

פרשת תצורה

חלק ג' – גליון 24

י"א אדר א' תשפ"ב

מאת ר' ש. קאפלן שליט"א

Carrying on his shoulders

As children we grow up with a picture in our minds of how the כהונה looked like, they looked very nice and fancy, and sometimes we find children who even wear replicas of the בגדים on פורים, but of course when we have a look into the ספרים we see how every חלק of the בגדים had a very deep meaning inside them.

The אפוד had two straps coming up the back and, on the shoulders there were two stones, engraved on the stones were, "ששה משמתם על האבן האחת ואת שמות הששה הנותרים על האבן השנית כתולדתם." (כ"ח, י') *six names on one stone and six on the other.* What does having the names of the שבטים on אהרן's shoulders symbolise?

The פשוט פשוט is: אהרן הכהן was shouldering and had an אחריות for כלל ישראל, to *daven* for them, to bring down מכות in משנה for them. The כהן (י"א.) tells us that the mothers of the

would bring food to the people living in the ערי מקלט. Why? "כדי שלא יתפללו על בניהם שימותו" *so that they shouldn't daven that their children (the בהן גדול) should die.* The גמרא asks, "הא מצלו מייתי?" *And if they would daven they would die?* "והכתיב כצפור לנווד כדרור" *it's a חנם – לעוף כן קללת חנם לא תבאו, it won't work!* The גמרא answers, "שהיה להן לבקש רחמים על דורן ולא בקשו" *they should have davened that such a thing should not happen.* The כהנים גדולים were מבקש רחמים and had they been כראוי that no accidents should happen, no accidents would have happened. If an accident did happen, it is their אחריות and therefore it is not a קללת חנם.

I'm so happy for you!

How was אהרן זוכה to be chosen to be the one who will carry the אחריות of כלל ישראל on his shoulders, to *daven* and to feel for כלל ישראל properly?

"אמר ר' שמעון בן יוחי כשבא משה tell us, והמנהיג ומשה בא ונטל למצרים היה אהרן הנביא והמנהיג ומשה בא ונטל

הימנו ומשום זה לא היה משה רוצה לילך.
 When משה came to מצרים, אהרן at the time was the leader over ישראל, כלל ישראל did not want to go and take it away from him, he didn't want to take the position on yena's חשבון; אמר הקב"ה הנה הוא יוצא; חשבון yena's אמר הקב"ה only once לקראתן וראך ושמח בלבו. told him that אהרן הכהן is happy did go. מרע"ה

Continues the מדרש: בגדלות: "הלב ששמח – That heart which was happy for someone who was coming to take his leadership from him, he gave in to somebody else and he was happy for him, וראך ושמח בלבו", that is a heart which is worthy and can carry כלל ישראל on his shoulders, he is a person who can feel with the pain of ישראל, he is a person who is fitting to be אחראי over כלל ישראל.

It's a *gevaldiga* מדריגה, it's a special heart.

I'm anointing my beard!

The פסוק in תהלים tells us, "הנה מה טוב ומה נעים שבת אחים גם יחד כשמן הטוב היורד על מדרש is הראש יורד על הזקן זקן אהרן", why the פסוק repeats the word "זקן", "שהיה כאילו משך עצמו ממש" – when מרע"ה was anointing אהרן the oil dripped on אהרן beard, מרע"ה felt it

was dripping on his beard, he was so happy for אהרן it felt like he was anointing himself. That is the מדריגה of the שבת אחים גם יחד, two brothers who were happy for each other.

It's not just being happy for somebody else who gets something, it's much more: "ויהר, פסוק, teach us about the ל"ל: whenever the תורה writes "ויהר" it refers to somebody who is getting punished, and because מרע"ה said something he shouldn't have said, he lost the right of becoming the גדול כהן.

כהן גדול was supposed to be the מרע"ה, כלל אהרן was originally the leader of ישראל, and yet nevertheless, the were both happy for each other, וראך ושמח "כשמן הטוב היורד, לבו", they were happy, על הראש יורד על הזקן זקן אהרן". It's a *moridicker zach*, מרע"ה was supposed to be גדול and it was taken away from him, and when he's anointing אהרן he feels he's anointing himself! He's ממש with אהרן as if he is being anointed himself!

We find the same נקודה by the מנורה as it says in the פסוק, "ויקחו אליך שמן זית זך", what's the "אליך", the פסוק could have said, "ויקחו שמן זית זך"? Even though אהרן lit the מנורה, yet משה felt as if he himself

was lighting the *menorah*, it was "אליך" – he was so happy for what אהרן was doing, he felt he was doing it himself.

It's a beautiful *מידה*: When somebody gets something which I feel I deserve it more than them, perhaps it's a *חברותא*, it can be a *גבאות*, or it can be a *שידוך*, the *מדריגה* we must work on is to be happy for the person, this is the *מדריגה* we're trying to strive to, to be happy for somebody else's *גדולה* and not the opposite.

A person should always try to be *משתתף* in somebody else's *שמחה*.

Your שמחה is my שמחה

The Manchester *ראש ישיבה* זצ"ל was once being driven to a *חתונה* when suddenly he told the driver, "Oy! I forgot to bring my *שבת hat*!"

The driver told him, "Don't worry... you look fine..."

"Are you sure?! If you're sure I look okay, then we can carry on..."

He was very upset, he wanted to go back.

Why? Because *yena's שמחה* is my *שמחה*!

ר' *הספד* for ר' אברהם גורביץ שליט"א ר' *חיים שמואל זצ"ל*. *חיים שמואל זצ"ל* lived a very difficult life, he had many *צרות*, but it was well known that he was always *בשמחה*, he had the greatest *שמחה*

with him at all times. Someone once asked him, "How are you always so *בשמחה*?"

He told him, "It says in the *פסוק*, *נחת שמחה בלבי מאת דגנם ותירושם רבו*" רבש"ע (*תהלים פ"ד*), thanks the *דוד המלך* for putting *שמחה* in his heart! I look around there are so many *שמחות*! It's *gevaldig!*" ר' *חיים שמואל זצ"ל* meant to say, "not everyone has the same *צרות* which I have!" That's a reason to be happy! People are having a happy life filled with *שמחות*! I'm so happy for them! Their *שמחה* is my *שמחה*! There are so many *שמחות* around, why should I not be happy? He was properly *משתתף* with somebody else's *שמחה*.

In the *הלכה* שו"ע (*סימן רי"ט ס"ק ד'*) is brought to *bench* " *הגומל*" after traveling overseas. The *הלכה* there is brought that even if your friend comes from overseas, you can *bench* *גומל*. Writes the *רמ"א* " *אין* – It's not a *ברכה* לבטל, because when your friend has arrived safely there should be such a *שמחה* in your heart that you can make a *ברכת הגומל* as well.

בעל *תורת* ר' אברהם *גראדזענסקי זצ"ל* was once staying in a hotel and during supper he got up and started

dancing! The hotel manager went over to him to ask if everything was okay.

"Of course, everything is okay! My friend is making a חתונה in another part of the world, I couldn't make it there, but I'm so happy for him so I'm dancing!"

This is something we see through all the גדולי ישראל, the ענין of real, true and genuine השתתפות in somebody else's שמחה.

If you want to be משתתף in somebody else's שמחה you must do something about it, and the same goes with being משתתף with somebody else's צער, feeling somebody else's pain, being with another person בשעת צרה a צרה.

Really feel the pain

The "כל המבקר teaches, (גדרים דף מ'.) The את החולה יבקש עליו רחמים שיחיה" from the גמרא it is משמע that one should first visit the חולה before he *davens* for him. You see his difficult position; you get a bit of a feel what the person is going through when you see him. When you can see the situation, you're able to be משתתף with another person's צער properly.

A איד who lived here in Salford experienced a terrible שריפה, the whole house was burnt down. He was close with the Manchester ישיבה ראש so he

went to tell the ראש ישיבה about the fire. A terrible matzev, after living in a house for twenty years everything was gone, all the clothes, all the ספרים, all the memories, he was left with nothing.

The ראש ישיבה told him, "Do me a טובה, please take me to the house."

Perhaps we would have gone for other reasons, but why did the ראש ישיבה want to go?

The ראש ישיבה went into the house, walked up and down the rooms, backwards and forwards. He asked the ראש ישיבה what he was trying to do.

The ראש ישיבה explained how he wanted to feel the person's צער! A *moridicker zach!* He wants to feel *yena's* צער so he went to the מקום הצרה in order to feel the צער of somebody else properly.

If one wants to be משתתף and he wants to have a feel he has to do something about it. ר' אריה לוי זצ"ל would say when he came to the doctor with his wife who had pain in her foot, "my wife's foot is hurting **us!**" He had a feel for someone else's pain.

It's well known that the חפץ חיים during the first world war did not sleep in a bed at night! He slept on the floor! There are people out there who haven't got beds,

they haven't even got a roof over their heads, how can I then sleep on a bed?!

He *מש* felt with another *איד*'s pain, he was *משתתף בצערם* by doing an action.

When there was a terrible *שריפה* in the town of Brisk, it's known that *ר' חיים זצ"ל* went and slept in the shul until the whole town was rebuilt! He couldn't sleep in his house when other people out there did not have a house to live in.

This is the *נקודה* I want to bring out: Firstly, we must work on ourselves to be *משמח* over the *הצלחה* of other people, and it's not just being happy for them, it's being happy for them even in times when we feel we should of got what they got. We must work on it, and how do we do it? Go and do something! Go speak to them! Congratulate them! Say something! You must really feel their happiness, that is the *מדריגה* a person is required to have, to be *משתתף* properly in somebody else's *שמחה*.

This applies to every area of life, when *yena* has something, even if I would like it as well and even if I was supposed to get it and for some reason, I didn't get it, go and be *משמח* with them, we must eradicate from ourselves the opposite feelings, the feelings of jealousy and

being upset. This is what we must learn from *מהרן הכהן* and *מרע"ה*.

Do something, go and tell him, "I'm so happy for you! I'm sure you will be extremely successful!" – *החיצוניות* מעוררות הפנימיות, just saying a nice word a person can reach a *מדריגה* of have a feeling of happiness for *yena*, *וראך ושמח*, "בלבו".

It's a *moridicker* *מידה* when one has a "לב ששמח בגדלות אחיו", a person receives *gevaldiga* *דשמיא* when he behaves in such a manner. *מהרן הכהן* was *זוכה* to become the *הדורות* כל *סוף* עד *גדול* through this – he was *זוכה* and he was worthy to shoulder *כלל ישראל* on his shoulders, in our little way as well, when we are properly *משתתף* in somebody else's *שמחה* we receive *gevaldiga* *סיעתא* as *דשמיא*, "כל המתפלל בעד, *הז"ל* tell us, *חבירו הוא נענה תחילה*" it's when we're joining in together with someone, whether it's a *שמחה* or a *צרה*, as *הז"ל* also teach us, *כל המשמח חתן וכלה זוכה לחמשה*, "קולות", and when it's the other way round "כל הנהנה מסעודת חתן וכלה ואינו משמחו", *הז"ל* "עובר בחמשה קולות", if one doesn't join in, he's *עובר* on these *קולות*, it's a terrible thing just to go to a *חתונה* to see what's going on, we have to be *משתתף* if

we're there, be משמח the חתן וכלה and we will be לחמשה קולות זוכה.

This ענין of doing something to feel somebody else's שמחה is vital to achieve this מידה טובה. It can be a חברותא, it can be a bedroom you wanted, or when it's a שידוך you wanted, you go and phone him up, wish him a מזל טוב, tell him, "Gevaldig! I'm so happy for you!" Be משמח with him, and when a person behaves like this, הקב"ה will look after you, you won't lose out, it's a *moridicker* מדריגה, something we can all work on and we can all reach. The same applies with צרות ח"ו, when one of your friends goes through a צרה, be משתתף with him, speak to him, encourage him, feel with him, we have to do something. This is true גדלות, it has a tremendous חשיבות by הקב"ה when we are משתתף in yena's שמחות and צרות.

Who will stick up for her?

ל from Berlin would travel to different places, and he once brought back from one his travels an expensive and exotic vase as a present for his wife.

This was the beauty of the dining room – the vase in the middle of the table.

One day the maid was sweeping the room with the broom and accidentally she knocked the vase which smashed to smithereens.

She came running in and to her horror she saw her priceless vase smashed into smithereens, she began to scream at the maid.

He was busy sitting in his study when he suddenly heard his wife screaming.

He came running in telling his wife, "What you screaming at her for? She broke the vase! But you can't shout at her! If you have טענות then take her to בית דין!"

"Okay!" she exclaims, "we will go to בית דין!"

She starts to put on her coat, and he also puts on his coat.

"Where are you going?! I can manage myself in בית דין" she tells her husband.

"I know you can manage yourself, but who is going to stick up for her?!"

Who's going to speak up for her? He felt her pain! He felt the way she felt. We get so blinded sometimes, perhaps it was a mistake, think how yena is feeling now, be מתחשב to somebody else, perhaps my reaction is too quick or too strong,

there's another person here with feelings, I cannot ignore his feelings.

This is why אהרן הכהן was זוכה to have כלל on his shoulders, responsibility for others gives a person tremendous דשמיא, for דורות it was אהרן who was זוכה to כהונה, why? "הלב – he was happy for yena's שמחה, because of this he received this *gevaldiga* reward, as the גמרא in כתובות tells us about רב ושמואל who were משמח חתן וכלות and because if this when

they died there was an עמודא דנוהרא – a pillar of fire on their מטה, something which was very rare. With that alone, being משמח together with somebody else's שמחה brings about tremendous rewards, even איזבל the רשענתה who did כל מיני עבירות, but when she died and dogs came to eat up her body, however, her hands and legs were not eaten by the dogs, why? Because she clapped and danced when being כלות משמח, it's a great ענין to be משמח in yena's שמחה.



"Thought on the פרשה..."

Let me tell you a vort on a פלא-dicker רש"י, but it's not just the רש"י, it's more than that. "על שם שעושין להם: "אבני מילואים" רש"י in a few places explains the meaning of the name "שהאבנים בזהב מושב כמין גומא ונותנין האבן שם למלאות הגומא, קרויים אבני מילואים." (כ"ה, ז') "שהאבנים ממלאות גומות המשבצות המתוקנות להם קורא אותן בלשון מילואים" (כ"ה, י"ז) they fill up the hole, that's we call them בלשון מילואים because they fill up the hole!

If I want to be מגדיר the חשיבות of a precious stone or diamond, so what am I going to say? Do you want to know the חשיבות of the diamond?! It will fill up the hole in the ring!! The hole is there simply to just have a place where the stone should be placed – but that's not the עיקר!

Is that the תכלית of the stone? To fill in the hole? A פלא! Is that the מעלה of the אבן? אבני מילואים!?

My second question is: Why did the אבני מילואים call his ספר "אבני מילואים" and not "אבני הערות"? The name "קצות החושן" we understand, because he's writing his פירוש and הערות – on the side of the "חושן" – of the משפט חושן, a beautiful name. But אבני מילואים is on אבן העזר, in the הקדמה the טור writes why it's called "אבן העזר", because "עזר" refers to the אשה who is supposed to be an עזר כנגדו. So the אבני מילואים is writing his ספר on the "אבן", but he could have called it "אבני שוהם" and yet he called it "אבני מילואים"!

The תירוץ is: Every אבן from every שבט is מרמז to their השם עבודה, every שבט has his תפקיד and תכלית like every person who has his תפקיד.

I'm suggesting: What do the holes represent? Every person has his נסיונות, his *matzovim*, everyone has their own area, as the מסילת ישרים, גאון, all write, "תכלית האדם לעמוד בנסיון" – every person has his נסיונות and his חסרונות, and this is what a person must be מתקן, that's what he's on the world for.

The "גומות" – the holes are the נסיונות and חסרונות, and the אבנים is the עבודה, we have to fill up the holes – be ממלא the חסרונות and be ממלא the נסיונות, these were the שבטי י-ה, there עבודה was to fill up the holes!

This is the חשיבות of the אבנים – they filled up the גומות.

The same is in learning תורה, there are גומות, there are קושיות, and then we must find אבנים to answer the קושיות – to fill up the holes, this is the ספר "אבני מילואים" – he brings תירוצים and he fills them up with קושיות!

The רבש"ע should help us all, we all have our גומות, everyone has their קושיות in learning, and we should all be זוכה with the אבנים היקרות to be ממלא the גומות.

(ר' ישראל ראקאוו שליט"א)



[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)