

פרשת נשא

חלק ג' – גליון 36

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מאת ר' ש. קאפלין שליט"א

Stay in the water

יום טוב we've been through a ברוך השם of טוב we must make sure to be filled with התורה and לימוד התורה, ourselves to continue the right atmosphere of לימוד התורה, מקיים, we feel we've utilised the days properly, to fulfill, "בטח בה לב בעלה ושלל לא יחסר", been uplifted and experienced a new atmosphere of לימוד התורה, לא יחסר קבלת התורה.

The however is very unhappy with the atmosphere we have made over שבועות, they say a פשט "אמר אויב", *the enemy says, the יצר הרע comes along and exclaims, "ארדוף אשיג", I will chase after them and catch them, "אחלק", I will split them up spoil it for them, "שלל" is the*

for ראשי תיבות |
שובו לכם לאהליכם,
when כלל ישראל

"שהחסידים הראשונים היו פורשים משבעים שערים
משערי המותר, מיראתם שער אחד משערי האסור"

The *velt* ask: Why
do "ל compare
to the fish in

returns to the tents – to the מדרשות. After שבועות we straight away go to the סדרים בית המדרש and make a *gevaldiga* חיזוק in our לימוד התורה, the יצר הרע comes and says, "אחלק שלל", "I'm going to do all I can to stop the "שלל", I'm going to catch them, I'm going to stop the לאהליכם."

When we look back at the *gevaldiga* יום טוב we must make sure to be filled with התורה and לימוד התורה, ourselves to continue the right atmosphere of לימוד התורה, מקיים, "בטח בה לב בעלה ושלל לא יחסר", to fulfill, שובו לכם לאהליכם לא יחסר.

to the fish in the sea, as the גמרא in ברכות relates to us the *velt* compare לימוד התורה חז"ל which עקיבא ר' gave about the fish which cannot survive without being in the water, so too, a תורה איך without תורה איך cannot survive, כי הם חיינו ואורך ימינו, that is what keeps us alive.

the water? A person also can't live without food! If a person doesn't eat bread he will also die! If a person hasn't got any water to drink, he will also die! A tree or plant without rainwater cannot survive it will wither and die, why is the *velt* compare חז"ל that we can't survive without תורה compared to a fish out of the water,

One who sees a סוטה בקלקולה should become a נזיר and thereby be פורש עצמו from wine. What's פשט in such a חז"ל? He's been inspired already! He's seen the punishment of a סוטה, why would he have to do anything else? People who didn't see such inspiration perhaps should become a נזיר, but one who is סוטה בקלקולה must become a נזיר?!

סוטה א explains: A סוטה is someone who was warned noy to be מתייחד with so and so. She nevertheless didn't listen and went and was מתייחד. Did she do זנות or not?! We don't know, maybe yes and maybe not. The מי המרים shows us whether she did an עבירה.

"הרואה סוטה בקלקולה" – If you ask yourself what should you learn from it? What inspiration should you take? The answer is she wasn't גודר the גדרים which were required of her, and this is what happens, this is the result, it ends with a סוטה בקלקולה.

If we're not גודר the גדרים which are required of us, we can be עובר on the greatest עבירות.

This is what חז"ל are teaching us, הרואה סוטה בקלקולה יזיר עצמו מן היין wine is very dangerous, too much wine is risky, wine is permitted to drink, but if we're not גודר

it with limitations a person can end up doing כל מיני עבירות.

חז"ל are teaching us how important it is to make גדרים in life, there are so many times throughout our day which are a נסיון, there are נסיונות of today's generations and we have to make for ourselves *shtarka* גדרים in these areas, if we don't make גדרים in *Yiddishkeit* then we're heading for tremendous danger.

The חובת הלבבות (שער התשובה פרק ה') writes, "שהחסידים הראשונים היו פורשים משבעים שערים משערי המותר, מיראתם שער *The early חסידים would make for themselves seventy שערים on שער האיסור* so that they shouldn't come anywhere near to the *שערי האיסור!*"

We must make גדרים in every single area so that we shouldn't reach to איסורים גדולים.

The tiny hair and the big mountain

Let me explain this: Why is this so? Why is it so important to make for ourselves גדרים?

This is נוגע to every single one of us, no one should think to themselves that they are safe, the גמרא tells us about great people who even בסוף ימיו strayed from the path of תורה, nobody can be rest assured that they are safe.

The גמרא in (נ"ב) סוכה teaches that when משיח comes the רבש"ע is going to *shect* the יצר הרע, "צדיקים נדמה כהר גבוה ורשעים, יצר הרע יצר *The צדיקים will see the הרע as an enormous mountain, whereas the רשעים will see the הרע יצר as a tiny hair.* צדיקים will say, "Whoa! It's a big mountain!" and the רשעים will say it's a "חוט השערה" – it's only a tiny hair! How do we understand such a גמרא? Usually we understand just the opposite, the רשעים have a big יצר הרע the size of a mountain and the צדיקים have a יצר הרע the size of a hair?

Explains the Alter of Novardok זצ"ל with something which every single one of us must think about. A person is שומר תורה ומצוות, he's learning, he's davening, the יצר הרע wants to attack him, he wants him to be מחלל שבת and become a רשע, that's his תפקיד and that's his mission. If the יצר הרע comes to anyone of us and tells us to be מחלל שבת, to smoke on שבת, to put on a light on שבת or to send a text on שבת, we have no הו"א to fall into such a thing, we're far beyond such נסיונות.

What does the יצר הרע do? He comes and tells us, "Until now you never did this small little thing... do it now, it's not even a דבר האסור..." Until now such a

thing was not done, that's how you were brought up, perhaps not to eat a certain food or not to do a certain thing, not to go to a certain place – even a מקום which is מותר to go to, however, you've lived your life until then knowing that such things we don't do at home, and the יצר הרע comes and tells us, "What's wrong?! Everyone else does it, it involves no איסור, it's normal, what's the problem, why not?!"

A person could think to himself, "You're right יצר הרע! What's wrong with such a thing..." and he goes and does it.

The יצר הרע then gives the person a holiday for three weeks, he waits until he's done it a few times already and it becomes normal for him to do it.

Once a person is comfortably settled on this new level, the יצר הרע comes again with another small thing, another rung down the ladder.

This is the way of the יצר הרע, that's how he works, bit by bit, nobody becomes a טריפות overnight, nobody eats מחלל שבת overnight, there's no such thing, (if it does happen it's because it's all set in earlier in private and the person has been living a double life, and until it came out, he was living two lives, hiding his inner

feelings, but the rot was already there). The deterioration is usually a slow process, the יצר הרע has plenty of time, he's not rushing, it's bit by bit.

Explains the Alter of Novardock זצ"ל with a *moridicker* פשט in the גמרא: חז"ל: איזהו חכם הרואה את הנולד, a צדיק looks into the future, when the יצר הרע tells him to do a small thing or to change a small thing, the צדיק is "נדמה להם כהר – גבוה" – he sees the end, he sees where the חילול is heading to, he sees the עבירות, he sees the גולד, he sees the שמורות, he sees the end, he sees to where the יצר הרע is leading him – נדמה להם כהר – גבוה he sees a monstrous mountain.

However, the רשעים don't look into the future, they see the present, they see what is now, it's only a small thing, it's also a good הכשר, at least it says "kosher," this technology is probably ok without a filter, *nu nu*, it's only a tiny hair, this and that I will change, he only sees the עכשיו he only sees the השערה. This is the point of battle, the השערה, the רשעים will cry, "I couldn't control myself from just a little thing?!"

This is the process of the יצר הרע, it doesn't happen overnight, nobody should think he is safe and immune, we

must make for ourselves red lines, it's vital for our success, because this is the way of the יצר הרע. We must stand up strong and build for ourselves *shtarka* boundaries that we're not going to touch whatever the case, because the moment we step over one boundary, it goes to another and then another, and then things start getting really serious, by then it's already extremely difficult to reverse the clock.

Keep the מחנה קדוש

The סוטה of פרשה רמב"ן writes by: We don't find a miraculous punishment anywhere else in the תורה, as he writes, "והנה אין בכל משפטי התורה דבר תלוי בנס זולתי הענין הזה שהוא פלא ונס קבוע שיעשה" – בישראל, we don't find it by רציחה and neither do we find it by גניבה, only by the מופת סוטה do we find such a phenomenal מופת. Why specially by the עונש of a סוטה did the רבש"ע make a tremendous מופת?

Explains the רמב"ן: "שיהיו ראויים להשרות: רבש"ע the רבש"ע wants to teach us how much He wants our מחנה to be קדוש, we must keep the camp קדוש.

The רמב"ן explains with this the סדר in the פרשה, the פרשה begins with the דגלים how they set up the מחנה כהונה, מחנה ישראל and מחנה לוייה then comes the

of the פרשה שלוחי מן המחנה – those which had to be sent out, and after this straight away comes the פרשה of סוטה. Why? Because this is the first message כלל ישראל must be told after setting up the מחנה: Keep it קדוש, don't let any טומאה enter, only קדושה.

is the first and most vital thing after setting up a מחנה, והיו מחניך קדוש, this is the first thing we must ensure.

is a חוב מוטל on every single person, the של"ה הקדוש brings from the הקדוש: "והיו מחניך קדוש" also refers to the person himself, a person consists of three מחנות, the לב, the מה and the בטן, a person must make sure his own קדוש is מחנה.

We can keep the מחנה קדוש with the גדרים we make, however the גדרים we make must be strong, we must keep to them all the way, the חסידים הראשונים made for themselves seventy גדרים, at least we should be making ten or perhaps five, but we must make גדרים for ourselves because the יצר הרע otherwise has a way of making us reach תחתית. It can be any small thing, could be its already widespread, but I'm not doing it because this is one of my גדרים, I'm not being מבטל on my גדרים, this is a redline in my *Yiddishkeit* which I do not cross.

If we make a חיזוק in our גדרים we will כל מיני be saved from being נכשול in עבירות.



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