

פרשת מטות מסעי

גליין 40

כ"ו תמוז תש"פ

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תלמידים of ראש ישיבה in Brooklyn, gathered his תלמידים together, shortly before his פטירה, to share some words of inspiration. He told them the following:

When יעקב אבינו heard "עוד יוסף חי" that יוסף was still alive, he said to his children, "אלכה" (מ"ה, כ"ה) *I shall go and see him before I die*. Why did יעקב אבינו speak in such a language, "before I die," יעקב אבינו still had many more years to live, until the age of 180 like his father יצחק, (he hasn't lost 37 years of his life which he lost because of the way he spoke to פרעה)? Why is he speaking about his death?

יעקב אבינו knew the tremendous נסיונות which יוסף was going through in מצרים, the גוים of being in a place of טומאה and being surrounded by גוים. We cannot fathom the difficulties he faced in מצרים. Not only did he know about these נסיונות, he knew that יוסף had actually withstood these difficult and challenging נסיונות.

יעקב was therefore afraid that in the next world יוסף would be in a much higher היכל than him, because he difficult נסיונות! that he will not see | "We must use these three weeks as an opportunity to be מחשיב every single person." | was עומד on the most יעקב אבינו was afraid his son יוסף in the next world, so therefore he exclaimed, "אלכה ואראנו בטרם אמות" – "I want to see יוסף before I die, because who knows if I will still see him in the next world?"

Said יעקב אבינו to his תלמידים, "You are all growing up in a generation with the most difficult נסיונות which previous generations did not have! I want to see you all now, because who knows if in the next world I will still be able to see you!"

This is what ר' שמואל זצ"ל said 25 years ago, and 25 years down the lines, נסיונות have only become far greater with much more challenging times today.

Someone who nevertheless, withstands his נסיונות, keeps his head in his גמרא and davens with a sincerity has a tremendous חשיבות before the רבש"ע!

The level of reward is much greater in a generation of נסיונות.

We share this thought as a reminder after we've been through the past few months when life became very difficult, bringing many more נסיונות.

We must appreciate what we have achieved.

There were many dangers of sliding down מדריגות in our רוחניות. But ב"ה we succeeded and we're back in the בית המדרש, *who knows where we will be standing in the next world and how great and how powerful our תורה and מצוות are in front of the רבש"ע* (See ר' פרשת שלח לך at the end of ירוהם זצ"ל)

We are now standing during the three weeks of the בין המצרים, days which require some thought and consideration.

ל tell us, "כל דור שלא נבנה בית המקדש בימיו, כאילו נחרב בימיו", *Every generation where the ק"ה has not been built, it as if it has been destroyed during those days*. The מפרשים explain: The ק"ה was destroyed for certain עבירות and if the ק"ה has not been rebuilt, obviously these עבירות have not yet been rectified. If the ק"ה would be around today, it would also have been destroyed, those הטאים are still מרקד בינינו.

ל tell us that the second ק"ה was destroyed because of the sin of שנאת חנם, which therefore means that שנאת חנם with its כח הדיבור is something for us to be מתקן during these three weeks.

The הקדוש של"ה teaches that the פרשה of the week has a connection with the time of the year. The תורה at the beginning of the פרשה speaks about the ענין of נדרים; a person can say a few words and like that it will be אסור to use a התורה מן! The כח הדיבור can make something אסור! דיבור has a tremendous power.

The פסוק writes, "לא יחל דברו, ככל היצא מפיו יעשה" (ל', ג'), *He shall not profane his word; to whatever comes from his mouth shall he do*. The חיד"א writes that the תורה is hinting over here: "לא יחל דבריו" – Don't make your words חולין – don't spoil your mouth by speaking things we shouldn't speak, because if a person guards himself from speaking "חולין", "יעשה" – everything that goes out of his mouth (during תפילה), it will be fulfilled, Hashem will answer your תפילות! If we want a power in our תפילות we must make sure not to use our mouths for the wrong things.

כל היוצא מפיו, עליונים writes: Every דיבור has tremendous power for the עליונים, עולמות – whatever comes out of a person's mouth, יעשה – it makes things happen in the עולמות, עולמות תחתונים, which in return brings השפעות down for the עליונים.

In fact, the (שער א' פרק ד') writes regarding the משנה in אבות which states, "דע" – "ממך", שמים – "מה למעלה" – *You should know*, "מה למעלה ממך" – *it's all coming from you*.

Every מעשה and every דיבור affects the עליונים, עולמות, "דע מה למעלה ממך" – *it's coming from you*, every דיבור is משפיע *gevaldiga*.

As mentioned above, the בהמ"ק was destroyed because of the sin of חנם. What exactly was the חנם which destroyed the המקדש?

The נצי"ב in his ספר בראשית to הקדמה writes a rather frightening thing: The פרשת תורה in פרשת בהמ"ק השני there were "קל אמונה ואין עול צדיק וישר הוא". At the time of the השני, חסידים, עמלי בתורה and צדיקים, חסידים. They were great people; however, they saw other people who had a different הנהגה in 'ה עבודת ה' and יראת ה', which they looked down at, and *mached-avek*.

People who lived על פי a different דרך in 'ה עבודת ה', they looked down at and had an element of "hatred" towards such people. Because of this הקב"ה destroyed the בהמ"ק.

Who is ישר cannot deal and tolerate the behaviour of such people. הקב"ה

According to the נצי"ב – this was the חנם which caused חורבן הבית and therefore it is his element of חנם that we must work on during these three weeks. We must work on our "לא יהל דבריו" – what we speak and when we speak, and we must also be careful not to be people who live their lives with a religious snobbery: *"I'm better than you... I'm frummer than you... I know better than you... I'm more מחמיר than you..."*

This attitude of looking down at others who perhaps do not keep to the חומרות you keep, or perhaps they don't conduct their lives the same way as you do. This attitude is very dangerous, which ultimately caused the חורבן הבית.

Of course, we must stay in our סביבה – with our way of עבודת ה' and our way of life, however, on the other hand, we must respect every single person in כלל ישראל – whatever דרך they choose in 'ה עבודת ה', and not ח"ו look down at anybody, as the רמב"ן writes in his

אגרת, "כל אדם יהיה גדול ממך בעיניך", *every person should be considered greater than you in your eyes!*

The גמרא in תענית tells us about ר' אלעזר בן ר' שמעון who was coming back from "בית רבו" – *from his ישיבה*, "והיה רוכב על החמור", *and he was riding on his donkey*. "ומטייל על שפת", *He was riding on the side of the river*, "ושמח שמחה גדולה", *and he was tremendously happy*, "והיתה דעתו גסה עליו מפני שלמד תורה הרבה", *he was very proud about the abundance of תורה he had learnt*.

"נזדמן לו אדם אחר שהיה מכוער ביותר", *A person approached him – coming in the opposite direction – who looked extremely ugly*, "אמר לו", *He said to him*, "שלום עליך רבי!", *Greetings is to you Rebbe!* "ולא החזיר", *yet ר' אלעזר did not respond*.

"שמא כל בני", *how ugly is this person*, "כמה מכוער אותו האיש", *then said*, "אלעזר" – *אמר* "שמא כל בני", *perhaps your entire city is ugly like yourself!*

"אלא לך ואמור לאומן שעשאני כמה", *I don't know*, "אינו יודע", *This man responded*, "אמר לו", *however, if you have a problem with the way I look, go and speak to the Creator who created me and tell Him what a horrible vessel He made!*

How do we understand such a גמרא? We're speaking about the תנא ר' אלעזר who spent twelve years with his father בר יוחי ר' שמעון learning in the cave! Did he really start *chepering* a person about his facial features?

Explains ר' צדוק הכהן זצ"ל: Of course we are not speaking about facial features, great people like ר' אלעזר wouldn't hurt a person in such a way.

However, ר' אלעזר was looking at the רוחניות of this person and he exclaimed, "כמה מכוער", *look how "ugly" this person is, look how much גשמיות he is involved in and how connected he is to עולם הזה! Perhaps your entire town too are כמותך*

The מפרשים tell us that this person was אליהו הנביא who had come to test him and who answered, "לך ואמור לאומן שעשאני" – *Go and speak to the person who created me*. Every person has different כוחות and a different תפקיד in עבודת ה'. Everyone is different – no one is the same. ה' created every single person differently. I am supposed to do my תפקיד and not be looking down at somebody else's תפקיד, because the "Creator" has created every person differently, with his own nature and his נסיונות.

There is no reason to look down at anybody else.

In the early years just after the second world war, the Bobbover Rebbe זצ"ל was trying to rebuild his חסידות, and he travelled to Baltimore, to give דברי פתיחה to a new *shteibel* which was opening there for Bobbover חסידים.

The person driving the Rebbe from New York to Baltimore didn't know exactly where the *shteibel* was, so was hoping to rely on asking someone for directions in Baltimore when he gets close to his destination.

It was snowing very heavily at the time and the streets were deserted, there was no one on the streets who they could ask for directions. How will they find the place?

Suddenly, they see a man walking without anything on his head, and the Rebbe tells the driver, "Go and ask that man. He will know where the Bobbover *shteibel* is."

He rolls down the window and asks the man politely, "Do you mind telling me directions to the Bobbover *shteibel*?"

The man gives directions.

The Rebbe then asks the man, "Why are you so angry with הקב"ה?"

The fellow replied, "It's very simple... הקב"ה took away everyone from my family during the war."

"Come in the car..." says the Rebbe.

The man comes in the car, and he sits next to the Rebbe, and the Rebbe exclaims, "I also lost my family during the war... come let us cry together..."

They cried for a few minutes, and the man left the car.

The Rebbe continued to the *shteibel* and gave his דברי פתיחה.

[On the way back to New York, the driver asked the Rebbe, "How did you know the man was Jewish? How did you know it was a איד who was angry with הקב"ה?? Was it a רוח הקודש?"

"It was very simple," replied the Rebbe, "It was snowing heavily. Which normal person walks on the street in the snow without a hat on? Only a איד who is angry with the ע"ר!"]

Many years later when the Bobbov חסידות was already built up, this driver was standing in Bobbov and a *chasidisher* איד approaches him and asks, "Do you recognise me?"

"No I do not..." he replied.

“Well I am the person you met in Baltimore and asked me for directions. Do you know why I became frum? Because the Rebbe didn't say one bad word to me! He didn't *chepper* me and he didn't look down at me! On the contrary, he cared for me, he felt my pain, he cried with me!!”

That is what it means to care about another איך. If we look down at others, we are not helping them in any way, on the contrary, we're causing a lot of damage, הקב"ה doesn't like such people.

We must use these three weeks as an opportunity to be מהשיב every single person. הקב"ה wants us to be tolerant and respectful to everybody. We must never look down at anybody especially in the three weeks and every bit we rectify is helping the בהמ"ק to be rebuilt בעז"ה השלישי.

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