

פרשת ויקהל פקודי

חלק ד' – גליון 23

כ"ה אדר תשפ"ג

מאת ר' ש. קאפלן שליט"א

Gor-geferlech

We spoke two weeks ago about the ענין of "יהי ממון חברך חביב עליך כשלך", to be about other people's money, I would like to speak about a related ענין, perhaps it's not so נוגע to us today as in the future, but we must become aware about this ענין now for the future and start working on it, to create the right mindset.

***"Only if we keep that חלק of תורה as well,
יבא אדם לשלימות הנפש ודבקות עם הקב"ה"***

אשר לא יקים את
דברי התורה
"הזאת..."

When I was in Gateshead ישיבה גדולה גדולה, in the first week of the winter זמן gave a *shtarka schmooze* about not going home in the middle of זמן, there were no winter breaks in those days, and he said "ארור", אשר לא יקים את דברי התורה הזאת", he gave us a פחד about even thinking of going home during זמן.

It was a leap year – a sixth month winter זמן, and in the middle of the זמן I felt I needed to go home for שבת for a small break.

I plucked up the courage and went to ask רשות if I can have שבת as I felt I needed a break. He gave me a warm send off, "Off course... it's good for you..."

I said to him, "I don't understand! I was so scared to come and ask you! At the beginning of זמן you screamed "ארור"

He said to me, "The secret of a good *schmooze* is to be like a סידור. In a סידור the first page is 'א' – 'ב', the second page is a picture with a fellow with תפילין on, the next page possibly has a picture of a מזוזה, the "מה טובו" only starts on page seven or eight.

What do we need this 'א' – 'ב' at the beginning for? What's it all about! We anyway don't teach a child his 'א' - 'ב' from a סידור?"

He said to me, "Since a סידור gets used so much, many pages start to fall off..."

but at least the עיקר stays with the תפילה...”

“A *schmooze*,” he told me, “Has to be *gor-geferlech*, because people take off a piece here and a piece there, if the *schmooze* is *gor-geferlech* then something will stay from the *schmooze*, but if it’s just *gerferlech* nothing will stay of the *schmooze*.”

Of course, at the beginning of זמן I said very clearly that going home in middle of זמן is a terrible thing, I made the point very *shtark*, because I know from *gor-geferlech* it would stay at least *geferlech*... and will deter someone who doesn’t need a break from going home, but obviously if after hearing the *schmooze* a בחור still feels he needs a break, of course he should go home.”

He said a *schmooze* must be *gor-geferlech*, I would like to speak about an ענין which I think is not an ענין which we can cut any pieces from it, it’s an ענין which we must take it as it is, if we cut off, we are going to lose the whole תכלית of speaking about this ענין.

Why פרשת משפטים?!

Let me begin with a קשיא of the הלוי בית. The הלוי asks: After the הדבריות, seemingly the next פרשיות should have

been ויקהל and תצוה together with בנין, telling כלל ישראל, and ופקודי, after מתן תורה when הקב"ה came close to us, immediately there should have been the "ועשו לי מקדש ושכנתי בתוכם". Where does פרשת משפטים come in before פרשת תרומה and תצוה? What’s the פשט?

I once saw a מעשה about אברהם ר' from Vancouver. His son said over about his father worked in a brokerage firm, a very well paid job, his father never spoke about his business at home, not even what his job was.

One Friday night he told his children, “I work in a brokerage firm, I have a very good position there, this week I was speaking to one of the partners of the firm, and he said to me, ‘I just sold by telephone call a large amount of stock which was garbage...and I made a hefty commision’”

He told his children, “I immediately resigned from the company, I don’t know what פרנסה I’m going to have the coming week, but I cannot work in a company where אמת has no meaning whatsoever, it’s all about money and the money overrides honesty and ישרות, how can I have שייכות to such a company?”

We hear such stories, and we know that there aren't many such people who we could say the same stories about.

ל here in Manchester who was just נפטר was such a person, I went to the שבעה, I heard what they said about him, besides for his לימוד התורה and הרבצת התורה, but the *eirlichkite* he had with money matters was something unique, when I was there in the שבעה, ר', שבעה, משה האף שליט"א was there and he said, "He would come to me with שאלות in עניני ממון which are unheard of today! *Eirlicher* שאלות in money matters!"

Somebody said over a story, about his level of honesty. He had a roofer who did for him a big job on his roof. The roofer told him, "If you pay me cash I can save you the 15% VAT..."

Often it goes the other way round, one says to the builder, "Can I pay you in cash to avoid the VAT?!" But here it was the builder offering him making it easier for him, but he went around to a רב asking the שאלה, and he was told that there is no real היתר, he came back and told the גוי, "I want the invoice and I'm paying you the VAT..."

This is true ישרות, when he hear such a story we say "wow," we look at such a

story perhaps even thinking..... because we are living in such a different type of atmosphere.

אמונה בה'

ר' שלמה ולבה זצ"ל writes: If a person wants to have proper אמונה in the רבש"ע he must be בוחן if he has אמונה in everything.

About twenty years ago I heard a *gevaldiga* vort from הר"ג ר' דן סג"ל when he was here in Manchester.

Often, we can find a person who isn't שומר too much, he isn't עיתים לתורה properly, and he will boast, "The first question they will ask me when I come up to שמים I will be able to answer with a confidence. The first question they ask is, "נשאת ונתת באמונה" – *did you deal honestly in business?*

I will be able to say "Yes" to the first question!"

Said ר' דן סג"ל: Very often a person can answer yes, but why was he honest in business?

Could be he did it to get a good business reputation because like that he can earn more money, perhaps he feared the tax man or perhaps he was scared he would land up in jail. Not always is the reason why we are honest in business has

anything to do with the רבש"ע. He explained "The question in שמים is "באמונה ונתת ונשאת ונתת באמונה"?! Did you do business with אמונה in "הקב"ה?" Was the reason why you were honest because you believe how much you make is entirely in הקב"ה's hands.

Said ר' שלמה וולבה זצ"ל: If a person hasn't got אמונה in every aspect of life, that isn't true אמונה, he can daven a long שמונה, אמונה, and he can speak a lot about אמונה, but if in the basics of dealing in ממונות there is no true honesty and אמונה, this is not considered the אמונה one is supposed to have in the רבש"ע.

gave a משל, the משל is a bit extreme, but the משל can be given so simply in today's society in a different way. He gave a משל about somebody who was captured by גוים, when we would daven שחרית in the morning the גוים would laugh and make fun of him, when he put his תפילין on they would have another laugh, מיום ליום, every day the גוים and the other captives make fun of him. It goes on month after month, year after year.

Said ר' שלמה וולבה זצ"ל: If after ten years of hearing the חוזק every single day he feels a certain level of התרשלות because

of the atmosphere where he is, that is not the *sphitz* דרגה of אמונה which איד is supposed to have.

I would like to bring this down in a simple way to how a person can be בוחן themselves.

Honesty and ישרות

There was איד in בית שמש who tried very hard to find for himself an apartment, eventually after a lot of work he found himself an apartment for \$350,000.

The sale was going ahead, he had a few שאלות, he asked his Rov who knew the seller as well and everything was okay.

One day, he gets a phone call from the solicitor who wants him to come to the office to discuss something face to face. In ארץ ישראל it happens sometimes when prices suddenly go up the agreed price can change before exchange, he wasn't sure what to expect, he came in very nervous, no idea what he was going to be told.

The solicitor tells him, "Don't worry, the price is not going up, but there is one condition with this sale: you pay \$250,000 dollars through the solicitor and the other \$100,000 the seller wants you to transfer to a bank in America into

a bank account in a different name and not pay through us.”

This *yungerman* was brought up very straight, although it is מעשים בכל יום to do such things, but he stood up and said, “No! I’m walking away from the deal... I don’t want to get involved...”

Friday night, his חברים asked him when he is moving and what is happening.

He told them, “I pulled out from the deal...”

When he told them the reason, they started making חזק of him, “Are you mad! That’s how you do business in ארץ ישראל... that’s what the whole world do, a bit of *schwartz gelt*, a bit of *gelt* under the table... that’s how it goes...”

He told the Rov who was involved in the sale what had happened, and he told him how his friends were making חזק of him, “Am I the crazy one?!” he exclaimed.

The Rov told him, “You’re one hundred percent right!”

And then the Rov said a *sharfer* line, “All your חברים who made חזק of you, when it comes to eating in a restaurant, they only go for מהדרין, they are frum in all areas, I know the מוכר personally, he is מדקדק in everything, he is מדקדק in the הכשרים... That is the society we live in

full of contradictions, כל הכבוד for going away from the sale...”

The truth is, we don’t need to come onto משל של ר' שלמה וולבה, his משל was fifty years ago where the atmosphere was different, but today the atmosphere is all about what *shtick* we can do and how we can avoid the law, we are completely oblivious to the type of honesty that existed fifty or sixty years ago, and the test on us is living in our society and nevertheless remaining *shtark*, only doing what’s right.

It’s a massive נסיון, before one gets married and starts making decisions in money areas, one must be מחזק oneself in this area and maybe even teenagers make such decisions as well.

The חיזוק to be strong in these areas is in אמונה, to remember the whole time that it’s the רבש"ע orchestrating all events, and if we feel influenced, it means we haven’t got the right אמונה.

Of course, sometimes we can ask a שאלה to a competent Rov, there are sometimes היתירים but the highest מדרגה is not even to look for היתירים.

The truth is, if we don’t start at a young age with working on being straight, if we let the עניני ממון be שולט on us, it’s דברים

שיעור שאין להן שיעור, we will be able to justify anything, we will end up stealing from other people as well, it's פשוט.

This is the world we live in today, the עולם are מדקדק in הלכה, "I don't carry in the עירוב! I don't eat in these restaurants, I don't open bottles on שבת..." a person can give a whole list of חומרות which he does, but when it comes to ממונות suddenly he belongs to a different religion. What's the פשט in this?

There are two נקודות here.

Part of the package

Firstly, we look at our עבודת ה' as being our davening, our learning, good הכשרים, that is our עבודת ה', but in the area of ממונות we look at that as only a moral issue, we don't remember the important "ו' פרשת משפטים at the beginning of עשרת מצוות – just like the עשרת מצוות were הדבריות מסניני, so too the משפטים were מסניני, we tell ourselves, "There were great people like ר' משה סנדהויז ז"ל they were a different kind and a different breed, it has no שייכות to us, there were גדולי ישראל, but that's already a different דור and a different type of calibre, ר' אברהם אייזענשטיין ז"ל was a great man..." But the truth is this is not something which applies only to the older people

over seventy or these very special people which we find sometimes, this is a חלק of our אמונה in the *eibishter*, we cannot let it seep in and become מושפע from what's going on in our society.

The ר"י אלבו writes: If a person is a ירא שמים and an עובד ה', then he is able to come to a level of דבקות, but if in עניני תורה we are not doing what the תורה wants us to do, nothing is going to become of us, only if we keep that חלק of תורה as well, "יבא אדם לשלימות הנפש, ודבקות עם הקב"ה".

The first thing is that we must make clear in our mind that עניני ממונות has the same importance as לימוד התורה and תפילה, כשרות, צניעות, יראת שמים, it's all part of the same package, it's not two ענינים, it's not just a חומרא as ר' שלמה וולבה זצ"ל gives an extreme משל, if he would be around today he would have said, "if you just listen to what's going on in the street and you feel you are having an התרשלות, it means you haven't got the right אמונה..."

The big drive for luxury

But the רמב"ן speaks about another נקודה which is vital to be aware of. The first half of the רמב"ן we've spoken about in the past, where the רמב"ן writes that the

עשרת הדבריות כנגד are משפטים we spoke in length how the רמב"ן explains the connection between "אנכי ה' אלוקיך" and the עבד עברי of פרשה.¹

The רמב"ן writes: The משפטים of פרשה is "לא תחמד" – do not be jealous. The רמב"ן means: We can be a חרידי as *frum* as they come, and yet one can still be משועבד to the עולם הגשמי.

To eat the not good הכשרים we haven't got such a הרע יצר, but to have a big and nice house there is usually a big הרע יצר. What is the פשט?

I think part of the problem is which might not have existed so long ago is the magazines we see every week, the kosher magazines or the advertisers which come through the letter box, till you get to any news items in any of these magazines you must flip through half the pages. What's the advertisements until then?! Pesach in Spain! Pesach in Honolulu! Pictures of the swimming pools and this and that!

We're seeing tremendous levels of luxury the whole time, page after page of luxury living and luxury items, on every person this is משפיע, this is what we are

looking at and this is what ignites within us certain הרגשים and certain שאיפות which is often "לא תחמד", this is what the רמב"ן is teaching us: פרשת משפטים is because of "לא תחמד", this thinking and looking at the luxuries of other people's lives gives us a tremendous drive to also have these things and that will eventually make a person be dishonest in money matters in order to accumulate as much money in order to fulfil the things which he sees other people doing and which he sees what other people have, that is the שייכות to "לא תחמד".

We must be so careful not to become influenced by the society around us.

A איד once came to show his אתרוג which was very מהודר to the חפץ חיים.

The חפץ חיים responded with a *sharfer zog*, "I hope the money which you purchased the אתרוג with is as כשר and מהודר as the אתרוג..." whether the חפץ חיים knew ברוח קדשו or he was telling the איד a message, but this is the נקודה: this is the society we live in, to spend loads of money on an אתרוג, but then when it comes to how we actually made all that money, for that there is a whole new

¹ See 22 פרשת משפטים תשפ"ב גליון where we spoke about עניני ממון as well.

normal which exists today in our society in our communities.

We must prepare ourselves at a young age to decide if I want to be an איש ישר and an איש אמת, it's normal in society today to apply for a mortgage and *dray* the application, it's ממש normal.

I once asked ר' מתתיהו שליט"א if one can sign his tax return form if he has income which he has not declared.

He told me, of course, a person who is an איש אמת cannot sign such a thing!

How many people can say they are signing a tax return which is honest?!

But this is what is really expected of us, it's a tremendous נסיון, we must have our שאיפות, we must at least try to head in the direction of being an איש ישר as much as possible.

Often there is another reason which gives a drive to money, it's when we see the כבוד the בעלי צדקה and big גבירים get who give big money to the מוסדות, we have to be מכבד these people because that is what helps them to give, it motivates them, but we see the כבוד they get and כבוד is one of the biggest driving forces of people lives, this can give a person a tremendous drive to כבוד which causes a person to circumvent the law and to do

things which are either bordering or ממש גזילה in order to reach those types of כבוד's which a person may be seeking, we don't see in the magazines the כבוד which is given to those who live their lives with every penny with a השבון and complete honesty, we don't see these pictures, we only see the כבוד which the גבירים get which subconsciously can give us tremendous drive within ourselves.

We are so entrenched in this, and as one goes further in life one sees how rampant it goes, it's become the new normal, somebody who doesn't do it is looked at as crazy, but we must know that we have to start somewhere, we can tell ourselves in order to get some inspiration, "Look at the difference between just thirty years ago and today! What are our children going to look like?! They will be shoplifting! They will come with a whole crooked לומדות... if you break somebodies window and the house didn't go down in value you're not חייב... the shop is in a company name, the company didn't go down in value..." I'm telling you if we are not going to start being careful and build a house on honesty, if we don't have any integrity or ישרות who knows where our children

will end up, we have to start putting our breaks on to what is happening over here.

We must start changing our mindset very fast because otherwise we're heading for trouble.

We brought out two נקודות today: Firstly, we must constantly remember how these areas בעניני ממון are just as important as *davening*, צניעות and לימוד התורה it's all a חלק of תורה.

Says the בית הלוי something which should give us a פחד: If פרשת תרומה would have been before משפטים, do you know what would have happened?! כלל ישראל would have gone and stolen *gelt* to build the משכן!

A person can steal money in order to give money to a מוסד, so that his name should be hanging up on the wall! If פרשת תרומה would have been first the משכן would have been built with stolen gelt, פרשת משפטים had to come first, to

give over the *shtarka* message to כלל ישראל, to deal with ישרות in ממונות, then you can build the משכן.

This is the first נקודה, to look at עניני עשרת as a חלק of פרשת יתרו and the הדבריות, and the second נקודה is to perhaps control ourselves to stop looking at these חלקים of the magazines, we're bringing a certain desire into our lives, why are we looking at it? Looking and thinking about these things definitely affects us, it brings a person to a drive in ממונות to do things which are not ישרות and not אמת, we must be מחזק ourselves in the teenage years to make for ourselves *shtarka* החלטות in our brains how we are going to מתנהג at a later stage, in the *matzev* of a נסיון, it's very hard then in the נסיון to start thinking straight, we have to start thinking now about which direction I want to go in and how I will handle my ממונות matters.

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



פרשת ויקהל

חלק ג' – גליון 26

פרשת שקלים

כ"ה אדר א' תשפ"ב

מאת ר' ש. קאפלן שליט"א

Message of the week

asked me to speak about the "ענינה דיומא" the Russian invasion of Ukraine this week.

My first question to them is: How do you know about it? I'm serious! We heard this week from ר' אליקים שלעזינגער – a איז of over 100 years old, and he screamed with all his כוחות, "A בחור has to *ligg* in learning! *Mir darffen ligen* in learning and forget about the rest of the world!" That's what he

repeated in his דרשה again and again, a בחור has to be completely in his גמרא, with his whole *kop* and his whole גוף, forgetting the rest of the world around him.

Hearing this from a איז who is over 100 years old! He's been through many many wars, he's seen a very lot in his life, and he came this week to give us all this powerful message: *Mir daffen ligen in learning!*

A בחור once asked שליט"א if he should go to one of the הפגנות in ירושלים.

ר' צבי קאפלן שליט"א asked him, "How do you know about the הפגנה?!"

"There are signs all over ירושלים which were signed by many of the גדולי הדור!" the בחור replied.

"I don't understand you!" exclaimed ר' צבי, "Who asked you to look at all those

signs?? We are on the moon! Why are you looking at the signs?!"

This is what שליט"א meant, we must be oblivious to what is going on in the world.

But למעשה let's be honest, we do know about what is going on in the world around us, however, we must try to minimise our involvement! If we do know about it, we don't have to follow each detail, you can rely on the Hamodia at the end of the week to find out what happened.

We must absorb this message that ר' אהרן שליט"א shared with us, he knows what's good for you, he's been through everything in life, 100 years is a long time, and the best advice he is giving us from all that he has seen is to *ligg* in learning. This is what each and everyone of us must internalise, that's the 'ב' – 'א'.

More miracles

We're learning the פרשיות about the בנין עולי, it's well known when the רגלים came up to ירושלים they would show them the לחם הפנים, they showed them the miracle of the לחם הפנים which would remain fresh and warm the entire week – it smelt freshly baked!

What was the importance of showing the לחם הפנים to כלל ישראל? To show them the עשרה ניסים?! – there were ten constant miracles happening in the בית המקדש! What's the need to show them this particular miracle – the לחם הפנים was fresh nine days after it was baked?

I once heard a פשוט *gevaldiga*: The נס was that the bread stayed the same as if it had just been baked, just come out the oven. However, they all knew that it had been baked nine days ago. The message to כלל ישראל was: You see things happening! A person makes a רווח in

פרנסה! You see things happening in the world! Natural disasters! Conflicts between different nations! We're not supposed to look at it as if it has happened now! No! It was destined to happen some time ago!

Don't forget ראש השנה

We must understand that all that is happening has already been predestined on ראש השנה when הקב"ה made the גזירה in שמים for this to happen. This is how we must look at it, its not till he had the courage to do it, it's no שייכות, it was all in שמים a long time ago that this was going to happen on Thursday morning this week.

לכלל ישראל tell us: At the time כלל ישראל were in Shushan, נהגה מסעודת אחשוורוש "הלכו לבית המשתה ואכלו ושתו ונשתכרו ונתקלקלו" and then immediately, "מיד עמד שטן", the שטן stood up and it was then when the terrible גזירה was decreed.

Later – nine years down the line it played itself out with אחשוורוש and המן, but when did it all start? When they were נהגה מסעודת אחשוורוש! Everything happened long beforehand it was in שמים long before.

This is what the לחם הפנים came to teach כלל ישראל, this was the message: You

know it has been baked a long time ago, everything happening isn't just happening now, it's been planned and decreed מן השמים along time ago.

We must understand: לב שרים ומלכים ביד – We all have בחירה, however, the leaders, the presidents, prime ministers and dictators have no בחירה, they are not making the decisions, it's clear in חז"ל, רבש"ע לב שרים ומלכים ביד ה' making all the decisions for them, they are just the puppets.

Take the inspiration

We must be נתעורר to what's going on over here. As the חפץ חיים famously writes in his letter, "מה זה עשה ה' לנו?", *For what purpose did ה' הקב"ה do this?* "הלא הוא טוב ומטיב לכל, ורחמיו על כל מעשיו" *for isn't He the one who bestows good to all and is merciful on all His creations?* יבין, שמזרז אותנו הקב"ה לתשובה ומראה לכל *We should understand, ה' הקב"ה does these things to remind us to do תשובה and to show us that all is in His hand and He can complete whatever He desires.* A natural disaster, a conflict, whatever we see

happening in the world, as the רמב"ן writes at the end of פרשת בא, it's all there for us to take an התעוררות – we're supposed to be taking an inspiration.¹ Not that now we have what to speak about, not that now we have to be listening to the radio, it's not something to be excited about, "What happened!?" How many people were killed!?! What's going on there!?" This is not the תכלית why ה' הקב"ה is bringing this to the world. If we think for a second, it's a פלא what's going on. This is all taking place in a corner of Europe, and למעשה the *gantza velt* are getting involved, America has what to say for itself, Europe is busy with the *matzev*, ארץ ישראל has a דיעה, the *gantza velt* are getting mixed into this conflict. What's פשט in it?! Do you know why? ה' הקב"ה knows us well, ה' הקב"ה knows if He's just going to make a conflict in Indonesia or Japan, *nu nu*, we will carry on in life and not take any notice. ה' הקב"ה is doing it to be מתעורר us! It's not by chance that the whole world is getting involved! The whole world is getting involved because ה' הקב"ה wants the whole world to be involved. Why does He want

¹ See פרשת בא תש"פ גליון 19 where we spoke about this in length.

the whole world to be involved? He wants us all to be נתעורר!

Those who are in their learning and forget about what's going on in the world around them and don't even know about it, they don't need this התעוררות, it's not a סתירה to what I mentioned earlier. But to those who do know what is going on around the world, it's for them to be נתעורר.

It's פשוט, the whole world is getting involved, because without that we won't get an התעוררות. Corona wasn't just in one part of the world; the whole world was affected with it to give כלל ישראל the התעוררות.

The הפץ היים writes already before the first world war that there are going to be תקופות before משיח where the world will go through different מלחמות, of course, this is considered a major conflict, something which has not happened since the second world war, it's a time of משיח, עקבתא דמשיח, it's all a process for משיח.

What are we supposed to do? We have to be מתעורר, to *daven* properly, to learn properly, of course we must also be אידן together with the צער of other אידן, there are hundreds and thousands of אידן living in Ukraine, it has one of the

biggest Jewish communities in the world, it's a *gevaldiga* צער, they are being displaced, they all have to leave their homes. They were living in a regular country! It may not be one of the most modern countries of the world, but people live there running normal lives, running normal businesses, and everything there is disrupted, it's a דבר צער that we must be משתתף in their צער.

A time for unity

This week is פרשת שקלים, and the ענין of פרשת שקלים which all the ספרים write about is the ענין of אחדות, every איד shares together with another איד his שקל, as the שפת אמת writes, we all give a מחצית because we all need each other and we all must get along with each other, we must be together.

The whole גזירה of פורים came about because there was a lack of אחדות amongst כלל ישראל, as it says, "ישנו עם" חז"ל which אחד מפוזר ומפרד בין העמים" explain to mean: כלל ישראל were distanced from each other, they weren't together, there was no אחדות, and when there is no אחדות a גזירה can be decreed upon כלל ישראל. At the דור המבול, even though they were עבירות עובר on terrible, nevertheless the גזירה came because of

the "שדור המבול and lack of unity, היו גזלנים והיתה מריבה ביניהם לכך נאבדו" (רש"י נח י"א, ט') – they didn't get along with each other, on the other hand, the דור weren't destroyed like the דור – "היו נוהגים אהבה וריעות ביניהם", המבול – they got along with each other.²

When there is אחדות there is a *gevaldiga* shield against any dangers. The ספרים tell us: Even when there is a גזירה against כלל ישראל, but if we are מחזק ourselves with אחדות, the כח of אחדות can deflect the dangers. This is how the גאון explains why אסתר then told מרדכי כל, "לך כנוס את כל" – Go and gather together the כלל amongst אחדות! Bring about אידן! Be מחזק to take away the גזירה! אחדות, this is the first ingredient to save us from any danger and to save אידן around the world from danger, to get along with each other, to work and promote אחדות amongst ourselves.

תורה את of Every

I'll tell you a מעשה *moridicker*: There was a Rov known as Rav Yisroel Yona Landau זצ"ל. It happened once when somebody with a good voice moved to town, straight away the town wanted to

make him the חזן. However, the Rov didn't want to let it happen, whether he saw ברוח קדשו or whether he saw it on his face, he felt the person wasn't befitting to be the town's חזן.

Nevertheless, like what we find sometimes, the town didn't listen and they made him into the חזן.

The Rov was very upset. Should he come out and make a whole מחלוקת to stop it and put his foot down, after all he was the Rov? Or is שב ואל תעשה עדיף this time?

This חזן was called שמעון. The גמרא tells us about שמעון העמסוני דורש all the "אתים" of the תורה, "את" in the תורה is always מרבה something else, until he came to "את ה' אלוקיך תירא" – מיד פירש – he didn't know how to explain the "את", how can one add to "ה' הקב"ה!? It was then when ר' עקיבא דורש the "את" to be מרבה תלמידי חכמים.

These גדולי ישראל from two, three hundred years ago would always write their letters with tremendous חכמה. He wrote a letter to the פוסק הדור ר' יוסף פוזנא זצ"ל the following, "A חזן has come to town, שמעון זה דורש כל אתים שבתורה, את

² See 12 גליון תשפ"א where we spoke about the כח of אחדות and שלום.

החזיר, את הטריפה, את הנבילה... כיון שהגיע
לאת ה' אלוך תירא מיד פירש..."

understood what he meant and he replied with the following
היכל in the צלם, "מוטב", it's better to put a
than to make a מחלוקת in ישראל. (He writes there that try quietly to sort things
out, but not with making a מחלוקת.)

After a few weeks, the town actually saw
בפיהרסיא and which he was doing עבירות
they threw him out of town.

That was the פסק of the הדור, גדול, מוטב,
היכל in the צלם - להעמיד צלם בהיכל
is better than a מחלוקת.

The window in the shul

There was a shul in London, One of the
older members of the מנין was a trustee
of the old מחזיקי הדת shul from the east
end. When they sold the building they
received a lot of money, and he offered
the shul to build a nice new shul.

It was a שמחה *gevaldiga*, they bought a
plot of land and they began building a
beautiful shul.

This איד had a bit of a נטיה to Zionism
and a מזרחי way of life, and he wanted
stained windows etc. He also wanted a
window which said "מדינת ישראל" on it.

A big מחלוקת erupted, most people were
very against the idea.

Because of the מחלוקת half of the shul
split and left.

There was a איד who would always
daven there on Friday night and he
continued to daven there every Friday
night in the new shul where they had put
in a window with "מדינת ישראל" on it.

I personally asked him why he still
davens there.

He told me, "There is a תשובה in אגרת
in 1948 ר' משה פיינשטיין זצ"ל from משה
about a shul in America which had an
American flag next to the ארון הקודש. In
1948 they wanted to also put up an
Israeli flag.

A איד wrote a שאלה to ר' משה זצ"ל if he
should continue *davening* in the shul.

ר' משה זצ"ל wrote back, "Of course, a flag
is all שתותים, it's all *narrish-kitten*, but if
you're not going to *daven* there, and
people will be upset and hurt and you
will create a מחלוקת, then you should
continue *davening* there."

This איד told me, "After a few weeks the
עולם will forget about the window of the
מדינת ישראל, but if I stop *davening* here,
people will be upset, it will create a
מחלוקת."

This is what ר' יוסף מפוזנא זצ"ל taught,
"מוטב להעמיד צלם בהיכל ואל ירבה מחלוקת"

"בישראל, it's a נקודה we must remember when we want to be מחזק with the ענין of אחדות.

Don't make a מחלוקת!

ר' ברוך בער זצ"ל would say over this story which he heard from ר' שלמה ר' ברוך בער was obviously told about this story through ר' Osher Westheim זצ"ל once told me that ר' שלמה זצ"ל told him: "When I went to visit מקוה ר' I was told I have to go to מקוה בער first..." To look at ר' ברוך בער's face one first had to go into מקוה, he was ממש an איש קדוש וטהור.)

There was a איד – a גביר who wanted the best תפילין. He paid the best סופר and the best macher, paying thousands of rubels for his pair of תפילין, you couldn't find such a unique pair of תפילין anywhere else.

Nebech, after three years he was נפטר, leaving six boys. There was a big שאלה who should get the תפילין. They all sat down to discuss the matter and after a few minutes they decided to give it to the youngest boy who was twelve at the time who needed תפילין for his upcoming בר מצוה.

every day he would put on these תפילין – וכך הוא.

Twenty years later he was traveling for business where he left his hotel for the day to go to the nearby town. Suddenly a terrible blizzard broke out. The איד was stuck, he couldn't return to his hotel until the blizzard cleared.

That day, he didn't manage to put on his father's תפילין, he had to use somebody else's in the town he was in.

For the rest of his life, he put on his father's תפילין, he only missed that one day.

When he came up to שמים he was a person and he was told he can go into גן עדן.

When he tried going into גן עדן a מלאך came to stop him, "He can't go into גן עדן he never put תפילין on in his life!"

That was the last thing he expected, "What do you mean?!" he exclaimed, "I had the best תפילין in the world!"

"No!" said the מלאך, "I'm sorry to tell you but there was a letter "ו" missing."

Another מלאך came to the scene and stood up for the איד, "Don't worry, once in his life he put on a pair of תפילין... on that day of the blizzard..."

He was allowed into גן עדן.

Said ר' ברוך בער a moridicker, "נקודה arranged the blizzard in order

that he will be able to put תפילין on once in his lifetime, everything in the בריאה has an exact חשבון why it's all happening."

ר' ברוך בער then said, "Can you imagine if they would have fought over the תפילין?! The older one claims he's the בכור, the second claims he's the biggest מתמיד, the third one claims he has the longest שמו"ע's, and so on!

And they would have gone to a great בית דין who would have פסקנדי to give it to one of them, he would have won and his whole life he put on these תפילין!

He would have come to שמים with such a בושא – after all that מחלוקת he ended up living the rest of his life without putting on תפילין! What would he gain from the מחלוקת?! *Gornished!*"

You don't gain from מחלוקת, you *fardeen gornished!*

This is the time to take seriously the ענין of working on אחדות, this is what פרשת שקלים is about, the שקלים went to the אדנים – that's what held up the משכן, it's the אחדות which holds up the השראת

השכינה, and this is what חודש אדר is about, לך כנוס את כל היהודים.³

When there is אחדות amongst כלל ישראל, we are shielded and protected, and when we are מחזק ourselves with our אחדות we can protect the אידן in Ukraine. It's a דבר פשוט, when we are not מבטל ourselves from לימוד התורה and we are not מפסיק to what is going on, it has *gevaldiga* זכותים and those זכותים can help the אידן in Ukraine. It's a time when הקב"ה wants us all to be מתעורר and be מחזק ourselves, taking this not as a "news" but rather as an התעוררות.

This is the message of this conflict, it's for us to become מתעורר. הקב"ה has made many messages for us the past few years, corona we got used to living with, now comes חלק ב', something else, a different danger which we must take seriously, it's time to be מחזק, I'm not going to speak about it during סדר, I'm not going to listen to radio, I'm not going to get involved, I'm going to work on אחדות, take something positive and do something למעשה בפועל about it.

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

³ See 26 פרשת ויקהל פיקודי תש"פ גליון where we spoke about the כח of אחדות.

פרשת פקודי

חלק ג' – גליון 27

ב' אדר ב' תשפ"ב

מאת ר' ש. קאפלן שליט"א

The special rebbe

We've entered 'ב' חודש אדר, the last חודש of זמן. For some of us it most probably feels like the זמן has flown by, but with many of us it feels like it's been a long זמן, it's most probably crossing our mind that in a usual year we would already be enjoying our הזמנים.

We think to ourselves: Now comes another חודש! Perhaps the flame which we began with is starting to ebb!

How do we keep it ignited for the last lap – for the final הקפה?

I want to share with you a *moridicker* מעשה – a beautiful story: There was a איז who *nebech* went through the holocaust and suffered in the concentration camps, he survived and in the 1950's he became a rebbe in a חדר in America.

He was a special person and treated the children with tremendous love and care.

He was very *eidel*, he would never hit

any of the children, he tried never to embarrass them, he was ממש a moridicker rebbe who really cared about the children he was teaching.

However, this all caused the children to take advantage of his soft nature and they would play him up, mess him around, and למעשה he had very little class control. But then again, he never lost himself or took any physical action

against them, he always treated his children with *gevaldiga* respect.

However, there was one thing which he did do. When he became really upset and annoyed, he used to scream at them, but he didn't scream at them to behave or to be quiet, he would scream at one kid, "סמקן", to the other he would scream, "ירקן", to the next one he would scream, "ברקן", then he would scream, "אזמרגדין", and then, "שבזיז", to the next one he would scream, "טרקיא מרמצן" or "קנכרי" or "פנטרי".

The kids thought he was most probably screaming in his native language which he was brought up with in Europe, perhaps he's cursing them or calling them various names of different animals. They weren't sure what all those words meant, they couldn't find it in the dictionary, but slowly during the year they became used to all these words, "מרמצן", "משקען", "פנטרי", "טרקיא".

He was their rebbe the entire year and once the year was over they graduated to the next class.

It came to ערב יום כיפור and these boys just didn't feel right, the past year they behaved horribly to their rebbe who had done absolutely nothing wrong to them, they couldn't go into יום כיפור, it wasn't right what they had done, *nebech* to a איד full of צרות they had to give him more צרות.

They gathered and went to the home of their rebbe to go and ask מחילה. The rebbe opened the door and welcomed them all in very graciously, and they explained how they felt very bad. He was very nice to them, all was fine, and he was מוחל them all בלב שלם, he didn't take it personally, he didn't hold anything against them, and he saw them

out with a great smile wishing them all a good year and a כתיבה וחתימה טובה.

One of the kids plucked up the courage and asked, "What do all these words mean which you shouted at us the whole time?!"

He said to them the following.

If you have a look in (ל"ט) פרשת פיקודי, if you look at the תרגום for the stones of the חושן you will see all these words, "סמקן" ירקן ברקן אזמרגדין שבזיז קנכרי טרקיא פנטרי משקען מרמצן"

Said the rebbe, "When I became annoyed at you, I didn't want to do something which I will later regret, I didn't want to do anything which wasn't right, so I would scream these names, but the truth is, I was really screaming at myself, "Diamonds! How can I take any inappropriate action! You're all diamonds! I have to treat you with tremendous care!"

Each child he would call a different name, and in his mind, he was thinking, "He's this diamond! He's that diamond! He's a *heiliger* – a *heiliger* נשמה."

A *gevaldiga* מעשה – a beautiful story.

I want to ask you a קשיא on the story: Instead of screaming these names at the kids, why didn't he just think in his

mind, "He's a diamond – he's a yiddisha גשמה, I must treat him carefully." What did he gain and what did he achieve by screaming the names at the children? Just think about it in your mind! They're diamonds and that's it!

External movements

I want to share with you a *moridicker* מסילת: Listen to three lines of the יסוד (סוף פרק ז') and take the *gevaldiga* message which he is teaching us. He writes there: Of course, הקב"ה wants our heart, He wants our heart to be connected to everything we do, our learning, our מצוות, our עבודת and all the other areas of our השם, הקב"ה wants our hearts, and he brings פסוקים for this, "כאיל תערג על אפיקי, מים כן נפשי תערוג אליך אלקים" (תהלים מ"ב) "צמאה לך נפש כמה לך בשרי" (תהלים ס"ג). He continues to write: Nevertheless, often a person doesn't find this flame that he would like to have in his heart. There is one *gevaldiga* עצה which he shares with us how to ignite that flame and how to be מעורר that פנימיות. He writes, "עצה טובה היא". What is this advice? כי התנועה החיצונית מעוררת הפנימית, which literally translated means: *Lively external movement of the*

body inspires a comparable inner enthusiasm of the spirit.

He's teaching us a *moridicker* יסוד. Movement, active movement is what is מעורר the פנימיות, it does something to the persons inside.

He writes, "ובודאי שיותר מסורה בידו היא – *A person is more in control of his external movements than he has over his internal disposition.* A person is not always in control of his inside feelings, a person can't simply himself to be enthusiastic. But a person always has control over his external movements.

"אך אם ישתמש ממה שבידו, יקנה גם מה שאינו בידו בהמשך, כי תולד בו השמחה הפנימית והחפץ, והחמדה מכח מה שהוא מתלהט בתנועתו ברצון." *If he uses what is in his control and performs מצוות with physical activity, he will eventually acquire even what is not directly in his control, for that will create an inner joy and desire for מצוות.*

If a person does this, then he can be מעורר his פנימיות.

He's teaching us a *moridicker* נקודה, let me bring it out on a practical level.

Wake up like a lion!

"יתגבר כארי לעבודת הבורא" – tell us, "חז"ל – why like a lion?! Why can't we just

wake up like a normal person, laid back, slowly and calmly out of bed? What's פשט in the "יתגבר כארי"? Dive and jump out of bed like an ארי?!

The תירוץ is: If you do that you will have a different day! If you do that you've ignited the fire! External movements affect the פנימיות inside, it fires up your inner spirt.

External movements are מעורר פנימיות.

The house and its furniture

Let me share with you a *moridicker vort* on the פרשה which I heard from my father זצ"ל. At the beginning of the פרשה it says, "ובצלאל בן אורי בן חור למטה יהודה – עשה את כל אשר צוה ה' את משה" (ל"ח, כ"ב) *did everything which the הקב"ה told משה*. Asks רש"י: He did what מרע"ה told him to do! He didn't do what the הקב"ה told משה to do!? Explains רש"י: מרע"ה told משה to first build the כלים and then the משכן. משה replied, בצלאל *replied, משה* "מנהג העולם לעשות, *replied, משה* "First you build the house then you build the כלים to put in it!? You don't make the furniture and then build the house! The דרך העולם is not like this!

Said מרע"ה, "כך שמעתי מפי הקדוש ברוך הוא", *replied מרע"ה* – *That's exactly what I heard from בצל א-ל היית, בצלאל, as he said to the הקב"ה*

כי בוודאי כך צוה לי הקב"ה" *and that's taka what they then did*, המשכן תחלה, *they first built the משכן and then the כלים*.

This is the "כאשר צוה ה' את משה" – he knew exactly what the הקב"ה told משה, even without being told to do so from מרע"ה.

What's פשט in this "הז"ל? מרע"ה first said to build the כלים and then he changed his mind?

הז"ל quotes from ר' חיים מוואלאז'ין זצ"ל that the משכן is an עולם קטן and so is every person an עולם קטן, and the human being corresponds to the משכן he writes the ראשונים is the מוח etc.. and the ראשונים write the 248 עשיות of the משכן are כנגד the רמ"ה אברים. The human being is directly connected with the משכן.

מרע"ה held that a person must work on his פנימיות first because the greatest פנימיות is *taka* the מדריגה. However, משה told him, "That's you – מרע"ה! But the regular people need the העולם to be מעורר the פנימיות."

We need the העולם to be מעורר the פנימיות, and therefore the משכן must be built before the כלים.

Said מרע"ה, "That's what רבש"ע said, כך שמעתי מפי הקב"ה, this is the way it's supposed to be done."

A *moridicker* רמז from the פרשה: We need מעורר the פנימיות to be חיצוניות.

I remember very often as a בחור I would go *daven* in *Stolin Karlin* on a Friday night. I would go in there, they are all wearing their טליתים, and it was a *davening* of screaming! Screaming and screaming! With such a *bren*, I remember feeling the *davening*, really feeling the שבת. "כי התנועה החיצונה מעוררת. שבת הפנימית" "this is what the מסילת ישרים is teaching us, the physical activity is לכה דודי if we sing a מעורר פנימיות properly, if we sit by a גמרא and we learn with a קול and we *shockel*, and if you feel half asleep you stand up and you bang the *shtender* (as long as not disturbing anyone else), if you do things like this, it is מעורר פנימיות, practical advice from the מסילת ישרים, עצה טובה, as he writes "I have a עצה טובה for you," he tells us, to do movement, not to sit as if you're on a couch like your sitting in a lounge. In a בית המדרש we must *koch* in our learning! It gets you more involved, it's מעורר the לב, it brings a person to a different type of עבודה.

I once saw a פשט in the פרשת פסוקים in פשוט "כי המצוה הזאת... כי קרוב אליך הדבר, נצבים עבודת השם – *it's very close to you* – מאד"

"בפיך ובלבבך לעשתו", *is very close to you*, – if you use your mouth, it will be "בלבבך" – *it will enter your heart*.

If you sit in front of your גמרא with your legs stretched out, hardly moving your lips, of course after half an hour you won't have any חשק, you won't be מעורר any פנימיות, the end of זמן will be completely בטל, even the pilot light has been extinguished, there's nothing there. We need to move a little bit, every part of the day, even running up the stairs, running to the בית המדרש, do it with a זריזות and a *bren* and you will start feeling something wake up inside you, "כי התנועה החיצונה מעוררת הפנימית", it's very important.

Let our external movements be מעורר the פנימיות, the noise and the *balagan* on פורים, we should utilise it all for the right reasons, not to just get carried away with the *narrish-kitten*, when we sing a ניגון, we can internalise the words, let it inspire us, the noise, the shouting, and the movement.

If we move around slowly like old people, when we get up in the morning it's one leg out the bed then the second leg out, slowly, slowly, it's not going to work, it must go with a זריזות! With a

fire! Don't walk around one mile an hour, that's not going to get a person ignited.

Now when it's been five months of זמן, if one becomes like this, he will just be dragging himself through the last month, but with a זריזות, with movement, learning בקול רם, *davening* בקול רם, *shockeling* the way a *shockels* איד, it will affect how our פנימיות is, this is what we are in control of, this is the דרך העולם.

Of course, the עיקר is the פנימיות, but we need to start with the חיצוניות to be מעורר the פנימיות, move get involved, and you will feel inside the ignition to propel in your עבודת השם.



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

פרשת ויקהל פקודי

גליון 26

פרשת החודש

כ"ה אדר תש"פ

מאת ר' ש. קאפלן שליט"א

"הכרתי גוים נשמו פנותם... אמרתי אך תיראי אותי תקחי מוסר." (צפניה ג' ו' ז')

"ויקהל משה (gathered) the entire assembly of the children of ישראל, gathered מרע"ה, to inform them about the building of the משכן. Once מרע"ה finished telling כלל ישראל about the תורה states, "ויצאו כל עדת משה's presence. *the entire assembly of the children of ישראל left*."

The all ask: If obviously they were משה? They were just would they be leaving from other than משה?	<p>"If you sit amongst the ענוים you will become an עניו."</p>	left, בני ישראל leaving from before משה; who else
--	---	---

פרשת ויקהל פקודי is most often the last פרשה of winter-zeman. For such a time – just before הזמנים would say the following explanation: שלמה המלך in ר' אליהו לאפיון זצ"ל, explains, "אם ללצים הוא ילוץ, ולענוים יתן חן" – what's פשט in such a פסוק? רש"י explains, "הוא ילוץ", *he too will become a לץ*, *if a person is נמשך after לצים, scorners, in the end,* "ולענוים", *however, if a person resides among ענוים, then, "יתן חן", he will be given favour in the eyes of the בריות.* A person is מושפע from the people he hangs out with.

If you sit amongst the ענוים you will become an עניו.

The story is told about a tailor who was asked by the king to sew a suit for him. The tailor felt on top of the world! Out of all the tailors in town he was asked to make the kings suit!

He spent months making the suit, וההיא היום – when he stood before the king to present the suit.

"It's terrible..." screamed the king. Instead of paying the tailor, the king threatened to put him into the dungeons!

Before taking another step, the tailor ran to his Rebbe to seek advice.

"Unstitch the suit and then stich it back together," said the Rebbe.

Strong and confident in his אמונת חכמים, immediately, he went home and listened to his Rebbe's advice.

וכך הוא, he returned the next day with the suit and the king was extremely happy.

The tailor returned to his Rebbe and asked, "Rebbe! What's פשט? What changed from one day to the next?!"

"Let me explain," replied the Rebbe, "When you made that suit originally for the king you were a tremendous בעל גאווה. Doing something with גאווה is not בעיני הבריות. Later, when you stitched it with fear and terror together with saying תהלים – with ענוה, "ולענוים יתן חן", when your actions are done בענוה, you are found favour in the eyes of the בריות."

When a person sits amongst the ענוים, teaches רש"י, his actions find favour in the eyes of the בריות. It's מוצא חן בעיני הבריות.

Explains ר' אליה: When we see a *shicker* walking down the street, we can see where he has come from. He's come from the pub.

When כלל ישראל left **from before מרע"ה**, it was recognised on them where they were coming from. It was "ויצאו כל עדת בני" מלפני משה" – it was noticed where they were coming from. Being in the presence of מרע"ה changed them into different people and better people. You could see where they were coming from.

Certainly, ר' אליה would say such an explanation at the end of a זמן. It must be recognised on us what we have accomplished and achieved during the past winter-zeman. It must be recognised where we are coming from.

There is yet another lesson we must learn from here regarding the current situation today – in 2020. In what way did כלל ישראל change from leaving משה מלפני משה? What was recognized on them that they had just been מלפני משה?

Some explain, the unity was noticed once they left מרע"ה. מרע"ה had the power to unify and create אחדות amongst כלל ישראל.

However, there is yet another explanation: "והאיש משה עניו – עניו מרע"ה was the greatest. Hence, מדת הענוה קונה כלל ישראל. Being in his presence, כלל ישראל were able to be קונה. Hence, מאד מכל אדם. "ולענוים יתן חן", teaches שלמה המלך.

This was vital. כלל ישראל were being assembled to go and build the משכן. In order for their actions to be מוצא הן, they required ענוה. With ענוה they could build the משכן. חז"ל teach that גאוה does not reside where there is טוה. Accordingly, to build a בית ה' where the רבש"ע will reside, there was necessary complete ענוה.

עניו was the greatest leader of כלל ישראל, on the other hand, he was the greatest until the extent that he could spill this ענוה over into the public.

If we look at the גוים, their leaders acquire the complete opposite strategies. Take President Trump as an example. What was his message when he became president? "MAKE AMERICA GREAT AGAIN." Who's going to make America great again? "Me-Trump!" That was the slogan. That's what it said on the badges and that's what it said on the biscuits. "I-Trump - I'm going to make America great again."

Prime minister Boris Johnson here in England said, "I'm going to take you out of the European Union. I will make England into the most successful country."

That is how the leaders out there work: "Leave it to me, it's all going to be *gevaldig!*"

Today, the רבש"ע is showing that the "great America" and the "great Johnson" can do nothing. Trump thought he will make America great again! Today the economy in America has dropped lower than ever before within the past twenty years! He thought he's lifting the economy up.

"You're not in control," says the רבש"ע, "You can't do anything."

As הר"ג ר' חיים קניבסקי שליט"א wrote in his letter, "We must be מחזק in אמונה וביטחון that the רבש"ע is running the world... and we must add ענוה, *humility*, into our lives."

Just like the virus came, the רבש"ע can take it all away in one second. If it disappears אי"ה – we must remember to take something from it. We must remember this lesson: הקב"ה rules the world. We should never forget this lesson we are learning.

There is another נקודה we must internalize. The ישיבות are closed. The shuls and בתי מדרשות have closed. When we begin to stop davening with a מנין, slowly we will begin the desire of *davening* with a מנין. For the first few days it may not bother us, however after a week of not hearing קריאת התורה it will really begin to start bothering us.

We must learn from here the חשיבות of davening with a מנין. The חשיבות of being in a מנין from ברכות until עלינו! Let us appreciate the זכות of davening properly with a מנין.

When we don't have something, we appreciate it much much more.

We take it all for granted. Let us appreciate when we can daven with a מנין!

Let us not walk through this תקופה with blind eyes. The world has never been through such a *matzev* since WW2. It's like a third world war. My mother remembers going into the bomb shelters in world war two. Since those days, she hasn't seen the world in such a state!

We must take this inspiration with us! We must remember that הקב"ה is the one controlling the world and He is the One in charge, not President Trump or Johnson. הקב"ה is teaching us that they are powerless. And secondly we must appreciate the מצוות we are doing.

"ואתם לא תצאו איש מפסח, פסוק (י"ב, ה') regarding the פרשת בא בעל הטורים, דרך אגב writes: Just like by the מצרים גאולה everyone was first locked up in their houses, nobody was allowed to leave their house, so to, regarding the העתידה גאולה nobody will be allowed out their houses!

And let us remember "ולענוים יתן חן" – ענוה of בצלאל was the one chosen to build the משכן. The מדרש תנחומא teaches that he was a חכם בתורה, a מבין הלכה and a מבין דעת בתלמוד.

Moreover, the גמרא (ברכות נ"ה.) teaches: בצלאל knew how to be מצרף the אותיות to create שמים וארץ!

Furthermore, the מדרש רבה (מ') teaches, the ראשון רבש"ע showed the נשמה of בצלאל who has tremendous כוחות! The מדרשים go on and on about how great בצלאל was.

However, the מדרש תנחומא (כי תשא אות י"ג) teaches: ר' חנינא בן פזי: "אין לך גדול מכל" *There is no tribe greater than השבטים משבט יהודה, ואין לך ירוד משבט דן שהיה מן השפחות יהודה and there is no tribe lower than דן who came from the maidservants.* Accordingly, when בצלאל who came from שבט יהודה built the משכן, he built it together with אהליהב who came from שבט דן.

Explains the מדרש: Let him work with somebody from שבט דן, "שלא תהא רוח גסה" – so that he shouldn't become a בעל גאווה, for "גדול וקטן שוין לפני הקב"ה" – big and small people are equal before הקב"ה.

בצלאל the top class must work with אהליהב the "lower" class so that he shouldn't become a בעל גאווה. There is no מקום for גאווה even when having the greatest job in כלל ישראל!

In יחזקאל, יחזקאל rarely calls יחזקאל by his name, but rather with the name "בן אדם".

Why not call him by name?

יחזקאל explains: יחזקאל saw the מעשה מרכבה in the beginning of (ב') רש"י. He had a tremendous גילוי. There was a possibility of becoming a בעל גאווה because of this. Therefore, יחזקאל helped him to overcome his גאווה by constantly calling him, "בן אדם" – this will remind him about "כי מן האדמה לקחתיו". Remembering that we come from the אדמה, he realized that there is nothing really to boast about. We come from the earth!

The מדרש teaches: After אדם הראשון called the animals their names, the רבש"ע asked him what he will call himself. אדם הראשון called himself אדם. Wouldn't it be more suitable to call himself "נשמה"? Why "אדם"?

[They say the story about a young man who knocked on the door of a young couple who just got married. He heard the husband saying to his wife, "נשמה, le open the door..." Once he entered, the husband told his wife, "נשמה, le bring some tea for the guest... נשמה, le bring the kettle... נשמה, le bring me some cake... נשמה, le this... נשמה, le that..." When everything is ready and set, the husband asks the guest, "Nu... why aren't you eating?!"

"I'm waiting for נשמה, le," replied the husband.]

It's much nicer to call yourself נשמה and nevertheless אדם הראשון calls himself אדם?

It's the same יסוד. He called himself אדם to remove any גאווה and rather to remind himself about כי מן האדמה לקחתיו. אדם is the lowest part of us! We're from the earth. אדם הראשון feared that the human beings – the cleverest creatures of creation will become בעלי גאווה. The שער הכניעה (פרק ו') teaches: אהרן הכהן was commanded every day to "והרים את הדשן" – to move the rubbish. Why did אהרן הכהן take out the rubbish? Couldn't someone else do such a job?

It's the same answer: He was one of the greatest people in כלל ישראל. In order to prevent גאווה he was given every day a task of ענוה to banish and remove any thoughts of גאווה. Nothing should be below our dignity.

The story is told about a איד who came before ר' מרדכי גיפטר זצ"ל with the following dilemma – the following quandary. “I live on the fourth floor. It’s not befitting for a חכם תלמיד like myself to take out the rubbish. I can’t walk down four floors carrying rubbish. However, my wife is pregnant, she is very weak. She too, can’t take out the rubbish. A big problem. Who should take out the rubbish?!”

ר' מרדכי גיפטר told the איד to come back the next day for an answer.

The next day as the איד leaves his house to שחרית, he sees a man carrying the two bags of rubbish he had put out the night before.

Who was this man? None other than ר' מרדכי גיפטר!

“Rebbe! Why are you taking out my rubbish?!”

“Well,” said ר' מרדכי, “You can’t take it out because you are תלמיד חכם. Your wife can’t take it out because she is a מעוברת. So, I’ll come past every day to take out the rubbish. What’s the big deal?”

כלל ישראל – גדולי ישראל – this is the מידת ענוה we see by the גדולי ישראל. That was what כלל ישראל received by being in the presence of מרע"ה, and it was through the ענוה which enabled them to build the משכן.

Let us remember these messages which הקב"ה is showing to us in the world today. הקב"ה is running and controlling the world, no one else. Everything is being orchestrated by הקב"ה. and secondly, we must begin to appreciate the התעוררות we will get when we cannot daven with a מנין.

“הכרתי גוים נשמו פנותם... אמרתי אך תיראי אותי תקחי מוסר.” (צפניה ג' ר' ז')

I have destroyed nations; their towers have been laid desolate... I thought that you would fear Me, that you would learn a lesson!”

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.