

פרשת אמור

גליון 25

י"ט אייר תשפ"א

מאת ר' ש. קאפלן שליט"א

יום המיתה *which waits for the עבירה*

The תורה tells us, "ולא תחללו את שם קדשי, ונקדשתי בתוך בני ישראל אני ה' מקדשכם." (כ"ב, ל"ב), *You shall not desecrate My holy Name.*

The ספר יראים (מצוה ו') writes: "את ה' אלוקיך תירא, תן כבוד לשמו ושמור מחללו", this is the חילול השם, a person must live his life and run his business without

making a חילול השם.

The פלא יועץ quotes from חז"ל that a

"We're on a different planet than the secular world and we must live up to the planet that we are in."

person does not receive atonement for the sin of חילול השם until the day of death, as he writes, "ידוע שהוא חמור מכל העבירות שבתורה עד שאמרו חז"ל שאינו מתכפר אלא עם תשובה ויסורין ויום הכיפורים ויום המות." *we know the severity of this sin, until the extent that חז"ל tell us only with repentance, suffering, the יום הקדוש and the day of death does a person receive his complete כפרה.* And as he concludes, "לזאת יחרד האיש ויזהר וישמר מכל מה שהוא *Because of this a person*

should fear and be extremely careful from doing anything which may be a חילול ה'.

The worst of all

in אבות דרבי נתן quotes from the תנא איסי בן יהודה who says, "מפני מה תלמידי חכמים מתים בלא זמנן? לא מפני שמנאפין, ולא מפני שגוזלין, אלא מפני שהן בוזים בעצמם..." *Why do תלמידי חכמים die before their time? Not because they stole or because*

עבירה, but of any other rather because they are "בוזים בעצמם", which the יהושע

explains, "היינו עון חילול ה'", *this refers to the sin of חילול השם.*

The רבינו יונה writes, "חילול ה' עונשו למעלה, מכל העבירות חילול השם *The punishment of חילול השם is above all the other punishments for the other עבירות,* a true פחד.

We often make a mistake and believe that חילול ה' is our behaviour in front of גוים. In fact, the ספרים הקדושים teach us that the main and most primary ענין of חילול ה' is in front of אידן, the way we behave amongst אידן.

I know what's right!

Let us just mention a few stories where we see how the גדולי ישראל were so careful not to cause a חילול ה'.

Often a person says to himself, "I know what I'm doing is right... I don't care what people think... so what... nu, nu... people will get the wrong impression... what do I care what people think about me, it's his problem... not my problem..."

Keep a ספר open

The הפזן היים at the end of his life became extremely ill where he was in a situation where he could no longer learn. However, his door remained open, still allowing the last few people to receive their final ברכות from the הפזן היים.

When people would come in, the הפזן היים would say, "Please open a ספר in front of me... when people come in, I don't want people to think I am wasting time..."

The הפזן היים knew it would be a חילול ה' to see him sit without a ספר open in front of him.

סוגיא in a teef שקוע

It once happened when the הפזן היים came late to שחרית. After שחרית the הפזן היים stood up, banged his hand on the בימה

and announced, "I did not come late because I overslept and got up late, but rather I came late because I was שקוע – *teef-a-rine* in a סוגיא, and just to show you how *teef* the סוגיא was and that was why I did not realise the time, let me tell you over the נקודה I was finding difficult to understand..."

once told me that ר' אברהם גורביץ שליט"א when the הפזן היים was a young man, he was told by his doctors to stop learning for two years, he had to relax – take a break.

The הפזן היים went and asked ר' ישראל what he should do where they discussed the matter in length. ר' ישראל told the הפזן היים that even though he could not learn, but he should sit with an open גמרא in front of him!

To stop a חילול ה'; people shouldn't see the הפזן היים without a ספר opened in front of him.

The הפזן היים once walked into a בית המדרש where they were in middle of davening, and he was מודיע to the מתפללין that he had already davened.

The responsibility

The הפזן היים felt he had a tremendous – a responsibility that nobody should look at him and think he is doing

something wrong; he was extremely careful not cause the slightest חילול ה'.

And this חפץ אחריות is not just for the חיים, it's an אחריות – a responsibility for each and every one of us. Doing something which someone else will believe is below the standards of a ישיבה or a בחור, is a חילול השם, בן תורה.

A different planet

We're on a different planet than the secular world and we must live up to the planet that we are in.

There was a איד – שומר תורה ומצוות, who was working in a very prestigious company in America. On one of his visits to ירושלים, he decided to go and visit the אור שמח – ישיבה בעלי – a ישיבה, תשובה, since he had never been to ישיבה before.

He came in, and they signed him up with a *yungerman* to learn for a few minutes. This sort of secular איד from America said to this yungerman, "Do you know where I come from? Do you know what a prestigious company I work for...." He started ranting off all his שיטות and opinions, "we develop... we invent... we have businesses around the world..." he ממש blabbed about what he does.

"Listen here," said the yungerman, "I don't know about these things, I have no idea... let's just learn for a few minutes."

They learnt together for twenty minutes the ספר שמירת הלשון.

When they finished, the yungerman exclaimed, "Tell me my friend, do you have anything like this in your world?!"

The fellow went white, "there's no such things like this in my world, in my world such ideas and concepts don't exist..."

There and then, the fellow decided to remain in אור שמח, he saw the light, he saw a different planet – he saw a different world.

We live in a different planet than the secular world. And even those who are not living on our planet, they expect from us higher standards, they also know we're living on a different planet.

It's a tremendous אחריות for all of us, every action we do must be dealt במדה, ובמשקל, keeping clear and making each move clean from any חילול השם.

Our קידוש השם

The "ונקדשתי בתוך בני פסוק continues, Graf Potoski – the אור שמח is commanding us to give up our life על קידוש השם. Graf Potoski – the אברם בן אברם was eventually caught and before he was

going to be burnt at the stake, the ווילנא
 sent him a message that he can save
 him with שמות הקדושים.

Nevertheless, אברהם בן אברהם preferred
 to die על קידוש השם, just like ר' עקיבא who
 waited his entire life for such an
 opportunity.

We are not in a situation today where we
 must be על קידוש השם ourselves מוסר נפש.
 However, all the ספרים הקדושים tell us,
 that living על קידוש השם is another way to
 be פסוק מקיים. Every time we are
 מקדש שם שמים a person is accomplishing
 one of the greatest מצוות in the תורה, as
 the חינוך (מצוה רצ"ו) writes that קידוש השם
 is the greatest מצוה a person can do.

Wherever we go, whether it's on the
 street or whether it's in a shop, we must
 remember that people are looking at us,
 we're a prince of the תורה, appreciate
 who we are, it's an אחריות גדולה מוטלת
 עלינו. When we do something, it mustn't
 come at the price of a חילול השם.

"ונקדשתי בתוך בני ישראל..." – that's an
 עבודה of איד, to go out and sanctify the
 name of Hashem, to create a קידוש ה', to
 show the world what it means to be an
 עבד ה' and live a life of תורה.

ל"ג בעומר:

The רמ"א writes that on ל"ג בעומר we should be "מרבים בשמחה", *increase with happiness*. There are many reasons why we are מרבים בשמחה on ל"ג בעומר. We mentioned last year the גאון משנ"ב which quotes from the ר' of תלמידים because on that day the עקיבא stopped dying.

The גאון from the ask on the וועלט in גמרא which teaches, "כ"ד אלף תלמידי ר' עקיבא מתו בין *Twenty-four-thousand students of ר' עקיבא passed away between פסח and שבועות*.

How can the גאון write that the ל"ג בעומר stopped dying on ל"ג בעומר when the גמרא clearly tells us that they died **between פסח and שבועות**, *not between פסח and ל"ג בעומר*?

תלמידי חז"ל tell us that the reason they died was because, "כיון שלא נהגו כבוד זה זה", *Since they were not with respect between one and another*. How do חז"ל know this was the reason?

The משנה in פרקי אבות teaches, אמר ר' עקיבא אין דרך ארץ אין תורה" (פרק ג', משנה י"ז), *If there is no דרך ארץ, there is no*

תורה. explains: A person must constantly work on his מידות. Only once a person works on his מידות will the רבש"ע allow His תורה to reside in him, "שאינה שוכנת בגוף שאינה בעל מידות", *for תורה does not reside in a גוף which is not a person of מידות (טובות)*.

If we want to *shteig* in learning תורה, if we want to grow in התורה and if we want to receive ס"ד in לימוד התורה we must work on our מידות: "דרך ארץ קדמה לתורה".

הרה"ג ר' שמואל ראזאוסקי זצ"ל would say, "דרך ארץ קדמה לתורה" is not just a "סדר". "דרך ארץ קדמה לתורה" means: It's not שייך to reach or achieve great heights in לימוד התורה without "מידות טובות or דרך ארץ".

We look in the history of ישראל and we see the same theme which stands out within our הדור; גדולי הדור; they all are extremely cautious and careful regarding their דרך ארץ, בין אדם לבירוחו and מידות טובות.

One can only become a גדול בתורה if one works on our מידות.

הרה"ג ר' ש"ך זצ"ל would say in the name of ר' חיים ויטל זצ"ל "It doesn't say anywhere in the תורה about having **דרך ארץ**, because מידות טובות

"קדמה לתורה" – the מידות טובות must come before תורה."

The חזון איש writes in a letter, "If a person has within him מידות רעות it causes, **"סותם הלב וסוגרים דלתות"** *"חכמה"*, a blockage of the heart and it closes the doors of wisdom.

A person must understand that he will not receive success in his תורה without working on his מידות and his בין אדם לחבירו.

קבלת התורה שבועות is the time of. The time before שבועות is therefore obviously the time to prepare for קבלת התורה. We believe באמונה שלימה that every year on שבועות the רבש"ע is giving each and everyone of us תורה of השפעה his.

Therefore, writes the חידושי הרי"ם: The ימי הספירה is a time to prepare ourselves with דרך ארץ before receiving the תורה! This is the time to prepare, to work on our מידות - דרך - "דרך קדמה לתורה"

We now understood the גאון very well. When the גמרא tells us that the ר' עקיבא of תלמידים died between פסח and שבועות, it doesn't mean that there were deaths from day 1 until day 49. But rather חז"ל are revealing "מתו בין פסח לעצרת";

meaning: they died in the תקופה of "בין פסח לעצרת". Indeed, they stopped dying on בעומר ל"ג, however, these deaths were in a תקופה, a תקופה for מתן תורה הכנות – a תקופה of דרך ארץ.

חז"ל understood that if they died in a תקופה of "קדמה לתורה", obviously, לפי מדרגותיהם there was some element which was lacking within their דרך ארץ – their קבלת התורה for הכנות. The גמרא is telling us, they died in a unique period of time. It was a time for דרך ארץ, however, something was lacking; "שלא נהגו כבוד זה לזה".

However, there are other reasons as well about the happiness on בעומר ל"ג. We must understand the idea of a fire on בעומר ל"ג and what it has to do with the תנא רבי שמעון בר יוחי. What's the ענין of בעומר ל"ג? In ארץ ישראל they make this day into a great טוב, what happened on this day?

The פרשת האזינו in זוהר הקדוש tells us: When ר' שמעון בר יוחי would learn with his תלמידים, the תלמידים would interact and speak in learning together with their Rebbe. On the last day of ר' שמעון בר יוחי's life, he told his תלמידים, "Today only I will speak..."

This is what ר' שמעון בר יוחי told them, "כל ימי" – I have waited my entire life for this day where I have been given permission to reveal בשלימות the entire תורת הנסתר, only today I have been given permission to be מגלה the secrets of the תורה (there are three תורה שבכתב, תורה שבעל פה, "תורות" and תורה של חלק – תורת הנסתר which we call "קבלה".)

The ספרים teach us: Just like on מתן תורה – the day of שמחה גדולה, and even those who don't learn תורה they join in with those that are משמח the שמחה of מתן תורה, so too, on ל"ג בעומר, even those who don't learn תורת הנסתר, they can be משמח and join in with those who learn תורת הנסתר.

מתן תורה of יום טוב is ל"ג בעומר for the תורת הנסתר, it's the day when כלל ישראל to נתגלה תורת הנסתר brings a tremendous light to the world and it enlightens a person with his relationship to הקב"ה. תורת הנסתר enlightens a person in how to behave and it brings a *gevaldiga* light to a person's השם עבודת.

That is why the שמעון בר יוחי זוהר הקדוש - ר' שמעון בר יוחי is called the "ביצינא קדישא" – *the holy flame*. This is the יום טוב on

ר' שמעון בר יוחי ל"ג בעומר was נפטר and revealed to the world the תורת הנסתר, and we symbolise this by lighting a fire, because by revealing the תורת הנסתר ר' שמעון בר יוחי brought a tremendous light to the world.

מענין לענין באותו ענין: People often get carried away with the תורת הנסתר and its קבלה, people often have the חשק to learn קבלה and learn about the different כוחות.

once ר' מתתיהו שליט"א told me that תורת הנסתר is a science which anyone can learn. However, we must know על עבירה פי השקפה that it is a terrible עבירה to use practical קבלה to make anything happen or do anything. איסור שלחון ערוך writes clearly about the דעה of using the הקבלה for the wrong things.

Practical קבלה is אסור to practice. The ספר חסידים writes: One mustn't even use practical קבלה to save a person's life, and if a person does, this causes for his life to be shortened and the life of all his descendants.

The צפנת פענח writes: One mustn't use practical קבלה unless one has been given clear permission by אליהו הנביא or הקב"ה showed you clearly that He wants you to use it.

The ראש וראשון – אריז"ל הקדוש writes in שער המצוות קבלה: It's אסור to use practical קבלה, and he refused to teach his תלמיד מובהק – ר' חיים – ר' חיים how to use practical קבלה.

A person mustn't get too carried away with קבלה. If a person doesn't use it properly, he will be using the כוחות הטומאה and the מלאכים you use can cause terrible things to happen.

A friend of mine once wanted to see how צדיק נסתר – ר' בינוש פינקול זצ"ל lives his day: He stood outside his house, and at two o'clock in the morning ר' בינוש came out of his house.

He followed ר' בינוש to an upstairs room in the מאה שערים *stheibelech*. A few minutes later ר' אלישב זצ"ל arrived, and the two would then sit down and learn קבלה for a few hours. The great גדולי ישראל were steeped into the תורת הנסתר, it's part of our heritage. However, חז"ל tell us that it's only for those whose *stomachs are full*, not full of rubbish – but full of תורה, only then can a person start to delve into the תורת הנסתר.



Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן

All mistakes, omissions and errors are mine.