

פרשת אמור

חלק ג' – גליון 33

י"ג אייר תשפ"ב

מאת ר' ש. קאפלן שליט"א

The flight to Kerestir

Last week there was a Lufthansa flight which flew from JFK airport to Frankfurt with 127 איידן on board. From there they were going to take a connecting flight to Hungary, to go to Kerestir for the *yahrzeit* of R' Shayele ג' אייר on זצ"ל. On the first leg of the journey there were two איידן who refused to wear facemasks, against the rules and regulations of

of Lufthansa who still require face covering

on their flights. They made a fuss with the stewardesses and didn't give in, they refused to wear them.

When it came to the second flight, Lufthansa didn't allow any of the איידן to board, all 127 איידן were refused boarding.

They called police who came with sub-machine guns to ensure order, they did not allow one איידן to board.

Of course, they all complained, "What's going on over here? Because two people didn't keep the law we all have to suffer? What's it got to do with us?! Why did you allow the גוים on the flight?!"

the response they received was, "Yes! The Jews caused the problem so we're not allowing any Jews on the flight or any other flight today."

This is 2022 in a western civilised country.

Of course, we must always make sure to

behave ourselves on a flight and in public, to keep to the rules and regulations and without making a חילול ה'.

But if we think about what happened, the truth is it's a big פלא. It's totally irrational what happened. What were they thinking?! We're speaking about a democratic and normal country, especially the Germany who are

"אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, but three people who ate at the same table and did speak words of תורה, "כאילו אכלו משלחנו של מקום", it is as if they had eaten from the table of "הקב"ה"

extremely careful to stamp out any anti-Semitism because of what they did during WW2, they try to avoid it as much as they can, and here they lumped all the אידן together. Because two Jews didn't wear a face mask you penalise 127?! בפה מלא when they questioned the Lufthansa staff, this is what they told them, "The Jews made the problem, the Jews made the mess, so the Jews are going to suffer."

A real disgrace, the world looks on in disgust, Lufthansa have received בזיונות for not allowing 127 people board a plane, imagine the compensation claims which will cost the company dearly, the public relations ratings of the company have plummeted, open anti-Semitism in Germany. In doesn't make sense such a story! Do these people have שכל? We're speaking about regular educated people who are running airlines, it wasn't just a decision of the stewardess, it was a higher up decision. What's פשט in such a decision? To stop all the אידן coming on the flight! Any person running a business has got that much שכל not to do such a thing which can cause

tremendous damage to the business. And what's supposed to be our response? Some are saying we must boycott Lufthansa! Write letters! Do this! Do that!

We must remember, as we've mentioned in the past that when the גוים say something to us, הקב"ה is sending us a message.¹

The פסוק tells us that before משיח comes, "פני דור כבני כלב" – *the face of the generation will be like the face of a dog.* ר' אלהנן ווסרמן הי"ד explains: When one hits a dog, the dog attacks the rod – the stick, it doesn't attack the person holding it. Before משיח comes there will be an atmosphere of attacking the rod like a dog, boycotts, writing letters, we will be attacking the rod but we won't be trying to go to the שורש – the one wielding the rod.

הקב"ה sends messages through the גוים, we have to take it as a message from הקב"ה. The message of the story is: Two people didn't wear a face mask and they punished all the אידן, this is the message for us, we are all connected, כל ישראל ערבים זה לזה, when two people do

¹ See 28 ויקרא תשפ"ב גליון 28

something wrong it affects all of כלל ישראל. We are connected and therefore we carry an אחריות the way we behave we each represent כלל ישראל and the way we do things and behave, affects all of כלל ישראל.

It's a good מוסר they taught us, two people broke the law and they punish all the Jews on the flight. This is how we must look at such a story, not to get all flustered and try taking revenge, but instead think!! It doesn't make any sense, and the answer is; it doesn't have to make any sense, הקב"ה is trying to give us a message.

מציאות is a טומאה

The תורה tells, "ויאמר ה' אל משה אמר אל הכהנים בני אהרן ואמרת אליהם לנפש לא יטמא" already asks about the repetition of "אמר" and then again "ואמרת"?

The לכהניא בני explains, "אימר לכהניא בני, אהרן דכוריא, דיתפרשון מן סאוב" *Tell the male כהנים that they should be פורש from טומאה, "וכדנא תימר להון", and this is how you should tell it to them, "על בר נש דמית לא יסתאב בעמיה"* children of Aaron

Hakohen mustn't touch a dead person because its טמא.

What's the פשט? 'Tell them to be פורש from טומאה, and this is how you should tell them!' how has he explained the פשט in the פסוק?

מדריגה on his מרע"ה, מציאות is a טומאה could see and feel טומאה. הקב"ה told "I'm giving you a message that they should be פורש from טומאה, but you should know, כלל ישראל won't understand what טומאה is, they won't know how it works, they can't see it like yourself, "וכדנא תימר להון" – so this is how you should say it to them, tell them "על בר נש דמית לא יסתאב, הלכות טומאה, בעמיה" a dead body you mustn't touch..." מרע"ה was telling הקב"ה how to give it over to כלל ישראל since we don't see טומאה as a מציאות.

I would like to speak today about how טומאה and קדושה is a מציאות and how it affects us, and the truth is, throughout our daily lives we have this נסיון whether to create קדושה or ח"ו טומאה, there is a certain area which I believe requires a תיקון.²

² See 28 , בשלח תש"פ גליון 20, צו תש"פ גליון 28, and 6 גליון 6 where we spoke about טומאה being a מציאות.

Eating is an עבודה

It's known the story about the Brisker Rov זצ"ל when he was in Switzerland in the home of Reb Wolf Rosengarten ז"ל. On afternoon he politely asked for an apple and a banana to be ready for him when he returns from מנחה. When he returned, he said he no longer needs them. What was פשט?

The Brisker Rov explained, "Earlier I thought I will be short of two ברכות today out of my מאה... when I went to מנחה they gave me an עליה... I'm no longer missing my two ברכות..."

Great people ate to make a ברכה, we make a ברכה in order to eat.

I once went to visit ר' חיים נטע כ"ץ זצ"ל – a old Belzer חסיד on שבת morning where I saw him eat the cholent with his fingers! I was a little shocked, he told me, "By us חסידים eating is an עבודה... there cannot be any הציצה..." and he meant it seriously.

It's not just by the חסידים, by the *litvirshers* as well, eating is an עבודה.

Let me share with you a *moridicker* ר' ל on a משנה in this weeks פרק in ג' אבות פרק ג', if you learn the משנה properly it should change to a degree how we go about one of our daily

activities, which we don't give it much thought how it can affect our רוחניות, our learning, it can affect our עבודה.

The "שלשה שאכלו על" teaches, ולא אמרו עליו דברי תורה" *Three people who ate at the same table and did not speak words of תורה, מתיים, it is as if they have eaten of offerings of the dead idols, כי כל, שנאמר, as it is said, 'for all tables are full of vomit and filth, without הקב"ה.'*

– we eat together, speak in *narishkitten*, no דברי תורה, it's not a *zach*-פשטה, perhaps we rely on the words of "ורגילין בני אדם לפטור עצמן there, רש"י בברכת המזון".

explains, "כאליו אכלו מזבחי מתיים" means, it's as if one ate from a קרבן of עבודה זרה.

The משנה quotes an interesting פסוק, "כי כל שלחנות מלאו קיא צואה" – *your tables are full of צואה – human waste*, a serious פסוק. But what's the connection to not saying דברי תורה by the table?

The מפרשים tell us that this פסוק refers to the עבודה זרה of בעל פעור. What שייכות has eating without דברי תורה to do with בעל פעור? The משנה continues, "אבל שלשה, שאכלו על שלחן אחד ואמרו עליו דברי תורה"

but three people who ate at the same table and did speak words of תורה, כאילו "אכלו משלחנו של מקום" שנאמר, הקב"ה, "as it says, וידבר אלי זה השלחן אשר לפני ה' "and he said to me, this is the table that is before Hashem.

Saying a דבר תורה by the meal is not a *frum-kite*, it's a משנה, then we are זוכה, "כאילו אכלו משלחנו של מקום". Again, why when saying דברי תורה is as if we have eaten from a קרבן which has been offered on the מזבח? What's פשוט פשט in this משנה?

The סנהדרין (דף ס"ד) in גמרא teaches, "ונצמדו לבעל פעור עבודתה בהתרזה", *the way they served בעל פעור was with using it literally as a public toilet.*

A horrible way of serving an עבודה זרה. Think about it for a moment: They weren't stupid people, they understood the חכמות much more than we think they understood, both the physical חכמות and the spritual חכמות the supernatural powers, they understood טומאה. If they used it as a public toilet there must be a certain *teef-kite* within this, they weren't simply being מבזה the עבודה זרה, there was something deeper here. What was פשוט in it?

explains: The ספרים ר' חיים מוולאז'ין זצ"ל ask: How can it be that with eating food one lives and if one doesn't eat food one dies? How can food which is a דבר גשמי connect the נשמה to the גוף?

It says in the פסוק, *"כי לא על הלחם לבדו, יחיה האדם כי על כל מוצא פי ה' יחיה האדם, a person doesn't just live on bread alone, but with the פי ה' a person lives.* What does this פסוק mean?

The three ingredients

Explains ר' חיים וויטאל זצ"ל: In every piece of physical matter there is a חלק הרוחני which keeps it in existence, in every חלק גשמי there is a חלק רוחני, it's a חלק המקיימו of מאמרות הקב"ה which keeps the חפץ in existence.

ר' חיים וויטאל זצ"ל continues to explain: When one eats a piece of גשמיות, the חלק הרוחני and the גוף מחייה is גשמיות feeds the נשמה. This is פשט in the פסוק, *"כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי ה' יחיה האדם, it's not just the לחם which keeps a person alive, it's also the פי ה' which is inside the לחם which keeps a person alive.*

These are the two ingredients in food which you might not find on the label. However, there is a third ingredient and that is, "רע" – *evil*, this is a physical

ingredient. At the time of the חטא of אדם the entire world became mingled with רע, with evil, this is another חלק in food, and this חלק is expelled by the body. There is the גוף for the גשמיות, the רוחניות for the נשמה and the רע which comes out. Because it's "רע" that is why one mustn't think in דברי תורה in a מקום דברי תורה to סתירה. This is the only pure רע we have in the בריאה, pure רע is צואה.

The כח of עבודה זרה is the הרע, it's משפיע רע on the בריאה, as חז"ל teach us how משפיע רע to the world, when one would go near עבודה זרה or when one would serve his עבודה זרה, it was משפיע רע, it made one have הרהורי עבירה.

The כח of בעל פעור had a powerful משפיע onto the entire world. How were they מחזק the כח of the עבודה זרה? With feeding it pure רע! They fed it with רע, they put רע on it and that created a strong כח of עבודה זרה to be משפיע רע around the בריאה.

The מן had only רוחני and גשמי, there was no רע in the מן it was מן השמים. The קרבנות they ate in the מדבר also had no רע since the מזבח would consume all the

even from the הבעלים. Therefore, they never had to be מוציא anything after eating them.

He brings a ראיה from a גמרא in (ע"ה) which asks why כלל ישראל needed a shovel on their belt, as it says in the פסוק ויתד תהיה לך על אונך.

The גמרא answers: They would sometimes buy food from the surrounding nations.

Asks ר' חיים מוואלאז'ין זצ"ל: Why couldn't the גמרא answer that they ate from קרבנות? The answer is: When they ate a קרבן there was no רע in the food, there was nothing for the body to empty because the מזבח was completely מבער the הרע.

When one brought a קרבן to עבודה זרה, the חלק הרוחני turned into רע, whereas when one brought a קרבן on the מזבח the חלק הרע either would disappear or it would turn into רוחניות, and like this one was מרבה רוחניות into the world.

When a person ate from a קרבן, he was נתעלה, there was no רע involved, it was only רוחני and גשמי which stayed inside the person, he became elevated, whereas when one ate from a קרבן of עבודה זרה, the קרבן would be משפיל him, he would become full of רע.

Our own מזבח

This is the פשט in the משנה: When a person eats in the right way, with a ברכה, with an *eidelkite*, with דברי תורה, true, one can't destroy the הרע completely, that's not our מדריגה, however, one weakens the הרע, one is מעלה the הגשמי, to which this is ultimately like eating from a קרבן, where the person is נתעלה.

However, when a person eats with a ברכה הראויה and he eats without a ברכה and he eats in an unfitting manner for a מתגבר, then with this the הרע is מתגבר, the כח הרוחני becomes weak, as the גמרא in ברכות (ל"ה) teaches that one who eats without a ברכה is "כאילו גוזל", which means, he is changing the רוחני into רע, he's גוזל – he's stealing רחניות and making it into רע. When being משפיע רע onto the food, it's like eating from a קרבן of עבודה זרה which is also רע.

This is the understanding in the פסוק the משנה brings, "כי כל שלחנות מלאו קיא צואה" – the whole table is one *sphitz* צואה, you're taking the רוחני and turning it into צואה, you're turning it into רע. ר' חיים זצ"ל. קבלה, he's speaking directly to us how to conduct ourselves during eating.

I think we need to hear this: We need to eat, but I believe there is a certain רעבתנות, people grab, people *chap*, we must realize as ר' חיים מוואלאז'ין teaches, the more we are משפיע רוחני and we are מחליש the הרע then the more a person has a חשק to grow and a חשק to do מצוות because the food can elevate a person to a very high place. However, ה"ו, if a person eats with a רעבתנות, you go to a קידוש sometimes and you see how the *chap* the food, you think they have no dinner at home, one second! Think for a moment! What am I doing here?! This happens the whole time, when one *chap's* food and doesn't eat the way he should eat, he's strengthening the הרע together with weakening the הרוחני. Often, later one is confronted with a תאוה or he wants to do an עבירה, or perhaps he has no חשק to learn, it can be directly connected to the way he eats, what he eats and how he eats.

Eating *taka* is an עבודה, we're not speaking toady about the great אידן who were פרוש completely from גשמיות such as the Brisker Rov and כ"ץ, these are great מדריגות, perhaps one day we will get there, we're speaking to ourselves on even a basic level, that little

bit I think we are able to work on ourselves. If we eat in a manner which is not refined, whether it's with the fingers or we *chap* more than we are supposed to be eating and the entire eating is one big indulgence in גשמיות, things are happening, it's a מצויאות, we are מאמין in the way ר' חיים מוואלאז'ין explains the משנה, we believe in such things, we must know that we are creating ממש, more and more צואה, with less and less רווחני, and later ח"ו we have no חשק in learning, we have certain תאוות, which can be traced back to the way we ate.

We're learning *shtark*, we're *davening shtark*, this should also be a חלק in our עבודת ה', this is besides for what we spoke about in פרשת קדושים תשפ"א who explains how even physical activities itself can become רווחניות, as he writes, "ואדרבא! והתעלות אל הזך ואל, השפלתו תהיה הגבהתו" המעלה....

in בחורים once told the ר' חזקל זצ"ל in Ponevezh, "One can learn *shtark* the entire סדר with a חשק in learning, but on the steps down to the dining room a בחור can be transformed into an animal."

In fact, this is the עבודה during the ספירת מהר"ל, to change from an animal into becoming a human being, as the מהר"ל teaches:³ The תורה describes the counting of the עומר, עומר מחרת, "וספרתם לכם ממחרת, עומר, השבת מיום הביאכם את עמר התנופה, שבע שבתות תמימות תהיינה... תספרו חמישים יום, *You shall count for yourselves – from the morrow of the rest day, from the day when you bring the עומר – seven weeks, they shall be complete...you shall count fifty days; and you shall offer a new meal-offering to Hashem.*" רש"י explains that the מנחה "מנחה" refers to the שתי הלחם which is brought on שבועות. We count the ספירת קרבן העומר, which is made from barley – animal food, until we offer up the שתי הלחם – human food, the עבודה of the ספירה is *taka* to change from an animal into a human being, and I think one of the first areas which we can change from an animal into a human being is in this area. It is a נסיון, especially בחורים eating together, there might not be enough to go around, but don't worry no one is going to die of starvation, it's not happened in the past,

³ See פרשת אמור תש"פ גליון 30 where we spoke about this מהר"ל in length.

we must bear this in mind if we want to
be מצליח in our סדרים and our רוחניות
because this does result in how we are
מצליח.



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