

אור פני משה

שיחות מוסר על התורה
מאת הרה"ג ר' משה אליעזר
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פרשת אמור

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יצחק אהרן בן הרב ישראל רבינוביץ
עב"ג למשפחת גולד
יה"ר שיזכו לבנות בית נאמן בישראל

פרשת אמור

וַיֹּאמֶר ה' אֶל מֹשֶׁה אָמַר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם
לִנְפֹשׁ לֹא יִטְמָא בְּעַמִּי (ויקרא כ"א א')

Say to the Kohanim, the sons of Aharon, and tell them: Each of you shall not contaminate himself to a [dead] person among his people.

Singular or Plural?

The Ohr Hachaim points out that the *pasuk* changes from plural to singular in the middle of the sentence. First it says "ואמרת", and then it switches to "לא יטמא". Furthermore, the *pasuk* says "ויקדשתו", which is a singular term, when it was referring to all *Kohanim*; shouldn't it have said "ויקדשתם"?

The Ohr Hachaim answers that a *Kohein* may think to himself that there are many *Kohanim* available to do the *Avodah* in the Beis Hamikdash, so it isn't really that important for him to maintain his purity at all times; there will always be another *Kohein* on call! The same goes for the *pasuk* of "ויקדשתו"; the *Kohein* may think that there are enough *Kohanim* out there who only marry women that are permissible for a *Kohein*, so it wouldn't really matter if he were to marry a גרושה or the like. However, the Torah didn't want him to fall into that mindset. The Torah specifically wrote the commandments for the *Kohanim* in singular form in order to be *meramez* to them that each and every one of them is incredibly valuable and indispensable.

The Importance of Each Yachid

I believe that the same lesson should be applied to the study of Torah. A *yungerman* could think to himself: "Why is it necessary for me to live a life of limitations and learn in *Kollel*? After all, there are thousands of *yungerleit* learning in BMG and the Mir. There are also thousands of others learning in *Kollelim* across the map. Why is it necessary for 'little old me' to push myself to be a *Kollel yungerman*?"

The world is being held up without me! There are so many *Talmidei Chachomim, Masmidim, Rabbonim* and *Dayanim* that are infusing the world with the holiness of Torah. Perhaps a *shvacheh* guy like me would do better making a little bit of money? And – who knows? – maybe I'll become a *gvir* and a major *machzik Torah!*"

But this thought process is wrong! Every single Yid that learns – every hour, every *blatt*, every *se'if* in Shulchan Aruch – is worth many עולמות! This young man will not only be changing himself forever, in this life and the next, but also the entire world! Besides, we can never know what Torah is considered the most valuable in the eyes of Hakadosh Baruch Hu. We always know that *mesiras nefesh* makes every *mitzvah* worth tenfold. Well, the *yungerman* that has a harder time understanding Torah – his learning may be worth an astronomical amount! The *balabus* who comes home after a long day at the office, and wants nothing more than to collapse in a heap on the couch and sip a hot tea, but then chooses to go to a *shiur* for a half an hour – that's priceless!

וּסְפַרְתֶּם לָכֶם מִמְחֻרַת הַשָּׁבֹת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה
שִׁבְעַת שָׁבֹתוֹת תְּמַיִמֹת תִּהְיֶינָה (ויקרא כ"ג ט"ו)

And you shall count for yourselves.. seven weeks they shall be complete.

An Overload of Responsibilities

If you think about living life like a Yid, you'll notice that there is an endless list of added responsibilities to the most mundane tasks. Let's take a simple farmer who's trying to produce some bread. There's a lot on his to-do list: he has to plant wheat, cut the crop when it's ready, separate the kernels from the chaff, grind them up – and only then can he start thinking about baking bread! But if he's a *frum*

Yid – there are so many added steps along the way: before he plows the field, he has to make sure he's not using two different animals that would be considered כלאים; when he wants to plant the seeds, he has to make sure that he's not in close proximity of his vineyard; when he cuts the crop, he has to take לקט שכחה ופאה into account; the list goes on and on. And finally, when he has his fresh bread sitting on the table – there's נטילת ידים, הלכות המזון, and then there's questions about ברכת המזון, and he has to know what to do if he left the room in the middle and was מסייה דעת from his ברכה ראשונה; it never ends.

Two Explanations

Rabbeinu Bechaye (at the end of Parshas Kedoshim) discusses this point and says as follows: Hashem wanted us to earn as much reward as possible, as Chazal tell us – “רצה הקדוש ברוך הוא לזכות את ישראל”, *Hashem wished to give Klal Yisroel reward*. He therefore filled our days with numerous *mitzvos*, no matter what profession we occupy ourselves in, so that we will constantly be granted opportunities to acquire *s'char*. Instead of viewing the overload of *mitzvos* in every aspect of life as a burden – we should be viewing them as opportunities for *s'char* that Hashem graciously bestowed upon us for our own eternal benefit.

The Torah could have had a short list of requirements, and at various points in our life, we would have the opportunity to accomplish them. But Hakadosh Baruch Hu wanted to give us the true, ultimate תענוג רוחני, and the way to get there is by surrounding ourselves with *mitzvos* all the time. Therefore, there are *Halachos* of *brachos* right when we arise in the morning; there are *Halachos* that pertain to eating, using the bathroom, and sleeping; there are numerous *Halachos* about *davening* which apply three times a day; there are *Halachos* that pertain to business; and of course, *Talmud Torah*, *Emunah*, *Shemiras Halashon* and *Shemiras Einayim*, which accompany us throughout our day, no matter where or when.

The Yalkut Shimoni gives a different explanation for the vastly continuous nature of the *mitzvos*. He cites the *pasuk* that says: “ואבדיל לי אתכם מן העמים להיות לי” – *And I shall separate you from the nations to be for me*. Hashem wanted us to feel distinct and markedly different

from the *Goyim* surrounding us, so He filled our lives with *mitzvos* that separate even the most mundane factors of our lives from the other nations of the world.

Applying this Concept to *Sefiras Ha'Omer*

On a similar note: in this week's *Parsha*, we learn about the *mitzvah* of *Sefiras Ha'Omer*. The *Sefer HaChinuch* says that the purpose of the counting is to show our great love and desire for the Torah, just as a *chossan* counts down the days and weeks leading up to his wedding. (Today, if you go into the Yeshiva dormitories, you will find that many *chassanim* are very *medakdek* in this area; they have special countdown clocks that tell them the amount of minutes and seconds left to their *Chuppah*.)

The Yidden might have thought that they were done with the slavery; the pain of the bondage was behind them, so now they should just sit back and enjoy a merry life! But no – they were commanded to count towards *Kabbalas HaTorah*, to show that the Torah and the relationship with Hashem was the main purpose of *Yetzias Mitzrayim*. Why was it so important to begin the countdown right away? Because if the giving of the Torah would not be the primary focus immediately following the grand exodus from Mitzrayim – then the Yidden would be no different from the *Goyim* surrounding them! The first step has to be to display the *chavivus* and the yearning for the Torah, because that is what differentiates us and puts us on a pedestal above the rest of the world.

Counting Towards Purity

The Ohr Hachaim brings from the Zohar Hakadosh that just as a woman who is *tamei* has to count seven days towards purity – so too, the Yidden had to count seven weeks towards *Kabbalas HaTorah* in order to purify themselves from *טומאת מצרים*. The Zohar explains that the baseness and impurity of the Mitzriyim was so low that the Yidden required seven weeks rather than a mere seven days. The Ohr Hachaim then goes on to explain the reason why the counting only began on the second night of Pesach: The Yidden needed to wait a full

לעת from when they left the *tumah* in order to officially count one day, just as a woman's נקיים ז' each require a full 24-hour cycle. However, being that they left Mitzrayim at הצות on the fifteenth day of Nissan, that means that day 15 wasn't a full לעת of purity! Therefore, they had to wait until the second night of Pesach, the 16th day of Nissan, to officially begin counting their days of purity.

The Ohr Hachaim goes on to say that Chazal often refer to the מעמד of *Kabbalas HaTorah* as the wedding of Klal Yisroel to the Ribono shel Olam. With that description in mind, it is easy to understand why the Yidden needed to go through a purification process similar to נקיים ז'; they were just like a *Kallah* preparing for her *Chuppah*. But this comparison also demands a lot of work on our part; it shows us how much we have to strive towards purity each and every year during the *tekufah* of *Sefiras Ha'Omer*. If we truly wish to be 'married' to Hakadosh Baruch Hu, then we must thoroughly cleanse ourselves from our negative tendencies and behaviors.

I think a similar idea we can suggest is that a *Kallah* spends much time and effort purchasing clothing and jewelry in preparation for her upcoming marriage. She does this in order to be properly adorned for her husband once they are married. So too, we see in Shir HaShirim that Hashem loves us more than we can possibly imagine; therefore, we must do our best to not only purify ourselves in preparation for the wedding, but also to adorn ourselves with בגדים נאים and תכשיטים (nice clothing and jewelry). Well, what sort of clothing and jewelry does Hashem desire? He desires another *mitzvah* that is done with *mesiras nefesh*; he desires another *tefillah* that is *davened* with utmost concentration; he desires another *blatt* of Gemara learned *lishma*; he desires another act of *chesed*. The more we bedeck ourselves with these dazzling jewels, the more prepared we will be for the great day of *Kabbalas HaTorah*.

The Greatness of the Kohein Gadol - and the Greatness of a Ben Torah

The Midrash says that when Hashem told Avraham Avinu "ואעשך לגוי גדול", He was being *meramez* to the כהנים גדולים that were destined to come from Avraham.

The *pasuk* (משלי ג' ט"ו) says "יקרה היא מפנינים" – the Torah is *more valuable than pearls*. Chazal (סוטה ד' ב') tell us that the word "פנינים" in this verse is referring to none other than the *Kohein Gadol*, who goes לפני ולפנים into the innermost chamber, on Yom Kippur. This means that one who cleaves to the study of Torah is more dear to Hashem than the holy *avodah* of the *Kohein Gadol* on Yom Kippur.

Now, let's think about that for a minute. Becoming a *Kohein*, let alone a *Kohein Gadol*, is not something that is in the hands of a human being. Hakadosh Baruch Hu chooses exactly which *neshama* will be born into which family in order to complete his *tafkid* in this world. However, studying Torah is something that is totally up to us, and it is something that has the ability to transform us and lift us up to greater heights than the *Kohein Gadol* himself. In fact, the Gemara in Bava Kama says that even a *goy* can become elevated through learning the portions of Torah that pertain to him. Imagine how uplifted a Yid can become by learning the vast Torah that he has been given!

Perhaps an important lesson we can take from here is that although not all of us are born into *kehunah*, we all have an alternative route that can lead us to holiness. By making Torah the total focus of our lives, we are effectively putting ourselves on a higher *madreigah* than the *Kohein Gadol*.

שיחות מוסר על התורה מאת הרה"ג ר' משה אליעזר רבינוביץ זצוק"ל

פרשת אמור

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
וַיִּנָּצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי (ויקרא כ"ד י')

The son of a Yisraeli woman went out, and he was the son of a Mitzri man, among Bnei Yisrael. They fought in the camp the son of the Yisraeli and the Yisraeli man.

There was a man whose father was a Mitzri, but his mother was from Shevet Dan. He wanted to pitch his tent with the camp of Dan, but the members of the camp refused to let him because his father was a Mitzri. This man had no place to go, and he felt terribly unwanted and depressed. Due to his miserable state, he lost control of himself, and he blasphemed the name of Hashem. He was subsequently stoned to death for this terrible sin.

Have We No Tolerance for Human Shortcomings?

At first glance, the ending of this story seems unfair. After all, the *Mekallel* was in an awful state when he committed this sin. He was left out in the cold, shunned and all alone. It is understandable that he would become resentful, and it would seem that we should forgive him for slipping in his moment of weakness. Why was his punishment so severe? Have we no tolerance for human shortcomings?

In order to understand this, we will try to develop an understanding of the background of this story.

A Stark Contrast Between Two Types of Survivors

First, let us discuss the phenomenon of someone who loses faith in Hashem due to difficult circumstances, and we will contrast that with the experiences of others who came out stronger due to their hardships.

My father z"l spent two years in Siberia during which he suffered tremendously on a daily basis. He was forced to work in freezing cold temperatures with hardly any clothing to keep him warm. He barely had anything to eat and he was in a constant state of terror from his Russian supervisors. It was a miracle that he survived.

On the other hand the strength of character which he gained from those years was tremendous. There was no price you could pay him to buy off what gained from his experiences in the war.

There were many such stories of people who became even stronger in their emunah and bitachon, and who became great people as a direct result of their terrible experiences during the war.

On the other hand, there were many people whose suffering caused them to shed their belief in Hashem. After seeing what they saw, and enduring the indescribable horrors of the holocaust they were totally discouraged and they no longer desired any relationship with Hashem. They simply could not make peace with their lot.

How do we understand this striking contrast? What was it that gave some people the strength and wherewithal to weather the terrible storm of the holocaust, and even to grow from the experience, while others were less fortunate and could not find the strength to survive intact?¹

ר' עקיבא נכנס בשלום ויצא בשלום

The Gemara tells of four people, all great men, who studied the secrets of the Torah. Unfortunately, three out of four did not survive this awesome experience, and the only one who did survive was R' Akiva. It says: ר' עקיבא נכנס בשלום ויצא בשלום, R' Akiva went in peacefully and went out peacefully.

¹ We do not in any we intend to pass judgement on people who suffered during the holocaust. The horrors they went through and the atrocities they witnessed are far beyond our imagination, and only Hashem knows true justice. However, we can still try to gain an understanding of their weaknesses in order to protect ourselves from these shortcomings. If we can grow by learning from their mistakes, perhaps it will be a great *zechus* for their *neshamos*.

Why was it necessary to say that R' Akiva went *in* peacefully? The point of the Gemara is to describe his greatness in that he was able to survive intact *after* learning the secrets of the Torah. What matters is that he went *out* peacefully. If so, why does the Gemara mention how he went in?

It seems from here that the Gemara is telling us that reason why he was able to go out peacefully is only because he went *in* peacefully. It was R' Akiva's greatness which he had gained before he went in which prepared him to survive this awesome experience.

The Ones with Unshakeable *Eemunah* Survived in One Piece

Perhaps we can apply this to our question. Those who were on lofty levels of *emunah* and *bitachon* before the holocaust were prepared for the worst. They would be able to withstand even the most horrible and outrageous ordeals.

We can explain this with a *mashal*.

There was a child in Lakewood who r"l suffered severe burns to eighty percent of his body. B"H the doctors were able to save him, but this poor boy had to suffer tremendously in order to survive. If scabs would form before the healing of the skin was complete his skin would not heal properly. In order to prevent this, it was necessary for the doctor to scrape off parts of his skin as it was healing. This had to be done quite often, and many times it was done while the boy was awake. The doctors were afraid that if they put him to sleep too many times, he could suffer brain damage.

I heard from someone who was there that it was impossible to stand near the room while this treatment was being administered. The child had to suffer through such terrible excruciating pain and his screaming was so piteous and heartrending that it was too difficult to bear.

We can imagine that if someone didn't realize who the doctor was, he would begin screaming at him. He would say: "Stop that at once! This is a poor little seven-year-old boy who has done nothing wrong! What are you doing to him?! Don't you see how he is screaming?! Leave him alone!"

However, since everyone recognized that this was the top doctor in the field who was an expert on burns, they trusted him to do what needed to be done. They understood that what could seem to be extreme cruelty was really an important act of great kindness.

The same is true regarding Hashem. If one truly believes that Hashem is the Great Doctor, then when he sees a 'difficult surgery' he will understand that Hashem is only doing what is the best. If one spends time thinking about the greatness of Hashem, and of the endless wisdom and kindness of how Hashem runs this world, he will be able to witness atrocities as terrible as the holocaust and still hold on tight to the belief that all that Hashem does is good.

This explains how some *yidden* witnessed the horrors of the war with their *emunah* intact, and were even able to grow from their experience. They knew with perfect clarity that whatever Hashem was doing was a necessary 'surgery' that could not be avoided. However, those who were not on such a lofty level were unprepared to weather this storm. Even though they were *frum* and committed before the holocaust, perhaps their *frumkeit* didn't quite penetrate the deepest places of their hearts. On some level they fell short in their *emunah*. These shortcomings lay completely dormant within them and under normal circumstances they would have lived through their lives as upstanding, *ehrliche yidden*. However, they were unable to survive a calamity as terrible as the holocaust. Only those whose *emunah* was strong and pure before the experience were able to pull through this dreadful ordeal in one piece.

The Mekallel Demonstrated That His Emunah Was Lacking

This is the first step in understanding the background of our story in this week's Parshah. The *Mekallel*, due to his difficult circumstances, lost control of himself and he blasphemed Hashem in anger. This demonstrates that his *emunah* was not very strong. He did not fully trust that Hashem knows what is best, but rather because *he* could not understand the justice of his plight, he felt that there was in fact no explanation at all. He felt that he was 'wronged' by Hashem. Had he learned the lessons of *Yetzias Mitzrayim* and the daily *nissim* in the *Midbar* he would have developed the awareness that Hashem

in His goodness and greatness has a perfect plan for every single *yid* and not even one will be left behind. If these lessons would have penetrated his heart, he would have been able to withstand this ordeal and he would never have fallen to such a low level. It was due to his shortcomings in *emunah* which existed before this incident that he was able to slip in his moment of weakness.

Where Did the *Mekallel* Come from?

Let us develop the story further.

The *possuk* says: ויצא בן אשה ישראלי: *A man from Yisrael went out*. Where did he go out from? Rashi brings three different *peshtim* to explain this.

1. רבי לוי אומר מעולמו יצא, *R' Levi says: he went out from his world*.
2. רבי ברכיה אומר מפרשה שלמעלה יצא. The above Parshah speaks about the *Lechem Hapanim*. The man scorned this *avodah* because the *Kohanim* would only eat the bread on the ninth day after it was baked. He said: "Does a king serve his servants nine-day-old bread?"
3. מתניתא אמרה מבית דינו של משה יצא מחויב. He went to live with the camp of Dan, and they said to him, "What are you doing here?" He answered, "I am from the children of Dan" They replied that he was in fact not considered a Dannite because his father was not from Dan. They went to Moshe Rabeinu and he lost the case. He then stood up and blasphemed.

רבי לוי אומר מעולמו יצא

Let us develop each *pshat* separately. The first *pshat* is that he went out from his world. What does this mean?

The Mishna says: הקנאה והתאוה והכבוד מוציאין את האדם מן העולם, *Jealousy, desire, and honor take a person out of the world*. Perhaps we can say that the *Mekallel* had jealousy, he pursued his bodily desires, and he chased honor, and he therefore went out of his world like the Mishnah teaches.

What does it mean that these things take a person out of the world? A person's world is his *seichel*, his understanding. In order to properly understand the world, it is crucial to view the world from the

perspective of our *seichel*. These three things, *kinah*, *taavah*, and *kavod*, blind us to the point where we are unable to see the world correctly. We are driven out of the world which our *seichel* sees, and we begin to inhabit a cruel, harsh world of endless rat-racing.

קנאה

Each person from the perspective of his *seichel*, understands what he needs in order to live. He needs a house, a car, a *parnassah*, children etc. If he has these things he should be perfectly happy. However, the moment jealousy kicks in, a new reality hits him.

Reuven just bought a new mini-van. He was very happy with the purchase because he got a good price, and the car met all his needs. The next day he noticed that his neighbor also got a new mini-van, but this one had all kinds of fancy upgrades. Suddenly Reuven was no longer happy with his purchase, and he was upset that he didn't get a better car.

This is an all too common albeit unfortunate scenario. Reuven had exactly what he needed. What difference does it make if his neighbor had something else? How did that change Reuven's perception of what he needs? The answer is that this is the power of jealousy. It takes a person out of the world of his *seichel*. Even though in his mind he understood what he needed, and he made a good purchase based on that understanding, the power of jealousy made him view the world from a different perspective. He could no longer see through his *seichel*. Such a person can no longer enjoy anything he has because he will always want what everyone else has. Jealousy destroyed him from the world.

כבוד

The same is true regarding *kavod*. A person who chases *kavod* will become destroyed.

Yankel was offered the position of seventh grade rebbi in a prestigious yeshiva. He refused the job because he insisted that a man of his caliber should not be a rebbi for anything lower than twelfth grade. Unfortunately, he did not receive any other

offers and a few years later he was forced to leave yeshiva in order to provide for his family.

This is an example of how *kavod* can destroy a person from the world. If Yankel would have used his *seichel* he would understand that he could do great things as a seventh grade rebbi. He could have a tremendous *zechus* as a *marbitz Torah* and he would be able to stay within the walls of the *Beis Hamedrash* without worrying about a *parnassah*. However, because he felt it was beneath his dignity, and that such a position would not afford him the *kavod* he deserved, he ended up losing out. In his chase after *kavod* he was no longer able to see through his *seichel* and this had lasting repercussions.

תאוה

Taavah, desire has the same power. A person who is focused on fulfilling his bodily desires will not be able to focus on the truth that he knows in his *seichel*. Although he understands that this world and its pleasures are fleeting, and will never bring true happiness, once he gets caught in the habit of pursuing his desires, he will lose control of himself. His goals will become lost in the shadow of his *taavah* at best, and it can lead to the breakdown of families *r"l* at worst.

This was the first thing that the *Mekallel* did wrong. He did not work on himself to overcome these powers and he was lost from his world.

ליצנות

The second *pshat* in Rashi is that he scorned the *Lechem Hapanim*. His next step was *Leitzanus*. This is a direct result of the first problem of *kinah*, *taavah*, and *kavod*. We explained that these things make a person lose his *seichel*, and this in turn, leads to *leitzanus*. *Leitzanus* is also a force which completely blocks the *seichel*.

The *Mekallel* said, 'How could a king serve nine-day-old bread?' This is such a preposterous question! The *Lechem Hapanim* stayed fresh as if it was out of the oven for all those nine days! The *kohanim* used to break the *Lechem Hapanim* in front of the other *yidden* so that they could see the steam rising from the bread! How could someone make fun of such a thing? The answer is that *leitzanus*

does not have to make sense. *Leitzanus* blocks the *seichel* and it allows a person to cheapen and demean whatever he sees fit. It is mockery and derisiveness which can take even the most sacred of things and completely devalue them.

- *R' Matisyahu Salomon Shlit"a once heard a shmuz from R' Shlomo Wolbe z"l and it made a deep impression on him. After the shmuz he remarked to R' Shlomo that he could not understand how anyone could listen to a shmuz from him and not become a changed man. The shmuz was so convincing, and the ideas were so dazzling. The delivery was impeccable and clear. It surely left a great impression on all those who listened! R' Shlomo replied that with three words one could undo an entire shmuz. "Which three words?" wondered R' Matisyahu. R' Shlomo replied: "Ha, Ha, Ha."*
- *I once heard two men talking to each other, we will call them Moishe and Shloime. Moishe had just spoken at a school function and the Shloime asked him what he said.*

Upon hearing the first part of the drasha, Shloime remarked, "Ech, everyone says that!"

Moishe then went on and told Shloime the next part of his drasha. After hearing that part Shloime said, "Why are you bringing in these new ideas?"

I wanted to scream at him! What do you want? When he says old things, you tell him to say new stuff, and when he says new things, you tell him to say old stuff!

This is the power of *Leitzanus*. It is mockery and degradation which whether it makes sense or not will totally demean and devalue things. With a bit of *leitzanus* the most inspiring speech can be totally washed away.

The Mekallel Shows His True Colors

This brings us to the last pshat of Rashi which is that he lost the court case, and this brought him to blaspheme the name of Hashem. We have demonstrated the evil nature of the *Mekallel*. He went from *kinah*, *taavah* and *kavod* and he moved on to terrible

leitzanus. Now he wants to move into the neighborhood. We can understand that such a person was unwanted. He does not work on himself and through his *kinah*, *taavah* and *kavod* he has completely destroyed his life. Not only that but he goes around disgracing everything that we find holy. They should let him in? He is a dangerous man to have around! He could totally desensitize the community to all *devarim shebikdusha*! Of course they did not want him!

However, the *Mekallel* refused to see this. He was furious that they would not let him in. He thought that he does not have to do anything to work on himself, but everyone else has to put up with him! When he lost the case, he became so angry that he even blasphemed Hashem! At that point it became clear to all that they were right. He was truly a man with a very low level of *emunah*, who refused to work on himself and he was totally self-centered. We now understand that he truly was deserving of being stoned to death.

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