

# אור פני משה

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

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*Shmuessen from  
Harav Moshe  
Rabinowitz Zt"l*

**פרשת אחרי מות - קדושים**  
דברי זכרון לכבוד היארצייט  
מהג"ר אשר חיים ליברמאן שליט"א

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לעילוי נשמת מורנו  
הרב משה אליעזר בן הרב ישראל זצ"ל  
נתנדב ע"י קרובו ומקורבו ר' אהרן ברוך עפשטיין  
לכבוד היארצייט ד' אייר

## פרשת אחרי מות - קדושים

דַּבֵּר אֶל-כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי  
קָדוֹשׁ אֲנִי ד' אֱלֹהֵיכֶם: אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ (ויקרא י"ט ב-ג')

*Speak to the entire congregation of Bnei Yisroel and you should say to them, "You should be sanctified, because I, Hashem your G-d, am sanctified."*

לֹא-תִקֶּם וְלֹא-תִטֹּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי ד': (שם  
פסוק י"ח)

*You should not take revenge and you should not bear a grudge against the members of your nation; and you should love your neighbor as yourself; I am Hashem.*

### Being Kadosh in a Manner Similar to Hashem Himself

This *parshah* continues the theme of *kedusha* discussed in *Parshahs Acharei Mos*. In last week's *parshah* we learned of the behaviors from which we must steer clear in order to distance ourselves from the *tumah* of the nations, and in this *parshah* we learn of the high levels we can, and are commanded, to reach. The *passuk* begins, *קדושים תהיו כי קדוש אני ד' / You should be holy because I, Hashem your G-d am holy. Chazal explain the passuk with the following comment: קדושים תהיו יכול כמוני תלמוד לומר אני ד', קדושתי למעלה (ספרא) / You should be sanctified. Perhaps one may assume that we should be as sanctified as HaKadosh Boruch Hu? - [To preclude this reasoning] the passuk said, 'I am Hashem your G-d - My holiness is more elevated than yours!'*

Many *mefarshim* are greatly disturbed by the language of this Chazal. How could there possibly be a notion that we should be as holy as Hashem Himself?! Hashem is infinitely great and holy, and obviously there is nothing that can compare to Him. What does the Medrash mean over here?

Before attempting to understand this Medrash, let us first at least infer from here to what great measures we are capable of reaching. We can reach levels of *kedusha* which in some respect are compared to Hashem Himself!

*Rav Shlomka z"l of Z'vihl lived near Rav Chaim Shmulevitz z"l. Rav Chaim used to say that when he saw the sanctity and purity in the way Rav Shlomka conducted himself, it made this Medrash just so slightly easier to understand.*

*What a level of kedusha!*

Not only great *tzaddikim*, but all of us, must try to achieve levels of *kedusha* according to the *madreigah* in which we stand. The Ohr Hachaim writes that this *parshah* was given in the presence of the entire nation of Klal Yisroel because it is so important for every member of the Jewish people to transform himself into a person of *kedusha*.

### **The Malachim Wished to Say Kadosh to Adam HaRishon**

To understand the meaning of this Medrash, Rav Chaim used to first bring a Medrash in Parshas Beraishis (בראשית רבה ה' י') which relates that when Hashem created Adam HaRishon, the *malachim* mistakenly began to say 'Kadosh' in front of him, thinking that he was the Creator. Hashem thereby placed Adam into a sleep, and from the sight of Adam sleeping (i.e. completely immobile), the *malachim* understood that he was not the Creator.

*The Medrash gives a mashal of a king who was riding in a carriage, with his top, respected advisor sitting near him. As he passed through small towns and villages, the local populaces, who had never before seen the king, were unsure of whom to honor. Upon seeing this, the king summarily dismissed the advisor from the carriage. The people then understood who was really the king.*

*Similarly, Hashem placed Adam into a slumber to demonstrate that he was not the one in control.*

We may not understand how there can be a possible notion that we should be compared to HaKadosh Boruch Hu, and yet, Rav

Chaim would point out, the great *malachim* actually thought that Adam was the one whom they should be honoring! Evidently, there is an element in a person which is comparable to Hashem. What is this unique feature about a person through which a person might have been comparable to Hashem?

### **Three Levels of Creation – Malachim, Animals, and People**

Rabbeinu Bechaya in his Introduction to *Parshas Kedoshim* teaches us that there are three elements in the Creation of the World. There are *malachim* who are completely spiritual beings. Their single desire is to fulfill the will of Hashem, and it is impossible for them to do otherwise. On the other end of the spectrum are animals and the entire physical world. They are completely physical beings and are also not in control of how they will act.

*A person who is caught in a fire will escape as fast as he can. There is no decision process involved; he is acting completely out of instinct. Animals will also escape from fire using the same instinct.*

*All behavior of animals is exactly identical to the way they escape from fire. Each animal, and each tree, will always do exactly as its nature. Cats will always chase mice, beavers will build dams, spiders will spin webs, and bears will hibernate in the winter. Apple trees will grow apples, and tomato bushes will grow tomatoes. There will never be an animal or plant that will choose to act contrary to its nature. It is a complete impossibility.*

### **People Are the Only Creation with Free-Choice**

The only creation in the entire universe that can make a decision to act contrary to its nature is a person. A person is born with physical desires and urges which resemble those of animals, and he also has a *neshama* which resembles a *malach*. He can choose whether he will continue to follow the default-animalistic side of himself, or if he will overcome his desires and follow the side of himself resembling *malachim*.

### **A Person's Level of *Ruchniyus* is Constantly Changing**

This characteristic of a person, explains Rav Chaim, brings a person into a constantly changing state in regard to his *ruchniyus*. A person is constantly falling more and more into the animal side of himself or rising more and more to the level of *malachim*. He never remains in one place; because Hashem created the world with the nature that everything within is constantly changing.

Everything in the world eventually rots and disintegrates. For some objects the process is quicker, while for others it takes more time. Everything, however, goes eventually. In fact, the process is constantly happening.

*It may take a thousand years for a tree to rot. However, the process has already started immediately.*

Regarding a person whose *ruchniyus* can change, this same reality holds true. There is constant change in the of *ruchniyus* in a person. It is he himself, however, who is the one to choose in which direction he will be changing.

### **Hashem's Greatness Becomes More or Less Revealed Based on the *Avodah* of Klal Yisroel**

Rav Chaim explains further that this aspect of people is shared כביכול by HaKadosh Boruch Hu Himself. Hashem created the world in a way that it is as if He 'needs' the *avodah* of Klal Yisroel. Hashem's greatness becomes more revealed when we fulfill His will, and it is as if Hashem himself *shteigs* at that time, as the *passuk* says תנו עוז (תהילים ס"ה ל"ה) / 'Give strength' to Hashem!

It is this unique element of growth which the *malachim* saw in a person and confused him with Hashem who also כביכול *shteigs* when we fulfill His will.

True, *malachim* are on levels far greater than those of people, but at the same time, there is no potential for growth. People, who can choose to be in a state of change and growth, have the potential to reach levels which the *malachim* can never reach.

*A tall tree notices another tall tree a few blocks away. The tree wants to reach the other tree and tries to bend toward that direction, but it is unable to move itself. The tree then notices a person far below who is walking in that direction. Despite his much smaller size, the person will make it there while the tree will not, because the person is moving.*

*Malachim* in their high level, and animals on their low level, can never reach a new level of *ruchniyus*.

### **The Mitzvah of Kedusha – to Be Constantly Shteiging in Ruchniyus**

This is the *mitzvah* of *kedusha* that we are commanded in his *parshah*. We must see to it that we should be in a constant state of *shteiging* in our closeness to Hashem. The *kedusha* which we are commanded to have is this state of continuous increasing of our *dveikus* to Hashem.

This does not negate the classical explanation of *kedusha*. On the contrary, this obligation of *shteiging* necessarily includes *perishus* – distancing oneself from factors which will stop a person from *shteiging*, as Rashi explains, ומן העבירה *Be removed from arayos and aveirah*. The goal, however, is not just to refrain from negative behaviors, but rather to be in a continuous state of growth.

### **Shteiging Even in Periods of Yeridah/Descent in One's Ruchniyus**

This does not mean that a person will never have periods of *yeridah*, during when he is not in the best of moods and his *Avodas Hashem* seems to be taking a rough turn.

*The mashgiach of Be'er Yaakov, Rav Shlomo Volbe z"l, used to constantly speak to us about the periods of aliyah and periods of yeridah which a yid goes through. These two conditions occur constantly, and it is almost impossible to avoid them.*

*He would use a mashal of one riding a train and one riding an airplane. When riding an airplane, one experiences turbulence; whereas when riding a train, one does not. The reason for this is that an airplane is flying in the air and will therefore*

*constantly be moving either upwards or downwards. A train, on the other hand, remains on the ground the entire time.*

*Similarly, because a yid tries to constantly shteig, he will definitely encounter periods in which he will have difficulties in this shteiging. This is inherent part of a person's avodah in this world.*

The question only is how a person manages and reacts to such times. The objective is to make the best of each time, and to transform even the periods of *yeridah* into times of growth. This is done by guarding oneself during the times of *yeridah* from veering completely off-course, but rather ensuring that there is a minimum level to which he holds strong and accomplishes even during those periods. Additionally, he emerges up from those periods as quickly as he can, and he makes sure to rise up in an even stronger state than he was beforehand.

If a person will act in this way during his time of *yeridah*, he is then utilizing even those times as times of growth and he is fulfilling this *mitzvah* of living his entire life with *kedusha*.

### **We Receive a *Siyatta D'shmaya* from the *Kedusha* of HaKadosh Boruch Hu**

The Ohr Hachaim explains further that the Torah commands us to be *kadosh* because Hashem is *kadosh*, and He rests His Name within us. The word מצוה hints to the Name of Hashem [א"ת מ' – צ' spells Hashem's Name], and each time we perform a *mitzvah* for the sake of fulfilling Hashem's will, we merit to have the Name of Hashem rest upon us. This further gives us the ability to rise to infinite levels of *kedusha*, emanating from Hashem Himself who is infinite.

### **There is No Highest *Madreigah* in *Kedusha* and there is no *Madreigah* Too Low**

There is an infinite number of *madreigos* to which we can *shteig* in our *kedusha*, and we should therefore never assume that there is an all-or-none element in regard to *kedusha*. There is always

more that we can accomplish and reach. Conversely as well, even on what would seem to be levels which are very far from *kedusha*, we can put in some effort to act in a somewhat more elevated manner, and we will thereby be bringing ourselves to *kedusha* on our own level.

The Ohr Hachaim understands a *remez* in the *pesukim* כִּי צִוִּיתִי אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר כִּי תִקְצֹר אֶת שָׂדֶךְךָ לֵאמֹר לֹא תִקְצֹר אֶת שָׂדֶךְךָ לְקַצֹּר לְפָנֶיךָ / *When you harvest your field, you should not complete harvest [down] to the corner of the field.* This *passuk* is written immediately after a *passuk* regarding the punishment of *kareis*. According to the *remez*, the *passuk* is telling us that even when a person was cut off from Hashem and Klal Yisroel *chas v'shalom*, he was not completely 'finished off'.

More than just comforting and reassuring a person that he is not completely lost after having been condemned to *kareis*, this Ohr Hachaim also teaches us an important lesson in responsibility for our actions. One who has been condemned to *kareis* may be tempted to become lax in all areas of the Torah and *mitzvos*. He will say to himself, "What difference does it make? I'm a lost case regardless!"

The Ohr Hachaim teaches us that this is not the case. A person will be held accountable for every single action that he does, irrespective of his over-all level. It is similarly said in the name of the Gr"א, that a non-religious person will have to answer for every time he did not wash *mayim acharonim* after his meal.

*A non-religious person assumes that when he reaches Shamayim, there will be one case against him for his not having been religious. He understands that it is a terrible 'crime' and that he will have to suffer the consequences, but he 'reassures' himself that he'll manage to pull through that court case, and afterward he'll be off the hook. Little does he realize how wrong he is.*

*They will say to him, "Did you wash neigel vasser on that particular morning?"*

*"I wasn't religious," will be his response.*

*"Answer the question!" they will say to him sharply. "Did you wash neigel vasser?"*

*"No."*



"Did you wear tzitzis?"

"But I told you I wasn't religious!"

"Just answer the question! Did you wear tzitzis?"

"No."

"Did you make a bracha on tzitzis?"

"But I wasn't wearing tzitzis; how could I make a bracha?!"

"Don't get smart with us! Did you make a bracha on tzitzis?"

"No."

In this way, they will go through every moment of his life, holding him responsible for every single action. There is nothing for which he will not be accountable.

*I have seen people who had gotten themselves so deeply into debt – even for good causes, e.g. marrying off children etc. – that money lost its value to them completely. They had reached the point of 'no-return', in which there was no feasible means for them to repay their loans, and they therefore thought nothing of adding to the loan. They would borrow money for a taxi rather than taking a bus, because they were in such deep debt that what would an extra few dollars matter? What difference is there between \$200,000 or \$210,000?*

*Of course, they were making a terrible mistake. Every dollar they borrowed would have to be paid back. Even after their lifetime, they would be returned to this world r"l until the entire debt is paid.*

Similarly, there must be an accounting for every action a person does. In truth, it is not just irreligious people who can make this mistake. All of us can stumble into this trap in certain areas.

*We may rationalize that our kavanah in davening is so abysmal that there is no use in trying, and that it is simply a hopeless case. We will therefore not make an attempt at even minimal concentration. Or, perhaps there is a certain situation in which we are very distracted from the outset, and we realize*

*- justly, in fact - that there is no way we will be able to concentrate the way we should. We therefore don't try at all.*

*That is, however, utterly untrue. In Shamayim, every aspect of a person's circumstances and every segment of his ability to concentrate thereof, is considered. If there was a certain amount for which a person could have expended effort to concentrate on a certain level, he will be taken to task for it.*

*Furthermore, we must understand that if we resist this urge to 'throw in the towel', and we force ourselves to try as best as we can, we may be zoche to a siyatta d'shmaya that we had never imagined.*

### **Fearing and Honoring Parents Connects One to the Kedusha of the Parents**

The *mitzvah* in the Torah immediately following the *mitzvah* of *kedusha* is fearing one's parents. The Ohr Hachaim explains that the *mitzvah* of honoring and fearing parents is a great factor and aid in achieving the levels of *kedusha* required of us. A person's parents are one step closer in the link to Har Sinai when Hashem Himself spoke to the Jewish People. When a person respects his parents, who are his connection to that link, he is allowing himself to become a part of that *kedusha*, and he will find inspiration to reach heights that would otherwise be inaccessible to him.

The Ohr Hachaim brings the story of Yosef Hatzaddik who had been subject to the torments of the wife of Potiphar day after day to try to entice him to sin. Finally, on that day when there was no one else in the house, she decided that that was it; she was not taking no for an answer. On that day, she subjected Yosef to such unbearable pressure that he was actually ready to give in to the temptation. What saved him? He saw a vision of his father's image in the window.

Yaakov Avinu said to him, "All the Shevatim are destined to have their names engraved on the Chosen Mishpat worn by the Kohen Gadol. Do you wish that your name should be absent from there?"

This question startled Yosef Hatzaddik and gave him new fortitude to resist the temptation. The reason Yosef merited this vision

was because of his deep connection to his father that he had maintained, and the respect that he had for his father and his teachings. Through this he was granted the strength to hold himself on the level of *kedusha* of his father.

### **A Parent Feels a Responsibility to Serve as a Role Model of Kedusha**

The simple way in which the *mitzvah* of honoring and fearing one's parents brings one to *kedusha* is by providing a connection to the *kedusha* of one's own parents. However, in another dimension, the *mitzvah* also serves as a reinforcement for the parent's own *avodah*. When a parent realizes that his children are looking to him as a role model in Torah and *mitzvos*, it is a strong motivation for him to behave in ways which may be more elevated than he felt that he was up to on his own.

- *There have been people who were addicted to smoking and were unable to quit, even after repeated attempts. What finally gave them the necessary self-control was the realization that their children would follow in their footsteps.*
- *A father who may not be in the mood or have the strength to learn at home, will do so to provide an example for his children of what one's hasmadah should look like.*

The Ohr Hachaim in this *passuk* hints to this point as well. The word *תיראו/you should fear* is written in plural, because when one fears/respects his own parents, he causes his children to fear him as well.

*The story is told of a father who left his own father in the streets. Later that day, this man's son reported to him that Grandfather was outside in the cold. He instructed his son to go pull out an old, worn out coat from the attic and bring it to his grandfather.*

*The boy obediently fetches the coat from the attic for his grandfather, but before he brings it out to him, he gets a pair of long scissors, obviously ready to cut the coat.*

*"Hey," the father demands, "what are you doing?"*

*"I'm cutting it," explains the boy, "so that when you become an old man, I'll still have half the coat for you!"*

*The message hit the father good and well. His realized that his son would learn to treat him in whatever way he treated his own father. He told his son to bring Grandfather into the house.*

### **Acting with Kedusha in Bein Adam L'chaveiro**

A large portion of parshah discusses the way one should treat his fellow Jew. This is because the kedusha that the Torah requires from us encompasses mitzvos of both bein adam laMakom and of bein adam l'chaveiro.

The Torah forbids us from taking נקמה/revenge against another Jew, or from bearing the hatred – נטירה – for the misdeed that was done. לא תקם ולא תטר את בני עמך / You should not take revenge and you should not bear a grudge against the members of your nation. As Chazal explain, this means as in the following scenario:

*You need to mow your lawn one day, and you happen to have a manual, non-electric lawn mower. Those mowers require a lot of hard work and exertion to use, and with that tool, the job will take the whole day. Now, you happen to know that your neighbor just got a used, electric lawn mower from the flea market for an extremely low price. With his machine, you can do the full job in an easy 20 minutes, without having to push and strain yourself in the process.*

*You knock on your neighbor's door and ask if you could borrow his machine. The neighbor replies that he has a policy that he does not lend out his machines to anyone. You try to explain to him that you will be very careful with it, you'll be doing the job right away and will be finished in just a few minutes, and he anyways didn't pay a lot for the machine, etc., but the neighbor is unbudgeable. He tells you how he once had a story when he lent out his tool and didn't get it back, and ever since then, he has maintained this strict policy of never lending out his tools. You return home dejected, and you begin mowing with the manual cutter. The job takes the entire day, and it is straining and exhausting.*

*That night, as you are resting your worn-out muscles from the day's labor, there is a knock on the door. Who is at the door? It is that same neighbor who would not give out his lawn mower which had barely cost him a thing. What does he want? Well, he wants to buy himself a soda, but his car is at the mechanic. He wants to know if he could borrow your car.*

*What is the natural response?*

*"YOU WANT TO BORROW MY CAR??!! FOR A SODA??!! ARE YOU OUT OF YOUR MIND? MECHUTZAF!! Come a little closer so I can slam the door into your face! The nerve!"*

*The Torah, however, forbids us to respond in this way. Not only must we lend out the car [if our reason for wishing not to do so is out of revenge for his behavior], but we cannot even mention the day's previous incident.*

*We cannot say, "Yes, you can have my car. And oh, by the way, it's a good thing that there are people in the world who are nicer than you are. Otherwise, you would not have a car to borrow, to go buy yourself your precious soda!"*

*We are to simply lend out the car with a smile on our face, as if we are completely happy to do so.*

The *madreigah* the Torah requires of us almost seems beyond imagination, and yet, the Torah demands it from every one of us. The *kedusha* of a yid can reach levels which, indeed, are impossible by natural standards. However, the *kedusha* of a yid, as the Ohr Hachaim explains, stems from HaKadosh Boruch Hu, and therefore reaches supernatural levels.

As the Ohr Hachaim explains, the *mitzvah* following these prohibitions is the *mitzvah* of *לרעך כמוך* / *You should love your neighbor as yourself*, because acting in this way leads us to true love between all yidden.

*The other person may be extremely difficult to deal with. It can be a neighbor, a sibling, a co-worker, a parent, a child, or a chavrusa.*

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

פרשת אחרי מות - קדושים

*If, however, we will overcome the difficulty, and learn to let things roll past us, we can reach the highest levels of ahavas yisroel, which the kedusha of Klal Yisroel makes possible.*

### **Achdus Among Klal Yisroel Causes the Unity of Hashem's Name to Become Revealed**

The Ohr Hachaim explains that the end of the *passuk* about *ahavas Yisroel* is – 'אני ד' / *I am Hashem*. This teaches us that when Klal Yisroel unites, the unity of Hashem's Name becomes revealed. This is because Klal Yisroel is an extension of Hashem's Name in the world, as the *passuk* says ('דברים ל"ב ט') *כי חלק ד' עמו* / *A portion of Hashem is His nation*.

Let us daven that this tremendous level of *kiddush Hashem* should be fully realized בקרוב with the coming of Moshiach במהרה בימינו אמן.

## דברי זכרון לכבוד היארצייט

*Lekavod the 7<sup>th</sup> yahrtzeit on ד' אייר, we have included a hesped given by Rav Osher Chaim Lieberman Shlit"א at the Shloshim in Khal Zichron Shneur.*

Soon after the *petirah* of R' Moshe *zt"l*, I saw a picture of him in the paper. I immediately had a *hergesh* to take the picture and put it on my door, in order to see his *heiligh* face each time as I enter the room. I never had such a feeling before – to want to hang up a photo of a *Tzaddik* that had passed on to the Next World. Let me try to explain why I felt this way.

It says in the last *pasuk* of Parshas Matos: “ונבה הלך וילכוד את” – *And Novach went and captured K'nus and her suburbs, and called it Novach after his name.* Rashi points out that the word “לה” in this verse is written without the little dot in the ‘ה’, making it a regular letter ה instead of a ה מפיק ה, as it would normally be. Rashi explains that the *pasuk* altered the regular punctuation of the word to hint that the name “Novach” didn’t actually last.

Rav Shimon Schwab asks in the *שואבה* בית מעין that there must be a deeper lesson in this *pasuk*; we know that every קוץ in the Torah teaches us הלכות של תילים! Rav Schwab answered that the explanation lies in the previous *pasuk*. Right before the Torah tells us about Novach, we are told that Ya’ir Ben Menashe also captured some villages, and he called them Chavos Ya’ir. Rav Schwab brings a number of proofs that the name Chavos Ya’ir did indeed last, unlike what Rashi tells us about Novach. It would seem from here that Ya’ir succeeded where Novach failed.

Rav Schwab went on to explain that the contrast between Ya’ir and Novach is precisely the lesson that the Torah was trying to teach us: There are people who identify themselves with their money and their possessions. They value themselves based on how financially successful they are, and rate their peers in the same manner as well. If someone is wealthy and prosperous, then he deserves respect and

admiration, and it is worthwhile to cleave to him and become his acquaintance. However, if he lives a life of simplicity and makes an average or moderate salary, then he doesn't deserve as much attention or respect. The *pasuk* is teaching us that this mindset is not the Torah way. How so? Novach named the villages he acquired after his own name. This implies that he viewed his material possessions as himself, or at least as worthy to be identified with his name. Therefore, the Torah teaches that the name did not last for long. Ya'ir, on the other hand, simply named his lands "Chavos Ya'ir", which basically means "the villages of Ya'ir". This is a more appropriate relationship with one's possessions; it is simply stating that these villages belong to Ya'ir – not that they *are* Ya'ir.

We find that living in the opposite extreme is a commendable path to take. Dovid HaMelech says in Tehillim: "ואני תפילה", *I am prayer*, and "אני שלום", *I am peace*. This means that identifying oneself with one's greatness in *ruchniyus* is proper and correct. A person should view himself as "*a shtick Torah*", and as "*a shtick maasim tovim*". The Gemara tells us that the people who stand up for a *Sefer Torah* and not for a *Talmid Chochom* are fools. Why? Because a *Talmid Chochom* is "*a shtick Torah*". He himself is like a walking *Sefer Torah*; why shouldn't he receive the same respect as the *Sefer Torah* itself?

Rav Schwab points out that we don't wear Tefillin on Shabbos because Tefillin is called an "אורת", and Shabbos is also called an "אורת", so the Tefillin aren't necessary on Shabbos. The question is: what does Shabbos have to do with me? The seventh day of the week is called Shabbos; the person isn't 'wearing' the day on himself the same way he would wear Tefillin! From here we see that when a person is שומר, שבת כהלכתו, it is as though he is a walking Shabbos; he becomes one and the same with the *heiligh mitzvah* of Shabbos.

When a person is *niftar*, we are often *maspid* him by talking about the *maasim tovim* he accomplished during his lifetime. But there is a different *bechinah* of a person's *maasim*; that's when you just think of the person, and you immediately see *tzidkus*. We find by the story of Yosef's great *nisayon* that as he was getting tempted to sin, an image of Yaakov Avinu appeared before him – and he immediately refrained from sinning. He didn't see Yaakov's accomplishments; he saw Yaakov's face – in other words, he 'saw' Torah, *maasim tovim* and



*kedusha* staring right at him! The very image of Yaakov's holy visage was a beacon of light; it was "a *shtick kedusha*"!

This was the *yesod* of my *hergesh* towards the picture of R' Moshe *zt"l*. His face told a story of a person that was *kulo avodah, kulo middos tovos, kulo Torah*. That's who R' Moshe was; he was "a *shtick*" of purity. He lived his *Avodas Hashem* as though that was his entire existence. There was nothing else there in his face other than his Yiddishkeit. Just seeing his image is a tremendous *mechayev* to aspire for greatness.

The Midrash in Koheles (*Parsha 3, os 24*) says as follows: "כל העושה מצוה סמוך למיתתו, דומה שלא היתה מדת צדקתו חסירה כי אם אותה מצוה" – *One who performs a mitzvah close to his death, it is as though the measurement of his piety was lacking nothing other than that single action for him to achieve completion*. R' Moshe experienced such intense physical pain, such discomfort, such difficulty towards the end of his life – and one can wonder, how can this be? How can he have suffered so greatly – is that the proper way to escort a *Tzaddik* out of this world? But of course, the answer is that the way R' Moshe handled his tragic *yissurim* was the השלמה of his wonderful, lifelong *Avodas Hashem*. He accepted the agony and the shame with such happiness; you couldn't tell that he was any different than the day before, even as his condition was deteriorating on a daily basis. His *emunah*, his *middos*, his *simchas hachaim* – it all didn't change, not one bit. This final *mitzvah*, this last *Avodah*, clearly made him into the complete אדם השלם.

The Chassid Yaavatz asks an interesting question. The Gemara says in the name of Rav Yanai that us humans don't possess a real grasp on the sometimes perplexing *hashgacha* that befalls the righteous and the wicked in this world. Presumably, the Gemara was referring to the fact that good people often suffer while *resha'im* seem to be doing quite well. The Chassid Yaavatz asks on this: what's so difficult to understand? Doesn't the *pasuk* say "ומשלם לשונאיו על פניו" – *that Hashem pays off the resha'im in this world in order to deplete their few zechusim prior to their arrival in Olam Habah* – while at the same time, he inflicts the pure *tzaddikim* with suffering in order to achieve the opposite effect?

The Chassid Yaavatz answers that Rav Yanai was surely familiar with this concept; rather, he was perturbed by the many people who seem to be *tzaddikim*, yet live long and prosperous lives, enjoying *nachas* from their children and grandchildren until their timely passing. Why doesn't Hashem give those righteous people *yissurim* in order to cleanse them from their small collection of *chata'im*, as the aforementioned *pasuk* says?

The Chassid Yaavatz goes on to offer a deeper explanation into this Gemara. He says that not every *Tzaddik* is worthy of receiving *yissurim* in this world. Hakadosh Baruch Hu is the only true ידע מהשבות, and only He can decide which *Tzaddik* is eligible to be cleansed through *yissurim*, and only He knows which *Tzaddik* will be on the *madreigah* of accepting the pain with true *ahavah*. He says that it is actually out of line of Hashem's להיטיב טבע הרוצה to cause a Yid pain. He only chooses to do so in select cases that match up with all of the requirements. And this, concludes the Chassid Yaavatz, was the mystery that Rav Yanai was describing; it would be impossible for us to understand exactly why certain *Tzaddikim* fall under this category while others do not.

Rabosai, we may not understand, but one thing we know for sure: the Ribono Shel Olam chose R' Moshe. He chose him as one of those select few *tzaddikim* that would be capable of accepting the *yissurim b'ahavah*. And we must learn from him; from the way he lived his life, both during the difficult phase and during the more pleasant times.

The Meshech Chochma teaches that there are two ways of giving someone *mussar*: the first is by simply living in a way that others can learn from. When a healthy 25 year old *yungerman* observes his friend who is the same age walking through the streets with his eyes looking at the ground, protecting himself from any improper sights – that's *mussar*! He will immediately think to himself that if another Yid who is his age and is healthy like him has such *shemiras einayim* – then so should he! The second method for giving *mussar* is when an *Adam Choshuv* delivers *divrei tochacha* in a *shiur* or a *shmuess*. When we hear inspiring words coming from a person who is a *gadol* in those areas, it can have a tremendous effect on us. My friends, R' Moshe incorporated both of these methods! He was a

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

דברי זכרון לכבוד היארצייט

walking role model for people all around, and his *Divrei Torah* uplifted all those who listened! He was a true *Tzaddik* that all people could learn from!

We specifically saw how much we could learn from him during the last *tekufah*. The way he pushed himself to give his regular *shmuess*, no matter what – and always with the same smile! His condition was clearly debilitating, but his personality and vigor still shone through for all to see.

His *anivus* was truly remarkable. He didn't ever consider himself deserving of any *kavod* or special treatment; he was happy to rub shoulders with everybody else, as though he were on their level. He was a true *שמח בהלקו*; he didn't believe that he deserved anything more than what he had. Whenever somebody would tell him a *vort*, whether it was a *choshuveh talmid chochom*, a *balabus* or a young *bachur* – he would always react with such excitement: "Gevaldig! Gevaldig!" he would exclaim, always making everyone feel like they were inspiring him immensely, giving every one of them a boost to their confidence for free.

May we be *zoche* to learn from this great *Tzaddik*, and may the *hisorerus* that he has given us over the years continue to inspire us throughout our lives.

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בשעה 10:30 בערך

בהשתתפות הרה"ג ר' סעדיה גראמא שליט"א

ר"מ בישיבת קרן התורה

וביום ראשון לפרשת אמור

יתקיים בעזה"י דברי זכרון

בבית מדרש זכרון שניאור

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ר"י בית מדרש גבוה

ובנו הרב יחיאל שליט"א

זכותו יגן עלינו