

This week's translation is dedicated in memory of our dear grandfather, Jack Horn a"h.

לז"נ ר' יעקב יצחק ב"ר משה יחזקאל הארן זצ"ל  
נפטר כ"ו אייר תשנ"ו תנצב"ה - 15, 1996 May

## פרשת אמור

Based on Harav Menachem Azolai's  
"Ohr Ha'Emunah"

וַיֹּאמֶר ד' אֶל-מֹשֶׁה אָמַר אֶל-הַכֹּהֲנִים בְּנֵי אַהֲרֹן  
וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא-יִטְמָא בְעַמְיּוֹ: (כא, א)

**"And Hashem said to Mohe: Speak to the kohanim, the sons of Aharon, and say to them: Let none [of you] defile himself for a dead person among his people."**

There are many *parshiyos* that say, "speak to the sons of Aharon" or "speak to the children of Israel." In this *parsha* we find "speak" and "say." Why? To teach us that the is nothing as precious to Hashem as purity [this *parsha* teaches the laws of *tahara*]. (*Medrash Hachodosh*)

וּסְפַרְתֶּם לָכֶם (כג, טו)

**"And you shall count for yourselves"**

Every person has an individual pathway to Hashem. This is the path through which Hashem conducts each life down here. Through this path, each person connects to Hashem in returning above.

Every person has his own route that connects him to heaven, to his very own palace in heaven. This path does not ever collide, under any circumstances, with the path of another. Each path is a straight line that never infringes upon another's. Each person's palace is his alone, no one can take it away. A person must work within his own trail, not someone else's. Chazal say that a person must say that for my sake (בשבילי) the world was created. = בשבילי - with my path. A person must understand his mission in life, to understand what Hashem wants from him specifically and to be happy about it. If he is truly happy about his assignment he will cease eyeing others, even

when they appear to him to be more successful than he is.

"And you shall count for yourselves." Why for yourselves, why not simply "you shall count?" Each person must count, for himself. Each person must assess himself, his own situation and not become dejected because it seems as if his friend, of the same age, is doing better in so many areas. No two people are alike at all. A person must count the days precisely for himself and not be affected by another. Rebbe Nachman explained the *pasuk*: "Avraham was one" to mean that Avraham Avinu's primary closeness to Hashem was by way of his constant mindset that he was the only one in the world, paying no attention to any impediment, obstacle or confusion. In Rebbe Nachman's stories, in the story of the wise man and the simpleton, it says, "this is my situation and that is his situation .. why talk about the other." Rebbe Nachman hinted, after telling this story, that his intent was regarding service of Hashem - a person must conduct himself wholeheartedly, always happy, and even if his service of Hashem and his *davening* are deficient, he must continue to be happy and not pay the rest of the world any heed." (*Likutei Halachos Pesach 9,22*)

We have all been placed here to participate in the magnification of Hashem's name in the world, each one in his own unique way. If you feel you are missing something in your ability to do so, request it of Hashem for He possesses everything.

Why do you care what the other person has? Whether he has it or not does not impact you. "Oy, so and so has really made it." So what, why does that matter to you at all? This is

yours and that is his. Hashem has plenty in His world. Hashem loves you and Hashem loves him. Hashem wants him to have something and that takes nothing away from you. There is no end to the things we can covet. If we recognize that we are jealous, we should cry over our state: "Hashem please help me remember that I can only reach you via my own unique path and at the rate that you set for me and it is forbidden for me to become dispirited even if others have accomplished much more, whether materialistically or spiritually. In the material arena it is clearly forbidden to envy another because material possessions are meaningless - they are merely a burden on our true essence in trying to reach something. A person who connects himself to worldly possessions will have children that do so as well. When he gets older, they will not honor him because they will be accustomed to worrying only about themselves. They will have a need to possess everything and honoring their parents will not fit within that need. A person must focus on his own mission without regard to someone else's job. He must do his part vis-a-vis Hashem. There is no purpose in glancing at the next person. They must overcome their own correction via their own course. They will be called to task for their own path. Their own route is rife with its own difficult labor, even if they descend from many generations of those who served Hashem well. Each person has his own inner tasks to accomplish, each one has his own path. (*Beor Pnei Melech Chaim*)

When we are not confused by the progress of others and we do not envy their success, when we are truly happy with our own calling, we are able to see the good in other people and even admire them. We are moved to pray: "Master of the world, You have so many amazing children in Your world, each one with their own inner beauty, may I merit to always see this and be moved by it." Every Jew is unique. Every small move towards holiness, towards good, can never be lost. To Hashem, size and quantity do not have primacy. Hashem values a person's desire, his longing, his efforts. When a Jew

uproots himself, by force, from evil, even in a small way, that move is considered to be immense. Within every Jew there is something good that is not within others. When we reveal the good in another and we are happy about it and admire it, we receive something from it as well.

The days of *Sefira* are days of searching for the positive in every person and every place. Rabbi Akiva's students died because they did not honor each other. Rebbe Nosson explains the inner meaning: their defect was in not seeking the good and the value in each other. Our path to holiness must pass through the recognition of the virtue of every Jew. This is the holy work that righteous and great people are constantly engaged in - to reveal and identify small points of good in every person. (*Aleh L'trufah*)

The more we thank Hashem for the beautiful packages that we receive from Him, the more we express joy at the particular mission that was assigned to us, the easier it becomes to see the virtue of others, the good and the beauty within them, to recognize it and admire it.

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### תְּנוּפָה לְפָנֵי ד' (כ, כו)

#### "a waving before Hashem"

When a person accustoms himself to speak to Hashem, there is no way to measure the spiritual pleasure that he receives from doing so, the joy and the vivacity that he gains. The heart of serving Hashem is *davening*, talking to Hashem. A Jew must feel this closeness to Hashem, to the point that he can take no action without first discussing it and seeking counsel from Hashem and telling Hashem everything that is happening to him, down to the smallest details. Someone who follows this path, will see the world in his life. All of our deficiencies are simply to loosen our tongues to cry out to Hashem. Hashem says, "I waited so long for this moment, for the moment when you would recognize a deficiency and call out to Me." The

greatest challenge that a person can face is not being able to communicate with Hashem. Speaking with Hashem is to have *emuna* in Hashem because if one believes in Hashem, how can he not speak to Him? The more we communicate with Hashem, the more we have *emuna*. The *pasuk* in *Tehillim* says *הֵאֲמִינְתִּי כִּי-אֶדְבֹר* - I had *emuna*, so I spoke. The holy Torah suggests and arouses us to: **start talking to Hashem.**

On *Pesach* the mouth (פה) talks (סח) and tells of the wonders of Hashem. *Shavuot* can mean vows. It is the holiday on which two vows were taken. Hashem vowed to never exchange us for another nation and we vowed never to exchange Hashem for another god. During *Sefiras Haomer* we brought the *עומר התנופה* (*omer* as a wave offering). *תנופה* can be broken down to *תנו פה* - we must give our mouths to Hashem, begin talking to Him.

This past Sunday was *Pesach Sheni*. After the first *Pesach* shortly after the Jews left Egypt, those who could not perform the *korban Pesach* because they were *tamei* approached Moshe Rabbeinu and asked, "why should we be excluded." Therefore, Modish established

*Pesach Sheni* one month later for those who did not merit participating in *korban Pesach*. The lesson of *Pesach Sheni* is that even if one's soul is sullied with bad acts, he is not excluded from becoming close to Hashem, to learn Torah, to *daven*, to do complete *teshuva*. Can one lose hope, G-d forbid? There is no impediment to Hashem's saving even an impure soul - His compassion and kindness know no bounds. We too desire holiness - to overcome some temptation, to alter some character trait. We too want a proper *shidduch*, children, health and livelihood. Why should we be excluded? We too seek salvation. Everything depends on the mouth. To speak, to scream, to plead. How does our *parsha* begin? It begins with three mentions of speech in the very first *pasuk* - "וַיֹּאמֶר ... וַיֹּאמֶר ... וַיֹּאמֶר" - to tell, to tell to tell. To tell what? To tell Hashem that we love Him - that we want to want/please/satisfy only Him - we want to have *emuna* that everything is from Him - we want to do everything for His honor - we want to feel His presence at every moment - we want to talk to Him as much as possible - we want everyone to merit closeness to Him - we want Him to reveal His kingship in the world so that all will recognize that there is nothing besides Hashem.

Have an awesome, uplifting and wonderful Shabbos,

Dov

NOTICE: The foregoing is based on my limited understanding of the parsha sheet disseminated by Harav Menachem Azolai Shlita and should not necessarily be viewed as an exact translation of the sheet or even a reliable interpretation of the ideas presented. The sheet is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material and is not even aware of its existence. Any inaccuracies, omissions, or confusion should be attributed exclusively to me. I still hope you enjoy it.

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