



CHARACTER IMPROVEMENT DURING HAOMER

QUESTION What is the way to understand the avodah of character improvement during the weeks of Sefiras HaOmer, that a person needs to become aligned in his soul with the sefirah (*spiritual emanation*) of a specific day of the Omer? Doesn't this cause a person to become "scattered" in his soul? If I work on improving a specific aspect of a character trait and the following day I try to improve a different aspect within the same character trait, won't this also cause "scattering" to the soul, since it's impossible for a person to develop his character by working on one area today and working on a different area the next day?

ANSWER The intention of one's personal avodah during Sefiras HaOmer is that, for example, if one wants to improve on the trait of ahavah (*love*), which is chessed (*kindness*), this will mean for him that all 49 days of Sefiras HaOmer are to be viewed as improving upon the trait of chessed/ahavah within chessed/ahavah that is within chessed/ahavah.

[When chessed/ahavah is one's general goal], on the first day, one works on the specific trait of chessed within chessed within chessed, and on the second day, one works to improve the gevurah within the chessed within the chessed [By Week 2, the week of gevurah, this person's general goal is still chessed. one first works on the chessed within gevurah within chessed, then on the gevurah within gevurah within chessed], and so forth. In that way, on any given day of Sefiras HaOmer, one can always stay on working within one specific character trait.

HOW TO RECTIFY "EREV RAV" IN MYSELF

QUESTION What should I do if I recognize this "Erev Rav" aspect in my soul? How do I rectify it?

ANSWER First of all, let's understand that if someone has a large percentage of "Erev Rav" in his soul, he won't be that insulted from the words here. However, there are people who do have some "Erev Rav" aspect in their souls. This is the part of the soul upon which we have a "mitzvah to erase Amalek". If a person recognizes that he has some trace of 'Erev Rav' in his soul, he should daven to Hashem that he merit to die al kiddush Hashem. If a person is truly willing to die al kiddush Hashem, that very decision to have mesirus nefesh for Hashem is like a "death" to that evil part of his soul; just as the neshamah leaving the body is considered to be 'death'. In this way a person is left with an entirely holy soul.

The question you have asked is very important, because there are indeed many people in this generation who contained a mixture of good/Jew and evil/Erev Rav in their souls (*as explained in sefer Shomer Emunim and others*).

REINCARNATIONS OF THE "EREV RAV"

QUESTION It is written in sefer Shomer Emunim that most of the souls in our generation are reincarnations of "Erev Rav", and therefore, every person needs to suspect that maybe he is from the "Erev Rav", and that is why every person needs to work a lot on emunah, so that he can repair his soul. Is this the actual perspective which each person needs to have? Most people would probably become depressed from such a view towards themselves. Does it mean that every person needs to suspect that he might have a spark of "Erev Rav" in his soul? Or does one need to suspect that he may actually be an "Erev Rav" soul?

ANSWER One needs to suspect that he may have some "sparks" of "Erev Rav" in his soul. Because there are certainly sparks of "Erev Rav" in every person's soul, as you said.