

And Kayin said to Hevel his brother. (4:6)

We have no record of that conversation. We have no idea what they spoke about and what catalyzed the first murder. **Targum Yonasan** records a lengthy theological debate between Kayin and Hevel. Kayin offered strong criticism of Hevel's way of life and of his belief in the Almighty. It went so far that Kayin exclaimed, "*Les din v'les Dayan*," "There is no law and there is no Judge." He rejected the *Ribbono Shel Olam!* The question that begs elucidation is simple: Why was Kayin so jealous of Hevel's communion with some non-existent Deity? If Kayin believed in nothing, then he should have completely ignored what Hevel was doing, nurturing his own agnostic beliefs. Why was he concerned with Hevel's commitment?

Horav Eliyahu Schlesinger, Shlita, says that this represents the source of anti-Semitism. The dynamics of the hypocrisy that is anti-Semitism is exposed in this scenario. The wicked cannot tolerate the spirituality and serenity that is integral to an observant lifestyle. They resent the morality and inner beauty of our lifestyle, the lack of family crisis, the *nachas* and enduring relationship we maintain with our children. Yet, they have no desire to emulate us. They are obsessed with irrational hatred; they are overwhelmed with resentment. Will they try it? No! We are a glaring representation of the moral bankruptcy of their lifestyle; we are a living testament to the fallacy of their beliefs. Will they do something about it? No! It is easier to hate than to commit. It is easier to deride than to observe.

Avimelech was clear when he said to Yitzchak, "*Go from us, for you have grown much greater than we*" (*Bereishis*, 26:16). The **Ohr Hachayim** interprets Avimelech's statement as if he were saying, "The significance of my kingdom pales in comparison to yours. There is no greater disgrace for a king than to be outshined."

This problem is timeless and not exclusive to anti-Semitism. Regrettably, the anger and diatribe emanating from those who have radically alienated themselves from *Torah* reflects this jealousy. They subconsciously aspire for the Torah way of life. They are envious of our spiritual commitment and how it influences our lives, creating within us a sublime state of existence. They know the truth--they simply refuse to live it. The *Ohr Hachaim's* words tell it all, "The significance of my kingdom pales in comparison to yours." We have a life of meaning. Our focus in life is eternity. Our legacy continues through the children that we raise and who remain ours. Is it any wonder that there exists such disdain and such envy? It is time that we take stock in what we have and reflect pride in it. Obviously, everyone around us is aware of what we possess.