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ר"ל, וע"י נוצר בחינה שהקב"ה כביכול אסור בתוך בחינת מצרים. אולם בבוא זמו חצות' שבו מתאוננים בני ישראל על צער השכינה מתקנים הם בכך את הפגם שנגרם מעוונותיהם וכתוצאה מכך זוכים להתיר את הכבלים העטויים כביכול על ידי השכינה הקדושה, ואז הקב"ה יוצא בתוך מצרים, כלומר. עי"ז מתגבר כח הקרושה על קליפות הטומאה. עד שהקב"ה מהלר ביניהם כחפשי מז הקליפות. כי עד כה היתה השכינה אסורה בזיקים והקליפות התהלכו כחפשיים, אולם בכח התשובה והתפילה אל הקב"ה מורידים את האזיקים מידי השכינה ומשימים אותן על הקליפות. כי נאסר עליהם לעשות דבר. ובאותה שעה שהקב"ה יוצא מחבלי מצרים זוכה גם זה שהתפלל על צערו ית' ויוצא גם הוא מכבלי יגונו. כי כאמור תלויים צער של מטה בשל מעלה. זוהי מעלה הגדולה בעבודת 'קימת חצות' כי בה מחזירים את העטרה למי שהכבוד שלו, וזאת מתור ידיעה כי אשמים אנחנו בצרתו כביכול. כי עוונות אבותינו גרמו גלותו ואנו בעוונותינו האריכו קיצו ר"ל. ועל כז מתפללים אנו על פרותו וגאולתו. ובהדי כבשי דרחמנא למה לז. אולם נאמנים עלינו דברי רבותינו הקדושים שהעידו שהקב״ה מתאוה לתפילותינו, והינו מתאוה ומצפה מתי תבוא לידו תפילה זכה של איש ישראל המכווז לשמו ולכבודו יתברר. כי בכח תפילות כעיז אלו יוצא הוא עצמו מכבלי גלותו. ומו הראוי לצטט הא ראיתא בספר 'סור מרע ועשה טוב' (הקדמה ודרר לעץ החיים. ד"ה שמינית). שאם

ירגיל האדם את עצמו בקימת חצות. יזכר אותו דבר זה יותר מאלפיים תעניות. וכפי שהזכרנו שבתפילות על צערה יחיש האדם גם לעצמו ישועה למצוקותיו הפרטיים, כי כאמור כל עצמן של הצרות המתרגשות על האדם אינן כי אם תוצאה מצער השכינה. ואחר שיעורר לבו לכר יבואו כל צרותיו לידי סיפוקם על צד היותר טוב ומועיל. אולם לשם כר מוטל עליו להשים כל מגמתו רק על צער השכינה.

שמעוני תהלים רמז תשי״ט) וז״ל. ״רבי אליעזר ורבי תנחום בשם רבי ירמיה אפילו רשע ובוטח בה' חסר יסובבנו", עכ"ל. וכן האריך הרמב"ן (אמונה ובטחון פ"א) קצת ע"ז וז"ל. "עוד אמר בטח בה' ועשה טוב. כלומר, אעפ"י שאיז בידר מעשים ותדע בעצמר שאתה רשע. עם כל זה בטח בה' כי הוא בעל רחמים וירחם עליר. כמו שנאמר ורחמיו על כל מעשיו, ר"ל צדיקים ורשעים. ואמרו (סנהדרין מ, ע"א): "בשעה שבן אדם מצטער שכינה מה אומרת קלני מראשי קלני מזרועי". ע"כ אמר בתחלה בטח בה'. כלומר ביז שתהיה צדיק ביז שתהיה רשע בטח בה'. ואח"כ אמר ועשה טוב, כלומר אעפ"י שהוא רחום וחנוז, אל יבטיחר יצרך שלא תראה רע. כי השי"ת מאריר רוחיה וגבי דיליה". עכ"ל.

. הרי חזינז מפורש בדברי חז"ל. שאפילו רשע ואיז בידו מעשים. מ"מ בגלל בטחונו. הקב"ה ברוב רחמיו. מרחם עליו. וע"ע במש"כ **מרגא החפץ חיים (נפוצות ישראל** פ"ח) וז"ל, "ודע עוד דמדת הבטחון אין תלוי בזכותים שאפילו הוא אדם שאינו הגון, אך שחיזק בטחונו בה' כח הבטחון מגין עליו ומתחסד עמו הש"י, כ"כ **הגר"א** וכו"" עכ"ל. וזהו לימוד הנוגע לכל אחד ואחד. שכל אחד יש לו בקשות רבות שמבקש מאת הקב״ה, ואפשר שיטעה האדם טעות לומר. שאיני ראוי לזכות לחסדי ה'. על זה מפורש כדברי חז"ל. דמי שכוטח כה' זוכה לחסדי ה' אע"פ שאינו ראוי לכר כלל. וקו"ח מי שאינו רשע כמו דתן ואבירם, אם יבטח בה' יזכה לחסד ה'!

"יאמר משה כה אמר ה' כחצת הלילה אני יוצא בתוד מצרים וגו' (יא-ד) – חובת התפילה על צער השכינה

דנה לימוד גדול שנינו כאז, ועלינו להקדים את המובא בספרים הקדושים, שכל הצרות הבאים על בני אדם אינם כי אם תוצאות מצער השכינה. כי קוב״ה וישראל חד וא. ולכר מתבטא זה הצער גם בנפשותם. וכל הצרות והצער מכוונים אל הצרות הצער שיש כביכול בשכינה עצמה. ולכן מוטל על האדם להתבונן ולהבין על איזה צער של מעלה מכוון צערו של מטה. ויעורר לבו להתפלל את אותו צער שבשכינה, או לתקו את המעשים הגורמים זה הצער. ואז יתוקו ממילא גם צערו הפרטי.

ולאמיתו של דבר גם הצער שבשכינה גורם האדם במעלליו. וכדאיתא מהאר"י קרוש (שער הכוונות פ"ו מק"ש) שכשישראל מקיימים את המצוות הם מעלים בכך את השכינה הקדושה לעולמות העליונים עד אין קץ, ואם ח"ו נכשלים ועוברים את פי הרי הם מורידים ומפילים כביכול את השכינה הקדושה למקומות נמוכים ר"ל. עכתו"ד. ואפשר שגם זה הוא מטעם הנזכר שקוב"ה וישראל חד הוא לכז תלויה ירידת

לאור האמור יש לומר שאלו הדברים נרמזים בכתוב שלפנינו. דהנה מז הראוי היה שיאמר משה 'כה אמר ה' כחצות הלילה אצא בתור מצרים'. שהרי דיבר משה אודות זעתידות האמורים לבוא על פרעה ועל מצרים. ואם כן מן הראוי היה שידבר בלשון עתיד, ולא כלשונו בפועל שהוא לשון הוה 'אני יוצא'. אם לא שנאמר שמלבד משמעותו הפשוט רמז הכתוב על עניז ה'הוה' שתמיד מסוגל העת של חצות הלילה לצאת בתור מצרים. כי בני אדם הנכשלים בחטאים מולידים קליפות ובחינות של מצרים

ליסודים כמיות חרב אברחם דניאל ליסודים מאת חרב אברום דניאל אברום דניאל אברום אברום אברום אברום

וים משה את ידו על השמים ויהי חשר אפלה בכל ארץ מצרים שלשת ימים (י-כב) - ביאור מדוע לא מתו דתן ואבירם במכת חושך לרש"י שאחר מז הטעמים למכת חושר וז"ל. "ולמה הביא עליהם חשר. שהיו" ישראל באותו הדור רשעים. ולא היו רוצים לצאת. ומתו בשלשת ימי אפלה כדי שלא. רצו מצרים במפלתם ויאמרו אף הז לוקיז כמונו". עכ"ל. הרי. כל הרשעים שלא רצו

לצאת מארץ מצרים מתו באותן ימים. ולא ראו המצריים שמתו.

וידעו קו' כל העולם כולו. א"כ מדוע לא מתו דתן ואבירם עם שאר הרשעים שבאותו דור? וכתב **הרא"ש** (שם) וז"ל. "יש לשאול מאי שנא שמתו כל הרשעים בתור שלשת ימי אפלה. ודתז ואבירם לא מתו שהיו רשנים גמורים? יש לומר אף על פי שהיו רשעים לא נתייאשו מן הגאולה", עכ"ל. דברים נפלאים ונוראים, דתן ואבירם שהיו רשעים גמורים. מ"מ בזכות הבטחוז זכו לגאולה. א"כ ק"ו אנז. שאיז אנו רשעים גמורים כמו דתז ואבירם. רק כל אחד ואחד מבקש ושואף לגדלות. ומבקש לעשות

ויסוד דבר זה שאפילו רשע ובטוח בה' זוכה לחסד ה' מפורש בדברי המדרש (ילקוט

A SERIES IN HALACHA LIVING A "TORAH" DAY

ראש כולל עטרת חיים ברוך, קליבלנד הייטס Relevant Halachos During These Trying Times (40)

Monetary Questions. Question: If it became apparent that somebody who was ill with the virus was not careful to stay home (quarantine) etc., and he infected other people, is there any monetary obligation to pay the victims?

Introduction to Answer: This question has to be addressed on more than one level. 1) Is there a monetary obligation that one could successfully claim against another in a Beis Din? 2) Even if there is no obligation to pay in *Beis Din*, is there possibly some lesser form of moral obligation or "heavenly" obligation that is required of him, and although he cannot be forced to pay by *Beis Din*, should he still pay of his own accord?

There are different levels of damage that one can do to his fellow Jew. If one does a direct and immediate damage to his fellow Jew, or to another's belongings, he is categorized as a Mazik (for belongings) and Chovel (for assaulting his body). In such a case, Beis Din can obligate him to pay and force the issue if he does not pay. On the other hand, if one does an indirect or not immediate damage, he is called a *Grama*. For example, if one opens the gate of his friend's property and soon after, the animal belonging to that property owner runs away and is lost, the one as explained earlier, if it is obviously clear that it was his fault.

who opened the gate has damaged with a grama. He cannot be forced to pay by a human Beis Din, but he still has a heavenly obligation to pay. See the brief explanation as to the nature of this obligation in the Chazon Ish (1). Because of this, it is wise for the damager to pay so he does not receive any heavenly retribution, or to make some monetary compromise and have the victim forgive him for this act and anything else that he may owe him. Some Batei Din will supervise such a compromise suggesting that the one who damaged pays one third (or close to that amount).

There is also an intermediate level called *Garmi* where the damage is more immediate and direct, but still not a direct result of the other person's item. In this case, the *Tanaim* argue if *Beis* Din forces him to pay and we hold that they can indeed do so.

Final Answer: Technically, there might be instances when the sickness traveled from one person to another in a way that might be called "Adam Hamazik" (a man who did direct damage) or "Aish Hamazik" (where a person put into the air something harmful that can probably infect the victim). However, these are almost impossible to prove and *Beis Din* cannot obligate him to pay for it. Nevertheless, he would be obligated by heavenly rule,

בין הריחים – תבלין מדף היומי – פסחים דף נז.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

עצמו ומחלל כדשי שמים" - The *Gemara* tells us that the כהו גדול שמים" - wrapped his hands in silk cloth to protect himself from getting soiled while doing the עבודה. **Rashi** explains this was אסור to do because it is a עבודה between the hands and the עבודה he is doing, and also it is a ביוון to wear hand coverings. The **Bach** [צא-א] writes that one who wears gloves during תבילה, about him the pasuk says, "אל תבואני רגל גאוה". The שם- ה] מ**גן אברהם** and says that one shouldn't wear gloves during *davening* like .בשעת התפילה (gloves) "הענטשיד" and says one shouldn't wear ברידה do. The שום **משנה ברורה** also brings the ב"ח בשעת התפילה

The באר משה wonders why the ב"ח wonders why the ב"ח don't bring our *gemara* as a source for the *issur* of wearing gloves during *Tefillah*? He explains that while *davening*, one isn't using his hands and being צידים, nor is he holding a דבר שבקדושה so there is no צידין so there is no צידין. factor or a חציצה to be concerned about. The only issue is אוה. so that's why we bring the pasuk and not a proof from יששכר איש כפר ברקאי. He concludes, that if one is wearing gloves to keep warm in the cold, since it's apparent that it's not for מותר. it is therefore.

Rav Shlomo Zalman Auerbach zt"l (הליכות שלמה תפילה, ב,יח) paskens the same way and says if one is wearing gloves due to the excessive cold (ex; davening outside due to Corona), it is permitted. The באם הלכות קסטות writes אוח קסא. ס"ק גח! באר היטב that a Mohel who iust did a *Bris Milah* and has דם מילה on his hands. it will not be גטילת ידים for מילה since it's a שבח (praise) for him and he's not מיהפיד.

Rav Yitzchok Zilberstein shlit'a (חשוקר חמד) was asked by a Mohel if he may wear surgical gloves while performing a Bris Milah. He answered that if it's just to protect himself, then of course based on the above it is assur. If he is doing it for health reasons, not to infect the baby, since this is a common concern, it doesn't look like גאוה and it is therefore מותר to wear.

Chasam Sofer, R' Moshe Sofer zt"l (B'sheim R' Shimshon M'Ostropoli zt"l) would say:

יאמר ה' אל משה בא אל פרעה''' - How did Moshe know to tell Pharaoh about the plague of Locusts since *Hashem* did not mention anything about this plague? The letters ב'וֹמ' ב' are letters pronounced using the lips and are interchangeable since they are all uttered using the same source. The same for the letters א'ח' ה' על which are guttural sounds, also interchangeable. So, if we change the 'e of פרעה to a 'a and the 'y to 'א and then re-arrange the letters, it will spell the word 'ארבה' - locust. Through saying ברעה', Hashem was hinting to Moshe, to put the letters בא אל פרעה to know the name of the plague.'

Rabbeinu Eliyahu of Vilna zt"l (Vilna Gaon) would say:

יושאלו איש מאת רעהויי' - Since when is an Egyptian considered a friend? 'Friend' does not refer to the Egyptians, but rather to Bnei Yisroel. They were told to request silver and gold vessels from their fellow Jews, for when a Jew performs kindness with his friend, then in this merit, Hashem will influence the non-Jews to give to them too, measure for measure."

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מוסדש לעילוי נשמח הבחור אליפלד ע"ה בו ר' חיים פשה שליט"א נפטר י"ד שבט חשע"ג * חנצב"ה Dedicated by the Felder Family

הרמב"ז הב"ח המסילת ישרים

צוז אבינו שבשמים. אם נהיה בוטחים בהשי"ת. בודאי נזכה שימלא השי"ת משאלות בנו. דאיננו גרועים מדתז ואבירם שהיו רשעים וזכו לגאולה מכח בטחונם בהשי״ת.

ולמטן תספר באזני בנד ובן בנד את אשר התעללתי במצרים ואת אתתי אשר שמתי בם וידעתם כי אני ה' ... (י-ב)

Ariel "Arik" Sharon was a famous Israeli statesman, former Prime Minister and retired Major-General who served in the IDF for more than 25 years. In mid-December 2005, Prime Minister Sharon spent two days in a hospital after suffering a minor stroke, which doctors said caused no irreparable brain damage. However, on January 4, 2006, Sharon was rushed to the hospital following another, more serious stroke. Sharon suffered a massive brain hemorrhage, which caused extensive cerebral bleeding. After two surgeries lasting 7 and 14 hours, doctors stopped the bleeding in Sharon's brain, but were unable to prevent him from entering into a coma. Subsequent media reports indicated that Sharon had been diagnosed with cerebral amyloid angiopathy (CAA) during his December hospitalization. Sharon remained hospitalized in a vegetative state from January 2006 until his death on January 11, 2014.

R' Gamliel Rabinowitz shlit'a recounts an amazing story that occurred during the time that Arik Sharon was in a coma. He relates that his own mechutan, **Reb Amram Blau** shlit'a, an active member of one of the premium Vaad Hakashrus agencies in Jerusalem, fell ill and he too, suffered a brain hemorrhage which put him into a vegetative coma. Doctors used life-saving measures to stabilize him but he hovered between life and death for many months. His family was constantly at his bedside, saying *Tehillim* and learning as a *zechus* for hum, but doctors were not optimistic and had no idea if he would ever regain consciousness, or brain function.

But the Almighty tends to His righteous adherents and one fine day, Reb Amram suddenly opened his eyes and woke from his vegetative stupor. His family laughed and cried and doctors came running to witness the miracle patient who suddenly woke from a coma, seemingly without rhyme or reason. Extensive tests were performed on the patient and after a few short weeks, Reb Amram was released from the hospital with a clean bill of health. He had sufferend no long term effects and his cognitive skills were as sharp as before he took ill. It truly was a miracle.

One day, Reb Amram received a phone call from Omri and Gilad Sharon, the two sons of Ariel Sharon. A Sharon family member got on the phone and explained that their father, the Prime Minister, is lying in a coma in Sheba Medical Center in Tel HaShomer, for quite a few years already, and the doctors have tried just about every medical procedure to save him. Nothing has worked. The family hired some of the best doctors in the world to see if there's anything to do - no matter how impossible the odds or how far-fetched the remedy. As of now, there's no cure in sight.

The family member finally got to the point. Someone had told them about Rabbi Blau and how he was in a vegetative coma for months, with the same diagnosis as their father. And suddenly, he woke up from the coma and his health has been totally restored. They were requesting a meeting to possibly learn what forms of treatment were done to bring him back from the dead; would be teach them the "secret" formula that had allowed him to beat the odds and regain his health? They were prepared to pay whatever he asks to help them in their quest for the cure. Name your price, they said, we beg you to help us.

Reb Amram smiled inwardly and replied, "I am sorry to hear about your father and the suffering your family is going through. From a medical standpoint, I cannot imagine that more was done for me than for your father. In fact, no doubt, you have done much more to cure your father than was done for me."

There was a pause at the other end. "So you're saying you don't know? It was a miracle?"

Reb Amram replied, "It was better than a miracle. Bezras Hashem Yisborach, I have been blessed with many children and over one hundred grand and great-grand children. All of them are shomer Torah and mitzvos. Each and every one of them spent every day of my illness davening to Hashem and performing acts of goodness as a zechus for my recovery. Their actions and their prayers not only stormed the heavens, but it broke through the heavenly gates! That's the whole "secret' - that's the 'miracle.' If you can somehow do that, maybe you can invoke Divine mercy and merit a miracle too!"

עגלה יפה פיה מצרים קרץ מצפון בא בא (ירמיהו מו-ב)

A PENETRATING ANALYSIS OF THE WEEKLY DINCE TO THE WEEKLY DINCE TO

punishment *Hashem* visited upon Egypt centuries after they enslaved the Jewish people. Nevuchadnetzar. King of Bavel. would come from the north with a vast army and the Egyptians – including the brash Pharaoh – would quiver out of fear and flee. Ironically, in his prophecy, Yirmiyahu said, "Egypt was a fair calf; destruction from the north is coming..." Why did the Navi compare Egypt to a calf?

R' Don Yitzchak Abarbanel zt"l explains that Chazal compare Egypt to a fattened calf because just like a fattened calf has grain, and an innate beauty to it, so too, the land of Egypt was indeed deemed a beautiful place on earth. However, that is not where the comparison ends. The

In this week's Haftorah, Yirmiyahu HaNavi describes the Abarbanel explains further that a calf gives off an aura of beauty since it appears to be a docile and placid animal, that will do the will of its master calmly. Besides, the fatter and plumper it becomes, the better tasting it will be when it is eventually slaughtered to serve its purpose on this world. Yet, while the calf appears to mind its own business, it is growing stronger and larger every day making it very dangerous should it somehow get out of control.

So too, the Egyptians were a sophisticated people who created a beautifully looking land, however, that beauty was only a mask for their true sadistic nature which they suddenly unleashed upon the Jewish people during their long and terrible exile.

והיה כי ישאלד בנד מחר לאמר מה זאת ואמרת אליו בחזק יד הוציאנו ה' ממצרים מבית עבדים (יג-ד)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

In the *Hagaddah shel Pesach*, **Rashi** says this question is being asked by the *Tam*, the simple son. He says this is the type of question commonly asked by a "tinok tipeish" - an ignorant child. All he's capable of asking is: "What's this?" The Tam asks his question simply, sincerely and calmly. "Machar" - on the morrow. Not in a provoking, harsh way as the Rasha who says "Zos" in his query, intimating that he must know now, BEFORE performing the mitzyah (see the **Kli Yakar** for further

elucidation). Our response to the *Tam* is also soft. "V'amarta." As we know, amira is a softer method of speech; as opposed to dibur, which is considered harsher. We use this to explain the reason behind the mitzvah of pidyon bechor. However, the last *posuk* seems out of place and doesn't flow with the rest of our response to the *Tam*. We respond that Hashem killed the firstborn of the Egyptians and therefore we must offer ours to Hashem. And then the Torah continues with;

"והיה לאות על ידכה ולטוטפת בין עיניד כי בחזק יד הוציאנו ה' ממצרים". The connection is seemingly lacking. Perhaps we can answer based on a thought I saw in the name of **R' Moshe Feinstein** zt"l. The Gemara says that tefillin shel yad should be worn covered, while *shel rosh* is worn exposed for all to view. R' Moshe explains: Before we can preach to others, we must first make sure we conduct ourselves properly. Hence, the *shel yad* is covered, to project its power of *kedusha* inward; cleansing us. We must better ourselves before serving as role models. Only after that is accomplished may we don the shel rosh uncovered; so all can be spiritually elevated by seeing it. Then, and, only then, can we serve as teachers and mold the young.

Now, we can understand how the *Torah's* response to the *Tam* is actually one seamless thought. We are reminded, before teaching others, to examine ourselves first, practicing what we preach before imposing our ideals onto others

משל למה הדבר דומה

וראה את הדם על המשקוף ועל שתי המזוזת ופסח ה' על הפתח (יב:כג) מטר: According to the **Rambam** (Hilchos Mezuzah 5), *Mezuzos* should be checked twice every seven years on a private property (like a home) and twice every 50 years on public property (beis medrash and shul). Al pi Kabbalah, the room that one attaches a specific mezuzah to has a connection to that specific room and each *mezuzah* should be marked clearly as to which room it came from. There are numerous stories of people who became ill and found *posul* mezuzos in rooms they frequented. Most sofrim will tell you that the highest quality *mezuzos* should be placed on the front door, the bedroom, the kitchen, and so on.

to **R' Chaim Kanievsky** shlit'a with a serious issue to big. He literally cannot help himself from eating, chewing, that he protects the *mezuza* that protects him.

devouring anything and everything in sight. The family hides the food from him but he either finds his own or finds the family stash. What can they do to stop the massive boy?

In characteristic form, R' Chaim barely looked up from his sefer, while intoning, "Check your mezuzos."

No sooner said than done. Incredibly, within a few hours, the *sofer* called him to say that he found a mistake in one of the mezuzos. In the second parsha of Krias Shema, the posuk, "ונתתי עשב בשדך לבהמתך ואכלת ושבעת" was written "ואכלת ואכלת" two times! No wonder he couldn't stop eating! נמשל: Just as *Bnei Yisroel* were commanded to put the blood of the korban Pesach on their doorposts to protect them from the plague, on that fateful night of Yetzias *Mitzrayim*, One such story occurred not long ago when a man came we are commanded to place a mezuza on our doorposts to protect us from harmful elements that mean us harm. If discuss. His pre-adolescent son does not stop eating! He is even one word is incorrect, it can cause so many problems huge for his age and there is no mystery as to how he got so for those living in the home and every Jew must see to it

וים משה את ידו על השמים ויהי חשך אפלה בכל ארץ מצרים שלשת ימים ... (י-כב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

We are living in a world of hester panim. Hashem is hiding, and our job is to find Him. During Makas Choshech 4/5 of the Jews died in Egypt. That means that four out of every five Jews did not make it out of Egypt. Why? What did they do that they did not deserve to experience the Geulah? Chazal teach us they were lacking in Emunah. They didn't really believe the Geulah would come, that they would really leave Mitzrayim. Hashem said, "If you don't believe that I will take you out of this Galus, then I won't." And they died in *Mitzrayim*, during the plague of darkness, so the Egyptians would not be privy to this *chilul Hashem*.

The other day I was playing UNO with my son. It is a lot of fun, but the most interesting thing about this game is just when you think you have a plan, the game changes. You think you have the winning card, and then someone changes the color, or you have to swap cards with the person next to you. When you have one card left, you have to call out UNO; otherwise, you cannot win. I told my son, from now on we are calling this game EmUNO. And when you have one card left that you think will be the winning card, you have to call out, EmUNO. Because you never know what is going to happen next. Just when we think we have it all figured out we come to the realization we know nothing. The only thing we can hold onto is our emUNO that *Hashem* is running this world. *Hashem* is in charge of every tiny detail of our lives, and only He knows what He is doing.

R' Ezriel Tauber z''l used to say that right before Moshiach comes, there will be Chevlei Moshiach. The word Chevel means a rope, and *Hashem* will shake up this world from one end to the other. There will be such upheaval and confusion, the only thing we can to do is hold on tight to our EMUNAH. We must hold onto that rope that is shaking us up and down and believe with all our hearts that the *Geulah* will come. There will be a *Moshiach* very soon, and we wish to be around to greet him.