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ONESH METED OUT CONTINUOUSLY

In this *parshah*, we encounter an episode that shook up the Jewish world. It shocked the *olam haYahadus*. It shocked it in such an amazing way that this breach in Klal Yisrael never became totally atoned for. Its *hashpa'ah*, its influence, was felt for all generations. The *passuk* says: וּבְיוֹם פְּקֻדֵי וּפְקֻדֹתַי עֲלֵהֶם: “But when I make an accounting, I will bring them to account for their sins” (Shemos 32:34). Rashi says that means that on the day that I remember Klal Yisrael, for an *onesh*, Hashem says, תמיד תמיד, constantly, constantly, כשאפקוד עליהם, when I’m going to remember them and visit them for their sins, I will visit upon them, always, a little bit of this sin, the *cheit ha’eigel*, עם שאר העונות, together with other sins. Rashi quotes the *gemara* in *Sanhedrin* that says, אין פורענות בא על ישראל, there is no suffering that comes upon Klal Yisrael, שאין בה קצת מפרעון עון העגל, that doesn’t have in it something of the *cheit ha’eigel*. This was such a deep and strong breach that Klal Yisrael couldn’t shake this *cheit* for all the generations to come. In all the generations to come, this sin was always in the background. The *onesh* always reminded them of this sin. Every *gezeirah*, every *onesh* that comes upon Klal Yisrael, always has a little bit of the *cheit ha’eigel* in it.¹

It behooves us to study and try to understand this unique *cheit*.² The Torah tells us וַיֵּרָא הָעָם כִּי בִשֵׁשׁ מִשָּׁה נִדְּחוּ מִיָּד מֹשֶׁה, “and the people saw that Moshe was delayed in coming down from Har Sinai” (Shemos 32:1) After the Jews had the event of Shavuot, they heard Hashem’s voice at Har Sinai, the following day, Moshe Rabbeinu went upstairs to learn the Torah with Hashem for the next forty days and nights. At the end of the forty days, they saw Moshe was

¹ וביום פקדי וגו'. עתה שמעתי אליך מלכותם יחד, ותמיד תמיד כשאפקוד עליהם עונותיהם ופקדתי עליהם מעט מן העון הזה עם שאר העונות; ואין פרענות באה על ישראל שאין בה קצת מפרעון עון העגל (סנהדרין ק"ב)

² וירא העם כי בשש משה (שמות לב, א). בא שש שעות. נתכנסו ארבעים אלף ושני חרטמי מצרים עמיהם, ושמותם ינוס ויומברוס, שהיו עושין לפני פרעה כל אותם כשפים, כמו שכתוב: ויעשו גם הם חרטמי מצרים בלהטיהם (שמות ז, יא). ונקלה פלם על אהרן, שנאמר: ונקלה העם על אהרן ויאמרו וגו', שמושה שוב אינו יורד כבר. ואותו היום יום ארבעים היה בשש שעות ביום. אמרו להם אהרן וחרו: עקשו יורד מן ההר, לא השגיחו. ויש אומרים: שעמד שטן והראה להם דמות מסתו מן ההר, ממה שאמר: כי זה משה האיש. מיד עמד חור וגער בהם. עמדו עליו והרגוהו. כשראה אהרן בו, נתירא והתחיל מעסיקו בדברים, והם אומרים לו: קום עשה לנו אלהים. והפלל גלוי לפני מי שאמר וזה: העולם מה הם מבקשים. אמר להם אהרן: פרקו נמי הזהב אשר באזני נשיכם. אמר אהרן להם דבר קשה, שהנשים מתעבבות בו, שהם ראו כל הנסים והגבורות שעשה הקדוש ברוך הוא במצרים וביב וביסיני. הלכו אצל הנשים. עמדו עליהם ואמרו: חס ושלום שנפקר בהקדוש ברוך הוא שעשה לנו כל הנסים והגבורות האלו ונעשה עבודה זרה. כיון שלא שמעו להם, מה התיב שם: ויתפרקו לו כל הנשים את נמי הזהב. אשר באזני נשיכם לא נאמר, אלא אשר באזני הים. אמר רבי רמיה: כשהביאו הנזמים, תלה אהרן עינו לשמים ואמר: אליך נשאתי את עיני הישיב בשמים (תהלים קכג, א). אתה יודע את כל המחשבות, שבעל כרחי אני עושה. השליך לאש ובאו החרטמים ועשו בחרטמיהם. ויש אומרים: שמיה היה שנתמכר בבגו, מה שהציל משה מן הלבנים. נטל הלוח שכתב עליו משה, עלה שור, כשהעלה ארונו של יוסף. השליכו לתוך הים, ומה שכתב בו, ויצא העגל גועה כשהוא מקרטע. התחילו אומרים: אלה אלהיך ישראל. פתחו מלאכי השרת ואמרו: שכחו אל מושיעם עשה גדלות במצרים (תהלים קו, כא). מה עשה אהרן? אמר דחה: הדבר עד למחר, שנאמר: ויקרא אהרן ויאמר סג לה' מחר. ורום הקדש צוותה, מחרו שכחו מעשי (תהלים קו, יב). אמר הקדוש ברוך הוא: בעולם הזה, על ידי יצר הרע הטאתם. לעתיד, אני עוקר מכם, שנאמר: והסרתי את לב האבן מבשרכם (יחזקאל לו, כו). (מדרש תנחומא, כי תשא י"ט)

slow in coming back. He was delayed. And when six hours of the day comes - the *Medrash Tanchuma* gives us a report נחכנסו ארבעים אלף, forty-thousand people of the *erev rav* came together. They were the ones שעלו עם ישראל, that came out of Mitzrayim with Yisrael, and they were led by two of the famous *chartumei Mitzrayim*, two of the famous magicians of the Egyptians. Their names were Yunus and Yumbrus and they used to perform all of their magic before Pharaoh. Now they joined the Jewish nation, and ויקהל העם על אהרן, they gathered against Aharon and they told him that Moshe is not coming back. And then they proceeded to produce the *eigel hazahav*.

YOUR PEOPLE

Rashi says the same thing on the *passuk* that says, לך רד, Hashem spoke to Moshe go down, כי שחת עמך, Hashem tells Moshe Rabeinu, “Go down because your people messed up” (Shemos 32:7). Rashi quotes from the *medrash* that says: Why does Hashem refer to the sinners as Moshe’s people? Rashi says, הערב רב שקבלת מעצמך וגיירתם, the *erev rav* that you, Moshe, were *mekabel* on your own and you converted them to *Yahadus*, ולא נמלכת בי, you didn’t ask Me. You didn’t seek counsel from Me as to whether you should accept them in Klal Yisrael. ואמרת, you said: טוב, it’s best, שידבקו גרים בשכינה, that the *geirim*, strangers, should join the *Shechinah*. הם שחתו והשחיתו, they were the ones that messed up and caused others to mess up. The *erev rav* were the ones who brought about the *eigel hazahav*.³

The Vilna Gaon says that when Hashem told Moshe Rabbeinu לך רד, Hashem alluded to him the words, “Go down,” that, “You caused a *yeridah*. You, Moshe, through your *kiruv* brought about a downfall, a humiliation.” The Vilna Gaon says a very interesting thing. These people are called *erev rav*. What’s the *roshei teivos* of *erev rav*? *Ayin reish*. What word does that spell? *Ra*. That’s what it spells. And he says that *yeridah* was *ra* for Moshe Rabbeinu. Now, if you take out the letters *reish ayin* from *erev rav*, you’re going to have *reish veis veis* remaining, says the Vilna Gaon. What’s the numerical value of *reish veis veis*? 204. What word is equivalent to 204? *Reid*, לך רד, go down. That’s what the Vilna Gaon says.

It’s a very interesting lesson. We always think that the more people you bring to Yiddishkeit, the better it is for Hashem. You think it’s better for Hashem’s popularity. You could think that it contributes to the beginning of *היהיה ה' למלך על כל הארץ*, that’s the ultimate goal. Everybody will accept Hashem. And it’s not always like that. This group of people joined the Am Yisrael and then this *erev rav* introduced Klal Yisrael to the sin of the *eigel*.

THE EVIL ROLE OF THE *EREV RA*

We have to understand what role does the *erev rav* play? The Vilna Gaon says that the Yidden have been challenged by the nations of the world. Yishmael was a leader of thirty-five *umos*. Eisav was a leader of thirty-five *umos*, totaling seventy *umos*, the seventy nations of the world. They always remained a challenge to Klal Yisrael. They’re competing with Klal Yisrael. The Vilna Gaon tells us there’s a third group that challenges Klal Yisrael and that group is referred to as the *erev rav*. He says the *erev rav* is really the worst of the worst because their *nekudah*, their ultimate

³ שחת עמך. שחת העם לא נאמר, אלא עמך - ערב רב שקבלת מעצמך וגיירתם ולא נמלכת בי, ואמרת טוב שידבקו גרים בשכינה - הם שחתו והשחיתו (שמות רבה).

introduction to Klal Yisrael, is to be *mevatel*, to nullify our subjugation to Torah through *bitul Torah* and *prikas ol malchus Shamayim*. The Vilna Gaon says that the *erev rav* are the most dangerous because they're the most *davuk*, the most attached to Klal Yisrael and Yisrael learns much more from them than he learns from Yishmael and Eisav. They poisoned the waters of Klal Yisrael.⁴

The Vilna Gaon writes: The *middah* of the *erev rav* was *azei panim, mechutzafim*. He says *וכל עזי פנים ורשעים שבדור*, all the *mechutzafim* and the wicked ones in the generation that usurp Torah and *kabbalas ol malchus Shamayim*, הם מגלגול נשמתם של הערב רב, are reincarnated souls from the *erev rav*.⁵ Did you ever know that? Mixed into the Jewish nation are a lot of *neshamos* that are descendants of the *erev rav* and it's very hard to discern them. Yishmael, you could discern. Eisav, you could discern. But the *erev rav* not. He says, it's compared to the wheat kernel that has coarse bran around the actual kernel. Some people like it today. It's called whole wheat. But they were the 'whole' of the wheat. The hope was to get rid of them and to separate them from the actual kernel to produce *solles nekiyah*, pure flour. But this *erev rav* is *mamash* attached to Klal Yisrael and it manages to influence the holiness of Klal Yisrael and that we should copy their actions. Many of Klal Yisrael are drawn to them.

Now, the Vilna Gaon says the hallmark of the *erev rav*, they manifest themselves in Klal Yisrael through certain behavior. What's the behavior? They show themselves as *ba'alei machlokes*. They don't accept things with humility. They stand up for what they want. They don't care against who. Any *machlokes*, he says, that's *shelo leshem Shamayim* is coming from the *erev rav*. He says their hallmark is, they're *koftzim l'horos*, they jump up to guide and instruct others, and they want to take the mantle of leadership for themselves, like you found by the *dor haflagah* where it says, *ונעשה לנו שם*,

⁴ ז"ל הגר"א בס' אבן שלמה (פרק חבל' משיח): הערב רב דבוקים מאד בישראל וישראל לומדים ממעשיהם, ממ"ש ויתערבו בגוים וילמדו מעשיהם" (תהלים קו-לה). והם העשירים עליזי גאווה וכו'. וא"א להפריד הערב רב רק ע"י קושי הגלות. ה' מיני ערב רב יש בישראל וכו', ובעלי מחלוקת הם גרועים מכולם והם נקראים עמלקים, ואין בן דוד בא עד שימחו מן העולם וכו'. עמלקים הם ראשי ישראל בגלות ועליהם נאמר (איכה א-ה) "היו צירה לראש", וכל עזי פנים ורשעים שבדור הם מגלגול נשמתן של ערב רב ובני קין וכו'. זה מרומז במ"ש: וישם את השפחות וילדיהן ראשונה, הם הע"ר, שהם ראשי העם. ואת לאה וילדיה אחרונים, הם הע"ה הטובים שהם כפופין תחת הע"ר. ואת רחל ואת יוסף אחרונים, אלו ת"ח שהם שפלין מכל כו'. והע"ר הם גרועים מענ"ם, שישראל נמשכין אחריהם, שראוין שהשעה משחקת להם. וזהו סיבת אריכת הגלות, וכו'. [בביאור אגדת בכורות חי עייב מאמר ייאית לן בירא בדבראיי כתב הגרי"א: "כי אין הגאולה באה עד שמכור ברית שלשת אבות כמי"ש (ויקרא כו) וזכרתי את בריתי יעקב ואף את בריתי וגו'. והענין כי מאברהם יצא ישמעאל ומיחזק עשו שהן מוציין ותבן לחטה כמי"ש ברעיא מהימנא פי משפטים דך קט עייב כו' וזה ששאל עשוי לאביו כיצד מעשרין תבן שרצה הן לעשר התבן שהוא עשוי, ואין בן דוד בא עד שיתבררו מן עכו"ם והיו כמי"ש כמו אשר תדפנו רוח. ולכן יבואו ב' משיחין שהן דרגא דאברהם ויחזק ויבררו מוציין ותבן ועדיין אינם יכולים עד שיתברר הטובין מן הקמח שהן דבקים בחטה מאד והן ערב רב שהם הפסולת מסטרא דיעקב כמי"ש ברי"מ. זייש והאבן גדולה, שכל העובד הזה מן האבן הנייל, ולכן יושג יעקב ויגל כו' (בראשית כט) וזה הביורר בטל בעוונותינו הרבים בגלות שבדבקים מאד הערב רב בניהם והם העשירים עליזי גאותן כו' (מגדלנין יק"ש). ולכן אם אין קמח אין תורה שעדיין הטובין דבקי בחטה. וזהו לזי הגלות בתבין בריתן שברור נעפיי רעיא מהימנא שם יכיד יפקון מגלותא הכי יהון תבירין [שבורים מצרות] עד דיתבריר אוכל מתוך פסולת דהיינו קש ערב רב עד דיתבררו וישתמדעו ישראל בנייהו, כבר דאתבריר מגו מוציין ותבין] עד שיברר בשלשת ימי האפילה כמי"ש (הושע ב) הנה אנכי מפתיה והולכתיה המדבר ושם יבררו וימותו כל רשעי ישראל."

⁵ ז"ל הגר"א בס' אבן שלמה (פרק חבל' משיח): הערב רב דבוקים מאד בישראל וישראל לומדים ממעשיהם, ממ"ש ויתערבו בגוים וילמדו מעשיהם" (תהלים קו-לה). והם העשירים עליזי גאווה וכו'. וא"א להפריד הערב רב רק ע"י קושי הגלות. ה' מיני ערב רב יש בישראל וכו', ובעלי מחלוקת הם גרועים מכולם והם נקראים עמלקים, ואין בן דוד בא עד שימחו מן העולם וכו'. עמלקים הם ראשי ישראל בגלות ועליהם נאמר (איכה א-ה) "היו צירה לראש", וכל עזי פנים ורשעים שבדור הם מגלגול נשמתן של ערב רב ובני קין וכו'. זה מרומז במ"ש: וישם את השפחות וילדיהן ראשונה, הם הע"ר, שהם ראשי העם. ואת לאה וילדיה אחרונים, הם הע"ה הטובים שהם כפופין תחת הע"ר. ואת רחל ואת יוסף אחרונים, אלו ת"ח שהם שפלין מכל כו'. והע"ר הם גרועים מענ"ם, שישראל נמשכין אחריהם, שראוין שהשעה משחקת להם. וזהו סיבת אריכת הגלות, וכו'.

the *koach* of Torah to dissolve *shemiras Shabbos*, to dissolve the *kedushah* of the Kosel, they're all at the bottom of the pit. These are all *erev rav* people. All they're interested in is *ונעשה לנו שם*, and they say the most extreme things! They don't even hide their intentions. *Pashut* they're *להשמיד ולהרוג ולאבד את כל הקדושה*, and there are many Jews that joined up with them. Rav Elchonon Wasserman writes that all the heads of the Zionists were Amalekim. That's what he says. I never understood exactly what he meant until I saw that the Vilna Gaon writes that those of the *erev rav*, the worst group of the *erev rav*, are the ones who go out and make a *machlokes* with Klal Yisrael, the *ba'alei machlokes*. They're *geru'im mikol*, and they're called Amalekim. They're the worst of the bad ones. The worst of the evil. And today, just seeing what's going on in Eretz Yisrael is frightening.

One of the saddest tragedies is that the Jewish media in America doesn't write with complete clarity about what is really going on in the government over there and about their attempt to destroy the *mamon* of Klal Yisrael, the *kedushah* of Klal Yisrael, the *bnei Torah* of Klal Yisrael, and every last vestige of holiness in Klal Yisrael.

A few years ago, the media in America took a turn. They basically decided to mind their own business and the Yiddishkeit in Eretz Yisrael became not their business. My *rebbe*, his brothers and others always spoke about these *erev rav*, these Amalekim who have no other interest. We can't imagine that. Why would they care to destroy Torah? Torah is not bothering them. Torah is not stopping them from doing what they want. But they got involved. And then another group arose to quiet the American media, Jewish media, regarding talking and discussing this and bringing up the subject. But it's *geferlach*. The *chutzpah* that they exhibit knows no bounds, no limitations. They even managed, the Amalekim, the *erev rav*, to dump a strange looking beanie on a bald Jewish head. That's been a discussion in many newspaper articles. What kind of glue does he use to keep that beanie on his head? And they *pashut* made it look like we had representation in the Knesset, in the government, and all they do is make *gezeirah* after *gezeirah* without letting up.

Now the Vilna Gaon explains (*ibid*) that the *nekudah* that the *erev rav* exhibits is that they are *עוים שבדור*. They have *chutzpah* that knows no bounds and no limits. They're not motivated by *ta'avah*. That's Yishmael. They're not motivated by *ga'avah*. That's Eisav. They're motivated by *chutzpah*. Their whole drive is that: We want to be leaders of the Jewish people. We want to dominate. We want to be domineers. I mean, for somebody to come up with an idea that the Kosel Hama'aravi should be an egalitarian place, to have representation of all *chalakim* of Klal Yisrael, it's like, this is the *Beis Hamikdash* itself. If one of these guys would have shown up in the *Beis Hamikdash*, if one of these Women of the Wall would have come to the *Beis Hamikdash*, she wouldn't have even made it to become a *korban*. They would have thrown her out with the ashes! They would have discarded them. I mean, this is, like, amazing *chutzpah*! You want to go to Tel Aviv and put up a big theater. Okay. But you come to the Kosel Hama'aravi?! It's mind boggling. Most people say, "No, I understand them. You know, they want to have representation." They don't even want to come to the Kosel! They have no interest in *davening*! They never *davened* in their life! All of a sudden, they need a place for *tefilah*. You can give them a place for *tefilah* and put a lock on it, because they are never going to show up there. Except to make trouble.

You have to understand that they don't mean that. They don't mean the Kosel. They mean everything in Klal Yisrael! They mean Shabbos. They mean marriage, *kedushah* of marriage. They mean the destruction of everything and anything. We're living in a very tumultuous time, and most Yidden are so blinded. We're all happy with our lives. As long as nobody bothers me in my *daled amos*, I'm very satisfied. And this is a *machlokes shelo leshem Shamayim* and this *machlokes shelo leshem Shamayim* is all coming from the *erev rav*. They began with the *eigel hazahav*, the golden calf, and now in the time of Moshiach, they're raising their heads again. It says, in the עקבתא יסגא דמשיחא הוצפא יסגא, *chutzpah* is going to be rampant before Mashiach's arrival (Sotah 49b). They're going to ramp up their *chutzpah* to levels which we've never seen before.

If you look in the *parshah*, it says Hashem told Moshe Rabeinu ראיתי את ההם הזה, I've seen this people now, while they were dancing around the *eigel*, כי הם קשה עורף הוא, they're a stubborn nation (Shemos 32:9). The *passuk* goes on: Leave Me be so I could let My wrath out upon them and destroy them. Rashi says, how does their stubbornness, their *keshei oref* reveal itself? Rashi says, מהזירין קשי ערפם, they turn their heads away from the *emes*, לנגד מוכיחיהם, against those who rebuke them. If anybody wants to show them how they're wrong, the *sheker* in their ways, they turn their necks. They don't want to face you. וממאנים לשמוע, they refuse to hear the *emes*. They don't want to hear the *emes*.

Now, the whole *ma'amad Har Sinai* which preceded the *cheit ha'eigel* was for what? What does the Torah say? The purpose of the *ma'amad Har Sinai* was בעבור תהיה יראתו על פניכם, Hashem wanted to instill His fear on the faces of Klal Yisrael (Shemos 20:17). One of the hallmarks of a Jew is that he has *bushah*. Who is he ashamed of? He's not ashamed of *goyim*. A Yid is ashamed of Hashem! This is my source of life. This is my source of everything. I stand before Hashem completely null and void. The *cheit ha'eigel* was to undermine that. These *mechutzafim*, these 40,000 people with evil in them, saw the *emes*. They saw the game to go with was Hashem's game. But they could not subjugate themselves to become humbled to Hashem and His Torah. They wanted to have their *dei'ah*. They wanted to have leadership.

TOO HARD TO BE HUMBLE - TRUE IDENTITY

I've seen this in the past with people who were very important in the outside world. They were leaders. They were domineering. They carried themselves. They became *frum*, and their biggest challenge from *frumkeit* was that they were relegated to being nobodies. Nobodies. Because in the Torah world, they didn't have anything to offer. They didn't know *halachah*. They didn't know *hashkafah*. They didn't know *gemara*. They didn't know anything. They were *am ha'aretzim*. They went back to their roots and they weren't happy being nobodies. It ate them up that they would never have a say in Klal Yisrael. To be humbled is very difficult.

So now, these folks, Yunus and Yumbrus, come forward to Aharon and they say, "Moshe is not coming back. We need some leadership. We would like to suggest leadership. We have an idea for you." They heard that Yisro gave advice. He was also from Mitzrayim. Yisro's advice was accepted. So now these *mechutzafim* come and they tell Aharon, "We have an idea. We'd like to humbly make a suggestion for a replacement for Moshe Rabbeinu. Not *chas veshalom avodah zarah*. No. We don't mean anything bad. We just want to

replace Moshe Rabbeinu. We need leadership. It's important for us.” And they brought their advice. Aharon tried to buy time, but they were in a rush to create that *eigel hazahav* and they produced it. And the next thing we know is ויקומו לצחק, “and they rose to play” (Shemo 32:6). Rashi says they got involved in *arayos* and *shefichas damim*.⁸ You know what they did? They removed the mask from their faces. They originally put on this *frum* mask that said: We're part of Klal Yisrael. We want to be *mekabel* the Torah. They were *mekabel* the Torah. We left the Egyptians, and now we joined you. But this *erev rav* was *ra* at its core. And then they removed their mask. They showed their true colors. ויקומו לצחק. The whole point of *matan Torah* was לבלתי תהטאו, “so that you don't go astray” (Shemos 20:17). And they used that episode of *Matan Torah* to feed their plan of creating an *eigel* and cause Klal Yisroel to join in the *cheit*.

And because the *erev rav* was so *davuk* to Klal Yisrael, so attached to Klal Yisrael, they managed to influence them to the point that we just learned in the *gemara* (Shabbos 88b) a few days ago, עֲלוּבָה בְּלֵה מְזוּנָה בְּתוֹךְ חוֹפְתָהּ, “[Ulla said that the *cheit eigel* is comparable] to a bride who is promiscuous under her wedding canopy.” It was a *chutzpah*, Rashi says. The Jewish nation became influenced by them and they reflected a *chutzpah*. They were still in the *chuppah* of *matan Torah*. They were still at Har Sinai. And what happened? מְזוּנָה בְּתוֹךְ חוֹפְתָהּ. They turned, they challenged their newfound relationship with Hashem. Hashem was the *chosson*, we were the *kallah* and we got influenced by the *erev rav*. We began to question. We began to challenge.

STAGE FRIGHT OF THE RIGHT KIND

You have to know that their *hashpa'ah* never ended and never ceased. And we have to look, we have to identify, and watch out for this influence of the *erev rav*, so that we're not demanding a place on the stage of Klal Yisrael. We have to be *mevatel* ourselves to the *ratzon* of Hashem. We have to know where we belong, where our place is. Our job is to subjugate our will to the will of Hashem and to bring *kevod Shamayim* and *kiddush Hashem* and not to tell Hashem how you think things should be, or what you feel is a proper *kiddush Hashem* and what you feel is in Hashem's best interest. What you think, you're better off not thinking.

I've told this to many people who have called me. They said, “Rabbi, I think.” I said, “You're missing something from the word ‘think’.” They said, “What is that?” I said, “You didn't put an S before the ‘think’. You're missing the S. We are not here to think. We're here to accept. Our role is to accept.” You can't imagine how many people could learn *gemara* and they tell you, “Oh Rabbi, you understand that this *gemara* is wrong.” “What?! No, I don't. Not only I don't think it's wrong. I know it's not wrong. It's your mind that's twisted.”

I can think of a specific case of a doctor who said, “Oh, this doesn't fit with medicine.” I said, “Do you know how much change medicine undergoes in ten years' time?” I told him, “What you think is correct today is wrong tomorrow. You're going to find this out. So I'm going to give you a suggestion. Get ahead of yourself. Look at the *gemara* and you'll find out what's going to be in ten years.” I knew it long ago. We knew a lot of things long ago from the Torah - הִפְךָ כֶּה וְהִפְךָ כֶּה הִפְךָ כֶּה וְהִפְךָ כֶּה, “turn it over and over, for all is within in” (Avos 5:22). We're not here to show the Torah how to think. We're here to follow the Torah humbly with humility.

⁸ לצחק. יש במשמע הזה גלוי עריות, כמו ששנ' לצחק בי (בראשית ל"ט), ושפיכות דמים, כמו ששנ' יקומו נא הנערים וישקרו לפנינו (שמואל ב ב'). אף כן נהרג חור (שמות רבה).

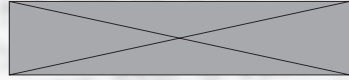
Hakadosh Baruch Hu should help us become *patur* from this *erev rav*. The Vilna Gaon says that in the time before Moshiach the *erev rav* is going to strengthen itself in such a powerful way that the *chutzpah* is going to know no bounds. I hope Moshiach is around the corner, for what we are experiencing today in Eretz Yisrael. We're seeing the unbounded *chutzpah*, the unmitigated *chutzpah*. It knows no limits. It's definitely an indication that Moshiach is close.

We *daven* in the *Yamim Noraim* that all the *rishus*, all the evil in the world, should go up in smoke and the *kavod* of Hashem should be revealed. Let's hope that happens shortly during our lives.

❧ IN SUMMARY ❧

The tragedy of the *cheit ha'eigel* left its mark on Klal Yisrael in more ways than one way. Firstly, the *onesh* associated with that *cheit* is still being applied, a little bit at a time, for any *cheit* that takes place after the *cheit haeigel*. Secondly, the 'political' factors that brought the *cheit* about still exist. The *erev rav* is characterized by unwarranted *chutzpah*. The *erev rav* challenged Klal Yisrael's subjugation to Torah. They displayed *azus panim* and rejected *kabbalas ol malchus Shamayim*, dragging Klal Yisrael along with them in their sinful plunge. Unfortunately, since the *erev rav* was attached to Klal Yisrael, their influence affected Klal Yisrael. Today, the *erev rav* still exists, it is in our midst. We see people who stand up and 'lead' with no true qualifications, excelling only in upholding *machlokes* - the trademark of the *erev rav*. These are people who refuse to accept the *emes* yet insist on being the leaders. This week I will (*bli neder*) when I say the *brachah* in the Shemoneh Esrei that refers to the upholders of evil, *V'lamalshinim*, I will have *kavanah* for the *erev rav* of today and *daven* for their influence to end and that the *malchus* of Hashem will shine in its full glory.

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