From Oct 6 to Oct 7 (2024)

There is a Chassidik discussion regarding the 7th generation; the connection between the last six generations of chassidic leaders and the 7th generation which is the present one. How does one implement holy ideas from the heavenly realms of the preceding generations into a new reality below? In our Parsha a new reality begins to spread throughout the world that was not born in a vacuum but emerged after generations that sowed the seeds of this enlightenment.

The news that was broadcast from Egypt thousands of years ago was filled with wonders and trepidation, invincible empires being crushed and the emancipation of the spirit within a new political body. The Jews offered a new concept of morality to the world. Not everyone understood it or heard it. Just like today some hear the news from Al Jazeera. Some hear the proud news from Israel of our valiant soldiers defeating a sadistic enemy. Some like Yitro come to join Israel because what they represent speaks to their souls and stands in contrast to the inhumanity that runs rampant in their diseased culture.

There are not many Yitro's that seek to join Israel but the destruction of evil and the hope of a better world are some of the preconditions that give birth to the Yitro's from distant lands and the reborn Jews from within our own people.

Rav Bitterman brings down an interesting point about Yitro

> Soon after the wonders of kriyas Yam Suf, Amalek came and attacked the Jewish nation. When this happened, Yisro realized that seeing miracles isn't sufficient to remain firm in one's belief. One can quickly forget, just as the Amaleikim forgot. He realized that if he wanted to live with emunah in Hashem, he needed to join the Jewish nation. He needed to live among people who believed in Hashem, as each person strengthens his fellow man in their belief. Otherwise, it is so easy to forget.

The descendants of Amalek today rip down posters of Israeli hostages and the humanity that was evoked from what is left of civilized people is quickly covered up with lies and distortions. The shocking brutality, coldness, indifference, and compliance to this evil, stands in contrast to the humanity of Israel which represents the minimum requirement of mankind. Those who do not meet that required minimum are in the process of self-destruction along with their once invincible empires.

Another interesting point that Rav Bitterman brings down is the following:

> One of the aspects that Moshe Rabbeinu explained to Yisro, which Yisro didn't perceive before, is that the miracles were done with Hashem's attribute of chesed. Initially, Yisro thought Hashem saved them with His attribute of strict judgment because the Mitzrim perished in the sea. Therefore, 18:1) וישמע יתרו... את כל אשר begins parashah the אלקים עשה," Yisro heard…all that Elokim had done…" He attributed the miracles to Hashem's name Elokim, the name for strict justice. Moshe told him that the miracles were from Hashem's attribute of kindness, ויספר משה לחתנו את כל אשר עשה ה' לפרעה states it as ולמצרים," Moshe told his father-in-law about all that Hashem, Havayah, had done to

> Pharaoh and the Egyptians…" He told him that the miracles, and even the punishment to Mitzrayim, were with Hashem's name of Havayah, Hashem's name of compassion. Everything that occurred, including the destruction of Mitzrayim, was because of Hashem's love for the Jewish nation.

It is hard to see the merciful God when we are surrounded by so many harsh judgments and have experienced such a tragic loss of life since Oct 7. However, along with the destruction of false gods and delusional alliances that opened the door to this war, there is hope for a new inner strength and faith to emerge. Vengeance is no longer associated with religious zealots to be mocked and derided, but the cry of a Nation that seeks to wipe out evil from the face of the earth. From the lowest levels of Egypt we have woken up like lions and will not go quietly to our death nor collude with our own self-destruction.

Unfortunately great events are often born from tragic times. Rav Biterman has a nice analogy.

> When you see a caterer preparing five kilos of chrein, you know he is preparing for a bar mitzvah. When you see him preparing twenty kilos of chrein, you know he is preparing for a chasunah. And when you see a caterer preparing a hundred kilos of chrein, you know he is preparing for a rebbishe chasunah – a large, happy chasunah. The nimshal is that when there is a lot of chrein, which represents hardship, that is a sign that a great chasunah is approaching. Very good times are coming. Something good is cooking.

Adar is approaching and we must not forget Amalek and what he did. We must not fall back asleep but wipe out the memory of Amalek so that innocent children can play again without fear and future generations will not know the horrors that we saw.

The new spirit that is emerging from Oct 6 to Oct 7 must continue to be united against adversity and barbarism and isolation however in order for us to emerge truly victorious we need to know that the emancipation that is being forced upon us from above must lead to a particular goal; which is to receive the Torah and to know that it is the Torah and Hashem that protects us and is our wisdom in the eyes of the world. It is the values of the Torah that make us human in a world that is rapidly decaying and transforming into something reptilian.

Godless woke progressivism has left us unguarded arrogant and astonished at our naivety while our traditions are rich with unlimited resources to strengthen us and rebuild the spirit of our nation

> It was taught: R. Simeon b. Eleazar said: If the young tell you to build, and the old to destroy, hearken to the elders, but hearken not to the young, for the building of youth is destruction, whilst the destruction of the old is building. (Nedarim 40)

This week my usual shabbat guests were not available for various reasons. I sat alone on Shabbat and wondered if there was some sin I had done that I was being punished to be alone on shabbat? The next morning at shul I opened my Torah Temima to this week and the following passage jumped out to me

> (Bereshit 20:21) ‘In every place, - It was taught: Hillel the Elder said: The Holy One Blessed be He said to Israel: If you come to My house, I will come to your house; and if you do not come I, too, will not come, as it is written: “In every place where shall mention My name, I shall come to you, and I shall bless you.” (Succah 53a)

I have been going once a week to the Har HaBaayit. Last week I did not go and it looks like Hashem reminded me that just as I was alone on Shabbat He also sits alone. To compensate for not going, I had put a few Kahane Tzadek stickers up. Like Noah sending out the dove I noticed the next day one was torn down. I suppose the flood waters are still upon us. I will continue until they all stay up and the dove is free once again.

We have left Egypt, we have crossed the sea, we have destroyed much of Amalek, and for what purpose? Hashem is waiting for us to return to Him; to His Torah, His laws, His protection, and His house.

Today is no longer the same as yesterday. We must be reborn as a Nation past despair to emancipation, along with the handful of Yitro’s that join us to proclaim a new spiritual reality within a political world; a spiritual Nation, guarded by armed forces, but whose existence is a manifestation of Godliness on earth.

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