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INTOLERABLE SINAS CHINAM

In this parshah, we encounter the infamous episode of the *cheit ha'eigel* that took place at the time of *Matan Torah* and shook the Jewish world, creating a breach in Klal Yisrael that was never completely atoned for. But as we move further away from the time of *Matan Torah* and closer to *ikvesa d'Meshicha*, we are experiencing and feeling the growing power of the *erev rav*.¹

The Vilna Gaon, in his sefer, *Even Shleimah* (11:7-8) writes, *Hadoros mismattin v'holchin*, the generations continue to decrease in *chashivus*, *v'ha'erev rav misgabrim*, and the *erev rav* gets stronger.² And the main time when the *erev rav* will raise its head in its full power, the Gr"א says, is based on what Chazal say in Sotah (49b): בעקבתא דמשיחא חוצפא יסיגי. What does *ikvesa d'Meshicha* mean exactly? Rashi says it means, בסוף הגלות לפני ביאת המשיח, at the end of time, *before* Moshiach comes. The greatest, most powerful characteristic that will manifest itself in that period of time is, *chutzpah yasgei*. *Chutzpah* will increase. This is the trait of the *erev rav*.

And at that time, the *erev rav* will raise their heads and they will attempt to become *ro'im al Yisrael*, leaders over Klal Yisrael. Now the reason is because at the end of time, before the *galus* is concluded with the coming of Moshiach, we have to face Hashem's plan for *ikvesa d'Meshicha*. Now, the Vilna Gaon reveals to us an insight. He says that all the *aveiros* that Klal Yisrael has suffered from over the millennia: *avodah zarah*, *gilui arayos*, *shefichas damim* - the worst of all of them is *sinas chinam keneged kulam*. And the *erev rav* are going to be the ones who will strengthen the *sinas chinam* in Klal Yisrael. You have to know that their *ikkar chutzpah*, the *ikkar azus*, manifests itself against any group of Jews, even those who don't challenge them and those who don't try to get

1

Part 1 was printed last year, Parshas Ki Sisa (www.sichosyisroel.com)

²ז"ל: "לפי שהדורות מתמעטין והולכין, והערב רב מתגברין, לפיכך הצרכו חכמי הדורות בכל דור ודור לגזור גזרות וסיגים חדשים, לגדר הפרצה שפרצו הערב רב. חמשה מיני ערב רב יש בישראל, א. בעלי מחלקת ולשון הרע, ב. בעלי תאוה, ג. הצבועים שאין תוכם קברם, ד. הרודפים אחר הכבוד לעשות להם שם, ה. הרודפים אחר הממון, ובעלי מחלקת הם גרועים מכלם, והם נקראים עמלקים. ואין בן דוד בא עד שיכלו מן העולם, וכל מחלקת שלא לשם שמים הוא מערב רב הקופצים להורות ולטול עטרה, כמו שכתוב (בראשית יא, ד) ונעשה לנו שם, וכו'."

into their territory or into their faces. They still have what's called *sinas chinam*.

This is what you see in Eretz Yisrael today, the terrible *sinas chinam* towards *frumme yidden*. Bnei Torah who generally tend to mind their own business and don't tell others what to do or how to live. They're trying to maintain their observance of Torah and mitzvos, yet they are increasingly the objects of hatred by the *eirev rav*.

A TIME OF CHALLENGE AT THE END OF TIME

Now, you have to know that the Vilna Gaon explains also, that the reason why the *frummer Yidden* will suffer so much before Moshiach comes is because of the *erev rav* that Moshe Rabbeinu invited into Klal Yisrael. Because Moshe Rabbeinu invited them into Klal Yisrael, in every generation, there's a spark of Moshe Rabbeinu. That is represented by the *talmidei chachamim* and they will suffer in the time before Moshiach comes, in order to make a *kapparah* for the fact that Moshe Rabbeinu brought the *erev rav* into the fold. The main *golus* in the *ikvesa d'Meshicha* is the *golus* of Torah and its representatives.

What exactly is the *teitch* of *chutzpah*? What is the definition of *chutzpah*? Let's say you have an opinion and I argue with you. Let's say I have an opinion and you argue with me. What determines whether it's two opinions or it's *chutzpah*? What do you think makes something *chutzpah*? If you say to your friend, "You're wrong," and you scream at him, and he turns to you, screams back at you. Is that called *chutzpah*? No. Those are two friends. That's called *ahavas chinam* (joking).

But in truth, what makes something *chutzpah*? Let's say a parent has an opinion. And the parent tells the child the opinion, and the child answers back as if he's *shaveh b'shaveh* (equal) to the parent. That's called *chutzpah*. *Chutzpah* means you don't have what to stand on. You don't have what to base your opinion on, but you still say it. That's *chutzpah*. If you would say to your parents: "I hear what you're saying, I understand, I'd like to understand it, can I understand it?" That's not *chutzpah*. But if you say your *de'ah* to somebody who has a *de'ah*, and you don't have a *de'ah* in that subject matter - you have no basis for your *de'ah* and you come and you say what you want - that's *chutzpah*.

A *talmid chacham*, a *rav*, are the representatives of *da'as Torah*. And here comes a 'deformed' rabbi, and he has an organization, and he gets up and he says: "Who are you to tell us how marriages should take place? What's a *kosher* marriage? Who are you to tell us what's a *kosher* conversion?" Now, you little nobody, you're not

a *baal de'ah!* You don't know the first thing about *halachah!* You don't even know how to hold a *Shulchan Aruch!* You wouldn't know which side you open a *Shulchan Aruch* up from! And you're saying opinions in *halachah?*! You want to say whether you prefer *falafel* or *pizza?* Go ahead, be my guest. But to say an opinion where you have no basis to say an opinion? That is *chutzpah*.

Their ignorance is terrible. Today, they have one group of really sick people, who learned how to hold a *Shulchan Aruch*. So they open the *Shulchan Aruch*, they make up what the *halachah* is. They say, "You see, I know how to open a *Shulchan Aruch*." They say you could have women *rabbonim*, and you could have women this, and women that. They're *meikil* in *geirushin* and *gittin* and in all kinds of matters, but they're not *ba'alei samcha*. But you see today, *chutzpah* knows no bounds. Let's say somebody would tell us, "Listen, you're 100% right. *Shabbos* is *heilig*, *Shabbos* is holy. But I don't want *Shabbos*." That's not necessarily *chutzpah*. But if somebody tells you: "I'm a Jew just like you. You can't dictate to me what *Yiddishkeit* is going to look like, because that's your viewpoint." That is *chutzpah*.

HALLMARKS OF IKVESA D'MESHICHA

I want to learn with you today part of that *mishnah* at the end of *Sotah* (9:16).³ Like we already said, it says the first hallmark of *ikvasa d'Meshicha* is that *chutzpah yasgi*. All the damages that are introduced to Klal Yisrael that attempt to nullify all the influence from *gedolei olam*, from our *heilige rabbeim*. They present themselves to you as if your *mashpiim* are worthless, and they're not impressed by any Chazal you have to say. You have to know that the first hallmark that's going to happen as a result, is *hamalchus t'hafech l'minus*. That refers to the *malchus* in Eretz Yisrael.

You know who's gonna be the *malchus*, the *melachim*, the kings and the rulers of Klal Yisrael? A bunch of *minim*. Now, it doesn't say *kofrim*, it says *minim*. What are *minim*? *Minus* is not regular *kefirah*. A *min* is a guy who claims to be a human being like everybody else, and he claims that he wants to be recognized as a *min ben adam* and a *min ben de'ah*. He tries to say that he's also a *sug* of *ben adam*, but he's not subjugated to anybody, or anything else, even to Hashem. He says, "I'm a source. I have knowledge, and what I know can establish facts." There's another hallmark of this

³ בעקבות משיחא נחפסא יסגא, יקר יאמר, הגפן תתן פריה והיין ביקר, והמלכות תהפך למינות, ואין תוכחה, בית ועד יהיה לזנות, והגליל יחרב, והגבלן שום, ואנשי הגבול יסובבו מעיר לעיר ולא יחוננו, וסכמת סופרים תסרח, ויראי חטא ימאסו, והאמת תהא נעדרת. נערים פני זקנים ילבינו, זקנים יעמדו מפני קטנים. (מכ"ה ז) בן מנבל אב, בת קמה באמה, כלה בחמתה, איבי איש אנשי ביתו. פני הדור כפני הקלב, הבן אינו מתביש מאביו. ועל מי יש לנו להשען, על אבינו שבשמים. רבי פנחס בן יאיר אומר, זריזות מביאה לידי נקיות, ונקיות מביאה לידי טהרה, וטהרה מביאה לידי פרישות, ופרישות מביאה לידי קדושה, וקדושה מביאה לידי ענוה, וענוה מביאה לידי ראות חטא, וראת חטא מביאה לידי חסידות, וחסידות מביאה לידי רוח הקדש, ורוח הקדש מביאה לידי תחיית המתים, ותחיית המתים בא על ידי אליהו זכור לטוב, אמן.

chutzpah. The *mishnah* (ibid) also says: וְחִכְמַת סוֹפְרִים תִּסְרַח וְיִרְאֵי הָטָא וְיִמָּאָסוּ; “And the wisdom of scribes will putrefy, and people who fear sin will be held in disgust.”

The *azzus* is going to be of such levels that it's going to undermine anybody who is a tremendously learned Rabbi, a *talmid chacham mufla*. And if somebody's an outstanding *talmid chacham*, they're going to look at his *chochmas sofrim* as *tisrach*. *Tisrach* means something smelly, something putrid. Not only will it not be valued, but it will be regarded as repulsive garbage. And they're going to look at people who are *yerei cheit*, people who have *yiras Shamayim*, *yima'asu*, they're going to be detested. That's the ultimate *chutzpah*. If they would say, “*Avada, talmidei chachamim, avada yerei cheit*, that's for them. We have other things we want for ourselves.” No, they will *poshut* degrade the *talmidei chachamim*. *Vein tochachos*, they won't accept any rebuke. They're not open to rebuke.

The *mechutzaf* sees himself as a perfect person just as he is, a complete *shaleim*. He doesn't feel rebuke is necessary at all. That's why if you see a little kid opening his mouth sometimes and espousing *shitos* with an *azzus* like, “I'm a big boy already and I know best,” and I've seen kids do that, and I've said, “Here's trouble coming down the pike.” *Az panim l'Gehinnom*, it says. That's what their destiny is.

Another hallmark of this era, the *mishnah* (ibid) says: וְעָרִים יִבְיִימוּ וְזָקֵנִים יִלְבְּיִימוּ; “The youth will shame the face of elders.” Our whole *Yiddishkeit* is based on a *mesorah*, a transmission, a tradition. Everything we have is *b'mesorah*. The young generation doesn't have a *mesorah*. When the young generation is *mekabel* from the previous generation, that gives the young generation its future strength. But in a generation, a *dor* where the *erev rav* rule, in that *dor*, the *ketanim* will refuse to accept any *mesorah* from the *zekeinim*, they won't follow their guidance and they're going to shame the face of the wise ones who have acquired *chochmah*. בֶּן מְנַבֵּל אֶב. A child, בֶּן מְנַבֵּל אֶב, a son will be *menavel* (disgrace) his father. What that means is, today you have children for whom a father means nothing. They have no qualms about dismissing their father who brought them into this world, who raised them, who fed them, gave them a roof over their heads, who gave them an education. And now, you have a *ben* that's *pashut* going to be *menavel* his father. He's going to turn his father into a carcass.

That's the *matzav* of today's *dor*. It's very common for children to do this today. They have *aza chutzpah*, *aza azus*, it's unbelievable! Those children are definitely *erev rav* children. They mingled, or they're *bnei Yisrael* that became influenced by the *erev rav* and they became affected by them.

Another hallmark is *והאמת תהא נעדרת*, and the *emes*, the *pnimius*, the inner values will be completely gone. They don't care about *emes*. That's what the *chutzpah* creates. Why should someone hate *emes*? They hate *emes*. This is what we have to suffer with. All of the *kilkulim* in this *dor* come from *chutzpah*. If you think about it, you see it in the *gezeiros* that are openly being made against the *b'nei Torah* throughout the entire Eretz Yisrael. It's *pashut* mind-boggling! The most recent one, was the draft of *b'nei Torah* and *b'nei yeshivah* into the army. One of the things that always prevented them from passing that law was the fact that there were Arabs also, and the Arabs were also exempt from the army. The Arab parties always voted with the *frum* parties not to draft the *frummer* Yidden because they would be afraid that their children would also have to go to the army. And the Arabs are very happy that they don't have to go to the army. But in this last round of voting, the Arab parties voted with the other parties that the *b'nei yeshivah* should go to the army. Obviously, they cut a deal with the Arabs, and they told them they're going to come up with some *shtickel Torah*, some more *groise chutzpah*, that they don't need the Arabs in the army, they only need the *yeshivah bachurim* in the army.

Oy, a rachmanus! This is a land, a *malchus* that is stuffed with *minus*, *kefira*, and *apikorsus*. If anybody could be a Zionist in today's day and age and have the slightest respect for the government, they are definitely *pattur* from all *mitzvos*. They are a total *choleh nefesh*. They are not sane, they are not healthy, and they definitely are from the *erev rav*. I would even check their DNA. It can't be otherwise. How can they be so foolish? This is what we have to deal with.

When we say in the morning, afternoon, and the evening Shmoneh Esrei, למלשינים אל תהי תקוה, *v'chol harishah kullah*, and all of the *rishah* should be, immediately, in one moment, destroyed, this is what we're facing. And you see clearly the prophecy of our Chazal manifesting itself on a daily basis. It's just mind-boggling.

THE "SUCCESS" OF RASHAIM AND OUR RESPONSE

But you have to know, rabbosai, that this is the indication that Moshiach is around the corner. The Ramchal, the great R' Moshe Chaim Luzzatto, in his famous sefer, *Da'as Tevunos* (166),⁴ writes: Why will Hashem in the era before Moshiach give the *reshaim* a strong hand to become overbearing and so powerful? He said, *Hakadosh Baruch Hu* will hide His face. It'll be a situation where *אָ אַענָה*, "You will call out to me," Hashem says, "and I won't

⁴ אך תגבורת הרע הוא היות הקב"ה מסתיר פניו לגמרי מעולמו, שנאמר בו (משלי א, כח), "אז יקראוני ולא אענה"; (ישעיהו כט, טו), "ותהי האמת נעדרת וסר מרע משתולל", זה יקרא הסתר הגמור העשוי רק כדי לגלות אחר כך תיקון שלם, וכמו שאמר הכתוב (ישעיהו נט, טז), "ותושע לו זרועו וצדקתו היא סטכתוהו". והיינו, כי לפי הסדר והנהגה הזאת אין משגיחיין על הזכות או החובה, אלא ההנהגה נהוגת לפי סדרה, דהיינו, להניח תגבורת לרע כדי להראות אחר כך שליטת הטוב. וכל זמן תגבורת הרע, הנה גם הטובים יצטרכו לעמוד תחת עוני הרע, לא מפני שהדיון כן, אלא שהשעה צריכה לכך.

answer” (Mishley 1:28). The Ramchal quotes the *passuk* (Yeshayahu 159:15), וְתִהְיֶה הָאֱמֶת נֶעְדָּרָת, “the truth will be lost,” וְסָר מִרַע מִשְׁתוּלֵל, “and he who forsakes evil” and follows the *derech ha’emes*, he says, will be called a *meshugene* (Rashi).

And the Ramchal says that the purpose of this is to reveal afterwards, the *tikkun hashalem*. That means, the order of the world is established that before *Moshiach* comes, there’ll be people, who even though they have no *zechusim*, they will be the leaders. Hashem will lead them in ways that they will lead and we will suffer, because we’ll see *reshaim* seemingly being rewarded, while getting away with murder. *Al kol panim*, he says, don’t worry, because afterwards, they’ll be *mekabel* their complete *s’char* when the *tov* will come back and rule. And according to the *ra* which people suffered, to that degree, they will experience the *tov*.

And then Ramchal says how to deal with it. He quotes a *passuk* that says you have to be silent, כִּי עַתָּה רָעָה הִיא, “for it is an evil time” (Amos 5:13) and accept that Hashem has a plan and Hashem is doing what He knows has to be done.

And the Ramchal says, the *zechusim* of those *bnei Torah* will not help them to be spared from the *ra*. *Aderaba*, he says, *anshei ra yatzlichu*, the evil people will be *matzliach*, *v’ha’shaah misachekes lahem*, the hour will smile for them. *V’hayesharim*, and the righteous ones will be afflicted and downtrodden. And that’s the *chutzpah*, he says.

HASHEM’S TEST TO TZADDIKIM

After this, the rule of Hashem will be revealed and there won’t be any *ra* left in the world, only *tov*, and then the *tzaddikim* will receive their *s’char*. He tells us that the world before *Moshiach* comes is going to be a very unfair world, and this is going to be a tremendous test for those who are loyal to Hashem.

And those who will be *yirei Hashem* will stand their ground. They’ll humble themselves, they’ll subjugate themselves, and they won’t follow the *mechutzafim*, the *azei panim*, even if they become world leaders, even if they become great. That’s what they have to realize is the *matzav*.

If you take a look at the end of the *Navi Malachi*, it talks about the tremendous era that’s going to be before *Moshiach* comes. And it says that if you would ask a *rasha* in those days, “Why are you a *rasha*? Why don’t you follow the *derech* of Hashem?” You know what he’s going to tell you? Because by following the *derech* of Hashem, there’s no *hatzlachah* in that. And by not following the *derech* of Hashem, you will find *hatzlachah*. You will find success. It seems that Hashem changed his mind, and Hashem decided the

way to go is a new path, a new life, to forsake *Torah mitzvos*, *chas v'shalom*. That's what they're going to say.

Chazku alai divreichem. It's going to be *aza matzav*. People are going to say, "What are you talking about?" And that's going to be the test, the Ramchal says. There is going to be a great diminishment in *yirei Hashem*, and people are not going to be *kafuf*, subjugated to Hashem. They're not going to want to be *mekabel* leadership from the *rabbonim* and the *rebbeim*. But we have to stick with Moshe Rabbeinu, the *anav mikol adam*, the greatest of the greatest *mekabelim* of the *dvar Hashem*.

THEIR FINAL PAYMENT

I will share with you something very interesting from the famous sefer, the *Leshem* (R' Rabbi Shlomo Elyashiv, 1841-1926) and what he writes about this time: At the end of time, all the souls of the *erev rav*, even those that are born into *Klal Yisrael*, they will not be *zocheh* to all of the promises and the future *brachah* of *yemos haMoshiach* or *techiyas hameisim*.⁵ He says, all they will get is some *schar* for their *maasim tovim*, and if they don't act properly, they will end up in the dustbin of history. They will have *kliyah gemurah* (complete destruction), ככל רשעי אמות העולם, like all the wicked of the nations of the world. And about them it says (Devarim 7:10) ומשלם, Hashem will pay them up for their few *mitzvos*,⁶ and the *reshaim* will become בטל ומבוטל בביטול גמור when Moshiach comes. But those who are part of *Klal Yisrael mamash*, will become completely corrected, *mesukan*, and they're going to be *zocheh* to *techiyas hameisim* and to *chayey Olam Haba*, and not one will go lost, יפקד ממנו איש לא.

Rabbosai, this is how we have to view and understand the era that we are living in. And we have to identify these influences and understand them. And we have to stand strong and be *mekabel* the

⁵ כתב בספר לשם שבו ואחלמה (הקדמות ושערים ש"ו פ"ה) ז"ל: דע, כי גם בישראל עצמן, הנה לא כל מי שאנו רואים בעינינו שהוא מזרע ישראל הוא ראייה שהוא מבני אברהם יצחק יעקב ושבטי י"ה ומע' נפש דבית יעקב ומס' רבוא שיצאו מהם, שהם צבאות ה' המיוחדים לשמו, אשר רק עליהם נאמר 'כי חלק ה' עמנו יעקב חבל נחלתו', ורק עליהם נקרא ה' א-להי ישראל, ורק עליהם נאמר 'בנים אתם לה' א-להיכם', ורק עליהם אמרנו (לעיל שם י"ה) שהם בטוחים כולם על השארות הנצחית שהוא לתחית המתים ולחיי העוה"ב. כי ע"י חטא עץ הדעת הנה לבד ממה שיצאו עובדי האלילים בעולם, עוד התערבו הרבה מהם בישראל גם כן. ואמרו בתיקונים (תיקון ו), כי התערבו בישראל ה' מינים אשר סימנם הוא נגע ר"ע, והם לפילים ג'בורים ע'נקים ר'פאים ע'מלקים, וכל אלו ה' מינים בכלל נקראו בשם ערב רב (וע' בזוה"ק בראשית כה א, כז ב, כח ב, כט רע"א. משפטים קכ ע"ב. פנחס ולז א-ב, תצא רעז רפ"ב. בהלכות קנ"ג רע"ב. תשא קצא וכל הענין שם. ובדברי הרב 'האר"י ז"ל' בשער הפסוקים פ' שמות בארוכה הרבה), והם התערבו בישראל, ויש בינינו הרבה מהם, וכמ"ש בגמרא ביצה (לב): 'הני מערב רב קא אתו'. והגם שאמרו בקידושין (עא), שמשפחה שנטמעה נטמעה והם כשרים לעתיד לבא, עם כל זה הנה כל אלו שהם מנשמות הערב רב, שהם גלגול שלהם, יש חילוק גדול ביניהם לבין אלו שהם ישראל גמורים. והוא כמ"ש שם [בגמ' קידושין (ע)] 'מעלה יתירה יש בגי' ישראל לגרים, דאילו בישראל כתיב בהו' 'והייתי להם לא-להים' [ואח"כ] 'והייתי להם לא-להים', והוא כמ"ש שם [ואח"כ] 'ואיך אהיה לכם לא-להים', כי אין מקרבין אותן מן השמים, אלא אם כן מן מקרבין עצמן תחילה להיות טובים (כפ' רש"י שם). וכן הוא בכל אלו שנשמתיים הן מערב רב, כי הגם שנוולדו מישראל, הנה הם לא יזכו לכל יעודים העתידיים אשר לימות המשיח ולחיי העוה"ב. רק אם יהיו ראויים לכך מצד המעשים טובים שלהם, אבל בלא זה הנה יקלו גם הם בכלייה גמורה ככל רשעי אמות העולם... ואמרו בזוה"ק (ח"א כה) שעל נשמות הערב רב לא ביקש נח רחמים, ונאמר בהם 'וימחו מן הארץ', משום שעליהם נאמר 'תמחה את זכר עמלק' ⁶ ומשלם לשנאיו אל פניו. כפי משלם לו גמולו הטוב, קדי להאבדו מן העולם הבא (רש"י)

ratzon of Hashem and Hashem's plan, and pray and hope and yearn for the
ביאת המשיח בקרוב ממש.

❧ IN SUMMARY ❧

Our generation is witness to aspects of Hashem's plan for *ikvesa d'Meshicha*, such as the *sinas chinam* caused by the *erev rav*, the suffering of *talmidei chachamim* under the *erev rav*, and the increase in *chutzpah* towards the Torah and *mitzvos*. We see prophecies of Chazal playing out in front of our eyes. We can be sure that the coming of Moshiach is around the corner. Chazal tell us to quietly watch how Hashem's plan is unfolding. We must read the signs accurately so that we can understand what is really going on around us, and hold on tight to remain loyal to *Hashem yisbarach*. This week, I will (*bli neder*,) consider the possible effects of the *erev rav* on my immediate life and for Klal Yisrael at large, and recite the Ani Ma'amins to be *mechazek* myself and my hopes and prayers towards *ratzon Hashem* for these times.

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Agudah of avenue L Rabbi
Bergman Ave N
Rabbi Yisrael Reisman
Bnei Yosef Ave P
Khal Tosefes Yom Tov (Perlstein)
Sharei Zion Ocean Pkwy Bais
Horaa of Flatbush Rabbi Frankel
shul East 21 and Ave J
Yeshiva Torah Vodas
Rav Scheinberg
Yad Yosef Torah Center Rabbi
Herbst Avenue M Posna Shul
Bedford Ave. Bnei
Binyamin
Ateret Torah Yeshiva Shomer
Shabbos
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Rav Kahana's
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Rav Woody
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