

Rabbi Yossie Deutsch-Having Faith in Emuna *tes Nissan 5774, April 09, 2014*

Rashi brings down that the Sharshiros which were part of the Bigdei Kehuna,, the chains that were attached to the Afod, come from the root word, shoshon (root). It comes to teach us that we are like the root of the tree. The root is strong, the tree that is closest to the root, doesn't sway and move in the wind. As you climb up the tree, the branches get thinner and they can fall off during the storm. The same applies to the human being, the closer he is to his 'shoshon' his root, the stronger he is, he can not be swayed. As he goes away from his 'root' he can be influenced to go to the right or the left.

When the Baal HaTanya was leigning parshas Berishis one year, he paused after the first word in the Torah, Beirishis. After a few minutes he continued. When they asked him why he paused, he said that as he said the word Berishis, he was thinking to himself, 'What is the beginning of the world, what is the beginning of anything ?' And he said, he thought of the words of the first posuk, Berishis boroh Elokim-everything comes from Hashem. When a person recognizes this fact, then his life can truly begin.

'Boruch Hamokom, Boruch Hu'-Hashem is mokom, he is everywhere .The Chofetz Chaim explained, that Hashem allowed humans to develop great technological devices in the past 100 years, because people's emuna is lacking. They can't believe that Hashem is everywhere, sees everything. In the time of the chofetz Chaim it started with better telescopes that could see more of the galaxy and with then with the telephone, one can speak to people far away. But we still did not get the message, so Hashem brought the cordless phone-but even then, we could only speak within the range of the battery. So now Hashem brought the cell phone-we can talk from 1 end of the world to the next. It isn't enough to teach us the lesson, so now we have internet, we have SKYPE-if the computer can see-Hashem can definitely see. This is all to teach us Hashem exists.

Even in a leap year, we celebrate purim in adar bais. Why? The gemara brings down, "kidei l'smoch geula l'geula'. The double loshon of geula refers to adar and Nissan.The simple explanation is , we escaped death by Haman, and were redeemed from mitzraim in nissan. It is also brought down that before you start shomeni esrai, you should say the brocha , 'goale yisroel'. What is the significance of these 2 thoughts?

The Kisav hakabola says, we need to go to the root of the word 'adar'. The root is 'neder' and 'dira'. Adar means I am living at home, which is the most comfortable place. At home I am free-it is my dira. Also when we make a neder, a promise, we are doing as we wish. This is talking about making a 'neder' within the confines of the Torah. Adar is the month that symbolizes this freedom of making such a neder. I am free to do as I want (again within halacha). I love Hashem, I love the Torah, I am free to do as I wish-this is true freedom, this is geula, and this is what adar and Nissan both represent.

How does this concept of geula connect to shomone eisrai-if I am truly free, and I believe in Hashem, when I daven and I say 'chonen dayas' and I say 'refuanu' -I know that the brocha will happen.

When we sit by the Sefer table, *kulanu mesubim*- we are not just free from slavery. WE ARE FREE TO ACT LIKE JEWS. We don't have to be afraid, hide our jewishness (like they did in World war 2, during the Inquisition, communist russia). We should cherish that freedom while we sit at the seder. I know Hashem is with me at all times-I am free. I don't have to watch my back-who is looking at me.

Rabbi Avigdor Miller brings a beautiful point. Hashem saves us with the very thing that we could never imagine i.e. Paroh raised the jewish savior in his palace, Achashvarosh wanted to kill the Jews, but was married to their leader, who brought them redemption. Only Hashem could mastermind the world in such a way. This nes that Moshe grew up in the king's palace was bigger than the nissim of the makos and of kriyas yam suf. Our very enemy raised the savior. He raised the Jew that would avenge him. This is what makes Pesach into a yom tov.

Pesach is the yom tov of emuna. There is no limit to Hashem's ability . When we daven, we shouldn't daven, Rabbi Deutsch says, for only what our mind can comprehend. We shouldn't think in small terms. Hashem can do everything. Daven for the world, the best job, the best shidduch-nothing is too great for Hashem to do. Don't limit your list. Prove your emuna. Hashem can make the impossible happen, because to Hashem it is not impossible. Ask for it.

Rabbi Dessler explains, what happened on Purim. There could have been a civil war among the yidden , chas v'shalom. The yidden could have been angry at Mordechai. Mordechai, they could say, our tzoros are all your fault. You didn't want to bow down to Haman. It was permissible to bow down to him, so they could have said to Mordechia, you are being machmir on our account and now we are suffering. But they didn't and the yeshua came from that person who you thought was at fault-he saved you!!

When something is going wrong, we need help, The chovos halivovos says, 'don't sell yourself short.' Yes you have to do your hishtadlus, get a lawyer, do what you have to do b'derech hateva-but realize the yeshua is only coming from one place-from Hashem. Rabbi Deutsch said, that we find that one of the greatest tragedies of emuna is 'bein adom l'chavero'-if the person cheated you, was mean to you-we forget , that it has all been orchestrated from above.

Dovid Hamelech was allowed to kill shimi ben gara-he was a *mored b'malchus*, but Dovid didn't kill him, because he said, he is only doing these things to me , because Hashem wants it to happen, so why should I be angry at him for that. Shimi is Hashem's message to me. Dovid went back to the 'shoresh' to the root. Of course there are rules, people can go to Bais Din etc, but still a person should realize that it all comes from Hashem.

Nissan is the month of miracles, but we see that the greatest tragedies happen to the Yidden in Nissan-why?because of the blood libels. How is it possible to have the month of geula be filled with just the opposite?

The blood libel goes back to the *chait* of the brothers in their selling Yosef. They DIPPED HIS COAT INTO BLOOD and showed this to their father, Yaakov and gave him great tzaar for 22 years-and for this the Jews have had to suffer all through the generations. We all have to pay for this *chait*. And the *chait* of the brothers was, that they lacked emuna-they could not fathom that Hashem WANTED Yosef to rise above them. They took revenge on a human being, without going back to the source and realizing *M'Hashem Ozor Hadovor*.

Emuna is recognizing that everything comes from Hashem, every nisoyon comes from Hashem, every tragedy comes from Hashem. Hashem masquerades in 'teva', but even teva is from Hashem.

The Chasam Sofer writes that Hashem answered Moshe, that in this world you will only see my back-my actions will be camouflaged, a person will never understand the true reason for things that happen . The answers will come in the next world. We have to accept that we can never understand. So the ultimate question , Why? Can never be answered in this world.

People who have questions confuse their questions-they blame their lack of emuna on things they say Yidden doing, but this is not true. Don't blame Yiddishkeit on Yidden. We all have questions, but those that are frum, know that there are no answers. Rabbi Deutsch explained, we can't let the way Yidden behave cause us to question our religion. Their attitude is , 'I' m right till I get my answer' .

Someone going through the nisoyon of being single, of not having children-yes they have to daven, but they have to accept that they are in their predicament because that is Hashem's will. What did Chana say in her tefila, Hashem you created a woman with female organs so she can have a child. But she had a hidden message as well. When you give me a child, I will use those female organs , but until then, I will use everything else you gave me, my hands, my feet to serve you Hashem.

This is what Miriam told her father Amrom. You have to do , what Hashem commanded you to do. You can not decide not to have anymore children. "*tzaddik b'amunos yichah*" A tzaddik has to live with total emuna. We have to do what we have to do and everything else is up to Hashem. If it means having children that will be killed, so be it.

Bitochon is the first cousin to emuana. Bitochon means relying on Hashem.According to our level of bitochon, that is how Hashem will treat us. The more bitochon a person has, the happier he will be. In order to have bitochon , we have to have faith in emuna. We have to believe that our emuana will result in the greatest 'charus' in the greatest freedom, which means that we have to believe that Hashem is watching over us.

The entire Pesach is made *'Imayan tisaper l'bincho"* . Generations ago, Hashem was preparing us to continue Yiddishkeit for generations-how to we do that-by teaching our children emuna in Hashem-and the Seder is the vehicle we are supposed to use.

We have to daven, but it can take years for the yeshua. Yaakov davened but he had to wait 22 years. We are the instant generation, so we want instant yeshuos-they take many years to come. Children have to realize this, they have to be taught this by their parents.

Rabbi Deutsch shared a beautiful story from Rav Galinsky zt"l. During World War 2, Rav Galinsky was arrested and he was sent to work in a sock factory. He did not know how to use the machine and within a few days broke 21 sewing needles. The boss wanted to fire him, but was not allowed to since it was war time and this young, Galinsky boy had been sent to his factory by the government. Finally, the boss couldn't take it anymore, so he told this young boy, Please leave, I will pay you 2 weeks salary, if you just leave. Rabbi Galinsky asked him, "I don't understand, you have workers here, who are great and you are not paying them a penny. I am breaking your needles and you are paying me 2 weeks salary? And the boss answered, "those workers I want to keep, if I don't pay them, I know they will stay because they know eventually they will get paid. You, I have no need for, so I am PAYING you to leave."

This Rav Galinsky used to explain is how Hashem works with the Yidden as well. For those that Hashem doesn't love-he says 'get out of my world' he gives them their portion of olam habo in this world-'money, the good life' and to the yidden he gives nisoyonos-could be for 2 reasons-One of the reasons is that Hashem feels if I give you the good life, you will turn away from me and I love you too much. I want you in my world . Many times we fail to realize that the nisoyons we get are a sign of Hashem's love for us. The yesorim cleanse the guf and are a sign of love, but this is hard for us to comprehend.

It is important that the seder revolve around the children and it is important for the parents to speak about emuna. The seder is 99% emuna. Let the children say their divre torah throughout the whole yom tov. Rabbi Deutsch emphasized how important it is to speak about emuna at the seder. Every paragraph of the haggada speaks about emuna and this is our chance to instill our children with emuna . Hashem controls everything In this world, from the missing Malaysian plane, to what is happening in eretz Yisroel. The children can bring us the yeshua, if we teach them the precepts of emuna.

A Kosherin Pesach