TORAH EKLE

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Blinded Vision

By: Rabbi Mordechai Mandel (Originally Published 2011)

Moshe said, "So said Hashem 'At about midnight I shall go out in the midst of Egypt. Every firstborn in the land of Egypt shall die... [Bo 11:4,5]"

Rashi hones in on the word "about," pointing out that Moshe actually altered Hashem's statement. While Hashem had told Moshe, "Tell them that the plague will occur at [exactly] midnight," Moshe changed the statement to "... at about midnight." Moshe had a reason for doing so. He feared that the plague might occur a moment before or a moment after the astrologers' (mis)calculation of midnight. Had he said "...at exactly midnight," the astrologers would call Moshe fraud for predicting the wrong time. Moshe therefore took precautions by replacing the word "exactly" with "about."

This is quite perplexing. Picture this. The Egyptians had just experienced nine plagues, one after another, each one clearly G-d sent. They were just about to experience the grand finale; all the firstborns, including Pharoah, were to die. One would be hard pressed to let this pass as a coincidence. Yet Moshe worried that if the final plague did not happen at the exact moment it was called to happen, the Egyptians would disqualify the entire event as not coming from G-d. And furthermore, they would faster assume that Moshe, and not they themselves, was off in his timing!

Understanding the "nature of the beast" is apparently the answer here. It is possible for the human being to be "blind" and ignore the most blatant and open experiences, chalking them up as sheer "coincidences." This is the power of the Yetzer Hara, to make the Hand of Hashem seem as a mere happenstance. The realization of this ability should motivate us to have an acute awareness of possible pitfalls as we continue our ongoing battle with our Yetzer Hara.



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