



Image Originally from Chabad.org

# The Irrefutable IMPRINT OF G-D

## YadAvNow.com Weekly Video Series: Bo Rabbi Yosef Kalatsky

**Weely Video:** Disenfranchised From The Power Of Choice

CLICK TO VIEW!



**Why Culpable When Choice Is Withheld**

CLICK TO VIEW!



**When Touched By An Event**

CLICK TO VIEW!



**From Pagan Beliefs To A Recognition Of The Almighty**

CLICK TO VIEW!



**Lack Of Faith To Affirmation**

CLICK TO VIEW!



**As Extension of Sanctity We Can Sanctify**

CLICK TO VIEW!



1. The first mitzvah given to the Jews in Egypt was the sanctification of the new moon.
2. Nisan, as the month of redemption, is "first of the months."
3. The Torah says Nisan – "This month is for you."
4. Seforno: They entered into a state where they were able to exercise free will.
5. A slave is a chattel of the master.
6. The master dictates every aspect of the slave's being; the slave has no choice.
7. The Jews were circumcised and then slaughtered the pascal lamb in Nisan.
8. Redemption is also in context of the spiritual.
9. Prior to circumcision, there was a spiritual block – they couldn't discern good from evil.
10. The non-Jew who is spiritually blocked only has 7 Noachide Laws.

## Debasing The Invincible Through Mockery

CLICK TO VIEW!



1. G-d hardened the hearts of Pharaoh & his servants so He could increase the number of plagues upon Egypt.
2. G-d tells Moshe that it is imperative to communicate to their children how G-d made a mockery of Egypt.
3. The plagues that were revealed miracles were a display of G-d's power and omnipotence.
4. The plague of hail destroyed all the agriculture except for the wheat and spelt crops.
5. During the plague of hail, Pharaoh believed G-d to be the all-encompassing power.
6. After the plague ceased due to Moshe's supplication Pharaoh made an assessment of the devastation.
7. He discovered everything was destroyed except for the wheat and spelt crops.
8. Pharaoh drew from this fact the G-d is not the Almighty as these two crops were not destroyed.
9. G-d intended to give them a false sense of security by leaving crops that are staples of life.
10. The crops were only spared for the Locust to devour and ravage.
11. Egypt was the height of civilization & seat of power.
12. Mankind is impressed and intimidated by this.
13. We must share with our children that it is G-d who empowers and is all-powerful.
14. The model for this lesson is Egypt who G-d made a mockery of them.

## The Gradual Extraction from Bondage to Freedom

CLICK TO VIEW!



1. Midrash: The Jews acquired wealth at 3 junctures.
2. A: When the water in Egypt turned to blood the Egyptians purchased water from the Jews.
3. B: Leaving Egypt they borrowed silver and gold vessels from the Egyptians.
4. The third juncture was at the Red Sea.
5. The sea cast the remains of the Egyptians and diamond & gold bedecked chariots onto the seashore.
6. Midrash: The spoils of the sea were greater than the spoils of Egypt.
7. Why was it necessary for the Jews to become wealthy through the sale of the water if they were leaving Egypt with the wealth they borrowed leaving?
8. Each Juncture had another value.
9. Egyptians needed water to live; selling the water, the Jews dictated mastership over their masters.
10. They were elevated with a sense of self worth and had special favor in the eyes of the Egyptians.
11. The Egyptian felt privileged to lend his valuable possession to the Jew.
12. This gave the Jew a sense of value that did not understand he had.
13. The spoils of the sea were specific for the building of the Mishkan.
14. When told to build a sanctuary for Him to dwell in their midst there was no hesitation to do the mitzvah.

## The Absurdity of the Intransigence of One Who has been Beaten

CLICK TO VIEW!



1. Moshe and Aaron say to Pharaoh "To what point do you refuse to submit before me."
2. To submit in Hebrew is "Leianos."
3. Rashi: The root of the word "Leianos" is "Aani" – impoverished.
4. You refuse to behave like a poor man who is naturally low spirited and humble.
5. Gemara: G-d despises a poor man who is arrogant.
6. Although haughtiness and arrogance are negative traits, when attributed to financial status or accomplishment it can be tolerated.
7. The poor man, dependent on others, should be humble.
8. Pharaoh witnessed 7 plagues that could not be denied as the hand of G-d.
9. Egypt has been traumatized and reduced to rubble by the plague of Hail.
10. Pharaoh should now understand that he is a beneficiary not a benefactor.
11. His realization should be no less than the poor man who is humble.
12. Moshe uses the term "Leianos" (impoverished) for "submit" and "low spirited."

## Weekly Torah Commentary Series: Bo



Image Originally from Chabad.org

# The Irrefutable IMPRINT OF G-D

### Internalization is the Objective

*Bo:* G-d conveys to *Moshe* the objective of the last three plagues. "...I have made his (Pharaoh) heart and the heart of his servants stubborn so that I can put these signs of Mine in his midst; and so that you may relate in the ears of your sons and your son's sons that I made a mockery of Egypt and My signs that I have placed among them- that you may know that I am *Hashem*."

We see two important objectives regarding the last three plagues. Firstly, the purpose of G-d's hardening the heart of Pharaoh and his servants was to create a context to be able to bring more miracles upon Egypt. Secondly, so that the Jewish people should understand that G-d had made a "mockery" of Egypt, which must be communicated to the future generations.

*Sforno:* The first objective of hardening of Pharaoh's heart was in order to give him an opportunity to repent from his evil ways. G-d did not want Pharaoh to send out

the Jewish people as a result of being overwhelmed by the suffering brought about by the plagues. He wanted Pharaoh to have the internal strength and stamina to be able to make a rational choice to send out the Jewish people. As *Sforno* writes, "So that he should recognize My Greatness and repent."

The second reason G-d hardened the heart of Pharaoh was so that each Jew should relate to his children and grandchildren how G-d made a "mockery" of Egypt. What is the value of understanding and appreciating how G-d had made a "mockery" of Pharaoh and the Egyptian people?

The objective and value of the revealed miracles of Egypt that were witnessed by the Jewish people was to establish G-d as the Omnipotent One, Who is the Master of all. He is the only One Who Wills and Dictates every aspect of existence. G-d is the King who coronates kings. If one would fully grasp and understand Who G-d is, he would appreciate that a mere mortal king is

nothing more than the pawn of G-d. The mortal king only carries out the dictate of the Almighty One. He has no innate importance unto himself. If one were to appreciate and internalize this fact, he would not fear the mortal king.

The purpose of G-d making a mockery of Egypt was to establish that a mortal king is no more than a insignificant being that is empowered by G-d. Although Pharaoh was the most powerful king in existence and leader of most advanced civilization, G-d demonstrated to him and the world that he has no understanding of reality. He had no grasp that reality is based on G-d and not himself. By making a mockery of Egypt, G-d provided a lesson to the Jewish people that the one needs only to fear G-d and not any mortal, regardless of who he may be. It is not sufficient to “know” (intellectually) that G-d is the Master, but rather one must internalize this to the point that it manifests itself in his behavior.

*Haggadah:* We fulfill the positive commandment of telling over the story of the bondage and redemption of Egypt that each generation must experience the exodus as if he personally was in bondage and was redeemed. It is not sufficient to communicate the story of the exodus to one’s family how G-d had made a mockery of Egypt, but rather, one must feel that he actually experienced the negative and positive events, with all of their ramifications, to be able to achieve what the Jewish people had in Egypt. This is to establish the mindset to secure one’s belief that all that matters is G-d’s Will.

*Torah:* During the plague of hail, “Pharaoh sent and summoned *Moshe* and *Aaron* and said to them, ‘This time I have sinned; *Hashem* is the Righteous One, and I and my people are the evil ones.” Pharaoh, believing that all was going to be destroyed by the plague of hail, recognized his evil ways and repented.

However after the plague had ceased, he assessed the extent of the destruction that was caused by the hail. He realized that everything in the field was destroyed except for the wheat and spelt. He thus reverted to his arrogant rejection of G-d, believing that G-d could not be the Omnipotent Being if the wheat and spelt were spared. He was misled to believe that G-d was not able to destroy the wheat and spelt crops. However, what he did not realize is that G-d was only toying with him in order to make a mockery of him and the Egyptians in the eyes of the world. It was to give them false hope that their future was secure. They did not realize or understand that these

crops were only spared so that the locusts would come upon them to ravage what was left.

## The Culpability of Man

*Torah:* “And He (G-d) hardened the heart of Pharaoh.”

*Rambam* in *Laws of Repentances:* Initially Pharaoh had the ability to choose to free the Jewish people and repent his evil ways. However, after witnessing the first five plagues, which were revealed miracles, his ability to choose was withdrawn from him. Thus, from the sixth plague onward, Pharaoh no longer had the ability to choose.

Despite the fact that he had no choice over his decision to retain the Jewish people, Pharaoh was nevertheless held accountable and culpable for his irrational behavior. If G-d had denied Pharaoh the power of choice after the fifth plague, why was he held culpable and punished for his behavior going forward? One is only held liable for his actions because he has the choice to do or not to do. However, if one is classified as incompetent because he has no control over his behavior, he is not held accountable.

*Rambam:* One’s ability to choose is a G-d-given privilege. G-d endows every individual with the ability to control his behavior – thus classifying the individual as a person with choice. However, if one chooses to ignore the truth multiple times in instances where the correct behavior is obvious, it is possible that G-d will withdraw that individual’s ability to choose as a punishment. G-d brings about a state of insensitivity that causes the individual to be irrational, which is a punishment for choosing to ignore the truth when one had the ability to recognize it.

Although Pharaoh witnessed five revealed miracles, through the first five plagues, which were undeniably the Hand of G-d, he chose to ignore the truth. He chose to be oblivious of G-d’s existence and thus he did not send out the Jewish people. Consequently, G-d withdrew Pharaoh’s power of choice from the sixth plague onward. It was Pharaoh’s choice to forfeit his power of choice. He had abused his privilege of choice and was culpable for all the evil that he perpetrated.

We find something similar in a positive vein.

*Reb Meir Simcha of Dvinsk z’tl:* “After *Moshe* had received the *Torah* on behalf of the Jewish people, did he continue to have the choice to become a heretic?” He posits that

after *Moshe* received the *Torah* at *Sinai*, he no longer had the choice to become a heretic. Since *Moshe* is the basis for the authenticity of the *Torah* and was responsible to transmit it to the Jewish people, if he were to choose to become a heretic he would undermine the authenticity of the *Torah*. (If that were to occur, the entire objective of creation would be undermined.)

Therefore, it was necessary for G-d to withdraw *Moshe's* ability to choose in this particular area. If *Moshe* no longer had the choice to become a heretic was he nevertheless deserving of reward for his pious behavior after receiving the *Torah*?

*Reb Meir Simcha*: Since *Moshe* had chosen to advance his spirituality to the point where he was worthy and qualified to receive the *Torah* and to be G-d's spokesman, he chose to have his power of choice in this particular area taken from him. Just as Pharaoh forfeited his choice causing a negative consequence, *Moshe* relinquished his choice which brought about a positive result.

*Va'eira*: "And He (G-d) hardened the heart of Pharaoh."

*Rashi* citing *Chazal*: "G-d said, 'It is known to Me that when the nations of the world will repent (*teshuvah*) they will not do so with a whole heart. It is better that I harden their hearts so that I should have the opportunity to increase My signs (miracles)..."

*Sifsei Chachamim* (commentary on *Rashi*): The *Midrash* cited by *Rashi* means, "G-d said, 'If I do not harden the heart of Pharaoh then he and the Egyptians will definitely will repent. However, it is revealed before Me that it will not be a complete repentance with a full heart. If so, I must bring upon them further plagues and tragedies because their repentance was not be valid.

When the nations of the world will see this, they will say, 'This is the way of G-d, that he brings destruction upon those who repent.' They will not realize that it was only because Pharaoh did not repent properly that he was punished further. I will therefore harden the heart of Pharaoh so that he should not do *teshuvah* of any sort, thus avoiding a desecration of My Name."

*Rashi*: The reason Pharaoh forfeited his power of choice was to avoid a desecration of G-d's Name.

*Rambam* in Laws of Repentance: Pharaoh's power of choice was withdrawn as a punishment for not choosing to recognize the truth when he had the ability to do so. *Rashi* does not necessarily argue with the position of

*Rambam* regarding the abuse of one's free choice, but rather *Rashi* in the context of Pharaoh explains that it was to avert a desecration of G-d's Name.

## **G-d Provides More than the Material**

*Torah*: The first of the Ten Plagues that came upon Egypt was the plague of Blood. All the water of Egypt turned to blood.

*Chazal*: The Jewish people were not affected by this plague. If an Egyptian needed water, he had to purchase it from a Jew. If the Egyptian would take the water from the Jew without payment, it would turn to blood. *Chazal* tell us that if an Egyptian were to insert his straw into the glass of water from which a Jew was drinking, he would draw blood while the Jew would draw water.

*Midrash*: The Jewish people became wealthy as a result of the plague of blood. There were two other occasions during which the Jewish people amassed great wealth from the Egyptians. Before the tenth plague, the Jewish people were told by G-d to borrow silver and gold vessels and garments from their Egyptian masters. This accumulation of wealth was a fulfillment of the promise that G-d had made to *Avraham*, our Patriarch at the Covenant Between the Parts.

*Torah*: "You shall know that your offspring will be strangers in a land that is not their own. There, they will be enslaved and afflicted for 400 years... The nation that will enslave them will be judged and then they will go out with great wealth." The third time the Jewish people accumulated wealth was after the Sea had closed upon the Egyptian armies that were pursuing them. The Sea cast out the remains of the Egyptians along with their horses and chariots upon the seashore. The chariots and horses were bedecked with gold and precious jewels from the treasuries of Pharaoh.

*Chazal*: The spoils of the Sea were greater than the spoils of Egypt. Although each Jew had left Egypt with no less than forty pack animals laden with gold and silver, the spoils at the Sea were even greater. If the wealth that the Jewish people had borrowed from their masters was a fulfillment of the promise that G-d had made to *Avraham* that they would leave with "great wealth," what was the purpose G-d allowing them to accumulate great wealth in these other two instances? It is evident that G-d had intended that each event had its own specific purpose and objective.

*Torah*: The bondage that was meant to come upon the offspring of *Avraham* was four hundred years.

*Maharal of Prague z'tl*: The significance of the number four is that it connotes being totally opposed. If one is surrounded from all four sides, he is trapped with no way of escape. A slave is limited and controlled in every aspect of his being - physically, mentally, and emotionally. The slave is no more than a chattel to his master. He exists within a context that he cannot exercise his free will to do as he chooses.

The Jewish people needed to be extricated from a state of bondage for them to become free. To bring this about, they needed to undergo a number of experiences prior to their arrival at Sinai where they became G-d's holy nation through the giving of the *Torah*. Firstly, it was an imperative for the Jew to realize his self-worth, although he was still in a state of bondage. The process for this realization began with the plague of blood. It was at this time that the Egyptian master needed to turn to his Jewish slave to purchase water from him for the sake of survival. The Jew understood that he was in a position to dictate life or death to his master and the other Egyptians. If the Egyptian was willing to pay for the water, it would remain water and he would live.

Not only did the Egyptians become totally dependant upon the Jew, the Jewish people became financially wealthy through the sale of the water. This was the beginning of the extrication process for the Jew to realize who he truly is. Simultaneously they understood that it was G-d who had brought this all about. However, it was not until Sinai, after they received the *Torah* that the Jewish people truly became free.

*Mishna* in Ethics of our Fathers: "Who is the free man? The one who engages in *Torah* study." The one who is dedicated to the study of *Torah* and lives his life in accordance with its principles and dictates is considered to be truly free. This is because through its study, one sheds the draw of physicality and is able to internalize a perspective that G-d is the True Master G-d is the One who dictates every aspect of life. The Jewish people needed to receive the *Torah* at Sinai to complete their ascent to freedom. This level of realization was not possible for the Jewish people to achieve unless they underwent all of the various stages of experiences (redemption) prior to Sinai.

*Torah*: After Egypt had been devastated by nine plagues, "G-d said to *Moshe*, '...Please speak in the ears of the people: Let each man request of his fellow and each

woman from her fellow silver vessels and gold vessels.' *Hashem* granted the people favor in the eyes of Egypt..."

*Ramban*: One would think that after experiencing nine plagues that had devastated Egypt and reduced it to rubble, that the Egyptians would have despised the Jews. However, to the contrary, G-d had performed a miracle that caused the Jew to be seen in a special light together with *Moshe*. This was the basis for the special charm that they had found in the eyes of the Egyptians. Thus when the Jewish people requested the wealth from the Egyptians, they felt a sense of privilege to give it to the Jew. Why was it necessary for G-d to perform this miracle if it was possible for the Jewish people to receive the wealth without being so esteemed?

Again, the Jewish people, experiencing a sense of special value because their masters perceived them as special to the point that they would entrust them with what was most precious to them, was another important stage in extricating them from the effects of slavery. By receiving wealth in the context of the plague of blood and the borrowing of the personal effects of their masters, the Jewish people had attained a sense of confidence that allowed them to fulfill the mitzvah of the Pascal Lamb without any fear of their Egyptian masters. Although the lamb and goat was a deity of the Egyptian people, the Jew did not hesitate to purchase it for slaughter.

*Midrash*: On the *Shabbos* preceding the 14th of *Nissan* (the day the Pascal lamb was to be brought as a sacrifice), the Egyptian masters entered into the homes of the Jews and noticed that each family had a sheep tied to their bedposts. They had asked, "What are you doing with the sheep?" The Jews answered, "We are going to slaughter it in a number of days as an offering for our G-d." The Egyptian masters, upon hearing this, gritted their teeth and walked out. This is the miracle that had transpired on the *Shabbos* preceding the eating of the *Pesach* sacrifice. It is thus called throughout Jewish history as, "the Great *Shabbos* (*Shabbos HaGadol*)."

G-d foresaw that although the Jewish people would receive the *Torah* at Sinai they would sin with the Golden Calf. As a consequence of the sin, they would need to build a *Mishkan* so that it should be the location of G-d's Presence in their midst. The magnitude of wealth that was needed for the *Mishkan* would have placed a burden on the Jewish people, despite the wealth that they had taken from Egypt. G-d thus presented another opportunity for them to amass even greater wealth at the

spoils of the sea, which were even greater than the spoils of Egypt. G-d provided the Jewish people with the means to participate in the building of the *Mishkan* location of His Presence, without any hesitation or impediment.

## **Belief and Faith, the Spiritual Backbone of the Jewish People**

*Torah:* After *Moshe* explained to the Jewish people all the details regarding the Pascal sacrifice, “The Children of Israel went and did as *Hashem* commanded *Moshe* and *Aaron*, so did they do.”

*Rashi:* They were deserving of reward not only for the performance of the *mitzvah* of the Pascal sacrifice, they also were rewarded for the going to perform the *mitzvah*. Although the preparation for a *mitzvah* is categorized as “*hechsher mitzvah*” (prerequisite for a *mitzvah*) because it was a necessity for its performance, the Jewish people were rewarded for it.

*Rashi:* “When the *Torah* states, ‘and they did as *Hashem* commanded’ it is to tell us the praiseworthiness of the Jewish people, that they did not deviate to any degree from what *Moshe* and *Aaron* had commanded them.”

*Rashi:* “Although the Jewish people were commanded with the *mitzvah* of the Pascal Sacrifice at the beginning of the month (of *Nissan*), since they accepted upon themselves to perform it (on the 14th of *Nissan*) it was considered as if they had already had performed it.” Why does the *Torah* need to tell us that the Jewish people did not omit or deviate to any degree from their obligation of the Pascal Sacrifice? One would think that it is understood that they would do what was required of them.

*Chazal:* The Jewish people merited to be taken out of Egypt because they did not change their names, dress, or language; nevertheless, because they were devoid of mitzvos, they needed a spiritual worthiness to be redeemed.

*Yechezkel:* Regarding the spiritual state of the Jewish people in Egypt, “And you were naked and devoid (of *mitzvos*).” In order for the Jewish people to have spiritual worthiness, G-d presented them with the mitzvos of circumcision and the Pascal lamb.

*Yechezkel:* “It is through the bloods that you shall live...”

*Gemara:* The term “bloods” is referring to the blood of circumcision and the blood of the Pascal lamb.

What is the unique significance of the *mitzvah* of the Pascal lamb? G-d could have given them any of the 248 positive commandments. The Jewish people, who were about to be redeemed, were initially pagans. They needed to extricate and divorce themselves from the idolatrous past. The sheep and the goat were deities that they had once worshiped. By slaughtering it and attending to the rituals that have relevance to the Pascal sacrifice, it would confirm their nullification of their idolatrous past. This would surpass any verbal declaration of negation of the idols.

In addition to their statement of negation by sacrificing the deity that they had worship, the Jewish people put themselves in physical jeopardy in order to fulfill the *mitzvah* of the Pascal Lamb. Hundreds of thousands of Jews needed to purchase lambs and goats for this ritual. They would slaughter them and sprinkle their blood on the lintel and doorpost of their homes. The performance of the *mitzvah* was not done in concealment.

They were not concerned that it was to be public knowledge. Despite the danger of performing the *mitzvah* in public, they were not concerned for their lives. Their meticulous performance of the *mitzvah* in public established and demonstrated their faith and trust in G-d. This was the basis for their worthiness.

G-d had revealed Himself through the plagues that came upon Egypt as the Omnipotent One who controls every aspect of existence. By demonstrating their belief and faith in Him, through the meticulous performance of the Pascal sacrifice, the Jewish people were worthy of being taken out of Egypt to become G-d’s people at Sinai.

Although during the tenth plague the Egyptian firstborn died, G-d did not allow the Angel of Death into the homes of the Jewish people. It was because of their unique attachment to Him through their belief and trust.

*Maharal of Prague z”l in Gevuras Hashem:* One who is lacking in belief in G-d is affected by anything that touches his life. He must rely on relationships with others to assist him with his existence. This reveals a frailty and deficiency in his own ability.

However, if one cleaves to the source of everything, G-d Himself, then he has no concern or fear. By living one’s life within the parameters that were established by G-d through the *Torah*, if one has internalized his belief, he will have faith and thus feel no fear. Because of what

the Jewish people had witnessed throughout the period of the plagues, they had no fear to slaughter the deity of the Egyptians and were able to fulfill it with all of its aspects and details. This demonstration of belief and faith gave them the worthiness to be taken out of Egypt.

## **A Glimpse of Truth Will Reveal the Full Picture (from Va'eira)**

*Torah:* Regarding the first two plagues of blood and frogs, Pharaoh dismissed them as witchcraft because his sorcerers were able to replicate them. However, when the plague of lice had come upon Egypt and its livestock, Pharaoh's sorcerers declared, "This is the finger of G-d!" They were not able to replicate the plague of lice because it was beyond the realm of witchcraft. As the *Gemara* tells us, witchcraft cannot affect something that is smaller than a lentil. Thus, Pharaoh's expert sorcerers acknowledged this phenomenon as an act of G-d.

There is an argument that is cited in the *Haggadah* regarding how many plagues had actually come upon Egypt. The *Torah* tells us that there were ten plagues in Egypt; however, the term that is used that refers to the plagues is "etzba" (finger).

*Torah:* Regarding the miracle of the splitting of the Sea, "G-d took them out with a strong hand..." One opinion regarding the number of miracles performed at the Sea was that there were fifty miracles. This is based on the calculation: If the plagues of Egypt are classified as "etzba (finger)" and a hand has five fingers, thus there were fifty miracles at the Sea. However, if the each of the plagues of Egypt was the equivalent of four plagues, and it is expressed as "etzba" then the miracles that took place at the Sea are five times as much, which is 200, etc. Seemingly, this calculation is difficult. The sorcerers only proclaimed that the plague of lice was the finger of G-d and not the other plagues. If this is so, how does the word "ezba" (finger) indicate that it is the equivalent of ten plagues?

Although Pharaoh chose to ignore the plagues and not allow himself to be affected by them, it was nevertheless confirmed that every one of the miracles had come about because G-d had Willed it to be. The plague of lice, which was acknowledged by the sorcerers (as the Finger of G-d) was a confirmation that all that had transpired and would come about later was not rooted in sorcery by brought about by G-d Himself. Thus, "etzba" regarding the lice is the equivalent of the ten plagues. Where do we find something similar to Pharaoh's behavior?

*Torah:* After the Sinai event, G-d spoke to *Moshe* saying, "In you, they (the Jewish people) will believe forever." Meaning, there will never be a time when the Jewish people will contest the authenticity of *Torah* because they will all believe that *Moshe* is the spokesman of G-d for eternity. If this is so, how do we understand the incident of *Korach* and his community who attempted to usurp *Moshe's* authority and questioned the authenticity of *Torah*? *Korach* claimed that the *Torah* was fabricated by *Moshe* and it was not the word of G-d, despite the fact that he and his congregation stood at Sinai.

What had transpired at Sinai, regarding *Moshe* being the prophet of G-d was an irrefutable event. *Korach* and his congregation chose to ignore and deny that fact. If one chooses to deny truth, it does not change the essence of the matter because of its irrefutable and uncontestable context. Thus, the Jewish people will believe in *Moshe* forever. Once the plague of lice was recognized by the expert sorcerers as the "finger (etzba)" of G-d, then all of the miracles that preceded and followed it were all as a result of G-d's doing.



**Yad Avraham Institute**