



A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE PAINT JOB

By Rabbi Yitzi Weiner

Eli, who lived in Israel, visited his friend Zev at Zev's apartment. Zev's apartment was small. While Eli was talking with his friend, he accidentally elbowed a bottle of soy sauce. The bottle smashed against the wall, and soy sauce splattered all over it.

They tried their best to clean it, but the soy sauce stained the wall badly. Eli came back the next day to try cleaning it again, but the stains wouldn't come out. The white wall was permanently stained.

Eli told his friend Zev, "It's my fault. It's my responsibility. I will paint this entire room."

So Eli bought a can of paint and painted the entire room, making it perfectly white.



TWO MODES OF GOVERNING THE WORLD

In the very last verses in last week's Parsha, Moshe complains to HaShem "Ever since You sent me to Pharaoh matters have only gotten worse." We can hear Moshe's complaint that HaShem should not have sent him, He should have found some other method of taking the people out from Egypt. HaShem responded "Now you will see what I shall do to Pharaoh... I appeared to Avraham to Yitzchok and to Yaakov in the name of Keil Shakei but the Name of Havaya I did not make Myself known to them."

Malbim explains HaShem's response as follows. There are two modes by which HaShem governs the world. One mode is the 'natural mode' in which He uses nature as a glove to avoid revealing Himself. The Purim story is a wonderful example of this. HaShem controlled the entire story and never revealed Himself. The Name of HaShem does not appear at all in the Megilah. For that matter, the past 2,000 years is the classic example where we have endured the harshest situations and yet we continue to thrive. The current situation in Israel is another startling illustration of this mode, where HaShem protects His beloved people using natural means. As miraculous as our past two years have been, there is nothing super natural about them. There is however, another mode which we will call supernatural, above nature. In this mode HaShem completely bypasses nature and guides the events directly without hiding His Hand in any gloves. When governing the world in this mode HaShem is referred to as Havaya.

Until Moshe entered the scene of history, HaShem governed His world through nature, with His glove on.

Nature has a rule; everything occurs through process. When matter trans-

Zev said, "Okay," and left it at that.

A couple of days later, Zev mentioned to Eli, "We love the apartment, it looks really nice now. But I'll tell you the truth. Now it's not even. One room is perfectly bright white, and the other rooms are a used, spotted and old white. Would you be able to paint the rest of the rooms so that they can match the one you did?"

Eli replied, "I don't think I have to do that. I only damaged one room."

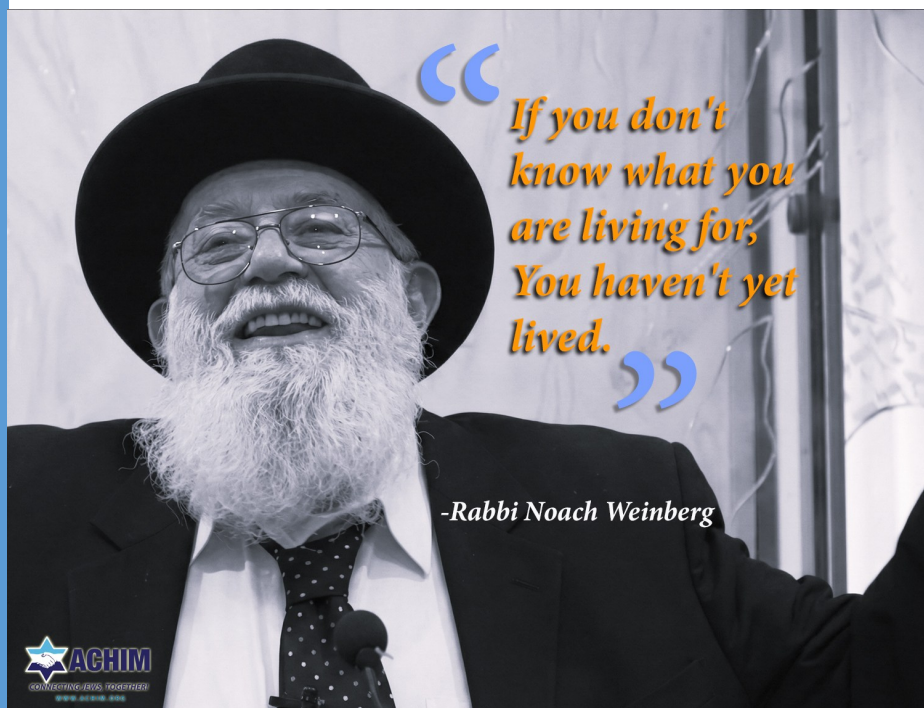
Zev responded, "But you're supposed to restore it to the way it was before. Before, all the rooms were the same color, an older, used white. Now one room is fresh and spotless, and the others are not. I'd like you to restore it to how it was. If you can't restore it exactly, then at least make all the rooms equal."

They decided to bring this question to Rav Zilberstein: Does Eli have a responsibility to paint all the walls so that they are equal? On one hand, Eli has a good argument, he only damaged one room and he fixed it. But on the other hand, Zev has a good argument, before the damage, all the rooms looked the same, and now they should look the same again.

What do you think?

See Chashukei Chemed Bava Kama Page 342

MITZVA MEME



forms from one state to another it happens in gradual steps, it is never spontaneous. Moshe therefore understood that the geula (redemption) will occur in steps of progression. He therefore anticipated that after his first visit to Pharaoh the pain of the people would begin to diminish and over time the people would be released. When he saw that the reverse was happening and the people were treated even more harshly he realized that he was the wrong messenger and complained to HaShem. In His response to Moshe, HaShem tells Moshe that until this point in time I conducted the world with my glove on, using Nature and your question is appropriate. However, starting with you I will be conducting the world using the second mode as well. I will be conducting the world in the Name of Havaya, which is the supernatural mode. In that mode change occurs specifically spontaneously. The reason the situation has turned for the worse is specifically because I am working in the mode where the redemption must be spontaneous; from

absolute difficulty to relief. Therefore "Now, after the pain has increased, will you see the redemption."

Malbim writes that for purposes of taking us out from Egypt and for giving us the Torah at Mount Sinai and for bringing us into the Land, Havaya, the supernatural mode was required.

Given this understanding we can appreciate why in the three consecutive verses 6:6, 6:7 and 6:8 HaShem re-repeats "I am HaShem".

6:6 Tell the people that I am HaShem and I will take from the slavery of Egypt..."

6:7 I will take you for Me as a nation because I am HaShem your GD..."

6:8 I will bring to the Land ... I am HaShem"

With each stage of development HaShem is telling Moshe that it will be done in the mode of Havaya.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

SPACESHIP EARTH

Have you ever thought about this: every one of us on this planet is riding on a huge spaceship together, flying through space, and we never return to the exact same spot in the universe. Let's look at what that really means.

First, how fast is the Earth moving? If Earth is moving, why don't we feel it? And if we are flying through space with no roof over our heads, why don't we get pulled off the planet the way you might in an open spaceship?

Here's what's going on. Earth moves in two main ways at the same time. It spins in place, which is called rotation, and it travels around the Sun, which is called revolution. For rotation, Earth spins fastest at the equator. There, the surface is moving at about 1,000 miles per hour. For revolution, Earth flies through space around the Sun at about 67,000 miles per hour. We are all on a spaceship called planet Earth, flying through space at 67,000 miles per hour!

So why don't we feel that speed? Because people don't feel speed by itself. We feel changes in speed, which is called acceleration. Think about a smooth airplane flight. The plane might be going 500 miles per hour, but if it is not speeding up, slowing down, or hitting turbulence, you can walk around and pour a drink without it spilling. It feels normal because your speed is steady. Earth works the same way. We are moving with the planet, and the air is moving with us too. Everything around us is traveling together. We would only feel it if Earth suddenly sped up or suddenly slowed down. If you could somehow be on Earth when it first started moving, you would feel the acceleration, but once the motion becomes steady, you stop noticing it.

Now for the big question: if there is no ceiling above us, why aren't we ripped away from Earth? The answer is gravity. Earth's spin does create a small outward push, like what you feel on a spinning merry-go-round. But gravity pulls you toward the center of Earth, and it is much stronger than that outward push. Gravity is about 300 times stronger than the spin's outward effect. Earth would have to spin about 17 times faster for the outward push to match gravity at the equator, and only then would people start to feel weightless there.

If Earth spun fast enough to make you weightless, you wouldn't actually drift away into space. Instead, you would essentially become a satellite orbiting right at sea level. You could push off the ground and hover, like an astronaut on the International Space Station, but you would remain trapped near the surface because gravity hasn't actually turned off. Being weightless in this scenario simply means you are moving fast enough, roughly 17,500 mph, to "fall" around the curve of Earth perfectly in an endless loop. It is important to distinguish between this state of floating and actually escaping the planet. To break free from Earth's grip completely and drift out into the stars, you would need to reach escape velocity, which requires a much higher speed of about 25,000 mph.

Earth is not the only thing moving. The Sun is flying through space too. The planets orbit the Sun, but the Sun is also traveling through space. It pulls the whole solar system along as it goes around the center of the Milky Way galaxy. The Sun moves at about 448,000 miles per hour. The Sun's "cruising speed" through the galaxy is roughly 6.7 times faster than Earth's "cruising speed" around the Sun. Even at that speed, the galaxy is so huge that it would take the Sun around 230 million years to go around the Milky Way just once.

This also explains something surprising. Even though Earth circles the Sun, we still never return to the same spot in space.

Since the Sun is moving forward through the galaxy, Earth is not tracing a flat circle. It is tracing a corkscrew path around the sun, like a spring, moving forward through space. It is interesting that Earth's path is a spiral, because that is how our Sages describe the passage of time: not a simple circle that repeats, but a spiral that repeats while still moving forward.

Earth travels around the Sun at 67,000 miles per hour. How does that compare to the fastest human spaceship that has carried people? Earth is moving about 2.7 times faster than the fastest speed humans have reached in a crewed spacecraft. The fastest human speed record was 24,791 mph. That record was set by Apollo 10 in 1969 as the astronauts returned from the Moon. A more typical astronaut speed is about 17,500 mph. That is the speed of the International Space Station and modern spacecraft like SpaceX's Dragon, because they only need to go fast enough to stay in orbit.

To help visualize the incredible speed of our planet, imagine Earth is a top-tier Formula 1 race car tearing down the track at 200 mph. In this scenario, the Apollo 10 mission—which set the record for the fastest speed humans have ever reached—would essentially be a family sedan cruising down the highway at roughly 74 mph. Modern spacecraft, like the International Space Station or a SpaceX Dragon, would appear even slower, moving like a delivery truck navigating a suburban road at just 52 mph. This comparison highlights a humbling reality: even our most impressive sprint to the Moon was merely a casual highway drive compared to the blistering racetrack pace that Earth maintains every single second.

Can anything go faster than Earth? Yes, but not with people on board yet. Robots can go much faster because they do not need life support, food, water, and safe conditions for humans. The Parker Solar Probe, which is uncrewed, used the Sun's gravity to reach speeds over 394,000 mph. That is almost six times faster than Earth. We have not sent humans that fast because a crewed spacecraft is heavy, and the fuel needed to accelerate it to those speeds is far beyond what we can carry right now.

To be continued...

YOU WERE PULLED OVER, YOU WERE INDEED GRANTED PROTECTION

Rav Moshe Feinstein used to get driven from the Lower East Side of Manhattan to Staten Island once a week. It was done so that he could give a shiur in his son's yeshivah.

Once, while driving, his driver was stopped by a police officer and given a ticket for speeding. The driver asked, "How is it possible I received a ticket? I thought that while doing a mitzvah, one is protected from harm! Shouldn't driving the Rosh Yeshivah to give a shiur grant me special protection?"

Rav Moshe answered, "Yes, you are correct. You were indeed granted protection. You were pulled over before someone got hurt."

From Experience Greatness, By Rabbi Moshe Hubner



THE ANSWER

Regarding last week's question about the snake, Rav Zilberstein asked this question to Rav Elyashiv, who answered that everyone who was in a state of fear, and whose fear was alleviated by calling the exterminator, should participate in the costs.

Mazel Tov wishes to Isaac and Elana Mulayev on the occasion of the birth of their daughter,
Mira Yael

By Alex and Malka Barron



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