



Ohr Yerushalayim News

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LATEST NEWS ... LATEST NEWS ... LATEST NEWS

חיים ארוכים

We regret to inform of the Petira of Hymie Segal late father of Shelley Levey. Shiva will take place at 8 Carlton Ave until Wednesday morning. Mincha and Maariv is at 8 pm. May we only share Simchas

Seats for Yomim Noraim

As in previous years, to ensure that everyone is allocated with a specific seat it would be appreciated if you could please text 07779 681 354 or speak to Avi Stern or Oshi Wilks to confirm that you will be Davening with us and your seat requirements, by no later than Thursday 29th August.

LATEST NEWS ... LATEST NEWS ... LATEST NEWS

Becoming and Adam Shalaim Rabbi Pinchas Winston (Torah.org)

If you listen carefully to God, your God, and observe and to do all His commandments which I command you today . . . (Devarim 28:1)

We navigate in life by paying attention to signs. If we are traveling by car we look for road signs, or familiar countryside. If we travel through time then also we look for signs, those things or events that remind us what time of year it is.

For me, personally, Parashas Ki Savo is such a sign. When we reach this ominous parshah that contains 96 potential curses that can befall the Jewish people for straying from Torah, I begin to feel uneasy. Ready or not, and usually not, Rosh Hashanah is about to begin, and judgment, once again, is at hand.

They both deal with the same issue, Rosh Hashanah and Parashas Ki Savo. The latter tells us straight out what we're supposed to be, and the former judges our progress. The latter warns of the consequences for taking our task lightly, and the former decides to what extent we have done so and therefore deserve any of those consequences.

At the heart of the matter is something the Arizal calls an Adam Shalaim—a Complete Person (Sha'ar HaGilgulim, Ch. 18). No matter who we are, where we live, when we live, how we live, we all live to become one thing: an Adam Shalaim. It is both our ticket to the World-to-Come, and our present world, because there is no greater sense of accomplishment than becoming the complete you.

In Sha'ar HaGilgulim, the Arizal outlines the only way to achieve this goal. However, after learning it, it is clear that it requires some interpretation if it is to have a wider application, so that it can include not just a segment of the Jewish population, but all of it.

He writes (or at least Rav Chaim Vital did in his name):

Know that a man who only performs mitzvos merits the Nefesh called Asiyah, but not more. He is similar to a woman whose husband has gone overseas and has left her without clothing, food, or drink. He is like the Divine Presence that sits in exile and darkness while Its house lays in ruin. That is what a Nefesh of a person is like without a Ruach, which is its 'husband': it lacks light and a mind for understanding. If this person

further makes an effort to be involved in Torah, constantly learning, thinking about, and teaching Oral Law, and always for its own sake, then he will merit the Ruach which is from Yetzirah.

Then he will be like a woman whose husband has arrived, and who continuously lives with her in her house, clothing, feeding, giving her drink. She returns to her [appropriate] level. Such is the person within whom the Ruach comes and dwells within his Nefesh. Then his Nefesh will be filled with the spirit of wisdom, and his Nefesh will ascend from Asiyah to Yetzirah. If a person further tries to become involved in the Hidden Wisdom, the secrets of Torah, then he will merit to receive a Neshamah, which is from Beriyah. The Neshamah will shine within the Ruach and increase his level, adding wisdom to his wisdom, and he will then be called an Adam Shalaim—a complete person.

Regarding such a person it says: "God made man in His image." (Sha'ar HaGilgulim, Ch. 18)

Now, obviously everyone does not get a chance to learn Torah in life, at least not to the extent that we're talking about here. Does that mean that they will never get past the level of soul called Nefesh? And, even if someone merits to learn Mishnah and even Talmud, how many people get the opportunity, or use it, to learn Kabbalah? Are only the true Kabbalists, of which there aren't too many today, capable of receiving the level of soul called Neshamah?

Ideally, the system is the system, meaning that the best way to receive these levels of souls is as the Arizal has taught above. However, there is also room to say that each level of Torah learning represents an approach to life as well, and an attitude towards Avodas Hashem—the service of God.

The whole point of Torah Sh'b'al Peh—the Oral Law—is that our speech should be used primarily for the sake of furthering our relationship with God. This is not just a function of the knowledge we learn from the Sea of the Oral Law, but also because speech represents our capacity to be

The Week Ahead

| פרשת כי תבא | |
|---|-------------------------------|
| Mincha & Kabbolas Shabbos | 6.30 / 7.15pm |
| Candle Lighting | Not before 6.50 / 7.23-7.40pm |
| Seder HaLimud | 8.40am |
| Shacharis | 9.00am |
| סוף זמן ק"ש | 9.36am |
| Mincha 1st Minyan | 6.00pm |
| Mincha 2nd Minyan | 8.06pm |
| Followed by the Rov's Pirkei Ovos Shiur | |
| Motzei Shabbos | 9.11pm |
| Sunday | 7.15am / 8.20am |
| Monday Bank Holiday | 7.10am / 8.10am |
| Tuesday / Wednesday / Friday | 6.45am / 7.20am |
| Thursday | 6.45am / 7.10am |
| Mincha & Maariv | 7.45pm |
| Late Maariv | 10.00pm |
| Mincha & Maariv Next Shabbos | 6.15 / 7.00pm |

Godly. When God breathed a soul into man, it was speech that primarily resulted.

As the Zohar says, you can tell where a person is spiritually holding by what comes out of his or her mouth. In a very real sense, speech is the measure of the mixture of body and soul: the more the soul controls the person, the more spiritual his or her words will be. This is something that is possible to control for anyone who seeks a closer relationship with God.

As for Kabbalah, obviously the principle way to delve into it is by directly learning the holy works of the great Kabbalists. The point of doing so, however, is for the sake of deepening one's understanding of the world, our role within it, and how to better be a partner in the perfection of Creation. There is incredible depth, detail, and beauty in such works, but the main point of learning them is to better understand the world God made, and why He made it.

Not everyone merits to have access to such knowledge, and not everyone who gains access to it understands what they learn or what it means. But the desire to know what is behind Creation comes from within all of us, and its starting point is taking some time to meditate on just how intricate Creation actually is. Today, more than ever, that is easy to do.

Once a person approaches life this way, then Heavenly help kicks in as well. This means a person can merit to know things that he otherwise might not have known based upon his existing means of education. The Rambam, or Maimonides, who many people say did not learn Kabbalah per se, said many Kabbalistic things. The conclusions he arrived at, with Heavenly help no doubt, were because of his intense desire to be close to God and to better understand His Creation.

As for our generation, we live in a unique time, educationally-speaking. The opportunity to learn Torah is unprecedented in recent times, which is why the Internet has become such a vehicle for evil. To maintain free-will, as the power of good increases, the power of evil must also become stronger, at least until Moshiach finally comes. When one outbalances the other, then free-will becomes limited, either in the direction of good or evil, depending upon which one has the upper hand at the time.

It also says in Sha'ar HaGilgulim that right before Moshiach comes, Sod, Kabbalah, will be easier to learn once again, as it was in the time of Rebi Shimon bar Yochai. One hundred years ago, without Ruach HaKodesh, some form of supernatural insight, it may have been difficult to understand how or why.

Today, both are easier to appreciate. A person needs a deep understanding of Torah to make sense of the events and spiritual opportunities today. And, with the help of modern technology, it is becoming easier to access the ancient wisdom that is so crucial for a correct modern understanding. For all we know, this is Heaven's way of allowing the final generations of history to finish off their personal rectifications before time runs out.

But, the starting point is knowing that you have to want to be an Adam Shalaim.

Yankel - Cast Down Your Load! Rabbi Eliyahu Hoffmann (Torah.org)

Yankel the peddler would travel from town to town, peddling his wares. Day after day he would drag his heavy cases and chests full of goods across the mud-ridden roads of Poland. One day, as Yankel was dragging along, he heard behind him the distinctive drumming of horses' hooves - a horse-drawn wagon was approaching. Yankel stood aside to let the wagon pass.

But this was Yankel's lucky day. The Jewish owner of the wagon, seeing Yankel schlepping along, bowing under the weight of his baggage, had stopped his coach, and was inviting Yankel to come along with him for the ride into the next town. Yankel happily accepted, and dragged his baggage up onto the carriage. He took a seat, and the wagon again began to move.

A few minutes later, the wagon-owner noticed that Yankel, seated in the wagon, still carried his entire burden upon his shoulders. "Yankel," he

said, "why don't you put your bags down?"

"Oh, it's alright," replied Yankel, "I don't want to be any trouble." "Yankel, you fool!" he exclaimed, "My horses are pulling the wagon, and you and all your chests and cases anyway. It makes no difference at all whether you carry them upon your shoulders or not! Please - throw them down on the floor of the wagon, and stop carrying all this unnecessary weight!"

Oh foolish Yankel! Didn't you realize the wagon's horses were pulling all the weight anyway! Yet, says the Dubner Maggid, is Yankel really that foolish? Isn't there a little Yankel in all of us?

How so? you ask. Well, we all know that parnasah, our sustenance and financial well-being, is ultimately in the hands of Hashem. True, one must put in the required effort; that is part of the curse which mankind received through our forebear Adam (Bereishis 3:19), "By the sweat of your brow will you eat your bread." But ultimately it is not through our efforts, our hishtadlus, that we achieve success, but by the help of Hashem, "Who sates and sustains all His creations." As we say every day in Ashrei (Tehillim 145:16), "You open Your hand, and satisfy the needs of every living thing."

Thus we all acknowledge that ultimately our parnasah, our material success or lack thereof, is not dependent on us. So why, asks the Dubner Maggid, do we spend so much time fretting over it? Why do we vainly attempt to carry the psychological burden of making a living upon our shoulders, if in the end it's really not up to us? Yankel, wake up! Throw down your burden - and let Hashem, Who carries us and all our needs, do His job. This is precisely what David HaMelech says in Tehillim (Psalms 55:23), "Hashleich al Hashem yehavcha, Throw your 'baggage' upon Hashem, ve-Hu yechalkalecha, and He will sustain you."

I heard this mashal (parable), many years ago at a Friday-night Tisch (Chassidic gathering) of the Bobover Rebbe Shlita. Its powerful message found a place in my heart, and I have never forgotten this thought.

However, it actually goes a little further. By trusting in Hashem, by "throwing down our peckele" and letting Him carry the load, our "eyes" are opened and we actually *see* Hashem helping and providing for us from day to day. The more trust we put in Hashem, the greater the "revelation" we experience of Hashem's hand in our lives, guiding our every move.

Chazal, our Sages say (Beitzah 16a), "A person's entire livelihood [for the coming year] is decided on Rosh Hashana." The rest of the year, it's just a matter of going out and collecting what's already waiting for us. The effort still has to be there. If something's waiting, but no one comes to pick it up, it will not be received. But, by the same token, even a herculean effort can not change what Hashem has arranged for us. Incessant anxiety and stress will get us no where.

This week we read the Tochachah/Admonition. The numerous curses which the Torah promises will befall our nation if we fail to live up to our mission as members of Hashem's "Chosen nation." Undoubtedly, one of the greatest curses of our time is the "curse of livelihood." This curse, says the Belzer Rebbe R' Sheyale, is homiletically alluded to in the following pasuk (28:66), "And your life will hang before you; you will be frightened night and day, and you will not trust in your life."

"Life," refers to livelihood. "And your life will hang before you" - your livelihood has been hung out for you by Hashem - Who sustains and provides for all of His universe - since Rosh Hashana, like fruits hanging on a tree, waiting to be picked. There is no reason to fret and be anxious; it's not up to you. So why is it that, "You are frightened night and day" - constantly worrying about earning a living? It's because, "You do not trust (ve-lo ta'amin) in your life" - you lack emunah, belief in Hashem. You don't really believe in the words of Chazal, that a person's livelihood is decided and apportioned on Rosh Hashana. You mistakenly feel its "up to you" - so you worry.

Yankel, you've been carrying that burden for far too long. Enough already! Cast it off, and let Hashem, Who lovingly carries you and your load, do His job.