

Nourishment for the Neshama

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Cry out now! It is in our laps!

Bringing ourselves back to the state of Adom and Chava before the chait is where ultimately Judaism tells us we are headed.

How do we get there?

Perhaps the first step is to really feel what happened to Adom and Chava when they are expelled from the Garden of Eden.

Adom did not follow the one lo ase, do not do rule, that Hashem set for him. Everything was beautiful in the world and there was one restriction, one tree, that was off limits. It had to be this way because Hashem created a real entity of free will, of choice, of man's ability to be self-determining.

Adom broke the rule. He went outside of the framework. He "wildly" ate the apple.

Did Adom have a limited analytical mind before the chait? NO! His mind was completely involved with the Divine mind. Afterwards, Hashem attached internally the evil inclination, which causes us to have a limited constricted mind, a subjective reality where we can make the mistake over and over again of thinking that there is not just the simple unity of Hashem. When we live within our limited constricted analytical mind, trying to figure out from the four inches between our ears and with the resources in our hands how we are going to get it all done and accomplish, and when we gloss over or lose connection with the true state of things, that there is nothing but the simple unity of Hashem and that we are given free will to choose to remember Hashem before we exert effort to accomplish goals in this world, we are eating the apple over and over again. Hashem created the world in a way that man can choose how we put forth effort. The world we live in is a world where Hashem is responsible 100% of the time for success. All of our efforts are nothing more than effort with our beings to plead with Hashem for success. If Hashem sees that we are using the energy He gives us according to His Will, the ase tov (positive mitzvahs) and the lo ase (negative commandments) then He is more likely to grant success to our efforts, because our efforts are truly His Will.

Why is it easier to do what is right when it comes to positive commandments than to say no to ourselves? If we look at the birth of Esav and Yaakov, we see that Esav had the potential to use his energy to open the channels of the lo aseis. Had he done so, the tribes would have been born into a spiritual space where these channels were established. But Esav was a gilgul of the nachash, of the Satan himself. Thus Hashem did not make it easy for us to say no to our feelings of desire, our lacks, in this world of adversity. Hashem wants us to strengthen our gevurah and imprint it upon our souls, ultimately as a repair or teshuva to Adom's sin.

What is prevalent in today's world, from Redemption Unfolding p.131-132 :

"Whenever the Jewish people sin and begin to collectively reflect and display a certain negative characteristic, Hashem sends a nation whose essence and culture are steeped in that same taint, to rule over Bnei Yisroel. Under their rule, we can see this trait being practiced at its most extreme. We become aware of its negative aspects and begin, hopefully, to rid ourselves of this characteristic. Once we do so, the ruling nation loses its power and we are redeemed...."

...the fatal flaw in Yishmoel, is that he is a pere odom – a man whose actions and feeling are unbridled, who is not prepared to limit his desires, and who does not accept restriction. The obvious conclusion is that when Yishmoel is able to afflict us, it must be because of a certain element of pere odom that we are exhibiting. ...if we do not harness ourselves sufficiently to the will of Hashem – instead hearkening to our own desires without limit, and often thoughtlessly following old habits, power is given to Yishmoel from Above to harass Yisroel. Correcting this type of weakness requires constant and diligent attention."

From kids who are chutzpadik to off the derech to horrible shalom bayis and the succumbing of families to destruction lured by the temptations of the internet, we see the ultimate conclusion of a Divine minded being – Adom – falling to a mortal world with an limited analytical mind.

The entirety of human history is designed for us to learn to be restrained, to see that when we discipline our minds to live as Hashem instructs us, through the six constant mitzvahs, the 613 commandments, and the 13 attributes. And guess what? It is falling in OUR lap.

We, the ones who are suffering from being swallowed into a "me" generation mentally, whose emotional makeup has been infiltrated by the constant nagging of the lower soul that cannot defend itself against wildness without succumbing to the same tactics, whose emunah and bitachon may have not been nurtured because of the losses of the Holocaust – WE are the ones who Hashem wants to do teshuva.

And He is spelling it out for us – a wild world? Stop being wild. What is wild? Violating His 365 lo aseis, of doing what we are explicitly told is not permitted. Or rebelling against the 248 positive commandments, denying their importance in favor of being able to do what we want, when we want, with whom we want, whenever we want, for as long as we want.

And we won't be able to enjoy like by violating these 365 lo aseis or rebelling against the 248 positive commandments until we do teshuva and Hashem decides to bring the geula shelama. It is up to us. To you, to me, to our children.

Do we comprehend how real Hashem is? Do we seek Him the way a baby trusts and attaches to its mother, especially when the baby is crying and suffering? He is all there is in the world. But He gave us the free willed choice to be self-determining. CHOOSE! Soul over body and emotion, soul over body and emotion. Cry out! Let Hashem know that we comprehend! And may Hashem find our choices pleasing and redeem us speedily!

Many thanks to Rabbi Yaakov Zalman Labinsky www.becomingdivine.com Please see free shiurim at that site

Chapter 18

Redemption – In the Merit of Teshuva

In light of our explanation of current events and their implications, how should we react — and behave — as we approach the end of this long process of Redemption?

Teshuva

Our Sages constantly and consistently emphasize that the future Redemption is **dependent upon teshuva**. The *Midrash (Bereishis Rabba 2:4)* comments on the words: “And the spirit of HaShem hovered” — this is the spirit of King Moshiach. In what merit does he arrive? In the merit of *teshuva*.

The *Zohar (Vayikra 22a)* implores us to do *teshuva* to bring the Redemption. “... Whenever Yisroel was in [previous] exile, they knew [approximately] when it would end; but exile at the hands of Edom... the end has not been revealed.... [Said HaShem:] ‘Behold, it too is ready to arrive, but **because of you** it tarries. If you want it, why do you prevent it from coming? **Return** — Come back in repentance! Come to Me and We will share the same residence, and We will all return to our right places.’ This is what is written, ‘And HaShem your G-d will bring you back to your dwelling places.’” (See also *Zohar Naso Reya Mahemna 122a, Zohar*

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Teruma 130b, and Zohar Sisso 188b where similar ideas are expressed.)

Distress — Teshuva — Redemption

Teshuva, then, is absolutely necessary as a preparation for Redemption. It is in Yisroel’s hands to repent of their own volition. Otherwise [G-d forbid] they will be aroused from above through even more affliction and distress.

Rav Eliezer says: “If Yisroel repents they will be redeemed — and if not, they will not be redeemed” (*Sanhedrin 97b*). Rav Yehoshua retorted (*ibid.*): “If they don’t repent they won’t be redeemed? Rather, HaShem will **subjugate them — a king whose decrees will be as harsh as Haman’s**, and Yisroel will do *teshuva* and revert to the proper path...”²³

So we see that there is a fixed time by which the Redemption must come. If we have not done *teshuva* by that time, then HaShem will force us to do so.

Hilchos Teshuva

This concept is manifested in the *halacha*. The Rambam (*Hilchos Teshuva 7:5*) writes: “Every Prophet commanded to do *teshuva*. And Yisroel will only be redeemed through *teshuva*.... The Torah has already assured us that... **Yisroel will do teshuva at the end of the exile**, and they will then immediately redeemed, as it says (*Devarim 30:1-3*): ‘And I will be when all these things have come upon you... and y-

²³ A complementary statement from our Sages completes the picture (*Pirkei DeRebbi Eliezer 42*): “Rebbi Yehuda says: If Yisroel doesn’t *teshuva*, he will not be redeemed. And Yisroel will only do *teshuva* through pain, through pressure, through *hitul* [wandering], through poverty.... ‘Blessed are you, HaShem, who desires *teshuva*.’”

will return to HaShem, your Lord... HaShem will then return your exiles and have mercy on you, and will once again gather you from all the nations where He scattered you....²⁴

When the Chofetz Chaim would expound on this, he would cite the aforementioned *halacha*, exhorting the audience to do *teshuvu*, and prodding them to help others to do *teshuvu*, since the Redemption depends on it (*Beitar Yerushalayim*, page 164).

Yishmoel — A Harsh King

In the second section of this book, we quoted our Sages concerning the distress Bnei Yishmoel will cause Yisroel during the 'end of days.' Clearly, the message is: since the Redemption is dependent upon *teshuvu*, when the time for Redemption arrives, if we have not yet done *teshuvu*, then HaShem will cause us to do so. The sons of Yishmoel will cause us so much distress that, not having any other options, we will resort to *teshuvu*. We will turn to HaShem and plead with Him to save us, and thus the Redemption will come. This is what Rav Yehoshua meant when he said "HaShem will subjugate them to a king whose decrees will be as harsh as Haman's, and Yisroel will do *teshuvu* and revert to the proper path."

Yishmoel — Paras [Persia]

This idea fits in well with the thoughts of the Maharal at the beginning of his *sefer Ner Mitzot*. There he compares the kingdom of Yishmoel to that of Paras [Persia]. He concludes that they are really one kingdom. Thus it is understandable that it is Bnei Yishmoel who have been chosen to behave towards us now **exactly as Haman**, who represents the kingdom of Paras, did in the story of Esther. Haman's goal

was to wipe out Am Yisroel, as it is written in Megillas Esther: "to destroy, to kill... in one day." Yet through this, he instead managed to arouse Yisroel to *teshuvu* and to accepting the Torah anew (as the *Gemara* says: "they accepted it [the Torah] again in the days of Achashverosh").

To our great sorrow, the first part of the process is underway with great intensity — Bnei Yishmoel are carrying out their mission precisely as predicted, with a vengeance. Now it all depends on us — the quicker we repent, the quicker we will annul the need for their unrestrained mission of violence.

Conclusion

Below is a copy of an appeal from the Chofetz Chaim, relating to the period of the 'footsteps of Moshiach.' His letter is so pertinent to our times that it seems as if it were just written:

"Behold, my brothers and friends, we see that the attribute of strict judgment has increased tremendously in the world. There is no day that we don't hear of horrible, frightening events... We must believe that this is a warning from HaShem for us to **repent**. Who knows what the next day will bring? The longer we tarry, the more heavenly anger will be meted out in our world. Any person whose heart is filled with awe of HaShem must take a position of leadership to clarify to the simple Jews the great obligation we all have to repent. Perhaps then HaShem's anger will abate. [But] if we refuse to repent, we will be brought to reckoning for the delay... on each and every day....

"From one who writes with a broken heart from the tribulations of Am Yisroel... and anticipates salvation..." — *Yisroel Meir HaCohen MeRadim*

In other words, punishment brought by the Holy One Blessed be He (as in the Holocaust), is a signal to us to **take action** and return to the Torah. If a person does not wake up spiritually, then not only will the previous afflictions continue to hurt us, but they will actually increase and become more intense, in order to shake us out of our state of obliviousness.

The End of the Egyptian Golus

Similar occurrences took place during the Egyptian exile, as is written (*Shemos* 2:23):

"And it was during those many days that the king of Egypt died, and Bnei Yisroel were in anguish from their travail, and they cried out, and the wailing because of their work rose up to HaShem, and HaShem heard their groaning...."

Until that time, Bnei Yisroel had been accustomed to subjugation and therefore did not realize that they were being punished for their evil deeds, and that it was incumbent upon them to be awakened to do *teshuvu* and to cry out to HaShem for help. However, after the king of Egypt died, the Egyptians subjugated Israel in an extraordinarily harsh manner.²⁵ Yissurim reached a quantity and severity that was

much more intense than that to which Bnei Yisroel had become accustomed — "HaShem will cause your affliction to be **incredibly harsh**." Only then did they grasp their situation and realize that these trials were being sent by HaShem to encourage their repentance and prayer.

Throughout our history, the cycle has repeated itself. When existing affliction does not arouse us to *teshuvu*, then the Holy One Blessed be He greatly increases our suffering, in order to sting us and awaken us to His presence. That is how it was in Egypt, in Persia, and many other times in our history, and that is how it will be in the future Redemption — may it come speedily in our time.²⁶

The Collapse of the Twin Towers

As we have written previously, the collapse of the Twin Towers gives a new perspective to the events of our time. It is written (*Devarim* 28:59):

*"And HaShem will cause your affliction to be **incredibly harsh... great and faithful strikes**."*

The Vilna Gaon explained from the *pasuk* of the text that although Pharaoh was an evil person, he nevertheless had cultural and societal limitations on his cruelty. However, after Pharaoh died, the Egyptians felt no need to restrain and afflicted Israeli without any restrictions, forcing them to work many extra hours, and murdering their children. The Egyptians had no fear of being punished for their cruelty. When a Jew would return, exhausted, to his home, another Egyptian would grab him, and force the Jew to work for him as well. This was the accepted norm of society, and these and similar acts of cruelty took place daily.

²⁶ A similar idea may be found in the *sefer Shem Olam*, Part 2, Chapter 12, and in *Sifas Ezer*, *Shemos*, in the year 5656.

²⁴ Chazal said (*Shemos Rabba* 1:24): "And Bnei Yisroel were in anguish." Why were they in anguish? Because the Egyptian magicians said that the only possible treatment for [Pharaoh's] leprosy required the slaughtering of 150 Jewish children in the evening and 150 more in the morning, and bathing in their blood twice a day. When Israel heard this harsh decree, they started groaning and crying out in lamentation...."

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Chapter 19 Distress – Awakening

Preface — The Faith of Israel

Repentance and prayer are what rescue Klal Yisroel from distress, trouble, sorrow, and affliction, as we say in our *Yom Kippur* prayers: “*teshuvah* [repentance] and *tefilla* [prayer] and *tzedaka* [charity] — remove the evil of the decree.” This basic concept is deeply rooted and infused in Klal Yisroel. It is a fundamental principle taught to every schoolchild.

Similarly, the Rambam writes (*Hilchos Taaniyos/Laws of Fast Days*, Chapter 1): “It is a positive commandment from the Torah to cry out and blow the trumpets in response to troubles that befall the community (may they not come upon us)... and this is one of the **pathways to repentance**...”

If They Do Not Cry Out

The Holy One Blessed be He is merciful and compassionate. Nevertheless, if G-d forbid, Israel does not become aroused in times of misfortune, then not only will the suffering continue, but it will become **more and more severe**, and additional troubles will come upon us.

The Rambam wrote (*Hilchos Taaniyos*, Chapter 1): “However, if they do not cry out and do not blow the trumpets, and they only say that this trouble is the way of

the world, that it just happened to us by chance, and that it is merely coincidental — this is the attitude of cruelty. It causes Israel to cleave to their evil ways, and for **additional troubles to be added to their woes**.”

To repeat the words of Chazal, regarding the final affliction (*Sanhedrin* 97b): “The Holy One Blessed be He will set up a king for you whose **decrees are harsher than those of Haman**, and Israel will **repent** and return to the correct path.”

And HaShem will Cause your Affliction to be Incredibly Harsh

The basic principle stated above is explained and delineated in the Torah (*Devarim* 28:58-59):

“If you do not follow and act in accordance with all the ways of the Torah that are written in this book, to fear the exalted and awesome Name of HaShem... then HaShem will cause your affliction and your children’s afflictions to be incredibly harsh, great and faithful strikes, and evil and painful illness.”

Haemek Davar comments on this: “What is written here refers to a time **after they were already punished in exile**... those remaining should **take action and return to the Torah**. They should also engage in prayer and fasting. This is what is meant by ‘to fear HaShem....’ However, if you do not strengthen yourselves in this manner, then the punishment will be even greater than that which has already been revealed to you. This is because you should have already taken *mesor* from your previous punishment and improved yourselves.”