



The Community

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Boruch Hashem

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Rabbi's Article

Let Go, Let G-d

The entire weekly *haftorah* ([-Link](#)) --having replaced the weekly Torah-portion, in times of persecution, when reading the Torah was punishable by death-- has a connection with the week's entire Torah-portion. The *haftorah* for our Torah-portion of Balak speaks of the times of the *beginning* of the *Final Redemption* ([-Link](#)), before all the wars will be fought, and before the (-Zephaniah 3:9), "I will convert the peoples to a pure language that all of them call in the name of G-d, to worship Him of one accord." For the *haftorah* states, "And the remnant of Jacob shall be among the nations... like a lion among the beasts of the forest... treads down and tears in pieces..." And even of the Jewish people themselves, it speaks of, "And I will destroy sorcery from your hand... And I will destroy your graven images... And I will uproot your asherim (tree idol)..." Hence, the *haftorah* is speaking of the time of the last preparations for the complete redemption. And so too, it is in the Torah-portion, in which the Jewish people were, "encamped in the plains of Moab, across the Jordan from Jericho," and especially since, "if not for the sin, their entering Israel would have been the Final Redemption." So, what is the *final preparations* at the time of the beginning of the redemption?

The *haftorah* begins with, "Does not hope for any man and does not wait for the sons of men." Absolute trust in G-d alone. What this means is that when the verse states (-Deuteronomy 15:18), "And G-d your G-d will bless you in all that you do," meaning that G-d is commanding us to *work*, making *natural* vessels to receive His blessing for our sustenance, this can be seen through one of two paradigms:

- (i) Man knows that nature in itself is but naught, "As an ax in the hand of the Carver (G-d)." Nevertheless, being that G-d has commanded us to have an, "in all that you do," vessel to receive G-d's blessing, hence, we must view nature's way of earning a living as important.
- (ii) We do not give any reverence to nature and its dictation of how to earn a living. Rather, we engage with nature's ways only because it is the will of G-d that we do so.

Hence, our sages teach us (-Shabbos 31a) upon the verse (-Isaiah 33:6), "And the faith of your times," "And the faith: this refers to the *Order of Seeds* (the tractates concerning the Torah laws of agriculture)." Meaning that even nature's ways of agriculture, which can be performed, creating harvest, by anyone, nevertheless, for the Jew, the entire work and harvest, is but about faith in G-d being the life-force and the provider of the world.

And this mindset expresses itself practically, whether one sees Torah-study, praying with intention, and giving charity as a war with nature, a war of, "and one kingdom will become mightier than the other kingdom," demanding a huge inner-struggle, or, whether one sees that nature is but a vehicle to serve G-d, and hence, it is simple that one must, "And all your actions be for the sake of Heaven," and, "In all ways know Him."

Kabbalistically speaking, the verse (-Psalms 118:8), "It is better to take shelter in G-d than to trust in man," --which is saying that it is okay to believe in man, only that it is, "Better" to believe in G-d-- means that, "man" is referring to the *Finite Linear Light of cause and effect*, from which nature comes, and "G-d" refers to the *Infinite Circular Light*, in which, "G-d is everything and everything is G-d." Hence, to trust in "man," means to give reverence to the *Laws of Nature*, as well, while to trust in, "G-d," is to give reverence to nothing but to G-d alone. And hence, the final preparations for the *Final Redemption* is to connect through faith in G-d alone, with the *Infinite Circular Light*, from which, ultimately, there will be the (-ibid 55:23), "Cast your burden on G-d, and He will bear ("vechalkilecha") you," from the word "keli (vessels)," meaning that G-d will even make the vessels for us!

In the Torah-portion it speaks of the sin of serving the *Baal Peor* idol ([-Link](#)), which entailed defecating oneself. Mystically, the idolatry of *defecating*, is that the *inner nutrients*, the *Divine Spark*, the life-force, is removed, and the focus is but on the external physical pleasure (*feces*, from a spiritual standpoint). Hence, the *correction* for this sin came only through the trans-logical self-sacrifice of Phinehas. For the only way to overcome the submergence into a reverence for the physical, is a trans-rational obedience to the will of G-d. And this challenge began primarily when the Israelites were leaving the spiritual *Clouds of Glory* and the miraculous *manna*, entering into the physical environment of the Land of Israel.

This Week...

FRIDAY, JULY 15, 2022 ★ תמוז תשפ"ב טז

Shabbat Candle Lighting: North Miami: 7:57 PM · Mincha: 7:45 PM

SATURDAY, JULY 16, 2022 ★ יז תמוז תשפ"ב

TORAH READING: [Balak](#) (Numbers 22:2-25:9) · HAFTORAH: [Micah](#) 5:6-6:8

Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:52 PM

SUNDAY, JULY 17, 2022 ★ יח תמוז תשפ"ב

[FAST OF 17](#) (Postponed): Fast begins: [North Miami](#) 5:17 AM · Fast ends: [North Miami](#) 8:40 PM

Beginning of the three-week mourning period for the destruction of the Holy Temple.