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שבת פרשת בלק

שבת י"ז תמוז נדחה

Tiere Reb Pinchas, Askonim, Family & Friends Sheyichyu

שלום וברכה ☺

השם ברוך our week started with the excitement of שבת אויפרוף :) a true Brocho and נס from השם to be with our son when he was called up to the Toirah and to be able to say לחיים during the kiddush afterwards, :) leading to the great Simcha of the Chasunah of our dear children שי ברכה נחמה שי The Simcha is continuing with the week of ברכות :) with the special saying of thanks and praise to הקדוש ברוך הוא for freeing me from the place called prison, and being able to be a part of the this great Simchas !נישואין :)

I want to thank all the Tiere Yiddin who joined us in our celebration with Brochois and Mazal Toiv, both in person and from afar. The pure and true Simcha you all brought was felt by all who attended.

An א ב ג Story :)

A Yid with whom I had business dealing in the past invited many of his friends to come to his home last Thursday night, and he requested I join them, to speak about how Emunah and Bitachon in השם יתברך brings the ג, the Geulah we are seeking.

השם ברוך many Yidden came and we had a very warm and meaningful Farbrengen/Kumzitz. :) What was supposed to be a one hour event turned into three hours of Achdus and inspiration. Who could leave in the middle, seeing how many of the Yidden there were taking in the stories and lessons which is able to be used in our everyday life? :)

The next day, on Erev Shabbos, I called the host to thank him for the event and asked him how the farbrengen was received. He was eager to share with me the impact it had on one person who had just called him a short while before.

This Yid had been experiencing a very difficult time. He had been having difficulties in Parnossoh, but particularly painful to him was his daughter's situation. She had not been accepted into school. The pressure overwhelmed him to the point that he told his wife that he no longer wants to be involved in Yiddishkeit. His wife was heartbroken, as you can imagine, and his Sholom Bayis was now very strained.

What had brought him to the Farbrengen/Kumzitz?

He wasn't particularly looking for strength or inspiration - he knew the host and he knew that if he was making a party, there would be very enjoyable food and drink served and he came only for that.

השם ברוך he walked away with a lot more than good food and drink :) The Yiddishe Hartz is always open, and hearing the stories of a place called prison helped him regain his strength and his balance. Specifically, hearing how maintaining a

clarity that **השם** is running every detail in the world and in in our life, and He gives us challenges tailored to our strengths and abilities which we can certainly overcome and connect closer to Hashem and be saved from our Tzoroah was exactly what he needed. In his words to the host, “I woke up a new man.”

Wow! What a strong reminder to us - just like Hashem puts us in situations we need to overcome, He also puts us in situations where we can help **another Yid** overcome **their** situation! There were about 50 people in the room and for this one Yid (and maybe more) the words were exactly what he needed at that point in his life.

We can never measure the impact we have on those around us by repeating words of Toiroh and Hisoirirus showing the relevance and importance of Toiroh and Mitzvois in our lives or simply by doing a Mitzvah or Minhag in the most beautiful way as a living example.

Preferred or Required?

The הפטורה of Parshas Bolok describes the first stages of the Geulah Shlaimo. The Yiddin will triumph over their enemies like a lion among beasts of the forest. They will defeat the negative elements from without and, with Hashem’s help, also those from within - the various ways in which they rebel against Hashem will be overcome and ended.

At the start of the Haftoiroh, the Novi מיכה begins by describing the special degree of אמונה and בטחון of the Yiddin in that time: לא יקוה לאיש ולא ייחל לבני אדם - “not looking to any man [for help] or placing their hope in any person.

As we all know, a Yid should **never** place their hope in man, as the פסוק says ארור הגבר אשר יבטח באדם, cursed is he who puts his trust in man! Why does the Novi present this as a special degree of בטחון, part of the beginning of the time of Moshiach?

We find a similarly puzzling פסוק in Tehilim: טוב להסות בה' מבטוח באדם - It is better to trust in Hashem than to trust in man. What does it mean “It’s better to...”?! This implies that it is permitted to trust in man, but it is **better** to trust in Hashem! How can that be? Of course we know that it’s not only **preferable** to trust in Hashem, its a **command** to trust in Hashem, and it’s not **extra-credit** to avoid placing your hope in man, its something which one must **never** do!!

When is Odom not a Man?

As we discussed in recent weeks, the Brocho of Hashem is intended to be expressed in natural terms, through the Hishtadlus that we do, as the Medrash emphasizes in the פסוק, וברכך השם אלוך בכל אשר תעשה, Hashem will bless you **in all that you do**.

This means: Hashem tells us that He wants us to engage in the natural order of things in order to make a vessel thru which **He** will channel His Brocho. This is why it’s appropriate to factor in the various processes and rules that nature imposes in our approach to פרנסה (never forgetting, of course, that it is because **Hashem** wants us to do so).

This is what the פסוק is referring to when it says “trusting in man.”

The label/name “אדם” is related to the phrase לעליון אדמה - I am similar to the Most High. As Hashem says in Beraishis, ונעשה אדם בצלמנו כדמותנו, Let us make man in our form and structure.

As explained in Seforim, Hashem engages with the world in two different ways: **Aleph**) in miraculous ways, ways that are not limited to any rule or limitation and **Beis**) in ways that are constrained by rules and structures in the spiritual realm. This begins with rule-bound structures in the spiritual realm and ultimately mirrored in the rules and structure nature presents in our physical world below.

This is the form and structure (through which Hashem manages the world in a regulated, limited way, through the natural order) that Hashem refers to in Beraishis as צלמנו כדמותנו. Hashem mirrored this spiritual structure above in the structure of man’s Nefesh and body. **Both** the structures as expressed in the spiritual realm and as expressed in the human soul can be described as אדם.

With this in mind, we need to identify which “אדם” is intended in the פסוק.

To “trust in man,” referring to a human being is contrary to the אמונה and בטחון of a Yid. This is **not** the אדם that the

Novi is referring to when describing “not trusting in man” as a special degree of Bitachoin..

In this פסוק, “to trust in Man,” describes the Yid who works with the structures and limitations which Hashem has created in nature, which is also called אדם, knowing **Hashem wants us to make a vessel to channel his brocho for our פרנסה** and therefore it is perfectly acceptable.

Nonetheless, the Novi tells us, there is a time to outgrow even that!!

Naturally Miraculous

The world has an appearance of two categories, the **miraculous**, which obviously implements Hashem’s Will regardless of nature, and the **natural**, which is not obviously implementing Hashem’s Will.

When engaging in natural means to receive our פרנסה, there are two approaches:

In the first approach, the person sees Hashem’s instruction to work as giving real weight to the natural realm. Although they continue to work only because that is Hashem’s Will, they treat nature as if its rules determine the outcome (by Hashem’s design).

The second approach doesn’t give any weight to the natural realm at all. While engaging in work as a pretext through which Hashem provides them with their needs, the person sees it as just another obligation they have to Hashem, totally unrelated and unrestricting to the outcome, which is from Hashem.

In other words, this second approach does not rely on nature (אדם) **at all**. It recognizes that even the results of the natural processes we are engaged with are expressions of Hashem’s Will.

Let’s Get Practical

The difference between these two approaches is not just philosophical or abstract: it has a direct impact on the way a person will act!

If we adopt the first approach above, we see nature as seemingly independent, even if we recognize Who created it that way. This perspective leads to some instances where we end up struggling between what nature demands (putting in more work hours, for instance) and what Kedushah demands (leaving work to Daven with a Minyan). Because it’s a struggle, even when we can triumph it is only with great effort and exertion, and it’s even possible Chas V’Sholom to side with nature. It can also lead to developing a taste in the delights that nature offers at the expense of our connection to Hashem!

We can protect ourselves from these struggles and temptations by adopting the **second approach** in our Bitachoin - by gaining the clarity that **there aren’t really two separate things** contributing to the world, not even artificially at Hashem’s instruction.

Understanding the True Oneness of HASHEM

Nature is just another way in which **Hashem**, who is beyond all limitation, gives you what you need, and that can **never contradict** what Hashem is asking of you in other areas of תורה and מצוות! When you have that perspective, the right decision doesn’t even require a struggle, because there is no competing category to struggle **with**, it’s **all** the Will of Hashem!

This degree of בטחון is what the Novi is ascribing to all Yiddin in the time leading up to the complete Geulah. We will see nature (as the הפטורה says) as “כטל מאת השם” - like dew from Hashem. As Rashi spells it out, dew is given by Hashem not at the request of man or in response to his deeds. So too, we will see all the Brochois we receive from Hashem, even through nature, as a pure gift from Hashem. We will not rely on an אדם of **any** sort, and instead will rely only on Hashem.

This is the direct lead-in to the times of Moshiach, the נבואה of which is most openly and clearly in our Parsha. The true greatness of the times of Moshiach is not the supernatural. The כונה towards which we are all working is the clarity to see that nature is not an obstacle to Kedushah, but is instead just another way in which Hashem’s will can be expressed. This

clarity will be automatic and instinctive when Moshiach comes, but it doesn't come so easily to us now.

By finding this clarity **now**, in Golus, we bring the Brochois down **now** and also prepare ourselves properly for a world where that is the only obvious truth and we merit to see the glory of Hashem with our physical eyes!

**YEHEE ROTZOIN FROM HASHEM YISBORAICH TO GIVE EVERY YID HIS AND HER
GEULOH PROTI WITH OUR GEULOH KLOLI NOW WITH MOSHIACH TZIKAINU :)**

A GUTEN UN FRAILICHEN SHABBOS !!

PODOH BESHOLOM NAFSHI :)

BESUROIS TOIVOIS :)

DIDAN NOTZACH :)

UZI AILECHO AZAMAIROH, KEE ELOIKIM MISGABI, ELOIKAI CHASDI :)

Sholom Mordechai ben Avrohom Aharoin Halevi Sheyichye :)