The Underground and the Overground (2024)

Rav Halperin discussed a Chassidic idea. Throughout all of the holidays we just experienced, the teshuva, the sukkah and many mitzvot that we performed, all of these mitzvot are designed to improve our ways and bring us closer to Hashem. In the end we dance alone reunited with our Father full of joy. We read now Paraha Bereshit 'for the sake of ['Reshit' my firstborn]. The whole world was created for the benefit of Israel and the Torah of Hashem just like the garden that provided for Adam HaRishon.

If the whole world was created for Israel and our reward is to be close to our Father, why are we rudely awoken from this wonderful dream with the 1st Rashi and a world that accuses us of being thieves? Why must we defend what is rightfully ours and be demoted in the world we had just been promised was ours? If Hashem wants to give, why not give? Why must we wait till the end of days? He answers that this opposition and challenge is part of the gift. In order to earn the world that we are being given we must go through many worlds that are broken and rebuilt. I would add that the tikkun that returns the maximum results of our Geula is the one within our own family and through which the rest of the world falls into place like dominos once we have repaired it.

The Rift

To explain this further let me discuss a recurring question regarding this week's Parsha. It appears that death came to the world because of a Torah fence. Adam said to Eve do not 'touch' the forbidden tree when the command was do not 'eat' the fruit of the tree. He added a fence to protect the command however because of this Eve was tricked by the serpent. One may conclude that death came into the world because the Rosh Yeshiva of Gan Eden did not explain the Torah accurately or added something that was not there. Alternatively, one might say that the lack of loyalty and obedience from the Chassid to the Tzaddik also brings death. We see that not only did death come into the world through a rift between the Chassid and tzaddik in Gan Eden but also in the generation of the desert when Moshe hit the rock. The rift between the Tzaddik Moshe and the Nation at that time, caused the death of the whole desert generation

It seems to me that the answer and rectification to this dilemma between Chassid and Tzaddik is found a few passages earlier. On the third day Hashem commands the grass to grow however in the next chapter it says there was no fruit. But then Hashem made man who would pray for rain. Rav Ashi explains the apparent contradiction. The plants grew upon command but only so far. Their roots were still underground.

In contrast to the rift between the Tzaddik and Chassid that resulted in death, the rift between the desire underground and the prayers of Adam caused Heaven to join with earth and create new life that blossomed full of blessing. The relationship between the underground and overground could be defined as the desire from below, the prayers, Torah and actions of the Tzaddik above, and the judgments of Heaven that are determined based on these two interactions. In short, the desire, the intermediary and the zman [the times](either hurried or in its time) seem to me to be the active factors.

The Undergrowth

It seems that Hashem took a particular interest in this lowest form of growth beneath the surface. There is something unique about the majestic fruit trees that have a two-stage growth compared to other creations that occurred with one command. There is a desire to fulfill the command but then an obstruction that needs the help of the Tzaddik and Heaven to fully realize its potential.

I thought about these ideas when a new guest arrived at my shabbat table and we discussed the similarity between our Chassidut. I explained to my guest who was a Chassid of Chabad that although I am a Chassid of Rav Kahane I can understand how they feel that the Rebbe is still alive. I feel Rav Kahane's Torah is also alive and growing in the world. I see the two forms of Chassidut which on the surface seem to be opposing, one being Chassidic and another being Misnaged, yet the common denominator of 'misirat nephesh' (self-sacrifice) joins the two. In addition, these two are similar in that both leaders are not in the physical world and are inherited by Chassidim that must continue without their Rav or Rebbe with whatever tools they have. Like the lowly grass and roots beneath the surface they are connected to Adam and Heaven above.

Forms of Chassidut

I look at the two forms of Chassidut as Momma's boys and Daddy's boys. Chabad are like Daddy's boys that spread throughout the world searching for lost sparks. Kahane Chassidim are like Momma's boys whose self-sacrifice focuses on our mother Eretz Israel and are constantly oppressed and imprisoned like the Chassidic masters of Chabad a hundred and two hundred years ago. Their oppression is not a result of spreading Tanya but spreading plaster and building settlement after settlement on hilltops and physically driving away our enemies. The turncoat Jews of the past are the same as the present however the repression instigated by informer's is unfortunately administered not by gentiles but by fellow Jews.

A Chabadnic friend asked me recently if there is a Kahane organization? I answered there is a small yeshiva and a few different groups continuing like Benzi Gopstein of Lehava, Yekutiel and his dog unit, Lenny Goldberg's shiurim, and of course Itamar ben Gvir. He replied but Ben Gvir is a political not a yeshiva organization. I replied that this is precisely the point. What was once underground is now overground. Thirty years ago, I remember people saying to me in Torah shiurim to leave politics aside and get back to torah study. But were there not wars and controversies in the Torah? Are the events of the world today not connected to the Torah? Is the Torah a history book to be studied in tents disconnected from the world?

Mashiach

There is a concept of Mashiach ben Yoseph and Mashiach ben David that work together. Moshiach ben Yoseph fights the wars that pave the way for Moshiach ben David to be able to build the Temple in peace. If Chabad is a Mashiach ben David movement then I believe the Rav Kahane movement is similar to Mashiach ben Yoseph movement. In fact the current year of the State of Israel is 76 = Kahane (Gematria 76) and next year is Chabad 77 (like 770). Similar to the

6th Sephira leading to the 7th which are joined together. We see this year has been the year of great wars and the ongoing destruction of our enemies.

The Grass

This also answers the question of the grass the Rebbe and the Heavens. There are prayers Torah and actions from the great Tzaddikim, there is a time set by Hakodesh Baruch Hu and then there is the grass that is trying to break through from under the ground. The rift between the Rebbe and the Chasidim that brings death to the world is rectified by the rift between the underground trying to break through over ground. The closeness that Hashem wants us to experience and that needs a world that is distant and at war with the 'Choseness' of Israel in order to be manifested in all of its glory, is rectified in the highest degree inside the very Knesset that is opposed by both secular and religious Jews. The answer to the 1st Rashi is not really an explanation meant to appease the nations. This is an answer meant for Israel to understand and to implement and to stand by regardless of the animosity of the nations.

Roots of Mashiach

In addition to the concept that Mashiach ben Yoseph fights the battles that paves the way for Mashiach ben David to build the Temple it seems to me that there is a direct correlation to the tikkun of Yoseph and his brothers. The additional two years that Yoseph sat in prison was a tikkun for his reliance on the butler to save him. The day he forgot about the butler was the day Pharoah remembered his dreams and within 24 hours Yoseph became the Prime Minister of Egypt.

We are at this stage today. We must forget about America and our reliance on allies and be completely self-reliant or if we have political alliances, it must be strictly business. If there is any coercion involved or conditions that are contrary to what Hashem commands of us then we must decline and do business elsewhere. The tikkun of Yehuda and the tribes of Leah was to realize that they had wronged Yoseph and either directly persecuted him or ignored his cries for help.

From the underground of the Irgun of the past and Torah of Rav Kahane and the settlement movement of the present, must come an overground that sprouts from the combination of the Tzaddikim, Hashems timeline, and the acceleration of that timeline by the great desire and deeds below.

The Knesset

Precisely when we see the sprouting of the political voice of Torah from the Knesset and not simply Rabbinic representation disconnected from the Knesset will the ultimate tikkun of the Olam come. The tikkun of Yehuda was the revelation that Yoseph was not disconnected from them like Esav and Yacov. Yoseph was a Tzaddik like them, in fact he was most like the highest form of their father, combining the hairy hands of Esav and the voice of Yacov to become Israel who overcomes Esav.

May the underground that is hidden, repressed and silenced break through with a clear loud voice. May those who were deaf and blind to the cries from the underground remove the foreskin

of their hearts, fears of the gentile and animosity to a Torah that may be different from their Rebbe. After Yehuda understood that Yoseph was not someone 'off the derech,' but rather that he was a great Tzaddik, Yehuda did not become a Chassid of Yoseph. Each Rosh yeshiva of the ten tribes remained distinct. What all shared before the final Geula was the vindication of Yoseph and the completeness of the joining of the spiritual and political

May the year that has passed with all of its traumas and great losses and tremendous pain give birth to a new nation with a new heart and a new light. May the Mashiach ben Yoseph energy that is sprouting in the Knesset yet still reviled by many within Israel and around the world continue to force, through coercion, the advancement of the goals of the war and more May we arrive at the true Geula when we settle in Gaza and Lebanon and fulfill the commandments to expel our enemies and settle the conquered territories. So that we can answer the world that accuses us by answering our own betrayers. by outgrowing our own Erev Rav within our Knesset, the rest of the world will fall into place.

When we have the faith and demand from below so that Hashem will water the thirsty and unite the underground with the overground and reveal the trails carved out by the Tzaddikim so that they become paved highways, then we will bear fruits that we have never seen before. May the spiritual state of the modern state of Israel be transformed through these wars to become a more unified body cleansed of the cancers that were eating away at our soul. May the political world become more spiritual and follow the national commandments of Hashem. And may the spiritual world become more political and united with Yoseph who had the nationalism that they lacked and complained about.

May the deep roots hidden just beneath the surface rise through the political body of Israel to clarify the Torah that had been distorted by the exile and divided into two groups. May we clarify the first Rashi ourselves by choosing to be chosen so that rather than opposing us, the world will gladly come to serve us like the garden served Adam who served Hashem. May the 'Reshit,' the first thought Hashem had in mind come to fruition as we regain it not through the privilege of political leaders nor the mystical realms of spiritual leaders but from the simple grass below the surface that spreads and grows on its own, from a thirst and desire. May this be the year that the underground becomes the overground. Amen

(read more at kahanecodes.com)