The Revealed Torah that is Hidden (2024)

(Netzavim/Vayelech)

Some people have the ability to see the future. I am not one of them, but I have a talent for seeing what has already happened. How would you explain this year that we have witnessed? How can we define it? One of the analogies I would give is we are like a child that has a fear of water and our father has taught us to swim. Like an excited boy we cry, 'look father I am swimming. I can do it!' The question is when we leave the water will we be frightened again? Or will we internalize the lessons that have been forced upon us this year? We have managed to stand alone, against adversity, and pressures from friends and enemies and put our trust in Hashem because we really had no other choice. Will our hope and confidence in Hashem grow or will we revert to the way we were before Oct 7?

I have a friend I see frequently on the Har Habayit that for a month has been telling everyone that according to the Zohar the Kochav Yacov that Bilam spoke about was scheduled to arrive in the form of a comet on the 25th of Elul as Shabbat enters. On Friday night I looked up to see if I could see it and saw nothing. Later I heard that the whole world saw it crashing down in Beirut at exactly this time. The great snake in the north Nasrallah has been buried under this comet and the new year of David has arrived with a bang.

Chazal explains that there is a concept of Mashiach ben Yoseph and Mashiach ben David. Really, they are part of the same concept. Hashem tells us in the Haftorah Vayigash He will take a branch from Yehuda and one from Yoseph and join them together. In the Sephira, the Malchut of David is symbolized by both the foot and the crown. Why two places that are opposite? The footsteps are at the bottom, rough and degraded while the head is lofty and majestic. We are told that Moshiach ben Yoseph fights the wars that prepare the way for the Temple to be restored. There must be a time of peace for the Temple to be rebuilt.

There is something sad in this that the foot goes unrecognized but is responsible for the glory of the crown. Without the dirty work of eradicating evil there is no complete glory of the crown. There are those who sit in comfort and seek mystical solutions and special meditations to unify various kabbalistic worlds and then there is the pshat of going out to war, blowing up goliath as well as melting down the golden calves within. One does not need to be a genius for this but simply have courage and faith. As we read in the siddur at this time 'be strong and you will be strengthened.' (L'david)

We read in this week's Parsha

The hidden things belong to the Lord, our God, but the revealed things apply to us and to our children forever: that we must fulfill all the words of this Torah (Dvarim 29:28)

It is interesting to note that the gematria of '*the revealed things apply to us and to our children forever'* is the full gematria of Rabbi Meir Kahane

His name is hidden within that which is revealed, see below:

but the revealed things belong to us and our children forever	וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם

(Dvarim 29:28)

But the revealed things belong to us and our children forever = **וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם**
954+22 letters +1 (kollel) = 977
מאיר דוד בן יחזקאל שרגא = Meir David Ben Yechezkel Shraga = 977

There is another interesting full gematria of Rav Kahane - Ekev Tishmerun - which is the gematria sod (secret of) Meir David ben Yechezkel Shraga Kahane.

עֵ - קֵב תִּשְׁמְעוּן קֵב תִּשְׁמְעוּן = 977 and **60 = עֵ** (sod)

What could be the secret of Rav Kahane's Torah that is related to the rough hidden skin of the heel ('ekev') that is trampled on, as well as the illuminated revealed Torah?

To answer this there is another interesting gematria. Itzhak asks his father where is the ram for the sacrifice? Ayeh Haseh? These words equal 327 which is the value of Meir Kahane. The shofar is related to the Akeida. Chazal ask a question why is the horn the symbol of the ram of the Akeida? Why not the thigh or another part of the ram?

> Our sages tell us that on the entire day Abraham bound Isaac, he saw the ram tearing himself free from one thicket and becoming entangled in another. G-d told Abraham: "Thus are your children destined to be caught in iniquities and entangled in misfortunes."
>
> Abraham then turned to G-d and asked, "Master of the World! Will it be like this forever?"
>
> G-d replied, "In the end, they will be redeemed by the horns of this very ram, as the verse states, 'G-d will blow with the *shofar* and go forth in southern tempests.'" May this be speedily in our days! (Chabbad Online)

I suggest his horn stopped the sacrifice of more Itchak's. This is one of the reasons we blow the shofar to wake us up and save ourselves from destroying ourselves and destroying other potential Yitzchak's (According to Ramban the Akeida was a punishment for undermining the Kiddush hashem of Yitzchak's birth by a political agreement with Avimelech). The ram is also a symbol of the sacrifices in the Temple that substitute for human sacrifices in war.

To understand how this relates to today I suggest that instead of rebuilding the Temple that fell from Heaven in the six day war we exchanged these open miracles for political agreements and so the miracles were removed one by one. More and more Yitzchak's have been sacrificed. Although this is the greatest sacrifice a parent can make there is an even greater fear, which is to assert our control of the Har Habayit and substitute ram's instead of the next inevitable Yitzchak.

The shofar of Rav Kahane blew loud and clear like horns rustling in a bush to obstruct the pending sacrifices. He was trying to bring Mashiach now and screaming about all the curses we heard in last week's Parsha, in order to wake us up so that great imminent tragedies will not happen. In almost every speech he warned us of the lesson of B'ita Achishena from last week's Parsha ['in its time I will hasten it'(Yehsiyahu 60:22)]. We have a choice of either a speedy redemption with glory or one 'in its time' accompanied with great suffering.

There are those who study the mystical approach and see all curses as blessings. This may be true on a certain level however the pshat is to not incur them. This is why the prophets came to warn us and prevent tragedy. Sometimes this worked like in the Purim story but often they killed the messenger instead of heeding the message and incurred Hashem's wrath. Rav Kahane falls into this category as well as Moshiach ben Yoseph who is persecuted by his brothers. Through his persecution he ends up saving them, but only after the required teshuva they must do concerning their behavior towards him

This last year was pey daled (opening the doors) in the Hebrew calendar however the year of the State of Israel is 76 (Gematria 'Kahane'). Maybe a door has opened to a more complete and balanced fusing of the secular and religious nation. Pey Hey as Rav Silber suggested should be the year of Persom Haness ('proclaim great miracles'). What Rav Kahane feared and tried to prevent has sadly happened and increased in severity. The Arab cancer he tried to expel and the woke legislature he tried to overthrow have almost destroyed our nation.

On the positive side however against our will we became the Israelite he tried to make us. Hashem hardened Pharaoh's heart in Gaza so we would destroy it completely and caused us to initiate preemptive strikes 'against our will' with Hezbollah. Apparently, some of the enemy were beginning to suspect so reluctantly we were forced to initiate the preemptive strike known as 'The Grim Beeper.' We paid a terrible price Rav Kahane desperately tried to prevent. Maybe due to his merit he prevented it being even worse. Due to the heroism of citizens and soldiers in the south the invading Gazan's were repelled before their killing spree had an opportunity to advance to other intended targets. We recite in Tachanun each day - '*Brogez akeida tizkor*'. In your wrath, please remember and be appeased by the Akeida.

It is interesting to note that according to Perek Shirah, the song of the small kosher animal like a sheep or ram is Mi Kamocha Belim Hashem Mi Ke mocha Nadar bKodesh.

מִי־כָמֹכָה בָּאֵלִם יְהוָֹה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ

One can read this as Mi Kamocha b'elim, who is like you who are deaf (belim - בָּאֵלִם) to insult and injury. Followed by Mi ke Meir Kahane dar b'kodesh. Who is like (Meir) Kahane that lives in holiness - מִי כָּמֹכָה **נֶאְדָּר** בַּקֹּדֶשׁ

Next to Hashem who is so often silent and bears insults like a deaf person (B'eilm) stands His special son Meir Kahane who lives in holiness.

Amidst my rejoicing of the great miracles we have witnessed this year it still saddens me that the year 76 that will bring us to 77 (related to Chabbad) next Yom Haatzmaut still remains hidden. The star of David has already entered on the day of Creation while the year of Moshiach ben Yoseph is still growing within the Nation. Will it be recognized? The vindication and glory and honor that we should heap upon the name Rav Meir Kahane who sacrificed his life to awaken us with the shofar he blew to inspire the nation to be strong and have faith and not to fear isolation now passes the crown to David to receive the glory.

All of the many miracles Hashem has brought this year has so much to do with the seeds Rav Kahane planted and have sprouted in the youth and young supporters of Ben Gvir who proclaim unapologetically and fearlessly the truth of our Torah claims. Yet this Torah still remains hidden and ridiculed and sanctioned. The great open miracles Hashem has created for our Nation not for 'our sake' but for the sake of His holy name, would be even greater if we stopped persecuting or were silent to the persecution of the hasidim of Moshiach ben Yoseph. This week Gallant signed his 28th administration order (the most ever given by a minister of defense) against a holy Jewish Shepherd protecting his land from the increasing Arab infiltration. The state turns a blind eye to this silent takeover of Jewish land and after our outside enemies are defeated we need to examine the root cause of our internal abandonment and sell out of our Jewish identity to buy a non existent peace from a non existent people.

When our enemies are defeated, Hashem sits upon His throne. But who defeated these enemies and who caused us to defeat them? It was the Torah of Rav Kahane along with the approval and encouragement of Hashem to push us and lift us up to the true calling that the Rav demonstrated for us to follow. Certainly, we applaud the courage of our army but who forced and pushed the generals to the attack they now take credit for as if there were no spiritual coercion from above, as if it was their choice from the beginning. And many in the Charedi world also applauding and seeing the hand of Hashem but blind to the hair on the hands of Moshiach ben Yoseph that Rivka placed on Yacov.

The footsteps of David that carry the crown go unrewarded in this world. Maybe as even greater miracles unfold and we learn to swim even better and no longer calculate our decision based on what the world will say that 'the builder that the builders despised' will become the cornerstone and before David officially takes over on Yom Haatzmaut this transition period that is both David and Yoseph will take root and flower together as one.

I have always said that without vindication Moshiach will not come, because vindication is the essential point of the story of Yoseph. When I walk down the newly named Sderot Kahane or the Meir Kahane Mall I will know Moshiach is already here. May the miracles increase and may we come to understand what has been revealed and explained over and over again through the words and actions of Rav Kahane so that the pshat does not appear impossible and 'beyond the sea' but the test of faith that is in our hands to do it.

May the revealed no longer be hidden and may we all rise and be strengthened to lift it with joy and faith and to subdue and remove our enemies so our King may sit upon His throne and lead a Nation that has distinguished him so that he can distinguish us. The world is beginning again from the beginning. May there be a new man created on Rosh Hashanah and a new Kingdom. May that which is revealed and in the open no longer be hidden. May we study the Torah so we can 'receive' it and may we become what is already within us to be. Shana Tova.

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