Hidden in the Open (2024)

(Parsha Chaye Sarah)

At the 34th haskara of Rav Kahane, one of the speakers (I believe it was Baruch Marzel) said 99% truth is 100% sheker. In other words if the truth is missing an ingredient, it might as well be falsehood. As the events of WW3 are unpacked, sparks of truth that have been scattered in different directions are slowly being drawn to their source like a magnate. It seems to me there is an outer truth and an inner truth within the body of Israel. Just as a healthy soul can improve the health of the body or healthy roots affect the branches, the integration and unity within distinct spiritual paths within our nation ultimately affect our physical reality and our spiritual perceptions as well as our outward security and success.

We mentioned previously that there are two great funerals at this time. Rabin, whose chassidim tried to undo the uniqueness of Israel, the Jewish people, the Torah and the God of Israel and Rav Kahane whose chasidim tried to repair this breach. Extreme defection was met with extreme loyalty. This week a shabbat guest who traditionally leaned more towards the Rabin camp and is not a fan of the Kahane camp was impressed by a news show about Nadia Matar and her sovereignty movement that has 200 families registered to settle Gaza if given the green light to do so. How did this come about, I wondered? How did former animosity to settlement transform to curiosity bordering on admiration?

Certainly on the surface the horrors of Oct 7 shocked people into the reality that Rav Kahane had spoken and warned about for thirty years. The increasing anti semitism, isolation fears, mixed with bitter sweet victories and survival instincts, is a big factor. There is a spiritual battle however, that when reconciled little by little I believe opens spiritual gateways that are received like radio waves by all Jews. The outer body of Israel becomes more receptive and strengthened with the faith to accept change.

What one may call chassidus another might call representation. It is this inner working of truth that I wish to discuss because it appears to me to be the nucleus of Chai Cheshvan. (a time that seems bitter and dark that will one day be glorified). We see the connection and disconnection through the different world views of Avraham and Sarah, the unfortunate events of Akeida Yitzchak, which in a way became Akeida Sarah, and then the continuation through Rivka

Chassidut and Representation

At my bet knesset they spoke about a man named Avraham Shmuel whose father, 70 years ago debated whether to send him to a Litvish yeshiva where he may become a Lamdan (a learned scholar), or to Lubavitch yeshiva where he will certainly remain Jewish (even if the learning is less rigorous). No doubt the study of Tanya has saved many souls and preserved the yiddishkeit of countless Jews. It is interesting that the haskara of Rav Kahane falls around the same time as his close friend Shlomo Carlebach, and the same day as Israel Badeser of Nachman.

At Har Hamenuchot there is a very interesting mix of souls that visit at this time. These are many of the souls that mainstream Judaism did not succeed in attracting. Some are drawn to the

kumzitz songs of Carlebach, some to the meditation and dancing of Rav Nachman and some to the idol smashing truth of Rav Kahane.

Shmuel HaCohen the son of a Carlebach chassid mom and a Kahane chassid father said a true Carlebach chassid is a Kahanist and a true Kahanist is Carlebach. Behind the truth of Rav Kahane was a tremendous love and joy of the Jewish people. Why else would he sacrifice so much for them?

There is a famous story of a small loan that Shlomo Carlebach took from Rav Kahane on the condition that part he would always retain to remind himself how much all Israel owes Rav Kahane. Shmuel Hacohen tells another story. He knew Israel Ber Odesser and Rav Israel said to him that Rav Kahane was Moshiach ben Yoseph and Carlebach was Moshiach ben Dovid. When Shmuel informed Rav Israel that Carlebach had passed away he was silent and apparently refrained from speaking from that time until he passed away.

It is interesting to note that Reb Shlomo was a Torah prodigy and an avid follower of the Lubavitcher Rebbe. He had a very deep and close relationship to the Rebbe which was enjoyed by few. In his early years he studied in the litvish yeshiva of Aharon Kotler and was considered one of Kotler's best students. It was at the litvish Mir Yeshiva that he met the son of a Santz chassid named Meir Kahane. They were very close friends and in the 60's it was not at all uncommon for the same young people that followed Kahane during the week to come and listen to Carlebach on Shabbat.

It's fascinating that Rav Kahane was a litvak that came from a hasidic family and Carlebach was a chassid that came from a litvak background. Although their approaches were dramatically different the two rabbis provided avenues for Jews to join the counterculture, while simultaneously connecting to their own heritage.

Yacov, another chassid of Kahane brings down an interesting idea regarding Sodom. It says that 'all' the people of Sodom converged on Lot's house, but this was not physically possible. Chazal answers that it certainly wasn't 'all' the people of Sodom but all the people knew what was going on and did nothing. Because of their indifference and inaction, it was 'as if' the whole city converged on Lot's house. He explains the opposite is also true. Those who protest even if they are a handful 'represent'. It is this handful that 'represent' that might save multitudes because in Heaven it is counted and prevents or diminishes potential harsh decrees. The chassidus that may connect an individual or the representation and protest that may save a city may be at odds or aligned with each other depending on your perspective. At any rate they appear to meet at the intersection of Chaye Sarah, which we will explain a bit later.

On Rosh Chodesh Elul (Aug 13,1980), the military trial of Rabbi Kahane ended in Ramallah. He was charged with inciting the Arabs to hatred of Israel. He Writes:

> Pain and incredulity that I am being charged here for demonstrating against Jew-haters and for replying to their efforts to destroy Israel by replying: “There is no Palestine; those who refuse Jewish rule over Eretz Yisrael must leave.” This is my “crime.” I am pained. Israel debases itself....I came to Ramallah and Shchem to cry out the Jewish truth – There is no Palestine! - so that three should hear it. One: the All Mighty, so that He should

> know that there are still Jews prepared to sanctify His name, and perhaps for this he will have pity on us. Two: Jews, so that they should remember the truth to whom this land belongs. Three: the Arabs, so they should not be misled into thinking that all Jews are fools. So that they should know that if they do not accept Jewish rule, they must leave. If this is incitement – then imprison Zionism! (Beyond Words – Vol 3 pg 455-462)

Pnimiut or Political

There is apparently a fundamental difference between chassidus which is called 'penimiut' of the Torah and 'representation' or protest that seems to be external or what some call' political.' Chabbad for example sends shlichim around the world seeking to reactivate Jewish souls and teach them torah and mitzvot. When Rav Kkahane saw the situation in Israel he also went out but in a different way. He went to the people like the kings of Israel used to do. Before the internet and social media he travelled daily all over Israel and set up stages and literally spoke to Am Israel. He warned people to rise up and save themselves from their enemies. He pulled off the cloaks of deception and false piety and exposed the truth. He said out loud what people thought in their hearts and strengthened them despite being banned by the press and TV. He reached out to the people and they responded.

Sometimes the pshat is the pnimiut and the pnemiut is the pshat. The simple meaning of the Torah can be staring us in the face and we cannot see it because we do not want to see it. We cannot throw out our enemies and demand the building of our temple and so we learn about these ideas esoterically hoping they will materialize in some future time. When Rav Kahane went out to the people that esoteric work delegated to a future Moshiach was accepted by the masses and became the pshat.

Diverging Spiritual Paths

In addition to the two funerals that appear at this time that relate to the forces of undoing of Israel and those of conquering Israel there is a battle of methodology in the inner workings of the reassembly of truth within mainstream Torah Judaism and counter culture Torah Judaism. This week's Parsha is the background to two other major events. Namely, the religious Woodstock Shabbat by the Maarat Hamachpela and the shlichim convention at Lubavitch. The story of the shlichut of Eliezer is the symbol of the shlichut of Chabad chassidim to the four corners of the world. Thousands of Chabad emissaries return home for a strengthening of solidarity for their missions.

The solidarity around the Kahane haskara that also occurs at this time involves speeches and chizuk; however, unlike other organizations that hand out plaques and ribbons of recognition for outstanding service the recognition of Kahane leaders takes a different form. The distinction they earn comes from the mightiest nations in the world. The president of the USA himself awards medals and the leaders of the European Union themselves offer great recognition to this tiny group of holy warriors. The rewards they offer come in the form of 'sanctions' and 'punishments' by these leaders which demonstrate the great effect the Kahane chassidim have in the world and the danger they pose to the Satan that prevents Godliness from ruling the world.

The great outpouring of chesed from the people to alleviate these sanctions also endeare Hashem and ensures that sanctions serve only to strengthen the cause and speed up the redemption.

Hidden in the Open

Our Parsha is unique in that this is the one place where Chabad and Kahane meet. For Chabad it is Parsha shluchim and for Kahanists the memorial of Moshiach ben Yoseph (Rav Kahane). Rashi writes: *The conversation of the servants of the avos are more beloved before Hashem than the Torah of their children.* (Bereshit 24:42). Eved is the gematria of Kahane and is mentioned fourteen times in our Parsha. This Parsha is a place where the two overlap. The pnimiut of the Torah that Chabad professes is understood by Kahane chasidim as well from a different angle. The conversations of the servants or messengers of the king are profound. They experience first hand the miracles that the king does as servants and messengers that come and go frequently.

Many Chabadnics will say we have no connection with Kahane and many Kahanists will say they have nothing to do with Chabad. Many in fact will be opposed to each other, yet they both actually complement each other in a similar way that Rav Kahane and Rav Carlebach complemented each other. We can understand this on a deeper level by studying this week's Parsha. I suggest that we can see allusions to Moshiach ben Yoseph and Moshiach ben David in this Parsha

Succession

One of the main themes of the Parsha and the Haftorah is succession. The concern that Sarah had that Ishmael would endanger Yitzchak and the future of Israel was formally addressed by Avraham when he made the first acquisition of the land of Israel for the sake of Sarah and sent all other family members away. Maybe the Parsha should have been called Chaye Avraham and not Sarah for it was his covenant with Hashem that was being preserved. We see that he rose two times ‘vayakkom’ and the 3rd time ‘the land’ rose when it was acquired.

The underlying force propelling and advocating that the brit milah be recognized not only as a symbol on a Jewish man but a symbol on the Land of Israel itself, was Sarah She initiated this concept by expelling Ishmael. After her death Avraham rose up to fulfill her dream, he rose a second time to initiate sovereignty and finally the land ‘rose up’. It was on this painful mitzva that Avraham had Eliezer swear loyalty, the mitzva that was in essence completed by the acquisition of Ma'arat Hamachpela and casting away all other claims to the land except for Yitzchak his inheritor.

Moshiach

Similar to the concept of Moshiach ben Yoseph and Moshiach ben David, it was really Sarah who acquired the land through her death like Moshiach ben Yoseph while Avrahams name is on the deed and acquired like Moshiach ben David in the open. From the moment after this acquisition and burial the shlichut of the eved begins. The concept of the continuation and succession of Avraham by Yitzchak willing to be a complete unresisting sacrifice is one type of spiritual stream that continues.

Another stream is the understanding that Yitzchak's sacrifice was also a potential disaster due to Avraham's political agreement with Avimelech, and the greater sacrifice and test of faith was the acquisition of land despite an agreement with Avimelech and only considering the agreement between Hashem and his people. This concept of succession is demonstrated by the religious Woodstock festival where thousands of settlers camp in the field surrounding maarat hamachpela and continue Sarah's legacy of 'acquisition'.

We see this same spiritual battle today between those willing to sacrifice like Yitzchak and the minority like Nadia Matar and her 200 settler families willing to sacrifice like Sarah to acquire our land which is the true and authentic meaning of the brit milah and Hashem said 'listen to Sarah.' The eved and shaliach who lead lives of daily sacrifice are privy to the pnimiut of Torah in whichever way they expound it. Whether finding flowers among thorns like Rivka to continue the light of Israel or the battle of acquiring the land which is like removing the foreskin of the entire world.

The Land Rose Up

As we have been discussing the various methods, interpretations or determining actions that may or may not be at odds with each other in the assembling of truth, there is a point that draws its different sides together like a magnet. This point is within space and time and beyond space and time. This place is the Bet Hamigdash. It began with the acquisition of land that rose up. Or we might say that just as teshuva was created before the world was created, the Akeida occurred before the sovereignty of the land was acquired. However they are both connected to each other and cannot exist without each other just as the world cannot exist without purpose.

The Construction of the Spirit

This week on the Har Moshe Feiglin brought down a beautiful idea. Three places were purchased in full. Hevron, Schem and the greatest of them all the Har Habayit. The nations cannot have any claims on these because it is clearly written in our Torah. If the proof is completely clear regarding these places then why are these the most contested places? Why do we retreat and dare not claim ownership lest we ignite WW3? Precisely because we have the truth but do not proclaim the truth, like a sister, we share these holy places rather than a wife that we should declare 'belongs to us.'

This encourages Hamas to come and rob it from us. A robber doesn't care if we own or do not own. If we are weak and do not claim ownership of truth by building the migdash, he will claim it for falsehood. Our 1% doubt opens a doorway that turns 99% truth into 100% sheker. When there is no truth then there is 'my' truth and 'your' truth and 'his' truth and no objective Torah truth. We revert to the chaos of the generation of the flood. This is why you see two unusual bedfellows protesting together.

How could there possibly be a connection between woke people and Hamas that despises them, as they protest together against Israel? The answer is they both thrive like bacteria in the absence and decay of truth. The reason why so many of our heroes are falling each day and why we are

still not winning this war is because we are fighting the symptoms (Hamas) and not healing the body by establishing and declaring sovereignty. This is the real war that we are evading while our wife that we portrayed as our sister they are demanding in marriage.

Rav Brandt from Har Habayit brings down another interesting concept. Avraham called it Har, Yitzchak called it Sadeh, and Yacov called it Bayit. Har is the gematria of machane (camp), Sadeh is two times the gematria 'machane', and Bayit is three times the gematria of machane. The Beit HaMigdash evolves in stages from the Har that it is today, to the sadeh and freedom to offer sacrifices that b'H will be in the near future, to Bayit when we rebuild the house of Hashem completely.

The Front Lines of Correction

The only way to stop the pogroms and libels and Jew hating kangaroo courts is by not only fighting our external enemies but our internal enemies both physical and spiritual.The more we increase our presence on the Har and turn it into a Sadeh and Bayit, the more truth will stamp out the lies. The more we straighten injustice of the oligarchs of the high court and support settlement instead of persecute our loyal sons and daughters the less korbanot there will be in this war and the brighter will Israel's light shine

There are great spiritual movements that are celebrated and strengthened in the dark days surrounding Chai Cheshvon. The connection between them is clear to see and in the open. Yet also hidden in the open. While each chassid does great work as eveds and shaliachs and the pnimiut of the Torah is revealed to the whole nation that increasingly engages in self sacrifice I hope the internal spirit will grow so that it will affect the outer extremities and in this precarious time when it seems like all could be lost we will succeed in the succession that will take us to a new reality both physical and spiritual of a greater Israel and a greater light in the world.

As a chasid of Rav Kahane I believe that 1% that is evaded makes all the difference and is the reason our Parsha is called by Sarah's name, even though her act of acquisition and sovereignty are hidden. Even though the crying for Sarah was also not heard. And to the Jews and shaliachs spread out in the 127 provinces of the world, it is the spirit of Sarah that will defeat the doubts of Amalek and free the world by discarding the foreskins of Amalek so that we can fully acquire our bayit and purpose both physically and spiritually and raise up the Land.

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