

CNS Drash Parashat Bechukotai /Peretz Wolf-Prusan

Can't you feel it? The waiting. Counting.

In this pandemic it was hard to count, everyday being the same.

Waiting for the garbage trucks on Friday... must be shabbat.

Waiting for street cleaning... must be a new month

892 days until election day 2024... no

When the kids go to camp, school... yes

My wife Becki, waiting counting the minutes until something I say makes sense...

There is the counting of school shootings in America

Nickel Mines 5

Red Lake Middle School 7

Santa Fe High School 10

Columbine High School 13

Marjory Stoneman Douglas High School 17

Robb Elementary School in Uvalde, Texas 21

Sandy Hook Elementary school 26

Counting of the Omer

Starting on the second day of Passover, and continuing until the holiday of Shavuot, we count the days and weeks of the Omer. The mitzvah originates in the Torah (Leviticus 23:15-16)

As a congregant, 8 days until **June 5 and the Shavuot Picnic in Strawberry Creek Park**

Today is 42 days, which is 6 weeks of the Omer

היום שנים וארבעים יום, שהם ששה שבועות לעומר

Majesty within Foundation

מלכות שבִּיסוד

Malkhut shebi-Yesod

Kabbalisticly... I'll leave that with Rabbi Levy. I had thought teaching shoulder to shoulder with Marcia Falk on Tisha B'Av was pretty cool, but a dialog with Rabbi Arthur Green...

Arthur Green Translator and commentator of the Sefat Emet

**Yehudah Aryeh Leib Alter** : יהודה אריה ליב אל (15 April 1847 – 11 January 1905)

Gur train station.... Government officials had to expand the train station because there was so many passengers from Warsaw every Friday and Sunday. People coming to learn from the Alter Rebbe of Gur, posthumously known as the Sefat Emet.

He was a student of Rabbi Isaac Luria (1534-1572), who put forth three big ideas:

*tzimtzum* [“contraction”] God, perfection, makes room for imperfection

*shevirat ha-kelim* [“the shattering of the vessels”] *The result*

And *tikkun* [“repair” or “fixing”].

After tikkun, all existence will return to its original spiritual condition, a state synonymous with the messianic age.

All things return to *olam ha-tikkun*, literally “the world of repair,” that is, a world restored to its perfect status before intra-divine catastrophe and before human error. Thus, the *tikkun* of which Lurianic Kabbalah speaks is not that of this world alone, but of **all “worlds.”**

The Sefat Emet teaches on this Torah Portion (**you’ve been waiting**)...

*(Lev. 26:13). And I shall go about in your midst, and I shall be God to you, and as for you, you will be my people. I am the Lord your God who brought you out of the Land of Egypt, from your being slaves to them, and I broke the bars of your yoke and made you walk upright.*

“[I am the Lord your God . . . ] made you walk upright” **komemiyut**

The Sefat Emet begins,

“RaSHI follows the Midrash in interpreting the word **komemiyut** this way. But did the sages not teach that it is forbidden to walk upright, [a sign of excessive pride]?”

When Tikkun comes about, **as it will in the future**, people will be able to have devotion to God even with an upright posture. That is the way humans were created, after all. Only in this world, because of its vanities, do we have to bend and be quite bowed over in order to have the proper awe.

This too is spoken of in the Midrash. Where it says: "I shall go about in your midst," the Midrash adds "and you not be shaken." Might this mean that you will have no awe of God? No, because Scripture says: "I am the Lord your God."

This means that they will be able to accept the yoke of God's rule just as they are, without having to transform or humble themselves excessively. This is the promise that they will be able to walk upright.

Arthur Green comments: “In a society that truly overcomes materialism and competitiveness, the mix of pride and devotion may look different than it does in this materialistic and self-aggrandizing world where most of us still live.”

Imagine all worlds are repaired from the damage done by God and humanity, a world where we are not shaken by the violence that we do, and the yoke of Torah is borne lightly.

This is what the Sefat Emet is waiting for, counting the days, the weeks, the months, the years, the decades, the centuries...the time of *olam ha-tikkun*.

I am dedicating this drash to my dear cousin Ken, Ken Kramarz of Camp Tawonga, Kalman Avraham ben Yishaya Shlomo v Leah. We are counting his last days, hours, minutes, and breaths.

In this time of his dying, he would call me and say, “Tell me something good, a story, make me laugh.” This is his favorite.

A man comes to the Rabbi of Chelm and says, “I need a different job.” The Rabbi asks, “What is your present occupation?” The man says, “Chelm pays me to sit at the edge of town and wait for the Messiah. In this way, when the Messiah comes, I will alert the town and we will be first to know.” The Rabbi replied, “So what’s wrong with the job?” He man says, “In the summer it is hot and dusty, in the fall the leaves get into my eyes, in the winter it is freezing, and in the spring the pollen aggravates my allergies.” The Rabbi replied, “I understand your sufferings, but don’t quit. It’s hard to find a permanent job.”

I hope not. I’m counting on it.