



Today's Lesson – Bitul Koah Esav

By HaRav Ariel bar Tzadok.

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Life is an ongoing evolutionary process.

Life is a classroom; we are all here to learn.

Focus must be on that which is truly important instead of upon that which is truly distracting.

Children are easily distracted. This is their nature. They are not held responsible or punished for being who and what they are.

Yet, children must grow; they must be taught. Children are expected to learn well their school lessons, and they are indeed disciplined if and when they do not pay attention in class.

A child has the responsibility to learn during lesson time, and yet is given the freedom to play during playtime. A child may not play during class, and should enjoy his time of recess.

We are today all spiritual children. We are the ones with times for learning and times for play. As good children, we must learn to distinguish and properly observe the times.

When we behave correctly doing the proper thing in its proper time, then we place ourselves in the proper positions and state of mind to properly live life the way it was meant to be.

There is much that we adults should remember about childhood. When we re-embrace the innocence of children only then can we mature into become proper adults.

All too often, we allow ourselves to be distracted. So many things attract our attention and take away our focus from the truly important lesson of growing up spiritually.

To every personality, there is its own form of distraction. Some are distracted by intellectual pursuits, some by emotional stimulations and yet others by physical pleasures. In the end all these pursuits, be it the pleasuring of the mind, heart or



body all serve as distractions, taking away our focus from the most important lesson of them all: the refinement of character.

Many times, even religion and the study of Torah themselves can serve as a distraction from keeping one from getting the message that true religion relates and the Torah is supposed to provide.

Words, ideas and concepts are all well and good, they all have their place, yet never do words and ideas ever relate the whole truth. For anything to be complete action is the key. All "talk is cheap" if it is not backed-up by meaningful action that makes an impact and a difference.

Religion without honorable behavior is not religion. Spiritual or religious teachings of any kind that does not preach and direct one to moral and righteous behavior are not truly spiritual or religious. Torah without character is no Torah at all.

These are simple lessons. These are taught in the "first grade" of every religion and spiritual school. How many religious souls have never gone beyond "first grade" simply because they have never learned these lessons and LIVE BY THEM?

It is not enough that we learn new words, ideas and concepts. Academic achievements are not spiritual. They do not bring one closer to either G-d or to oneself. Spiritual achievements are of the soul; they are known by the refinement of character. This transcends all lines of race, religion, nationality and everything else. Only the individual of moral character is the one who passes through the grades of spirituality.

From east to west, G-d's Name is great amongst the nations. For all who live life in the Image of G-d, by the Divine attributes of character and moral behavior, these are "G-d's children." These are the righteous of the nations.

Many are G-d's children. Many more call themselves so who are not. One's behavior makes the distinction.

What you do defines who you are. Learn well this lesson of spiritual and earthly truth.

You are what you do. Deal with it, and change yourself accordingly.

There are many grades yet for us to pass through before we are done with school and ready to graduate to a level of higher learning and service.



Here is today's lesson: **“And they traveled, and the fear of G-d was upon all the cities around them and they did not pursue after the sons of Jacob”**.
Bereshit 35.5

וַיִּסְעוּ וַיְהִי חֹתֶת אֱלֹהִים עַל-הָעָרִים
אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרַי בְּנֵי יַעֲקֹב:

וַיַּח אֶעֱה אֶסוּ רָא בִּי

376

עשו

מש"ח חי

יוד הא ואו, יוד הה וו הה

מנצפ"ך [עכ"ה]

376=285+52+39

This pasuk is Genesis 35:5. The Reshei Tevot (initial letters) form a Shem Kadosh (holy Name) whose gematria (numerical value) is 376. This number is the numerical value of the name Esav, the archetypal source of evil and the enemy of both G-d and Israel. This Name exposes to us a power that enables one to fight the forces of evil by promoting the flow of holiness (Yaku of Mah to Nok Ben) and the neutralizing of the forces of severity and limitation that increase the strength of evil (MaNTzaFaKh). This is the secret of the “living Mashiah” which also equal to 376.

The following is a prayer that can be recited to invoke the power within the Shem Kadosh.

May it be Your Will HaShem our G-d and G-d of our fathers that you may in Your Abundant Grace and Pure Mercy radiate within us the power of the Holy Name that comes forth from the pasuk, “and they traveled, and the fear of G-d was upon all the cities around them and they did not pursue after the sons of Jacob.”

May it be Your Will HaShem that You radiate the supernal Dew (Tal Elyon), which is the Yaku of Alfin to draw down upon the head of Nok Ben who is the Shekhina, our strength, and by it sweeten the judgments of the MaNTzaFaKh



(along with the number of its letters). By this power completely nullify the power of our bitter and evil enemy, the wicked Esav.

Quickly please, send us our Mashiah Ben David, who is the "living Mashiah" who receives the Tal Elyon and who rectifies Nok, the Shekhina our strength, and who nullifies the severities of the MaNTzaFaKh and the source of the power of Esav.

All this by the power of the Holy Name that comes forth from the Reshei Tevot of the above pasuk, that is the numerical value of the name Esav and the secret of his nullification, which is Yaku of Alfin, Ben and the MaNTzaFaKh, which is also the numerical value of the "living Mashiah." Amen, Selah, Netzah.

י"מ אאו"א שברחמיך הרבים ובחסדיך הפשוטים שתאיר בנו כח
השם הקדוש היוצא מר"ת הפסוק ויסעו ויהי חתת אלהים לכל הערים
אשר סביבותיהם ולא רדפו אחרי בני יעקב: שהוא ווח אלה אסו רא
בני שירמ"י שתאיר הט"ל העליון שהוא יה"ו דאלפין להשפיע על
ראש דנוק שהיא שם ב"ף, שכנית עוזינו, ועל ידו מיתק הדינים
דמנצפ"ך [כולל מספר האותיות] ובכח זו בטל ותבטל כח של אויבינו
המר והרשע עשו הרע הזו.

במהרה נא, תשלח לנו משיחינו בן דוד עבדיך שהוא משיח חי
המקבל הט"ל העליון ומתקן הנוק, שכנית עוזינו, ומבטל כח הדינים
דמנצפ"ך וגם שורש' כח של עשו. הכל זה בכח השם הקדוש היוצא
מר"ת הפסוק הנ"ל שהוא בגמ' עשו וגם גמ' סוד ביטולו שהו יה"ו
דאלפון, שם ב"ף, ומנצפ"ך [כולל האותיות] וגם גמ' משיח חי. אמן
סלה נצח.