

Gilyon Heichal Hakodesh

פ' בלק
תשפ"ו

Weekly Inspiration based on the Teachings of the Holy Breslevar Rebbe

JOY WITHIN THE PAIN

(1) IS THERE PROTEKTZIA?

Hashem never focuses on our bad or our shortcomings. Ever.

Bilom exclaimed in amazement at Hashem's closeness to the Yidden. *"Lo hibit oven be'Yaakov, ve'lo ro'oh omol be'Yisroel.* - He does not gaze at the bad of Yaakov, and does not see evil in Yisroel. *Hashem Elokov imo, u'seruus Melech bo.* Hashem his G-d is with him and the love of the King is within him"

(Question #1) It truly is amazing. Hashem knows everything, the bad as well as the good, so, how does He not see our evil? How does this work?

(2) WHAT'S OUR HAPPINESS PILL?

(Question #2) Over the ages, many nations have wondered how we continue to exist, emotionally intact, after so much suffering in Mitzrayim and throughout all our other exiles. Other nations in similar situations have long ceased to exist.

What, indeed, was the main ingredient that gave us the strength throughout the generations, to endure that much pain, collectively, as a nation, and individually, in each and every person's own suffering?

(3) HAPPINESS IN THE MIDST OF PAIN!

How did Dovid Hamelech strengthen himself, to stay happy in the face of all his suffering? He thanked Hashem *"Batzor hirschavto li"*, in my constriction, You have expanded for me. I.e. Dovid Hamelech thanks Hashem for the salvation (and expansion) that Hashem has done for him in his (constricted and) troubled situations. **But**, take note, says the Rebbe:

Dovid Hamelech is not thanking Hashem for his salvation "...**Out of** my troubles..." rather, he is thanking Hashem for His help "...**In**' my troubles..." Dovid did not wait until he was out of his troubles to be happy and thankful. Instead, he praised Hashem and was joyful about the smaller kindnesses that he searched for, found, and focused on, **within** his difficult circumstances.



(4) RESEARCH RESULTS: THE REBBE'S MAIN ADVICE FOR HAPPINESS!

In R' Nosson's letters, he strengthens the Chassidim throughout their troubles, telling them countless times, that this is THE MAIN PATH for a Yid to remain happy in spite of his pain. He stresses this, with a rare expression, saying: *"Kvar nechkar etsli"*, **This is a well researched matter by me**, that *'Batzor hirschavto li'* is the main tool that we need to use, in order to remain happy in difficult times.

So, we must search for and focus on the actual, good that we are experiencing, even while we are suffering. We must go in the path of *"Batzor hirschavto li."* For in order to feel joy, even while going through a painful situation, we need to search for, and focus on, the small kindnesses that we can find within that painful situation.

(5) THE TOOL OF IMAGINATION

We should use our imagination to visualize how much worse matters could have been, and thank Hashem that such-and-such did not happen. This actually brings feelings of gratitude and happiness, indeed, even **within** the suffering – *"Batzor."*

(6) COMPLAINING MAKES IT WORSE

This concept is brought out, even more clearly, in another statement of the Rebbe: "If one complains about his suffering, Hashem says 'Do you call this 'suffering'? I'll show you what real suffering feels like!' Then, this complainer will suffer even more. Now, obviously, this statement does not mean, Heaven forbid, that this is a sort of revenge for not appreciating Hashem's kindness, similar to a human reaction to ingratitude.

(7) HASHEM'S WORKSHOP. HANDS-ON LESSONS IN BATZOR HIRCHAVTO LI

What that statement does mean, is:

Hashem wants us to cultivate this special Middoh of *"Batzor hirschavto li* – focusing on the good which is happening to us, even **within** the pain". So, if we find it difficult to cultivate this *Middoh* by ourselves, and therefore we find ourselves complaining against Hashem; what does Hashem do to help us gain this special 'tool'? This is what Hashem does:

For a short amount of time, He makes the situation much worse than usual. We then wish to return to our normal situation. We now realize how happy we should feel in our usual 'bad' situation. Because now, we would just be happy to not be suffering these additional troubles. As soon as we take this lesson to heart, and learn this art of *"Batzor hirschavto li,"* then Hashem removes these, (now surplus,) troubles, which He had only added temporarily in order

to show us "...what real suffering feels like..." Now we can really feel happy, and see tangibly what we have been saved from. Hashem has just taught us a practical lesson in "*Batzor hirschavto li.*"

(8) GRATITUDE: OPENS GATES

So powerful is "*Batzor hirschavto li*" that it actually ensures that the *Tefillos* for a complete salvation, are positively received in heaven. As the Posuk continues: "*(Batzor hirschavto li) Choneini u'shema tefillosi.*" In the *Zechus* of thanking You for the good, even while still suffering, in that *Zechus*, please Hashem, with Your graceful kindness, accept my prayers!

(9) SHELO OSANI GOY.

(Answer to Question #2) This closeness is, as just explained, a totally Jewish concept, a unique relationship between the "*Bonim laMokom*", Hashem's children - the Yidden, and Hashem.

When Shlomo Hamelech built the Beis Hamikdosh, in his inauguration Tefilloh, he asked Hashem, that, in this "*Beis tefilloh* – house of prayer", which is "*Yikorei lechol ho'amim* – intended for all the nations"; "let Hashem accept and fulfill – instantly - the prayers and requests of those nations." But, as Chazal explain, he does not include the Yidden, and does not ask that Hashem should, similarly, *instantly* fulfil *our* prayers. Because the Yidden have patience to wait for salvation. They will accept Hashem's decision to delay the complete relief. They will, in the meantime, evoke their gratitude by focusing on, and enjoying, the small kindnesses that He showers upon them in the meantime. However, the other nations would defame Hashem's name if their requests were not to be fulfilled, completely, when "ordered." For they cannot appreciate, nor feel gratitude for, the small mercies, and they do not search, find or focus on them "within their pain – "*Batzor*", and therefore they do not have the patience to wait for Hashem's salvation.

(10) LOW ENDURANCE LEVELS

Now, because the nations do not have this level of capability of keeping afloat in situations of trouble, they run away from painful obligations, if it would bring them a yoke of suffering that is difficult to deal with.

So, when the yoke of Golus – exile - in Mitzrayim was placed upon Avrohom's offspring; "Your children will be strangers in a

land... they will be enslaved and tortured..." Chazal say that Eisov then ran away to Edom, to escape from having "to pay the debt of exile" which had been decreed for Avrohom's descendants.

They could not withstand the exile, because they would not be able to keep up their spirits with gratitude throughout the ordeal.

(11) HIGH ENDURANCE LEVELS.

The Yidden, Hashem's children, on the other hand, did have the "tools" to deal with exile. They *did* have this relationship with Hashem. So, they accepted the yoke of exile.

(12) ERETZ YISROEL: PATIENCE.

The Middoh of patience, also, is so much connected to Eretz Yisroel. When Moshe Rabeinu hit the Rock, instead of speaking to it, this was considered, on his exalted level, as a lack of patience. As a consequence, it was decreed that he remain in the Midbor, and not be allowed into Eretz Yisroel. The Rebbe, as well, when yearning to travel to Eretz Yisroel, explained that he was yearning to receive there, the great revelation of Emuna, which is called, *Erech Apayim* - Patience of the highest order. In a world where everything, to the minutest detail, is pre-planned by Hashem, as revealed in Eretz Yisroel, there is no room for anger or impatience at all.

(13) BILOM WAS AMAZED AT OUR ABILITY TO PUT MIND OVER MATTER. TO 'LIVE' WITH 'BATZOR HIRCHAVTO'

(Answer to Question #1) So this was Bilom's amazement: "*Lo hibit ovven be'Yaakov, ve'lo ro'oh omol be'Yisroel. Hashem Elokov imo, u'seruas Melech bo.*"

The name "*Hashem*" signifies the middoh of Kindness

The name "*Elokim/Elokov*" connotes Judgement

"*Seruas*" means love: (Rashi.)

"*Malchus* – *Melech*" is the Middoh of *Tzimtzum* - constriction.

With this in mind, we can read Bilom's words as follows:

* "*Lo hibit ovven*": [There is] **no focusing on bad** [experiences.]

* "*Be'Yaakov*": **By the Yidden.**

* "*Velo ro'oh omol*": **And** [there is] **no seeing evil** [situations.]

* "*Be'Yisroel*": **By the Yidden.**

* "*Hashem*": [But, instead, they search for and focus on] **Hashem's** [Presence, and His acts of kindness.]

* "*Elokov imo*": [Even within the painful situations, when] **Elokov** [the Middoh of Judgment] **is with them**, [causing suffering]

* "*Useruas*": **And** [they search for, and focus on, His acts of] **love** [i.e. they find *Harchovos*.]

* "*Melech bo*": [Even] **within melech** [the constricted situation – *Batzor*.]

(14) HOT TEST IN SUKKOH.

These Middos of the nations will be proven in the future, when Moshiaich comes. They will be given an easy Mitzvoh of sitting in the Sukkoh. Then, Hashem will turn up the temperature, and the sun will come out of its "cover." This minor inconvenience will cause the nations to "kick" against the Mitzvoh of Sukkoh; the Sukkoh that symbolizes "Tziloh Di'Meheimonusoh" The shade of Emunoh. This is in complete contrast to the Emuna of the Yidden, who cherished the Mitzvos throughout all the exiles, even when these Mitzvos came at the cost of great suffering.

(15) FINDING THE GOOD. REVEALING THE SHECHINOH.

Hashem should help us, that those [these] eternal words, of Moshe Rabeinu, which were then not heeded by Edom, [went unheeded by Edom, at the time] should now, in our days, indeed, take effect, and weaken the power of all our individual and collective enemies. Those words should effect for us an acceptance for our Tefillos in the merit of our having throughout the years in Golus, searched for Hashem and his kindness from within His concealment and from within our pain. It should effect a speedy return to Eretz Yisroel, the Land which will be conducive for us to cultivate these Middos, of finding the Harchovoh/expanse from within the constrictions and troubles/Batzor. Finding the good from within the bad. Finding the spirituality from within the mundane and finding Hashem from within His concealment, Hashem should help us succeed in always finding this positivity in our lives. And reveal to us this Light of "*Lo hibit ovven be'ya'akov...*" *Bevias Moshiaich Tzidkeinu, Bimheiroh Beyomeinu Omeinu!*

(Adapted from L.M #195 & Zos Hatorah, P. Bolok)

TAMUZ תמוז

(1) YOMTOV OF MATAN TORAH. SEVENTEENTH OF TAMUZ?

On the seventeenth of Tamuz, after learning with Hashem for forty days, Moshe finished receiving all the teachings of the Torah, and received "Hashem's own handiwork, the luchos, written in Hashem's own handwriting – Vehaluchos, ma'aseh Elokim, vehamichtov, michtov Elokim." Moshe came down and was about to give the luchos, Hashem's "wedding ring", to His bride, the Yidden. He was about to teach them what he had learned. It was supposed to be the Yomtov of the culmination of Matan Torah. (Shovu'os is the Yomtov of our Eirusin; Shivoh osor be'Tamuz was meant to be the Yomtov of our Nisuin! Alshich; P. Ki Sisoh) Therefore, **TaMuZ** stands for the first letters of **Zman Matan Toroseinu** – Time of receiving the Torah.

(2) THE MEMORY CAN BE RESTORED!

But the Eiruv-rav spoiled our wedding. They confused us with the Eigel, the golden calf, and the luchos were broken. Had the luchos not been broken, then, through their power of holiness, one would never have forgotten his learning. Through the breaking of the luchos, shikcho - forgetfulness - of Torah came down to us. So now, in the month of Tamuz, we need to rectify this loss and bring back the power of remembering the Torah. This, too, is alluded to in the word Tamuz. **TaMuZ** stands for the first letters of **Zichru Toras Moshe** - Remember the Torah of Moshe.

(3) DI HEILIGE TEG – THE HOLY DAYS, ARE BEGINNING

With this rectification of forgetfulness, we begin the Teshuva process of the Days of Awe. This, too, is alluded to in the word Tamuz. **TaMuZ** stands for the first letters of **Zmanei Teshuva Memashmeshim Uvo'im** – Times of Teshuva are drawing near and are arriving.

(4) IS REPENTANCE HEAVY? NO! IT'S AS LIGHT AS A NEWBORN!

The Rebbe teaches that the key to repentance is the power of renewal.

"Others say that forgetting is something negative, but I say that forgetting is a very positive power."

One must forget the past as if he is a newborn, because the negative memories drain one's courage and impede his ability to progress in life.

(5) MOSHE GAVE US THE POWER OF: REMEMBERING TO FORGET!

On the one hand, the breaking of the luchos and the resulting forgetfulness was a great loss. Indeed, it is one of the reasons for the mourning of the seventeenth of Tamuz. On the other hand, the breaking was also the catalyst for the rectification. The positive power of shikcho - forgetfulness - is the power of renewal and of forgetting the negative thoughts of the past. This is what Moshe intended to accomplish with the breaking of the luchos; he brought down for us this power of renewal.

(6) TAMUZ.

1. RENEWAL

2. RECTIFICATION AND

3. RECEIVING THE TORAH ANEW!

These three roshei teivos together are the key to understanding the true message of Tamuz:

The seventeenth of Tamuz was **Zman Matan Toroseinu** –the time of receiving the Torah. But we lost it. And we are yearning to regain it as a renewed **Zman Matan Toroseinu**.

So, we are given the power of rectification - beginning from now, we are given the **Zmanei Teshuva Memashmeshim Uvo'im** –the times of teshuva/rectification that are drawing near and arriving.

This power of rectification was given to us by the act of Moshe breaking the luchos. On the one hand, this caused the ability to forget the Torah and the great need of continuous learning and constant revision of the Torah in order to remember the Torah of Moshe - **Zichru Toras Moshe**.

But the power of rectification came as a package deal together with our downfall. This need of "**Zichru**" - this need to remind ourselves of the Torah's teachings because of our negative forgetfulness, comes hand-in-hand with the positive power of forgetfulness. The power to forget and completely empty out our minds of the past. This is the key to repentance: to make a renewal and become like a newborn baby, observing the Torah anew with the freshness of a newborn. This, in effect, is a renewed **Zman Matan Toroseinu**.

(7) SO IS TAMUZ WITH, OR IS TAMUZ WITHOUT, A VOV?

TaMUZ is written **with** the letter Vov. But in the two Roshei teivos **Zman Matan Toroseinu** and **Zichru Toras Moshe** the letter Vov is omitted. What is the significance of this? What can we learn from it?

The letter Vov has the numerical value of six.

Similarly, the measurement of the luchos was six square tefachim.

So, the letter Vov symbolizes the Luchos.

The missing Vov symbolizes our lack – the missing luchos after they were broken.

The breaking of the luchos brought down the power of forgetfulness and the power of renewal.

Only with a missing Vov does **TaMuZ** have the Roshei Teivos of **Zichru Toras Moshe** and **Zman Matan Toroseinu**,

Because, as explained, only through this missing and invisible Vov's power to forget the past (and its corresponding power of renewal) can we achieve this 'memory' of **Zichru Toras Moshe** and the refreshed conviction to reaccept the Torah that we are receiving anew on this **Zman Matan Toroseinu** of **TaMuZ**.

(8) MOSHIACH, THE ULTIMATE RENEWAL POWER

The posuk "Ani hayom yelideticloh – Today I have given birth to you" is the posuk that speaks about Moshiach. He will have the power of renewal on this great level of the newness of a newborn. With this power he will inject into us a energy of renewal, a complete teshuvoh and the purity of a newborn. Hashem should send us this renewal power, we should rectify the sin of the Eigel, we should have returned to us the (un)broken luchos with great joy and never forget Hashem or His Torah forever with the coming of Moshiach Tzidkeinu Bimheiroh Beyomeinu Ormein!

*(Adapted from L.M. #217, with Sichos
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