

Gilyon Heichal Hakodesh



Issue 24

מטות - מסעי
תשע"ה

Weekly Inspiration based on the Teachings of the Holy Breslevar Rebbe

What are we taking from Tamuz? The power of forgetting

(1) Yomtov of Matan Torah. Seventeenth of Tamuz?

After learning with Hashem for forty days, on the seventeenth of Tamuz, Moshe finished receiving all the teachings of the Torah, and received "Hashem's own handiwork, the *Luchois*, written with Hashem's own handwriting – *Vehaluchois, ma'aseh Elokim, vehamichtov, michtov Elokim.*" Moshe came down and was about to give the *Luchois*, Hashem's wedding 'ring', to His bride, the Yidden. He was about to teach them what he had learnt. 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 Toiroseinu** – Time of receiving the Torah.

(2) The Memory Card can be restored!

But the *Eiruv-rav* spoilt our wedding. They confused us with the *Eigel* – golden calf. The *Luchois* were broken. If the *Luchois* would not have been broken, then, through their power of holiness, one would never have forgotten one's learning. Through the breaking of the *Luchois*, *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. So, 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, Have Begun

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 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 one is a newborn. For the negative memories drain one's courage and impede one's ability to progress in life.

(5) Moshe gave us the power of: Remembering to Forget!

On the one hand, the breaking of the *Luchois* 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 *Luchois*. 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*, taken together, are the key to understanding the true message of Tamuz:

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

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

This power of rectification was given to us by Moshe's breaking of the *Luchois*. On the one hand this caused the forgetting of the Torah with the great need of continuous learning and constant revision of the Torah in order to **Zichru Toras Moshe** - Remember the Torah of Moshe.

But the power of rectification came as a package deal together with our downfall. This need to **Zichru**, to remind ourselves of the Torah teachings, because of our negative forgetfulness, comes hand in hand with the positive power of forgetfulness. The power to forget and empty out our minds completely 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 Toiroseinu*.

(7) So is TaMUZ with, or is TaMuZ without, a Vov?

TaMUZ is written with the letter Vov. In the two *Roshei teivos Zman Matan Toiroseinu* 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.

The measurement of the *Luchois* were, similarly, six *Tefochim* square.

So the letter Vov symbolises the *Luchois*.

So the missing Vov symbolises the missing *Luchois*; the breaking of the *Luchois*.

The breaking of the *Luchois* brought down the power of forgetfulness; the power of renewal.

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

For, as explained, only through this missing and invisible Vov's power to forget the past; the power of renewal, can we achieve this 'memory' of *Zichru Toras Moshe* and the refreshed conviction to re-accept the Torah which we are receiving anew on this *Zman Matan Toiroseinu* of **TaMuZ**.

(8) Moshiach, the ultimate renewal power

The *Posuk* "Ani hayoim yelidetichoh – Today I have given birth to you" is

the *Posuk* which speaks about Moshiach. He will have this power of renewal on this great level as of the newness of a newborn. With this power he will inject into us a energy of renewal, a complete *Teshuvoh* and 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 *Luchois* with great joy and so never forget Hashem or His Torah forever with the coming of *Moshiach Tzidkeinu Bimheiroh Beyomeinu Omein!*

(Adapted from L.M. #217 with Sichois Mohorosh, Hamo'adim, Tamuz)

Starting Chodesh Av.

Grieving and Yearning for True Happiness!

(1) Minimising second class happiness

"*Mishenichnas av mema'atin besimcho.*" The times of *Bein hametzorim* and especially The nine days with the climax on *Tisha B'av* is the time to minimise physical types of enjoyment and happiness.

(2) Lets be Connoisseurs of Real Happiness

But instead let us focus on yearning for the true Happiness with The Revelation of Hashem's Presence. And to grieve for the lack of such happiness. The exile of the *Shechinoh* means that Hashem's Presence and doing His *Mitzvos* are not perceived by the Yidden as something enjoyable and happy. On the contrary physical desires are seen as more enjoyable. We must try to take the *Shechinoh* out of exile by cultivating the ability to find happiness and enjoyment in Hashem and His *Mitzvos*.

(3) Two levels of Mitzvoh Happiness

The Rebbe teaches that there two levels of Happiness *Simchas Hamitzvos*.

The higher level of happiness in our *Mitzvos* is the enjoyment of giving pleasure – *Nachas Ruach* to Hashem. The lower level is the happiness with the belief in the eternal *Olam Habo* we will receive in the future as a reward for doing the *Mitzvos*.

(4) We can all be Prophets

The Rebbe teaches that the levels of perception of Hashem which come with the happiness in doing His *Mitzvos* are actually levels of prophetic vision. These two levels of Happiness (mentioned) are corresponding to the two categories of prophecy.

The lower level of happiness is being happy in the belief in the eternal *Olam Habo* that one will receive in the future for doing the *Mitzvos*. This corresponds to the Unclear Prophecy "*Ispaklaryo She'eino Me'iyro*".

The higher and ultimate level of happiness and enjoyment is: Of giving pleasure – *Nachas Ruach* to Hashem. This corresponds to the Clear Prophecy of Moshe Rabeinu "*Ispaklaryo HaMe'iyro*".

(5) Zeh Hadovor... This is it!

The regular prophecies commenced with the words:

"*Koh omar Hashem...*" **So** said Hashem...".

But Moshe Rabeinu's clear prophecy starts with "**Zeh hadovor asher tzivoh hashem – This is what Hashem commanded.**"

The word "**So**" means "**Like this**" but not necessarily "**Exactly this**". This is an unclear prophecy.

But "**This**" means "**Exactly This**". A clear prophecy.

(6) Power of Speech: Clarity

Nevertheless Moshe Rabeinu does not usually use this wording. Why, particularly, does this week's parsha of *Nedorim* – vows, start with "*Zeh hadovor... – This is...*"

The Rebbe teaches that the power of "Speech"; speaking about *Emuna* – belief, crystallises the *Emuna* and brings to clarity. The laws of vows teach the underlying power of speech. "*Kechol hayoitei mipiv ya'aseh – All that goes out of his mouth he shall do*".

"*All the goes out of his mouth*" i.e. When one speaks *Emunoh* "he

shall do" i.e. Emunoh will become for him a reality; a clarity.

(7) Clarity, Confidence and Happiness in our Mitzvos

He will understand Hashem in a clear way which will bring him happiness in doing His Mitzvos. He will know that Hashem is having pleasure in his Mitzvos. For **"this is really what Hashem wants; what Hashem commanded – Zeh hadovor asher tzivoh Hashem"**.

(8) Unclear brings to Stringencies

But if one doesn't have a clear perception of Hashem and His will, he won't be really happy with the Mitzvos. He will be confused with thoughts of *Chumros* – stringencies, such as "are my Mitzvos really 'this which Hashem commanded – Zeh

hadovor asher tzivoh Hashem'? I know that 'Koh omar Hashem – **Something like this is what Hashem said...**' but I think that He wants more stringencies".

(9) Stringencies banish Happiness

This person might be pleased with the belief that he will receive some reward in the future. But the taste of the Mitzvoh itself; the happiness in the Mitzvoh itself, is not there. The Torah tells us how to view Mitzvos: "Vechai Bohem... - You should **"live"** with the Mitzvos". The Rebbe explains; **"life"** means happiness. Stringencies bring sadness which is death!

(10) Moshiach, Meisiach, Speech, Clarity, Happiness, Revelation and Redemption!

Hashem should help us:

Not to suffice with physical happiness - **"Eich noshir... al admas neichor"**.

Let us yearn for true happiness with Hashem and His Mitzvos.

Let us gain this clarity of Hashem and His will through the power of "Speech"; speaking to Hashem and speaking about Hashem.

Moshiach – which are the letters *Meisiach* (he who makes one speak) will bring the power of "Speech to Hashem", clarity, revelation and redemption to the whole world ***Bimheiroh Beyomeinu Omein!***

(Adapted from Toich Hanachal
Matois 5769)



The Heavenly Lawyer. Fighting in all the Celestial Courts.

One day, after The Rebbe had moved from his father-in-law's house in Usyatin to the neighbouring city of Medvedevka, a man came to visit him. This man, who was one of the important people in the Jewish community, was extremely upset. His wife had become very sick. According to all the doctors she had only a few more hours to live. "Rebbe, Rebbe," the man sobbed, "have mercy. Take pity on my wife and my young children."

The Rebbe sat back in his chair, lost in his thoughts. After a moment, he turned back to the man. "Quickly, bring me twenty-four *Pidyon* coins for a redemption. The final decree has not yet been issued in heaven It is still possible to save your wife if you hurry!"

Like an arrow shot from a bow, the man ran from the room to carry out the *Tzaddik's* instructions. In less

than an hour he was back at Rebbe Nachman's house, out of breath and exhausted, with a sack full of coins.

At the same moment as the coins passed hands from the sick woman's husband to the Rebbe, a miraculous thing happened. Back in the man's house where the sick woman was on the verge of death, she suddenly opened her eyes and sat up. A short while later, the coloring in the woman's face returned and her strength was coming back. When the man returned home he was surprised to find that his wife was already on the road to recovery. His amazement was only matched by his great joy and the joy of his children whose mother had come back to them from death's door.

Some time later, the Rebbe called for this Jew and gave back the sack of coins the man had given him in his moment of anguish. The Rebbe only kept the twenty-four *Pidyon*

coins, which he then handed out to the poor.

Afterwards, The Rebbe disclosed that the twenty-four coins which he requested from the man were used as a *Pidyon* for the twenty-four Heavenly Courts. With the coins, he was able to overturn the decree against the woman.

The Rebbe explained this with an example: "When a person is called to court in Kiev, he shouldn't send his lawyer to Kaminetz to defend him... this would be a waste. The lawyer has to be where the court proceedings are taking place. Well, the same is true of a *Pidyon* for saving someone's life. It is impossible to apply the *Pidyon* unless one knows which of the twenty four courts in heaven has decreed against the person. However," the Rebbe added, "with twenty-four *Pidyonos* it is possible to cancel all the decrees!"



Dear Rosh Yeshiva Shlita

I live in Eretz Yisroel. Boruch Hashem I am happily married and live a wonderful life with my wife and children. We brought up a beautiful family, have excellent children and found for them good Shidduchim. Parnossa B"H is successful and generally things are going good. Hashem should keep it this way.

Lately however an incident happened. This caused that people who live in my area started to persecute me. This, itself, wouldn't bother me that much. The real problem is that it has gone much further. My children, now, have started to be bullied, both my boys in Cheider and my girls in school.

The children come home completely shattered. They relate how they are being bullied and tormented. I and my wife have such pain from this that we "wet our pillows" with tears every night.

Unfortunately we don't have with whom to speak to. We cannot find a listening ear by the school faculty or local community leaders. Why are my children to blame that they suffer so much?

Please have pity on my family which is falling apart and give us advice on how to deal with this.

With many thanks,

Yaakov



Monday P. Baha'aloscho, 14 Sivan 5778

Dear Yaakov

I cried when I read your letter.

Try to speak to the Rebbes and teachers of your children. Tell them what is happening to your children.

Surely they will admonish their students that it is forbidden to hurt another Yid. But if they ignore you; if they say that it is a Mitzvoh to bully your children, then take your children out of such a place. If a teacher educates his students to be mean; to bully other children, then, these children will eventually grow up bad people.

I don't know to where you belong; to which community, but let me tell you that here, there is an area, that about thirty years ago, the teachers there, taught their students to spit on children who belonged to a certain other school. They taught the girls to pull the hair and speak rudely to girls of this other school. Most of these children who were (mis)educated in this way either went off in a bad way or are having a difficult life.

In the meanwhile try and inspire your children with confidence. They shouldn't get broken or pushed down from anyone's words. If they get hit they should fight back, uncompromisingly, without fear. No one should confuse them that this is called revenge. Teach them that self defence is not revenge. As Chazal say: "He who comes to kill you; Get to him first, to kill him!". It is no Mitzvoh to let themselves get hurt.

There is no permission to hurt children because of their parents. When the holy Satmar Rebbe Zy"o opened up his Cheider "Torah Veyirah" he said that for an acceptance policy one cannot look at the parents etc. He instructed to accept whoever wanted.

Parents complained that there are children who's parents don't keep Shabbos or have a television and that they don't want their children to learn together with them. On these and similar complaints, the Satmar Rebbe answered "With time these children

will positively influence their parents to return... If you want, you can take out your child..." He wouldn't let a child to be thrown away because of the parents.

Therefore try again to speak to the Rebbes, teachers and Principals that your children are being hurt. Maybe you will find out that it is not exactly as you say. Maybe your children are starting up with others. Try and find out what is really going on. And if it is actually as you say, then, immediately remove your children from such a place. A place like that will anyway fall apart of its own.

The Satmar Rebbe was once approached by the staff of his school saying that there aren't enough funds to carry on; that the school will have to shut down. The Rebbe Zy"o answered "An institution doesn't close because of lack of money; it closes because of strife and Machlokes!"

Children should not be made to be involved in any Machlokes. Children who hear evil speech against others will eventually be estranged from Yiddishkiet. Machlokes is never good for anyone. No good comes out of it for anyone. But this is especially for children.

Hashem should have pity on us. He should send us Moshiach who will make peace between us. As the Posuk says (Malachi 3) Behold! I am sending you Eliyohu Hanovi... He will return the hearts of parents to their children and the hearts of children to their parents." Chazal explain (Edios 8) Eliyohu is not coming to push away or to draw near; only to make peace in the world. Omein!

To submit a question of your own, Email to askrabbiroth@gmail.com

נתנדב לרפואת נחמה פריידיא בת שרה

נתנדב לזכות יחזקאל בן רחל פייגא וזוגתו הענדיל בת שיינדל ובנם נחמן נתן

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