

Gilyon Heichal Hakodesh



Issue 13
אחרי-קדושים
תשע"ח

Weekly Inspiraion based on the Teachings of the Holy Breslever Rebbe

This week's Sedra Parshas Acharei Mois details the avodah of Yom Kippur and the actions that the Kohein Godol undertakes to be Mechaper on all the aveiros that K'lal Yisroel have accumulated throughout the year.

There is a well known principle that "kriah me'oirer ha'zman". The reading and Leining of a subject matter of a particular parsha not only evokes the thoughts and feelings associated with it, but actually draws down the inspiration and spiritual energies of that period. As we lein this week's parsha (and for our readers in Erets Yisroel, Parshas Emoir too has a few pesukim about Yom Kippur), we are enacting a Yom Kippur taharoh and kaporoh for our own aveiros. It is no coincidence that this takes place during the days that lead up to Shovuos and Kabolas Hatorah.....

The yemei hasefirah are the weeks in which we work on ourselves, doing Teshuvah and refining our middos so that we can receive the Torah in the best way possible.

As we all know, the main theme that runs through these days is that of rectifying our relationships bein odom lachaveiro - the very same area where the talmidim of Rabi Akiva were found wanting, (on their madreigo), and were so tragically punished during this time. These days are imbued with special spiritual powers to be rectify this. It is up to us to seize the opportunity and utilise it to its fullest extent, so that, when this year's Z'man Matan Toiroseinu comes around, we will once again be altogether "k'ish echod b'lev echod - As one person, with one heart". Which is what made us worthy of Kabolas Ha'torah.

The Rebbe, in his well known Toirah of "Azamro", (Likutei Moharan 282), shows us how Teshuvah bein Odom Lachaveiro is not just "one half of the equation", but is actually the catalyst for Teshuvah in all aspects. When we are Don lekaf zechus, when we make a point of seeking out the good, both in ourselves and in those around us, we are not simply indulging in "mood enhancement" or "feel-good exercises". The



Rebbe teaches us that, by emphasising and concentrating on the good within a person, we can actually engineer a practical change for good. As the Rebbe explains the words in Tehillim "V'oid me'at v'ein Rosho" : When one focuses on the "oid me'at" - the tiny speck of good - that is to be found within even the lowest individual; then "Ve'hisbonanto al mekomo ve'einenu" - this in itself has the koi'ach to change him, so that he is no longer the rosho that he was before.

The central element of the Yom Kippur Avodah, and the crux on which kaporas avonos depended, was the smashing of the So'ir le'azozel, at the foot of the "Azozel Mountain". The Zohar Hakodoish says that that particular hill was chosen as that is the place of the Soton. The heilige words of the Zohar add a layer of

mystery to a subject that is already extremely hard to understand. Why was this goat not offered as a korbon on the mizbei'ach, like all the other korbonos? And how can sending "presents" to the Soton bring a kaporoh for K'lal Yisroel?!

The Alshich Hakodoish explains:

In the case of a korbon that was brought by an individual for a kaporoh for an aveiroh, the heavenly fire that descended on the Mizbei'ach would consume the specific "koach ha'tumah - negative energy" generated by that particular aveiroh. When the Kohein Godol placed his hands on the head of the so'ir la'azozel, he transferred onto it all the negative energies and varied klipos that had been generated throughout the entire year by the entire Klal Yisroel. Such a vast amount of tumah, so many different klipos, was beyond the power of the heavenly fire of one individual Korbon. The only way to be rid of them all was to send them all back to their own place - to azozel, which is where the Soton and the Kochois Hatumoh usually dwell. How is this all relevant in a practical way to us and our repentance?

The Rebbe teaches us that the worst of an aveirah is not so much the act itself, but rather the bad feelings and "negative spiritual energies" that follow. Plagued by self-disgust and disillusionment, the "Baal Aveiroh" is most vulnerable to the real damage - the klipos and forces of tum'ah that gather around him, obscuring his perception of the Shechinah and that of Hashem's continuous closeness and love. And obscuring of how He values every Mitzvoh that we are doing and every minutest good point that we have. These mistaken and false thoughts are part and parcel of the Aveioroh itself.

Destroying the koichos ha'tumoh was not merely symbolic, but an essential part of restoring K'lal Yisroel's keshet with Hashem. The removal of these obstructions expunged, not only the sinful act, but, more importantly, the far reaching spiritual consequences of it.

As the Rebbe once declared: "Were I to commit an aveiroh, I would remain the same Tzaddik as before!"

The explanation is as follows:

The most damaging consequence of an aveiroh is not the act itself, but the distance from Hashem that results. The Rebbe had such a strong, unshakeable keshet with Hashem - which, in his heilige words, he expresses as "Tzaddik" - he could confidently state that, were he to do an aveiroh, he would not let the resulting koichos ha tum'ah obscure that connection. He would simply make a new start, and carry on, his keshet with Hashem as strong and clear as ever - "the same Tzaddik as before"!

Now how do we emulate this and extricate ourselves from our destructive spirals? The

Rebbe gives us the answer, in the above mentioned Toireh, "Azamroh". When we make a habit of finding the nekudos toivos, when we accustom ourselves to focusing on the good, in ourselves and in others, we are not just "being nice", or "cheering ourselves up". We are actually being oisek in teshuvah. We are being rectifying the most intrinsically damaging components of our aveiros, those destructive negative thoughts that keep us apart from Hashem. By focusing only on the "oid me'at", the nekudos toivos, we do not allow the yetzer horah to gain entrance. Cleared from obstructions, our keshet with Hashem is restored, and - "Ve'hisbonanto al mekomo ve'einenu" - we are no longer trapped in the vicious circle. Cleansed and purified if one looks for us at our previous level he simply won't see us there.....

Once the so'ir la'azozel had plunged to its destruction, and the klipos and tum'ah returned to where they came from and similarly nowadays when we read and Lein these words; we are then rid of the negative energies that make it difficult to think positively and be close

to Hashem. And when we utilized this newfound freedom and Taharoh, when we strengthened ourselves to think positive thoughts of Hashem's closeness to us and to our Mitzvohs and good points; then Hashem indicated His acceptance of our teshuvah by turning a red string into white. When we make a point of focusing on the good - even when seeing only "red" within ourselves and within other Yidden and Chas Ve'sholom in Hashem and in His relationship with us; if we then look within the "red" and try to see the "white" and the positive; these thoughts have the power to enact a real change. The "red" - the negative - actually becomes positive - "white".

May we all be zoiche to seek and find the good in ourselves and in each others; and through this to achieve real teshuvah, enjoying a strong, unimpeded connection with HaShem Yisborach and with all of Klal Yisroel and be ready Ke'ish echod be'leiv echod to receive the Torah anew at the upcoming Zman Matan Toroseinu.



The Rebbe teaches us that the power of a story lies in the actual story itself. Each time a person tells a story about a Tzaddik this itself arouses the impact of this Tzaddik's actions, and this has a direct, positive influence on the person. The merit of the Tzaddik ignites a yearning in the person's heart, so that he becomes motivated to emulate the Tzaddik and begin serving Hashem with renewed passion. That is why Chazal say: (Yuma 87) "Happy are the righteous, for not only do they merit (greatness); they also continue to inspire their children and children's children forever after."

The Rebbe was born in the room in which his holy grandfather, the Baal Shem Tov, used to spend hours serving Hashem. Before he was Niftar, the Baal Shem Tov had presented his daughter Odel with the house, as her brother, Reb Tzvi, who was independently wealthy, had no need for it. Ultimately, Odel's daughter, Feige, inherited the house, since Odel's two sons, the Degel Machne Ephrayim and the Rebbe Reb Burech'l, were both famous Rabbis whose financial needs were provided for by their followers. That is how the Rebbe came to be born in this special house, in which he also spent much of his childhood years.

The moment the Rebbe was born, his mother washed his hands three times according to Jewish ritual. Similarly, each time the infant

woke up for a feeding his mother first washed his hands. In addition, before she gave birth, his mother knitted a cap, and immediately after he was born she covered his head with it.

The Rebbe's Tzidkus was intensely affected not only by the sanctity of his parents, but there was also an additional contributing factor. His parents' house, which had originally belonged to the Baal Shem Tov, often hosted disciples of the Baal Shem Tov and the Maggid during the latter's pilgrimage to Mezibuz. These pious individuals frequently sat around the Rebbe's parents' table, discussing Torah topics, delving into intricacies of Avodas Hashem, and recounting inspiring tales of the Baal Shem Tov. When the Rebbe was a youngster of four or five years old he thirstily imbibed every word that

was uttered in his home, permanently engraving them on his impressionable young heart. He became filled with a passion to follow in the path of these Tzaddikim.

Of all the stories he heard, there was one in particular that struck a chord with the Rebbe, motivating him to devote his life to serving Hashem. It was the tale of how the holy Baal Shem Tov began serving Hashem when he was just five years old.

When the Baal Shem Tov was born, his father, Rabbi Eliezer, was 100 years old. His mother, Sarah, died during childbirth. When the Baal Shem Tov turned five, his father, who was extremely frail, summoned him to his bedside. "I want you to know," he said to little Srulikel,

“that the time has come for me to leave this world. My child, have no fear, for Hashem’s presence fills the world. Always remember that He is with you and that He is beside you. If you should ever be in need of something turn to no-one but Him. Nothing exists other than Hashem; therefore learn to speak to Him in your own words. Always turn only to Him.”

With these loving words on his lips, Rabbi Eliezer took his last breath. Little Srulikel ran outside to raise the alarm. People came to help arrange his father’s burial, after which the five-year old child remained all alone in this world, bereft of father and mother.

The orphan’s situation deteriorated rapidly; no-one bothered to provide him with his daily needs. Little Sruly wandered from village to village, never resting by day in the place where

he had spent the night. In spite of his unfortunate circumstances, the child remained steadfast in his belief that Hashem is with him always, as his father had clearly stated. He drew strength from the awareness that nothing exists other than Hashem, and that Hashem is behind everything that happens in this world. It was during this stage in his life that the Baal Shem Tov began his lifelong practice of conversing with Hashem and discussing everything with Him.

Upon hearing this anecdote the Rebbe firmly decided that he, too, would adopt the habit of talking to Hashem. From then onwards, the Rebbe always spoke to Hashem in Yiddish, his mother tongue. As he later on stated; This is what brought him to reach all his exalted Madeigos.

Therefore, the Rebbe stressed the importance of spreading his teachings to all Jews, so that everyone should be able to follow in the holy path that he has forged, and thereby merit the same greatness. This was the goal of his prime Talmid, Reb Nosson, in recording the Rebbe’s daily discussions, struggles, and achievements in his Seforim ‘Shivchei and Sichos Horan’ and in ‘Chayai Moharan. By describing in detail every exertion the Rebbe made, and all the struggles and obstacles he surmounted on his way to accomplishing such exalted achievements, Reb Nosson wished to demonstrate the power of free will, and that anyone with a strong willpower can also achieve the exact same great heights as the holy Rebbe, for all the “tricks of the trade” were made public.



Questions & Answers Rabbi Yoel Roth
Rosh Yeshiva of
Tiferes Hatorah-Breslov



Dear Rosh Yeshiva Shlit”a, **First of all, thank you so much for all the wonderful Shiurim and teachings from the Rebbe that you learn with us. It changes my whole life, and keeps me going every minute of the day.**

My question is regarding to what Chazal say: “קודש עצמך במותר לך” (That a person should purify himself -keep away- even from things that are permitted to him). In the community that I grew up in, they are very busy with this Chazal. Buying a nice house or nice car is out of the question. Someone that buys himself a nice house or car is looked down upon, like someone that is busy with stupid things.

If the Rosh Yeshiva can please take a few minutes of his time to answer me what the Rosh Yeshiva’s opinion on this topic is.

Thank you and Hatzlocha Rabbo. Dovid

Can I be a Tzaddik with a nice car?!



בעזוהשי”ת, יום ג’ פרשת וזאת הברכה-א’, ו’ תשרי, שנה
תשע”ח לפרט קטן

Dear Dovid נ”י,

I received your letter... I am very happy to hear that you live with and enjoy the teachings of the holy Rebbe. A person that listens to the words of the Rebbe, to his Eitzos and Hizchaskus, becomes an Erliche Yid, and starts longing to Hashem, and even if he falls down, he shouts out to Hashem from wherever he is. You cannot explain this to a person who has never ‘tasted’ the Eitzos that the Rebbe gives us. His whole life changes for the better, and he starts living with Hashem the whole day.

You should know. To be an Erliche Yid has nothing to do with whether one has a nice house and car or not. An Erliche Yid is someone that goes to Shul three times a day to Daven with Minyan even when he finds it very difficult. Because in the morning he has to run to his job, in middle of the day he is busy making money, and of course when night comes he is exhausted already, but still he goes to Daven three times a day with Mesirus Nefesh. An Erliche Yid is someone that speaks with refined manners, he doesn’t scream, he doesn’t get angry when

things don’t go exactly the way he wanted. He speaks nicely at home to his kids. He makes his wife happy and gives her compliments – this is an Erliche Yid. Everything else is nonsense. Nice house or no nice house. Nice car or no nice car. It doesn’t give or take from one’s Erlichkeit. A nice house or car is not called מותרות – Extra’s -wasting money. מותרות means when a person lives without integrating Hashem in his life, then everything is a waste of money. But when a person acknowledges that everything he has, comes from Hashem, and thanks him for everything he has, then it is no Moaisros.

A person that takes the Eibershter into his life, into his marriage, the Shechina rests in his home. But if not, if one doesn’t live with Hasehm, it can lead to a divorce Chas V’sholem. Like Chazal say: (Soiteh 17.) איש ואשה שזכו - שכניה - שרויה ביניהן, לא זכו - אש אוכלתן

The same is with all aspects in life. When a person eats, if he makes a Brocheh before eating, he thanks Hashem, he is permitted to enjoy his food. Not only is he permitted, but the food was created specially for him. The Eibershter created all the good food that people should enjoy it and thank him for it, like it says: (Devorim 8. 10) ואכלת ושבעת וברכת את ה’ אלקיך על הארץ הטובה אשר נתן לך. The same we see in the Gemoro (Broches 35.); Chazal ask a question; it looks like the Posuk contradicts itself. In one

place it says: (Tehillim 24. 1) **לה' הארץ ומלואה** – The world, and everything inside, belongs to Hashem. Whereas in another place the Posuk says: (Tehillim 115. 16) **וארץ נתן לבני אדם** – He gave the world to the people? The Gemoro answers: One speak about before the person makes a Brocheh – then it belongs to Hashem, and one is after he makes the Brocheh – then it becomes his, he is permitted to eat and enjoy it. But if a person eats without making a Brocheh, he is stealing from Hashem.

Regarding your question that Chazal say that one should purify himself even from things that are permitted to him. The holy Yismach Moishe (Parshas Kedoshim) explains that there are two ways of fulfilling this Chazal; One way is; to stay away and discard all Gashmiyus and things that don't have to do with Avodas Hashem. The other way is just the opposite; you can do everything and have everything that you like, but in a permitted way. In this way you will not come to sin. This is what Chazal tell us: "Purify yourself", how? "With what is permitted to you."

Instead of being busy working on yourself, trying to overcome your desires and tearing yourself away from all enjoyments, and thinking about everything that you **cannot** do, instead, try to think 'what else **can** I do to become closer to Hashem'. It says in Tehillim (34. 15) **סור מרע ועשה טוב** – Turn away from bad and do good. There are two ways of learning Pshat in this Possuk; one way is the *Derech Hamussar* – a person should first work on his evil desires and then he should look for ways of enhancing his Mitzvos. The other way is the way of the Baal Shem Tov and his Talmidim – That a person should occupy himself with doing good, and through this, all his bad will fall away by itself. They interpret the Possuk like this: **סור מרע** – Do you want to turn away from bad? Then **ועשה טוב** – do good. When you light a candle in a dark room it lights up the room and the darkness falls away by itself. The same happens when a person does a Mitzva it lights up the whole universe and eventually he will let go of all his bad habits.

There is a well-known story: (Chayei Moharan 447) A person once came to the Rebbe and cried bitterly that he is very sinful and he can't crawl out of his evil desires, and he wanted the Rebbe to help him rectify his sins and pull him out of the ditch that he got himself into. The Rebbe told him: "You just do good deeds, and all the badness will fall away by itself." This is the holy Rebbe's way, that we should immerse ourselves in Learning and Davening, and so the bad will be discarded by itself. The Yetzer Hora is very scared of Torah because when a person learns Torah his Yetzer Hora becomes abolished. Especially when one learns a Daf Gemoro every day, he burns his Yetzer Hora completely. Therefore he will let a person do anything just not learn a Daf Gemoro.

Therefore, as you asked me to write to answer about this topic, you should remember that the main thing is to push in some Torah and Tefilla in your daily schedule. The Rebbe wrote in a letter to his son-in-law: **"בקשתי מאהובי חנוני, שתלמוד בכל יום שיעור גמרא ופוסק, שלא תעשה חס ושולם מטפל עיקר, רק את האלקים ירא וכו' כי זה כל האדם** - I ask of you, my dear son-in-law, that you should learn every day a shiur in Gemoro and in Halochah, you should get your priorities right, etc.etc." From here we see that the main thing the Rebbe wants from us is just Torah, Tefilla, and Yiras Shomayim.

Sometimes when people hear stories about Tzaddikim and their exalted achievements, they regard them as archaic and irrelevant to their own lives. They consider Tziddkus and serving Hashem and developing a connection with Him, as relevant only to the poor man who used to live in a rundown shack at the edge of town, his clothing torn and his pantry bare. Spirituality seems to have no place in a lifestyle that encompasses electronics, late-model cars etc. Many people mistakenly think that a 'Lamed Vov' Tzaddik dresses with dirty torn clothing. It is not so. A Tzaddik is someone that thinks of the Eibershter the whole day; he lives with Emunah, and goes around happy.

Reb Nachman Tulchiner used to say: "People think that to be a Tzaddik, one needs to be depressed, and to be one of the 'Lamed Vov' Tzaddikim one has to be a water carrier. But it is not so. One can be very happy and still be a Tzaddik, and he can be very rich –like Reb Avrum Berenyu (the Rebbe's grandson)- and still be one of the 'Lamed Vov' Tzaddikim.

The Rebbe says: (Likutey Moharan volume 2 Torah 116) "People mistakenly think that one can recognize a Tzaddik from his outside, from his clothing, from his face. But it is not so. The Tzaddik, from the outside, looks just like any other ordinary person. The difference is his insides, which is completely different from anyone else."

This is the mistake that many people make; they think that if they want to become Erlich they have to be bent over like a hunchback and walk with small footsteps etc. But the Rebbe says in Likutey Moharan (volume 1 Torah 197) that it is false humility to walk around with a bent down head to show as if he is a Onov. One can go around with his head high up but inside he feels broken to pieces like a broken vessel. You can see pictures of Tzaddik of previous generations, how they are dressed very neatly and clean etc.

The Eibershter should help that you should have a nice house and a nice car and fulfill the will of Hashem with it. With your car you should do Chessed, and you should bring the Shechina into your house. You should make happy your wife and children and raise them with love to Hashem, to love Erliche Yiden, and to love to do Mitzvos.

Hashem should help you should be Matzliach in everything that you do.

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



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