Published by
Heichal Hakodesh
Breslev
founded by
Moharosh z"l
under direction of
R' Yitzchok
Leser
Shlita.

Chambers of Light

Parshas
Eikev
5784

// From lows to highs

At a time of hardship, a time of severe heavenly judgements, we must "sweeten the judgements - dinim". The Rebbe tells us to dance. Dancing sweetens dinim.

This is how it works: when you dance, you use your feet. You can clap your hands with joy, make joyous movements with your head, but to dance, you need your feet - the **lowest** part of a person. Dancing - elevating the low, transforming **low into high** - is the essence of the power of simcha. When a person suffers, from himself, his family, or those around him, he feels really low - **low** as a "heel - eikev". However, he can manage to get out of there, to rise and succeed greatly in life, through this power of simcha. This is the essence of dancing - to transform the **lows into highs** (Sichos HoRan, # 86).

Eikev: "V'hoyo eikev tishme'un," the Rebbe tells us that the simcha needs to be so great that it reaches the feet - causing one to dance.

"V'hoyo" – an expression of simcha (Midrash Rabbah Naso 13), needs to reach until the "eikev – heel", the feet - a person should start dancing from simcha.

Mohorosh used to explain - why is "v'hoyo" an expression of simcha, unlike "vayehi", which is an expression of pain - tzaar? (Megillah 10b)

Because it is an expression of 'future'. One who is always chewing over the past, what was and how it was, cannot truly rejoice. A person who decides "the past has passed", so, what will I gain by thinking about what I've suffered before?

From this moment onwards I have the capability to skip over everything and to start rejoicing and dancing!"

With such an approach one can merit to feel simcha and the wonderful things that simcha brings.

// I'M NOT DOING ANYTHING

But I don't know what exactly I have to rejoice about now?

If I instil in myself a clear knowledge: "Everything is done by Hashem. I'm not doing anything. So, since Hashem controls the whole world anyway, why shouldn't I give myself over to the Him, in the first place?"

The Rebbe says (Sichos HaRan, siman 2): "It is very good to cast oneself upon Hashem Yisborach and rely on Him. My custom is that with the start of each new day, I give over all my actions, those of my children and those who depend on me to Hashem, that everything should be according to His will.

This is a very good practice (affecting that indeed everything should be according to His true will)."

What a wonderful concept! You can speak to Hashem each morning and say: "Ribbono Shel Olam, I give over to You everything: myself, my wife and

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Gemstone

You can be certain that any difficult situation can be changed - will be changed - through bitochon - total reliance on Hashem's lovingkindness. This can only be achieved if you accustom yourself to converse with Hashem in your own language, telling Him in utmost detail all that weighs on your heart and troubles you. Once you taste this relationship – you'll want to share everything with Him. You simply won't want to stop.

(Kuntres 'HaMatzav Yishtaneh' # 1).

Questions and Answers

I feel a great distance from Hashem and perform mitzvos in a technical manner

Q

Dear Rabbi Leser Shlita,

I'm feeling really desperate about my Avodas hashem. Lately I'm really struggling. The yeitzer hora is really getting to me and I'm falling straight into his trap. I feel so distant from Hashem; He gives me so much good and I repay Him with bad!

In my true inner rotzon, my inner self, this is absolutely not who I want to be. This upsets me so much, as I constantly feel that I should be stronger and more genuine.

I go through my day on autopilot. Technically I do all the right things. I daven, I go to mikveh and I learn the sedorim that I undertook. I participate in our kehilla's Shabbos. But with all this, I still feel spiritually depleted. Please give me some encouragement...

A

B'ezras Hashem
Yisborach, Yom Gimmel
L'Seder Shemini
Shabbos Parah, 19 Adar
Sheni 5782

Shalom u'bracha v'chol tuv seloh to my dear friend ... nero yo'ir v'yizrach.

When one of his chassidim complained that the Rebbe's words had not imbued him with the spiritual feelings that he had expected; the Rebbe replied, "so, tell me, from which tzaddik **did** you receive hisorerus halev?!"

Our focus should be simply mouthing the words and persistently performing our obligations. If one is zocheh, hisorerus halev will follow on its own (Chayei Moharan # 441).

On the contrary, the heart of a true oved Hashem is so focused on Hashem's will - bitul to His will - that it makes no difference whether he happens to feel "koroiv" or "rochoik"

The main thing is to just keep on doing, with complete temimus and pshitus - simplicity, without thinking too much whether one is "up" or "down".

The main thing is to do whatever you can, whether you do feel or do not feel. Exactly as you write: "Technically, I do all the right things. I daven, I go to mikveh and I learn the sedorim that I undertook. I participate in our kehilla's

>

Shabbos."

If this is what you are doing, "ashrecha v'ashrei chelkecha!"

This is exactly the ikar of the avodah, that everything should be so seared and engraved onto one's heart that, whether he feels or not, he does everything "in a technical manner", as a second nature. Then, if he is persistent in this, eventually, when the time is right, hisorerus halev and inner feeling will come.

But, if a person sits and waits for "feeling & chiyus" to descend before he devotes himself, then he won't reach anywhere at all. This is precisely what the Rebbe says: (L"M # 1:99) one must always daven - whether with deveikus or without deveikus. Eventually, when a tefillah with deveikus comes, this tefillah will retroactively elevate all the preceding "non-deveikus" - "non-feeling" tefillos.

Mohorosh told me that this same principle applies to all Mitzvos. When any Mitzva with deveikus comes along, this Mitzva will retroactively elevate all the corresponding Mitzvos which were done "non-deveikus" – without feeling.

Therefore, my dear friend, don't trouble yourself at all with such thoughts, wondering whether you are koroiv or rochoik - feeling or not feeling. Just carry on your avodah with complete temimus and pshitus, even without feeling and inner hisorerus, and then you'll see that "sof hakovod lovoi" - you'll be zocheh to great hisorerus in your avodah and you will feel that sweet taste all the days of your life.

Hadoresh shlomcha b'ahavah u'me'achel lecho brocha v'hatzlocha b'chol maaseh yodecho.

Sparks

One Doesn't Speak Like That

Rebbe Nosson once heard someone express himself about something he was told: "Ich gleib nisht az es ken azoi zein" [I don't believe that this can be so], as people say when they don't want to accept what the other person is saying, and they say: "I - I don't believe it," and the like.

Rebbe Nosson z"l answered and said: A Yid should not be accustomed to use such expressions: "I don't believe"

If you want, say: "It can't be", or "This thing didn't happen", but one needs to watch oneself from speaking "non-emuna" talk.

This was said regarding the matter of strengthening oneself in simple emunah in Hashem Yisborach. Living with: "Ich gleib" - I believe, to the point that even when speaking in mundane matters, such expressions of "I don't believe" should not be used.

Asher BaNachal, Letter 4,784

THE SIYUM OF WAITING

The guests invited to the home of the great Gaon Rabbi Zelig Reuven Bengis zt"l, the Rav of Yerushalayim, were greatly astonished. They were invited to a siyum haShas! While any siyum ha'shas indeed causes excitement, since completing the entire Shas is no small matter, but now, when just a short while before this event, they had sat in the Rav's simple house and drank l'chaim for a siyum haShas - had the Rav completed the Shas again? In such a short time? They couldn't figure it out.

The group gathered silently, and the diligent Rav began, as if revealing a secret: "You are surely wondering if I really started and finished the Shas again, in such a short time, since the previous siyum which you participated.

A short time ago, I invited you to a 'regular' siyum haShas, but now, this is a unique siyum. After all, I am the Rav of Yerushalayim, and a servant of the tzibbur. As you all know, I am invited to many simchos - to arrange kiddushin at weddings, to be a sandak at bris'ois, and more. People are usually not punctual, they don't value time so much, and they wait for this or that important person to arrive... Meanwhile, everyone waits and chats, meets and wishes each other well, etc.

Time passes and I feel like I'm "standing on thorns", thinking that in this time I could be gaining another bit of learning etc.

So, I undertook a minhag for myself - I don't come to a simcha without being equipped with a small Gemara. And so, I started the Shas, from Maseches Brachos. Every time I am forced to wait - I learn a few more lines. Over time, I finished the first mesechta, and after it the second, until I finished the entire Shas just from waiting at simchos..."

Mohorosh told this story to the talmidim when he wanted to instil in them the preciousness of time, even the shortest - that one can gather eternal wealth in it. People by nature disregard small things, thinking what can even be done with a few short minutes, what importance is there to simple and quick learning, even just reading, not in-depth with all the meforshim. But they don't grasp that these minutes can merit a person with all true and eternal wealth! Every word of Torah, every moment of learning - its reward is infinite!

('Toch HaNachal' Eikev 5768)

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the children,"

Then, the Rebbe adds, "additionally, with this affirmation, you won't need to worry or think over, at all, if you are behaving properly or not, since you are relying on Hashem.

And if Hashem wants something else, you'll agree to a different behaviour, according to His will."

A person who merits to live like this, nothing can confuse him.

Of course, I try to do everything I can, but if something happened and I didn't succeed in something for whatever reason - I don't blame myself, this is how the Hashgacha Elyona - Divine Providence arranged it!

// IN THIS HOME THERE IS SIMCHA!

Everyone wants their home to be full of simcha. Sometimes a person comes home, and there's tension, something didn't go exactly as they wanted. If he doesn't use his sense, he can add more fuel... to comment on all sorts of things etc. But if he has internalised this lesson, that one takes the eikev - heel, this **past**, **low** situation, and turns it, **raises** it into a happy **future** - V'hoyo - simcha, knowing that we must only look forwards - to the V'hoyo - future, "what can I do **now** to spread happiness", knowing that only Hashem, is controlling everything, through this he will actually transform everything into joy. He enhances the happiness of his wife and children, by showing that "this is a home of simcha!"

How important this is in our generation, that the children should be happy with Yiddishkeit, that they should feel the taste of the good life. They need to see this from their parents, the simcha, the effort that they always put in, to rise above the challenges and rejoice in every situation.

(Ishei Yisroel, Eikev 5783).