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

# Chambers of Light



Parshas
Noach
5785

## // A New World

When Noach left the teivoh, he "saw a new world" (Bereishis Rabbah 30:8) - despite the immense destruction that had occurred, before him now lay a new opportunity for a good life, a new world.

This wonderful nechomoh (consolation) after such tremendous destruction is an eternal lesson of consolation. A consolation for anyone whose world was destroyed. Even if he himself caused this destruction, just as the sins of man caused the mabul.

And Noach refers to the tzaddik in each and every generation who keeps us afloat, consoling us with the light of emunoh.

This is hinted to in the posuk written about Noach's birth: "This one will bring us consolation (ye'**Nachmainu**) from **our work** and from the toil of **our hands**." Indeed, this posuk hints to the Rebbe's name. (Pe'ulas HaTzaddik 21)

A person who thinks that he is the one in control deciding his successes and accomplishments in this world, is guaranteed to fall into atzvus (sadness) and despair imagining "I" am the one who turns the wheel, so, if something goes wrong, he "eats himself up" with self-blame.

The tzaddik's wonderful teachings consoles and removes us "from our work" by instilling in us that this is not "our work" at all - everything that happens is decided by Hashem! The Tzaddik purifies us "from the toil (spiritual pain) of **our hands** (kochi v'otzem yodi)" Thus, failure is not "our doing" and not "our hands". Instead, the tzaddik instills the belief that "**Hu** hanoisein lecho koach" - only Hashem causes successes or failures.

There is no place here for self-blame that "consumes" a person. Feelings after a fall are only good if they are used in order to come closer to Hashem! Feelings of guilt that only extinguish, weaken, blame, and cause despair… despair in general or even a tiny despair, just concerning the one thing that you decide you won't succeed in anymore, imagining "that is how I am and how I will remain" - this is not at all what Hashem wants from you. Think about it. This only causes you to fall into the hands of the Samech Mem / the Evil One. It is not what Hashem wants! Is that what **you** want?...

## // Nisoyon = to Elevate

"True, I have bechiroh (free will), and I want to choose good, to do everything I can to fulfil Hashem's wishes. But I haven't yet succeeded I haven't yet merited that my whole being is fulfilling this role, I still find it difficult to cope with these nisyonos, I had a nisoyon but didn't succeed" - the tzaddik consoles: "Don't blame yourself!"

Nisoyon also means Elevation. A nisoyon is only to elevate you.

This applies even to a nisoyon that you didn't merit to withstand as you should have - for whatever reason, because now the nisoyon becomes transformed into a more difficult, a

continued on page 3 >

## Gemstone

Belief in Hashem includes belief in yourself (Sichos Horan #140). Believe in Hashem's kindness, in His close relationship to you and in the great powers of bechiroh / free choice that He is constantly bestowing on you. So, believe in the powers of your nefesh. Use all types of encouragement to believe in yourself and to know that it is within your power to reach everything you want in this world.

(Based on Kuntres "Self-Confidence" #1)

# Questions and Answers

# 1. What is Better - Mikvah or Saying Korbanos?

# 2. Must One Always Vocalize Torah Learning?

**Q**

Dear Rabbi Leser Shlita,

1: I have ten minutes in the morning before davening – what is better, to go to mikvah or to say korbonos?

2: I also wanted to ask: B"H I learn a bit in the evening. After I've already learned shnayim mikro, mishnayos, gemoro, Tanach and other limudim, sometimes it's hard for me to read the words and vocalize them, but I read with my eyes and understand the learning. - is this also considered learning, or must one vocalize? (The promise that what we learn in this world will be explained to us in the next world -) Will they explain in Shamayim what I read with my eyes, or only what I read specifically with my mouth? Thank you.

**A**

בעזהשי"ת, Thursday Parshas Nosoi, 3 Sivan, first of the three days of hagboloh, 47th day of the omer 5782

Life, peace and all good forever to my dear friend ... may his light shine and radiate.

1: Regarding your question about having ten minutes in the morning before davening, and what is better - going to mikvah or saying korbanos?

To this I'll answer like the Gaon & Tzaddik Rabbi Yisroel Salanter z"l answered someone who asked him that he only has half an hour to learn each day - should he learn mussar seforim or gemoro and the like? The Gaon & Tzaddik answered: Learn mussar seforim, and I'm certain that if you learn mussar you'll discover that you have more than half an hour to learn each day...

The same thing I tell you, my dear friend, catch a mikvah taharah in the morning before davening, and I'm certain that when you accustom yourself to immersing in the mikvah in the morning before davening, you'll see that you will find a way to include seder ha'korbonos in your davening schedule. For the morning mikvah teviloh before davening opens a person's heart and mind, and one feels a special chiyus in the entire davening. This will cause that you'll make all sorts of efforts to daven the entire tefiloh from beginning to end without omitting any part, especially the korbanos section.

The korbonos is a 'tikkun of olom ho'asiyoh' as explained in the Arizal's writings. This is the foundation and basis upon which the other worlds stand - and without a foundation and basis, what will the rest of the building stand on?

Therefore, do everything possible to build your day in proper order. The morning mikvah teviloh is part of the 'fixing the external aspect of olom ho'asiyoh', which includes taking care of bodily needs, washing hands and purifying the body. Afterwards, saying korbanos 'fixes the internal aspect of olom ho'asiyoh' through words of prayer, as explained in the Arizal's writings. Thus, mikvah and saying korbanos are related and go together – don't make a conflict between them. On the contrary, one strengthens the other. Therefore, try to maintain both together and then it will be good for you forever.

2: Regarding your question about vocalizing divrei Torah fully when learning - is this necessary for all types of learning? The answer is: When learning mikro, mishnoh, gemoro and other holy seforim of Our Sages, certainly it is proper to vocalize the learning fully, as our holy Sages said (Eruvin 54a) on the posuk (Mishlei 4:22) "They are life to those who find them (motz – ei - hem)" – instead read it as "to those who express them (motz – iy – ei - hem) with their mouth." Also, it is written (Shemos 13:9) "Hashem's Torah shall be in your mouth."

But for other types of learning when you're studying a sefer or sugyo etc., even looking with your eyes and thinking is certainly considered learning. Through this one sharpens the mind and merits to bind his heart and mind to the holy Torah with an elevated connection.

May Hakodosh Baruch Hu help us merit to receive the holy Torah on Shavuos with supreme joy and great love.

Wishing you blessing and success in all your endeavors and a bright and joyous Yom Tov

Rabbi Yitzchok Leser

continued from page 1 >

more essential nisoyon - "What will you do now?" Will you raise your hands in defeat and miss the whole point of this nisoyon, or will you run anew to Hashem, because He brought you this nisoyon only so that you should get closer to Him! In this way, even when you didn't merit to withstand the (first) nisoyon, but instead you understood this and didn't despair returning anew to Him; you have merited transforming the failure into elevation and drawing closer. So, you haven't missed at all, the purpose of the nisoyon that Hashem sent you.

Every time I pick myself up - each time I learn another drop of seichel / wisdom and understanding, looking at life in a completely different way. Life is indeed full of nisyonos, but it's also full of lessons. With a little seichel, you can take every distressing incident as a lesson, another drop of wisdom and another drop of wisdom – and an experience, of how, from now on, I indeed can succeed.

## // This Shall Comfort Us!

How wonderful it is that the Rebbe's name is hinted at in this posuk. Here is a tzaddik who teaches us the lesson from the world's renewal after the mabul, a simple and living lesson for all of us. In the flood and destruction that we sometimes find in our private lives, he strengthens us to enter the teivoh = word – the words of tefilloh - to speak with Hashem, to tell Him all that is in your heart, in simple words. Every word is an enormous gain, and thus with every utterance we draw upon ourselves the hashro'as ha'shechinoh, instilling in ourselves the clear knowledge that "only Hashem controls everything." This way we'll live wrapped in the pleasantness of the light of holy emunoh - this shall comfort us from our work and from the toil of our hands!

(Based on "Ishei Yisroel" talk given Wednesday Parshas Noach 5784)

# Sparks

## A Person Must Be the Artist

Reb Levi Yitzchok Bender taught:

The Rebbe's advice and the holy thought processes he teaches are equally relevant to great people and simple folk. He saw simple people who completely nullified their own minds and obeyed the Rebbe and through this, they merited to purify and sanctify their moach (mind) and machshovoh (thought) becoming elevated kedoshim, and influencing others. Their speech emanated all types of holiness, inspiring all who heard them.

Don't underestimate the moach / mind of even the simplest yid. The moach is actually Elokus (G-dliness). If one would truly value and appreciate the moach knowing what it truly it and guard it accordingly, then the Shechinah will rest with him until he becomes unified with Hashem. But if one allows foolishness and machlokes etc. into his moach - this is really golus of the Shechinah

Indeed, all that life throws at you can confuse and effect you and your mind negatively. But our job in this world is to transform the mundane into G-dliness and the negative into positive. We need to emulate the artist. We are given from heaven different colors of paint. We must take whatever we receive and paint a beautiful picture. From Above, they give each person the "oros / lights and the keilim / vessels", (i.e. paint, brushes & canvas) but the person needs to be the tzayar / artist to paint everything with holiness. When you see love, this is chesed (kindness) and ahavah (love) descending from Above. You need to utilize this feeling in a holy way – in action - to do chesed and show love to every Yid, - and in the mind - to dwell on ahavas Hashem. When you experience something of power or have a scare, this is gevurah (strength) descending from Above. You need to utilize this feeling in a holy way – in action - to be a gibor / strong, conquering the yeitzer hora – and in the mind – to dwell on awe and yiras Hashem. And similarly, with each and every middoh that happens. Through this the Shechinoh will rest with you.

(Based on Ilan HaChaim 252)

# Another Night in This World

In the pathways of the small town of Teplik lived a Breslover chossid, a unique individual, named Reb Chaim Leib. He was an exceptional talmid chochom and a special oved Hashem with a unique level of deveikus / attachment to Hashem. Besides his tremendous hasmodoh in learning Torah, he was known as a great 'baal hisbodedus', spending long hours every day beseeching Hashem in personal prayer, using every free minute to converse with Hashem in an intimate and heartfelt manner.

Reb Chaim Leib was desperately poor. His meager parnossoh came from a small stand of salted fish that he would set up on market days. There, amidst the tumult of merchants and customers, this tzaddik & chossid would stand humbly, selling his modest merchandise and collecting pennies for his family's sustenance.

On one of the frozen winter nights, when the biting wind penetrated to the bones, Reb Chaim Leib was returning home. Being naturally weak in constitution, his thin body couldn't withstand the intense cold. He collapsed and fainted, and when they found him, they barely managed to restore his neshamah to his body. His condition was so severe that everyone was certain he wouldn't live to see the morning light, R"L.

Across from his house lived a fellow breslover Reb Aharon Yosel, a respected merchant and wealthy man. That night, when he rose for Tikkun Chatzos as was his custom, a thought arose in his mind to check on his sick neighbor. He remembered the commotion that had surrounded Reb Chaim Leib's house earlier that night, and worry gnawed at his heart.

When he went outside into the frozen night air, he was startled to see light emanating from Reb Chaim Leib's window. Reb Aharon Yosel was very alarmed, thinking "Who knows what's happening there..."

With concern and wonder, he peeked inside, and how great was his amazement: Reb Chaim Leib, the sick man who had nearly expired just hours before, was sitting and learning from his large Shulchan Oruch.

When he entered the house, he saw that Reb Chaim Leib had already completed saying Chatzos, and was now singing sections of Shulchan Oruch Yoreh Deah... When he asked him in astonishment: "What is this? Last night everyone was certain this would be your last night, and now you're sitting here as if nothing happened!"

Reb Chaim Leib replied: "On the contrary! If Hashem Yisborach has done such an undeserved kindness with me, and given me another night in this world, I must grab some eternal good - Torah and tefillah!"

It is in the consciousness of Breslover chassidim, to look at each day, at the life that Hashem gives us as a precious gift from Him. We can transform this day into an eternal day! To grab in it many sparks of true and eternal good, words of conversing to Hashem, chapters of Mishnayos and pages of Gemara, and all sorts of holy studies that will remain our possession and wealth for all eternity.

(Ilon HaChaim, 109)