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R' Yitzchok
Leser
Shlita.

Chambers of Light

Parshas
Devarim
5784

// WHY ARE YOU CRYING!?

A little yishuv hadaas, a little seichel, can give a person a good life here in this world.

Let's take a person who has stumbled and fallen greatly, whose neshomoh has been bruised and wounded, heavily smeared with all kinds of filth. Without the right seichel, yiush can easily overwhelm him which will only make the situation worse:

"If I've already fallen so low, what am I worth altogether?"

There is no chance that with such thoughts the situation will improve.

These thoughts are merely the result of a lack of emunoh, but with a little yishuv hadaas, one can make a simple calculation, think for a moment: Why am I so broken? Isn't it because I **believe** that I have done such awful damage. So, my brokenness proves that I have **emunoh**. Now, the same way I believe that Hashem warned us so strongly not to sin, so too, must I use this **very same emunoh** to **believe** Hashem's guarantee that teshuva rectifies everything.

He opens the gates wide, and with open hands he waits for me to return to him, and he will forgive me completely.

So, "If you **believe** you can destroy - **believe** you can repair!" (Likutei Moharan II:112) the two go hand in hand!

// YEARNING FOR THE BEIS HAMIKDOSH

The same is true regarding the churban we are currently mourning.

If we only bring to mind what this aveilus is about - it was instituted for the churban Beis Hamikdosh, the place where the holy Shechinah shone for all of Klal Yisroel. During the sholosh regolim, we would go there and literally melt from the abundance of radiant light and chiyus that appeared there. We would be infused with such illuminating emunoh that it would accompany us home. We would always feel the presence of Hashem Yisborach with us, and within us. How wonderful life was there!

When we instil this emunoh in ourselves and remember what we are missing now, the crying over the churban is completely different, there is no place here for depression / atzvus. In avodas Hashem, it is not appropriate at all to be b'atzvus. The Rebbe said about atzvus that "Hashem hates it" (Sichas Haran 41).

In particular regarding the churban, the Rebbe taught us (Likutei Moharan II:67): "What has passed is gone, for the beis hamikdosh has already been burned, but now, as Hashem Yisborach waits to return to us and to rebuild the beis hamikdosh – our job now is to ensure that we don't cause it to be delayed any longer. Rather we must strive to rebuild it."

The Rebbe taught us how to cry, as the saying goes: Don't cry over spilled milk; the crying here is of a completely different nature, we yearn, we look to the future and want that light back in our lives!

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Gemstone

ANGER DESTROYS WEALTH
(L"M I: 68)

Wealth descending from heaven comes in the form of a nisoyon (challenge) of anger.

Your choice!

Form it into anger...

Or... Hashem forms it into money!

Questions and Answers

How can I forgive someone who caused me so much pain?

Q

Dear Rabbi Leser Shlit"a

There's a girl who has been bothering me for many years, causing me a lot of pain and many tears. Recently, she has approached me several times asking for forgiveness. While my friends are encouraging me to forgive her, I'm finding it extremely challenging to do so.

Whenever I consider forgiving her, I'm overwhelmed by memories of the pain she caused. I find myself thinking, "How can I suddenly forgive her as if nothing happened? She troubled me for so long and caused me to cry out to Hashem so many times in great anguish!"

I'm truly struggling with this situation. The hurt feels deep and long-lasting, and I'm at a loss as to how I can possibly overcome these feelings.

How should I approach this situation? Is forgiveness the right path? And if so, how can I find the strength to forgive when the pain still feels so raw?

Thank you so much for your time and guidance. I deeply appreciate any insights you can offer.

A

B'ezras Hashem, Tuesday of Parashat Vayikra Zachor, 9th of Adar II, 5784

שָׁלוֹם רָב אֶל ... תִּהְיֶה.

I duly received your letter and was glad to hear of your intense desire to be a good and righteous Jewish daughter and to elevate yourself in good and noble qualities. May Hashem help you truly succeed, and may everyone derive great spiritual satisfaction from you.

Regarding your story with your friend ... who, according to your words, has been bothering you for many years, and she came to ask for forgiveness several times, but you were unable to bring yourself to forgive her, saying, "This girl troubled me for so long and caused me to cry so much to Hashem from great pain, and I should suddenly forgive her as if nothing happened...?! " Other friends recommend that you do forgive her, and you want to know my opinion on the matter.

I understand that it is certainly not an easy thing to forgive and pardon someone who has troubled you for so long, and from whom you have suffered much pain and heartbreak. Nevertheless, there is a commandment in the Torah (Vayikro 19:18) "You shall not take vengeance or bear a grudge against your countrymen," which forbids taking revenge or harboring hatred against a fellow Jew, especially if she comes to ask for forgiveness and pardon. But still, the question remains: how does one achieve such a level? After all, when all is said and done, the soul is still pained and hurt from long ago, and how can one erase such feelings?

The answer to this is the awesome and wonderful teaching of our Rebbe, of blessed memory, called "Renewal," where a person should see himself each day as an entirely new creation, as it is written in Tehillim (2:7) "I have begotten you this day." One who merits to follow this teaching with complete simplicity and straightforwardness will no longer find it difficult to forgive or erase a grudge from his

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Once again, we apply the Rebbe's wonderful teaching: "if you believe you can destroy, believe you can rebuild!" they go hand in hand.

// CONSTRUCTIVE CRYING

All the halochos that we keep in these days and mourn over the churban and the purpose of saying tikkun chatzos all year, they are to instil in us the emunoh about the churban beis hamikdosh, to remind us what we are missing. as soon as we internalise this emunoh in our hearts, we automatically establish the emunoh in the geuloh and the rebuilding of the beis hamikdosh, it is simply cause and effect.

So, when we verbally express these longings, asking Hashem for personal and collective geuloh - every word builds another brick in the structure of the beis hamikdosh. Very soon, when the beis hamikdosh will stand in all its glory, we will be able to recognize the stones that we built with our yearnings, with our words of conversation and entreaty to Hashem.

We cry a cry of construction!

(Based on "Sichos Mohorosh" Tisha B'Av, "Ishei Yisrael" Devarim 5779 and 5780)

heart, for he has just been born anew, and has no dealing with old accounts against this one or that one, for all these were before he was born, so why relate to them at all? This might sound like a joke, but it is absolutely real, and one who accustoms himself to live like this has a good and happy life, a taste of the World to Come, truly.

Know that you will need this teaching at all stages of life, to always forget the past and start anew, both with your own feelings and with parents, friends, or other family members, and in your married life when the time comes in due season. One who possesses this quality of renewal lives a good and happy life and can always cope with the situation and find advice for his soul, for he does not despair due to thoughts from his past because he has no past at all!

Therefore, accustom yourself to this holy quality of renewal, which is the gate and opening to attain all good qualities, and then you will see that it will not be difficult for you to pardon and forgive everyone, and you will live a joyous and exuberant and happy life.

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

Sparks

HOW MUCH MUST WE THANK HASHEM!

I was very happy to hear from you, words of Emunah. Believe me, there is nothing better than speaking about Hashem and constantly mentioning His name. Before the heiliger Baal Shem Tov became famous, he used to travel from city to city, village to village. He would mingle with the simple folk, asking them about their health, the wellbeing of their wives and children, and he even would inquire about their cows, chickens, and ducks. To everything, the simple people would answer: "Boruch Hashem," "B'ezras Hashem," "B'Chasdei Hashem," etc. This gave the Baal Shem Tov tremendous pleasure, for he wanted to coax them to mention Hashem's name, so that they would become accustomed to always mentioning Hashem's kindnesses.

In truth, as we see now what is happening in the world - may Hashem save us - many people are suffering from illnesses, especially the dreaded disease (cancer), may Hashem protect Klal Yisroel from it. Many young people are dying in agony, Rachmono litzlon, there are so many sick people in the world, May Hashem have rachmonus on them and send them a complete and speedy recovery. Every Yid should thank Hashem every single day for the great and wondrous kindness He has done for him, that he is healthy, his wife is healthy, and his children are healthy, and so on.

(Asher Ba'Nachal, Letter 248)

story for the Shabbos table

THE FISH AND THE MIRACLE

In the times of the holy Baal Shem Tov, of blessed memory, there was a Mochiach -a rebuker named Rabbi Yosef Mochiach. In those times, it was common for such preachers to travel from town to town and admonish the local Jews to improve their ways.

Once, he admonished a Jew who had fallen so low that he became an informer. The Jews in the area suffered terribly from him, as he constantly informed on them to the authorities.

Instead of being inspired to do teshuvah and repent completely, after the rebuke this man became even worse, causing the Jews much more trouble than before.

Time passed, and this informer died, as did Rabbi Yosef the rebuker.

Rabbi Yosef had a son named Reb Yudel. Once, while traveling on Erev Shabbos, Reb Yudel realized that he wouldn't reach his destination before Shabbos. He turned to a nearby village, seeking a place to stay for Shabbos.

To his joy, one of the Jews in the village welcomed him warmly, inviting him to stay for Shabbos. "However," the Jew added, "I don't have fish for Shabbos." Reb Yudel didn't feel comfortable eating meat there, unsure of the local slaughter's level of yiras Shamayim - fear of Heaven. He decided to travel to the next village, where he hoped to find fish for Shabbos.

On the way to the next village, he had to cross a small river. Looking at the river, Reb Yudel thought the water wasn't deep and he could cross it by foot. But looks can be deceiving. Just as he was about to step in, a dog jumped into the water and began to drown. Reb Yudel watched as the dog sank and died. At that moment, he burst into tears of gratitude.

His heart filled with praise and gratitude to Hashem for saving him from certain death. Had he entered the water, he too would have drowned in its depths. With tears of joy, he thanked Hashem for the great miracle that had just occurred.

Realizing that he couldn't reach the next village before Shabbos, Reb Yudel returned to his first host. "Please do me a favor," he begged. "Can you check if anyone in the village has fish for Shabbos?" The man agreed and began asking around the village.

Passing the river, he saw a fisherman catch an enormous fish, unlike anything he'd ever seen. He quickly bought the fish for his special guest.

Joyfully, he rushed home and managed to cook the fish in honor of Reb Yudel, happy that he could properly honor his esteemed guest.

At the beginning of the meal, before eating the fish, while Reb Yudel was singing zemiros, he was suddenly overcome by exhaustion and fell asleep. In his dream, he saw his father, Reb Yosef Mochiach, who told him: "Know that I am reincarnated in this fish because I didn't properly rebuke that informer, thereby causing him to become even more wicked. The dog you saw drowning in the river was that informer. His soul received its rectification through your tears and praise to Hashem for saving you. Therefore, eat this fish with great kavonoh, as this will also rectify my soul."

Reb Yudel awoke and understood why Hashem had orchestrated all these delays and events.

We learn from this story the great danger in rebuking someone if one doesn't know how to do it properly. Our holy Rebbe said, "With good words, one can accomplish more than with harsh words." Therefore, it's better to speak only words of faith and encouragement with everyone. In this way, those who need to be rebuked will naturally be inspired to do teshuvah, thereby optimally fulfilling the mitzvah of "You shall surely rebuke your fellow Jew".

(Sichos Mohorosh, Part 8, Ch. "Tochochoh")