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

Chambers of Light

Parshas
Ki Sovoi
5784

// Havv Havv! (Give, give!)

Even those people who have made it their habit to daven and speak to Hashem, and discussing all their needs, however, most of them still lack one of the main parts of tefilloh.

The Rebbe taught us that a fundamental and essential part of one's private conversation with Hashem is - to express gratitude!

The Zohar (Tikunei Zohar 6, p. 22) describes those who constantly only talk to Hashem about their needs and spend their prayers asking, as being like dogs, who always bark a sound like "Havv Havv" in Aramaic meaning "Give, give"... And this refers even about those who ask a holy "havv" - for forgiveness and to be inscribed in the Book of Life on Yom Kippur!

Indeed, one must request, and know that only Hashem, is the sole address for all our future needs. But the problem arises when one forgets that all the needs until now were also only from Hashem. Where is the thanks and gratitude? Is there also recognition of the good?

Just as requesting our needs reveals our recognition of Hashem concerning what we **still lack** - that which we **will** receive, so too does gratitude reveal our emunoh in Hashem regarding that which we do **already possess & enjoy**. Isn't that just as important? Or even more so?

// Sandwiching the Request

The Rebbe says: (Likutei Moharan, 1:2:) that prayer should be a "double-edged sword," sharpened on both sides. On one side, thanks and gratitude, and on the other side, requests for all that one needs.

The dog-like "havv havv" requests that the Zohar was referring to, was not when surrounded with thanks.

When one surrounds the requests with thanks and gratitude, when in between - between gratitude for one thing and thanks for another - you insert "Hashem, as you helped, we still need some more salvations!" - this becomes an entirely different matter.

// The Soton's Weapon & Our Counterattack

Why isn't it always easy to open one's mouth to ask requests from Hashem? Can't Hashem give you all your needs? Isn't it a loss when we don't utilize tefilloh? But the soton knows how to break and weaken a person, making him forget the immense power that Hashem, has given him - to speak to Him and ask for everything.

Against this weakness, there is an effective weapon - gratitude!

Reb Nosson says (Likutei Halochos, Nachalos 4) that one depends on the other - if you accustom yourself to thank and praise the Hashem, you'll be able to recall many kindnesses you've received. Through this, you'll have the determination to ask for the future, the words will flow from you to the Hashem,

continued on page 3 >

Gemstone

Regarding the confusions that bewilder a person in his avodah, where sometimes it seems that he should act and behave in one way, and afterwards it appears to him that he shouldn't have behaved so but rather in a different manner, etc., and sometimes a person is very confused by this.

The Rebbe proclaimed, saying: Why should one become confused? However one acts - that's how one acts, as long as one doesn't do evil chas v'shalom.

In Yiddish: "Vi men tit, tit men. Abiy me tit nisht kein shlechts, chas v'shalom."

(Sichos HoRan 269)

Questions and Answers

How can I travel to Uman without pressure during wartime?

Q

Dear Rabbi Leser Shlita,

Thank you for the letters and answers to questions. I wanted to ask, in the dual sense of both question and request:

The holy days of Rosh Hashanah are approaching, and my soul longs and yearns to come to the Rebbe's tziyun. We have all experienced a very difficult year, a year of war with much sorrow, and also on a personal level, disappointments, falls, and many challenges.

The journey is truly difficult, heavy upon me, to travel from one country at war to another country at war, border crossings with thousands of people, but I only long to sit at the Rebbe's tziyun and pour out my heart like water over my distance from Hashem. My question and request are, how can the journey not be a burden upon me, but rather with joy and contentment.

A

B'ezras Hashem Yisborach, Monday of Parshas Ki Sovoi [to Uman], 13 Elul, the month of mercy and forgiveness, 5784.

Peace, blessing, and all good forever to my dear friend ... may his light shine and radiate eternally.

I have duly received your letter.

Regarding your question about how to travel to the tziyun of the Rebbe for Rosh Hashonoh with simchoh and holy nachas - pleasure, rather than with pressure, worries, and tensions, etc.

In my opinion, as soon as you realize the immense value of meriting to be by the Rebbe for Rosh Hashanah and what one can achieve, then all the worries, concerns and fears about wars, etc., will naturally dissipate.

For the Rebbe said explicitly (Chayei Moharan 405): "Not only are all of you (my chassidim) certainly dependent on my Rosh Hashanah, but even the entire world depends on my Rosh Hashanah."

It follows that all matters of the entire year, including all personal occurrences and events of man, as well as all occurrences and events of the world in general, which includes peace and wars, etc., between countries, everything depends on the Rebbe's Rosh Hashanah.

Certainly, these are very delicate and subtle matters that are very difficult to explain to people, but the Rebbe already introduced his words saying: "My Rosh Hashanah is a great innovation, and Hashem Yisborach knows that this thing is not inherited from my ancestors, rather Hashem Yisborach gave this to me as a gift, that I know what Rosh Hashanah is."

If so, how can one even begin to investigate and inquire into such lofty matters?

He said that all his rectificational work is only through Rosh Hashanah. He then greatly emphasized this being with him on Rosh Hashanah saying: (ibid. 220): "What shall I tell you! There is nothing greater than this, namely to be with me on Rosh Hashanah. Although other tzaddikim don't say so, because for them it's not such a great obligation to be with them on Rosh Hashanah… so, that's another question against me",

continued from page 1 >

with ease, because the moment you acknowledge the kindnesses you already have, you'll see that you have the power to effect & change the future, through prayer!

// Bikkurim of Today

In our parsha, we learn about bringing the bikkurim - first fruits. Every mitzvoh in the Torah is relevant somehow, in all situations, for all time (Besh"t). We can fulfill this mitzvah of bikkurim nowadays through thanks and gratitude to Hashem, for all the undeserved kindness He does with us at all times, and for all the wonderful 'fruits' with which He graces us always. This is how it's fitting and proper for us to behave, not to be stingy with words of praise and thanks to Him, for everything, small and great. This will in turn influence more abundance upon us and give us the strength to speak to Him, becoming a continuous habit of closeness to Hashem.

(Ishei Yisrael, Ki Sovoi 5782)

meaning that besides this, many questions are always asked about him, and this question will also be asked against him, why he warns, more than other tzaddikim, to be with him specifically on Rosh Hashanah. He concluded saying: "On Rosh Hashanah - everyone needs to be with me."

Therefore, after reading all this truth and throwing away one's own 'chochmos' and relying on emunas chachamim, a person no longer has anything to worry about or be concerned about, but only to travel with immense joy to the Rebbe and rely on the great power of the Rebbe, and to arrive at his holy tziyun and give a coin to tzedakah and say there the Tikkun Hakloli, whether with kavonoh or without kavonoh, whether with liveliness or without liveliness, and to leave everything to the Rebbe to 'build the buildings' that need to be built, and as he said explicitly (ibid. 294): "Why do you need to dwell on your own thoughts & doubts, all you need to is to 'supply bricks and cement' and I build from them wonderful and awesome 'buildings'."

Fortunate is the one who merits to reach the Rebbe on Rosh Hashonoh, and through this, he will have a part in the future redemption that will come speedily in our days, may the Holy One, Blessed be He, grant us that our portion be with them.

Wishing you a Kesivoh Vachasimoh Toivoh in the Book of Life and that we merit to see each other at the Rebbe's with immense joy and complete health.

Rabbi Yitzchok Leser

Sparks

Eighty Years for One Tefillin!

The holy Rav, Rabbi Avraham Kalisker zy"a was once sitting across from an elderly Yid who was weeping bitterly. His sobs had been ongoing for quite some time; he refused to be comforted. The Yid was already eighty years old, and his face showed that he had lost all taste for life...

"I want to die," the elderly man left no doubt as to his feelings, and began listing reason upon reason, quite convincing ones, why he had no reason to continue breathing… living in this world.

"Did you put on tefillin today?" the tzaddik suddenly asked him.

"Yes," answered the elderly man. "Are you willing to put on tefillin tomorrow as well?" Rabbi Avraham inquired. "If Hashem grants me a tomorrow," said the elderly man.

The tzaddik responded: "You fool, you want to die?! Is it not worthwhile to live eighty years for the sake of putting on tefillin just once! Even in the unexciting way that you put them on..."

How much we must enliven ourselves with each and every point that we merit to snatch from our Yiddishkeit! We must not allow the yeitzer hora to make us forget how incredibly important this is. We have no conception of the greatness of every movement and action of fulfilling Hashem's will.

Furthermore, the greatness of a Yid is that he can strengthen himself in all his difficult situations, and runs to Hashem, beseeching: "Ribbono Shel Olom, grant me to be b'simchoh. Ribbono Shel Olom, take me out of sadness, bitterness, and depression. Ribbono Shel Olom, grant me to be attached to You."

If we accustom ourselves to this, we will feel all sorts of sweetness in life.

(Based on Asher BaNachal, Letter 12,042)

The Warmth of a Father's Torah Love

On the holy peaks of ancient Tzfas lived a great tzaddik - Rabbi Yaakov Dovid Villovsky zt"l, known as the Ridvaz. A tzaddik wholly dedicated to learning the holy Torah, many are familiar with his wondrous commentary on the Talmud Yerushalmi, a precious jewel in the crown of his Torah works.

In his later years, the Ridvaz chose to settle in Tzfas, that city steeped in kedushoh and taharoh, infused by the holy tzaddikim who dwelled in its alleyways throughout the generations. One day, as he remembered his father - it was his yohrtzeit - a small hesitation arose within him. The night was exceptionally cold, and frigid winds blew between the ancient houses. The Ridvaz, his advanced age apparent, thought to himself: "Perhaps this time I'll forgo going to shul to say Kaddish? Surely a minyan won't gather in such weather. Surely my father will forgive me..." This thought, despite its logic, shook his soul. Suddenly, he grabbed his coat and ran with all his might to shul, his legs heavy with age and weariness but his spirit burning.

Upon arriving at shul, he found himself the first to arrive, and indeed, with great difficulty, a minyan was formed.

As he stood at the omud, his heart began to burst with tears like a river. He couldn't begin the tefilloh. The people around him looked on in wonder and said: "Rebbe, your father passed away fifty years ago! You yourself are already elderly, why are you crying so much?"

The Ridvaz, his eyes full of tears, turned his gaze to them and responded in an emotional voice: "Do you know why I'm crying?" And then he turned to them and spoke trembling: "When I was a small child, my father built ovens for houses. These ovens were the only source of heat in the cold winter days. Once I heard my father tell my mother: 'Our Yaakov Dovid could become a great talmid chochom. We must find for him the most expensive melamed, no matter the cost,' and so my father, who struggled to support our family, hired a special melamed for me, paying him a ruble a month - a fortune in those days.

"But just then, a strike began in the brick factories, and Abba had no work. For three months, he couldn't pay the melamed. One day, the melamed sent a note with me saying: 'I cannot continue to teach your son, I cannot hold out without payment.' My parents were very alarmed. What would become of me? How would they ensure my learning?

"Abba went out to the street, his eyes full of tears. He pleaded before the Holy One, Blessed be He: 'Ribbono Shel Olam, please help me, I want my son to be a talmid chochom!' And so, he poured out fervent tefillos from his broken heart with emunoh and hope for Hashem's salvation. And behold, a wealthy Yid approached him and asked: 'Do you know how to build ovens? I'm building a house for my son and need an oven.' Abba answered 'I indeed do this work, but I have no bricks.' The wealthy man said: 'You'll find bricks somehow; I'll pay you six rubles if you build the oven.'

"My father ran home and told my mother. With devoted hearts, they decided to dismantle our oven at home, take the bricks, and build the oven for the wealthy man. And so it was. My father received six rubles, hurried to the melamed, and gave him three rubles for the past and three for the future. All winter, my father, mother, and siblings froze. They covered themselves with old rags, the main thing being that I could learn."

The Ridvaz's voice cracked with intense weeping: "And today, my dear friends, I thought for a moment to stay at home because of the cold! My father sacrificed everything he had, he and my mother and siblings froze from cold so that I could grow in Torah, and I dared to think not to go out to shul to say Kaddish for him?!"

(Asher BaNachal 8,753)

"Your view of your parents should be like that of a 'chefetz shel mitzvah', no less than tzitzis and tefillin and sukkah and all other mitzvos of the Torah. They brought you into this world, and you are obligated to honor them because of the mitzvoh of the Torah, not because of any level of theirs in observing Torah and mitzvos. Remember well that without them, you wouldn't have come to this world and wouldn't have merited to do teshuvah and find the path of true life. It turns out that they became like messengers for a mitzvah to bring you close to the Holy One, Blessed be He."

(Oshiv L'Ish, P. Eikev 5784)