

Gilyon Heichal Hakodesh

פ' פינחס
תשפ"ה

Weekly Inspiration based on the Teachings of the Holy Bresleaver Rebbe

(1) WHAT IS THE WORK OF ELIYOHU?

The Zohar Hakodosh states that when Pinchos carried out his great act of zealousness against Zimri and his immorality, the *Neshomah* of Eliyohu Hanovi was incarnated into Pinchos. As we see in the well-known saying "Pinchos is Eliyohu".

We know Eliyohu as the one who never died, the one who is connected to Moshiach and the one who will herald the final redemption. But what is the connection between these three things and the weakening of immorality?

(2) THE SHEPHERD'S LIGHT OF SHABBOS

This week the Torah speaks about Shabbos and all the Yomim Tovim. The three Shabbosos of the three weeks of *bein hamtzorim* have always been considered by Chassidim, as loftier and happier than those of the rest of the year.

Every Friday night, as a preparation and anticipation to Shabbos and its light - which is "*mei'ein olom habo*", a taste of the world-to-come, we praise Hashem about His closeness to us with the words in "*Lechu Neranenoh*" (Tehillim 95) "For He is our G-d and we are the people of His pasture, and

the flock of His hand, **today**, if you listen to His voice." Whenever we accept to listen to Him, even *today*, we are considered close to Him as of the closeness of a flock of sheep, pasturing at His hand, The Hand of their Loyal Shepherd.



(3) ONLY TODAY EXISTS

Quoting this posuk "...**today**, if you listen to His voice" the Rebbe expounds on this word "today". He teaches that in order to manage with our day-to-day obligations, both spiritual and physical, we need to focus only on "today". He relates that even he (with his exceptional willpower) would not have been able to bear the yoke of his daily devotions, had he not used this mindset of "today". (L" M 272) This he derives from that verse: "Today, if you listen to His voice." (Focus on) today, if you (are to) listen to His voice.

If you desire to be "close to Him as of the closeness of flock of sheep, pasturing at the hand of their loyal

shepherd", then do not disturb this relationship with the feelings of complaint with pain of the **past**. And do not disturb the feeling of relying on Him with feelings of pressure and worries about the **future**. But, instead, focus only on "**today**".

(4) MOSHIACH SAYS: I'M COMING TODAY

The *Gemora* (*Sanhedrin* 98a) talks about this *Posuk*, which will give us an added dimension to this concept of "today".

R. Yehoshua ben Levi met Eliyohu Hanovi who was standing at the entrance R. Shimon Bar Yochai's cave. RYB" L asked Eliyohu, "When will Moshiach come?" Eliyohu answered, "Go and ask Moshiach himself". "Where is he sitting?" asked R. Yehoshua ben Levi. "At the gate of the city." Eliyohu answers. "And what is his distinguishing feature?" Eliyohu Hanovi responds, "He is sitting among paupers afflicted with disease. All the other paupers untie and retie all their bandages at the same time. But he unties and reties his bandages one by one. For he says: 'I might be needed (for the redemption) at any moment. Therefore, I deal with my bandages in this way so I will not be delayed'."

R. Yehoshua ben Levi went to Moshiach. "*Sholom olecho, Mori*

v'Rabi,” he said. “Peace be upon you, my master and teacher.” “Peace be upon you, ben Levi,” replied Moshiach. “When is the Master coming?” asked R. Yehoshua ben Levi. “Today!” said Moshiach. R. Yehoshua ben Levi returned to Eliyohu Hanovi, who asked him: “What did Moshiach say to you?” “He said ‘Peace be upon you, son of Levi’.” Eliyohu Hanovi said to R. Yehoshua: (By greeting you in that manner) “He has assured you and your father that you are both destined to enter the World to Come.” “But he lied to me!” said R. Yehoshua ben Levi. “For he said to me ‘I am coming today’ – and he has not come!” Explained Eliyohu Hanovi: “This is the “today” he was referring to; he was referring to the *posuk*: ‘Today – if you listen to His voice!’” Moshiach will come today if you listen to Hashem's voice.

(5) MY PERSONAL REDEMPTION WILL HAPPEN BY “TODAY”

According to the Rebbe's understanding of the *posuk* of “today”, this *Gemora* takes the idea of “today” a step further, giving it an added dimension. The mindset of “today” doesn't only give the ability to manage on a day-to-day basis, but also the whole ‘Moshiach’ (i.e. the personal redemption of a person, the freedom of his mind and heart) are dependent on this concept of “today.”

As Eliyohu Hanovi explained: “This is what Moshiach was saying to you: The Redemption will be ‘today’ – if you listen to His voice!” I.e. “If you listen to His voice (and focus on) today”

(6) MOSHIACH & ELIYOHU: RENEWAL

It is not by coincidence that it was Moshiach himself who alluded to this

teaching and it is no coincidence that it was Eliyohu who explained it. Both Moshiach and Eliyohu are very connected to this concept of “today”. They have such a deep level of perception of Hashem that they have a connection to “*lemaalo min hazman*”, higher than “time”. They are not so “enslaved” to the constraints of “time”. About Moshiach, the *posuk* states, “*Ani hayom yelidetichoh* - today I have given birth to you.” He perceives Hashem in a way that gives him constant renewal as of a newborn. He teaches and inspires the power of “today”, of renewal. He teaches not to be pulled down by the memories of the **past** and not to feel pressure from the worries of the **future**. In Moshiach's times, this will bring everyone out of the *golus* to experience the revelation of the *Shechinoh*. And, this is the secret to everyone's personal Moshiach - now in our times: to redeem oneself from one's exile of enslavement to the pain of the **past** and fantasy of the **future**. To live, to really be alive, continuously, with the consciousness and awareness of the “**now**” of “today”.

(7) ELIYOHU MALACH HA'BRIS

Eliyohu, with his perception of Hashem in this way, with his constant renewal, defies death completely. He renews himself daily as a newborn. With this, he can be the *malach ha'bris* to inspire every newborn, everyone entering the new *bris* (covenant) with Hashem, with his power of renewal.

(8) IT IS SHABBOS TODAY. THE TODAY OF SHABBOS

Now we have a better understanding of the connection between Shabbos and the praise we say on Shabbos, “He is our G-d etc...

today...” For it is as a preparation and anticipation to Shabbos and to its light which is “*Mei'ein olom habo*”, a taste of the World to Come, which is in essence the perception of Hashem on the level as He exists above the confines of “time”.

This is the essence of Shabbos. Shabbos helps us perceive the concept of “today”. The connection of Shabbos to the concept of “today” is so strong that indeed, even halachically, on Shabbos one should not to prepare, plan for, or think about another day.

(9) WHO ARE LIKE THE YIDDEN!

We say on Shabbos during Mincha “*Mi K'amkho Yisroel* - who is like Your nation, Yisroel?” Indeed, who is like the Yidden who every Shabbos try to forget about the whole weekday world and focus only on Shabbos? This word “*K'amkho*” makes up the first letters of the *halocho*, “*ke'iyilu kol melachtecho asuyoh* - imagine as if all your work is done” i.e. there is no worry about tomorrow.

(10) TRIPLE ‘TODAY’

The Torah itself alludes to the connection between Shabbos and “today”. The Torah mentions the word “today”, *hayom*, three times in the same verse (*parsha* of *monn* in Beshalach) in connection to Shabbos. “*Ichluhu hayom... Shabbos hayom... hayom lo simtzo'uhu...*”

(11) YOM TOV IS ALSO SHABBOS

All the Yomim Tovim, (which we *lein* about this week) also have this renewal power of “today” to a certain extent, for they are also called “Shabbos”. They also have energies of Shabbos.

(12) IT'S ALL IN THE MIND

The Rebbe teaches that the freedom from the constraints of “time” is dependent on the level of awareness. The more spiritually aware a person is the less he will be tied down to the past and future. He will live more and more on a plane of the “now” of “higher than time”. Therefore, on the other extreme, for one who is a state of low awareness, as when one is asleep in a dream, a few moments can seem to him, like a lifetime.

(13) RENEWAL OUT OF DESIRES

Addiction to physical desires is also very connected to this theme. A person feels enslaved to his past, with his past desires. So, the *mussar seforim* call the evil desires “*havlei hazman*”, foolishness of “time”; and particularly, to the desire for immorality.

(14) CREATED WHILE ASLEEP

This is the reason that the first woman, Chavoh, was created in middle of Odom's sleep.



(1) YOMTOV OF MATAN TORAH.

SEVENTEENTH OF TAMUZ?

On the seventeenth of Tamuz, after learning with Hashem for forty days, Moshe finished receiving all the teachings of the Torah, and received “Hashem's own handiwork, the *luchos*, written in Hashem's own handwriting – *Vehaluchos, ma'aseh Elokim, vehamichtov, michtov Elokim.*” Moshe came down and was about to give the *luchos*, Hashem's “wedding ring”, to His bride, the Yidden. He was about to teach them what he had learned. It was supposed to be the *Yomtov* of the culmination

Sleep is a time of, and a symbol of, a low level of spiritual awareness.

This is because with the creation of Chavoh, at that time, the desire for women, which is the root of all desires, was also created. This is connected to the low level of awareness, the **sleepiness** of the mind, which draws a person into the “quicksand” of “time”.

(15) ELIYOHU INJECTING RENEWAL. CLEANSING THE IMMORALITY.

Conversely, rectifying the **past** i.e. doing *teshuvoh* for all evil and particularly the “*Tikkun Hakloli* – General Rectification,” the rectification of this desire which is the root of all other desires is dependent on rising above the enslavement to “time”, to the **past**, and to live with the renewal of “**today**”.

So, Pinchos, with the *Neshomah* of Eliyohu, (the *malach ha'Bris*, the angel of the holiness of *kedushas Ha'Bris*, with his “timeless” power of renewal) succeeded to subdue the *klipoh* of the evil of immorality which



of *Matan Torah*. (Shovu'os is the *Yomtov* of our *Eirusin*; *Shivoh osor be'Tamuz* was meant to be the *Yomtov* of our *Nisuin*! Alshich; P. Ki Sisoh) Therefore, **TaMuZ** stands for the first letters of *Zman Matan Toroseinu* – Time of receiving the Torah.

(2) THE MEMORY CAN BE RESTORED!

But the *Eiruv-rav* spoiled our wedding. They confused us with the *Eigel*, the golden calf, and the *luchos* were broken. Had the *luchos* not been broken, then, through their power of holiness, one would never have forgotten his learning. Through the

overpowered the Yidden at that time. He succeeded in purifying the Yidden with the power of *teshuva*. *Teshuva*, with its power of forgiveness, also comes from the plane of “Higher than Time - *Lema'alo min hazman*” which therefore rectifies us retroactively. And this returns us to the state of a newborn.

(16) LET US MAKE RENEWALS CONTINUOUSLY

Hashem should help us continuously refresh ourselves and purify and free ourselves from our negative past. We should always trust Hashem to care for our future. And, we should feel the reality, the “today” of our Shepherd's Hand - “*Ve'Tzon yodo Hayom – Im Bekolo Sishmo'u* – Listening to Hashem's voice”, forever, with the heralding of the redemption by Pinchos- Eliyohu and the coming of Moshiach *Tzidkeinu Bimheiroh Beyomeinu, Omein.*

**(Adapted from L”M 1:272
& L”H H. Miloh 4
& Toch Hanachal Matos 5)**



breaking of the *luchos, shikcho* - forgetfulness - of Torah came down to us. So now, in the month of Tamuz, we need to rectify this loss and bring back the power of remembering the Torah. This, too, is alluded to in the word Tamuz. **TaMuZ** stands for the first letters of *Zichru Toras Moshe* - Remember the Torah of Moshe.

(3) DI HEILIGE TEG – THE HOLY DAYS, ARE BEGINNING

With this rectification of forgetfulness, we begin the *Teshuva* process of the Days of Awe. This, too, is alluded to in the word Tamuz. **TaMUZ** stands for the first letters of

Zmanei Teshuva Memashmeshim Uvo'im – Times of Teshuva are drawing near and are arriving.

**(4) IS REPENTANCE HEAVY?
NO! IT'S AS LIGHT AS A
NEWBORN!**

The Rebbe teaches that the key to repentance is the power of renewal.

“Others say that forgetting is something negative, but I say that forgetting is a very positive power.”

One must forget the past as if he is a newborn, because the negative memories drain one's courage and impede his ability to progress in life.

**(5) MOSHE GAVE US THE
POWER OF: REMEMBERING
TO FORGET!**

On the one hand, the breaking of the *luchos* and the resulting forgetfulness was a great loss. Indeed, it is one of the reasons for the mourning of the seventeenth of Tamuz. On the other hand, the breaking was also the catalyst for the rectification. The positive power of *shikcho* -forgetfulness - is the power of renewal and of forgetting the negative thoughts of the past. This is what Moshe intended to accomplish with the breaking of the *luchos*; he brought down for us this power of renewal.

(6) TAMUZ.

1. RENEWAL

**2. RECTIFICATION AND 3.
RECEIVING THE TORAH
ANEW!**

These three *roshei teivos* together are the key to understanding the true message of Tamuz:

The seventeenth of Tamuz was *Zman Matan Toroseinu* –the time of receiving the Torah. But we lost it.

And we are yearning to regain it as a renewed *Zman Matan Toroseinu*.

So, we are given the power of rectification - beginning from now, we are given the *Zmanei Teshuva Memashmeshim Uvo'im* –the times of *teshuva*/rectification that are drawing near and arriving.

This power of rectification was given to us by the act of Moshe breaking the *luchos*. On the one hand, this caused the ability to forget the Torah and the great need of continuous learning and constant revision of the Torah in order to remember the Torah of Moshe - *Zichru Toras Moshe*.

But the power of rectification came as a package deal together with our downfall. This need of "*Zichru*"-this need to remind ourselves of the Torah's teachings because of our negative forgetfulness, comes hand-in-hand with the positive power of forgetfulness. The power to forget and completely empty out our minds of the past. This is the key to repentance: to make a renewal and become like a newborn baby, observing the Torah anew with the freshness of a newborn. This, in effect, is a renewed *Zman Matan Toroseinu*.

**(7) SO IS TAMUZ WITH,
OR IS TAMUZ WITHOUT,
A VOV?**

TaMUZ is written **with** the letter *Vov*. But in the two *Roshei teivos Zman Matan Toroseinu* and *Zichru Toras Moshe* the letter *Vov* is omitted. What is the significance of this? What can we learn from it?

The letter *Vov* has the numerical value of six.

Similarly, the measurement of the *luchos* was six square *tefochim*.

So, the letter *Vov* symbolizes the *Luchos*.

The missing *Vov* symbolizes our lack – the missing *luchos* after they were broken.

The breaking of the *luchos* brought down the power of forgetfulness and the power of renewal.

Only with a missing *Vov* does **TaMuZ** have the *Roshei Teivos* of *Zichru Toras Moshe* and *Zman Matan Toroseinu*,

Because, as explained, only through this missing and invisible *Vov*'s power to forget the past (and its corresponding power of renewal) can we achieve this 'memory' of *Zichru Toras Moshe* and the refreshed conviction to reaccept the Torah that we are receiving anew on this *Zman Matan Toroseinu* of **TaMuZ**.

**(8) MOSHIACH,
THE ULTIMATE RENEWAL
POWER**

The *posuk* "*Ani hayom yelidetchoh* – Today I have given birth to you" is the *posuk* that speaks about Moshiach. He will have the power of renewal on this great level of the newness of a newborn. With this power he will inject into us a energy of renewal, a complete *teshuvoh* and the purity of a newborn. Hashem should send us this renewal power, we should rectify the sin of the *Eigel*, we should have returned to us the (un)broken *luchos* with great joy and never forget Hashem or His Torah forever with the coming of *Moshiach Tzidkeinu Bimheiroh Beyomeinu Omein!*

*(Adapted from L.M. #217, with
Sichos Mohorosh, Hamo'adam,
Tamuz)*