

Gilyon Heichal Hakodesh

פ' דברים - חזון
תשפ"ה

Weekly Inspiration based on the Teachings of the Holy Bresleaver Rebbe

(1) TIME WHEN HASHEM CAN BE EASILY FOUND

Bein Ha'metzorim - and especially *Tishoh B'ov* - is a time when Hashem's closeness can be felt, even by simple people, more than the whole year. It is likened to a king who is in exile, where even simple people can have easy access to him. The *posuk* alludes to this, "*Kol rodfeho hisiguho bein hametzorim* - All her (Tzion's) pursuers (lit. those who run after) overtook her between the boundaries". This *posuk* can be understood in this way: all those who run after the *shechinah* can find Her - particularly in the days of *Bein Hametzorim*.

(2) TIME OF TRANSFORMATION FROM BITTERNESS INTO SWEETNESS

These days have the power to transform bitterness into sweetness. The prophet Yermiyohu says, when referring to the exile, "I see a *'Makeil Shokeid* - A stick of an almond tree". Chazal explain that it takes twenty-one days for an almond to grow. This is connected to the twenty-one days of *Bein Hametzorim* from when the wall of Yerushalayim was penetrated until the *Beis Hamikdash* was destroyed. What is the connection between destruction and growth of the almond?

The almond fruit starts off bitter and then changes to sweet. So too, these days have a hidden sweetness and, therefore, have this power to transform

the bitterness of everyone's individual exile into the sweetness of a personal revelation of Hashem and redemption.

The hidden sweetness and happiness within the bitterness and sadness of these days is so profound that the *halocho* states that no *Tachanun* is said on *Tishoh B'ov*. This is similar to *Yom Tov* when no *Tachanun* is said. This is because *Tishoh B'ov* itself is called a "*Moed - a Yom Tov*". Indeed, when *Moshiach* comes, *Tishoh B'ov* will become a real *Yom Tov* and *Eichoh* will be *leined* from a *Kosher Megilloh* with a happy tune. And the words of grieving will be understood in a totally transformed and positive way.



(3) THE OVOIS: MASTERS OF TRANSFORMATION

The power of transforming bitterness into sweetness alluded to by the almond stick that Yermiyohu saw, he referred to as *MaKeiL*. These letters make out the last letters of the *Ovois* - Patriarchs, AvrohoM YitzchoK and Yisroel, because we inherited this power from the *Ovois*.

Their whole life revolved around transforming bitterness into sweetness. Avrohom managed to endure ten difficult tests with the climax of *Akeidas Yitzchok*. Yitzchok himself was tested with the *Akeidoh*. He suffered from *Avimelech* and the *Pelishtim*, from his brother *Yishmoel*, his son *Eisov* and from his daughters-in-law. *Yaakov-Yisroel* suffered from his brother *Eisov*, his uncle and father-in-law *Lovon* and then strife of his children against *Yosef*, culminating in the twenty-two-year agony of missing *Yosef*. But they all managed to transform all this incredible pain into such sweetness that it became Torah and the teachings for eternity. They are for us to learn and internalize and a tool to transform our own pain into sweetness.

(4) CAN'T WAIT? REDEMPTION TODAY!

The ability to be able to ignore the pain is dependent on the ability to focus only on **today** (as we mentioned in previous articles). This really redeems a person from his personal exile. This is the power of *Moshiach* and of everyone's personal *Moshiach* - redemption. About *Moshiach*, Hashem says, "*Ani Hayom yelidetichoh...* - Today I have given birth to you..." *Moshiach* has this power of renewal like that of a newborn baby. Every day is a new day. *Moshiach* is continuously in a state of renewal and freshness. "Today I have given birth to you..."

With the giving birth to Moshiach, Hashem gives birth to Moshiach's *middoh* - the concept of *Hayom* (today) into the minds of the Yidden. As Moshiach said to R. Yehoshua ben Levi, "I will redeem the Yidden **TODAY**". R. Yehoshua ben Levi asked Eliyohu, "Moshiach (didn't say the truth for he) didn't come today?!" Eliyohu answered, "Moshiach meant to say 'today' as in the *posuk* 'Today, if you heed my voice – *Hayom im Bekolo Sishmo'u*'."

The Rebbe gives the underlying explanation and message of this:

Moshiach meant "I will redeem the Yidden (through the concept of) today". 'Today if you heed my voice – *Hayom im Bekolo Sishmo'u*'. If you (are to) heed my voice (then live with the concept of) "today- *Hayom*".

(5) THE OVOIS: RENEWAL TODAY!

The *Ovois*, as well, utilized this power of renewal and concept of "today" in order to overcome their pain. In Hebrew, the letters of *Ho'OVoiS* make up the first letters of "*Hayom Im Bekolo Sishmo'u* - Today if you heed my voice".

(6) REDEMPTION FROM MITZRAYIM: BY FOCUSING ON TODAY

The redemption from Mitzrayim was also connected to this concept of "today". When Hashem commanded Moshe to warn Pharaoh about the plagues, He started off by saying, "I revealed Myself to Avrohom, Yitzchok and Yaakov". Rashi adds on these words, "To the *Ovois* – the Patriarchs – *El Ho'Ovois* –". The commentators ask, "Do we not know that Avrohom, Yitzchok and Yaakov are the Patriarchs? What is Rashi adding?"

The hidden meaning in Rashi's words is: "*Vo'eiro*" – I will reveal myself, "*El*" to (those people who live with), "*Ho'OVoiS*", which in Hebrew makes up the first letters of *Hayom Im Bekolo Sishmo'u*.

For, as we have explained, everyone's personal redemption, personal Moshiach and personal "*Vo'eiro*" (revelation of Hashem) depends on his own ability to renew himself with the concept of "today – *Hayom*".

With these words, Hashem was also teaching Moshe to advise the Yidden about this concept of "*Hayom*" that its merit will speed up their redemption.

The concept of "today – *Hayom*" helped the Yidden endure their immense suffering in Mitzrayim. It helped them connect to Hashem from within their pain.

This connection with Hashem grew and grew until it became the great "*Uvemoiro godoil – Zeh giluiy Shechinoh*", the revelation of Hashem through the redemption from Mitzrayim.

So, after the redemption, Moshe said to the Yidden, "Remember *Hayom* – today, this day that you went out of Mitzrayim...". Your focusing on "today – *Hayom*" has brought you out of Mitzrayim.

(7) GOOD YOM TOV! IN THE THREE WEEKS?

The three Shabbosos of the *Bein Hametzorim*, like the rest of *Bein Hametzorim*, have a higher power than those of the rest of the year.

They have a special connection to the holiness of the three *Regolim*, Pesach, Shov'u'os and Sukkos.

(8) SHABBOS CHAZON: VISION AND REVELATION

The highest of these Shabbosos is this week of Shabbos Chazon - which is connected to Sukkos - when we read the *haftorah* of Chazon. Chazon means "the vision". This Shabbos gives the power to have a vision and revelation of Hashem's Presence similar to that of Sukkos. The word "Sukkos", as well, comes from the root word *Sochoh* which means seeing a vision.

(9) SHABBOS IS TODAY!

And as mentioned "*Vo'eiro*" - revelation is dependent on utilizing the power of Moshiach, the power of *Hayom* – today. Indeed, Shabbos, which is a time of "*Mei'ein olom habo* – A taste of Moshiach's times", has this power of renewal. In the Parsha of *Mon*, referring to Shabbos, the Torah mentions the word "*hayom*" three times.

Although these three *Hayom's* refer to every single Shabbos, these three '*Hayom's*' are connected especially to the three Shabbosos of *Bein Hametzorim* which have an even stronger connection to redemption and Moshiach.

"*Ichluhu Hayom* – Eat Today" is connected to the first of the three Shabbosos and to Pesach when there is a positive commandment to eat Matzoh.

"*Shabbos Hayom la'Hashem* – Today is Shabbos to Hashem" is connected to the second of the three Shabbosos and to Shov'u'os. The day of receiving the Torah actually fell out on Shabbos and was *la'Hashem*, the day when we became one with Hashem – *la'Hashem*.

"*Hayom loi simtzo'uhu basodeh* – Today you will not find it in the fields" is connected to the third of the three Shabbosos - this Shabbos - Chazon, and to Sukkos. The Torah calls Sukkos "*Chag Ho'Osif* - The festival of gathering", i.e., gathering in the produce from the fields (so afterwards "you will not find it in the fields").

(10) TIME OF CONNECTION TO OUR OVOIS

In these days of *Bein Hametzorim* the three *Ovois* share with us their power of "*Hayom* – today" and their power to transform bitterness and sadness into sweetness and happiness. For they are also connected to these three Yomim Tovim and, by extension, to these three Shabbosos.

In *Va'yero*, Hashem revealed Himself to Avrohom on Pesach, and he baked Matzos for the angels.

One of the horns of the ram of Yitzchok's *Akeidoh* was the *shofars* that Hashem sounded at *Matan Torah* on Shovu'os.

Yaakov traveled to Sukkos – “*Ve'Yaakov nasa sukkosoh.*” The Medrash says that Yaakov then had a similar sort of heavenly shielding as the Yidden had in the desert. A shield of the Clouds of Glory, which are called Sukkos.

(11) THE OVOIS ARE OUR CONTINUOUS PROTECTION

The three *Ovois* are especially connected to this sad time, for their memory, merit and covenant with Hashem are in the forefront of the Heavenly court's awareness in times of wrath in order to mitigate the punishment. Hashem promises in the middle of His 'words of rebuke', “I shall remember my covenant with Yaakov and also my covenant with Yitzchok and also my covenant with Avrohom I shall remember.”

(12) WHAT IS OUR MAIN JOB HERE?

This is actually the reason why we are sent down to this world: to transform the bitterness and sadness to sweetness and happiness. As the holy Zohar asks - when referring to people who serve Hashem -: “Who can transform from darkness to light? Who can transform from bitterness to sweetness?”

(13) BEIS HAMIKDOSH = SWEETNESS

If one believes that the reason Hashem has sent bitterness is only in order for us to transform it to sweetness, then it makes it easier - much easier - to cope with it and transform it into sweetness. This sweetness is the sweetness of the mind, the sweetness of awareness of Hashem, the sweetness of one's personal spiritual redemption. It is as if the *Beis*

Hamikdosh is already rebuilt for this individual. When going up to the *Beis Hamikdosh*, the *posuk* says: “*VeKaMTō* – And you will arise, *Ve'oliso el hamokom asher yivchor Hashem Elokecho bo* - And you will ascend to the place that Hashem your G-d chose”. “And you will arise – *VeKaMTō*” are the same Hebrew letters as *MoSOiK* – sweetness. I.e. through transforming bitterness into sweetness (*MoSOiK*) one arises (*VeKaMTō*) to one's personal redemption and *Beis-Hamikdosh*-awareness of the mind.

(14) CHEESECAKE NOW?

So, this time of *Bein Hametzorim* has the power to transform the exile of the mind into revelation of Hashem and understanding of His Torah. This is one of the reasons given as to why the prohibition to eat meat in the nine days has brought the Yidden to eat milky foods on these days. This is similar to Shovu'os when milky foods are eaten. As previously explained, underneath the sadness and darkness lies a great light and opportunity for a Shovu'os-type revelation of Hashem and his Torah.

(15) WHY WE ALL GET IT WRONG. AT FIRST

Every safe with valuables has a good strong lock. The above-mentioned valuables of *Bein Hametzorim* have a powerful lock. This is the *Yeitzer Hora's* confusions of depression and negative feelings that he brings into us at this time. Only one who is worthy is allowed entry. To be deemed worthy, one has to pass the test of seeing past the depressive sadness and perceiving it as grieving. He has to start yearning for true happiness in Hashem's closeness and revelation.

(16) CAN HAPPINESS AND SADNESS MERGE?

So, it is a combination of sadness and happiness. Grieving (and yearning) for true happiness. This is alluded to in

the name of this Shabbos Chazon. “*ChaZON*” makes up the Hebrew first letters of *Chatzi Zaam Ve'Chatzi Nechomoh* – half wrath, half consolation.

(17) “OY! I BELIEVE I DESTROYED!!” THAT'S GREAT!

How, indeed, can we transform sadness and bitterness into happiness and sweetness? One of these ways, the Rebbe teaches, is “If you believe you can destroy, then believe you can rectify.” The depth of this is: if you believe that you can destroy, if you believe that the Torah is true and that sins can destroy, if you believe that actions that otherwise would not be considered destructive but because the Torah considers them to be destructive, they actually *are*, if you believe all this to such an extent that you really feel broken after a sin, then all this proves the great level of your belief and *emunoh*. A person with such *emunoh* is already connected to this regret and *teshuvoh*, and can surely rectify himself.

(18) THE BEIS HAMIKDOSH IS HIDDEN IN ITS DESTRUCTION

The same is true as regards the sadness on *Tishoh B'ov*. If we are so connected to the *Beis Hamikdosh* and revelation of Hashem that we feel the sadness of the lack, then surely this connection to Hashem and His *Beis Hamikdosh* on this day warrants this day to be called a *Moed*, a *Yom Tov* of redemption!

(19) AYE! THE DISCOVERY OF HASHEM IS WITHIN THE SEARCH

The Rebbe teaches the profound path to transform sadness and bitterness into happiness and sweetness.

The Rebbe teaches, us the power of “*Ayeh*”, the SEARCH.

When one feels such confusion and doubts in belief in Hashem that he literally feels trapped and thinks he can never return to *emunoh*, there is a solution. The Rebbe teaches us this solution of “*Ayeh?* - Where?” The Rebbe says that there are levels of *tumoh* and heresy, wherein one cannot satisfactorily answer the questions and the confusions that come from that place. But there is a way out. Search for Hashem in whatever situation, level or “place” you might be. And even if you might not find explanations and answers to your confusions, philosophical or heretical questions, nevertheless, the search for Hashem in itself has a “built-in” connection to Hashem.

We say on Shabbos and *Yom Tov* mornings in the *tefillah* of “*Kesser*”, that the angels ask each other, “Where is the place of His Honor – *Ayeh mekoim kevodo?*”. The Rebbe explains that this search of “*Ayeh*” is connected to the highest level of spirituality called “*Kesser* – Crown”.

So, search for Hashem and you will be automatically connected. You might not get any tangible answers or conscious clarity but, subconsciously, you will be connected to the highest level of spirituality.

(20) “*AYEH?! - WHERE ARE YOU?! RECTIFIES THE SIN OF THE TREE OF KNOWLEDGE*”

After Odom Horishon and Chavoh sinned, eating from the tree-of-knowledge, Hashem asked, “*Ayeh-ko* – Where are you...?”

For this sin brought into their minds, thoughts of idol-worship, heresy and confusion in their *emunoh*. The serpent brainwashed and confused Chavoh by promising her, “You will be like G-d...”.

So, Hashem now gave them the solution:

“Search for Me... Call out to Me ‘*Ayeh?! - Where are You Hashem?!...!*’”

And even before you will find answers, even before you find clarity, hidden in this search, hidden in this “*Ayeh?!*”, subconsciously, there is this profound connection to Hashem. And this connection will eventually pull you out of your doubts, confusions and heretical thoughts.

(21) “*AYEH – WHERE ARE YOU?! BRINGS US REDEMPTION*”

This is why most of the chapters in the *Megilloh* of *Eichoh* start with this word “*Eichoh*”. “*Eichoh*” are the same letters as “*Ayeh-ko* – Where are You?!...”. The solution to the destruction of the *Beis Hamikdosh*, the solution to the destruction of the personal *Beis Hamikdosh* of our *Neshomoh*, our minds, the solution to the exile of the *shechinoh* from our consciousness, the solution to our doubts and confusions in our belief and *emunoh*, is “the search”. The Search of “*Ayeh?!*” the yearning to get out of our trap, and to release our minds from their imprisonment of heresy. In this itself is hidden, subconsciously, the discovery of Hashem. And in this search lies our hidden redemption. Eventually, our search will bring about the revealed redemption and the revelation of Hashem.

(22) “*AYEH?! - WHERE ARE YOU?! BRINGS US TO EMUNOH. THE POWER TO COPE.*”

In this week's *sedra*, just before Moshe Rabeinu passed away, when he bade farewell to the Yidden in his last days, he also proclaimed, “*Eichoh?!*”

“*Eichoh esso levadi torchachem umasachem verivchem...?! - How can I bear alone your burdens, your responsibilities and your conflicts...?!*”

But hidden behind Moshe's cry and question “*Eichoh* – How?!” lay the answer and solution. For, as mentioned,

“*Eichoh*” has the same letters as “*Ayeh-ko* – Where are You?!...”.

If your suffering in exile with:

“Your burdens, your responsibilities and your conflicts” cause you to stray from Hashem into heretical thoughts and doubts in your *Emunoh*. If you then, G-d forbid, question, “Is Hashem with me or am I:

“*Levadi... - Alone... so:*

“*Eichoh esso... How can I survive...?!*”, then this is the solution. Scream out with your mouths or in your thoughts:

“*Ayeh?! - Where are you Hashem?! Where is G-dliness and goodness found within all this evil?! What is the goal and what benefit can ever come out of such agonizing pain?! Continue searching (not complaining and cursing *ch*”v):*

“*Ayeh?! - Where can I find You?!...!*” This will subconsciously bring you to that deepest connection with Hashem. And if you do not give up the search, then Moshe Rabeinu promises that eventually this connection will bring you to the consciousness and the feeling of the revelation of Hashem's answer:

“*Esso Levadi...! - I, Hashem alone! carry your burdens, your responsibilities and your conflicts*”

(23) MOSHIACH TODAY!

Hashem should help us never give up searching for Him. We should utilize these days to transform the bitterness into sweetness, to internalize Moshiach's power of renewal and the concept of “today – *Hayom*”, and to merit seeing the revelation of Hashem today! *Bimheiro Beyomeinu Omein!*

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