

IT'S ALL OVER BUT THE SHOUTING

By Ozer Bergman

"They cried out to God in their distress; He saved them from their crises" (Psalms 107:6).

(The following is rendered from *Likutey Halakhot*. The "I" is Reb Noson speaking.)

I heard from the Rebbe's holy mouth an amazing discussion about God's greatness, but it defies being put into writing. But as he continued, he started giving encouragement, speaking words to resuscitate and inspire anyone who has backtracked, backslid or fallen away from Jewishness, no matter how deep his collapse or how often his relapse. May the Merciful One protect us.

God's greatness is incomprehensible, far greater than the greatness of the Torah. God's greatness is such that it allows for *everything* to be corrected and made right. *Teshuvah* (return to God) is more fundamental and powerful than Torah. "But," I asked him, "how is one privileged to such *teshuvah*?"

He answered, "It is possible to rise to such a level, but there's a condition. One must never never give up on the effectiveness of screaming out to God, of praying to Him and asking of Him. It's absolutely necessary to be occupied with screaming out, praying and begging God, tirelessly, for as long as it takes and longer, till one arrives at this *teshuvah*."

Crying out to God, screaming out to Him—these are *teshuvah* essentials. This is what King David is telling us here, "God's face is set against evildoers, to sever their name from the world. They howl and God hears, saving them from all their troubles" (Psalms 34:17-18). This means exactly what it says. Though he may be on the verge of destruction, if an evildoer screams out to God for His care and His help, God will save him from *all* his troubles. Our Sages say the same thing: A person always benefits when he cries out to God, whether it is before the decree or after (*Rosh HaShanah* 18a).

This idea—of how necessary and powerfully effective constant crying out to God is, even for the most down-and-out Jew—shows up

many, many times, in particular in Psalm 107: "They blundered in the desert...and cried out to God...and He led them straight; living in darkness and death's shadow, bound in suffering and chains...they howled to God, and He rescued them;...fools suffering from their sinful way...and they cried out to God...and He healed them; down to the sea in ships...tossed to Heaven, sinking into the depths...they screamed out to God...and the waves were still" (vv. 4,6,7; 10,13; 17,19,20; 23,26,28).

The entire Psalm speaks of the ups and downs of a God-seeker's life. The common denominator of how to overcome trouble—obstacles, confusion, seduction—is: "They cried out to God to rescue them from their troubles"! Whenever a person calls out to God because he is so far, far away from Him, he draws upon himself the holiness of Yom Kippur, *teshuvah par excellence*. What's the connection? God's Malkhut (Kingdom) is only as strong as the faith the Jewish people have in it. Screaming out to God over and over, yelling for help and rescue, nourishes His Malkhut, lifting it above and beyond Torah, all the way to the Torah's roots (known in Kabbalah-speak as *Binah* and *Imma Ila'ah*). There *everything* is transformed into goodness—as long as a person never gives up on himself and on screaming out.

A Jew's screaming out to God is food—noble, spiritual food—for the Realm of *Kedushah* (Holiness) and every sacred venture. It is the food of God's Malkhut on Yom Kippur, putting *Malkhut* (the *sefirah*) higher than Torah, where it can fix and forgive all sin.

Even if you don't understand a single word of Kabbalah, this you can certainly understand: Crying out to God is always going to help, and for as long as you live, and no matter what you have to live through, you have to *cry out, cry out, cry out!*

G'mar chasimah/chatimah tovah!

May the final verdict be in your favor!

*a gutn Shabbos!
Shabbat Shalom!*

—Based on *Likutey Halakhot*, *Nedarim* 4:27

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SIDEPATH

Even with commitment and devotion, there are times when your normal daily goals cannot be met. On certain days, like Yom Kippur and Purim when everyone is busy with prayer and the *mitzvot* of the day, it becomes impossible to carry a full load of learning. The same is true of the out-of-the-ordinary days when you've got to travel somewhere, or marry off a child, or the like.

In such cases, the best thing to do is what Reb Noson himself did. Reb Noson designed different study plans for different days. Thus, for example, the amount of Codes he would undertake to study would depend on what that day's schedule would allow: so much for a weekday, so much for a Friday, so much for a Shabbat, so much for a festival and so on. Each day had different hours available for Torah study: some days more, some days less; the amount was not his main concern. What was most important for Reb Noson—and what is most important for us—was keeping to the goals he himself had established and committed himself to fulfill (*Rabbi Elyahu Chaim Rosen*).

PARASHAH PEARLS

By Chaim Kramer

31:2 I am one hundred and twenty years old today. I am no longer able to come and go

The Tzaddik Advances Even After Death

The fountains of wisdom became closed to Moses (Rashi).

Moses grew in knowledge every single day, so he knew that on this day, when he could no longer attain any more knowledge of God, he must pass away (LH I, p. 154).

Before he passed away, Rebbe Nachman said, "I have already reached such a level that I can no longer advance while still clothed in this earthly body. I yearn to put this body aside, for I cannot remain on one level!" (*Rabbi Nachman's Wisdom* #179).

31:7 He said to him, "Be strong"

Strength Comes To A Person Who Is Joyous

Moses represents the sun; Joshua represents the moon (*Bava Batra* 78b).

The sun remains constant—indicating joy and light—while the moon waxes and wanes—i.e., the blemish of the moon, which is rooted in depression and darkness. Joshua represents the waxing and waning of the moon and, as such, alludes to depression. The main way to defeat depression is to constantly seek joy. Therefore Moses told Joshua several times, “Be strong” (e.g., Deuteronomy 31:7, 31:23), for strength primarily comes to a person through joy (LH III, p. 41a; see LM I, 22:9).

31:16 Behold, you will lie with your fathers. Then this nation will rise up

Hint To The Future Resurrection

The construction of the Hebrew verse *Hinkha shokheiv im avotekha ve-kam* (הִנֵּךְ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם) hints at the Future Resurrection. God was telling Moses that as soon as he “lay down” (i.e., passed away), he would “rise,” because tzaddikim merit to an immediate resurrection to eternal life (LH II, p. 215a).

The Resurrection is called “standing” or “rising.” At that time, all will arise and not fall again (*ibid.*, I, p. 92a).

31:17 I will hide My face from them and they will become prey

God Hides Himself From A Glutton

Ve-hayah le-ekhol (they will become prey) literally means “they will be food.” Thus, this verse can be understood as follows:

“I will hide My face from them”—when God conceals His Face, He conceals Divine Favor and love for the Jewish people and allows the attribute of judgment to reign.

Why does He do this? Because “they will be food”—since the Jews have not broken their desire for eating and instead behave like gluttons, they bring judgment upon themselves (LM I, 47:1).

31:18 I will hide My face completely

A Concealment Within A Concealment

Hastier Asteir (I will completely hide) literally means “Hide, I will hide.” This alludes to two levels of Divine concealment.

On the first level, God is hidden in a single concealment. Though it is difficult to find Him, a person is still aware that God is hidden from him. Even if he desires to commit a sin, he knows that what appears permissible is really forbidden.

On the second level, God is hidden in a concealment within a concealment. Then the person is oblivious to the fact that God is hidden. He may sin repeatedly, being totally unaware that for him, the forbidden has become permissible.

Only the tzaddik, who has a mastery of the deepest Torah mysteries and an awareness of Godliness that is beyond the grasp of even the very righteous, can reach into the most hidden places—into the concealment within a concealment—and raise the awareness of those who are most distant from God (LM I, 56:3).

31:19 This song will be a witness

Torah Preserves A Person's Good Points

Even at the lowest levels, in the deepest darkness of exile, the Torah that is “good” and that reflects the “good points” of a person will not let that good be forgotten (LH I, p. 3a).

31:21 It will not be forgotten from the mouths of their descendants...after my death

Why We Celebrate On A Tzaddik's Yahrtzeit

Why do we celebrate on the *yahrtzeit* of a tzaddik, rather than cry over our loss? Our joy expresses the truism that the Torah and teachings of the tzaddik remain with us. Using his strength, we can overcome all adversity. Thus, on the seventh of Adar (the *yahrtzeit* of Moses) and on Lag BaOmer (the *yahrtzeit* of Rabbi Shimon bar Yochai), there is great rejoicing (LH IV, p. 274-138a).

KITZUR L" M WEEKLY

**16 — “Rabbi Yochanan related”
(Bava Batra 74a)**

1. Sometimes interrupting one’s Torah study is the way to fulfill the Torah (*Menachot* 99b). For [even] a person who wishes to engage in Torah study and religious devotion all the time cannot cleave to God and His Torah constantly and without interruption; rather, he must sometimes desist from it. At times he

needs to go outside to engage in worldly matters so that the distractions of the Other Side do not become overpowering, causing him to cease his involvement in wisdom altogether, God forbid. For this reason, it is necessary for a person to sometimes suspend [his Torah study and devotions]. But when Mashiach comes, it will no longer be necessary to interrupt this attachment.

2. When the tzaddik is involved with supernal wisdom, his eyes shine like the sun. This is the idea behind the phrase “Were our eyes to shine as the sun and the moon” (*Nishmat*, Shabbat morning liturgy). In other words, sometimes our eyes shine like the sun—namely, when we are attached to wisdom. And sometimes our eyes shine like the moon—namely, when we desist from our involvement with wisdom; since the moon shines only when the sun disappears. In the future, the two Mashiachs will redeem [the Jewish people] from [the yoke of] all the nations, which are all subsumed under the nations of Esau and Ishmael, who are “the two clouds that cover over the eyes” (*Zohar* III, p. 252). Then the tzaddik will not need to interrupt his cleaving [to supernal wisdom] and the verse will be fulfilled, “The light of the moon shall be as the light of the sun” (Isaiah 30:26). May it come speedily in our days. Amen.



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In memory of my father

עקיבא בן שמחה ע"ה

Akiva ben Simchah

(Bergman)

5 Tishrei 5733