

A Breslov Sukkot: The Four Species Part 1

written by Meir Elkabas

September 27, 2023



Meir Elkabas explains the goal of taking the four species and how waving the four species (etrog/citron, lulav/palm, hadassah/myrtle, aravah/willow) spreads the teachings of the tzaddikim throughout the world. Also, the four species represent the four types of prayer accessible to every Jew. Like this video? SUBSCRIBE to our channel.

<https://youtu.be/xnRijQx6GzQ>

How To Find Spiritual Inspiration From Sefer

Tehillim

written by Chaim Oliver
September 27, 2023



A pathway for Teshuvah during Elul, Rosh Hashanah, the 10 Days of Awe, and Yom Kippur!

1. Find oneself in the words of King David's Tehillim

Rebbe Nachman concludes his magnum opus—Likutey Moran with this teaching:

,אדם צריך לראות את עצמו בלשון המלך דוד וכל המצוות והפסוקים והתורה כולה הם לשון המלך דוד וכל המצוות והפסוקים והתורה כולה הם לשון המלך דוד וכל המצוות והפסוקים והתורה כולה הם לשון המלך דוד.

“On reciting Tehillim (the Book of Psalms): Rebbe Nachman told a person with whom he spoke that the main thing in reciting

Tehillim is to say all the psalms as referring to oneself, **finding oneself** in every chapter. The man asked the Rebbe, of blessed memory, how one does this. The Rebbe briefly explained: All the battles from which King David, may peace be upon him, implored God to save him—a person has to apply them all to himself, as referring to the battle against the evil inclination and its forces.” (Part II, Likutey Moharan 125:1)

The same teaching appears in Likutey Moharan, Part II 101:1. “A person should endeavor to **find himself** within all the psalms, and within all the supplications, requests, penitential prayers. And effortlessly, simply, with no sophistication, he can find himself within all the supplications and requests. Especially in Tehillim, they were composed on behalf of the Jewish people—on behalf of everyone personally.

How does one find oneself – in the book of Psalms and other teachings and prayers? **אדם מוצא את עצמו בפרשת חנוכה** **בפרשת חנוכה** **בפרשת חנוכה** **בפרשת חנוכה** **בפרשת חנוכה**

For the month of Elul leading up to Rosh Hashana especially, this **אדם מוצא את עצמו** pamphlet will explore this question in depth using Breslov sources where the phrase” **אדם מוצא את עצמו** **(To find oneself) or a derivative in form** appears.

We suggest you spend some time with the quotes highlighted below and draw what personal inspiration you can to come to Teshuvah (repentance) through Elul leading up to Rosh Hashana and Yom Kippur

2. Say many psalms and study them deeply in Elul

David Hamelech saw his Book of Psalms as a transformative legacy for all generations. It was not just sacred literature for prayer. Still, Torah texts are to be studied in-depth, as were the complex and weighty tractates of the Talmud on laws of purity and impurity (*Midrash Socher Tov*, Psalm 1:1). Why

the selection of those tractates specifically? King David wanted his Psalms to have the same purifying effect on the human soul as the laws of ritual purity (Harav Gifter).

This thought is reflected in Psalm 105:4.

וְהִתְחַנֵּן לַיהוָה לְעוֹלָם וָעֶד וְיִשְׁׁתַּחֲוֶה לַיהוָה וְיִשְׁׁתַּבַּח וְיִשְׁׁתַּמַּח וְיִשְׁׁתַּכַּח וְיִשְׁׁתַּבֵּן וְיִשְׁׁתַּבֵּן וְיִשְׁׁתַּבֵּן וְיִשְׁׁתַּבֵּן

Turn to the LORD, to His might; seek His presence constantly.

Psalm 105 is a review of Jewish history. If we study texts, we can find ourselves in Psalms. Psalm 105 contains a connection and affiliation with Jewish history and how God has continually helped us. The deep study of Psalms – **פְּסַלְמִים** – was common in Talmudic times. “Abase commonly taught homiletic teachings derived from verses in Tehillim.” (Adapted from Talmud Kiddushin 33a)

3. An urgent request: **פְּסַלְמִים** **אֶתְּ** **פְּסַלְמִים** – To find oneself

We can find this phrase frequently (26 times, according to [Sefaria](#)) across Breslov literature:

Likutey Etzot (3)

Likutey Moharan (7)

Likutey Halakhot (12)

Likutey Tefilot (3)

Sefer HaMiddot (1)

Amazingly, 26 is the gematric number, being the sum of the Hebrew characters (Hebrew: **פְּסַלְמִים**) the name of Hashem. Our phrase **פְּסַלְמִים** **אֶתְּ** **פְּסַלְמִים** (to find oneself) does not appear many times elsewhere in Torah literature.

Seeking one’s truth and seeking repentance is a central teaching of Rebbe Nachman and his prime student Reb Noson.

This Kuntris (Pamphlet) will present a loose translation of these source texts. We would encourage the reader to seek the material in Hebrew to attain a rich understanding and motivation.



(Editorial credit: ChameleonsEye / Shutterstock.com)

4. From Likutey Eitzot^[1]: searching for joy and taking responsibility

The effort to find oneself is a critical teaching found in Likutey Eitzot.

And he should find a personal strength to come to joy from everything possible and try **to find in oneself** good points to go to joy. (Likutey Eitzot, Happiness 29)

Because every person, no matter what he is, **can find himself** reciting a psalm, he will wake up and make a return and come to the gate of Teshuvah. (Likutey Eitzot, Repentance 32)

It is not appropriate for one to **find in oneself** excuses for not performing a good deed because of the obstacles that might confront him. (Likutey Eitzot, Obstacles and Inhibitions 3)

5. Likutey Moharan^[ii]: The route to Simcha and God

These pieces from Likutey Moharan stress **finding in oneself** the good to move from sadness and lethargy to an awakening of Simcha. Simcha is the pathway to true repentance and finding God. Implied is achieving a higher spiritual state where you find your truth as a spiritual being.

Because there is no way for a person to absolve himself and **find in himself** an excuse for himself through the motive, to say that he wanted to do the thing, only that I do not allow him the wrath of the reason and the convention, and so on. (Likutey Moharan 66:5:1)

Thus, a person must search and seek to find **good in himself to revive himself and** attain joy. By searching until he finds a little bit of good in himself, he genuinely moves from the scale of guilt to the scale of merit and can return [to God] in repentance.” (Likutey Moharan 282:2:4)

Therefore, by not letting himself fall but reviving himself by searching and seeking until **he finds in himself** some good points, gathering and separating those good points from the evil and impurity within him. These melodies are made, as explained above. Then, he can pray, sing, and praise God. (Likutey Moharan 282:7)

Although he knows within himself that he committed evil deeds and many sins and is exceedingly distant from God, he searches and seeks until he finds some remaining good. He then attains renewed vitality and joy. For it is undoubtedly correct that a person feels ever-increasing joy over every good point stemming from the holiness of Israel that he yet finds in himself. Then, when he revives himself and brings himself to joy through this, as explained above, he can pray, sing, and praise God. (Likutey Moharan 282:10)

The central teaching of repentance is through King David. The

root of the repentance of King David is the Book of Psalms, which he said in a state of very great awakening and with the Holy Spirit (Ruach haKodesh), so that everyone, according to his capacity, can **find in himself** (his spiritual situation) in the Book of Psalms, to merit repentance through the recitation of Psalms.” (Likutey Moharan, Part II 73:1)

And easily, with simplicity without wisdom, **they will find themselves** in all the supplications and requests, particularly in the psalms, said for all Israel, for each one. (Likutey Moharan, Part II 101:1:2)

And easily, with simplicity without wisdom, **they will find themselves** in all the supplications and requests, particularly in the psalms, which were said for all Israel, for each one. (Likutey Moharan, Part II 125:1:2)

And the man asked him how it was possible to apply those verses in which King David, may peace be upon him, praises himself, for example: “Guard my soul, for I am devout” (Psalms 86:2), and similar such statements. The Rebbe answered him: This, too, one must apply to himself because a person has to judge himself favorably. He has **to find in himself** some merit and good point that he is devout in this good point. (Likutey Moharan, Part II 125:1:3)

6. Likutey Halakhot[iii]: Find yourself through your good points.

Never give up! Start over every time to **find yourself**, so you won't lose everything. Whatever you do, do with all your strength. The main thing is patience: you need to be infinitely patient (to find yourself). Take a long breath and never lose hope for God's help. Pay no attention to obstacles and distractions. (Likutey Halakhot, Orach Chaim, Laws of Phylacteries 5:7)

Every person, as he is, can **find oneself** in the recitation of the Psalms; by this, he will awaken and repent and come to the

gate of repentance. (Likutey Etzot, Repentance 32)

When not overcome by luxury and an over-preoccupation with fine wine and foods, he can find in himself set his mind afresh and **find oneself** anywhere he teaches there that will bring out sentences of honest practices (Likutey Halakhot, Choshen Mishpat, Laws of Lost and Found 5:11:1)

And therefore, he will certainly not fall by the fear of the punished; on the contrary, the fear of the punishment will strengthen him to **find in himself** good points and to make himself happy in what he sows (Likutey Halakhot, Yoreh Deah, Laws of Firstborn Kosher Animals 4:17:2)

How could it be that **he cannot find himself** in the Book of Psalms, which includes everything in the world, in all the generations and all the levels of the world, from the beginning to the end (Likutey Halakhot, Yoreh Deah, Laws of Three-year-old Trees 4:16:1)

It is a blessing to the Torah, however, that every person, as long as he still has mercy on himself and thinks of his eternal purpose, should try very hard to **find in himself** good points. To rejoice in the privilege of doing some mitzvot and good things. (Likutey Halakhot, Even HaEzer, Laws of Procreation 3:11:1)

It is then necessary **to find oneself** amid adversities. All the good and wonders that G-d has already done will be a blessing for him (Likutey Halakhot, Choshen Mishpat, Laws of Unloading and Loading 3:34:1)

Do not hate your fellow. Love him and **find within oneself** the ability to see his good points and to love him. (Likutey Halakhot, Orach Chaim, Laws of Blessing on Sights and Other Blessings 5:6:3)

7. Likutey Tefillot^[iv]: Examples of Hitbodedut from Reb Noson

But you warned us that man needs to search and ask for and **find in himself** good points, make his soul happy, and not fall in his mind from everything that may come. (Likutey Tefillot, Volume I 90:3)

O revive me by this and help me **find in myself** a straight path and correct advice by the ways of innocence and simplicity to seeing you, God, in every place, low and high. (Likutey Tefilot, Volume II 39:4)

King David, peace on him, infused the ability **to find oneself** in the holy word of psalms. **Recitation of psalms** enables one to always see oneself every day and in the recitation of Psalms. A route to true repentance. (Likutey Tefilot, Volume II 49:4)

8. Sefer Hamidot^[v]: A thought on finding oneself to find a partner

A person who has difficulty (**finding in himself** good points) and consequentially a marriage partner should recite the Torah section about the Temple sacrifices brought by the princes of the twelve tribes in Numbers 7. (Sefer Hamidot, Marriage 7)

9. Penimius HaTorah: The deeper path

Penimius HaTorah – the deeper Torah to be found in the teachings of Kabbalah provides a path to **find within us** our true selves. By spiritually advancing in the study of the writings of the Ari Hakodesh, Rabbi Chaim Vital, and the many other masters, we can gradually attain the spiritual ability to access our true self, the soul.

10. Take your time: Self-care along the path

Rebbe Nachman teaches us to take time in our spiritual work and care for our bodies. See the verse: Guard yourself and

guard your soul carefully. (Deuteronomy 4:19)

The blog Jewish Food Hero makes a similar point to the teaching. Excellent point.

While the Jewish tradition has high expectations of self-refinement and taking actions that benefit society and the world, it also guides how we must care for ourselves. We can define self-care as any regular and repeated action that a person takes to preserve or improve the health of their body, mind, and spirit. Self-care actions can be:

- Make sure you go to sleep at a certain hour to ensure you get a specific number of hours of sleep
- Saying no to things and people that bring out the worst in you or drains, saps, or derails your strength or positive energy
- Saying yes to things and people that bring out the best in you. That revitalizes, soothes, refreshes or invigorates your strength energy
- Daily meditation and prayer
- Daily/weekly movement and exercise for your body
- Creativity and crafting
- Eating foods that make you feel well

11. Conclusion

From Rav Kook, we see writings inspired by Breslov, to whom he felt a great affinity.

“We see the imperative of working hard to find the uniqueness of oneself and then the circle of friends that will encourage and support him.” Again, from Rav Kook, “A person has to **find himself** in himself, and then he finds himself in the world around him, which is his company, his crowd, and his people...” (Orot Kodesh 2:3, Lev) * The concluding paragraph.

Rav Kook wrote extensively about the importance of personalized connections to Hashem and Torah, including

with *Talmud Torah* (studying Torah) and living *mitzvot*. “The great spiritual people ... must focus their time uncovering the depths of their souls,” Rav Kook writes. “The principal source that will lead them to spiritual transformation must be their own inner Torah” (*Shmoneh Kevatzim* 2:172 – translated by Rabbi Ari Ze’ev Schwartz in “The Spiritual Revolution of Rav Kook,” p. 17)

When a person leaves this world and faces his final judgment, they will ask him several questions, the first of which is whether he was honest in his business dealings. These questions are meant as tests for us: did we see to understand the truth about our life, or did we live all our energy in self-deception?

Each one of us can yearn for inner discovery and understanding. Each one of us will eventually mature to want to seek self-truth. Each one of us will subsequently spiritually grow up. It might take several lifetimes, but it will ultimately happen, eventually, in this lifetime or the next, or the next. It is up to us, and that is what Rebbe Nachman urged us to build to.

End Notes

[i] *Likutey Eitzot* (Advice) is a seminal work in Breslov literature. Compiled by Reb Noson, the leading disciple of Rebbe Nachman, it presents a wealth of practical pointers gleaned from the Rebbe’s teachings to help readers live with greater awareness and purpose.

[\[ii\]](#) *Likutey Moharan* is simply incomparable to anything else in Chassidic literature – or, for that matter, any literature. It is neither a textbook nor a commentary but a revelatory work. The discourses or lessons (which Breslov Chassidim call “Torahs”) contain Rebbe Nachman’s perceptions of the essence of reality, garbed in lower levels of wisdom and packaged in a way that will enable the worthy student to gain access to these perceptions in a manner appropriate to the student’s

capacity and spiritual level. Thus, each discourse is a complete path, tailor-made to every student in every moment, in a manner, we cannot begin to fathom.

[\[iii\]](#) Following the order of the Shulchan Arukh, in Likutey Halakot, Reb Noson highlights a particular halakhah, presents an overview of the relevant concepts found in Rebbe Nachman's lessons, and then creates an original discourse showing how the Rebbe's insights illuminate the deeper meaning of the halakhah.

[\[iv\]](#) Likutey Tefilot is a collection of personal prayers composed by Reb Noson of Breslov (1780-1844), a leading pupil of the outstanding Chassidic luminary, Rebbe Nachman of Breslov (1772-1810). The Hebrew original of Likutey Tefilot consists of two parts containing 152 and 58 prayers, respectively, a total of 210.

[\[v\]](#) An ethical work by Nachman of Breslov, edited and published by his disciple, Nathan. The book lists various character traits in alphabetical order and elaborates on them at length. The book is divided in two parts: The first section, written in the author's youth, contains simpler material which mainly draws on Talmudic and Rabbinic literature, while the second part was written at an advanced age and contains more complex original ideas.

**For Your Mercies Never Cease;
for Your Kindnesses Never**

End...

written by Yardena Slater
September 27, 2023



Hashem is so good, so kind, so merciful for giving us this gift. And what do so many of us do? We get stressed out and barely take advantage of it!

Ladies, I don't know about you but I used to get very stressed and even negative about Elul. The fear and anxiety would lead to overwhelm, which would ultimately lead me to not move forward in my teshuva process in the way that I could. On top of this, I would stress about not being able to go to shul on Rosh Hashana since I had to be with my children. Thank God a million times over that in recent years I've been able to get out of pressure mode, see the gift of teshuva for what it actually is and take proper advantage of it.

In the 18th blessing of the Amidah prayer, we say: "You are the

Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.” These words are so meaningful to me especially when I think about gift of teshuva. Hashem is so good, so kind, so merciful for giving us this gift. And what do so many of us do? We get stressed out and barely take advantage of it; but only because we don’t actually understand what the gift and salvation of teshuva are all about.

I would like to share with you today the way I go about doing the five steps of the teshuva process, in a way that I have found to be a lot more positive, meaningful, exciting, less stressful and most of all – productive.

Step 1 – Recognize where you have gone wrong through reflection, introspection and judging yourself.

Go one transgression or challenge at a time. Write down a challenge you are facing or a sin that you have to do teshuva for.

Reflect and introspect on this issue. According to the Baal Shem Tov’s Torah of mirrors, everything you experience in the outside, 3-dimensional world, is a mirror of what is going on inside of you.

What is exactly is inside of you that is being reflected in the outside world via the challenge or sin? What is Hashem trying to show you and awaken you to clean up and correct?

These words are so meaningful to me especially when I think about gift of teshuva...

Step 2 – Feel genuine remorse

Anything negative that we do or think or believe is reflected back to us. So any issue that is making you sad or frustrated or angry right now is simply Hashem showing you where you need to clean up your act by stopping the negative action or belief

or thought or feeling and becoming more like Him. You don't have to make yourself feel remorse, the negative feelings you have, stemming from your life issues – that is the emotion right there! Now take that emotion and direct it towards having remorse for the challenges and sins that you need to do teshuva for.

Step 3 – Undoing the damage done

This is where the fun really begins. Undoing the damage done means reprogramming yourself; rewriting “the story”. You see, we end up committing transgressions and being in unwanted life situations because of the program we are on – the story we tell ourselves over and over. If a person is on the blame program, they will find themselves being blamed. If a person is on a cheating program, they will find themselves being cheated. If they are on a program of laziness and neglect, they will find ourselves suffering from others' laziness and regret.

Rewrite the program. Rewrite your story and use the 13 attributes of mercy for help.

For example, let's say that you tend to blame people for things as well as not give the benefit of the doubt and now you find yourself in a situation in which you are the one being blamed and accused and there may be some unpleasant and costly consequences to follow.

Write down and commit to the following: from today and on I am rachum ve'chanun like Hashem. I judge people mercifully and I am merciful with them as a free gift, no calculations. I give the benefit of the doubt and look at people and situations only favorably, even if I have to make up stories for people's seemingly negative behavior. By becoming more merciful, having a more positive outlook and giving the benefit of the doubt, I am doing Hashem's will and coming closer to Him through emulating His attributes. Since this is the whole point of the scary situation that I am dealing with – to do teshuva,

Hashem, who is the director of the movie, can now work this scene out for the very best.

Step 4 – Resolve not to repeat the transgression

Once you truly realize that it is you who is stopping yourself from having more good, more blessings, more positivity in your life, it is so much easier to stop the transgression. Transgressions lead to negative, unwanted life situations because they are always mirrored back to us in the outside world. Who would want that? Once we understand this concept, it is so much easier to resolve to cease from continuing to take part in the particular negative program that we have been on.

Step 5 – Obtain forgiveness from the person who was wronged

I'm not going to lie, this step remains challenging for me. However, when I do the above steps with the understanding that my transgressions are mirrored back to me in unpleasant situations and that Hashem is the one directing this movie and he's creating this particular scene only to show me where I need to do teshuva, this final part of the teshuva process does become much easier to do.

Thank You Hashem, for the gift of teshuva, "...for your mercies never cease, for Your kindnesses never end..."

Back to the Source

written by breslov.org
September 27, 2023



They had everything they could ever dream of. Living in the choicest part of globe with unlimited food and on a permanent sabbatical, they found the Garden of Eden a true paradise. Yet there was still “something else” that glittered as it hung from a tree. The forbidden fruit somehow lured Adam and Eve into losing everything and caused catastrophic spiritual damage to the world.

On Rosh HaShanah the world was created. Unlike our current existence, everything was originally created to function in an orderly system – “maintenance free.” In fact, things would sprout fully developed and ready for consumption. The only exception was the one thing that was off-limits: the Tree of Knowledge of Good and Evil. Adam and Eve were commanded not to partake of its fruits. But the snake ensnared them, “You see that you rule over the world. Everyone hates their competitor. The reason God told you not to eat from the tree is because if you eat from it, you will become the master ruler just like Him!” This was the challenge of Adam and Eve. Would they take the multitudes of blessing that they were granted, appreciate

their Source and serve God using them, or would they act selfishly and think that they were great because of them and forget God altogether?

Since Creation, things haven't changed much. We are each endowed with special blessings and capabilities of both material and spiritual nature. It is our duty to recognize the purpose of being granted these blessings. When we see them for what they are, we can appreciate them and use them properly by connecting with the Ultimate Source through them. By doing this, we rise above the materialism of this world and connect to God in the most beautiful and meaningful way



But so often we see people who are blessed with things like earthly riches. Despite the fact that God is the Source of all goodness, this newfound wealth actually causes them to forget Him and serve themselves and their own selfish ideas. But isn't this counter-intuitive? Shouldn't we feel humbled and recognize the obvious source of our success? Just like Adam and Eve, it is human nature to revert back to our selfish tendencies.

As we approach the month of Tishrey and the New Year, we are once again presented with an awesome second chance. The word

TiShReY symbolizes being “out of order,” as the letters appear in the reverse order of the Hebrew alphabet. Similarly, the name ChaVaH (Eve), who convinced Adam to eat from the forbidden fruit, is spelled in reverse order vis a vis the alphabet. Rebbe Nachman explains that God causes topsy-turvy events to disrupt our perceived lifestyles and schedules to remind us that He is the Source and the purpose of all.

Everything in creation was created for our sake because God is a loving and kind Creator. But we can only maximize our benefit when we use His blessings to connect to the everlasting spiritual reality of creation. Even material things were created only for spiritual purposes. When we forgot all this, we are sent these reminders. Things around us seem to spiral out of our control and we begin to see that we are really in charge.

This is the purpose of the days of Elul and Rosh HaShanah and Creation. When we ask God to renew our lives for another year with great blessing and opportunity, we are asking Him to invest in our ability to recognize Him. By seeing the signs He sends us and accepting them with love, we humble ourselves and draw ourselves and the world back into alignment with His rulership. Teshuvah means returning everything to God. By humbling ourselves, we trade the chaos of a selfish life for a faithful life of paradise and tranquility

(Based on Likutey Halakhot, Netilat Yadayim 3)

Elul: Time to Reset Your

Emotions

written by Yardena Slater
September 27, 2023



Feelings determine A LOT. What you genuinely feel is what you in fact believe about yourself, the world, and God!

Elul can be tricky. As we go through the steps of doing teshuva, hear shiurim and read books about teshuva and coming closer to Hashem, and work on refining our character, at times we're still left with negative emotions such as fear, anxiety, lack of emuna, sadness, envy and hatred that are not exactly conducive to doing teshuva.

Sages tell us that Avoda shebalev – serving God with one's heart, a necessary part of our teshuva process, requires infusing one's heart with intention. How can we increase our genuine desire to love Hashem and to want to cling to Him?

This is foundational to doing teshuva because if we really loved Hashem, if we really believed that He is merciful, that He listens to our prayers, that He is compassionate and gracious, slow to anger and abundant in lovingkindness and truth, preserving lovingkindness for thousands, forgiving iniquity, rebellion and sin, and that He pardons, wouldn't we be feeling pretty good just about now? Wouldn't it be so much easier to not hate, be jealous, feel depressed, etc.? wouldn't we be able to give tzedakah and help others more generously and happily?

Feelings determine A LOT. What you genuinely feel is what you in fact believe about yourself, the world, and God. And what you truly believe is what causes you to actually ACT upon the information in your head. In other words, when we become very focused and completely aware of what we know about Hashem, such as His 13 attributes of mercy for example, to the point where this information becomes deeply embedded within our hearts, this drives us to actually ACT upon this information.

Wouldn't it be so much easier to not hate, be jealous, or feel depressed? Wouldn't we be able to give tzedakah and help others more generously and happily?

For the busy ladies who do not have time for one more thing on their teshuva to-do list, I have good news for you. I've been using a very simple technique to purify my heart, or so to speak, reprogram it. We know that conscious repletion of information leads to its embedment within our heart and subconscious, allowing us to feel the information as opposed to just knowing it.

When you feel Hashem's love for you, it is much easier to love Him back. When you feel Hashem's kindness and goodness, it's much easier to be in a good mood and to not worry problems or what others have that you do not. When you feel Hashem's abundance and protection, it is much easier to wholeheartedly

give to others.

What I do is I simply listen over and over to songs with a certain message about God. For Elul, I created a playlist on Spotify with songs that convey information about Hashem that I would like to embed into my heart. My playlist consists of the following six songs: Hatov by Yonatan Razel, Shema Koleinu by Udi Davidi, Machnisei Rachamim by Yitzchak Meir Helfgot, Avinu Malkeinu by Ehud Banai, Adon Olam by Eitan Masuri, Chamol by Yitzchak Meir Helfgot. These songs consist of verses and other sources for Hashem's goodness and mercy, Hashem's listening to our prayers, His everlasting compassion, His Kingship, His rulership over the entire world and more.

I listen to these over and over in Elul. As I listen, I know that come Rosh Hashana, I will be able to crown Hashem as King with a heart full of love, emotion, excitement, compassion, generosity and more. G-d willing, these feelings will drive me in the coming year to do Hashem's will in every area of life with a joyous heart.

Parshat Shoftim: Should You Judge Yourself?

written by Chaya Rivka Zwolinski
September 27, 2023



In Parshat Shoftim, the Torah tells us to appoint “shoftim”, judges and officers, to judge the nation. They must judge with integrity. Rebbe Nachman encourages us to judge (evaluate) ourselves with integrity, too. He advises we do this daily, and not wait until Rosh Hashana and Yom Kippur.

One of the most helpful practices to foster spiritual growth is to take some time for daily *hitbodedut* and spend some of that time talking openly about our transgressions to Hashem. This is integral to the process of *teshuvah*, returning to Hashem.*

When you take this evaluation and judgment process into your own hands, you are empowered. You free yourself from a lot of serious pressure. Why? Because once you judge yourself you no longer need to be judged in the Heavenly court—*you can’t be tried for the same transgression twice.*

You also are able to come closer to Hashem because you’ve been honest with Hashem and honest with yourself. Whenever you can be really honest and vulnerable in any relationship, the relationship gains closeness.

Also, this process leads to what I call “holy self-esteem”. Holy self-esteem is the foundation for leading a good life.

Holy self-esteem doesn't mean you ignore your flaws. Instead, you recognize you are flawed, but don't allow your flaws to shatter you. Instead, you believe in yourself and believe you are very, very precious to Hashem. You believe doing *teshuva* and coming closer to Hashem is the best possible way to express your self-worth.

Rebbe Nachman shows us that this process of self-evaluation actually leads to joy. He cautions us not to spend too much time thinking about or confessing our transgressions. (Otherwise you might feel depressed.) Instead, set aside a small amount of time each day, not too much. You need enough time to experience remorse and regret, you need enough time to experience a broken heart because you ignored Hashem. You need to feel broken-hearted you did what you did (got angry, didn't give charity, got jealous, didn't honor Shabbat, etc.) When you experience this regret, you begin to yearn for closeness to Hashem. Now you're broken-hearted.

This broken-heartedness isn't depression though. It is something more positive. You'll come out feeling feel lighter, not depressed. You'll even feel joy.

May you have a day in which you feel close to Hashem, you believe in yourself, and you feel joyful.

* There are various opinions on the steps of *teshuvah*, some have four steps, some five or even six. The following is an example of a formula you can use in *hitbodedut* and beyond. You can begin by doing the steps in the order that makes sense to you, as long as you're doing it them with sincerity and honesty.

- Stop the negative behavior (or bad thoughts)
- Identify and verbally confess your missteps and transgressions to Hashem
- Experience and verbally express heartfelt remorse to Hashem

- Verbally resolve to do your best and not repeat your actions (in your confession to Hashem)
 - Make reparations when necessary (for example, if you hurt someone's feelings, apologize and ask for their forgiveness; if you took something, return it, etc. If you're not sure what to do, speak to a Rabbi or ask a Torah mentor)
-

Joy via Judging Oneself! – Parshat Eikev

written by Chaim Freud
September 27, 2023



Today, everyone wants to know how to be happy. Well, this is the secret: hisbodedus. Speaking to Hashem, begging Him to help us run our lives correctly!

Welcome back to Kollel Kol Shira, in partnership with Breslov.org.

We're going to learn a beautiful lesson relating to our parshah, Parshas Eikev, Moshe Rabbeinu's final messages to klal Yisrael, for eternity. Let's see what Moshe Rabbeinu is teaching us today.

וְהָיָה כְּשֶׁתִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהֵיכֶם וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים אֲשֶׁר אֲנִי מְצַוְכֶם הַיּוֹם – The Rebbe teaches us that “Vehayah” is an expression of simchah, joy. “Eikev tishmeun,” you have to heel, to listen, or even know
וְשָׁמַרְתֶּם אֶת כָּל הַצִּוִּים אֲשֶׁר אֲנִי מְצַוְכֶם – these laws
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים – uphold them
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים – do them, follow them
וְהָיָה ה' אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 'וְהָיָה ה' אֱלֹהֵינוּ – Hashem will keep for you the covenant
וְהָיָה ה' אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ וְהָיָה ה' אֱלֹהֵינוּ: – and the kindness that was promised to our forefathers.

Let's understand the words of our Rebbe, in Lesson 169.

.וְהָיָה כְּשֶׁתִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהֵיכֶם :וְעָשִׂיתֶם
:וְעָשִׂיתֶם ,וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים – וְעָשִׂיתֶם .וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים – וְעָשִׂיתֶם
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים ,וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים:

Any time you see in the holy Torah the word “וְהָיָה ,” it's an expression of joy. A person should be filled with joy from his head to his heels.

How does one accomplish this?

– וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים
וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים ,וְעָשִׂיתֶם אֶת כָּל הַצִּוִּים

”אני רוצה להודות לך, אלהים,

Via judging yourself. A person has to judge his actions honestly. We all make mistakes, but the question is, do we want to ‘fess up to them? One way or another you’re going to have to, but if we do it here in this world, now, and talk honestly to Hashem about our shortcomings and mistakes, and thank Hashem for everything, and speak out about the way we conduct ourselves, then the judgment down here eliminates judgment upstairs.

What does that mean?

We have a legal concept that there is no double jeopardy, meaning, if a person is tried and acquitted for a particular crime, he can’t be tried again for that crime. Look what we can do! If we put ourselves on trial in this world for those things we’ve done wrong, that didn’t come out the way we’d hoped, for our mistakes, then we can’t be put on trial for them in the next world.

A person must speak to Hashem and request of Him, “Please Hashem, I want to follow Your Torah in everything I do.” That is the secret of always being happy. Speak to Hashem! Beg Him!

Breslov has a custom that every night, we say that we are giving over all our actions, for myself, my family, any of my dependents, to You. Hashem, You run my life for me.

If we put ourselves on trial in this world for those things we’ve done wrong, that didn’t come out the way we’d hoped, for our mistakes, then we can’t be put on trial for them in the next world.

Why do we do this? It’s a recognition that it is all Hashem, it’s not me. Whatever we do is through the will of Hashem. If we understand that, we can be happy. It’s comparable to going on a bus, that goes over some bumps, or runs a little late. You don’t get upset because it’s not happening to you, it’s

happening to the bus.

That's how life can be. On a regular day, you get up, you go to daven, you go to work, you go to learn, you do whatever you have to do, but you recognize that you are doing it with Hakadosh Baruch Hu. And Hashem helps us stay away from pagam habris, blemishing our covenant with Him, anything that has to do with immorality.

If even our heels can hear the simchah, if we use the laws to judge our conduct, and speak to Hashem, being honest in his assessment, then we will merit happiness.

Today, everyone wants to know how to be happy. Well, this is the secret: hisbodedus. Speaking to Hashem, begging Him to help us run our lives correctly. Giving over our problems to Hashem, recognizing that it's not we who run our lives but Him. We don't have to worry about things because Hashem is running the world. Acknowledging that will bring us great happiness.



The secret: hisbodedus. Speaking to Hashem!

Mitzvah gedolah lehiyos besimchah tamid (Book 2, Lesson 24)

–it’s a great mitzvah to be happy always. Why is it a great mitzvah?

What is the greatest mitzvah in the world, that isn’t counted as a mitzvah?

What is the greatest aveirah, misdeed, in the world, that isn’t counted as an aveirah?

Simchah is the greatest mitzvah in the world, that isn’t counted as a mitzvah, because one who is filled with joy will be motivated to do more mitzvos. If someone is chas veshalom full of atzvus, depression, he’s melancholy and anxious and worried, then he will not be able to do mitzvos. Simchah will lead one to do all of the mitzvos, while atzvus will lead one to do all the aveiros.

Moshe Rabbeinu is teaching us, through using the word “Vehayah,” an expression of joy, that you can have simchah that reaches all the way to your heels if you keep all these laws. How do you keep them? By judging ourselves in this world, so we won’t be judged in the next.

Kol tuv, and have a wonderful Shabbos.

Meir Elkabas – Parshat Matot-Masei

written by Meir Elkabas
September 27, 2023



Meir Elkabas discusses this week's double Torah portion, Parshat Matot-Masei with insights from Rebbe Nachman of Breslov. He speaks about the deeper significance of kashering (making kosher) various vessels and how this applies to a person. What is the key to making ourselves kosher? Genuine, passionate, hitbodedut!

Like this video? Please Share and Like this Video!

Dvar Torah for Parshat Matot-Masei

written by breslov.org
September 27, 2023

put Torah wisdom into our heads. But what happens with that wisdom? Do we hoard it, like an impulse purchase bought because it was on sale and then bring home to collect dust? Or do we use it to make our lives more Jewish?

The verse “Lift the head” refers to the spoils of war. In your battle to live an evermore Jewish life, you’ve succeeded in snatching some Jewish wisdom. Now, go lift your head! Take an account! You’ve pushed some Torah into your mind. Don’t stop! Lift your head and exercise that wisdom. Stop thinking of it as “kosher entertainment” and put it to work. Take it off the page and ask, “What is this teaching me about my life? How can I use it to make me more Jewish?”

Those Jewish sages you’ve studied offer you an opportunity to live a more dignified, refined life. It’s a great first step to use your time to learn what they have to say. But you must be pro-active. You must take stock to make sure that your life is organized in a wise fashion, so that your time and environment pulse with Torah. You have to make time for hitbodedut.

agutn Shabbos!
Shabbat Shalom!

© Copyright 2023 Breslov Research Institute

Uman Rosh HaShanah with BRI 2023

written by breslov.org
September 27, 2023



Our Experience Enhances Your Experience!

In less than 3 months, we will be standing in shul on Rosh HaShanah, the Day of Judgment, beseeching Hashem for a good, blessed year.

We're seeing incredible and awesome events unfold in the course of the (completely unnecessary!) war between Russia and Ukraine. And still our hearts are beating with trepidation as we wonder, What is going to be this year with the holy kibbutz at Rebbe Nachman's tziyun?

It beggars belief! For the fourth year in a row, we're beset by seemingly insurmountable obstacles. This year too, it appears that the Other Side is doing all it can to cause harm in the very place that the entire world relies on! Clearly, the only explanation is that what we're witnessing is the battle between holiness and evil.

Nevertheless, Rebbe Nachman's call continues to echo loudly in our ears: "My Rosh HaShanah is greater than everything. No one

should be missing! Rosh HaShanah is my whole mission.”

Rebbe Nachman told his followers: “On Rosh HaShanah, I can do for you what I can’t do the entire year.”

We’re not trying to persuade anyone, nor are we challenging the current reality in Ukraine. It’s up to each individual to do what they feel is right, according to their own understanding.

Baruch Hashem, until the outbreak of Covid in 2020, the numbers of people coming to Uman for Rosh HaShanah had been increasing exponentially from year to year. Pre-Covid, the numbers had reached almost 50,000!

When I first went, some 55 years ago, people had barely even heard of Rebbe Nachman, whereas today, even those who are very far from Torah and mitzvot have a faint glimmer of the fact that only Rebbe Nachman can extract our generation from the depths to which we’ve sunk, and that he is the secret of the Final Redemption.

Three years ago, the meniyot were overwhelming, and unfortunately, only a very small group was able to come. Two years ago, as well, the pandemic still elicited fear and the crowd was much small than usual. Last year, we saw how the whole world stood on its hind legs expressing fierce opposition to the journey to Uman, to the point where the US government issued an unprecedented travel warning! The fact is, dozens of people have travelled to Uman this year and Baruch Hashem they came back safely, not having seen a single sign of conflict.

This year, the obstacles are still present, but we are back in full force regardless, with much prayer that the meniyot will not overcome us once again. We’re currently at the height of preparations to help as many people as possible come and fulfill Rebbe Nachman’s words, to come for Rosh HaShanah.

For our part, we will do all we can to ensure that there is light, water, heating, WiFi and everything necessary for our stay, but we must bear in mind that there are things that are controlled by the Uman Municipality and the Ukrainian government. Each person must abide by the laws set in place for this time of emergency. We hope that with Hashem's help, everything will go smoothly and peacefully

Due to the situation, we will be charging only a nominal \$150 non-refundable registration fee, and will collect the remainder up to a week before Rosh HaShanah.

[Click here to join us now, and gain the eternal merit of being with the best "defense lawyer" on the Day of Judgment. Be a part of the Tzaddik's holy kibbutz!](#)

Any questions? Please contact my son, Zvi, by WhatsApp **+972533158007 or email us at: support@breslov.co.il**

Looking forward to seeing you all, b'ezrat Hashem.

Wishing you all a great year, filled with good health, joy and success,

Chaim Kramer