

Putting the Heart Back Together Again – Parshat Pinchas

written by Refael Kramer
July 3, 2023



Shame and disgrace can break a person's heart. What do you do when your heart is broken to pieces? How do you manage to enliven the heart with renewed love? And how does this relate to this week's parsha? This is the topic of the following discourse.

This week's Torah portion is *parshat "Pinchas."* There are a few different events that are related in the *parsha*. Firstly, Pinchas merited to the eternal priesthood, making him and his offspring Kohanim as a reward for his jealousy for G-d's honor

when he killed Zimri (as described at the end of the *parshat "Balak"*). Then, the Nation of Israel was counted, and the commandment to divide the land of Israel according to the tribes by lot was given. And then, Moses requested that a leader of the Nation be appointed for after he passed away. The *Tamid* and *Musaf* sacrifices for the festivals are then related. What is the connection between all these topics, which at first glance seem to have no connection to one another?

We will learn a wonderful concept, through which the connection between the topics will be clarified with G-d's help.

Rabbi Nachman teaches that when King David, may he rest in peace, was persecuted by his enemies, he exclaimed: "Humiliation has broken my heart" (Psalms 69:21), meaning that, humiliation (shame) and disgrace breaks a person's heart. The remedy for this is to bind one's heart to the point that it is connected to at that time. These things will be explained further on.

There are three points (channels) where it is possible to draw down a new illumination to a broken heart which has suffered disgrace and humiliation: the point of the tzaddik, the point of one's friend, and the point of the person himself. The main point is the "point of the tzaddik." On the verse, "the tzaddik rules in fear of God" (from Samuel II, 23:3) our sages explained, "Who rules over Me? The tzaddik. I [G-d] decree, and the Tzaddik cancels it." That is to say that *HaKadosh Baruch Hu* gives the tzaddikim the power to run the world, and the main power is to enlighten and arouse the heart to serve G-d.

The second point is the point of one's friend. In every Jew there exists a relative point of "*tzaddik moshel*" ("the tzaddik rules"). The Talmud relates that Abayeh and Abba Umna would receive a heavenly greeting. Abayeh was one of the

greatest of the Amoraim and the head of the famous Nehardea Yeshiva, and Abba Umna was a doctor who specialized in bloodletting for healing. While a *bat kol* (voice from Heaven) would bless Abayeh each Erev Shabbat, Abba Umna merited to this every day. Abayeh was upset by this, and he received a reply from Heaven about this. "You cannot do what Abba Umna does." Abayeh was much greater than Abba Umna, yet he still had to receive from the good point from his friend Abba Umna (Ta'anit 21b). This is the good point of one's friend where each person needs to receive a point from his friend, a form of enlightenment, in which his friend is greater than him.

The third point is the inner point that every person has inside himself. This is when a person has a conversation between himself and the Creator in such a way that he awakens his own heart and rectifies it from the humiliation and abuse which break one's heart.

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We will now learn a bit of Kabbalah in the context of these three points. Regarding the point of the Tzaddik, this corresponds to the *Sefira* of *Yesod*, the ninth of the ten *Sefirot*. As is known, there are ten *Sefirot* (Divine Emanations) and each *Sefira* has a different vowelization for the name of G-d. (The name of G-d is א-ל-ה-י. It is forbidden to pronounce this name of G-d. One may only pronounce the name during one's prayers using the name א-ל-ה-י.) For example, in the first *Sefira* which is *Keter* ("the Crown"), the name א-ל-ה-י is punctuated with the vowel *kamatz* (אָ-לֹ-הֵ-יִ). In the *Sefira* of *Yesod*, it is punctuated with the vowel *malapum*, which is sometimes also called "*shuruk*" (אוּ), as (-אוּאוּ-אוּאוּ-אוּאוּ אוּאוּ). The letters of the word "*malapum*" are composed of the words "*maleh pum*" which literally translates as "a complete

speech.” Since blessing and abundance are in accordance with man’s speech, as in the verse: “And He shall bless you as He spoke concerning you” (Deuteronomy 1:11), therefore the tzaddik, who guards the covenant (which is an enlightenment of the *Sefira* of *Yesod*), has complete speech, meaning it is completely rectified and can draw down a comprehensive abundance and enlighten the heart.

Furthermore, let us look at the vowel “*malapum*.” It consists of a dot inside the letter vav (וּ). The dot resembles the smallest of the letters which is the letter yud (י), and it symbolizes wisdom which starts out very small, as it is written: “the beginning (foundation) is wisdom” (Psalms 111:10). Only later, in the heart, the place of understanding, does it expand and develop. The combination of “wisdom” and “understanding,” represented by the letters *yud* and *vav* correspondingly, are expressed in many ways on the general level such as: the Ten Commandments and the tablets, the Torah and the world, and the tzaddik and the people of Israel. And also, on the individual level of each person, they represent the relationship between the mouth and the heart. Speech corresponds to wisdom, to the letter *yud*. And the heart, which is understanding, corresponds to the “Tablets of the covenant” and to the letter *vav*, as in the verse, “My mouth shall speak wisdom, and the thoughts of my heart are understanding” (Psalms 49:4). “My mouth” symbolizes “wisdom,” and the heart, “understanding.” The heart represents the “Tablets of the Covenant” as in the verse, “Inscribe them upon the tablet of your heart” (Proverbs 3:3), because the tablets had the length and width of six which is the number represented by the letter *vav*. (For a further and more detailed explanation of this concept, see *Likutei Moharan* I, 34.)

We will now discuss the final stage and then summarize in simple and practical words the principles we have learned and show how they relate to our *parsha* in light of the wonderful explanations we have brought:

When a person falls into sin, it means that his heart been taken over by base desires. This condition is defined as "*orlat halev*," an uncircumcised heart. When Dina the daughter of Jacob was violated by Shechem the son of Chamor because of his base desires, and he asked her to marry him, Dina's brothers replied: "We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace to us" (Genesis 34:14). Shechem had committed a loathsome act, and uncircumcised and disgusting behavior, the greatest possible shame.

When a person's heart is filled with base desires, the result is a broken heart. The heart is sealed off from spiritual love. It breaks a person's heart, in the same way that the tablets were broken when Moses came down from the mountain and saw the Sin of the Golden Calf, which was a form of evil love, and he threw down the tablets and they broke. And likewise, the heart of a Jew who has fallen into evil lusts, is a "broken heart," similar to the broken tablets.

The base desires in the heart originate from the "Shattering of the Vessels" which was a stage in the creation of the world. As we know, there are four worlds, in descending order: *Atzilut* (Emanation), *Briyah* (Creation), *Yitzirah* (Formation) and *Asiyah* (Action). When *HaKadosh Baruch Hu* wanted to create the world, the Divine Light was too great for the vessels He had created, and the vessels of Divine Grace in the upper world of *Atzliut* shattered and fell into the world of *Briyah* which are below the *Sefira* of *Binah*. *Chesed* (kindness) symbolizes love, so when the vessel for *Chesed* fell, it meant that love had fallen from the upper world of *Atzilut* to the lower world of *Briyah*, into the *Sefira* of *Binah* which symbolizes the heart. This is the source of "the broken heart," mentioned above. Yet even though the vessels of *Chesed* had fallen and been broken, the light of the vessels of *Chesed* remained in the *Sefirah* of *Yesod* of the World of *Atzilut* which was on a higher level.

How can this breakage be fixed?

To nullify the uncircumcised heart, the humiliating and base desires, one must draw down the light of the holy love which is found in the *Sefira* of *Yesod* of the World of *Atzilut*. This is done through the point of the tzaddik which corresponds to the *Sefira* of *Yesod*, as it is written, "the tzaddik is the foundation of the World." The Tzaddik (corresponding to the letter *yud*) illuminates the holy love which is in the *Sefirah* of *Yesod* of the World of *Atzilut* to the *Sefira* of *Binah* in the World of *Briyah*, meaning "the heart," which corresponds to the letter *vav*.

Rabbi Nachman gives a beautiful allusion to this from the *Tanach*, "As we can see with our own eyes, 'love covers all transgressions' (Proverbs 10:12). Even if one sins against his friend, his friend will not humiliate him, because love covers all sins, and when the covenant of love between them is broken, which is the aspect of the Shattering of the Vessels of *Chesed* (the equivalent of "love"), then this will bring disgrace upon him, because the disgrace is from the Shattering of the Vessels of *Chesed*." Therefore, when the Tzaddik draws down the light of holy love, he rectifies and returns the holy love to its former status and then the disgrace is nullified.

As we have seen, the way to fix the heart is to draw down the power of the holy expression "*malapum*" to the heart, and this is how one rectifies disgrace which is a broken heart. When a person awakens his personal inner-point and speaks to the Creator from this place, he draws down rectification into his heart. This is also true when a person receives his friend's good point, the special point that only he has, and especially when he connects himself to the tzaddik whose main power and dominion is in drawing down the light of holy love into our hearts and awakening us to serve G-d.



ten Sefirot When a person's heart is filled with base desires,
the result is a broken heart

Now we will return to our *parsha* and connect it to the different explanations we have presented.

Pinchas drew down *chesed* from the light of holy love, and this is why he was able to injure Zimri at the time of his act of lewdness, and to eradicate the power of his base desires, which is immorality (the aspect of the uncircumcised foreskin and disgrace). Not only that, in doing so he also managed to subdue the *klipah* (spiritual husk) of Balaam and his evil advice to cause Israel to sin with an evil and base desire. The *chesed* that he drew down stopped the plague. And therefore, he was granted the *kehuna* (priesthood) which is rooted in *chesed*.

Therefore, immediately afterwards G-d commanded the Nation of Israel to take revenge upon the people of Midian because it was their daughters that had enticed them to sin. For, the light of holy love has the power to eliminate the uncircumcised foreskin, which is the disgrace of "the heart." It would then be possible to eradicate the fallen desire for the women of Midian. Therefore, Pinchas, who merited to draw

down the light of holy love, went himself to this war and killed Balaam.

Then, the instruction was given to recount the people of Israel. This hints at the holy point that there is in each and every Jew, through which everyone can correct his own broken heart, be purified, and ascend back up to holiness. That is why it was necessary to individually count each and every person.

Afterwards, we were commanded to portion out the Land of Israel, because it is known that the sanctity of the Land of Israel is that every Jew has his root of holiness in the Land of Israel, according to his holy point.

Then the Torah briefly mentions the episode of "The Waters of Contention" which would eventually be the cause of Moses passing away, and then Moses asked G-d to appoint a new leader for the people who would know how to deal with each person according to his own individual disposition. Because, as we already mentioned, everyone has his role, both to receive from his friend and also to wake himself up and to merit to fix his own broken heart. "The Waters of Contention," which signify the controversy, prevent one from receiving from his friend's good point. The rectification for this is peace between the people of Israel, so that everyone can receive from his friend's good point. This requires an honorable and respected leader, "a man of spirit (understanding)" (Numbers 27:18) who knows how to deal with each person according to his own individual disposition.

And from then until the end of the *parsha*, the Torah deals with the *Tamid* and *Musaf* sacrifices. The sacrifices come to subdue animalistic lusts and the base desires, and to raise up the love back to its root in *chesed*. Therefore, they would bring it to the Kohen, to the Temple where the Holy Love shines the strongest, and through it they would merit to forgiveness from sin as it is written: "Love covers up all

transgressions” (Proverbs 10:12). And this is how the Shattering of the Vessels and the Breaking of the Tablets are rectified, along with all of the creation, and through this the redemption will come, speedily and in our days, Amen.

(Based on *Likutei Halachot, Nesiat Kapayim* 5:13-17)

The True Measure of Success – Parshat Korach

written by Refael Kramer
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Knowledge is not everything in life or in Judaism.

The success and stature of a person is measured by how much energy he invests and what he actually accomplishes and not by how much knowledge or talent he has. The way to actually achieve something is through one's aspirations for good. This is the message of this week's parsha.

This week's Torah portion is *parshat "Korach."* The main focus of the parsha is the story of the controversy between Korach and his followers against Moses. Korach was extremely intelligent. He was wealthy and esteemed, and he came from one of the most distinguished families in Israel: the family of Kehat, the son of Levi. He set out on a divisive mission against Moses which began with the leaders of the nation, the heads of the Sanhedrin, and included both the greatest and best of the nation, each and every one of them. Korach and his followers' bitter end was that they were pulled down into Hell alive, together with their families and all their belongings. All of them were swallowed up into the earth while they were still alive.

Without a clear understanding of the background, the punishment seems quite severe and even extreme. About this severity, Rashi notes: "Consider the severity of dispute. The earthly courts do not punish until [the accused] has two [pubic] hairs [13 years old], and the heavenly court does not punish until one reaches the age of twenty, but here even nursing babes were punished" (Rashi, Numbers 16:27). Therefore, it is important to understand very well what Korach's sin was, and what was so terrible about the traumatic event. The Torah describes the event: "All the people who were around them fled from their cries, for they said, 'Lest the earth swallow us up [too]!'" (Numbers 16:34).

First the facts:

Korach set out to turn the people against Moses. He gathered together judges and the heads of the Sanhedrin, and he tried

to “prove to them” that there was something irrational (G-d forbid) about the *mitzvot*. He wanted to prove that Moses and Aaron had invented (G-d forbid) the laws of the Torah by themselves.

In retrospect, everyone knows that it all stemmed his own from personal jealousy of Elitzafan ben Uziel who was named *nasi*—prince (Rashi Numbers 16:1). This means that it was all his own completely personal issue on his part. But outwardly, Korach concealed his malicious intentions and gave the pretention of one who was seeking and demanding the truth.

Korach presented his claims with drama and ridicule. He turned up dressed in tallit which was completely the color *techelet* and asked Moses: “This tallit which is made completely of *techelet* threads—must tzitzit be attached to it or is it exempt?” Moses replied: “It must have tzitzit.” Then Korach asked: “If a tallit with one single thread of *techelet* exempts the entire garment, how is it possible then that a tallit which is completely *techelet* does not exempt itself? Why should it be required to have tzitzit?” (In our article for parshat *Tazria-Metzora*, we brought Rabbi Natan’s comprehensive explanation of Korach’s mistake and what kinds of malicious intentions were behind it.)

Knowing Torah is not enough to draw close to the Creator. It is not possible to learn and know the Torah but then to put oneself forward to perform the holy service with one’s base desires.

Korach continued: “The entire congregation are all holy, and the Lord is in their midst. So why do you raise yourselves above the Lord’s assembly?” (Numbers 16:3). Korach believed that when a man was a qualified and knowledgeable Torah scholar, there should be no spiritual preference for one person over another. Therefore, he refused to acknowledge that Moses and Aaron were greater than him and claimed: “The entire

congregation are all holy. Everyone heard G-d pronounce the first of the Ten Commandments on Mount Sinai, 'I am the Lord, your G-d' (Rashi). If so, there should be no place for class differences." And accordingly, he wanted that he too would have a regular turn to serve as a kohen.

However, Korach had made a grave mistake: the main standard by which man is judged is not the amount of his knowledge—not even Torah knowledge, so long as it is not intended to promote spiritual service and growth in order to come closer to the Creator, to pray with intention, and distance oneself from his physical desires.

Here we come to a very important topic regarding our role and our place in this world: our yearnings and our connection to the Creator.

Rabbi Nachman teaches us a wonderful concept related to this matter:

The letters, as long as they have no vowels, are meaningless hieroglyphics that resemble a body without a soul. It is impossible to proceed from letter to letter without the vowel points. Thus, the letters alone are inanimate, like a lifeless form that cannot move. The vowel points are what enable advancement from letter to letter and give vitality to the letters. In this sense, the letters resemble the *nefesh* or soul. This is hinted to in the verse: "*Nekudot shel kesef*," "Points of silver" (Song of Songs 1:11). The word for silver ("*kesef*") has the same root as the word for yearning ("*kisufim*"). This signifies that it is the yearning that creates the "*neukodot*" (vowel points) which then activates the body. To use a contemporary example, an electrical appliance is operated by the power of electricity according to how it is designed to function, and it will function according to the way it is activated.

To continue the analogy, everything in creation is made of

letters and is activated according to the yearnings, in the same way that the vowel points activate the letters. When a person longs for something good, he activates the good which exists in that thing and thereby strengthens the good and inclines that thing towards the side of good. But if he yearns for something bad (G-d forbid), he awakens the power of evil and draws evil on himself. This is even true with regard to Torah study. It is not enough to study. One needs to illuminate the letters of the Torah through his yearnings. Concepts such as “scholar” and “*tzaddik*” can be explained in the same way. It is not enough to be a scholar who knows Torah; rather, a person must also be a *tzaddik*, which means he strives to fulfill the Torah with his fear of G-d more than his wisdom. When a person learns Torah, if he merits and yearns for good, he causes an influx of goodness. Everything in the world has its source in the Torah, and the Torah is the aspect of: “If he merits it will be an elixir of life, and if he does not merit, it will be an elixir of death,” G-d forbid (Yoma 72b). (from *Likutei Moharan* I, 31).



The letters, as long as they have no vowels, are meaningless hieroglyphics that resemble a body without a soul!

Now let us return to our *parsha*:

Korach felt that he was so close to the Creator only because of his knowledge, and he was willing to take a chance and sacrifice the incense. He thought that it would be willingly accepted only because of his knowledge—because he was such a *Gaon* and a scholar who understood the words of the Creator and knew the secrets of the Torah and the secret of the incense.

But this was a grave mistake! Knowing Torah is not enough to draw close to the Creator. It is not possible to learn and know the Torah but then to put oneself forward to perform the holy service with one's base desires. The essence of drawing close to the Creator is reckoned not according to what you know, but rather by how you behave! The more you implement what you know, the closer you draw to the Creator.

Therefore, Korach, who sinned in this matter, was punished by being swallowed up by the earth. The letters correspond to the body and the vowel points correspond to the soul. Heaven and earth also correspond to the body and the soul, as our sages said on the verse, "He shall call to the heavens above and to the earth below to avenge His people" (Psalms 50:4). "To the heavens above" refers to the soul, "and to the earth below," refers to the body" (Sanhedrin 91).

Korah completely made fun of this whole concept of "*kisufim*" (longing), and thus he gave importance to the body as if that were the only thing that mattered. The dramatic controversy and the way he opposed Moses had a physical expression. He drew the letters of the Torah for bad, and so he drew down the connections of the letters of the Torah for bad, strengthening the aspect of the body over the soul until it literally formed a "mouth" in the earth and swallowed him up. Instead of the body being subjugated to the spiritual and serving it, he attempted to force the soul and the longings to serve the body and thereby the earth. Therefore, it was the earth that literally opened its mouth and swallowed him.

The way to rectify this mistake is to increase one's desire for good. Anyone wants to have mercy on his soul, when he sees what he is going through spiritually, should simply open his mouth and give expression to his soul by crying out to G-d. In this matter also, there are many different levels. It is not enough to do it by rote. It needs to be accompanied with yearning and an infinite desire and constant longing to come closer to the Creator. This is how one achieves an ever-increasing, true closeness to the Creator. The way to connect the aspect of the scholar and the *tzaddik* is through prayer.

This concept is elucidated by the Midrash: Rabbi Yehuda ben Baba says: "The congregation of Korah will rise in the future. It is written about the congregation of Korach: 'And they were "lost" from the community.' And King David writes in the Book of Psalms: 'I went astray like a "lost" lamb; search for Your servant' (Psalms 119:176). In the future, the lost David will be searched for (and returned), similarly (concerning the congregation of Korach) it will also be searched for (and returned)."

Rabbi Natan explains that the Midrash gives us the path to rectification for the sin of Korach and his congregation. It is by praying with simplicity as King David was always careful to do. He pleaded with G-d with all his being; in every situation, he cried out to G-d. "I went astray like a lost lamb; search for your servant." This crying out and prayer is what will in the future cause You, G-d, to search for the one who got lost.

So too, we have merited in our generation to the wonderful book *Likutei Tefillot* by Rabbi Natan, which is completely based on the wondrous lessons and teachings of Rebbe Nachman from his book, *Likutei Moharan*. This secret is explained in *Likutei Halachot*, *Rosh Chodesh* 5, but due to lack of space, we shall not go into it here, but will just bring a short quote on the topic.

“According to the general directive that Rebbe Nachman warned us many times to follow, each and every one of us should make a point to seclude himself for *hitbodedut* (personal prayer) every single day, that is, to speak in conversation with G-d in everyday language (each person in his native tongue). He should request that G-d should draw him closer to His service. And he directed us to turn his Torah lessons into prayers, that is, regarding each and every holy point that he revealed in each Torah, he wanted us to pray about it and request and beg G-d that we should be worthy to fulfill it” (*Likutei Halachot, Rosh Chodesh 5*).

Rabbi Natan explains that such a prayer is even higher than Torah, as he put it: “Such a prayer is not subordinate to the Torah. On the contrary, such prayer is the main way of fulfilling the Torah, since one is mainly requesting help in fulfilling the Torah, which is the essence of the completion of the Torah, as it is said “the learning is not the main thing but rather the deed” (Avot 1:17).

(Based on *Likutei Halachot, Halachot Omanin 4:35*)

Pesach with Reb Jonathan Rietti

written by breslov.org

July 3, 2023



<https://www.youtube.com/watch?v=biTIUv9KS6I>

Pesach with Reb Chaim Kramer

written by Chaim Kramer
July 3, 2023



<https://www.youtube.com/watch?v=fFXntgMQT7w>

Chaim Kramer – Parshat Vayikra

written by Chaim Kramer
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Chaim Kramer discusses this week's Torah parsha, Vayikra. Vayikra helps us understand the importance of speaking to God in hitbodedut, private personal prayer to God. Reb Chaim also talks about personal sacrifices we make in life, eating and diet, avarice, immorality, etc, and how we can learn to humble ourselves.

Like this video? Then please, LIKE, SHARE, and SUBSCRIBE!

Spring Healing 101

written by Yardena Slater
July 3, 2023



It's the perfect time to use some of Hashem's healing agents to improve our physical and emotional health. Spring Healing 101!

Hello soul sisters! How is everyone doing?

I have a question for you: whose had enough of being cooped up with hardly any sunshine, exercise, or fresh air for an entire year? Well, it looks like things seem to be loosening up a bit as far as lockdowns and mask mandates, just in time for Spring. So, are you ready for some Spring healing?

It's the perfect time to use some of Hashem's healing agents to improve our physical and emotional health. They are all right here for the taking – and free for the most part. Sunshine, air, connecting with Hashem and the right nutrition.

Ready? Here we go...

Regenerate your battery, strengthen your immune system, and improve your mood with sunshine and fresh air:

SUNSHINE:

Most people don't realize how foundationally important vitamin D is. It is a steroid hormone that affects basically every cell in your body and absolutely and potently protects you against many types of cancer and other diseases such as diabetes and depression. Despite all the vitamin D drops and creams out there, many are still deficient in this nutrient. And even if we weren't, what about the mood enhancement, warmth, and good vibrations we so need from the sun? What about the sun's regenerative power that makes you feel alive and energized? These are not included in the drops and creams.

The early morning and late afternoon sun is much gentler on your skin than the midday sun. Gradually build up your sun exposure. Your initial spring tan creates a protective layer of Melanin which prevents sunburn in the summer. The more sun you get in the summer, the more vitamin D reserves you will have during the winter so use this season to replenish your stores Shoot for 30 minutes of sun exposure in the early morning and late afternoon. Avoid these chemicals when purchasing sunscreen: 4 MBC, PABA, Parabens, Cinnamates, Digalloyl trioleate, Menthyl anthranilate, Salicylates, Avobenzone

Most people don't realize how foundationally important vitamin D is. It is a steroid hormone that affects basically every cell in your body and absolutely and potently protects you against many types of cancer and other diseases...

AIR:

Oxygen is healing and energizing. And we can't live without it for more than a couple minutes. Between shallow breathing and the mask mandates, trust me you're not getting enough. Try the following and see the difference:

Breathe in deeply and exhale fully occasionally, throughout the day.

Try this breathing exercise and repeat three times a day:

Breathe in for a count of seven. Hold the breath for a count of seven. Exhale fully for a count of seven. Hold the breath for a count of seven.

Repeat 5 times.

Lower anxiety and depression and sooth your nervous system by connecting to Hashem, improving gut health and doing deep tissue detoxification.

There are three major reasons people get anxious and depressed.

Number one, the avoidance of unpleasant thoughts, emotions, and trauma.

Number two, a dysfunctional GI tract resulting from processed food, antibiotics, and stress.

Number three, heavy metals, and synthetic chemicals accumulating in the tissues, irritating nerves and inhibiting blood flow.

YOU CAN HEAL YOURSELF!

CONNECT WITH HASHEM:

One hour of connecting with Hashem through prayer, *yishuv hadaas*, envisioning your dreams and goals and talking to Hashem in your own words first in the morning is a PROFOUND game changer for healing anxiety and depression by facing unresolved issues head on.

Start with 5 minutes, and gradually increase.

If you can do some of the above outdoors, even better. Rebbe Nachman highly recommended this:

Know! when a person prays in the fields, all the flora enters

the prayer, helping him and strengthening his prayer. This is the reason prayer is called *Sichah* (conversation), the concept of “*Siach* (shrub) of the field”. All the shrubs of the field empower and assist his prayer. – Likutei Moharan, Part 2, Torah 11:1

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ous system by connecting to Hashem...

Next...

HEAL YOUR GUT:

Avoid processed food like the plague. Processed food dumps you down and is the reason for obesity and diabetes. Processed food also causes behavior disorders in children and anxiety and depression in adults.

Eat only natural whole foods (preferably organic) for physical, emotional, mental, and spiritual health. The microbes in your gut need REAL FOOD. They produce the dopamine, serotonin, oxytocin, melanin, melatonin, and neurotransmitters that make you calm, happy, relaxed and help you get deep restful sleep. Give them good, clean fuel!

HEAVY METAL CLEANOUT

Finally, clean out heavy metals and synthetic chemicals. This

is a deep conversation so I will elaborate in a future article. However just to plant a seed in your mind, understand that to eliminate synthetic chemicals and heavy metals that have accumulated and solidified in the body, you must do deep tissue detoxification. Freshly squeezed fruit and vegetable juices, water fasting, herbal tonics, Pilates, rebounding, and lymphatic massage are some of the tools used to accomplish this.

Health and Peace of mind are possible if you are willing to take responsibility and do the work to merit these sought after blessings.

Nisan is the month of redemption. And while we have been freed from slavery in Egypt long ago, a lot of us are enslaved to very bad health habits such as not going outdoors enough, hardly getting any fresh air, not exercising, and eating fake, undigestible food.

You do not have to be enslaved to these health-destroying habits. YOU CAN HEAL YOURSELF. It's a matter of getting into new habits and crying out to Hashem to help you change deeply ingrained habits and cravings. Take it step by step, a little bit at a time but be consistent.

May the Spring Healing be with you!

Breslov Research Weekly Parsha – Mishpatim

written by Chaim Kramer
July 3, 2023



<https://www.youtube.com/watch?v=pINSXt3eDK4>

Reb Chaim Kramer.

Mishpat – Justice must be done right!

The lack of justice in the system today in Israel is a major crisis.

Tikkun HaMishpat – the Rectification of Justice – is the concept of hinted to in the story of Chad Gadya which is sung at the end of the Haggadah of Pesach.

In this song, there is a lack of justice in every item that got involved in the punishment of justice.

Who asked any of them to get involved? Reb Noson writes that this is the problem in life – people get involved where they should not.

And all the injustice of people is a major role before

Mashiach comes.

Rebbe Nachman teaches that the only place where you can really involve your judgment and justice process is in hitbodedut – judging “yourself”.

This is the ultimate Tikkun of mishpat.

This is what can bring balance in the corrupt justice system in the world – by judging yourself honestly.

This is Mishpat.

With this we can see the coming of Mashiach and the rebuilding of the Third Temple very soon, amen.

Chaim Kramer – Parshat Yitro

written by Chaim Kramer
July 3, 2023



Chaim Kramer explains the weekly Torah portion, Yitro, in the light of Breslov Chassidut. Chaim explains the lesson about Yitro, who was a great priest of idolatry, who helped Moses, his son-in-law and gave him good advice. This teaches that no matter who we are, we're accepted by God. No matter how low you feel, you have great potential and wonderful things to offer. We learn about the good deeds even the tyrant Nebuchadnezzar made towards God! Yitro also teaches us to have self-knowledge (we should know our strengths and weaknesses), and much more. Make yourself holy!

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<https://youtu.be/Uc5b0TYmKEo>

Breslov Research Weekly Parsha – Parshat Yisro

written by Chaim Kramer

July 3, 2023



<https://www.youtube.com/watch?v=fw0yRVdWHks>

This weeks Parsha – Yitro – a short but full packed Parsha.

The 10 commandments which include all 613 Mitzvot.

Yitro heard the splitting of the Red Sea and the war against Amalek.

The Zohar asks – that everybody in the world also heard this – however but Yitro heard and took action because of this – i.e.

because of the miracles wrought to the Jewish people he wanted to become a part of the Jewish nation.

The Gemara teaches that Yitro was called this name because a Parshat in the Torah was added due to him.

The Parsha where Yitro suggests and advises Moshe to establish and delegate smaller courts so that the job of Moshe should not be overburdening.

The function of a Tzaddik is to be in between Hashem the Jews, and still, yet to delegate the authority also to others – to choose the right people who are honest and upright and could properly help Moshe – the tzaddik with the smaller and easier details.

The Divine Presence itself was able to intervene and help Moshe determine who was right and wrong in the cases that came before him.

The Zohar continues that 3 tzaddikim had this ability – Moshe, King Solomon and Mashiach, each in a different format.

Reb Noson writes: if a person wants to find Hashem, he could find Him everywhere.

This was thanks to Moshe Rabeinu who was able to bring this format of Torah and make it available to everyone else.

Rebbe Nachman did the same thing – he is able to define all of the Torah and bring it down to a level that no matter how far a person is from Hashem, he can benefit from it.

However, this requires that a person also study the Torah itself, and of course cry out and pray to Hashem.

This is indicated in the first words of the 10 Commandments – I am Hashem – i.e. that He can be found everywhere.

THE TWENTY-FOUR-HOUR CYCLE (PART I)

written by Chaim Kramer
July 3, 2023



Just as every person's life has its periods of Night and Day, so each and every day has its "Nights and Days," its moments of Darkness and Light. This becomes especially clear when seen in terms of the set of daily prayers which take a Jew through the twenty-four-hour cycle.

It was the Patriarchs who introduced the three daily prayers. Avraham initiated the Morning Prayer, Yitzchak the Afternoon Prayer, and Yaakov the Evening Prayer (*Berakhot* 26b). Our Sages taught that the morning and midday prayers are compulsory, whereas the nighttime prayer is optional (*Berakhot* 27b). Nowadays, the Evening Prayer has also been made compulsory (*Orach Chaim* 237:1).

When these dinim abound – when Night falls – one must be able to see beyond the Night, beyond the difficulties and confusions that beset him (Likutey Halakhot, Arvit 4:1,2). This is how prayer gets us “through the Night.”

Ma’ariv, The Evening Prayer. Rebbe Nachman teaches: We should try to make “one” out of our prayers. This is done by keeping in mind the very first letter we utter until we finish saying the very last word. Then the prayer is one unit. By doing this, we can remove our gaze from this world completely and be unified with the One, with God. We will then always be able to overcome our troubles, because we can see beyond the physical world and gaze upon the “end,” the goal, which is The One. Then we will recognize that all is good and will merit being happy (*Likutey Moharan* I, 65).

The Jewish twenty-four-hour cycle begins at night. Night is confusion and difficulty, which in the terminology of the Kabbalah is known as judgments or *dinim* (as opposed to Day which refers to kindness or *chesed*). The Evening Prayer, which is the first of the daily prayers, is therefore recited at the onset of the judgments. When these *dinim* abound – when Night falls – one must be able to see beyond the Night, beyond the difficulties and confusions that beset him (*Likutey Halakhot, Arvit 4:1,2*). This is how prayer gets us “through the Night.”

Reb Noson writes: Seeing that there is no commandment to recite the Evening Prayer, and that one offers a prayer at night out of an inner desire and not as a fulfillment of one’s obligation, why did Yaakov have to initiate it? Would anyone have assumed that it is forbidden to pray at night, that Yaakov had to establish a precedent to show that nighttime prayer is permissible? Besides, of what value is the implementation of an optional custom or devotion? However, Yaakov foresaw the forthcoming exiles, the long Nights and the ever-increasing obstacles to serving God. He anticipated the extended Darkness created by the power of the resistance to spirituality. Therefore, Yaakov established the Evening Prayer. He initiated Ma’ariv to show that even in our darkest moments, we have a path by which we can always return to God.

He also foresaw that because of the great Darkness which the

long exile would generate, it would be impossible to force someone to pray. The bitter exile, Night, is a concept of silence. It is as if a person is intimidated by his surroundings, bound into a long silent suffering, where he sees no end and cannot raise his voice to cry out over his situation. Indeed, were it not for the great Tzaddikim – whose spiritual strength and foresight prepared various means and counsels to guide us through this long Night – we would never have been able to withstand the pressures and oppression of the exiles. People would long ago have given up all hope of praying to God and returning to Him. Thus, Yaakov “came to the place and spent the night there... He dreamt a dream in which he saw a ladder standing on the ground, and its top reached up to heaven” (Genesis 28:11,12). By spending the Night there and descending to where he descended, only to then rise up all the way to Heaven, Yaakov did indeed set the precedent that even in the darkest Darkness of the longest Night we have to awaken with strong desires to pray and return to God. This is the Evening Prayer. We must never despair!

But if the Evening Prayer is so important, then why, indeed, was it originally left optional? We can understand this by looking at the reason why the daily liturgy was established in the first place. This was done to help those who would not be able to entreat God without the aid of a formalized rite for presenting the prayers. However, the most productive and complete prayer is one that a person says straight from his heart; the private, secluded prayer known as *hitbodedut*. This is what Yaakov had in mind – a spontaneous prayer, one that a person can always offer, no matter where he is or what he has done in the past. This is the optional prayer introduced by Yaakov as the Evening Prayer. His intention was to instill in us the courage never to give up – never – even in the darkest moments (*Likutey Halakhot, Minchah 7:89*).

Taken from the book Crossing the Narrow Bridge – chapter 11 – Day and Night