

NEWS VS. HINTS

By Ozer Bergman

The mind is beggared in trying to imagine the beauty of the world that Adam was privileged to see after God breathed life into him. Even today there are many places of natural beauty in the world. When one is fortunate enough to be in such a place, the energy and emotion triggered are quite powerful.

But does anyone remember why the world was created?

It was created for you and me to have a personal relationship with the Merciful Creator. This critical point is often forgotten despite the continuous reminders we are given. One type of reminder is the “natural” one. There are many others. The whole world is filled with them.

What the *Shekhinah* (Divine Presence) wears in the morning, She does not wear by night. What She wears today, She will not wear again (*Tikkuney Zohar* #22). What the *Shekhinah* “wears” depends on us. Depending on what we do—collectively and individually—Hashem chooses an appropriate medium, object or event, to beckon us closer.

Some people have many children; some cannot conceive. Some have unlimited credit; some have creditors hounding them day and night. Some have domestic bliss; some live in a concentration camp called “Home.” Each person has a unique set of circumstances that calls for a unique set of reminders. Each family, community, city and country has a unique set of common circumstances that calls for a unique set of reminders.

Each day has its hints, allusions, signs and reminders to draw close to Him. All events—war, weather, sports, fashion,

finances—all these kaleidoscopic changes are meant to remind each individual of the purpose of life. Yet if we’re not careful, events take on a life of their own and become “news,” delivered and analyzed by the media. The true Author of the events and the messages He is trying to convey are forgotten.

Before we read the morning Shema we recite the blessing *Yotzer Or*. This blessing praises God for making all sorts of fantastic changes in an already fantastic Creation: He creates light and darkness, He makes peace and He creates evil, He makes the news and determines the outcome of war. God creates EVERYTHING. Why do we recite this blessing before proclaiming our allegiance to God? In order to reinforce our recognition of His Oneness.

Even if we can't decipher all the hints, believing that Hashem gives appropriate hints to each person is beneficial. It increases and renews the ability to recognize and decipher the hints. It likewise increases our longing for Hashem and for doing what He wants us to do.

Who you are now is not who you were yesterday. You've gone up—or down, God forbid. You need new hints. God changes the world for you, to draw you closer to Him. Remember that.

*A gutn Shabbos!
Shabbat Shalom!*

Based on *Likutey Moharan* I, 54;
Likutey Halakhot, Sokheir 3:8

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SIDEPATH

Many times the Rebbe would remind us of the great favor that Moses our teacher did us by beginning the Torah with the simple words, “In the beginning God created the heavens and the earth.” He revealed our faith without any sophistication or philosophy (*Rabbi Nachman's Wisdom* #219).

A person's main goal should be to do good and serve God without sophistication. Every good and holy thing can be done with absolute simplicity. One can study much Torah, do much good, and spend much time in prayer, all without sophistication at all (*ibid.*, #19).

PARASHAH PEARLS

By Chaim Kramer

This is the book of the generations of man (Genesis 5:1)

Each year we repeat the cycle of weekly Torah readings. Each reading is divided into seven portions, one for each day of the week. Though we repeat the Torah each year, it is a new book each time, as it reflects each person's unique situation and gives him understanding and inspiration to navigate life's challenges and adversities. The Torah contains allusions to each and every person; it is the story of each individual's life. Everyone can find himself in the Torah reading of that day and week, and draw inspiration from it (LH I, p. 196a-392).

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1:1 In the beginning

Two Beginnings

Rabbi Eliezer states that the world was created in the month of Tishrei. Rabbi Yehoshua claims that it was created in Nisan (*Rosh HaShanah* 10b).

Repentance was created prior to the world (*Pesachim* 54a).

The word *BeREiShIT* (בראשית) alludes to these two views. The first letter, *Bet* (ב), which has a numerical value of 2, is followed by the word *REiShIT* (ראשית, beginning). *Bet reishit* indicates “two beginnings”—i.e., Tishrei and Nisan (LM I, 49:6). Because these months represent new beginnings, they are both propitious for repentance.

1:5 The darkness He called “night”

Talmud Study Keeps Us Together As A Nation

“Darkness” refers to the Babylonian Talmud (see *Sanhedrin* 24a).

The commentaries explain that this is not a description of the Talmud itself, God forbid, but of the difficulty of studying and recalling it.

During our long exile, the Talmud—which embodies the Oral Law—has held us together as a nation. Thus, it can be compared to faith, which also serves us during bleak times (LM I, 35:4).

Since the Talmud corresponds to “night,” it is particularly propitious to study it (or the Mishnah, its foundation) during the nighttime (*ibid.*, I, 3).

1:28 Be fruitful and multiply

The Mashiach Will Guarantee Good Children

Rebbe Nachman once said, “A person should pray to have many children, despite the way they may turn out! For when Mashiach comes, he will rectify the entire world, and everyone—all the way back to Adam—will be rectified” (*Aveneha Barzel* p. 21, #4).

1:31 The Sixth Day

Sustenance Is Rooted In Creation

The letter *hei* of *Yom HaShishi* (יום הששי, the Sixth Day) mirrors the *hei* of *HaMotzi* (המוציא, in the blessing over bread). It is a *hei ha-yediah* (a specific *hei*), teaching us that all our sustenance is rooted in the Act of Creation (LH II, p. 13a-26).

2:20 But man did not find a helper opposite him

With Speech, We Can Reach Out To God Any Time

“Adam” corresponds to a person’s voice, “Eve” to its articulation into speech. A person’s speech is his “helper.” With it, he can reach out to God at all times—even in his darkest moments, when negative forces oppose and constrict him (LM I, 19:8).

3:17 In sadness you will eat

One Who Lacks Faith Worries Over His Livelihood

One who does not believe that he attains his sustenance through Divine Providence will derive his livelihood through sadness and worry. A person must have faith that God provides—and with that, he may transcend the curse of Adam (LM I, 23:1).

KITZUR L”M WEEKLY

17 — “It happened as they emptied their sacks” (Genesis 42:35) *(continued)*

3. A person must know that God takes pride even in the most inferior Jew. Even a Jewish sinner, as long as he is still called a Jew, still has his own individual beauty, for which God takes pride in him. Therefore, it is forbidden for a person to ever despair of God—even if he has committed great wrongs and has caused tremendous damage, God forbid. For God still does not remove His affection from him, and therefore, he can still return to God. The most important thing is that men of truth—because they are able to find the good and the beauty in even the most inferior Jew—can return everything to God.

4. It is undoubtedly true that everyone is afraid and trembles in the presence of the king. Nonetheless, on the king’s birthday, when he dons his [most] beautiful garments [literally, his “garments of pride”], this fear is then revealed all the more—since actually seeing something affects a person more deeply than merely knowing it.

The revelation of pride, which is also the revelation of fear, leads, in turn, to the revelation of will or love. For it is the way of the king that on his birthday, he dons his [most] beautiful garments, and then a great fear seizes everyone and they all tremble and grovel before him. Subsequently, the king reveals his will to each and every

person and distributes gifts to each and every one of them, according to each person’s status and according to the king’s will and the love that he has for each one of them. This [last stage] corresponds to love. For initially, when the king’s pride and splendor are revealed, everyone is seized by fear and awe. But afterward, when the people see the [good] will of the king and the closeness that he feels for every person, they all draw close to him and love him.

Therefore, when the tzaddik reveals the pride that God takes in the Jewish people, it is analogous to the birthday of the king, the royal coronation—in other words, the birth of God’s kingship. For God’s kingship is founded solely upon the Jewish people who accept His kingship, since “There is no king without a nation” [in other words, if there is no one to obey Him, God is not a King]. Thus, on the king’s coronation—that is, when there is a revelation of the pride [that God takes] in the Jewish people—at that time especially, a person who sees the king is deeply moved, and fear of the king is revealed and seizes everyone, even the Heavenly angels. When the tzaddikim reveal this pride, they also reveal God’s will in each and every thing. Accordingly, on the king’s coronation—which corresponds to the revelation of pride—God’s will is also revealed. For subsequently, the king reveals his will to each and every person, and distributes gifts, and honors each and every one in accordance with his will. This corresponds to the revelation of love. It thus emerges that fear and love of God are elicited by the tzaddik who reveals this pride.



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