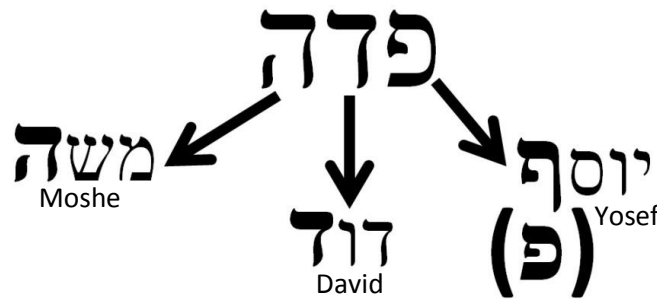




Moshe¹ Rabeinu – The Soul before the Creation of the World

(A Torah said over by Rav Berland Shlit"א²)

Moshe Rabeinu³ is the “Heyouli⁴,” he is before the creation of the physical World. He is the first Neshama⁵ that became part of the spiritual world “Atzilus⁶” before the entire creation. Moshe Rabeinu’s Neshama is before the Forefather’s Neshama⁷ and before King David Neshama since the Neshama of Moshe Rabeinu branches out to the Neshama of King David. As it is written⁸, “That Hashem (G-d) **redeemed** Yaakov,” and the word “**redeemed**” (in Hebrew: **פדה**) consists on an acronym of the last letters of the names Yosef, David, and Moshe. Like this;



¹ Moses

² Translated from the booklet “Limud for the 7th of Adar” published in the year 5776 by Yeshivas Breslov Chochma Ve’Daas page 1

³ The word Rabeinu means “our master” or “our teacher.”

⁴ The Rav taught, “the Ramban explains that the Heyouli is complete nothingness,” meaning, “after the Heyouli is the passage from the nothingness to the physical.” Therefore, there are four foundational physical elements; earth, water, wind, and fire and then above them all is the Heyouli which corresponds to the inner most place of a person which is his will. (These quotes and explanations are from the booklet “Limud for the 7th of Adar” published in the year 5776 by Yeshivas Breslov Chochma Ve’Daas page 12 – 13 and the table printed there) (The concept of connecting the Heyouli to a person’s will is from the book Innerspace by Rav Aryeh Kaplan z”l page 17).

⁵ The soul has 3 central parts; Nefesh (lower soul), Ruach (middle soul), and Neshama (higher soul)

⁶ The Rav taught, “the whole goal of the Heyouli is to go up higher until it reaches the level separated from the rest of the levels, until it reaches the world of Atzilus ...and the Heyouli is complete and total nothingness which is the root of all creation and someone that knows and comprehends the root of all creation, he is able to fix the World and bring the redemption.” (The quotes and explanation are from the booklet “Limud for the 7th of Adar” published in the year 5776 by Yeshivas Breslov Chochma Ve’Daas page 12). And Rebbe Nachman explains a person goes up level by level, “until he will come to Bereshis which is the point of creation from which begins Atzilus” (Likeutey Moharan part 1 Torah 22 subsection 10). And Rabbi Kaplan writes, “The term Atzilut is derived from the root Atzel (אצל) meaning ‘nearness.’ This is because Atzilut, relative to all that follows it, is closest to and represents the most direct intimacy with the Divine.” (Innerspace by Rav Aryeh Kaplan z”l page 25) (Atzilus and Atzilut are the same word. Atzilus is the Ashkenazi pronunciation and Atzilut is the Sephardic pronunciation)

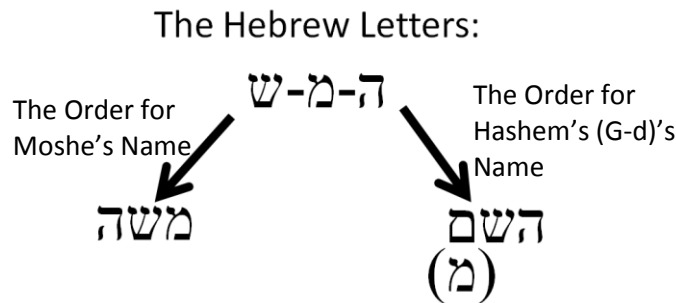
⁷ The Forefathers are; Avraham (Abraham), Yitzchak (Isaac), and Yaakov (Jacob)

⁸ רמיהו פרק לא פסוק י ~ כי פדה יקוק את יעקב וגאלו מיד חזק ממנו:

From the verse, "That Hashem (G-d) **redeemed (פדה)** Yaakov," we learn Yosef, David, and Moshe share this Neshama of the Heyouli that came down on the 7th of Adar and went up to the highest heights on the 7th of Adar and was born⁹ on the 7th of Adar.

And it is written that when Moshe was born, the Egyptians tried to reveal Moshe's location and searched every corner of the Jewish neighborhood in Egypt to find him. But they did not merit to find or reveal Moshe's location because of his great Neshama since it is not possible to grasp nor understand Moshe's Neshama. Yet once Batya, the daughter of Pharaoh, opened the ark she saw, she found, she revealed the holy Divine presence¹⁰ of Hashem (G-d). Batya had emunah (faith-belief) that within this ark was the Divine presence itself, as described¹¹, "And [the Divine presence] will rise before the light of day."

The Midrash HaGadol says that every night Batya went out to look for Moshe for three months continually at the most obscure times. She would search during the morning and at night, and again in the morning and then during the evening. And through this constant search, Batya merited to find Hashem (G-d), and therefore Batya called the boy she found "Moshe" since this is an eternal name. Because the Hebrew letters which make up the name Moshe are the same Hebrew letters arranged in a different order which make up the name Hashem (G-d), like this;



And in this merit Batya entered the Garden of Eden¹² with her body. And everyone that will be awake on this night, the 7th of Adar, and also on the first and second nights of Adar, he will merit to enter the Garden of Eden with his body like Batya the daughter of Pharaoh.

It is also good to make a prayer from the Torah – meaning when you learn or hear a Torah from the True Tzadik then you should make a prayer from it. Likeutey Moharan Part 2, Torah 25

A Prayer¹³ for the Hilulah of Moshe Rabeinu: *Ribono* Shel Olam – Master of the Universe, you alone know the great kindness and mercy that is now upon us in this generation, on each, and every person in the Nation of Israel. Everyone wants to live with fear of your great name and everyone desires and waits to connect to you in truth, but everyone knows the impurities in his heart. Everyone is hoping and waiting for the true healer, a true leader that will connect us to Hashem and will heal the sicknesses and the pains in our soul. There is no one that can heal us because you took from us all the true Tzadikim and true leaders and you hid your face from us. Ribono Shel Olam – Master of the Universe give us the merit to connect to the true Tzadikim that merited the essence of Adam HaRishon (the Primordial Man) before the Sin, the Tzadikim that can find the good points in every single Jew in the entire Nation of Israel. May it be that in the merit of these true Tzadikim the whole Nation of Israel will repent for their sins. Ribono

⁹ Moshe was born on the 7th of Adar and passed away on the 7th of Adar.

¹⁰ The concept of "G-d's presence" is derived from the Hebrew word שכינה. One should be precise and differentiate between a thing and its presence. Rav Kaplan teaches, "There is nothing we can say about G-d himself...Yet G-d has filled this World with his presence." (Innerspace by Rav Aryeh Kaplan z"l page 9).

¹¹ משלי פרק לא פסוק טו ~ ותקם בעוד לילה
¹² גן עדן

¹³ This prayer is from Reb Nosson's book *Likeutey* Tefilos and Rav Berland's book *Tefilah LiAni*

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Shel Olam – Master of the Universe give us the merit to connect to the true Tzadik of the generation, may we connect to the True Tzadik of the generation in complete truth, may we connect to him in every breath we breathe, and in every moment and second of our lives. Please Ribono Shel Olam – Master of the Universe, may I merit to see this true Tzadik of the generation face to face and connect to him in complete emunah (faith – belief).

A Baal Shem Tov Story from Today

Rav Berland Shlit" a's son, Rav Nachman Berland, was once a chosson (a groom) engaged to be married. The Rav's Shamash¹⁴ at the time, Rav Michayel Gol wanted to help Rav Berland Shlit" a to raise money for Nachman Berland's upcoming wedding. Rav Gol decided to start his fundraising efforts in Bene Brak since the Rav had lived there many years, and had a good reputation there since the Rav had been the Steipler's¹⁵ learning partner in Shulchan Aruch (Jewish Law). Rav Gol set out on his journey from Jerusalem to Bene Brak and planned to go from shul¹⁶ to shul asking for donations for the Rav's son's wedding. Rav Gol arrived in Bene Brak and began at the Breslov Shul of Bene Brak since the Rav had spent the last few years in Bene Brak primarily there and Rav Gol assumed they would be happy to help. However, as Rav Gol made his rounds in the Breslov shul of Bene Brak he barely received a few cents. Afterwards, Rav Gol continued onto other Lithuanian Kollels that the Rav had frequented¹⁷ and the highlight for Rav Gol was collecting 2,000 shekels at the Chazon Ish Kollel. After Rav Gol's round of shuls in Bene Brak he could not believe that at the Breslov shul of Bene Brak he had received almost nothing and this made Rav Gol furious! The whole trip back Rav Gol felt like his Breslov brothers of Bene Brak had sold the Rav out and when he returned to Jerusalem, he speedily ran to the Rav's home on Chomah Shleeshees (where the Rabbaneat still lives today) to tell him what had happened. When Rav Gol entered the Rav's apartment he first gave the Rav all the donations he had collected, and the Rav was appreciative. Rav Gol made sure to point out to the Rav that from the Chazon Ish Kollel there was a gift of 2,000 shekels, yet the Rav was unmoved. Then Rav Gol began to tell the Rav what had happened, how all the other shuls in Bene Brak received him cordially and were happy to help Rav Berland Shlit" a for his son's upcoming wedding, yet at Breslov Bene Brak they barely gave Rav Gol anything. The Rabbaneat was listening in the room and joined in Rav Gol's upset, she too could not believe how the Breslov Chassidim of Bene Brak did not want to help her husband?! The Rav listened attentively and Rav Gol finished by saying irritably, "At all the other Shuls I collected something substantial but at Breslov all I got was embarrassment!" At which point the Rav jumped up with total joy! He had a huge smile on his face and said in complete happiness, "DON'T YOU SEE! At BRESLOV you collected the MOST! At BRESLOV you collected the BEST!"

The Message - The Rav's Letter from Last Week

On the 27th of Shevat 5777 (Feb 23, 2017), Rav Berland Shlit" a published a letter and in it he wrote, "There is an incredible merit that has fallen into the Shuvu Bonim Breslov community, which is that everyone is slandering them and embarrassing them. This is a great merit since all the Tzadikim that were in this World would have paid good money and given all their belongings in order to merit all these embarrassments. And all those that are not able to endure the embarrassment and the slander should leave the Shuvu Bonim Breslov community immediately...A person should say Tikkun Chatzos for an hour or two with tremendous weeping over the destruction of the Holy Temple (Beis Hamikdash).

¹⁴ A "Shamash" is similar to an executive assistant for a big rabbi.

¹⁵ The Steipler was the brother-in-law of the Chazon Ish and merited for his son to become Rav Chayim Kaniyevski Shlit" a of today.

¹⁶ Synagogue

¹⁷ Spent time

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Afterwards he should pray and request ONLY to receive the maximum amount of embarrassment and slander as possible. Then one should travel out to a field and he should be there for an hour or two. And there he should request and cry out with all his might and until his Nefesh (lower soul) runs out of energy that the Rav (meaning Rav Berland Shlit" a) should merit to receive the maximum amount of embarrassment and slander that is possible." Rav Shimpshoen Barskie¹⁸, the Grandson of Rebbe Nachman wrote, "That when a person is shamed yet he remains quiet meaning that people are embarrassing him and he does not respond and he does not fight back against the people embarrassing him, not at the time of the embarrassment nor afterwards. Furthermore, he remains quiet because he loves Hashem (G-d), meaning he stays quiet because he feels that he has sinned against Hashem. And he has intent while being embarrassed to stay quiet because this embarrassment will atone for all his transgressions and fix all his sins, instead of having intent to be quiet in order to cause harm to the people embarrassing him. Therefore, by remaining quiet with the proper intent to atone for his transgressions, he removes from upon himself all the evil forces¹⁹ and impurity that cleaved to him since these evil forces can no longer cleave to him because of all the holiness that he now possesses after the embarrassment, and now he merits living in holiness and truth." Furthermore, the Rav²⁰ taught that when, "**A person gets embarrassed, at that moment he receives a million dollars.**" So the 2,000 shekels Rav Gol collected from the Chazon Ish Kollel was nothing compared to the millions of dollars he received from the Breslov Chassidim of Bene Brak. And to this day, the Rav continues teaching his students the same principle, just as he taught Rav Gol; "DON'T YOU SEE! At BRESLOV, you collected the MOST! At BRESLOV, you collected the BEST," because only in Breslov does one learn the truth that²¹, "Not a single person in the World is able to reach any level of holiness except through controversy, embarrassment, and slander."

Two Halachos

The Gemmara²² teaches, "From the time the Jewish Month Adar begins, happiness is increased." What happiness gets increased during the month of Adar? The Sefer HaMichtam²³ writes, "The happiness increased during the month of Adar does not refer to indulging in food and drink but rather to cause happiness and to cheer up the hearts of the poor and the downtrodden, as well as all happiness associated with performing Mitzvos."

Purim is a busy day with lots of Mitzvos. Does a person have to learn Torah on the day of Purim? From the Moed Lkol Chai²⁴ we learn, "On Purim there is an obligation to learn Torah, and the day of Purim should not pass by only in seudahs (lavish dining) and parties. Furthermore, someone that learns Torah on Purim has more merits since most people minimize their Torah learning on Purim. Similarly, it is good to read Psalms (Tehilim) on Purim."

Dedications for Parshas Mishpatim:

HaRav Eliezer Ben Etyah and the Rabbanat Shlit" a, Eza Ben Lucy may his Neshama have an Aliyah, The Biton Family, Ester Rachel Bas Nurit, Menachem Ben Ester Rachel, Moshe Ben Ester Rachel, Sarah Bas Ester Rachel. For Dedications: info@tha613.com | For Donations: donations@tha613.com | To DISTRIBUTE Simchas Rabeinu and to promote the teachings of Rebbe Nachman and Rav Berland Shlit" a in English please Email: info@tha613.com | Good Shabbos – Good Purim!

A Torah Class in English with Rav Succot

Date: This Wednesday Evening! **Time:** 9:00 PM (21:00) **Location:** 'Kollel Horaah' of Jerusalem (by the intersection of Shveta Yisrael-Mea Sharim)

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¹⁸ עצות מבררות פרק מחלוקת ומריבה סעיף כה

¹⁹ klipos

²⁰ קונטרס: כמה טיפים יסודיים יסודות חשובים על פי מו"ר ועט"ר הצדיק הקדוש רבי אליעזר ברלנד שליט"א ~ סעיף 3

²¹ An excerpt from Rav Berland Shlit" a's letter written on the 27th of Shevat 5777 (Feb 23, 2017)

²² תענית כט.

²³ ספר המכתם על הגמרא תענית עמוד כט.

²⁴ מועד לכל חי לא, ס [מבוא בעידן המועדים הלכות פורים תשע"ו סעיף טז]