THANK YOU HASHEM!

TYH TORAH

THE NEKUDA TOVA

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לזכות עלקא דבורה בת מרים רבקה חנה





Chananya Colish

Gevalt... Baruch Hashem I was *zoche* to be one of the 60,000 Yidden who made the trip to Uman this year. I've been trying to process Uman and figure out what I'm bringing with me into the year from it, and I don't think I fully know yet. I think it's something I'll be processing throughout the whole year. But there are a few things I keep coming back to.

Hope. *Geulah*. Authenticity. There's something so special about Uman where you can just be exactly who you are. There are no fake walls up. No pretending. No caring what others think. It's just straight love, warmth, and acceptance. Everyone is doing their own avodah, yet everyone is so connected, and somehow that's not a contradiction at all.

In Uman you can daven. Cry. Sing. Dance. Learn. Scream out to Hashem. Be vulnerable. Be brokenhearted. Be happy. Be confused. It doesn't matter what it is — you can just be exactly where you're at. And wherever that is for you, there is space for it and you *mamish* feel like you belong.

A big *inyan* Rebbe Nachman taught was starting anew constantly, and being in Uman made it so easy to do so at any moment. My Rebbe teaches that the medicine to start anew is LSD: laughing, singing, dancing. And you can do that at any time, any place, at any point in Uman without feeling judged.

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"A Breath of Fresh Air" continued from cover

And all of this is *mamish* a taste of *Geulah*. It's a Yiddishkeit of Warmth. Joy. Truth. Simplicity. Compassion. Encouragement. Yearning. Authenticity. Vulnerability. Humility. Unconditional love. Real *achdus*. *Mamish* a breath of fresh air.

On the first day, when I was davening Mussaf, I got to:

והיה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם

On that day, a great shofar will be blown, and those who were lost in the land of Ashur and those who were cast away in the land of Mitzrayim will come and bow down to Hashem on the holy mountain in Yerushalayim. *(Yeshayahu 27:13)*

And I just broke down and lost it. I couldn't move past those words for like 10–15 minutes.

Abba, bring us back home. We're so scattered. We're in so much pain. We're in galus as a nation, and each of us is aching to come home from a *galus* of our own.



Bring back every single one of Your children. Bring back every single lost part of ourselves. Bring back every part of ourselves that has fallen for the *shtus* and mistaken it for a way to feel loved or to connect to You. Bring back every part of ourselves that has forgotten our worth. Bring back every part of us that has forgotten the depth of Your love. Bring back every part of us that feels too far to return.

Abba, bring us home. Every single one of us and every single part of us.

We *mamish* need Mashiach. And we need it right now. And I really believe we're so, so close. A Father takes care of His children, and I believe Hashem is going to take care of us and bring us home.

And I also feel like I'm not just walking away with hope for the *Geulah* of Klal Yisrael. I'm walking away with so much hope for myself.

There were things in my life last year that felt so heavy and so stuck. Things that, at the time, I really couldn't see how they could change. But they did, because Hashem can flip the script in an instant. I lived and experienced what *Yeshuas Hashem k'heref ayin* means.

I don't need to know how, I just need to remember Who.



My Rebbe teaches that the medicine to start anew is LSD: laughing, singing, dancing.

And to come back one year later to the same place where I once prayed with such a broken heart, and to realize that I'm now living the *yeshuah* I was davening for then, was such a surreal hopeful experience.

So much can change in a year. So much can change in a moment! We literally have no idea what Hashem has waiting for us on the other side of something that right now feels impossible. I don't need to know how, I just need to remember Who is writing the story.

Just hold on one moment at a time. That's all we can do. Rebbe Nachman doesn't give up on anyone. No matter how far you feel, he shows you your light. He shows you that your struggles and your falls aren't you. And if the Tzaddik can see deeper than all of the *sheker*, of course Hashem does.

Photos by paparazzza / Shutterstock.com





Bringing Uman home means creating little pockets of Uman air throughout the year.

Hashem chose us. Hashem desires us. Hashem made us holy. And He is continuously rechoosing us with all the things we carry.

Ashreinu! Ashreinu! Ashreinu!

And something I'm realizing is that I don't think bringing Uman home means making crazy big changes in my life. I think it's creating little pockets of Uman air throughout the year and remembering the light when you need it.

Dance throughout the day. Don't take things so seriously all the time. Laugh a little more. Remember that there is no *meniyah* (spiritual obstacle) you cannot overcome. Remember that you are loved and chosen by Hashem. And just as you are, so is every other Yid. We are all in this together.

I was also *zoche* to stay at Rabbi Yaakov Klein's Uman B'Chabura program, which was an incredible, more intimate experience of Uman Rosh Hashanah. I was speaking with him about the achdus and vulnerability in Uman, and he was saying that he believes the vulnerability is what leads to the *achdus*.

Everyone is carrying a world inside them. And when you can see inside someone, all the *klipos* melt away and it's impossible not to love them and just want to give them a hug.

And this is something I hope to take with me throughout the whole year. I pray I can look at people with that same achdus and ahavas Yisrael even when they don't feel safe enough to share what they're carrying. Because whether they share or they don't, they deserve to be held with unconditional love.

And when I can't tap into any of this, I pray I can come back to the thing that I feel Uman was really screaming out to me this year:

There is hope. For me. For every Yid. For the broken parts. For *Klal Yisrael*. For the entire world.

Geulah is real. And the process of *Geulah* is nearing its completion. May we all be *zoche* to witness it **במהרה בימינו**.

Chananya Colish is a student at Fischer's Yeshiva in Eretz Yisrael with a passion for Breslov, pnimiyus haTorah, and living a Yiddishkeit that feels real, personal, and alive. On his WhatsApp status, he shares warm Torah and reflections on finding Hashem in everyday life, bringing more depth into our relationship with Him, and uncovering the deeper meaning behind the Torah and mitzvos we live. To join, text Chananya on WhatsApp at 516-701-8189 and message "Mevakesh."

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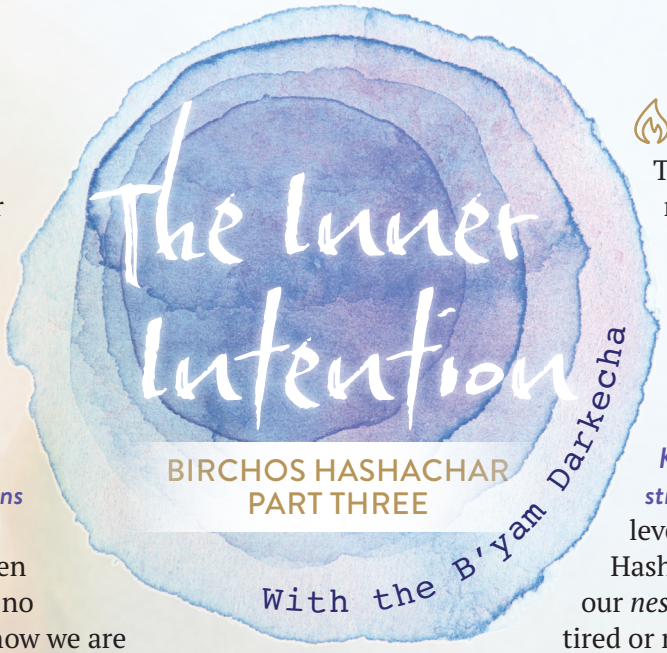
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Birchos Hashachar

RECAP We will continue where we left off in the issues before Yom Tov, going through the specific inner intention of each bracha in *Birchas Hashachar*.



Mattir Assurim

Blessed are You, Hashem, our God, King of the universe, Who releases the bound. We thank Hashem for giving us the ability to move our bodies. We recognize that even our basic ability to move comes from Hashem.

Zokeif Kefufim

Blessed are You, Hashem, our God, King of the universe, Who straightens the bent. We thank Hashem for giving us the ability to straighten ourselves and stand up. We are no longer only awake and aware; now we are ready to get up and actually do something.

Inner Intention

Thank You, Hashem, for giving me a body that can stand up and move around. Please help me use my body to physically serve You today.

Deeper Dive

The Arizal teaches that these two *brachos* are connected, and that they are both rooted in *chochma*. *Chochma* is the first point where something begins to emerge from its root and move toward expression and action. In these two *brachos*, we move from simply being awake and aware to being able to act. Hashem gives us a body that can move, straighten itself, and get up so that we can begin using the new day to serve Him.

Malbish Arumim

Blessed are You, Hashem, our God, King of the universe, Who clothes the naked. On the simple level, we thank Hashem for giving us clothing. As we explained in earlier weeks, clothing surrounds a person's body. In *pnimiyus*, this represents the spiritual goals and aspirations that "surround" us — the levels we have not yet reached, but that we hope to reach. In *Malbish Arumim*, we thank Hashem for giving us new *makifin d'kedusha*: new goals and new possibilities for growth.

Inner Intention

Thank You, Hashem, for giving me new spiritual goals and possibilities for growth. Please help me reach higher today than I did yesterday.

Hanosein Laya'eif Koach

Blessed are You, Hashem, our God, King of the universe, Who gives strength to the weary. On a deeper level, this *bracha* represents Hashem renewing the parts of our *neshama* that have become tired or need to be repaired. Every morning, Hashem gives us fresh *ratzon* and *hishtokekus* (longing) to connect to Him. Even if we made mistakes yesterday, or parts of our avodah have become tired and weak, today we receive new strength to begin again.

Inner Intention

Thank You, Hashem, for giving me fresh spiritual energy today. Please help me use that strength to fix the mistakes I have made and bring new life to the tired parts of my *neshama*.

Deeper Dive

The Arizal teaches that these two *brachos* are connected. Both represent the new *makifin* that we receive each day. The first represents the new spiritual heights we can reach, while the second represents the renewed strength Hashem gives us to repair the parts of ourselves that need fixing.

In these two *brachos*, our thanks to Hashem becomes even more detailed. We thank Him not only for giving us another day, but for renewing us and giving us new opportunities to grow. Hashem gives us fresh strength, new goals, and a new desire to become closer to Him. This corresponds to *binah*, where the *shefa* becomes more detailed and awakens within us a deeper yearning to connect to Hashem.

Work Inspired

Taking the Stress Out of Work



Rabbi Yehoshua Gerzi



R' Tzvi Broker



After many requests and feedback, we are excited to continue the Work Inspired series we began in Elul with Rabbi Yehoshua Gerzi and R' Tzvi Broker.

We've seen in our earlier articles that Hashem wants us to experience our work with simcha, to find fulfillment in what we are doing, and to use our work as a pathway to *dveykus* with Him.

To be honest, this idea can seem impractical. Work is strongly associated with stress. Deadlines, expectations, financial pressures, and performance pressures can put us into survival mode rather than allowing us to experience the simcha and fulfillment we've been talking about.

But this is exactly where Bitachon comes in.

Work isn't necessarily the problem. We need to develop an inner space of *Menuchas HaNefesh* that allows us to access what is already there.

Many people want to grow in Bitachon, but don't see changes in the real-time moments when they need it most. The first step in cultivating practical Bitachon is recognizing that Bitachon isn't simply a set of ideas we know or inspiring concepts we think about. **Bitachon is an experience.**

The Chovos HaLevavos describes Bitachon as the experience of *Menuchas HaNefesh*. This means that in any moment, we can check in and see where our Bitachon actually is by looking at three layers of our Nefesh:

1. **Physical** — What am I feeling in my body? Do I feel calm or tense?
2. **Emotional** — What emotions are present? Joy? Fear? Worry?
3. **Fleeting Thoughts** — What kind of thoughts are running through my mind?

We may intellectually know that Hashem is in charge and that He has us covered. But if our Nefesh isn't experiencing that safety, we are missing the Menuchas HaNefesh of Bitachon.

Growing in Bitachon means learning to experientially feel safe with Hashem. And once we are honest about where our Bitachon is at any given moment, we can begin to identify how to authentically build it.

Continued next week

Rabbi Yehoshua Gerzi and R' Tzvi Broker run the Work Inspired chabura, offering a practical Torah-based framework to help Yidden develop a healthier, more meaningful approach to parnassa and work. A new Work Inspired Bitachon Training, "From Knowing Bitachon to Living Bitachon," is launching now. Learn more at https://pilznoworkinspired.com

Take It to Go!

Check Your Bitachon

The next time you experience a stressful moment at work, pause and notice:

1. What am I feeling physically?
2. What emotions are present?
3. What thoughts are running through my mind?
4. **Do I feel safe with Hashem right now?**

הוצאה לאור צוף

בס״ד



THE TORAH OF

Harav Yussie Zakutinsky shlita

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VOLUME 1 AND 2 ON THE WEEKLY PARSHA AVAILABLE NOW AT SEFORIM STORES

There is still time to support this project and the upcoming Sefer Toras Hakohen.

MachonTYH.com



CASH IN

Danny Louis

A friend of mine gave me a great *mashal* recently. Think about any job.

You do the work, and then, eventually, you cash in. A paycheck, a bonus, whatever it is. The work and the reward are two separate things, and often, you can keep your eyes on the prize and use the approaching payday to keep you working hard.

He said the same thing applies to our kids. We have the work day, and, eventually, the pay day. But one problem we might have is that we think the pay day is far off. Maybe it's *nachas* down the line or *s'char* in *olam haba*. Maybe when we marry them off *iy"H*, or maybe when we yet again taste the sweetness of sleeping through the night.

And that might work. If you can keep your mind on one of those landmarks, that might help you push ahead. You can use it to get through the morning, get through the homework, get through the meltdown, and tell yourself the payoff is coming later.

My friend pointed out a problem with this though. Our kids are not (only) a long term investment. If we limit ourselves to seeing it that way, then we're skipping an important part of the experience — the part where we get to enjoy them right now.

When you enjoy your kids, at that moment, you've gotten to the pay day. And it can happen every day, even many times a day. And then, when your kids know you're enjoying them, they tend to give you more of the stuff that's enjoyable.

A kid who feels like he's a project you're managing acts like a project. A kid who feels like he's bringing you joy tends to bring more of it.

WHEN YOU ENJOY YOUR KIDS, AT THAT MOMENT, YOU'VE GOTTEN TO THE PAY DAY.

The enjoyment, then, isn't only the reward. It's also fuel. You cash in, and the cashing in itself creates more to cash in on next time.

How do we do this practically? Simple — when your six year old says something truly funny, enjoy it. And then, make sure they know you enjoyed it. Same thing with your teenager bringing home a good grade or making a *siyum*. Take a minute (that's all it takes) to feel the enjoyment, and share what you're feeling.

Danny Louis is a copy/content writer and musician based in Beit Shemesh. Reach out to him at danny@dannywritescopy.com



STORIES OF TZADIKIM



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In honor of the yahrtzeit of the Chazon Ish

TORAH UNIVERSITY

As told by Rav Chaim Brim zt"l

There was a Yid, we'll call Shimon, who was very ill, and was seen by a Professor Ashkenazi at Bellinson Hospital in Israel. Unfortunately, he was found to have a large brain tumor, and was told there was no surgery that could cure it, and there wasn't much hope for him.

Shimon decided to go to the Chazon Ish and told him what was going on. The Chazon Ish told them to bring him the doctor's report. They went back to the hospital, picked up the scans, and returned to the Chazon Ish. The Chazon Ish examined everything. He then pulled out a piece of paper, and drew a sketch of the brain with the tumor. He then suggested a way to do the operation, and told them to go back to the hospital and show it to the doctor.

The Chazon Ish calmly replied, "whatever we have to know, we know from the holy Torah!!"

They showed the paper to the doctor and he was speechless. He asked them who had drawn the sketch and they told him it was the Chazon Ish. The doctor asked his secretary to cancel all the rest of his appointments and ordered a taxi to take him to Bnei Brak immediately.

The doctor came into the Chazon Ish's home and was offered a seat. The doctor said to the Chazon Ish, "The Rav's recommendation is amazing. What university did you go to? The Chazon Ish smiled and pointed to his feet. He said, "these feet have never passed the threshold of any university door." He then pointed to his eyes and said, "these eyes have never looked into any medical books." "If that's true," said the doctor, "how did you come up with this idea!?"

The Chazon Ish calmly replied, "whatever we have to know, we know from the holy Torah!!"

Professor Asheknazi went ahead with the operation and it was a success. Shimon lived happily and healthily for many years.

Soon after, the professor spoke at a medical conference. Rather than giving a scientific speech, he told the other doctors that sometimes, patients go to discuss health issues with their rabbis. "We usually don't approve of this," he said. "After all, we're the doctors, and we should know what's best. But the truth is, it could be that a Rabbi will know the right steps to take." He then took out the drawing of the Chazon Ish and told the story, making a great *kiddush Hashem*.

When the professor was much older, a younger doctor came to speak with him. He saw that on his wall, next to all his certificates and university diplomas, there was a picture of an old Jew. The younger doctor asked if that man was the professor's grandfather, and the doctor replied that he was not. He explained that it was a picture of a great rabbi from Bnei Brak. The younger doctor asked why he had such a picture of his wall, and the professor replied, "all these certificates show how much I know. This picture reminds me that I don't know very much at all!"

Yahrtzeit next Monday, Oct. 26

CONNECTING WITH OUR TZADIKIM

Rav Avraham Yeshaya Karelitz zt"l
The Chazon Ish

LIVED	73RD YAHRTZEIT	BURIED
1878–1953	15 CHESHVAN	BNEI BRAK

The famous Chazon Ish was the one of the foremost gedolei hador after the holocaust. He lived in the then new city of Bnei Brak, which he played a huge role in building into a city of Torah and Mitzvos. He was famous for his total immersion in Torah study. Unfortunately he didn't have biological children but he left over a very rich legacy. His seforim and pesakim are renowned worldwide up to this day!

STORY Besides being famous for extreme concentration in learning, the Chazon Ish was also able to become entirely engrossed in davening. Once, the Chazon Ish's nephew, Rav Shmuel Greinman, had an urgent question to bring to the Chazon Ish, a true matter of pikuach nefesh. Back then, davening took place in the Chazon Ish's home. Rav Shmuel ran in just as they had finished kaddish before the shemone esreh of Maariv. As he ran up to the Chazon Ish, he heard him saying the words "Hashem sefasai tiftach," the opening words of shemone esreh. He then whispered into his ear, "I have a matter of pikuach nefesh," but the Chazon Ish didn't answer. He assumed the Chazon Ish hadn't heard him, so he said it more loudly, but still no answer. He kept raising his voice, but it didn't help. Finally, he pulled on the Chazon Ish's shoulder with force, and only then did he notice. Such was the power of the Chazon's Ish concentration in davening!





Photo by TzadikimPortraits.com

FUN FACT

Rav Wosner ztz'l once asked the Chazon Ish, "who is considered a talmid chochom?" The Chazon Ish replied, "someone who can learn one blatt in forty days, and also learn forty blatt in one day!"

Lech

Did you know?

#1
We know there was a famine in Eretz Yisroel. Did the famine spread elsewhere?



Sarah, Queen of Egypt!

The Chasam Sofer quotes the Ramban that Sarah Imeinu was actually the Queen of *Mitzrayim* for six months! Only afterwards did Pharaoh receive his punishment.

The Power of the Imagination!

Chazal tell us that when Avraham Avinu fought with the four kings, he threw sand, which turned into arrows. The Yalkut Me'am Loez explains that the sand didn't turn into arrows physically. Rather, when the kings saw Avrohom throwing sand, they imagined that it must be some dangerous gun powder, and they actually died from the fear generated by their own imagination.

Who Was Avrohom's Mohel?

There are several opinions about who performed Avrohom's *bris*. The Pirkei D'rebbi Eliezer says that Shem, the son of Noach, was the *mohel*. Another Medrash says that Avrohom did it himself, while Hashem held his hand to help him.

STORY

There once lived a Yid named Yakov. He was a simple, honest Jew, who worked as a carpenter. His business went fine in general, and he was able to give *tzedaka* to support Torah learning. But personally, he was very bothered by his own level of learning. As hard as he tried, he couldn't remember anything he learned!

One day, a very weak and frail Yid came to Yakov's town. When Yakov asked why he was so weak, he answered that he had fasted for many years as a *z'chus* to help him understand his learning. Yakov decided then and there to do the same. He would fast and go out to the forest every day to daven to Hashem that he should also succeed in learning.

Once, while he was crying in the forest, a Yid walked over to him and asked him why he was crying. He explained what he was davening for, and this other Yid offered him a solution. If Yakov were to give him all his money and travel around the world in galus, he would be sure to master the entire Torah in three years. However, he insisted Yakov ask his wife before taking such a step. Yakov's wife encouraged him to do it, and even told him that he must go immediately!

After three years, Yakov returned, having mastered all of the torah, including kabbalah! He built a new business and secretly kept learning, and had an amazing, fruitful life!

The Baal Hatanya related this story, and said that the Yid who took Yakov into *galus* with him was none other than the Baal Shem Tov himself, before he became revealed to the world.

The Baal Hatanya then added that when Yakov and his wife passed away, they were given an amazing portion in Gan Eden. And they would announce that everything Yakov had accomplished was truthfully because of his wife, who pushed him to grow. The Baal Hatanya concluded by applying the *posuk* from our *parsha* — "*vchayso nafshi biglaleich*, his nefesh lives on only because of her!"

Answers: 1) The famine stayed within the borders of *Eretz Yisroel*, to serve as a test of Avrohom Avinu. (Rashi 12:10) 2) Close relatives can also be referred to with the word "*achim*." (Rashi 13:8) 3) Yes, he was actually Shem, the son of Noach! **Parsha Pix:** For answer look in "ויקח נא מעט מים ורחצו רגליכם" פסוק כד

Lecha

#2
We're told that Avraham and Lot were "achim, brothers." But we know that really, they were uncle and nephew. So what does the verse mean by calling them brothers?

#3
Was king "Malkitzedek" known by any other names?

A Touch of Pnimiyus

Chazal tell us how Avraham Avinu concluded that the world must have an owner. He was walking and saw a large palace on fire. He said, "just as this palace has an owner, so too, there must be an owner of the world." And then, Hashem revealed Himself to him.

The Bais Avraham writes that Chazal are telling us something important about our own personal *avodas Hashem*. At times, a person might feel that the *yetzer hora* is too strong for him, and that there's no way he can overcome it. One must know that this is not the case, because we're never alone in this fight. Chazal tell us that "If not for Hashem's help, a person would never be able to overcome the *yetzer hora*." Just as Hashem revealed Himself to Avraham, He helps every Yid.



By R' Eli Perlman

What does this picture have to do with the parsha?

answers on bottom of previous page



TYH JUNIOR
It's geshmak to be a kid!

The Chozeh Can See

R' Pinchos Birnbaum

The Chozeh of Lublin had a special garment he would wear whenever he attended a bris milah. One day, his talmidim noticed that he was wearing this garment even though there was no bris scheduled. They decided to not ask him right away, and to wait for the right time. On motzei Yom Kippur, the Rebbe was very b'simcha and talkative, and the talmidim took the opportunity to ask the Rebbe. He answered with a story.

There was a Jewish merchant who lived next to Lublin and would come every Friday to the marketplace. One week, he arrived late in Lublin, and by the time he was done in the marketplace, he realized he wouldn't make it back to his home before Shabbos. He was not happy that he'd have to pay for a hotel for Shabbos, but saw no other option. Suddenly, he remembered that there was a big Rebbe in Lublin, and he figured he can try to get hosted by one of the chassidim.

The Yid went to the daven in the Chozeh's shul and sure enough, he was totally taken care of and didn't have to pay for a hotel room. After Shabbos, he went in to meet the Chozeh with a kvittel and a small donation.

This Yid passed away a while later. When he came up to the heavenly court, they didn't let him in, saying that his bris had not performed correctly. He argued that it wasn't his fault, but it didn't help. But then he said that he was once seen by the great Chozeh from Lublin, who was famously able to see everything, and the Chozeh had said nothing, which means the Chozeh must have approved that his Bris was done properly! This plea was accepted. "On that day," explained Chozeh," it was as if he got his bris, so I was wearing my special Bris garment!"