

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 7:34

Shabbos Ends 9:05

Learning

Nach..... Yirmiya 42-43

Bavli..... Yoma 20

Yerushalmi..... Kesubos 45

Tosefta Taharos 2

Rambam..... Machalos Asuros 15

Parshas Emor, 19 Iyar 5781

Year 1, Newsletter 16

A Word on the Parshah

"אמר אל הכהנים בני אהרן ואמרת להם"

Rashi says, "אמר ואמרת, להזהיר גדולים על הקטנים"

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:261). Even when a person has fallen from his high *madreigos*, he needs to realize that this is also from Hashem. This is the only way that the person will refresh himself and start serving Hashem anew.

Even when a person is doing very well - he's learning, davening and he enjoys serving Hashem, he needs to remember that there may come a time when things won't go as smoothly, and he won't feel such enjoyment in his *avodas* Hashem. At that time, he will need to hold strong and start serving Hashem anew, as if he had never served Hashem previously.

This is what Rashi means when he says על גדולים להזהיר, אמר ואמרת, להקטנים. We need to warn the older people about the younger ones. This means that in a time when everything is going well for a person, which refers to the גדול, he should prepare himself for the harder days when he will have *chalishas hadaas* in his *avodas* Hashem, which refers to the קטן. Then in those dark days, he will be able to stay strong.

(*Zos HaTorah Emor* 1)

"איש איש כי יקלל אלקיו ונשא חטאו"

It's a bit hard to understand why the *posuk* uses the *lashon* "אלקיו", his Hashem, instead of the more-oft used *lashon* of "אלקים", Hashem.

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:36). A light emanates from Hashem that can be actualized in our world either for good or for bad. If the person believes in Hashem, and believes that everything He does is for the good, then he has an enjoyable, good life. But, if the person convinces himself that Hashem doesn't like him and, *chas v'shalom*, is just trying to "get back" at him, then that person will have a problematic and troublesome life. Everything depends on the person himself.

This is what the *posuk* means when it says איש איש כי יקלל אלקיו ונשא חטאו. A person curses his own Hashem. This means that he only curses because he conjured up a "Hashem" according to his limited understanding. In truth, Hashem is only good and wants to constantly help us.

(*Toch HaNachal, Leil Shabbos Kodesh, Emor* 5760)

Mohorosh Speaks

"Fried" in Tzaros

The Rebbe said, "דער איבערשטער האט ליב א גע-", "פרעגלטער חסיד", Hashem loves a "fried" Yid. This means that when a person has so many *tzaros* that he feels as though he is being fried in all the hardships. If he still stays strong, and close to Hashem, Hashem loves him very much!

When we fry a piece of meat in hot oil, we turn it from side to side to make sure it gets fried well and evenly. We don't even begin to think about what the piece of meat is actually feeling as we flip it from side to side, crisping it evenly all on sides. But, if we think into it, we will realize that we go through the same process. Each person sits in his own "sizzling oil" and gets well-done on every side. The challenges bombarding him from all sides "fry" him like a well-done latke.

Hashem is waiting to see how the person keeps Hashem at the forefront of mind even through the challenges and turns only to Him for help. Instead of having complaints against Hashem for giving

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Pearls of Wisdom

Write yourself a list of everything that is going well. Write all the good that Hashem does for you. Then, use this list to thank Hashem. If you begin writing down everything that Hashem does good for you, you will begin to view your life very differently. You will begin to see how good Hashem is and how good it is to obey Him.

Whoever thanks Hashem lives a different kind of life - a positive, happy one. If we don't thank Hashem we only think negative. The *yetzer hara* can't handle when a person lives a good life, so he makes him a lot of problems to distract him. Instead of seeing all the *nissim* and *chassodim* that Hashem does for us with such intense love, we only think negative.

(*Atzaso Emunah, Tazria-Metzorah* 5781)

him so many *tzaros*, he uses the *tzaros* to strengthen himself and remain close to Hashem. When he does this, Hashem relieves him of all his *tzaros* and problems.

When Yaakov Avinu worked for Lavan HaArami as a shepherd for his sheep, he told Lavan that he would take all the sheep with "עקדים נקדים" וטלואים", small spots, large spots, and stripes on the feet as if they were tied in ropes.

Yaakov Avinu went through a lot of hardships in his life. The bigger a *tzadik* is, the more hardships he goes through. Hashem tests him in all kinds of ways to see if he will remain connected to Hashem despite all the hardships. First Yaakov needed to run away from his brother Eisav who wanted to kill him. When he finally arrived at Lavan's house, he suffered many *tzaros* from him as well. Therefore, he specifically told Lavan that he would take the sheep with blemishes. The *chashivus* of a Yid is when he stays strong even when he has small blemishes, i.e. small problems, even when he has big blemishes, i.e. big problems, and even when he has blemished feet and feels as though his feet are tied with strong ropes and sees no way out of his troubles. With all this, he stays close to Hashem. He knows that Hashem runs this world and does everything for his good. He constantly turns to Hashem. Such a person is very *choshuv* and dear to Hashem.

Who is hitting?

The Zohar HaKadosh says that a simpleton fears the stick that hits him. A wise person, however, knows that the one to fear is the one who is *holding* the stick and using it to hit him.

When a person has *tzaros* - i.e., he isn't healthy, he has problems with his children, he has problems from other people, he has many debts and his debtors are at his heels, etc. - he must always remember that the stick is not the one hitting him. He must remember that Someone is holding the stick. It's quite foolish to fear the stick itself. The correct way to fix the situation is to go to the One who is holding the stick and discuss why he is hitting him and how to improve the situation most quickly and efficiently. That's the only way to be saved from the painful stick.

When a person goes through hard times in his life, his only *eitzah* is to go to Hashem and talk it through with Him. That's the only way to see an end to the *tzaros*. The *medrash* says (Tanchuma Seitzei 2) that a person needs to thank and praise Hashem for the *tzaros* that he goes through, because they bring him closer to Hashem. The *tzaros* remind him that Hashem is here. He immediately turns to Hashem Who puts an end to his *tzaros*.

If a person doesn't use his *seichel* and thinks that the *tzarah* just "so happened to come" because he has "a bad mazel" or "bad luck", the problem will only get worse. Chazal say (*Tana D'Vei Eliyahu* ch. 2), "המבעט ביסורין, כופלין", "אותם עליו" When a person tries to kick the *yesurim*, i.e. he doesn't believe that it's Hashem Who is sending it to him for a very good reason, then the *yesurim* will only increase. If the person gets the message that Hashem is sending him through the *yesurim* and returns to Hashem, the *yesurim* and *tzaros* will all go away.

Fortunate is the one who holds strong in face of all the *tzaros* that come his way. He knows that the only address to turn to is Hashem Himself. Such a person sees the end of all his *tzaros* and problems and has a very good life both in this world and the next.

(*Sichos Mohorosh* 11, *Gevurah, Yesurin*)

A Letter From the Rosh Yeshiva, Shlit"a

EMUNAH GETS RID OF ALL FEARS

Dear...

I received your letter. Emunah is the solution to getting rid of all fears. The more a person strengthens his *emunah*, the faster he will see his fears disappear. When a person draws Hashem into his life and constantly thinks, "Hashem is here, and He is protecting me", automatically all his fears will dissipate.

This is exactly what Dovid HaMelech used to do when he experienced hardships. When he was being pursued by people who wanted to kill him, he hid out in caves and tunnels and strengthened his *emunah* in Hashem. He would call out to Hashem (*Tehillim* 27:1) "ה' אורי וישעי", Hashem is the source of my light and he is the One Who helps me. "ממי אירא", Whom should I fear? I have Hashem! "ה' מעוז חיי" Hashem strenghtens my life "ממי אפחד" whom should I fear? The solution to getting rid of all fears is to simply strengthen your *emunah*. A person should constantly play these words in his mind: "Hashem is here, and He is watching over me".

Accustoming yourself to saying *Tehillim* will help your fears dissipate, since every *perek* expresses a lot of *emunah* and *bitachon*. Sing the *pesukim* of *Tehillim* (*Tehillim* 118, 6-8), "ה' לי", Hashem is with me. "לא אירא", I fear no one at all. "מה יעשה לי" ה' לי בע" - "אדם", what can a person do to me? "ואני אראה", only Hashem can help me, "בשנאי", and I will watch as my enemies get defeated. "טוב לחסות בה' מבטוח באדם", it's better to trust in Hashem than in a human being. "טוב לחסות בה' מבטוח בנדיבים". Rather than relying on a friend, trust in Hashem.

All of these examples will infuse you with strength and you will no longer fear anybody or anything.

Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah Shemini* 5781)

Q&A Breslev



HOW DOES A PERSON ACQUIRE A FEELING TOWARDS YIDDISHKEIT?

Question:

To the Rosh Yeshiva Shlit"a,
What should I do if I don't have any positive feelings
towards Yiddishkeit?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Listen to a story that happened to the *heilige* Rebbe. You know that the Rebbe constantly spoke to his *talmidim* about *tefillah*, *hisbodedus* and Tehillim being of utmost importance in *avodas* Hashem. Once, when the Rebbe spoke about saying Tehillim, a *talmid*, Reb Yidel, spoke up and asked, "איך זוכין שיהיו הדיבורים בהתעוררות הלב", how can a person merit saying Tehillim and talking to Hashem with a true desire and feeling so the words come directly from the heart? The Rebbe answered, "האמרו לי אצל איזה". The point is to simply talk to Hashem even without any feelings at all. (Chayei Moharan 441).

We don't find written along any *mitzvah* the addition of having any feelings towards the *mitzvah*. A person should strive to serve Hashem even if he is lacking a strong desire to do so. He should serve Hashem with *תמימות*, simplicity, and rejoice in the day-to-day *mitzvos* like davening *Shachris*, *Mincha* and *Maariv* with a *minyán*, and learning *Mikra*, *Mishna*, and *Gemara* every day. A person must constantly be happy that he is a Yid and that he has the privilege to serve Hashem.

Make a *shiur* for yourself in the Rebbe's *sefarim* and "*sichos*". You will gain insight into how to be a Yid. The Rebbe explains (*Sichos HaRan* 48) that the Baal Shem Tov once heard a *bas kol* from *shomayim* that he lost his *Olam Haba*. He was heartbroken. But, he strengthened himself and rejoiced in "אני אוהב את ה' יתברך בלי עולם הבא!", I love Hashem even without *Olam Haba*! "וכל אדם אפילו איש פשוט". "אי אפשר להיות איש כשר באמת כי אם כשיכול לעמוד בכל כנ"ל". The Rebbe says that every person should be ready to serve Hashem even without reaping the benefits of the World to Come. Thus, a person can merit to be a true *ehrliche* Yid.

May you be successful in every way.

(*Atzaso Emunah, Vayikrah* 5781)

The Rebbe's Life Story (15)

The Rebbe frequently cried to Hashem, not only during his youth but throughout his lifespan. He attributed it to the fact that he was descended from King David, author of *sefer* Tehillim, who frequently poured out his heart to his Creator. In a similar vein, the Rebbe's uncle, Rabbi Boruch of Mezibuz, was also known to be rather somber and serious-minded. On one occasion when the Rebbe sat in his room pouring out his heart to Hashem the tears rolled down his cheeks in such profusion that his heels got stuck to the floor. One Sukkos in his later years, as he was circling the bimah with the *arbah minim* people noted that the floor in his path was drenched with his tears.

On another occasion the Rebbe presented someone with a gift of his old *tallis*. As he handed it over, the Rebbe commented, "Treat this *tallis* with respect, for as many fibers as it contains, that many tears did I shed before I merited to understand the true value of a *tallis*." Thus we see that the Rebbe spent his entire life meditating and crying to Hashem with utmost simplicity, to which he credited the attainment of his lofty spiritual heights. Moreover, the Rebbe explained that anyone else who persevered in this same course would also ultimately accomplish all of his spiritual goals.

As a child the Rebbe used to compose his own private *bracha* in Yiddish to thank Hashem after every meal. For him it did not suffice to merely recite *birchas hamazon*. In addition to *benching*, he also thanked Hashem separately for each item that he ate: wine, cake, onion, bread, etc.

All the while that the Rebbe lived in Mezibuz the townspeople had no idea that a *tzaddik* was living in their midst, because the Rebbe went to great lengths to assume the image of an ordinary young person, even pretending to be ignorant and impish.

One frigid winter day the Rebbe walked home from the *mikva* with wet *peyos*. People who noticed it were incredulous at his "stupidity" in going out with wet hair in such freezing weather. It never dawned on them that this young boy had just immersed in the *mikva*. They merely assumed that he knew no better than to expose himself to the cold after washing his head. In this way the Rebbe managed to conceal his greatness behind a façade of childish immaturity.

During this time the Rebbe was amassing a colossal amount of knowledge in all areas of Torah learning, including Shas, Poskim, Tanach, Ein Yaakov, and Midrash. He had the profound ability to "understand one thing from within another", that is, by building on his understanding of one concept to grasp a totally new

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Be Happy (1)

To be happy is to be redeemed. Through joy, you free your neshama from all kinds of inner problems, both physical and spiritual.

When Moshiach will come, bringing with him the ultimate redemption, joy will spread throughout the entire world. Then "You shall go out in joy, and be led forth in peace. The mountains and hills will burst forth into song before you, and all the trees of the forest will clap their hands" (Yishaya 55:2).

Joy takes away our problems. Joy gives us strength to bear whatever troubles we may be going through. As Yeshaya HaNavi said of the future joys of *geulah*, "Strengthen the hands of the weary, make firm the knees of the fired.... Tell the easily frightened, be strong, do not fear....Hashem's recompense will come, and will save you.... And those saved by Hashem will return and come to Zion singing, and eternally joyful." They will attain happiness and joy, and their sorrow and troubles shall flee (Yeshaya 35:4-10).

The *navi* says as well (Yeshaya 61:10), "I will truly rejoice in my Master; my soul will be glad with Hashem." When will I truly rejoice? "In the time of Moshiach" (Pesikta 38). The happiness then will be so great that everyone will dance from sheer joy, and no one will be embarrassed by what his neighbors may think of him. Hashem will so clearly reveal the truth of His existence that every person will feel that there is absolutely no one else at all aside from Hashem Himself, and that He is always at every person's side. There is no greater joy a person can experience than the realization that Hashem is right beside him. How fortunate is the person who awaits that hour - how happy is the person who attains this realization.

Happiness is a fire burning to ash all the impurities in a person's system and in the entire universe. The greater the degree of joy you attain and the more you truly rejoice, the more will you obliterate the obstacles which stand between you and Hashem.

Inside of you the *yetzer hara* strives to prevent you from being happy. It will even persuade you to avoid being joyful out of a false sense of piety. Your evil impulses dissolve the moment you become happy. Therefore, your *yetzer hara* plays on your conscience in order to drive the joy out of you. It makes you feel guilty over past misdeeds and convinces you of how difficult is the road of return that lies ahead.

(Taken from the booklet "Be Happy")

to be continued next week, beezras Hashem

concept. His brilliant insights comprise Part One of his book on the alef bais, which he named *Sefer Hamiddos*. It is a compilation of all references to mussar and appropriate attributes and behaviors found in the words of our Sages. In addition to the direct references to this topic, he also composed numerous beautiful insights on the topic that are not mentioned outright anywhere else. He used his ability of "understanding one thing from within another" to infer these wonderful insights from Biblical verses and the words of our Sages.

Whenever the Rebbe came across a phrase that stressed the value of a good character trait or the disadvantage of a bad one, he wrote it down in alphabetical order. He recorded these insights for himself, in order to commit to memory all appropriate and inappropriate traits, so that he might follow in the path of the righteous. This was all completed before his *bar mitzvah*. Regarding this book he would say, "This has made me into a Jew." This book of alef bais helped him to totally conquer his evil inclination, until he attained perfection in character.

to be continued next week, be'ezras Hashem

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