

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 5:24

Shabbos Ends..... 6:56

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A Word on the Parshah

"ויקהל משה אל כל עדת בני ישראל, ויאמר אלהם אלה הדברים אשר צוה ה' לעשות אתם. ששת ימים תעשה מלאכה, וביום השביעי יהיה לכם קדש שבת שבתון לה"'

Moshe gathered all of Klal Yisrael and told them, "These are the things that Hashem has commanded you to do. For six days you should work, and the seventh day should be holy, a day of rest for Hashem. It's hard to understand why this *parshah* was said specifically בהקהל, with the whole nation gathered together.

The *posuk* says, "אלה הדברים אשר צוה ה' לעשות אותם", these are the things that Hashem commanded you to **do**. It then continues on to say what we should *not* do, i.e., not working on Shabbos. This needs explanation; why does the *posuk* say that these are the things we should do, then go on to tell us things we should not be doing?

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 2:39) that the sole reason for Hashem creating this world was for us to know that Hashem is here. If a person were to think into any of the myriad of creations that Hashem created, he would see the incredible greatness of Hashem. This is the *gadlus* of Shabbos Kodesh. Shabbos is a time when we rest and have the presence of mind to think into each creation and find Hashem hidden within. When Moshiach comes, it will be "יום שכולו" "יום שבת" and we will clearly see how Hashem runs this world with *hashgacha pratis*, down to the most minute detail; we will be able to find Hashem hidden within every creation.

However, not everyone is able to find where Hashem is hidden. Therefore, we need to ask Hashem to lead us to a *tzadik* who can help even simple people find Hashem and feel His Presence. This was the greatness of Moshe Rabbeinu. He was able to elevate even the, simplest, lowest and most base people, just as Chazal say, "ראתה שפחה על, הים מה שלא ראה יחזקאל" "ראתה שפחה על, הים מה שלא ראה יחזקאל", a maidservant observed things at Kriyas Yam Suf that even Yechezkel Hanavi wasn't able to perceive. Moshe Rabbeinu had such a *koach*, that he was able to make the maidservants, the simplest people, feel Hashem. We need to ask Hashem to give us such a great leader who will be help us achieve such heights.

This is why the *posuk* says, "ויקהל משה את כל עדת בני ישראל". This occurred the day after Yom Kippur, when Hashem forgave Klal Yisroel for the *cheit ho'egel*. Moshe Rabbeinu gathered the entire nation together. He wanted to show them that they can be close to Hashem. And this is something that can only be achieved when they come to the great leader and *tzadik* who can show them how.

As an introduction, Moshe Rabbeinu told the Yidden, "אלה הדברים אשר צוה ה' לעשות, אותם, these are the things that Hashem has commanded to do. Even when you work throughout the week, "ששת ימים תעשה מלאכה", you should find Hashem in everything you do. How? "וביום השביעי יהיה לכם קודש שבת שבתון לה". On Shabbos, when we rest, we should utilize the time to think into things and to see that even throughout the week of hard toil when we don't have any time or patience to sit and think, Hashem is still hidden in everything we do.

Fortunate is the person who speaks to Hashem and constantly remembers that Hashem is everywhere and in everything.

(*Toch HaNachal, Leil Shabbos Kodesh, Parshas Vayakhel* 5765)

Mohorosh Speaks

משנכנס אדר

When the month of Adar begins, we immediately begin to feel the light of Purim. The Gemara Yerushalmi (*Maseches Megillah*) says that the *megillah* can be read throughout the month of Adar. We see this in the Shulchan Aruch (*Orach Chaim* 688:7) where it says that if a person goes on a long journey and will be away from home on Purim without a *megilla*, he can read the *megillah* from the beginning of the month. This shows us that the light of Purim already shines beginning on Rosh Chodesh Adar.

Chazal say (*Taanis* 26b), "משנכנס אדר מרבין בשמחה", we need to increase our happiness as soon as we enter the month of Adar. Chazal put a specific emphasis on the word "מרבין", to increase. The truth is that the Rebbe teaches (*Likutei Moharan* 2:24), "מצוה, גדולה להיות בשמחה תמיד", we *always* need to be happy throughout the year.

But in the month of Adar, we need to
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Pearls of Wisdom

The Rebbe says that the world is a very narrow bridge. "והכלל והעיקר הוא" "לא להתפחד", and the main thing is not to be afraid (*Likutei Moharan* 1:48).

Mohorosh says that when a person traverses a narrow bridge, he must have a safety rail on either side of the bridge to prevent him from falling. What are the two safety rails on the narrow bridge of life that guide us so we can have a good, productive life? One is *simcha*, and the other is *hisbodedus*. If we have these two things, we can traverse the narrow bridge of life without any fear.

(*Atzaso Emunah, Vayakhel* 5779)

increase the *simcha* and do everything possible to be happy.

משנכנס אדר מרבין בשמחה

This is the reason for our hanging up posters that say "משנכנס אדר מרבין בשמחה" when Adar begins. We are giving everyone a reminder to do everything in their power to be happy and to remain happy under any circumstance. When we are happy this month, we tap into all the good *hashpaos* of these special days.

The Gemara says (*Beitzah* 15b), "הרוצה שיתקומו נכסיו יטע בהן, אדרה שנאמר אדיר במרום ה'" "מי שהוא שמח תמיד על ידי זה הוא מצ", (*Sefer HaMidos, Simcha*, 2:1), "ליח", whoever is always happy will be successful. On the same note, Chazal tell us that "הרוצה שיתקומו נכסיו", if a person wants to be successful in *ruchniyus* or *gashmiyus*, "יטע בהן אדר", he should inculcate within himself the *simcha* of *chodesh* Adar. This happiness will accompany him and help him succeed.

Am I Really Happy?

How can a person know if he is *really* happy? When the *simcha* bubbles forth and makes other people happy as well, then he can know that he is really happy. We see that the month of Adar is full of the *mitzvah* of *chesed*, doing acts of kindness for others. This is because when a person is happy, he wants to give *tzedakah* and do *chesed* to share his *simcha* with other people.

The *mitzvos* start with Shabbos Shekalim when we give the *shekel*, we give *tzedakah*. Then, on *erev* Purim we give the *machatzis hashekel* to *tzedakah*. And Purim itself is full of *tzedakah* and *chesed*. We give *mishloach manos*, we give *matanos l'evyonim*, we invite family and friends to the Purim *seudah*, and, being 30 days before Pesach, we already begin collecting money for *kimcha s'pisha*. The whole month is full of *chesed mitzvos*, because when a person is happy, he shares his *simcha* with others through *tzedakah* and *chesed*.

Teshuvah With Simcha

The month of Elul is a month when we do *teshuvah* out of fear. We are afraid of the Yom HaDin, Rosh Hashana, so we get ourselves ready for it by doing *teshuvah* and doing *maasim tovim* the whole month of Elul so we can be found meritorious and be *bentched* by Hashem with a good year.

In a similar vein, Adar is also a month of *teshuvah*. However, this month is a month of *teshuvah* with *simcha* and love for Hashem. This is how we get ourselves ready for the month of Nissan, which is the month of redemption, בניסן עתידין להגאל. With the *simcha* of this month, we are able to correct all the months throughout the year during which we were not as happy as we should have been.

The Rebbe says (*Hashmatos L'Chayei Moharan*) that אדר is the *roshei teivos* of "ראש ד'ברך אמת". The Gemara (*Kidushin* 31a) asks on this *posuk*, "ראש דברך ולא סוף דברך?", only the beginning is *emes* and not the end? The Gemara answers, "אלא מסוף דברך", if the end is *emes*, we can know that the beginning was also *emes*.

The Rebbe explains that Adar is the last month of the year. When we are happy in this month, we correct all the other months when we weren't happy. By being happy in this

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Q&A Breslev



THE GATES OF HEAVEN ARE OPEN; WHAT'S WRONG WITH MAKING EXPENSIVE WEDDINGS?

Question:

To the Rosh Yeshiva Shlit"a,

Thank you for all the *chizuk* and good advice that I receive from the *shiurim* and the letters in *atzaso emunah*.

I've been wondering something that I would greatly appreciate if you would be able to clarify for me. I understand that you arrange free weddings for those in your *kehillah*. This is a very *choshuve* thing to do, and it would be amazing if it would be implemented in other *kehillos* as well. I just wonder one thing: I've heard that when a person marries off a child, the gates of Heaven are open, and there's no reason to scrimp. In that case, why shouldn't we make expensive weddings? I don't mean to be *chutzpadik*. Quite the contrary; I would love to emulate you in this matter. I'm simply a little confused.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

I'm not sure whether you're trying to poke fun or if you really are as confused as you portend. It's possible that you haven't yet married off any children and aren't aware of the *tzaros* people go through at the time of their *simchos*. Special families get completely destroyed when they begin marrying off their children. The debts grow astronomically, and they get physically sick; it seriously affects their health.

A *gabbai tzedakah* told the following story: I go around to shuls and *simchos* collecting for a certain cause. Sometimes at weddings, I go up to the parents of the *chossan* or *kallah*. Generally, before asking them for money, I make sure that they are indeed the *mechutanim*. At one wedding, I asked the person I thought was the *mechutan*, "Are you the *baal simcha* here?" The answer I received was, "You're looking for the *baal simcha*? Come, I'll show you where he is." I didn't yet know where this was going to lead; I assumed I had been mistaken in thinking that he was the *mechutan*. I followed him out of the hall and into the side office where the owner of the wedding hall was sitting. The man turned to me and said, "Here is the *baal simcha*." With tears welling up in his eyes, he told, "Are you looking for the *baal simcha*? I'm the *baal chov* (the one who has accrued much debt). He's the *baal simcha*; ask him for money. He just made a good few thousand dollars on tonight's *simcha*." The *gabbai tzedakah* didn't know what to answer. He went to the side and cried.

Many people ridicule Heichal Hakodesh for making simple *simchos* in a *beis medrash* or other free venue without any fanfare or unnecessary expenses just like our ancestors have been arranging *simchos* for generations - our grandparents used to get married in *shuls*. All these scoffers are either very rich and don't know how incredibly hard it is for people to make *simchos* with the current standard, or they haven't married off any children yet, or they are just looking for something to ridicule. Otherwise, they wouldn't make fun of it.

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There's no difference as to whether or not a person has money. If the gates of Heaven open up when a person makes a *simcha*, that doesn't mean that the money should be spent rashly on things just to get more *kavod*, etc. But, even more so, there is a tremendous responsibility for the simple people who aren't able to marry off their children so pompously. They need to make *simchos* on the same standard as those who do have the ability. The children want their *simchos* to be the same as those of their friends, and if their parents don't have the money to provide it, they delay marrying off their children. They allow their children to get older and older. The children then stumble in *aveiros* and go through tremendous pain; nobody understands the pain that *bochurim* and girls experience. They want to be good and *ehrllich*, but they stumble and fall. Then, when they finally get engaged the parents need to borrow money and they become overwhelmed by their debts.

Mohorosh, zy"l, wrote many times that we shouldn't spend money on silly things for a simple few hours. Mohorosh said that the money should rather be given to the couple for them to be able to start their new life with finances to speak of.

Fortunate is the one who doesn't allow himself to get distracted with the side things when making a *simcha*. Instead, they praise and thank Hashem for being able to marry off the children. They are able to be happy during the *simcha*. Fortunate are those who marry off their children young, just like *chazal* tell us (*Yevamos* 62b), "המדריך בניו ובנותיו בדרך ישרה", the ones who are *mechanech* their sons and daughters, "והמשיאין סמוך לפרקן", and marry them off young. About such a person, the *posuk* says (*Iyov* 5:24), "וידעת כי שלום אהלך".

May Hashem help you be successful in all your endeavors.
(*Atzaso Emunah, Bo*, 5782)

mezuzah on the door? Why do we kiss the *mezuzah*? Because we write inside the *mezuzah* that we accept שמיים, and we rejoice in the *mitzvah*. This is how it is with all the *mitzvos*. When a Yid becomes very happy with every *mitzvah* that he is *zocheh* to do, it shows that he believes in Hashem.

Rebbe Nosson says (*Likutei Halachos, Nefilas Apayim*, 4) that this was the extreme wickedness of Haman when he told Achashvierosh "ודתיהם שונת מכל עם". Haman was telling Achashveirosh that even though every nation in the land had their own laws, they didn't really want to listen to them. The Yidden, on the other hand, rejoice in doing the *mitzvos*. This is what bothered Haman so much. He couldn't handle that if we do *mitzvos* happily, showing that it is connected with Something much more divine.

We see that the laws of a land are always played around with. Everyone looks for other ways to sidestep the laws. But, Yidden rejoice in following the Torah and doing the *mitzvos* because Hashem is the One Who gives us the *mitzvos*.

Rebbe Nosson once told someone, "If you are happy, you won't see Gehinnom". That person was indeed happy all the time.

Either Way, The Day Will Pass

Whether the day is a good one or otherwise, it will soon be history. If so, why shouldn't we allow ourselves to be happy throughout the day? Chazal say (*Tanchumah, Shemini*), "אין השמחה ממתנת לאדם, לא כל מי ששמח היום שמח למחר", happiness isn't served on a golden platter. Someone who is happy today won't necessarily remain happy tomorrow. This is very important to remember. Generally speaking, when a hard day comes and things don't go as planned, it's very hard to be happy. We think to ourselves, "Tomorrow will be a better day. I'll be happy tomorrow." Chazal tell us, therefore, not to wait for the morrow to be happy, because you can't know what tomorrow will bring. Try to be happy today no matter what you might be going through. This is what will bring you success throughout your life, because happiness breeds success.

The choice of how to lead life lies in the hands of every individual. The *posuk* says, "ראה אנכי נותן לפניכם היום ברכה וקללה". Hashem gives every person a day. The person then has the choice to make that day a *bracha* or a *klalah*, happy or sad. We can look at only the good parts of the day, seeing how good the day really was, and be very happy, or we can see everything that happened as bad and be frustrated and sad. Hashem tells us, "ובחרת בחיים", decide that you will be happy and satisfied with your life. With that you will have a good life.

Just Be Happy

Rebbe Nosson had a *talmid*, Reb Ozer, who was a very big oved Hashem. He served Hashem with solemnity and fire. But, throughout all his *avodos*, he never wore a smile; he was always very serious. Rebbe Nosson told him, "I've heard that you are very serious. But, this

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last month of the year, we show that we really wanted to be happy throughout the year, and it gets counted as if we really were happy the whole year round.

The Gemara (*Yoma* 86b) says that when we do *teshuva* from love, all the *aveiros* get transformed into *mitzvos*. Therefore, when we do תשובה this month, we fulfill "ראש ד'ברך א'מת", like the Gemara says, the whole past year becomes good, and all *aveiros* get transformed into *mitzvos*.

How Can We Become Happy?

It's very hard to become happy; it's one of the hardest things to do. Every person has *tzaros* and hardships in his life. He becomes very broken and loses his desire to continue. He can't strengthen himself to become happy.

Because of this, the greatness of a person is measured by his ability to strengthen himself to be happy even throughout all of his difficulties and *tzaros*. It's really nothing special to be happy when everything is fine and dandy. We are able to see a person's real greatness when he is able to be happy even when times are difficult and rough.

A person achieves *simcha* by having *emunah*. When a person believes that Hashem is always with him and helping him, and he believes that Hashem does everything with tremendous *rachmanus*, and absolutely nothing happens by chance, then he can achieve true happiness.

Even more than that, Hashem gave us a Torah with *mitzvos* that we are *zocheh* to fulfill. We need to be very happy with them. For how many years does a person live in this world? "ימי שנותינו בהם שבעים" שנה ואם בגבורת שמונים שנה. A person needs to be very happy with any good that he is able to achieve in these few short years.

Why do we keep Shabbos? Because Hashem told us to. Why do we eat kosher food? Because Hashem told us to. Why do we have a

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The Rebbe's Life Story (33)

Rabbi Leib was an awesome individual. Unfortunately he passed away at sea, en route to the Holy Land. At the time he had stated: "If my son-in-law, Rabbi Yudel, was with me, he would not have let me die here." Before he died, a large animal reared its head above the water, and charged the ship. The people on board panicked, for it appeared that this animal would capsize the ship. The people on board panicked, for it appeared that this animal would capsize the ship. Rabbi Leib donned his tallis and tefillin, and advanced on the ship's deck towards the animal, which promptly disappeared into the depths of the ocean. Rabbi Leib gave instructions to be carried out after his passing: he was to be placed onto a board and lowered into the water. As soon as he finished talking he died. His fellow passengers immediately placed his body onto a board, which they then lowered into the water.

The board floated away, until it reached the shores of a certain town, while a pillar of fire burned on it. The people of that town all came out to welcome it, for they knew what they were to do with the niftar. Several years before, a certain chacham had passed away in this town, and had stated in his will that no-one was to be buried beside him other than a chacham who would arrive from Poland with a pillar of fire burning at his head. Thus, when these people observed the pillar of fire, they arranged a funeral and buried the tzaddik, Rabbi Leib, beside the chacham.

A short while thereafter Rabbi Leib appeared in a dream to the Rebbe, with a request that the Rebbe should encourage Rabbi Leib's children to be close to him. Indeed, most of Rabbi Leib's children became devoted followers of the Rebbe, especially his son-in-law, Rabbi Yudel. During this dream he also revealed to the Rebbe a fascinating secret, which is quoted (*Likutei Moharan* 1:96) beginning with the words: "Know, I have a tradition, that when there is opposition to one tzaddik, an inappropriate thought related to this opposition occurs to another tzaddik, and since he desires to elevate it, even though he is not successful, through his willpower he breaks all of the individuals who are involved in the conflict." Refer to the source for additional details. This dream was the origin of the aforementioned "tradition".

Taken from "The Tzadik's Accomplishments" to be continued next week, bez"h

is not what I learned from the Rebbe. The main thing is to be happy, and a little solemn too." This means that the main thing to work on is our happiness. Always strengthen yourself in this wonderful *middah*.

Rebbe Nosson says (*Likutei Moharan* 1:52) that when a person does *hisbodedus*, he talks to Hashem in his own words and begs to get rid of all his bad *middos*, he needs to ask about one *middah* at a time. Ask about a specific *middah* and work on that one *middah* until you've succeeded. Then you can move on to another *middah*.

The question comes up, however, as to which *middah* should be the first one to work on. When we are full of bad *middos*, where should we start?

The first *middah* to work on is *simcha*. We need to beg Hashem to always be happy, and never be sad. Happiness is the catalyst to changing all other bad *middos* which come from sadness and depression. Through happiness, we can achieve all good *middos*.

Fortunate is the person who is happy in the month of Adar. Even more so, the person who is able to make others happy. Nothing is greater than that.

(*Sichos Mohorosh* 16, *Chodesh Adar, Simcha*, 7, 8, 10, 13)

All Will Be Well (10)

Although you have suffered many setbacks and complications, be steadfast; do not despair. Allow nothing to discourage you. Your success depends solely on your stubbornness. Realize that Hashem's intent is benevolent. What is it that prevents you from perceiving this? You have acted wrongly; and that, in turn, has clouded your mind until you cannot even sense the truth of Hashem's existence. Then your mind goes even further astray, and you become completely discouraged.

Counter this by accustoming yourself to speak to Hashem. Tell Him everything that is in your heart and everything you are going through, to the minutest detail. Speak to Him as you would to your friend; talk simply and in your own words. At first it may appear that no one is paying any attention to what you are saying. But if you will be adamant, you will slowly remove the thick layer of rust - the heresy, despondency and edginess - that has enveloped you. You will begin to comprehend the truth of Hashem's existence, and sense the all-encompassing radiating brilliance of His Divine Presence. You will see with your enlightened eyes how everything will turn out well. It is forbidden to fall into desperation, even in the worst of situations. Even when there doesn't appear to be a glimmer of hope, Hashem's hidden compassion is present. (Taken from the booklet "All Will Be Well") to be continued next week, b'ezras Hashem

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