

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



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A Word on the Parshah

"ועשו לי מקדש ושכנת בתוכם"

Hashem commanded us to build a Mishkan in the Beis HaMikdash in which Hashem would dwell amongst the Yidden.

These days, we unfortunately have neither the Mishkan nor the Beis HaMikdash. But, the *heilige* Torah and Hashem's *shechina* will both remain forever. In every Jewish home where the Torah is kept, the *shechina* is able to dwell. Chazal say (Sota 17a), "ואיש ואשה זכו שכינה ביניהם", a husband and wife who are meritorious have the *shechina* dwell between them.

When the Torah counts the components of the Mishkan, it begins with the *aron hakodesh*. This is because the initial foundation for building a Jewish home is to build it on the true Torah path. This brings the *shechina* into our homes.

For this reason, it is a very *choshuv* to learn at home in addition to the Torah that we learn in Beis Medrash. When a person learns Torah at home, he receives a special charm. His wife begins to respect him and look up to him much more when she sees that he is *ehrllich* and learns Torah. Even if she knows that her husband learns in Beis Medrash, it doesn't have the same effect as when she sees it with her own two eyes. This will cause them to have *shalom bayis* with *שלום, רעות, אחוה, אהבה*. The children also get strongly and positively influenced when they see their father learning Torah; they will want to emulate him. The entire home will have an ambiance of Torah. It will be an enjoyable and loving atmosphere to live in, just as the Mishkan is for the *shechina*.

Perched atop the *aron hakodesh* two *keruvim* stood. Chazal tell us (Yoma 54) that when the Yidden acted properly, the *keruvim* faced each other with love. When we bring Torah into our homes, it brings much love and harmony in its wake. Chazal also tell us (Menachos 110a) *הלומד תורה בטהרה, נושא אשה ואחר כך לומד תורה*. Whoever wants to learn Torah in complete purity should first get married. Only then will they be able to learn in *tahara*, purity. If we merit marrying of our children at a young age when their minds are still pure, it is very *choshuv*. Rashi tells us (Shemos 25:18) that the *keruvim* had faces of children to show us that we should marry off our children young. This is the way to bring the *shechina* into the home.

Chazal say (Eruvin 18b) that a home in which Torah learning is heard at night will not be destroyed. "Night" can also refer to difficult times. When the going is rough, we should push through it and continue learning. Challenging are bound to come our way, but if we keep our strong hold on *limud* HaTorah, then our home will not be destroyed. On the contrary, the *shechina* will dwell in such a staunch home and everyone will be happy and content. Such people will have a good and enjoyable life both spiritually and materially.

(Sichos Mohorosh, Parshas Terumah)

Mohorosh Speaks

משנכנס אדר

When the month of Adar begins, we immediately begin to feel the light of Purim. The Gemara says (Yerushalmi, Masechtas Megillah) 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 *megillah*, he can already read it from the beginning of the month. This proves to 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. Rebbe Nachman of Breslev teaches us (Likutei Moharan 2:24) that really, we always need to be happy, "מצוה גדולה להיות בשמחה תמיד". But in the month of Adar, we need to increase our *simcha* and do everything in our power to be happy.

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Pearls of Wisdom

Rebbe Nachman of Breslev said, (Sichos Haran, 237:307) "In the beginning, the world was empty and desolate.; there was no Torah and no *emunah*. There were only idol-worshippers. Later on, Avraham Avinu came around, and he revealed to everyone that there is a Creator in the world Who rules the world, runs everything, does everything and *is* everything. After the Torah was given, the world became beautiful. Then the *tzadikim* came around, and the world became even more beautiful." The Rebbe concluded, "This continues on and on - Hashem runs the world more and more beautifully."

משנכנס אדר מרבין בשמחה

This is the reason for our hanging up posters that read "משנכנס אדר מרבין בשמחה" when Adar begins. We are giving everyone a reminder to do everything possible 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 אדר, שנאמר אדיר במרום ה'". Simply put, this means that whoever wants to grow a good crop should plant a specific grass that is called "Adar". However, it also hints at what Rebbe Nachman says (Sefer HaMidos, Simcha 2:1), "מי שהוא שמח תמיד על ידי זה הוא מצליח". 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 both *ruchniyus* and *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 whether or not 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* to *tzedakah*. Then, on *erev* Purim we give the *shekel* to *tzedakah*. And the day of Purim itself is chock-full of *tzedakah* and *chesed*: we give *משלוח מנות* and *מתנות לאביונים*, we invite family and friends to the Purim *seudah*, and, being 30 days before Pesach, we already begin collecting money for *קמחא דפסחא*. 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 prepare ourselves 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 prepare ourselves 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.

Rebbe Nachman says (Hashmatos L'Chayei Moharan) that אדר is the *roshei teivos* of "ראש" "ראש דברך ולא סוף דברך?", only the beginning is *emes* and not the end? The Gemara answers, "אלא מסוף דברך ניכר שראש" "דברך אמת", if the end is *emes*, then we can know that the beginning was also *emes*.

Rebbe Nachman 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 during this 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 our *aveiros* get transformed into *mitzvos*. Therefore, when we do *תשובה מאהבה* this month, we fulfill "ראש" "ראש דברך אמת", as 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; as a matter of fact, it's one of the hardest things to do.

A Letter From
the Rosh Yeshiva,
Shlit"aTORAH, AN AIR-
CONDITIONER

Dear...

Thank you very much for sending me an air-conditioner and having your workers install it. I appreciate it tremendously.

Strengthen yourself to learn Torah every day. Learning Torah is like a person's air-conditioner. The Zohar Hakodesh says (Tikunei Zohar 13, 27b), "אלמלא כנפי ראה, דנשבי על לבא הוי לבא אוקיד כל גופא, If not for the five wings (lit.) of the lungs that blow air every few seconds, the body would have been burned up by the heat of the heart" The Rebbe expounds upon this (Likutei Moharan 1:92), saying that the "חמשה כנפי ראה" refer to the חמשה חומשי תורה that cools off the fire of the *yetzer hara*. And, if not for the Torah, we would have long been burned up by the intensity of the *יצר הרע*.

You gave me an air-conditioner, and I will respond in like. I will give you *chizuk* to learn Torah every day. Learn Mikrah, Mishnah, Gemara, Medarsh, Halacha, Aggadah, Breslever *seforim* and many others. It may sound like a lot, but if you learn according to the Rebbe's *derech halimud*, (see Sichos HaRan 76) and you say the words even if you don't understand anything, then you will indeed be able to learn the entire Torah.

(Atzaso Emunah Mishpatim 5783)

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 challenging and the going is rough.

A person can achieve *simcha* by having *emunah*. When we truly believe that Hashem is always with us and helping us, and we believe that Hashem does everything with tremendous *rachmanus*, and absolutely nothing happens by chance, then we 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 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 *mezuzah* on the door? Why do we kiss the *mezuzah*? Because we write inside the *mezuzah* that we accept *עול מלכות שמים*, 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 Achashveirosh "ודתיהם שונות 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 when we did *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.

Today is Not Here to Stay

Whether the day is a good one or not, it will soon be history. That being the case, why shouldn't we allow ourselves to spend the day happily and in a good mood? Chazal say (Tanchumah, Shemini), "אין השמחה ממתנת לאדם, לא כל מי ששמח היום שמח למחר", happiness isn't served on a silver 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 around 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 the next day 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 *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 tell us, "ובחרת בחיים", decide that you will be happy and satisfied with your life. With that decision, you will have a good life.

The Power of Tefillah

Having a two-year-old at home keeps you constantly on your toes. There's never a boring moment with a growing toddler underfoot. One day my rambunctious boy fell down and whacked his head against the floor, cracking his four front teeth. After taking care of his "boo-boo" and calming him down a bit, I began worrying out his teeth. They definitely needed to be leveled out, but where would I find a dentist who's willing to work on such a young, lively fellow as this one? I know the answer to that, and it isn't the name of a dentist. I turned my eyes heavenward and asked the best dentist in the world to guide me in the right direction.

I began asking around for ideas, and eventually I was led to a certain dentist who would be able to put my child to sleep in order to get his work done. With a constant prayer on my lips, I booked an appointment and arrived on time on the appointed day. When my son went into the dentist, I took out my Tehillim and didn't allow myself to get distracted from asking Hashem that everything go well. I figured the whole thing shouldn't take any longer than an hour. So, when two hours went by and then three, and then four, I found myself getting very nervous. How long does it take to level out four teeth of a sleeping toddler?! After four long, agonizing hours, my boy was returned to me. With four completely new teeth. Thank you Hashem for answering my tefillos beyond my wildest dreams! To send in your story, email thebresleoffice@gmail.com.

The Rebbe's Life Story

On Erev Rosh Hashana 5559 (1798), the Rebbe disembarked from the ship, at the foot of Har HaCarmel, opposite the Cave of Eliyahu. He had finally arrived at the destination of his dreams, for which he had yearned during so many years, and for which he literally risked his life. Words are inadequate to describe the Rebbe's ecstasy at that moment. In those first moments, after walking four *amos* in the Holy Land, he declared that he had already accomplished all of his intended goals for this journey.

The Rebbe and his companion rented lodgings in an inn. In the afternoon they went to the *mikva* and from there they went to shul, where they remained till nightfall. On that first night of Rosh Hashana the Rebbe prayed at length, as was his custom, though this time he prayed with unusually intense devotions. In fact, Breslever Chassidim have a tradition that this was then the Rebbe merited divining the true concept of Rosh Hashana, and that this was the first Rosh Hashana when many people gathered around the Rebbe. The Rebbe himself stated, "My Rosh Hashana is special. Hashem knows that I did not inherit this from my forebears, but that it is a gift which He gave me Himself: namely, I have grasped the deep secret of Rosh Hashana. The entire world is dependent on my Rosh Hashana." After the Rebbe concluded his prayers, he returned to his lodgings in a joyous frame of mind. Every couple of minutes he told Rabbi Yitzchok, "You are so lucky to be here with me!" He asked him to read aloud the list with names of people who had requested that he pray for them in Eretz Yisroel. Then they partook of the Yom tov meal, while the Rebbe was in a state of extreme joy. After the meal they went to sleep.

The next morning, they went to shul. When they came home the Rebbe's joy abruptly evaporated. He became somber and morose, refusing to exchange a word with anyone. On Thursday, Tzom Gedalya, (the 3rd day of Tishrei), the Rebbe suddenly decided he wanted to go home. He had no desire to visit any site in Eretz Yisroel, not even Tzefas or Teveria. Rabbi Yitzchok, on the other hand, had a strong desire to visit the holy sites. Consequently, he did not want to return home yet. He came to inform the Rebbe that a caravan was about to depart for Teveria. The Rebbe replied, "You want to go to Teveria? Go hire some donkeys." Rabbi Yitzchok did so, and gave a deposit for the donkeys.

to be continued next week, bez"h...

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 earnest. Rebbe Nosson told him, "Ozer, I've heard that you are very serious. But this is not what I learned from the Rebbe. The main thing is to be happy, and a little solemn, too." On a practical level, this is telling us that the first thing we need to work on is our happiness. We should always strengthen ourselves 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 Him 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 in conquering it. Only then should you move on to the next *middah*.

The obvious question arises: which *middah* should be the first one to work on? When we are full of bad *middos*, where should we begin?

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 stem from sadness and depression. Through happiness, we can achieve all other 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 great than that.

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

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