

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 8:02

Shabbos Ends 9:31

Learning

Nach..... Iyov 12-13

Bavli..... Succah 17

Yerushalmi..... Nedarim 9

Tosefta Ma'asros 2

Rambam..... Trumos 5

Parshas Va'eschanan, 15 Menachem Av 5781

Year 1, Newsletter 20

A Word on the Parshah

"לא תוסיפו על הדבר אשר אנכי מצוה אתכם ולא תגרעו ממנו, לשמור את מצות ה' אלקיכם אשר אנכי מצוה אתכם"

Don't add anything to what I command you and don't subtract anything; keep the commandments of Hashem your Hashem that I am commanding you.

This statement seems quite repetitious. The *posuk* could have simply stated, "Don't add or subtract anything to keep all the *mitzvos* of Hashem your Hashem." The words, "אשר אנכי מצוה אתכם" seem superfluous.

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:61) on the *posuk* (*Devarim* 17), "לא תסור מן הדבר אשר יגידו לך ימין", "שמאל", Do not veer right or left from what you have been told. The Rebbe says that going to a *tzadik* and obeying everything he says keeps a person on the middle path. Listening to a *tzadik* helps us not veer right or left.

The Rambam says (*Hilchos De'os* 1:4) that a person always needs to go on the middle path. He shouldn't go on a different path - whether right or left.

As simple as this sounds, it's not always so easy to stay on the middle path. Either he feels such a strong connection to Hashem that he does his very best to serve Hashem. He will completely disconnect from the world and focus on only serving Hashem. This isn't a good path to take; it's won't last. The other option is that he gets completely disheartened from ever being able to be good and stops doing anything related to *avodas* Hashem. Both of these options aren't good. The way to prevent either of these things from happening is by going to a *tzadik*, listening to what he has to say, and obeying him, because he will be able to lead you on the proper path to *avodas* Hashem. The *tzadik* is *mechazek* a person to not give up but also not to allow his excitement to take him to the opposite extreme.

This is what the *posuk* means. Hashem is telling us, "לא תוסיפו על הדבר, ולא תרעו ממנו". Don't add to the *mitzvos*, and don't subtract from them. We can't allow ourselves to get too excited in our *avodas* Hashem and start adding things that aren't there, and we shouldn't get so depressed in our lack of *avodas* Hashem that we start subtracting things that we should be doing. We need to take the middle path and only do what the Torah tells us to do.

This is why Moshe Rabbeinu said, "אשר אנכי מצוה אתכם". In order to go on the middle path, we must listen to what the *tzadik* tells us to do, because only he can keep us on the right path.

(Zos HaTorah Va'eschanan 4)

Mohorosh Speaks

Without any Feelings

The Rebbe says (*Likutei Moharan* 1:99) that a Yid should accustom himself to constantly talk to Hashem, whether he feels the connection or not. When a person talks to Hashem - even without feeling any connection - his heart will eventually open up, and he will end up feeling *very* connected to Hashem. Then, all the *tefilos* that he davened without any feeling will automatically get elevated.

The Rebbe uses this as a translation of the *posuk* in this week's *parshah* (*Devarim* 3:23), "ואתחנן אל ה' בעת ההוא לאמר". The Rebbe says, "ואתחנן את ה'", a Yid should always talk to Hashem and ask Him for everything he needs, whether he feels the connection or not. Because, "בעת ההוא לאמר" the time will come when he will feel the connection and the words will flow out of his mouth on their own. Then he will be able to correct everything.

This doesn't only apply to talking to Hashem. It also applies to learning Torah or doing *mitzvos*. A person must always learn Torah and do *mitzvos* even when he doesn't

Continued on Page 2

Pearls of Wisdom

On your end, have patience. Continue to honor her and speak to her softly and calmly. Together go over all the kindness that Hashem does for you. This will take you out of small-mindedness. When you are talking between yourselves and the *yetzer hara* begins to rear his ugly head with negative thoughts such as, "We don't have any money" or "we have a small apartment", etc. change the topic of conversation to what you *do* have. "We're married; we have happy, healthy, whole children." This will make you happier, and you will be able to have everything you desire.

(Atzaso Emunah, Chukas 5781)

feel any connection to what he is doing, even when he doesn't understand why he's doing it, and even if the Torah that he learns and the *mitzvos* that he does come out half-baked and completely tasteless. This is because Hashem enjoys every small effort that a Yid has for Hashem.

When a person serves Hashem even when he feels no excitement in learning Torah, davening, or in the *mitzvos* that he does, it's even more *choshuv* in the eyes of Hashem. It took so much more effort to do these *mitzvos* than it takes when he *does* feel a connection, that it's looked even more highly upon by Hashem. When Hashem sees that the person is pushing himself to do the *mitzvos* even when he doesn't necessarily want to, He will definitely help him, and in the end, the person will feel the connection to Hashem and be able to do the *mitzvos*, learn Torah and daven *b'shleimus*, with full enjoyment.

Chazal say (*Megila* 6b), "אם יאמר לך אדם יגעתי ומצאתי, תאמין", if a person tells you that he tried and he succeeded, you should believe him. An obvious question arises: if a person succeeded, you don't need to simply believe him, the success is plain to see right before your eyes. Belief only applies to things that are not able to be seen.

Rebbe Nosson says (*Likutei Halachos, Birchos HaPeiros, halacha* 5) that in regard to successes in *ruchniyus*, we *do* need to believe. Not always is a success in *ruchniyus* apparant to the naked eye. Sometimes, we see a person who tries so hard to serve Hashem, and it just doesn't look like he's succeeding. But, we must believe that he *is* succeeding, because the simple act of trying is his biggest success. A person who has proper *emunah* knows that every small action in *avodas* Hashem is looked very highly upon by Hashem. Even just a good thought - even just thinking, "I want to be good" - doesn't get lost. It all gets put away until the person has accumulated many *zechuyos*. With patience, he will be *zocheh* to see his *hatzlachah* clearly with his own eyes.

Adding just one

A man once came to HaRav Rebbe Dovid Moshe M'Tchortikov, *zy"ta*, and told him that his father-in-law had stopped going to shul and davening. Since he knew that his father-in-law goes to Rebbe Dovid Moshe, he came to him now to ask him to speak to his father-in-law and convince him to start davening again.

The *tzadik* called in the man's father-in-law and asked him if it was true that he had stopped davening. The man answered that it was indeed true, and the reason is because every time he started davening, improper thoughts kept bombarding him. No matter how hard he tried to get rid of these thoughts, they kept on coming back. So, he decided that it's better not to daven at all than to daven with such improper thoughts. Instead of having a half-davening that's embarrassing to look back at, he would rather drop the whole davening.

The *tzadik* listened to what the man had to say, and then helped him understand that he was not correct in his logic. "If you stop davening completely, then certainly nothing will be left of your Yiddishkeit. If, however, you continue davening even with the improper thoughts that keep attacking you, with time all the effort you exerted to daven will accumulate and you will be *zoche* to daven a good, proper davening."

He then used this to translate the *posuk* (*Tehilim* 87:6), "ה' יספר בכתוב עמים", Hashem counts in the same way as the nations count. When Yidden count, we do so with words, "one, ten, one-hundred...". In Lashon HaKodesh it's

A Letter From the Rosh Yeshiva, Shlit"a

THE DREAM IS TRUE; UP IN SHOMAYIM THERE ARE NO QUESTIONS

Dear...

Your husband told me the dream that you had where you saw your brother, *a"h*, who was *niftar* on Lag Baomer in Meron; he was, *nebech*, trampled, Hashem should have *rachmanus*.

You saw in the dream that he was very happy. He told you, "**It's very good for me here in *Shomayim*. There are no questions at all here.**"

In the dream you asked your brother, "Why didn't you come to a different family member in a dream?" He answered you, "I can't come when there is sadness; I can't handle the *atzvus*. I can only come where it's happy."

The dream is true. Up in *Shomayim*, there are indeed no questions. Up in *Shomayim*, they can't handle the people who are sad. It says about Hashem (*Divrei HaYomim* I 16:27), "עז וחדוה במקומו", for Hashem, there is only *simcha*.

Strengthen yourself in *emunah* and be happy. The *heilige chachomim* say (*Shabbos* 31b), "אין שכינה שורה", Hashem can't dwell, "לא מתוך עצבות ולא מתוך עצלות", in a place of sadness or laziness. "אלא מתוך דבר שמחה של", He can only dwell in a place of *simcha shel mitzvah*. The Gemara says there, "וכן לחד" (דבור המתחיל לחלום טוב). Rashi says, "אם בא לישון מתוך שמחה", if a person goes to sleep happy, "מראין לו חלום טוב", Hashem gives him good dreams.

Your brother is up in Gan Eden and it is very good for him there. He passed away on such a holy day in such a holy place amongst such holy people. And, he came to his relative that is happy and doesn't have any questions in their *emunah*.

Publicize the dream amongst your family and friends to further spread the *emunah*.

(Atzaso Emunah, Balak 5781)



Q&A Breslev

SHOULD I ALLOW MY FATHER-IN-LAW TO LEAD THE SEUDOS?

Question:

To the Rosh Yeshiva Shlit"a,

I try to hear every *shiur* that the Rosh Yeshiva, *shlit"a* gives and act according to the *hadracha* that I receive. This gives me a good life and advice on every step of the way.

My father-in-law is coming to me this week Shabbos. Generally speaking, when he comes to my house, I give over the *seuda* to him and he leads everything. However, I recently heard a *shiur* from the Rosh Yeshiva, *shlit"a*, where he said that we should have guests over on the condition that the father of the house remains the one who leads the *seudah*. The guests shouldn't take over the *seudah*. My question is whether or not this also applies to parents and in-laws.

My question is on every detail; if they should sit at the head of the table, if they should make kiddush, and all other honors. Most importantly, should I allow him to lead the conversation at the table. Of course, we're talking about good, *ehrlliche* Yidden.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

When parents come to their children's house, the children should give everything over to them. Every honor is given to them. They get the best place, the best room, the best bed, etc. At the table for the Shabbos *seudos*, the father or father-in-law should sit at the head of the table. He should be the first one to make *kiddush*, and in the families where only the head of the household says *kiddush*, he should be the one to do it. He should lead the *seudah*.

What we discussed about making sure not to allow the guests to lead the *seudah* was not referring to parents. We were referring to light-headed guests who are able to make the entire shabbos *seuda* a *moshav leitzim*. The *yiras Shomayim* is removed from the *seudah*. This is what we need to be careful about. The *seudah* should remain a shabbos *seudah*, complete with singing *zemiros*, having good conversations full of *yiras Shomayim* and *simcha*, etc.

We need to remember that the Shabbos *seudah* is a very *heilige* thing. The *heilige* Zohar says, (Yisro 84a), רבי אבא כד הוה יתיב, "רבי שמעון כד הוה" When Rabi Abba used to make the shabbos *seudah*, he used to be very happy. "רבי שמעון כד הוה" he used to say, "Let's conduct the *heilige seudah* that brings *emunah*." "אתקינן סעודתיה דמלכא" Let's conduct the *seudah* for Hashem. "הוה" and he sat happily at the *seudah*. See the part of the Zohar that is said at the *seudah* where he brings out the greatness of each of the three *seudos* and how the *tzadikim* used to sit at the Shabbos table. They used to sit with such incredible *simcha*, because Shabbos *seuda* brings *emunah* to everyone.

What we discussed at the *shiur* was referring to what the Rebbe told Rebbe Nosson when the latter came to tell the Rebbe what had happened in his house the previous Shabbos. Rebbe Nosson used to always bring home guests from Beis Medrash for the Shabbos *seudos*. That week, his son had refused to come to the Shabbos table, because he didn't want to sit next to the guest that Rebbe Nosson had brought home, who wasn't a very pleasant, good-smelling individual. Rebbe Nosson had given his son a *potch* and told him to come to the *seudah*. When the Rebbe heard what Rebbe Nosson told over, he said, "Firstly, I want you to only bring home guests with whom you can converse in *avodas* Hashem, guests who will hear the encouragement you give." The Rebbe also told him, "Do we smack a child?!" From this line, a *mesorah* has remained amongst Breslevers that we don't *potch* children.

We see from here that the Rebbe wanted us to be involved in the *mitzvah* of *hachnosas orchim*. But, he also wanted us to make sure we bring home guests who will partake in and enjoy the *divrei chizuk* and who will not bother and interrupt the *seudah*.

Hashem should help you succeed in all your endeavors.

(Atzas Emunah, Matos-Masei, 5781)

Continued from Page 2 - Mohorosh Speaks

the same, "אחד, עשרה, מאה", etc. The *goyim* write the numbers 1, 10, 100. Hashem counts the same way as the *goyim*.

The *tzadik* explained: when you daven improperly, you feel as though the davening doesn't count for anything. It's literally 0. It's nothing. But, it is at least a zero. In this way, many zeroes gather together until one day when your heart awakens and feels the closeness to Hashem. Then, one "1" gets added - Hashem, Who is the אחד, יחיד, ומיוחד. And when you add that "1" to even only six zeroes, you already have one million! Then, no matter how many zeroes you add to the end - how many *mitzvos* you do even without any feeling - as long as there is that one "1" at the left side - Hashem is with you - the number just keeps on getting bigger.

With these words, the *tzadik* strengthened the resolve of the Yid to continue serving Hashem even when he feels no connection to his Yiddishkeit. Eventually, he will come out successful.

Fortunate is the one who stays strong, doesn't allow himself to bend to anything, and pushes himself to learn and daven even when he doesn't yet feel the enjoyment in it. Hashem will definitely derive much pleasure from him and it will be good for him both in this world and in the next.

(Sichos Mohorosh 17, yegios)

Be Happy (5)

If a person feels bitterness and depression, he should be aware that he is still far from Hashem. Hashem is the very essence of joy, and depression does not exist in His presence. Therefore, transform your sorrow and mourning into joy. Then you will actually ascend and be next to Hashem. The more you rejoice, the closer you will come to Hashem, for everyone's spiritual progress is measured in relation to the amount of joy he has achieved.

Once you accustom yourself to being happy, it will be easy for you to fulfill all of Hashem's commandments. This is because the cornerstone of all Hashem's commandments, is the commandment of joy, "To rejoice in Hashem"; As Rabbi Nachman said, "When a person carries out a commandment joyfully, it is a sign that his heart is with Hashem", (*Sefer Hamidos, Simcha 1*).

Indeed, to such a degree can joy expand a person's awareness that it opens the gates of heaven so that all worlds are revealed to him, as cited before in the name of the heilige Arizal.

"Rejoice in Hashem and be happy, righteous ones; and sing, all you straight-hearted" (Tehillim 32:11). What is complete joy? What is really called joy? It is when you fill yourself with happiness and with an awareness of Hashem. The entire world is filled with His Glory. His presence fills every space, surrounds everything, and is within all universes. There is no reality at all besides Him.

Even in the lowest and farthest places you can find Him. This is the essential teaching of our Rabbis who reveal Hashem's Presence to us and enlighten us to the nature of Hashem's existence. With this knowledge, we come to thank and praise Hashem, singing to Him with gratitude and joy. Fortunate is the person who sees such joy!

(Taken from the booklet "Be Happy") to be continued next week, beezras Hashem

The Rebbe's Life Story (18)

Several days later, the guest found himself in a forest on his way home. Suddenly he heard loud cries from within the forest.

"Do you hear something?" he asked his wagon driver.

The wagon driver perked up his ears. "It sounds like a man's voice."

They stopped the wagon and followed the voice until they came upon a man wrapped in tallis and tefillin, crying bitterly as he recited the morning prayers, totally oblivious to his surroundings. The tzaddik could not contain his curiosity: who was this person that was praying with such utter devotion? As soon as he drew near, he recoiled in horror! It was none other than the young man whom he had struck on the cheek the other day! He waited in trepidation until the Rebbe had finished praying, then he approached him to beg forgiveness for the rebuke and for the slaps.

The Rebbe replied that he would forgive him only on one condition: namely that as long as the Rebbe lived he would not divulge a word of what he had witnessed. However, the tzaddik managed to convince the Rebbe to permit him to advise his father-in-law to cease interfering in his son-in-law's life, with the excuse that it is difficult to understand the ways of the Baal Shem Tov's descendants.

This he did, immediately returning to Rabbi Ephraim, appeasing him and praising the descendants of the Baal Shem Tov to such an extent, that Rabbi Ephraim began showing great respect to his son-in-law from that day on. This tzaddik outlived the Rebbe, and when R. Chaikel, the Rebbe's chazzan, once visited him, the tzaddik recounted this incident.

Thus the Rebbe continued to serve Hashem in secret with great fervor and self-sacrifice. He would venture deep into the woods, where he spent many hours, or even days on end, in meditation. Sometimes he would take one of his father-in-law's horses, riding deep into the forest, where he would dismount and tie the horse to a tree, while he went to do his avoda. On several occasions the horse managed to free itself and gallop home. Upon seeing the riderless horse, the family panicked, assuming that the Rebbe must have fallen off the horse, Heaven forbid. On several occasions the Rebbe got caught in a heavy downpour while in the forest, yet he remained there all day and only came home after dark, soaked to the skin.

to be continued next week, be'ezras Hashem

Inspiration to your door

You can receive all of the Breslev books, booklets, "The Light of Emunah", lectures, songs, CD's, USB's, SD's, and much more delivered to your door.

Call with your order: **347-509-4908**

We will do our best to send it to your house.

Daily Inspiration

You can receive the daily inspiration on whatsapp or in your email every day!

Whatsapp: 845-244-1624

Email: rabbirothenglish@gmail.com

Sponsorship

For sponsorship opportunities
email: breslevgilyen@gmail.com

Call: 347-380-5320

Kol Breslev (Hotline for men) - Lectures, Daily Inspiration, Songs, Tefillah Stories, and more 845-351-0910/212-444/9191
Israel 0797040066 / England 133035302361 / Canada 4383008080

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169
Israel 0797040069 / England 133035302363 / Canada 4383209090

To receive the newsletter in email: rabbirothenglish@gmail.com