

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"א



Zmanim (NYC)

Candle Lighting..... 7:02

Shabbos Ends..... 8:34

Shiurim K'Sidran

Nach..... Amos 4-5

Bavli Yevamos 26

Yerushalmi Bava Metzia 27

Tosefta..... Bechoros 4

Rambam Tumas Tzara 12

Parshas Tazria, HaChodesh, 1 Nissan 5782

Year 2, Newsletter 37

A Word on the Parshah

"נגע צרעת כי תהיה באדם והובא אל הכהן"

Mohorosh says that this *posuk* alludes to what the Rebbe says (*Likutei Moharan* 1:2) that the main weapon of Moshiach is *tefilah* - talking to Hashem; Moshiach will conquer the world through *tefilah*. This means that Moshiach will teach the entire world that we can talk to Hashem, that a person has nothing and nobody in this world other than Hashem Himself, just like the *posuk* says, "כי אז אהפך אל עמים שפה ברורה, לקרא כלם בשם ה'".

How can we get close to Hashem? Only by talking to Him. A person should accustom himself to talking to Hashem in the language he feels most comfortable speaking, using his own words. He should thank Hashem for all the good He does for him, and ask Hashem for everything he needs. This is what Moshiach will teach the entire world.

The truth is, however, that we can already do this now. Every person can start talking to Hashem now. The only problem is that when we do *aveiros*, the heart and eyes get clogged, and we don't feel that Hashem hears every word that we say to Him. We don't feel that it is only Hashem Who runs the entire world.

The way to get around this is by going to a *tzadik* who can lift up every person and bring him back to Hashem. He teaches the person that Hashem is always with him and that he can always talk to Hashem.

This is what the *posuk* alludes to when it says, "נגע צרעת כי תהיה באדם". The *tzoraas* refers to the *aveiros* that a person does that blind him from seeing and feeling Hashem. What can we do? והובא אל הכהן, bring it to the *tzadik* who will bring us back to Hashem and uplift us.

(Zos HaTorah, Tazria 1)

Mohorosh Speaks

Chodesh Nissan

When the month of Nissan arrives, it's an opportune time to renew ourselves, forget everything until now and start anew.

The *posuk* says, 'ה'חודש הזה לכם ראש חדשים', ראשון הוא, 'לכם לחדשי השנה'. The word, "חדש", month, can also be read as "new", and it is mentioned three times. Three times is a *chazokoh*. This is a very good time to start over.

The truth is that a person can renew himself every day. We don't need to wait until Nissan comes. The Rebbe says (*Likutei Moharn* 1:261) that a Yid needs to start anew every day. But, from Shabbos HaChodesh, he should start with a fresh *hischadshus*. He should make sure he is very clear that "No matter what happened yesterday, and no matter what will happen tomorrow, I will try to look at today alone and do good things today."

While reading Parshas HaChodesh it's a good time to ask Hashem, "Hashem help me be *zocheh* to start anew every day. Help me not ruminate over what happened until now, and not be afraid about what will happen in the future. Help me concentrate on doing good things right now both in *ruchniyus* and *gashmiyus* so I can succeed to the best of my potential."

This is the *mitzvah* of *kiddush hachodesh*. Hashem told
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Pearls of Wisdom

You should know that every person gets tested in this world. People think, "Am I the only one who has such hard times? Am I the only one with such troubles?" We start asking, "Why? Why am I suffering so?" But, the truth is that every person suffers hardships in his life. There isn't a single person in this world who doesn't go through hard times.

A person with *seichel* looks at where the troubles are coming from. Who is behind his troubles? Hashem. And if Hashem is behind it, it's definitely for my own good.

Don't delay! Run to Hashem! Turn to Him and talk to Him. Ask him for everything you need and tell Him everything you are going through. You will see how a new world will open up for you. The sweet, bright light of Hashem will shine upon you.

(Atzaso Emunah, Ki Sisa 5781)

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the Yidden to count the months according to the lunar calendar to show that they are compared to the moon. Towards the end of the month the moon gets smaller and smaller until it's no longer visible. But, the cycle begins again and the moon gets bigger and bigger. This is how a Yid should live. Many times, we feel like we are falling into the abyss with nothing to hold onto; we feel like we are getting smaller and smaller. But then we refresh ourselves and get big again. This happens time and again.

Always Starting Anew

The Rebbe was born on Rosh Chodesh Nissan, because this is the entire essence of the Rebbe: always renewing ourselves. Indeed, the Rebbe says (*Shivchei HaRan* 6) that he used to always restart.

When the Rebbe was young and he would fall in *ruchniyus*, he wouldn't give up. He simply said, "I'll start again from right now. I'm starting now as if I never served Hashem before. This is my first time." He did this every time he fell. The Rebbe said that this happened every day, and even a few times a day! He stumbled and started anew. This is how he was so *matzliach* and became the tremendous *tzadik* that he was.

The Rebbe says (*Chayei Moharan* 247) "אזא חידוש ווי מיר איז נאך" "אזא חידוש ווי מיר איז נאך" *chiddush* like me. One of the explanations that the Breslevers give for this is this *inyan* of *hischadshus*, always renewing himself. This is what the Rebbe teaches us to do. It's very appropriate that he was born on Rosh Chodesh Nissan, a time of renewal.

The main thing is to renew ourselves in the *inyan* of talking to Hashem. The Rebbe says (*Sichos Haran* 98) that in the winter, all the trees and grass seem to die. But, when spring comes, they refresh themselves and start living again. People can also grab the opportunity with the trees and renew themselves. It's a very good time to start talking to Hashem in the field amongst the trees and grass. The truth is that the whole world is a field. We can talk to Hashem wherever we are. The grass and trees, however, are very beneficial when talking to Hashem.

A Yid's entire *avodas Hashem* depends on this. When we renew ourselves each time and start again, we are *zoche* to be very *matzliach* and become greater and greater in our *avodas Hashem*. Everything we do in *avodas Hashem* needs to be done with a freshness as if it's the first time ever doing it. When we go to *daven shacharis*, think to yourself, "This is the first time I'm ever *davening shacharis*." When we go to *daven mincha*, "This is the first time I'm ever *davening mincha*." When we go to *daven maariv*, even though we are exhausted after a full day, we refresh ourselves and *daven maariv* as if it were the first *maariv* of our life.

We see that the first *maariv* of the year, the first night of Rosh Hashana, everyone *davens* with real *hisorerus*. After all, this is the first *maariv* of the year - it's an exciting moment! The truth is that every *maariv* should be like that. When we constantly renew ourselves, every *tefilah* is the first one and is *davened* with real excitement.

The same thing goes with learning Torah. Every time a Yid sits himself down to learn Torah - whatever it is that he might be

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Question:

To the Rosh Yeshiva *shlit"a*,

I read the letter about how a person can have a truly happy *yom tov*. It really touched me and it completely changed my mindset on how to prepare for *yom tov* with ease and with *simcha*. Thank you.

I wanted to ask if the Rosh Yeshiva can write about the *kedusha* of Pesach and how a person can prepare himself for the *yom tov* on a *ruchniyusdig* level.

I also wanted to know exactly how a person should clean for Pesach properly without all the unnecessary things that people seem to add in.

Thank you.

The Rosh Yeshiva's response:

Dear...

I have received your letter. A person has to daven to Hashem a lot that he should always be happy. Happiness burns all the *klipos* so they can do him no harm. The *yetzer hara's* essence is sadness and depression. He makes a person cry and complain. This is the exact opposite of Hashem essence, as it says (*Divrei Hayomim* 1, 16:27), "עז וחדוה במקומו" and (*Shabbos* 30b), "אין השכינה שורה אלא מתוך שמחה", the *shechina* only dwells in happiness. A happy person is attached to the *kedusha*, while a sad person connects himself to the *tumah*. We can use this rule to measure where we're holding in life.

With this in mind, we can see that davening for *simcha* is of paramount importance, since *simcha* is the key to *kedusha* and all the greatness a person can achieve stems from his ability to be happy. When a person serves Hashem with *simcha*, it protects him from all bad and prevents him from doing *aveiros*. ("אנכי אשמח בה יתמו חסאים מן הארץ" (*Tehillim* 104:34-35) "ורשעים עוד אינם" When I rejoice with Hashem, all *aveiros* will be erased from this world and *reshaim* will cease to exist (see further explanations on this in *Likutei Moharan* 1:169).

When we are preparing for the very holy *yom tov* of Pesach, we can merit to go out of *golus* Mitzrayim, as our *chachomim* say (*Pesachim* 116b), "חייב אדם לראות" "את עצמו כאילו הוא יצא ממצרים". Since it is such an elevated time when a person can reach such great

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learning - he should refresh himself and say, "I am going to now learn for my first time." When he does this, he can be very *matzliach*, because the main thing is to always make a fresh start.

Rebbe Nosson says that we saw this with the Rebbe. He used to always renew himself. Right after he would finish revealing incredible Torah insights and *hasogos*, he was found crying and begging Hashem, "How can I be *zoche* to be an *ehrlliche* Yid?" This is because he was always starting again. This is how he achieved such incredibly great heights.

Even in *gashmiyus* it's very beneficial for a person to renew himself. When things get old and stale, a person gets depressed and loses his enjoyment in life. If we strengthen ourselves and renew ourselves, we are able to have a good, happy, productive life.

The Rebbe says (*Chayei Moharan* 436) that every time a person sins, he should start again with a freshness. "Hashem, I'm starting again from right now to be an *ehrlliche* Yid." In any circumstance, it's a good thing to do. If you were good until now, you can become even better. If you weren't good until now, it's definitely necessary to start again and begin to be good now.

It's something we've always seen. When someone is strong in the *inyan* of *hischadshus*, renewal, he is very *matzliach*, because when we constantly start anew, we do everything with much more enjoyment and excitement.

(*Sichos Mohorosh, Parshas HaChodesh, Chodesh Nissan*)

heights in *ruchniyus*, the *yetzer hara* will try every tactic in the book to try to make a him stumble. He might get a person angry at his children, or make the husband and wife have a rift of sorts, etc. Therefore, a person must have *yishuv hadaas* and not get angry at home. We should always remember what Mohorosh used to say: "When a person cleans for Pesach, he must remember that dust isn't *chometz*, and the children aren't the *korban* Pesach." In addition, remember that getting angry is an *איסור דאורייתא* and even a *משהו* of *עצבות* is *chometz gamur* for which *ביטול* of the entire year doesn't help.

A person must simply rejoice in the *mitzvos*. The Rebbe says, (*Likutei Moharan* 2:12), "והעיקר יהדות, לילך בתמימות ובפשיטות בלי שום חכמות", the *ikar* of Yiddishkeit is serving Hashem with simplicity. The Rebbe was very against *chumros* (see *Sichos HaRan* 235), since our *chachomim* say (*Avoda Zara* 3b), "אין הקב"ה בא בטרונא אם בריאותו", and Chazal add (*Berachos* 25b), "לא נתנה תורה למלאכי השרת", Hashem didn't give the Torah to the *malochim*. He gave it to us, fallible human beings who are able

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A Letter From the Rosh Yeshiva, Shlit"a

THIS IS HOW HASHEM RUNS THE WORLD

Dear...

The story is brought down in *sichos Mohorosh*, part 1, *emunah*, the first *sicha* the *sefer*. The story is written there just like Mohorosh used to say it. Here is the story just as Mohorosh heard it:

The Rebbe once told a story about a Yid who had a large family. But, he had a very hard time with *parnossah*; he was very poor. He used to rent out an inn from the local *poritz* every year. Unfortunately, the inn brought in pitiful amounts which barely covered his daily necessities. He used to need to borrow the money to pay the rent each year.

Every year when the time came to collect the yearly rent, the *poritz* didn't want to rent it out to him again, since he didn't pay as he should. The *poritz* tried finding a different renter to no avail. The other Yidden had pity on the poor man and there was nobody willing to rent the inn in his stead, thereby making him lose the little that he did have. Being left with no alternative, the *poritz* reluctantly rented out the inn to the poor man for another year.

One year, a cruel man, a *rasha*, went to the *poritz* and told him that he wants to rent the inn from him, paying far more the poor man was presently paying. The *poritz* was very happy and rented the inn to him, expelling the poor man with his large family from the premises and leaving them without a roof over their heads. The other Jews in the city tried to dissuade the *rasha* from performing this incredibly cruel act to a family with many children. He didn't even *have* any children! They used every tactic they were able, but to no avail. No one was able to change his mind, and he rented the inn, severely hurting the poor man with his family in the process. The *poritz* threw them out to the street. They had no roof over their heads and no food with which to satiate themselves. They were a very big *rachmanus*.

The *rasha* who had caused the poor man such grievances, however, began experiencing incredible *hatzlacha* in the inn. He became very rich and began having children. The people couldn't understand; why would Hashem give such a horrible, mean person such *brachos*?

The Rebbe finished the story saying, "This is how Hashem runs the world". The Rebbe used this story to inculcate in his *talmidim emunah peshutah* and teach them not to have any questions on what Hashem does. Even if we see a *rasha* being very *matzliach* - not only not being punished for his dastardly deeds, but having a better and better life after he's committed them - our *emunah* should not be affected even in the slightest. We need to strengthen ourselves that even when we don't understand anything, Hashem knows exactly what needs to happen and what He needs to do. Everything has an exact *cheshbon* in *shomayim*, even when we don't comprehend what is happening and why.

Having *emunah peshuta* is believing that Hashem runs this world. We believe that nothing exists other than Hashem, nothing happens by happenstance - Hashem has an exact *cheshbon* for every small occurrence - even when we don't understand and it seems very strange to us. If we have *emunah peshutah*, we can be *zoche* to achieve tremendous heights in *avodas* Hashem. We will be *zoche* to understand why it sometimes seems like the *tzadikim* have the challenges, and the *reshaim* have the blessings (see *Likutei Moharan* 2:5).

Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah, Va'eira* 5782)

The Rebbe's Life Story (35)

The Rebbe was pacing back and forth in his room with intense devotion. When Rabbi Yudel entered, and saw the Rebbe pacing back and forth, totally oblivious to his presence, he just stood and stared at the Rebbe with fear and trepidation. Suddenly the Rebbe stopped in front of Rabbi Yudel, and asked him, "What do you want?" Rabbi Yudel was a *tzaddik* and learned scholar who was well-versed in the writings of the Arizal. He responded, "I have come here so that the Rebbe may teach us a way to serve Hashem."

The Rebbe replied skeptically, quoting (*Tehillim* 67:3) "To make known your ways on earth?" One who is still deeply entrenched in earthly matters wishes to know how to come closer to Hashem?" These words threw Rabbi Yudel into such a panic that he retreated to the doorway, terrified to come any closer or even to utter a word.

The Rebbe proceeded to smile benignly to him, and slowly his fear melted away. "Why should you fear me?" the Rebbe asked. "I'm a human being just like you, except that I'm smarter than you." He continued speaking to him in this vein, until Rabbi Yudel found himself back in his former spot, right near the Rebbe.

Once again the Rebbe began casting a powerful fear over Rabbi Yudel, so that the latter was soon backed up against the doorway for the second time. Then the Rebbe became friendly to him, repeating his previous words, "Why do you fear me? I'm a person just like you, except that I'm smarter than you."

This scenario repeated itself several times, until Rabbi Yudel became so shaken up and broken-hearted that he burst into tears. He began speaking to the Rebbe with great simplicity and truth. The Rebbe, in turn, shared with him marvelous and awesome thoughts, until Reb Yudel submitted himself completely to the Rebbe, resolving to remain by his side forever.

Taken from "The Tzadik's Accomplishments" to be continued

to practically keep the Torah. We're not expected to never make mistakes.

Sefer Chareidim (ch. 61) said that every Yid should take upon himself one *mitzvah* that he will own. He will do this *mitzvah* with all its *chumros* and *hiddurim*. We also see this in the *gemara* (*Shabbos* 118b), "'אביך במאי זהיר טפיה וכו'". Nevertheless, the Rebbe says that this doesn't mean that a person should add on his own baseless *chumros* that just bring frustration, sadness and depression. It simply means to say that a person should take upon himself one *mitzvah* that he will keep to the best of his ability and use to get closer to Hashem - without silly *chumros*. If only we could merit to follow everything the Torah says with simplicity, and thus rejoice in all Hashem's *mitzvos*.

Even when it comes to Pesach, the Rebbe wasn't *makpid* to keep all the *chumros* if it brought a person to *מרה שחורה*. The Rebbe says that when he was young, he didn't know how harmful *chumros* are, and he also fell into the trap. He used to be more and more *machmir* with *mitzvos*, until he thought to himself, "How can a person get pure water for Pesach without even a small chance of *chometz* inside?" At that time, they used to draw enough water from well to last an entire Pesach. He decided that the only solution was to be close to a spring that constantly has fresh water. Being that he didn't live near a spring, he decided that he would move his family to a city near a spring for the duration of Pesach. This is how far the Rebbe's *chumros* went. The Rebbe concludes, "Baruch Hashem, I no longer need *chumros*. Now, I know that Hashem gave the Torah to us mortals, not to *malochim*. I can now rejoice in Hashem's *mitzvos*."

Now that we are nearing the holy *yom tov* of Pesach, we have to daven to Hashem a lot, asking Him that we be *zoche* to rejoice in the *mitzvos*, as the Arizal said (see *Hakdamos Sefer Chareidim*) that he reached all his tremendous *madreigos* because of the fact that he was able to rejoice in the *mitzvos*. He wouldn't give away any *mitzvah* for all the money in the world.

If a person rejoices with the *mitzvos*, it is a sign that he has true *emunah* and doesn't have any questions or doubts, just like the Rebbe says (*Sefer Hamiddos, simcha* 1), "כשאדם עושה מצווה בשמחה זה, סימן שלבו שלם לאלקינו" when a person rejoices in doing *mitzvos*, it shows that he is an *ehrliche* Yid."

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Vayakhel-Pekudei* 5778)

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