

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"o



Zmanim (NYC)

Candle Lighting..... 7:46

Shabbos Ends..... 9:18

Shiurim K'Sidran

Nach..... Iyov 8-9

Bavli Yevamos 68

Yerushalmi Bava Basra 32

Tosefta..... Keilim Basra 5

Rambam Tumas Ochlim 5

Parshas Emor, 13 Iyar 5782

Year 2, Newsletter 41

A Word on the Parshah

"אמר אל הכהנים בני אהרן ואמרת אלהם"

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 להזהיר גדולים על הקטנים. 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

Lag Baomer

Lag Baomer is a very special day. It is called Rebbe Shimon bar Yochai's "יומא דהילולא", his personal *simcha*. Just like the wealthy people do at their *simchos*, he also gives out expensive gifts to all participants. The Gemara says (*Berachos* 9a), "כדאי הוא רבי שמעון לסמך עליו בשעת הדחק". *Tzadikim* explain this to mean that when a person finds himself in a difficult situation or a *tzarah*, he can be helped in the *zchus* of the *heilige* Tana, Rebbe Shimon bar Yochai.

Even those who are not *zoche* to travel to Meron and be at Rebbe Shimon bar Yochai's *kever* on this special day of Lag Baomer can still connect to the *tzadik* from wherever they may be, because a person is where his thoughts are. Therefore, it's considered as if he is actually in Meron. With this in mind, the day of Lag Baomer is a very good opportunity to ask Hashem for everything we

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Pearls of Wisdom

The Rebbe says (*Sipurei Maasiyos*, story 11) that when the new day arrives, a loud laugh is heard, the laugh of the day overcoming the night. The darkness of night is overtaken by the light and the night is forgotten. This refers to the *geulah shelaimawhen* the *golus*, which is compared to night, will be forgotten. But it refers to every person's own personal *geulah*.

It's as dark as night when a person awaits his *shidduch*. But, when the *shidduch* comes, it's so easy to forget how hard it was. Afterwards, the couple begins to wait for children. It seems like the darkest of nights. They cry through disappointments month after month, until suddenly the sun rises and day comes. Then they're very quick to forget how dark the night was.

I ask of you not to worry; you are going to have children. Take upon yourself this one *kabbalah* - thank Hashem every day. Point out a few good things that Hashem does for you and thank Him for them. This will open the doors of Heaven for all *yeshuos*.

(*Atzaso Emunah, Acharei 5782*)

need in the *zchus* of Rebbe Shimon bar Yochai.

This is especially true when a person opens up a Sefer Zohar and talks to Hashem. It's considered as if he were actually at the *tzadik's tzion*. It's brought down in the *sefer "Meor Ainayim"* (*Yismach Lev, Maseches Shabbos*) that a *tzadik* is hidden within his *sefer*. The Rebbe says it as well (*Likutei Moharan, 1:192*) that the face, *seichel* and *neshama* of the *tzadik* can be found in his *sefer*. Therefore, when a person sits in front of the open *sefer*, it's as if he is actually at the *tzadik's kever*.

There's definitely nothing greater than actually being at the *kever* in Meron in person. All year round it's an incredible thing to be able to go to the *tzion* of a *tzadik*, but especially on his *יוםא דהילולא*. At Rebbe Shimon bar Yochai's *kever* in Meron on Lag Baomer, we can bring tremendous *yeshuos, refuos*, and all good.

A Calm Place in the Corner

Those who *do* travel to Meron on Lag Baomer must know that Rebbe Shimon isn't only in the *me'arah* itself. He is present on the entire mountain of Meron. The whole mountain has the *kedushah* of Rebbe Shimon. You don't need to risk your life to push yourself into the *me'arah*. Each person should find himself a quiet place in the corner where he can connect to Rebbe Shimon bar Yochai and ask Hashem for everything he needs. The *zchus* of Rebbe Shimon and all other *tzadikim* who are hidden buried there will certainly help each person get what they need.

We see an interesting thing at Rebbe Shimon in Meron; all kinds of people come - Rabbonim, Admorim, chassidim, litvaks, ashkenazim, sefardim, etc. Everyone comes to Rebbe Shimon and finds his place there, because *tzadikim* have a way to connect with every single Yid without exception. In the *sefer* Bais Aharon written by Rabbi Aharon Karliner, *zy" a*, it says, "Just like Hashem is for every single Yid, so too is Rebbe Shimon for every Yid, even the lowest people." We see that everyone can get *chiyus* from Rebbe Shimon bar Yochai. For this reason everyone comes to his *tzion* to get whatever he needs.

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Q&A Breslev

SHOULD I DAVEN WITH A MINYAN?

Question:

To the Rosh Yeshiva shlit"a,

I'm a *yungerman* who, baruch Hashem, has a beautiful family and a successful business. A few months ago, I received a card with the number of the hotline on it, and since then my entire life has transformed. I had previously learned certain Breslev *seforim*, but the way you clarify the Rebbe's *derech* so clearly - how every Yid, no matter what his *matzav* may be can shake off the dirt of his past and return to Hashem - this is something that I only began to comprehend now.

I received so much *chizuk* to begin talking to Hashem; and since I started learning according to the Rebbe's *sefer derech halimud*, I have been *zoche* to finish Mishnayos four times. I thank Hashem for the *chesed* that He did with me for allowing me to find the wellsprings of *emunah* through the Rosh Yeshiva's *shiurim*.

I wanted to ask the Rosh Yeshiva the following: I live in a place where there are very few *minyanim* for Shachris every day. I usually daven with the first *minyan*. But, if I miss it, I need to *daven* with the second *minyan*, which is led by the Rav and is very drawn out. It's very hard for me because I have little patience for such a long davening. A regular Shachris here can take about the same time as the Rosh Hashana davening in a different shul. On one occasion, I managed to finish nine *perakim* of Mishnayos just waiting for *chazaras hashatz* to begin. I would prefer to daven alone rather than in that *minyan*. But, on the other hand, I do want to *daven* with a *minyan*; it's just so difficult to *daven* this way. What should I do when this situation arises?

Thank you.

The Rosh Yeshiva's response:

I received your letter.

A person cannot fathom the greatness of *davening* with a *minyan*. Chazal ask (*Brachos 7b*) about a *posuk* (*Tehillim 69:14*), "ואני תפלתי לך ה' עת רצון", when is there an *eis ratzon*? They then answer, "When you *daven b'tzibbur*".

Chazal state further (*Taanis 8a*), "Hashem only accepts a person's *tefillah* when the person has *kavannah*." The Gemara then asks, "We say in *Tehillim* (78:36-37) that the Yidden tricked Hashem - as it were - with their mouths, and they didn't have the proper *kavanos* while davening to Him; however, Hashem accepted their *tefilos* and forgave all their *aveiros*." The Gemara explains the apparant contradiction, stating, "When a person *davens* with a *minyan*, Hashem accepts every *tefillah*, even if he doesn't have the proper *kavannah*." This teaches us the greatness of davening with a *minyan*. Even if our *tefillah* isn't complete and we didn't have in mind the proper thoughts, if the *tefillah* was said in company of a *minyan*, Hashem accepts it regardless.

Don't be dismissive of davening with a *minyan*. If it takes very long, and you find yourself with a lot of extra time, you can use the time to finish learning your *shiurim* or by saying the *yom* *Tehillim*. Likewise, you can also use those minutes to talk to Hashem. If the *baal tefillah* takes his time, you can cover your face with your *tallis*, and pour your heart out to Hashem in *hisbodedus*. Continue *davening* with *minyan*. You will remove all the *kelipos* from yourself.

Chazal say (*Beitzah 3b*), "אפילו באלף לא בטל - דבר שבמנין". Mohorosh explains that this means that even if a person has thousands of *klipos* who try to take away his *tefilos* and invalidate them, if he *davens* with a *minyan*, "לא בטל", they aren't rejected. The power of the *minyan* carries the *tefillos* straight to Hashem.

May Hashem bless you will success in all your endeavors.

(The Light of Emunah, Vol. I, pg 192)

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Bow and Arrow

A Letter From the Rosh Yeshiva, Shlit"a

**EAT AND SLEEP; JUST UTILIZE
TIME WELL**

Dear...,

I received your letter.

Don't get depressed or allow yourself to get despondent because you can't wake up in the morning. There are some people who simply need more sleep than others.

The Rebbe once had a talmid named Reb Ber from Medvidevka. Reb Ber struggled tremendously with waking up every night for *tikkun chatzos*. He so badly wanted to wake up every night, but to his dismay, he would wake up every morning having completely missed *chatzos*. It really bothered him. He felt as though he were sleeping through the treasured years of his life.

Finally, he came up with a plan. He hired a *goy* to wake him up every night at *chatzos*. The *goy* would come at midnight and knock on the window until Reb Ber woke up. Unfortunately, due to his extreme exhaustion, he would convince himself to allow himself "just a few more minutes" before getting up for *tikkun chatzos*. Of course, the "few minutes" were spent in a deep sleep that ended well into the morning. The story repeated itself every night.

So, he came up with a different plan. He told the *goy* that he shouldn't leave until he sees that Reb Ber is up and out of bed. From then on, the *goy* would come and even if Reb Ber would call out, "I'm awake; you can leave." The *goy* wouldn't let him up; he would say, "I'm not leaving until you get dressed and come out. That's the deal we made." Left with no other choice, Reb Ber would get up and show the *goy* that he was up and dressed. But, Reb Ber began getting severe headaches from this new schedule, until he began to lose his sanity.

He came to the Rebbe poured out his heart. He was so tired, but he so badly wanted to be awake for *chatzos*! The Rebbe told him, "Sleep and eat. Just use your time well." Later on, the Rebbe added, "Your *chatzos* will be at three o'clock."

From this story we can see how we can't try to be someone we're not. One person needs more sleep and another needs less sleep. Just make sure to use your time well when you are awake. Sleep and eat as much as you need to function well. And throughout your waking hours, don't stop serving Hashem, learning, davening, and doing *mitzvos* and *maasim tovim*.

May Hashem should bentch you with much success in all your endeavors.

(Atzaso Emunah, Terumah 5782)

The Rebbe says (Sefer HaMidos, Bonim, 63) that shooting a bow and arrow on Lag Baomer is a *segulah* for children. This applies both to having children and to having *nachas* from the children and raising them easily. Anshei shelomeinu hold that we should follow what the Rebbe says and shoot a bow and arrow on Lag Baomer.

We can understand this with a story the *medrash* brings down. There was once a couple who came to Rebbe Shimon bar Yochai saying that they wanted to get divorced because many long years had passed since they got married, and they still didn't have any children. Rebbe Shimon bar Yochai said that they could get married, but just like they made a lavish *seuda* when they got married, they should do the same when they get divorced. And so it was; they made a grand *seuda* in their home. The husband drank a lot of wine at the *seuda* and became quite drunk. After the meal, he drunkenly told his wife, "When you go home now to your father's home, you can take home with you anything your heart desires." He then fell into a drunken sleep. When he was deeply asleep, the wife told her servants to carry him on his bed to her father's house. They carried out her wish and carried him to her father's house. When the husband woke up and figured out where he was, he asked his wife, "Why am I here? We agreed that we were getting divorced after the grand *seudah*". She answered him, "You told me that I can take any good thing that I want from your house and bring it home with me to my father's house. So, I took you along. You are the best thing that I want to keep with me."

They returned to Rebbe Shimon bar Yochai, told him what happened, and asked him how they should proceed. When Rebbe Shimon heard the story, he said, "If you indeed love each other so much, stay married. Don't get divorced. I give you a *bracha* that you will have children." And, they did indeed go on to have healthy children. We see how Rebbe Shimon bar Yochai helped people have children. Therefore, his *yahrtzeit* is a day that is *mesugal* for children.

(Sichos Mohorosh, Lag BaOmer)

Pesach Sheini - I Also Want to

Every person can derive tremendous *hischazkus* for the *mitzvah* of Pesach Sheini. There were people who were *tamei* for the first *korban pesach* and were therefore unable to be part of the *korban*. But they didn't give up. They went to the *tzadik*, to Moshe Rabbeinu, and asked, "למה נגרע", why should we be any less? Why are we left out? We also want to be *makriv* the *korban pesach*!" Hashem said that they were correct and He gave them Pesach Sheini.

This is a lesson for every Yid. Even when days, weeks, and months go by with no growth or accomplishments, it is never too late to pick yourself up and start being *ehrllich*. Just like the Yidden who weren't able to be part of the first *korban pesach* didn't give up and were *zocheh* to their *takanah*, every

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Yid can do the same.

Rebbi Yisrael Salanter, *zt"l*, once went to a shoemaker late at night. He apologized for coming so late and explained that his shoe had torn just then. He asked if the shoemaker can still fix it. The shoemaker answered, "As long as the candle is still burning, I can still fix it."

Rebbe Yisrael, *zt"l*, was very moved by the words that he'd heard. "This is a tremendous lesson. As long as the light - the *neschama* - is still burning, we can still fix everything." He used to remind himself of this throughout his life, "As long as a person is still alive, he can still fix everything."

The Rebbe says (Likutei Moharan 2:8), "קין יאוש איז גארניט פארהאן", there is no such thing as despair. "אויב דו גלייבסט אז דו קענסט פארדארבן, גלייב אז דו" "קענסט אויך פארעכטן" (ibid, 112), if you believe that you can make mistakes, also believe that you can correct them. Because as long as a person is alive, he can correct everything.

We must remember, however, that it needs to be done through a *tzadik*. We see that the Yidden who had missed the first *korban pesach* and wanted another chance needed to go to the *tzadik* Moshe Rabbeinu who was able to help them. The same thing applies to everyone in every generation. When a Yid realizes that years are going by wasted with frivolousness, he should go to a *tzadik* and obey what he says. If he does this, he will be able to correct everything and become an *ehrliche* Yid.

(*Sichos Mohorosh* 15 Pesach Sheini)

A Shomayim Person

On Pesach Sheini, we can have both *chometz* and *matzah* in the home. This teaches us that we can have both *ruchinyus* and *gashmiyus* together. People make a mistake and think that in order to be a *tzadik*, a "*shomayim* person", he needs to separate himself from the world, lock himself up at home and not talk to anyone. Chazal tell us the truth, however (*Beraishis Rabbah* 4:7). Why are the heavens called "שמים?" Because it is made up of both *אש* and *מים*, fire and water. They are two opposite entities. Generally, water eradicates fire, and fire evaporates water. But when they both come together, we have *shomayim*.

This is what a "*shomayim* person" is. On the one hand he lives in this world with his wife and children and he interacts with other people, and on the other hand, he is an *ehrliche* Yid. He davens three times a day with *minyan*, and makes sure to learn a little Chumash, Mishnayos, Gemara, and Shulchan Aruch every day. This is a real "*shomayim* person".

(*Sichos Mohorosh* 14, Pesach Sheini)

A Voice Calls out to Hashem

(3)

However, the true, righteous *tzadikim* who have reached the place of Hashem's mercy and greatness can help people get out of even the lowest places. Aided by the power of their *tefilos* and godly struggles, people become aroused to repent and return to Hashem, as mentioned earlier. Therefore, all who want to return to Hashem should draw close to these truly righteous leaders of our generation. They receive their knowledge of Torah and advice from an incredibly great, righteous *tzadik*.

The righteous leaders who receive their *emunah* and knowledge from this Heavenly-appointed *tzadik* can also give advice straight from Hashem. The advice received from there is eternal and is completely impossible to contradict or overrule, as it says (*Tehillim* 33:11), "Hashem's advice stands forever."

Receiving proper advice and applying it to serving Hashem are the first steps to take when returning to Hashem.

The main problem involved in serving Hashem is confusion concerning what to do or which advice to follow. The Torah speaks of this problem of confusion. "... a flaming sword that revolves ..." (*Beraishes* 3:24) This sword was put to use after the first man sinned by eating from the *etz hadaas*. Hashem warned Adam not to eat from this tree, so when he disregarded Hashem's command, he was punished, and banished from Gan Eden, where the tree could still be found and abused by him. To keep Adam out, Hashem placed this flaming, revolving sword at the entrance of Gan Eden.

(See *Bereishis* ch. 2 and 3)

Taken from Booklet "A Voice Calling out to God"
to be continued next week, bez"h

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