

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev
Founded by Maran Mohorosh, zt"l
With the Guidance of the Rosh Yeshiva Shlit"a



Times (NYC)

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Parshas Emor, 15 Iyar 5783

Year 3, Newsletter 74

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 Rebbe Nachman of Breslev says (Likutei Moharan 1:261). Even when a person has fallen from his high *madreigos*, he needs to realize that this also comes from Hashem. Coming to this realization is the only way that we will be able to pick himself up and start again.

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 "אמר ואמרת, 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, referring to the גדול, he should prepare himself for the inevitable harder days when he will have *chalishas hadaas* in his *avodas* Hashem, referring to the קטן. With this preparation, he will be able to stay strong when those harder times arrive.

(Zos HaTorah, Emor 1)

"איש איש כי יקלל אלקיו ונשא חטאו"

Rashi says, "אמר ואמרת, להזהיר גדולים על הקטנים".

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 Rebbe Nachman of Breslev says (Likutei Moharan 1:36). A light emanates from Hashem that can be actualized in our world either for good or for bad. If a person believes in Hashem, and believes that everything He does is for the good, then he has an enjoyable, good life. But, if a person convinces himself that Hashem doesn't like him and is, *chas v'shalom*, just trying to "get back" at him, then that person will have a troublesome and problematic life. Everything really depends upon the person himself.

This is what the *posuk* means when it uses the *lashon* of "אלקיו", his Hashem. The *posuk* is telling us that the person is only cursing Hashem because he has conjured of a "Hashem" according to his very 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 auspicious day. It is called Rebbe Shimon bar Yochai's "יומא" דהילולא, his personal *simcha*. Just like the wealthy people tend to do at their *simchos*, Rebbe Shimon likewise 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 can still connect to him from wherever they may be, because a person is where his thoughts are. Therefore, if his thoughts are with Rebbe Shimon, it's considered as if he is actually in Meron. With this in mind, the day of Lag Baomer is a very good opportunity ask Hashem for everything we 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 *tzaddik's tzion*. It's brought down in the *sefer* "Meor Ainayim" (Yismach Lev, Maseches Shabbos) that a *tzaddik* is hidden within his *sefer*. Therefore,

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Pearls of Wisdom

Baruch Hashem, the Rebbe gave us a way to succeed in learning. Whoever hasn't yet learned today should pick up a Mishnayos and learn a *perek*. It doesn't take very long to learn 1 or 2 *perakim* of Mishnayos; it should take about 2-3 minutes. Even if you don't understand what you are learning, just say the world. It will purify and cleanse you, and it will make you feel good and happy.

when a person sits in front of the open *sefer*, it's as if he is actually at the *tzaddik'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 *tzaddik*, but especially on his *דוּמָא 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. There's no need to risk your life to push yourself into the *me'arah*. Each person should find himself a quiet place in the corner from where he can connect to Rebbe Shimon bar Yochai and ask Hashem for everything he needs. The *zchus* of Rebbe Shimon and all other *tzaddikim* who are 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 *tzaddikim* 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 Jew, so too is Rebbe Shimon for every Yid, even the lowest of the low." We see that everyone can get *chiyus* from Rebbe Shimon bar Yochai. For this reason, everyone comes to his *tzion* to ask for whatever he needs.

Bow and Arrow

Rebbe Nachman of Breslev 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. Breslevers listen to Rebbe Nachman's advice and shoot a bow and arrow on Lag Baomer.

We can understand this with a story that 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 had gotten married, and they still didn't have any children. Rebbe Shimon bar Yochai said that they can get divorced, but just like they made a lavish *seudah* 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 brought him to her father's house. When the husband woke up in the morning 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 to 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, this *yahrtzeit* is a day that is *mesugal* for children.

(Sichos Mohorosh, Lag Baomer)

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Q&A Breslev

MY WIFE SPENDS TOO MUCH TIME TALKING TO HER SISTER

Question:

Baruch Hashem, I have a good life with *parnossah*, my own house, a wife and children. I am very thankful to Hashem for the many blessings He grants me.

However, there is one thing which really hurts my *shalom bayis*. My wife is always on the phone, talking to her sister. If she would just do it as a way to spend her time, it wouldn't bother me. The problem is that I feel she values her sister more than she values me. Instead of asking me for my advice or opinion, she discusses everything with her sister, and when she does ask me something occasionally, it's only half-heartedly because she must.

On another note, I find that my wife doesn't have much patience or strength to take care of the household. She doesn't have patience for our children and feels that the responsibility of tending to the housework is too much pressure.

I hope you will be able to guide me. My wife, however, will not want to hear your reply; she isn't interested in Breslev. But perhaps there is a way that I can improve the situation myself.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

The foundation of a successful marriage and the key to *shalom bayis* is to communicate with and be honest with your spouse. If something bothers you, you must discuss it together. When a person keeps everything bottled up or is afraid to broach certain topics, then a serious

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Pesach Sheini - I Also Want a Chance

Every person can derive tremendous *hischazkus* from the *mitzvah* of Pesach Sheini. There were people who were *tamei* for the first *korban* Pesach, and were therefore unable to partake in the *korban*. But, they didn't give up. They went to the *tzaddik*, to Moshe Rabbeinu, and asked, "למה נגרע", why would 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 *zoche* to their *takanah*, every Jew can do the same.

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

Rebbe Yisroel, *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.

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

We must remember, however, that it needs to be done through a *tzaddik*. We see that the Yidden who had missed the first *korban* Pesach and wanted another chance needed to go to the *tzaddik* 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 *tzaddik* and obey what he says. If he does this, he will be able to correct everything and become an *ehrlliche* 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 *ruchniyus* and *gashmiyus* together. People make a mistake and think that in order to be a *tzaddik* and 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 they are made up of both *אש* and *מים*, fire and water, which are two opposite entities. Generally, water extinguishes 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 *ehrlliche* Yid. He davens three times a day with *minyans*, and makes sure to learn a little Chumrah, Mishnayos, Gemara and Shulchan Aruch every day. This is a real "*shomayim* person".

(Likutei Halachos, Pesach, 9:22)

problem results.

If you want your wife to take your opinion into consideration, if you want her to respect your advice, then it depends only on you and the way you conduct yourself with her. Shlomo HaMelech says (Mishlei 27:19), "כמים הפנים לפנים, כן לב האדם לאדם". When you look into water with a happy expression, your reflection will smile back at you, reflecting your happiness. If you frown, then the water will frown back.

The same rule applies to a wife: if you speak to your wife kindly and compliment her, she will respond in the same manner, with love and compliments. Similarly, if you assist her with the housework, she will see that you care for her and are attentive to her needs. In return, your relationship will improve. Speak to her kindly and praise her for what she does, and she will start respecting you and asking your opinion.

If your wife doesn't have the strength to take care of your home, then it is your job to help her. There is no greater *mitzvah* than helping one's wife and children. Charity begins at home; find the time to help her and you will reap the rewards in this world and the next. In this world you will have a healthy wife and children, and in the next you will receive *schar* for building a Jewish home with *ehrlliche* children.

Don't talk to her about Breslev. Rebbe Nachman once said, "Why would it bother me if another Yid *bentches* as he should without knowing that it comes from me?" Give her *chizuk* without mentioning the Rebbe's name. Say, "Tzaddikim say", or "It is written in *seforim*". If you do so, she will accept your words and eventually things will change for the better.

Internalize the following, "הסבל - תחבולה, למי שאין לו תחבולה". *Savlanus*, patience, is the solution when a person has run out of solutions.

May Hashem help you succeed in all your endeavors.

(Adapted from "The Light of Emunah" pg 17)

The Power of Tefillah

My small daughter had been complaining of a toothache for a short while. After pushing it off for too long, I finally found a dentist in the area. Although I didn't have much information on the dentist, I decided to try it out, and I booked an appointment for the following week. The appointment went very smoothly. The dentist indeed found two cavities in between my daughter's front two teeth, and he filled them quickly and neatly. All seemed

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The Rebbe's Life Story

After this event the Rebbe visited the gravesite of his grandfather, Rabbi Nachman of Horodenka, in Teveria. Then they hired donkeys and set out for Meron, together with a group of young men, to the gravesite of the *tanna* Rabbi Shimon bar Yochai. When they entered the cave the Rebbe instructed his companions to pray and study the Zohar, while he himself did nothing at all, merely appearing to be extremely joyous. He kept going over to Rabbi Yitzchok, saying, "Happy are you..." At night he went from room to room, urging the men to recite passages from the Zohar, while he recited nothing. All night he walked around, humming happily to himself, until daybreak. Then he donned *tallis* and *tefillin* and prayed for several hours.

From there the entire group proceeded to the cave of Hillel, where the Rebbe recited Tehillim, *perakim* 33 and 34. There, too, he was in an elated mood. The next stop was at the grave of Shammai, on top of the mountain opposite Hillel's cave. There his joy dissipated and he became very dejected. The Rebbe himself was hard-pressed to explain his sudden mood swing, though later he did say there was a reason for it.

to be continued next week, bezH...

well and we went home. Problem: she continued to complain. She's the kind of kid who doesn't forget things very easily, and I chocked it up to her dwelling on past pain (not an uncommon thing with this delicious child) and told her it would go away soon. Two days later, the filling fell out. At our first opportunity (which was only three weeks later), we returned to the dentist, who, again, filled the cavities quickly. This time, I wasn't taking any chances. Realizing that I had neglected to ask Hashem that it go well, I quickly set myself straight, turned to Hashem and asked Him that everything go well.

Fillings back in, we went home. In the pre-Pesach days, everything was very hectic, and as part of the background music, every short while, I would hear my daughter continue to complain about her teeth hurting her. At this point, I seriously did not believe her. I told her clearly that she should get past the pain of the cavities because they're already filled and don't hurt anymore. Oftentimes, she needs that reminder that the past is indeed in the past, and it's time to forget about it. She tried. But, she kept on complaining.

At the first *seder*, things escalated. She was simply not herself. She was crying and screaming that her teeth hurt her. She never does that. This daughter of mine is very calm and logical. Hearing her scream and cry got me a bit nervous. But, really, the fillings are in and have been for a few weeks! We began davening in earnest, asking Hashem to heal whatever it was that was hurting her. She cried throughout the night with Tylenol giving no respite at all. At about 5 in the morning, I gave her Motrin with many *tefillos* on my lips and was relieved to hear her finally calm down and fall asleep. The next morning, the entire left side of her mouth was swollen. I took a look and saw what seemed like a bad infection in her gums above the filled teeth, which, ostensibly, due to the severe swelling, were no longer filled. Yes, the fillings had fallen out again. Quite frightened at what I saw, I didn't stop asking Hashem to heal her completely from whatever was infecting her and that there be no lasting effects on her adult teeth.

First thing on *chol hamoed* we ran over to her doctor. The doctor confirmed that it was indeed an infection and prescribed her an antibiotic, while stressing the importance of seeing a dentist sooner than ASAP. We had already booked the dentist for the next day, but, being that we were again trying a dentist that we had never used before, we davened for *siyata dishmaya* and asked Hashem that everything turn out well. The next day, the dentist took one look and told us that there was indeed a bad infection that was stemming from those two front teeth. He told us to finish the course of antibiotics that the doctor had given us and then return to extract those two baby teeth, thereby removing the source of the infection. He reassured us that the procedure was relatively simple and that everything should be fine afterwards. I wasn't reassured. Things should have been fine beforehand, too. The only thing I was able to do was turn to Hashem and continue to ask for His assistance and guidance.

The first available appointment was only two weeks later, an entire week after the course of antibiotics would be finished. I didn't want to leave it that long untreated, and we davened that another appointment open up sooner. Baruch Hashem, the day after she finished her antibiotics, I got a phone call from the dentist saying that there was an opening later that day. Thanking Hashem profusely, we grabbed the opportunity and ran over to the dentist. The *tefillos* didn't leave our lips. The dentist was very professional and knew exactly what he was doing. He very gently but effectively extracted the teeth and gave my daughter a bag of goodies for having been so calm. The fact that she was calm was a direct result of our *tefillos*. She's an intense kid who takes everything very seriously. I wasn't expecting her to be so good. But, Hashem can do everything! Thank you, Hashem for being with us throughout and for the good ending to our saga. And, we continue to daven that there be no long-term effects just like the dentist has tried reassuring us.

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