

Gilyon Heichal Hakodesh

פ' מטות - מסעי
חודש אב
תשפ"ו

Weekly Inspiration based on the Teachings of the Holy Bresleaver Rebbe

(1) MINIMIZING SECOND- CLASS HAPPINESS

"Mishenichnas AV mema'atin besimcho." The times of Bein hamtzorim, and especially the "nine days" culminating on Tisha B'av, are the time to minimize physical enjoyment and happiness.

(2) LET'S BE CONNOISSEURS OF REAL HAPPINESS

But, let us instead focus on yearning for the true happiness that comes with the revelation of Hashem's presence, and grieving for the lack of such happiness. The exile of the *Shechinoh* means that basking in Hashem's presence and doing His *Mitzvos* are not perceived by the Yidden as something enjoyable and happy. On the contrary, physical desires are seen as more enjoyable. We must try to take the *Shechinoh* out of exile by cultivating the ability to find

happiness and enjoyment in Hashem and His *Mitzvos*.

(3) TWO LEVELS OF MITZVOH HAPPINESS

The Rebbe teaches that there are two levels of happiness in *Simchas Hamitzvos*.

The higher level of happiness in our *mitzvos* is the enjoyment of giving pleasure - *Nachas Ruach* - to Hashem.



The lower level is the happiness is the belief in the eternal *Olam Habo* we will receive in the future as a reward for doing the *mitzvos*.

(4) WE CAN ALL BE PROPHETS

The Rebbe teaches that the levels of perception of Hashem that come with the happiness in

doing His *Mitzvos* are actually levels of prophetic vision. These two aforementioned levels of happiness correspond to the two categories of prophecy.

The lower level of happiness is being happy in the belief in the eternal *Olam Habo* that one will receive in the future for doing the *mitzvos*. This corresponds to the unclear prophecy "*Ispaklaryo She'einoh Me'iyro*".

The higher and ultimate level of happiness and enjoyment is of giving pleasure - *Nachas Ruach* - to Hashem. This corresponds to the clear prophecy of Moshe Rabeinu "*Ispaklaryo HaMe'iyro*".

(5) ZEH HADOVOR... THIS IS IT!

The regular prophecies commenced with the words:

"*Koh omar Hashem...*" *So said Hashem...*

But Moshe Rabeinu's clear prophecy starts with "**Zeh hadovor asher tzivoh hashem – This is what Hashem commanded.**"

The word "**koh - so**" means "**like this**" but not necessarily "**exactly this**". This is an unclear prophecy.

But, "**zeh - this**" means "**exactly this**". That is a clear prophecy.

(6) POWER OF SPEECH: CLARITY

Nevertheless, Moshe Rabeinu does not usually use this wording. Why does this week's parsha of Nedorim - vows - in particular start with "**zeh hadovor... – This is...?**"

The Rebbe teaches that the power of "speech", which allows us to speak about *emuna* - faith - crystallizes the *emuna* and brings clarity. The laws of the vows teach the underlying power of speech. "*Kechol hayoitzei mipiv ya'aseh – All that goes out of his mouth he shall do*".

"*All the goes out of his mouth*" refers to when one speaks about *emunoh*. "*He shall do*" i.e. *emunoh* will become a clear reality for him.

(7) CLARITY, CONFIDENCE AND HAPPINESS IN OUR MITZVOS

He will understand Hashem in a clear way which will bring him happiness in doing His Mitzvos. He will know that Hashem is having pleasure in his *mitzvos*, because, "**this is really what Hashem wants; what Hashem commanded – Zeh hadovor asher tzivoh Hashem**".

(8) UNCLARITY BRINGS TO STRINGENCIES

However, if one doesn't have a clear perception of Hashem and His will, he won't be really happy with the *mitzvos*. He will be confused with thoughts of *chumros* - stringencies - such as "are my *mitzvos* really '**this which Hashem commanded – Zeh hadovor asher tzivoh Hashem**'? I know that '*Koh omar Hashem – Something like this is what Hashem said...*' but I think that He wants more stringencies".

(9) STRINGENCIES BANISH HAPPINESS

This person might be pleased with the belief that he will receive some reward in the future.

But, the taste of the *mitzvoh* itself, the happiness in the *mitzvoh* itself, is not there. The Torah tells us how to view *mitzvos*: "*Vechai Bohem... – You should "live" with the mitzvos*". The Rebbe explains that "**life**" means happiness. Stringencies bring sadness which is death!

(10) MOSHIACH, MEISIACH, SPEECH, CLARITY, HAPPINESS, REVELATION AND REDEMPTION!

Hashem should help us:

Not to suffice with physical happiness - "*Eich noshir... al admas neichor*".

Let us yearn for true happiness with Hashem and His *Mitzvos*.

Let us gain this clarity of Hashem and His will through the power of speech - speaking to Hashem and speaking about Hashem.

Moshiach – which are the letters *Meisiach* (he who makes one speak) will bring the power of "speech to Hashem", clarity, revelation and redemption to the whole world *Bimheiroh Beyomeinu Omein!*

**(Adapted from Toch
Hanachal, Matos 5769)**