

# HEICHAL HAKODESH NEWSLETTER



Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a

## Times (NYC)

Candle Lighting ..... 5:18

Shabbos Ends ..... 6:50

## Learning

Nach.....Melcahim I 15-16

Bavli.....Pesachim 91

Yerushalmi..... Yevamos 60

Tosefta ..... Krisos 3

Rambam..... Ishos 20

Parshas Terumah, 8 Adar, Parshas Zachor 5781

Year 1, Newsletter 9

## Mohorosh Speaks

### Yom Tov Purim

The *minhag* amongst Yidden is to give a "*machatzis hashekel*" on *erev Purim*. This is equivalent to half of the coin that is used in any given country. The *minhag* is to give that amount of money three times because in Parshas Ki Sisah, when the Torah talks about the *mitzvah* of *machatzis hashekel*, the word "*terumah*" is written three times. This money goes to *tzedakah*.

Aside from fulfilling this *heilig minhag*, we need to remember what the *machatzis hashekel* alludes to and what it teaches us.

Haman told Achashveirosh (Esther 3:8), "ישנו עם, אחד מפור ומפרד". He said *lashon harah* against the Yidden that they aren't unified and don't have *achdus*. Since there are disagreements among them, they are susceptible to all *tzaros*. In order to correct this fault, Esther HaMalka said (Esther 4:15), "לך כנוס את כל היהודים", go and gather all of the Yidden. The Yidden will thereby do *teshuvah* on the *machlokes* amongst them. When they are

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## Pearls of Wisdom

Mohorosh, zy" a, used to remind us that all doubts and confusion come from Amalek. "Amalek" has the same *gematria* as "*sofek*". The main job of Amalek is to confuse us. "Can I ever correct what I've done?" "Will I ever be able to do *teshuva*?" "Does Hashem even need me anymore?" "Are my *tefillos* being accepted?" Thoughts like this bring Amalek into us. Amalek makes a person think that Hashem is no longer with him, and that he is no longer needed by Hashem. The Torah says (Shemos 17:7), "היש ה' בקרבנו", "is Hashem still with us or not? Immediately afterwards, it says, "יבא עמלק".

How can we get rid of all the confusion and doubts that swim around our head and properly fulfill the *mitzvah* of eradicating the remembrance of Amalek? We need to believe that Hashem is with us always and that He hears every *tefillah*.

(Atzaso Emunah Tetzaveh 5781)

## A Word on the Parshah

"ועשו לי מקדש ושכנתי בתוכם"

Hashem commanded us to build a *mishkan* and a Bais Hamikdash where He can dwell amongst Klal Yisrael.

Unfortunately, these days we have neither a *mishkan* nor a Bais Hamikdash. But the Torah and the *shechina* remain with us always. Hashem's *shechina* dwells in every home that is run properly according to the Torah. Chazal say (*Sotah* 17a), "איש ואשה זכו שכינה ביניהם", if a husband and wife are *zoche*, the *shechina* dwells between them.

When the *heilige* Torah names all of the *keilim* in the *mishkan*, it begins with the *aron kodesh*. This is the foundation of a Yiddishe home. Building the home in line with the Torah brings the *shechinah* into the home.

Therefore, it is a very good idea to learn some Torah at home in addition to the Torah that is learned in *bais medrash*. When a wife sees her husband learning Torah at home she looks up to him and honors him more. She sees that her husband learns the *heilige* Torah and is *ehrllich*. Even though she knows that her husband learns in *bais medrash*, it's not the same as seeing him learning Torah with her own eyes. This brings *shalom bayis* into the home, and they can live *b'ahavah*, *achvah*, *shalom* and *re'us*.

When the children see their father learning Torah, it makes a very big impression on them. **They will want to emulate him and also learn Torah.** The atmosphere in the home becomes one of Torah and *ahava*. It's fun to be home. And, the home becomes a *mishkan* for the *heilige shechina*.

There were two *kruvim* on the *aron hakodesh*. Chazal tell us (*Yoma* 54) that when the Yidden acted properly, the *kruvim* faced each other showing an *ahavah* between them. When there is Torah in the home it creates *ahavah* and an enjoyable atmosphere.

This is especially the case when a person is *zocheh* to get married young when his mind is still pure and *heilig*. Chazal say (*Menachos* 110a), "הלומד תורה בטרה נושא אשה ואחר כך לומד תורה", if a person wants to learn Torah in a pure state, he should get married and then learn Torah. This is why the *keruvim* had the face of a child, says Rashi (*Shemos* 25:18). They are teaching us that we need to marry off the children young. The *shechina* will most definitely dwell in such a pure home.

Chazal say (*Eiruvin* 18b) that in a house where the voice of Torah is heard at night will not be destroyed. "At night" can also refer to hard times that seem bleak. Even in those tough times, a person should not abandon the Torah; he should continue to learn at home even when times are hard. Such a home will never be destroyed. Indeed, it is quite the opposite. The *shechina* dwells in such a home, and everyone will be happy and content, *b'ruchniyus* and *b'gashmiyus*.

(Sichos Mohorosh, Parshas Terumah)

unified and *b'shalom*, they will bring all *yeshuos* needed.

The half *shekel* that we give shows that one person is only half the story; he doesn't have *shleimus*. When he connects with other Yidden, he becomes a complete Yid. In these happy and *heilige* days surrounding Purim, we need to love and connect with every Yid.

This begins at home. A person needs to connect to his wife and children with love. There shouldn't be arguments amongst them. When a person doesn't have proper *shalom bayis*, he is not a complete person. His mind is confused and disorganized, and he can't have a happy life. However, if a person bows his head and knows that without his wife he is only half a person, and by living peacefully with his wife he will become a complete person, then he will be able to have a good and happy life.

The same applies to each person individually. Every Yid's *neshama* is a *חלק אלוך ממעל*, a part of Hashem Himself. When he forgets about Hashem and stumbles in *aveiros*, he remains with only half a *neshama*. A Yid's job is to return to Hashem and reconnect his *neshama* to Him. Then he becomes a complete person. The only way to accomplish this is by asking Hashem for help.

When we give the *machatzis hashekel* on Purim night before reading the *megillah*, we need to ask Hashem to be *zocheh* to become a complete person, be close to Hashem and all Yidden, and to have proper *shalom bayis*.

### Reading the Megillah

Reading the *megillah* is a very big *mitzah*. Every person, both men and women, are obligated to hear the *megillah*. We also need to be *mechanech* the children to partake in this *mitzvah*. Ideally, the *megillah* should be heard in shul because "ברוב עם הדרת מלך". If it's not possible, the *megillah* should be read at home or wherever you might be.

When we read the *megillah* and reflect on the events, we realize that all the incredible *nissim* were hidden within nature. If we look well, we will realize that Hashem performs such *nissim* for us today as well, but they are all hidden within nature and we don't connect the dots. The duty of every Yid is to ponder these "natural occurrences" and recognize them as *nissim* that Hashem is performing for him on a regular basis, just like He did for the Yidden in the times of Mordechai HaTzaddik and Esther HaMalka.

### Giving Everyone

Chazal say (*Yerushalmi Megillah* 1:4), "כל מי שהוא פושט את ידו לטול, נותנין לו", we are obligated to give to whomever stretches out his hand to take. Simply put, this means that on Purim, we give *tzedakah* to whoever asks. We don't look into anyone's credentials on Purim. If he asks for *tzedakah*, we give.

But, this also explains how Hashem acts towards Klal Yisrael on Purim. Purim is a very powerful *עת רצון*. If a person requests something of Hashem on Purim he gets it, whether he deserves it or not.

Even a person who has strayed very far from Hashem, has stumbled in the worst *aveiros*, and feels like he doesn't have any hope to return to Hashem has hope on Purim. On Purim, Hashem doesn't look at who is worthy and who is not. He should ask and beg Hashem to forgive him for all his horrible *aveiros* and help him continue his life on a good and *ehrliche* path. Hashem will surely accept him with open arms. He will forgive him for everything he's done and help him out with everything he needs.

We should make sure to grab the opportunity of this *heilige* day of Purim. We should take a few minutes during the busy day and ask Hashem for everything we need. We will surely see amazing *yeshuos* and *refuos*.

(Kuntres "A Freilichen Purim")

## A Letter From the Rosh Yeshiva, Shlit"a

### REMEMBER HASHEM'S EXISTENCE, ESPECIALLY ON PURIM!

Dear Bais Faiga students,

Now that the *heilige* day of Purim is nearing, I wanted to make you aware of some important points as to how you should welcome the *heilige* day appropriately.

Dear Bais Faiga students, dress modestly and act in an appropriate and modest manner. Look at what a person is *zoche* to if she is refined and dresses modestly. The miracle of Purim was in the *zchus* of Esther Hamalka whose whole essence was *tznius*. Chazal say (*Targum Esther* 2:7) "אסתר הו" "קרין לה", why was Esther called "Esther" if her name was really 'Hadassa'? "על די הו"ת צניעא בביחא דמרדכי שבעין וחמש", since she acted modestly in Mordechai's house, "ולא", "שנין", "חזת אפי גבר אפי מרדכי", throughout the seventy five years during which she lived with Mordechai, she never looked at any other man other than him. Therefore, she was *zoche* that the entire miracle of Purim happened through her.

Such are the benefits a person receives for being *tzniusdig*.

I'm asking you dear *talmidos*, Purim is a very special day when everyone can see great *yeshuos*. The Rebbe says (*Likutei Moharan* 2:74) Purim is a time of renewal, because when a person is happy he is *zoche* to see great miracles. Therefore, from now on just be happy. If something bothers you, just talk it over with Hashem. You can't begin to imagine the power of *tefillah*. It has the ability to change nature.

Regarding getting dressed up etc., keep in mind to remain *tziusdig* and refined. Purim is a day that we continue to follow Hashem and His Torah.

(*Atzaso Emunah Tetzaveh* 5780)



## Q&A Breslev

### DOES BRESLEV HAVE SPECIFIC MINHAGIM FOR THE PURIM SEUDA?

#### Question:

In honor of Mohorosh Shlit" a (zt"l),

Since we are approaching the *yom tov* of Purim and will be making a *seudas Purim* in our shul, I wanted to know if there are specific Breslev *minhagim* at the *seuda*?

#### Mohorosh's response:

Anshei shlomeinu usually got together Purim afternoon and made a big *seuda*. At the *seuda* they drank specifically wine - not liquor - and together they danced and rejoiced. Of course while dancing they davened to Hashem for whatever they needed.

Purim is a big *eis ratzon*, when we can merit great miracles. As our *chachomim* say (*Yerushalmi Megillah* 1:4), we must give to whoever stretches out his hand and asks. So too, whoever opens his mouth to Hashem in prayer will get what he needs. On Purim an extra light of holiness fills the world. Hashem's presence becomes tangible; we can actually feel that nothing but Hashem exists. After a person drinks, he shouldn't be able to tell the difference between "*arrur Haman*" and "*baruch Mordechai*". It all boils down to one principle: nothing exists but the one and only Hashem. The day is very special and one can merit to see great *yeshuos*. When anshei shloimeinu dance on Purim, it has to be done with *yishuv hada'as* and in a respectful manner. It shouldn't get wild and out of hand, i.e. people shouldn't hurt each other, etc. Anshei shlomeinu used to dance a lot and cry tears of joy as they davened for all they needed. And, they saw great miracles.

Anshei Shloimeinu don't drink liquor on Purim. The Rebbe was *makpid* that we shouldn't drink liquor all year round, and even wine should only be used for *kiddush* and *havdalah*. On Purim a person can drink a little more wine than usual, become a little high and dance.

We must be very careful not to confuse the concept of *ikar* and *tofel*. Although there is a *mitvah* to drink, a person must still have his head on his shoulders. He must remember to *bentch birchas hamazon*, which is a *d'oraisa*, and daven Maariv. Therefore, he should drink with proper measurement so he can be assured to fulfill the mitvos properly on this *heilige* day.

The Rebbe says (*Likutei Moharan* 2:74) that everything starts anew on Purim. Now is the time to forget the past and start anew. Now is the time to draw yourself closer to Hashem through His *mitzvos* and through learning His Torah.

Our *chachomim* say (*Shabbos* 88a), on the *posuk* of (*Esther* 9:27) "קימו וקיבלו היהודים", the Yidden once again accepted the Torah on Purim, but this time they did it with a true inner desire and will. So too, on this special day let's take upon ourselves to start serving Hashem properly. Then, Hashem will shower upon us all good in this world and the next.

Hashem Who hears all prayers, should listen to my *tefilos* that I daven for you to have *hatzlacha* in all that you do.

(*Sh'ailos U'Teshuvos Breslev, Letter* 3,892)

You can get many more letters from the Rosh Yeshiva Shlit" a on all topics in the booklet

"The Light of Emunah".

To receive "The Light of Emunah" call

718-387-2691 #3



## The Rebbe's Life Story

39 - The Rebbe was particular to keep his spiritual efforts a secret. In public he acted like an ordinary child, even to the extent of appearing unintelligent and lazy. It never occurred to anyone that this child was scaling spiritual heights.

40 - When he was little, the Rebbe practiced an unusual method of donating money for charity. He would exchange several large bills for pennies. Then he would enter the synagogue inconspicuously, for example, through a window. He always brought along his sefer "Shaarei Zion" from which to recite the l'shem yichud prayer. After depositing a coin in the charity box, the Rebbe would avert his thoughts from the mitzvah. This enabled him to recite the l'shem yichud prayer again, after which he would deposit another coin into the charity box. Once again he averted his thoughts from the mitzvah, repeating this cycle, until all the coins had been deposited in the charity box. His objective was to perform as many mitzvos as possible, plain and simple, without logical questioning or reasoning. This attitude permeated all of the actions he performed in service of his Creator. It is well known that the Rebbe possessed a superior intellect even during his childhood and youth, but when it came to serving Hashem he chose to set all of his wisdom aside and to serve Hashem as a simple man. Herein lay his wisdom, for he came to understand that the ultimate goal of wisdom is to set it all aside and serve one's Creator in utmost simplicity.

*to be continued next week, be'ezras Hashem*

### Daily Inspiration

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

Whatsapp: 845-244-1624

Email: rabbirothenglish@gmail.com

## News in our Mosdos

### Wedding of the Rosh Yeshiva, Shlit"a's Son

As we go to print this Wednesday, Parshas Terumah, we prepare ourselves for the *chasunah* of the Rosh Yeshiva, *shlit"a's* son, Harav Elchonon Chaim to the daughter of Harav Mordechai Indig, *shlit"a*, the *menahel* of the our *cheder* Heichal HaKodesh. It will *be'ezras* Hashem take place in our Bais Medrash Heichal HaKodesh in Williamsburg.

This is the 20th *chasunah* in our Bais Medrash. Just like the previous *chasunahs* in *bais medrash*, this one is also being done in the least expensive way so that the night of the wedding won't cost a penny for the *mechutanim*.

The Rosh Yeshiva often mentions that the real wedding starts the day after *sheva brachos*, when the couple is *zoche* to build a *bayis neeman b'Yisrael* with a happy, Yiddishe family that lives their daily lives in line with Hashem. The night of the wedding is only the preparation for the goal, and there's no reason to waste so much money that we don't have for just a few hours of one night. The only thing that comes out of it is heartache and debts.

Anshei shelomeinu are thrilled to be able to make their *chasunahs* in Yeshiva where the entire wedding night doesn't cost them a penny. They save themselves all other expenses, and they can come to the *chasunah* without any debts.

The Rosh Yeshiva, *shlit"a*, does this at his own *simchos*. When he married off his first son two years ago, and now for the wedding of his second child, he made the wedding with minimal expenses. We should learn from him and do the same.

Hashem should *bentch* this couple with *shalom bayis* and building a *bayis neeman b'yisrael*. The Rosh Yeshiva, *shlit"a*, should see a lot of Yiddishe *nachas* from all of his children and grandchildren in good health.

**Heichal HaKodesh Breslev**  
established by Mohorosh, zy"a

### Siman Tov U'Mazel Tov

in the name of thousands of Yidden around the world who get *chizuk* from the *drashos* and letter, we wish a warm Mazel Tov to

### The Rosh Yeshiva, *shlit"a*

on the wedding of his son

the *chossan* **Elchonon Chaim, *shlit"a***

to the daughter of

**HaRav Mordechai Indig, *shlit"a***

the *menahel* of Talmud Torah Heichal HaKodesh Breslev

Hashem should *bentch* this couple with *shalom bayis*, an ever-lasting Yiddishe home with *ehrlische* children. Hashem should give the Rosh Yeshiva, *shlit"a*, the ability to continue his *heilige* work to be *mechazek* Yidden around the world and bring Rebbe's words into their hearts just like Mohorosh taught us, with *בני ברוכי חיי אריכי ומווני ריחיי וסייעתא דשמיא*.

### Yeshiva "Tiferes HaTorah" Breslev

Because of the very high demand that we have had in previous years for the *bochurim* of Yeshiva coming to bring *simcha* into your Purim, this year the *bochurim* won't be able to come to anyone who hasn't set up an appointment beforehand.

This year time will be very tight. Please call early to guarantee a time slot.

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