

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)

Candle Lighting5:31

Shabbos Ends7:03

Learning

Nach.....Iyov 4-5

Bavli.....Nazir 40

Yerushalmi.....Demay 6

Tosefta.....Bava Basra 4

Rambam.....Eidus 6

Parshas Tetzaveh, 11 Adar 5783

Year 3, Newsletter 68

A Word on the Parshah

"ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד"

Hashem told Moshe Rabbeinu to command Bnei Yisrael to get hold of pure olive oil and have it constantly lit in the Mishkan. In other instances of Hashem telling Moshe Rabbeinu to give over a message to Klal Yisrael, the Torah writes: "וידבר ה' אל משה לאמר, דבר אל בני ישראל", Why does the Torah use a different phraseology here of, "You should command Bnei Yisrael"?

Another dilemma that needs to be understood in this *posuk* is the words "ויקחו אליך", they should take it to *you*. Shouldn't they have rather taken it for *themselves* to use in the Mishkan?

The fire of the menorah alludes to the *shechina hakedosha* that rests on the entire world. We see this the Gemara (Shabbos 22b), where it says that the menorah was proof to the entire world that the *shechina* dwells among the Yidden. Chazal also say (Bamidbar Rabbah 15:2) that the windows of the Beis Hamikdash were narrow on the inside and wide on the outside to symbolize that the Beis Hamikdash shines light onto the entire world.

Today, we unfortunately have neither the Mishkan nor the Beis Hamikdash. But the Torah is something that we do have and will remain forever. And Hashem's *shechina* will always rest upon the Yidden. It is the obligation of every Jew to ignite the menorah by knowing and always remembering that Hashem rests amongst us and that Hashem is everywhere. Nothing exists at all other than Hashem.

Rebbe Nachman of Breslev says (Likutei Moharan 1:21) that every person's face is a menorah with 7 lights, namely, the two eyes, the two ears, the two nostrils, and the mouth. Every Jew must purify these seven lights, thereby lighting his own personal menorah, which is his mind. When we succeed in purifying these seven lights, our minds get cleared up, we get connected to Hashem, and we think only about Him, which is the greatest and best thing that a person can achieve. When we have a pure mind, we have a good and sincere life. There is nothing better than that.

Chazal say (Menachos 53b) that the Yidden are compared to olives. An olive only produces oil once it has been crushed and pressed. The same applies to the Yidden. A Jew returns to Hashem only by experiencing and overcoming hardships. When a Yid goes through a challenging time, he seeks *chizuk*. In his search, he finds a *tzaddik* who reminds him that Hashem is always with him and that Hashem loves him. The *tzaddik* strengthens the person's *emunah* to the extent that he has the *koach* to overcome any obstacles, and his life becomes bright and sweet.

This is why the *posuk* says, "ואתה", specifically you, the *tzaddik* Moshe Rabbeinu, את תצוה את בני ישראל, should command Bnei Yisrael, "ויקחו אליך", that they should bring the oil to you. Only when we become close to a true *tzaddik* and we obey his advice, can we merit to have "שמן זית זך כתיב למאור", the pure oil that is produced when a Jew gets crushed and pressed. The *tzaddik* brings a person to Hashem and lights up his menorah, thereby causing his mind to start thinking only about Hashem, "להעלות נר תמיד", so that the person always knows and remembers that Hashem is everywhere.

(Toch HaNachal Tetzaveh 5759)

Mohorosh Speaks

Purim

The *minhag* amongst Yidden is to give a "*machatzis hashekel*" on *erev* Purim. This is equivalent to half of the coin used as currency is 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 then goes to *tzedakah*.

While fulfilling this special *minhag*, we need to remember what the *machatzis hashekel* alludes

Continued on Page 2

Pearls of Wisdom

Parshas Tetzaveh begins with taking oil from pressed olives and using it to bring light. Chazal say that Klal Yisrael is compared to olives; a Jew sheds light when pressed. The Zohar says that a big tree cannot light up, but if we chop it up, then it can burn beautifully. Similarly, a person who has everything going well doesn't feel the need to turn to Hashem. But when things get rough, he lights up his faith in *tzaddikim* and he can come close to Hashem.

to and what it teaches us.

Haman told Achashveirosh (Esther 3:8), "ישנו עם אחד מפזר ומפרד". He said *lashon harah* about the Yidden, saying that they aren't unified and don't have *achdus*. Since there are disagreements among them, they are much more susceptible to every *tzarah*. In order to correct this fault, Esther HaMalka said (Esther 4:15), "לך כנוס את כל היהודים", go and gather together all of the Jews. They will thereby do *teshuvah* on the *machlokes* amongst them. When they are unified and *b'shalom*, they will bring every awaited *yeshuah*.

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

This practice begins at home. A person needs to interact with his wife and children with love. There shouldn't be arguments among 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 her he will become a complete person, then he will be able to have a good and happy life.

The same applies to each of us on a personal level. Every Yid's *neschama* 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 *neschama*. Our job is to return to Hashem and reconnect our *neschama* to Him. We can thus become complete. And, 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 that we be *zocheh* to become complete, be close to Hashem and all other Jews and to have proper *shalom bayis*.

Reading the Megillah

Reading the *megillah* is a very big *mitzvah*. Every person - applying to both men and women - are obligated in this special *mitzvah*. We also need to *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, then the *megillah* can be read at home or wherever you might be.

When we read the *megillah* and reflect on the events that occurred, we realize that all the incredible *nissim* were hidden within nature. If we pay good attention, we will realize that Hashem performs such *nissim* for us today as well, but they are all hidden within nature and we therefore don't connect the dots. It is the duty of every Jew to ponder these "natural occurrences" and recognize them as the miracles that Hashem performs for us on a regular basis, just as He did for the Jews in the times of Mordechai HaTzaddik and Esther HaMalka.

Giving Everyone

Chazal say (Yerushalmi Megilla 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

Continued on Page 3

Q&A Breslev

HOW CAN I REPAIR MY RELATIONSHIP WITH MY SON?

Question:

Since I began listening to the Rosh Yeshiva's *shiurim*, my entire perspective on life has changed, and many aspects of my life have improved.

I wanted to ask what I can do to repair my relationship with my son. Unfortunately, I didn't have the correct knowledge on how to raise my children; I just imitated the way I was raised - with beatings and humiliation. Understandably, this caused my son to become alienated from me.

After hearing your *shiurim*, I realized the gravity of my actions, and I did *teshuva* and asked my son for *mechilah*. However, he still is hurt and distanced from me.

I wanted to ask, is there any other *hishtadlus* I can do to draw him closer? Is there a way to create a connection and understanding between us?

Thank you for everything.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Every problem has a solution. If a person is sincere and genuinely wants to correct his flawed actions, he will be successful. The Rebbe says (Likutei Moharan, 2:112), "אם אתה מאמין שיכולין, לקלקל, לתקן", if you believe that you have the power to destroy, believe you also have the power to amend.

Frankly, it is a miracle that your child is still *shomer* Torah *u'mitzvos*, because generally when children receive such treatment from their parents; as you describe - beatings and humiliation - they will ultimately spurn Yiddishkeit, Hashem *yerachem*. We see so many *bochurim* and girls abandoning Yiddishkeit, and in most cases the parents are at fault. They raised their children with beatings and humlitaion and ingrained in them a hatred towards Hashem and the Torah.

When a person contemplates whether such a *chinuch* is even effective, he realizes how detrimental it is. When a person hits a child,

Continued on Page 3

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. Therefore, we should ask and beg Hashem to forgive us for all our ugly *aveiros* and help us continue our lives on a good and *ehrliche* path. Hashem will surely accept us back with open arms. He will forgive everything we've done and help us out with everything we need.

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

(Kuntres "A Freilichen Purim")

The Rebbe's Life Story

The next morning, they went to shul. When they came home the Rebbe's joy abruptly evaporated. He became somber and morose, refusing to exchange a word with anyone. On Thursday, Tzom Gedalya, the Rebbe suddenly decided he wanted to go home. He had no desire to visit any site in Eretz Yisroel, not even Tzefas or Teveria. Rabbi Yitzchok, on the other hand, had a strong desire to visit the holy sites. Consequently, he did not want to return home yet. He came to inform the Rebbe that a caravan was about to depart for Teveria. The Rebbe replied, "You want to go to Teveria? Go hire some donkeys." Rabbi Yitzchok did so, and gave a deposit for the donkeys.

When he returned, the Rebbe asked him, "So, did you hire donkeys?"

"Yes," he replied.

"Go right back and ask for a refund of your deposit!" the Rebbe ordered. "If they won't comply, let them keep the deposit. I don't want to go there."

After a couple of hours Rabbi Yitzchok began feeling unwell. Now he was grateful to Hashem for having prevented him from traveling with that caravan.

In the meantime, news of the Rebbe's arrival had reached the cities of Tzefas and Teveria. Several leaders of the Sephardic community, as well as Rabbi Avraham Kalisker, sent a delegation to the Rebbe inviting him to visit them. These men arrived just before Yom Kippur, bearing a letter signed by many great *tzaddikim*, all of whom requested that the Rebbe join them in Teveria for Sukkos. But the Rebbe ignored their request. The Rebbe spent Yom Kippur in Haifa with the delegation from Teveria. Then he sent Rabbi Yitzchok to purchase *esrogim*. Rabbi Yitzchok went to a certain *chacham* who lived there, paid him twenty paries, and obtained three beautiful *esrogim* from an Arab's field.

While the Rebbe was in Haifa a young Arab frequently visited him, sitting near him and talking to him in an incomprehensible language. He showed up at each meal, both during the day as well as in the evening, displaying great affection towards the Rebbe. On one occasion he arrived in an uncharacteristic rage, armed with weapons, and began shouting at the Rebbe. Due to the language barrier the Rebbe had no idea what he was saying. A woman from Wallechai who happened to be present said to the Rebbe, "Run for your life! The Arab is saying he wants to engage you in a duel."

The Rebbe escaped to the house of Rabbi Zev of Charne-Ostroho, who

Continued on Page 4

it has nothing to do with *chinuch*; the child is simply a scapegoat for his father's uncontrolled anger and emotions. It is forbidden to hit children; it isn't effective. If anything, it just makes the problem escalate to much worse.

Rebbe Nosson would discuss everything in his life with the Rebbe; he would ask for guidance to ensure that he conducted himself correctly in certain incidents. On one occasion, he related that his son had refused to come to the *seudah* and Shabbos and sit next to the guest whom Rebbe Nosson had brought home from shul, because there was an unpleasant odor emanating from the guest. Rebbe Nosson gave the child a *potch* to teach him to listen. When the Rebbe heard this, he exclaimed, "Since when is it acceptable to hit a child?!" Ever since then, it is understood by Breslev *talmidim* that we do not hit children.

It is important to mention that hitting older children is against the *halacha* (Yoreh Deah, 140:20). It is a transgression of (Vayikra 19:14), "ולפני עור לא תתן מכשול", because you place them in a situation where they may hit back or leave Yiddishkeit completely. How is it possible for a Jew to beat and humiliate his children? How can a Jew even bring himself to raise his hand against another Jew? This behavior is unbecoming for a Yid.

Your duty is to continue working on your relationship with your child; it can take time until the pain you inflicted on him will heal. At the same time, cry and plead to Hashem that He forgive you for your wrongdoings. With *tefillah* you will merit your salvation.

Take upon yourself to spread the pamphlets that Mohorosh wrote where he teaches about *chinuch*; there are pamphlets in both Yiddish and Hebrew [editor's note: and English], in which he implores parents and *melamdim* not to use this flawed approach to *chinuch*. In this merit, Hashem will forgive you for your actions.

May Hashem bless you with success in all your endeavors.

(Adapted from "The Light of Emunah" pg 132)

also happened to be visiting Haifa at the time. The latter concealed the Rebbe in a hidden chamber.

Soon thereafter, the Arab reappeared at the Rebbe's inn, asking, "Where is my friend? I want to tell him how much I love him. I want to give him my horse and donkeys so that he can join the caravan to Teveria. From now on he has no reason to fear me!"

Indeed, when the Rebbe returned to his inn, the Arab sat in silence near him, smiling benignly. From then on the Arab displayed only friendliness towards the Rebbe.

This entire incident with the Arab is very strange and mysterious. The Rebbe explained that he suffered more from the Arab's love than from his hatred and anger. (Later the Rebbe said that he had been in mortal danger from this Arab, who was none other than the Satan in disguise, and he thanked Hashem that he was spared from his evil clutches.)

The Rebbe spent Sukkos in Haifa. On Friday, the second day of Chol Hamoed, they all visited the Cave of Eliyahu on Har HaCarmel, including the Rebbe. There they sang and danced with great joy, that is, everyone but the Rebbe, who appeared somber and heartbroken. Rabbi Zev asked Rabbi Yitzchok to explain why the Rebbe was so despondent since Rosh Hashana, but Rabbi Yitzchok had no answer. Years later when the Rebbe was describing his visit to the Cave of Eliyahu he commented, "I envisioned Eliyahu standing on this very spot and doing *hisbodedus*."

On Wednesday, Simchas Torah, there was lively dancing in shul during *hakafos*, especially amongst the chassidim. Once again, the Rebbe was present but did not participate, merely sitting in silence, with a bowed head. (This was typical of the Rebbe: before he attained his spiritual objectives he was frequently heartbroken, engaging in continuous prayers and *hisbodedus*.)

to be continued next week, bez"h...

The Power of Tefillah

Every season has its fun. The summer has water fun, summer camp, bungalows, and the like. Spring has the crisp, cool air that's just perfect for outings. And, winter has the ice and snow that make sipping hot chocolate near the fire place very enticing, indeed. However, other than the delicious, piping hot chocolate with marshmallows, when the time comes to venture outside, it can be treacherous and unnerving.

Our daughter kept on complaining about a cavity that she had gotten, and it was high time to bring her to the dentist. After waiting what seemed like an eternity for an available appointment, the day finally arrived and it was time to fix this pest of a cavity. I davened very hard that the dentist be a good one and get the job done quickly, gently and efficiently. Although she wasn't a fan of the water drill, the appointment passed relatively quickly and uneventfully. And, within fairly short order, we were back in the car on the way home. In the ice. And snow. And cold.

The GPS took us a weird way home and we found ourselves on a quiet, low-maintenance backroad that was full of ice. On one side of us was a huge mountain, and on the other side was a just-as-huge cliff. And the road was full. Of. Thick. Ice. The *tefillos* never left our lips as the car continuously slipped and skidded over the thick ice. We davened out loud, rather frightened, as the car slipped ever closer to the cliff, just to skid back to the mountain side of the road in the nick of time. We asked Hashem to save us from this frightening and perilous backroad.

Time seemed to stand still, but the *tefillos* never left our lips. After what seemed like an eternity, but was probably no more than ten minutes, the small road met up with a larger, better maintained road that had been properly salted and was nowhere near as dangerous as the one we had just gotten off of. Thank you Hashem for saving us from the fright and for always showing us that You are there for us.

To send in your story, email thebreslevoffice@gmail.com.

Inspiration to your door

You can receive all of the Breslev books, booklets, "The Light of Emunah", lectures, songs, CD's, USB's, SD's, and much more delivered to your door.

Call with your order: 347-509-4908

We will do our best to send it to your house.

Daily Inspiration

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

Whatsapp: 845-244-1624

Email: rabbirothenglish@gmail.com

Sponsorship

For sponsorship opportunities
email: breslevgilyen@gmail.com

Call: 347-380-5320

Kol Breslev (Hotline for men) - Lectures, Daily Inspiration, Songs, Tefillah Stories, and more 845-351-0910/212-444-9191
Israel 0797040066 / England 03303502361 / Canada 4383008080 / Belgium 3235003461 / Argentina 1152354370

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169
Israel 0797040069 / England 03303502363 / Canada 4383209090 / Belgium 3235003462 / Argentina 1152354380

To receive the newsletter in email: rabbirothenglish@gmail.com