

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 8:11

Shabbos Ends..... 9:41

Shiurim K'Sidran

Nach..... Divrei Hayomim I 4-5

Bavli Kesubos 3

Yerushalmi Sanhedrin 1

Tosefta..... Mikvaos 4

Rambam Nezikei Mamon 6

Parshas Chukas, 10 Tamuz 5782

Year 2, Newsletter 47

A Word on the Parshah

"זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך"
פרה אדמה"

The *sefarim hakedoshim* ask why the *posuk* says "זאת חקת התורה". The Torah is only discussing the *mitzvah* of *parah adumah*; why doesn't it say "זאת חקת הפרה"? Furthermore, the *posuk* first uses a softer *lashon* of "לאמר", and immediately thereafter it uses the *lashon* of "דבר", which is a harsher *lashon*.

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 2:8) that although there is a *mitzvah* in the Torah of giving a person *tochacha* when they act improperly, not everyone is able to perform this *mitzvah*. The Gemara brings down (*Arachin* 16b) that Rebbe Akiva said, "I wonder if there is anyone alive today who can give *tochacha*". If Rebbe Akiva said that in *his* generation, what should be said about the current generation...?

If a person doesn't know how to properly give *musar*, then he doesn't accomplish anything by rebuking. Not only that, but he can only do harm by rebuking in the wrong way. The Gemara says (*Shabbos* 88b) that when the Yidden made the *עגל הזהב*, they transgressed the three cardinal *aveiros* of murder, immorality and *avodah zarah*. The rebuke that Moshe Rabbeinu gave them when he saw was, "Hashem loves you!" In this way, the Yidden were inspired to do *teshuva* and correct their improper ways. Had Moshe Rabbeinu yelled at them, saying, "What have you done?! Do you know what you destroyed by doing this?!?" the Yidden would have fallen into despair and given up completely.

The same rule applies in every generation. Rashi says on the *posuk* (*Shemos* 32:34), "וביום פקדי ופקדתי", that every punishment that a person gets has a little bit of the *עגל הזהב* in it, because the *aveiros* of then continue on. Whoever wants to give *tochacha* must do it in the way that Moshe Rabbeinu did, giving the Yidden *chizuk*, "Hashem still loves you." This *chizuk* will strengthen them to do *teshuva*. Connecting to a *tzadik* who gives us *chizuk* is of paramount importance to doing *teshuva*.

This is why the *posuk* says "זאת חקת התורה", because in order to obey the entire Torah, we need to have *tochacha* given in Moshe Rabbeinu's way. *לאמר* and *דבר* are both used because when we want to say anything strongly, it must be done with *chizuk*.

(*Toch HaNachal Leil Shabbos Kodesh Chukas* 5767)

Mohorosh Speaks

On the Road While at Home

There are many times when a person might find himself travelling, both short and long distance, for any given reason. One person might need to travel to work every day, another might be on the road running errands, in the summer many people find themselves away from home for an extended period of time, etc. Being on the road interrupts the tranquility of the daily routine. At home, every person has his daily schedule which includes davening, learning, working, etc. However, when he isn't home, the routine gets disturbed and it's hard to find the time to daven and learn as he does regularly.

Having solid *emunah* in Hashem is the fundament in keeping the routine as normal as possible. When a person constantly lives with Hashem as an actual reality, then he knows that his travelling is from Hashem and, by default, it shows that he has the tools to continue serving Hashem as he should. In this way, a person is able to remain focused on doing what he needs to do even while travelling.

The key to keeping on track is utilizing our mouths as we should. As long as we know the power our mouths wield, we'll be able to continue learning and davening as we would when at home. Talking to Hashem in our own words is something that we can do no matter

Continued on Page 2

Pearls of Wisdom

Chazal Say (*Bamidbar Rabbah* 10:2), "A person's eyes and heart are the brokers that lead him to sin." The process begins with looking at *aveiros* which then awakens within him a desire to do an *aveirah*, until he cannot withstand the temptation and engages in sin. Therefore, guarding our eyes is crucial to not being enticed into even thinking of doing an *aveirah*.

Continued from Page 1 - Mohorosh Speaks

where we might find ourselves. If we bring along a small pile of *sefarim*, we are able to learn a few *pesukim* of *chumash*, a few *perakim* of *mishnayos*, or say a few *perakim* of *Tehillim*.

Dovid Hamelech says (*Tehillim* 119), "חשבתִי דרכי ואשיבה רגלי אל" עֲדוּתִיךָ. The Medrash says on this *posuk* (*beginning of Parshas Bechukosai*) that Dovid Hamelech was telling Hashem that every morning he would review his schedule and errands for the day, knowing that he needed to go to certain places and certain people's houses. But, inevitably, his feet led him to the *bais medrash*.

Dovid HaMelech was certainly quite busy. Incredibly so. He was, indeed, the king of the Jewish people, and aside from all the wars that he fought (as we see in Nach), he must have needed to go all over the place all the time. He must not have been home too often. However, his demanding schedule didn't distract him from serving Hashem as he should. He told Hashem that every morning he would review his schedule and remind himself of everywhere he needed to go throughout the day. But, errands notwithstanding, he would serve Hashem as if he were sitting calmly in *beis medrash* all day. He wouldn't allow his busy schedule to distract him from his davening and learning. This is the result of living with Hashem every moment of life.

This is a very important thing for us to know. Many times, when a *bochur* gets married, he accepts upon himself to learn and daven as he should and to become the *ehrlicher* Yid he always wanted to be. And, he really tries. But, then his wife asks him to go shopping with her, or she asks him to accompany her to family *simchos*, etc. and he gets distracted and confused. He then gets frustrated that he can't daven on time and learn *b'kviyus*. Understandably, this makes his mood plummet. However, he must know that there's no reason to get down in the dumps. We're able to serve Hashem no matter where we are just the same as we would when in the *beis medrash*.

Someone once excused himself to Rebbe Nachman for not serving Hashem as he should, saying that he was constantly on the road with an indefinite and unsure schedule. Rebbe Nachman answered, "How far is the distance between the heart and the mouth?" He meant to say that if a person has a heart and a mouth, he is able to serve Hashem, daven and learn while on the road just the same as if he weren't.

Breslevers used to say about Rebbe Nosson, the *talmid muvhak* of Rebbe Nachman, that he was able to learn even better when he was on the road than when he was home. He was so closely connected to Hashem that wherever he found himself, he was able to serve Hashem undistracted.

Stop For a Moment

Honestly, the fact that we need to travel sometimes, or even often, is really a big gift from Hashem. Why is this? Sometimes a person is so busy and distracted that he doesn't even have that one minute to talk to Hashem - even in his own words, and reconnect. While travelling, however, he doesn't have many better things to do and often finds himself rather bored. That's the perfect time to open his mouth, talk to Hashem and ask, "Please help out with

Continued on Page 3

Q&A Breslev



HOW CAN I EASE MY STRUGGLE OF SHMIRAS EINAYIM?

Question:

To the Rosh Yeshiva *shlit"a*,

I am a *bochur* who learns in an out-of-town Yeshiva. I try my best to daven and learn. But, there's one thing that continues to be a struggle for me. It's so hard to me to guard my eyes from looking at improper sights. I follow the Rosh Yeshiva's general advice of asking Hashem to help me, but it continues to be a constant struggle. Can the Rosh Yeshiva give me any advice or *chizuk*? Thank you.

The Rosh Yeshiva's response:

Dear...,

Before you leave home, whisper a *tefillah* to Hashem asking Him to protect your eyes from seeing any forbidden sights. And when you're outside, talk to Hashem and ask Him in your words to help you with *shmiras einayim*.

Below is a *tefillah* you can say for *shmiras einayim*:

"Hashem, I beg of You to protect me from everything bad. Help me be able to guard my eyes. I want to be good. I want to be holy and pure. I know that everything is dependent upon guarding my eyes. If I, *chas v'shalom*, am not careful with what I look at, all the gates of *kedushah* and *tahara* will be closed for me. Such a reality is very bitter. But, it's really very hard for me. I feel like my eyes are completely out of my control.

Therefore, I turn to You, my dear Father in Heaven. Have pity on me and help me. Give me the strength to guard my eyes. Help me remember that I am hurting myself when I look at immodest sights and that I will lose out on all the good that is in store for me. Help me be able to strengthen myself to think about and see only You, Hashem.

Hashem, I want to be happy, because when I am happy I am able to guard my eyes. The *tzadikim* tell us that the key to being saved from *aveiros* in *kedushah* is being happy. That's why I ask of you, Hashem, to help me rid myself of all sadness and depression so I can always be happy. יהיו לרצון אמרי פי והגיון לבי לפניך. ה' צורי לגואלי

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Behar 5782*)

everything I need." Every word that he says to Hashem is a real achievement and will bring him closer to Hashem both in this world and in the next.

While travelling, a person often finds himself wasting time. Time is a very precious gift that Hashem gives us free of charge. If it's wasted, we can't buy more later on! Once a minute has passed, it's gone and it won't come back. It's for this reason that we must make sure to utilize every minute as we should so as not to waste this precious, irreplaceable commodity.

It's quite well-known that the Chasam Sofer said that he became a *talmid chochom* in five minutes. His *talmidim* were shocked to hear it! How can a person become a *talmid chochom* in a measly five minutes?! The Chasam Sofer explained that he was referring to the scattered five minutes in between tasks that usually get wasted. Instead of letting them get wasted, he used to use them to learn. It was from those scattered five-minute intervals that he was able to become a *talmid chochom*.

In we pay attention, we'll see that far more than just five minutes a day get wasted doing nothing. Throughout the day, there are certain increments of time that are wasted. If we put together all those minutes, we'll find that they add up to a good few hours. If we use those dispersed minutes, we will be able to achieve a lot.

There was once a tremendous *talmid chochom* known as the Tcheriner Rav. He was well-known for using his time well and making sure not to waste any of this precious gift from Hashem. In this way, he was able to write many *seforim* on Rebbe Nachman's teachings, among them the *sefer "Parparaos L'Chochmah"*. The Tcheriner Rav preferred to go to sleep immediately after *maariv* and then wake back up at *chatzos* for *tikkun chatzos*, after which he would learn until *vasikin* when he would daven *shachris*.

Being that he was the Rav of the city, it was expected of him to be the *mesader kiddushin* at each wedding that took place in the city. The Rav instructed his *shames* to inform him of every wedding that was to take place. The *shames* followed instructions and invited him to every wedding. However, the Rav usually was not the *mesader keddushin*; he would give the honor over to the *dayan*, and he himself would not attend the wedding at all.

One day, the Tcheriner Rav was about to daven *shachris* at *vasikin* as was his practice, when he noticed a *chosson* in attendance. He asked the *chosson* when his wedding had been, and was very surprised to hear that the wedding had taken place the night before. The Rav went to his *shames* and demanded an explanation as to why he didn't invite him to the wedding as he had instructed. "You robbed me of a night of learning!" he exclaimed to the *shames*. The confused *shames* explained that he'd noticed that the Rav didn't attend the weddings anyway as he gave the honor of being *mesader kiddushin* to the *dayan*. So, the *shames* decided to just invite the *dayan* instead of bothering the Rav. The Rav explained how he had been robbed of a night's learning. When he heard about a *chassunah*, he made the calculation that if he were to attend the wedding, he would be up until about *chatzos*, at which point he wakes up anyway. It turns out that he would miss out on an entire night's sleep. So, instead of going to the wedding, he honors the *dayan* with *siddur kiddushin* and he stays up all night leaning. He was unhappy at having been robbed of learning throughout the night.

From this story we see what it means to make the most of our time and not waste even one minute.

Fortunate is the person who utilizes his time both at home and on the road. He will definitely be very successful in *ruchniyus* and *gashmiyus* both in this world and in the next. (Adapted from the booklet, "An End to all Machlokes", Yiddish)

A Letter From the Rosh Yeshiva, Shlit"a

BEING UNDER STRESS ISN'T AN EXCUS TO BE IMPATIENT

Dear...

I want to give you *chizuk* and remind you about all the unbelievable *chassodim* that Hashem has done for you - especially the great *chessed* of giving you a wife. Not too long ago, you were a forlorn *bochur* with no direction in life. Hashem presented you with a special gift - a wife.

The Rebbe tells a story (*Sipurei Maasiyos*, story 13) about two children who were lost in the forest. At the end of the story, they get married and constantly remind themselves of all the *chessed* that Hashem did for them. There were many people that they encountered while in the forest who helped them in many ways. The Rebbe is teaching us to have *hakoras hatov* for the *chessed* that Hashem does for us. We can't take anything for granted; just constantly thank and praise Hashem.

You ask me very often how you can help me and how you can make things easier for me. Now I'll give you an answer: start speaking kindly to your wife. Speak softly and nicely. You scare your wife when you speak so harshly to her. I know that you are a very good person and you don't mean to hurt her. Most of the time you *do* speak nicely and gently to her. But I'm referring to the times when you're under stress and you speak abruptly and shartply. She gets scared and can't even concentrate on what you're saying. Then you only get more nervous and the situation erupts. Do everything in your power to always speak kindly and gently. you will thus help make things much easier for me.

Saying, "There are times when I'm under stress from my job, and she just needs to understand that" isn't an excuse at all. Who needs a job? Who needs money? There is no excuse to speak unkindly and harshly to a wife.

Mohorosh zt"l tells us that the great *tzadik* Rabbi Avraham ben Rabbi Nachman once heard someone yelling at his wife. The *tzadik* took the man to the side and rebuked him. He said, How can a person yell at his wife?? We must speak gently and kindly to a wife!"

I'm on the airplane right now on my way to Meron for Lag Baomer. I'll daven for you there. (*Atzaso Emunah, Behar* 5782)

The Rebbe's Life Story (44)

On Motzei Shabbos Rabbi Yechiel went to see the Rebbe in his room and spoke to him at length about his concern. After listening to his complaint, the Rebbe asked, "Do you recall all the stories that you heard at that meal?" Rabbi Yechiel replied in the negative. "Well, I do," the Rebbe responded. He closed the door and proceeded to repeat each story in great detail, explaining the deeper connotations of each one. The hours flew by, and the two brothers were oblivious to the fact that the sun had come up a while ago, for the window shutters were closed. Glancing at the clock the Rebbe was taken aback when he realized that it was already time to recite the morning Shema, and he stopped talking.

Rabbi Yechiel left the room, crying profusely. For several days he was unable to eat or sleep, due to an overwhelming spiritual yearning that the Rebbe's words had aroused in him. All he did was cry all day, longing for more words of awakening and spiritual arousal from his brother. From then on, Rabbi Yechiel became attached with a singular devotion to the Rebbe, remaining his ardent follower for the rest of his life.

The Rebbe was extremely concerned for the welfare of each of his followers. In every conversation he sought to instill in his listener's heart a genuine yearning for avodas Hashem. Indeed, his words found their target, arousing the people to abandon everything and devote their lives entirely to serving Hashem, simply and truthfully.

When one of his people once complained to the Rebbe about a lack of money, the Rebbe reprimanded him, saying, "I don't know how you have the heart to bother me with such worldly matters. Am I not like one who spends day and night in the desert, trying to turn it into a habitable place? Every one of you has a heart that is like a barren desert. There is no place for God's presence in your hearts. I am constantly engaged in trying to cleanse and prepare a dwelling place for the shechina in your hearts. Just as much effort and time must be expended to make beautiful items from the wood of a barren tree, by cutting, carving, cleaning, and repairing it with all kinds of tools, so too must I work hard and exert myself for each and every one of you to achieve some sort of rectification – and you disturb me with such nonsense!"

The Rebbe had a knack for engaging in discussions of stories as well as current events, and finding exceptionally lofty concepts embedded in them, so that he always managed to steer the conversation to a spiritual concept, ending up with inspiring discussions of Torah, prayer, and fear of God. Sometimes the discussion would go from one thought to another, until a complete Torah lesson emerged. Thus, the Rebbe elevated the mundane talk of people, utilizing it to imbue them with yearning for Hashem.

Just observing the Rebbe as he was speaking, even of mundane matters, was an inspiring lesson in itself. His face always reflected intense fear of Heaven, and his entire body trembled with fear of Hashem. If he leaned on a table then anyone who touched that table shook, such was the extent of his fear of God.

Only one who merited witnessing his awe can appreciate the meaning of truly living in fear and trepidation of God. His every limb reflected deep love and fear, and bore evidence that here was a tzaddik who had literally detached himself from all worldly desires and evil traits, attaining the ultimate level of self-nullification. Although his holiness was far beyond the grasp of an ordinary human mind, it lent him a certain charm, so that by looking at him one sensed one was in the presence of unusual greatness. How had the Rebbe ascended to such unimaginable heights? He had achieved it by years of painstaking effort and toil in prayer and devotion, the primary emphasis of all his holy work.

Taken from "The Tzadik's Accomplishments" to be continued next week, bez"n

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