

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 7:56

Shabbos Ends..... 9:26

Shiurim K'Sidran

Nach.... Divrei Hayomim II 17-18

Bavli Kesubos 24

Yerushalmi Sanhedrin 22

Tosefta..... Zovim 5

Rambam Gezeila VaAveida 4

Parshas Matos Masei, 2 Av 5782

Year 2, Newsletter 50

A Word on the Parshah

"ויכתב משה את מוצאייהם למסעיהם על פי ה'"

A person must always keep at the forefront of his mind that everything is Hashem. Everything that happens is Hashem sending us messages that we need to pay attention to and hear. This is something that the Baal Shem Tov taught as a fundament of life: a person needs to know that everything that he hears or sees is there to teach him a lesson.

There is a well-known story where a very big *gaon* came to the Baal Shem Tov and said, "I hear that you've begun a new *derech* in *avodas* Hashem. I hope you won't be upset with me if I ask you a few questions on this new *derech*." The Baal Shem Tov answered, "I am not upset at you. You may ask your questions."

He began by asking from where he got this new way. The Baal Shem Tov told him how he was born and about the *tzavaah* that his father left him, saying, "Yisrael! Don't be afraid of anyone! Know that Hashem is always with you and near you. Whenever you need something, just ask Hashem for it and He will take care of your every need." The conversation continued on, and his father told him that everything – even what a *goy* says – is a personal message from Hashem.

Suddenly, a non-Jewish handyman knocked on the door asking if they perhaps have anything that needs to be fixed. The Baal Shem Tov answered him, "You can leave. Nothing here needs fixing." But, since the man wanted to make a few dollars, he didn't give up. "Maybe the table needs to be fixed or reinforced?" The Baal Shem Tov answered, "No, my table is sturdy and strong." The handyman then asked, "Perhaps the bed needs to be fixed somewhere?" The Baal Shem Tov answered, "My bed is good." The handyman continued asking about each piece of furniture, until he finally gave up and left. The Baal Shem Tov called out, "Don't you see? He's my *mussar sefer*! He asked me if my table needs fixing – maybe I'm not careful to eat strictly kosher food. So, I told him that my table is good. He asked me if something needs to be fixed with my bed. I told him that my bed is good. And that's how it went with each thing he asked me."

The *gaon* answered the Baal Shem Tov, "I can accept everything you said. But, not this. I can't accept a *goy* being a *mussar sefer*." The Baal Shem Tov answered, "Don't say that you aren't *able* to accept it. You simply don't *want* to accept it. If you would want to, you would be able to." With these parting words, the *gaon* left the Baal Shem Tov's house quite angry with him. He went on his way fuming, "This is what they teach here? That what a *goy* says is also from Hashem?! And, when I said that I can't accept it, he answers that I just don't want to?!"

As he travelled, a nearby wagon full of fruit overturned near him. The *goy* driving the wagon wasn't able to turn it back over alone, so he asked the *gaon* to please help him. The *gaon* answered, "I'm an elderly man! There's no way I'll be able to help you!", to which the *goy* replied, "Don't tell me you can't. Tell me you don't want to. If you really want to, you'd be able to help me get the wagon upright." As soon as he heard these words, the *gaon* turned his wagon around and returned to the Baal Shem Tov to tell him the incredible story. But the Baal Shem Tov beat him to it, went out to greet him as he approached, and said, "Have you figured out what all my *talmidim* already figured out as well? If you want to, you're able to."

(Kuntres Yiddish, "S'vet Zayn Gut", All Will Be Well)

Mohorosh Speaks

Chodesh Av

We have just begun the month of Av, a month of mourning over the destruction of our *heilige* Bais HaMikdash, and a month of beseeching Hashem to rebuild it quickly.

The sadness that we feel at this time is not only over the destruction of our Bais HaMikdash over 2,000 years ago. We also mourn our own personal *churban*. A person's mind needs to be a Bais HaMikdash; it needs to constantly think about and live with Hashem. When a person forgets about Hashem, it's a tremendous *churban*. We mourn over this destruction and ask Hashem to rebuild our minds so we only think about Him, talk to Him, and live with Him.

This is our job during this month of Av. We need to regain control over our lives, do *teshuvah* and return to Hashem. How can we achieve this? Through Torah. When a person makes himself a *kvius* to learn Torah every single day, he will find a way out of all the bad that he does, and

Continued on Page 2

Pearls of Wisdom

Whenever you need something, you should give *tzedakah* and ask Hashem your request. Give any amount; even if it's very small. The Rebbe says (*Sefer Hamidos, Tzedakah 27*) that we should hold the coins with both hands and we should ask Hashem for whatever we need. Such *tefilos* will surely be answered.

Continued from Page 1 - Mohorosh Speaks
always be close to Hashem.

The Tziruf of the Month

The name of Hashem (הויה) can be written in 12 different ways. Each of these twelve ways corresponds to one of the twelve months of the year. The way that corresponds to the month of Av is "הויה", which is the *roshei teivos* of the *posuk* (*Devarim* 27:9), "ה'סכת ושמע" "ישראל היום הזה נהיית לעם לה' אלקיך..." "Yiddishe children, listen. You have become a nation for Hashem today. Why are specifically this spelling and this *posuk* correspondent to Chodesh Av? Interestingly, when we want to refer to Hashem's name without saying it outright, we say it in the *tziruf* of Chodesh Av, הויה. Why?

Mohorosh explains this according to what the Gemara says (*Brachos* 63b) on the aforementioned *posuk*, "ה'סכת ושמע" "ישראל היום הזה נהיית לעם לה' אלקיך". It says that we can learn four very important things from this *posuk*. These four things are the foundation of how a person can easily return to Hashem and do *teshuva*. Therefore, now in Chodesh Av – when we all want to build our own Bais HaMikdash – it's a very apropos time to go through these four fundamentals. They are also very important for a person to keep in mind in any *matzav* in which he might find himself.

Every Day Anew

The first thing that the Gemara learns from this *posuk*, "היום הזה נהיית לעם לה' אלקיך" "לעם לה' אלקיך". Every day, a person needs to live as though Hashem gave the Torah to the Yidden today for the very first time.

This is the first and most fundamental principle that a Yid needs to know in order to do *teshuva* and return fully to Hashem. A person can't think about what he did until now. It doesn't matter. Every single day is an opportune time to start serving Hashem anew, as if we received the Torah today.

Similarly, we shouldn't think about

Q&A Breslev



CAN I BRING A DOG TO SHUL?

Question:

To the Rosh Yeshiva *shlit"a*,

I live in ..., and I daven in the neighborhood shul with many other fine, upstanding, frum friends and neighbors. It's a very good shul, and I enjoy going there to daven. It just so happens, that I get the Heichal HaKodesh newsletter every week from there, and I really enjoy it.

Some of the other *mispallelim* bring their puppies along with them to shul so that their children have what to play with and don't disrupt the davening. I want to know if there is any problem with this. It doesn't disturb the davening. All it does is keep the children happy and calm while their fathers daven.

Thank you for all the *shiurim*; they literally give me life.

The Rosh Yeshiva's response:

Dear...

Don't daven in such a shul! It's better to daven at home alone than to go to such a shul. Going to shul is supposed to awaken Hashem's *rachmanus* on us, not bring harsh decrees upon us! Rebbe Nachman says (*Sefer Hamiddos, Hamtakas Hadin*, 92), "מי שתגדל כלב, מעורר דין", whoever raises dogs brings *dinim* to the world. We go to shul to get rid of all the harsh judgements and decrees!

Chazal say (*Shabbos* 63), "מי שמגדל בכל רע בתוך ביתו מונע חסד מתוך ביתו", whoever raises a dog in his house drives the *chesed* out of his home. We only want *chesed*; we don't want *dinim*! Don't give your children a dog to play with. Instill within them a fear of dogs. Teach them to feel uncomfortable around dogs.

How can a person daven while touching a dog?! Every time he touches the beast, he becomes *tamei*. Mohorosh says (*Asher Banachal, chekel* 20, letter 2,954) that according to the *halacha*, a person does not need to wash his hands after touching a not-kosher animal. However, *ehrlicher* Yidden *do* wash their hands after touching a dog or a cat. Mohorosh brings down (*Yafeh Lalev* part 1, 4:24), "מי שנוגע בגוי או בישראל מומר שהם בחייהם כמתים שצריך נטילת ידים והוא הדין במי שנוגע בבעלי חיים, when a person touches a *goy* or a Jew who doesn't live according to the Torah - both of whom are not considered to be living even when they are alive, needs to wash his hands *netilas yadayim*. The same applies when a person touches a not kosher animal.

I pity these confused Jews; my heart literally aches for them! So many children who grew up in solid, good homes run away from their home to seek happiness. They see their goyishe neighbors, and they begin to imitate their lifestyle, השם ירחם, eventually leaving their beautiful heritage behind.

Be very careful which neighborhood you reside in. Watch your children. A Jew doesn't look for a neighborhood that has inexpensive housing or a large, fancy house. When a Jew looks for a place to live, the first thing he needs to look for is a good school and *cheider* for his children. He needs to look for a good shul that has an *ehrlicher* Rav. After that criteria is met, he can begin looking at house prices and sizes. Hashem should have *rachmanus* on His children. We should all do *teshuva* and be redeemed from our long *galus*.

(*Atzaso Emunah, Shelach* 5782)

A Letter From the Rosh Yeshiva, Shlit"a

SEEKING THE GOOD IN YOUR CHILD WILL SET THEM BACK ON TRACK

Dear...

I received your letter.

Your pain is indeed unbearably great! There are no words to describe the pain of a parents who watches their child begin to slip off the derech.

Nevertheless, I must tell that you should know that your case is not terrible. You can still save the situation. It depends on you and your husband.

The first thing you should do is seek the positive in your daughter. Instead of trying to find out if she keeps Shabbos, just focus on seeking the good in her. Rebbe Nachman teaches us (Likutei Moharan 1:282) that when a person sees another person in a positive light, it can transform even the biggest rasha into a tzadik. It would be worthwhile for you to take a look at the Rebbe's exact words in siman 282.

Why look at your daughters phone on Motzei Shabbos to see if she texted on Shabbos? Instead, find the good in her. Make her feel good, make her feel that you respect her so she feels proud about who she is. Dance with joy that she keeps Shabbos in public. According to the halacha, a person isn't considered a "mechalel Shabbos" until he does melacha in public.

Why are you scrutinizing her to find something bad? She definitely feels that you aren't relaxed with her. Children can feel exactly what their parents think about them. It's extremely important that she feel valued.

Secondly, you should daven to Hashem that He make a miracle and return her spirit to her. Daven that she do teshuva and return to the path of the Torah. Tefillah has such strong power that it changes the laws of nature. Tefillah is above nature. There is no other way to change something other than with tefillah. Daven to Hashem, and you will soon see a yeshua.

May Hashem help you be successful in all your endeavors.

(Atzaso Emunah, Korach 5782)

what's going to be tomorrow, saying, "I'm going to start learning Torah today, but who says that tomorrow I'll be able to keep up with it?" No matter what will happen tomorrow, every Yid needs to make sure to learn Torah "today". The Torah will cleanse and heal him and bring him back to Hashem.

A Different Class

Whenever someone wants to take control of his life and start learning Torah, he starts thinking, "Who am I to learn Torah? There are, indeed, lomdim who can spend their entire life learning Torah with very bit of strength they possess until they become great *talmidei chachomim*. But I don't even begin to compare to such people! How can I even try to be like them? How can I be *zocheh* to learn Torah?"

This is where the second thing the Gemara learns from the aforementioned *posuk* comes into play. "הסכת ושמע ישראל היום וכו'... עשו כמות ועסקו בתורה". There are many kinds of people who learn Torah. There are indeed some people who throw themselves into their learning, plumbing the depths, and delving into the back-and-forth. If you don't belong to this group, don't despair. Don't look at another person who belongs to this group and lose hope; he doesn't belong to the same group as you belong to. The Rebbe says (*Sichos HaRan* 76) that a person can learn Torah even if he doesn't understand a word of what he learns. By simply saying the words of the Torah, he fulfills his obligation of "*limud* HaTorah". With this learning, he becomes cleansed and is able to do *teshuvah*.

I'm so depressed

If a person says, "I do want to learn Torah, but I'm so broken and miserable because of all the *tzaros* and other *yeshurim* that I am experiencing, that I simply can't take control of my life enough to sit and learn Torah!"

This is the third thing the Gemara learns from the *posuk*, "הסכת ושמע יש"אל... כתתו עצמכם על דברי תורה, שאין דברי תורה מתקמין אלא במי שממית עצמו The Torah that a person learns when he is going through a hard time and feels so troubled is what remains with him. Therefore, a person's only choice of action when he is going through a hard time is to flee to the Torah. Learn Torah. It says in Tana D'vei Eliyahu (ch. 6) that when a person has many *tzaros* or *yeshurim*, he should run to the Torah, and all his troubles will disappear.

I don't understand anything

There are some people who don't understand anything they learn. They break their teeth and barely manage to squeeze out the foreign words. This is the fourth thing that the Gemara learns from the *posuk*, "הסכת ושמע ישראל...". הם ואחר כך כתת, דאמר רבא לעולם ילמד אדם תורה ואחר כך יהגה. A person needs to first say the words of the Torah even if he doesn't understand anything. When he says a lot of Torah his mind will open up, and he will eventually be able to understand everything he learns.

From the *posuk* that corresponds to the *tziruf* of the month of Av, every Yid is able to derive so much *chizuk* for learning Torah. Every Yid is able to redouble his efforts in Torah learning even if he doesn't understand and even when he is going through hard times.

All the aforementioned points are always important to keep in mind, but especially so during Chodesh Av. Learning Torah will give a person *seichel* and connect him to Hashem, and he will thus fix his personal *churban* Bais HaMikdash.

This is the reason why we refer to this name of Hashem as "הוי"ה". There

Continued on Page 4

The Rebbe's Life Story (37)

No sooner had the Rebbe returned home to Medvedivka, than he expressed his intention to travel to Eretz Yisrael. On the first Shabbos after he was home he delivered a fiery discourse on the verse (*Tehillim* 63:9) "My soul cleaves after You". He explained, "If after returning from Kamenitz I am able to teach such an awesome lesson, how much more so will I be able to reveal beautiful Torah thoughts after I return from Eretz Yisrael."

Around the time he returned from Kamenitz the Rebbe's fourth daughter was born, but she died even before he had a chance to name her.

The Rebbe said, "Whoever knows why Eretz Yisrael was given first to Canaan and then to the Jews – he knows why I went first to Kamenitz and then to Eretz Yisrael."

On Erev Pesach, (when he was just twenty-six years old), as he was leaving the *mikva* he told his companion that this year he would definitely be in Eretz Yisrael. On Pesach, too, he explained a difficulty in the *posuk* (*Tehillim* 77:20): "And Your path went through the mighty waters, and Your footsteps were not known", whereby he clearly implied that he intended to travel to Eretz Yisrael.

During that Pesach he also said that he wished to go to Eretz Yisrael in order to observe all the 613 mitzvos in a spiritual sense, so that he should eventually be able to observe all of them physically, by combining those that can be performed only in the Holy Land with those that are performed in the Diaspora.

The Rebbe offered another reason for his desire to travel to Eretz Yisrael, namely, he wished to acquire *chochma ila'a* – the Higher Wisdom – for he had already mastered *chochma tata'a* – the Lower Wisdom.

Another reason the Rebbe cited for his wish to travel to Eretz Yisrael: until then whenever he had the need to communicate with his grandfather, Rabbi Nachman Horedenker, who is buried in Eretz Yisrael, he would send him a message via Rabbi Yeshaya of Samila. However, his grandfather had now ascended to a higher spiritual place, where Rabbi Yeshaya was no longer able to reach him. Thus the Rebbe was compelled to communicate with his grandfather in Eretz Yisrael to arrange a different mode of access whereby he would be able to contact him at any time and for any reason.

In addition to all the aforementioned reasons, there were numerous other motives for this journey, motives that the Rebbe only hinted at, or that he did not divulge at all. The Rebbe never did anything for only one reason; he always had numerous deep and esoteric motives for each of his actions. How much more so must he have had numerous important reasons for undertaking this difficult trip, for which he sacrificed himself beyond measure.

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

is so much *chizuk* that every Yid can use in every situation that is derived from the *posuk* alluded to.

Eating Milchig Foods During the Nine Days

The *seforim* discuss many reasons for eating milchig foods during the nine days between Rosh Chodesh Av and Tisha B'Av (see *Zerah Kodesh Parshas Balak* and *Parshas Devorim*). Perhaps now, we can understand the reason behind this *minhag*. We just discussed that Av is an appropriate time to renew our strength in learning Torah. In this way, this time is similar to Shavuos, *kabalas* HaTorah, when we also eat milchig foods.

When a person uses the days of Av properly to redouble his efforts in learning Torah – and even when it's very hard, he just says the words – Hashem will help the Torah remain with him all year round, and he will get the *cheishek* to continue learning Torah under any circumstance.

Fortunate is he who uses these auspicious days as they should be used.

(*Sichos Mohorosh, Chodesh Menachem Av*)

Inspiration to your door

You can receive all 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

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 133035302361 / Canada 4383008080

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169
Israel 0797040069 / England 133035302363 / Canada 4383209090

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