

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"l



Zmanim (NYC)

Candle Lighting..... 8:04

Shabbos Ends..... 9:36

Shiurim K'Sidran

Nach.....Shir Hashirim 8 - Rus 1

Bavli Yevamos 89

Yerushalmi Shavuos 19

Tosefta.....Negaim 1

RambamKeilim 10

Parshas Bamidbar; Yom Tov Shavuos, 5 Sivan 5782

Year 2, Newsletter 44

A Word on the Parshah

"וידבר ה' אל משה במדבר סיני באהל מועד"

Rashi says, "Hashem counts the Yidden because He loves them."

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1, 34). Every Yid has something that only he can do. He can strengthen himself with this small point even when he sees that there are others who are more successful than he by realizing, "They don't have this unique point that I have."

This is why Hashem counted the Yidden from time to time. He was showing that every Yid is unique. Every Yid is individually *choshuv* in Hashem's eyes.

In this vein, we can understand what the Shulchan Aruch says (*Orach Chaim* 428:4) that we always read Parshas Bamidbar before Shavuos.

The Rebbe says (*Sichos HaRan*, 91) that a *segulah* for *hasmadah* in Torah is not speaking badly of another Yid. There are 600,000 letters in the Torah corresponding to the 600,000 Yidden. If we speak ill of another Yid, we nullify one letter of the Torah. And if even one letter of the Torah is missing, the entire *sefer* Torah becomes *posuk*; the Yid loses his *cheishek* to learn.

This is why we always read *parshas* Bamidbar before Shavuos. It shows us that every Yid counts; every Yid is very *choshuv* in Hashem's eyes. We can't speak badly of any Yid, ourselves included. In this way, we can be *mekabel* the Torah with tremendous enjoyment.

(Zos HaTorah, Bamidbar 1)

"וירד משה מן ההר אל העם ויקדש את העם ויכבסו שמלתם"

Moshe Rabbeinu came down from Har Sinai to the Yidden. He sanctified them and washed their clothing.

Mohorosh explains this *posuk* according to what the Rebbe says (*Likutei Moharan* 1, 25). On one hand, we serve Hashem through davening and learning. On the other hand, we can also serve Hashem through worldly things such as eating, drinking and sleeping. If we do the worldly things like Hashem tells us, it is also considered "*avodas* Hashem". It's well-known that the body is called the *neshama's* clothing.

This is what the *posuk* means when it says, "וירד משה מן ההר אל העם", Moshe Rabbeinu came down from the mountain, "ויקדש את העם", and he sanctified the nation, "ויכבסו שמלתם". He even went so far as to wash their clothing to teach them that even with the body - which is the clothing for the *neshama* - we can serve Hashem.

(Zos HaTorah Behar 2)

Mohorosh Speaks

Shavuos

Baruch Hashem, we are *zocheh* to once again greet the Yom Tov of Shavuos, זמן מתן תורתנו! We are going to be *mekabel* the Torah anew. We need to remind ourselves of what the Rebbe says: in order to do proper *teshuvah*, we must forget about the past. We need to renew ourselves completely to be *zocheh* to do real *teshuvah*.

Mohorosh gives a nice reason as to why we eat *milchig* foods on Shavuos. The Rebbe says (*Sichos HaRav*, 26), "The world says that forgetfulness is a negative thing. But, I say that being able to forget is the best thing." This is because if we weren't able to forget the past, we'd never be able to serve Hashem properly. We wouldn't stop thinking about all the times we stumbled and all the problems we had. This would have prevented a person from refreshing his *avodas* Hashem and starting anew. But,

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Pearls of Wisdom

Many people have a problem: they don't know that they need to give other people compliments. This problem arises many times between a husband and wife. Each one waits to hear a compliment or other good word from their spouse, and when it doesn't come, they get insulted.

The right thing is to help your spouse give you a compliment. Nothing good will come out of waiting for a compliment that isn't coming. You should be the one to begin giving compliments. At the same time, help your spouse give you compliments. For example, if your husband finishes eating and doesn't say, "Thank you for supper; the food was delicious", then you should ask him, "Did you enjoy the food? Was it good?" He'll answer, "Yes". Continue doing this, and slowly but surely, he'll begin thanking you and complimenting you on his own.

(Atzaso Emunah, Emor 5781)

since we are able to forget, we can forget about everything we did and make a fresh start. This is the reason Mohorosh gives for eating *milchig* foods. We are reminding ourselves that we are like a newborn child who only eats milk. We restart from fresh like a newborn baby and start serving Hashem and being *ehrich*.

The Torah begins with the letter "ב" that is closed on all sides other than the front. Mohorosh says that this teaches us that in order to succeed, we can't look back; we should only look forward to what will be in the future. This is the way we can be *mekabel* the Torah, and this is the way we can succeed in life.

The Chozeh from Lublin gives another reason that we eat *milchig* foods on Shavuos. When food spoils, it's no longer usable; it needs to be thrown out or otherwise discarded. The exception to this is milk. When milk spoils, it can be made into delicious cheese. Therefore, we eat *milchig* foods on Shavuos to show us that even if we have stumbled in *aveiros* and we have become rotten, we can still do *teshuva* and become a *tzadik*, just like spoiled milk can still be used and made into delicious cheese.

This is indeed what the *heilige* Rebbe teaches us. There is no place for despair. The Rebbe said very emphatically (*Likutei Moharan 2:78*), "אין שום יאוש בעולם כלל", there is no place for despair in this world at all! Rebbe Nosson says (*Sichos HaRan*, 153) that the Rebbe said this loudly and with all his *koach*. He called out, "*Gevalt!* Don't despair! There's no place for any despair at all!" There's no such thing as despair. There's no such thing as a person who can't do *teshuva*, and there's no such thing as an *aveirah* that can't be corrected through *teshuvah*.

The *heilige* Rebbe says (*Likutei Moharan 2*, 112), "אם אתה מאמין שיכולין", "אם אתה מאמין שיכולין לתקן", if you believe that you can do bad, then also believe that you can correct that bad. We need to believe it. We need to know that Hashem accepts our *teshuvah* and waits for every individual to return to Him.

The *yetzer hara* only wants one thing: give up! He wants a person to convince himself once and for all "I am a goner!" Every time the *yetzer hara* makes a person do *aveiros*, it's with this goal of giving him *chalishas hadaas*. He wants the person to give up and stop trying to be *ehrich*. This is what the Chozeh of Lublin teaches us about eating *milchig* foods on Shavuos. From spoiled milk you can make the most delicious cheese, showing us that even from a rotten person the greatest *tzadik* can emerge.

Therefore, I beg you to strengthen yourself and pick yourself back up. Don't be depressed. Mohorosh used to constantly remind us of what Chazal say (*Yerushalmi Rosh Hashana ch.4, halacha 8*) "כיון שקבלתם עיניכם על תורה, מעלה אני עליכם כאילו לא חטאתם מימכם", when a person accepts the yoke of Torah upon himself, i.e., when he accepts upon himself to learn the *heilige* Torah, Hashem says, "I count it as if you never sinned". Therefore, in this time of *kabolas haTorah* on Shavuos, begin learning according to the Rebbe's *seder derech halimud*, and Hashem will consider it as if you never sinned.

Don't pay attention to whether or not you understand. Just say the words. Even if your learning is as good as a triangular shoe, you should continue learning. There are some people who have the

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A Letter From the Rosh Yeshiva, Shlit"a

THE POWER OF TEFILA AND MISHNAYOS

Dear...

I received your letter.

How fortunate you are that you seize the opportunity to learn Chumash, Rashi and Targum every day - on Sunday you learn until *sheini*, on Monday until *shlishi*, etc. - until you finish the entire *parshah* at the end of the week. It also makes me very happy to hear that you learn Mishnayos; there is no greater benefit to the *neschama* than learning Mishnayos.

If you are struggling with *parnossah*, follow the advice that the Rebbe gives us (*Sefer Hamiddos, Mamon*), "מי שאין לו פרנסה יעסק בתורה ואחר כך יתפלל", "א person who doesn't have *parnossah* should learn Torah and thereafter daven to Hashem for *parnossah*. Hashem will certainly hear such a *tefillah*. Heed the Rebbe's advice; after each *perek* of Mishnayos that you learn, whisper a *tefillah* to Hashem. Beseech Him, "Hashem, listen to my plea; I'm struggling so hard with my *parnossah*. My finances are stretched thin; I don't have any money to bring home to my wife and children. Help me! Bentsh me with abundance."

A Breslever *chosid* recently related that his financial situation was deteriorating rapidly. He owns a business that in the past had brought tremendous profits, but recently work has been so slow that he could barely pay his workers. When he felt that he was no longer able to handle the stress, he went to the *tzion* of a *tzaddik* he lived near, and he poured out his heart to Hashem. On the way home from the *tzion*, he received a phone call from a person who had borrowed five thousand dollars from him and was ready to pay it back. The Breslever was shocked, as he had completely given up on seeing that money back. From here we can see just how powerful *tefillah* is.

Remember to never stop davening. Whenever you learn Mishnayos or Gemara, daven to Hashem that in the *zchus* of all the *Tanoim* and *Amoroim*, you should find a way to crawl out of all your debts.

May Hashem grant you success in all your endeavors.

(*The Light of Emunah, Kedoishim 5782*)

The Rebbe's Life Story (41)

Another new devoted follower of the Rebbe during this period was R' Chaikel Chazan, whom the Rebbe extolled, saying that he possessed the power of song from its source. R' Chaikel's great love for the Rebbe resulted in his becoming almost like a family member in the Rebbe's household, for he came very frequently. R' Chaikel's brother, R' Yitzchok, also became a devoted follower of the Rebbe.

During those days in Medvedivke, the Rebbe used to fast frequently, a fact that he kept secret from all, including his own wife. Only his *gabay* knew, and he was sworn to secrecy. All the food that his wife prepared for him, the Rebbe gave to his *gabay* to eat. This went on for a long time.

Since R' Chaikel was practically a member of the Rebbe's household, he began to suspect that something was amiss with the Rebbe's eating habits. Soon he figured out that the Rebbe was, in fact, fasting, while the attendant was consuming his meals. One Wednesday, R' Chaikel found the Rebbe in an extremely weakened state, for in those days he was fasting from one Shabbos to the next. He said, "The Rebbe should eat, for the Rebbe is very weak. If the Rebbe will not eat, I shall tell the secret!"

Since the Rebbe's principle was not to be insistent, he replied, "Nu, Chaikel, prepare some soup."

R' Chaikel immediately sprang into action. He ran to the *shochet* with a chicken, plucking its feathers on his way back so as to speed up the process and have the soup ready for after *maariv*. He prepared the soup and put it up to boil. By the time the Rebbe finished *maariv*, R' Chaikel presented him with a fresh bowl of chicken soup.

Before he even looked at the soup, the Rebbe ordered, "Nu, Chaikel, sing the *frummer niggun* (referring to the familiar song "*Me'ein olam haba*")!" When R' Chaikel finished the Rebbe asked him to repeat it, and this went on several times, while the Rebbe sat and listened, deep in thought. Each time R' Chaikel finished the song, the Rebbe motioned with his hand for him to repeat it. Finally the Rebbe asked him to go outside and check whether it was still nighttime. In fact, a new day had dawned while R' Chaikel was singing. The Rebbe left the soup untouched as he went to pray *shacharis*. He resumed his fast and broke it only after the week's end.

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

day to day. I calmed down a bit when I saw the letter that the Rosh Yeshiva wrote, where he said that we shouldn't be scared to go to the Rebbe's *tzion*. But now I see that the situation is much worse than I had originally thought; it's turned into a full-fledged war.

Can the Rosh Yeshiva perhaps write a *tefillah* for me to say? When the Corona virus began, I also panicked, but I feel like all that happened during the past few years was only a preparation for the worst that has yet to come. I can't do *teshuva* for the entire world. Rosh Yeshiva, save me! I'm dying!

The Rosh Yeshiva's response:

I received your letter.

Internalize the fact that nothing exists in this world other than Hashem; everything is Hashem. Remind yourself of this and keep this in mind constantly. This will rid you of your panic and fears. When a Jew thinks only about Hashem and he completely connects himself to Him, then he will be spared from all evil.

Know one thing: all fears and anxiety come from the person's imagination; he turns into his own enemy. Chazal say (*Yerushalmi, Shabbos, perek 14, halacha 3*) on the *posuk* (*Devarim 7:15*), "והסיר ה' ממך כל חלי - זה רעיון", Remove all illness from me. This refers to a person's thoughts. Similarly, Rebbe Eliezer says on the *posuk* (*Devarim 28:48*), "ונתן על ברזל על צוארך - זה הרעיון" What burdens a person the most? A person's imaginations; the thoughts a person fabricates on his own. This is especially true when a person transgresses bitter *aveiros, r*"l. Such a person is always short-tempered and angry. When a person thinks scary thoughts such as, "Someone is going to kill me", "I'm going to die", "I'm going to get shot one day", he turns himself into his greatest enemy. No one is bothering him other than his negative thoughts. However, a person who thinks only about Hashem and tries to strengthen his *emuna* will get rid of all his scary thoughts and imaginations. Strengthen your *emuna* and you won't fear anyone or anything. The Rebbe says (*Sefer Hamidos, Pachad, siman 24*) "כששוכחים את השם יתברך ואינם נשע" "נים עליו, על ידי זה מתפחדים מאמות". When a person forgets about Hashem, he will start fearing the other nations".

Fortunate is the person who constantly thinks about Hashem. He knows that everything is Hashem and he doesn't fear anything. May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Tetzaveh 5782*)

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