

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 5:32

Shabbos Ends..... 7:04

Learning

Nach..... Yechezkel 14-15

Bavli Chagigah 24

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Tosefta..... Karbonos 12

Rambam Tumas Meis 24

Parshas Pekudei, 2 Adar II 5782

Year 2, Newsletter 36

A Word on the Parshah

"ויבאו את המשכן אל משה"

Rashi says that the boards of the *mishkan* were so heavy, that nobody was able to lift them. Moshe Rabbeinu asked Hashem how they should set up the *mishkan* if they can't even lift the boards. Hashem answered Moshe that he should simply put his hands on the boards as if to put them in place, and the *mishkan* will set itself up. This is why the *posuk* continues with "והוקם המשכן", the *mishkan* set itself up.

Mohorosh explains this according to what the Rebbe says (*Sichos HaRan* 51) that a person really can't be proud about serving Hashem as he should. The reason for this is that everything a person does is really just a present from Hashem; everything comes from Him. The main thing Hashem expects of a person is his *ratzon*, his desire to be good and serve Hashem fully. If a person has this real desire, then Hashem will help him be an *ehrlliche* Yid and do many *mitzvos* and *maasim tovim*.

Chazal say (*Vayikra Rabbah* 27:2) on the *posuk* (*Iyov* 41:3), "מי" "הקדימיני ואשלם". Hashem says, "Who has ever put a *mezuzah* on his door before I gave him a house? Who ever put *tzitzis* on his garment before I gave him clothing?" This shows that everything comes from Hashem. A person just needs to have a desire to be good and do good things, and Hashem will do the rest.

Really, the same is true for *gashmiyus*. When a person wants to succeed in *gashmiyus*, he also just needs a strong desire in order to be successful. The *posuk* says, "פּוֹתַח אֶת יָדוֹ וּמִשְׁבִּיעַ לְכֹל, לֵאמֹר: חַי רְצוֹן". It seems that the *posuk* really should have said, "פּוֹתַח אֶת יָדוֹ וּמִשְׁבִּיעַ לְכֹל חַי מְזוֹן". Hashem gives everyone **food**. The *posuk* is showing us that Hashem gives everyone a *ratzon* - a desire. Once the person has a desire, he can get whatever he desires. But, if a person has no desire, he has nothing.

With this, we can understand this *posuk* a little better. The *mishkan* only set itself up once Moshe Rabbeinu put his hand on it. Hashem wanted to show the Yidden that we can't do anything on our own; everything comes from Hashem. We need to physically show that we have a true desire, and then Hashem helps us be *zoche* to do many *mitzvos* and *maasim tovim*.

(*Toch HaNachal, Leil Shabbos Kodesh, Parshas Vayakhel-Pekudei* 5767)

Mohorosh Speaks

Clean and Put-Together

Rebbe Nosson once traveled with his *talmid*, Rebbe Nachman Tulchiner, to the Rebbe's *tzion* in Uman. When they arrived in Uman, they left their bags in the place they were planning on staying, and Rebbe Nosson began running to the Rebbe's *tzion*. Rebbe Nachman quickly followed his lead, rushing alongside him.

On the way, Rebbe Nosson noticed that Rebbe Nachman Tulchiner's jacket was ripped. Rebbe Nosson told him, "First go fix your jacket, then you can come to the Rebbe." Rebbe Nachman, however, sincerely wanted to go to the *tzion* together with Rebbe Nosson; he wanted to observe how Rebbe Nosson davened and did *hisbodedus* at the *tzion*. He told Rebbe Nosson that he would fix it immediately upon returning from the *tzion*. But, Rebbe Nosson didn't agree to the plan. He answered, "This is strange... If you go to a Rebbe, obey him. If you're not going to obey him, why are you going to him? The Rebbe was very *makpid* that we not go with ripped or dirty clothing. If you want to come to the Rebbe, you must first go back and fix your jacket. Only then can you come."

The Rebbe says (*Likutei Moharan* 1:127) that clothing is a *shmira* for a person; it protects him. Therefore, we must be very mindful of keeping our clothing clean and not ripped.

The Rebbe had a daughter who was a very big *tzadeikes*

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Pearls of Wisdom

Heichal Hakodesh is not confined to any specific place in the world, be it Williamsburg or Shtetl. "Heichal Hakodesh" is *seichel*, advice and *chizuk*.

Don't argue with your wife; she wants to remain living close to her parents. Make a "Heichal Hakodesh" where you are. Get together with other *yungerleit* and be *mechazek* one another. Arrange a get-together once a week. Also start a shul. Begin with *shalos seudos* for which you don't need more than two or three *yungerleit*, and read the letters from "Atzaso Emunah".

(*Atzaso Emunah, Terumah* 5782)

named Udl. She once went around collecting for *tzedakah* together with her friends. While they were making their rounds, a very big downpour drenched the town, and everything became very muddy. The whole group of girls became very dirty from all the mud. With one exception. The Rebbe's daughter Udl remained completely clean with nary a speck of dirt on her clothing. Her friends were taken aback to see her so clean and asked her how she managed to avoid the mud. She answered, "This is something that my father taught me. Even while walking in mud, he taught me to avoid getting dirty."

(Sichos Mohorosh 12, Clothing)

שלא עשני גוי

The Klausenberger Rav, *zt"l*, told a story of when he was in the concentration camps during the Holocaust. There was a group of about one hundred Yidden who were forced to perform very hard, back-breaking labor. They needed to build a brick wall, which necessitated dragging the bricks and mixing the cement. They were forced to work without any break. If the Nazi *reshaim* ימח שמו saw someone daring to take even a moment's break from the intense work, he shot him to death on the spot.

One day, while working, it began raining very hard. It was freezing cold outside, and the Jews had only their flimsy, thin shirt which barely protected them from the elements. But, the *reshaim* didn't want to hear any excuses. They continued screaming that if anyone would risk a moment's rest, he would be shot immediately. They had no choice other than to continue building the wall as usual. They were soaked and freezing. Additionally, because of the intense rain, the cement wasn't holding properly, and they really were not able to get any work done. Many, many Yidden were unfortunately killed.

The Klausenberger Rav, *zt"l*, stood there spreading cement on the wall next to an irreligious Jew, who also felt as though he would collapse any minute from the hard labor. In middle of the work, the irreligious Jew called out to the Rav, "Nu, Rabbi? Will you still say the *bracha* of "שלא עשני גוי" tomorrow morning? Can you possibly still want to be a Jew when we are standing here being so horribly tortured?" The Rav answered him, "You have it backwards! Now, I'll begin saying the *bracha* with even *more kavannah* and feeling. Now that I see how low a *goy* is able to fall that he tortures us Jews with such cruelty, I'm so much more happy that I'm a Jew and not a *goy*!"

Chazal say (*Avodah Zarah* 22a) that we aren't allowed to be alone in a house with a *goy* because they are prone to killing. Chazal also say (*Sifri, Beha'aloscha* 9:10), "אמר רבי שמעון בר יוחאי, הלכה היא בידוע שעשו, שונא ליעקב", a *goy* hates Jews and only wants to kill them.

We have all the reason in the world to be elated simply because we were born as Jews. No matter how much the *yetzer hara* tries to break a person's resolve and get him depressed by reminding him of all his faults - he doesn't act properly; he's not worth anything; he doesn't learn; he doesn't daven - there is always one good thing he has that no one can take away from him. He was born a Jew. This alone can revive him and make him happy. (*Likutei Moharan* 2:10)

Why do we say the *bracha* of שלא עשני גוי in the negative as opposed to the positive, thanking Hashem for creating us as Jews? Because if we were to say the *bracha* as "שעשני יהודי", the *yetzer hara* would have

A Letter From the Rosh Yeshiva, Shlit"a

NOBODY CAN HARM ME

Dear...

The Rebbe's *sefarim* are the best way for a person to strengthen his *emunah* and *bitachon*. There are many *sefarim* about *emunah* and *bitachon*, but the Rebbe's *sefarim* have a special *koach*; they make the reader feel as if the *sefer* was written special for him, while at the same time, they are universal for every single person. Furthermore, they are "alive" in the sense that they rejuvenate the reader's life until he is completely transformed. It's just like the Rebbe says (*Chayei Moharan* 358), "Every conversation of ours has the power to make a person an *ehrliche* Yid. And, not just any *ehrliche* Yid, an *ehrliche* Yid that I consider to be *ehrlich*." Rebbe Nosson says (*ibid*), "גם אפילו עכשיו כשלומדין דבריו הקדושים, יש להם גם כן כח..." The Rebbe's *sefarim* have the tremendous power to inspire a person to serve Hashem. In each of the Rebbe's teachings there lies unbelievable *hadracha* for a person's daily life.

This is even more true in our generation, since we were *zoche* to have Mohorosh, *zt"l*, who took the Rebbe's *sefarim* and brought them down to a level that even our simple minds can grasp. He acted like a *melamed* who is able to take a very challenging and deep *gemara* and bring it down to a level where even the weaker students are able to understand it. A person who learns the *sefer* "Asher Banachal" or any of the numerous pamphlets that Mohorosh wrote is infused with *emunah* and is drawn closer to Hashem.

Although you experienced some very challenging times in your life, nevertheless, don't give up. Hold on tight to your *emunah*. Don't busy yourself blaming others. Instead, think about how Hashem is the force behind everything that happens. A person should constantly practice strengthening his *emunah*. We should say to ourselves, "Nobody can harm me." We should sing songs of *emunah* to ourselves, "Hashem is here, Hashem is there; Hashem is truly everywhere. חי, מדבר, צומח, דומם, חסיד, חסידות - Everything is Hashem". Such a person will always be relaxed and satisfied.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Va'eira* 5782)



Q&A Breslev

HOW CAN I GET MY FATHER TO NOT BE BOTHERED BY MY PHONE?

Question:

To the Rosh Yeshiva Shlit"a,

Thank you so much for the *chizuk* that I derive daily from the Rosh Yeshiva. It clears a person's mind and infuses a passion for Yiddishkeit within him.

I've had a smartphone for quite a while already, and I recently put on a filter. But, my father insists that I get rid of it completely. On one hand, I don't want to cause my father any pain, and I don't want to have uncomfortable arguments with him. But on the other hand, maybe this is an opportunity for my father to finally just accept me for who I am so I should have to continue feeling so degraded.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

You must understand that even a filtered smartphone can still be very harmful. It takes away a person's peace of mind. Even a simple phone robs a person's precious time and mind. This is especially true of the phones that are more technologically advanced; they most definitely occupy a person's mind, distracting him from tasks at hand. It prevents a person from getting closer to Hashem. The Rebbe says (*Likutei Moharan* 2:10), "מה שהעולם רחוק, קים מהשם יתברך ואינם מתקרבים אליו יתברך" "הוא" "רק מחמת שאין להם ישוב הדעת", The reason is that they lack peace of mind. "ואינם מישבין עצמן", they don't give themselves time to think. People are always occupied. Forget about the people who are constantly checking out what's new on status, always on the lookout for everyone's advertisements, illusions and stupidities; they certainly don't have any *yishuv hadaas*.

I know *yungerleit* who were very *ehrllich*, learning and davening at every opportunity. But, since they began looking at status, they have become different people. They no longer have the *yiras shomayim* they once had. If you give up your smartphone, exchanging it for a simple phone like all *ehrlliche* Yidden have, you will bring endless *nachas* to Hashem, your parents and yourself. You will have a new life. You will have more time for your family, for learning and for davening.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah*, Bo 5782)

been able to come to us and say, "Come on! Really. You call yourself a Jew? Is that how a Jew acts? You can't call yourself a Jew!" Therefore, we turn it around and thank Hashem for not creating us as a *goy*. That is something that can't be denied and can't be taken away.

Let's praise and thank Hashem for having created us as Yidden!

(*Sichos Mohorosh* 12, *Goyim*)

The Rebbe's Life Story (34)

Rabbi Yudel belonged to a circle of men in Dashiv who, like him, were entirely devoted to serving Hashem. One of the most prominent members of this group was Rabbi Shmuel Isaac, a holy *tzaddik* in his own right, who served Hashem with a fiery passion and always davened with intense fervor. Similarly, there were other God-fearing and pious individuals in the group that he led.

Hashem has His ways of orchestrating events for the good. One day a young man by the name of Reb Ber, who came from a village that was located near Medvedivke, where the Rebbe lived, married and settled in Dashiv with his in-laws. Since he was an extremely pious and God-fearing individual, he soon became attracted to Rabbi Yudel's group. Soon the time came for the young couple to visit his parents in his hometown near Medvedivke. Upon taking leave of Rabbi Yudel, the latter cautioned him, "You are now returning to your hometown, which is near Medvedivke where a certain young Rebbe lives. For the sake of your eternal wellbeing do not step foot near him!" He warned him sternly not to even entertain the thought of visiting the Rebbe, and Reb Ber gave him his word.

Due to his tremendous love of Rabbi Yudel, the latter's words penetrated Reb Ber's heart, and he did not go to see the Rebbe after he reached his hometown.

With the passage of time, Reb Ber experienced numerous ups and downs in his *avodas* Hashem, just like many pious people do. His life was fraught with challenges, not the least of which was that several years after his wedding he still remained childless. He struggled valiantly to overcome the waves of depression that threatened to engulf him, tormenting and confusing his mind. Additionally, his approach to serving Hashem, as he had learned it from Rabbi Yudel, was zealous to the extreme and quite unrealistic, which increased his agitation. In particular, his ardent desire to arise at midnight to recite *tikkun chatzos* robbed him of his peace of

mind, for his efforts to get up on time were unsuccessful. He tried hiring a gentile to wake him each night, but as soon as the man left Reb Ber fell asleep again, so that method was scrapped. He proceeded to instruct the gentile not to leave until he was up and fully clothed, which worked for a while. However, he became so preoccupied with this issue, that he began suffering excruciating headaches, which took its toll on his health, so that he almost lost his sanity.

One day he decided that since the Rebbe was so famous in the vicinity of Medvedivke for being a great and holy *tzaddik*, and he, Reb Ber, was plagued by so much suffering and trouble, he had nothing to lose by paying the *tzaddik* a visit. Soon he found himself in the Rebbe's presence, proceeding to unburden himself of all his problems, particularly about his state of childlessness. The Rebbe advised him to donate money to charity, but Reb Ber replied that he could not afford that. So the Rebbe advised him to be strong in his faith, and it would be reckoned for him as though he gave money to charity, as it is written about Avraham (*Braishis* 15:6) "And he trusted in Hashem, and He reckoned it to him as righteousness – charity." The Rebbe added that by means of faith one can merit having children, as the Hebrew word for faith – *emuna* – has the same numerical value as the Hebrew word for children – *banim*.

Reb Ber proceeded to enumerate to the Rebbe all the trials and tribulations that he was suffering. The Rebbe responded with soothing, kind words that restored his heart, so much so that he decided this was where he belonged, for this was where he felt at ease. From then on he came to the Rebbe frequently and began serving Hashem with renewed vitality.

When R' Ber's mother noticed that her son was so attached to the Rebbe, she came to him complaining that her son was suffering from excessive agitation and poor concentration brought on by sleep deprivation. When he once again came to the Rebbe, the Rebbe told Reb Ber, "Sleep and eat, but be wary of time! After a while come back to me, and ask me how to continue." And so it was. When he returned to the Rebbe, he was told to rise at 3 a.m. ("Your midnight will be at 3 a.m." were the Rebbe's words. Indeed this became Reb Ber's lifestyle, and the people who were awake in shul knew that when Reb Ber arrived, it was always 3 a.m.)

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

All Will Be Well (11)

When you focus on your difficulties, you accomplish absolutely nothing. On the contrary, you cause your pains to increase, and you become even more bitter. You plummet into a deep dejection, to the point of possibly becoming ill, *chas v'shalom*. Most illnesses are caused by a person's unhealthy emotional state. Some people make themselves so sick that they must be placed in institutions. Instead, remain firm and confident. Always remind yourself that everything will turn out well. This will help you break free of your desperation and bitterness. You will trust in Hashem, believing that he will not desert you. Then you will be amazed at how well things will go for you. Hope and trust in Hashem are the most important elements in a person's existence, both spiritually and materially, and they can do wonders. Fortunate is the person who encourages himself; he will see only good, both in this world and in the next.

The cause of most nervous disorders is worry, bitterness, and groundless fear. These are a result of a person's apathy and feelings of hopelessness. To avoid all this, accustom yourself to say these four words: "All will be well". Through this, you will expel all of the anxiety and bitterness you have, and you will trust in Hashem with immense confidence. You will realize that just as He has not abandoned you so far, He will not desert you now. Be aware that almost everyone who suffers from nervous disorders (which can eventually lead to serious physical illness) could be cured completely if they would only endeavor to believe and say, "All will be well". They would then gain a complete cure - both spiritual and physical - and their entire lives would be transformed into something truly wonderful.

(Taken from the booklet "All Will Be Well")
to be continued next week, b'ezras Hashem

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