

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"ta



## Zmanim (NYC)

Candle Lighting..... 5:40

Shabbos Ends..... 7:12

## Shiurim K'Sidran

Nach..... Yechezkel 28-29

Bavli ..... Yevamos 5

Yerushalmi ..... Bava Metzia 6

Tosefta..... Menachos 6

Rambam ..... Para Adumah 6

Parshas Vayikra, Zachor, 9 Adar II 5782

Year 2, Newsletter 37

## 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 *gashiymus*, he also just needs a strong desire in order to be successful. The *posuk* says, "פותר את ירך ומשיביע לכל, חי רצון". It seems that the *posuk* really should have said, "פותר את ירך ומשיביע לכל חי מזון". 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

### Yom Tov Purim

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

Aside from fulfilling this special *minhag*, we need to remember what the *machatzis hashekel* alludes to and what it teaches us.

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

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

This begins at home. A person needs to connect to his wife and children with love. There shouldn't be arguments amongst them. When a person doesn't have

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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)

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 person on a personal level. Every Yid's *neshama* 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 *neshama*. A Yid's job is to return to Hashem and reconnect his *neshama* to Him. He thus becomes a complete person. 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 a complete person, be close to Hashem and all Yidden, and to have proper *shalom bayis*.

### Reading the Megillah

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

When we read the *megillah* and reflect on the events, we realize that all the incredible *nissim* were hidden within nature. If we look well, we will realize that Hashem performs such *nissim* for us today as well, but they are all hidden within nature and we don't connect the dots. The duty of every Yid is to ponder these "natural occurrences" and recognize them as the *nissim* that Hashem is performing for him on a regular basis, just like He did for the Yidden in the times of Mordechai HaTzaddik and Esther HaMalka.

### Giving Everyone

Chazal say (*Yerushalmi Megillah* 1:4), "כל מי שהוא פושט את ידו לטול, גור, תנין 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 *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. He should ask and beg Hashem to forgive him for all his horrible *aveiros* and help him continue his life on a good and *ehrliche* path. Hashem will surely accept him with open arms. He will forgive him for everything he's done and help him out with everything he needs.

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

(Kuntres "A Freilichen Purim")

## Q&A Breslev



### DOES BRESLEV HAVE SPECIFIC MINHAGIM FOR THE PURIM SEUDA?

#### Question:

In honor of Mohorosh Shlit"a (zt"l),

Since we are approaching the *yom tov* of Purim and will be making a *seudas* Purim in our shul, I wanted to know if there are specific Breslev *minhagim* at the *seuda*?

#### Mohorosh's response:

Anshei Shlomeinu have always gotten together Purim afternoon and made a big *seuda*. At the *seuda* they drank specifically wine - not liquor - and together they danced and rejoiced. Of course, while dancing they davened to Hashem for whatever they needed.

Purim is an auspicious *eis ratzon*, when we can be *zoche* to open *nissim*. As our *chachomim* say (*Yerushalmi Megillah* 1:4), we must give to whomever stretches out his hand and asks. So too, whoever opens his mouth to Hashem in prayer will get what he needs. On Purim an extra light of *kedusha* fills the world. Hashem's Presence becomes tangible; we can really feel that nothing but Hashem exists. After a person drinks, he shouldn't be able to tell the difference between "arrur Haman" and "baruch Mordechai". It all boils down to one principle: nothing exists but the one and only Hashem. The day is very special and one can merit great *yeshuos*. When anshei shlomeinu dance on Purim, it has to be done with *yishuv hada'as* and in a respectful manner. It shouldn't get wild and out of hand; people shouldn't hurt each other, etc. Anshei shlomeinu used to dance a lot and cry tears of joy as they davened for all they needed. And they saw great miracles.

Anshie Shlomeinu don't drink liquor on Purim. The Rebbe was *makpid* that we not drink liquor all year round, and even wine should only be used for *kiddush* and *havdalah*. On Purim a person can drink a little more wine than usual, become a little high and dance.

We must be very careful not to confuse the concept of *ikar* and *tofel*. Although there is a *mitvah* to drink, a person must still have his head on his shoulders. He must remember to *bentch birchas hamazon*, which is a *d'oraisa*, and daven Maariv. Therefore, he

should drink with proper measurement so he can be assured to fulfill the *mitzvos* properly on this *heilige* day.

The Rebbe says (*Likutei Moharan* 2:74) that everything starts anew on Purim. Now is the time to forget the past and start anew. Now is the time to draw yourself closer to Hashem through His *mitzvos* and through learning His Torah.

Our *chachomim* say (*Shabbos* 88a), on the *posuk* of (Esther 9:27) "קימו וקיבלו היהודים", the Yidden once again accepted the Torah on Purim, but this time they did it with a true inner desire and will. So too, on this special day let's take upon ourselves to start serving Hashem properly. Hashem will then shower upon us all good in this world and the next.

Hashem Who hears all prayers, should listen to my *tefilos* that I daven for you to have *hatzlacha* in all that you do.

(*Sh'aalos U'Teshuvos Breslev, Letter* 3,892)

### The Rebbe's Life Story (35)

From then on Reb Ber practiced his *avoda* with remarkable restraint, as per the Rebbe's directives. He eventually opened a business, which turned out to be very successful and made him fabulously rich. The Rebbe instructed him to donate one-fifth of his profits to *tzedakah*, which he did for the remainder of his life. (Before he died he was heard to boast, "With my 'fifth' I have nothing to fear of the *beis din shel maalah*. It will only serve to protect me.")

The Rebbe praised Reb Ber's fear of Heaven, describing it "as great as the fear most people have of being flogged by the Russians".

One day Reb Ber's wife decided to visit her parents in Dashiv. Reb Ber inquired of the Rebbe how he should act in the presence of Rabbi Yudel and his friend Rabbi Shmuel Isaac, who had warned him never to go to the Rebbe. The Rebbe replied, "Continue practicing your *avoda* with simplicity and innocence, and do not allow yourself to be distracted by anyone at all. Just speak to Hashem on a regular basis, and serve Him with joy, even in the presence of these people. If anyone should question where you derived this extraordinary enthusiasm and joy, you must clearly state that it is thanks to my influence!"

When Reb Ber arrived with his wife in Dashiv he promptly went to the shul, where he davened with fervor and joy, clapping his hands enthusiastically.

Continued on Page 4

## A Letter From the Rosh Yeshiva, Shlit"a

### DRINKING ON PURIM

Dear...

I received your letter.

You are very fortunate to have stopped drinking wine throughout the year. The Rebbe warned us very strongly against drinking wine. He said (*Likutei Moharan* 2:26), "על ידי שכרות, שוכחין כל המצוות", if a person drinks and gets drunk, he forgets about Hashem.

Wine doesn't bring about any good. There is nothing else that brings such calamity to the world like wine does. Chazal say (*Yoma* 76b), "יין מביא יללה", wine brings about crying. Chazal also say (*Bamidbar Rabba* 10:6), "יין גורם לזנות", wine brings a person to do aveiros, *r"l*. Chazal say in another place (*Tanchuma, Shmini*), "יין מביא, *r"l*" "את האדם לידי חטא לצרה גדולה ולחסרון כס" wine brings a person to do aveiros, it brings him big *tzaros*, and it makes him poor.

It's plain and simple to see that people who allow themselves to become drunk aren't able to hold down a job. They stay awake late, drinking inordinate amounts of wine until they finally fall asleep in the wee hours of the morning. They wake up very late in the day and get depressed at how late it is. Then the cycle begins again, and he drinks himself silly.

Shlomo Hamelech says (*Mishlei* 23:29), "למי אוי? למי אבוי?", who is a pity? "למי מדינים?", who argues with others? "למי שיח?", who says foolish things? "למי חכללות עינים?", who gets hurt? "למי פצעים חנם?", who has red eyes? Shlomo Hamelech then answers, על "למאחרים על, היין", those who drink wine.

You are very fortunate to have taken the Rebbe's advice to a practical level. Unfortunately, it's not uncommon to see people getting very drunk on Shabbos. They go from shul to shul looking for a "good drink", that bitter drink. They go to friends' houses and drink together. All this brings to *aveiros* and *nivul peh*. Instead of going home to his wife and children spending quality time together on this one day a week when he isn't busy with other things, he wastes his Shabbos getting drunk.

Regarding drinking on Purim, Chazal say (*Megillah* 7b), "חייב איניש, לבסומי בפוריא, עד דלא ידע בין ארור המן לברוך מרדכי". The Shulchan Aruch also paskens that we should drink on Purim (*Orach Chaim, siman* 695, *se'if* 2). Mohorosh used to constantly warn us to pay attention to what we drink and not overdo it. He warned us not to become as drunk as Lot became and miss benching and davening *mincha* and *maariv*.

On Purim night there is neither a *mitzvah* to drink, nor is it a smart thing to do. There are many *bochurim* who get very drunk on Purim night and miss out on the rest of Purim. Purim day is the time to drink a few cups of wine. We dance, become happy and make others happy.

May Hashem help you be successful in all your endeavors.



## All Will Be Well (12)

Rabbi Yudel immediately understood that Reb Ber had joined the ranks of the Rebbe's followers. Since Rabbi Yudel sincerely sought the truth, he was not offended that Reb Ber had not heeded his warning. On the contrary, seeing the drastic change for the better in Reb Ber, he asked him for a detailed description of the Rebbe's ways.

Reb Ber related all that he knew, and Rabbi Yudel was so excited by what he heard, that he called over his friend, Rabbi Shmuel Isaac, and enthusiastically repeated to him all that he had just heard. Since these two *tzaddikim* were sincere and passionate in their quest for the right path in *avodas Hashem*, they decided immediately that they must travel to the Rebbe. Despite the fact that the Rebbe was several years younger than they were, their fiery enthusiasm was so contagious, that soon their entire group was persuaded to join them in preparation for traveling to the Rebbe.

Dashiv is quite far from Medvedivka, and these men were so poor that they had no money whatsoever for travel expenses. Yet they were not deterred. Their hearts aflame with yearning, they set out on foot.

On the way they reached the town of Terhovitza, where they entered the *bais medrash* of the Maggid. There, too, they heard wondrous praises of the Rebbe, for the Maggid of Terhovitza was already a follower of the Rebbe. They even managed to inspire several more individuals to join them in their trek to the Rebbe.

When they finally arrived in Medvedivka their joy was boundless. Even before they met the Rebbe in person, their souls were already suffused with feelings of intense sweetness and pleasure, in accordance with the words of Chazal (*Sanhedrin* 94): "Even though he does not see, his *mazal* - spirit - (senses and) sees."

Since Rabbi Yudel was the oldest, the group unanimously agreed that he should be the first one to go in to speak with the Rebbe.

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

Why must you always pay so much attention to your pain and difficulties? Why don't you rather accustom yourself to say, "All will be well"? Why must you view the world through such a dark and dreary window, as if you have lost all hope and salvation? Why don't you rather view the world through an illuminating and optimistic glass - believing that there is certainly still much hope and that everything will turn out well? If you begin living your life in this fashion, trusting only in Hashem, and believing that there is no existence independent of Him you will reset your life's course, and you will live a truly sweet and engaging life.

Strengthen yourself in all sorts of ways. Never become disheartened. Trust in Hashem and do *mitzvos*; then He will certainly not desert you. Even if it appears that you cannot hope to escape your pain and problems, you must nevertheless remain adamant and retain an unflinching trust in Hashem.

Trust sustains a person and helps him turn to Hashem wholeheartedly. The most important element of trust is to always believe with unflinching certainty that all will be well. Your situation will thus improve. This is because your success depends on the strength of your *emunah* and trust in Hashem. Fortunate is the person whose trust in Hashem is impregnable. He will be shown favor for all eternity.

Encourage yourself to have a *emunah peshutah* and trust in Hashem. Believe that everything will be okay and that matters will not always be this bitter. In this way, you will reverse all of your darkness to light. The most important strategy in a person's life is that he remain firm; that in the midst of problems and downfalls he doesn't falter, but instead transforms all of the darkness to light.

Every individual experiences both light and darkness; his disposition is constantly revolving. The ultimate level a person can achieve in this world is to remain strong and calm in the midst of the darkness, and to transform that darkness into a tremendous light. In the upper worlds, a person like this is highly esteemed. A person who does not falter in the worst of situations, instead always reminding himself of the certain positive outcome, will change the darkness he encounters to light

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

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