

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



Times (NYC)

Candle Lighting6:46

Shabbos Ends8:18

Learning

Nach.....Iyov 32-33

Bavli.....Nazir 54

Yerushalmi.....Demay 20

Tosefta.....Sanhedrin 7

Rambam.....Eidus 20

Parshas Vayakhel-Pikudei, 25 Adar 5783

Year 3, Newsletter 70

A Word on the Parshah

"לא תבערו אש בכל משבתכם ביום השבת"

Moshe Rabbeinu gathered Klal Yisroel together to teach them how Hashem wants them to build the Mishkan. However, before giving any building instructions, he first told them about keeping Shabbos, teaching them that a fire may not be kindled on Shabbos. What do these two concepts have in common? Why would Moshe Rabbeinu preface the building of the Mishkan with not kindling a fire on Shabbos?

Rebbe Nachman of Breslev says (Likutei Moharan 2:17) that we must be very happy on Shabbos. Being happy on Shabbos gives us true *yiras shomayim*. The reason for this is that during the week we are so busy with myriads of other things; we are so busy and distracted that we might forget about Hashem and begin worrying about how things will turn out. But, when we are happy on Shabbos, we release ourselves from our self-made bondage of worries and concerns. The *posuk* says (Yeshaya 55:12), "כי בשמחה תצאו", You will go out happily. At that point, we will be afraid of nothing at all other than Hashem Himself.

True, real *yiras shomayim* is when a person fears only Hashem. Such a person has a strong and firm *emunah* that only Hashem controls every single happening in this world, and that no one at all can do him any harm or help him in any way without permission from Hashem. He knows that *nothing* can happen without Hashem. When a Jew has such a solid *emunah* in Hashem, he has fulfilled the *posuk* (Tehillim 118:6), "ה' לי לא אירא מה יעשה לי אדם", Hashem is with me; I am not afraid of anything; what can a mere mortal do to me?

This is the greatness of Shabbos Kodesh. Throughout the week, we are so busy running to find work. We are bound by debt, worries and confusion, and it is extremely difficult for us to have enough peace of mind to remind ourselves that Hashem is behind everything. Our minds are full of thoughts of others trying to ruin our business or livelihood; we think that others can harm us or help us. But, when Shabbos Kodesh comes, we rest up a bit and the happiness of Shabbos envelopes us. Only then are we able to realize that all our fears during the week were silly and nonsensical. Only Hashem controls this world, and we need to fear only Him.

The Mishkan brings Hashem's *shechina* into this world. Chazal say (Tanchuma, Terumah), "נתאוה הקדוש ברוך הוא שיהיה לו דירה בתחתונים", Hashem wants to dwell amongst us, i.e., He wants us all to realize that nothing exists other than Him. Therefore, Moshe Rabbeinu first told us that we should keep Shabbos. Because, the happiness of Shabbos fulfills the essence of the Mishkan, reminding us that Hashem runs this world and everything - but, *everything!* - in in solely His control. This clear *emunah* will bring Hashem into our midst through the Mishkan.

The specific mitzvah that Moshe Rabbeinu taught them was about not lighting a fire on Shabbos. The Zohar HaKodosh (Tikunei HaZohar pg. 125) explains why it was specifically this mitzvah that was here. "לא תבערו אש - הכעס" You should not ignite the fire of anger on Shabbos. We must place all of our efforts in not getting angry

Continued on Page 2

Mohorosh Speaks

Chodesh Nissan

The month of Nissan is a very opportune time to give ourselves a fresh start. It's time to forget everything that happened until now and start anew. The *posuk* says, "ה'חודש הזה לכם ראש 'חדשים', ראשון 'ה'חודש' הזה לכם ל'חדשי' השנה". The word "חודש", new, is repeated three times, which is a *chazakah*. This shows us that it is time to start again from fresh.

The truth is that every day is a good time for us to renew ourselves. We don't need to wait until *chodesh* Nissan comes around. Rebbe Nachman of Breslev says (Likutei Moharan 1:261) that a Yid needs to start anew every single day. But from Shabbos HaChodesh, he should start with a fresh *hischadshus*. He should make a firm decision that "No matter what happened yesterday, and regardless of what will happen tomorrow, I will focus on today alone and try to do good things today."

Continued on Page 2

Pearls of Wisdom

Don't be jealous of others. It's silly to be jealous of other people, because every single person carries baggage. A person without difficulties doesn't exist. Everyone has their own struggles and hardships. We must beg Hashem to help us love every single Jew and not envy anyone at all. Ask Hashem, "Hashem, remove all of the jealousy from my heart together with the inner hatred that I harbor against others. Help me love every single Jew!"

When we read Parshas Hachodesh, it's a very good time to ask Hashem for help in this area. We should ask, "Hashem, please help me be *zocheh* to start anew every day. Help me not ruminate over what happened until now and help me not be afraid of what will happen in the future. I just want to concentrate on doing good things right now both in *ruchniyus* and *gashmiyus* so that I can succeed in what I do."

This is the *mitzvah* of *kiddush hachodesh*. Hashem told the Yidden to count the months according to the lunar calendar to show that Jews are compared to the moon. Towards the end of the month, the moon gets smaller and smaller until it becomes no longer visible. Then, it begins the cycle again and starts getting bigger and bigger. This is how we should conduct ourselves. Many times we feel as though we are falling into the abyss with nothing to grab onto. We feel like we are getting smaller and smaller just like the moon at the end of the month. But then, we refresh ourselves and get bigger again. This happens time and again in our lives, just as it happens to the moon every single month without fail.

A Constant Fresh Start

Rebbe Nachman was born on Rosh Chodesh Nissan, because this was his entire essence: renewal. Indeed, the Rebbe says (Shivchei HaRan 6) that he used to constantly start again, and he teaches us to do the same.

When Rebbe Nachman was young and would find himself stumbling in the dark in *ruchniyus*, but he wouldn't allow himself to give up. He simply said, "I'll start again from right now. I'm starting now as if I have never served Hashem before. This is my very first time." He did this every time he stumbled. The Rebbe said that this happened to him every day - and even *numerous* times in one day! He fell and he started anew. This is how he succeeded in becoming the tremendous *tzaddik* that he became.

The Rebbe says (Chayei Moharan 247), "אזא חידוש ווי מיר איז נאך קיינמאל גישט, געווען", there has never been such a novelty like me. One of the explanations that Breslev *chassidim* give for this in the idea of *hischadshus*, renewal. This is what the Rebbe teaches us to do. It is, therefore, very appropriate that he was born on Rosh Chodesh Nissan, a time of renewal. *Continued on Page 3*

Continued from Page 1 - A Word on the Parshah

on Shabbos. Anger is a direct outcome of forgetting about Hashem. We forget that it's not our spouse's or child's fault that things went awry. Hashem is the One Who controls everything and everything that happens comes from Him. Everything that happens is a test to see how we will strengthen our *emunah* in Hashem. When we lose our focus and forget that Hashem is behind everything, then we get angry at the people around us and at the circumstances that we experience. It's just like the *posuk* says (Koheles 7:9), "כי כעס בחיק כסילים ינוח", anger is a trait of the mindless.

We must put forth all of our energies to prevent fights from happening both on *erev* Shabbos and on Shabbos itself. If we allow ourselves the common sense to give in, not to argue or get upset, then we can accept Shabbos with tremendous *simcha*. We can then feel the light of Hashem that is so enjoyable it's simply incomparable to anything else in the world. If, however, we allow ourselves to lose control and get angry on Shabbos, the affects will be seen throughout the week. We lose our *hatzlacha* and much suffering and poverty will be evident during the following week.

We must strengthen ourselves to be happy on Shabbos Kodesh, no matter what happens. We will thus be *zocheh* to have solid *emunah* in Hashem, fear only Him, and usher the *shechina hakedosha* into our homes and lives, bringing *brachos* and *yeshuos* in its wake.

Q&A Breslev

WHEN SHOULD I GET MARRIED?

Question:

I am an *ehrliche* bochur of marriageable age, and my parents want to find a *shidduch* for me already. However, I don't yet feel ready. I feel as if these few years are a special gift from Hashem to be able to *shteig* and enjoy. Once I get married, I'll have many new responsibilities, and I won't be able to *shteig* the way I can now, before getting married.

Can the Rosh Yeshiva clarify the correct approach?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

The Rebbe was very insistent that a *bochur* get married as early as possible. When a *bochur* would travel to him, the Rebbe would tell him, "Return with a *tallis*." We see the same thing in Chazal (Kiddushin 29b). Once, while speaking to Rav Huna, Rav Chisda praised the virtues of Rav Hamnuna and remarked that he is a very big *talmid chochom*. Rav Huna asked Rav Chisda to send Rav Hamnuna to him the next time he sees him. When Rav Hamnuna arrived, Rav Huna immediately noticed that he wasn't wearing a *tallis*. When he inquired as to the reason for this, Rav Hamnuna answered simply that he was not yet married. Rav Huna turned his face away from him and declared, "Then don't come to me. I don't want to look at you until you are wed."

You say that now is a fulfilling time?! Now is a time when you can achieve? Chazal say the opposite. They tell us (Yevamos 62b), "As long as a person isn't married he isn't happy and there is no blessing in his work." Furthermore, Chazal say (Berieshis Rabbah, 17:2), "Before a person gets married, there is no *bracha*; he has no partner to assist him and he cannot find happiness or fulfillment; he

Continued on Page 3

The main area in which we should strive to renew ourselves in this way is in the area of talking to Hashem in *hisbodedus*. The Rebbe says (Sichos HaRan 98) that in the winter, all of the trees and grass seem to die. But, when spring comes, they refresh themselves and start living again. People can also grab the opportunity along with the trees and renew themselves at the same time. It's very good to talk to Hashem in the field, amongst the trees and grass which teach us the concept of renewal. The grass and trees are a very helpful tool when talking to Hashem. As they sway in the wind, the trees and grass join together with us to praise Hashem. The truth is that the whole world is a field. We can really talk to Hashem wherever we may find ourselves.

A Jew's *avodas* Hashem depends upon this renewal. When we give ourselves a restart every time it is necessary, then we merit much success, and we are able to achieve ever greater heights in our *avodas* Hashem. Everything we do in *avodas* Hashem needs to be done with such an enthusiasm as if it were the first time every doing it. When we go to daven *shachris*, for example, we should think - or even say - to ourselves, "This is the first time I'm ever davening *shachris*". When we go to daven *mincha* we should think, "This is the first *mincha* I've ever davened." When we go to daven *maariv*, even though we are exhausted after a full day, we refresh ourselves and daven *maariv* as if it were the very first *maariv* of our life.

We see that everyone davens the first *maariv* of the year on the first night of Rosh Hashana with real *hisorerus*. After all, this is the first *maariv* of the year; it's an exciting moment! The truth is, however, that really we should have that feeling during every single *maariv* throughout the year. When we constantly renew ourselves, every *tefillah* is the first one and is davened with real excitement.

The same thing goes with learning Torah. Every time a Yid sits himself down to learn Torah - regardless of what he might be learning - he should freshen his mindset and say, "I am now going to learn for my first time." When he does this, he can be very successful in his learning, because the *ikar* is to always start anew.

Rebbe Nosson says that this renewal was very evident with the Rebbe. He used to constantly renew himself. Right after he would finish revealing insightful ideas and *hasagos* on the Torah, he was found crying and begging Hashem, "How can I be *zoche* to be an *ehrliche* Yid?" He always gave himself fresh starts in his *avodas* Hashem. This is how he achieved such incredibly great heights.

Even in our materialistic life, this can be very beneficial. When things get old and stale, a person gets depressed and loses his enjoyment in life. If we strengthen ourselves and renew ourselves, then we are able to have a good, happy life.

The Rebbe says (Chayei Moharan 436) that every time a person speaks with Hashem, he should start again with a freshness and say, "Hashem, I'm starting again from right now to be an *ehrliche* Yid." In any circumstance, it's a good thing to do. If you were good until now, you can become even better. If you weren't good until now, it's most definitely necessary to turn over a fresh leaf and begin being good now.

It's something that we've always seen. When someone is strong in the *inyan* of *hischadshus*, renewal, they succeed beyond their wildest dreams, because when we constantly start anew, we do everything with much more enjoyment and excitement, bringing ultimate success upon ourselves.

(Sichos Mohorosh, Parshas HaChodesh, Chodesh Nissan)

has no *kapparah*, there is no peace, and he's lacking a gratifying life. He is not whole."

Listen to the words of the Torah *hakedoshah* with *temimus*. Rebbe Nosson had a grandson, R' Mechele, who was very straightforward and accepted every word of Rebbe Nosson with remarkable *temimus*. R' Mechele would comment to *bochurim* who thought they knew it all, "You are not praiseworthy". When they would ask why, he would reply, "It says in the Torah, לא טוב ל'היות האדם לבדו'. Hashem says that it's not good for a person to be alone. The opposite of טוב, good, is רע, evil, which is brought about through the *aveirah* of פגם הברית. We learn this from the anecdote of ער בכור ויהי ער בעיני ה'".

Don't consider yourself wiser than the Torah; tell your parents not to turn down *shidduchim*, and do your best to get married as soon as possible. It is not worth living if you aren't married. Without a wife, a person is much more vulnerable to committing *aveiros*. Rebbe Nosson said (Likutei Halachos Yom Hakippurim, halacha 1), מי שאינו נשוי - הוא פגום, halacha 1), "בברית". It's the exact opposite of what you write that a *bochur* can *shteig* and enjoy life.

May Hashem have pity on us and send us Moshiach who will redeem us from this dark and lengthy *galus*. How bitter it is for us that our *seichel* is influenced by the *goyim* who promote the ideas of getting married late and not having children. We must conduct ourselves according to what the Torah commands us. We must get married young and have children who will serve Hashem.

(Adapted from "The Light of Emunah" pg 215)

The Rebbe's Life Story

One day he was visited by a great Rav, famous both in Eretz Yisroel and in the Diaspora for knowing most of Shas by heart as well as being quite knowledgeable in *kabala*. Before he began to speak with the Rebbe, he asked that everyone leave the room. Only Rabbi Yitzchok remained. This Rav began pleading that the Rebbe should reveal to him his real reason for coming to Eretz Yisroel. "We know that his honor did not come to Eretz Yisroel with *mochin dekatnus*,

the usual, small-minded intentions of most simple men, such as walking four cubits in the Holy Land in order to merit Olam Habah, and such. Surely his honor came here with *mochin degadlus*, namely, to attain lofty concepts in *avodas Hashem*. It is our wish, therefore, to learn which aspect of Eretz Yisroel his honor had in mind, and what did he aspire to attain in *avodas Hashem*. For this we are prepared to serve his honor with body, soul, spirit, etc.”

The Rebbe replied, “My dear friend, please do not upset me with this request. It is no small matter for me to reveal to you, Heaven forbid, what this *avodah* is all about, and why I came here. Perhaps I have even sworn not to divulge it ...”

But the Rav would not give up. “Please, I beg his honor, at the very least to reveal to us one of the delightful and most pleasant revelations with which Hashem has endowed his honor. Please favor us and endow us, too, with this gift. We have no ulterior motives with this request, other than to hear *chiddushei Torah* from his honor’s mouth, so that it may arouse our hearts anew to serve Him. Perhaps, as an aside, we will also merit to learn and to understand at least a hint regarding our previous question.”

Hearing this the Rebbe’s demeanor was transformed into a flaming, fiery passion. His face blazed with a holy fire. The hair on his head literally stood on end, and he threw his hat to the floor. Then he began to speak.

“Are you familiar with the secret *kavanos* of *tefillin*?” he asked.

“Some of them,” the Rav replied.

“Impossible! That is not the approach to the *kavanos* of *tefillin* at all! And since you don’t know the *kavanos* of *tefillin* you cannot know the secret of the four *ruchos* (spiritual aspects) of Eretz Yisroel. But I shall reveal a hint of this to you.”

As the Rebbe was about to continue, blood began to trickle from his throat.

“You see with your own eyes that I do not have Heavenly consent to reveal this to you.”

The Rav, traumatized, bowed his head in remorse and begged the Rebbe to forgive him for troubling him so, refusing to leave until he had obtained the Rebbe’s forgiveness.

While the Rebbe was in Teveria he received a message from a prominent wealthy *chossid*, Rabbi Moshe, the son of Rabbi Menachem Mendel of Vitebsk, suggesting that their children get engaged to each other.

“How can I prevent such a match?” replied the Rebbe, thoughtfully. “Apparently it is Hashem’s will that my daughter should be in Eretz Yisroel.”

to be continued next week, bez"H

The Power of Tefillah

Purim with the Rosh Yeshiva was something we did not want to miss. The *simcha* of Purim is brought to a different level when spent in the shadows of the Rosh Yeshiva who teaches us so much and is *mechazek* us so much to talk to Hashem, learn Torah and act as we should at home at amongst others.

Being on a very tight Kollel budget, I really wanted to find a *hachnosas orchim* apartment in Williamsburg that I wouldn't have to pay for. If anyone's ever tried accomplishing such a feat too close to Purim, they'll know that my chances were close to nil. But, there is Someone for Whom slim chances doesn't get in the way.

I davened to Hashem to help us find a good apartment for which we wouldn't need to lay out any money. After many attempts, phone calls and disappointments, we finally struck gold. Hashem answered our *tefillos* and gave us an good apartment for free!

Thank you, Hashem, for giving us the *zchus* of being with the Rosh Yeshiva for Purim at the same time as not stretching our tight budget beyond its capacity!

To send in your story, email thebreslevoffice@gmail.com.

Inspiration to your door

You can receive all of the 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

We will do our best to send it to your house.

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 03303502361 / Canada 4383008080 / Belgium 3235003461 / Argentina 1152354370

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169
Israel 0797040069 / England 03303502363 / Canada 4383209090 / Belgium 3235003462 / Argentina 1152354380