

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 Lighting6:53

Shabbos Ends8:25

Learning

Nach.....Shir HaShirim 4-5

Bavli.....Nazir 61

Yerushalmi.....Demay 27

Tosefta.....Sanhedrin 14

Rambam.....Mamrim 5

Parshas Vayikra, 3 Nissan 5783

Year 3, Newsletter 71

A Word on the Parshah

"ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר"

Rashi says that Hashem's voice was only heard by Moshe Rabbeinu. It went straight into his ears, and the rest of the Yidden weren't able to hear it.

Rebbe Nachman of Breslev says (Likutei Moharan 1:1) that every person should always look at the intelligence of everything that happens. This means that if we pay close attention, we'll realize that Hashem is constantly talking to us through the world around us. Everything that happens is really Hashem reminding us that He is the One Who runs this world and He is telling us to come close to Him. Hashem is calling out to us, "Come to Me! Speak to Me!" Hashem's love for every Jew in every situation is unfathomable, and He only wants us to get closer to Him.

This is what the *posuk* means when it says, "ויקרא אל משה". Hashem is constantly calling out to every Yid, sending him quiet, hidden signs through the world around him. All he needs to do is pay close attention and realize that it's Hashem hiding behind everything. These signs will remind him to speak to Hashem and get close to Him.

The word, "ויקרא" is written with a smaller א. Rebbe Nachman of Breslev says (Likutei Moharan 1:250) that when a person knows that Hashem is the One Who runs everything, he doesn't have any struggles. Spiritual struggles will most definitely disappear, because he knows that everything is Hashem. And even physical pain that he actually, physically feels will also become much easier to bare, because he knows that it's from Hashem Who does only good. On the other hand, however, someone who doesn't think about Hashem, loses himself and gets depressed and angry when he experiences hardships, because he's completely out of touch as to why it's happening, and he has nothing with which to strengthen himself.

This is the reason for the smaller א in the word ויקרא. The word "ויקר" means a happenstance, a coincidence. When a person thinks that things happen on their own without Hashem, then he experiences terrible suffering. But, if we add in that small א, which refers to Hashem, the words reads as "ויקרא" The word ויקרא means, "And he called". Then it becomes quite clear to him that Hashem is calling out to him, and he returns to Him.

Therefore, when a person experiences hardships, he has only one option. He should go to Hashem and talk to Him in his own words. And he will quickly see that this approach will bring a stop to all his struggles.

(Zos HaTorah Vayikra 1-2)

Mohorosh Speaks

Lashon Hara

The prohibition against speaking *lashon hara* is a very earnest prohibition. Chazal tell us (Arachin 15b) that speaking *lashon hara* is worse than committing the three cardinal sins. The Gemara also says (Pesachim 118) that someone who either speaks *lashon hara* or hears and accepts *lashon hara* is worthy of being thrown to the dogs. The reason that the Gemara brings specifically this punishment of being thrown to the dogs is because dogs constantly bark, and a person who speaks *lashon hara* is also constantly barking their destructive words to anyone who will listen. He is therefore worthy of being thrown to the dogs.

Unfortunately, everyone stumbles in this *aveirah* - some more, and some less. The Gemara says (Bava Basra 165a) that everyone commits the *aveirah* of *lashon hara*; no one is completely clean of this *aveirah*. The only way for a person to save himself from committing this widespread *aveirah* is through *tefillah*. We must ask Hashem every day to save us from speaking and accepting *lashon hara*. Only with Hashem's help will be able to escape committing this *aveirah*. The best time to daven for this is first thing in the morning, immediately after *birchas hatorah*. At that point, we should add a small *tefillah*, asking Hashem to save us from this frightening

Continued on Page 2

Pearls of Wisdom

Mohorosh said: What is money? Money circulates like a wheel - the wheel of fortune. Hashem gives us money to use for things that we need. If we don't use it, then we are stopping our abundance. We cannot be stingy with money. We shouldn't throw it away for nonsense, but for important things, for example, if your wife needs cleaning help, new clothes, etc., we can't say, "Don't use this money; we need it for later". This might hinder the turn of your wheel of fortune.

aveirah.

It's also very important not to lose hope when we see that we *did* mistakenly stumble in speaking or hearing and accepting *lashon hara*. We should strengthen our resolve that "from now on I will be better". Start again from now without allowing your past follies block your path to doing *teshuvah* and becoming better. It's important to remember that even one word of *lashon hara* less than before is already looked upon very highly by Hashem. We must take every situation as it comes and do our very best to not speak forbidden speech.

Forbidden Speech is Believed

If you pay attention, you'll notice something very interesting: when someone shares *lashon hara*, it's believed very quickly. Even if the negative words were said about a person you know well as an *ehrich*, good person, it's still believed. The *yetzer hara* makes it very interesting and enjoyable to hear a good, juicy piece of *lashon hara*. But we can't allow him to control us. We must not allow ourselves to believe any *lashon hara* spoken. And, the only way to accomplish this is through a lot of *tefillah*.

Not Everything Needs to be Heard

A very good habit to get into is to not seek to always hear and know everything. A person who always needs to be "up on the news" and sticks his nose where it doesn't belong just to hear the latest will inevitably hear things that are forbidden to say or hear. Once the words are heard, they enter his heart, and he begins to believe them. Words are extremely powerful. Even if we don't accept them right away, and it seems as though they didn't affect us at all, they enter our hearts and our minds and affect us later on.

The Zohar says (Yisro 75b) "מאן דאדוני רברבין, טפשא בליביה", when a person has big ears, it is a sign that his heart is full of foolishness. This phrase of "people with big ears" refers to people who need to hear everything and be up with the latest news in town. This is not a sign of wisdom, as many people may think. It's a sign of foolishness. A true *chochom* sits quietly on the side and doesn't seek to know everything about everyone always. He knows that whatever he needs to hear he will hear anyway, and whatever he doesn't need to hear is indeed better not to be heard.

Rebbe Nachman of Breslev (Sipurei Maasiyos, story 13) told of the deaf merchant who didn't hear anything that the people around him said. It was actually for this exact reason that he had a very good life.

When the Baal HaTanya became older, his hearing weakened tremendously. He said, "Why do I need to hear well? I say what needs to be said, and what others say doesn't interest me either way. So, why do I need to hear?"

On a similar note, it's told about Rebbe Nachman Horodenker, the grandfather of Rebbe Nachman of Breslev, that he actually didn't hear anything that he didn't need to hear. The only way he was able to accomplish this was by davening a lot to Hashem and asking Him to help him achieve this level. A story is told that he was once sitting at the table with his Rebbe, the Baal Shem Tov, and other *talmidim*. The Baal Shem Tov began praising Rebbe Nachman Horodenker to one of the other *talmidim*. Those ensembled noticed that Rebbe Nachman was leaning in to hear better. They thought it was a very interesting and odd thing for him to do. The Baal Shem Tov explained to them, "You should all know that he doesn't hear a word of what I am saying right now. He has davened so much to Hashem that he only hear what he needs to hear that he literally doesn't hear something that he shouldn't. Therefore, he doesn't hear what I'm saying. But, since he saw

Q&A Breslev

I AM SO ATTACHED TO MY AVEIROS; IS THERE A WAY OUT?

Question:

I'm a Kollel *yungerman* with an outstanding reputation. But, no one knows my true colors. I constantly struggle with *nisyonos* in *kedushah* and פגם הברית. I'm glued to inappropriate websites for many hours every day, and I see no escape. How can I save my *neshama*?

I listen to the Rosh Yeshiva's *shiurim* all the time, and every word pierces my *neshama*. When will I be able to emerge from the filth in which I'm entrenched? I'm sinking lower and lower; please help me!

Can a program for addictions possibly help me?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

You must remember that when a person sins in the *aveirah* of פגם הברית, he brings suffering and difficulties upon himself. When a person is not careful to guard his eyes from immorality, which is the prime cause of falling in the *aveirah* of פגם הברית, his actions create *kelipos* that accompany him and torment him throughout his life. The Rebbe says (Sefer HaMiddos, Ni'uf, 26), "Through the *aveirah* of הוצאת, פגם הברית, זרע לבטלה, a person creates *kelipos* that seize his mind and torment him, bringing him immense suffering."

First, you must get rid of the computer, tablet or phone that gives you access to these *aveiros*. These problems begin when we don't properly guard our eyes. Chazal teach us (Bamidbar Rabbah 10:2), "עין רואה ולב, חומד", if a person doesn't guard his eyes, his heart cannot withstand the temptations and he commits *aveiros, r"l*. These *aveiros* cause a person to lose everything dear to

that my mouth was moving, he leaned in to try to hear what I was saying."

The catalyst to a person busying himself with hearing and speaking foolish *lashon hara* is boredom. When a person has nothing to do, he doesn't feel any fulfillment in his life. This feeling of lack of fulfillment drives him to do things that he shouldn't just so he feels like he's doing something. But the truth is that this doesn't make him feel any better. We must ask Hashem to help us busy ourselves with good things like learning Torah, davening and doing *mitzvos*, which are all things that really *do* bring fulfillment and meaning into a person's life. Once he feels this feeling of accomplishment, he will no longer seek foolish ways of filling up his time.

Fortunate is the one who davens a lot to Hashem, asking Him to help him neither say nor hear things that he shouldn't and instead only be busy with good things. Such a person will have a very good life both in this world and in the next.

(*Sichos Mohorosh, Parshas HaChodesh, Chodesh Nissan*)

him. When a person watches forbidden movies and the like, he loses his affection for his wife and children, because he is constantly occupied with thoughts that he's missing out on better opportunities.

Secondly, adopt the advice that the Rebbe vies us: *hisbodedus*. Find a quiet corner and pour your heart out to Hashem. Reveal all your struggles and tell Hashem how you manage to deceive everyone and how low you've really fallen. Cry out to Him, "Hashem! *Ribono Shel Olam!* I am drowning in *aveiros* and obsession. I watch movies that cause me to sin, *r"l*. Hashem what can I do?! I don't guard my eyes, and I watch immorality which then consumes my entire life. I know that my actions are senseless and that the curse written in the *tochacha* (Devarim 28:34), "והיית משגע ממראה עיניך אשר תראה" has been fulfilled in me. But, I'm obsessed with immorality. I have a crazy, irrational urge to continue pursuing more *aveiros*. *Ribono Shel Olam!* What can I do? Chazal's words (Sotah 3a) have come true, "A person only sins when he is possessed with a שטות". What should I do that I am now dominated by such foolishness? I am not in control of myself; I am captive to my *aveiros*.

"Hashem, I can't discuss my struggles with anyone. People think that I'm a respectable person. But only You know my true colors and to what depths I have sunk. I beg You, Hashem, help me! Help me guard my eyes and have only pure thoughts. Help me be able to abandon my wayward behavior permanently. The *yetzer hara* has such power over me. I feel so trapped. אגא ה' הושיעה נא, אגא ה' הצליחה נא

If you remain staunch with these two directives - throwing out your devices on which you can watch *aveiros*, and crying and davening to Hashem - then you slowly start rising from your depths. By doing so, you will be *zocheh* to transform into a true *baal teshuvah* and a great *tzaddik*.

(Adapted from "The Light of Emunah" pg 220)

The Rebbe's Life Story

That was all he said. The matchmaker, perceiving this answer as affirmative, brought back the Rebbe's positive response to Rabbi Moshe, who promptly prepared a lavish feast in honor of the occasion. All the distinguished people of Eretz Yisroel attended, both of Lithuanian as well as of Polish origin, to join in the festivities. During the meal there were lively Torah discussions, with the main speaker being the aforementioned Rav who had come to the Rebbe requesting to learn his secret. At one point in their discourse they tried to recall the source of a particular Rashi, but it had slipped everyone's mind. The entire conversation came to a halt, as the elusive Rashi was crucial to the discussion. Strangely enough, not one of the learned guests – each of whom had recently completed reviewing all of Shas – was able to recall this source.

All this time the Rebbe was silent, feigning ignorance. But when he noted their anguish, and after they pressed him relentlessly, he finally gave in and declared, "Isn't this Rashi found in *Masechta Zevachim* at the top of this-and-this page?" (Some say he was referring to Page 47a, while others say he was referring to Page 45a, to the section beginning with the words "hilchesa limeshicha" – which Rashi explains as referring to a law that is applicable only after *Mashiach* comes, and does not pertain to us now. The latter is the more probable reference.)

When they looked up the source their joy knew no bounds, as it was, indeed, exactly what they were looking for. The festivities resumed and even intensified, lasting from the time of *mincha gedola* until dawn, celebrating the engagement of R. Shmuel, the son of Rabbi Moshe, and Miriam, the daughter of the Rebbe.

(After the Rebbe left Eretz Yisroel for home, Miriam's fiancé, R. Shmuel, died. Three years later his father, Rabbi Moshe, also died. In 5565 (1805) Miriam became engaged to the son of Rabbi Leib of Volchisk. Sometime after they were married Rabbi Leib traveled to Eretz Yisroel, taking along his son, the Rebbe's son-in-law, in order to learn with him. After a while Miriam joined her husband in Eretz Yisroel, in fulfillment of the Rebbe's words, "Apparently it is Hashem's will that my daughter should be in Eretz Yisroel", for nothing the Rebbe said ever failed to be realized.)

While the Rebbe was in Teveria there occurred a famous incident involving an informer. This was a man who came from abroad and wished to gain favor in the Pasha's eyes. He ruined many people's lives by informing on them to

the Pasha. At the time, a number of prominent people had been languishing in a dungeon for nine weeks as a result of this informer's heinous work, until a delegation of Sephardim came to the Pasha bearing an exorbitant sum of money for their release. They caught the informer and choked him, leaving him for dead. In reality he was still alive, having merely feigned death.

As soon as he had a chance, the informer went to the Pasha to vilify the Jews and to denounce their defiance of the Pasha's rule. He continued his vile rantings until the Pasha granted him permission to deal with the Jews as he saw fit.

Accompanied by a procession of Arab soldiers, the slanderer made a grand entrance to the city. A state of panic ensued. Terrifying cries were heard from the people, who saw no way out but to flee the city. Soon there was not a man, woman, or child in town. The Rebbe also decided to escape, but he happened to feel weak at the time, so that he had barely gone a small distance when he was forced back. This turned out to be a blessing in disguise.

The informer visited the Rebbe, displaying a great deal of respect for him, kneeling reverently before him, and putting on a show of piety and righteousness. With his unique blend of wisdom, the Rebbe was able to cunningly manipulate the informer until he genuinely submitted himself to the Rebbe. The Rebbe instructed Rabbi Yitzchok to announce that it was safe for everyone to return home, which they did. The informer was a conniving fellow. He had pretended to be a *chassid*, insidiously engaging the Rebbe in talk of *chassidus*, until he was sure the Rebbe was convinced of his piety. Meanwhile, the Rebbe was not fooled, he just played along.

to be continued next week, bez"H

The Power of Tefillah

Pesach is in the air. In some cities, it's probably warming up by now. But, not where I live. The air is still frigid, and snow keeps on falling. But, the promise of freedom is blowing in the wind, giving us the energy that we need to prepare for the upcoming yom tov.

The applications for the yearly *chaluka* - distribution of free food - had come a bit late this year. As I was reading through the instructions, I realized that the last day to call in the request had already past, and the last day to give in the request in person was fast approaching. On Friday. The office wasn't very close to my house at all, and it was going to be a slight challenge to get there while still preparing for Shabbos in a calm fashion. I wasn't sure if I should go or if I should rely on other distributions that were sure to take place. The thing was that the help that this *chaluka* gives is unprecedented and unmatched by the other distributions, and I knew that it would make a very big difference to the monetary stress of pre-Pesach. What to do?

Well, what does a Yid do when he's unsure of how to proceed? I turned to the only One Who understands my predicament and would be able to help me out. I asked Hashem, "Should I take this two-and-a-half-hour trip on an *erev* Shabbos when I usually stay home to prepare just to give in an application? Or should I stay home and rely on other help?" After some more discussion with our loving Father, it became clear to me that I should go. Baruch Hashem, the whole affair was very simple and didn't take up too much time. My next *tefillah* was that we be able to usher in the Shabbos calmly even though we were way behind schedule. With a *tefillah* constantly on my lips, we began preparing for Shabbos. And a few hours later, we found ourselves at *shekiah* with the candles lit, smiles on all faces and a air of calm prevailing. Only with *tefillah*.

Thank you Hashem for always showing us that You are there for us.

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