

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 7:48

Shabbos Ends 9:19

Learning

Nach..... Yechezkel 18-19

Bavli..... Yoma 34

Yerushalmi..... Kesubos 59

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Parshas Bamidbar-Shavuos, 26 Iyar 5781

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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. After all, they don't have this unique thing that he has.

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 ill 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 is *posul* and the person 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 pleasure and joy.

(Zos HaTorah Bamidbar 1)

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

Moshe Rabbeinu descended Har Sinai and came to the Yidden. He made them *kadosh* 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 made them *heilig*, "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 Yisro 5)

Mohorosh Speaks

Patience Breeds Yeshuos

With praise to Hashem, we are again *zocheh* to greet the *yom tov* of Shavuos, ומן 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 HaRan*, 26), "The world says that forgetfulness is a negative trait. But, I say that being able to forget is a very good 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've had. This would have prevented a person from refreshing his *avodas* Hashem and restarting. But, since we are able to forget, we can put the past behind us and restart anew. This is the reason Mohorosh gives for eating *milchig* foods. We are reminding ourselves

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Pearls of Wisdom

You go your own way. Continue doing the good things that you are doing. If someone feels like he doesn't need it don't make a big deal out of it. You know that the *heilige* Tzanzer Rav, zy" a, used to tell his children to collect money for *tzedakah*. At the same time, he told them that they shouldn't start hating the Yidden. What's the connection? Generally speaking, when a person does so much *chesed*, he is so involved in it that he forgets that there are other Yidden with other *middos*. There is *chesed*, *gevurah*, *tiferes*, etc. When they were collecting the money, the Tzanzer Rav was reminding them not to get upset at the people who don't give. They should continue loving every Yid.

I ask you, therefore, to strengthen yourself. Don't look at anyone. Go your way and continue loving every Yid. In this way, you will be very successful.

(Atzaso Emunah, Emor 5781)

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 *ehrllich*.

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. 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 *heilige* Chozeh from Lublin gives another reason that we eat *milchig* foods on Shavuos. When food spoils, it's no longer usable and needs to be thrown out and 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 become rotten and have stumbled in *aveiros*, 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", "there is no place for despair in this world at all! Rebbe Nossan 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", "לקלקל, תאמין שיכולין לתקן", if you believe that you can do bad, then also believe that you can correct it. We need to believe this. 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 from a person: 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 *ehrllich*. 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, meaning, from a rotten person you can become the greatest *tzadik*.

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", "עליכם עול 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 considers it as if you never sinned". Therefore, in this time of *kabolas* haTorah on Shavuos, begin learning according to the Rebbe's *sefer 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 *minhag* to eat kreplach on Shavuos. Kreplach are triangular and remind us of the story of the *chochom* and the *tam* (*Sipurei Maasiyos*, story 9). The Rebbe tells of a simpleton who was a shoemaker. He hadn't been able to properly learn the trade, and he ended up making triangular shoes. They barely even looked like shoes. The triangle notwithstanding, he used to be very happy with the shoes he made. He would pick it up after he completed it and he would say, "What a gorgeous shoe I made. How cute and sweet is this shoe. What an amazing shoe!" His wife used to ask him, "If your shoes are indeed as amazing as you say, why do you charge so much less than the other shoemakers?" The simpleton would answer, "What does that have to do with me? This is my story, and that is their story. One has nothing to do with the other. Why do I need to look at another person? Let us make the calculation of how much we make on a pair of shoes."

It is for this reason that we eat kreplach on Shavuos. They remind us that even if our davening or learning is comparable to those triangular shoes, we should still rejoice in our *tefilla* and *limud* haTorah. We should praise our davening and learning. This is the key to success in life. A person must rejoice in every good point that he has even if it is far from perfect.

Q&A Breslev



I FEEL WORTHLESS. HOW CAN I STRONG?

Question:

To the Rosh Yeshiva Shlit"a,

I'm at a loss. I continuously experience downfalls, and I can't bring myself to talk to Hashem. I feel worthless and am ashamed of what I've become. I keep blaming myself because I know that I'm at fault. I'm desperate for a way out of my terrible situation. I've been trying to focus on the positive things that I do like learning a *daf* Gemara and being *ma'avir sedra* every week, but I don't truly believe that it's worth anything. What can I do?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

What should I tell you, my dear brother and friend? You're experiencing something that every person goes through. At some point, every person has the feelings you are experiencing. It's a person's *avoda* in this world to constantly struggle with such battles.

Hashem created people so they would bring Him such intense pleasure that even the *malochim* aren't able to bring Him. *Malochim* don't have a *yetzer hara* and don't need to worry about *parnossah* or anything similar. They are fire. They are so *heilig*! Nevertheless, Hashem created man with a fiery *yetzer hara* that entices him to sin time and again. This way Hashem can see how the person strengthens himself and starts anew, which brings Him immeasurable pleasure.

The Rebbe says (*Likutei Moharan* 2:7), "כי מי שידוע קצת ביה", "דיעתו יתברך", a person who knows a little bit about what's important to Hashem, "הוא יודע שעיקר התענוגים והשעשור", "עיים של ה' יתברך הוא רק שאנחנו מעולם הזה השפל נגדל ונקדש", "שמו יתברך", knows that the greatest source of pleasure for Hashem is from us - simple people - serving Him. We

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say in davening (Musaf of Yom Kippur), "ואבית תהילה מגושי עפר מקרוצי", "חומר כי ה' יתברך יש לו שר-", Hashem is praised by pieces of mud, etc. "פּים וחיות ואופנים ועולמות העליונים שהם עובדים אותו יתברך ואף על", Hashem has many fiery, *heilig malochim* and upper worlds that serve Him, "פי כן עיקר התענוג והשעשוע שלו כשעולה למעלה העבודה של עולם השפל הזה", nevertheless, Hashem derives the most pleasure when he sees us simple people serving Him here in this world.

Dear brother, stay strong and don't let go of the *mitzvos* that you do. You wrote that "I feel worthless". This shouldn't bring you down. If you are indeed correct and you *are* worthless, you should know that every small deed that a "worthless" person does is valued even more by Hashem. This is because when a person is far from *kedusha* and he still does good things, Hashem appreciates it so much more than someone who's close to Him and does good deeds.

A *tzadik* wears different glasses than the ones we wear. He sees the good in everyone - with no exceptions. Rebbe Nosson says (*Likutei Halachos, Techumim, halacha* 6:6), "אפילו אם אין מוציאין בו כי אם זכות אחד מני", "אלף", even if the *tzadik* can only find one small drop of goodness in another, "ואפילו אם יש באותו המצוה הזכות עצמו רבו פסולת ואין בו כי אם", and even if in that drop of goodness, most is bad, and there's only a small drop of goodness within, the *tzadik* makes a big deal out of that droplet and can transform the person into a great *tzadik*. It's like Chazal say (*Shabbos* 32a), "אפילו אם באותו המלאך עצמו תשע מאות תשעים ותשעה חלקים לחובה ואחד לזכות ניצול גם כן" even if the *malach hameilitz* can only find one thousandth of the deed that is good and the other 999 parts are bad, the person is still saved. Rebbe Nosson says (ibid.) on the *posuk*, "צדיק כתמר יפרה" (*Tehillim* 92:13). A *tzadik* is compared to a date, a תמר, which is the same lashon as "תמורה", an exchange. The *tzadik* exchanges the good for the bad and turns all accusers into defenders.

Aside from that, it isn't even true that you are worthless. Hashem values you so much! Hashem loves you. He doesn't reject anybody. Chazal say (*Shemos Rabbah* 19:4), "אין הקב"ה פוסל לבריאה", Hashem doesn't reject any person, "אלא לכל הוא מקבל", rather, He accepts everybody. "השערים נפתחים בכל שעה", the gates of Heaven are always open.

I ask you to hold onto the *heilige* Torah. Open up the Gemara; it will take you to the highest places. Don't pay attention to the negative thoughts that the *yetzer hara* puts in your mind, trying to convince you that your Torah learning has no value. It is simply not true! Every word of Torah is valued greatly! The *klipos* fear the Torah, because when a person learns Torah, the *klipos* get burned. (See *Likutei Moharan* 1, 214)

If you find it hard to start talking to Hashem, make a *tefilah* out of it. Tell Hashem, "Hashem! Open up my mouth! I want to talk to You, but I can't. I *want* to be an *ehrliche* Yid. I want to only look at appropriate things. What should I do that I keep stumbling? What should I do if I can't stop doing *aveiros*? I transgress horrible *aveiros* that warp my mind and make me think that I'm a lost cause. Hashem, help me overcome my struggles! Help me become a happy person, because only through *simcha* will I be able to combat my *yetzer hara*." This is how you should talk to Hashem. And, if you find that you can't do it, then just say, "Hashem, I want to talk to You."

I hope that these few words will serve to strengthen you and give you *chizuk* to serve Hashem with tremendous happiness.

(*Atzaso Emunah, Taharah*, 5781)

You should stay up all night on Shavuos learning Torah. It says in the Zohar HaKadosh (*Hakdamah* 8a) that Rabbi Shimon *bar Yochai* remained awake all night on Shavuos learning with his *talmidim*. They learned the first and last *posuk* of every *parsha* in Torah, and likewise, the first and last *posuk* of every *sefer* in Neviim and Kesuvim. He also encouraged his *talmidim* to learn the 613 *mitzvos*. Rabbi Shimon *bar Yochai* was very happy and *bentched* his *talmidim* to be *zocheh* to be *mekabel* the Torah.

We stay up at night to say the *tikkun leil* Shavuos. We say the first and last *posuk* of every *parshah* in the Torah. Then we say the first and last *posuk* of every *sefer* in Neviim and Kesuvim. Thereafter, we learn the 613 *mitzvos*. This is the *ikar* of *tikkun leil* Shavuos. All the rest of the *pesukim* included there were added. It's a pity that people don't know this. They go to sleep because they don't have the energy to say the entire long *tikkun*, when the main part of the *tikkun* is only those aforementioned *pesukim*.

Shavuos night is not the time to waste time with friends. Shavuos night is a very important night. It's very important not to waste time schmoozing on Shavuos. It's a night when we can see many *yeshuos*. The people who stay up just to smoke and talk with friends would have a bigger *tikkun* if they were to go to sleep. Either learn or talk to Hashem. We ask Hashem to be *zocheh* to learn *shiurim* in the entire Torah all year round and be close to Him.

It's very *choshuv* to go to *mikveh* before *alos hashachar*. The Rebbe says (*Likutei Moharan* 1, 56) "המקוה של שבועות" היא מקוה של שער נ', שהוא שער העליון מחמשים שערי בינה, "שהוא שכל ודעת עליון, חסד עליון ורחמים גדולים", when we *tovel* in the *mikveh* on Shavuos before *alos hashachar*, we are *zocheh* to see great *yeshuos*. We get *seichel* and we are *zocheh* to very elevated things.

Therefore, after you finish saying the "*tikkun leil shavuos*", run to the *mikveh* and *tovel* yourself. Even if you don't understand what the Rebbe said in *Likutei Moharan*, "*shaar hachamishim*", and even if you don't know anything. The *tikkun* happens on its own whether we do understand or we don't. We go to the *mikveh* because Rebbe Nachman said we should.

Remember that the main thing is to dance all *yom tov* long. Be happy "שלא עשני גוי" that you are a Yid. Chazal say (*Medrash Peli'ah*) that when Hashem gave the Torah and said (*Shemos* 20:2), "אנכי ה' אלקיך", "שלא עשני גוי", Moshe Rabbeinu immediately called out, "שלא עשני גוי", that You didn't create me as a *goy*. Everyone asks what the connection between the two is. Mohorosh, says that there is no question here. When Hashem began giving over the Torah, Moshe Rabbeinu was so happy that he began thanking Hashem for having been created a Yid. "Thank you Hashem that I am a Yid as opposed to a *goy*!" If we rejoice in this, we will always be happy. "I am not a *goy*! Say whatever you'd like about me, but a *goy* I am most certainly not!"

(*Atzaso Emunah, Bamidbar* 5778)

Be Happy (3)

One of the main reasons for a person to be unhappy is because he dwells on the past and is anxious about the future. As a result he is always full of worries.

Even if someone shows him what a wonderful thing happiness is, and he wants to begin to rejoice in Hashem, he still thinks that he will not be able to keep this up all the time and therefore decides to stop trying.

Advice for those with such a negative attitude, was offered by Rebbi Nachman - in his explanation of the *posuk*, "If you will listen to His voice today" (Tehillim 95). Rabbi Nachman suggested that a person should always focus only on today, "I have only today" (*Likutei Moharan* 1, 272).

So why worry about the past? And how much more absurd to worry about the future, if today is your only day.

Create joy for yourself. Dance or sing or do at least one thing every hour that makes you feel joyful. Continue to increase it, until very soon, your whole day will be filled with happiness. This way you will be able to achieve your purpose in life, both physically and spiritually. Joy is a person's existence, so do whatever works for you in order to be happy the whole day. Revive yourself by bringing to mind all the good points you possess. Above all, remember, that you are a Jew! This in itself is definitely a reason for happiness. The greater the happiness that you experience, the more you will be filled with spiritual holiness and succeed in everything. This is because happiness is the essence of a human being, both spiritually and physically. It is his essence in both this world and the World to Come.

It may be that you are immersed in depression and bitterness as a result of the troubles and weaknesses caused by daily circumstances. Your situation may even be terrible to the extent that you think all hope is lost. Still, you must not let your situation get to you, continue to strive for joy, and life will improve.

Deal with your situation, without comparing yourself to others. Comparison causes a person to be confused and depressed. Instead, concentrate on clinging to Hashem and giving Him satisfaction from yourself. Being close to Him will bring you continuous joy.

(Taken from the booklet "Be Happy")

to be continued next week, bezras Hashem

The Rebbe's Life Story (16)

Upon his marriage the Rebbe received a dowry of three hundred rubles, a small fortune at the time. Since he was consumed with an ever-increasing drive to attain greater heights in avodas Hashem, he devoted himself entirely to Torah study, prayer, and meditation, with a passion that by far surpassed that of his childhood years. He did not spend a moment on worrying about income, instead living off his dowry and not giving a thought as to how he would manage once the money ran out.

The Rebbe's entire avoda was performed in secret. He went to great lengths to hide his actions from his father-in-law, Rabbi Ephraim. Only his wife knew the secret of his greatness and he made her promise not to divulge it to anyone. He thought of several ideas, by which he planned to conceal his greatness from people, even contemplating going from door to door begging for alms, so that no-one would suspect who he really was.

Vast fields, thick forests, and towering mountains surrounded the village in which the Rebbe's father-in-law lived. Since there was no soul in sight for miles around the Rebbe chose the outdoors for his spiritual devotions, spending the majority of days of his youth outside, crying out to Hashem to help him perform His will, without anyone ever finding out.

Whenever he returned to the village, to his father-in-law, the Rebbe became a different person, joking around with the other youths. Rabbi Ephraim was terribly disappointed with his new son-in-law's conduct. He had assumed that after choosing a grandson of the Baal Shem Tov as a husband for his daughter he would have the pleasure of observing him studying Torah and serving Hashem, but in reality he never even saw him open a sefer. The Rebbe hid his avoda from everyone, indulging in it only behind locked doors in his room while his wife covered for him, or among the tall mountains and trees in the fields and forests.

to be continued next week, be'ezras Hashem

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