

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 7:59

Shabbos Ends..... 9:30

Shiurim K'Sidran

Nach..... Iyov 36-37

Bavli Yevamos 82

Yerushalmi Shavuot 12

Tosefta..... Ahalos 12

Rambam Keilim 3

Parshas Bechukosai, 27 Iyar 5782

Year 2, Newsletter 43

A Word on the Parshah

"אם בחקותי תלכו וגו' ונתתי גשמיכם בעתם"

Mohorosh explains this *posuk* according to what the Rebbe says (*Likutei Moharan* 1:76) that Hashem constantly sends good things to us. The problem is that we don't always have the tools to accept the *brachos*. Because of this, it sometimes takes a while for the *brachos* to reach the intended recipient. If a person has real *bitachon* in Hashem, and he truly believes that Hashem will help him, then the *brachos* are able to reach him more quickly and help him exactly when he needs it most.

With this introduction, we can understand what the *posuk* is saying. "אם בחקותי תלכו"; the word "חק" refers to a *mitzvah* whose reasoning we are incapable of understanding. We have *emunah* in Hashem do the *mitzvah* only because Hashem told us to do so. If we really have *emunah* in Hashem, then "בעתם" we will get the *brachos* intended for us in a timely manner, exactly when we need them.

The Noam Elimelech (*Noam Elimelech, Behar*) brings down in the name of his brother, Reb Zushe a nice *pshat* on the *posuk* "וכי תאמרו מה נאכל בשנה השביעית הן לא נזרע ולא נאסף את תבואתנו, וצוית את בר-כחתי ללכת וגו'"; A person might ask, "What will we eat during the year of *shmittah* if we are forbidden from planting anything? Hashem answers, "I will send a *brachah* into the crop of the sixth year so there should be enough for three years. Reb Zushe asks a question on this: Generally speaking, the Torah doesn't voice questions we might possibly ask. It's usually done in the opposite way where one letter or one line or *nekudah* answers many unasked questions. Why did the Torah clearly write a question that might be asked?

The answer lies in the fact that Hashem sends *brachos* without letup. But, if a person begins asking questions, "How will I have food for myself and my family?" he cuts the line to his *brachos* that Hashem sends. Then, Hashem needs to start all over again and begin sending new *brachos*.

This is what the *posuk* is telling us. The Torah is teaching us that we should never ask any questions; we should simply have *emunah* in Hashem Who will most definitely help. This is because if a person asks questions, "וכי תאמרו מה נאכל בשנה השביעית", he cuts off the line to his *shefa*, וצוית את ברכתי and Hashem will start over by sending new *brachos*.

(*Toch Hanachal, Leil Shabbos Kodesh Behar-Bechukosai, 5769*)

Mohorosh Speaks

Lekavod Shabbos Kodesh

Getting the house ready and preparing delicious food for Shabbos is a very important part of the Shabbos preparations; but there is a lot more to getting ready for Shabbos. We must also prepare ourselves with a lot of patience to be able to bring Shabbos into the home happily and calmly without getting uptight and angry.

Chazal (*Gitin* 52a) tell about a certain family where the *satan* found fertile ground and planted *machlokes* every *erev* Shabbos. Every Friday he used to make the members of the family angry until they ended up fighting with each other. Once, Rebbe Meir came to this home and stayed there for 3 Fridays in a row. Understandably, when Rebbe Meir was there, they held themselves back from arguing. Thus, three Fridays in a row passed peacefully, without any arguments and fights. The *satan* was very upset and said, "Woe is to me that Rebbe Meir banished me from this house."

This wasn't the only house where the *satan* made

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Pearls of Wisdom

The warm weather is upon us, and we need special *rachamei shomayim* not to stumble in seeing forbidden sights.

Rebbon Nossan lived on the same street as the marketplace. He always kept his windows and window-shades closed so as not to see what is going on outside. Once, when he was sitting at his table writing *chidushei Torah*, he heard very loud voices from the street - very different than the usual pandemonium. He put down his pen and stood up to see what had happened. But, he caught himself. He held the table and told himself, "Nossan, Nossan. One peek fewer is far better." He then returned to his seat and to his *chiddushim*.

The only way to really make sure not to see what we shouldn't is by asking Hashem again and again, "Hashem, please help me protect my eyes and not see any forbidden sights."

(*Atzaso Emunah, Emor 5781*)

himself comfortable. He goes around to all Yiddishe homes every *erev* Shabbos and tries to make everyone uptight so they start yelling at each other for every small thing. The family greets Shabbos with everyone in the house upset, nervous and sad. Such a Shabbos isn't very enjoyable for anybody, *chas v'shalom*.

Why does he do this? Why does the *satan* care so much to make such unrest in every home? The *satan* knows that if Shabbos is a happy time in the home, then the whole week thereafter will be uplifted. The whole week will be full of *bracha* and *hatzlacha* both in *ruchniyus* and in *gashmiyus*. The family will have a lot of *parnassah*, and good *mazel* will follow them throughout the week wherever they may go and whatever they might do.

The *satan* can't handle this. Therefore, he does his best to ensure that *erev* Shabbos be a nervous, uptight time so the whole Shabbos is full of anger and fights and the whole week afterwards will reflect the same.

The Zohar HaKadosh gives a *pshat* (*Tikunei Zohar* pg 125) on the *posuk* (*Shemos* 25:3), "לא תבערו אש בכל משבתכם ביום השבת". The Torah tells us that we may not light a fire on Shabbos. The Zohar HaKadosh adds "לא תבערו אש - הכעס", don't allow the fire of anger to be kindled in your house on Shabbos. Anger on Shabbos brings poverty for the entire week. The person loses his good *mazel* and suffers throughout the week for his anger on Shabbos.

This isn't an easy thing to accomplish. A person works very hard the entire week and when Friday and Shabbos come, he needs a little serenity. It's very easy to get upset at his wife and children when things don't go as he expects. But, what is a person **not** willing to do for the *parnassah*, *hatzlacha* and health of his family? A person must know and keep in mind that when he strengthens himself to be calm and happy on Shabbos, his entire week thereafter will go well. Keeping this in mind, it'll be easier to hold himself back from getting angry for every little thing on the next Shabbos. He will bring an enjoyable, happy atmosphere into the home. He will be able to be happy with his wife and kids, making them happy as well and bringing *hatzlach* into the home.

Fortunate is the one who stays calm and doesn't get angry in general, and definitely not on Shabbos Kodesh. The *ikar shleimus* of Shabbos is when we accept Shabbos happily and enjoy Shabbos.

A person can utilize the Shabbos *seudos* to foster a happy atmosphere and positive feelings towards Shabbos. He can make his house into Gan Eden when we makes the Shabbos *seudos* enjoyable.

Throughout the week, a person is very busy and generally doesn't have a lot of time to spend with his family. Many times, he comes home very late after his children are asleep. An entire week can go by with barely any time to spend with his children.

During the Shabbos *seudos*, when we sit around the table together with the children, it is a very opportune time to talk to them, listen to what they have to say, speak with them about *emunah*, tell them stories of *tzadikim*, sing songs with them, etc. It's such a pity when this short time on Shabbos that we have to spend with the children is wasted by silly small talk or worse, speaking *lashon hara* or *rechilus*.

People make a mistake by only preparing *divrei* Torah to share at the Shabbos table. Many times, children don't have any patience to hear *divrei* Torah; they already learn all week long. They want to hear nice stories of *tzadikim*, sing songs together, have someone hear them out when they tell about their week. With patience, a father can make each child happy and bring a satisfaction and love into the whole family solely through the Shabbos table.

There was once a very big *tzadik* who was unfortunately not *matzliach* with his

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A Letter From the Rosh Yeshiva, Shlit"a

COMPLETELY SHATTERED

Dear...

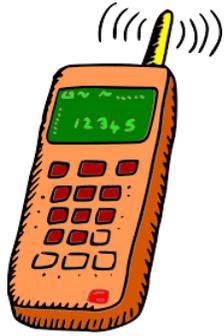
I received your letter.

This past Shabbos during *shalosh seudos*, we learned together that the Rebbe says (*Sichos HaRan* 19), "אפילו אותן האנשים הרחוקים מן הקדושה מאד שנלכדו במצודה רעה", even the people who are very far away from the *kedusha*, "עד שרגילין העבירות חס ושלום רחמנה לצלן", whose second nature is doing *aveiros*, "אף על פי כן הכח של התורה גדול כל כך, עד שרגילין בהם חס ושלום ואם יעשו להם חק קבוע חיוב חזק ללמד בכל יום ויום כך וכך יהיה איך שיהיה בודאי יזכו לצאת ממצודתם הרעה על ידי התורה, כי כח התורה גדול מאד". Torah has such an unbelievable power that if a person makes sure to learn every single day, he will be *zoche* to stop doing the *aveiros*.

A person cannot fathom the greatness of learning Torah. Hashem told Moshe Rabbeinu (*Shemos* 25:9), "ועשו לי מקדש ושכנתי בתוכם", build the *mishkan* so I can rest my *shechina* upon it. First build the *mishkan*, and then place the Torah within it. The *meforshim* say that the measurements of the *aron* are all in halves (half an *amah*, one and a half *amos*...) to teach us that the Torah is very humble.

With the Rebbe's wisdom, we can expand upon this further. When a person who feels shattered - like a broken vessel - places the Torah within himself, he becomes the *aron hakodesh* which belongs in the holiest of places - the *kodesh hakodoshim*. No matter who you are - even if you are very far from the *kedusha* - if you learn Torah every day, you will merit to rise above your current situation, escape all the bad and reach very lofty spiritual heights.

(*Atzaso Emunah, Tetzaveh* 5782)



Q&A Breslev

CHIZUK FOR A PERSON WHOSE SPOUSE HAS A SMARTPHONE

Question:

To the Rosh Yeshiva shlit"a,

I would like to ask the Rosh Yeshiva to give chizuk for woman whose husbands have smartphones.

Thank you.

The Rosh Yeshiva's response:

I received your letter.

Many women need chizuk in this area. With Hashem's help, with the Rebbe's wisdom and with a lot of patience, it is possible to have a pure home.

You surely know the *gemara* (*Sotah* 11a) that all women learn, "בזכות נשים צדקניות" "גאולו אבותינו ממצרים" in the *zechus* of righteous woman, the Jews were taken out of Mitzrayim. Which deed deemed them "righteous" and was the catalyst of our redemption? Chazal tell us that when the Jews were enslaved in Mitzrayim, they had lost their joy and interest in life. They had no desire to go home to their wives and children. Their minds were completely overtaken by their slavery. It's very similar to the situation in which many people find themselves today. People who have smartphones are completely submerged in and enslaved by the news and all other filth that the smartphones have to offer. The men in Mitzrayim were dirty and exhausted from the fields and other hard labor they were forced to do and they didn't want to go home. So, their righteous wives went out into the fields and greeted them. They brought along water for their husbands to drink and clean themselves. Hashem performed a miracle, and little fish swam into the water that the woman drew for their husbands. They would cook up the little fish and feed their undernourished and starving husbands. The woman spoke kindly and lovingly to their husbands. This is how Klal Yisroel came to be.

Chazal tell us, "בזכות נשים צדקניות, עתידין להגאול", the final *geulah* will come in the *zechus* of the righteous woman who await their husbands and greet them happily. They don't pay attention to where their husbands are currently holding, they use their innate wisdom and speak gently and kindly to their husband until he himself wants to get rid of all the impurities.

When a woman lights Shabbos candles, it is a very auspicious time for davening. Mohorosh says that if a woman would only know what power they possess when they light Shabbos candles, and what miracles can be brought about, they would make sure to daven for everything when they light.

Mohorosh says that Rebbe Nosson would ask his wife and daughters to ask Hashem the following when they light Shabbos candles, "Hashem, just like I am lighting candles and brightening our home, please ignite the Rebbe's light in all Jewish neshamos." This is what all woman should ask for when they kindle the Shabbos lights, "Hashem, just like I am lighting the Shabbos candles, please enlighten our lives and the life of every Jew. Everyone should know of You, Hashem, and of the heilige Rebbe. Arouse the hearts of my husband and children, and help them want to serve You with love.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Tetzaveh* 5782)

children. Conversely, he had a neighbor, a very simple person, who was *very matzliach* with his children who had all grown up to be very *ehrlische* Yidden. At the end of his life the *tzadik* said that since he was such a big *masmid*, he used to finish his Shabbos *seudos* very quickly and sit down to continue learning. His neighbor, the simple Yid, used to have longer Shabbos *seudos* that he spent with his children singing, spending time, and talking with them. That's why his children grew up so *ehrlisch*. In retrospect, the *tzadik* regretted not having had longer Shabbos *seudos* with his children. He realized that had he spent more time with his children, he would have been more *matzliach* with them.

It's very important for children to have parents who spend time with them. This is the only way they can grow up healthy both physically and spiritually. Therefore, parents who are concerned with the well-being of their children should make sure to spend time with them at least one time a week on Shabbos Kodesh. This is an investment from which he will reap tremendous profit, and he will see much Yiddishe nachas from his children.

(*Kuntres Gut Shabbos*)

The Rebbe's Life Story

(40)

One of his followers once requested of the Rebbe not to forget about him. "How could I forget about you?" the Rebbe replied. "Each of you has a place in my heart!"

The Rebbe also asserted that he found it difficult to fall asleep, because before he sleeps the six hundred thousand letters of the Torah come and stand before him.

He said that before a person falls asleep he sees the *neshamos* of his deceased relatives and of those who are descended from the same branch of the family as he is, just like a person sees before he dies. And yet, even before death there are various level of seeing. A holy person sees the *neshamos* clearly, while an average person sees the vision pass before his eyes in a flash. Since sleep is equivalent to one-sixtieth of death, the images that flash by before one falls asleep are likewise

equivalent to one-sixtieth of the images one sees before death. That is why a person is not aware of it. But in reality everyone sees this before falling asleep.

During this period, a certain young man by the name of Rabbi Aharon became a follower of the Rebbe. Rabbi Aharon, who was an exceptional scholar and very pious, later became the Rav in Breslov. Rabbi Aharon's encounter with the Rebbe came about because Rabbi Aharon had an aunt, his mother's sister, who lived with her husband in Medvedivke near the Rebbe. His aunt was an ardent believer in the Rebbe. Once when she celebrated a family *simcha* to which she invited all her relatives, including Rabbi Aharon, the Rebbe said to her, "If your nephew shows up, send him to me immediately."

As soon as Rabbi Aharon arrived she gave him the Rebbe's message, but unfamiliar as he was as yet with the Rebbe, he was in no hurry to go. He had just arrived from a long trip, cold and exhausted, and he had no intention of going out. However, his aunt insisted, "You must go to the Rebbe; he asked for you." Having no choice, he set off, bundled up in his heavy winter coat, as he was still thoroughly frozen from his frigid journey.

As soon as Rabbi Aharon entered the Rebbe's room, the Rebbe welcomed him. "I see you're cold. Here you will have a chance to warm up!" The Rebbe proceeded to talk to him in his inimitable ingenious manner. Before long Rabbi Aharon was confessing to him and confiding in him, becoming so entranced by the Rebbe that he decided then and there to become a devoted follower of the Rebbe. He even extended his visit with his aunt so that he would have a chance to spend more time in the Rebbe's proximity.

One day, when they both went together to the mikva, the Rebbe said to Rabbi Aharon, "You performed a fine immersion, but when you'll be a more devoted follower of mine, you'll be able to immerse with even greater spiritual devotion." Apparently, the Rebbe knew through *ruach hakodesh* exactly which holy names and devotions Rabbi Aharon had in mind during his immersion, which was why he said that to him.

The Rebbe was extremely fond of Rabbi Aharon, even telling him outright, "I love you very much, and therefore I shall bless you. My blessing to you is that in *olam haboh* you should merit to understand the deep meaning of my casual talk."

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

A Voice Calls out to Hashem

(6)

The severity of the judgments which are decreed on the world can be lightened when the judgments are appealed at their sources. When this happens, any limitations caused by the judgments are also lessened.

The holy *tzadik* mentioned before knows the roads and paths through even the thickest darkness and is even called "the one who knows the darkness." (*Daniel 2:22*) The advice he gives actually comes from this high place from which judgments are decreed, so his advice is all-encompassing, enlightening even the thickest darkness. He can help every individual according to his own special situation by lightening any judgments which may have been decreed against him.

Being able to return to Hashem is actually a very wondrous kindness, because after a person ignored the good advice of the Torah, and even ruined the Torah's advice by committing *aveiros*, how can he still have a chance to accept the Torah's advice and return to Hashem? Now that a person disregarded the Torah's advice, it should now have even less of a chance of helping him.

The truth is that it remains quite difficult to return to Hashem without the help of the *gedolim* and *tzadikim* of the generation. However, they are able to guide people back to Hashem because they receive the light of Mashiach.

Mashiach is familiar with even the roots of repentance, and he knows wondrous advice, drawn from the very source of the Torah. If a person is worthy enough to hear the wonderful advice of Mashiach and actually follow it, all of his *aveiros* will be changed to *zchuyos*.

Taken from Booklet "A Voice Calling out to God"
to be continued next week, bez"h

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