



# Heichal Hakodesh

Inspiration for the week

## The weekly parsha

### PARSHAS VAYIKRO

#### \* First Day In The Mishkon

Vayikro el Moshe...

The much-anticipated day of the Chanukas Hamishkon has finally arrived.

Moshe Rabeinu has been waiting and working his whole life for this day, the day bringing down the Shechinoh into this world. The Yidden, too, have gone through their own anxious wait, as Moshe Rabeinu spends an additional eighty days up in Heaven, striving to win Hashem's forgiveness for the sin of The Golden Calf - Cheit Ho'eigel. Once the Yidden are forgiven, and Hashem expresses His wish for an earthly dwelling place amongst them, it takes a further six months to build all the Mishkon's various components.

Parshas Vayikro opens with the glorious culmination of the last five Sedros. The Holy Mishkon is fully assembled. There is now an actual physical abode for Hashem's Presence. From now on, when Hashem wishes to speak to Moshe Rabeinu, He will do so from the Mishkon.

Hashem is about to teach Moshe Rabeinu the Mitzvos - the Service of the Mishkon.

"Vayikro el Moshe" - He called to Moshe. This is the first of many such communications. "Vayedaber Hashem

Eilov" - and Hashem spoke to him, "Mei'ohel Mo'ed" - [His voice coming] from the [Mishkon, the] Ohel Mo'ed.

#### \* The Small Letter Alef

But wait! Does the possuk actually say, "Vayikro - He called"? In the Sefer-Torah, the Alef of Vayikro has to be written smaller than the other letters. If one were to look superficially, he might only see the word "Vayikor" - and He happened to meet."

Why does the Torah introduce the suggestion of a less honorable option? Rashi points out there is a vast difference in meaning from this one tiny alef: "Vayikro" is an expression of love and closeness, while "vayikor", used when Hashem "happened to meet" Bil'om the Rosh, implies firstly random chance - "Mikreh" and secondly Impurity - Tum'oh - "Mikrei (laylo)." Why would Hashem describe His communication with Moshe Rabeinu in such a negative way - particularly on this most special occasion?

Furthermore, the subject of the verb "Vayikro" is not immediately clear, as it does not state "Vayikro Hashem." Only in the next phrase, "Vayedaber Hashem", are we told Who is speaking. With all this, what is the Torah teaching us?

The name of a sefer usually tells us something about its contents. How does "Vayikro - He called" tell us anything about the main theme of this sefer, i.e. the Mishkon with its Service?

#### \* Can We Build A Mishkon Nowadays?

The Holy Torah is not simply a historical account. Each word is eternally relevant and directly applicable to each and every one of us today. In each generation, the Tzaddikim "build a Mishkon" - i.e. they bring down the Shechinoh - revealing Hashem's Presence to this world. Just like Moshe, at that time in the physical Mishkon, so too in every generation our Tzaddikim draw on the holiness and Gilui Shechinoh of the spiritual Mishkon that they build, in order to intensify and enhance our awareness of Hashem's presence in our world.

#### \* Searching For the Hidden Small Alef Finding Hashem.

The first possuk of Parshas Vayikro shows us how they do this. Most people experience life from the viewpoint of "Vayikor - Mikreh" - a chance meeting, where things seem to happen by chance, and of a world and people devoid of holiness; "Mikrei - Tum'oh." Totally oblivious to any higher purpose, they see no further than random "forces of nature - Vayikor - chance." They see only the external in themselves and in others which, unfortunately, is usually mostly bad. "Vayikor - Mikrei" is Tum'oh which is impurity.

The Tzaddik - "Moshe" - of each generation, reveals the "Alef" in this world of "Vayikor." Within each seemingly random occurrence, it is possible to discern the "Alef"; "Alufoi Shel Oilom", the Master of the World - the One Who orchestrates it all. However, this "Alef" is extremely small and very easily overlooked



ויקרא - זכור - תענית אסתר - פורים - צו - תשע"ט

Based on the holy words of **Rebbe Nachman of Breslev**  
And of his Talmid **Reb Nossan of Breslev**  
According to the teachings of **Mohorosh**

- completely hidden to most people. The Tzaddik searches for, focuses on, and then reveals Hashem's presence, which is in all the supposedly mundane aspects of Oilom Hazeh - this world.

***\* Can We Get To Hear Hashem Speaking To Us?***

With this revelation of Hashem's presence one can virtually "hear" Hashem's voice calling out to him wherever he turns. As the possuk says: "Vayikro el Moshe" - Hashem calls to the Tzaddik; "mei'oihel moi'ed - from the Mishkon"; from every aspect of Oilom Hazeh - this world, that the Tzaddik has transformed into a Mishkon.

This is why the name of Hashem is not initially stated. When we are still in a state of "Vayikro", with a very small "Alef" that most of us do not even notice, The Name - Sheim Hashem is still hidden. Once the Tzaddik has opened our eyes to the Godliness concealed within the mundane - once he has transformed "Vayikro" into "Vayikro" - then the name - Sheim Hashem is revealed, as we realise that nothing is random or profane. Everything around us can become an Ohel Moed - Mishkon. We enter a world in which we perceive the reality of Hashem's constant communication and connection with us - "Vayedaber Hashem eilov" - A world from which we can 'hear' what Hashem is 'telling' us and from which Godliness 'talks' to us.

***\* Focus On The Godliness - Goodliness - The True Essence Of Every Yid***

The Tzaddik searches for the good within every Yid, even when no good can be seen. Others can only see "Vayikro", the Mikrei, the Tum'oh and sins. The Tzaddik searches and finds even a one-thousandth; a small Alef (the letter Alef has the same letters as Elef meaning a thousand; so a small Alef symbolizes one-thousandth). The Tzaddik then focuses on this good point and shows that this small Alef, this "one thousandth" that is such a tiny amount of goodness proves that the real essence of the Yid is this small and hidden Alef. Furthermore, it is no longer only one-thousandth! The Tzaddik now transforms this Alef of one-thousandth into Alef of Alufoi Shel Oilom - the chelek Eloikai mima'al - the Neshomeh. This thousandth has highlighted his real essence and shown that the rest is only external!

Before Kaporois, we recite the Posuk: "Im Yesh Olov Malach Meilits Echod Miniy Olef Le'hagid Le'odom Yoshroi. Va'yechonenu Vayoimer Pede'eyhu Meiredes Shachas, Motsosiy Koifer." If there will be 999 prosecuting angels and only one good advocate (Chazal add: Even if this one angel will speak of 999 negative points and only one good point, i.e. this Yid will sadly only have one millionth of good in him), nevertheless Hashem will have pity and erase the Gezeirah of punishment. This means that this angel/Tzaddik will focus on this one-thousandth of good until he sees that this goodness is his true essence. This "Alef" then transforms the Yid from his negative level of "Vayikro" into "Vayikro." So now, from this Yid, Godliness is calling (Vayikro) and shining out!

The Tzaddikim do this nowadays, just as Moshe Rabeinu did it then. He initially saw the Cheit Ho'eigel (sin of the golden calf) as an impenetrable wall between the Yidden and Hashem. He saw the great darkness of "Vayikro" in all its guises. Firstly, as the "Mikreh" of Atheism and Avodah Zorah. Secondly, the "Mikrei"/immorality which was connected to the Eigel - golden calf.

However, Moshe Rabeinu did not give up. He laboured hard for eighty days in heaven and prayed to have the ability to find and combine all the small "Alef - Elef" one-thousandth of good points from all the Yidden. Through these Alefs he showed that their real essence is their Alufoi Shel Oilom - their cheilek Eloikay Mi'ma'al - which is their Neshomeh. With this Alef he transformed them from "Vayikro" into "Vayikro", procuring forgiveness and thus building the Mishkon.

***\* Children Have A Natural Tendency To Focus On The Positive***

Parshas Vayikro is associated for many of us with another significant beginning. These first few Pesukim are the first words of Torah that young children are introduced to. Chazal explain this Minhag: "Yovoi'u tehorim ve'yisasku bi'tehorim - Let the pure children come and be involved with the pure Korbonos - Sacrifices of the Mishkon."

We can ask: what is the connection of the purity of children to this particular type

of purity - the purity of the service in the Mishkon, of Parshas Vayikro?

Chazal are referring to the inner concept of the Mishkon - the Revelation of Hashem's Presence brought into this world through the efforts of the Tzaddikim of each generation. "The pure children should come and learn about the purity of the Mishkon." Pure children who have a natural tendency to see things in a pure and positive way should learn about the Mishkon's inner concept, which is seeing the hidden "purity," goodness and Godliness in everything and in everyone.

***\* Pure Children Sustain The World***

Chazal also tell us that the whole World continues to exist in the merit of the "(Pure) breath (of Torah learning) - "Hevel Pihem" of "Tinoikois shel beis Rabbon" - young children with their Rebbe - since they are without sin.

We may wonder: what is the great significance of this purity? Granted, small children are free of sin. But what is it that invests them with such an astounding Koi'ach Ruchni - spiritual power that they support the existence of the entire world?

***\* Our Children Receive Their Vitality From The Current Mishkon***

The Rebbe teaches that every Tzaddik who builds a Mishkon - revealing the Shechinoh in this world - he has a connection to many neshomos, souls. Tied to him and connected to his soul are "Tinoikois shel beis rabbon" - pure young children, who receive their spiritual vitality through him. They receive their "hevel peh she'ein boi cheit - pure breath which is without sin" from the "Mishkon, the Revelation of the Shechinoh" which was built and revealed by their Tzaddik. (This is another reason that children begin from Vayikro, as it is surely ideal to mark the beginning of their learning Torah by learning about the Mishkon, which is from where they actually draw their spiritual sustenance.)

***\* Everyone's Point Of Purity.***

***The Inner Child***

The Tzaddik not only sees the good points in every Yid. He actually singles out the good of every Yid and sees it as a separate entity. He sees that this is the real essence, the Neshomeh, chelek Eloikay

mima'al of this Yid. He "sees" the Yid as he used to be, as a pure child, and beholds his good points as "pure breath without sin." He focuses on the inherent purity in every good point. This focusing of the Tzaddik brings it to its full potential as a "hevel peh she'ein bo cheit" until it becomes as powerful as the actual "hevel peh she'ein boi cheit" of the "Tinoikois shel beis rabbon." Therefore, in the eyes of the Tzaddikim like Moshe Rabbeinu, all Yidden are "Tinoikois shel beis rabbon" and hence without sin.

This is the ultimate message inherent in the Rebbe's teaching: "The Tinoikois shel beis rabbon receive their pure breath from the Mishkon of the Tzaddik." From where do all of us who are not so pure, receive this status of "pure tinokois shel beis ribbon"? From where do our not so pure, but good, points receive the status of "Hevel peh she'ein boi cheit" - "pure breath without sin"? As explained, we receive this status from the power of the Tzaddik who sees the good from within the bad. So too, we can also see our Neshomeh, our "Tinoik" - inner child and our good points as separate entities. We can see them as completely detached from anything bad that surrounds them. This power to see the good on such a high level is called "the Mishkon," which is the revelation of the kindness of Hashem Who does not see the bad in any Yid, as it states, "Loi hibit oven beYakov."

#### **\* Transforming The Bad Into Good**

We must emulate this Middoh of Hashem and of the Tzaddikim, and similarly see our "inner pure child" as a separate entity, a "Tinoik she'ein boi cheit". We must identify ourselves with this "pure child inside us". We should see our good points as separate entities of "pure breath without sin," having no connection whatsoever with the bad that we have done. These thoughts will eventually transform all our bad into good. As the Rebbe promises, "Ve'oid me'at ve'ein roshoh ve'hisbointo al mekoimoi ve'einenu." If one focuses on the good part of oneself (or on the good part of other people) this thought itself empowers and transforms the one who is thought about into a new and good person!

#### **\* Heretical Amolek: "Can Minuscule Goodness Transform So Much Evil?"**

This subject is also connected to Parshas Zochor and Purim. The evil, the Klipas Amolek targets the weakest of K'lal Yisroel, those on the lowest spiritual level. It is as we read in Parshas Zochor: "Vay'zanev b'cho kol hanechesholim." His heretical scientific worldview brings doubts into the belief of the weaker ones. "Can a mitzvah really overpower so much ingrained badness?" However, Yehoshua vanquished Amolek through the power that he drew from Moshe Rabbeinu's upraised hands. The power of the Tzaddik Ho'emes, as we mentioned above, is his ability to elevate K'lal Yisroel by singling out all their good points - nekudos tovos. Through this, he vanquishes the evil, the Klipa of Amolek. We see an allusion to this in the name Yehoshua, the letters of which make out the first letters of the possuk "Yokumun hokitzu v'ranenu shochnei ofor - "They will arise! Awaken and sing those lying low on the ground."

### **TA'ANIS ESTHER**

#### **\* Homon's Accusations & How We Can Contest Them.**

Our enemies are well aware that K'lal Yisroel's strength depends on achdus/unity. Homon described the Yidden to Achashveirosh as "mefuzor u'meford", dispersed and scattered between the nations, in the hope that his wicked words would be self-fulfilling. "Dispersed and scattered" by strife and dissent, their spiritual defenses would be severely compromised. At Achashveirosh's tragically well-attended feast, the king arrogantly flaunted the Bigdei Kehunah. Parading the holy breastplate - Choshen Mishpot, which when worn by the Kohen Godol brings forgiveness for "Ivus Hadin - corrupt judgement." However, worn by Achashveirosh now in front of the Yidden it was cruelly calculated to imply that he and his nation were just and straight in their courts of judgment whereas the Yidden were corrupt. They no longer possessed the 'choshen' of justice, and no longer had the Kohen Godol to atone for them. The implication of this was to strengthen Homon's accusation that the Yidden are full of strife and so do not have the good sense of judgment to give each other the benefit of the doubt - don lekaf zechus - and thus see the good in each other.

So Esther Hamalka instructed Mordechai to boost the power of her prayers and fasting by: "Lech **kenos** es kol hayehudim" - Get the Yidden to **bond** together, to be Melamed Z'chus - give the benefit of the doubt and seek out the good in each other. For this is what will overcome the evil of Amolek.

#### **\* What Is Behind The Custom To Donate Machtzis Hashekel On Taanis Esther?**

Chazal tell us that when Homon weighed out 10,000 shekel for Achashveirosh, Hashem said, "Rosh! They [the Yidden] already brought their shekels before yours." The mitzva of Machtzis Hashekel would counterbalance the decree of the Resho'im.

Machtzis Hashekel symbolizes achdus - unity. As individuals, we are only a "half." Together, we make up a "whole." When there is unity and shalom (peace) between K'lal Yisroel, each Yid appreciates and respects his friend. They are "50:50" - equal parts of the whole. Homon and Amolek derive their power from the Soton called the Samech Mem; the numerical value of these letters are "60:40." Inequality, disunity, haughtily looking down at others - this is what fuels the klipah of Amolek.

### **PURIM**

#### **\* Why Is Purim The Most Exalted Day Of The Year & How To Utilize It?**

Purim, the Yom Tov that celebrates our deliverance from Amolek, is centered around mitzvos that promote Ayin Tovoh, generosity and closeness between us. Through this, we merit a level of forgiveness that is even greater than that of Yom Kippur, as it says in the Tikunei Zohar: "Yom Kippurim is Yom Ke'Purim." Yom Kippur is a day of solitary introspection. Each Yid secludes himself within the folds of his tallis, absorbed in private Tefillah. Purim, with its exuberant, over-the-top, non-stop *Bein Odor Le'chaveiro* interactions of kindness and unity, has the potential to bring us even higher.

May we all Merit to "A Gantz Yohr Purim" - Hashem Yisborach should help us to maintain our positivity - Ayin Tovoh - all year round. Omein.

### **SHABBOS PARSHAS ZOCHOR**

## **PARSHAS TZAV**

### ***\* The Mishkon, Hashem's Presence, and Prayer Versus Eisov & Yishmoel***

This week's Sedra, Parshas Tzav, tells us about the Shivas Yemei Ha'Miluim - seven days of preparation. (The Torah now returns back to the days preceding last week's Parsha of Vayikro, and the Torah now tells about how) during this time Moshe, Aharon and his sons worked together on the Avodos/service leading up to the creation of a fitting dwelling place for the Shechinoh – the Mishkon.

The Posuk at the end of the Sedra, describing the final stages of the seven days of Miluim, reads as follows. “Vayaas Aharon u’vonov eis kol ha'devorim asher tzivo Hashem b'yad Moshe” - Aharon and his sons did all the things that Hashem commanded through Moshe. Rashi explains on this, “...they didn't veer to the right nor to the left.”

We could ask a question on this posuk. Why do we need to be told that Aharon and his sons carried out their duties correctly? Furthermore, what is Rashi coming to tell us in his commentary, that they did not “veer right or left”; surely this is implicit in what the posuk itself is telling us?

In answer, let us look at what Moshe and Aharon's mission was in building a Mishkon, both in the physical and spiritual sense.

### ***\* Seeing Is Believing? Believing Is Seeing!***

Hashem commanded them to build a Dira B'tachtonim, a physical resting place here on earth wherein His Holy Presence could reside. This was not only a physical construction, but a process whereby the Yidden could access Hashem and relate to him through prayer. The awareness of Hashem's presence would be so palpable; it would literally be “seeing Him.” This is to be understood as the Gemorah Yerushalmi explains the words we read every day in the third chapter of the Shema, “Ure'iysem Oso – you shall see it.” The simple meaning is seeing the tzitzis. The Yerushalmi, however, explains this verse to be referring to our level of relationship to Hashem. “Ure'iysem Oso – you shall see Him - Hashem.” We must have such a strong belief that we virtually see Hashem!

### ***\* Real Communication: Face to Face!***

Real communication between one person and another is only possible through

them being aware of one another and “seeing” each other. In the same way, the goal of the Mishkon – the house of prayer, Beis Tefilo – was to enhance the awareness of the Shechina in the world. The Yidden would then “see” and perceive the Shechinoh, allowing them to begin to truly communicate with Hashem.

### ***\* What Is Really Obstructing Our Ability To Pray?***

The Rebbe teaches that there are two evil forces that cloud our vision, blocking Hashem's presence from us and thereby making true prayer difficult to accomplish. These forces are called **Eisov** and **Yishmoel**. Eisov, the Grandfather and spiritual root of Amoleik, represents heresy. The word **Eisov** comes from the root **making** (“Osu'i”). His entire essence and message is “koichi v'oitzem yodi ossoh li es ha'chayil ha'zeh” - “My strength and the power of my hand **made** for me all this might”, denying any need for Hashem's help.

He comes to us with a range of convincing arguments, which contain some elements of truth, slyly sowing seeds of doubt and pushing us away from Emuna in Hashem and in the desire to daven to Him. Thoughts such as “Does Tefillo really work?” or “You've prayed so much and still haven't seen results” seep into our minds and rob us of the conviction of our Emuna. “Don't you think you need to do less davening and more work - Hishtadlus?” he asks, persuading us that we are the ones with power, and not Hashem, G-d forbid.

However, even when we have strengthened ourselves and overcome the evil force of Eisov, we are then ambushed by Yishmoel. He was named so in the possuk, “Ki shoma Hashem el onyeich – which the Targum translates as “**Hashem has accepted your prayers.**”

The arguments he proposes to us come from the opposite direction. After we have started to *daven*, we hear “Enough! Don't you have faith that **Hashem has already accepted your prayers?**” He wants us to stop praying and “have faith.”

Even more than that, Yishmoel will argue, “Why pray for things to change? Don't you have faith that Hashem is only good? Through your asking Him to change what He decided to do you are showing

that you don't really trust in Him to run the world.”

When the Rebbe warns about these two dangers, he uses figurative terms. When fighting with the sword of prayer make sure not to veer to the right or to the left. The right – Yishmoel, and the left – Eisov.

### ***\* Simple Remedy to Get Rid Of the Foginess***

In order to combat these evil forces and confusions, the Rebbe says we need to acquire the power of “balanced judgement – Mishpot.” This ability is given to us according to our Tzedoka – charitable actions. (Giving Tzedoka builds up in the giver the Middoh – trait and clarity – of “balance” by “balancing out” between the wealthy who are “impoverishing” themselves to give, whilst “enriching” the poor receivers.) That is the reason we give Tzedoka before our Prayers. This is in order to receive this balanced clarity – Mishpot – to overcome any “Eisov” or “Yishmoel” forms of confusion that disturb our Prayers and cloud over our “seeing” Hashem's Presence. As the Possuk says, “Ani be'tzedek echzeh ponecho” – “I see your (Hashem's) face, through Tzedek – Tzedoka”, unclouded by the forces of “Eisov” and “Yishmoel.”

### ***\* Hashem Presence Is Revealed By Being Balanced. No Extremes!***

Now after preparing the physical Mishkon for seven days, the Possuk tells us that Aharon and his sons also did “everything that Hashem commanded.” This means the work of the spiritual Mishkon; of bringing down into this world the Shechinoh – Hashem's Presence; of bringing down the ability and the Light of prayer upon the Yidden. On this Rashi adds that for this they had to be careful not to “veer to the right or the left”, not letting in any confusing elements from the negative forces. Not from the right – Yishmoel, nor from the left – Eisov.

Hashem should help us subdue all our enemies - our spiritual as well as our physical Amoleiks/Eisovs and Yishmoels with the revelation of Hashem's Presence and the building of the third Beis Hamikdosh, with the coming of Moshiach Tzidkeinu, Bimheiro Beyomeinu Omeinu!

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