



**BADERECH**

**RABBI JUDAH MISCHEL**

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# Inspired Hearts

Reb Nosson, the beloved and indefatigable *talmid muvhak* of Rebbe Nachman of Breslov, *zy'a*, dedicated his life to perpetuating and actualizing Rebbe Nachman's teachings, expounding on "Rabbeinu's" Torah and opening new pathways in Avodas Hashem. A focus of Reb Nosson's was encouraging the annual *Kibbutz*, the Rosh Hashanah gathering at Rebbe Nachman's *tziyon*, 'burial site', in Uman.

After two decades of *meniyos*, or challenging setbacks and obstacles, and without a permanent structure for davening near the Tziyon, a movement began to build a proper central synagogue, and Reb Nosson set out to raise the necessary funds for construction of the *Kloyz*. Arriving in the village of Ladizin, he was met by a simple Jew, a day laborer named Reb Mendel. When Reb Mendel heard about the plans to build a shul in Uman to house the chasidim of Rebbe Nachman, he ran home

to fetch his entire life savings — two rubles — and brought them to Reb Nosson. Realizing how poor Reb Mendel was, Reb Nosson refused to take the money. Reb Mendel started crying, and pleaded with Reb Nosson to have pity on him and not deprive him of the great merit of being the first to contribute for such a worthy cause. Reb Nosson could not refuse.

Reb Mendel's contribution laid the foundation for the *Kloyz*, and Reb Nosson would thereafter use this fact as part of his pitch to other chasidim: "This poor Jew gave everything he could... shouldn't you?"

In later years Reb Nosson would say, "I'm not sure what built the *Kloyz* more, the large dedications of the wealthy, or the *retzonos* of the simple Yiden yearning to see the shul completed, poor Yiden who opened their hearts... The truth is, with those two rubles I built the *Kloyz*!"

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*Vayavo'u kol ish asher nasa'o libo*, "Every person whose heart inspired him came..." *v'chol asher nadvah rucho...* "and everyone whose generous spirit inspired him (brought their contribution for Hashem, for the work of the *Ohel Moed* and the holy garments)" (35:21).

In our Sedra, the emphasis is on those contributions that were offered voluntarily, while in Parshas Terumah, the focus was on bringing donations to build the Mishkan as a compulsory obligation. Over and over again our sedra emphasizes the essential element in the construction of a dwelling place for G-d: a "generous spirit". Even more important than

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what we donated for the building of the Mishkan was that we brought the inspiration of our hearts.

The Gemara (*Sotah* 9a) points out that in contradistinction to the first and second Batei Mikdash that were destroyed, the Mishkan was never destroyed. It was merely *nignaz*, buried, as the Kohanim hid away the *krashim and yerios* in their entirety. Thus, the whole form of the structure was maintained.

The Lubavitcher Rebbe explained, based on a Midrash: the reason the Mishkan was never destroyed is that it was built with *nedivas ha-lev*, “heartfelt contributions” from a spirit of love and *ratzon*, desire. *V’kasheh lifnei Hakadosh Baruch Hu l’hafsid kol mah she’asu b’nidvas libam*, “And it is ‘emotionally’ difficult for Hashem to lose anything that the People made through generosity of the heart.”

Rosh Chodesh Nisan marks the beginning of the exciting, redemptive month of Nisan (and the birthday of Rebbe Nachman of Breslov!). May the new month awaken us to give with inspired hearts and a generous spirit, and merit building a permanent ‘Kloyz’ for Hashem and all of Am Yisrael, together, in the rebuilt Yerushalayim — soon and in our days! ■

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