

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 7:19

Shabbos Ends 8:50

Learning

Nach..... Yirmiya 14-15

Bavli..... Yoma 6

Yerushalmi..... Kesubos 31

Tosefta Nega'im 9

Rambam..... Machalos Asuros 1

Parshas Tazria-Metzora, 5 Iyar 5781

Year 1, Newsletter 14

Mohorosh Speaks

The Point is to Uplift

In the times of the Rebbe, there was a person who used to practice *kabbalah* hands-on. The *heilige* Arizal speaks very strongly against using *kaballah maasiyos*, because we are all *matama*, and there is no *parah adumah* today to purify us. Practicing *kaballah maasiyos* simply puts the person in danger (see *Sefer Shaarei Kedusha* from Reb Chaim Vital *zt"l*, *chelek* 3, *shaar* 6 for more explanation). However, in the times of the Rebbe there *was* a Yid who did. There were people who decided they must make a "*mishkanta*". In this practice, people cover the victim's face and hit him. After they finish, they flee, so the victim never knows who did it to him. When these people were

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Pearls of Wisdom

Emunah is stronger than everything. When we have a strong *emunah*, we can get through everything. The *heilige* Baal Shem Tov taught us that we can get through any challenge in life with *emunah peshuta*. Therefore, I beg you to strengthen yourself in *emunah peshutah* in Hashem. Remind yourself, "אין עוד מלבדו". There is nothing other than Hashem. Everything is Him, and He is everything. *דומם, צומח, חיי* is all Hashem Himself." You will see that with this in mind, you will be able to get through everything in life.

There are so many *tzaros* in the world. People go through such intense *nisyonos*. Each person is tested only to see that he will remain strong and strengthen his *emunah*.

(*Atzaso Emunah Shemini* 5781)

A Word on the Parshah

"נגע צרעת כי תהיה באדם והובא אל הכהן"

Mohorosh says that this *posuk* alludes to what the Rebbe says (*Likutei Moharan* 1:2) that the main weapon of Moshiach is "Tefilah - talking to Hashem". Moshiach will conquer the world through *tefilah*. This means that Moshiach will teach the entire world that we can talk to Hashem, that a person has nothing and nobody in this world except for Hashem Himself, just like the *posuk* says, "כי אז אהפך אל עמים" 'שפה ברורה לקרא כלם בשם ה' (Tzefania 3:9). How can we get close to Hashem? Only by talking to Him. A person should get himself used to talking to Hashem in the language he feels most comfortable speaking, using his own words. He should thank Hashem for all the good He does for him, and ask Hashem for everything he needs. This is what Moshiach will teach the entire world.

The truth is, however, that we can already do this today. Every person can start talking to Hashem now. The only problem is that when we do *aveiros*, the heart gets clogged, the eyes get fogged, and we don't feel that Hashem hears every word that we say to Him. We can't concentrate that it is only Hashem Who runs the entire world. The way to get around this is by going to a *tzadik* who can lift up every person and return him to Hashem. He teaches the person that Hashem is always with him and that he can always talk to Him. This is what the *posuk* alludes to when it says, "נגע צרעת". The *tzoraas* refers to the *aveiros* that a person does that blind him from seeing and feeling Hashem. What can we do? והובא אל הכהן, bring it to the *tzadik*, go to a *tzadik* who will bring us back to Hashem and uplift us.

(*Zos HaTorah, Tazria* 1)

"בדד ישב מחוץ למחנה מושבו"

A *metzora* needs to sit alone outside the camp, completely separate from everyone else. Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:14) that if a person wants to live harmoniously with others, his family, and himself, he needs to have *yiras shomayim* and know that only Hashem runs the world. When we internalize this properly, we will feel no need to argue and fight with other people. We know that they are not at fault. It all comes only from Hashem for our good.

The *metzora* found himself in his situation only because he spoke *lashon hara*, and created *machlokes* among other people. This only happened because he forgot about Hashem. He didn't remember that Hashem is the One Who is behind everything. The only way for him to correct this is to go outside of the camp, separated from everyone, where he can't talk to anyone or create any discord. He should think over what happened, remind himself that there is a Hashem in this world, and discuss everything with Him. Therefore, the *posuk* says, "בדד ישב מחוץ למחנה מושבו" When the *metzora* sits outside, he is alone with Hashem, and he will begin talking to Him. He will thus get *yiras shomayim* and stop speaking *lashon hara* and creating *machlokes*.

(*Toch HaNachal Leil Shabbos Kodosh P' Tazria-Metzora* 5761)

through with the Yid he became very sad and depressed, having fallen from such a high place to being beaten up by anonymous people. He couldn't get back to himself. His family didn't know what to do. They went from Rav to Rav trying to get him help, but no one was able to succeed in pulling him out of his depression. They found their *yeshua* when they came to Rebbe Nachman of Breslev who said, "Is the point to break a Yid? The point is to uplift a Yid!" The Rebbe spoke with him until he came out of his depression and returned to his high *madreigos*.

We see from here that the Rebbe wanted us to strengthen ourselves and not succumb to depression. This can only be achieved by living with *emunah*. We know that everything comes from Hashem and that we can get everything we need through *tefilah*.

The Zohar HaKodosh says (Introduction, 4a), "Every day a *bas kol* calls out, "מאן מנכון די חשובא מהפכן לנהורא, וטעמין מרירא למתקא עד לא", "Who among you can change light to darkness and make bitterness sweet?" "מאן מנכון דמחכאן בכל יומא לנהורא דנהיר" Who awaits the light every day? That person has a *chelek* in Olam Haba. Such a person who is *zocheh* to make a sweet life out of his bitter life and see the light within his darkness - he knows that Hashem is hidden in the bitter darkness - is a *tzadik*.

Honoring another Person

We currently find ourselves in the *heilige* days of *sefira*. In these days we mourn the death of Rebbe Akiva's 24,000 *talmidim* who were *niftar* during *sefira* for not having honored one another properly. They didn't live peacefully with each other. Therefore, it is appropriate for us to work on living peacefully with others during *sefira*.

The only reason a person might not give proper honor to others is because he doesn't have the proper *emunah*. When a Yid has real *emunah*, he believes and knows that he can't make the smallest move without Hashem and that everything comes only from Hashem. Such a person won't be jealous of another person. He knows that whatever he needs will come straight from Hashem Himself and that nobody can take it away from him. Chazal say (Yoma 38b), "בשמך יקראוך ובמקומך", "ישויבוך, אין אדם נוגע במה שמוכן לחברו, ואין מלכות נוגעת במלכות חברתה אפי" לו כמלא נימא", Nobody can touch something that belongs to another.

When a Yid doesn't have proper *emunah*, he starts getting sad and jealous when he sees others who have more than him. Instead of doing the right thing and asking Hashem for whatever he needs, he gets jealous of and angry at others, and can't love other Yidden as he should.

Therefore, this is a perfect time to work on our *emunah*. We should accustom ourselves to talk to Hashem and ask Him for everything we need. When a person accustoms himself to talking to Hashem in the language in which he feels most comfortable, his *emunah* gets strengthened. Automatically, he will stop being jealous of others and arguing with them. He will be able to live in harmony with everyone.

Aside from that, it's a practical suggestion to respect others and only see good in them. Even when we see that another person did something wrong, we should judge him favorably. Through this, we save ourselves from bad *gezeiros* or other *dinim*, *chas v'shalom*.

The Rebbe says (Likutei Moharan 1:113) that before any *gezeirah* is decreed upon a person, he is asked if he agrees to the *gezeirah*.

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A Letter From the Rosh Yeshiva, Shlit"a

DON'T THINK OF BREAKING UP YOUR FAMILY

Dear...

I received your letter. You should know that in this world every single person is tested with hardships and suffering. The Rebbe spoke a lot about this topic. He used to give examples telling the suffering that goes on behind the closed doors of the people of whom others were jealous (see *Likutei Moharan* 2:119).

I ask of you, take upon yourself not to take it personally when your wife hurts you. Don't get angry and begin thinking negative thoughts of destroying your home. Seek the positive in her. Follow the path that Mohorosh and Rebbe Nossan took when they experienced hardships. They used to say, "עס איז נאך, מיט גרויס חסדים", it could have been much worse."

Mohorosh, *zt"l*, used to tell the story of the heilige *tzadik*, Reb Zishe, *zt"l*. He once had a dream where he was in *shomayim* being brought to Gehinnom. He was panickstricken and starting screaming and calling for help. A *malach* came and asked him what happened. "I fear the terrible punishment of Gehimmon!" he answered. The *malach* answered, "No, Zishe. Gehinnom isn't for you. You suffer enough with your wife Genendel." (Mohorosh described how Reb Zishe used to suffer from his wife. She would get angry and yell at him, "You're the worst person in the world!" She really made him feel like he was indeed the worst person.) When he awoke from his dream, he said, "It's all worth it. Let her continue berating me."

Dear friend, my heart feels your pain, and I am literally crying with you. I know exactly what you are going through, and I know your suffering. Nevertheless, I want to tell you that it isn't worth breaking your home over, *chas v'shalom*. When I tell you to protect your *shalom bayis*, it's not from cold-heartedness. I am fully aware of the situation. I love you. You are like a child to me.

Seek the positive in her when things get rough. Find a quiet spot and call out to Hashem, "I can't handle it any longer! My wife doesn't stop finding the faults in me. She's constantly seeking the negative in me. I give her everything and I talk to her nicely, but she loses her cool with every small mistake I make. Hashem, help me remain strong despite everything!"

Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah Shemini* 5781)

Q&A Breslev



HOW CAN I CORRECT MY BAD MIDDOS?

Question:

I'm a twelve-year-old boy who listens to the Rosh Yeshiva's *shiurim* a lot. This helps me tremendously in life. I need a lot of *chizuk* in the area of *kibbud av v'eim*. I constantly find myself arguing with my parents and acting very disrespectfully. I also don't get along well with my siblings. I fight with them all day, and I actually enjoy bickering with them. I can't understand why, but I enjoy making them cry.

In addition, I can't take the blame for mistakes that I make. I put the blame on anyone but me. I don't allow myself to be helped. Maybe I need medication to calm myself down so I won't act so wildly. But, I don't want to take that route.

I really want to be good. I really want to be a *tzadik*, but I lose myself so quickly and I can't see a way out of my bad habits. My parents have tried helping me in many ways, but so far nothing has helped. Therefore, I asked my parents for permission to write a letter to the Rosh Yeshiva requesting advice for me, and maybe even a *tefila* to say. I'm almost Bar Mitzvah, and it's time for me to change. I want to start my new life heading in the right direction.

Thank you so much.

The Rosh Yeshiva's Response:

Dear...

I received your letter. It would be good for you to have a *shiur* in *Sefer Shivchei HaRan* that talks about the Rebbe's younger years. It will give you a lot of *chizuk*. It will show you what levels *tefila* can bring a person to. A person can perfect all his *middos* through *tefilla* and *hisbodedus*.

The Rebbe describes how he had all the problems that you have plus many more. It's difficult to write down all the *nisyonos* the Rebbe went through (see *Shivchei HaRan* 14). The Rebbe explains that everything he worked on required a lot of effort; nothing came easily at all. For example, davening and learning were some of the hardest things for him to do. Nevertheless, the Rebbe forced himself to sit in one place while learning and davening until he overcame this *nisayon*.

The Rebbe explains further (*ibid.* 22) how he started out as a very angry person. He worked hard on himself until he became such a patient person that no matter what anyone did to him, he would never hold a grudge against him. On the contrary, he actually liked the person. The Rebbe's essence transformed into goodness. In this way, the Rebbe worked on all his *middos* and other *taavos*.

The Rebbe explains (*ibid.* 16) that when he would encounter a *nisayon*, he was in real danger. What did he do? he would call out to Hashem until he overcame his *yetzer hara* and

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Obviously, if he were asked outright, he would say that he doesn't deserve such a punishment. So, he's asked the question regarding another person. For example, someone tells him, "Did you hear? That person did this-and-this horrible thing!" When he hears that, he gets angry and answers, "For doing such a bad thing, he deserves to die! For such a thing, he needs to get a major punishment!" The person doesn't realize that he just decreed the harsh punishment upon himself. He once did something similar, and since he decreed such a punishment on the other person, he actually decreed it upon himself.

This is what the Mishna means when it says (*Avos* 3), "ונפרעים מן", "האדם מדעתו ושלא מדעתו", When a person needs to be punished, he is asked מדעתו, what he himself thinks he deserves. But, it's also שלא מדעתו, because he doesn't realize that he's being asked about himself. He thinks he is being asked about another person, but however he judged the other person is how he gets judged as well.

If a person is careful and makes sure not to judge others so harshly he saves himself from all bad, because nothing is done to him before he himself agrees to it. The right thing to do is to judge others favorably even when we hear that they did improper things. There was definitely something that brought him to do what he did. Then, in *shomayim*, he will also be judged favorably, just like the Gemara says (*Shabbos* 127b), "הדן את הבריות לכף זכות", "דין אותן לכף זכות".

The same thing goes for when we hear that another person is going through a hard time, we shouldn't say, "He deserves it", because with that, you decree upon yourself the same *tzarah*. We should instead make a short *tefilah*, "ה' ישמרנו ויצלנו", or, "רחמנא", "ליצלן", or, "No Yid should ever go through such a thing", etc. With such words, we show that we do not agree to such punishment, and we save ourselves.

The Rebbe says (*Likutei Moharan* 1:113) that before a harsh decree gets passed, the person himself is asked, and the whole world is asked. We see that every person has the ability to remove such decrees from other Yidden. If he accustoms himself to always judge others favorably, he saves all Yidden from harsh decrees.

This is also very beneficial in *ruchniyus*. The Rebbe says (*Likutei Moharan* 1:282) that when a person judges another person favorably, he actually makes the other person good, just like the *posuk* says (*Tehilim* 37:10), "ועוד מעט ואין רשע". If you focus only on the good that another person has that makes him not a complete *rasha*, then, "והתבוננת על מקומו ואיננו", when you take another look at him, you will see that he is no longer in the same place that he was before. He's already better. When you judge him favorably and said that there is surely something that brought him to do it he meant to do good, he actually becomes a better person.

Fortunate is the one who uses these days of *sefira* as they should, he strengthens his *emunah* and talks to Hashem a lot, he lives his own life without looking at others. Such a person will definitely succeed. Hashem will look at him in a positive light and he will never lack anything.

(*Sichos Mohorosh* 8, *Dan es chaveiro*)

News in our Mosdos

Siyum Mesechtas Shekalim in Monsey

This past Sunday night, the Rosh Yeshiva went to Monsey to partake in the gorgeous *siyum masechtas shekalim* that was held there.

With the tremendous help of Hashem, our *kehilla* just finished Masechtas Shekalim as part of the *seder daf hayomi* that is learned in our *kehillah*. This *siyum masechta* has the added joy of having been learned in the busy days leading up to and including Pesach when everyone was very busy getting ready for the *heilige* Yom Tov. With all that, *talmidei* Heichal HaKodesh weren't able to be mevater on learning a *blatt* Gemara which is as important to them as putting on *tefillin* every day, just like the Rosh Yeshiva, *shlit"a*, always says, quoting the *sefer* "Yesh Nocholim" from the Shl"a HaKadosh's son.

With tremendous *simcha*, *anshei shelomeinu* keep riding the train. Baruch Hashem, together we continue to learn *masechta* after *masechta*, and, baruch Hashem, we just finished the 5th *masechta* in Shas!

The *simcha* is even greater when we are *zoche* to follow in the ways of the *heilige* Rebbe and learn in the *seder derech halimud* that he gave us (see *Sichos HaRan* 76), saying the words of the Torah. It is thanks to this *derech* that we were able to hold strong and learn the *daf* every single day even if our concentration was not at its best, and even if we didn't really have the time. We knew that we needed to at least say the words of the *daf* before we allowed ourselves to go to sleep.

The *siyum* took place in Monsey in the home of Reb Eli Knall together with many others from Monsey who get together every night to learn a *blatt* Gemara together. The video of the Rosh Yeshiva's *daf shiur* is shown, since the Rosh Yeshiva records the *daf* one day in advance in order for everyone to be able to keep up no matter where they are.

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perfected that bad *middah*.

Now that you are becoming Bar Mitzvah, you should start learning a lot of *Shivchei HaRan* and *Sefer Peulos HaTzadik*, from chapter 28 to 121 which are a synopsis of the Rebbe's younger years, from age six until the Rebbe became who he became. This all happened through *tefila*.

Find yourself a quiet spot and tell Hashem everything. Explain to Him how difficult it is for you to respect your parents and how hard it is for you to admit your mistakes. Cry to Hashem and tell Him, "Hashem! I so badly want to be good and do what's right! What should I do? The *yetzer hara* doesn't allow me to do what's right. It's really hard for me!"

Do this every day and you will see that you will become a big *tzadik*. You will be healthy and strong.

Hashem should help you be successful in all your endeavors.
(*Atzaso Emunah, Vayikrah* 5781)

The Rebbe's Life Story (14)

The Rebbe credited all of his accomplishments to the power of tears, for, as we have noted, nothing came easily to him. He related that when he first started learning *mishnayos* his young mind was unable to grasp the material, and he shed copious tears of supplication to Hashem, until he merited to understand the *mishnayos*.

The same went with studying the Zohar and writings of the Arizal. He cried a lot until he was finally able to understand them. When the Rebbe was still a young lad he had a burning desire to learn the entire Torah, so he cried and pleaded to Hashem for divine assistance, and soon he found himself understanding the meaning of these holy words. The Rebbe suffered similarly with each new *sefer* he encountered and wished to master; yet he continued with determination, refusing to give up despite the difficulty. Eventually, after numerous prayers accompanied by many tears, he began comprehending the elusive material.

When he was six years old the Rebbe experienced a yearning to greet the Shabbos properly and to feel its holiness. One Friday afternoon he rushed to the *mikva* earlier than usual and dressed for Shabbos. When he arrived in shul he began pacing back and forth, eagerly anticipating the sensation of holiness that one ought to feel on Shabbos. As the first of the congregants began arriving to shul the Rebbe realized that he was feeling no change. In great distress he ducked under the lectern of a prominent congregant who was reciting the Shir Hashirim. Seeing that it was just a little boy, the man let him be. The Rebbe buried his face in his hands and cried bitterly for hours, until his eyes became swollen from so much weeping. When he raised his head and scanned the shul it was already dark, but the combination of candlelight together with his tear-filled eyes resulted in his perceiving a glow in the atmosphere, and this comforted him.

to be continued next week, be'ezras Hashem

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