

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"א



Zmanim (NYC)

Candle Lighting..... 7:10

Shabbos Ends..... 8:42

Shiurim K'Sidran

Nach..... Michah 4-5

Bavli Yevamos 33

Yerushalmi Bava Metzia 45

Tosefta..... Arachin 4

Rambam..... Mitamei Mishkav Umoshav 3

Parshas Metzora, Shabbos HaGadol, 8 Nissan 5782

Year 2, Newsletter 38

A Word on the Parshah

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 for all of my troubles. It all comes only from Hashem for our good.

The *metzora* found himself in his sorry 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 his mistake 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" "When the *metzora* sits outside, he is alone with Hashem, and he will begin talking to Him. He will thus get *yiras shomayim*; he will stop speaking *lashon hara* and creating *machlokes*.

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

Mohorosh Speaks

Shabbos HaGadol

Rebbe Nosson says (*Likutei Halachos, Netilas Yadayim Shacharis, halacha 2*) that Shabbos HaGadol gets its name because of the big *nissim* that took place through *tefilla*. The *posuk* says (*Devarim 4*), "כי מי גוי גדול, אשר לו אלקים קרבים אליו כה' אלקינו בכל קראנו אליו" who is such a great nation who is so close to Hashem when they call out to Him? This *posuk* shows us that we are a great nation by virtue of our talking to Hashem.

We see in another *posuk* (*Melachim 2:8*), "ספרה נא לי את כל הגדולות אשר עשה אלישע", tell me the great things that Elisha did. The Gemara tells us that all the incredible things that Elisha did were all done through *tefilla*. This shows us again that when *nissim* are done through *tefilla*, through talking to Hashem they are called "big miracles".

This is why Shabbos HaGadol is called thus. At that time, great miracles took place because the Yidden asked and begged Hashem. Therefore, this Shabbos is called "Shabbos HaGadol", the "big" Shabbos.

The Tur brings down (*Orach Chaim, siman 430*) that on Shabbos HaGadol, the Yidden took a lamb - which was the *avoda zara* of the Mitzrim - and tied it to their bedposts. The Mitzrim gritted their teeth in anger and frustration, but they were completely powerless to do anything to stop the desecration of their idols. This was an open miracle that occurred through *tefilla*; the Yidden asked Hashem, and He saved them.

Another *nes* that occurred at that time is brought down in the *medrash* (*Medrash Tehillim on perek 136*). The *medrash* says that when the Mitzrim found that the *bechorim* were going to die, all of the firstborns went to their fathers and said, "Everything that Moshe has said thus far has come

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Pearls of Wisdom

Know that every person gets tested in this world. People think, "Am I the only one who goes through such hard times? Am I the only one with such troubles?" We start asking, "Why? Why am I suffering so?" But, the truth is that every person suffers hardships in his life. There isn't a single person in this world who doesn't go through hard times.

A person with *seichel* looks at where his troubles are coming from. Who is behind his troubles? Hashem. And, if Hashem is behind it, it's definitely for my own good.

Don't be lazy! Run to Hashem! Turn to Him and talk to Him. Ask Him for everything you need and tell Him everything you are going through. You will see how a new world will open up for you. The sweet, bright light of Hashem will shine upon you.

(Atzaso Emunah, Ki Sisa 5781)

true. Don't you want us to live? Let the Jews leave already! If not, we are all going to die!" The fathers responded, "Even if every single Egyptian needs to die, there is no way we will let the Jews leave Egypt!" The *bechorim* then turned to Pharaoh and argued that he should let the Jews leave. "They just bring troubles upon us!" they argued. Pharaoh turned a deaf ear and told his servants that they should expel the *bechorim* from the palace premises. At that point, the firstborns all unsheathed their swords and began to fight back. They were fighting for their lives and they had nothing to lose. They killed their father, "למכה מצרים בבכוריהם". The firstborns killed a total of 600,000 Egyptians during that period.

We see the great *nissim* that took place simply because of *tefilla*. Moshe Rabbeinu came and taught the Yidden that they are able to talk to Hashem. They began heeding this advice and thus brought about such tremendous *nissim*. This is why this Shabbos is called "Shabbos HaGadol".

Heeding This Advice in Golus

The truth is that the point of *golus* Mitzrayim is that the *seichel* was in *golus*. The Yidden didn't know the tremendous *koach* that lay in their hands. They didn't know how much they could accomplish through *tefilla*. Then, Moshe Rabbeinu came along and taught the Yidden that they could talk to Hashem in their own words and ask Him for everything they need. When the Jews began to indeed talk to Hashem, the *geulah* began and we were *zoche* to the special *yom tov* of Pesach. פסח is made up of the words, "פה סח", the mouth speaks. When the Yidden began speaking to Hashem, they merited the *geulah* and the *yom tov* of Pesach.

Therefore, this is an opportune time to redouble our efforts and renew our undertaking to talk to Hashem and ask Him to take us out of our personal *golus*, our individual Mitzrayim. We should ask Him to help us recognize our strengths and to know Hashem loves us indefinitely. We need to ask Him to help us know that we accomplish anything through *tefilla*; all we need to do is open our mouths whenever we want to ask for whatever we need and want. Hashem is always there and will surely come to our aid.

On Shabbos HaGadol, many people eat the *seudos* in a different place than usual, since their regular Shabbos table is already ready for Pesach. A table is compared to speech, as the *posuk* says (*Yechezkel* 41:22), "וידבר אלי זה השלחן לפני ה'". The Rebbe says that before Pesach the table is not in its regular place, i.e. the speech is not being utilized properly. But, on Pesach, we conduct the *seider* in the right place. On Pesach we came out of Mitzrayim, and we began speaking to Hashem, thus correcting our speech, and "putting it in place".

It's very easy to get frustrated and uptight when routine is disturbed. Therefore, on Shabbos HaGadol, when we eat at a different table and routines are uprooted and changed, we need to make sure not to get angry. The Rebbe says (*Likutei Moharan* 1:63) that a person's *parnossah* depends on his ability to remain calm and not get angry, because anger adversely affects a person's income. Therefore, if we want to receive the *parnossah* that we need on Pesach, we must ask Hashem to help us never get angry, to help us

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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

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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 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)

remain calm and happy on Shabbos HaGadol.

Speaking to Hashem is a Pleasure

On Shabbos HaGadol, we read the Haftarah of "וערבה לה". We read this on Shabbos HaGadol because the *posuk* there says, "הנה אנכי שלח" "לכם את אליהו הנביא לפני בוא יום ה' הגדול והנורא" "יום הגדול", when Eliyahu HaNavi will come with the good tidings of Moshiach's arrival. Then everyone will speak to Hashem, as the *posuk* says (Tzefanya 3:9), "כי אז אהפך אלה עמים שפה ברורה לקרא כלם בשם ה'". When Moshiach comes, everyone will speak to Hashem.

The Rebbe told Rebbe Nosson that when he was in Eretz Yisrael at the cave of Eliyahu HaNavi, he imagined how Eliyahu HaNavi was standing there and talking to Hashem. Rebbe Nosson was very overtaken by the image. He realized that Eliyahu HaNavi was simply a human being of flesh and blood who became so great and heilig because he spoke to and conversed with Hashem. He became so incredibly great that he will be the one to bring the happy news of Moshiach's arrival. At that time, everyone will talk to Hashem and serve only Him.

This is a very good preparation for Pesach. Also, when we open the door for Eliyahu HaNavi, we should be able to show that we are internalizing and practicing what he teaches us about talking to Hashem. Then, Hashem will surely take us out of our Mitzrayim.

When a person talks to Hashem and lives his life with Hashem constantly near him, then his life will be a good, sweet life. This is how the *Haftarah* begins, "וערבה לה", speaking to Hashem makes a person's life sweet.

Fortunate is he who uses these auspicious days to refresh himself and begin living with Hashem. He will have a good life both in this world and in the next.

(Sichos Mohorosh, Shabbos HaGadol)

The Rebbe's Life Story (36)

Now it was Rabbi Shmuel Isaac's turn to go in to the Rebbe. As big and strong as he was, he spoke from the heart, with complete simplicity and innocence. The Rebbe revealed to him the idea of *hisbodedus*, to make a habit of speaking to Hashem the way one converses with a friend, and to tell Him everything that presses on one's heart.

The Rebbe seized Rabbi Shmuel Isaac near his heart, exclaiming, "Should you lose this world and the next because of a little blood?! You ought to be sighing a lot!" The Rebbe explained to him that he should get into the habit of sighing frequently, as well as talking to his limbs, until he would merit to purify himself and reach the level of feeling (*Tehillim* 109:22): "And my heart is hollow within me." The Rebbe cautioned him to indulge in the habit of talking to his limbs during times of spiritual devotion, and that he should explain to them that all physical enticements are meaningless, for ultimately every person dies and is buried, and all the limbs disintegrate. The Rebbe continued in this vein until Rabbi Shmuel Isaac became inspired to throw himself with his whole being into the service of Hashem. He, too, decided then and there that he would always stay with the Rebbe. In a similar fashion the Rebbe influenced the entire Dashiv group, so that when they returned home they became devoted to serving Hashem with sincerity and prayer, going out regularly into the fields and forests where they spent entire days engaged in spiritual devotions. Within a short time they all rose to tremendous spiritual heights, composing numerous wonderful insights on Torah topics.

Rabbi Yudel and Rabbi Shmuel Isaac soon came to a conclusion together: It made no sense for them to have such a great Rebbe and live so far from him. They began making the necessary arrangements to move with their families to Medvedivka, to be close to their Rebbe and to be able to visit him every day. The Rebbe was very attached to them, and they joined the ranks of his most important disciples.

When Rabbi Yudel and Rabbi Shmuel Isaac moved to Medvedivka, the Rebbe told them that he wished he could possess the trips that they made to him, because for each step that they took in their travels, an angel was created. They promptly

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responded, "Even before setting out on the trip, we invested a lot of effort to prepare for the trip. For example, procuring the wagon was itself a major hassle." "And that is certainly included in the deal," replied the Rebbe. "Even from the steps you took to procure the wagon an angel was created."

When he first became close to the Rebbe, Rabbi Yudel once asked the Rebbe to show him a miracle. "Wait till after Shabbos," the Rebbe replied. Rabbi Yudel did so, and after Shabbos he came to the Rebbe, who told him the following story.

"In a nearby village lives a man with whom I am somewhat acquainted. For several years he had no children, so he came to me several times to beg me to entreat Hashem on his behalf. I promised him that, with Hashem help, he would have a son, but I attached a condition to my blessing: every six months he was to bring me one coin. Next Tuesday this man is supposed to bring me my coin, but I know that he will not keep his word and bring it to me, because his brother-in-law is pressuring him not to give it to me, with the excuse that this miracle came about thanks to other *tzaddikim* whom he petitioned on his brother-in-law's behalf. The brother-in-law spoke so convincingly to him that he persuaded him to stop bringing me the coin. You'll see that instead of bringing me a coin on Tuesday he will bring me his dead child."

Everything turned out exactly as the Rebbe had predicted. On Tuesday the man came crying bitterly that he knew his child had died because he had decided to stop bringing the *rendel* to the Rebbe due to his brother-in-law's persuasion. He deeply regretted his decision, but it was too late.

From the Rebbe's words it is apparent that the semi-annual donation of a coin served to redeem the child from an unfortunate fate of harsh judgment, but as soon as the donation was no longer forthcoming the harsh judgment prevailed and the child died. Had he continued to obey the Rebbe, the child would have lived.

From then on, Rabbi Yudel was drawn ever closer to the Rebbe, who guided him in his service of Hashem according to his level, until he merited, thanks to the Rebbe's advice, to rise to great heights in serving Hashem, spending hours immersed in devotions and holy concentrations.

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

All Will Be Well (13)

One of the most important elements in maintaining a peaceful home is mastering the power to refrain from anger. Anger and rage can literally destroy a person's household. When one can control himself from losing his temper, especially with his wife, he can be assured of a peaceful serene home. Unfortunately though, the character trait of anger overpowers almost every individual at some time or another. It seems that only with the coming of Moshiach will people be able to fully refrain from getting angry at others - even at members of their family. Not getting angry may appear easy enough, but really it is the hardest character change to bring about, because the nature of a person is to get upset at the slightest provocation. Even if someone conscientiously prays, learns Torah, and serves Hashem, the moment he gets angry he loses everything, and has to make a new beginning.

When a person gets angry, he even loses his soul. The Zohar comments on the *posuk*, "He tears his soul in his anger" (Iyov 18) that "he tears and uproots his soul as a result of his anger, and in its place comes an alien god" (Tetzaveh 182). The Ariz'al, was very strict about not getting angry and, like the Zohar, he taught that when a person gets angry, he forfeits his soul. A person has to fill himself with simple faith in Hashem to such a degree that when his eyes look at this corporeal world they see nothing but the truth of Hashem existence; when he sits, he is aware that Hashem is sitting next to him; and when he is on the street, he realizes that Hashem is with him. This person serves Hashem in all his ways.

Rabbi Nachman gave us the great gift of being able to really look at ourselves and to see where we stand. This is the gift of "*hisbodedus*" - the practice of speaking to Hashem in our own words. With this tool, a person can always judge himself: Where is he? What has he done wrong? What has he accomplished? The more a person speaks to Hashem in this way, the more he fills himself with truth; and the more he clings to the essence of life - Hashem Himself.

(Taken from the booklet "All Will Be Well")

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