

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:10

Shabbos Ends..... 5:41

Learning

Nach..... Melochim I 11-12

Bavli Taanis 29

Yerushalmi Kedushin 7

Tosefta..... Sotah 14

Rambam .Psulei HaMukdoshin 17

Parshas Vayigash, 7 Teves 5782

Year 2, Newsletter 27

A Word on the Parshah

"ולא יכלו אחיו לענות אתו כי נבהלו מפניו"

The brothers weren't able to answer him because they were afraid of him.

Accustom yourself not to answer when you get ashamed by others. It is indeed very uncomfortable and quite unpleasant to be shamed, but when a person is able to remain silent in such a situation, Hashem forgives all of his *aveiros*.

The same thing applies when a person has *chalishas hadaas* yet remains strong; he can bring tremendous *yeshuos*. The *heilige* Rebbe says (*Sefer HaMidos, Teshuvah, siman 25*), "הלשיות" "דעתו של האדם הוא גדולה מתענית" When a person has *chalishas hadaas*, it can have a greater impact than fasting. It's like Chazal says (*Taanis 24b*). There was once such an intense hunger that Rav Papa decreed a day of fasting to annul the heavenly decree. But, it didn't seem to help; no rain came. During the fast, Rav Papa became so weak that he needed to eat one small spoonful of farina. He then continued davening to Hashem for rain. When the rain still didn't come, Rav Nachman called out to Rav Papa, "Bar Ushpazti! Maybe if you eat another spoonful of farina the rain will come." The Gemara says that Rav Papa had tremendous *chalishas hadaas* from this retort. And exactly then it began to rain.

We see from here that sometimes a person asks for something many times only to find that it seems he's hit a brick wall. Then he goes through a hard time yet remains strong and connected to Hashem and specifically then his *yeshuah* comes.

The Rebbe says (*Likutei Moharan 1:6*), "עקר התשובה כשי" "שמע בזיונו ושתק", the *ikar* of *teshuvah* is for a person to remain silent in the face of his scorn. Mohorosh tells a story about one time when the Tcheriner Rav set out for the Rebbe's *tzion* together with another Breslever. On the way, a *misnaged* passed them and began to throw dirty garbage at the Tcheriner Rav, soiling his *beketche*. But, the Rav completely ignored him and continued on his way as if nothing had happened. The other Breslever who was with the Rav, however, turned around and screamed at the *misnaged* who then screamed back. Things were turning ugly very fast. The Tcheriner Rav grabbed his companion and said, "Stay quiet. This is our way." He then added, "If a person swallows his pride and remains silent, he is *zoche* to amazing things in this world."

(*Atzaso Emunah, Vayikra 5778*)

Mohorosh Speaks

A Fire is Burning in Breslev

This coming Tuesday, Asarah B'Teves, is the *yahrtzeit* of Rebbe Nosson, zy" a. Rebbe Nosson was born in the year 5540 to his father, R' Naftali Hirtz, z"l, and his mother Lanya, a" h. He grew up in the city of Nemirov. His father was a big *talmid chochom* at the same time as being a successful, wealthy merchant. Throughout his business dealings, however, he always made sure to learn a *blatt* Gemara and the *medrash* on the Parshah.

At the age of thirteen, Rebbe Nosson became engaged to and married his wife, Esther Shaindel, a" h, the daughter of one of the *gedolei hador* of the time, HaGaon HaRav Dovid Tzvi Auerbach, zy" a, who was Rav over the three big cities of Sharigrad, Mohlov and Kremnitz, as well as many other smaller towns and villages in the surrounding areas. Rebbe Boruch' l of Mezhibuzh, zy" a, said that Eliyahu Hanavi was a constant companion of Harav Auerbach.

At the time of his marriage, Rebbe Nosson was already a tremendous *masmid* and incredible *lamdan*. He knew Shas and *poskim* so well that he was able to review every Tosfos in Shas without looking into the text. His father-in-law held him in high esteem and hoped that he would take over his post as Rav after he himself passed away.

Despite his *gadlus*, HaRav Dovid Tzvi didn't agree with the *derech* of the Baal Shem Tov. He used to warn his sons and son-in-law very often against having any connection with the *chassidim*. But, when Rebbe Nosson sat in Beis Medrash to learn, the *chassidishe* men used to come talk with him and argue their points. They pointed out that the *talmidim* of the Baal Shem Tov are big, great *tzadikim*. They told him that going to these *tzadikim* awakens a person's heart to serve Hashem properly and with feeling.

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Pearls of Wisdom

It's true. You say that you are correct and that the other person needs to apologize. But, we shouldn't look at who's right and who's wrong. We need to use our *seichel*. Chazal say (*Sotah 8b*), "במדה שאדם מודד בה מו" "דין לו Hashem deals with a person in the same fashion in which that person acts. If you go out of your way and apologize to the other person, then Hashem will definitely forgive all of your *aveiros* and give you a *gut gebentcht yahr*.

(*Atzaso Emunah, Vayeitzei 5782*)

Their words impacted Rebbe Nosson deeply and he began traveling to the luminaries of the day. He travelled to Reb Boruch'l of Mezhibuzh, zy"u, Rebbe Zusha, zy"u, Rebbe Modche of Kremnitz, zy"u, Rebbe Gedalya of Linitz, zy"u, Rebbe Sholom of Prohbitz, zy"u, and to Rebbe Avrum Dov of Chamelnik, zy"u. These *tzadikim* all took a liking to Rebbe Nosson and conversed with him at length.

Later on, Rebbe Nosson went to R' Levi Yitzchok of Berditchev, zy"u, who forged a close relationship with him, lovingly calling him, "My Nosse'le". Rebbe Nosson was very positively affected by all the *tzadikim* - his *neshama* was aroused to serve Hashem fully and properly. But, on a practical level, the way the chassidim spent their time bothered him. He held that just spending time and schmoozing during the *seudos* was plain *bittul zman*. It's a pity to sit around and talk when that time can be used for learning Torah and serving Hashem.

He was once sitting with a group of chassidim at a melave malka. Those gathered drew lots to see who would be the one to buy bagels for the seudah, and Rebbe Nosson got the short stick. He was chosen to go. On the way, he became very embittered as he contemplated his situation. "Is this why I was created? To buy bagels?!" He began thinking about his tachlis in this world and he became very embittered.

Abandoning the bagel mission, Rebbe Nosson entered the women's gallery of an large empty shul. He sat down with a Tehillim and began reciting *perek* after *perek*, pouring his heart out to Hashem, amidst a storm of tears. His extreme bitterness didn't allow him to control the torrent of tears. He thus recited *perek* after *perek* until he reached *perek nun*. He then fell asleep exhausted, his energy depleted from the emotional maelstrom.

While he slept, he dreamt of a big ladder that stood on the ground, yet reached all the way into the Heavens. He tried to climb the ladder, but he fell down. He tried again, got a little higher, but again fell down. He tried time and again, and each time he climbed a little higher. But, the higher he climbed, the harder he inevitably fell. He didn't allow himself to despair. He continued climbing no matter how many times he fell. He tried and tried until he managed to climb very high up on the ladder. But, this time again, he fell down. He fell from so high that he got very hurt from the fall. This time, he felt that he couldn't continue. He'd fallen too hard and was ready to give up. Just then, he saw someone at the top of the ladder calling down to him, "דראפע זיך און דערהאלט זיך", stay strong! Don't give up!" This occurred at the end of the year 5562 before *selichos*.

At the time, a Yid named R' Lipa lived in the city of Nemirov. R' Lipa used to travel to many *tzadikim*. When he heard that a *tzadik* had recently moved to the city of Breslev, which is not far from Nemirov, he decided that he wanted to go to him. He traveled for Shabbos Parshas Ki Savo and was very taken by the *chizuk* he heard there. His heart began to burn with a strong *bren* to serve Hashem. On that Shabbos, the Rebbe repeated many times over, "I see a new *neshama* in the Ukraine near Breslev". He then proceeded to talk about the greatness of that *neshama*. At the time, nobody knew to whom the Rebbe was referring.

On Motzei Shabbos, the first night of *selichos*, R' Lipa returned to Nemirov and went to shul for *selichos*. Still on fire from the *hisorerus* that he'd gotten from the Rebbe on Shabbos, he said the *selichos* with incredible feeling and *kavannah* that lasted through to the very end of *selichos*, when people usually just mumble the words. When the other *yungerleit* in shul saw how R' Lipa davened with such an enjoyment and *bren*, they approached him and asked him what the story was. R' Lipa told them that for Shabbos he'd visited a *tzadik*, the grandson of the Baal Shem Tov, who had recently moved to the nearby city of Breslev. He told them that he was able to daven in such a way because of the tremendous *hisorerus* he'd gotten from the Rebbe over Shabbos.

When Rebbe Nosson heard this, he got a very strong desire to travel to the Rebbe. Maybe this is what he's been so yearning for. He got together with R' Naftali and R' Zalmen, and together they went to Breslev.

Upon their arrival, Rebbe Nosson immediately recognized the Rebbe as the one who'd been at the top of the ladder in his dream, calling down to him, "Stay strong! Don't give up!" The Rebbe spoke with them for a short while.

While he was there, Rebbe Nosson heard that the *ikar* is to be with the Rebbe for Rosh Hashana. Realizing that the wouldn't be able to stay the entire time, he returned to Nemirov with the sincere intention of returning for Rosh Hashana.

On Friday, Parshas Nitzavim, Rebbe Nosson left Nemirov with his friend, R' Naftali, to be in Breslev for Shabbos and Rosh

A Letter From the Rosh Yeshiva, Shlit"a

HASHEM LOVES A FRIED JEW

Dear...

I received your letter.

You should know that the beauty of a person lies in his ability to stay strong and not question Hashem despite the challenges that come his way. The Rebbe says (*Likutei Moharan* 4155), "דער אויבערשטער האט ליב א געפרעגלטע איד" Hashem loves a person whose *emunah* remains strong despite the challenges he experiences.

Hashem loves each and every Yid, but someone who remains strong while experiencing challenges is considered a whole lot greater.

My dear brother and friend, I therefore ask of you not to question Hashem. Throughout the day, sing to yourself, "טוב ה' לכל ורחמי על כל מעשיו" - Hashem is good! "כי טוב ה'", Hashem is good to everyone and has mercy on all of His creations.

Believe me, everybody experiences hardships. I also do. Nevertheless, I strengthen myself with *emunah* in Hashem until I really feel stronger. That's exactly what you should do.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Noach 5782*)

Hashana which fell out on Monday and Tuesday of that year.

When they arrived, the Rebbe told them, "I'm going to lead you on a new path." On *leil Shabbos*, Rebbe Nosson was strongly impacted by the *divrei Torah* and *chizuk* shared by the Rebbe. After the *seudah*, when everyone went home to sleep, Rebbe Nosson couldn't settle down. He was burning with such a *hisorerus* and fire that he went to the outskirts of the city and called out to Hashem, "A fire is burning in Breslev! Light up my heart with this fire!" He spoke and cried to Hashem all night. Rebbe Nosson then remained with the Rebbe over Rosh Hashana and became very inspired.

On one of the days of *aseres y'mei teshuva*, Rebbe Nosson went to the Rebbe for a private talk. He poured out his heart to the Rebbe, telling him everything he was going through. The Rebbe gave him *chizuk* and told him a few specific things he should do, like saying 18 *perakim* of *mishnayos* daily and other things. Afterwards, he took Rebbe Nosson outside for a walk. He gave Rebbe Nosson a lot of *chizuk* and discussed with him the importance of never falling into despair and never giving up no matter what he might go through. In middle of the talk, the Rebbe laid his hand on Rebbe Nosson's shoulder and said, "It's a very good thing to talk everything through over with Hashem just like you would talk to a very close friend." The Rebbe went on to introduce Rebbe Nosson to the concept of *hisbodedus*. He told him that the only *eitzah* for a person is to talk to Hashem in your mother-tongue and tell Him everything you're going through, both spiritually and materially, just like you would tell a very close friend.

These words fired up Rebbe Nosson's heart. With these words, Rebbe Nosson understood that he'd yet become an *ehrllicher* Yid. He now knew that no matter what he might go through and which

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Q&A Breslev

HOW CAN I FORGIVE PEOPLE WHO HAVE HURT ME?



Question:

To the Rosh Yeshiva Shlit"a,

While listening to a *shiur* from the Rosh Yeshiva, Shlit"a, I heard the Rosh Yeshiva saying that he doesn't bear a grudge against anybody, even those who caused him great loss or shame; he forgives everyone full-heartedly. I usually do the same and immediately forgive everyone who hurts me. But there are a few people who really embarrassed and degraded me, literally ruining my life for no reason other than their own personal gain. Mohorosh told me that they will yet see their retribution while still in this world. They have never asked me for forgiveness. Am I supposed to forgive them? And, if yes, how can I truly do so?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Listen to a story from the Zohar HaKodosh (*Parshas Miketz* 21). The *tzadik*, Rebbi Abba, was once sitting at the entrance to the city of Lud, when he saw a man sit down to rest on a stone. Exhausted from his journey, the man fell asleep. While the man was sleeping, Rebbi Abba observed a snake approaching him. It came closer and closer. But, it never made its target, because a twig fell from a nearby tree, killing it instantly before it was able to do any damage. Shortly thereafter, the traveler awoke from his sleep. He saw the dead snake, but made no mention of it. He stood up from the stone, which was immediately plunged down into a very deep valley. Had he remained on the stone for even a second longer, he would have gone flying together with the stone. Rebbi Abba saw all this and wondered. He approached the man and asked him, "Tell me. What are the *mitzvos* that you do to have been *zoche* to be saved from certain death twice in a row?! There must be some reason for it!" The man answered Rebbi Abba, "If anyone ever hurts me in any way, I immediately forgive him. Additionally, I don't go to sleep without full-heartedly forgiving anyone who hurt me in any way. I then don't backtrack to those past, painful episodes. I also try to help those who hurt me." Upon hearing this explanation, Rebbi Abba began crying tears of elation. He told the man, "Now I understand why Hashem saved you so miraculously. You are even worthy to experience more such miracles!" Truly internalize that Hashem is everything. Whatever a person does to or for me - both good and bad - whatever I go through is from Hashem and has a purpose. Hashem will punish those who act improperly and reward those who do good things. Truly internalize this and you will find that you don't bear a grudge against anyone.

Review the following paragraph of Mohorosh last will and testament, and things will begin to go much more smoothly for you (p. 8), "My dear children and *talmidim*, I ask that you strengthen yourselves in *emunah*. Really believe in Hashem. Look out for Hashem in your lives and recognize that He runs this world with an unbelievable *hashgacha pratis*. Nothing exists other than Him. Don't look at others. The world isn't your, so why worry about something that doesn't belong to you? Don't allow yourself to get confused because of other people.

Accustom yourself to asking Hashem for everything you need. Talk to him in the language in which you feel most comfortable. Talking to Hashem strengthens our *emunah* in Him. When a person talks to Hashem and asks Him for everything he needs, he is showing that he believes that Hashem runs the world and that nothing exists other than Him. *Emunah* is the foundation of Yiddishkeit. It connects us to Hashem. When a person is able to feel Hashem and perceive His omnipresence and omnipotence in this world, he is *zoche* to the greatest level of pleasure available to man. This is the special feeling that is felt in Gan Eden. The only way to achieve such an awareness is by having rock-solid and simple *emunah* in Hashem. Talking to Hashem is the way to such *emunah*. Talk to Him as you would talk to a good friend or to your father.

May Hashem help you be successful in all your future endeavors.

(*Atzaso Emunah, Zos HaBracha* 5782)

All Will Be Well (2)

Have a simple faith in Hashem. Believe without any hesitation that Hashem is truly altruistic. No bad can emanate from Him, for He desires the good of all His creatures.

At the present moment it may be difficult for you to discern this, because the bitterness that you endure has shrouded you in darkness. Nevertheless, if you remain firm, trust in Hashem, and always say, "All will be well", your life will be altered completely.

Be steadfast in maintaining a hopeful view; do not allow yourself to fall prey to pessimism and despondency. Remember: if you remain impregnable to thoughts of despair, then all will be well.

Why must you think that everything will come to an unfavorable conclusion, *chas v'shalom*? It is much better for you to surmise that everything will turn out well. By accustoming yourself to say, "All will be well", you will perceive how all truly is well.

Habit becomes second nature. A person who says and believes that all will be well will successfully solve all of his difficulties. Fortunate is he and fortunate his lot, for his life is filled with happiness.

Conversely, a person who thinks that everything is bleak and will remain so forever, will really make himself joyless. His life will be bitter and distasteful.

So don't be foolish. Accustom yourself to thinking that all will be well. Don't only think it; say it out loud as well. Friends, you will really see your life improve, and all will be well at all times.

(Taken from the booklet "All Will Be Well") to be continued next week, *be'ezras Hashem*

challenges or obstacles may come his way, he can just tell Hashem everything and Hashem would help him through everything and show him the right way. From then on, Rebbe Nosson remained with the Rebbe. Rebbe Nosson immediately heeded the Rebbe's words, entered an empty shul and began pouring his heart to Hashem, telling him everything weighing down his heart.

Although the Rebbe had many exalted *talmidim*, Rebbe Nosson rose above the bar. He recognized the Rebbe's teaching as everlasting, not only for the current moment. Just like the Rebbe said, "My fire will light up the world until Moshiach comes." Rebbe Nosson wrote down all of the *limudim* from the Rebbe in addition to writing his own *seforim* which strengthen and uplift everyone who reads them. Until today, the entire world gets *chizuk* from this *yerushah* that the Rebbe left us.

Rebbe Nachman Tulchiner, *zy"ta*, the *talmid muvhak* of Rebbe Nosson, used to begin his *drasha* at the yearly *yahrtzeit seudah* for Rebbe Nosson as follows. "The *heilige* Rebbe Nosson left us with a priceless *yerushah* that he received from the Rebbe. Let's divide this *yerushah* amongst ourselves." He would thus begin speaking and begin *mechazek* everyone with the warm *chizuk* of the Rebbe.

(*Sefer Peulos HaTzadik*)

The Rebbe's Life Story (25)

Even at this stage the Rebbe still felt there was a trace of desire involved, and he decided to work on this, too, until he destroyed every last vestige of craving for food. Soon the Rebbe was unable to eat at all. But it appears from his words that he eventually gained the ability to eat even large amounts with absolute holiness, without a trace of desire. In reality, though, he was usually unable to eat too much, for he had already accustomed himself to eating very little.

The Rebbe said that when he was at sea on his way to Eretz Yisrael he realized that in the absence of food he had no way of sustaining his life. That was when he forced himself to eat a little, and from then on he got used to eating small amounts. But prior to that he had been eating tiny portions.

The Rebbe described the huge amounts of food he used to eat when he was younger. "I ate the equivalent of nine bagels three times a day: at breakfast, lunch, and dinner!" he related. This was in addition to the other dishes that were served at the meal. Yet, he later succeeded in completely subjugating his appetite for food, until he was eating almost nothing at all.

to be continued next week, *be'ezras Hashem*

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