

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:15

Shabbos Ends..... 5:47

Learning

Nach..... Melochim II 17-18

Bavli Megilah 13

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Parshas Shemos, 21 Teves 5782

Year 2, Newsletter 28

A Word on the Parshah

"ויקם מלך חדש על מצרים אשר לא ידע את יוסף"

A new king ruled over Mitzrayim who didn't know Yosef.

With this *posuk*, the Torah begins telling the story of *shibud* Mitzrayim. Why does the Torah begin the whole saga with the fact that Pharaoh didn't know Yosef?

The Rebbe says (*Likutei Moharan* 1:61) that the *ikar* of a Jew is *emunas chachomim* - believing in *tzadikim* and following in their ways. When a person believes in a *tzadik* and heeds his words, he has *yishuv hadaas* and a clear mind. He knows how to act and react in any given situation, both personally and interpersonally.

The *posuk* says (*Devarim* 17:11), "לא תסיר מן הדבר אשר יגידו לך ימין ושמאל" don't divert to the right or the left of what you are told. By remaining connected to a *tzadik*, learning what he teaches and living accordingly, we are set on the correct path, and we know how to act in every situation that may arise. If, however, a person lives his life bereft of a *tzadik*, he becomes very confused. He has no *yishuv hadaas* and no direction on how to react to things that arise. He, *nebach*, has a very difficult life.

Understandably, a person needs to find a *tzadik* who will indeed lead him on the correct path. We must be very careful not to become ensnared in a situation where we are being fooled into thinking that we are being led to a good place, when in fact we are not. The *heilige* Rebbe says (*Likutei Moharan* 2:8) that a person must daven to Hashem a lot, asking Him to lead him to a true *tzadik* who will bring him closer to Hashem and make him into a true *ehrlicher Yid*.

A question arises, however: Why is it necessary to have a *tzadik*? Isn't it better just to go straight to Hashem himself? The *ikar* after all, is to have *emunah* in Hashem; why do we also need *emunas chachomim*?

The only way to achieve proper *emunah* in Hashem is by having *emunas chachomim* and remaining connected to a *tzadik* who will lead us on the correct path. The *yetzer hara* is very good at his job. He confuses us and plants many doubts within us. The only way to remain strong in our *emunah* is by staying connected to a *tzadik* who clears these doubts and strengthens our *emunah* in Hashem.

Chazal ask (*Mechilta Beshalach*) on the *posuk* (*Shemos* 14:31), "ויאמינו בה" and they believed in Hashem and in Moshe his servant - if they believed in Moshe Rabbeinu, they most definitely believed in Hashem! This teaches us that when a person believes in a *tzadik* it's as if he believes in Hashem Himself. Specifically through his belief in and connection to a *tzadik*, he will be able to have *emunah* in Hashem. If a person remains connected to a *tzadik* and follows his advice in every detail of life, he will surely be very successful and become a great *tzadik* in his own right. (*Likutei Moharan* 1:123).

This is why the Torah begins the saga of *shibud* Mitzrayim with the detail

Mohorosh Speaks

Shovevim

We have just entered the *heilige* days of Shovevim which the Arizal says are days especially *mesugal* for *teshuva*. During these auspicious days, it is easier to get close to Hashem and correct the wrong these we have done.

The Ari HaKodosh calculated that if a person were to fast enough fasts to do proper *teshuva* for all of the *aveiros* that he *r"l* stumbled in, there wouldn't be enough days in his life to complete them all.

The *heilige* Rebbe gave the following *mashal*: There was once a very wealthy man whose riches seemed endless. He sent out a message that whoever wants to borrow money from him should come to him and borrow however much he needs. Understandably, throngs of people took advantage of his generous offer. And he kept his word, lending each person however much they needed and writing down each IOU in his ledger.

One day, the rich man went over his books and realized that, although he had lent out an astronomic amount of money, the people weren't coming back to pay up. It bothered him very much to see this. Among the many people who had borrowed very large sums of money, there was a person who had only borrowed a relatively smaller amount so he can open up a store. He

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Pearls of Wisdom

You should know that up in Heaven a person is looked at very differently than here. In this world, a person who has money, *kavod*, a big, fancy house, a nice car etc. is looked up to and revered. But, up in Heaven, it's a very different world. There, they look at who is able to remain strong. They look where a person runs when he is going through challenges. The person who is strong in his *emunah* and doesn't lose himself despite his circumstances is considered very *choshuv*.

(*Atzaso Emunah, Vayeishev* 5782)

invested all the money in the store, but ultimately, it fell through and he found himself unable to pay back his loan. This man was very bothered by the fact that he couldn't pay back his lender, and he decided that, even though he didn't have any money to pay him back, he should at least go to the rich man and explain why he hadn't yet paid up his loan. When he arrived, the rich man told him, "The small amount that you borrowed from me doesn't bother me at all. It's really insignificant compared to the large amounts that other people owe me. If you would go around and convince people to pay me back, even if they would pay back a small percentage of what they owe me, it would still be thousands of times more than the money that you owe me. If you do that, I will overlook and absolve you of your entire debt."

The Rebbe used this *mashal* to show the importance of inspiring other Yidden to return to Hashem. When a Yid takes upon himself to strengthen other Yidden not to be depressed and to take the initiative in returning to Hashem, then Hashem forgives him for all of his *aveiros*.

It is especially *choshuv* when a person gives another Yid a book through which he derives strength and inspiration. This is because, when a person gives another person inspiration through conversing with him, sometimes, the other is ashamed to accept what he's being told. Or he might not be in the right mood to accept what he's being told. But, when that person gets a book, he'll put it in his pocket, and later, when no one sees and he's in a better mood, he'll take it out, read it and learn it. And this will bring him to return to Hashem.

People go through a lot of hardships in their lives, both physically and spiritually. When you give a person a booklet or *sefer* through which he can derive strength from the wonderful advice of the Rebbe, you can literally save his life, and the reward is incalculable.

Understandably, the *satan* can't handle this. He puts all of his effort into not letting it happen. He does everything he can to make a person lose his desire to be good and *ehrllich*. And these *seforim* awaken a person and strengthen him, telling him that he shouldn't allow himself to break or get depressed from anything, because no matter what he's done in his life, he can always do *teshuva* and return to Hashem. Therefore, the *satan* does everything he can to disturb the distribution of the *heilige* Rebbe's *seforim*.

The Rebbe said about himself (*Sipurei Ma'asiyos* Story 7) that, before his *neshama* came down to this world, the *satan* came to Hashem with a complaint. He said that if this *neshama* comes down into this world, then there is no reason for his own existence. The answer he got was that this *neshama* needs to be put into this world, and he should figure out his role under the circumstances. The *satan* left and came back a short time later with an old man. They laughed together and he said, "I figured it all out..."

This is, indeed, what his idea was: scoffing. The Breslever *seforim* would be laughed at; people would make fun of

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A Letter From the Rosh Yeshiva, Shlit"a

HAVE PATIENCE

Dear...

I received your letter.

You should know that Hashem accepts each and every *tefilah* even though sometimes it can take time to see a *yeshua*. Nevertheless, a person must have patience. Chazal say (*Medrash Rabba Va'eschanan* 2:17) "יש תענית שנענית לארבעים יום", there are *tefilos* that get answered after 40 days, like that of Moshe Rabbeinu when he davened for 40 days before getting answered. "יש תפילה שנענית לעשרים יום" there are *tefilos* that get answered after 20 days, like that of Daniel who fasted for 3 weeks before Hashem forgave him. There are *tefilos* that get answered after 3 days, like that of Yonah Hanavi.

Therefore, you shouldn't, *chas v'shalom*, start doubting *tefilah*. Don't let go of this most powerful tool. Hashem accepts every single *tefilah* and deposits it in a way that's best for the person. Sometimes, the *tefilos* that a person makes for a specific thing get put away to nullify a decree against him. For example, a person might *daven* for *parnosah* and the *tefilah* gets used for his health or the health of his child. A person might feel frustrated at not getting his *parnosah*, "I keep davening for *parnosah*, and I see absolutely no improvement in my situation!" He might even give up on *tefilah*. But, he doesn't realize that his dire financial situation just saved the life of a loved one.

I hope you will strengthen yourself and continue reaching out to Hashem, asking Him for everything even if you do not see the *yeshuah* immediately.

May you be successful in all your endeavors.

Continued from Page 1 - A Word on the Parshah

that Pharaoh didn't know Yosef Hatzadik. Pharaoh was very quick to forget all the good that Yosef Hatzadik had done for Mitzrayim. Pharaoh himself had even said about Yosef that there is no other smarter man than he. Pharaoh allowed himself to forget everything, and thus began the *tzaros* for the Yidden in Mitzrayim.

Chazal say (*Shemos Rabbah* 1:8) that first Pharaoh says, "I don't know Yosef", and next he says, "I don't know Hashem". This is indeed how it goes: without *emunah* in a *tzadik*, we can't have *emunah* in Hashem, either.

Because of this, the Mitzrim's first tactic in trying to overcome the Yidden was "let's outsmart them", which Chazal say refers to their leader. They wanted to first kill Moshe Rabbeinu, because they knew that without a leader, the Yidden are hopeless. If the Jews have a leader, the Mitzrim knew that he would eventually take them out of Mitzrayim and bring them back to Hashem.

Let us strengthen ourselves in *emunas chachomim* and ask Hashem to help us find a true *tzadik* who will only bring us closer to Him. (Toch HaNachal Shemos 5771)

Q&A Breslev

HOW CAN I GET BACK ON TRACK?

Question:

To the Rosh Yeshiva Shlit"a,

Unfortunately, I got hold of destructive devices that led me to very bad places. I experienced heavy depression, and I am now searching for a way to return to Hashem. I really want to be *ehrllich*. How can I get back on the right track?

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Firstly, you should know that the Rebbe says (*Likutei Moharan* 2:112), "אם אתה מאמין שיכולין לקלקל תאמין שיכולין לתקן", If you believe that you can destroy, believe that you can rebuild. Chazal say (*Yoma* 38b), "בא לטמא פותחין לו", a person who wants to do *aveiros* gets assistance in his quest.

But, the Rebbe teaches us a completely different way of looking at that Gemara. (*Likutei Moharan* 1:9) "בא לטמא", someone who has fallen in *aveiros*, "פותחין לו" a new door of *teshuvah* is opened up for him. He still has the chance to do *teshuvah* and return to Hashem.

If you fell and are so far from where you want to be that you are literally lying in *tumah*, you must find a way out immediately. Imagine yourself being captured by robbers; would you just remain at peace with the fact that you were captured?? You would do anything in the world to free yourself! The same applies to your current situation. Don't give up and say, "I'm a loser anyway; I have no hope." Instead, get up and return to Hashem. The only difference between the two scenarios is that when a person is help captive, he needs to search for an escape, whereas someone who finds himself in your current situation just has to open his mouth and talk to Hashem. He should say, "Hashem, help me! Take me out of the *tumah* that I am in. I want to do *teshuva*; I want to be an *ehrlliche* Yid! Ribono Shel Olam, I regret everything that I did; I want to stop doing these bad things. Help me overcome my *yetzer hara*!" Say these words, and you will see great changes; you will transform into a new person.

Get rid of these destructive devices that you have. A person who wants to do *teshuva* must get rid of these gadgets. Keeping the devices is comparable to a person *toiveling* in the *mikvah* with a dead insect in his hand, about which Chazal say (*Taanis* 16b), "אדם שתופס שרץ בידו אפילו שטובל בכל מימות שבעולם לא עלתה לו טבילה", If a person is holding a dead insect in his hand, he can *toivel* in all the *mikvaos* in the world and he will not become *tahor*. However, if he gets rid of the insect, even if he *toivels* in the bare minimum, he is immediately *tahor*.

Learn *mishnayos*. *Mishnayos* purifies a person; it cleanses him from the rust that accumulated from his *aveiros*.

May you be successful in all your endeavors.

them. And the idea works very well... But, when a person opens his eyes to see the truth, he sees that the Rebbe's *seforim* give strength and a newfound life to those who read them even in the hardest of situations. The *seforim* have the *koach* to bring every Yid back to Hashem.

Mohorosh used to say that he found Breslev because of a Yid who gave the *sefer* Meshivas Nefesh to his father. When he found the *sefer*, he derived tremendous *chizuk* from it. This is what made him into an *ehrlliche* Yid. Therefore, he put a lot of his *kochos* into further distribution of the *heilige seforim* to bring every Yid back to Hashem.

Fortunate is the one who utilizes these auspicious and *heilige* days of Shovevim by bringing more Yidden close to Hashem. Hashem will surely forgive all of his *aveiros* and he will have only good both in this world and in the next.

(*Sichos Mohorosh* Part 1, *Hafatzah* and *Hischazkus*; *Chayei Mohoran*, *siman* 447)

The Rebbe's Life Story (26)

Furthermore, the Rebbe related how in the beginning, when he was troubled by his big appetite. He resolved to eradicate this craving and drastically reduce his portions. But when he realized he was still deriving some pleasure even from this reduced amount the Rebbe gave up on his efforts to subdue this desire and began to eat normally. He reasoned that there is no difference in deriving pleasure from a small portion or a large one, so why should his body suffer in vain? That was when he channeled all desires into this one craving for food.

Once he was in his father-in-law's house during the third meal of Shabbos. The room was dark, and the Rebbe was seated in a corner, involved in his usual *avoda*. He began to pray that Hashem should allow him to see the *avos*, Avraham, Yitzchak and Yaakov. He promised that if Hashem would grant him this wish he would cast away this remaining craving (for food), too.

After meditating deeply he fell asleep. In his dream he saw his grandfather, the Baal Shem Tov, coming to him, quoting the *posuk* (*Devarim* 11:15): "I will provide grass in your field for your cattle." Upon awakening, the Rebbe was baffled by his inability to find a connection between this verse and his request. After some pondering he came up with the following: In *Tikkunim* it is written that "EsaV" (grass) comprises three letters, *ayin*, *shin* and *bais*. *Ayin* and *bais* together are *bas ayin* (apple of the eye), and *shin* represents the three *avos*. This is the meaning of the *posuk*: In order for your eyes to see

All Will Be Well (3)

Why must you worry needlessly? Why must you be so tense and depressed, as though you have no hope, *chas v'shalom*? Instead, say to yourself, "All will be well - just as Hashem has not forsaken me so far, He will not abandon me now."

Fill your mind with the thought that **all will be well**; believe it with unfaltering certainty in Hashem. Then you will ensure your success. Your problems will be transformed into triumphs. In line with your outlook on your situation, so will matters actually develop. This is because the power of thought and speech has the potential to accomplish everything.

So at all times, think and speak with unfaltering certainty that all will be well, and that there is nothing to worry about. You will see how everything will truly turn out for the best. You will be given everlasting assistance, and all will be forever well.

Worrying about coming events accomplishes absolutely nothing. Worry won't lead you to your goals. On the contrary, it will make your situation even more trying, and you will become completely confused. Worrying is not a solution.

Instead, become aware of the foundation for a successful life. Ingrain well within your mind the truth that all will be well; expel and annihilate your worries. When a person worries, his head sways upon his shoulders like a pendulum. His intellect is befuddled, and he is unable to concentrate on anything. A person's anxiety is the cause of all the distractions and difficulties he encounters in his day-to-day life.

Remain indifferent to the complications in your life; say the words "All will be well", accepting the bitter realities you must face. You will then escape the delusions that have darkened and ravaged your thoughts. You will be filled with hope and strength, and you will work out a plan to emerge from the hardships that have enveloped you. All will then be well, with everything turning out for the best.

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

the three avos, then "*bsadcha livhemtecha*" – you must overcome your animalistic nature, that is, conquer your desire for food.

After this the Rebbe totally eradicated his desire for food. (See *Likutei Moharan* I, Chapter 57, for a discussion of this subject, describing how eating with holiness kindles in a person the glow of *zechus avos*.)

In his early years the Rebbe was involved in self-torture. From his words it is apparent that he indulged in all sorts of torments, for example rolling unclothed in snow, and more. But the greatest torment of all, the Rebbe explained, consists of refraining from scratching oneself when one feels an itch. The Rebbe accepted upon himself never to scratch or even move his body when he felt a tickle or an itch. Instead he would remain perfectly still, allowing the itching sensation to increase and to be intensely felt by his brain, which, he said, is the greatest form of torture.

He experimented with all sorts of self-torture, all in good faith and purity of heart, until he merited lofty spiritual levels. Happy is he! There are also numerous torments that many *tzaddikim* are subjected to, and the Rebbe was not spared these either. Hardly ever has a living person suffered more pain than he had. He was full of afflictions, inside and out, particularly in his later years, when the Rebbe suffered excruciatingly. The Rebbe related that he was totally in control of his pain; it was in his power to summon these torments upon himself as well as to call them off. It is said in the Rebbe's name that his suffering was so intense that he could have bitten a piece of wood in two.

By means of his supreme struggles and efforts to overcome his physicality, the Rebbe succeeded in completely eradicating all evil traits and desires. He even said of himself, "*er hot a rein felechel* - he has utterly clean skin". Some *tzaddikim* are comparable to animal hide that has been tanned and cleansed, but it still has traces of an unpleasant odor. These *tzaddikim* have crushed their desires, but some slight traces of lust still lingers. The Rebbe said, however, that he was comparable to an animal hide that has been treated and washed until not a trace of offensive odor remains. He said that just like animal skin is treated and turned inside out in the cleansing process, so must a person's body be treated and purified from all worldly desires, until one can literally turn him inside out to see that he is indeed absolutely cleansed and pure.

to be continued next week, be'ezras Hashem

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