

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



Times (NYC)

Candle Lighting 4:19

Shabbos Ends 5:51

Learning

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Parshas Vayigash, 7 Teves 5783

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A Word on the Parshah

"ועתה אל תעצבו ואל יחר בעיניכם כי מכרתם אתי הנה"

The Medrash says (*Beraishis Rabbah* 21:6), "אין עתה אלא לשון תשובה", the word "עתה", "now", is only used when referring to *teshuvah*. What the connection?

There are many places where Rebbe Nachman of Breslev writes that the main part of *teshuvah* is when we put the past behind us and begin again with a fresh start. We should start serving Hashem and doing the right thing from now as if it were our very first time.

If we allow ourselves to remind us of all our past follies, we are simply not giving ourselves the chance to continue on the right path. We become despondent and angry at ourselves for our previous mistakes, and this prevents us from doing complete *teshuvah*. Our only option is to put the past where it belongs - in the past. Forget about what happened and start anew from the current moment. We must allow ourselves the fresh start. If we do this, we will see that everything we went through was solely for our good, directly from our loving Father.

Rebbe Nachman of Breslev says (*Sichos HaRan* 26) that the world at large views forgetfulness as a negative trait. "However", says Rebbe Nachman, "I view it as a very good thing". If a person wouldn't be able to forget, he wouldn't be able to accomplish anything, due to the constant memories of his past mistakes. These memories would cause him endless confusion and doubts and prevent him from continuing on in his *avodas* Hashem and performance of the *mitzvos*. Specifically because a person has the ability to forget, he is able to disregard his past and turn over a new leaf in his *avodas* Hashem.

Rebbe Nachman said about himself (*ibid*) that he never allowed himself to dwell on the past. As soon as something occurred, he would immediately put it out of his mind. He didn't allow himself to ruminate over what happened.

This is why the Medrash Rabbah says "אין ועתה אלא לשון תשובה". If I give myself a fresh start beginning from "עתה", now, then I will be *zocheh* to do complete *teshuvah* on the past. Therefore, "ועתה" is a *lashon* of *teshuvah*.

We can now use this *pshat* to understand the above *posuk*. "ועתה", if you start anew from right now, "אל תעצבו", then you won't be sad, "ואל יחר עיניכם", and you won't be angry. On the contrary, "כי למח"ל" שלחני אלקים לפניכם", Hashem sent me here for a good reason. He sent me before you so that you would have food when you need it.

(*Toch HaNachal, Leil HaShabbos Parshas Mikeitz* 5761)

Mohorosh Speaks

A Fire is Burning in Breslev

This coming Thursday, Asarah B'Teves, is the *yahrtzeit* of Rebbe Nosson, zt"l. 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. Despite his business dealings, however, he always made sure to learn a *blatt* Gemara and the *medrash* on the Parshah.

At that 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, zt"l, 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 *chazer* 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 sons-in-law very often against having any connection with the chassidim. But, when Rebbe Nosson sat in the Beis Medrash to learn, the chassidishe men used to come talk with him and

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Pearls of Wisdom

In order to be happy, we must work on ourselves. We cannot wait until things take a turn for the better before becoming happy, because there will always be reasons and rationales for being sad and unhappy. Therefore, we must constantly work on ourselves to be happy even when things do not go as planned.

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 tremendous feeling.

Their words impacted Rebbe Nosson deeply and he began travelling to the luminaries of the day. He travelled to Reb Boruch'l of Mzhibuzh, *zy" a*, Rebbe Zushe, *zy" a*, Rebbe Modche of Kremnitz, *zy" a*, Rebbe Gedalya of Linitz, *zy" a*, Rebbe Sholom of Prohbitz, *zy" a*, and to Rebbe Avrum Dov of Chamelnik, *zy" a*. 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" a*, 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 felt 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 to 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 make the purchase. 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 *ezras noshim* of a large empty shul. He sat down with a *sefer* 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 to *shomayim*. He tried to climb the ladder, but he fell down. He tried again, got a little higher, but fell down again. He tried time and again, and each time he climbed a little higher. But, the higher he climbed, the harder he inevitably fell. However, 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. This time, he fell from so high that he got very hurt from the fall. At this point, 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 דע, "רהאלט 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 desire 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 most people usually just mumble the words. When the other men in shul saw how R' Lipa davened

Q&A Breslev

MY SON LEFT YIDDISHKEIT; SHOULD I STILL LEARN WITH HIM?

Question:

Sadly, I have a son who doesn't keep Yiddishkeit properly. However, I have a *shiur* to learn with him every night. Recently, a certain *mechanech* advised me not to continue, because this gives him a pass for his bad behavior. He pats himself on the back because he has this one *shiur*, and he uses it as an excuse not to be *ehrllich*.

However, I *do* believe it's beneficial. At least if he has a *shiur* in Mishnayos and Gemara, the *kedushah* of the Torah will eventually bring him back.

Can the Rosh Yeshiva guide me and tell me what is the right thing to do?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Don't listen to this so-called "*mechanech*" who contradicts our Torah, which states that every father should learn Torah with his children. If your son wants to learn with you, you should definitely do so, because the greatness and light of the Torah will ultimately return him to Hashem.

Most importantly, look for his virtues; he certainly has good qualities. Chazal state (*Chagigah* 26b), "Even פֶּרֶי יִשְׂרָאֵל are full of *mitzvos*". If you commend him for his merits, you will bring him back completely.

Rebbe Nachman of Breslev says (*Likutei Moharan* 1:282), "Even if a person is a *rasha*, ר"ל, if you view him positively and seek his virtues - even if you find only a tiny sliver of positivity - through doing so, you help him abandon his evil ways and he will become a *tzaddik*." Rebbe Nachman explains the *posuk* (*Tehillim* 37:10), "עוֹד מַעֵט וְאֵין רָשָׁע, וְהָתָּה, בּוֹנֵנָה עַל מְקוֹמוֹ וְאֵינְנוּ" if a person finds

"ועוד מעט", a small good deed with which he is not a *rasha*, then "והתבוננה על מקומו", when I look at him, I see, "ואיננו" that he is no longer bad. He is a different person than before; he is a *tzaddik*.

Rebbe Nosson was once travelling with his *talmid* Rebbe Nachman Tultchiner, and Rebbe Nosson was reviewing the abovementioned *sicha* of the Rebbe. Rebbe Nachman as humming along, and Rebbe Nosson exclaimed to him with a passion, "This is no laughing matter! Believe me, if people would obey the Rebbe and view everyone positively, we would be able to bring every Yid back to Hashem."

If he feels your love, he will return to the right path. It is not easy for a father to positively view a child who does *aveiros*. Yet, if you do so, and you try with all your strength to find every hint of good in him, the child will sense it and it will help him return.

Continue learning with him daily, and find time to discuss mundane things with him, for example the news, etc. and most importantly, don't spare your tears. Cry to Hashem and beg Him to have pity on your son and on all the Yiddishe *neshamos* who don't behave the way they should. In this *zchus*, your son will return to the fold.

May Hashem bentsh you will success in everything you do.

(Adapted from The Light of Emunah, 1:106)

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.

On Friday, Parshas Nitzavim, Rebbe Nosson left Nemirov with his friend, R' Naftali, to be in Breslev for Shabbos and Rosh 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 to 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 *ימי תשובה*, 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 discuss everything through 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* is for a person to talk to Hashem in his mother tongue and tell Hashem everything he's experiencing, both spiritually and materially, just as he would tell a very good 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 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 out 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 teachings as everlasting. 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 Tultchiner, *zt"l*, 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 being *mechazek* everyone with the heart-warming *chizuk* of the Rebbe.

(Translated from *Sefer Peulos Hatzadik*)

The Rebbe's Life Story

The two mischief-makers approached him. "Please, for Heaven's sake, do not allow this individual to continue his trip. He's out to make trouble, and intends to stop at nothing less than the total expulsion of all Jews from the Holy Land, God-forbid. If you could 'arrange' that something should happen to him, you will be richly rewarded from Heaven." The Rebbe and his companion were totally unaware of this encounter. For the remainder of their sojourn in Istanbul the two emissaries went out of their way to harass and abuse the Rebbe. Still the Rebbe refused to divulge his identity, occasionally throwing them off course by speaking in such a way as to cause them to jump to erroneous conclusions. On one occasion he made it seem like he was from Lagorna, and when they realized that he was not, they were furious, multiplying their efforts at antagonizing him. On another occasion it appeared to them from his words that he was the son of the Maggid of Komarna, a controversial figure at the time. When the Rebbe began cursing the Komarner, they retorted, "But isn't he your father!" They realized he was making a fool of them. Every time they called him by a different name he responded automatically. Suddenly they called out, "Yeshaya," for that was the name of the Komarne Maggid's son. The Rebbe immediately responded. For them this was sufficient proof that he was, indeed, the son of the Maggid of Komarna. "So in truth you are the son of the Komarner," they taunted gleefully. But the Rebbe denied it vehemently. When, in the course of conversation they mentioned a certain gift that the Komarner had sent for his son, and the Rebbe begged them to show him the gift, they were once again convinced that this was proof that he must be the Komarner's son. But then the Rebbe again cursed the Komarner. By now they were infuriated, heaping curses and verbal abuses upon his head. "Why do you keep saying your name is this and your name is that, that you come from here and you come from there?" they shouted. The Rebbe calmly responded, "Each name represents a different attribute, and thank God I embody them all (Pardes Rimonim, Shiur Koma 5)".

The Rebbe made their abusive task easier, by going to great lengths to incite their anger. For example, he would wake them up and begin talking to them, so that they were livid with rage, showering him with the worst curses and insults. One Friday they came home from the *mikva* to find the Rebbe sprawled on his bed, barefoot, and without hat or belt. The Rebbe posed a question to them: "Why is it that during the week my body feels light, and now I feel so heavy I can hardly get up?"

to be continued next week, bez"h...

The Power of Tefillah

I was left with one black skirt in my wardrobe. The others had all been worn in good health and had been disposed of as necessary long before. I was tired of washing that same black skirt every night, and I was in desperate need of a new asap!

The nearest clothing store was an hour drive from home, and at that time, it was simply not an option for me. My only other option was to get a second-hand skirt from friends. My problem was that I was being a tad too picky, and I really wanted a brand-new skirt with the tags still on to be sent straight to my doorstep.

Realistically, it simply made no sense. But I knew that Hashem performs miracles without anything needing to make sense, and the only thing I need to do is ask for it and have patience.

I started davening to Hashem in my own words, asking Him for the new black skirt that I so desperately needed. Around the same time, I was unpacking my summer clothing from the past year in preparation for the new season. Amidst all the neat piles of clothing, I suddenly spotted something black. Yup! It was a brand-new skirt with the tags still attached sitting right here in my house! How in the world did it get here?! Hashem has His ways! And, with a huge smile on my face, I whispered a prayer of thanks to the One above for answering my tefillah down to the last detail.

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