

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 5:16

Shabbos Ends..... 6:48

Learning

Nach..... Yirmiyahu 38-39

Bavli Chagigah 10

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Parshas Ki Sisa, 18 Adar I 5782

Year 2, Newsletter 34

A Word on the Parshah

"כי תשא את ראש בני ישראל"

The Rebbe says (*Likutei Moharan* 1:111) that the *roshei teivos* of the words, "ר'שעים ב'ני י'שראל" is "רבי". Conversely, the *roshei teivos* of the words, "ר'שעים ב'חשך י'דמו" is also "רבי".

Mohorosh explains that neither Rebbe referred to here is a *rasha*; they are both *tzadikim*. The difference lies in their *talmidim*. One of the Rebbes is "כי תשא את ראש בני ישראל". This Rebbe uplifts his *talmidim* and brings them closer to Hashem. He teaches them that Hashem loves each of them individually and that they always have the chance to return to Hashem through *teshuva*. He uplifts his *talmidim*.

The other Rebbe is quite different. Although he is also a *tzadik* just like the aforementioned Rebbe, he isn't capable of teaching his *talmidim* how they can also become *tzadikim*. Therefore, they are akin to "רשעים בחשך ידמו". They remain stuck in the darkness and in their bad ways.

Therefore, a person must seek out a *tzadik* who can uplift him so that he can be *zoche* to be an *ehrllicher* Yid and a *tzadik*.

(*Toch Hanachal Leil Shabbos Kodesh, Sisa, 5760*)

"והסרתני את כפי וראית את אחרי ופני לא יראו"

Hashem told Moshe Rabbeinu, "You will see Me from behind, not from the front".

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:203). The Rebbe says that when a person knows that Hashem controls everything with *hashgacha pratis*, he is able to accept anything and everything that may come his way. He can even handle very tough and challenging situations, because he knows that everything that Hashem does is good.

This is what the *posuk* is saying. Moshe Rabbeinu had asked Hashem, "הראני נא את כבודך", I want to immediately see how You do everything for the good. Hashem answered him, "That's an impossibility." This is because as long as a person is alive, he must have *bechira*, the free choice to decide that he should believe that Hashem controls everything in the world.

והסרתני את אחרי ופני לא יראו, you will see Me from behind, and not from the front. This means that when you look back, you will be able to see how everything was for your good. Before you experience things, they might look bad many times. You will need to strengthen your *emunah* and believe that it is definitely for the good.

(*Zos HaTorah, Ki Sisah 8*)

Mohorosh Speaks

Hashem, Don't Believe Him!

A *maggid* once came to the town of Berditchev. He approached the Kedushas Levi, zy" a, and requested his permission to give a *shiur* in the town's main shul so he would be able to collect for the all-important *mitzvah* of *hachnosas kallah*. The Kedushas Levi granted the permission on the explicit condition that he not speak badly about the Yidden. The *maggid* agreed to this condition and gave his word. However, in middle of the *drashah*, he forgot about the condition to which he had agreed and started giving very strong *mussar* to the ensemble, stressing how they weren't acting properly and how they must correct their ways.

As soon as the Kedushas Levi, zy" a, heard his words, he immediately stood up, ran over to the *aron kodesh* and opened it up. He called out, "Hashem! Don't believe him! He's only one witness; the testimony of one witness is not to be believed! Hashem, give him

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Pearls of Wisdom

If you are having a hard time with *parnossah*, you should follow the advice of the Rebbe (*Sefar HaMiddos, Mamon, 97*), "מי שאין לו פרנסה יעסק בתור", רה ואחר כך יתפלל על פרנסה, בודאי יתקבל תפלתו", whoever doesn't have *parnossah* should learn Torah and then ask Hashem for *parnossah*. Hashem will surely then hear his request.

Follow this advice. After every *perek* of *mishnayos* that you learn, do a bit of *hisbodedus* and ask Hashem, "Hashem, listen to my request! I'm having such a hard time with *parnossah*; I'm so stressed because of it. I don't have anything to bring home for my wife and children. Help me; give me *shefa*". Hashem will surely then give you all the *parnossah* you need.

(*Atzaso Emunah, Ki Sisa 5779*)

enough money to marry off his children comfortably so he won't be compelled to go around speaking badly about your children!"

Another story once took place in the times of the Baal Shem Tov, *zy" a*. There was also a *maggid* who used to go around delivering *shiurim* and giving strong *mussar* to the crowds. He was referred to as "R' Yosef the Rebuker". He used to go around to different cities, towns and villages giving strong *mussar* to the people about their misdeeds.

He once came to a city where the Yidden suffered tremendously from a certain *moser* who greatly embittered their lives. The *maggid* went over to the *moser* and gave him very intense *mussar* about his bad deeds. His words had the opposite affect from what the *maggid* had intended. The *moser* became much more angry and began making even worse *tzaros* for the city's Jews.

Many years passed, and both the *moser* and R' Yosef passed on. R' Yudel, the son of R' Yosef, once found himself travelling on *erev* Shabbos, when he realized that he wasn't going to arrive at his destination before Shabbos. He decided to spend Shabbos in the town that he was currently passing through.

R' Yudel asked a certain Yid if he'd be able to spend Shabbos with him. The Yid was very happy to have a guest for Shabbos and agreed immediately. He told him, however, that he didn't have any fish for Shabbos. Additionally, he wouldn't be able to rely on the *shechita* of the town. Consequently, he wouldn't have a lot of food for Shabbos...

R' Yudel decided that he would go to the closely-neighboring town for Shabbos. He presumed that there would definitely be some fish there. In order to get to the other town, he needed to cross a seemingly small river that looked easy enough to walk across. Just before he waded into the river to cross it, a dog jumped into the river and R' Yudel was able to see that it was a much deeper river than it appeared. The dog was caught by surprise and drowned in the deep waters. R' Yudel cried from *simcha* and sang the praises of Hashem Who sent him the dog to show him the danger of attempting to cross the river by foot, thereby saving him from certain death.

He saw that he had no choice other than to return to the original town and spend Shabbos with the Yid who had agreed to host him. He asked his host to do him the favor of please going around the town and looking for fish *l'kavod* Shabbos. The Yid agreed and went to the same river from which R' Yudel had just been saved. He saw that someone had just then caught a nice big fish, and he asked him to sell him the fish. The fisher agreed and sold it to him on the spot. The Yid quickly ran home and prepared the fish *l'kavod* Shabbos, very happy that he would have with what to honor his *choshuve* guest.

Friday night, due to his extreme exhaustion of travelling, R' Yudel fell asleep in middle of singing the *zemiros* before the *seudah*. His father, R' Yosef the Rebuker, came to him in a dream and told him, "My child, I must tell you that this fish is my *gilgul*. The reason that I needed to come back to the world is because I didn't properly rebuke the *moser*. Because of my improper words, he became much worse. The dog that you saw drowning in the river earlier was the *moser*. He received his *tikkun* through the praise that you sang to Hashem for saving your life. Now, make sure to eat the fish with the proper *kavannah* so that I can get my *tikkun*."

When R' Yudel woke up, he understood why Hashem made him stay in this exact town on Shabbos and experience everything he had experienced on *erev* Shabbos.

This story shows us the severity of giving *mussar* when you don't know how to do it. If someone wants to fulfill the *mitzvah* of "הוכח תוכיח את עמיתך", the proper way to do it is by giving over words of *emunah* of *chizuk*. Speak to people about Hashem and give them *chizuk* about the good things that they already do. This will automatically awaken them and make them do *teshuvah*.

The Rebbe once said, "Positive words always bring a good outcome. And, if you see that sometimes you were able to accomplish good by using sharp words, know that you would have accomplished much more had you used positive words."

A Letter From the Rosh Yeshiva, Shlit"a

FEARS

Dear...

I received your letter.

A good way to free yourself of all your fears is to constantly strengthen your *emunah*. This is a tried-and-true method; there are people who say that they have found a way out of all their problems by following this advice. Think about Hashem, sings songs of *emunah*, and ask Hashem for whatever you need.

Start out by thinking about *emunah*. If the fears get stronger, start singing songs of *emunah*. If you aren't in a public place, you can even sing out loud - it depends on where you are. Sing to yourself, "Hashem is everything. Hashem is here. Hashem is protecting me." It's just like the Rebbe says (*Sefer HaMidos, Pachad*, 11), "מי שיש לו פחדים, יזמר זמר של שמחה", whoever has fears should sing happy songs.

If the fears don't go away and just keep getting stronger, daven. Talk to Hashem. Ask him, "Hashem, protect me, stay with me. Hashem, come with me." This calms a person down and helps him be freed from all his baseless fears.

Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah, Vayeichi* 5782)

Q&A Breslev



HOW CAN I HELP MY WIFE?

Question:

To the Rosh Yeshiva Shlit"a,

It's been a long time already since I began struggling in my relationship with my wife. She claims that I don't help her enough, while I overextend myself to help her. She has a long list of all my faults, when I'm doing my best to be there for her.

Recently, my wife wanted to see a therapist, and, since the Rosh Yeshiva told me to go with her, I did. The therapist explained that I'm too much of a "softy" with her. I never demand anything of her, and I'm always okay with whatever she does. The therapist said that this causes her to look down upon me; she needs a strong husband.

This was really very amusing to me. Why should a wife look down at her husband who is good and kind-hearted? Had I screamed or gotten angry over petty things or had I been very particular about small details, she would then look up at me?!

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Don't be fazed by Pharaoh's nay-saying dream interpreters. It's a waste of time and it's full of nonsense. The only advice worth following is the advice that the *tzadikim* give us.

I told you to go with your wife for *shalom bayis*, not for you to actually believe their nonsensical solutions. They don't have any solutions. How can they help you if they can't even help themselves? If a woman wants to go to therapy, her husband should go with her for the sake of peace.

You should continue following the advice of the Rebbe. That is what will give you a good life. The Rebbe says (*Likutei Moharan* 1:7), "העצות של הצדיק הם, כולו זרע אמת" "If everyone were to follow the Rebbe's teachings, they would be able to have a good life. The Rebbe says the exact opposite of what you were told. The Rebbe says (*ibid. siman* 202), "צריך לחלק לו כבוד ביותר". A person needs to greatly respect his wife, because a woman needs a lot of respect. It means a lot to a woman when her husband looks up to her and talks nicely to her with warmth. You should seek ways to build her up. You will thus see that with time, she will heal and regain her energy.

The best therapy for a woman is her husband. A husband has the power to build up his wife to the point where she is completely healthy. You need a lot of patience help her rid herself of all the emotional baggage that she carries from childhood. She just needs a listening ear and lot of empathy. You don't need to do or say more.

Continue learning your daily *shiurim* and remain strong in your *hisbodedus*. May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Shemos*, 5782)

Therefore, instead of focusing on the bad things that people do and giving them *mussar*, we need to talk about the good things that they do and give them *chizuk* to do even more *mitzvos* and *maasim tovim*. This will make the bad deeds disappear on their own. This kind of *mussar* does a lot better. This is the correct way to fulfill the mitzvah of "הוכח תוכיח את עמתיך".

(*Sichos Mohorosh*, parts 8 and 9, *Tochochah*)

The Rebbe's Life Story (32)

Word got around, and the Rebbe's fame began to spread throughout the land. People came to him from all over. The Rebbe engaged each person in a discussion of avodas Hashem in his typical fashion, encouraging them strongly to practice meditation and conversing with Hashem, as well as setting aside regular time slots for Torah study.

In the year 5550 (1790) the Rebbe's mother-in-law passed away. The Rebbe accompanied his father-in-law to Mohyliv for the purpose of finding a new wife. After extensive efforts on the Rebbe's part, a shidduch came about, and his father-in-law got married there. Despite the Rebbe's tender age – he was only eighteen at the time – the townspeople held him in high esteem, in part because of his illustrious lineage going back to the Baal Shem Tov, and in part due to the fact that they recognized the Rebbe's own greatness. It was clear to the astute observer that this young man was destined for greatness.

During his visit to Mohyliv, the Rebbe stayed with a distinguished, wealthy individual who had been a devotee of his uncle, Rabbi Baruch. This gentleman welcomed the Rebbe warmly, preparing a special dinner in his honor. Many of the guests were important people who had been very close with the Rebbe's late uncle, Rabbi Baruch, and they wished to hear the Rebbe speak.

Normally, the Rebbe was rather withdrawn and loathe to speak words of Torah in public. However, thanks to the wine served at this dinner, his heart was mellowed, and he began to speak. His audience was stunned by the astounding

Continued on Page 3

revelations that emerged from his mouth.

After his father-in-law's wedding, they returned to their house in Ossatin. Around that time an important visitor arrived in Mohyliv: the famous *tzaddik* Rabbi Dov of Zaslov, one of the great disciples of the Baal Shem Tov. He was known to all as Reb Ber the son of Reb Bunim who merited to travel to Eretz Yisrael and died there. The Mohyliv townsfolk repeated to him what they had heard from the Rebbe, and the *tzaddik* was impressed with their words. "This young man will one day be world famous!" he declared.

That year a second daughter was born to the Rebbe. He named her Sarah, after his grandmother, the mother of the Baal Shem Tov. The Rebbe was still living in his father-in-law's house, but at this point his stepmother-in-law did something which prompted him to leave. The Rebbe had a private room in the attic where he spent time in prayer and devotion. One day he travelled out of town for a few days, and when he returned he saw that his stepmother-in-law had moved her own bed into that room, with the intention of making it her own. As soon as the Rebbe realized that his room, in which he had spent several years serving Hashem, was taken from him, he knew he could no longer stay with his in-laws. He left Ossatin, and settled in nearby Medvedivka.

The Rebbe's move took place in 5551 (1791). At the time of his relocation to Medvedivka the Rebbe was already quite well known in the surrounding areas. The people decided to offer him a weekly stipend of one *rendel* - ducat, or gold coin - as a token of their support. Thus he was able to live peacefully and worry-free in Medvedivka. People began streaming to him in increasing numbers, and not only from nearby, but even from greater distances. Everyone who came to him was filled with the fear of God. The Rebbe steered many of them away from sin and drew them closer to Hashem. That year the Rebbe's third daughter was born. He named her Miriam. According to some, she was named after his mother-in-law.

In 1792, the Rebbe was twenty years old. He was living in Medvedivka, where he continued his practice of going out into the woods from time to time, to spend time in devotion to Hashem.

At a distance of about 210 kilometers from Medvedivka, in a small town named Dashiv, there lived a famous *tzaddik* by the name of Rabbi Yudel. Rabbi Yudel was a devoted disciple of Rabbi Pinchas of Koretz. He was the son-in-law of Rabbi Leib of Trastinietz, who was a disciple of the Baal Shem Tov.

Rabbi Leib was an awesome individual. Unfortunately he passed away at sea, en route to the Holy Land. At the time he had stated: "If my son-in-law, Rabbi Yudel, was with me, he would not have let me die here." Before he died, a large animal reared its head above the water, and charged the ship. The people on board panicked, for it appeared that this animal would capsize the ship.

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

All Will Be Well (9)

The difficulties that you endure pain you very much. Your disappointments and problems have so depressed and upset you that you are almost at the verge of losing your mind. Nevertheless, do not retain your dismal attitude. Chazal say, "All who turn toward pain will find that pain turns toward them" (*Midrash Aggada*). A person must try to find the consolation that lies in the midst of the pain; he must realize that Hashem will certainly improve his situation, and that all will be well - if he doesn't despair in any manner whatsoever.

Strive to find some comfort in the midst of your vexations. At the very least, matters are no worse than they are. Contemplate the plight of others who have suffered misfortune; then you will discern that Hashem deals with you kindly and compassionately. Discover the good that lies in your woes. Then your problems will be solved. Do not despair, even when your suffering is overwhelming. You must believe that a person can escape from any darkness - if he only desires to do so. All he need do is say to himself at all times, "All will be well".

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

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