

# 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 .....5:06

Shabbos Ends .....6:38

## Learning

Nach.....Zecharya 10-11

Bavli.....Nazir 19

Yerushalmi.....Peah 22

Tosefta .....Bava Kama 5

Rambam.....Sanhedrin 11

Parshas Yisro, 20 Shvat 5783

Year 3, Newsletter 65

## A Word on the Parshah

"וישמע יתרו כהן מדין"

In this week's *parshah*, we learn about Kabbolas HaTorah and how we received the Torah from Hashem on Har Sinai. However, before diving right into Kabbolas HaTorah, we first hear an account about Yisro, Moshe Rabbeinu's father-in-law, who, after hearing about everything that Hashem had done to the Yidden, converted to Yiddishkeit. We need to understand this; why does the Torah begin speaking about Yisro rather than Kabbolas HaTorah, the topic at hand?

Rebbe Nachman of Breslev says (Likutei Moharan 2:24), "מצוה גדולה להיות בשמחה" "תמיד", it is a very big *mitzvah* to always be happy. Later on, the Rebbe says further, (Likutei Moharan 2:48) that when a person wants to start serving Hashem, it's a big *aveira* to be sad. In general, it's very important for us to *always* be happy. This helps us grow and get close to Hashem. However, it's even *more* important when it comes to doing *mitzvos*. When we fulfill *mitzvos*, we must put in extra effort to be happy; happy that we are *zocheh* and able to serve Hashem. Indeed, the Rebbe says (Sefer HaMidos, Simcha 1) that when a Yid does a *mitzvah* with *simcha*, it shows that his heart is fully with Hashem.

The *yetzer hara* likes to break a person's resolve. He makes him think that Hashem doesn't need him and isn't interested in him because he is too far from Hashem. When a person gets down, he begins thinking foolish thoughts like, "What is my Torah learning worth?" "Who needs my davening" "What's so great about the few small *mitzvos* that I do?" or "Everything I do is so confused and full of improper thoughts; everything is silly and unimportant." These thoughts are dangerous and detrimental thoughts that cause the person to distance himself from Hashem and lose all his feeling in *avodas* Hashem. The right thing to do is to build himself up with every small *mitzvah* that he does, knowing that every minute detail is very *choshuv* to Hashem. Doing this will allow him to accomplish more and more.

When people would come to Rebbe Nachman and tell him how far they feel from being able to daven properly, he used to give them a lot of *chizuk* and tell them not to allow themselves to get down because of this. The Rebbe said (Likutei Moharan 2:121), "Look at a *ger* who is very fresh to Yiddishkeit. He is so happy for the mere opportunity to be able to say the words of davening from the beginning until Baruch She'amar." When we do something good, even though it seems like something so small and insignificant, we must know that it is greatly treasured by Hashem. We must be very happy for the opportunity to fulfill a *mitzvah*. Doing a *mitzvah* "fully" means doing it with happiness and enjoying the closeness to Hashem.

Therefore, the Torah first tells us, "ויחד יתרו על כל הטובה אשר עשה ה' לישראל", Yisro rejoiced in all of the good things that Hashem did for the Yidden. Rebbe Nachman says (Likutei Moharan 2:34) that usually a person's happiness is based on the good that he had. However, Yisro appreciated everything equally, "על כל הטובה", and he was happy with Hashem alone. He was so overjoyed by all the good that Hashem did for the Yidden.

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## Mohorosh Speaks

### Forgive Me

We are still in the *heilige* weeks of Shovevim. These weeks are very *mesugal* for doing *teshuvah* and renewing our close connection to Hashem. This is a very good time for every person to confess before Hashem. This means saying the word, "I did this and this. Forgive me for doing it. I didn't do it to anger You; I simply have a very strong *yetzer hara* that convinced me to act improperly..." Continue in this vein, telling Hashem how you really want to be good.

We can't being to understand the importance and *chashivus* of confessing before Hashem. A person who does this can no longer be punished; he removes all *dinim* and *gezeiros* from himself. Chazal tell us (Sifra, Parshas Bechukosai) that the minute a person confesses to Hashem, Hashem immediately has pity on him. Hashem wants just

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## Pearls of Wisdom

Everyone should buy his own Gemara. Everyone has his own cell phone. Why? You barely even talk on the phone and you have your own cell. But, when it comes to learning Gemara, you're okay with looking in with someone else. It shouldn't be this way. You should have your own set of Shas. If the entire set it too expensive, buy one Gemara at a time. Hashem should help us merit learning Gemara every single day. The Rebbe says that whoever learns Gemara will become a big *tzaddik* and it will destroy the bad *malach* that causes a person to stumble in פגם הברית.

one thing: for a person to bow his head to Him and express his sincere desire to be good. The *posuk* says (Hoshea 14:3), "קחו עמכם דברים ושובו אל ה'". Chazal say on this *posuk* (Psikta D'Rav Kahana 24) that Hashem doesn't need anything from us other than words. He just wants us to talk to Him and confess having transgressed *aveiros*. Hashem will then forgive us for everything we've done.

Rebbe Nachman says (Likutei Moharan 1:4) that when a Yid does an *aveirah*, *r"l*, it becomes engraved in his bones, as it says (Yechezkel 32:27) "ותהי עוונותם חקוקה על עצמותם". This weakens a person's bones and causes them to break, bringing more troubles in it wake, and the person become depressed and embittered. When he tells Hashem what he's done and confesses his *aveiros*, the words come out of his bones, taking all the *tzaros* with them. He then becomes a happy person.

This is why we always say *viduy* and על חטא in the order of the Aleph-Bais, אשמונו, בגדנו, גזלנו, וכו'. Because when a Yid uses these letters to confess his *aveiros*, they all leave his bones.

Since confessing accomplishes so much, we do it every day at Tachanun. There are also those who say it in the *bracha* of Shema Koleinu in Shmone Esrei. In addition, those who say קריאת שמע על המטה in the *nussach* of the Arizal confess again right before bed. But, even this isn't enough. Many times, a person doesn't even pay attention to what he's saying. He needs to confess to Hashem and beg His forgiveness. Doing this will make him into a happy person and remove all bad from within him.

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This is very important for us to know and remember. Before we can accept the Torah, we must appreciate every *mitzvah* that we fulfill, no matter how small it seems. Even when we see others succeed in their *avodas* Hashem more than us, we mustn't allow ourselves to become distracted or be bothered by it. We can not look at others, belittling ourselves based on their successes. We must look at ourselves and see the *mitzvos* and *maasim tovim* that we are able to accomplish while in this world.

The Noam Elimelech says that the עשרת הדברות, which we read in this week's *parshah*, were written in the singular form. "אנכי ה' אלקיך, אשר הוצאתיך וגו'". This teaches us that we need to serve Hashem on our own personal level without paying any attention at all to other's and their actions or successes. The Rebbe says the same thing (Likutei Moharan 2, Introduction) while expounding on the *posuk* (Yechezkel 33:24) אחד היה אברהם. The Rebbe says there that Avraham served Hashem all alone, without looking at anyone else. This is something we need to emulate.

Let's strengthen ourselves and appreciate every good thing that we do for Hashem. We will thus surely become true *ehrlische* Yidden.

(Toch HaNachal Yisro 5773)

## Q&A Breslev

### WHY DOESN'T LEARNING TORAH PROTECT ME FROM LOSING MY TEMPER?

#### Question:

Thank you so much for the *shiurim* and *chizuk*; I have been listening to them for over a year now, and my life has been transformed. Recently, I was *zocheh* to complete the entire Shas, only because I followed the Rebbe's *eitzah* of the *seder derech halimud*, and I began learning consistently. In addition, I learn Chumash, Nach, Mishnayos, a *daf* of Bavli, Yerushalmi, Tosefta, Shulchan Aruch, Zohar, Medrash, and Likutei Moharan daily.

I have heard from the Rosh Yeshiva on many occasions that as a result of learning in the *seder derech halimud*, a person's entire character will change, and he will gain a newfound serenity and become a patient person. However, unfortunately, I still do not have patience towards my wife and children. I try to follow the Rosh Yeshiva's guidance and I control myself as best as I can, but I find it very difficult. There are many occasions when I argue with my wife and get angry, and even hit, my children.

The Rosh Yeshiva also says that when parents or *melamdim* belittle a child, it will negatively affect their *sholom bayis* after their marriage. My wife and I were both constantly put down as children; do you think it is still possible for us to have *sholom bayis*?

Can the Rosh Yeshiva please give me *chizuk* in these aspects? I need encouragement to continue with the *seder derech halimud*, *chizuk* for *sholom bayis*, and patience towards my children. I would really appreciate it. I have nowhere else to get *chizuk*.

Thank you for everything.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

I beg you, be strong and don't despair. We possess such a good, effective *עצה* on how to persevere. With the Rebbe's *עצות*, it is possible to escape all of our problems. First, internalize the concept of שכחה, forgetfulness. The Rebbe says (Sichos HaRan 26) that the world views forgetfulness as a weakness. But, the Rebbe says that he sees it as a person's greatest asset. If a person were to always remember everything that he did and everything that happened to him, he would never be able to get past it and continue achieving. Thoughts of his wrongdoings and uncertainties would constantly plague him.

Listen to the Rebbe; forget everything you've been through until now and begin again with a fresh start. Thank Hashem

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that you've merited to have a wife and children, and don't allow your past to blur your success and happiness. Don't look back; what happened is history. Your focus now should be how you can amend and rebuild.

You write that both you and your wife experienced a painful childhood. This trial gives you the opportunity to strengthen each other. The Rebbe writes (Likutei Moharan 1:106) that when a person gives *chizuk* to another, he himself becomes strengthened. The Rebbe explains the *posuk* (Tehillim 41:2), "אשרי משכיל אל דל" as such: if a person is demoralized, he can help himself and strengthen himself by reaching out to others and strengthening them. By helping and comforting your wife, you will benefit twice. If she is uplifted, then you will only benefit, and even if your words don't penetrate and seem to have no affect on your wife, they will continue to linger in the air and you will be strengthened by them. The Rebbe says this (Likutei Moharan 1:184), "When a person gives another *chizuk*, he creates a beam of light." Sometimes it's a direct beam that the person accepts immediately, and sometimes it's a returning ray, an אור חוזר. This means that even if the person doesn't accept the *chizuk*, it returns to the one who gave it and is *mechazek* him instead.

I beg you. After following the Rebbe's *seder derech halimud* with such diligence that you have even merited finishing *shas*, Shulchan Aruch, Zohar, etc., also heed the Rebbe's advice of שכחה, forgetfulness with the same sincerity. Forget your past and start anew. Treasure your wife, treat her respectfully, and speak to her kindly. By doing so, you will have the strength to raise your children as righteous Yidden.

Taste the sweetness of *hisbodedus*; It's a priceless gift that the Rebbe gave us for free. Find a quiet corner where you will not be disturbed, and pour your heart out to Hashem. Tell Hashem everything that is bothering you in the language in which you feel most comfortable speaking. Listen to me. Find a secluded corner and say, "Hashem! What can I do when the *yetzer hara* prevails over me time and again? As many times as I resolve to start anew, he manages to hinder my efforts. I argue with my wife and get angry at my children. Then, I can't control myself and I hit them as well. Hashem, help me control myself and help me restore peace to my home."

I hope that you won't suffice in reading this letter just once or twice. Reread this letter many times and try to carry out everything I wrote here. By doing so, you will really turn your life around, and you will benefit both in this world and in the next. And, if you don't, you will ultimately lose everything dear to you. A person is not allowed to hit children; it doesn't accomplish anything, and it only makes things worse. By hitting children, a person distances them from him, and in the end, the entire family falls apart, Hashem *yerachem*.

May Hashem bless you with success in all your endeavors.

(Adapted from "The Light of Emunah" pg 168)

### I Don't Really Mean It

One of the things that often holds a person back from confessing his *aveiros* is thinking that he doesn't really mean what he's saying. He tells Hashem that he didn't act as he should and that from now on he wants to do the right thing. But, in truth, he knows the reality deep down in his heart; he's not holding there yet. He knows very well that he hasn't worked on himself enough to no longer do these *aveiros*.

The truth is, however, that even when he doesn't mean it one-hundred percent honestly, it's still very important to do. We see this in the story of Bilaam. The *posuk* says (Bamidbar 25:34), "וַיֹּאמֶר בִּלְעָם אֶל מְלָאֲךְ ה' חֲטָאתִי". Bilaam told the *malach* that he confesses to his wrongdoing. The Medrash says (Bamidbar Rabbah 20:36) that Bilaam was a very intelligent person; he knew that only if a person confesses his *aveiros* and says, "I sinned", can the *malach* not do him any harm.

We see from here that even when a *rasha* such as Bilaam, who *definitely* wanted to continue doing *aveiros*, confessed his *aveiros*, the *malach* wasn't able to punish him. If so, it's most definite that we, who are very far from being Bilaam HaRasha, and really *do* want to be good and *ehrllich*, but just have a strong *yetzer hara*, will surely be forgiven if we confess. Nothing bad can happen to such a person.

If a Yid accustoms himself to always confessing his *aveiros* before Hashem, even if in the beginning it's not done completely honestly, the words will slowly penetrate more and more until they become part of him. He will then be able to confess earnestly, become an *ehrlliche* Yid, and have only good both in this world and in the next.

(Sichos Mohorosh 15, Viduy)

### The Rebbe's Life Story

During the month of Elul, when the Rebbe was still in Istanbul, Turkey declared war on France, since Egypt had been ruled by the Turkish mamluks. As soon as the Jews of Istanbul became aware of this latest development, especially of the fact that the French were advancing towards Turkey by sea, the community forbade any Jew from embarking on a sea voyage.

The Rebbe would hear none of it. He was willing to risk life and limb in his quest to reach Eretz Yisrael. However, since he did not wish to risk his companion's life, he told Rabbi Yitzchok, "If you so desire, you may take money for traveling expenses and return home. I will resume my journey secretly on my own, without the knowledge of the people of Istanbul."

But Rabbi Yitzchok categorically refused to take him up on his offer. "Wherever my lord goes, your servant goes, to death or to life!"

Hashem arranged circumstances in such a way that

It was not even necessary for them to sneak out behind the back of the Istanbul community. After a day or two they heard that a certain *chacham* from Jerusalem had come to Istanbul to collect funds for the needy of Jerusalem. He had intended to remain in Istanbul for one year, but suddenly he announced, "It has been revealed to me that I must return to Jerusalem immediately, for my last day on earth is approaching. With regard to the French threat, you and your fellow travelers have nothing to fear, for, with the help of G-d, no harm will befall you. G-d will protect you all and ensure your safe arrival, because my burial site has already been established in Jerusalem."

Passage on a big ship was immediately booked, while a call was issued that whoever wished to travel now should come promptly. A huge crowd showed up – men, women, and children, Sefardi and Ashkenazi alike. The Rebbe and his companion were also among the passengers, having struck a deal with the *chacham* that he would take the Rebbe along with him to Jerusalem, for the Rebbe said he did not wish to remain in Tzfas or Teveria.

On Monday of Parshas Netzavim, the 22nd day of Elul, the ship set sail on the Mediterranean Sea. From the start it encountered a violent storm that placed it in grave peril. Mighty waves "rose to the Heavens and descended to the depths" (Tehillim 107:26) so that it appeared the ship would capsize at any moment.

The passengers despaired of surviving, and cried out to Hashem in anguish. That night seemed like Yom Kippur, with everyone wailing and confessing their sins, praying for forgiveness and salvation. They recited *selichos* and other *tefillas*, and all the while the Rebbe sat in stoic silence. When people noticed this they approached him to inquire why he remained silent and aloof in such a grim time, but he did not respond. Finally, the wife of the Rav of Chatin, who was a learned woman and who had also been screaming and crying all night, came over to the Rebbe, demanding to know how he could remain so quiet. The Rebbe replied, "If only you would all be silent, too, you would accomplish so much more. Try it and see. If you will quiet down the waters will also quiet down."

And so it was. As soon as they stopped wailing and became silent, at the crack of dawn, "He halted the storm to restore calmness, and their waves were stilled. And they rejoiced..." (Tehillim 107:29-30).

After a couple of days the ship's entire supply of drinking water was depleted. All that was left was one container of putrid water, crawling with worms. It was rationed evenly among the passengers, with each one receiving about one ounce.

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

## The Power of Tefillah

The morning was just as hectic as any other, passing by in a blur of trying to get everyone dressed and ready before the bus arrived to take them to school and *cheider*. My son, who'd been running a little late, finally ran outside to greet the bus. An entire minute after the bus had left our stop. As frustrating as this was, it wasn't an insurmountable problem. Had I already davened Shachris, it would've been no problem at all for me to settle him into the car and bring him the fifteen-minute drive to his *cheider*. The issue was that on that particular morning, my son wasn't the only one who was running late, and I hadn't davened Shachris yet. Bringing him would mean being an additional half hour late to Shachris, due the 15-minute commute each direction.

The other option was for my son to take the other bus from a different route that was a 3-minute walk from our house. My son had a serious aversion to taking this bus, as he had to sit in the front due to the bus change, and he didn't want to go on that bus. Ever. I turned my eyes towards the only One Who can help me and asked Hashem to get us out of this sticky situation easily and quickly. I really didn't want to start my morning an additional half hour later. Baruch Hashem, after much *tefillah*, my son agreed to go on the other bus for the first time this year. Thank you Hashem for always being there for us and answering our every *tefillah*.

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