

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:50

Shabbos Ends..... 6:23

Learning

Nach..... Yeshaya 62-63

Bavli Moed Katan 17

Yerushalmi Bava Kama 8

Tosefta..... Makkos 1

Rambam Shegogos 13

Parshas Mishpatim 27 Shvat 5782

Year 2, Newsletter 33

A Word on the Parshah

"מעט מעט אגרשנו מפניך עד אשר תפרה ונחלת את הארץ"

Slowly but surely, I will expel the other nations from before you until you multiply and inherit the land.

Mohorosh says that this *posuk* is coming to hint at something that the Rebbe says. The Mishnah (Avos 2:13) says "וכשאתה מתפלל אל תעש תפלתך קבע אלא רחמים ותחנונים". The Rebbe says (*Likutei Moharan* 1:196) that when a person asks Hashem for something, he shouldn't be stubborn that his request must be fulfilled exactly as he wants. He should ask Hashem for whatever he needs - *parnossah*, children, etc. - and then he should be patient and wait until Hashem helps him. He should allow Hashem to run His world and he should remember that everything that Hashem does is good.

This is what the *posuk* is hinting at. מעט מעט אגרשנו מפניך, anything we want to accomplish or achieve must be done slowly and with abundant patience. עד אשר תפרה ונחלת את הארץ. Then, we will get everything that we need.

(Zos HaTorah Mishpatim 7)

"אם חבל תחבל שלמת רעך עד בא השמש תשיבנו לו"

Mohorosh explains this *posuk* according to what the Rebbe says (*Likutei Moharan* 1:272) that a person should live his life "today", i.e. in the present. Therefore, before retiring for the night, we should go over our day with Hashem. If we see that we acted improperly during the day, we should immediately repent. Don't push it off for another time; do *teshuva* on the same day on which you acted improperly.

This is what the *posuk* means when it says אם חבל תחבל שלמת רעך. If you pained your *neschama* today by doing an *aveirah*, עד כי היא כסור. בא השמש תשיבנו לו, do *teshuva* before the day is over. because the only thing that remains of a person is his Torah, *tefillah* and *avodas Hashem*. We need to remember that even if we do stumble and fall in *aveiros*, we haven't lost everything; we can still do *teshuvah*. והיה כי יצעק, When a person calls out to Hashem and tells Him all his *aveiros*, Hashem has *rachmanus* on him and forgives him for everything.

(Toch HaNachal, Seudah Shlishis Mispatim, 5770)

Mohorosh Speaks

Better Than an Animal

In what way is a person superior to an animal? A person is a level higher than an animal because he is a מדבר, he is able to speak. This is a present with which other creations were not gifted. When man was created, the *posuk* says (*Beraishis* 2:7), "ויהי האדם" "נפש חיה". Targum translates the words, "נפש חיה" as "רוח ממללא". A new creation was created that is able to speak.

If we are indeed only superior to animals in our ability to speak, we must make sure to utilize our power of speech properly. We should use our mouth to learn Torah, daven and talk to Hashem, speak to other people, strengthen them and bring them close to Hashem, etc. People don't realize what a strong *koach* they have in their mouth through their speech. A person can achieve the greatest heights as well as helping other people through their troubles - all by simply using his mouth properly.

The Rebbe says (*Likutei Moharan* 1:21) that every person has a *menorah* on his face. Every face has 7 lights - two eyes, two ears, two nostrils and a mouth. A person needs to kindle and purify those seven lights, thereby lighting up his mind and causing him to become close to Hashem and think about Him constantly.

The way to purify the eyes is by only looking at good things. A person must be very wary not to

Continued on Page 2

Pearls of Wisdom

Go to the *mikvah* every day, and you will see that all the *dinim* will leave you. The *heilige* Rebbe says (*Sefer HaMidos, Hamtokas HaDin*, 22), "על ידי טבילה מקוה נחבטל הצרות וישועה, באה", if we *tovel* in the *mikvah*, we nullify all our *tzaros*, and we merit seeing our *yeshuah*. Furthermore, the Rebbe says (*ibid*, 91), "המקוה ממתיק הדין", the *mikvah* sweetens harsh decrees. Go to the *mikvah* every day immediately upon arising and you will merit to see tremendous *nissim*.

(Atzaso Emunah, Mishpatim 5780)

allow his eyes to gaze at things he shouldn't see. Likewise, the ears become purified when we only listen to good things and when we listen to and heed what the *tzadikim* tell us. The nostrils allude to patience, as in the phrase, "אֵרֶךְ אַפַּיִם". We should purify our nostrils by not allowing ourselves to become incensed when things go differently than we were expecting or hoping. The mouth is purified when we use it only for good words, for Torah and for *tefillah*. The mouth is the most important of all seven lights, as it is the key to all *bracha* and to achieving all *madreigos*.

This is because when a person hears and understands the importance of purifying and elevating the eyes, ears, nose and mouth, he might get discouraged. He might think, "How can I possibly achieve such a lofty level?"

However, when he knows the power of the mouth, he will constantly and repeatedly ask Hashem for help in achieving and accomplishing everything he should. This is the way to succeed everything, and this is why the mouth is the key to all other achievements.

The *posuk* says (*Bamidbar* 8:2), "אֵל מוֹל פְּנֵי הַמְנוֹרָה יֵאִירוּ שִׁבְעַת, הַנְרוֹת", all the lights of the *menorah* need to bend in to the middle light. This is a bit hard to understand. If the seventh light was in the middle and all other six lights bent in to face it, then the *posuk* should have said, "יֵאִירוּ שֵׁשׁ הַנְרוֹת".

The answer is that all seven lights depend on the seventh. The two eyes, the two ears, the two nostrils and the mouth are all dependent on the mouth. We need to use our mouth to ask Hashem for help with all of them, the mouth included. We need to ask Hashem for help using our mouth for only good things like learning, davening, talking to Hashem, talking to others and strengthening them in their *avodas* Hashem, as opposed to the opposite, *chas v'shalom*, using the mouth for things that we shouldn't. Thus we see how the mouth can bring us to the highest *madreigos*.

The Rebbe says (*Likutei Moharan* 2:2) that there are four kinds of speech that a person has through which he can utilize his mouth in the best way possible. These are *teshuva*, wealth, *malchus*, and *tzedakah*. Let's go through each of the four individually.

Words of Teshuva - A person should accustom himself to talk to Hashem and discuss things with Him as he would with a good friend. Chazal say (*Shemos Rabba* 38:4) on the *posuk* (*Hoshea* 14:3), "קְחוּ עִמְכֶם דְּבָרִים וְשׁוּבוּ אֵלַי", that the only thing Hashem requests of a person is to talk to Him. This is because once a person accustoms himself to talking to Hashem, he will automatically become a good person. He will get everything he needs, both physically and spiritually, and he will have a good, happy life.

Words of Wealth - A person needs to get himself used to seeing things in a positive light. He should always say that things are going well for him, *baruch Hashem*, as opposed to always looking for and dwelling on the things that don't

A Letter From the Rosh Yeshiva, Shlit"a

MAKE EVERY CHILD INTO A HERO

Dear..., Melamed in Talmud Torah, Heichal HaKodesh, Liberty,

Stay strong and do not stumble on anything in your path. Remember your own childhood and remember everything that Mohorosh taught us. Kids are kids; they are wild and don't want to learn. Our job is to make them listen and learn.

Don't get scared when a father calls you and repeats what his son told him, "This year we aren't scared of the Rebbe because he's not strict and he never hits us; he doesn't do anything." Don't take what the children say personally. And, definitely don't take what the parents tell you personally.

When parents call to complain, listen to what they have to say, hear them out, and then continue doing what you need to do. Use the *limudim* that you learned in *yeshiva* and that Mohorosh teaches us: a lot of patience and love is needed in order to be *mechanech* children.

I just arrived in *shtetl*. It's in middle of the night right now, and I'm writing to you after a long trip. I hope to visit your class tomorrow, iy"H to give you *chizuk*.

Regarding the child... נ"י whom you say is a cold-natured, distant child: I would like to ask you what you would do if this child were your own son or brother? We must never *chas v'shalom* label a child as cold, distant, or anything else. You're speaking in a similar fashion to the *Pelishtim* who filled up the wells that the *avos* dug. Our *avoda* is to dig a well in every child, to find the hidden water within each child. We should never, *chalilah*, fill up or clog the well.

If the child is quiet and withdrawn, it's a sign that he's going through a hard time in his life. I know what this child going through. He comes from a broken home; his parents aren't a present factor in his life, and the children all have a very hard time. All his brothers and sisters were just like him; I worked very hard with each of them.

Therefore, I ask of you, my dear *talmid* whom I have chosen to be part of our army, be a good soldier, be a brave general and don't let any child remain withdrawn. Search for a little opening to his heart; look for that hidden water in the well. Tell me when you have the good news that the *avos* said (*Beraishes* 26:32) "מִצְאָנוּ מַיִם", we have found water. Make him into a superpower.

You should love every child, especially the children who

Q&A Breslev



DO I TRULY WANT TO BE A GOOD JEW?

Question:

To the Rosh Yeshiva Shlit"a,

Many times, I find myself telling Hashem, "I want to be *ehrllich*". But even as I say it, I think to myself, "Who says I really want to be *ehrllich*? Maybe I just say it because it's the "thing" to say and because I hear it in the *shiurim* so often." Similarly, when I tell Hashem that I want to be good, I think that I'm just saying it because it's the *frum* and correct thing to say. Sometimes, I think about why I should be so silly and immature to say these things.

How can I have the correct mindset?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

You should continue telling Hashem that you want to be good and *ehrllich*, because that is what you really want. Everyone wants to be good, but the *yetzer hara* warps and confuses a person's mind until he himself forgets what he really wants and feels like he wants something else. The truth is, however, that every Yid wants only one thing: to be *ehrllich* and do the *ratzon Hashem*.

Now that you have begun to follow in the ways of the *heilige* Rebbe, you have started utilizing the tool of *tefilla* and *hisbodedus*. Don't allow yourself to be fooled by the *yetzer hara* who only wants to stop you. The *yetzer hara* has one big fear: he's afraid of a Yid talking to Hashem, because that weakens the *yetzer hara* tremendously. When a Yid tells Hashem, "Hashem, I want to be *ehrllich*. I really want to be good! What should I do with the fact that I keep on stumbling in *aveiros*? I continually fall through in my good intentions. Hashem, help me! Give me the strength and energy to overcome these *nisyonos*!" When a person utters just a few heartfelt words, all his *aveiros* get erased along with all the bad that his *aveiros* created.

Therefore, talking to Hashem is the greatest thing to do. On the same token, it's also the hardest thing to do, because the *yetzer hara* glues the person's mouth shut in order to prevent him from saying these few simple words and becoming close to Hashem.

It may be true that you say the words because you hear them so often in the *shiurim*. There's no problem with that at all. Continue listening to the *shiurim*. They will help you reach out to Hashem, want to be *ehrllich*, and want to do the right thing.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah Vayigash* 5782)

go so swimmingly for him. The Mishnah says (*Avos* ch. 4) "איזהו עשיר השמח בחלקו", who is wealthy? He who is happy with his lot. When a person always remembers that everything Hashem is for the good and has an exact *cheshbon* for his absolute benefit, he won't be on the lookout for the things that don't seem to be going well for him. Whenever anyone asks him how he is, his answer will be "Baruch Hashem, everything is going very well." When a person accustoms himself to speaking in such a way, he will find that everything is indeed very good.

Words of Malchus - These are the things that a Yid should say every day - *davening*, *kriyas shema*, Torah, etc. all the *mitzvos* that a person does with his mouth. When a person accustoms himself to saying a lot of Torah, davening a lot, and saying only good things, his mouth becomes so purified and *heilig* that whoever hears him speak will get a *hirhur teshuva* and want to return to Hashem.

Words of Tzedakah - The mouth should also be used to do *tzedakah*. Sometimes, we can give much greater *tzedakah* with the mouth than will large sums of money. When a person sees another person who is going through a hard time, he can sometimes literally save the other man's life if he uses his mouth properly. Not always will money help a situation. Sometimes, a person's challenge does not lie in the money that he lacks. Even if the person's lack of funds is his problem, not everyone has enough money to pay off other peoples' debts. However, with a few simple, positive, words, you can make him happy and take him out of his depression, thereby helping him far more than you might have with all the money in the world.

When a person uses his mouth as he should, he will have a good life both in this world and in the next.

(*Sichos Mohorosh 9, Dibur*)

Continued from Page 2 - A Letter from the Rosh Yeshiva

have a long road of hardship ahead of them.

Put everything aside; put aside your learning *shiurim*. Right now, being a *melamed* is your *avodas Hashem*. Stay strong and don't allow yourself to break in the face of anything. "על תירא" "ואל תחת מאף אחד שבעולם", don't fear anyone in the world. Teach the children not to hurt one another and teach them about *kedushah*.

There's one thing that you shouldn't give up even now, and that is your *shiur* in *atzaso emunah*. This is show you the way to act, it will be your *mussar sefer* and your daily *shiurim*. I daven for you always.

(*Atzaso Emunah, Miketz* 5782)

All Will Be Well (8)

Encourage yourself in all sorts of ways. Do not despair, even if you are told that there is no hope for you.

Remain indifferent to whoever discourages you. Accept your situation and you will find that you do not fear anyone. You will see how everything gets transformed to good, and everything will be good at all times.

Everything depends upon your stubbornness in your emunah in Hashem. Our chachomim said, "When a person puts his trust in Hashem, he is safeguarded both in this world and in the World to Come" (*Menachos* 29b).

So strengthen your trust in Hashem. Accustom yourself to say, "All will be well". Don't worry at all; instead, place yourself in the hands of Hashem.

Be strong. Even if it seems that you have no hope, you must nevertheless not give up. Instead, accept your situation. Due to the difficult trials you have undergone and the complications that arise even today, this may be hard for you to do. Even so, try to come to terms with reality; try to accept everything in your life with good cheer. You will then discern how in one fleeting moment all will be modified for the better.

There is no one as altruistic as Hashem. As the Torah says, "Hashem is good to all and He has compassion for all His creations" (*Tehillim* 145). The intention of Hashem in all you underwent was certainly benevolent. At present, it may not be possible for you to perceive this. Nevertheless, do your best to accept your situation and come to terms with reality. Then you will truly stand in wonder when everything goes well.

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

The Rebbe's Life Story (31)

One winter day, the Rebbe was invited to a *bris milah* in Alexanderivka, which was close to Ossatin. A man approached him with a tale of woe, crying bitterly that a non-Jew had convinced his daughter to convert, *chas v'shalom*, and she had disappeared. All the surrounding villages had been searched, but she was nowhere to be found. The distraught father was at his wits' end.

When the Rebbe told the father that his daughter was with the priest, the father was shocked for he was very friendly with the priest. He asked the Rebbe how he should proceed to search for her and to bring her back. The Rebbe replied that two men should promptly be dispatched with a covered wagon to the priest's house, where they would see his daughter standing outside. As soon as she would see the men, she would agree to return home with them. And so it was. The girl was back while the Rebbe was still at the *bris milah* meal.

However, the danger was not over yet, for when the peasants discovered that they had been outwitted, they armed themselves with clubs and spades, in preparation for fighting with the Jews who had rescued the maiden from the priest's house. The Jews were panic-stricken, but the Rebbe reassured them, advising them to arm themselves, too, and face the non-Jews, who would miraculously panic and leave. And so it was. When the peasants saw the tiny band of Jews facing them with their clubs, they uncannily beat a hasty retreat, despite the odds.

After this incident, the Rebbe wasted no time in finding a suitable husband for this girl. She became engaged to a boy who was apprenticed to a shoemaker in that village. The Rebbe warned the young man, "Be very careful if you ever have an argument with your wife, for you should never insult her by referring to this incident! If you will heed my words, I promise you that you will have wonderful children with her."

This couple eventually established a beautiful family. Their children turned out to be eminent Rabbis and celebrated Torah scholars.

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

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