

# 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 .....4:32  
Shabbos Ends .....6:04

Learning  
Nach..... Hoshea 4-5  
Bavli..... Nedarim 81  
Yerushalmi..... Brachos 62  
Tosefta ..... Nedarim 5  
Rambam..... To'en V'Nitan 10

Parshas Shemos, 21 Teves 5783

Year 3, Newsletter 61

## A Word on the Parshah

"ויען משה ויאמר והן לא יאמינו לי ולא ישמעו בקלי"

Hashem appeared to Moshe Rabbeinu in the סנה and told him to go to Mitzrayim to lead Bnei Yisroel out of their bondage. Moshe Rabbeinu, however, had his doubts as to whether or not the Yidden would believe him and listen to him. Hashem gave him the two famous signs as proof. When he threw his walking stick to the ground, it became a snake. And, when he lifted the snake by its tail, it transformed back into a stick. Additionally, when Moshe Rabbeinu put his hand into his lapel, it emerged full of *tzara'as*. And when he returned it to his lapel, the *tzara'as* disappeared.

A *sichah* from Rebbe Nachman of Breslev comes to mind when learning this *posuk*. Dovid Hamelech says (*Tehillim* 37:10), והתבוננת, "ועוד מעט ואין רשע, והתבוננת, על מקומו ואיננו". Rebbe Nachman says (*Likutei Moharan* 1:282) that this *posuk* is telling us that we need to judge every single person favorably. Even if a person is a *rasha*, we must seek something of virtue in him. Through our finding something good in him, we make him good and we can be the catalyst of his ultimate *teshuva*. This is what the *posuk* in *Tehillim* means. "ועוד מעט ואין רשע, והתבוננת, "ועוד מעט ואין רשע, if we find that little aspect in which the person is not a *rasha*, "ועוד מעט ואיננו", when you look again, you will see that he is no longer the bad person he used to be; he has already become better.

At the very same time, we must remember another point that Rebbe Nachman teaches us (*Sefer HaMiddos, Merivah, siman* 88), "אין מלמדין זכות על המ", "סית". The above doesn't apply at all to someone who tries to cause other Yidden act improperly and anger Hashem. We may not judge such a person favorably. However, a person who simply couldn't bring himself to overcome his *yetzer hara* and ended up falling so far that he's become a *rasha gamur* doesn't fall under that category. He is someone whom we must indeed find something good in, bringing him to do *teshuva shelaima* on his deeds.

Naturally, a person generally sizes up other people based on the majority of his actions. If we see a person who acts improperly in many areas, we declare him a *rasha* and don't try to find the little good that he definitely has. Every person has something good; every person is good in some area or another. And it's our job to find that little good. This is the amazing feat that a *tzaddik* is able to accomplish with every single Yid. He finds the good that they have and use it to bring the person back to Hashem completely.

Using this as a foundation, we can now understand what Hashem was showing Moshe Rabbeinu with the *simanim* that He gave him to show the Yidden as proof that he is indeed a *shaliach* of Hashem. Moshe Rabbeinu spoke badly of the Yidden, saying that they wouldn't believe him when he came saying that he is Hashem's emissary. Hashem was teaching him how a *manhig* Yisrael needs to think. He must find the good in the Yidden. So,

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## 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 things 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.

Rebbe Nachman of Breslev 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

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## Pearls of Wisdom

Mohorosh brings down many times in Asher Banachal that everything a person goes through is a test to see how he will react and to whom he will turn. If a person is close to a *tzaddik* who helps him fortify his connection with Hashem, then he turns to Hashem and asks Him for help in remaining strong and happy despite the circumstances. A person who does not have that *emunah* and that anchor will immediately place the blame on others.

large sums of money, there was one person who had only borrowed a relatively smaller amount to be able to open up a store. He 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 quite insignificant in contrast 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 the money and absolve you of your entire debt.

Rebbe Nachman 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 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 do *teshuva*.

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 Rebbe Nachman, you can literally save his life, and the reward is incalculable.

Understandably, the *satan* doesn't like this at all. He puts all of his effort into not letting

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Hashem told Moshe Rabbeinu to throw his stick down and it transformed into a snake. What is the connection? The *posuk* says (*Devarim* 20:19), "כי אדם עץ השדה", a person is compared to a tree. But, when he doesn't act properly, he is a dry tree - a simple twig or stick. There are two ways to deal with such a person. The first one is to write him off and cast him aside. This will only make things worse, and matters will spiral out of control until the person ends up being a *מסית ומדיח* who will pull others away from Hashem and His Torah, at which point, there is, indeed, no one left to talk to. But there is a second way to deal with the situation. Rebbe Nachman teaches us that we should reach our hand out to him and lift him up by finding that little good that he has. Even if the good that he has is so small and insignificant as the tail, grab onto it and help him turn back into a stick. From a dry stick, he will continue doing *teshuva* until he becomes a live tree again. He'll eventually produce delicious fruit that everyone will enjoy and benefit from.

This brings us to the second *siman* that Hashem gave Moshe Rabbeinu. If we put our hand in our pocket, i.e. we don't want to reach out and help another Yid, then it becomes blistered and full of *tzara'as*. But, if he takes his hand out of his pocket and reaches out to another Yid even when it's a hard thing to do, this is the proof that he is a good *manhig* Yisroel.

Rebbe Nachman uses this idea and applies it slightly differently. The *rasha gamur* doesn't need to be another person. If a person sees *himself* as a *rasha gamur* who doesn't have any good, he must seek that bit of good that he does have and rejoice in it. This will bring about his ultimate *teshuva* and make him become an *ehrllicher* Yid.

(*Toch HaNachal, Shemos* 5761)

## A Letter From the Rosh Yeshiva, Shlit"a

### CAR CRASH

Dear...

I received your letter.

If you crashed into another vehicle while driving, the lesson you learn should not be to stop driving. You can continue driving and you *should* continue driving. If you'd like to make sure that you don't cause another accident, then you should do two things before you drive.

The first thing that you should do before you begin to drive is say *tefillas haderech*. Chazal tell us (*Brachos* 29b) that Eliyahu HaNavi told Rav Yehuda, "כשאתה יוצא לדרך המלך, יוצא" "בקונך, רצא", before you set out on your way, you should get permission from Hashem, i.e., you should say *tefillas haderech*. Only then should you begin your journey. Mohorosh taught us to say *tefillas haderech* every time we enter the car to travel anywhere - even a very short distance, and even if we end up saying it twenty times in a single day. We should still say *tefillas haderech* every single time. The only thing to keep in mind is that we shouldn't end off with Hashem's name; we should finish the *tefillah* with "ברוך אתה שומע תפילה". Be sure to follow this advice.

The second thing you should do is give *tzedakah*. Rebbe Nachman says (*Sefer HaMiddos, Derech, siman* 8), תתן, "כשתלך בדרך, תתן", "קדם לצדקה", before you set out on your way, you should give *tzedakah*. Breslevers tend to keep a *tzedakah* box in their car,

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and every time before they start to drive, they put a penny in *tzedakah* and ask Hashem to bring them to their destination and back safely.

I pity you. I see how you eat yourself up by getting into quarrels with so many people. It's such a pity to eat yourself up and put yourself through so many troubles. Instead, you should constantly strengthen your *emunah*. Constantly remind yourself of these words. Say them aloud: "Hashem is everything", and "Everything is Hashem." "No one can harm me and no one can do me any favors. Hashem runs everything."

Listen to me. Go to a quiet place and beg Hashem, "Hashem, have pity on me! Save me! I've been caught in a sticky web. I don't get along with anyone; everyone seems to owe me favors. What's wrong with me? When will I do *teshuva*? When will I know and always remember that nothing exists other than You, Hashem?"

Believe me; if you were to do *hisbodedus*, you would have long become a happy, satisfied person, and every aspect of your life would have already become easier. My brother, pick yourself up and start anew. I do the same, and I have only good.

Hashem should give you much success in all your endeavors.

(*Atzaso Emunah Vayeishev* 5783)

## The Rebbe's Life Story

Before one can attain greatness, the Rebbe said, one must first descend to the depths of lowliness. This was the reason that his grandfather, the Baal Shem Tov, had never reached Eretz Yisrael, for he could not lower himself to such depths.

The two emissaries finally prepared to depart for home. The Rebbe instructed Rabbi Yitzchok to present them with food and drink from his own provisions for the way. The Rebbe wanted to send a letter home with them, but they refused to take it. They only agreed to take a letter from Rabbi Yitzchok. So the Rebbe cleverly inserted his letter into Rabbi Yitzchok's letter without their knowledge, and they left.

On their way they were tempted to open the letter, as they were burning with curiosity to learn the identity of Rabbi Yitzchok's mysterious traveling companion. They were hoping to find some clue in the letter. But for some reason they could not find the letter, having forgotten where they had placed it. Only at the border, at Walichei, did they find it, and that was when they learned that the person whom they had so callously antagonized was actually the Rebbe. They were mortified beyond words. The one who had excelled in his vilification of the Rebbe actually died immediately upon his arrival home.

Upon hearing about his death, Rabbi Yitzchok asked the Rebbe, "Doesn't it say (*Mishlei* 17:26) that "Even for a *tzaddik* it is not good that someone is punished because of him."

The Rebbe answered him with a parable. "There was once a king who was very fond of the son of one of his ministers. As the boy matured the love that bound them only increased. One day the young man disobeyed the king. The king said, 'Know that even though I love you very much I cannot override the laws of the land.

You deserve the death penalty.' The king immediately ordered him to be handcuffed and he was thrown into prison.

"While he was languishing in jail awaiting his sentence, the youngster had plenty of time to contemplate his fate. He realized that his agony would

this 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 these *heilige seforim*.

Rebbe Nachman 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* were to come down into this world, then there would no reason for his - the *satan's* - 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 circumstance. The *satan* left and came back a short time later with an old, hunch-backed 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 them. And the idea works very well... But, when a person opens his eyes to see the truth, he sees that these *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 man who gave the *sefer* Meshivas Nefesh to his father. When Mohorosh 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 Moharan*, *siman* 447)

be relatively short-lived, lasting only until his death, whereas the king's agony would be prolonged, for he knew that the king loved him very much and would mourn his death forever. Because he felt sorrier for the king than for himself, he began to think how he could spare the king all that pain.

"After much contemplation he recalled that 'humiliation is considered like death' (see *Bava Metzia* 58b). He asked to be brought in front of the king, whom he addressed as follows: 'Your Majesty, I have come to the conclusion that if my sentence is carried out your suffering will be greater than mine. Yet, you cannot override the law of the land. Therefore, I have devised a plan that would satisfy the law, while sparing Your Majesty the pain of my demise. Allow me to provoke someone's anger so that he will abuse and humiliate me in public, and let that be considered as though my death sentence has been carried out.

"Moreover, in order to preserve the king's honor, it will be necessary to issue a death sentence for the person who abused the king's beloved servant. Therefore, let it be arranged that the one who will be provoked to abuse me is chosen from among the criminals on death row, though people will think that he was executed for mistreating the king's beloved servant.

"In this way," the Rebbe explained, "sometimes, when a person humiliates a *tzaddik* he is really doing him a big favor, for if the *tzaddik* was destined to die, the humiliation atones for it, and the *tzaddik's* life is spared. Still, it is not fitting that one who brings shame upon Hashem's beloved servant should go unpunished. On the other hand to penalize someone for hurting a *tzaddik* is also not a simple matter, for 'Even for a *tzaddik* it is not good that someone is punished because of him' (*Mishlei* 17:26). Therefore, Hashem arranges for the individual who abuses the *tzaddik* to be someone who already deserved to die for other reasons, so that in reality his death is a case of (*Sanhedrin* 91a) 'A dead man died', since he already deserved to die in any case. 'For the ways of Hashem are straight' (*Hoshea* 14:10) ... 'in Whom there is no wrong' (*Tehillim* 92:16)."

As soon as the two emissaries departed Istanbul, the ship's agent visited the Rebbe. He showed the Rebbe some letters he had received from contemporary *tzaddikim*, requesting assistance from him on behalf of Jewish travelers, for he was influential with the authorities.

"I want you to know," he said to the Rebbe, "that if you tell me the truth, and reveal to me who you are, all will be well with you. But if not, I am capable of causing you so much trouble, that no amount of money or intervention will save you. Not only will you never reach the Holy Land, but you will end up in prison instead."

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

## The Power of Tefillah

I drove through the bustling streets of Manhattan, which were predictably, congested with cars, buses, and people. I had a very important government appointment to catch, and as I neared my destination it slowly dawned on me that finding a parking spot would be no picnic to say the very least. I started circling the block, hopeful. However, my hopes were quickly dashed when it became quite evident that there wasn't a single parking spot in sight. I started to get slightly antsy, because it was getting a bit late and I couldn't afford to miss this long-awaited appointment. It was then when I remembered the power of *tefillah*, how a simple heartfelt prayer can bring miracles. So, while I continued circling the blocks, I started begging Hashem to help me find a spot easily. Suddenly, I stared in disbelief! There it was! An empty parking spot that was waiting patiently for me. I couldn't believe my eyes! As I pulled into the spot, I raised my eyes heavenward and gave thanks to Hashem for listening to my *tefillah* and helping me in my time of need.

*To send in your story, email [thebreslevoffice@gmail.com](mailto:thebreslevoffice@gmail.com).*

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