

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 8:07

Shabbos Ends..... 9:38

Shiurim K'Sidran

Nach.....Divrei Hayomim I 18-19

Bavli Kesubos 10

Yerushalmi Sanhedrin 8

Tosefta..... Niddah 3

Rambam Nezikei Mamon 13

Parshas Balak, 17 Tamuz 5782

Year 2, Newsletter 48

A Word on the Parshah

לא הביט און ביעקב ולא ראה עמל בישראל, ה' אלקיו עמו ותרועת מלך בו

The Medrash says (*Bamidbar Rabbah* 20:20) that Hashem doesn't look at a person's *aveiros*; He looks at what they *want* to do.

We can understand this according to what the Rebbe says (*Likutei Moharan* 1:282) that a person needs to judge himself favorably. He needs to only look at the good things that he has and enjoy that he does them. He shouldn't pay attention to the bad things that he does. The same applies to seeing others in a positive light. We shouldn't pay attention to the bad; only see the good that they do.

Truthfully, the two go hand-in-hand. When a person is used to only seeing the good in himself, then he will similarly only find the good in others. On the flip side, if he's constantly dwelling on his shortcomings, then he will only see the shortcomings in others as well.

This is the *psht* in the aforementioned *posuk*. It applies to every Yid individually. "לא הביט און ביעקב", we shouldn't see any bad in any Yid, "ולא ראה עמל בישראל", and we shouldn't seek bad in *tzadikim*. How are we able to merit such a level? "ה' אלקיו עמו", When we live with Hashem constantly and know that Hashem always loves us no matter what we do. Then, we will know that "ותרועת מלך בו", Hashem loves us no matter what we look like.

This is what the *medrash* means when it says that Hashem doesn't look at a person's *aveiros*, only at their desire. Hashem only sees when a Yid is able to remain strong in his *mitzvos* and *maasim tovim*. He loves when a Yid strengthens himself with his good and doesn't pay attention to his bad. This is very *choshuv* for Hashem.

Let's take upon ourselves to judge everyone favorably, beginning with ourselves. We should only pay attention to our good parts. This will make us happy and calm. If we only see the bad, then we get very depressed and down. The outcome of that is seeing only bad in everyone.

Instead, we'll see the good and be happy. When we see the good, we automatically become happy and see only more good in everything and everyone around us. This will indeed make them as good as we see them.

(Zos HaTorah, Balak 8)

Mohorosh Speaks

The Three Weeks

We are about to enter the time of the "*bein hameitzarim*", otherwise known as "The Three Weeks" between Shiva Asar B'Tamuz and Tisha B'Av. This is a time that is perceived as sad and depressing; days in which we are far from Hashem and when we are unable to serve Him properly.

The truth is different, however. It's exactly the opposite, in fact. This is a time of special closeness to Hashem. It's a time when we are able to serve Hashem even better than during the year. Rebbe Nosson was once told that the *ehrlicher* Yidden all had a *yeridah* in their *avodas* Hashem during the three weeks. Rebbe Nosson responded that it can't be true. This is a time when we can get even closer to Hashem. We can understand it by imagining a king sitting in his palace. Such a king is very hard to speak to. However, when the king takes a walk in his plentiful, outdoor gardens, he is easier to reach. During the three weeks, Hashem is, כביכול, in *golus* and is easier to approach.

The three weeks consist of 21 days, which is the *gematria* of Hashem's name אק"ה. This name of Hashem shows us that even if we didn't act properly until now, we still have a chance to

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Pearls of Wisdom

Be patient. Continue to honor your wife and speak kindly and softly to her. Remind yourselves of all the kindness that Hashem does for you. This will take you out of your small-mindedness. When you schmooze and the *yetzer hara* starts making you think things like, "We have no money" or "Our apartment is so small", change the topic. Start talking about all the good things that you have. "We're happily married", "We are all healthy", etc. This will make you happier and you will have everything that you need.

Continued from Page 1 - Mohorosh Speaks

do *teshuvah*. We can start again right now and begin being good. Rebbe Nachman says (*Likutei Moharan* 1:6) that this name shows "אנא" "זמין למהרי", which means that if we haven't been good until now, we can start being good right now.

When a person has a treasure of great value, he will do everything in his power to protect it properly. He will wrap it in a container that denies its contents and lock it up with many locks to prevent the wrong hands from opening it up and claiming the treasure. The same goes for these three weeks of *bein hameitzarim*. Such a tremendous power is present in this time, that the *yetzer hara* does everything in his power to hide the treasure away from us. He packages the time in sadness and depression so that we perceive it as a time that we can't connect to Hashem, whereas the opposite is true. The people who don't allow themselves to be tricked into falling into his trap will daven to Hashem to draw him close. He won't look at all the tricks of the *yetzer hara*, and he will instead ask Hashem for help. Such a person will achieve very great heights.

The *sefarim* bring down from the Mezritcher Magid (*Avodas Yisrael, Masei*) a very nice *pshat* on the *posuk* (*Eichah* 1:3), "כל רדפיה" "השיגוה בין המצרים". The Magid says, "כל רודף י-ה", whoever pursues Hashem, "השיגוה" can get close to Him, "בין המצרים", specifically in these three weeks.

The three Shabbosos during the three weeks are so incredibly special that there is nothing like them throughout the year. They are compared to the three *shalos regalim*. The first Shabbos is compared to Pesach, the second to Shavuot, and Parshas Devarim, Shabbos Chazon, is compared to Succos. Shabbos Chazon is the most special of all three. The name "*chazon*" is a *lashon* of prophecy, just like it says (*Yeshaya* 1:1), "חזון ישעיהו". On this Shabbos, the *tzaddikim* are able to see the third Beis Hamikdash, which should be build speedily in our days.

From Bitter to Sweet

Yirmiyahu Hanavi said many *nevuos* about the *churban* Beis HaMikdash. (*Yirmiyahu* 1:11), "מקל שקד אני ראה". The almond tree takes 21 days to blossom. It took the same 21 days from when the *goyim* breached the wall around Yerushalayim until they destroyed the Beis HaMikdash.

There is another comparison that we can make here with the almond tree. Before an almond is ripe, it's bitter. Afterwards, it becomes very sweet. In the same vein, we can now turn the bitterness into sweetness, during the three weeks. Really, this is our *avodah* while in this world. The Zohar says (*Hakdomas Bereishis*), "Who is able to change darkness into light and bitterness into sweetness?"

This means to say that every person goes through troublesome times. If, throughout the hardships, a person is able remember where the troubles are coming from, he will talk to Hashem and keep a constant connection. Such a connection will bring him back to Hashem make the darkness of the time light and the bitterness sweet. Such a person will be able to come out victorious from any situation.

(*Sichos Mohorosh* 15, *erech Bein HaMeitzarim*)



Q&A Breslev

WHY AM I THE ONLY ONE WHO DOESN'T HAVE A NORMAL FAMILY?



Question:

To the Rosh Yeshiva *shlit"a*,

I am a 15-year-old boy and I have no one in the world at my side. I'm so broken and depressed. I feel like there isn't a single person in the world who needs me or cares about me. I never get a good word from anyone. I often think that if I were born into a different family, I would have had a better life. Everyone around me has normal, functional families except for me. Is it my fault that my father has already gotten divorced a few times? When I come home, I have no mother awaiting me with a smile eager to hear how my day went. Every day when I come home, I sink into a depression. I often find myself considering taking drugs to numb the pain of my loneliness and sadness. I don't have any desire to put on *tefillin* and do what's right. I'm so depressed; I'm shattered. My heart is crying. Everyone has a normal family other than me. Can the Rosh Yeshiva please give me *chizuk*?

Thank you for the all the *chizuk* the Rosh Yeshiva constantly gives us.

The Rosh Yeshiva's response:

Dear...,

You are not alone. When your heart cries, Hashem is crying together with you. The Bais Hamikdash and the *mizbeiach* cry for the children whose parents are divorced or who come from otherwise dysfunctional families. I beg of you not to despair. If you remain strong and continue putting on *tefillin* and davening, you will find your *shidduch* in short order and begin building your own beautiful life together with your wife.

It's true that it is terribly hard for you right now. It's impossible to understand the pain of children who come from broken homes. But if you remain strong, you will come out a hero. Look around you and pay attention. All the children who grew up in such difficult situations as yours and remained strong turned into very great people. They all help others and do many amazing things with their lives. Stay strong! Don't turn away from Hashem and the

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Torah way. You will see that you will grow up to be a real hero!

Take the Rebbe's advice and do *hisbodedus* every day. Go to a quiet place where you won't encounter other people and pour your heart out to Hashem. Tell Him your pain. Tell Him how hard it is for you. Discuss everything you are going through. You cannot fathom what happens in *shomayim* when a person talks to Hashem, cries to Him and tells Him everything that's lying on his heart. Hashem tells the *malochim*, "I want to hear his requests. I, myself will help him."

You should also set up for yourself a *shiur* in *mishnayos* and *gemara*. Don't allow anything in the world to deter you from learning. Even if you don't understand what you learn, simply learn. Say the *heilige* words of the *mishnayos* and *gemara*, and in the end you will be *zoche* to understand. This will give you the strength to continue on and stay strong.

May Hashem give you much success in all your endeavors.

(Atzaso Emunah, Emor 5782)

The Rebbe's Life Story (35)

One winter's day early in 5558 (1797-1798) Rabbi Shimon visited the Rebbe in Medvedivka and the Rebbe told him, "I have to go somewhere but I don't know where to!"

Rabbi Shimon laughed. "How is that possible? How does one travel without knowing the destination?"

"It is as I say," replied the Rebbe. "I do not know where I must go."

In spite of his qualms, Rabbi Shimon prepared a coach and horses, and everything else the Rebbe required for traveling.

"Can you come along with me?" the Rebbe inquired.

"Why not?" replied Rabbi Shimon.

The Rebbe then explained that there was no telling how long this journey might take. It could last a week or two, one month or three, half a year or even an entire year. Rabbi Shimon found it very strange that a person should set out on a journey without knowing where he was going or for how long. Still, when he saw how earnest the Rebbe was about it, he declared that he was willing to drop everything and accompany him, even if it

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Q&A Breslev

HOW CAN A JEWISH WOMAN RUN HER HOME?

Question:

To the Rosh Yeshiva *shlit"a*,

Thank you so much for the unbelievable *shiurim*. They literally changed my life. Sometimes I hear in the *shiurim* about how a woman should keep her home clean and organized. But, as much as I try to keep the house tidy, it just doesn't last. In a very short time, the house is flying again as if a tornado hit. I literally get depressed about it. I begin to think that I'm a lazy good-for-nothing who can't accomplish anything, because whatever I do only lasts for a very short while.

Understandably, when the house is a mess, it makes me lose my peace of mind and I have no patience to deal with my children properly. I'm also ashamed of my husband and pity him for having married such an unorganized and incapable wife.

I would be very happy if the Rosh Yeshiva would be able to give me some advice or a *tefilla* for how to cope.

Thank you.

The Rosh Yeshiva's response:

Dear...

Our *chachomim* say (*Brachos* 32b), "ארבע צריכין חיזוק", there are four things for which a person needs constant *chizuk*. "ואלו הן תורה ומע-" "שם טובים תפילה ודרך ארץ", they are learning Torah, doing *mitzvos*, *davening*, and *derech erez*. *Derech erez* refers to the work that a person does daily. A worker needs constant *chizuk* to get up and go to work. A merchant needs *chizuk* to continue with his business even though there are many hardships. In the same vein, a Jewish mother needs *chizuk* in order to continue playing her role properly.

Don't think that you're the only one who feels this way and who needs *chizuk*. Rebbe Nachman, whose greatness is unfathomable, also needed *chizuk*. He said about himself (*Likutei Moharan* 2:48), that he once heard a great *tzadik* say that if would have had someone tell him, "My brother and friend, stay strong! You're doing well", about his *avodas* Hashem, then he would have been able to reach much greater heights. The Rebbe also experienced severe hardships in his *avodas* Hashem, and he said, "ולא היה שומע שום התחזקות משום אדם", he also felt as if no one needed him or wanted him. No one gave him any words of *chizuk*.

It is extremely important for everyone to get *chizuk*, since we are all in a constant lack. A Jewish mother especially needs *chizuk*, because she is the one building the future generations of Klal Yisrael. The world stands on the Jewish mothers who toil endlessly to bring children into the world and raise them. The Rebbe teaches us that we need to respect our wives for this very reason. He said (*Sichos HaRan* 264), "הלא הנשים הם סובלים צער ויסורים גדולים מאד מאד מיל-",

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"דיהם, a woman goes through so much pain from her children. "צער הבור והלידה והגידול", they go through the pregnancy and childbirth and then continue to have hardships with raising the children. It's clear to see how challenging the life of a Jewish mother is.

If the housework is too much for you, just do a little bit. Not everything needs to be done at the same time. You can also ask your husband to help out a bit. Shlomo Hamelech said (*Koheles* 4:9), "טובים השניים מן האחד", two people together are better than one person alone. When you do everything alone, you might feel as though you are falling apart. But, if you involve your husband, you will see that things will be much easier.

While you do your housework, you should talk to Hashem. Discuss with Him everything that lays on your heart. Talking to Hashem infuses energy, and everything suddenly becomes much easier. *Emunah* gives energy. *Emunah* livens a person's life. Even if a person feels completely drained of every ounce of energy, if he talks to Hashem and think about Him, he will feel more energized and invigorated.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Behaloscha* 5782)

should turn out to be a lengthy trip.

They set out on the road to Mezibuz, and in the middle of the way Rabbi Shimon requested that they pass the village of Volkhivitz. There they picked up another individual, who joined them. All the way to Mezibuz the Rebbe claimed he still did not know where he was going. The Rebbe stopped in to visit his parents, who were delighted to see him. After spending about an hour with them, his mother asked, "My son, when will you visit the gravesite of your holy grandfather, the Baal Shem Tov?"

"If my grandfather wishes to see me, he will come to me!" was the Rebbe's reply.

After this the Rebbe went to sleep, and in the morning his mother said to him, "So, now that your grandfather already came to you when will you go to him (to his gravesite)?"

"Later," the Rebbe replied. "On my way back, God willing, I will go."

Through *ruach hakodesh* the Rebbe knew that he was to travel to Kamenitz. When they had arrived in Mezibuz Rabbi Shimon fell ill, and the Rebbe was forced to leave him behind. As they parted Rabbi Shimon tearfully asked, "When will I see the Rebbe's face again? Who knows how long this trip will take, as the Rebbe himself told me in Medvedivka?"

"I won't be gone for more than eight or ten days," the Rebbe replied.

"But, Rebbe, you told me back home in Medvedivka that you don't know yourself how long this trip will take."

"Then I did not know. But now I know. I must travel to Kamenitz for the length of time that I specified to you earlier."

Rabbi Shimon refused to allow the Rebbe to leave until the Rebbe promised that upon his return he would find Rabbi Shimon in perfect health and would take him back with him. The Rebbe promised. That night, in Mezibuz, the Baal Shem Tov had appeared to the Rebbe and informed him that he was to travel immediately to Kamenitz.

The Rebbe set out for Kamenitz with the person whom they had picked up in Volkhivitz. Even though the Rebbe was already famous by then, they traveled under the guise of ordinary merchants, with no publicity or fanfare whatsoever. In fact, the Rebbe warned his travel companion not to reveal his identity to anyone.

Finally, they arrived in Kamenitz, a distance of approximately 150 km from Mezibuz. At the time it was illegal for a Jew to reside or even spend the night in the town. Any Jew who had business dealings in Kamenitz came there for the day, but left in the evening. The Rebbe entered the city and remained there until dusk, when he instructed his companion to leave together with all the other Jews. He told him to return the next day, when they would meet at the same spot. The Rebbe remained in Kamenitz overnight, unbeknownst to the authorities. To this day no-one knows what he did there all night.

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

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