

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 8:11

Shabbos Ends..... 9:42

Shiurim K'Sidran

Nach.....Esther 7-8

Bavli Yevamos 103

Yerushalmi Shavuos 33

Tosefta..... Parah 6

Rambam Keilim 24

Parshas Beha'aloscha, 19 Sivan 5782

Year 2, Newsletter 45

A Word on the Parshah

"ויהי העם כמתאווננים רע באזני ה'"

There is a story told about a Yid who once came to the Chofetz Chaim crying bitterly. "Why do I have such bad *mazel*? Why don't I have any children? Why don't I have any *parnossah*? Why am I not healthy?" He didn't stop asking, "Why?"

The Chofetz Chaim, *zt"l*, listened to everything he had to say. When the man finished posing all his complaints, the Chofetz Chaim told him, "You are comparable to a person who comes to shul on Shabbos for the very first time. He sees how the *gabbai* calls people up for an *aliyah* seemingly at random. One person is sitting at the *mizrach* wall, another is sitting in the very back of the *bais medrash*, the next one sits the middle. There seems to be no rhyme or reason whatsoever. After davening, the guest goes over to the *gabbai* and asks him to explain the seeming unpredictability. The *gabbai* explains to him that there's no way he could understand just by looking around as a first-time guest. If he were to come every week for months on end, he would realize that every week different people get an *aliyah*. Everyone gets a chance at the end. How can someone expect to understand after having only been here once?"

The Chofetz Chaim then completed his *mashal*. "A person comes down to this world for between seventy and eighty years, generally speaking, and he's full of questions about how Hashem runs the world! Perhaps if he were to live for a thousand years, he may be able to understand certain happening and *cheshbonos*. Why don't you have any *parnossah*? Maybe in your previous *gilgul* you were very rich and didn't give any *tzedakah*. Why don't you have any children, or why don't you have any *nachas* from your children? Maybe in your previous *gilgul* you caused pain to your parents. Were you to live for a thousand years, perhaps many of your questions would be answered. You live in this world for such a short time; there's no way you'll be able to understand how Hashem runs this world and why."

This isn't just a nice story. This story teaches us a very important lesson. A Yid doesn't ask, "why". The *posuk* says, (Tehillim 115:2) "למה, יאמררו הגוים", a *goy* asks, "why". A Yid recognizes that this is how it has to be, "ככה", like it says (Tehillim 144:15), "אשרי העם שככה לו". The Rebbe once said on this *posuk*, "Praiseworthy is the nation who says, 'so it is'. How is it? Just as it is!" He wanted to inculcate in us an *emunah p'shuta* in Hashem. We shouldn't have any doubts or questions on Hashem. We need to know that everything is perfect.

Therefore, I ask you to stop asking so many questions. These questions unfortunately come from your *aveiros*. We know that when a person sins, he becomes full of questions and doubts with which the *klipos* that were created from his *aveiros* confuse him. They darken his eyes, and he can't see the incredible light of Hashem, the Creator of the world.

(*Asher Banachal*, Yiddish, Letter 98)

Mohorosh Speaks

Fried in Tzaros

The Rebbe said, "דער אייבערשט, ער האט ליב א געפרעגלטער חסיד". This translates literally as, "Hashem loves a fried Yid". A "fried Yid" refers to a person who has so many *tzaros* that he feels as though he is being fried in the hot oil of all the hardships he is experiencing. Hashem loves the person who is able to remain strong and close to Hashem throughout all his challenges.

When a person fries a piece of meat in hot oil, he turns it from side to side to make sure it gets evenly cooked. We don't even begin to think about what the piece of meat is feeling as we flip it from one side to the next; we don't think about what it means to get crisped all on sides. But, if we think into it, we will realize that we go through this experience constantly. Each person sits in his own burning oil and gets well fried on every side. The challenges bombarding him from all sides fry him like a well-done latke.

Hashem is waiting to see how the

Continued on Page 2

Pearls of Wisdom

Abba!" Call out to Hashem. The Rebbe says (*Likutei Moharan* 2:96) that even if you can't bring yourself to put together a cohesive sentence in prayer to Hashem, if you manage to say, "Abba!" you've already made Hashem very happy. Hashem is waiting to hear even one word from you. Everything you go through is for one sole purpose: Hashem wants you to call out "Abba!"

(*Atzaso Emunah*, Emor 5781)

person keeps Him at the forefront of his mind even throughout all the *tzaros*, turning only to Hashem for help. Instead of having complaints against Hashem for giving him so many *tzaros*, he uses the *tzaros* to strengthen himself and remain close to Hashem. When he does this, Hashem helps him find a way out of all his *tzaros* and problems.

When Yaakov Avinu worked for Lavan HaArami as a shepherd for his flock, he told Lavan that he would take all the sheep with "עקדים וטלואים", small spots, large spots, and feet that were as if they were tied with ropes.

Yaakov Avinu went through a lot of hardships in his life. The bigger a *tzadik* is, the more hardships he goes through. Hashem tests him in all kinds of ways to see if he would remain connected to Hashem despite all the hardships. First Yaakov needed to run away from his brother Eisav who wanted to kill him. When he finally arrived at Lavan's house, he suffered many *tzaros* from him as well. Therefore, he told Lavan that he would take specifically the sheep with blemishes. The *chashivus* of a Yid is when he stays strong even when he has small blemishes, i.e. small problems, even when he has big blemishes, i.e. big problems, and even when he has blemished feet and feels as though his feet were shackled with strong ropes and he sees no way out of his troubles. Throughout everything, he stays close to Hashem. He knows that Hashem runs this world and does everything for his good, and he constantly returns to Hashem. Such a person is very *choshuv* and dear to Hashem.

Who wields the stick?

The Zohar HaKadosh says that a simpleton fears the stick that hits him. A wise person, however, knows that the one to fear is the one who is holding the stick and using it to hit him.

When a person has *tzaros* - he isn't healthy, he has problems with his children, he has problems from other people, he has many debts and his debtors are at his heels, etc. - he must always remember that the stick is not the one hitting him. The sickness, children, adversaries, etc. aren't the ones behind his problems. He must remember that Someone is holding the stick; Hashem is the one who is talking to Him. It's quite foolish to fear the stick itself. The correct way to fix the situation is to go to the One Who is holding the stick and discuss why he is hitting him and how the situation can be stopped most speedily and efficiently. That's the only way to be saved from the painful stick.

When a person goes through hard times in his life, his only *eitzah* is to go to Hashem and talk it through with Him. That's the only way to see an end to the *tzaros*. The *medrash* says (*Tanchuma Seitzei* 2) that a person needs to thank and praise Hashem for the *tzaros* that he goes through, because they bring him closer to Hashem. The *tzaros* remind him that Hashem is here. He immediately turns to Hashem Who helps him see the light at end of all the *tzaros*.

However, if the person doesn't use his *seichel* and thinks that the *tzarah* just so happened to come because he has "a bad *mazel*" or "bad luck", the problem will only get worse. Chazal say (*Tana D'Vei Eliyahu* ch. 2), "המבעט ביסורין, כופלין אותם עליו", when a person tries to kick the *yesurim* (i.e. he doesn't believe that it's Hashem Who is sending it to him for a very good reason), then the *yesurim* will only double. If the person gets the message that Hashem is sending him through the *yesurim*, and he does *teshuva*, the *yesurim* and *tzaros* will all go away.

Fortunate is the one who remains strong in face of all the *tzaros* that come his way. He knows that the only address to turn to is Hashem Himself. Such a person will be able to see the end of all his *tzaros* and problems and he will have a very good life both in this world and the next.

(*Sichos Mohorosh* 11, *Gevurah*, *Yesurim*)

A Letter From the Rosh Yeshiva, Shlit" a

**DON'T REMAIN ON
THE GROUND; PICK
YOURSELF BACK UP**

Dear...

I received your letter.

Remain strong! The essence of the Breslever *chassidus* is to strengthen ourselves. A person shouldn't remain on the ground when he falls; he needs to pick himself up and rise again. Mohorosh told us a story of how a certain Breslever *chossid* became Breslev. The *chossid* once found himself in Poland in the late afternoon. He began searching for a *minyán* where he would be able to daven *mincha* before *shkiya*. Someone clued him into the fact that in Breslev they daven before the *zman*, so he made his way over to the Breslever *shtiebel*. When he was in the shul, he overheard a conversation between two of the congregants. One told the other, "My dear brother, you've had a downfall. Rise again! The *heiliger* Rebbe taught this to us through these powerful words, "אם נפלת קמתי". The Rebbe said that even if would have fallen, he would have picked himself right back up, brushed himself off and continued on." The visitor to the Breslever *shtiebel* was overtaken by these words. He kept on repeating them again and again until he realized that this is his place. He needs a place that reminds himself to remain strong and pick himself up after he's fallen. He became a Breslever *chossid*, saying, "I need a Rebbe who reminds me to pick myself up and start anew even when I've fallen".

My dear brother, we must rejoice in the very fact that we have such a Rebbe.

(*Atzaso Emunah*, *Kedoishim* 5782)

not yet engaged.)

Rabbi Binyomin Peterburger was another close follower of the Rebbe. He was the one who used to write down the Rebbe's Torah discourses, and wherever the words "*lashon chaverim*" are found in Likutei Moharan they refer to Rabbi Binyomin Peterburger, though his language is not precise.

Although he already had many followers who demanded his time and attention, the Rebbe still spent much of his days in Medvedivka serving Hashem with utmost devotion, locked in his room. Often he would also go out to the fields and mountains around Medvedivka, where he would stay all day and sometimes all night.

One of his favorite spots for *hisbodedus* was a plateau at the top of a very high mountain. He also had other spots where he like to hide out from society, spending days on end there, in simple isolation with his Creator, disregarding the fact that he was already by then a famous *tzaddik*.

After numerous years spent in spiritual yearning, the Rebbe attained such a high level of devotion to Hashem, that he became completely nullified before Him. The Rebbe once expressed himself by declaring that he had reached the point where he could only perform his public duties with great self-sacrifice.

He related that every time he was about to recite kiddush, even before he uttered the first word he felt like he was going to pass out. So, too, before he was about to repeat words of Torah. This is why the Rebbe never led the congregation in prayer, nor anything similar, such as reading the *megilla*, reading from the Torah, or announcing the *tekios* before blowing the *shofar*. He said that even reciting *kaddish* on his mother's *yahrzeit* was difficult for him.

The Rebbe attained such a lofty spiritual awareness and devotion to Hashem, that he actually felt mortified before Him, just like a person who is ashamed in front of his friend. When contemplating the enormity of Hashem's greatness he would feel his face turning all colors due to embarrassment.

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

A Voice Calls out to Hashem (6)

The severity of the judgements which are decreed on the world can be lightened when the judgements are appealed at their sources. When this happens, any limitations caused by the judgements are also lessened.

The *tzadik* mentioned before knows the roads and paths through even the thickest darkness and is even called (*Daniel 2:22*) "the one who knows the darkness." The advice he gives actually comes from this high place from which judgments are decreed, so his advice is all-encompassing, enlightening even the thickest darkness. He can help every individual according to his own special situation by lightening any judgements which may have been decreed against him.

Being able to return to Hashem is actually a very wondrous kindness. The reason for this is because a person shouldn't have a chance to accept the Torah and return to Hashem after he's ignored the Torah and even transgressed it's dear *mitzvos*. Now that a person disregarded the Torah, it should now have even less of a chance of helping him.

The truth is that it remains quite difficult to return to Hashem without the help of the *tzadikim* of the generation. They are the ones who can guide people back to Hashem, because they have the light of Mashiach.

Mashiach is familiar with even the roots of repentance, and he knows wondrous advice, drawn from the very source of the Torah. Meshiach is actually higher than the Torah itself, and if a person is worthy enough to hear his wonderful advice and actually follow it, all of his *aveiros* will be changed to *mitzvos*.

This is the foundation of Yom Kippur, which is related to the fiftieth gate, i.e. the highest of the *shaarei teshuvah*. Wonderful advice is given from that highest place to all sinners. Mashiach, and also the great *tzadik* who is compared to him, can inspire people to return to Hashem from any level they are on, until they are filled with such yearning for *kedushah* that they return to Hashem on their own.

The main secret of Mashiach's advice is *emunah*. If a person has *faith*, he will certainly return to Hashem.

Taken from Booklet "A Voice Calling out to God"

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