

# 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 .....5:38

Shabbos Ends .....7:11

## Learning

Nach.....Iyov 18-19

Bavli.....Nazir 47

Yerushalmi.....Demay 13

Tosefta.....Bava Basra 11

Rambam.....Eidus 13

Parshas Ki Sisa, 18 Adar 5783

Year 3, Newsletter 69

## A Word on the Parshah

"והסרתני את כפי וראית את אחרי ופני לא יראו"

Hashem told Moshe Rabbeinu that he would be able to see Him from behind, but not from the front.

Rebbe Nachman of Breslev says (Likutei Moharan 1:250) that when a person knows that Hashem runs this world with an exact *cheshbon* and השגחה פרטית, then nothing is too overwhelming or challenging to overcome. Even when he goes through very rough times, he knows that Hashem is in charge and does everything for his absolute best. Rebbe Nachman also explains (Likutei Moharan 1:21) that there is a kind of *seichel* that is called, "פנים", a face. This is when a person's *emunah* is so strong that he knows clearly that Hashem is in charge of everything that whenever something happens, he realizes immediately that this is *yad* Hashem running the world. This is the *bechinah* of "ידיעה", knowledge; it is impeccably clear to him that everything in this world is really Hashem. There is another *seichel*, continues Rebbe Nachman, that is called, "אחור", from behind. This is when a person doesn't immediately realize that the happenings that he experiences and observes are all from Hashem. He needs a lot of explanation before he is able to comprehend that Hashem is actually the One behind everything. This *seichel* is the *bechinah* of "בחירה", choice. This means that he has the freedom to choose whether he'd like to believe in Hashem or not, because his *emunah* is not as crystal-clear as "knowledge".

With this introduction, we can better understand the aforementioned *posuk*. Moshe Rabbeinu requested of Hashem, "הראני נא את כבודך", that he see Hashem clearly and immediately be able to recognize that everything is Him. Hashem's response was that this was not a plausible option. As long as a person lives, he must have the choice to decide whether or not he wants to believe in Hashem. If his *bechirah* were to be taken away and everything made crystal clear, then he would be no different than a *malach*.

Hashem was telling Moshe Rabbeinu - and us - that we would only see that Hashem is behind everything in hindsight. At the time of, it wouldn't necessarily be so clear Who is behind all the events in our lives. Many times, it will seem very bad and we will need to gird ourselves with *emunah* to believe that Hashem runs this world with an exact השגחה פרטית for our absolute good.

We must know, however, that even when things seem to go "badly", we mustn't allow ourselves to lose even a fraction of our *emunah*. Rebbe Nachman says (Likutei Moharan 1:4) that when a person allows himself to believe that everything that he experiences is solely for his good, then he has tasted עולם הבא, about which the *posuk* says (Yeshayahu 65:3), "עין לא ראתה אלקים וזולתך יעשה למחכה לו", this is not something that can be perceived beforehand. Afterwards, when we look back at our challenges, we are able to see how it was really for our good.

(Zos HaTorah Ki Sisa 8)

## Mohorosh Speaks

### Clean and Put-Together

Rebbe Nosson once travelled with his *talmid*, Rebbe Nachman Tulchiner, to the Rebbe's *tzion* in Uman. When they arrived in Uman, they left their bags in the place they were planning on staying, and Rebbe Nosson began running to the Rebbe's *tzion*. Rebbe Nachman quickly followed his lead, rushing alongside him.

On the way, Rebbe Nosson noticed that Rebbe Nachman Tulchiner's jacket was ripped. Rebbe Nosson told him, "First go fix your jacket. When you're finished, you can come to the Rebbe." Rebbe Nachman, however, sincerely wanted to go to the *tzion* together with Rebbe Nosson; he wanted to observe how Rebbe Nosson davened and did *hisbodedus* at the *tzion*. He told Rebbe Nosson that he would fix it immediately upon returning from the *tzion*. But, Rebbe Nosson didn't agree to the plan. He answered, "This is strange... If you go to a Rebbe, you should obey him. If you're not

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## Pearls of Wisdom

If you go to the *mikvah* every day you will see that you will be freed from all the *dinim* that are upon you. The Rebbe says, (Sefer HaMiddos Hamtakos HaDin 22) that if we *tovel* in the *mikvah*, we counteract all our *tzaros* and our *yeshua* comes. Furthermore, the Rebbe says the *mikvah* nullifies harsh decrees. Go to the *mikvah* every day immediately upon arising and you will see tremendous *nissim*.

going to obey him, why are you going to him? Rebbe Nachman was very *makpid* that we not go with ripped or dirty clothing. If you want to come to the Rebbe, you must first go back and fix your jacket. Once you've done that, you can come."

Rebbe Nachman of Breslev says (Likutei Moharan 1:127) that clothing is a *shmira* for the person who wears it; it protects him. Therefore, we must be very mindful of keeping our clothing clean and not ripped.

The Rebbe had a daughter who was a very big *tzadeikes*, named Udl. She once went around collecting for *tzedakah* together with her friends. While they were making their rounds, a very big downpour drenched the town, and everything became very muddy. The whole group of girls became very dirty from all the mud. With one exception. The Rebbe's daughter, Udl, remained completely clean with nary a speck of dirt on her clothing. Her friends were very taken aback to see her so clean, and they asked her how she managed to avoid the mud. She answered, "This is something that my father taught me. Even while walking in the mud, he taught me to avoid getting dirty."

(Sichos Mohorosh, 12, Clothing)

### שלא עשני גוי

The Klausenberg Rav, *zt"l*, told a story of when he was in the concentration camps during the Holocaust. There was a group of about one hundred Yidden who were forced to perform very hard, back-breaking labor. They needed to build a brick wall, which necessitated dragging the bricks and mixing the cement. They were forced to work without any break. If the Nazi *reshaim* שמם saw someone daring to take even a moment's break from the intense work, he shot him to death on the spot.

One day, while working, it began raining very hard. It was freezing cold outside, and the Jews had only their flimsy, thin shirt which barely protected them from kinder elements than these. But, the *reshaim* didn't want to hear any excuses. They continued screaming that if anyone would risk a moment's rest, he would be shot immediately. They had no choice other than to continue building the wall as usual. They were soaked and freezing. Additionally, because of the intense rain, the cement wasn't holding properly, and they really were not able to get any work done. Many, many Yidden were unfortunately killed that day.

The Klausenberger Rav, *zt"l*, stood there spreading cement on the wall next to an irreligious Jew, who felt as though he would collapse from the hard labor at any moment. In middle of the work, the irreligious man called out to the Rav and said, "Hey, Rabbi. Will you still say the *bracha* of שלא גוי" tomorrow morning? Can you possibly still want to be a Jew when we're standing here being so horribly tortured for the mere fact that we are Jews?!" The Rav answered, "You have it backwards. Now, I'll begin saying the *bracha* with even more *kavannah* and feeling than before. Now that I see how low a *goy* is able to fall that he is able to torture us Jews with such cruelty, I'm so much happier that I'm a Jew and not a *goy*!"

Chazal say (Avodah Zarah 22a) that we aren't allowed to be alone in a house with a *goy*, because they are prone to killing. Chazal also say (Sifri, Beha'aloscha 9:10) אמר רבי שמעון בר יוחאי, הלכה היא בידוע שעשו שונא ליעקב, a *goy* hates Jews and only want to kill them.

We have all the reason in the world to be elated simply because we were born as Jews. No matter how much the *yetzer hara* tries to break a person's resolve and get him depressed by reminding him of all his faults and *aveiros*

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## Q&A Breslev

### DOES MY TESHUVA HAVE ANY VALUE IF I KNOW I WILL CONTINUE DOING AVEIROS?

#### Question:

The Rosh Yeshiva *shlit"a* always encourages us to do *teshuvah*. He teaches us that it is easy to do *teshuvah*. We simply need to admit to and regret our sins. My question is: I've fallen so low that I can't even imagine life without sin. I know with certainty that I cannot abandon my wrongful behavior. I feel as if I can't part from my *aveiros*. How can I tell Hashem that I want to repent, when I haven't yet done the integral step of abandoning my wrongdoing?

Thank you.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

It's a shame not to listen to the Rebbe's guidance and *eitzahs* with simplicity. Had you done so, you would have abandoned your wrongful behavior long ago. The Rebbe teaches us (Sichos Haran 19) "Even a person who has fallen into the *yetzer hara's* clasp and has sunk so low that he is lying in the deepest depths of wrong, if he establishes a *shiur* and learns a certain amount of Torah every day, then he will eventually emerge from the depths. The power of Torah is so great that it can extricate a person from all of his *aveiros*."

Start learning Mishnayos and you will slowly start rising from the depths. Mishnayos has the power to pull you out of the darkest places. The letters of the word "ה'עלית מ'ן" spell out (Tehillim 30:4) "משנה" ש'אול נ'פשי". This shows us that Mishnayos can save a person from the depths of Gehinnom.

Even if you have trouble comprehending what you are learning, simply say the words of the Torah. The Rebbe gave us such an easy and pleasurable way to be able to complete the entire Torah. He

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- he doesn't act properly; he's not worth anything; he doesn't learn; he doesn't *daven* - there is always one good thing that he has that no one can take away from him. He was born a Jew. This alone can revive him and reignite his happiness (Likutei Moharan 2:10).

Why do we say the *bracha* of *שלא עשני גוי* in the negative as opposed to the positive, thanking Hashem for having created us as Jews? Because if we were to say the *bracha* as "שעשני יהודי", the *yetzer hara* would have ample ammunition to be able to say, "Come on! Really? You call yourself a Jew?! Is that how a Jew acts?? You can't consider yourself a Jew!" Therefore, we turn it around and thank Hashem for having not created us as a *goy*. *That* is something that can't be denied and can't be taken away.

Let's praise and thank Hashem for having created us as Yidden!

(*Sichos Mohorosh, 12, Goyim*)

## The Rebbe's Life Story

On Thursday, Isru Chag, the Rebbe said to Rabbi Yitzchok, "Baruch Hashem I have accomplished my goals on the most excellent terms. Originally I had planned to say a while longer out of my love for the Land, but now I have decided to return home. Please book us passage on a ship to Istanbul."

Rabbi Yitzchok refused to hear of it. He did not want to return home before going to Teveria, etc. Once again the Rebbe said to him, "You wish to visit Teveria? Go hire donkeys for the trip," in his characteristic manner of never insisting on having his way. Rabbi Yitzchok hired donkeys, and soon they were on their way to Teveria.

They arrived to Teveria on Tuesday evening, the 29th of Tishrei. That entire night the Rebbe did not have a chance to sleep, for a steady stream of people came all night to see him, many of them dressed in their Shabbos finery in his honor.

The Rebbe's first host in Teveria was his cousin, the son of his uncle, Rabbi Shimon, who was a son of the Rebbe's grandfather, Rabbi Nachman of Horodenka. Since his cousin's house was rather small, more spacious accommodations were found for him. The next day the Rebbe moved to the house of R' Zvi Harker, a very special person who was one of the leading disciples of Rabbi Menachem Mendel of Vitebsk.

Meanwhile, Rabbi Avraham Kalisker sent a message to the Rebbe, apologizing that he could not come to welcome him because he was undergoing a bloodletting procedure that day. The Rebbe replied that he had in any case intended to visit him, which he immediately proceeded to do. Rabbi Avraham Kalisker greeted him warmly, showing him boundless love and respect. He begged the Rebbe to honor him by being his guest, but the Rebbe replied that although it would be impossible to stay with him the entire time, he would spend a Shabbos with him. Then the Rebbe returned to his lodgings.

The next day, Thursday, Rabbi Avraham Kalisker dispatched a messenger to the Rebbe, inviting him for that first Shabbos, which was Parshas Noach. The Rebbe complied, and spent Shabbos at the home of Rabbi Avraham Kalisker.

On Friday night the Rebbe bowed his head for a blessing from his host. Rabbi Avraham was caught so off guard, that he took several steps backward out of shock. The he began speaking excitedly, so that it was impossible to understand a word of what he was saying. Only his concluding words were comprehensible: "How humbled are we in front of a descendant of the Baal Shem Tov!" He refused to bless the Rebbe, agreeing only to bless Rabbi Yitzchok when the latter bowed his head before him.

That Friday night meal was a joyous one. Rabbi Avraham Kalisker requested that the Rebbe should expound some Torah thoughts, but the Rebbe categorically

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teaches us (Sichos HaRan 76) that even if a person doesn't understand what he is learning, he should continue saying the words of Torah regardless. Listen to the Rebbe and start reciting Mishanyos. At first you won't comprehend, because when a person is depressed, he loses his patience and ability to concentrate. Furthermore, if a person isn't vigilant and sins in the *aveirah* of *פגם הברית*, then he loses his ability to think clearly. However, despite this, persist in your efforts to continue learning the Torah, and Hashem will rescue you from the clutches of the *yetzer hara*.

Additionally, start saying Tehillim every day, and through doing so, you will merit to do complete *teshuva*. The Rebbe writes (Likutei Moharan 2:73), "One who desires to do *teshuvah* should recite Tehillim". The Rebbe then explains that there are three categories of people who wish to do *teshuvah*. He writes, "Every Jew strives to fulfill *ratzon* Hashem and do the right thing, but not everyone succeeds in accomplishing his goals. The first group of people does not have the ambition to carry through with their goals. The second set of people have the ambition, yet feel helpless, because they don't know what is expected of them. And, the people in the last category have the ambition and know how to do *teshuvah*, but a struggle still awaits them. The *yetzer hara* tries to confuse them by trying to convince them that they can no longer repent. But", concludes the Rebbe, "When a person says Tehillim, he will be *zocheh* to possess the ambition to repent, he will know what is required of him, and he will have the strength to win the battle against the *yetzer hara*. Such a person will ultimately merit Hashem's complete forgiveness."

May Hashem bless you with success in all your endeavors.

(Adapted from "The Light of Emunah" pg 197)

refused. So Rabbi Avraham Kalisker delivered the discourse himself. This was repeated by both the second and third Shabbos meals, at both of which the Rebbe refused to comply with his host's invitation to talk in Torah, and Rabbi Avraham speaking instead. He spoke with such fervor and excitement that it was impossible to understand a word of what he was saying, except for his conclusion, "This is the chief way of serving Hashem!"

Apparently the Rebbe did understand Rabbi Avraham Kalisker's discourse, for he praised it highly. (The Rebbe once said, "I've seen many *tzadikim*, but perfection itself I only saw in Rabbi Avraham Kalisker.") On motzei Shabbos the Rebbe returned to his inn. On Sunday, Rabbi Avraham visited the Rebbe and they spoke privately for a long time. After a couple of days the Rebbe fell ill. He sent a *pidyon* to the holy Rabbi Avraham Kalisker, after which the latter came to visit him every day until he recovered. They were extremely devoted to each other.

During his entire stay in Eretz Yisroel the Rebbe was mostly engaged in Torah study and prayer. Each day he wrote down his Torah thoughts, of which he was exceedingly proud, claiming that Torah of the Diaspora is as far from Torah of Eretz Yisroel as east is from west. Each day that the Rebbe was in Eretz Yisroel he was visited by people from all walks of life, who came to hear his words of wisdom and holiness.

One day he was visited by a great Rav, famous both in Eretz Yisroel and in the Diaspora for knowing most of Shas by heart as well as being quite knowledgeable in *kabala*. Before he began to speak with the Rebbe, he asked that everyone leave the room. Only Rabbi Yitzchok remained. This Rav began pleading that the Rebbe should reveal to him his real reason for coming to Eretz Yisroel. "We know that his honor did not come to Eretz Yisroel with *mochin dekatnus*, the usual, small-minded intentions of most simple men, such as walking four cubits in the Holy Land in order to merit the World-to-Come, and such. Surely his honor came here with *mochin degadlus*, namely, to attain lofty concepts in *avodas Hashem*. It is our wish, therefore, to learn which aspect of Eretz Yisroel his honor had in mind, and what did he aspire to attain in *avodas Hashem*?"

*to be continued next week, bezZ"H*

## The Power of Tefillah

Being a two-almost-three-year old is a lot of fun. I get to play a lot with my friends and siblings, I get to go to cheider and learn Torah, and I get to help my Mommy with everything I can. I try to help. I clean up my toys and I bring the drinks to the table on Shabbos. I like to be very good. My Mommy and Tatty always tell me what a good boy I am. Soon I'll have my upsherin and I'm gonna have peyos and a yarmulka - and even tzitzis - just like Tatty! I can't wait!

Yesterday, I was trying to build a big, tall tower with my mega blocks, but it just wasn't working. Every time the tower got really very big, it fell! I was getting so frustrated, but I tried again and again. Every time it fell!! It didn't help that my baby sister kept on coming and breaking it just when it was getting very big. Mommy shaid that she just wanted to play, but she kept making the tower break! But I tried very hard not to get mad at her. I kept saying very nicely, "No... Don't break it. Here! You can have this toy instead". But she just wanted my tower.

My Mommy reminded me that there's only one way to make the tower very very big like I wanted. So I said, "Hashem, please help me be able to make a very very big tower! And, please make my baby not break it!" I tried again. My big sister took the baby and played a different game with her. I built that tower so big that it was taller than me! I needed a chair to build it even higher. I think it even reached the sky!

Hashem is the best!

*To send in your story, email thebreslevooffice@gmail.com.*

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