

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting ..... 7:41

Shabbos Ends ..... 9:12

## Learning

Nach..... Yechezkel 4-5

Bavli..... Yoma 27

Yerushalmi..... Kesubos 52

Tosefta ..... Taharos 9

Rambam..... Hilchos Shechita 5

Parshas Behar - Bechukosai, 26 Iyar 5781

Year 1, Newsletter 17

## A Word on the Parshah

"וכי ימוך אחיך ומטה ידו עמך והחזקת בו, גר ותושב וחי עמך"

Mohorosh explains this according to what Rebbe Nosson says (*Likutei Halachos, Kidushin*, 3:4) that we can find many wealthy people who do not want to give any *tzedakah*. When they are approached for *tzedakah*, they say, "These are hard times. These aren't easy times for me either." The truth is that the wealthy person is living a fine life and has a lot of money. His problem is that according to the incredibly high standards that he set for himself, he has a hard time living up to it. This shows that he is able to spend quite a large amount of money so that he can live up to his wealthy standards, but for the poor person, he can only give away enough for him not to die of hunger.

Sometimes, the wealthy person doesn't say it outright, but when he sees the poor person buying something that isn't absolutely essential for living, he gets all heated up, "That's why I give him *tzedakah*?! He uses the money to buy *that*?!" As if the rich person deserves all the comforts in the world and the poor person only deserves enough to get through another day of life.

This is what the *posuk* means when it says, "וחי אחיך עמך", your brother should live "with you". Just like you allow yourself to live a comfortable life, allow your brother to live such a life as well. Make sure that he is also happy and has whatever he needs and more. Hashem will pay back such actions. You will see such bracha in your life, and you will not lack anything.

(Zos HaTorah Behar 4)

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"ובכל ארץ אחזתכם גאלה תתנו לארץ"

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:61) that wherever a Yid is - even in *chutz la'aretz* - he is *mekadesh* that place to the *kedushah* of Eretz Yisrael.

This is what the *posuk* means when it says, "ובכל ארץ" in whichever land "אחזתכם" you are, that place gets sanctified. "גאלה", When Hashem takes us out of this *golus*, may Moshiach come very soon, "תתנו לארץ", the real *kedushah* of Eretz Yisrael will be revealed, i.e., wherever a Yid lives will be uplifted to the level of *kedushas* Eretz Yisreal.

(Zos HaTorah Behar 2)

## Mohorosh Speaks

### Patience Breeds Yeshuos

When a Yid wants to do *teshuva*, he needs to know one very important thing. The *ikar* of *teshuva* is avoiding becoming angry or annoyed and never to argue and fight with his wife, children or anyone else. If a person is able to accomplish this, nothing will ever be able to arouse his anger, and he won't get frustrated or annoyed at anything. When he reaches this point, he can know with certainty that Hashem accepted his *teshuva*.

The *heilige* Rebbe says (*Likutei Moharan*, 1:6) that when a person is embarrassed, antagonized or provoked and he remains silent, he has arrived at the main point of *teshuva*.

We must internalize this concept very deeply and constantly remind ourselves that the main *teshuva* is to be a patient person. The Rebbe says (*Likutei Moharan* 1:155) that the only way to properly achieve the *middah* of patience is through *emunah*. When a person really believes that everything comes **only** from Hashem and that absolutely **nothing** happens by chance, then nothing will ever be able to rile him up. He will always be calm, because he knows that everything is run by Hashem who runs every detail of this world with

*Continued on Page 2*

## Pearls of Wisdom

When you need to rebuke a child, you should do it like you administer medicine. Just like children won't take medicine, they won't accept *mussar*. What do we do when we need to give a child medicine? It's hard to swallow the strong, bitter medicine. What do we do? We give them a sweet drink before and after the medicine, and in between, we push in the medicine.

This is how rebuke should be administered as well. When a *melamed* needs to rebuke a student of his, he needs to start with positive words, complimenting his student and saying how special he is. Amongst the words of praise mention as well that we can't say improper words; add how detrimental such behavior is, and end with words of *chizuk*, strengthening the student. Tell him how *choshuv* and special he is and how great he'll grow up to be when he acts appropriately.

(Atzaso Emunah, Acharei - Kedoshim 5781)

hashgacha pratis. Chazal say (*Chulin* 7b), "אין אדם נוקף אצבעו מלמטה אלא אם, כן מכריזין מלמעלה" a person can't even bump the smallest of his fingers here in this world if Hashem didn't say that it should happen. For this reason, *savlanus*, i.e., patience, is a very good *middah* to acquire. A person should act patiently towards every person, specifically his wife and children. This shows that he did proper *teshuva* and that it was accepted by Hashem.

Bringing the *middah* of *savlanus* into the home and acting patiently towards the wife and children brings tremendous *bracha* into the home. You will see a lot of *yeshuos* in many aspects, among them *ehrlische* children and *parnassah*.

A couple once came to the *heilige* Shinover Rav, *zy" a*, for a *din* Torah. They had been married for 21 years and hadn't been *bentched* with children, and they had decided between themselves that they would get divorced. Maybe they would each get married to another spouse and have children. They had a nice *parnassah* from a factory that they owned, and they lived peacefully all the years. So, what was the *din* Torah? The wife said that the factory should belong to her husband so he would be able to learn Torah without worrying about *parnassah*. But, the husband countered that he would be able to continue on without the factory, and it should go to his wife so she not be left with nothing. The Shinover Rav, *zy" a*, heard both sides and said, "The factory will remain for both of you. You should stay married. Don't get divorced. This time next year you will have a *ben zachar*." And so it was.

This story shows the *bracha* that comes upon people who live peacefully and patiently without arguing with others. Honoring the wife is something that the *heilige* Rebbe was very *makpid* on. He said (*Sichos HaRan* 263-264), "The *samech-mem* will do anything to bring *machlokes* between husband and wife so he can make them stumble in big *aveiros*, etc." A husband needs to realize what his wife goes through. She has the *tzaar* of expecting the children, giving birth to the children, raising them... She takes care of the them even when things are not so easy. A husband needs to have a lot of *rachmanus* for his wife and try to help her whenever he can. Fortunate is the person who obeys the *heilige* Rebbe. He will have a good life both in this world and in the next.

(*Asher B'Nachal Yiddish*, 1:7)

### Why do I Deserve This?

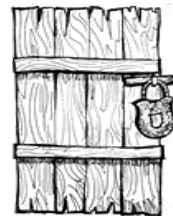
The *heilige* Rebbe says (*Likutei Moharan* 1:15) that whoever wants to feel the *ohr haganuz* should busy himself by making judgements. He means to say that a person should constantly judge **himself**. He should think into why all his *tzaros* have come his way. If he consistently makes a *cheshbon hanefesh*, he will have nothing to fear.

There is a story told about the Chasam Sofer, *zy" a*. He once needed to go to a sauna because of his health. It was arranged for him to go at night when no one else would be there. He wanted to be alone in the sauna which is known as a remedy for certain things.

There were two big metal doors that led to the room. When the Chasam Sofer entered the room, the doors closed and locked behind him. There was no way for him to leave the room. Meanwhile, the room began to fill up entirely with the vapor from the extreme heat in the room. He couldn't leave. He felt as though he were being strangled. He began to judge himself, "Why do I deserve such a strange death of suffocation?" He continued thinking until he came up with an answer. Chazal say (*Shabbos* 105b) "כל המתעצל בהספידו של חכם אינו מאריך ימים", whoever is lazy in giving *hespedim* for a *talmid chochom* will not live a long life. This story occurred right after a very big *gaon*, Rabbi Dovid Deutsch, *z" l*, was *niftar*. The Chasam Sofer hadn't given a *hesped* for this tremendous *gaon*, and he realized now that this must be the reason for his current predicament. He took upon himself to give a *hesped* for Rabbi Deutsch immediately upon his exit from the suffocating room. An amazing thing happened! The heavy metal doors opened up on their own, and he was able to escape the room to safety. Immediately, he called all the Yidden in the area together and gave a big *hesped* for the *gaon*.

We see from this story how we need to constantly make a *cheshben hanefesh* on every detail, just like Chazal say (*Berachos* 5b), "מי חשיד קודשא בריך הוא דעביד דינא בלא דינא", everything that happens to a person has a very specific reason and calculation. If a person consistently makes a *cheshbon hanefesh*, he will be *zoche* to do complete *teshuva*, and a bright light will shine from him. Fortunate is the one who doesn't allow himself to be fooled by his surroundings.

(*Asher B'Nachal Yiddish*, 1:8)



## Q&A Breslev

### IS HASHEM INTERESTED IN LISTENING TO ME?

#### Question:

To the Rosh Yeshiva Shlit" a,

I'm from Eretz Yisrael and I want to thank the Rosh Yeshiva for all the *chizuk* that I constantly derive from all the *shiurim*. It helps me in various aspects of my life. Baruch Hashem, I was *zoche* to finish *mishnayos* several times already.

I've been divorced for many years already. This is a big challenge for me. I've visited Mohorosh's *tzion* twice already, but I haven't yet found my *bashert*. Is there anything else I can do?

Sometimes, I find talking to Hashem so difficult! I feel as though I can never daven enough. Sometimes, I feel as though Hashem isn't even listening to me. I'm not sure if I'm allowed to tell Hashem about the challenges I face. I hope that the Rosh Yeshiva will be able to help me.

Thank you.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

How fortunate you are that you know about hisbodedus. You discuss everything with Hashem, and you tell Him everything you are

going through. This is exactly what Gan Eden and Olam Haba are. When a person tells Hashem everything he merits to feel what Olam Haba truly is; he feels Gan Eden in this world.

Therefore, I ask you to continue doing what you have been doing until now. Don't pay attention when you feel as though no one is listening to you. This is something that everyone goes through. Even the Rebbe himself explains that he encountered the same thing when he started doing *hisbodedus*. He felt like no one was listening. For weeks the Rebbe would daven to Hashem for something, but it felt like he had bumped into a dead-end. It caused him great *chalishas hadaas*. But, later on, the Rebbe regretted the fact that he had given up, not remaining strong with his *tefila* despite the feelings of misgiving. (*Shivchei HaRan* 5:12)

Therefore, I ask of you to ignore all those feelings. Just continue doing the right thing.

The *yetzer hara* can't stand when a person chooses to talk to Hashem. He will use any tactic to get a person to stop. Either he will make the person feel like no one is listening to him, or if the person does feel a connection, he will make him feel guilty for not davening more.

You wrote that when you explain to Hashem what you are going through, the *nisyonos* just get stronger. This isn't correct. *Nisyonos* are very challenging, and the only way to get rid of them is by talking it through with Hashem. Of course, it's not easy in the beginning. Sometimes a person is embarrassed to tell Hashem everything, because he then sees for himself how far he truly is from Hashem. Nevertheless, he must be strong and do it. The Rebbe says clearly (*Likutei Moharan* 1:4), "When a person sins, the aveiros are engraved into his bones" as it says (*Yechezkel* 32:27), "ותהי עונתם על עצמותם". Only through "*viduy devarim*" verbally confessing what he has done can he be healed. He should tell Hashem everything he did.

Therefore, continue doing *hisbodedus*. Explain to Hashem how challenging your life is and how much you want to get married already. Tell Hashem how difficult it is for you to be alone and how you keep on falling into the *yetzer hara's* trap. By doing this, you will remove all punishment from yourself and you will merit to find your *zivug*.

Continue going to Mohorosh's *tzion* in Yavniel. You will see tremendous *yeshuos*. If I would live in Eretz Yisrael, I would go to the *heilige tzion* of Mohorosh countless times. Mohorosh writes in his *tzava'ah* such incredible things specifically for *bochurim* and girls who are looking to get married. He won't rest until he finds them their *zivug*. (*Tzava'as Mohorosh* 5) "My dear children and *talmidim*, Hashem serves as my witness that every word written here on my grave is true. Only Hashem knows my broken heart that is shredded into thousands of pieces and I hope that through your coming to my *tzion*, davening, learning, and doing *hisbodedus* in the *zchus* of my *neshama*, I will have a complete *tikun* for my *neshama*, *ruach*, and *nefesh*."

"Many people were awakened to do *teshuva* through me during my lifetime. That will continue after I pass away as well. Whenever a person comes to my *kever*, he will be reawakened to do *teshuva*. He will *be'ezras* Hashem be able to see great *yeshuos* in every area. When a person davens at my *kever*, I will be a *מליץ יושר* and I won't rest until he gets the *yeshuah* he is waiting for. I will help specifically a *bochur* or girl who needs a *shidduch*. If they come to my *kever* and say the entire *sefer* Tehillim without pause, I promise that they will find their *shidduch*. I will stand strong in this promise."

Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah, Taharah*, 5781)

## The Rebbe's Life Story (15)

On Rosh Chodesh Nissan 5545 (1785), which fell on Shabbos Parshas Vayikra, the Rebbe turned thirteen. For his bar mitzvah the Rebbe was joined by his illustrious uncle, Rabbi Moshe Chaim Ephraim of Sadilkov, author of *Degel Machne Ephraim*, who blessed the Rebbe, quoting the verse (*Tehillim* 2:7) "Today I have given birth to you", which, according to sefarim, alludes to the day that a young man becomes bar mitzvah. The *Degel Machne Ephraim* also spoke some brief words of encouragement and rebuke, based on what he had heard from his grandfather, the Baal Shem Tov. The Rebbe cherished these words, which were as dear to him as "one who comes upon a vast fortune" (*Tehillim* 119:162).

On Sunday of Parshas Tzav, the second day of Nissan, the Rebbe began to put on tefillin. His tefillin had been written by the hidden tzaddik, Rabbi Ephraim Sofer, famous for his sanctity and purity. The Rebbe always treasured these tefillin. The Rebbe immediately began to don two pairs of tefillin, one Rashi and one Rabbeinu Tam, maintaining that everyone should begin wearing two pairs of tefillin at the age of bar mitzvah. Indeed, Breslover chassidim follow this custom until today.

After his bar mitzvah the Rebbe became engaged to the daughter of Rabbi Ephraim, a wealthy businessman who was also a learned Torah scholar and a descendant of illustrious forebears. Rabbi Ephraim hailed from Zaslav, but after moving around for a while he settled in the village of Ossatin. Rabbi Ephraim owned several villages in the vicinity of Medvedivke, including Ossatin, and he was renowned for his generosity and hospitality, particularly towards contemporary tzaddikim, whom he hosted graciously. His wife, too, was a righteous woman who came from an illustrious lineage.

The wedding was scheduled to take place in Medvedivke. The Rebbe's parents accompanied him, and he was brought under the chuppa with his bride, Soshia. Right after the badecken (veiling of the bride), but before the marriage ceremony took place, the Rebbe approached several young men, addressing them privately, in order to test their wisdom and to assess their level of piety. One of these, Rabbi Shimon, was an exceedingly straightforward and simple young man, whose heart burned with love towards Hashem. When the Rebbe cleverly steered the conversation towards a discussion of worldly pleasures, Rabbi Shimon remained silent, for these pursuits held no appeal for him. "Are you not human?" the Rebbe probed. "Don't you care for any of these delights?"

"I'm a simple man, and that is what I wish to remain," was Rabbi Shimon's response. "We should get to know each other better," the Rebbe responded. He then informed Rabbi Shimon that when he had spoken with the others, he was actually testing them, but they had turned out to be very distant from Hashem and steeped in depravity and sin, Heaven forbid. The Rebbe immediately went out to the fields with Rabbi Shimon, where they discussed important aspects of avodas Hashem. The Rebbe explained to Rabbi Shimon that there is no purpose to this world other than separating oneself from all earthly desires and serving Hashem.

## Be Happy (2)

The whole world is trapped by this way of thinking. Everyone assumes, that in order to approach Hashem, one must follow a routine of self denial and personal suffering that takes a great deal of time and effort. Rabbi Nachman, however, revealed to us that the only way to achieve closeness to Hashem is through constant happiness. Rabbi Nachman explains; Hashem, whose presence surrounds and fills the entire world, dwells only in a place of joy, for "Joy and gladness are in His place" (*Divrei HaYomim* 16:27).

Because a person's thoughts indicate where he truly resides, therefore, to be close to Hashem one must think of Him. Depression dulls the mind causing a person to lose control of his thoughts, so he cannot think of Hashem. As soon as he is happy, he is elevated to a place of joy, which is, the place of Hashem, because he is thinking of Him.

Some think that when Rabbi Nachman spoke about joy (see *Likutei Moharan* 11: 24) he meant it as a mere religious devotion. Others believe that it was just a suggestion, but not essential in serving Hashem. In truth, a person's closeness to his true Jewish identity, and in fact, a person's very existence, both physical and spiritual is dependent on the amount of joy he can attain. You can not reach any degree of *kedushah*, in serving Hashem, without first fulfilling the obligation of being joyful.

Besides, the happier you are the wiser you will become. Each and every day has a central theme that is unique for that day. By being happy you will be able to understand the underlying theme associated with each day.

Don't be ashamed to be happy. Hashem's commandment to be happy is the purpose of all *kedushah*. The level you can attain in fulfilling Hashem's other *mitzvos*, depends on the level of happiness you reach.

The *heilige* Arizal, who lived in Eretz Yisrael four hundred years ago, revealed to his students that he reached his high level of *kedushah*, as a result of concentrating on being joyful before fulfilling a *mitzvah* of Hashem. He experienced more joy than a person would feel were he to acquire all the treasures of the earth.

Unfortunately, the majority of people are not happy. They are afraid of others' opinions about themselves. Therefore, you must apply the opening lines of the Shulchan Aruch to the *mitzvah* of *simcha*. "Do not be embarrassed before the mockers, and certainly do not squabble with them" (*Orach Chaim* 1:1; and *Be'er Heytev*). The more effort you put into being happy, the more optimistic and confident you will become. Your mind will expand and each day will be filled with new and wonderful insights. Take advantage of this opportunity by being happy.

(Taken from the booklet "Be Happy")

to be continued next week, beezras Hashem

"As for myself, on my wedding day - when all my sins are forgiven - I certainly have to make a serious tzeckoning for all of my deeds ..." the Rebbe said, and in this vein they conversed until it was time for the wedding ceremony.

From that day on Rabbi Shimon became close to the Rebbe. In fact, he was the Rebbe's first follower. The Rebbe continually urged him to detach himself entirely from this world and to concentrate only on serving his Creator. Rabbi Shimon's response was, "One day you will surely become a famous tzaddik. It is my desire to serve as your attendant." And so it was. After many years he merited to serve as the Rebbe's attendant, and he even received the Rebbe's promise that he would merit to attend the Rebbe in the World to Come.

Since he took the Rebbe's words of inspiration to heart, and began to follow in the Rebbe's ways, particularly in the areas of prayer and meditation, Rabbi Shimon became extremely pious and righteous. He was able to compile many Torah insights, and the Rebbe once testified that Rabbi Shimon had totally eradicated all of his negative character traits.

to be continued next week, be'ezras Hashem

### MAZEL TOV

**HARAV NACHMAN NOSSON KRAUS,**  
**SHLIT" A**

MELAMED IN HEICHAL HAKODESH  
on the upsherin of his son, Avrumi  
\*\*\*

**REB MOSHE REICH**  
on the birth of his daughter  
\*\*\*

**REB OSHER LEMEL ZUSSMAN**  
on the birth of his son

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