

HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



Zmanim (NYC)

Candle Lighting..... 7:39

Shabbos Ends..... 9:11

Shiurim K'Sidran

Nach.....Mishlei 25-26

Bavli Yevamos 61

Yerushalmi Bava Basra 25

Tosefta.....Keilim Metziah 9

Rambam Shaar Avos HaTumah 18

Parshas Kedoshim, 6 Iyar 5782

Year 2, Newsletter 40

A Word on the Parshah

"לא תקם ולא תטר את בני עמך ואהבת לרעך כמוך אני ה'"

The Rebbe says (Likutei Moharan 1:165) that in this context, רעך is a *lashon* of רע, bad. Hashem is telling us ואהבת לרעך, you should love the bad that comes your way, because, כמוך, according to how you act, you should have gotten much worse. 'אני ה', I am the full of *rachmanus* that I pour upon you.

Many times, people are full of complaints on Hashem when things don't go as expected or desired. But, he doesn't realize that really he acted improperly and deserves harsh punishments. Hashem has *rachmanus* on him and makes small things not go as expected. In this way, He nullifies the need of the harsh punishments and saves the person many *tzaros*. Mohorosh explains that although it looks like the Rebbe isn't keeping with the simple *pshat* of the *posuk*, really this explanation goes hand in hand with the explanation of loving one's friend as he loves himself.

What is a person's main source of suffering? From his friends, family and colleagues. Generally speaking, when they hurt him, he gets upset at them and wants to make them suffer double as much as they made him suffer. However, when a person remembers and knows with clarity that Hashem is the One Who sends him the *tzaros* with tremendous *rachmanus* and with an exact *cheshbon*, then he realizes that the people who are giving him such headaches are also only messengers from Hashem, and there is no need to take revenge on them. He just needs to return to Hashem and do *teshuva*. With that, all the *tzaros* and problems will come to an end.

This is the *pshat* in the *posuk* לא תקם ולא תטר את בני עמך, you shouldn't take revenge on the people who cause you harm. You need to remember that ואהבת לרעך, you should love the bad that others do to you, because, כמוך, even with the way you act, 'אני ה', Hashem still acts towards you with tremendous *rachmanus*. And, once you remember that everything comes from Hashem, you will also be able to fulfill the simple *pshat* of the *posuk* and love your friend as you love yourself, because you will remember that they are only messengers from Hashem.

(Toch Hanachal, Seudah Shlishis, Acharei-Kedoshim 5761)

Mohorosh Speaks

Sefirah

On Pesach, Hashem took Klal Yisrael out of Mitzrayim. Although they had sunk down to the 49th level of *tumah*, Hashem saved them and took them out of Mitzrayim in the nick of time. However, they weren't able to accept the Torah in their state. Only after they counted 7 weeks of *sefirah haomer* were they ready and able to accept the *heilige* Torah.

This is amazing *chizuk* as well as a compass for every Yid. Every Jew really wants to be good and *ehrllich*, but he has a *yetzer hara* who convinces him to do *aveiros*. Then, once the *aveirah* was done, the *yetzer hara* rears his ugly head once more and whispers in his ear, "You aren't worth anything. You'll never succeed". Each time a Yid strengthens himself to return to Hashem, and the *yetzer hara* redoubles his efforts to try to break the Yid's resolve. Unfortunately, many times, the *yetzer hara* is successful. He throws the person into despair of ever being able to change, and pulls him away from Hashem.

We can get a lot of *chizuk* from the days of *sefirah*. Even

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Pearls of Wisdom

Someone once asked Mohorosh to give him an *eitzah* as to how he can achieve *kedusha v'tahara*. Mohorosh was standing outside of his house at the time about to check the mail. He told the man, "Look, I'll show you where it says in the mail how you can achieve *kedusha v'tahara*." He took out a wedding invitation and showed the man, "Look. It says here, קידושא" רבה אחר התפילה, we can merit great *kedusha* after *tefilah*. If we open our mouths and ask, "Hashem help me be good and *ehrllich*. I want to be *kadosh*. I want to be good." This brings to the greatest heights.

A person once came to Mohorosh on Pesach and asked Mohorosh, "How can I be *zoche* to Pesach itself." Rebbe Nosson used to say, אוף פסח וועט זיין, אבער וואו נעמט מען דעם פסח, "אליין", there will be food for Pesach, but what do we do with the *kedushah* of Pesach itself? The man was asking Mohorosh how we are *zoche* to the *kedusha* of Pesach. Mohorosh answered him crisp and clear, "Do you want to be *zoche* to Pesach? Open your mouth and begin talking to Hashem. You have an easy way to

Continued from Page 1 - Mohorosh Speaks

after the Yidden finally went out of Mitzrayim, they were still not ready to accept the Torah. They needed to count seven weeks of *sefirah* before being ready for that incredible closeness to Hashem. This is how things go with every Yid; even when he finally goes out of his own Mitzrayim and decides that he is no longer going to do all those things he's been doing until now, success and closeness to Hashem doesn't come right away. He first needs to count *sefirah*. One day is "גבורה שבגבורה", one day is "חסד שבגבורה"... This means that every day he goes through different hardships, both physically and spiritually. But, if he holds strong, does as many *mitzvos* and *maasim tovim* as he can and returns to Hashem, he will eventually arrive at קבלת התורה. He will receive the Torah from Hashem Himself and merit becoming an *ehrlische* Yid.

(Kuntres Sefiras HaOmer)

Each Day Counts

Another important lesson we can learn from *sefirah* is from the counting itself. Before coming to *kabalas haTorah*, to Shavuos, we need to count the days. This teaches us that each day counts, each day is an important day that can be used for good things.

The Gemara says (*Pesachim* 4), "מקצת היום ככלי", a partial day is the same as a full day. Sometimes, before we turn around, almost an entire day has gone by without having accomplished anything. We must not allow ourselves to give up on the day saying, "Today has already passed, anyway. Tomorrow I'll start doing good things; tomorrow I'll daven and learn." Even if only a few minutes remain in the day, we can still correct the whole day. If we utilize those last few remaining minutes by learning Torah or doing some *mitzvos* and *maasim tovim*, it will correct the entire day.

This is what we can learn from the days of *sefiras haomer*. Every day counts. If we start utilizing every day as we should, we will be able to accept the Torah from Hashem on Shavuos.

(Kuntres Yimei HaSefira)

Every Person Counts on His Own

Chazal say on the *posuk* "וספרתם לכם" - לעצמכם, for yourselves. Every person needs to do his own counting. This teaches us that the *chizuk* that a person can derive from *sefirah* has to be personal. He can't take another person's opinion into account.

Just like there is a *yetzer hara* who talks a person out of serving Hashem as he should, there is also a *yetzer hara* who tries to convince a person to look at other *ehrlische* Yidden and see how they serve Hashem with so much excitement. The person then has חלישות הדעת that "he is so good. I'll never be able to do what he does." At first glance, this may look like *anavah*; he doesn't hold so highly of himself. Truthfully, however, it is *gaavah*. He thinks too highly of himself. It isn't befitting of person on his level to serve Hashem with such enthusiasm. He can only be happy with his *avodas* Hashem when he gets to the same level as his friend. The truth is that Hashem puts every person in a different situation. He wants to see how the person will strengthen himself to serve Hashem according to the level that he is on, with his strengths and weaknesses. Hashem has different expectations from each person

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Q&A Breslev



WHICH COMES FIRST: HACHNOSAS ORCHIM OR CHINUCH?

Question:

To the Rosh Yeshiva shlit"a,

I was raised in a home where *hachnosas orchim* was an integral part of our life. Every Shabbos we would have numerous people at our Shabbos table. I know the importance of this *mitzvah* and the *brachos* that it brings in its wake, and I therefore try hard to perpetuate the *chesed*. However, I recently noticed that when I don't invite guests, I end up spending much more time with my children, and they have my undivided attention. When I *do* have guests, on the other hand, I'm busy entertaining them, and my children lose interest and leave the *seudah*.

Therefore, I want to ask which of the two is more important: *hachnosas orchim* or spending time with my children?

Thank you.

The Rosh Yeshiva's response:

I received your letter.

Chazal state (*Shabbos* 127a), "The *mitzvah* of *hachnosas orchim* is greater than welcoming the *shechinah*." Through the *mitzvah* of *hachnosas orchim* one can inspire another Yid to return to Hashem. By inviting guests and strengthening their *emunah*, one ensures that more Yidden will be *zocheh* to welcome the *shechinah* into their lives.

Hachnosas orchim is not a contradiction to *chinuch*; the Rebbe says the opposite (*Sefer Hamidos, Hachnosas Orchim*), "Through fulfilling the *mitzvah* of *hachnosas orchim*, one will merit children." When children see their parents welcoming guests into their home, it makes an impact on them, and when they grow up, they will also have a sensitivity to help another Yid.

However, fulfilling this *mitzvah* does not have to come at their expense; at the Shabbos *seudah*, seat the younger children closer to you, and seat the guests after them. Review the *parshah* with the children, tell them a story, and sing *zemiros* with them. The fact that your children leave the table mid-*seudah* has no connection to having guests; it's a child's nature to lose interest and prefer to play with his toys. A parent must use his wisdom to know

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when to demand they return to the table, and determine how long each child must participate (every child according to his age).

A person must daven and beseech Hashem if we want to merit righteous children; Mohorosh would relate that a Yid once came to the *heilige* Chofetz Chaim, *zt"l*, and requested a *bracha* to merit righteous children. The Chofetz Chaim picked up a Tehillim that was swollen from dampness, and proclaimed, "This is my mother's Tehillim; she would cry and daven every day that she merit children who would be *ehrllich*; this is how one is *zocheh* to righteous children. Heed his advice and beseech Hashem for *ehrlliche* children, healthy children, and children who will illuminate the world with their *avodas* Hashem.

May Hashem bless you will success in all your endeavors.

(The Light of Emunah, Vol. I, pg 225)

Q&A Breslev

HOW SHOULD I CONDUCT MYSELF IN MY DIFFICULT RELATIONSHIP WITH MY FATHER?

Question:

To the Rosh Yeshiva shlit"a,

I am a young *bochur*, and *baruch* Hashem, I learn in a good yeshiva. I often listen to the *shiurim* on the telephone; thank you.

I have a problem that bothers me immensely. My father is a prominent businessman, and he is usually overworked and very stressed. My relationship with him is very confusing; there are times when he is kind and loving towards me, but then there are times (more often than not) when he shouts at me and humiliates me. It goes back and forth like this all the time, and it is causing me so much pain.

I want to ask the Rosh Yeshiva for *chizuk* and advice on how to behave.

Thank you.

The Rosh Yeshiva's response:

I received your letter.

There is one thing I request from you: never speak disrespectfully to your parents when they shout at you; *chutzpah* towards one's parents is a big *aaveirah*, and it brings a big punishment, *Hashem yishmereinu*. It makes no difference who is right; even if you are one hundred percent right, you may never speak disrespectfully to them.

Regarding your father shouting at you and causing you pain: don't take it personally. The reason you find it so hurtful is because you take it personally and think there is something wrong with you. As a result, you become dejected and view yourself as a failure. However, if you remember that you aren't at fault - he is simply overworked and under so much stress - it will stop bothering you.

I am acquainted with a Breslever *chosid* who has a lot of opposition and *machlokes* against him. Some people praise him, yet there are many who ridicule him. This person constantly says, "When people praise me, I don't take it to heart, so that when people criticize me it shouldn't break me." When people shout at and ridicule someone, it is their own shortcoming. It shows that they have not yet worked on their bad *middos*. Likewise, people who speak kindly

individually, and we can't look at anyone else, whether they are better or worse.

We can't allow ourselves to be convinced by the *yetzer hara* when he tries to make us look at another person. We must only look at ourselves and see how we as individuals can make Hashem happy.

Rebbe Nachman says on the *posuk* "אחד היה אברהם" that Avraham served Hashem using this principle of only looking at himself. We need to emulate this and only look at our own *avodas* Hashem. We can't allow ourselves to feel bad about our *avodas* Hashem because of another person who seems more successful.

The Rebbe tells a story of a wise man and a simpleton. The simpleton was a shoemaker who wasn't so good at his trade - he used to make triangular shoes. But he was very happy with the shoes that he made and would praise them for their beauty. His wife asked him, "If you make such nice shoes, why do you charge less than other shoemakers?" The simpleton answered, "What does that have to do with me? Their story is theirs, and my story is mine. Why do I need to look at someone else? Let's make a calculation as to how much it costs to make a shoe and how much profit we get from selling the shoe. I'm happy with that profit. I'm simply not interested in how much another person makes from his shoes".

When the Rebbe finished telling the story, he said, "And if the davening isn't as it should be, it's like the triangular shoes." This means that we should go in the ways of the simpleton. Even when the Torah and *tefillah* isn't done as it should be done, we should still be happy with it. Instead of looking at other people who do better, we should only look at ourselves and be happy with what we accomplish and achieve through our *maasim tovim*. We will thus be *zocheh* to become even better.

Fortunate is the one who uses these *heilige sefirah* days to strengthen himself in *avodas* Hashem. It will be good for him both in this world and in the next.

(Likutei Halachos, Pesach, 9:22)

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The Rebbe's Life Story (36)

He immediately returned to the Rebbe, and the Rebbe told him, "There was once a miller in Danzig who ground flour on twenty-four millstones. The mill was haunted by an evil spirit who ruined all the work at the mill. The miller consulted a witch, who advised him to leave one of the twenty-four millstones for the evil spirit, so that at least the remaining twenty-three stones would work."

The Rebbe was referring to Rabbi Yudel's daughter. He continued, "If you had not had negative thoughts regarding the beating, your daughter would have recovered completely. As it is, she will lose one body part, but will regain the use of all her other body parts." Indeed, one of her little fingers atrophied, but she recovered from her illness.

Stories like this happened only in the beginning of Rabbi Yudel's attachment to the Rebbe, when he encountered numerous obstacles. However, after he surrendered his mind completely to the Rebbe he rose to tremendous spiritual heights and achieved phenomenal greatness throughout his life. He performed open miracles and perceived many wondrous and awesome miraculous visions.

The Rebbe's fame continued spreading in Medvedivka, where he attracted numerous followers. He brought them all closer to God, until they became *tzadikim* in their own right. The Rebbe advised many of them to study the holy book Mesillas Yesharim.

The Rebbe also became famous for performing miracles and dispelling judgments that hover over an individual. He once said, "I don't know how other *tzadikim* are able to make a *pidyon* (redemption), for it is necessary to be familiar with all twenty-four Heavenly courts. Thus, when one brings a *pidyon* one must know in which of these courts the person is being judged. Otherwise, he may make a certain *pidyon* which removes the judgment of one Court, but in reality the person is being judged by another Court. It is vital to know in which Court the person is being judged, and which *pidyon* dispels judgment there.

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

A Voice Calls out to Hashem (2)

The Tzadikim even reveal concepts and ideas of godliness to sinners and transgressors. They explain to all how to return to Hashem and how to fulfill the Torah even if they have already fallen, stumbled, or are just far away from Hashem. Even with the great light of the *tzadikim* guiding them, those who want to return to Hashem have to endure very hard tests since the power of free choice is very great. Crooked ideas and past evils are easily awoken with their hearts even after they have seriously considered and understand the need of returning to Hashem. These evils only come to confuse and distract, though. The test is even more difficult for the poor, misguided Jews who stumbled in sin of immorality, as well as for those who violated other prohibitions of the Torah. All of the evils which overpowered these people become aroused and irritated at their desires for repentance. So it remains quite difficult for these people to actually repent.

These sinners, unintentional or otherwise, have crossed over the fences of kedushah and taharah which separate the Jews from the other nations of the world. They have assimilated among the other peoples of the world. Questions and doubts constantly plague them, but when they seek Hashem, the satan, reminds them of their sins making them feel bitter. The satan then challenges their belief in Hashem with doubt-provoking questions. If they leave these questions unanswered, they will feel guilty, since they already realize it is correct to believe in Hashem, and this is essentially what all of these questions are about. All of this only brings them back to an even stronger bitterness. So it goes - questions, guilt, and bitterness; questions, guilt, and bitterness, until their spirits and hope give way right in front of their own eyes.

Yet there is still no relief, and their consciences still bother them. "Why did I not have pity on my soul by doing good actions?" "How did I do such terrible things?" Or, "Why did I pervert myself, chasing after the filth of the satan?" When someone realizes the consequences of his actions and does not return to Hashem, he suffers terribly. He becomes upset, his enthusiasm dwindles, and he becomes lost in the thick darkness of terrible depression.

Taken from Booklet "A Voice Calling out to God"
to be continued next week, bez"n

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