

# HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"א



## Zmanim (NYC)

Candle Lighting..... 7:53

Shabbos Ends..... 9:24

## Shiurim K'Sidran

Nach..... Iyov 23-24

Bavli ..... Yevamos 75

Yerushalmi ..... Shavuos 5

Tosefta..... Ahalos 5

Rambam ..... Tumas Ochlin 12

Parshas Behar, 20 Iyar 5782

Year 2, Newsletter 42

## 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 rough times. I'm also going through a hard time." 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 comfortably. This shows that he is able to give away 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.

The wealthy person doesn't say it outright, but sometimes, 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* 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'arets* - 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 find yourself, 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.

(Zos HaTorah Behar 2)

## Mohorosh Speaks

### Does Hashem Hear Me?

The biggest gift that we received from the Rebbe is the gift of "*hisbodedus*", to speak to Hashem in our own words, in the language with which we feel most comfortable. We can - and should - tell Hashem everything that we experience both in *ruchniyus* and *gashmiyus*, in the same way that we would pour our heart out to our closest friend.

The Rebbe tells us that there is no greater thing that a person can do than speaking to Hashem in *hisbodedus*. It's more important and *choshuv* than anything else. It is for this exact reason that the *yetzer hara* works very hard to stop us from doing it. He will employ everything within his power to prevent us from opening our mouths and speaking to our Father in Heaven as we would to our closest friend. The *yetzer hara* tries to convince us of the outlandish notion that Hashem isn't interested in hearing our voice and doesn't want to listen to our *tefilos*.

The Rebbe says (*Shivchei HaRan 10:12*) that when he was young, he used to speak to Hashem in Yiddish quite a lot. He used to tell Hashem everything that happened to him, both in *ruchniyus* and *gashmiyus*, as well as everything that he wanted to have or accomplish. Whenever he needed something, he would tell Hashem in simple Yiddish as he would speak with a friend.

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## Pearls of Wisdom

Go your own way. Continue doing the good that you are doing, and if someone feels like he doesn't need it, don't make a big deal out of it. You know that the *heiliger Tzanzer Rav, zy"א*, used to tell his children to collect money for *tzedakah*. At the same time, he told them that they shouldn't start hating the Yidden. What's the connection? Generally speaking, when a person does so much *chesed*, he is so involved in it that he forgets that there are other Yidden with other *middos*. There is *chesed, gevurah, tiferes*, etc. The Tzanzer Rav was reminding them not to get upset at the people who don't give to them when they were collecting the money. They should continue loving every Yid.

I ask you, therefore, to strengthen yourself. Don't look at anyone. Go your way and continue loving every Yid. In this way, you will be very successful.

(Atzaso Emunah, Emor 5781)

However, many times he would feel that no one is listening to Him; he felt as though Hashem didn't need him, because so often he would ask for something for a long time and not see any change for the better. He deduced that Hashem didn't listen to him and didn't need him at all.

This went so far as to stop the Rebbe from continuing to talk to Hashem. He didn't see any reason in continuing an unnecessary practice that brought him nowhere. But after a few days of not speaking to Hashem, the Rebbe would rethink his situation and realize that he had erred in his assumptions. It was simply impossible that he wasn't needed. After all, Hashem is so merciful; He *certainly* hears every *tefillah*. The Rebbe thus strengthened himself and continued speaking to Hashem, pouring his heart out in *tefillah*.

The Rebbe later said that he was able to achieve such great heights in *kedusha* and become such a great *tzadik* because he spoke to Hashem in his own words, in Yiddish, the language in which he felt most comfortable expressing himself. He said that had he known the importance of speaking to Hashem and the great heights he would be able to achieve, he wouldn't have fasted so much or put himself through so much physical abstentions. He would have simply spoken to Hashem again and again; he would have taken a year's worth of his *tefillas* and packed them into a single day.

### Hisbodedus All Day?

The Rebbe said (*Likutei Moharan* 2:96) that he wants his *talmidim* to speak to Hashem all day long. This really seems impossible. How can a person possibly talk to Hashem all day long? There are other things that fill up a person's day, such as eating, drinking, learning, davening, going to work, etc. How could the Rebbe say that he wants his *talmidim* to talk to Hashem all day long?!

The answer is that the Rebbe didn't mean to say that people should sit apart from others and talk to Hashem all day. We are able to continue our daily routine uninterrupted and still fulfill the Rebbe's words. When we wake up in the morning and say "Modeh Ani", we should immediately ask Hashem, "Hashem, please help me have a good day today. Save my wife, my children and I from any bad, and help me do a lot of *mitzvos* and *maasim tovim* today, etc."

We should continue this practice throughout the day, no matter what we might busy ourselves with. For each thing we do, we should ask Hashem to help us be successful. We can do it for everything, right up until we go to sleep, when we can ask Hashem, "Help me go to sleep healthy and wake up healthy, etc." We can thus accomplish what the Rebbe expects of us and talk to Hashem all day.

### Hisbodedus for an Hour?

If a person were to go to his friend and tell him that he needs to have a conversation with him that will last an hour, his friend would most likely tell him, "I don't have that time right now. I'm too busy." But, if they just start talking, they will very often end up conversing for a long time - sometimes even a few hours - barely realizing the passage of time.

We can learn a priceless lesson from this when it comes to doing *hisbodedus* and talking to Hashem. When a person decides that he's going to start talking to Hashem for an hour, just like the Rebbe said, generally speaking, he won't have the patience to even begin talking. However, if we simply begin speaking, it will very often end up being

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## A Letter From the Rosh Yeshiva, Shlit"a

### GIVING A PACIFIER TO A CHILD

Dear...

I received your letter.

It's not a problem to give your child a pacifier. Pacifiers don't harm the child's teeth; it's all nonsense.

Don't get insulted by your great-grandmother when she sends you out of the house because your child has a pacifier. Next time you go visit her just remember to hide the pacifier so that she doesn't see it. In this way, no problems will arise.

If your grandmother berates you and screams that pacifiers are terrible, it isn't the end of the world. I know of couples who have been fighting about pacifiers for a few years already. The husband yells that pacifiers aren't healthy and make the teeth crooked. The wife has no problem acquiescing to her husband's request and not giving pacifiers. She's not looking to make problems. She's simply physically drained and needs a little sleep. So she gives the baby a pacifier to get a few minutes of peace and quiet during which we might be able to catch a snooze. When the husband sees the pacifier in the baby's mouth, he pulls it out saying that it'll make the baby's teeth crooked and it's a horrible thing to use. The baby then wakes up and starts crying again which wakes up the mother who then cries to her husband to please let her sleep. She begs him to just leave the pacifier in the baby's mouth so she could sleep and not fall apart from exhaustion. I tried talking to the *yungerman*, but he answers, "The Rosh Yeshiva doesn't understand! The Rosh Yeshiva doesn't know how harmful pacifiers are!"

This is a real problem. When husband and wife argue and fight over a pacifier it's a serious issue. In your case, you and your husband are on the same page. It's only your great-grandmother who told you to leave because of it. Don't take it personally and remember to hide it next time you visit.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Terumah* 5782)



**Question:**

To the Rosh Yeshiva shlit"a,

Hashem made a miracle with me that I became connected to Heichal Hakodesh. I came home with past Friday night after davening to find the Shabbos table looking like a mess. The chairs were still on the table from the Friday mopping, and a lot of *muktza* things were strewn about the floor. My wife was in a deep sleep after a long week of hard work.

I'm thinking now: what would I have done in such a situation had I not been connected to the Rosh Yeshiva, shlit"a? I would have exploded in rage! But, instead, Hashem had pity on me. I immediately began asking Hashem to help me not get angry and to give us a very happy Shabbos despite the current situation. Baruch Hashem, I put the house in order and set the table and then proceeded to have a beautiful, happy *seudah*.

The same thing repeated itself on Shabbos morning. I arrived home and everything was still exactly where we had left it the previous night after the *seudah* when we were too exhausted to clean up after ourselves. I had not yet made *kiddush* and was therefore famished, but my wife had already made *kiddush* for the children and eaten breakfast with them before laying down to rest after a hard week and after having taken care of the children who take turns crying every couple minutes. There I found myself at one o' clock in the afternoon having not yet eaten anything, and the house and family nowhere near being ready for the *seudah*. I again asked Hashem to have pity on me and help me stay calm and happy. Baruch Hashem, Hashem helped me a lot, and we finally began the *seudah* at around three o' clock.

I thank Hashem and I thank the Rosh Yeshiva, because I cannot imagine what my life would have looked like without the Rebbe's wisdom and guidance which enabled me to stay happy. My wife has no idea what the house looked like when I got home; she has no idea how long I waited for her so she would be well-rested; and she has no idea how hard I worked on myself and asked Hashem to help me not get angry and remain happy throughout the ordeal.

Thank you for the *eitzos* and the *chizuk* that the Rosh Yeshiva, *shlit"a*, gives us to be able to rise above every challenge in life.

**The Rosh Yeshiva's response:**

I received your letter.

I don't know how people live without the Rebbe. How do people go through life without the Rebbe's teachings? How do they manage all the challenges in their lives calmly and happily? How do they prevent themselves from feeling lost?

It's not possible to live a sweet life without the teachings and *chizuk* of a *tzaddik*. With the direction of a *tzadik*, life is so good and enjoyable. The entire home - wife and children included - gets transformed. Everything is so good.

You did very well by preparing everything yourself so that you can have a nice Shabbos *seudah*. A smart person is someone who feels for his wife and understands that she needs to rest a bit after a hard week. He doesn't look to be right; just to keep things running smoothly.

After having passed the test on Shabbos, there is only one thing for you to do. Think to yourself, "How can I give over the Rebbe's teachings, *chizuk* and wisdom to others?" The story you experienced on Shabbos is something that everyone goes through. The details change a bit in every home, but everyone has similar stories. What does it look like in a home that doesn't have the preparation that the Rebbe gives us? How does such a story end in other homes...? Therefore, we need to spread Mohorosh's *sefarim* and *kuntreisim* that will continue to light up Yiddishe homes.

(*Atzaso Emunah, Mishpatim 5782*)

## Q&A Breslev

### IF NOT FOR THE REBBE'S SWEET ADVICE, MY LIFE WOULD HAVE LONG BEEN IN SHAMBLES

Continued from Page 2 - Mohorosh Speaks

longer. And if it does only stay at a few words, it's *also* very *choshuv* for Hashem. Every word spoken to Hashem is a success so great that we can't imagine.

The truth is that when a person accustoms himself to talking to Hashem about every detail of his life throughout the day, the small *tefillos* will all fuse together to last for an hour, and many times, even longer.

#### The Entire Life is Ruchniyus

As soon as we begin talking to Hashem during everything we do, our lives can become completely *ruchniyus*, completely surrounded in Hashem. Even the *gashmiyus* things that we do get elevated to *ruchniyus* when we involve Hashem, ask Him for success and thank Him for every detail.

A person who does this will never feel alone or out of place, because wherever they may be and whatever they may do, they know that Hashem is with them and they can tell Him everything.

When we come upstairs after 120, we will be full of regret if we didn't take the chance that we had to talk to Hashem as much as we can. We'll then see how *choshuv* it is and regret not taking the few minutes when we were walking on the street alone or when we were waiting for someone and use them to say a few words to Hashem. Each word is a tremendous success for a person, so great that he can't begin to imagine. The only reason people don't take this seriously is because they think that it's only important if they talk to Hashem for a long time. They don't realize the importance of every word spoken to Hashem.

Fortunate is the one who uses his *seichel* and utilizes his time well; he talks to Hashem at least a few words a day. He will definitely have it good both in this world and in the next.

(*Sichos Mohorosh 2:4, hisbodedus*)



## The Rebbe's Life Story (39)

The Rebbe said, "I am familiar with all twenty-four Heavenly Courts. I can even take an appeal from one Court to another. In other words, if I am not pleased with the judgment of one Court, I can appeal to any of the other twenty-three Courts in succession, until I am satisfied with the verdict. At the very least, by means of these lengthy appeals I accomplish a postponement of the verdict. If the individual should happen to perform a good deed in the meantime it could influence the verdict in his favor.

"If all else fails, I still have the option of appealing directly to the King, an act that requires profound skill and wisdom, so much so that no-one in this generation or in any previous generation was able to achieve this. One must know how to present the request succinctly, while simultaneously according the proper respect to the King by not sending Him too many appeals, etc."

The Rebbe also said, "I do not know how to make a pidyon, for one can only do this if one knows how the Kohen Gadol handled the scapegoat on Yom Kippur."

Bearing in mind that the Rebbe never stopped for even a moment in his pursuit of avodas Hashem, one can construe from the Rebbe's greatness and his accomplishments during his early years in Medvedivke how much more he achieved in his later years.

With reference to his statement regarding appealing a case before the King, the Rebbe stated, "Sometimes you might see me write something on a piece of paper, after which I burn it. I am sending a message via the smoke." Rabbi Shimon bar Yochai also makes reference to this matter in the Zohar.

The Rebbe once said that he could not understand how a person could accept a pidyon (donation) from a supplicant, listen to a description of his afflictions, and not feel the pain as though he himself was suffering from that illness, etc. From his words it is clear that when someone came to ask him to pray on behalf of a sick person he felt as though he himself was that sick person. He expressed this on several occasions. The Rebbe also stated, "In the beginning I used to pray to God that I should feel Jews' pain, for it happened several times that a person came to tell me about his problems and I did not feel the pain. So I begged Hashem to help me feel Jews' pain. Now, when someone tells me his problems, I hurt more than he does, for he can get distracted by other thoughts whereas I cannot."

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

## A Voice Calls out to Hashem (5)

All of the pictures, images, and fantasies which confuse a person, urging him to change his mind from one way of thinking to another, are all represented by this revolving sword. This confusion occurs when a person does not know the proper way of approaching the "eitz hadaas," which would enable him to merit eternal Life.

There is definitely advice for every person, revealing how to return to Hashem from any place he might be. People do not always understand this advice, but if they did, it could save their *neshamos* from destruction. Their lack of understanding is related to Adam's sin. When Adam ate from the *eitz hadaas*, he then became aware of the importance of both good and evil. This confused him, and he could no longer tell the difference between right and wrong. Adam's sin also effects his descendants, so the *eitz hadaas* still confuses us when we are weak at clearly discerning right from wrong. This is what is written: "There is a way that seems right to a man, but at its end are the ways of death." (*Mishlei* 14:12).

Therefore, when a person starts to serve Hashem, he must be very careful to choose the right path.

The great *tzadik* mentioned earlier is compared to the *kodosh hakodoshim*. His advice comes from a very high source of intelligence which includes the advice of all others. Actually, this great *tzadik* possesses within him the roots of all *neshamos*, since he is familiar with the source from which they all come into being.

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

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