

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:22

Shabbos Ends..... 5:52

Learning

Nach..... Shmuel I 10-11

Bavli Rosh Hashana 35

Yerushalmi Gitin 32

Tosefta..... Kedushin 4

Rambam M" Haborbonos 18

Parshas Vayeitzei, 9 Kislev 5782

Year 2, Newsletter 23

A Word on the Parshah

”וַיִּקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ ה' בְּמִקְוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי”

I'm very happy to hear that you strengthen yourself with the *heilige* Rebbe's advice. When a person starts living in the way the Rebbe teaches, a completely new world opens up for him. He begins to live in Gan Eden even while still living in *olam hazeh*. He feels Hashem with him constantly.

The *helige* Rebbe awakens a person from his sleep. When a person comes to the Rebbe, the *posuk* “וַיִּקֶץ יַעֲקֹב” מִשְׁנָתוֹ, Yaakov woke up from his sleep, is fulfilled. The Yid wakes up from his sleep, “וַיֹּאמֶר”, and he says, “אֲכֵן”, it is true! “ישׁ ה'” There is a Hashem, “בְּמִקְוֹם הַזֶּה”, right here. “ולֹא יָדַעְתִּי”, and I didn't know. Before a person is aware of the Rebbe, he doesn't realize that Hashem is near him and with him every moment of every day. It's as if he's sleeping a very deep slumber.

A Yid once told a story (See *Sefer Parnossah Tovah, Sichos V'hischaskus*, 41) about a time when he needed a favor from Mohorosh. He went to the Talmud Torah where Mohorosh was then a Rebbe, and walked up to the classroom when Mohorosh was in middle of teaching Chumash, *parshas Vayeitzei*. They were in middle of learning the *posuk* (*Beraishis* 28:16) “וַיִּקֶץ יַעֲב מִשְׁנָתוֹ...”. The Yid remained where he was, standing outside of the classroom, listening in to what Mohorosh was teaching the children. Mohorosh chanted, “וַיִּקֶץ יַעֲב”, and Yaakov woke up, “מִשְׁנָתוֹ”, from his slumber, “וַיֹּאמֶר”, and he said, “אֲכֵן”, it is true, “ישׁ ה'”, Hashem is here. Mohorosh then pointed at the classroom and continued, “בְּמִקְוֹם הַזֶּה”, in this place, “וְאֲנֹכִי”, and I – Mohorosh pointed at himself – “לֹא יָדַעְתִּי”, didn't know. Mohorosh reviewed the *posuk* with its gesticulations over again a few times. The Yid standing outside said that he felt like he was in Gan eden. He felt so uplifted! He felt like the *posuk* was literally talking to *him*! He felt like he had been awaked and thought to himself, “I never realized that Hashem is *really* here with me and next to me. I can talk to Him whenever I want!”

(*Atzaso Emunah, Korah* 5778)

Mohorosh Speaks

Little by Little

Every single person has the ability to be very *matzliach* in his quest in this world. Every person can achieve the highest and greatest achievement – each in his own way. The only deterrent that holds a person back from getting to the best of places is the fact that he gives up when he goes through hardships. When a person sees that things are not going as he'd originally planned, he gets frustrated and gives up before he's given himself a chance to acclimate. However, if a person uses his *seichel* and realizes that hardships and frustration are all part of parcel of daily life, he wouldn't give up and he would accomplish the greatest of things with tremendous success.

In Yaakov Avinu's dream, he saw a "סולם", a ladder, standing on the ground and stretching up into the Heavens. This wasn't simply a dream that Yaakov Avinu had – it's also here to give us direction. Everything that happened to the *avos* is a signpost for us that shows us the road to success. It's just like the Rebbe, R' Elimelech from Lizhensk, zy" a, says in his *tefillah*, “וממדרייגע למדרייגע תעלינו, שנוכה לבוא למעלת אבר-” תינו הקדושים, אברהם יצחק ויעקב. He asks Hashem to be able to reach higher and greater *madreigos* until he is *zocheh* to achieve the *madreiga* of the *heilige*, elevated *avos*, Avraham, Yitzchok and Yaakov. Even if a person finds himself lying on

Continued on page 2

Pearls of Wisdom

When Moshe Rabbeinu saw the *aveirah* that the Yidden had committed by creating and serving the *eigel hazahav*, he said to them (*Gittin* 36b), “עדיין חביבותא הוא גבן”, Hashem still loves you! Do *teshuvah*! Return to Hashem!

We need to take this to heart on a personal level. We can't allow our resolve to break and we can't give up when we make mistakes – even very grave mistakes such as the *chet ho'eigel*. We must tell ourselves, “Hashem still loves me even though I did...!” This is the only way we can do *teshuva*. We need to believe in ourselves and love ourselves. If we hate ourselves and we beat ourselves up for our *aveiros*, then we will fall into despair and abandon *mitzvos* and *maasim tovim*, רח"ל.

(*Atzaso Emunah, Yom Kippur* 5782)

the ground in mud – he feels like he is the worst person in existence and he's worth nothing at all, he must remember that there – on the ground – there is a ladder that reaches up the highest places in Heaven. He just needs to pick himself up and begin climbing the ladder. He will thus eventually reach Heaven itself.

How can we climb the ladder? The Zohar says (ח"ג רס"ז) (ע"א) that the word "סולם", ladder, has the same *gematria* as the word "קול", voice. A person's voice is the ladder. Using solely the voice, a person can come to the highest and greatest places.

Hold on; Don't Fall Down

Before Rebbe Nosson became connected to the Rebbe, he was a *talmid* of the *heilige* Kedushas Levi, *zy"á*. He was once sitting with a group of other *chassidim* at a Melave Malka, when they drew lots to see who would be the one to buy bagels for the *seudah*. It came out that Rebbe Nosson would be the one to go. He set out to the bakery with the goal of bringing bagels back to the group. On the way, however, he became very bitter. He so badly wanted to be an *ehrliche* Yid and become close to Hashem. He began thinking bitterly to himself, "Is this why I was created? To buy bagels?!" He couldn't bring himself to continue on to buy the bagels. He entered the women's section of an empty shul, took a *tehillim* and began reciting the *perakim* amidst a torrent of tears. He really wanted to be an *ehrliche* Yid! He managed to say until *perek nun*, crying bitterly all the while, at which point he nodded off from exhaustion.

He dreamt that he saw a tremendous ladder that reached to the Heavens. He tried climbing the ladder, but it wasn't as easy as it would seem. He climbed a few rungs but then fell down. He tried again. This time, he climbed higher than last time before again tumbling down. He used all his strength to climb higher and higher. But each time, he fell. The higher he climbed, the harder he fell until eventually he managed to climb very high up the ladder. This time he fell down with such a strong bang that he gave up. He couldn't go on...

Right then, he saw someone standing at the very top of the ladder, calling down to him, "Stay strong! Don't give up! Climb up and hold on very tight!"

This happened approximately a year before Rebbe Nosson became aware of the Rebbe's existence. When he came to the Rebbe for the first time, he recognized him as the person who had been at the top of the ladder calling down to him and strengthening him to climb up, holding on with all his strength.

Later, the Rebbe took Rebbe Nosson on a walk where Rebbe Nosson poured his heart out to the Rebbe. The Rebbe put his hand on Rebbe Nosson's shoulder and said, "After all is said and done, it's a very good thing to talk everything over with Hashem just like you talk to a good friend." That's when Rebbe Nosson understood the dream. He then understood how to hold strong when climbing the ladder – the ladder of life. He must accustom himself to constantly talk to Hashem in his own words – using the language in which he feels most comfortable. He should tell Hashem everything he's going through both

Q&A Breslev

I'M NO LONGER YOUNG AND I FEEL LIKE I'M BEING TAKEN ADVANTAGE OF.

Question:

To the Rosh Yeshiva Shlit"a,

I can't thank the Rosh Yeshiva enough for all the *chizuk* that I get from the *shiurim*. I have a question that may not sound so important, but to me it is a very big problem. I've worked for a specific company for over twenty years. Recently, they started cutting significantly on my pay, telling me that I'm not young anymore and I don't have the energy to perform as well as I used to. I can't begin to look for a new job now, so I continue to work here all day, earning very low wages.

I cry a lot at night because it truly hurts me. I sacrificed the nicest years of my life as I worked hard for this company, and now when I want to relax a bit, I find myself working much harder for much less money! I feel like I'm being taken advantage of. What can I do?

The Rosh Yeshiva's Response:

Dear...

I received your letter.

You really should be crying over all those years that you gave away for the business. You sacrificed your family, your children, your *shachris*, *mincha* and *maariv* just for your job. That's really when you were considered a *rachmanus*. Now that your being shoved to the side is when you're truly being helped! Only now do you begin to see what life really is. Now you will start living life anew. The *heilige* Rebbe says (*Sichos HaRan, siman 51*), "העולם הזה אינו כלום", there's no purpose to this world, "רק למשוך אל התכלית הנצחית", other than serving Hashem. "ואין להסתכל אם יהיה לו מעות אם לאו", You don't need to worry about whether or not you're going to have money, "כי בין כך ובין כך יבלה ימין בשוה", because everyone lives through his time in this world whether or not he has money. "כי העולם הזה מטעה אותנו לגמרי", This world has us completely fooled. "שמראה לו לאדם כאילו הוא מרוויח בכל פעם", It seems to a person as though he's making money, "ובסוף אין", but in the end he sees that he's left empty-handed.

כאשר נראה בחוש ברוב בני אדם שעוסקים ואובדים ימים ושנים בסחורות ובמשא ומתן ול-"בסוף כשבאין לחשבון אין נשאר בידם כלום", We can clearly see that most people who have worked hard and been prosperous for many years turn around wondering where their money went. It's all one big illusion. "ואם אפילו משיג מעות לוקחין", Even those who do make money are eventually taken away from their money. "והכלל ששניהם אין להם קיום ביחד דהיינו האדם עם המאות", The way it works is that a person can't coexist with money. "רק אם שלוקחין המעות מן האדם", Either the money is taken away from the person, "או שלוקחין האדם מהמעות", or the person is taken away from his money, i.e., he passes away leaving his riches behind. "ומעולם לא נמצא שישאר אחד עם המעות רק כנזכר לעיל", there hasn't yet been a person who remained eternally in this world with his money. "גם היכן הוא כל?", Where is all the money that exists in this world? "כי?", Where is all the money that exists in this world? "ומעולם עושין תמיד מעות והיכן הוא כל המעות?", Everyone is making money; so where is all that money? "רק באמת אין כלום לגמרי", The truth is that money is all one big illusion. See the entire piece inside Sichos HaRan for more elucidation.

It's a miracle that you have now begun realizing where you're holding in this world! At least now you can begin to prepare some food for your journey. We are setting out on a long journey where we will be hungry and thirsty. We must prepare ourselves with some food and drinks for the way. It's like the Rebbe says (ibid, *siman* 23) that in Shomayim there are *neshamos* who are crying bitterly for something to eat or drink. "We are hungry! We are thirsty!" They're brought the best dishes and most delicious drinks, and they're told, "Eat your fill. Drink to your satisfaction!" But the *neshamos* aren't placated. "No!" they cry out. "We can't eat this! We need real food - Torah and *tefillah*!" Then there are other *neshamos* who beg for clothing with which to cover themselves. They are given clothing and they are told, "Here you have clothing. Go dress yourself." But, again, the *neshamos* are not satisfied. "No!" they cry out. "We can't wear such clothing! We need *mitzvos* and *maasim tovim* with which to clothe ourselves!" The Rebbe concludes saying how fortunate is the one who eats a few *perakim* of *mishnayos* every day, drinks a few *perakim* of Tehillim and clothes himself in *mitzvos*.

Thank Hashem that He woke you up from your long, deep slumber. Imagine you would have become greater and more important in your workplace. You would have fooled yourself until your very last day into thinking that you have something in your hands, only to find out in the end that you are coming to your journey empty-handed. At least now you have some time to prepare yourself with real food for your *neshama*. Now you can laugh at the world that we are fooled into.

I want to ask you a personal question, but don't get insulted. Did you ever finish *shisha sidrei Mishnah*? Shas? Bavli? Yerushalmi? Tosefta? Rambam? Tur? Shulchan Aruch? Medrash Rabbah? Medrash Tanchuma? Zohar HaKodosh? Tikunei Zohar?

This is what you should be crying over at night. It should rob you from your sleep. You're not a young man anymore; with what will you return to Hashem?

Start learning the whole Torah systematically. Prepare yourself with the proper things - the ones that will remain with you in your older years. Rebbe Nehorai says (*Kiddushin* 72) that every kind of work a person might find gives him a *parnossah* in his younger years, but leaves him bereft when he gets old and can no longer work. The Torah, however, is different. It supports a person when he is young and continues to do so as he ages. Torah remains with a person forever.

Have a happy Yom Tov.

(*Atzaso Emunah, Ha'azinu* 5782)

in *ruchniyus* and *gashmiyus*. This is what gives a person strength as he goes through all kinds of hardships throughout his life. This way, he can climb rung after rung until he comes to the highest place and the greatest success.

The voice is the rungs of the ladder. Hashem gave us a wonderful present called, "the mouth". Utilizing the mouth is what will bring us to the uppermost rung of the ladder and help us overcome any and every hardship that may come our way.

The *tzadikim* say (see *Zerah Kodesh, parshas Vayeitzei*) that the word, "קול", voice, itself is comparable to a ladder. It begins with a "ק" whose foot reaches very low and ends with a "ל" who's neck stretches high above. The voice can bring a person from the lowest place to the highest.

The ladder isn't only the קול of tefilla; it's also the קול of Torah. Chazal say (*Beraishis Rabbah* 65:20) on the *posuk* (*Beraishis* 27:22) "הקול קול יעקב והידים ידי עשו", as long as the voice of Yaakov is heard in the shuls and Batei Midrashim, the hands of Eisav are powerless. The *posuk* says, "הקול קול", using the lashon of קול twice, because there are two kinds of voices referred to here - the voice of Torah and the voice of *tefillah*. When a person sees that he's been captured by Eisav's hands, i.e. he's become sunk in the bad of Eisav, he should begin utilizing these two voices and he will see how the hands of Eisav will no longer have any power over him.

Wherever We Go

The Rebbe says (*Likutei Moharan* 1:78) that speech is called "אם הבנים", a mother of children. Kabbalah refers to speech as a mother. A mother will never neglect her child. No matter how dirty he is and no matter what he's done, the mother will always be there to help him, soothe his wounds, wash him up and take care of him.

Speech is the same way. When a person converses with Hashem, it will accompany him wherever he goes. Even if the person dirties himself in the worst ways, the conversations with Hashem will accompany him and pull him out of

Be Happy (8)

What is the essence of joy? It is to believe in Hashem, to know that He is the Creator of all; to know that there is none else other than He, that all was made only by Him, and is dependent on nothing but Him. The more you realize these essential truths, the more true joy will fill your being; and the more your heart will flame with joy. This basking in the divine illumination is the very essence of true pleasure and delight.

Happiness contracts and constructs funnels, and channels Hashem Light so that it will reach even the smallest and most fallen; even the most lost and most pitiable. These people too can serve their Maker on their level. And so, whatever level you may be at this moment - even be it low, degraded and fallen - strengthen yourself to tremendous joy. As a result Hashem's Light will shine on you right where you are. Then you will rise from your lowness and desperation.

All depends on joy. In proportion to your efforts to maintain constant happiness, so do you create a vessel to receive the spiritual luminescence, and revelation.

Although Hashem protects, helps and saves a person, many times he is not aware of it. As our Chachomim say, "The person to whom a miracle occurred does not realize it" (*Nidah* 31a).

Why is that? It is because a depressed person's heart is twisted and embittered. Even in the very hour that Hashem helps and saves him, he can feel nothing.

But if your *neshama* rejoices in Hashem at all times, and if you truly know that there is none else but He, then you will truly rejoice in lifes salvation. As Dovid HaMelech says, "And my spirit will be glad in Hashem, and will rejoice in His salvation" (Ps. 35:9).
(Taken from the booklet "Be Happy")
to be continued next week, beezras Hashem

even the most difficult or bleak situations.

However, we must have a lot of patience. There's no way we'll be able to jump from the bottom rung of the ladder to the top rung in one mighty leap. We can't find ourselves out of a difficult situation, problem, or *tzarah* in one minute. It goes slowly, and we need to have patience. We must talk to Hashem again and again, asking Him for help with every detail. In this way, we will slowly see ourselves being helped. If we do try jumping a few rungs at a time, the possibility of falling is very great. A person can fall and get so badly hurt that he loses his desire to begin anew.

With *tefillah*, we must have a lot of patience. The *posuk* says (*Yeshaya* 45:9), "וְתִהְיֶה אִחֲסֵם לִי". The Rebbe explains (*Likutei Moharan* 1:2) that *tefillah* is called "the nose", which reflects *arichas apayim*, patience. We must have ptience to wait out the *yeshua* as we continue to dvaen. Eventually, the *yeshua* will come.

Fortunate is the one who always stays strong and never gives up on talking to Hashem and asking Him for everything. He will definitely see his ultimate *yeshua* and it will be good for him in this world and in the next.
(*Sichos Mohorosh*, Parshas Vayeitzei)

The Rebbe's Life Story (21)

From time to time the Rebbe traveled to Mezibuz, to visit his parents and to pray at the grave of the Baal Shem Tov. Because the trip from Ossatin to Mezibuz entailed traveling more than 350 kilometers he could not undertake this trip as often as he would have liked. He, therefore, came up with a means of communicating with the Baal Shem Tov without actually traveling. He would go to the nearby town of Samila, to the grave of Rabbi Yeshaya of Yanov, one of the greatest disciples of the Baal Shem Tov. There he would empower this tzaddik to be his emissary and relay his request to the Baal Shem Tov, as well as to his grandfather, Rabbi Nachman of Horodenke, who was buried in Tiberias.

The Rebbe was in the habit of secretly visiting the grave of Rabbi Yeshaya of Yanov, before daybreak. He paid his father-in-law's wagon-driver extra to drive him there before dawn in the winter and to return him before daybreak so that his father-in-law would not suspect a thing. One day his father-in-law noticed that the horses were sweaty. When he questioned the wagon-driver about it, the latter was forced to divulge the Rebbe's secret.
to be continued next week, be'ezras Hashem

Inspiration to your door

You can receive all of the Breslev books, booklets, "The Light of Emunah", lectures, songs, CD's, USB's, SD's, and much more delivered to your door.

Call with your order: **347-509-4908**

We will do our best to send it to your house.

Daily Inspiration

You can receive the daily inspiration on whatsapp or in your email every day!

Whatsapp: **845-244-1624**

Email: **rabbirothenglish@gmail.com**

Sponsorship

For sponsorship opportunities
email: **breslevgilyen@gmail.com**

Call: **347-380-5320**

Kol Breslev (Hotline for men) - Lectures, Daily Inspiration, Songs, Tefillah Stories, and more 845-351-0910/212-444/9191
Israel 0797040066 / England 133035302361 / Canada 4383008080

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169
Israel 0797040069 / England 133035302363 / Canada 4383209090

To receive the newsletter in email: **rabbirothenglish@gmail.com**