

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 4:23

Shabbos Ends 5:53

Learning

Nach..... Yeshaya 44-45

Bavli..... Nedarim 18

Yerushalmi..... Niddah 12

Tosefta Sukkah 1

Rambam..... Avadim 4

Parshas Vayeira, 18 Cheshvan 5783

Year 3, Newsletter 53

A Word on the Parshah

"ויהי אחר הדברים האלה והאלקים נסה את אברהם"

Rashi says here that the *nisayon* of *akeidas* Yitzchok came about because of an accusation that the *satan* made against Avrohom Avinu. He told Hashem, "During all the grand *seudos* that Avrohom made, he didn't sacrifice even one *korban* to You." Hashem countered, "Even if I were to command him to sacrifice his own son to Me, he would still do it."

This needs some clarification. After all, Chazal say (*Pirkei D'Rabbi Eliezer* ch. 31, and *Beraishis Rabbah* 55:1) that the *akeida* was the tenth and final *nisayon* that was given to Avrohom Avinu. Hashem's goal in giving Avrohom this test was to show the world his greatness and to display his tremendous love for Hashem. However, Rashi says this it was brought about because of the accusation that the *satan* brought before Hashem. Why did Hashem need the accusation when He could have just commanded him to slaughter his son, thereby showing the world Avrohom Avinu's greatness and *ahavas* Hashem?

The word "נסיון" also refers to something that can be raised, as in the *posuk* (*Yeshaya* 62:10), "הרימו נס". Hashem places any given *nisayon* or challenge before us for the sole purpose of elevating us. When a person sees that he's having a very hard time doing the right thing in a specific area, he can know very clearly that his success is at the tip of his fingers. If he davens to Hashem for help overcoming his challenges in that area, he will get elevated and much closer to Hashem. This will help him complete his *tachlis* in this world.

With this background, we can more easily understand why Avrohom Avinu needed to have a קטרוג from the *satan* before being given the *nisayon* of *akeidas* Yitzchok. Chazal also tell us (*Beraishis Rabbah* 56:4) that the *satan* placed many stumbling blocks before Avrohom and Yitzchok on their way to the *akeida*. He tried everything to deter them from fulfilling Hashem's command. This all needed to happen because in order for a person to be elevated he must first experience and pass *nisyonos* to get him there.

This can really give us a boost when we go through hard times. When we have a hard time doing what's right, we have so many complexes and confusions, so many challenges, and it seems as though the *yetzer hara* is working overtime just to make us slip up, we can know that this is not the time to give up in despair. Quite the contrary! We should be excited to know that now is our time to get elevated and closer to Hashem. Now is the chance to find our success! We must daven to Hashem to help us overcome our hardships and *nisyonos*, and in this way the whole situation will change, and we will be very successful.

(*Toch HaNachal Vayeira* 5769)

Mohorosh Speaks

Stumbling

Chazal tell us (*Shabbos* 120a) that there are times when a person is only able to succeed because of a previous failure. Life is a learning curve; because he failed in his earlier attempts, he learned how to proceed in achieving his goal. Indeed, the failure itself brought about his ultimate success. Just as the Gemara says (*Gittin* 43a) "אין אדם עומד על דברי תורה אלא אם כן נכשל בהם". A person can only properly understand the Torah that he learns once he's stumbled in specifically that area.

We see the same principle hold true in *gashmiyus*. A handyman will mash his hand with the hammer a good number of times before getting the hang of working efficiently. Before an electrician can properly learn his trade, he will get a good number of electric shocks. If they were to raise their hands in defeat in the face of their failures, they'd never succeed in their trade. If, on the other hand, they use their bloopers as stepping stones, they will ultimately be the keys to their success.

In *ruchniyus*, a person may work very hard to become a true עובד השם and *ehrllicher* Yid. If he gives up his quest because he makes mistakes, he'll never succeed in reaching

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Pearls of Wisdom

Rebbe Avrohom ben Rebbe Nachman was a Breslever *chossid* who always had a smile on his face. Even when he met people who were very against him, he always greeted them with a smile. We must constantly have a smile on our faces. This is specifically true at home with our wife and children, and even more so on Shabbos. Dance with your children, and be happy that you keep Shabbos. The Rebbe says that *simcha* is the greatest tool to guard ourselves from committing *aveiros*.

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his goal. Instead, just like the handyman and electrician, he must use it as a stepping stone, learn from his mistakes and ask Hashem that he no longer fall. If he follows this advice, he will become a true *ehrlicher* Yid.

The problems really begin when we look at another person in order to measure our own success. We're constantly worried about what others will think. "Uh oh, now everyone will see that I'm not worth anything." A person who has his head on straight won't pay attention to others. Such a person realizes that other people won't be able to help him at all in times of crisis. He understands that in order to succeed, he can't give a second thought as to what others think or say about him. Instead, he must simply learn from his mistakes, correct them for the future and push himself to continue until he eventually succeeds in his quest.

Rebbe Nachman told the story of the *chochom* and the *tam*, the wise man and the simpleton (*Sipurei Maasiyos*, story 10). In the story, the wise man - who was indeed very smart, was constantly busy with others' perception of him. He was constantly thinking of how his actions would effect the way others think of him. In the end, despite his great wisdom, he found himself entrenched in a deep, sticky muck that he couldn't get himself out of. The *tam*, the simpleton, on the other hand, wasn't as smart as his wise friend, the *chochom*. Nowhere near it, in fact. However, he had something else going for him that was far more valuable than the wisdom of the *chochom*. He was always happy. He never paid attention to what others thought about him. He used to say, "What do I have to do with other people? He lives his life and I live mine. Why do I need to bother myself with how other people live their lives?" This more simple way of life is what brought his ultimate success, raising him up to the position of the highest minister in the government.

A Crutch

When a person falls and hurts himself to the extent that he feels like he can't get up on his own, he'll ask another person for help. The same rule applies in *ruchniyus*. If a person sees that he keeps on stumbling and falling, he needs to go to a *tzaddik* who can help him stand on his own two feet. Rebbe Nachman says (*Siman* 16) that when a person has a very close connection to a *gadol*, then he doesn't stumble. A *gadol* teaches us how to act properly so we can apply

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A Letter From the Rosh Yeshiva, Shlit"a

IF THERE'S A WILL, THERE'S A WAY

Dear...

I received your letter.

Stealing is very serious *aveira*. Chazal say (Sanhedrin 108a), "בא וראה כמה" גדול כוחה של חמס שהרי דור המבול עברו על הכל" transgressed every *aveira* there is, but the *aveira* that brought the *gezeira* of the *mabul* upon them was that of stealing.

Rebbe Nachman says (*Sefer HaMiddos, Gneiva Ug'zeila*, 1), "מי שנפתה לבו לגזול" וכיון שהתיר לעצמו גילת חבירו הרי הוא מוכל לכל חטא ועון ואין תקנה להסירו מדרכו הרעה, the *aveira* of stealing is so serious that there is no way to stop thief from stealing. Mohorosh explains this a bit more thoroughly. Why is stealing so horrible that there's no way to set a thief back on track? In the Gemara (*Bava Kama* 79b) we learn that the *talmidim* of Rebbe Yochana ben Zakai, "מפני מה שחמירה תורה בגנב יותר מגזלן", why does the Torah demand that a גנב, a person who steals discreetly, pay back double, whereas the גזלן, a person who steals openly, only needs to pay back what he stole? Rebbe Yochanan answered, "זה השוה כבוד קונו, וזה לא השוה כבוד עבד, לכבוד קונו" "זה השוה כבוד עבד לכבוד קונו, וזה לא השוה כבוד עבד, לכבוד קונו". A thief who steals only when no one is around is showing that he doesn't believe that Hashem is everywhere and sees everything. Such a person is a כופר בעיקר. If he would have believed that Hashem is everywhere and He sees and hears everything no matter the circumstance, then he would never steal due to his great fear of Hashem.

I remember years ago when I was a Rebbe in a *cheider*. I was very careful to never leave the room in middle of class to go *schmooze* with the other *rebbeim* in the teacher's room. There were other *rebbeim* who would *schmooze* when they were supposed to be in class with their students. The Rambam writes (Ch. 2 *Hilchos Talmud Torah, halacha* 4), "מלמד תינוקות שהוא מניח את התינוקות ויוצא, או שהוא עושה מלאכה אחרת עמה, או שהוא מתרשל בת-למודן - למודן - הרי הוא בכלל (ירמיהו מ:1) 'ארר עושה מלאכת ה' רמיה' Other *rebbeim* did business during class time. They'd buy houses and take care of all other kinds of business during the time when they were supposed to be teaching the children. This is absolute thievery. All the money they earned in the time when they were supposed to occupy the children does not belong to them.

The same rule applies to you. Anything that you buy during the time when you are working for your boss belongs to him, and any personal benefits are all *geneiva*.

Don't say that you *can't*, etc. Say that you don't *want* to. Someone once came to Rebbe Nachman and asked him, "How is it possible to say that every single person has *bechira*? How can you tell someone who is constantly committing *aveiros* that he has *bechira* to stop, at the same time that the person feels like he's shackled to his habitual bad behavior?" The Rebbe answered him (*Likutei Moharan* 2:110), "If a person wants to do something, then he'll do it. And, if he doesn't want to do it, then he just won't." Rebbe Nosson further explains this. When a person is stuck in his *aveiros* and doesn't see a way out, he indeed feels as if he doesn't have *bechira*. But, he is mistaken. Every person has both the *bechira* and the ability to stop any bad habits.

It will be very good for you if you make sure to do your work appropriately. (*Atzaso Emunah Vayakhel-Pekudei* 5778)

Q&A Breslev

THE SOUND OF CHEWING LOUDLY SERIOUSLY IRKS ME

Question:

To the Rosh Yeshiva Shlit"a,

I have a problem. I can't handle hearing people chew loudly. Many people chew with their mouth open, and the noise really bothers me. I once heard that there's even a name for this issue... My main problem is that my wife is among those who eat with their mouths open, and it annoys me to the extent that I sometimes need to leave the table. How can I deal with this issue?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

I'm impressed by the opening words of your letter where you say, "I have a problem", immediately admitting that the issue is on your end. There are many people who have this problem, and instead of realizing that they are the ones with a problem, they blame everyone around them. They say things like, "My wife/husband has an issue that they chew loudly, disturbing everyone around them." The biggest problem is when a person can't admit to his own problems.

It's very important that you discuss this issue with your wife. Tell her that it bothers you when she chews loudly, and request that she try to close her mouth when she eats. This way, she won't get insulted when you leave the table in middle of a meal.

Begin learning the Rebbe's *sefarim*. This will heal you. The Rebbe's *sefarim* are the solution to every problem you may experience. They give a person a new mind and a new being, and they extract him from the muck of his illusions. Things that had irked him previous to learning the Rebbe's *sefarim* no longer bother him afterwards. It's unbelievable how thoroughly they can heal us.

Daven to Hashem, and ask Him that it no longer bother you when people chew loudly. Tefillah will heal you. If you daven to Hashem every day regarding this issue, you will that that in a relatively short time, it will cease to disturb you.

Gmar Chasima Tovah.

(Atzaso Emunah Ha'azinu 5782)

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it to any given situation that may arise. He will thus never stumble, since he has the tools to deal with it. However, we need to daven to Hashem a lot to connect us to the correct *tzaddik* who will direct us and prepare us properly. We need to daven that we not get tricked into having a close relationship with a *מנהיג* who seems to be *ehrllich*, but who really can't help us at all in *our* mission to become *ehrllich*.

Mohorosh told a story about this. A man once came to his Rav and poured out his heart. He bitterly told his Rav that he'd unfortunately fallen very far and transgressed big, ugly *aveiros*. He begged him for a way to do *teshuva* on his *aveiros* that he now truly regretted. The Rav became very stern and told him that having transgressed such serious sins, the *teshuva* would be very complicated. He clarified his words, saying that he was unable to help him. His only advice for him was to go to the *gadol hador*, the eminent Chazon Ish. He should retell him what he had done and follow the advice that the *gadol* would give him. The man paled considerably and begged for a different solution. Anything but that! It had been hard enough for him to pour his heart out to his Rav whom he knows and has a relationship with. But, to pour out his private life to the reknowned Chazon Ish?! It seemed harder than impossible! However, his Rav was adamant. That was the only solution there was. With no other choice, the brokenhearted man agreed to go and report back to his Rav with the answer the Chazon Ish would give.

When the man entered the Chazon Ish's quarters, he was so overtaken with awe and fear and he wasn't able to utter a single sound. He stared at the Chazon Ish completely tongue-tied and dumb. He was so overcome that the thoughts began whirling around his mind. He decided then and there that he would do *teshuva*. He would forget about what he had done in the past and he would continue on to a bright future. He would begin a new start, paying no attention to his past follies, and he'd become an *ehrllicher* Yid. His thoughts continued in this vein as he kept his gaze fixed on the Chazon Ish and his lips sealed tight.

The Chazon Ish intuited what kind of problem lay on the man's heart and he was *mechazek* him to start anew and lead an *ehrllicher* lifestyle. He told him to start from now and begin acting as he should. He also told him to accustom himself to learning a lot of Mishna Berurah. The previously brokenhearted man walked out of the house elated. He felt like a completely new person. He returned to his Rav, thanked him profusely for having sent him to the great *gadol hador*, and recounted the advice that he had received. Indeed, he heeded the Chazon Ish's sage advice and began to learn a lot of Shulchan Aruch Orach Chaim with the Mishna Berurah. He began learning more *halacha* and being more scrupulous in keeping to what he learned. And, he indeed became an *ehrllicher* Yid.

All challenges that a person experiences - and sometimes doesn't pass - are only there for the sole reason of strengthening his resolve to become better. Their purpose is most definitely *not* to break a person, make him feel like a failure, and cause him to give up everything. If a person has a hard time using his failures to grow and become stronger, he must seek out an *ehrllicher* Yid or a *gadol* who can keep him on track and help him grow and remain strong. He will thus reach great heights and sore on success both in this world and in the next.

(Sichos Mohorosh part 15, Nefilah, and part 4, Kishalon and Tzaddik)

The Rebbe's Life Story

In the days right after Pesach, the Rebbe made his preparations to leave. There was one wealthy and prominent individual who yearned to accompany the Rebbe to Eretz Yisrael. He sent several friends to ask the Rebbe on his behalf that the Rebbe should take him along.

The Rebbe summoned this man to him. "I hear that you wish to travel to Eretz Yisrael. Is that so?"

"Indeed, it is," replied the man.

"So what's keeping you from going?"

"If the Rebbe will take me along, I'll go!"

"May I ask what is your reason for wanting to travel to Eretz Yisrael? You must have a good reason, since there are others, even Arabs, who also desire to travel to Eretz Yisrael."

The man began hemming and hawing. Suddenly the Rebbe's face turned crimson, as he called out passionately to the crowd that was around him, "When someone truly desires to travel to Eretz Yisrael, does he say 'if you'll take me, I'll go'? That's how much he wants to travel to Eretz Yisrael? If one really wants to go to Eretz Yisrael one sets out on foot, as Hashem said to Avrohom (*Beraishis* 12:1) 'Go for yourself, from your relatives ... to the land that I will show you.' Hashem specified '*lech lecha*', to show that if one wishes to merit being in Eretz Yisrael one must be willing to literally walk there!"

After Pesach the Rebbe remained locked in his room for hours on end, without exchanging a word with anyone, much to the dismay of his disciples. Clearly he was preparing for his impending pilgrimage. One of his students plucked up the courage to ask the question that was on everyone's mind. "Rebbe, why are you not talking to us, and why are you not giving us encouragement?" The Rebbe replied that he had nothing to say at this time. Then he added, "I have just discovered, in connection with the *posuk* (*Yeshaya* 43:2) "When you pass through water, I am with you," how one can see the *avos*, Avrohom, Yitzchok, and Yaakov, whenever one wants to see them. However, I was wondering how it was connected to this *posuk* in particular. Then I realized it must be because I shall soon be crossing the ocean. But this is of no concern to you. I really should present this to you as *mussar*, so that it would pertain to everyone, but I don't have the right words now."

to be continued next week, bez"H

The Power of Tefillah

I had recently moved to a new home in a new city with my growing family. Having not yet gotten my license or a car, and having moved to a place a bit off the beaten track, where there was no public transportation to speak of, I found myself walking 45 minutes to shul and back three times a day. Having moved in January, I walked through snow and ice, bundled up to my nose with scarves and coats, and I walked through freezing rains that drenched me to the bone no matter how many layers and rain jackets I managed to squeeze into. Every day as I walked, I would ask Hashem for everything I needed. Really, it was a perfect time to catch a good *schmooze* with my Father in Heaven. I would tell Him everything that was on my mind, thank Him for everything I have and ask Him for everything I need. Of course, one of the things that I davened for day in, day out was a license and a good car that would be able to transport me a bit more comfortably, even in such inclement weather. Shortly after Purim, I began to see the light at the end of the tunnel when I passed my driving test on my second try. Finally, I BH had my license. Problem number one: solved. But a license alone wouldn't really get me very far. I still needed a car. After a good number of added *tefillos*, I got a tip that an old car was being sold for a good price not far from me. After consulting with *daas* Torah, I took a trip over to the neighboring city to see if the car suited my needs. I was pretty happy with what I saw, and I told the seller that I'd be in touch with him. A few days later, a short while after Pesach, I wired him the money and picked up the car. Thank you Hashem for always showing me that You hear me and always giving me everything I need.

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