

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



Times (NYC)

Candle Lighting4:17

Shabbos Ends5:47

Learning

Nach..... Yeshaya 58-59

Bavli..... Nedarim 25

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Parshas Chayei Sara, 25 Cheshvan 5783

Year 3, Newsletter 54

A Word on the Parshah

"ואברהם זקן בא בימים וה' ברך את אברהם בכל"

What is the connection between the beginning of the *posuk* and the end?

Rebbe Nachman of Breslev says (*Likutei Moharan* 2:7) that a true *tzaddik* is considered to be in the realm of "כל", all-encompassing, just like the *posuk* says (*Divrei Hayomim* I 29:11), "כי כל בשמים ובארץ". A *tzaddik* has acquired both worlds - this world and the next. Rebbe Nachman explains there that a *tzaddik/gadol* needs to be able to relate to and communicate with all kinds of people, whether they are elevated and close to Hashem, more lowly people who are very far from Hashem or somewhere in between.

The *tzaddik* shows the elevated ones that they still have quite a way to go before achieving their goal; although they have come far and think that they don't have anything else to achieve, their journey is nowhere near complete. On the other hand, he is able to relate to those who are far from Hashem and encourage them to grow. He is able to teach them that (*Yeshaya* 6:3), "מלא כל הארץ כבודו", Hashem's Presence fills this world. Even in the low place that they are entrenched, when they feel that they have no hope of ever returning to Hashem, Hashem is still right with them. The *gadol* thus fulfills the dictum (*ibid* 26:19) of "הקיצו ורננו שכני עפר" - he awakens them and shows them that Hashem is there with them. He encourages them not to give up and he raises their spirit, reminding them that Hashem is with them everywhere and always, with absolutely no exception. They simply need to open their mouths and speak to Him in their own words, because Hashem is standing right next to them, hears every single word they say and will definitely help them.

This is the realm of "כל", all-encompassing. A *tzaddik* is "כי כל בשמים ובארץ", which the Zohar says (*Beraishis* 31a - *Tikunei Zohar* 29a) is "דאחיד בשמיא וארעא". When he speaks with lofty individuals who soar in the clouds, and when he speaks with lowly individuals who lay rooted deep in their dirt, he is able to relate to each one on their level. And both kinds of people are able to derive strength from his earnest words. The truth is that these two people can really be one individual. Sometimes, a person feels like he's at the top - he's achieved his goal and has nothing left to climb. And, sometimes, he feels like he's falling deeper and deeper into the bottomless pits of doom. Because of this, we must have a close relationship with a *tzaddik* or *gadol* who can encourage us throughout the ups and downs and give us the tools to overcome hills, valleys and desert lands, always getting only closer to Hashem.

This is what the aforementioned *posuk* means. Chazal say "אין זקן אלא מי שקנה חכמה". Avrohom Avinu was the ultimate *tzaddik* and *chochom* who came closer to Hashem through every situation in which he found himself, both good and challenging. Hashem tested Avrohom Avinu with ten very tough *nisyonos*, and he didn't always feel so close to Hashem. But he always encouraged himself and strengthened his resolve, knowing that Hashem is with him in every situation, no matter where he might be and what might be going on.

Therefore, "ה' ברך את אברהם בכל". Avrohom Avinu was bentedched with the *middah* of כל; he was *zocheh* to the *madreiga* of being able to converse with every kind of person in every situation. He spoke with multitudes of people, on all different levels and in all stages of life, teaching them that Hashem is always at their fingertips.

We must daven to and beseech Hashem to bring us close to the true *tzaddik* who can teach us how to ride the waves and get closer to Hashem so we can be successful in *ruchniyus* and *gashmiyus*, both in this world and in the next.

(*Toch HaNachal Chayei Sara* 5771)

Mohorosh Speaks

Worry About Another's Gashmiyus

A person must always be in touch with another's needs in *gashmiyus*. If he sees that the other is lacking something, he should do everything in his power to procure it for him. It's much more natural to worry about other people's *ruchniyus*, making sure that they always do everything exactly as they should. This, however, is *really* not the right thing to do. Surely, we need to encourage others and build them up with positive words so they can be successful and grow in their *ruchniyus*, but the main thing is to worry about their *gashmiyus*. We should do everything we can to make sure others have what they need materially.

There was a very poor person who often davened in Mohorosh's shul. This man was quite overwhelmed with *tzaros*. He was sinking in an endless pit of debt to the point of threatened eviction from his apartment, among other different *yeshurim*.

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Pearls of Wisdom

When we go to work, we must remember that the only reason we are going is to bring *parnossah*. Chazal tell us that we need to work, but we must remember that Hashem is the One who gives us our livelihood.

Someone once came over to him during davening and pointedly held him to task for not donning his *tefillin* in exactly the correct place. The poor man very heatedly yelled back, "What do you want from me?! If you're so concerned about me, worry about my bleak financial situation and other problems that I'm facing more than my *ruchniyus*!"

Mohorosh watched the entire exchange, came over to them and encouraged the poor man. He then went on to talk about this exact topic of worrying about the *gashmiyus* of others. Breslevers are wont to say, "First worry about my *gashmiyus*; I'll take care of my *ruchniyus*, but as far as my *gashmiyus* goes, there are definitely things you can help me with..."

Reb Mechele, the son of Reb Yitzchok and grandson of Rebbe Nosson, *zt"l*, once had Rabbi Yisroel Kordoner as a guest. Reb Yisroel requested of Reb Mechele that he awake him at *chatzos*. When the morning dawned and Reb Yisroel saw that Reb Mechele hadn't woken him up, he confronted him and asked him why he hadn't done as requested. Reb Mechele answered, "I learned from my father who used to repeat from his father, Rebbe Nosson that when a person has a guest, he should only worry about the guest's *gashmiyus*, not their *ruchniyus*." This doesn't only apply to guests. We must always apply this rule and accustom ourselves to helping other Yidden in whichever way possible. Specifically in *gashmiyus*.

At the same time, however, we can't stand and wait for a "thank you". Not always will the other person appreciate your help. There is, unfortunately, a nature among people that makes it hard to appreciate the help they receive. Sometimes, it goes so far as repaying good with bad. But, if we do the favor with the true desire to help another Yid, we won't pay attention to the lack of appreciation or worse. We will be *moser nefesh* to help others even without the due *hakaras hatov*. When a Yid needs help, we shouldn't suddenly busy ourselves with his *ruchniyus*. We should only pay attention to helping him in any way we can, whether physically, monetarily, or in any other way. The main thing is that the Yid in need should come out with his need satisfied. We should make sure to never turn anyone away empty-handed. Rather, we should always help in whichever way possible.

Mohorosh told a story that happened in the times of the Baal Shem Tov that shows the importance of not turning away a Yid in need.

There was a certain city that - like many other cities - had a few *roshei hakahal* who were in charge of the community's *tzedakah* coffers. Once, these *roshei hakahal* were sitting in a meeting and going over their books when they realized that their expenses exceeded their income. They looked for ways to cut on their expenses, thereby balancing their books. At the suggestion of

A Letter From the Rosh Yeshiva, Shlit"a

MY FEARS ARE WEAKENING ME

Dear...

I received your letter.

I'm very happy to hear that you're feeling better. I daven a lot for you to be healthy and strong. Make sure that you eat well and sleep enough. The Rebbe says (*Sichos HaRan* 110), *יש* "כמה שטותים ובלבולים המתדבקים ומתחברים בהמח ובפרט בלבולי האמונה, ואל ידי השינה נפרדים מהמח". Sleep strengthens a person's *emunah*. During the day, his mind gets loaded with negative thoughts, fears and other illusions. Sleep takes everything away. When night comes around, a person can get so carried away by all his worries and fear. But then he goes to bed and, when he wakes up in the morning, everything is fine. All the doubts and worries have disappeared. The *posuk* says (*Eicha* 3:2), *חדשים* "לבקרים רבה אמונתך".

You write that you feel physically weakened from your fears and you feel like you are falling apart, etc. The Rebbe says (*Sefer HaMidos, Pachad*, 8), "פחד מכחיש כוחו של אדם", fears physically weaken a person. Chazal also say (*Bava Basra* 10a), *גוף קשה פחד*, "גוף קשה פחד", fears physically break a person until he feels as though he's slowly disappearing. We have a very great doctor - the Rebbe. A *tzaddik* is called "a doctor", as the Rebbe says (*Likutei Moharan* 1:30), because the *tzaddik* always heals other Yidden both physically and spiritually. The Rebbe has very good solutions for people who suffer from fears - both founded and unfounded. If you look into *Sefer HaMidos*, you will find great solutions for how to deal with fears. The Rebbe says (*Sefer HaMidos, Pachad*, 3), "על ידי בטחון תנצל מפחד", When a person has *bitachon* in Hashem, all his fears disappear. We must firmly believe that nothing can happen to us and no one can harm us without Hashem deciding that it should happen. We must constantly remind ourselves and renew our belief that everything that Hashem does is for the best. The Rebbe adds (*ibid*, 4), "סגולה לבטל הפחד לזכור אברהם אבינו", a good way of getting rid of fears is to think about Avrohom Avinu. In addition, the Rebbe says (*ibid*, 5), "בצדקה תבטל את הפחד" by giving *tzedakah* we are able to get rid of our fears. Therefore, every time you feel that your fears are overtaking you and your mind begins to race with negative thoughts, just give *tzedakah* and daven to Hashem. Ask Him, "Hashem, please help me not have any more such negative thoughts. Help the negative thoughts stop tormenting me!" Another solution that the Rebbe gives is (*ibid*, 11), "מי שיש לו פחדים יזמר זמר של שמחה". A person who suffers from fears should sing happy songs. We gave out many beautiful CD's that are full of songs of *emunah* that are sung by *talmidim* of our *yeshiva*. Playing these CD's constantly in the house will bring you complete peace of mind. The Rebbe says that songs heal people. He is referring to songs of *emunah*.

The reason for this is when a person sings, "No one can harm me", "I'm safe", "Everything Hashem does is good", "Hashem is here, Hashem is there, Hashem is everywhere", then he becomes much more relaxed and all the negative thoughts that torment him leave.

You wrote that you get ever more nervous and afraid every time you read a magazine. You should know that this is something that happens to everyone; it isn't exclusive to you. The Minchas Elazar, the Munkatcher Rav, said that when the Torah says in the *tochacha* (*Vayikra* 26:36), "ורדף אותם קול עלה נדף", the *posuk* is referring to magazines. Magazines run after a person and make him crazy, scaring him, together with the rest of the world, with their news. Magazines are the *עלה נדף*, horrible reading material. Therefore, why should you bring magazines into your home? Instead, you should buy books that have stories of *tzadikim* and read them to your children. Mohorosh says, "As long as the headlines don't read, "Hashem runs this world and everything He does has a perfect *cheshbon*", then the whole magazine is one big bluff full of mockery."

You asked for a *tefillah* to say that will heal you. I will write a *tefillah* here, but the point is to talk to Hashem in your own words. Pour your heart out to Him and describe all your fears in the greatest detail. Cry to Him, and you will be healed without any doctors and without any medicine. Here is your *tefillah*:

"Hashem help me be happy and strong. Help my fears disappear. Many times I experience such intense panic attacks and I get so scared that my whole body begins to tremble, and I feel like I'm going to pass out. Help me be healthy, Hashem. Thank You for making me appear normal to an outsider so no one realizes what's happening. Help me also be healthy mentally. Hashem, help me have strong *emunah* in You, and help me not be afraid of anything. I want to live and breathe *emunah*. When I think of You, everything is fine and my fears go away. But then my *yetzer hara* shows his face and I forget about You and fall right back into the trap of my fears. The fears drain my energy, and I feel like I'm falling apart. I become so brokenhearted, and I feel like I just can't take it any longer."

Hashem should help you regain all your strength. You should be a healthy mother and all your fears should disappear.
(*Atzaso Emunah Vayakhel-Pekudei* 5778)

one of the *rabbanim* on the board, instead of cutting out the less-necessary expenses, they decided to give less money to the poor people who relied on them for the funds. There was a certain poor person in the city who literally lived on the *tzedakah* he received from the community's coffers. He had no other source of income whatsoever. When they began cutting back on the money they gave, his life became unbearably difficult. Unfortunately, they didn't stop there. They began giving less and less money to the needy community members until this already poverty-stricken man was literally starving with nary a dry piece of bread to ease his and his family's hunger pains.

The decision of giving less *tzedakah* had come from a specific Rav who had been put in charge of the *tzedakah* coffers. The anguish of this poor man did not go unnoticed in Heaven, and a *kitrug* - an accusation - was created against him; a harsh punishment was decreed upon him. Thoughts of *kfirus* and *apikorsus* began to take seed in his heart and mind. Unfortunately, it didn't take very long at all before the Rav decided to "convert out" of Yiddishkeit. One Motzei Shabbos, he went over to the city's priest and, ר"ל requested to be converted. This had only come about because of the *kitrug* against him in *shomayim* when he cut back on the money to the poor. Smelling something fishy, the priest whom the Rav confronted wasn't in a rush to fulfill the Rav's request. Why would such a *choshuve* Rav suddenly decide to convert? It didn't make any sense! Afraid that there was a trick being concealed, the priest stalled for time and invited the former Rav in for some refreshments and a discussion. Discretely, as the meeting went on, the priest gave the Rav to drink from very strong liquor. The Rav unwittingly drank himself into a drunken stupor and fell on the floor heaving. He then remained there fast asleep.

At the same time, the Baal Shem Tov, *zy"א*, was still in middle of Shalosh Seudos in the city of Mezhibuzh. Through *ruach hakodesh*, he saw what was happening to the Rav in the adjacent city. He suddenly told one of his *talmidim* to quickly *bentch*, make *havdalah* and prepare the horses for travel. After the *talmid* had completed the rushed task, the Baal Shem Tov gave him a piece of leftover challah from Shalosh Seudos and told him to hurry over to the priest's house in the neighboring city. He told his *talmid* that he would know what to do when he arrived.

With no idea what he was getting himself into, the *talmid* ran to obey, and when he arrived at the priest's house and opened the door, he immediately noticed the Rav lying on the floor completely intoxicated. When the Rav woke up, he found himself extraordinarily hungry. Although the priest was ready to give him something to eat, the *talmid* of the Baal Shem Tov, *zy"א*, immediately realized what he needed to do. He took out the challah that the Baal Shem Tov had given him and helped the Rav wash his hands and say a *bracha*. He then gave him the challah and watched as the Rav ate with a hearty appetite. After eating the challah, the Rav got a strong *hirhur teshuva*. He felt tremendous remorse for his silly, blasphemous thoughts. He was very ashamed of himself for having fallen to such a low level, and he quickly fled the priest's house, made a 360 degree change and did *teshuva*, returning fully to Hashem.

This story shows the severity of withholding money from the poor people who need it. The opposite is surely true as well. When a Yid pushes himself to help others, Hashem will repay him manifold. Hashem will help him and make his life easier, just as he eased the burden of another Yid in need. (*Sichos Mohorosh*, part 8, *erech ezrah* and part 9, *erech tzedakah*)

The Rebbe's Life Story

The Rebbe began pacing up and down, while the aforementioned student stood before him, quivering with fright at the Rebbe's mysterious words. Suddenly the Rebbe spoke again. "I am the most poverty-stricken of all the great ones! One has money, one has silver, one has villages – but as for me, I have nothing at all! My only consolation is that I keep reminding myself that in the World of Truth they will all need me, and they will all thirst to hear the original Torah insights that I compose every moment. What am I? I am only that which my soul composes. I am the one that the world needs, and I am not referring to such types as you and your ilk. But you are aware of that. I refer to *tzaddikim* who already know how to pray, and yet I can show them that they do not have the faintest idea what prayer is all about. I can teach them how to pray properly. As for the really great *tzaddikim* who deal only with *yichudim*, I can show them that they have no inkling of even the basics of these *yichudim*, and I can teach them the correct way of going about with *yichudim*." And for quite a while the Rebbe continued to speak in this vein.

A few days before the Rebbe embarked on his trip he shared a secret with Rabbi Yitzchok, the brother of R. Chaikel: he would be accompanying him to Eretz Yisrael.

On the eighteenth day of Iyar, Lag Ba'omer, which fell on Friday, *erev* Shabbos Parshas Emor, the two left the Rebbe's home in Medvedivka to embark on their trip. They spent Shabbos in Sokoly. Later, Rabbi Yitzchok described the incredible miracles that he had witnessed on this trip: As soon as they began traveling they immediately had *kefitzas haderech*. The Rebbe sat in silence, concentrating on his devotions, while the horses flew with astonishing speed, the likes of which Rabbi Yitzchok had never experienced before.

Indeed, in the normal course of events, it would have been impossible to cover a trip between Medvedivka and Sokoly in one day, and especially not on *erev* Shabbos, as it involved a distance of over 188 kilometers. The Rebbe commented that Sokoly would one day be a large town, a prediction that came true when the settlement of Sokoly was transformed into a city by the name of Voznesensk.

In Sokoly, the *tzaddik*, Rabbi Menachem Mendel of Vitebsk, who had passed away ten years earlier, in 1788, appeared to the Rebbe. He revealed to the Rebbe that the holy *shem* "Atah - You" may be used to calm stormy seas, based on the secret meaning of the verse (*Tehillim* 89:10): "When its waves rise, You calm them". (See *Likutei Moharan* I, Ch. 256, where the Rebbe describes how to subdue a storm at sea.)

to be continued next week, bez"h...

The Power of Tefillah

Wednesday had rolled around once again, and it was time to make our weekly Shabbos order. After getting the list from my wife, I began contemplating from where I would get the money to cover the order. I began to think that maybe I should try to cut out the less important items to make the grand total a little more affordable. I began asking Hashem to give me the means to cover the entire list so I wouldn't need to ask my wife to make a shorter list. I went to Kollel and began learning, trying hard to concentrate despite my thoughts. During my learning, someone walked over to me and handed me an envelope. I was curious, but I continued learning for a short while before opening up the envelope. I was surprised to find a \$100 bill sitting inside. Living in Eretz Yisroel, this was a surprise to me, especially because I hadn't known the individual who handed me the envelope as a man of means. I walked over to him after *seder* was over, and I asked him why he'd given me the envelope. He answered very vaguely that there was no special reason for the envelope; he'd just wanted to give me a present. It was clear that Hashem had answered my *tefillah* much more quickly than I'd expected in a way I would have never imagined. Thank you Hashem for helping me cover the entire order!

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