

# HEICHAL HAKODESH NEWSLETTER



Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a

## Times (NYC)

Candle Lighting ..... 5:47

Shabbos Ends ..... 7:16

## Learning

Nach..... Yehoshua 13-14

Bavli..... Rosh Hashana 14

Yerushalmi..... Gittin 12

Tosefta ..... Kesubos 2

Rambam..... Isur Mizbeiach 4

Parshas Vayeira, 3 Cheshvan 5782

Year 1, Newsletter 21

## A Word on the Parshah

"מ'חשבה ר'עה מ'חשבה ה' באלוני ממרא" Mohorosh explains this *posuk* according to what the Rebbe says (*Likutei Moharan* 2:50) that thoughts are in man's hands, i.e., a person can control his thoughts and change them however he desires. It's impossible to think two thoughts at once. Taking that into account, when bad thoughts enter a person's mind, he can immediately and consciously think about something else so there is no place left for the bad or negative thoughts. Just like we control a horse by pulling on its reigns, we can similarly reign in our thoughts and keep them on the proper track by consciously changing a bad or negative train of thought to a positive, good one.

This is hinted to in the word "ממרא", which is *roshei teivos* for מ'חשבה ר'עה - a bad thought, a different thought. When a bad thought enters the mind, immediately think about something else to wash away the bad thought.

A person's thoughts are his essence. He needs to think only good, *heilige* things. He needs to think about Hashem. Therefore, Hashem gives each person mighty *nisyonos* in specifically this area. A person goes through difficult, trying tests in his *machshavah*. But, if he withstands the *nisayon*, he will be *zocheh* to have Hashem reveal Himself to him. He will begin to feel Hashem in his life.

This is what the *posuk* means when it says "מ'חשבה ר'עה מ'חשבה ה' באלוני ממרא". If a Yid wants Hashem to show Himself to him so he can constantly feel Hashem, the *eitzah* is, מ'חשבה - "ממרא". When a bad or negative thought enters his mind, he should think about something else. "והוא יושב פתח האהל", even if the person feels like he's standing outside and hasn't even begun to enter the *kedushah* - and even more, "כחם היום", in the heat of the day. The *yetzer hara* burns within him like a fiery sun, a fire of *taavos* and bad *middos*. If he stays strong and constantly returns to Hashem, telling Hashem everything he's going through and everything he wants to become and achieve, he will be *zocheh* to "מ'חשבה ר'עה מ'חשבה ה' באלוני ממרא". Hashem will reveal Himself to him. (*Zos HaTorah, Vayeira* 7)

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"וישא עיניו וירא והנה שלשה אנשים נצבים עליו" The Medrash says (*Bereishis Rabbah* ch. 48, 6) that one of the *malachim* that came to Avraham looked like a baker, another looked like the captain of a ship, and the third looked like an Arab.

Mohorosh explains this according to what Chazal say (*Avos*, ch 1), "The world stands on three things: Torah, *avodah* and *gemilus chassodim*." These correspond to the three *avos* as such: Avraham is *chesed*, Yitzchok is *tefilah* (*avodah*), and Yaakov is Torah.

Avraham had recently completed the *mitzva* that Hashem had given him of circumcising himself. Hashem was showing him that in the *zechus* of that tremendous *mitzva*, he would be *zocheh* to all three pillars of the world. How was He showing this? The baker corresponds to *chesed*, because he always gives out food. The captain of the ship corresponds to Torah because he constantly brings people out to sea which alludes to the sea of Torah. And, the Arab, referred to as Yishmael, corresponds to *tefilah* as it says in the *posuk* (*Bereishis* 16:1) that Yishmael was called thus because "כי שמע ה' אל ענייך", Hashem paid heed to your suffering, which is *tefilah*. And, the world stands on these three things. (*Zos HaTorah Vayeira* 5)

## Mohorosh Speaks

### Failure

Chazal say (*Shabbos* 120a) that there are many times when a person succeeds only because of a preceding failure. Indeed, he tried once and failed, but through that failure he learned what to correct and how to proceed in the future. Specifically the failure brings the ultimate *hatzlacha*. The Gemara echoes this same thought (*Gittin* 43a). "אין אדם עומד על דברי תורה אלא אם כן נכשל" A person can only succeed in learning Torah once he's failed in his attempts. The failure itself gives him a push to put in more effort.

We see the same principle in *gashmiyus*. A builder-in-training will whack his hand with the hammer many times before he learns the trade properly. A novice electrician will get many electric shocks until he finally learns how to avoid them, thus becoming a better electrician. If such people allow their failures and

*Continued on Page 2*

## Pearls of Wisdom

Simply say the word, "Tatty!" The Rebbe says (*Likutei Moharan* 2:96), "אפי" לו כשאין יכולין לדבר כלל, אפילו כשמדבר" even if you can't bring yourself to say anything to Hashem, if you can manage to say just one word, you've already made Hashem very happy. Hashem is waiting to hear even only one word from you. **Everything that a person goes through is for the single purpose that he call out to Hashem, "Tatty!"**

(Atzaso Emunah, Vayeira 5779)

mistakes to stop them in their tracks, they'll raise their hands in defeat and never succeed in their endeavors. However, if they use these mistakes as stepping stones and learn from them what they need to correct and fix, they will be the keys to his success.

The same goes for *ruchniyus*. When a Yid tries to be *ehrllich* and do his *avodas Hashem* properly, he can't allow himself to lose hope when he makes mistake and doesn't act properly. Rather, he should utilize his mistake as a stepping stone and learn from it how to correct himself in the future. He should ask Hashem to help him not repeat his mistake. In this way, he will surely succeed in becoming a true *ehrllicher* Yid.

Our problems begin when we look at others. We constantly think about what others will say or think about us. Then, when we do something wrong, we get very upset, "Uh oh, now everyone will see that I'm really not as good as I seem". An intelligent person won't allow himself to pay attention to the opinions of others. He understands that the people who talk about him behind his back can't do anything to help him. He understands that if he wants to succeed he can't pay any attention to what they say or think about him. Instead, he'll use his mistakes to learn how to correct himself in the future. He will thus be very *matzliach*.

The Rebbe told the story of the wise man and the simpleton (*Sipurei Maasiyos*, story 9). The wise man, the *chochom*, was always worried about what others would say about him. He was constantly busy making sure no one would mock him. Eventually, despite his great wisdom, he ended up knee-deep in his thick muck. On the contrary, the simpleton, the *tam*, was indeed not so smart, but he had the tremendous *ma'aleh* that he was always happy and didn't care what others thought of him. He used to say, "What do I have to do with another? He has his life and I have my life. Why do I need to compare myself to him?" He was very successful because of this and ultimately became the head-minister.

### A Crutch

If a person falls down and hurts himself in such a way that makes him realize that he'll need help standing up, he makes sure to ask for help righting himself.

In *ruchniyus* it should be the same. When a person finds himself continually stumbling and falling, he needs to find a *tzadik* who will support him and get him back on his feet.

The Rebbe says (*ibid*, *siman* 16) that when a Yid is connected to a *tzadik*, he won't fall so much. A true *tzadik* teaches him how to act and stay strong in any given situation. A person with such *hadracha* will never fall. We need to constantly beg Hashem to bring us to a *tzadik* who can accomplish this. We need to ask Hashem to keep us far from the personalities who can't help us at all despite what they might project.

Mohorosh told a story about the necessity of finding an *ehrllicher* Yid who can actually help you on a practical level. A Yid once came to his Rebbe and poured out his heart in regret over the horrible *aveiros* he had stumbled in and committed. He begged for an *eitzah* for how to do *teshuva* on such *aveiros* and correct his ways.

The Rebbe heard him out and told him very clearly that the *teshuva* for such actions is very difficult and he wasn't able to help him. His only suggestion was to go to the *heilige* Chazon Ish who would be able to help him out. The Yid took the answer very hard. He begged his Rebbe for a different idea. Baring his soul to his own Rebbe was difficult enough; he couldn't imagine bringing himself to a repeat performance before the Chazon Ish himself! But, the Rebbe said that he had no other advice to give. He needed to go to the Chazon Ish.

Seeing that he indeed had no other choice, the Yid brokenheartedly agreed to go to the Chazon Ish. He gave his word to his Rebbe that he would return and tell him the answer he received.

When the Yid arrived at the Chazon Ish's chambers, he was gripped by such an intense awe and fear that he couldn't

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

### SHALOM BAYIS IS AVODAS HASHEM

Dear...

I'm sitting on the airplane right now on the way back from Uman. Usually I'm so tired that I sleep the whole way back home. But, right now, with my adrenaline still pumping with the *simcha* from Rosh Hashana, I can't get to myself. My bones are dancing with joy, אשרינו שזכינו להתקרב לרבינו! אשרינו שזכינו להיות באומן ראש השנה!"

I hope that you understand what we spoke about on both days of Rosh Hashana. Mohorosh taught us *yungerleit* that *shalom bayis* is our obligation. It isn't easy to be a *talmid* Heichal HaKodesh. Mohorosh, *ztz"l*, demands of us to live in complete peace and unity. Mohorosh, *ztz"l*, says that a man has the ability to build his wife and live peacefully with her, no matter what kind of person she is. Even if she has a challenging personality, she's hard to please, or any other hardship she may have, the husband must find a way to have *shalom bayis*.

You should internalize and live with these words all year long. Remember that *shalom bayis* is *avodas* Hashem. It is *heilige* work! When a person is a tolerant or is a *mevater* - he gives in to his wife, he gets cleansed and he reaches immeasurable levels.

אשרינו שזכינו להיות באומן ראש השנה.  
(*Atzaso Emunah*, Yom Kippur 5782)



## Q&A Breslev

### HOW DO I DEAL WITH A DIFFICULT NEIGHBOR?

#### Question:

To the Rosh Yeshiva Shlit"a,

I need a solution for something that has been really bothering me. I recently bought a house, and my new neighbor is a very challenging person. The hallway is always dirty and I'm always the one who cleans up his mess. Additionally, all of the utilities that are supposed to be divided 50-50 always get dumped on my plate to pay off completely. He somehow manages to get out of paying every time. His children also make noise and roam the hallway late at night, disturbing our sleep.

I warned him that if he doesn't act properly, I'm going to take him to a *din* Torah. But, he just ignored me. How do I deal with this situation?

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

If there is a conflict that involves money, you should both go together to a Rav who will *pasken* according to the Torah.

About the other things - the mess, the noise, etc. - that's a completely different story. What is your neighbor supposed to do if his children are more wild and less put-together than yours? You have two options: either you can eat yourself up your for your whole life, or you can start looking at them in a more positive light and actually begin to like them.

Daven to Hashem to be able to like him. When neighbors like each other, suddenly all of the problems disappear. What is a person's house worth if he lives in constant rivalry with his neighbors? Many wealthy people live in palaces but are depressed about the neighbors and the problems they give him. Truthfully, the problem isn't the neighbor at all; it's the person himself who needs to recognize that Hashem runs the world and nothing exists other than Him.

Bring a nice cake over to your neighbors along with a warm note. "To our best neighbor...". You will see that the noise and everything else will cease to bother you.

May Hashem help you be successful in all your endeavors.

(Atzaso Emunah, Ha'azinu 5782)

even squeeze a word out of from between his paralyzed lips. He began thinking that he would simply do *teshuva*. He would forget about what he'd done in the past and begin anew from now acting only in a proper, *ehrllich* way. He stood with his gaze fixed on the Chazon Ish, completely incapable of saying a word.

The Chazon Ish strengthened his resolve by telling him to begin today. Start from now on acting properly. He also told him to learn a lot of Mishnah Berurah.

The Yid left the holy chambers of the Chazon Ish a changed man. He felt like a new person. After returning to his rebbe, he recounted what had transpired and thanked him profusely for having sent him to the Chazon Ish. He then immediately began to learn a lot of Shulchan Aruch Yoreh De'ah with the Mishnah Berurah and became very *makpid* to keep every *halacha* as it should be kept. Ultimately, he indeed became a very *ehrlliche* Yid.

Every downfall or failure that a person experiences is there to be used as a stepping stone for growth, not *chas v'shalom* as an excuse to fall further and give up on himself. If a person sees that he can't do it on his own and he does get *chalishas hadaas* when he makes mistakes, beginning a downward spiral, he must seek out a *tzadik* who can teach him how to utilize his mistakes for growth. Doing this will lead to his tremendous success, both in this world and in the next.

(Sichos Mohorosh, part 15, *nefilah*, and part 4, *kishalon* and *tzadik*)

### The Rebbe's Life Story (19)

A wide river ran through Ossatin, where the Rebbe resided with his father-in-law. Thick grass and reeds grew on its banks. Sometimes the Rebbe took a small rowboat and, even though he was not very skilled with the oars, rowed far out on the river, past the grass and reeds, where there was no-one to observe him. There he devoted himself to serving Hashem in prayer and meditation. On one such occasion the boat almost capsized. The Rebbe did not know how to right it, so he cried out loudly to Hashem for salvation. A miracle occurred and he was saved.

He frequently recounted this episode, for this is what everyone ought to do: scream to Hashem for salvation, as though one is in the middle of the ocean and one's life is hanging by a thread, with storm winds blowing in every direction, and one is at a total loss, feeling that even screaming won't help. This is how one should cry out to Hashem, for in truth, every moment in this world is fraught with danger.

The Rebbe used to describe the strenuous efforts in *avoda* that occupied these early years of his marriage. Later on, when he was already famous, he would talk about the lofty spiritual levels that he attained in those years, adding, "But I worked very hard to accomplish it. I fasted a lot." His main motive in recounting these incidents was to inspire his disciples to follow in his path, for we, too, can attain these goals if we work as hard at it.

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## Be Happy (6)

Joy will open gate after gate in the spiritual halls bringing you to an even closer attachment to the Creator. "The more you rejoice, the more you will merit that yet more gates will open before you, and that the sweet and pleasant divine lights will shine upon you. This is the light that illuminates all the worlds, as Yechezkel proclaimed (Yechezkel 34) "And the world shone from His light."

No one can experience a pleasantness so sweet as one who clings to Hashem. This is a pleasure both true and eternal, without any limits. Fortunate, then, is the person who is always happy, to whom the gates are open that he may cling to his Maker.

Happiness is the source of holiness; depression the root of uncleanness. Therefore, do the utmost possible to always be full of joy. You will thereby increase the flow of holiness to yourself and eliminate the force of impurity.

Do not turn from joy, for even a second, because if you do, then depression can gain control of you. It is then extremely difficult to escape its influence. Make every effort to act as though you are joyful, for this acting will in itself bring you to joy.

"Humble ones, hear and rejoice" (Tehillim 34) Only by being humble can you rejoice. The main barrier to joy is pride which cuts off Hashem's Presence. Our Rabbis said regarding the proud one, "He and I (Hashem's Presence) cannot dwell in the world together" (Sotah 5a).

But if you nullify yourself by admitting that you have no knowledge, and that you are as small before Hashem as a shard of clay, then, and only then will you merit continuous joy.

The Navi Yeshaya said "Fear not, worm Yaakov... I will be your help, says Hashem" (Yeshaya 41:14). If you make nothing of yourself and see yourself as lowly as a worm, then, and only then will you hear the voice of Hashem's Presence, which is the joy of Yisrael.

The more you nullify your will and the less you seek to rule over others, the more will the light of joy shine on you.

Happiness is the means by which you can receive great wisdom, for joy expands the mind, it raises your consciousness, strengthens your heart and refines your senses.

The foundation therefore, in serving Hashem is joy. Without happiness one has no ability to receive *kedusha* and knowledge, no light or true life. You forfeit the chance to see life in its true colors.

(Taken from the booklet "Be Happy") to be continued next week, be'ezras Hashem

Continued from Page 3 - The Rebbe's Life Story

Once, the Rebbe "bragged" to someone about his own greatness and spiritual accomplishments, hoping to inspire that person to greater spiritual goals. "But how can we aspire to such heights, when we do not possess a special soul like the Rebbe has?" the man responded.

This attitude angered the Rebbe. "Your problem is that you think *tzaddikim* attain their high spiritual levels because they have a special soul. You should know this is not true. Each and every individual has the potential to arrive at the exact same level of *kedusha* that I reached, and to be exactly like me. This depends entirely on hard work and sacrifice."

Towards the end of his life, the Rebbe once described one of the main methods by which he reached his high spiritual level. He referred to it as "*prostik*". It entailed much conversing with one's Maker, as well as reciting numerous chapters of Tehillim, the combination of which results in the attainment of very high spiritual levels. The Rebbe explained, "Had I known that Hashem would make me into a novelty and wonder, I would have accomplished in a day what I have accomplished in a year." What he meant was, had he been aware of the great power of these "simple" practices, he would have carried out his *avoda* at an accelerated pace, so that whatever he achieved in *avodas Hashem* throughout an entire year, he could have accomplished in one day. The Rebbe spoke longingly of the marvelous value of serving one's Creator with simplicity in the aforementioned manner of "*prostik*", sighing "Ay, ay, *prostik!*" The Rebbe noted that he had discussed this topic with many prominent *tzaddikim*, and they all acknowledged that they, too, achieved their greatness by means of this "*prostik*" approach, that is, by serving Hashem sincerely and conversing with Him regularly in utmost simplicity.

to be continued next week, be'ezras Hashem

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