

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 5:37
Shabbos Ends..... 7:07

Learning

Nach..... Shoftim 3-4
Bavli Rosh Hashana 21
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Parshas Chayei Sarah, 24 Cheshvan 5782

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A Word on the Parshah

"ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה"

The *medrash* says (*Beraishis Rabbah* 58:3) that Rabbi Akiva was once in middle of giving a *drashah*, when he noticed that this audience was falling asleep. So, he interrupted himself and asked, "Why was Esther HaMalka *zoche* to rule over 127 lands? Because she was the grandchild of Sarah Imeinu who lived for 127 years".

This *medrash* is very difficult to comprehend. Firstly, what is the connection between Esther HaMalka ruling over 127 lands and Sarah Imeinu living for 127 years? Secondly, how did Rabbi Akiva manage to regain the interest of his audience by interjecting this question?

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:261). When a person has a *yeridah* - he falls from the *madreigos* he had previously achieved - he needs to know that this is also from Hashem. Hashem specifically caused it to happen so the person would renew and refresh himself, starting to serve Hashem anew - which is an *avodah* that should be done every single day.

In this vein, we can understand what Rashi says on this *posuk*, כ' כבת כ' ובה כ' כבת "בת ק' כבת כ' ובה כ' כבת" when Sarah Imeinu was 100 years old, she still had the freshness and excitement in her *avodas* Hashem as she'd had when she was 20 years old. Her *gadlus* was that she was constantly refreshing and renewing herself. When the *medrash* says that Rabbi Akiva noticed his audience falling asleep, it doesn't mean literally closing their eyes and losing consciousness. It refers to their losing their excitement in their *avodas* Hashem; it was becoming stale. They weren't serving Hashem with the same fervor as they had been. So he asked them, "Why did Esther Hamalka merit ruling over 127 lands? Because she was the grandchild of Sarah Imeinu who lived for 127 years." Meaning that in the *zchus* of Sara Imeinu not allowing her *avodas* Hashem to become stale, her grandchild was *zoche* to rule over 127 lands. "Therefore", Rabbi Akiva told his students, "don't allow your *avodas* Hashem to become jaded and boring. Refresh yourselves and serve Hashem with excitement. You will thus merit to conquer many lands and many worlds".

(*Toch Hanachal, Leil Shabbos Kodesh, Parshas Chayei Sara* 5767)

"ומשמע ודומה ומשא" The Chidah translates this *posuk* as follows, "ומשמע", we need to hear, "ודומה" and remain silent, "ומשא" and suffer.

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:6) that a person's main *avodah* is to remain silent when he gets embarrassed. In order to reach the *madreiga* of being able to do this, he needs to go to a *tzadik* who will ignite a strong *emunah* within him. He will know and breathe the fact that Hashem runs everything, and everything that happens is the very best thing that can happen. Having this strong *emunah* is the only way a person will be able to withstand the tremendous *nisayon* of remaining silent in face of his scorn.

This is what the *posuk* means. "ומשמע", when a person listens to a *tzadik* and has *emunas chachomim*, he can be *zoche* to *ומשא* and *ודומה* suffering in silence, and in this way traverse his journey on this world harmoniously.

(*Toch Hanachal, Seudah Shlishis, Chayei Sara* 5764)

Mohorosh Speaks

Worry About Another's Gashmiyus

A Yid should always keep another's *gashmiyus* in mind 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 more about another's *ruchniyus*, making sure that he always does everything exactly as he should. This, however, is really not the right thing to do. Surely, we need to be *mechazek* 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 in *gashmiyus*.

There was a very poor person who davened in Mohorosh's shul, who was

Pearls of Wisdom

A breslever chossid told me that this year on Rosh Hashana, he took upon himself to always carry a small *mishnayos* in his pocket.

I really took to this kabbalah. I hear many Rosh Hashana kabbalos from countless bochurim and yungerleit. But I enjoyed this one the most because it's a kabbalah you can't fail. You haven't committed yourself to learning anything. At the same time, once the *mishnayos* is in your pocket, you'll find yourself learning many perakim.

Do the same. Put a small *mishnayos* in your pocket. You'll see that you'll learn many perakim every day.

(Atzaso Emunah, Noach 5782)

quite overwhelmed with *tzaros*. He was sinking in an endless pit of debt to the point of threatened eviction from his apartment. Someone once came over to him during davening and pointedly held him to task for not putting his tefillin on 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 more about my bleak situation in *gashmiyus* than my *ruchniyus*!"

Mohorosh watched the entire exchange, came over to them and was *mechazek* 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*. 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, *zy"o*, once had Rabbi Yisroel Kordoner as a guest. Reb Yisroel requested of Reb Mechele that he wake him up 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 what his father, Rebbe Nosson, used to say that when a person has a guest, they should only worry about the *gashmiyus* of the guest, not the *ruchniyus*."

This doesn't only apply to guests. We must always apply this rule and get used 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 the other 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 their *ruchniyus*. We should only pay attention to helping him in any way we can, whether physically or monetarily. 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. 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 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 upon them.

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 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* was created against him - a harsh punishment was decreed upon him.

A Letter From the Rosh Yeshiva, Shlit"a

**DON'T GIVE UP; YOU'RE YESHUA IN ON
THE WAY**

Dear...

I beg of you to stay strong. I beg of you from the depth of my heart not to give up. I know that you're very depressed; you've already waited so long for your *shidduch*, and you've already done all the *segulos* that there are. Understandably, you've expended all your energy hoping that your *shidduch* is still going to come and that you will get married. Still, I beg of you. Strengthen yourself! Remain strong! Don't have any questions on Hashem and don't allow doubts in *emunah* to pervade your mind. A Yid remains strong even when things get very hard.

When the heilige Belzer Rav, *zy"o*, was sitting *shiva* for his brother, the Bilurayer Rav, a very well-known Rebbe came to pay his condolences. He said, "המקום ירחם אתכם וכו'" and then added, "we shouldn't know of any pain." Upon hearing this, the Belzer Rav got very heated. "Pain?! Hashem has never caused me pain!" He repeated this sentence a few times.

This is the greatness of our the *tzadikim*. They understand how everything is good and they remain strong in the face of anything. (*Berachos* 60b), "כל מה דעביד רחמנא לטב עביד", Whatever Hashem does is for the absolute best. This is what the Rebbe gives us. He enables us - simple people who are sunk in *gashmiyus* and worldly matters - to understand *eidelkeit* and know that everything that Hashem does is good.

I beg of you, my dear brother, be strong and don't give up. In a very short time we will be travelling to Uman. You will be able to merit your *shidduch* through your *tefillos* in Uman. But, remember. This is only true if you don't give up. Be happy. Dress yourself properly with fresh clothing. Go to shul to daven three times a day and learn your *shiurim k'sidran* according to the Rebbe's *sefer derech halimud* (as explained in *Sichos HaRan, siman* 76). Be happy; don't walk around bitter.

A Kesiva V'Chasimah Tovah
(*Atzaso Emunah, Parshas Shoftim* 5781)



Q&A Breslev

HOW CAN I GET ALONG WITH MY SON-IN-LAW?

To the Rosh Yeshiva Shlit"a,

We married off our daughter a few years ago. Baruch Hashem, they already have a child and they are happily married. My son-in-law treats my daughter very nicely and helps her whenever he can. There is just one problem: my son-in-law doesn't enjoy talking to me. Somehow, whenever I come home in the middle of a conversation, the conversation is over very shortly thereafter. Whenever we meet at a simcha, he always keeps away from me. He also doesn't seem very comfortable at my Shabbos table. He can barely manage a small smile for me and he doesn't appreciate when I hold his baby.

I can't seem to think of anything that I did or said that was wrong. I never tell him what to do and I try not to bud into their business. I try to assist them financially and in any other way I can. Perhaps he doesn't like that I speak extra nicely to him? Or maybe it's considered normal for a son-in-law to feel uncomfortable with his father-in-law. I waited so many years to have a son-in-law and the fact that we don't get along so well truly hurts me.

Perhaps the Rosh Yeshiva has a solution for me.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

It's very normal for a son-in-law not to feel comfortable in the presence of his father-in-law. Thank Hashem that your daughter is happy and has a husband who helps her and is loyal to her. What else do you need? Is there anything more that a parent needs other than seeing nachas from their children?

There's one thing I don't understand, however. What do you mean by "I waited for so many years to have a son-in-law"? What do you need a son-in-law for? What can a person do with a son-in-law?! Let him live a life with your daughter. As long as your daughter is happy, you shouldn't need anything else. If he wants to schmooze with you, great! If he doesn't want to schmooze with you, even better! He will go home and talk to your daughter, and they will build a good, happy home together.

Start talking things through with Hashem. Use the key solution that the heilige Rebbe gave us of tefilla and "hisbodedus". This is the solution that Moshiach will bring into the world. A person should talk to Hashem, discussing everything that lies on his heart at the same time as thanking Him for everything.

Find yourself a quiet, empty place and start talking to Hashem. Tell him, "Thank you Hashem for my life, the wife and children You gave me. Thank you for my married children and my grandchildren!" You will see that you will begin to feel fully satisfied.

May Hashem help you be successful in all your endeavors.

Gmar Chasima Tovah.

(Atzaso Emunah, Ha'azinu 5782)

Continued from Page 2 - Mohorosh Speaks

Thoughts of *kfirus* and *apikorsus* began to take seed in his 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 requested to be converted, ל"ה. This had come about because of the *kitrug* against him in *shomayim* when he cut back on the money to the poor.

Something smelled fishy to the priest, and he wasn't in a rush to fulfill the Rav's request. Why would 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 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"a, 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 leftover piece of 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.

The talmid ran to obey, and when he arrived at the priest's house and opened the door, he immediately saw the Rav lying on the floor completely intoxicated. When the Rav woke up, he found himself very very hungry. Although the priest was ready to give him something to eat, the *talmid* of the Baal Shem Tov, zy"a, 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, bad thoughts. He was very ashamed of himself for having fallen to such a low level, and he quickly fled the priest's house and did real, complete *teshuva*.

This story shows the severity of withholding the money from the poor

Continued on Page 4

Be Happy (7)

The more you rejoice, the higher is your true inner status. All of a Jew's service to Hashem, whether it be learning, praying or performing mitzvos, must bring him to happiness. As long as he does not rejoice, his service is lacking because he has not yet fulfilled the commandment to be happy. The only way one truly fulfills all of Hashem's mitzvos is if it brings him to rejoice in Hashem.

Hashem is united with His Torah and with the mitzvos He gave us. When a person studies Torah and fulfills the mitzvos for the sake of doing Hashem's will, his heart will flame with joy. He will gain both physical and spiritual pleasure of fulfilling His mitzvos. He will realize that by wearing tzitzis, donning tefillin or by lighting Shabbos candles, his neshama is illuminated with the light of Hashem's shechina, which is clothed in the words and letters of the Torah.

Is there a joy in the world comparable to this, to knowing that you are fulfilling the will of the King of kings - HaKodosh Baruch Hu?

Hashem can only be comprehended by reducing and simplifying His characteristics into terms we understand. This can be accomplished by the human mind only through joy.

Therefore it is most natural and expected that the yetzer hara attempts to remove each individual from the virtue of joy. It knows that through joy even the most lost or debased person can rise to approach Hashem, that even the lowest can emerge from the darkness which hides Hashem's light from him.

If you really desire to enter the gates of kedusha, and truly wish to abandon the wastelands into which you have strayed - if you really yearn to reach Hashem then use all your strength and utilize all your might to be only suffused with joy. Do whatever necessary to bring yourself to continuous joy.

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

people who need it. The opposite is definitely 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 (20)

During this time period the Rebbe had an intense desire to witness a miracle; he felt that it would considerably strengthen his faith. After much arguing and pleading with Hashem his request was granted and he witnessed three miracles.

In the great outdoors where the Rebbe frequently strolled during his spiritual devotions, there stood a large cross. Although this was a common sight in rural areas in those days, it caused much distress for the Rebbe each time he passed it. He, therefore, prayed to Hashem for a miracle, namely, that the cross should be uprooted. As soon as the Rebbe uttered the prayer the cross immediately toppled over.

The second miracle involved fish. The Rebbe sometimes strolled along the banks of a river that contained a lot of fish. The Rebbe wanted the fish to come to him without any effort on his part, and his request was granted.

The Rebbe had a yearning to see a dead person. He begged Hashem to show him one. One day, shortly after his marriage, when the Rebbe was lying in his room in his father-in-law's house, a dead man suddenly appeared before him. The Rebbe was terrified, as this was the first time in his life that he glimpsed a dead person. Later he explained that this dead man had been an extremely wicked person. The Rebbe began screaming in terror, so that all of his family members came running to his room. However, they were unable to enter because the Rebbe had locked the door from the inside. They were forced to figure out a way to enter, and only then did the Rebbe calm down.

In 5547 (1784), when the Rebbe was fifteen years old, his wife gave birth to a daughter, whom he named Adel, after his grandmother, the Baal Shem Tov's daughter.

to be continued next week, be'ezras Hashem

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