

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting ..... 5:39

Shabbos Ends ..... 7:08

## Learning

Nach..... Yeshaya 16-17

Bavli..... Nedarim 4

Yerushalmi..... Horayos 17

Tosefta ..... Pesachim 4

Rambam..... Shechainim 14

Parshas Noach, 4 Cheshvan 5783

Year 3, Newsletter 51

## A Word on the Parshah

"וישאר אך נח"

Rashi explains that when Noach went to bring food for the lion, he came a little bit late. The lion expressed his extreme displeasure at the tardiness of his meal by striking Noach, leaving him to limp for the rest of his life.

Chazal say (*Bava Metziah* 59a), "לעולם יהא אדם זוהר בתבואה בתוך ביתו, שאין מריבה מצויה בתוך ביתו של אדם אלא על עסקי תבואה", a person must always make sure that there is enough food at home, because many fights begin due to the lack of sufficient food. When a couple argues and fights and there is no *shalom bayis* between them, neither of them has any *menucha*. Such an existence is far worse than the bite of a lion, as is hinted to in the words of Chazal (*Brachos* 61a), "אחורי ארי ולא אחורי אשה", it's better to be tardy in bringing food for a lion, as Noach did, than to be tardy in bringing home *parnossah* for one's wife, thus losing his *shalom bayis*. This is because without *shalom bayis*, without a close, loving relationship between husband and wife, a person has nothing at all.

Chazal say further (*Bava Metziah* 59a) that a person must be very careful to properly honor his wife, because the *bracha* in the home only comes in the *zchus* of the wife, as the *posuk* says (*Beraishis* 12:16), "ולאברם היטיב בעבורה", Avrom had all his wealth in Sarai's *zchus*. It is for this reason that Rava told his townfolk that they should be very careful to always honor their wives properly, since this is the key to their wealth.

This is a very important principle to keep at the forefront of our minds. All the good that a person has and all the good that he is supposed to get in the future comes only in the *zchus* of his wife. Therefore, if a person seeks his wealth and good fortune, he should be very scrupulous in honoring his wife to the enth degree. Once the husband and wife live in harmony with a true love fostering between them, they will see how the *brachos* will pour into their home with endless bounty, and they will receive the *yeshuos* they were awaiting.

The truth of the matter is that this is a very practical way to live, even without the *brachos* promised. When a person has *shalom bayis* and lives harmoniously with his wife, he has a very calm life. He can go about his daily life with *yishuv hadaas* and *harchovas hadaas* and he is able to be more successful in everything he does.

The opposite is just as clear to see. When a person doesn't have *shalom bayis* and is in constant battle with his wife, he doesn't have a clear mind to be able to make the right decisions in other aspects of his life. His mind is muddled and confused, and the decisions he makes are often not the best ones. Understandably, it is quite difficult to be too successful in such a reality.

Of course, it is far more important to have *shalom bayis* because of the positive effects it has in *ruchniyus*. When a person lives harmoniously with his wife, he loves her and appreciates her, then he is able to succeed in the *ruchniyus* aspects of his life. Chazal say (*Pesachim* 112), "מצוה וגוף טהור, נושא אשה ולו בנים", a person who wants to be *tahor* should get married and have children. Chazal also say (*Kidushin* 29a), "נושא אשה ואחר כך לומד תורה", "נושא אשה ואחר כך לומד תורה". This means that when a person gets married, has *shalom bayis* and truly loves his wife, then his mind is clear, and is able to calmly learn and serve Hashem.

(*Toch Hanachal Noach* 5775)

## Mohorosh Speaks

### What's the Rush?

The Kedushas Levi, Rabbi Levi Yitzchok from Berditchev once saw a man run out of shul immediately after shachris was over. The Kedushas Levi stopped him and asked him where he was running. The man answered that he was running off to work so he can have the *parnossah* he needs. To this, Rabbi Levi Yitzchok countered, "How do you know that you are running towards your *parnossah*? Perhaps you are running away from it..."

We must be scrupulous about davening with a *minyan* three times a day. This will bring about an outpouring of much *bracha* and plenty, and we will see a lot of *hatzlacha* in our business endeavors. When we daven with a *minyan*, we are displaying our *bitachon* that everything comes from Hashem. When Hashem sees that we give ourselves over to Him completely, He will give plentiful *parnossah* and we will be very successful.

*Continued on Page 2*

## Pearls of Wisdom

Make sure that you don't yell at your wife - especially on *erev* Shabbos. The Chidah tell us that the *yetzer hara* is extra strong on *erev* Shabbos, trying to sow seeds of discord between couples. He knows that he can't make them do *aveiros* if they have *shalom bayis*. Therefore, ask Hashem to help you get along with your wife and not get upset at every small thing that happens.

## The Bigger Success Story

The Ben Ish Chai told an interesting story that brings out this point very clearly. In a certain city, there were two Yidden who operated very similar textile businesses. The first man would wake up very early in the morning and rush through the minimum of shachris as quickly as humanly possible, before running off to open his store by 7:00, with barely a chance to place a morsel in his mouth for breakfast. He was very proud to be the very first one to open for the day, thereby catching all the early-bird customers.

His competitor, on the other hand, had a very different kind of morning. He also woke up very early, but immediately made his way over to the *mikvah* and *toiveled*. Afterwards, he headed over to shul and davened shachris slowly and with *kavannah*. Upon completing his *tefilos*, he would spend quite a bit of time learning his *shiurim* for the day. When he finished learning, he would go home and calmly eat breakfast before making his way over to his store to open, which was generally around 1:00 pm. The first storeowner was quite pleased with himself that he was open for so much longer than his competitor. Until the day that taught him a lesson.

A very expensive, good quality material became available in town. Both storeowners bought large quantities of the material, hoping to make a nice profit off the sales. The next morning, the first man opened his store extra early so as to boost the sales of his profitable merchandise by getting all the customers who were bound to come early for a good selection. The local *poritz* heard about the merchandise that had come to town, and decided to take a look at it. He sent his servant to the store to bring back samples. The servant arrived at the first store - the only one open at the time - and told the storeowner that the *poritz* would like him to come to his house with some of his finest samples so he can decide what he would like to buy. He was planning a very large purchase and wanted good samples. With no choice in the matter, the storeowner picked out some prime samples, shuttered his store and followed the servant to the *poritz's* house.

The visit took a lot longer than expected, as the *poritz* couldn't make up his mind as to which material he wanted to buy. He called over his wife, who took her time fingering each sample and trying to make a decision. When she couldn't figure out what she wanted either, they called over the children to see what they thought. In the end, the visit lasted until late at night, at which point the *poritz* decided that the material wasn't worth the purchase, and he sent the man home, frustrated and empty-handed.

During his long visit, the second store owner opened his store and got all the business the first man was hoping to get. By the end of the day, he was completely sold out and had made a large amount of money from all the sales.

This story shows us very clearly that we don't lose out by serving Hashem. Specifically the second storeowner - the one who opened his store so late because he was busy learning and davening - was the one who made the tremendous profit at the end of the day.

(Sichos Mohorosh 16, Bitachon)

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

### HURTING OTHERS

Dear...

I received your letter.

The only way a person is able to work on his *middos* is through *tefillah* and *hisbodedus*. People who have the very bad habit of speaking unkindly to others and verbally abusing other people must daven to Hashem every single day until He helps them stop this horrible habit.

Rebbe Nachman once had a *talmid* named R' Shmuel Isaac, who was a tremendous *tzadik*. Rebbe Nachman once grabbed him by the lapel and said (*Chayei Moharan* 441), "Shmuel Isaac! For a drop of blood, you're willing to lose both this world and the next?! Cry it out!" He was telling R' Shmuel Isaac that in order to work on his bad *middos* (referred to here as "blood"), he needs to cry to Hashem. Every person is born with bad *middos* that he needs to correct. Naturally, he thinks that he deserves everything and is always correct. This causes him to verbally hurt others who disagree with him in any way. He has to work on taming the heat in his blood and fixing this bad trait. How? We must utilize the gift of *tefillah* and *hisbodedus* with which Rebbe Nachman entrusted us. We should discuss with Hashem everything that weighs on our hearts, all the bad *middos* that need to be corrected and all the *taavos* that we want to eradicate.

Rebbe Nachman (*Sipurei Maasiyos*, story 12, "The Baal Tefillah") that the king's people met the Baal Tefillah and requested that he go to every country and purify all the countrymen. The Baal Tefillah went around, meeting many kinds of people in his travels. He met some people who did *aveiros*, but they didn't stop there. They actually made a religion of sorts out of their actions. They made themselves and others believe that this was actually the correct way of acting and living their lives. However, the Baal Tefillah was even able to help such people do *teshuva*, because the power of *tefillah* is so great that it can change even such a harsh reality. A person who remains steadfast with his *tefillah*, and doesn't give up even when he doesn't yet see any change, will merit incredible *yeshuos*.

This is what Rebbe Nachman was telling R' Shmuel Isaac, "Are you really willing to lose both this world and the next just because of a little blood?! Talk it out with Hashem!" Rebbe Nachman is telling this to each of us individually. Say it to yourself, filling in your name. "\_\_\_\_\_! Are you really willing to lose both this world and the next just because of a little *kavod*?! Talk it out with Hashem!" Talk to Him and say, "*Ribono Shel Olam*, help me be a good person who doesn't hurt other people. Help me have good *middos* and love everyone for who they are. Hashem, have pity on me. I really want to be a good Jew!" Talk to Hashem in this fashion, and don't give up until you have improved your *middos*.

May you be successful in all your endeavors.

### DOES HASHEM EVEN NEED MY DAVENING?

#### Question:

To the Rosh Yeshiva Shlit"a,

Where is Hashem? *Chizuk* helped me until about age 28. But now that I'm 30 years old, no *chizuk* will help me at all anymore. I feel like the biggest failure in the world. I've begun looking for a good plot as a final resting place. Maybe in the Breslevar cemetery - the "real" cemetery; perhaps I'll find my place there. I feel so alone. I don't think that there's anyone who feels as lonely as I do. I feel like I'm in jail. I'd like to give the Rosh Yeshiva the opportunity to perform the very big *mitzvah* of *pidyon shevuyim*, if it's even still possible.

I'm afraid that my low self-esteem and my very closed nature are due to the fact that I never had normal parents, and I was therefore never properly prepared to get married. Is it my fault that I was never given the chance at seeing what it means to be an *ehrlischer* Yid? If my life isn't a life, then what's the point of living? Some *mekubalim* told me that it really isn't my fault. My mother is the one to blame since she destroyed my life by raising me in such a stressful situation. They didn't really have any solution for me, they just threw the truth right back into my face. I'm just trying to show that they were able to see the real truth.

I'm throwing away my *tefillin*; I have no energy for it anymore. If Hashem doesn't let me fulfill the first *mitzvah* in the Torah of getting married, then why does He need my *tefillin*?

Thank you.

#### The Rosh Yeshiva's Response:

Dear...

As I read your letter, it reminded me of the words that Mohorosh said, "אין צער כצערן של בחור", there is no stronger pain than the pain of a *bochur*. No one in the world understands what a *bochur* goes through. He feels as if his life has no value, since he is missing so much good. Chazal say (*Yevamos* 62b), "כל אדם, שמי שיש לו אשה שרוי בלי שמחה בלא ברכות בלא טובה בלא תורה בלא חומה בלא שלום" whoever is not married lives without happiness, without *bracha*, without goodness, without Torah, without a fortress, and without peace." The Medrash (*Beraishis Rabbah* 17:2) adds more things to this list. "בלי עזר בלי כפרה בלא חיים", he has no helper/partner, he doesn't have complete forgiveness and he doesn't have a real life. No one understands the pain that a *bochur* experiences, and no one knows how hard it is for him. However, even all this isn't an excuse to fall into depression. A person can never say that there's no *chizuk* for him. You aren't correct when you say that *chizuk* won't help you anymore. You forgot what the Rebbe Nachman screamed out with all his might, (*Likutei Moharan* 2:78), "קוין יאוש איז גאר ניט, געוואלד! זייטס אייך נישט מייאש." "קוין יאוש איז גאר ניט, פאר האנדן" "don't ever lose hope. There is no such thing as despair! If Rebbe Nachman says that despair doesn't exist, then he was talking you as well.

Don't convince yourself that your problems will get solved once you're six feet under. The pain of a person who is buried is absolutely unbearable. The pain that you are feeling now is only the tip of the iceberg compared to the pain of a *niftar* in his grave. The Mishnah says (*Avos* 4:22), "ואל יבטיחך יצרך", "don't allow the *yetzer hara* to convince you "שהשואל והקבר בית מנוס לך" that the grave is a good refuge for you. When a person is alive and he gets a small bite from a worm or other insect, he might not even feel it due to his distraction from other things. However, once he is *niftar*, he has nothing at all to distract him from the pain of the worms when they come to bite him. The pain is unbearably excruciating. It's impossible to describe the pain of every bite and the horrible feeling of hearing them crawling about.

If *that's* not the solution, then what *is* the solution? The only solution that exists is to go to a quiet place where no one is and discuss everything with Hashem. Tell Him everything that weighs down on your heart and all the hardships you are experiencing. Beg Him to have mercy on you and help you find your *shidduch* already. Do this every day and have a lot of patience. Even though it's so hard for you and the *yetzer hara* continuously makes you stumble in *aveiros*, still daven to Hashem every day without letup with simplicity - *temimus* and *peshitus*.

The grave might not help anyone, but Rebbe Nachman is the one who rescues us from the grave we've dug for ourselves through our *aveiros*. He teaches us that we must daven and do a lot of *hisbodedus*. This is, indeed, the safest shelter from our troubles. Therefore, my dear friend, internalize the words that I am telling you. Go now and find yourself a good, quiet place. Discuss everything you are experiencing with Hashem. Cry to Him and ask that He have pity on you. You can't begin to imagine how great *tefillah* is. Look at what the Zohar says (*Parshas Balak* 195). When a person cries out to Hashem, Hashem

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## The Rebbe's Life Story

When the Rebbe told Rabbi Yudel about his impending journey, Rabbi Yudel gave him his blessing, "Rebbe, surely you intend to accomplish great things there. May Hashem help you achieve your goals," to which the Rebbe nodded his head in acknowledgement.

Then the Rebbe added, "In truth, everything that I wish to accomplish in Eretz Yisrael I could accomplish here, too, through prayer and entreaty alone. I should not need to travel all the way to Eretz Yisrael for that. The only difference is that when I merit being in Eretz Yisrael I am able to attain my objectives cloaked in garments, whereas here, in the Diaspora, I can only attain them without garments. And this is actually the difference between Shabbos and Yom Tov."

He proceeded to open the Arizal's *siddur*, showing Rabbi Yudel the *kavanos* describing the difference between Shabbos and Yom Tov: on Shabbos the light is cloaked in garments, while on Yom Tov the light is not cloaked in garments, as is well-known.

When his wife heard of her husband's plans, she sent her daughter, Sarah, to ask him how they would subsist while he was gone. He replied, "You, Sarah, will go to your in-laws (at the time she was already engaged to the son of Rabbi Leib Dubrovner); your sister, Adel, will take a job as a maid in someone's house; your sister, Miriam, will go to live with someone who will have pity on her; and your mother will become a cook. I will sell everything I own in order to raise traveling expenses."

*to be continued next week, be'ezras Hashem*

says, "I want to take care of this one on My own. I don't want *beis din shel maaleh* to interfere. This one is solely Mine." There is no greater pleasure to Hashem than a broken heart crying out to Him. Such *tefillos* go straight up to Hashem without making any stops along the way for approval. This means that if you go find a quiet place to talk to Hashem and you tell Him everything that you're going through, your *tefillos* will go directly up to Hashem, Who answers a brokenhearted person even faster than He answers the greatest *tzadik*.

Being angry at your parents isn't going to help your situation at all. You certainly remember the story that the Rebbe tells (*Sipurei Maasiyos*, Story 11) about the prince who was banished from home. He was so angry and bitter with his lot. He used to say, "Why can't I be home? If I'm the real prince then I definitely don't deserve such horrible treatment as being banished from home to wander in far lands alone. I deserve to be the king at this point! And, if I'm really the son of the maid, then I still don't deserve this!" He was so upset that he allowed himself to become a drunkard. He began to frequent irreputable locals, doing anything and every *aveirah* his heart may have desired. He continued on like this until he realized that having a hard life and being banished from home doesn't excuse his current behavior. He realized that if Hashem gave him this challenge, he must rise to overcome it instead of allowing himself to wallow in self-pity, drinking and doing *aveiros* to his heart's desire. He returned, did *teshuvah*, and indeed, became the king. This story teaches us many very important lessons. One that is very relevant to you right now is that blaming our parents or anyone else isn't going to resolve the situation or help you in any other way. If a person happily accepts the reality that Hashem puts him in then he can attain the greatest heights.

Distance yourself from all these people who call themselves "*mekubalim*". Mohorosh tells us how we can identify a real *mekubal* from a phony by quoting what Chazal say (*Brachos* 34b). Rabbi Chanina ben Dosa was once asked, "מנין אתה יודע", How can a person know if someone is a real *baal mekubal* or not? "אמר להם, אם שגורה תפילתו בפי". He answered that if the person talks about the power of *tefillah* and inspires others to talk to Hashem then he knows that he is a real *mekubal*. And if not, "יודע אני שהוא מטורף", then I know that he is a wicked phony who is far from being a holy *mekubal*. You don't have to be a special *mekubal* to throw the blame onto your parents. All therapists can sing the same song. Therefore, I suggest and request that you distance yourself from all the people who add fuel to the fire by trying to blame the world for their and your problems. It doesn't help anything at all.

Instead, follow in the footsteps of the prince in *sipurei maasiyos*. Say the words that he said, "If Hashem gave me these parents then it's not an excuse to get depressed and throw my life away. I will do *teshuvah*, continue putting on *tefillin*, and do all the *mitzvos* happily. Don't throw away your *tefillin*. Take your *tefillin* to shul, give them a kiss, and ask Hashem to forgive you for writing such negative words, even if you didn't mean is completely seriously. Rebbe Nachman says (*Likutei Moharan* 2:42), "כי על ה' יתברך ברוך הוא אסור לומר, דברי הלצות אפילו בדרך שחוק". We must talk about Hashem respectfully. The same definitely applies to talking about the *tefillin*; they must be spoken about appropriately.

If you follow everything that is written in this letter, you will soon be *zoche* to stand under the *chuppah*. May Hashem help you be successful in all your endeavors.

## The Power of Tefillah

One morning, before running off to work, I quickly grabbed a package of raw meat out of my freezer and placed in on the counter to defrost for dinner that night. Late in the afternoon, I was back in my kitchen staring at my defrosted meat and I began dreaming about a gourmet, melt-in-the-mouth meat, and I had already begun visualizing my husband polishing off his plate with satisfaction. But, then reality hit me. I was newly-wed and far from being an expert chef! I hadn't the slightest idea of how to create such a masterpiece! However, I remembered that with *tefillah*, it is surely possible for me to create such a tantalizing dinner. So, I lifted my eyes and whispered, "Hashem, I have no culinary skills and I want to make a superb meal for my husband. Please help me out, because I'm only dependent on You."

With that, I'm became hopeful and confident, and I began to prepare the meat. I prepared it to the best of my ability, and with a smile on my lips, I slipped it into the oven. Several hours later, the meal looked ready, and I was excited to taste it! I took a taste, and I nearly choked! The meat was tough, chewy, very dry and completely tasteless. My good mood evaporated. My husband was due home shortly, and I was embarrassed to serve him such a hopeless dinner! Out of desperation, I cried out to Hashem, "Please! Make a miracle and transform this horrible meat into something edible and even delicious!" I knew deep down that Hashem would not forsake me. Right then, I decided to flip the meat over in the pan, and I put it back into the oven that was now switched off. I hoped for the best.

A short while later, my husband and I sat down to dinner. Out of the corner of my eyes, I watched my husband sample the meat, and was surprised to hear him give me a genuine compliment. That bolstered my confidence enough to taste the meat myself. I was shocked! It was, indeed, the melt-in-the-mouth, delicious supper that I had dreamed of! I couldn't believe that it was the same meat that I had tasted before. Joyfully, I whispered a *tefillah* of thanks to Hashem for being my master Chef.

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