

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh zy" a



## Times (NYC)

Candle Lighting..... 4:22

Shabbos Ends..... 5:53

## Learning

Nach ..... Yehoshua 17-18

Bavli ..... Pesachim 42

Yerushalmi ..... Yevamos 11

Tosefta ..... Korbanos 6

Rambam ..... Shekalim 3

Parshas Vaychi, 18 Teves 5781

Year 1, Newsletter 2

## Mohorosh Speaks

### Leave Him Alone

Our Sages tell us (*Brachos* 58:) "*K'Shem shepartzufei hem shonim, kach dei'osei hem shonos*", just like every person has a different face - everyone looks different - so too, every person thinks differently. Every person has different ideas and thoughts.

It's a very normal thing for people to have a difference of opinion. Every person understands a given situation or idea differently. This doesn't mean that people need to argue about their differences of opinion. This also doesn't mean that they have to push their opinion onto others to agree with them.

Every person has the right to have his own opinion. But, if his friend has a different opinion than him, he doesn't have to hate him because of it. He has to realize that this is my opinion, and that is his opinion. Every person can continue having their own

>>>>>

## Pearls of Wisdom

It's a real pity not to learn a little Chumash every day. Look where we're holding again - "*Chazak, chazak, venischazeik*". We're at the end of Sefer Beraishis. We need to follow what the Shulchan Aruch says: take out a Chumash and start at the beginning of the parshah in the beginning of the week. On Sunday read the Parshah with Rashi until Sheini, on Monday until Shlishi, on Tuesday until Reviei, etc. until you finish the whole parshah on Friday. After a few weeks, you will have finished the whole sefer. I am asking you to follow this advice and read the Parshah with Rashi starting from the beginning of the week and learn a little every day. Remember what Mohorosh says, "In a week when a person does not read the parshah, he feels it. The opposite is true, too. In a week that a person does read the Parshah with Rashi, he succeeds."

## A Story on the Parshah

"*Vayar Menucha Ki Tov*", and He saw that the peace is good.

A Breslever Chassid was once traveling with a lot of merchandise. As he was travelling, it started raining very hard, and he was unable to continue. The Chassid stopped, covered his wagon with a blanket, and sat down to learn the things he learned every day. As he learned, Rebbe Nosson passed by and saw how the Breslever was sitting in his wagon and learning with such enjoyment! Later, Rebbe Nosson said, "I saw how he was so happy with the rain, and now that he wasn't able to work, he can sit down to learn a bit."

Our holy Sages tell us (*Shabbos* 31a), "When a person leaves this world and comes to the next world, he is asked, "*Kovatoh itim laTorah*"? According to the simple meaning of the words, it means to ask if he set aside time every day to learn Torah. But the Rebbe says (*Likutei Moharan* 1:284) that Koveiah (the root word of "*kovatoh*" is another way of saying "*gezeilah*", stealing. We can see this in context in *Mishlei* 22:23, "*VeKovah es kov'eihem Nofesh*", He will steal the soul of those who would steal from them. This is what the question means, "*Kovatoh itim laTorah*", did you steal time for learning Torah? Did you steal a few minutes out of your busy schedule for Torah?" I know Breslever Chassidim who always bring a little bag of small Seforim with them: a Chumash, a Mishnayos, a Gemara, a Tehillim... and whenever they have a few minutes free, they quickly take out a Sefer and learn whatever they can in that short time. A Breslever Chassid doesn't waste any time. He fills up every minute with good things.

This is my entire goal with the Yeshiva. I want to bring a true love of the Torah into the boys. They should love learning Torah. I want them to know that, even if they work the whole day and they are busy every minute of their day, they can still learn and be very connected to the holy Torah. Only the Torah stays with a person eternally. The Torah watches over one who learns it, both in this world and in the next world.

(*The Light of Emunah, Yiddish Terumah* 5778)

<<<<<<

personal opinion and can still continue being friends with others who have different opinions.

Our Sages tell us (*Avos* Ch. 4) "*Eizehu machlokes l'shem Shamayim? Zohi machlokes Shammai V'Hillel. Eizehu machlokes shelo l'shem Shamayim? Zohi machlokes Korach va'adaso.*" The dispute between Hillel and Shammai is the symbol of a good dispute - a dispute for the sake of G-d, and the dispute of Korach and his friends against Moshe Rabeinu is the symbol of a dispute that is *not* for the sake of G-d.

Shammai and Hillel argued a lot. They held very strongly against the other's opinion. Something that one of them held was permissible to do, the other held it was completely forbidden and pained G-d. Neither of them would budge an inch to agree with the other. However, the argument was solely when it came to the Torah laws. In their personal life, they were very good friends. The Talmud tells us (*Yevamos* 15a) that even though they argued a lot when it came to Torah laws, their families still married into each other.

This is what a dispute for the sake of Heaven means. Each one is very strong in what he sees as the law and doesn't budge in favor of the other opinion, and at the same time, they love each other and allow their children to marry each other.

Korach's dispute was very different. Korach and his friends hated Moshe Rabeinu personally so much that they didn't even want to talk to him. Our Sages say (*Sanhedrin* 27b) that when a person doesn't speak to another person for three days because of hatred, he is called his enemy. He hates him. We see this with Korach and his congregation. They didn't want to talk to Moshe Rabeinu; they hated him.

This is the sign of a dispute that is not for the sake of Heaven. Two people can think differently and have a difference of opinion. But, if this difference brings one side to hate the other, it's a very bad sign. This shows that they are not seeking the truth. They are not arguing because of a difference of opinion; if that were the case, they would talk it through. The fact that the one side begins to hate the other shows that he is simply jealous of the other, and therefore he hates him.

This is the sign that every person can use for himself personally to see if he is involved in a dispute for the sake of G-d or not. A person can talk himself into thinking that the dispute he is involved with is definitely for the sake of G-d because the person that he's arguing against is doing something that is completely against Torah law! We need to come out against him! However, we have to be very careful that it's really the Torah law we're out to protect, and the only thing that bothers him is that the other person doesn't agree, but he doesn't hate him personally, this shows that it is a good dispute. But, if he hates the other person on a personal level and he doesn't want to talk to him or have anything to do with him, it is a sign that he is involved in a dispute that is not for the sake of G-d. It's entirely possible that, in his heart, he hates and is jealous of his adversary, and he uses the "for the sake of Heaven" cry as an excuse.

#### Why argue?

When the first "Americans to visit the moon" returned from their big trip, people asked them all about what they saw on the moon. One of the things they asked was what our world looked like from the moon.

When he heard the question, he laughed and said, "When I looked at our world from the moon, I saw a little ball. I then thought about how billions of people live on this little ball. They argue and fight, they have wars and kill each other, and they don't realize that they all live together on this one little ball."

>>>>>

### A letter from the Rosh Yeshiva, Shilt"ra

## EVERY TALMID IS TO ME, LIKE MY OWN CHILD

בעזרת ה' יתברך-יום ב' פ' וארא,כ"ג טבת, שנת תשע"ט  
my dear talmid..... Lekuvid

I received your letter.

I don't remember exactly what we spoke about; but I definitely don't give up on a single one of my talmidim; each and every one is like my own child. Baruch Hashem, there are hundreds of yungerleit and talmidim who have gained a tremendous amount from the holy Rebbe; nonetheless, the talmidim who learned in Yeshiva are more important to me than anyone or anything. Therefore, as I explained, I want you to continue attending the shiurim, and being part of such a place; a place where Emunah is our oxygen and lifeblood. Thank you for assisting the Yeshiva with your contribution for the rent; in the merit of tzedakah, may you succeed in all your endeavors.

<<<<<<

,"when you look into water with a happy expression, your reflection will show the same, and if you frown, the water will reflect it back to you. Likewise, the same applies to a wife; if you speak to your wife kindly and compliment her, she will respond in the same manner with love and compliments. Similarly, by assisting her with the housework she will see that you care for her, and are attentive to her needs, and in return your relationship will improve. Speak to her kindly and praise her for what she does, and she will start respecting, and asking you for your opinion. If your wife doesn't have strength to take care of your home then it is your job to help her; there is no greater mitzvah than helping one's wife and children. Charity begins at home; find time to help her and you will reap the rewards in this world and the next; in this world you will have a healthy wife and children, and in the next you will receive Schar for building a Yiddishe home with Ehrliche children. Don't talk to her about Breslev; the holy Rebbe once said: "Why would it bother me that another Yid will Bentch an Ehrliche Birchas Hamazon without knowing it comes from me?"; Give her Chizuk without mentioning the Rebbe's name, say: "Tzadikim say", or: "It is written in Seforim"; by doing so she will accept your words and eventually things will change. Internalize the following "סבלנות: הסבל - תחבולה למי שאין לו תחבולה" patience, is the solution when one has no solution.

**May Hashem help you succeed in all your endeavors.**

## Q&A Breslev

### MY WIFE SPENDS TOO MUCH TIME TALKING TO HER SISTER.

#### Question:

To the Rosh Yeshiva:

Baruch Hashem, I have a good life; Parnassah, my own house, a wife, and children; I am very thankful to Hashem for the many blessings he grants me. However, there is one thing which really hurts my Shalom Bayis. My wife is always on the phone talking to her sister. When she would just do it as a way to spend her time it wouldn't bother me, the problem is that I feel she took her sister as a husband instead of me. Instead of asking me for my advice or opinion, she discusses everything with her sister, and when she does ask me something occasionally, it's only half-heartedly because she must. On another note I find my wife doesn't have much patience and strength to take care of the household. She doesn't have patience with our children and finds the responsibility of tending to the housework as a pressure. I hope you will be able to guide me, my wife however will not want to hear the answer; she isn't interested in Breslev, but perhaps there is a way that I can improve the situation myself.

Thank you.

#### The Rosh Yeshiva's response:

בעזרת ה' יתברך – יום א' פרשת שלח, כ' סיון,  
שנת תשע"ט לפרט קטן

I received your letter.

The foundation for a successful marriage and for Shalom Bayis is to communicate and be honest with your spouse. If something bothers you, you must discuss it together. When one keeps everything bottled up, or is afraid to raise certain topics then it is a big problem. If you want your wife to take your opinion into consideration, if you want her to respect your advice – it depends only on you and in the way you conduct yourself to her. Shlomo Hamelech says (Mishlei 27:19) "כמים הפנים לפנים, כן לב האדם לאדם" >>>>>

You can get many more letters from the Rosh Yeshiva Shlit"a on all topics in the pamphlet "The Light of Emunah". To receive "The Light of Emunah", call 718-387-2691 #3.



<<<<<<

This is an awesome lesson for us. When a person is stuck in a dispute or argument with another - he *must* fight him - he can't think straight. His whole mind is focused on how to fight his opponent and break him. But, when a person is able to raise himself up a little and look at the world from above, he realizes that there's really no reason to argue and fight at all.

A person with common sense doesn't look at another person. He occupies himself with his own things, he doesn't seek to improve others, and he doesn't try to argue and fight with others. Such a person lives in his own peaceful and tranquil life.

But, when a person tries to stick his nose where it doesn't belong and is busy trying to look for the bad in other people, then Hashem makes sure that he gets so busy with his own problems that he completely forgets that other people even exist.

The Midrash tells us (*Bereishis Rabba* 88:1) that when Potifar's wife gave Yosef a bad reputation and he got thrown into jail, the entire Egypt was talking about the story. They didn't talk about anything else. So, Hashem made them so busy with the story of the royal butler and the royal baker who wanted to poison and kill Pharaoh. With that, they completely forgot about Yosef. This is how it always goes. When a person tries to hurt an innocent person, Hashem makes him so busy with his own problems that he leaves the other person alone.

Mohorosh once had an interesting story happen to him. Someone once told the police that the building of the Beis Medrash and Yeshiva wasn't built legally and it needs to be investigated. One day, a group of policemen came into the shul with a permit to look at the whole building and make sure it was all legal. They started to interrogate Mohorosh, asking him all kinds of questions. In the middle of the interrogation, one of the officers realized that his unmarked police car was in the middle of getting a ticket for not being properly parked.

They quickly ran out to tell the police officer outside who they were and to make sure he didn't give them a ticket. They argued with him that they are investigators and also work with the police department, but nothing helped. The parking enforcement officer handed them a ticket and went on his way.

The two investigators returned to the shul very upset about what had just happened. Mohorosh went right up to them and told them that they were completely correct. The other police had no right giving them a ticket when they were on the job. They are even higher in the police force than the parking enforcer who is just a simple policeman. He told them that they should go right away and put in a complaint against the parking enforcement officer for his brashness.

The officers took the suggestion very seriously. They were ready to run out and catch the police officer who wronged them to find out who he was and take him to court. Mohorosh chose that moment to ask them what the outcome of the investigation for the building was. They told him that everything was definitely in order. They looked over his paperwork and signed that everything was legal and fine. Then, they ran out to catch the parking enforcer.

When they left, Mohorosh told everyone who was there, "Now, you've all seen with your own eyes what I say all the time. When a person tries to bother another person, he will immediately become so busy with himself and his own problems that he will leave the other person alone."

A Jew needs to always keep this in mind. He should always be busy with his own self-improvement. When it comes to another person, he should only see the good in him. He shouldn't look for the bad in another, and he shouldn't get involved in their lives.

A Jew once came to the holy "Tzemach Tzedek", zy"u, and told him that he can't go to synagogue to pray. When the *tzadik* asked him why, he said that whenever he goes to synagogue, everyone bothers him and tramples all over him. He can't handle it anymore. The *tzadik* said to him, "Who said you need to be in the entire length and width of the shul for everyone to trample on you? You stay in your little corner, and like this there'll be enough space for everyone, and no one will bother you."

Praiseworthy is he who stays in his own corner and doesn't get involved in another person's life. Like this, he will not get into arguments or disputes and he will have a good life, both in this world and in the next.

(Sichos Mohorosh Part 6, Ch. A Difference of Opinion, and Part 7 Ch. Between a man and his friend, Asher

Banachal 48, letter 8,811)



## The Rebbe's Life story

5 - One day the sister of Rabbi Yitzchok of Drohovich visited the Baal Shem Tov to beg him to assist her in finding her mate. The Baal Shem Tov advised her to meet his devoted disciple, Rabbi Nachman of Horodenka. Soon the couple became engaged. At the engagement celebration, the Baal Shem Tov asked Rabbi Nachman, "What are you planning to pay me for being your shadchan?" Rabbi Nachman remained silent. The Baal Shem Tov continued, "When you will have a son, and my daughter Adel will have a daughter, let them marry each other, and that will be my payment!" But Rabbi Nachman was doubtful. "Is the Rebbe not aware that I come from a noble lineage? I am a direct descendant of King David?" The Baal Shem Tov responded by showing him his own family tree, which indicated that he, too, had descended from royal lineage all the way back to King David. Thus it was that at his own engagement, Rabbi Nachman of Horodenka committed himself to the engagement of his son with the granddaughter of the Baal Shem Tov

Rabbi Nachman of Hordenka was a seventh-generation descendant of the Maharal of Prag, whose ancestors were Rav Hai Gaon and Zerubavel the son of Pedaya the son of Shealtiel the son of Asir the son of King Yechonya of Yehuda, a member of the royal family of King David. In addition, he was also a seventh-generation descendant of the famous sage Rabbi Avraham Chaim of Apta, Chief Rabbi of the Rabbinical Court in Nikolsburg, who was himself descended from the Maharshal and Rashi, who was a thirty-third generation descendant of Rabbi Yochanan Hasandlar, nephew of Rabbi Gamliel the Elder and descendant of Shefatya the son of King David.

6 - On the wedding day calamity struck. After the chuppah ceremony had been performed, but while the wedding celebration was still in full swing, the groom, Rabbi Nachman, disappeared without a trace. The bereft bride waited in vain for her husband to return. After several days which he still failed to appear she rushed to the Baal Shem Tov,

pouring out her heart to him and weeping profusely as she recounted the tragic turn of events. The Baal Shem Tov was shocked by her story. He instructed her to return to him after several days while he would investigate the matter.

7 - As soon as the young woman left, the Baal Shem Tov used his powers of Ruach Hakodesh to discover the whereabouts of his disciple, Rabbi Nachman. He promptly dispatched a messenger to summon him. Upon Rabbi Nachman's arrival, the Baal Shem Tov asked him, "Why did you abandon your bride after the chuppah?" Rabbi Nachman responded, "During our chuppah I had a premonition that my new wife will die during the birth of our firstborn son, and I wished to spare her this fate. That is why I fled."

To be continued next week, with G-d's help.

## מוסדות היכל הקודש ברסלב

### סימן טוב ומזל טוב

In the name of the thousands of people all over the world who enjoy and get strength from the wonderful lectures, letters, etc. we wish a hearty "mazel tov" to

## The Rosh Yeshiva, shlit" a

on the joyous occasion of the Bar Mitzvah of his son  
**Shimon**

Hashem should help the Rosh Yeshiva see much nachas from all his children and grandchildren. And, he should be able to continue with his holy work, strengthening the thousands of people all over the world, giving over the advice of the holy Rebbe to every Jew, just as Mohorosh taught us, with blessed children, a long life, sustenance, and help from G-d.

### Inspiration at your door

You can get all of the Breslev books, pamphlets, "The Light of Emunah", lectures, songs, CD's, USB's, SD's, and more delivered to your door.

Call with your order

**347-509-4908**

### Daily Inspiration

You can now get the Daily Inspiration in English  
Subscribe  
to: [chizukinenglish@rabbiroth.org](mailto:chizukinenglish@rabbiroth.org)  
To receive the Daily Inspiration on  
WhatsApp: 845-244-1624

### MAZEL TOV

**YOEL SHNITZLER**  
On the birth of his daughter  
\*\*\*

**SHIMON RABINOWITZ**  
On the birth of his son  
\*\*\*

**YOEL MOSKOWITZ**  
On his engagement

Kol Breslev (Hotline for men) - Lectures, Daily Inspiration, Songs, Prayer Stories, and more 845-351-0910/212-444-9191  
Israel 0797040066 / England 13303502361 / Canada 4383008080

Kval Fun Chizuk (Hotline for women) - Lectures, Prayer Stories, Recipes, and more 845-351-9060/212-444-9169  
Israel 0797040069 / England 13303502363 / Canada 4383009090