

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting ..... 5:02

Shabbos Ends ..... 6:33

## Learning

Nach..... Shmuel II 11-12

Bavli..... Pesachim 77

Yerushalmi..... Yevamos 46

Tosefta ..... Bechoros 5

Rambam..... Ishos 6

Parshas Yisro, 24 Shevat, Mevorchim Adar 5781

Year 1, Newsletter 7

## Mohorosh Speaks

### Forgive Me

We are still in the *heilige* Shovevim days, which are special days for every person to do *teshuvah* and renew his close connection to Hashem. This is a very good time for every person to be *mivadeh* to Hashem. This means saying the words, "I did this and this. Forgive me for doing it. I didn't do it to anger You, I just have a strong *yetzer hara* that convinced me to do it..." Continue in this manner, telling Hashem how you really want to be good.

We can't begin to understand the importance of being *mivadeh* before Hashem. Such a person can no longer be punished. He removes all *dinim* and *gezeiros* from himself. Chazal tell us (*Sifra, Parshas Bichukosai*) that the minute a person confesses, Hashem immediately has pity on him. There is just one thing that Hashem wants: for a person to bow his head in submission to Him and tell Him he wants to be good. The *posuk* says (*Hoshea 14:3*), "*K'chu imochem devorim v'shuvu el Hashem*". Chazal say on this *posuk* (*P'sikta D'Rav Kahana, 24*) that Hashem doesn't need anything for a person other than words.

*Continued on Page 2*

## Pearls of Wisdom

You can still start anew to become an *ehrliche* Yid. Don't give up. Don't say, "It's too late", "I'm already lost", "Nothing's going to come out of me anyway". Look at the trees. They go through hard winters with rain, snow, hail, ice, strong winds, and much more. They go through many "dead" months. Every spring, though, they refresh themselves. They pick themselves up and start producing delicious fruits once again. Learn from them and start anew. Start learning and davening, "*Ki Ha'adam eitz hasodeh*" (*Devarim 20:19*), a person is compared to a tree.

(*Atzaso Emunah Beshalach 5781*)

## A Word on the Parshah

*"Vayomer Hashem el Moshe reid ho'eid bo'am pen yehersu el Hashem liros"*

Hashem repeatedly told Moshe to warn the Yidden not to climb onto Har Sinai. Why did Moshe need to warn them so much?

The *heilige* Rebbe says (*Likutei Moharan 1:72*) that when a Yid starts getting closer to Hashem to serve Him as he should, he gets a very strong *yetzer hara* to do too much. Sometimes a person can get very excited about serving Hashem, and he thinks what he's doing is very good. It's possible, though that the adrenaline is coming from the *yetzer hara*. Therefore, by *matan* Torah, when the Yidden were on a very high *madreiga*, they needed a special warning not to get carried away and try climbing the mountain.

Hashem has many fiery *malachim* in Heaven that serve Him with fiery enthusiasm, without any worldly desires, body or *yetzer hara*. But, when Yidden who live in this world and have human needs and worldly desires and constantly need to take care of their daily problems serve Hashem, it is so much more *choshuv* to Him than the service of the *malachim* in Heaven.

The first *mitzvah* in the Torah is to get married and have children. Hashem wants a person to have a wife and children. He needs to take care of his family, work for his *parnassah* and be busy with his daily life. Specifically through this daily tumult, Hashem wants us to serve Him. Most of the *mitzvos* of the Torah are related to the *gashmiyus*. A Yid needs to wear *tzitzis*, wear *tefillin*, eat matzah, sit in the *succah*, etc.

Hashem wants us to serve him specifically with our *gashmiyus*. Some people think that they need to disconnect themselves from the world if they want to be *ehrllich*. It's quite the opposite. We need to take all the worldly things that Hashem gave us and use them to get closer to Hashem. This is very *choshuv* to Hashem.

We see that the *aseres hadibros* are split in half. The first half are *mitzvos* between a person and Hashem. The second half are *mitzvos* between a person and his friend. Hashem wanted to show us that in order to serve Him fully, we need to use both *ruchniyus* and *gashmiyus* together.

Let's strengthen ourselves to bring Hashem into our world. We don't need to disconnect ourselves from the world in order to get close to Hashem. We can continue living exactly as we did before; just bring Hashem into the picture. Talk to Hashem in every situation and make sure we are doing things exactly as Hashem wants. If we do this, we will have a good life in this world and the next.

(*Toch HaNachal Yisro 5767*)

He just wants us to talk to Him and confess our sins. Then, Hashem will forgive him for everything he's done.

The Rebbe says (*Likutei Moharan* 1:4) that when a Yid does an *aveirah*, *r"l*, it becomes engraved in his bones, as it says (*Yechezkel* 32:27) "*Vatehi avonosam chakukah al atzmosam*". This weakens a person's bones and causes them to break. More troubles follow, and he becomes a bitter, depressed person. When he tells Hashem what he's done, and confesses his *aveiros*, the words come out of his bones and take all the *tzaros* with them. He then becomes a happy person.

This is why we always say *viduy* in the order of the Aleph-Bais, *ashamnu*, *bagadnu*, *gazalnu*, etc. The longer "Al cheits" are also in this order. This is because when a Yid uses these letters to confess his *aveiros*, they all leave his bones.

Since confessing brings so much good upon the one who does it, we include it every day in Tachanun. There are also those who confess in the *bracha* of *Shema Koleinu* in Shmone Esrei. Others say the Kriyas Shema at night according to the Arizal and confess again right before bed. But, even this isn't enough. Many times a person doesn't even pay attention to what he's saying. He needs to confess with his own words and regret. He needs to confess to Hashem and beg forgiveness. This will make him into a happy person and remove everything negative from him.

#### What if I Don't Really Mean It?

One of the things that holds a person back from confessing his *aveiros* is thinking that he doesn't really mean what he's saying. He tells Hashem that he didn't act as he should and that from now on he wants to do the right thing. He knows the truth, however, that deep down in his heart, he doesn't really mean it. He knows that he hasn't worked on himself enough not to stumble again.

The truth is, however, that even when he doesn't mean it fully, it's still very important and useful. We see this in the story of Bilaam. The *posuk* says (*Bamidbar* 25:34), "*Vayomer Bilaam el malach Hashem, chatasi*". Bilaam told the *malach* that he confesses his wrongdoing. The Medrash says (*Bamidbar Rabbah* 20:36) that Bilaam was a very intelligent person. He knew that if a person confesses his *aveiros*, saying, "I sinned", the *malach* can't do him any harm.

We see from here that even when a *rasha* such as Bilaam, who definitely wanted to continue doing *aveiros*, confessed his *aveiros*, the *malach* wasn't able to punish him. If so, then we, who are very far from being the wicked Bilaam, and really want to be good and *ehrllich*, but have a strong *yetzer hara* will *definitely* be forgiven if we confess. Nothing bad can happen to such a person.

If a Yid gets used to always confessing his *aveiros* before Hashem, even if in the beginning it's not done with complete honesty, the words will slowly penetrate more and more until it becomes part of him. He will then be able to confess honestly and become an *ehrlliche* Yid. He will have only good both in this world and the next.

(*Sichos Mohorosh* 15, *Viduy*)

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

### SHALOM BAYIS WITH THE CORRECT ANAGRAM

Mrs...

You are not a 7 and your husband is not a 4. These things are not important. It's a pity to talk about numbers when we can use much nicer terms. For example, in Yeshiva we call the *bochurim* with names, Moshe is special, Yankel is sensitive to others, Berl is thoughtful, etc.

Don't get scared from the numbers. It won't accomplish anything. Before I forged a connection with Mohorosh, I used to go to a certain *chochom* whose entire lingo was these numbers. This person is a 4, that person is a 7. When someone entered the room, we all discussed which number he was, until I was simply disgusted by it. Then, I found Mohorosh and Heichal HaKodesh, which is a place that only talks about Hashem. It's a place where everyone can implement sound advice and have a good, sweet life.

Not long ago, someone came to me scared out of his wits. He didn't know what to do, he didn't have *shalom bayis*... I spoke with him and asked where he spends his time. His Rebbe also talks about these fantastical numbers. His Rebbe told him that he is a one and his wife is a two. These two numbers can't go together. He cried a lot, and was ready to get divorced over the numbers.

I gave him a few booklets and *seforim* from Mohorosh and told him that they will clear his mind from these false notions. Instead of thinking about numbers, he should think "I am good, and my wife is much better". Today, they live a good life together like two doves.

**I can teach you the real wisdom to the numbers:**

**1 - is Hashem**

**2 - are the *luchos***

**3 - are the *heilige avos*, Avraham, Yitzchak, and Yaakov**

**4 - are the *heilige imahos*, Sarah, Rivka, Rochel, and Leah**

**5 - are the *chumashim*, Bereishis, Shemos, Vayikrah, Bamidbar and Devarim**

**6 - is Mishnayos, Seder Zera'im, Seder Moed, Seder Noshim, Seder Nezikin, Seder Kodshim, Seder Tahars**

**7 - is Shabbos, the 7th day of the week, etc.**

So, we see that when your husband learns Mishnayos, he is a 6. When he learns Chumash, he's a 5, when he does his *bodedus* and talks to Hashem in his own words, he's a 1. And, on Shabbos, we are all a 7.

Thank and praise Hashem for the nissim that He does for you, and you will see many more.

(*Atzaso Emunah* Bo 5781)



## Q&A Breslev

### IS IT A PROBLEM TO KISS A CHILD?

#### Question:

To the Rosh Yeshiva *Shlita*,

The Rosh Yeshiva often says in his shiurim that we shouldn't hit children or kiss them. What does this mean? Is it a problem to kiss a child?

#### The Rosh Yeshiva's response:

Dear...

I received your letter.

It is not I who says this. It's the Rebbe. The Rebbe says (*Sichos Haran* 59), "It's better for children when you aren't always with them than when you are overly connected to them and constantly playing with them. It's better to let them grow without running after them all day."

The Rebbe also says, "We don't kiss a child or hit a child". This doesn't mean that we can't kiss children. It means we shouldn't be overly demonstrative to the child. The more we spoil and strangle children with love, the more we hit them when they start jumping around and getting wild.

Children need to know that their parents are not like their friends. They need to have *kavod* for their parents. The children who have parents who play with them all day and night usually grow up very *chutzpadig*. They don't listen to their parents because they feel too comfortable with them. When a parent says something, they don't feel like they need to listen.

Parents shouldn't be afraid to tell their children what to do. We don't become good parents by letting the children do whatever they want. It's not good for children to have parents who aren't *mechanech* them. Such children end up not going on the proper path. Good parents are *mechanech* their children and pay attention that they behave properly and *ehrllich*.

**With all ideas and advice in the world, we need *tefilla*. Without asking Hashem, success is not forthcoming. We need to beg Hashem a lot to be *zoche* to have *ehrlliche* children, and grandchildren who busy themselves with Torah and *mitzvos*.**

Mohorosh tells a story about a Yid who once went to the *heilige* Chofetz Chaim, *zy" a*, asking for a *bracha* for good children. The Chofetz Chaim took out a *tehillim* that was falling apart from dampness and showed it to the Yid. He said, "This is my mother's *tehillim*. She used to use it to cry every day for good children. This is how we are *zocheh* to good children".

May Hashem bless you with success in all your endeavors.

(*Atzaso Emunah Beshalach* 5781)

You can get many more letters from the Rosh Yeshiva Shlit" a on all topics in the booklet

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*Continued from Page 4 - News in our Mosdos*  
Yidden attain real *emunah*. He strengthens them to always be able to pick themselves up and serve Hashem as they should.

"Do you want to take something upon yourselves in honor of the *heilige yahrtzeit*?" the Rosh Yeshiva, Shlit" a, asked. "Tomorrow you should start being *maavir sedra*. Let go of all your *cheshbonos*, and listen to what Mohorosh told us. We should be *maavir sedra* every day and be *zocheh* to the amazing *segulos* that it brings." Let us continue to listen to what Mohorosh taught us. It will be good for us in this world and the next.

After the *drasha*, we bentedched and then watched a very nice slideshow that showed us firsthand accounts of *meifitzim* who help so many Yidden daily. We also saw a *shiur* that Mohorosh, *zy" a*, gave in Yeshiva Tiferes HaTorah in the year 5773 where Mohorosh already said then that there will be *chasunahs* in Yeshiva. Everyone left with new *kabalos* of how they will continue strengthening themselves with the *limudim* of Mohorosh and help spread them around the world.

Hashem should help us to continue serving Hashem all together as we should with *simcha*, as we were taught by Mohorosh until we are *zocheh* to Moshiach's coming quickly in our days.

#### Hakaras HaTov Melave Malka this Motzei Shabbos

This *motzei* Shabbos, Parshas Yisro our yearly *hakaros hatov melave malka* will take place *lichvod* all of the *yungerleit* who help the *mosed* pay the rent for all of our buildings throughout the year.

For a number of years already, the "Rent Campaign" has been led with tremendous devotion by Reb Shabsi Dovid Marcus and Reb Osher Ber Indorsky who carry the burden of paying the Yeshiva's rent every month. These two *choshuve yungerleit* are greeted warmly every month by *anshei shelomeinu* who feel privileged to be able to lend a hand in paying the monthly rent. With this, they remove the burden from the Rosh Yeshiva, Shlit" a, who can now be *mechazek* us with the Rebbe's *eitzos* more calmly, and bring us closer to Hashem, strengthening us in learning Torah and davening, aside from the *chizuk* for day-to-day needs.

We are looking forward to an interesting program that will be enjoyed by all participants. There will also be gifts for those who donated.

### The Rebbe's Life Story

30 - The Rebbe's life was founded on purity and holiness. His piety was intensely affected not only by the sanctity of his parents, but there was also an additional contributing factor. His parents' house, which had originally belonged to the Baal Shem Tov, often hosted disciples of the Baal Shem Tov and the Maggid during the latter's pilgrimage to Mezibuz. These pious individuals frequently sat around the Rebbe's parents' table, discussing Torah topics, delving into intricacies of *avodas* Hashem, and recounting inspiring tales of the Baal Shem Tov. When the Rebbe was a youngster of four or five years old he thirstily imbibed every word that was uttered in his home, permanently engraving them on his impressionable young heart. He became filled with a passion to follow in the path of these righteous men.

31 - Of all the stories he heard, there was one in particular that struck a chord with the Rebbe, motivating

*Continued on Page 4*



## News in our Mosdos

### The Yahrtzeit of Mohorosh, zy"ta

Yidden around the world, and specifically Anshei Shelomeinu spent Mohorosh's *yahrtzeit* reminding themselves of incredible memories of Mohorosh, reviewing his *heilige* teachings, and strengthening themselves for the future.

Mohorosh spent his whole life with one goal for which he worked day and night: to bring the *eitzos* of the Rebbe into every Yiddishe home and strengthen every Yid to remember that Hashem is always with Him, no matter where he might find himself; he can always get close to Hashem, and return to Him.

Now, in the days surrounding the *heilige yahrtzeit*, Yidden around the world remind themselves how much *chizuk* they have gotten from Mohorosh's *heilige seforim* and booklets throughout the years. They try to use their time to continue learning the *heilige seforim* and fulfilling what is written therein. With this they will acquire a happy and good life both in *ruchniyus* and *gashmiyus*.

Throughout the week of the *yahrtzeit*, and definitely on the day of, many Yidden from around the world davened at Mohorosh's *heilige kever* in Yavniel for every *yeshuah*. Mohorosh said that he will do his best to interfere for whoever davens at his *kever* to get him the *yeshuah* for which he waits. Many were *zocheh* to finish the entire *sefer tehillim* without speaking in middle. Mohorosh promised and requested that it be engraved in his *matzeivah* that every *bochur* or girl who says the entire *tehillim* at his *kever* without stopping in middle, *lzechus* Mohorosh, will definitely find his or her *shidduch* quickly.

Mohorosh wrote that just like many Yidden returned to Hashem through him in his lifetime, the same will be true after he returns his *neshamas*. Whoever comes to his *kever* will be awakened to do *teshuva* and return fully to Hashem. We were able to see this when so many people were at his *kever* on his *yahrtzeit* and poured out their hearts to Hashem.

Here in New York, the main *yahrtzeit seudah* was in our *beis medrash* in Williamsburg on Motzei Shabbos. Hundreds of Yidden from all over came together to strengthen themselves on this *heilige* day. At the *melave malka*, we heard from the Rosh Yeshiva Shilt"ta, who reminded us how much we need to thank Hashem for the amazing present He gave us. Mohorosh lived among us and taught us the *heilige limudim* from the Rebbe that are still alive and attainable. We just need to learn and review them.

The Rosh Yeshiva said that when it comes to talking about Mohorosh, it gets a bit complicated. Mohorosh gave us so much in his lifetime. He tremendously helped so many Yidden all over the world. No matter how much we say, we will never be able to do justice and properly encapsulate what he accomplished and what gems he left us. Therefore, the best thing to do is to speak about what he taught us, fortify ourselves in fulfilling his *eitzos* and further spreading it to the world. These are Mohorosh's greatest wonders, and this is what we need to continue reviewing and remembering. It's like Rebbe Nosson said about the Rebbe. The greatest *mofes* of the Rebbe was that whoever came to him, listened to him and implemented what he taught changed completely and became a true *ehrlische* Yid. This is a real Rebbe. He can help other

Continued on Page 3

him to devote his life to serving Hashem. It was the tale of how the holy Baal Shem Tov began serving Hashem when he was just five years old.

32 - When the Baal Shem Tov was born, his father, Rabbi Eliezer, was 100 years old. His mother, Sarah, died during childbirth. When the Baal Shem Tov turned five, his father, who was extremely frail, summoned him to his bedside. "I want you to know," he said to little Yisrael, "that the time has come for me to leave this world. My child, have no fear, for Hashem's presence fills the world. Always remember that He is with you and that He is beside you. If you should ever be in need of something turn to no one but Him. Nothing exists other than Hashem; therefore learn to speak to Him in your own words. Always turn only to Him."

33 - With these loving words on his lips, Rabbi Eliezer took his last breath. Little Yisrael ran outside to raise the alarm. People came to help arrange his father's burial, after which the five-year old child remained all alone in this world, bereft of father and mother. The orphan's situation deteriorated rapidly; no one bothered to provide him with his daily needs. Little Yisrael wandered from village to village, never resting by day in the place where he had spent the night. In spite of his unfortunate circumstances, the child remained steadfast in his belief that Hashem is with him always, as his father had clearly stated. He drew strength from the awareness that nothing exists other than Hashem, and that Hashem is behind everything that happens in this world. It was during this stage in his life that the Baal Shem Tov began his lifelong practice of conversing with Hashem and discussing everything with Him.

to be continued next week, be'ezras Hashem

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I've done so many big aveiros. Is there any hope for me? Does Hashem even want me?

Hear an amazing shiur on this topic!

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3, 2, 43

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