

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



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Mohorosh Speaks

The holy days of Shovevim

We have just entered the holy days of Shovevim which are, says the holy Ari, special days for *teshuva*, repentance. During these special days, it is easier to get close to Hashem and correct the wrong these we have done.

The holy Ari calculated, that if a person were to fast enough fasts to properly repent for all of the aveiros that he *r"l* stumbled in, there wouldn't be enough days in his life to complete them all.

The holy Rebbe once gave the following *mashal*: There was once a very wealthy man whose riches seemed endless. He sent out a message that whoever wants to borrow money from him should come to him and borrow however much he needs. Understandably, throngs of people took advantage of his generous offer. And he kept his word, lending

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Pearls of Wisdom

Make sure to help your wife get ready for Shabbos; kindness starts at home. Don't busy yourself with other things; help your wife get ready for Shabbos so she doesn't fall apart. She needs to have the energy to continue taking care of the household.

The holy Rebbe says (*Sichos HaRan 263*) that men need to have pity on their wives. They need to speak nicely to them and hold them dear. Specifically on *Erev Shabbos*, when there's enough stress going around, we need to be very careful not to add to the stress. The holy Chida writes in his *Sefer Avodas HaKodesh (Moreh Be'etzvah 4:140)* that on *Erev Shabbos* the *Satan* comes into every house with one intention: to make fights break out between husband and wife. He gets very scared when a husband and wife get along nicely on *Erev Shabbos*. This is because, when a husband and wife get along well and live in harmony with love, he has no power over them. The *Satan* gets expelled from such a house.

Prepare nice things to talk about at the Shabbos *seudos*. It's a pity to let the whole *seudah* go by with conversations about politics and *lashon hara*. Your wife is waiting to hear nice *zemiros* and stories of *tzaddikim*. The whole week every person is busy with their own things. But Shabbos is a day for Hashem.

(*Atzaso Emunah, Yiddish, Vayechi 5780*)

A Word on the Parshah

"Behotzi'acho es ha'am miMitzrayim ta'avdun es ha'Elokim al hahar hazeh"

Our *Chachomim* tell us (*Kidushin 30*) that Hashem says to the Yidden, "*Banei, borosi Yetzer Hara borosi Torah tavlin,*" My sons, I created the Yetzer Hara, but I created the holy Torah to combat it. "*V'im atem oskim baTorah ein atem nimsorim beyado,*" if you learn Torah, you will not be under his influence. "*V'im ein atem oskim baTorah, atem nimsorim beyado,*" and if you do not learn any Torah, then you will be under his influence. This is the only thing that will help us combat all the *nisyonos* that we have in our days.

This is especially true if a person is able to learn a *daf Gemara* every day. This burns all the *kelipos*. The Rebbe says (*Likutei Moharan 1:214*), "*Talmud B'Gematriya osios shel 'Lilis', al kein yesh koach b'limud haTalmud lihachniya osah,*" when a person learns Gemara, he burns the *kelipah* that makes a person stumble in the aveirah of immorality. Therefore, if a person learns Torah, he is saved from this horrible *aveirah*. Even if you don't understand what you are learning, you should still say the words, like the Rebbe says (*Sichos HaRan 76*), "*She'ein tzrichim bilimud rak ha'amirah levad, lomar hadevorim kaseder, umemeilah yovin,*" The only thing that is necessary when learning is simply saying the words. Say the words in order, and eventually you will understand". If we listen to the Rebbe and follow what he says, we are *zocheh* that the mind opens up, and with time, we begin understanding. I have already seen this with many *bochurim* and *yungerleit* who listened to the Rebbe with simplicity.

Before beginning to learn according to the *seder derech halimud* of the Rebbe, people look for "proofs" that the way he is learning is called "really learning". But, once a person starts learning in the *derech halimud* that the Rebbe taught us, he no longer seeks such "proofs". He looks at himself and says, "I am a proof!" in the same line of reasoning as, "I am a *mofes!*" like R' Nachman Tulchiner used to say about himself. People used to ask R' Nachman Tulchiner to tell them about a *mofes*, a wonder that Rebbe Nosson did. He used to answer them, "You need a story of a *mofes?* I am a *mofes!*" From "Nachman, the water carrier" came "Rebbe Nachman Tulchiner"! When he was young, he once heard Rebbe Nosson give a *shiur*. In the middle, Rebbe Nosson said the following words, "*Di velt is nisht, in men ken es nisht bakimen. Torah u'Tefilah is yoh, in men ken es yoh bakimen*", this world isn't reality, and we can't acquire it. Torah and Tefilah are reality and we are able to acquire them. These words penetrated very deeply, and he started getting closer to Rebbe Nosson. Rebbe Nosson saw how this young *bochur*, Nachman, had

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each person however much they needed. He wrote down each IOU in his book.

One day, the rich man went over his books and realized that, although he had lent out an astronomic amount of money, the people weren't coming back to pay up. It bothered him very much to see this. Among the people who had borrowed money, there was a person who had only borrowed a bit to open up a store. He invested all the money in the store, but ultimately, it fell through, and he as unable to pay back his loan. This man was very bothered by the fact that he couldn't pay back his lender. He decided that, even though he didn't have any money to pay him back, he should at least go to the rich man and explain why he hadn't yet paid up his loan. When he arrived, the rich man told him, "The small amount that you borrowed from me doesn't bother me at all. It's really nothing next to the large amounts that other people owe me. If you would go around and convince people to pay me back, even if they would pay back a small percentage of what they owe me, it would still be thousands of times more than the money that you owe me. If you do that, I will be moichel your entire debt."

The Rebbe used this *mashal* to show the importance of inspiring other Yidden to return to Hashem. When a Yid takes upon himself to strengthen other Yidden not to be depressed and to take the initiative in returning to Hashem, then Hashem forgives him for all of his *aveiros*.

It is especially *choshuv* when a person gives another Yid a book through which he derives strength and inspiration. This is because, when a person gives another person inspiration through conversing with him, sometimes, the other is ashamed to accept what he's being told. Or he might not be in the right mood to accept what he's being told. But, when that person gets a book, he'll put it in his pocket, and later, when no one sees, and he's in a better mood, he'll take it out, read it and learn it. And this will bring him to return to Hashem.

People go through a lot of hardships in their lives, both physically and spiritually. When you give a person a booklet or *sefer* through which he can derive strength from the wonderful advice of the Rebbe, you can literally save his life, and the reward is incalculable.

Understandably, the *Satan* can't handle this. He puts all of his effort into not letting it happen. He does everything he can to make a person lose his desire to be good and *ehrllich*. And these seforim awaken a person and strengthen him, telling him that he shouldn't allow himself to break or get depressed from anything, because no matter what he's done in his life, he can always do *teshuva* and return to Hashem. Therefore, the *Satan* does everything he can to disturb the distribution of the holy Rebbe's *seforim*.

The Rebbe said about himself (*Sipurei Ma'asiyos* Story 7) that, before his soul came down to this world, the *Satan* came to

A Letter From the Rosh Yeshiva, Shlit" a

THE REBBE'S TIKKUN FOR SHOEVIM

Dear....

In many places it is the custom to fast this Thursday to rectify one's sins; especially the sin of *פגם הברית*. This is not what the holy Rebbe wanted though; the Rebbe taught us, the way to repent is not through fasting or suffering. The Rebbe gave us a different *derech*, one that requires control over one's emotions, as opposed to physical self-control. At the first glance, this seems like an easier option, but truthfully it is way more challenging. The Rebbe instructed us to stay silent, and not answer back in the face of embarrassment. The Rebbe says (*Likutei Moharan* 1:6): "If one is humiliated, and keeps quiet, this is the key to rectify his sins". In reality though, it is easier to fast a hundred times, than to stay silent while being shamed.

Mohorosh would relate; the Tcheriner Rav was on his way to the holy Rebbe's *tzion*, when a misnaged approached him, and threw dirt at him. The Rav's silk bekitshe was soiled, however, he took no notice and continued on his way. His companion though was outraged, and an argument ensued. The Tcheriner Rav grabbed his Talmid and pleaded, "Stay silent, don't react! Our *derech* is not answering back!" He then added "if a person keeps quiet and does not reply to his humiliation, he merits blessing and salvation."

Therefore, I beg you dear...., follow my advice. Stay silent, and don't answer; if someone says something that hurts you, swallow hard, and keep quiet. Especially when it comes to your wife, no matter how right you are, it doesn't pay to retort, instead swallow. Through doing so, you will rectify all your sins.

We cannot forget for even one minute who we are; true, we are full of Torah, and Daven to Hashem, but on the other hand, we are still far from *kedushah*, and terrible punishment awaits a person who sins in *פגם הברית* *r"l*. Or, if a person has stooped so low and sinned in the *aveira* of *r"l* נשג"ז, he must find a way to repent for his sins. One who is a *תורן* and a *מעביר על מדותיו* obliterates all his sins.

Not only does it eliminate his *aveiros*, it also brings him to be loved in Hashem's eyes. Chazal say (*Shabbos* 88b) "Those who are humiliated and don't reply. About them the *pasuk* says (*Shoftim* 5, 31) "ואהביו כצאת השמש בג-". Therefore, I beg you, accept it as *כפרת עוונות* that your wife offended you etc.; don't lose yourself. Instead realize that she is either overworked or overwhelmed and didn't mean it etc.

I hope to see you tonight by the *shiur*.

Have a good day.

A Letter From the Rosh Yeshiva, Shlit" a

ONE WHO DRAWS ENERGY FROM THE HOLY REBBE, INFUSES OTHERS WITH LIFE

Lekuvid my dear Talmid.....

I received your letter. I keep you in my mind, and in my *tefillos*; I hope all by you is well. Remember the fire and passion you had as a *bochur*, when you first became connected to the holy Rebbe; doing the *ratzon* Hashem was your only desire. You were full of joy and infused your surroundings with happiness, and everyone who crossed your path received a smile and encouragement. Continue strengthening everyone you meet; even while going through your own personal struggles; don't let it stop you.

Let me share a thought with you; a person is comparable to a wire. If the wire is connected to the source of power, it becomes a conductor of electric. As a result, whatever it then touches, also becomes part of the live circuit. Once it disconnects from the power though, all it remains is a useless piece of copper. Likewise, when a person is connected to the source; to the holy Rebbe; he learns his *seforim*, and listens to his advice; he then becomes energized just like a live wire, and can transfer life to whoever he encounters. The Rebbe said (*Chayei Moharan* 218) "Any person who attaches himself to other Breslevers, will merit to be an *ehrlische* Yid". And he finished off with, "the way I mean an *ehrlische* Yid." The Rebbe reiterates (*Chayei Moharan* 322) "Whoever draws close to one of my people, and even just has minimal contact with him, will immediately become a righteous person."

We could see this very clearly with someone who studies the holy Rebbe's *seforim*. And especially Mohorosh's *seforim*. Mohorosh took the Rebbe's words and simplified them, and made them possible for everyone to comprehend. One finds such inspiring and beautiful guidance, which cannot be found anywhere else. One who learns the *seforim* becomes connected to the power source, and anyone close to him is infused with life. No matter who he shall be; if one connects himself to a *tzaddik*; he has a *tzaddik* in his thoughts and only follows the guidance of a *tzaddik*, then he becomes part of the circuit and can continue transmitting the light.

Therefore, I ask you dear, come up to Yeshiva occasionally, listen to a heartwarming *shiur* on the holy words of the Rebbe. Revive yourself; remember when *Mishnayos* and *Tehillim* were an integral part of your life. The Rebbe once remarked to someone, who distanced himself from him (*Chayei Moharan* 316) "It surprises me that one can abandon such a beloved group that we are part of." Accept my words which come straight from my heart, in a positive way.

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
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Hashem with a complaint. He said that if this soul comes down onto this world, then there is no reason for his own existence. The answer he got was that this soul needs to be put into this world, and he should figure himself out in the circumstances. The *Satan* left and came back a short time later with an old man. They laughed together and he said, "I figured it all out..."

This is, indeed, what his idea was: scoffing. The Breslever *seforim* would be laughed at; people would make fun of them. And the idea works very well... But, when a person opens his eyes to see the truth, he sees that the Rebbe's *seforim* give strength and a newfound life to those who read them even in the hardest of situations. The *seforim* have the *koach* to bring every Yid back to Hashem.

Mohorosh used to say that he was *mekarev* to Breslev through a Yid who gave the *sefer Meshivas Nefesh* to his father. When he found the *sefer*, he saw its tremendous *chizuk*. This is what made him into an *ehrlische* Yid. Therefore, he put a lot of his *kochos* into further distribution of the holy *seforim* to bring every Jew back to Hashem.

It is very good for a person to use these special and holy "Shovevim" days by bringing more Yidden close to Hashem. Hashem will definitely forgive all of his *aveiros* and he will have only good on both this world and the next.

(*Sichos Mohorosh* Part 1, *Hafatzah and Hishchazkus*; *Chayei Moharan*, *siman* 447)

Continued from Page 1 - Parsha

real *temimus* and started bringing him closer. He taught him how to learn, etc. until he became Rebbe Nachman Tulchiner, z"l. And, whenever people asked him for *mofsim* from Rebbe Nossan, he would say, "I am the *mofes*" - that I turned into "Rebbe Nachman Tulchiner" from "Nachman, the water carrier".

The same thing happens when a person starts following what the Rebbe says. He takes a *Mishnayos* in his hands and starts reading *perek* after *perek* and finishes *mishnayos* again and again. He takes a *Gemara* and starts learning the *blatt*, even if he doesn't understand. Such a person doesn't need any proof as to whether or not he is learning. Such a person doesn't look at what other people, other personalities, or other Rebbes say. He calls out, "I am the proof! I am the wonder!" Out of me - the person who never learned and barely even knew the names of the *masechtos* - came Rav...! Baruch Hashem, I learn! And, not a day goes by without me learning my *shiurim*.

(*Atzaso Emunah*, *Yiddish*, *V'Zos Habrocha* 5778)

News in our Mosdos

A number of new *chassonim* in Yeshiva

The *bochurim* in Yeshiva are thrilled for the new *chassonim* in Yeshiva.

The *choshuve bochur*, Chaim Yeshaya, the son of HaRav Yudel Depres from England, got engaged to the daughter of HaRav Elimelech Sharf, *shlit"a*, from Boro Park.

The *choshuve bochur*, Shalom Yosef, the son of HaRav Nachman Neustein, *shlit"a*, who is the Menahel of the *heilige Breslev mosed* in Boro Park, got engaged to the daughter of HaRav Avrohom Moshe Strasser, *shlit"a*, from Breslev, Liberty, who is the *menahel* of our *heilige* Yeshiva.

The *choshuve bochur*, Yaakov Hillel, the son of HaRav Yoel Farkas, *shlit"a*, who is the *gabbai* of Beis Medrash Heichal HaKodesh in Kiryas Yoel, got engaged to the daughter of HaRav Yisroel Meir Horowitz from Boro Park.

The *choshuve bochur*, Chaim, the son of HaRav Yirmiyahu Tziker of Yerushalayim, got engaged to the daughter of HaRav Nachman Shnitzer of Yerushalayim.

Hashem should help all the new *chassonim* be successful in life, build a strong *keshel shel kayamah*, build a *banyan adei ad*, and raise *ehrlche doros*.

A New Shipment of "Asher Banachal" in Yiddish Has Arrived at the Printing House

The Yidden of America, in general, and the *meifitzim*, specifically, were thrilled to hear the news that a new shipment of Asher Banachal in Yiddish set up with an amazing index has just arrived at the printing house.

Thousands of Yidden around the world thoroughly enjoy reading a few letters every day from this *heilige sefer*, Asher Banachal, that Mohorosh wrote with such *mesiras nefesh*. Every person who has read it can testify to how it inspired him to get close to Hashem and how it strengthened him, showing that he cannot rely on anyone in the world, except for Hashem. He should just go straight to Hashem and tell Him everything that is weighing his heart down. It strengthens a person's knowledge that no matter what they've gone through in life and no matter what they've done, they can always start anew and begin serving Hashem.

When a person reads this *heilige sefer*, he literally feels as though Mohorosh is speaking to him directly and personally about what he is currently going through. He can find answers to any problem or doubt.

Mohorosh gave an incredible promise with the *sefer*: whoever helps print this *sefer* will get the *yeshuah* that he is waiting for, whatever it may be.

This new edition is special in that it has an incredible index where you can easily find any topic, *tzaddik* or *sefer* that is mentioned, stories of *tzaddikim*, and much more. This has given a new look to the amazing *sefer* that thousands of Yidden around the world enjoy on a daily basis.

For Hashem, we will continue with our holy work!

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The Rebbe's Life Story

8 - The Baal Shem Tov summoned the young woman and repeated her husband's words to her. She replied, "I feel so privileged to have a husband of such a high caliber as Rabbi Nachman, that I am willing to give up my life in order to have a child with him!"

9 - Rabbi Nachman came home, and in time the couple was blessed with the birth of a baby boy. During the birth, the new mother wept incessantly. "Father in Heaven," she prayed, "I beg You, please grant me another month to live so that I might enjoy my precious son!" Indeed, her prayer was answered and she lived for one month after giving birth. During the mourning period for his wife, Rabbi Nachman noted with a deep sigh, "What a pity that she prayed for only one additional month of life, for during those holy moments the gates of Heaven were open and had she asked, the entire decree would have been annulled." Rabbi Nachman was left alone to fend for his infant son, which was exceedingly difficult for him, in particular because the Baal Shem Tov periodically sent him on faraway missions. He therefore entrusted his little son, Simcha, to the care of Adel, the Baal Shem Tov's daughter. Simcha was raised in Adel's home.

10 - On one occasion when the Baal Shem Tov visited Adel his eye fell on little Simcha, and he commented, "I like this child." At the time Adel was intrigued by her father's comment, but she filed it away in her mind, figuring the day would come when she would understand it.

11 - Simcha was ten years old when the Baal Shem Tov passed away.

To be continued next week, *be'ezras Hashem...*

MAZEL TOV

CHAIM YESHAYA DEPRES
On his engagement, מ"שט"מ

SHALOM YOSEF NEUSTEIN
On his engagement, מ"שט"מ

YAAKOV HILLEL FARKAS
On his engagement, מ"שט"מ

CHAIM TZUKER
On his engagement, מ"שט"מ

HARAV HENOCH INDIG
On the upsherin of his son Hillel Mordechai

HARAV YOSEF BURSTEIN and his wife
On the birth of his daughter

May the incredible *zechus* that you have of spreading the advice of the Rebbe across Eretz Yisrael and the entire world should stand by you and you should see much *nachas* from this child as well as all your other children with *aleh brochos*.