

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 4:36

Shabbos Ends 6:07

Learning

Nach.....Shoftim 21 & Shmuel I 1

Bavli.....Pesachim 56

Yerushalmi..... Yevamos 25

ToseftaMenachos 7

Rambam.....Kdsh HaChdsh 13

Parshas Va'eira, 3 Shevat 5781

Year 1, Newsletter 4

Mohorosh Speaks

Every Small Thing is Very Choshuv

The Rebbe says (*Likutei Moharan* 2:86) on the *posuk* (*Shemos* 6:9), "*Velo shom'u el Moshe mikotzer ruach umei'avodah koshoh*", the reason a person doesn't listen to a *tzaddik* is because he doesn't have the proper *emunah*. Even if a person does believe that there's a Hashem on this world whose power and strength is of awesome magnitude, but he doesn't believe that he, too, is important to such a tremendous Hashem, that every small action that he does is also important, and that those actions bring him closer to Hashem.

The person believes that Hashem hides way high up in heaven and in order to get close to Him, he needs to do very big and special things. He thinks he needs to make himself suffer physically, fast or do extremely hard *avodos* in order to get recognition from Hashem. And, if he does simple things, Hashem won't pay any attention to him at all.

However, this is a very big mistake. Even though it might look like it's the *Yetzer Tov* telling him to do such special things to get close to Hashem, it's really just advice coming from the *Yetzer Hara*. This is because most people aren't able to do such major and hard *avodos*. The *Yetzer Hara* convinces him that the small things that he does aren't worth anything, and he can't do the big things, so he gets very depressed and broken. He decides that there's

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Pearls of Wisdom

Through going to the *mikveh*, a person is *zocheh* to get rid of all the *dinim*. The *heilige* Rebbe says (*Sefer HaMiddos, Hamtokas HaDin*, 22) "*Al yedei tevilas mikveh nisbatel hatzoros, v'yeshuah ba'ah*", through going to the *mikveh*, all hardships leave a person, and his *yeshuah* comes.

Also, whoever goes to the *mikveh* is *zocheh* to become an *ehrliche* Yid. The *heilige* Rebbe Nosson, z"l, said, "*Mikveh* is the same *loshon* as '*tikvah*'. If you go to the *mikveh*, you have a hope, a *tikvah*, that you will correct everything."

(*Atzaso Emunah, Va'eirah* 5789)

A Word on the Parshah

"*Vesanti fedus bein ami uvein amecha l'machar yehiye ha'os hazeh*".

The Baal HaTurim brings down that the word "*Fedus*" is used in two other places: "*Pedus sholach l'amo*" (*Tehillim* 114), and "*V'Harbeh imo fedus*" (*Tehillim* 130).

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 2:28) that there are many kinds of *divrei* Torah. There are those that should be written down for posterity, and there are those that may not be written down. And, whoever knows the difference between the two categories can tell the difference between a Yid and a *goy*.

Our *heilige* Chachomim say (brought down in *Tosfos Gitin* 60b "*Esmoha*"), "Why did Hashem give part of the Torah as *baal peh* without writing it down? Because it with this is that a Yid is on a higher level than a *goy*."

Mohorosh explains that the main *chashivus* of a Yid is the Torah *Sheba'al Peh*, because from the Torah itself we can't know anything. Take, for example, the *mitzvah* of *Tefillin*. From the Torah itself, there's no way we could understand how we are supposed to fulfill it. The only way we know what to do is because we have the *mesorah* from our *heilige* Chachomim who passed it down from generation to generation straight from Moshe Rabbeinu. From here we see how the *chashivus* of a Yid is from Torah *Sheba'al Peh*. Therefore, a Yid needs to make sure he learns Torah *Sheba'al Peh* which is the *heilige Mishnayos*, *Gemara*, *poskim* and *Shulchan Aruch*.

Yidden need to pay special attention to learn *Mishnayos* which cleanses the *neshama* and makes it *heilig*. *Mishna* (משנה) has the same letters as *neshama* (נשמה). Learning *Mishnayos* also bring *parnassah*, like the *posuk* says (*Beraishis* 43) "*Kesef Mishnah*". Rebbe Pinchas'l Koritzer said that "*Mishnah*" has the same *gematria* as "*parnossoh*". The *Medrash* says (*Vayikrah Rabbah*, 7:3) that the Yidden will be freed from our *galus* in the *zechus* of learning *Mishnayos*.

This is what the *posuk* means when it says, "*Visanti fedus bein ami uvein amecha*". Rashi says that Hashem will make a separation between the Yidden and the *goyim*. But, the word "*fedus*" is written here without the letter "ר". The "י" is the *Mishnayos* which is *shisha sidrei Mishnah*. In today's day, the "י" is still missing, because people who learn *Mishnayos* are still looked down upon. But, the *posuk* continues with, "*l'machar yehiye ha'os hazeh*". Soon, when Moshiach comes, the letter "ר" will be present, because Moshiach will only come in the *zechus* of learning *Mishnayos*. At that time, people who learn *Mishnayos* will be looked up at and held *choshuv*.

And then, the other two *pesukim* will also be fulfilled: "*Pedus sholach l'amo*" and "*V'harbei imo fedus*". In both of these *pesukim*, the word "*Pedus*" is written with a "י", because Hashem will free the Yidden from *golus* when we learn a lot of *Mishnayos*.

(*Toch HaNachal, Seudah Shlishis, Va'eira* 5769)

Continued from Page 1 - Mohorosh Speaks

no way for him to get close to Hashem, and he gives up on himself.

But, the *tzaddik* teaches the exact opposite. It's specifically the smaller actions, those that seem insignificant to us, that bring a person close to Hashem. If a person is *mechazek* himself with the small actions that he does anyway every day, that is what will bring him close to Hashem. A person doesn't realize that if he simply follows the *Shulchan Aruch* - he washes his hands *negel vasser* when he wakes up in the morning, he davens in *shul* with a *minyan*, he learns a little Torah every day and acts properly with others, and doesn't try to be deceptive - all things that he does every day either way, this is what Hashem wants to see. This is what is important to Hashem. And, these are the *mitzvos* that will stand by him forever, because they are things he can always do. The "bigger" *mitzvos*, on the other hand, don't last, because they are too hard to do for an extended time.

Chazal tell us (*Brachos* 24b) that when a person screams while davening *Shmone Esrei*, it is a sign that his *emunah* is weak. He's only screaming because he believes that Hashem is only far away in heaven, and He'll only hear if you scream very loudly. He doesn't realize, however, that Hashem is standing right next to him and even hears every whisper that comes out of his mouth.

Chazal also tell us that when a person answers "*Amen, yehei shemei rabah*" out loud, all harsh decrees that might have been decreed against him will be torn up. We see from here that even such a "small" action like answering "*Amen, yehei shemei rabah*" out loud has an amazing *koach* to save a person's life and save him from all hardships and decrees.

The same thing goes for eating kosher food. In today's day, there are, *Baruch Hashem*, so many foods available with good *hechsherim*, that it's really not hard to only eat kosher. But, when a Yid pays attention to what he puts in his mouth and makes sure that he's only eating proper *hechsherim*, it's very *choshuv* for Hashem. This is what brings a person to have proper *emunah*. The *heilige* Rambam wrote in a letter (see *Degel Minchah Efraim, Parshas Eikev*) to people who wrote to him that they have some core questions on *emunah* that such a thing comes from eating not kosher food. The food entered their blood and clogged up their minds against the *heilige emunah*. This shows us that something that such a seemingly insignificant action as eating kosher food - which is very easy to do today - brings a person closer to Hashem.

Mohorosh said that after the bitter World War, when the Yidden came to America, they found that the state of *kashrus* was very poor. There was no good *shechitah*, and there was no *cholov yisroel* milk to come by. Only a very small number of *ehrlliche* Yidden tried to get proper kosher food for the Yidden. For example, the Tzelemer Rav, *zy"a*, was moser nefesh to open a kosher *shechitah* and a factory for *cholov yisroel* milk and milk products. And, with this, he saved innumerable Yidden from eating *treifus, chas v'shalom*.

In those times, a Yid once came to the Satmar Rebbe, *zy"a*, and asked if he can be *meikil* and give not-kosher butter to his children, because in *Shulchan Aruch* you can find certain *heteirim* for *treife* butter. The Rebbe answered him with a smile, "Maybe the butter is *basar b'cholov*?" The person was very confused. Where does *basar b'cholov* come into *treife* butter? But, he obeyed the Rebbe and didn't give his children the butter. It wasn't a very long time later, when it came out that the Rebbe

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A Letter From the Rosh Yeshiva, Shlit"a

DON'T QUESTION HASHEM'S WAYS

Mrs.....

I received your letter.

Mohorosh would say "every question is another *kelipah*". *Tzaddikim* said (*Tehillim* 79, 10) "*Lamah, yomru hagoyim*," a goy says "*lamah*-"why? A Yid says "I believe that everything Hashem does is good and accounted for".

Our duty is to do everything Hashem asks us to do without questions and without looking for reasons. Hashem commands us to instill *yiras Shomayim* into our children; if we do, then we will merit *nachas*. However, we are not allowed to ask, "Why did the children of So-and-so leave *Yiddishkeit, r"l*, even though the parents did everything they could to instill *yiras shomayim* in their children?" In such situations, one must not lose his *emunah* in the words of the *tzadikim*.

At the last ladies' gathering, I told a story that Mohorosh used to tell. A woman came to the *heilige* Steipler Goan, *z"l*, and cried bitterly over her children who had left *yiddishkeit* and in general, over the *tzaar gidul banim* she was going experiencing. The Steipler Goan simply asked her: "Do you wash *negel vasser* every morning?" The woman, embarrassed, admitted that she did not. The *heilige* Steipler then asked her, "If that's the case, what do you want from me? If you don't wash *negel vasser* then the *tumah* of the night stays on your hands and whatever you touch becomes *tamei*, resulting in the entire house being filled with *tumah, r"l*. What can I do if you yourself have caused your suffering?" I told this story as a *chizuk* for all the women that they should be careful that their children prepare *negel vasser* before going to sleep. They shouldn't get out of bed without washing. You write that after hearing this, you became extremely broken and cried bitterly over your siblings. You wrote that your parents did everything in the world to have *heilige* children - they washed *negel vasser* etc. - and, still, several of them left *Yiddishkeit*.

First of all, look at yourself. Why did your parents merit such a child like you who has such strong *emunah* and *tznius* (modesty) etc.? Secondly, we cannot question Hashem's ways; we have to do what we have to, and Hashem will do what is good in His eyes. Thirdly, I ask you to strengthen yourself with all your *kochos* to continue raising your children with *kedusha* and *tahara*. Don't let the *yetzer hora* break you; he will do anything to be able to take you away from your family.

Today is the *yahrtzeit* of the *heilige* R' Nosson, *z"l*. He was wont to say, "When I have all the tricks and plans and am ready to battle the *yetzer hora*, then comes to me with a new tactic that I didn't even think was possible". This is the *yetzer hora's* way to cause pain and suffering uniquely to everyone.

Prepare *negel vasser* with *simcha* for your children every night. Be careful with all the *halachos* and *minhagim*. If you do this, you will merit to build a beautiful home.

Q&A Breslev

How Can I Please My Husband?

Question:

To the Rosh Yeshiva *Shlita*,

Both my husband and I grew up in homes with a strong *chinuch*, and my husband is currently learning in *kollel*. Recently, my husband started requesting that at home I should lower my standards of *tznius* and dress in a way I shouldn't in public.

This is something very foreign to me; I never witnessed such behavior growing up, and, truthfully, I'm embarrassed to dress in such a fashion, even at home. Can the Rosh Yeshiva clarify? Why is he requesting me to behave this way? What has happened to him, and how should I respond?

The Rosh Yeshiva's response:

Mrs...

I received your letter. You must remember that our generation has fallen very low, and the immorality on our streets is tremendous. The *nisyonas* nowadays are very difficult, and the temptations are very hard to withstand. Therefore, a woman must be smart and know how important it is for her to always look attractive for her husband. She must remember that she has the power to protect him from *aveiros*. When a husband knows that his wife is always there for him, he will be shielded from *aveiros*.

How fortunate are the women who ensure that they always look beautiful and clean, in order to find favor in their husbands' eyes. In this merit they will receive a great reward, as Chazal say (*Brachos* 17a) that Hashem gives women more *schar* than men, because they are ready for their husbands, and they protect them from *aveiros*.

If you will wait for your husband when he comes home from *Kollel* with a smile, dressed well, clean and put together, then he will be satisfied. Furthermore, if you are always ready for him, then he will forget about his previous requests.

A woman cannot fathom the *schar* she will receive if she makes it her priority to always be present for her husband. Chazal state (*Eiruvim* 100b) that a woman who is always ready for her husband will be *zoche* to children who will surpass the greatness of those in the generation of Moshe Rabeinu. Additionally, her *sholom bayis* will improve, because when a man sees that his wife is always ready for him he will do his utmost to reciprocate and please her.

May Hashem bless you with success in all your endeavors.

Kesiva v'chasima tova; may you have a sweet new year.

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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was correct. The factory used to mix in *fleishige* fats to enhance the taste.

There is another "small" *mitzvah* that every person can fulfill. The *mitzvah* of *tzedakah*. This is a *mitzvah* that many people think they can only fulfill with incredibly large amounts of money. They don't realize that Hashem is also very pleased with a penny. Every penny that a Yid gives to *tzedakah* brings him closer to Hashem. Truthfully, it goes even further than that. You can fulfill the *mitzvah* without even giving a penny. By just giving a smile or a good word to another Yid, you can already fulfill the *mitzvah* of giving *tzedakah*. Chazal say (*Kesubos* 111b) on the *posuk* (*Beraishis* 49:12) "*Ulven shinayim meicholov*" that it's more important to "make another person's teeth white" - meaning to make another person happy - than to give him a drink of milk.

There are many people who walk around very sad and depressed. They are angry at the whole world, and they feel as though they have no one in the world who cares to give them a second glance. And, when you give such a person a simple smile and a good word, it can literally save his life. He feels like he's worth something.

Sometimes, a person is so depressed that money doesn't even talk to him. You can tell him you'll give him all the money in the world, but it just doesn't talk to him. He doesn't have any excitement in his life. But, even such a person will enjoy a simple, good word. He will have hope in his life, again.

There were once two poor men who went around collecting money together. One of these men was a *chosid* of Rebbe Nosson. The other man once complained that he has no energy for his hard life. Rebbe Nosson's *chosid* said to him, "I don't understand you. After Succos, you went to your Rebbe, and he gave you \$200. You used that money to buy wood for the winter, and you even had some left over. I, on the other hand, went to my Rebbe, Rebbe Nosson who didn't give me any money, because he doesn't even have for himself. But now I see that I am much happier than you are..." The other man answered him, "That is, indeed, the difference. My Rebbe gave me money which gets used up. Your Rebbe, however, gave you *chizuk* and that is something that never gets used up." We see from here what a small smile or *chizuk* can do for a person.

We also see this with the *mitzah* of *bikur cholim*, visiting the sick. Why do people hold back from going to visit sick people? Because they think that if they go, they need to do something big and major in order to fulfill the *mitzvah*. They don't realize that the sick person would be very very happy if they were to simply come visit for a few minutes and give them *chizuk* and a good word.

Therefore, we must remember that the small things we do are very *choshuv* for Hashem. Specifically these "small" *mitzvos* will bring us the best outcome - they will bring us closer to Hashem and make us into *ehrlliche* Yidden.

The Rebbe's Life Story

12 - During the Baal Shem Tov's lifetime Rabbi Nachman of Horodenka had always aspired to travel to the Holy Land. However, since the Baal Shem Tov disapproved he was unable to fulfill his dream. Each time he was overtaken by a yearning for the Holy Land he would ask the Baal Shem Tov for permission to undertake this trip, but permission was never granted. On one such occasion the Baal Shem Tov responded to his request for permission with, "You may go, but before you embark on this journey you must first immerse yourself in a *mikva*." Rabbi Nachman promptly set off to the *mikva*, and after immersing four times he returned to the Baal Shem Tov. *Continued on Page 4*

News in our Mosdos

New Section in "Atzaso Emunah" (Yiddish) Stories and Raffles for Children Index for Kol Breslev

With Hashem's help, during the last few weeks, there have been some very nice additions to the weekly pamphlet in Yiddish, "Atzaso Emunah" which has all the letters that the Rosh Yeshiva Shlit"a wrote that week.

First, a small story that the Rosh Yeshiva *shlit"a* wrote specially for the children was added together with a very nice drawing, drawn special for "Atzaso Emunah". Every week, a story is included that teaches a very good lesson and instills *yiras shomayim* in the children. Whichever child learns a lesson from the story can send it in and be entered in amazing raffles.

There was also a very practical, clear index to Kol Breslev included in the back. With this index, all the *drashos*, *shiurim*, interviews, and much more will be easily found. There will also be a list of the *shiurim* from earlier years on the current week's *parshah*, and where to find them on the hotline.

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13 - "What did you see during your first immersion?" the Baal Shem Tov inquired.

"I saw Eretz Yisrael," Rabbi Nachman replied.

"And during the second immersion?"

"I saw Yerushalayim."

"And during the third?"

"I saw the *makom haMikdash*."

"And during the fourth?"

"I saw the *Kodesh Hakodoshim*," was Rabbi Nachman's response. "But I did not see the *aron* there." "The *aron* is here in Mezibuz," the Baal Shem Tov informed his disciple.

14 - Rabbi Nachman understood from these words that his rebbe was opposed to his undertaking such a trip. As long as the Baal Shem Tov was alive, he never again brought up the subject. After the Baal Shem Tov passed away Rabbi Nachman of Horodenke frequently visited his gravesite, where, due to his holiness and total detachment from all worldly matters, he was able to converse with him much like he had done during his lifetime. However, permission for him to undertake a trip to the Holy Land was still not forthcoming. Since Rabbi Nachman was unwilling to relinquish his lifelong dream he persevered with his requests.

15 - One day Rabbi Nachman was delighted to receive a positive response from the Baal Shem Tov. He skipped home with a song in his heart, "I'm going to Eretz Yisrael!" Indeed, he spent the remainder of his life in Eretz Yisrael, and when he died in peace, he was buried in Tiberias.

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

The Days of Shovevim

Are the Shovevim days happy or sad? Is this a time that has anything to do with me?
(Yiddish)

Kol Breslev

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the chosson **NOSSON SCHWARTZ**
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