

# 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..... Shmuel I 14-15

Bavli..... Pesachim 63

Yerushalmi..... Yevamos 32

Tosefta ..... Chulin 1

Rambam..... Taaniyos 1

Parshas Bo, 10 Shevat 5781

Year 1, Newsletter 5

## Mohorosh Speaks

### Tu B'Shvat

Tu B'Shvat is Rosh Hashana for the trees. The *posuk* says (*Devarim* 20:19), "*Ki Ha'adam eitz hasodeh*", a person is like a tree. Mohorosh says that a person can learn a lot from a tree about how to go through life.

### Hold on

A tree goes through very rough times. When winter comes, the strong winds start blowing, hail and snow start falling and all the leaves fall off. The tree doesn't know if it's going to make it through these hard times. But, if it stays strong and keeps in mind that soon the summer will come and it will be alive again, then it will be able to make it through the hard winter and continue to be a strong, beautiful tree.

And even when the summer does come, sometimes there's such an intense heat that it thinks it's going to dry up completely. But if it stays strong, it will again continue to be a strong, beautiful tree.

The same thing goes for a person. A person goes through a lot of hardships in his life. Many times, it looks like he won't make it through the hard times; he just doesn't have any strength to continue. Then when it starts to get a little better, new hardships and problems arise and he feels like simply giving up. If he stays strong,

*Continued on Page 2*

## Pearls of Wisdom

Mohorosh explains the *maamar chazal* (*Succah* 52a), "*Kol hagadol meichaveiro*" as he who is *zocheh* to become an *ehrliche* Yid is a "*gadol*"; this comes "*meichaveiro*", because he has a good friend. The opposite is true, as well. "*Yitzro gadol heimenu*". When a person has very big *nisyonos* and a very strong *yetzer hara*, it is because he has only himself - "*heimenu*". He doesn't have any good friends. Find among *anshei shelomeinu* a good friend. You will be *mechazek* each other. This is how you can hold strong.

(*Atzaso Emunah*, Bo 5780)

## A Word on the Parshah

### "HaChodesh hazeh lochem Rosh Chodoshim"

Hashem told Moshe Rabbeinu about the *mitzvah* of *kiddush hachodesh* - when the new moon is sighted, the month should be made *kodosh*. Rashi says, "*Niskasho Moshe al molad halevanah, b'aizo shiur teira'eh vsihiye re'uyah likideish, v'her'ah lo be'etzvah es halevanah barakiyah, v'amar lo kozev r'eih v'kadash*". Moshe had a hard time understanding this *mitzvah*. How big did the moon need to be in order to be *mekadesh* it? He only understood the *mitzvah* when Hashem pointed out the moon to him with His finger and said, "This is what it will look like when you need to be *mekadesh* it." Rashi asked another question. Hashem only spoke to Moshe Rabbeinu by day. How did He show him the moon which we only see at night? He answers that Hashem spoke to Moshe Rabbeinu when it was close to *shekiah*, when the moon is already visible.

There is something troubling here. Why was it so hard for Moshe Rabbeinu to understand specifically this *mitzvah*?

The *heilige* Rebbe says (*Likutei Moharan* 1:282) "A Yid always needs to judge himself *l'kaf zechus*". Even if he is a complete *rasha* he still needs to "*try with all of his kochos to find something good in himself*" with which, at least in this small area, he isn't a *rasha*. Then when we look at him, we will see that he is already not in the same place as he was before; he is already in a better place - on a higher *madreigah*.

This applies both for a person himself and with others. "*Through only seeing the good in others oneself, a person makes themselves really become better*". Finding only the good that we have makes us actually become completely good.

The nature of a person is to find the negative in both themselves and others. The good things are taken for granted, and the person's entire focus is on the negative parts of himself and other people. But, when a person only sees the bad, he gets very depressed. When he sees how bad the situation is it can bring him to fall away completely, *chas v'shalom*, and abandon Hashem, *r"l*. But, when a person looks for - and finds - only the good in himself and others, he is able to stay strong and slowly become better and better.

The *heilige* Rebbe Nosson said (*Likutei Halachos*, Morning Routine, *Halacha* 1) that this is the *inyan* of *Kidush HaChodesh*. The Yidden are, indeed, compared to the moon. The moon gets smaller and darker at the end of the month until it disappears completely. But, it is exactly then that it renews itself. We wait until we see just the smallest sliver of the moon, and at exactly that moment, the *beis din* calls out, "*Mekudash! Mekudash!*" The same thing goes for the Yidden. Even when someone leaves Yiddishkeit completely and it looks like he's completely lost, if we start seeing the little good in him, we can already call out "*Mekudash! Mekudash!*" The little bit of good that you found in him will spread and he will become completely good.

*Continued on Page 3*

however, and doesn't allow himself to give up, he will see that it will be good in the end.

It will be very good in the end for the person who stays strong and doesn't let himself break in the face of his hardships.

### Don't get Scared

We see an interesting thing with the trees: people spit at them, kick them, throw dirt onto them, pour water onto them, and all other kinds of things. But, they don't get scared. They continue doing what they need to be doing without giving a second glance at those who are bothering them. Even more than that, they give back only good to those who do bad things to them. They give delicious fruit to those who bother them.

This is something that a person should try to emulate. Even when people embarrass him, bother him, put him down, and make him all kinds of *tzaros*, he shouldn't get scared. He should just continue doing good things for the other people.

We see that many *tzadikim* had this *nisayon*. People embarrassed them and spoke badly about them trying to put them down. But, the *tzadikim* didn't look at anything. They didn't get scared; they just continued giving the people good things, and writing *seforim* from which the entire world derives *chizuk*.

### Don't Think So Highly Of Yourself

Another thing that we see with a tree is that the roots go very deep into the earth. The deeper they go into the earth, the stronger the tree is. But if the roots are only on the surface and don't go deep enough, then the tree is very weak and will be blown away with the slightest of wind. There will be no sign of him left.

We can learn from this that if a person thinks very highly of himself and wants to show everyone just how great he is by putting others down, in the end he will fall. People will hate him. People don't like a person who put down others just to try to elevate themselves. On the other hand, a person who hides his *ma'alos* and looks up to everyone is someone whom people like. People enjoy such a person's company. He will be able to stay strong and be very successful in life.

### Don't look at others

Hashem created trees in a very interesting way. Each tree gets its nutrients straight from the ground, and grows on its own. No tree grows from or with another tree. Each tree grows its own kind of fruit, and each tree doesn't mix with the others.

A person should learn from this that he shouldn't mix into another person's life. He should lead his life from Hashem, Himself. He should turn to Hashem for everything he needs and never go to a another person. When a person looks at another - whether that person is better or worse than him - it never brings to good things.

When he looks at someone who is better than him, then he will think that he isn't worth anything. He will only see how much better the other person is than he. But, it's not true that he isn't worth anything. Every person can accomplish things in this world. But if he only focuses on how much better someone else is that he, then he won't even be able to accomplish what he can do. And if he thinks how much better he is than another person, it will still not be good for him. He will always be focused on making sure he gets more *kavod* than the other person - he is, after all, much more *choshuv* than the other, and he needs to get all the attention. If he doesn't get what he expects, then he will get all depressed and broken.

Therefore, the best idea is not to look at others. What one person is doing should not interest another. In this way, he will not get depressed or have *chalishas hadaas*. He will be able to accomplish what he needs in this world.

It will be very good for a person who remembers how is like a tree and emulates the tree in the aforementioned ways. He will definitely grow like a strong, beautiful tree that gives sweet fruit for others to enjoy. It will be good for him in this world and on the next.

(Kuntres Tu B'Shvat)

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

### HELP THE PLACE THAT HELPS YOU

Lekavid.....

I appeal to you to contribute your *maaser* and *tzedakah* to the Yeshiva. You are a *talmid* of the Yeshiva, and you certainly remember how you benefited from this place.

The *heilige* Rebbe narrates (*Sipurei Maasios*, story 13), "The *chachomim* congregated and proclaimed 'Everyone shall relate an old story'". In the same sense, when *anshei shlomeinu* get together, it would be worthwhile for everyone to relate an old story. This means taht everyone should recall how their life was before they found the *heilige* Rebbe. What where their values? They should remember how drastically they changed. The Rebbe wrote in a letter to his *talmidim* (in the beginning of the *sefer Olim L'Trufah*), "Remind yourselves what you looked like when I found you". The Rebbe asked his *talmidum* not to forget what they gained by coming to him.

On that note, please give your *maaser* to our *mosed* to help it continue operating. Receive the two devoted *yungerleit*, *h'avreich...* and *h'avreich...* with a good word when they come to you. When you give them *tzedakah* for this cause it is all inclusive. In this merit you will be blessed. The rent for the Yeshiva and school is raised every year. Therefore, I ask of you to greet them with a smile and give them support. Every month, they show me which *talmidim* have helped out, and I appreciate evryone who helps me so faithfully. I don't always have time to write a personal thank you, but I see how much each *talmid* contributed each month. Tomorrow is the first of a new year, so the rent and taxes we pay on the building were once again raised. I ask you my dear... help me with whatever you can.

Don't stay up until midnight to watch the ball game; it won't enhance your life in any way. You still need to pay your rent tomorrow etc. Instead go to sleep on time, so you can wake up tomorrow for *shachris*.

Good night.

## Q&A Breslev

### HOW CAN I PLEASE MY HUSBAND?

#### Question:

To the Rosh Yeshiva *Shlita*,

I'm a woman who recently discovered the beautiful hotline for women, and I noticed that when I listen to a *shiur*, my entire day is different.

After listening to all the *shiurim*, I started from the beginning once again. I was wondering if it would be possible for the Rosh Yeshiva to give more *shiurim* for ladies; they are so beneficial and help me in so many ways.

#### The Rosh Yeshiva's response:

Mrs...

I received your letter.

It makes me happy to hear that the *chizuk* of the holy Rebbe gives you strength to continue with the many duties you are entrusted with as Jewish woman.

Strengthen yourself with *emunah peshutah* in Hashem; the Rebbe said (*Sichas Haran* 33), "The world thinks that *emunah* is trivial, but to me *emunah* is the most important thing. A person must believe without without any *chochmos* and without any questions. We need to be simple and trusting like women and simple folk, who live with *temimus* and believe solely in Hashem." When a person lives with *emunah* and believes that only Hashem controls every aspect of his life and that nothing happens by chance, Hashem is: "כל עלמין וסובר כל עלמין אין שום" ממלא, "כל עלמין וסובר כל עלמין אין שום" then his entire life is transformed.

When a person lives with *emunah* nothing will faze him. Even if he undergoes difficult challenges, he will emerge victorious because he always keeps in mind that Hashem Himself is behind every difficulty. When a person's faith in Hashem is strong he will remember to daven to Hashem for everything instead of relying on a human being.

Turn to Hashem for everything you need. Talk to him and daven to him in the language you are most comfortable with. The *heilige* Rebbe would strongly praise a woman's *tefilos*. Someone once remarked to the Rebbe in the name of the Baal Shem Tov, *zt"l*, that when Moshiach will redeem us from *galus*, the women's section of Shul will cease to exist. The Rebbe responded, "It cannot be true that the Baal Shem Tov said such a thing! it's quite the opposite. Moshiach will only come in the merit of the *tefilos* of the holy women who davened and beseeched Hashem for the *geulah*."

Be *mispallel* for me to be able to continue my work with my *talmidim* and *talmidos*, and with the *shiurei hischazkus*. May Hashem bless you with success in all your endeavors.

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



*Continued from Page 1 - A Word on the Parshah*

This is why the *mitzvah* was so hard for Moshe Rabbeinu to understand. It is very hard to find the good in yourself and others. He thought that if he would concentrate on the bad parts, he would be able to fix them and become a better person. But, Hashem showed Moshe Rabbeinu that specifically at *shekiah*, when the darkness takes over the light, he should work hard to find the little bit of light in the darkness and like this bring Yidden closer to Hashem.

Let's start now only looking for the good in others and ourselves. If we do this, we will only see the good at home and in the children - and, indeed, in everyone. This is how we can become *ehrlliche* Yidden and bring other Yidden back to Hashem.

(*Toch Hanachal*, Bo 5761)

### The Rebbe's Life Story

16 - Simcha grew up and reached the age of bar mitzvah. Meanwhile, Adel's daughter, Feige, had also attained marriageable age. Adel recalled her father's statement regarding Simcha: "I like this boy". She wondered whether her father had been trying to hint that Simcha was Feige's match. After much deliberation she concluded that her father had intended to hint just that, and Adel arranged the marriage of Simcha and Feige.

17 - For a number of years the young couple remained childless. The righteous Feige frequently visited the grave of her grandfather, the Baal Shem Tov, to pray for children. Finally, her prayers were answered and she gave birth to a son, who was named Yisrael after her grandfather. During his childhood Yisrael became deathly ill. His mother wasted no time carrying him in her arms all the way to the grave of her grandfather, the holy Baal Shem Tov, where she cried out in desperation, "Grandfather! My one and

*Continued on Page 4*

*Continued from Page 4 - News in our Mosdos*

*b'Yisroel* for Hashem and His Torah with *doros yeshorim um'vorachim*.

#### Yahrtzeit of Maran Mohorosh, zy"a

This coming Shabbos, *Parshas Beshalach*, 17 Shvat is the 6th *yahrtzeit* of Maran Mohorosh zy"a.

As we near the *heilige* day of Mohorosh's *yahrtzeit*, the *hisorerus* of *anshei shelomeinu* specifically, and Yidden all over the world generally is getting stronger and more noticeable. Mohorosh used to say, "On the *yahrtzeit* of a *tzadik*, we are able to see what the *tzadik* accomplished in this world, and what he left for us." We see that the *limudim* and advice that he taught to all Yidden in his lifetime have remained and continue to strengthen Yidden and bring them closer to Hashem. We remember what Mohorosh did for us all the years very well. He strengthened us in every situation to serve Hashem like we should. The day of his *yahrtzeit* is a big day on which we get together, review what he told us and continue in his ways.

Many Breslever Chasidim from Heichal HaKodesh will get together at his *heilige kever* in Yavniel on the days surrounding the *yahrtzeit*. And all over the world, the Yidden who aren't *zoche* to travel to his *kever* this year will get together in the *batei midrashim* wherever they live, review what he told us and learn his *heilige seforim* that he inherited from him.

The *yahrtzeit seudah* will *iy"h* take place in the Yeshiva in Williamsburg on Motzei Shabbos *Parshas Beshalach*.

*Anshei Shelomeinu* will use this *heilige* day to continue in Mohorosh's ways, continue printing more of the Rebbe's *seforim*, and distributing them around the entire world. Like this, we will bring the advice of the Rebbe into every Yiddish home. We will pledge to help the publishing at "Keren Hadfusa Heichal HaKodesh" where thousands of *seforim* and pamphlets are printed and distributed to Yidden around the world. They wake them up to start serving Hashem anew.

Hashem should help us stay strong and continue going in Mohorosh's ways.

## News in our Mosdos

### Another Two Wedding in Yeshiva - FREE

This week another two weddings took place in Beis Medrash Heichal HaKodesh in Williamsburg. They were gorgeous, happy weddings that didn't cost a penny for either set of parents.

On Sunday night, our *choshuve chosson*, Shlome Stroh, the son of HaRav Shraga from Boro Park, stood underneath the *chuppah* with his *kallah*, the daughter of HaRav Reuven Kalish from Williamsburg. The wedding was a very happy, *geshmake chasunah* where everyone brought tremendous joy to the *chosson* and *kallah*.

On Tuesday night, our *choshuve chosson*, Avrohom Fish, the son of Harav Zelig Fish from Boro Park stood underneath the *chuppah* with his *kallah*, the daughter of HaRav Tzvi Aharon Neiman from Yerushalayim. This *chasunah* was also a very happy *chasunah* where everyone was *mesameach* the *chosson* and *kallah*.

For the 18th and 19th time, the question came up as to why people need to pay so much for a wedding. So many parents break from the stress of needing to marry off their children. So many people need to work so hard to pay up the debts they still have from the weddings of their children years before. They can't handle it anymore. *Baruch Hashem*, in our Yeshiva, the *kehillah* helps the parents of the *chossonim* and *kallots* make the weddings completely free. The night of the wedding doesn't cost a single penny for the *mechutanim* who can go to the *simcha* truly happy and calm.

People wonder how the *chosson* and *kallah* are willing to have such a simple wedding. The answer is simply the very good *chinuch* that the *chassonim* and *kallots* get. We teach the girls what life is all about and how to raise an *ehrlische*, Yiddishe home that is enjoyable to be part of. We teach them that money doesn't grow on trees; parents work very hard to make a few dollars to be able to continue living. We teach them not to live for their friends, because their friends aren't going to come help them when they need real help in life. We teach them that we get married because that's what Hashem wants from us and that's how we can have a good life. We don't get married so that everyone can talk about the flowers, the band, or any of the other things at the wedding. We raise our children to be able to live happily and get through every situation in life both in *ruchniyus* and *gashmiyus*. This good *chinuch* that they get takes root and they don't need any of these silly, useless things. The only thing these silly things might bring is the little *kavod* that people think they get for those few hours of the wedding itself. These roots don't only show themselves at the wedding night. They strengthen the couple not to use money for things they don't need - even if they are "on sale". It helps them tremendously in life.

The same thing is true on the other side of the *mechitza*. A *bochur* who learned in the Yeshiva and heard all of the *drashos* from the Rosh Yeshiva is ready for real life. He knows very well what real life is and which things are completely unimportant. He can be truly happy at the wedding that he was *zoche* to find his *bashert* and build a *bayis neeman b'yisrael*. He isn't at all interested in pleasing someone else. Everything he learned in Yeshiva will carry him through every day of his life - not only to please his *mashgiach* when he is a *bochur* in *yeshiva*.

The weddings in Yeshiva are, indeed, very simple. But on the other hand, they are very happy, *geshmak* and enjoyable. It's something a person needs to see with his own eyes in order to understand. The *mechutanim* who have made a *chasunah* in Yeshiva can't thank the Rosh Yeshiva Shlit"a enough for making such a gorgeous *chasunah* completely for free. These aren't *takonos* that need to be played around with in order to get around. It takes just a little *seichel* to see what a real Yiddishe wedding is, to see that life begins the day after *sheva brochos*, and not to just blend in with the confusions of society.

Hashem should give the new couples the *zchus* to build *ehrlische* Yiddishe homes, *batei neemanim*

*Continued on Page 3*

only child is dying! Have mercy on me! Please heal him!" (According to one version of this story, the child had already died, and she begged her grandfather to restore his life.) Pouring out her heart at her grandfather's grave, she cried until she had no more tears left. Then she gently placed her son at the grave and returned home, confident that her son's life and health would be restored in the merit of her holy grandfather. Soon after, some people who were nearby heard the sound of a child crying at the Baal Shem Tov's gravesite. Upon investigation, they found little Yisrael, and returned him to his mother.

That night the Baal Shem Tov appeared to Feige in a dream. "Why did you do that? I was forced to search amidst tens of thousands of souls for your son's soul." After a while, Yisrael's face became disfigured, resembling that of a dead man. When people saw him on the street they became frightened, and began referring to him as "Reb Yisrael, the dead one". Yisrael died young.

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

### Shalom Bayis Tips

How can I have a happy home? Will I be able to come to an understanding with my wife again? (Yiddish)

**Kol Breslev**

212-444-9191

1, 2, 2, 6, 14

### MAZEL TOV

**HACHOSON YEEDLE FELDMAN**

on his engagement

\*\*\*

**HACHOSON SHLMOE SHTROH**

on his wedding

\*\*\*

**HACHOSON AVROHOM FISH**

on his wedding

\*\*\*

**HARAV LEIBI APPEL**

on the birth of his son

\*\*\*

**HARAV Yoel Avrohom Rottenberg**

on the birth of his son

### Sponsorship

This week's newsletter was sponsored by  
**Broadway Environmental Group**

**Asbestos Services**

347-627-2048

service@broadwayenv.com

Serving the 5 boroughs

For sponsorship:

email: breslevgilyen@gmail.com or call: 347-380-5320

### Inspiration at your door

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

Call with your order

347-509-4908

We will do our best to send it to your house.

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

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

To receive *chizuk yomi* or the newsletter in email: [rabbirothenglish@gmail.com](mailto:rabbirothenglish@gmail.com) (please specify which one - or both - you'd like to receive)