

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting ..... 4:53

Shabbos Ends ..... 6:24

## Learning

Nach..... Shmuel I 28-29

Bavli..... Pesachim 70

Yerushalmi..... Yevamos 39

Tosefta ..... Chulin 8

Rambam.. Megila & Chanukah 3

Parshas Beshalach, 17 Shevat 5781

Year 1, Newsletter 6

## Mohorosh Speaks

### Conquering the World

There is a saying that people use to describe a successful person, "He's conquered the world". This saying is generally used to describe a very popular person who has a lot of followers. Such a person is said to have conquered the world.

This is not an accurate description. A person can't conquer the world. Quite the opposite! The world takes over the person long before he even has a chance! A person can try to convince himself that he's going to conquer the world, but before he realizes it, the world "takes him" and nothing is left of him except for a small mound of earth.

The *heilige* Tzemach Tzedek, zy "a, once gave a *marshal* on this very topic: When a *shochet* leads an ox to be *shechted*, the ox can sometimes get wild and try to run away. He needs to be caught and tied to a metal pole or strong rope. Sometimes, the ox runs away and pulls the *shochet* with him. A few minutes later, the roles are reversed; the ox gets stubborn and decides not to continue walking, so the *shochet* needs to pull him with all his *koach*. It continues like this for a while - sometimes the ox pulls the *shochet*, and sometimes the *shochet* pulls the ox. An onlooker can't really tell who's pulling whom. In the end, however, when the *shochet* *shechts* the ox, it becomes clear who was the

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## A Word on the Parshah

### "U'Pharaoh hikriv, vayitz'aku Bnei Yisrael el Hashem"

When the Yidden were standing at the Yam Suf and Pharaoh and his entire military were closing in on them from behind, they got very scared and started calling out to Hashem.

Chazal say (*Shemos Rabbah*, 21:5) on the *posuk* (*Shir Hashirim* 2:14), "*Hashmi'ini es koleich* etc." that the reason Hashem brought this *tzarah* at the Yam Suf is because after seeing all the *nissim* that Hashem did for them, seeing the *makos* in Mitzrayim and seeing how Hashem killed all of Mitzri *bechorim*, they were safe outside Mitzrayim with no reason to call out to Hashem. Their *tzaros* were over.

Hashem loves hearing Yidden call out to Him. It is His greatest pleasure to listen to His children constantly talking and davening to Him. If Hashem sees that they no longer talk to Him because things are going smoothly, He brings another *tzarah* so that they have no choice other than to call out to Hashem.

The entire reason Hashem brings a *tzarah* on a person is to hear his voice. Whoever has *seichel* doesn't wait until a *tzarah* comes upon him, *chas v'chalilah*, to talk to Hashem. He always talks to Hashem. He tells Hashem what he is going through and thanks Him and praises Him for all the goodness that He does on a constant basis. Hashem reaps tremendous pleasure from such conversations. Such a person doesn't need *tzaros* to wake him up to talk to Hashem.

The *medrash* (*Shir Hashirim Rabbah* 2:35) brings a nice *marshal*: There was once a king who had one daughter - an only child. He really enjoyed listening to her voice. The king ordered everyone to take a walk on the streets. Then he told a few of his servants to dress up and kidnap his daughter. She started screaming, "Father! Father! Save me!" The king told her, "Had I not set up that whole scene, you would never have called out to me."

This is a very strong *hischazkus* for us. We should always strengthen ourselves to talk to Hashem whether things are going smoothly or otherwise. This way we can save ourselves from all the *tzaros* and hardships that are wake-up calls. Hashem will always send us very good things.

*(Sichos Mohorosh, Parshas Beshalach)*

## Pearls of Wisdom

Rebbe Nossan relates (*Sichos Haran* 238): the Rebbe once heard a person davening *maariv*. He said the words, "*V'sakneinu b'eitzah tovah milfonecho*", give me a good *eitzah*, quickly and without special *kavannah*. So the Rebbe said, "Did you see how this person just said these words fast and plain? These words, '*V'sakneinu b'eitzah tovah milfonecho*' need to be said with the utmost *kavannah*; it is a very important *tefillah*."

The main issue a person has is the confusion of not knowing what to do. He has doubts about everything he does, "Am I doing the right thing or not"? We need to daven a lot to Hashem, "*V'sakneinu b'eitzah tovah milfonecho*" Ribono Shel Olam! Give me good advice as to what I should do! This is the solution. If you don't know what to do and you feel lost, call out to Hashem, "Ribono Shel Olam! Dear Father! Give me good advice so I know what I should do and how I should act."

*(Atzaso Emunah Beshalach 5780)*

one in charge.

The Tzemach Tzedek said that the same goes with people in this world. As long as a person is on this world, it's hard to tell who's in charge of whom. Sometimes, it can look like the person is the one who pulls the whole world after him. When the person's time on this world is over, though, he's taken and put into the earth. Then it becomes quite clear as to who the leader was the whole time. We learn from this not to be so awed by a person who has "conquered the world", because in reality, nobody can take over the world!

That being said, there actually is a way for a person to take over the whole world. The world is called "*olam*". This is from the same *loshon* as "*ha'alomoh*", which means "*hidden*". Hashem uses this world to play "hide-and-seek" with each person, as it were. When you look at the world, you see so many people and such huge accomplishments that you can almost be convinced that they run the world. The truth is that Hashem created the world and controls every little movement.

How can a person use his *chochmah* to really take over the world? When he comes to the awesome realization that there is absolutely nothing in this world other than Hashem Himself, and absolutely nothing can happen without Hashem, he has conquered the world. He's taken over the "*olam*". He won the game of "hide-and-seek". He knows that there's a Creator Who is running everything from behind the scenes.

How can person achieve this? The only way is through constantly speaking to Hashem. A person should get used to always talking to Hashem in his own words in every situation, throughout the day, whatever might happen to him. He should ask Hashem for help when things get tough, and thank Him when it goes well for him. Talking to Hashem connects you to Him. The truth of the world starts showing itself. The outer layer peels off, and you start seeing the reality of the world that lies hidden beneath. Everything is only Hashem Himself.

The *posuk* says (*Devarim* 10:20), "*U'Voh Sidbok*". It's a *mitzvah* in the Torah to cleave to Hashem. What does "cleave to Hashem" mean?

Take two papers and glue them together with a very strong glue. What happens? The two papers will never be able to be completely torn apart from each other. Even if you manage to tear them apart, some pieces of each paper will remain stuck to the other. This is what it means to "cleave", to be stuck to Hashem.

A person needs to be so connected to Hashem; to speak with Him so much that he becomes "glued"

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## Q&A Breslev

### WHERE DOES THE TRUTH LIE?

#### Question:

To the Rosh Yeshiva *Shlita*,

We live in a world with so many Rebbe's and Rabbanim, each with very diverse approaches to Yiddishkeit. How can a person know where the truth lies and what the right approach to *avodas* Hashem is? Likewise, if a person finds a place that strengthens his *avodas* Hashem but his parents are opposed to that *derech*, may he continue pursuing it? Lastly, must I follow in the footsteps of my parents and go to the Rebbe they always went to despite feeling no truth or joy? Must I continue associating with a certain Chassidus out of respect for my parents?

Thank you for everything.

#### The Rosh Yeshiva's response:

Dear...

I received your letter.

Mohorosh gives an answer to your question in his *tzava'ah*. I'll quote what he writes here: "How can one differentiate between a true *tzaddik* and an imposter? The Rebbe tells us (*Likutei Moharan* 2:72), that when a person becomes close to a true *Tzaddik* he starts feeling insignificant; his ego disappears. On the other hand, if the leader is not righteous, then his followers will be arrogant and feel superior to others.

Another indication of a true *tzaddik* is that he gives his *talmidim* an ambition to learn the holy Torah. A fraud, however, will not speak about the *heilige* Torah. Therefore, if you have a Rebbe who imbues in you a desire to learn the *heilige* Torah, then that is a sign you are in a place of truth."

Regarding your second question; the Rebbe writes (*Sichos Moharan* 6): "The *yetzer hora* is comparable to a trickster who runs between the masses with a closed fist and asks "Who can guess what I'm hiding in my hand?" Everyone thinks that he must be hiding something they want, and they let themselves be led on a wild goose chase. Finally, at the end, the trickster opens his hand and shows them that it was empty all along. The Rebbe explains, the *yetzer hora* leads us on a wild goose chase. He persuades us to follow him and listen to him, and through doing so we will receive all the earthly pleasures. Yet, when a person's time comes and he must leave the world, he shows him an empty hand. Imagine how the person must feel after realizing that he pursued falsehood and lies his entire life.

Mohorosh would say that this *sichah* applies to all *taavos* in general, but specifically to the concept of chasing after a *manhig*, Rebbe etc. The Rebbe runs around with a closed fist and his Chassidim run after him blindly thinking he has something for them. However, when the person leaves this world he sees through the illusion and realizes that it was just a deception all along. When a person goes to a Rebbe he must not let himself be fooled. He must constantly focus on what he is gaining from where is he. "What does the Rebbe give me which will benefit my *neschama* in the next world?" If the Rebbe gives you Torah, strengthens your *emunah*, and brings you closer to Hashem, then you know you have found the truth. However, just following a Rebbe who doesn't give you *tachlis* simply because your parents belong there is not right.

In a physical sense, a person never goes to a doctor to cure a disease simply because that is where his parents always went. He seeks out a specialist with expertise in the area he is suffering, and inquires about someone who will be able to heal him. He must have the same mindset with *avodas* Hashem; as the *heilige* Rebbe states (*Likutei Maharan* 1:30): "A *tzaddik* is like a doctor;" a *tzaddik* heals a person spiritually. A person must always remain focused and make sure his *manhig* draws him closer to Hashem.

May Hashem bless you with success in all your endeavors.

## Q&A Breslev

### DOES MY TESHUVAH HAVE VALUE IF I KNOW I'LL CONTINUE DOING AVEIROS?

#### Question:

To the Rosh Yeshiva *Shlita*,

The Rosh Yeshiva always encourages us to do *teshuvah* and teaches us how easy it is to achieve; simply by admitting and regretting one's sins. My question is I've fallen so low, I can't even imagine life without sin. I know with certainty that I cannot abandon my wrongful behavior. I feel as if I can't part with my *aveiros*. How can I tell Hashem that I want to repent when I haven't yet done the integral step of abandoning my wrongdoing?

#### The Rosh Yeshiva's response:

Dear...

I received your letter.

It's a shame not to follow the Rebbe's *eitzahs* with *temimus*. Had you done so, you would have abandoned your wrongful behavior long ago. The *heilige* Rebbe teaches us (*Sichas Haran* 19), "Even if a person has fallen into the *yetzer hara's* clasp and has sunk so low that he is lying in שאול תחתית, if he establishes a *shiur* and learns a certain amount of Torah every day, he will eventually emerge from the depths. The power of Torah is so great that it can extricate a person from all his *aveiros*."

Start learning Mishnayos and you will slowly start rising from the depths. Mishnayos has the power to pull you out of the darkest places. The letters of the word "Mishnah" spell (*Tehillim* 30, 4), העלית מן שאול נפשי. Mishnayos can save a person from the depths of Gehinom.

Even if you have don't understand what you are learning, simply say the words of the *heilige* Torah. The Rebbe gave us such an easy and pleasurable way to be able to learn the entire Torah. In *Sichos Haran* (*Siman* 76), we learn that even if a person doesn't understand what he is learning, he should continue saying the words of Torah regardless. Listen to the Rebbe and start reciting Mishnayos. At first you won't comprehend, because if a person isn't vigilant and sins with the *aveirah* of ר"ל לבטלה, then he loses his ability to think clearly. Despite this, persist in your efforts to continue learning the *heilige* Torah, and Hashem will rescue you from the clutches of the *yetzer hara*.

Additionally, start saying *Tehillim* every day. Through doing so you will merit to repent completely. The Rebbe writes (*Likutei Maharash* 2:73), "One who desires to do *teshuvah* should recite *Tehillim*." The Rebbe then explains that there are three categories of people who wish to do *teshuvah*. The Rebbe writes, "Every Yid strives to do the *ratzon* Hashem and be *ehrich*. But, not everyone succeeds in fulfilling their wishes. The first category does not have the ambition to carry through with their goals. The second set of people have the ambition yet feel helpless. They don't know what is expected of them. The last category, says the Rebbe, has the ambition and knows how to do *teshuvah*. But, a struggle still awaits them. They must contend with the *yetzer hara* who tries to confuse them by saying that they can no longer repent. But, when a person says *Tehillim* he is *zocheh* to possess the ambition to repent, know what is required of him to reach his goals and have the strength to battle the *yetzer hara*. He will merit Hashem's complete forgiveness."

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 booklet

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to Him. Then, he and Hashem will never be able to be separated. Even if he does tear himself away from Hashem, he will still remain with a piece of Hashem stuck to him. This means that if he forgets Hashem and leaves Him doing things he shouldn't do, he will still always be reminded of Hashem. Every short while, it'll occur to him that the situation as it stands is not how it should be. He'll realize that he needs to do *teshuva* and return to Hashem. In the end, he will indeed completely return to Hashem.

Dovid HaMelech says (*Tehillim* 139:7), "*Peli'ah da'as mimeni nisgevah lo uchal lah*". Dovid HaMelech wonders - he doesn't understand - how can a person try to run away from Hashem. "*Ana, eileich meiruchehoch v'ana miponecho evroch*", where in the world can a person go to run away from Hashem? "*Im esak shomayim shom atah ve'atzi'ah she'ol hineko*", if he tries flying high in the sky, Hashem is there. If he tries digging as far down as he can go, Hashem is there, too. There is simply no place where he can successfully run away from Hashem.

This is the *avodah* of a person on this world: to fully realize that no matter where he finds himself, what he looks like, what kind of bad things he's done, how far away he's already fallen, Hashem is with him. He just needs to open his mouth and pour out his heart to Hashem. He should tell Hashem what his life looks like at present, and tell Hashem what he wants to look like and in what direction he wants his life to go. He will see that if he does this, his life will drastically change for the better. He'll have a bright, happy life in this world, and he will have only good on the next world.

(*Sichos Mohorosh* Part 1, *Olam*; Part 14, *Deveikus*)

### The Rebbe's Life Story

19 - Eventually Feige gave birth to a daughter, Perl, who, unlike her brother, lived to a ripe old age. Her first husband was Rabbi Tzvi of Tcherin. When he passed away, Perl traveled to Eretz Yisrael and married Rabbi Pinchos Meir. Unfortunately, he, too, soon passed away, and Perl was widowed for the second time.

20 - The third child of Simcha and Feige was a son. He was named Yechiel, after Feige's father, Adel's husband.

21 - Rabbi Simcha was a hidden *tzaddik* whose life was entirely dedicated to serving his Creator. Sometimes, when he was fervently involved in prayer and meditation he completely forgot where in the world he was, so utterly was he disconnected from worldly matters.

22 - On one of his customary expeditions Rabbi Simcha remained absent from his home for a period of several weeks. One Friday morning, Feige saw that there was no sign of her husband, and she became apprehensive. While the righteous Feige performed the *mitzvah* of *challah*, she summoned her holy powers of *yichudim* to discern the whereabouts of her husband.

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## News in our Mosdos

### The Yahrtzeit of Mohorosh, zy" a

This Shabbos, Parshas Beshalach, 17 Shvat is the 6th *yahrtzeit* of Maran Mohorosh, zy" a. The *hisorerus* of this tremendous day is felt very strongly among *anshei shelomeinu* specifically, as well as around the world at large.

The central *yahrtzeit seudah* will take place this *motzei* Shabbos Parshas Beshalach in our Beis Medrash in Willimasburg, 27 Skillman St. The Rosh Yeshiva *Shlit" a* will speak about what we should be doing on this *heilige* day.

Mohorosh used to say that on the *yahrtzeit* of a *tzaddik* we are able to see what the *tzaddik* left us in this world; the *limudim* and *eitzos* that he taught that are still quite alive and continue bringing Yidden closer to Hashem. We know very well what Mohorosh did for us all the years of his life. He strengthened us through every situation and led us to serve Hashem properly. The day of his *yahrtzeit* is a very important day when we will all get together and strengthen ourselves to continue in his ways. *Anshei shelomeinu* will also follow what Mohorosh pushed himself to do. We will pledge to help the *bais hadfus* that prints thousands of booklets and *seforim* that bring the Rebbe to individuals around the world.

Hashem should help us continue to follow in Mohorosh's way *b'achdus*.  
*Hu yamlitz tov ba'adeinu*

### Three New Chassonim in Yeshiva

The *bochurim* in Yeshiva are thrilled to have three new *chassonim* in Yeshiva this week.

The *choshuve bochur*, **Yeedle Feldman**, the son of HaRav Shmuel Yaakov from Monsey is engaged to the daughter of HaRav Aaron Meyer from Lakewood.

The *choshuve bochur*, **Aharon Lunger**, the son of HaRav Mordechai from Kiryas Breslev, Liberty is engaged to the daughter of Harav Yisrael Mordechai Prushenevsky from Monsey.

The *choshuve bochur*, **Nachman Strul**, the son of Ephraim Eliezer from Jersey City is engaged to the daughter of HaRav Yichiel Wilbeshevitz from Manchester.

The atmosphere in Yeshiva is buzzing with excitement from the constant *simchos*. Hashem should help the *simchos* abound, and all the *bochurim* of Yeshiva should be *zoche* to find their *shidduch* very soon and build good Yiddische homes. Hashem should help these *chassonim* be *matzliach* in their lives. They should have a *keshel shel kayamah* and build a *binyan adei ad*, building *doros yeshorim umevorochim*.

But her efforts bore no fruit. She made a second attempt during the lighting of Shabbos candles, but to her dismay she was still unable to come up with the information she was seeking.

23 - Since Feige always lit the Shabbos candles two hours before nightfall, she decided after candle lighting to visit the grave of the Baal Shem Tov. She wept upon his grave, begging her grandfather to reveal the whereabouts of Simcha. Once again she made use of her spiritual powers of meditation, until, at last, the Baal Shem Tov revealed himself to her, informing her, "He will arrive soon; he's already within the *t'chum* Shabbos.

24 - And indeed, he arrived. Rabbi Simcha reached the town and headed directly to the synagogue for Friday night prayers. He prayed for a long time, and with particular devotion. Indeed, his entire conduct that Friday night was extraordinary. His preparations for kiddush were extensive, and the entire meal had a sublime character. On this special Shabbos the holy Rebbe's soul descended to this world.

25 - Feige frequently visited the grave of her holy grandfather, the Baal Shem Tov. While there she shed copious tears in prayer on behalf of her holy child. She lingered there for many hours, in devout contemplation. In her later years, when she reflected on this time, she stated that it was impossible to describe the brilliant visions she often perceived during the months leading up to the birth of her son, who was born on Rosh Chodesh Nissan, 5532 (1772).

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

## MAZEL TOV

**HACHOSON YEEDLE FELDMAN**  
on his engagement  
\*\*\*

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on his wedding  
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**HACHOSON YEEDLE FELDMAN**  
on his engagement

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