

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"א



Times (NYC)

Candle Lighting..... 4:34

Shabbos Ends..... 6:06

Learning

Nach..... Yeshaya 34-35

Bavli Moed Katan 3

Yerushalmi Kedushin 42

Tosefta..... Sanhedrin 1

Rambam Bechoros 7

Parshas Beshalach, 13 Shvat 5782

Year 2, Newsletter 31

A Word on the Parshah

"ופרעה הקריב, ויצעקו בני ישראל אל ה'"

When Klal Yisrael was standing at the Yam Suf and Pharaoh and his military forces were closing in on them, they became very afraid, and they called out to Hashem.

Chazal say (*Shemos Rabbah, parshah* 21:5) on the *posuk* (*Shir Hashirim* 2:14) "השמיעני את קולך וגו'" that Hashem brought this *tzarah* because when the Yidden left Mitzrayim, they no longer had a reason to call out to Hashem. They saw the tremendous *nissim* that Hashem did with the ten *makkos*, etc. Now that they finally left Mitzrayim, they didn't have any more *tzaros* for which to call out to Hashem for help.

But, Hashem loves hearing the voice of Yidden calling out to Him. Hashem gets such enjoyment *בביכול*, when he hears Yidden constantly talking to Him. If Hashem sees that the Yidden stop talking to Him when things go well, He brings a new *tzarah* so that they have no choice other than to call out to Him for help.

All the *tzaros* that a person might experience is for the single purpose of awakening him to talk to Hashem. A person who has *seichel* won't wait for the *tzaros* to come before he talks to Hashem. Instead, he will make a common practice of constantly talking to Hashem, telling Him everything that he is going through and thanking and praising Hashem for the *rachmanus* and *chesed* that He constantly does for him. He thus gives tremendous *nachas* for Hashem and eradicates the need for *tzaros* to come in order to wake him up to talk to Hashem.

The *medrash* (*Shir Hashirim Rabbah* 2:35) brings down a *mashal*: There was a king who had an only daughter whose voice he really enjoyed hearing. The king ordered everyone to take a walk in the fields. He then told his servants to masquerade as kidnappers and take his only daughter. They carried out his orders, and immediately his daughter began calling out, "Father, Father! Save me!" The king explained to her, "Had I not set up the whole story, you would never have called out to me."

This is a real *hischazkus* for us. If we strengthen ourselves to talk to Hashem constantly - during the good times and hard times - we will be able to prevent many *tzaros* and hardships from coming. Hashem will then always send us only good things.

(*Sichos Mohorosh, Parshas Beshalach*)

Mohorosh Speaks

Tu B'Shvat

Tu B'Shvat is Rosh Hashana for the trees. The *posuk* says (*Devarim* 20:19), "כי האדם עץ השדה", a person can be compared to a tree. Mohorosh says that a person can learn a lot about life by looking at a tree.

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 this challenging season. But, if it stays strong and keeps in mind that soon the spring will come and it will be alive again, then it will be able to make it through the harsh winter and continue to be a strong, beautiful tree.

Even when the spring *does* come, summer follows right after. Sometimes there's such an intense heat, the tree might think 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 applies to 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 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 giving up. But, if he stays strong and doesn't allow himself to give up, he will see that all

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Pearls of Wisdom

Strengthen yourselves. Don't allow depression to take over. Don't allow the doubts to overcome you, "What will be? When will our *yeshua* come? Who says it will ever come?" Mohorosh says that all doubts come from Amalek, which has the same *gematria* as "ספק", doubt. He is the one who introduces all doubts in *emunah* (*Shemos* 17:7), "היש ה' בקרבנו אם אין". The Rebbe doesn't agree with Amalek. He says (see *Sipurei Maasiyos*, story 1), "עס איז בודאי יא דא", it's definitely here! The *yeshua* of Hashem comes in the blink of an eye. Strengthen yourselves.

חזק, חזק, חזק ונתחזק!

(*Atzaso Emunah, Vayigash* 5782)

will end well.

Fortunate is the one who doesn't allow himself to break in face of all the hardships and challenges; he will see that it will be very good in the end.

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 off. 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 even 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 problems, 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 belittle them. But, the *tzadikim* didn't look at anything. They didn't get scared; they just continued giving these 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 reach very deep into the earth. The deeper they reach 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 trace left of it.

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 belittles others just to try to elevate themselves.

But a person who hides his *ma'alos* and looks up to everyone is the kind of person whose presence others enjoy. People like to be in the company of such a person. He will be able to stay strong and be very successful in life.

Don't look at Others

Hashem created trees in an 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 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 directly from Hashem Himself. He should turn to Hashem for everything he needs and never go to another person.

When a person looks at another, whether that person is better or worse than him, it never brings to good things.

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Q&A Breslev



IS SHALOM BAYIS ACHIEVABLE WHEN ONE IS BRESLEV AND THE OTHER IS NOT?

Question:

To the Rosh Yeshiva Shlit"a,

For a long time, I've wanted to thank you for all the *shiuirim*, letters, and *gilyonos* that have helped me so much in my life.

I'm an only daughter, sandwiched between two brothers. I'm already 22 years old and many *shidduchim* have already been *redt* for me. But, I really want to marry a *bochur* who has *yiras shomayim* and is a Breslever *chosid*.

I wasn't raised *chassidish*. I was introduced to Breslev by a friend of mine, and together we derive a lot of *chizuk*. However, she already got married a few years ago.

People tell me that I shouldn't be so stubborn about marrying a Breslever *bochur*; I shouldn't even be so stubborn about marrying a *chassidische bochur*. They tell me that the main thing is he shouldn't be a *misnaged* against *chassidus*, and eventually, I'll be able to show him the beauty of being *chassidish* and of being Breslev. I, however, am not convinced that this is truly the case. Can I be *mekarev* my husband after we're already married? This would make life - at least in the beginning - quite complicated.

The main thing that I'm concerned about is the *shalom bayis* being very shaky because husband and wife are so different from one another. Would I be able to have *shalom bayis* when I am so connected to Breslev and he has nothing to with Breslev, and perhaps nothing to do with *chassidus* at all?

I constantly daven to Hashem that I be *zoche* to find my *shidduch*, get married and build an *ehrlliche* home. Can the Rosh Yeshiva, *shlit"a*, please help me out by giving me advice and *hadracha* on how to go about my situation?

Thank you so much.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

The first thing you must know is that there is no such thing as two people who think the same way. Hashem created the world in such a way that every single person thinks differently than the next. Chazal say (*Bamidbar*

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Rabbah 21:2), "כשם שאין פרצופותיהן דומין זה לזה, כך אין דעתן שוין זה לזה", just like their faces don't look alike, their ideas are also different. Every person thinks differently than the next. Therefore, even if you *do* find a *chossan* who's Breslev, you'll both still have to work hard to have *shalom bayis*. Don't think that if you're Breslev and you marry a Breslever *bochur*, *shalom bayis* will come automatically. *Shalom bayis* is only attainable through a lot of *avodas hamiddos*. We need to work very hard on ourselves and ask Hashem a lot to help us correct our bad *middos*. This is the only way to have *shalom bayis*.

Tzadikim have said the following: Where in davening do we see that we daven for *shalom bayis*? With the words, "ונפשי כעפר לכל תהיה", Hashem, help me see myself as significant as dirt. The Rebbe says (*Likutei Moharan* 1:277) that a person needs to see himself "כמו העפר שהכל דשין עליה" like the dust of the earth upon which everyone tramples "והיא נותנת להם כל הטובות" and it continues to give forth only good. "אכילה ושתייה וזהב וכסף ואבנים טובות. הכל היה מן העפר" Food, drink, silver, gold and precious stones all come from the earth. In the same vein, a person should only do good even when others seek his downfall, just like the earth. This is what we ask for when we say, "ונפשי כעפר לכל תהיה", I should be like the earth. This is the only way to have *shalom bayis* - by being ready to give only good to others even when they want our downfall.

The second thing you must know is that *shalom bayis* doesn't mean both parties thinking the same. This is not peace. The Rebbe says (*Likutei Moharan* 1:80) that *shalom* is when you take two people who are complete opposites of each other and they live together harmoniously, just like it says (*Iyov* 25:2), "עושה שלום במרומי", Hashem brings peace among the *malochim* in Heaven. The Rebbe says, "כי זה המלאך מאש, וזה ממים", one *malach* is fire and the other is water, "שהם תרי הפכים, כי מים מכבה אש", which are two opposites, as water extinguishes fire. "והקדוש ברוך הוא עושה שלום ביניהם ומחברם יחד", and Hashem makes peace between them and connects them. We see from here that peace is brought about when two opposite things are connected harmoniously. (See there for more elucidation.)

You mentioned that you are already connected to the Rebbe; you are already Breslev. If so, you should know what it means to be Breslev. Breslev is *seichel*; Breslev is thinking about Hashem, talking to Hashem, enjoying *mitzvos*, looking positively at others - this is what Breslev is all about; nothing more and nothing less. A Breslever needs to be able to handle any kind of *shidduch*, be it Chassdish, Litvish, Yekke, Ashkenazi or Sefardi.

Mohorosh gives the following sagely advice to *bochurim* and girls, "הזהר, מן הזמן, כי הוא אויב רע מאד" pay attention to the time, because it passes by very fast. Chazal say (*Yevamos* 63a), "נחות דרגא ונסיב איתתא", go down a level and you will find your *shidduch*. Generally speaking, a person is haughty. He turns down certain *shidduchim* that he is *redt*, saying, "Such an intelligent individual such as I shouldn't need to take such a *shidduch*!" or "Such a nice, smart, etc. individual should need to consider such a *shidduch*!?" A person finds himself with such thoughts, looking for a *shidduch* that has yet to exist. He searches high and low, goes out with *shidduch* after *shidduch*, looking for a *kallah* riding on a royal white horse, carrying bags upon bags filled with gold, etc. He waits and waits for the perfect one, and meanwhile he finds himself getting older and older.

Don't wait for a Breslever or for a *chassidische*.

(*Atzaso Emunah Vayeitzei* 5782)

When he looks at someone who is better than him, he will think that he isn't worth anything. He will only see how much better the other person is than he. But, it isn't true that he isn't worth anything. Every person can accomplish things on this world. However, if he only focuses on how much better someone else is than 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's also not good. 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 is expecting, then he will get depressed and broken.

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

Fortunate is the person who remembers how is compared to 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"*)

The Rebbe's Life Story (29)

During the early years of his marriage the Rebbe had planned to lead a quiet and unassuming life, devoting himself to serving Hashem in utmost secrecy. He had no desire to be a leader, and, more than anything else, he wished to avoid being dependent on people. After giving this matter much thought, he came up with a practical idea by means of which he would be able to achieve both these goals simultaneously.

His plan entailed going around and begging from door to door. It suited both his purposes well, and, indeed, it helped him to keep his secret for quite a few years after his marriage. The only person who was aware of the Rebbe's greatness was Rabbi Shimon, who visited occasionally. However, Hashem had other plans. When the time was right He arranged the circumstances in favor of His will.

One day the Rebbe's father-in-law, Rabbi

All Will Be Well (6)

Expel your worries, and accustom yourself to saying, "All will be well". This alone will help you, because your words and attitude are the main determinants of your condition.

Be careful of what you say - never allow yourself to speak in a desperate or pessimistic manner, to the effect that you will never experience any more good, *chas v'shaom*. Such words may themselves cause matters to develop in that direction.

Make the words. "all will be well" a part of your life. Come to terms with your situation, and face reality. This will give you the opportunity to overcome all your problems.

If you were to contemplate your situation, you would perceive that all the difficulties in your life - all the stress that you bear - are due to your attempt to escape reality.

But when you say, "All will be well", and try to lead your life in accordance with reality, your life will be serene. As soon as a person accepts his situation, he frees himself from the tension whose prisoner he has been. Then everything will truly be well, and he will see all of his problems get solved.

Fortunate is the person who comes to terms with reality and trusts in Hashem, always saying, "All will be well". Then he transforms the bad in his life to good.

Everyone is entangled in some sort of dilemma. This can upset a person to such a point that he eventually falls into despair. Then his suffering due to his depression is more intense than the distress caused by his original problem. Some people are so affected that they are fearful of everything and everyone, and they lose all sense of peace in their lives. They are convinced that there is no hope for them, and this devastates them. In some cases, their hopelessness so overwhelms them that they become unable to cope with their situation.

(Taken from the booklet "All Will Be Well") to be continued next week, be'ezras Hashem

Efraim, had *yahrzeit* after his father. The pair travelled together to the village of Alexanderivka, near Ossatin. Immediately upon entering the Beis Medrash there, the Rebbe attracted the attention of several young men who were captivated by his radiant countenance and who sensed that they were in the presence of a holy man. They wished to engage him in conversation, but this was no easy feat, especially as the Rebbe was standing facing the wall, in complete silence.

After prayers were over, Rabbi Efraim distributed liquor to all those present, as is customary. The young men approached Rabbi Efraim, requesting that he ask his son-in-law to first study a chapter of *mishnayos*. Rabbi Efraim gladly complied, and handed the Rebbe a *mishnayos*. The Rebbe took it from him, placed it on the lectern, and promptly turned his face back to the wall. He spent a long time studying that chapter of *mishnayos*, while the youths waited for him to finish so that they might partake of the liquor, as well as engage the Rebbe in conversation after wishing him l'chaim. Seeing how long it was taking, the youths once again approached Rabbi Efraim, this time requesting that he ask his son-in-law to hurry up. As Rabbi Efraim approached the Rebbe, the latter waved him away. Rabbi Efraim promptly fell to the floor in a faint.

When he came to, Rabbi Efraim was asked to explain what happened. He related that the moment his son-in-law had waved his hand in front of his face, he had a vision in which he saw his father, whose *yahrzeit* was that very day, standing near him and asking, "A son-in-law such as this one you command to learn *mishnayos*?" Rabbi Efraim added that he had fainted out of sheer fright at the sight of his father.

From that day onward, the Rebbe became famous as one of the most righteous *tzadikim* of his generation. People began flocking to him, and the Rebbe was instrumental in bringing these people closer to Hashem.

to be continued next week, be'ezras Hashem

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