

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:42

Shabbos Ends..... 6:14

Learning

Nach..... Yeshaya 48-49

Bavli Moed Katan 10

Yerushalmi Bava Kama 1

Tosefta..... Sanhedrin 8

Rambam Shegogos 6

Parshas Yisro 20 Shvat 5782

Year 2, Newsletter 32

A Word on the Parshah

"ויחן שם ישראל נגד ההר - כאיש אחד בלב אחד"

The Rebbe says (*Sichos HaRan* 26), "The world sees forgetfulness as a negative thing. But, I say that it is a very big favor to us". If a person would remember every single problem he ever had, he'd never be able to make a fresh start in his *avodas* Hashem. Therefore, says the Rebbe, we need to utilize this present of forgetfulness; forget what happened in the past and start anew.

Likewise, husband and wife should never remind one another of by-gones. Reminding each other of previous follies breaks a person's resolve to correct themselves and start anew. For example, a husband shouldn't remind his wife of things that she did shortly after they got married when she didn't know yet how to act. Firstly, the Torah strictly prohibits such behavior. (*Vayikra* 25:17) "ולא תונו איש את עמיתו, יראת מאלקיך". Chazal say on this *posuk* (*Bava Metziah* 58b), "אם היה בעל תשובה, אל יאמר לו זכור מעשיך הרא", "אם היוני", don't tell a *baal teshuva*, "Remember when you used to do *aveiros*?" Therefore, I ask of you to stop beating a dead horse. Stop bothering and pestering your wife about the past: "Remember when you hurt me then?" or "Do you remember the time you did such-and-such?" Reminding a person about his past mistakes isn't beneficial for the future. It doesn't help a person change for the good. Quite the contrary. The only thing it accomplishes is making the person despair for any hope for the future.

It is for this reason that many *bochurim* go off the *derech* in today's day in age. Even when the *bochur* decides that he's going to try his best to be good and *ehrllich*, someone comes along and reminds him of all his past *aveiros* until the *bochur* completely gives up hope for ever being able to be good.

A man once came to the Rebbe crying. He said that his daughter had gotten lost. After she'd been lost for a while, he found out that the priest had caught her in his net. The distraught father asked the Rebbe how he can get her out of there. The Rebbe told him to take two more people with him in a covered wagon and to drive past the priest's house. The girl would be outside at the time, and right when she sees her father, she'll run to him. He should take her into the wagon and flee from there as quickly as possible. He followed the Rebbe's instructions and got his daughter back.

The Rebbe immediately worked on a *shidduch* for her and got her engaged to a simple *bochur*, a shoemaker, who lived in the village. Before the wedding, the Rebbe told the *bochur*, "I beg of you to never remind your wife about the episode that she had with the priest where she wanted to convert, השם ירחם." The Rebbe then added that if he'd never remind her about her past, they would be *zocheh* to good children. And, so it was. They were *zocheh* to children who grew up to be great *tzadikim* and *rabbonim*.

I assure you that the *bracha* the Rebbe gave is still applicable today. If you both take upon yourselves to stop reminding each other of past stories, of times when you didn't know how to interact, then you will be *zocheh* to children who will grow up to be *tzadikim*. But, if you continue in your current ways of beating a dead horse, you will have foolish children, just like the Rebbe says (*Sefer HaMiddos, Bonim*, 107), "הבנים" "הבנים, שוטים כשאביהם כעסן", children are foolish when their father is an angry person.

(*Atzaso Emunah, Eikev* 5777)

Mohorosh Speaks

Forgive Me

We are still in the *heilige* Shovevim days, which are special days for every person to do *teshuva* and renew his close connection to Hashem. This is a very good time for every person to confess before Hashem. This means saying the words, "I did this and this. Forgive me for doing it. I didn't do it to anger You; I simply have a very strong *yetzer hara* that convinced me to act improperly..." Continue in this vein, telling Hashem how you really want to be good.

We can't begin to understand the importance of confessing before Hashem. Such a person can no longer be punished; he removes all *dinim* and *gezeiros* from himself. Chazal tell us (*Sifra, Parshas Bichukosai*) that the minute a person confesses to Hashem, Hashem immediately has pity on him. Hashem wants just one thing: for a person to bow his head to Him and tell Him he wants to be good. The *posuk* says (*Hoshea* 14:3), "קחו עמכם דברים ושובו אל ה". Chazal say

Continued on Page 2

Pearls of Wisdom

Make sure to apologize before Shabbos begins. Do everything in your power to have *shalom bayis*. Don't allow any room for the *satan* in your house; send him out! If there is peace in the home, there is no place for the *satan* whose exists on *machlokes*. Woe is to the home that doesn't have *shalom bayis*; they send the *shechina* out of their home. Fortunate is the home where there is love. Do everything in your power to have *shalom bayis*. Apologize and say that in the future, you will pay more attention to how you speak.

Cursing?! I'm ashamed to even write such a thing! Does a Yid curse? And, to whom - his wife?! *Ribono shel olam*, save Yidden from such a thing.

(*Atzaso Emunah, Vayigash* 5782)

on this *posuk* (*P'sikta D'Rav Kahana*, 24) that Hashem doesn't need anything for a person other than words. He just wants us to talk to Him and confess our sins. Then, Hashem will forgive him for everything he's done.

The Rebbe says (*Likutei Moharan* 1:4) that when a Yid does an *aveirah*, *r"l*, it becomes engraved in his bones, as it says (*Yechezkel* 32:27) "וזהי עוונותם חקוקה על עצמותם". This weakens a person's bones and causes them to break, bringing more troubles in its wake, and he becomes a bitter, depressed person. When he tells Hashem what he's done and confesses his *aveiros*, the words come out of his bones taking all the *tzaros* with them. He then becomes a happy person.

This is why we always say *viduy* in the order of the Aleph-Bais, 'אשמונו, בגדנו, גזלנו, וכו'. Also the longer "*Al cheits*" are in this order. Because when a Yid uses these letters to confess his *aveiros*, they all leave his bones.

Since confessing accomplishes so much, we say it every day in Tachanun. There are also those who say it in the *bracha* of *Shema koleinu* in Shmone Esrei. In addition, those who say the *kriyas shema* at night according to the Arizal confess again right before bed. But, even this isn't enough. Many times, a person doesn't even pay attention to what he's saying. He needs to sincerely regret his actions and confess in his own words. He needs to confess to Hashem and beg forgiveness. This will make him into a happy person and remove everything negative from him.

I Don't Really Mean It

One of the things that holds a person back from confessing his *aveiros* is thinking that he doesn't really mean what he's saying. He tells Hashem that he didn't act as he should and that from now on he wants to do the right thing. But, he knows the truth deep down in his heart that he isn't holding there. He knows that he hasn't worked on himself enough to no longer do these *aveiros*.

The truth is, however, that even when he doesn't mean it completely honestly, it's still very important and useful. We see this in the story of Bilaam. The *posuk* says (*Bamidbar* 25:34), "ויאמר" בלעם אל מלאך ה' הסאתי". Bilaam told the *malach* that he confesses his wrongdoing. The Medrash says (*Bamidbar Rabbah* 20:36) that Bilaam was a very intelligent person; he knew that only if a person confesses his *aveiros*, saying, "I sinned", can the *malach* not harm him.

We see from here that even when a *rasha* such as Bilaam, who definitely wanted to continue doing *aveiros*, confessed his *aveiros*, the *malach* wasn't able to punish him. If so, it's most definite that we, who are very far from being Bilaam, and really *do* want to be good and *ehrllich* but just have a strong *yetzer hara* will definitely be forgiven if we confess. Nothing bad can happen to such a person.

If a Yid accustoms himself to always confessing his *aveiros* before Hashem, even if in the beginning it's not done completely honestly, the words will slowly penetrate more and more until it becomes part of him. He will then be able to confess earnestly and become an *ehrlliche* Yid, and he will have only good both in this world and the next.

(*Sichos Mohorosh*, 15, *Viduy*)

Q&A Breslev



WHY ARE MELAMDIM PAID SO LITTLE?

Question:

To the Rosh Yeshiva Shlit"a,

I've been a *melamed* for a good number of years. Baruch Hashem, I have a large family with many children, and I don't make enough to get through the month. I literally get paid the same as a simple, cheap worker. In every other field all employers understand that they need to pay their employees well. For some reason this doesn't apply to *melamdin* who do the hardest work of all, sitting in a class with a bunch of rowdy children for a whole day while helping each child with his own individual challenges.

I understand that the *mosed* where I work doesn't have the money to pay me more. But, I can't understand the people who don't pay tuition or who try to lower the price while at the same time spending all the money in the world for their own personal comfort. Then suddenly when it comes to paying tuition, they start watching how much they spend...

Another thing that really bothers me is when I hear people saying that a *melamed* starts teaching because he's incapable of doing anything else. The truth is that being a *melamed* is many times more challenging and complicated than most other jobs. Being a *melamed* demands inordinate amounts of energy, brainpower and patience. In the end, even the parents themselves don't appreciate what the *melamed* does for their child. Instead, they call with complaints for any and every small thing that they think wasn't handled properly. It's simply not possible to explain to them exactly what happened. I need *chizuk*.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

There are no words to describe the *gadlus* of a good *melamed*. He has such tremendous *zchusim*. All of the Torah that the *talmidim* learn and all the *tefillah* that they daven throughout their lives are all in the *zchus* of the *melamed*.

Unfortunately, people don't hold *melamdin*

Continued on Page 3

in very high esteem and don't appreciate their work. This really hurts, especially when the *melamed* works very hard with one of his *talmidim* and instead of getting appreciation from the child's parents, he gets a pile of complaints. It can make the *melamed* completely lose his resolve.

I was also a *melamed*; I understand you very well. I ask you to strengthen yourself. Remember that you are working for Hashem Himself. We don't work for anyone else. Up in *shomayim*, the hard work that a *melamed* puts in is all set aside, preparing tremendous *schar* for him.

Don't get discouraged when you hear people speaking negatively against *melamdim*. Unfortunately, there are *melamdim* who shouldn't be in the teaching field. Mohorosh told the following story. A man once approached Rebbe Meir Shapiro, *zt"l*, seeking his advice. This man had been a *shochet*, but was recently fired. He came to ask which *parnossah* he should try his hand at instead. Rebbe Meir asked him what he had in mind to try. The Yid replied that since he had no *parnossah*, he was thinking of becoming a *melamed*. Rebbe Meir answered him, "You couldn't *shecht* oxen, goats and chickens, so you want to go *shecht* children?!" He then warned him not to dare become a *melamed*.

Mohorosh said: if a person wants to work in a certain trade, he first needs to learn how to do the work. There are some trades that are easier to learn and others that are more challenging. For example, if someone wants to become a doctor, he must study for many years before knowing everything he needs to know and being able to actually become a doctor. Even easier trades need to be learned, for example an electrician, painter or anyone else. They first need to know if they are able to do the work well before actually going into the trade. No employer will hire a worker who has no idea how to do the work that he's being hired to do. There is only one exception: a *melamed*. There are indeed many good *melamdim*. However, unfortunately, it's become common practice for someone who finds himself without a *parnossah* due to his incompetence to become a *melamed*. This is really very strange. Why is it that suddenly no one looks at his capabilities in the work he's being hired to do? Imagine a person who has no job and decides to become a doctor... it's literally murder! He would kill people right and left, *r"l*.

Of course, this doesn't refer to the good *melamdim*, the *ehrliche melamdim* who pay attention to their *talmidim* - these *melamdim* are very *choshuv* in *shomayim*. Chazal say (*Bava Basra* 8b) on the *posuk* (*Doniel* 12:3), "ומצדיקי" "הרבים ככוכבים לעולם ועד, אלו מלמדי תינוקות של בית רבן", the *schar* awaiting the *melamdim* who learn Torah with young children is as large as stars in the sky. When we look at the sky, we see the awesome *niflaos haboreh* of Hashem Who created billions of stars. The number of stars that we are able to see with the naked eye doesn't begin to compare with what we can see through a telescope. It's simply impossible to count the billions of stars that Hashem created, each of which He gave an individual name. Chazal say that just like we can't even begin to count how many stars there are in the sky, we are also not able to measure the amazing *schar* that awaits a *melamed* who does his job properly and learns Torah with the children.

Regarding your complaint about not having enough money, don't think that others working elsewhere have more money than you do; everyone has a hard time and everyone cries. The only question is: with what does each person have a hard time? "אנו עמלים והם עמלים, אנו עמלים ומקבלים שכר", our hard work is with precious, *heilige neshamos* - Hashem's children. We are building the next generation of Klal Yisrael. "והם עמלים ואינם מקבלים שכר", others work hard, but nothing remains of their work.

Strengthen yourself in your incredible, holy work.

(*Atzaso Emunah Vayishlach* 5782)

The Rebbe's Life Story (30)

One of the Rebbe's first followers was the holy *tzaddik* Rabbi Yekusiel Landau, the *Maggid* of Terhovitz, who gave *shiurim* in eighty-five towns. *Tzaddikim* dubbed him "*der staroz fun die grenitz* (Guardian of the Border)", because Terhovitz was located on the border between the provinces of Kiev and Kherson, and Rabbi Landau prevented the negative influence of Kherson from infiltrating the Jewish community in Kiev.

It was Rabbi Landau's custom to travel around the territory, making an annual stop at each town and village where his *shiurim* were in demand. Wherever he arrived, the townspeople closed their shops and welcomed him with great joy, dressed in their Shabbos finery. They were all very fond of him, from the *shochtim* who brought him their knives for inspection, to the local *rabbonim* who came to hear his opinion on important communal issues.

Rabbi Landau had personally met with the Baal Shem Tov. He was also a close friend of Rabbi Nachum of Chernobyl. In fact, for many years the two alternated visiting each other for the *yom tov* of Shavuot, when they would dance non-stop the entire night. When Rabbi Nachum was already advanced in age and no longer had the energy to dance all night, he stopped frequently and bade his son, Rabbi Mordechai, to take his place in dancing with the *maggid*. The *maggid* was deeply respected by all the *tzaddikim* of his generation. Even Rabbi Shneur Zalman of Liadi (famed author of *Tanya* and *Shulchan Aruch HaRav*) requested the *maggid's* approbation for a *siddur* which he published.

By *hashgacha protis*, the *maggid* arrived
Continued on Page 4

All Will Be Well (7)

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.

A person who is in this position should realistically picture the worst possible outcome of his dilemma. He will see that at the worst there is a possibility of a financial setback or some such thing, but nothing as catastrophic as he had originally imagined.

When a person realistically considers the worst possible outcome of his situation, he will be able to accept and deal with his situation. He will be able to trust in Hashem, and say to himself, "All will be well", laughing at the fear he had experienced. Then he can begin to live a truly happy life, a life filled with *emunah* in Hashem.

Even if you have been hurled into utter desperation, even to the point of believing that you will soon die, practice this technique of coming to terms with reality. Then you will arrive at the ultimate level of trust in Hashem and you will always say, "All will be well".

Our *chachomim* said, "Whoever wishes to live shall die; whoever wishes to die shall live" (Tomid 32a). When a person discerns that his only course is to come to terms with reality through taking into account the worst possible outcome of his problem and accepting that everything is for the best - then he will succeed in arriving at a level of trust in Hashem so great that he will be able to bear everything. He will say with true sincerity, "All will be well", and he will also speak to other people who have become disheartened, encouraging them with the message that all will be well.

No one is as strong as a person who has reached the depths. When a person is broken-hearted, yet still comes to terms with reality, he has the power of reversing all bad to good, and attains the ability to trust in Hashem. He says regarding everything, "All will be well", and thus causes matters to truly turn out well. He encourages others, and fills them with hope and trust in Hashem.

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

Continued from Page 3 - The Rebbe's Life Story

in Ossatin, which was included in his preaching territory, just when the Rebbe's fame began spreading after the aforementioned story in Alexanderivka.

All the townspeople came out to welcome him, sharing with him the news about the Rebbe. Even though he was forty years older than the Rebbe, who was not yet twenty at the time, the *maggid* decided to go meet the Rebbe and verify for himself all that he had just heard about his greatness. When he engaged the Rebbe in conversation he was so enthralled by what he saw and heard, that he made up his mind then and there to remain at the Rebbe's side.

It was a strange sight indeed - the elderly, famous *tzaddik* paying homage to a youth who was still in his teens! In fact, once when the *Maggid* of Terhovitza was travelling together with his friend, Rabbi Nachum of Chernobyl, they happened to pass by Medvedivka, where the Rebbe was living at the time. "Come, let me show you my Rebbe," the *maggid* said to his friend.

Upon setting eyes on the Rebbe, Rabbi Nachum commented, "He has fair eyes and a pleasing appearance..." (Shmuel I 16:12), adding, "The verse 'in order that his awe shall be upon your faces, so that you shall not sin' (Shemos 20:17) is referring to this young man!"

to be continued next week, be'ezras Hashem

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