

# HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



## Times (NYC)

Candle Lighting .....4:57

Shabbos Ends .....6:30

## Learning

Nach..... Tzefania 1-2

Bavli..... Nazir 12

Yerushalmi..... Peah 15

Tosefta ..... Sotah 13

Rambam..... Sanhedrin 4

Parshas Beshalach, 13 Shvat 5783

Year 3, Newsletter 64

## A Word on the Parshah

"ופרעה הקריב ויצעקו בני ישראל אל ה'"

Bnei Yisrael was standing at the Yam Suf with no evident way to cross over, and Pharaoh with his entire military was closing in on them from behind. The Jews got very scared and began to scream to Hashem, begging for pity.

The *posuk* tells us (Shir HaShirim 2:14), "השמיעני את קולך". Chazal ask (Shemos Rabbah 21:5) why Hashem brought this *tzarah* upon the Jews at the Yam Suf. They answer that Hashem had just taken the Yidden out of Mitzrayim with tremendous *nissim*. The Jews saw how Hashem destroyed the Egyptian empire with each *makkah*, climaxing with *makkas bechoros* where Hashem dramatically killed all the Egyptian firstborns. They saw how Hashem took them out of Mitzrayim with such amazing miracles, and they no longer had anything for which to ask Hashem. The *tefillos* that they had been davening for years upon years had finally been answered in the most incredible of ways, and there was nothing left to daven for.

But Hashem loves hearing the voices of his beloved children. Hashem derives such pleasure from hearing the Yidden talk to Him constantly. When Hashem sees that the Yidden stop talking to Him if they have everything that they need, then He brings upon them a reason to call out to Him. A *tzarah* comes their way, and they have no choice other than to call out to Hashem and daven to Him.

The only reason a person goes through rough times is because Hashem is waiting to hear his voice. A person who uses his *seichel*, however, doesn't wait until the *tzarah* comes upon him to talk to Hashem. He talks to Hashem constantly, thanking Him for everything that he has, asking for everything that he needs, and praising Him for all the good that He does. This gives Hashem such a tremendous *nachas ruach*. And the person doesn't need to get any *tzarah* to wake him up and remind him to talk to Hashem.

The Medrash (Shir HaShirim Rabbah 2:35) brings down a *mashal* to expound upon this fundamental idea. There was once a king who had an only daughter for whom his love knew no bounds. He absolutely loved to hear her voice close to him. Having not heard from her in too long, the king sent out an order that on a certain day at a certain time, everyone should take a walk in the fields. When everyone was out on their walk, the king told his servants to attack his daughter as if they were robbers. When they attacked her, she called out in fright, "Father! Father, save me!" The king came to her and said, "I set up the whole scene just to hear your voice. Had you spoken to me beforehand, I wouldn't have had to give you such a scare."

We can get a lot of *chizuk* from this. If we remember to talk to Hashem constantly - also when things are rosy - then we will save ourselves from many *tzaros* that would have been brought upon us just to wake us up from our slumber.

(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 the tree loses all of its leaves. The tree doesn't know if it's going to make it through this harsh season. But, if it stays strong and remembers that soon the spring will arrive and the tree will become 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 that the tree might think that it's going to dry up completely. But, if it stays strong, it will again continue to be a strong, beautiful tree.

The same rule 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

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## Pearls of Wisdom

Make sure to call your parents every day. Today's days, fulfilling the *mitzvah* of *kibbud av v'em* is so easy. With one telephone call, we can acquire Olam Haba. Even if there's nothing special to say, still call your parents. Ask how they're doing, and ask if there's anything you can do to help them out.

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 it will all 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. And, 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 and hurt them.

This is something that a person should try to emulate. Even when people embarrass him, bother him, tease him, degrade him and make him all kinds of problems, he shouldn't get scared off. He should just continue doing good for everyone around him.

We see that many *tzadikim* had this *nisayon*. People embarrassed them and spoke badly about them, trying to belittle them. But the *tzaddikim* 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 reach deep enough, then the tree is very weak and will be blown away with the slightest 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 everyone else down, in the end he will fall. People will hate him. People don't like others who belittle those around him just to try to elevate themselves.

But a person who hides his *ma'alos* deep down 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 will ultimately 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 doesn't mix with others. A person should learn from this that he

## Q&A Breslev



### I WANT TO HAVE A SOLID EMUNAH; WHERE CAN I FIND NISSIM?

#### Question:

I'm not a young person anymore; I have a family with many children, but I'm in a very tight spot with many doubts in emunah. I unfortunately read a lot of philosophy *seforim* like *moreh nevuchim* and others. These caused me to have a lot of doubts as to where or not there's even such a thing as *nissim* למעלה מדרך הטבע. I've tried very hard to strengthen my *emunah peshutah* by means of *hisbodedus* and learning Breslev *seforim*, but nothing has helped.

If I could just see a *neis* or *mofes*, my doubts and questions would be cleared. I spend a lot of time in the company of *gedolim* who are known as *baalei mofsim* so I can see a clear *neis*. At the very least, I hope to hear a story from a trustworthy person as a reliable first-hand report of a clear *neis* that proves beyond the shadow of a doubt that Hashem runs this world. For example, I'd like to hear a story where a person had *kefitzas haderech* that is completely against the laws of nature and time. But, so far, I haven't yet heard anything, and I don't know what to do with myself.

I beg the Rosh Yeshiva with my whole heart to find me a trustworthy person who can tell me a story of an open miracle that a *tzaddik* performed. This would really calm me down.

And certainly, if the Rosh Yeshiva himself knows a *tzaddik* who can perform such *nissim*, or who can see all my *mitzvos* and *aveiros*, please tell me so I can calm down and finally leave all my doubts behind.

Thank you.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

If you are looking for a place to see open *nissim*, look at yourself! Inhale. Exhale. This is the biggest miracle! Chazal say (Beraishis Rabbah 14:9), "על כל נשימה ונשימה שאדם נושם צריך, כל הנשימה לקלס לבורא מה טעם (תהלים קנו:) כל הנשמה תהלל קה, כל הנשימה תהלל קה". We need to thank Hashem for every breath that we are able to breathe. Without Hashem we wouldn't be able to take even a single breath.

When the Chashmono'im emerged victorious over the Yevonim and went into the Beis HaMikdash to restart the *avodah*, they saw that there was no oil with which to kindle the *menorah*. After searching, they found a small jug of oil that should have only been enough to burn for one day, but Hashem performed a miracle and it was enough for eight



## The Rebbe's Life Story

Words do not suffice to describe the details of all the trials and tribulations that the Rebbe suffered in Istanbul, as well as all the derisive behaviors he engaged in. From his words it is apparent that he was in grave danger there. He was convinced he would remain there, that is, he would die in Istanbul. But Hashem in His kindness performed numerous miracles on the Rebbe's behalf, and he survived. However, he did say later that his immature behavior as well as the insults he suffered saved him from certain death.

While in Istanbul, the Rebbe used the opportunity to visit the grave of Rabbi Naftali Katz, author of the sefer "Semichas Chachamim". This *tzaddik* had also yearned to reach the shores of the Holy Land, but he never lived to see his wish fulfilled, for as soon as he arrived in Istanbul en route to Eretz Yisrael, on the 26th day of Teves, 5479 (1719) he died and was buried there. Immediately upon his return from visiting the grave of Rabbi Naftali Katz, the Rebbe fell to the floor and lay there for several hours. Then he was gently placed on his bed, where he lay deathly ill all night, as well as the next morning till noon. Eventually he miraculously regained his strength. (According to some, the Rebbe said that Rabbi Naftali Katz had wanted the Rebbe to be buried near him, claiming that "I am lonely here".)

While these events were going on, the world was anxiously following the developments of a major naval war. On the 28th day of Sivan (June 12, 1798) Napoleon defeated the British, and invaded the island of Malta in the Mediterranean Sea. On the 17th of Tammuz (July 1, 1798) Napoleon landed in Egypt, and on the next day he captured Alexandria. Three weeks later, on the 8th of Av (July 21, 1798), the Battle of the Pyramids took place, during which Napoleon conquered all of Egypt.

However, on the 19th of Av (August 1, 1798), at the Battle of the Nile, the English, under Rear Admiral Nelson, defeated the French, who lost all but two of their ships. Napoleon's days of glory were over.

During the month of Elul, when the Rebbe was still in Istanbul, Turkey declared war on France, since Egypt had been ruled by the Turkish mamluks. As soon as the Jews of Istanbul became aware of this latest development, especially of the fact that the French were advancing towards Turkey by sea, the community forbade any Jew from embarking on a sea voyage.

*to be continued next week, bez"h...*

## The Power of Tefillah

I was in a pretty tight spot financially, and I was relying on the paycheck that I expected to receive at the end of the week. As the week drew to a close, I was told that the company I work for was in very tight straights and wouldn't be able to pay me this week. They assured me that they would do their best to pay me as soon as possible, but as of now, they simply couldn't.

If my first reaction was anger at my boss or frustration at my empty bank account, I quickly realized that my problem was that I had relied on a paycheck instead of relying on Hashem. Having come to that realization, I refocused and asked Hashem to please fill up my wallet. Baruch Hashem, we had already bought everything for Shabbos, and we had just about enough to cover an extra tight grocery order for the next week. But, if I would need to fill up my car with gas, I'd be stuck. It was one or the other. I asked Hashem to give me a present and fill up my wallet with the money I so desperately needed. And I no longer gave a second thought to my boss who was behind in his payroll. I knew and was comforted that the Big Boss was taking care of me.

Never allowing the *tefillos* to leave my lips, I went to Shachris the next morning. After Shachris, I walked around to the other *mispallelim* to collect some money. After making my rounds and counting the money I had gotten, I saw that it was exactly enough to get me the half tank of gas that I was hoping for

Thank you Hashem for always giving me exactly what I need and for showing me that You're always there for me.

*To send in your story, email [thebreslevoffice@gmail.com](mailto:thebreslevoffice@gmail.com).*

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