

# HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"א



## Zmanim (NYC)

Candle Lighting..... 8:13

Shabbos Ends..... 9:44

## Shiurim K'Sidran

Nach..... Daniel 11-12

Bavli ..... Yevamos 110

Yerushalmi ..... Shavuos 40

Tosefta..... Taharos 1

Rambam ..... Mikvaos 3

Parshas Shelach, 26 Sivan 5782

Year 2, Newsletter 46

## A Word on the Parshah

"לא נוכל לעלות אל העם כי חזק הוא ממנו"

The Meraglim returned from Eretz Canaan with the frightening report that, in their opinion, Klal Yisrael would not be able to enter and conquer the land, because the Canaanites were too mighty. Rashi adds that they spoke against Hashem's power and ability to conquer the land.

Mohorosh explains this according to what Rebbe Nachman says (*Likutei Moharan* 2:58). He says there that there are many people who think that the *tzadikim* are so great that they can't relate to petty, worldly matters. They think that the *tzadik* is so elevated that he doesn't know what's going on here in this materialistic world; he's too far removed. The truth, however, is just the opposite. The greater a *tzadik* is, the greater the understanding he has of what's transpiring in this world. Indeed, Hashem, Who is the greatest and most elevated of all still controls every minute detail of our world.

Herein lies the mistake that the Meraglim made. They know that Hashem controlled everything in the *midbar*, where everything is *ruchniyus*. They didn't believe that Hashem would be able to bring himself down to the materialistic Eretz Canaan and conquer it for Klal Yisrael. They thought that Hashem would, כביכול, not be able to relate to it.

This was their big mistake. The truth is quite the opposite from what they thought. Hashem's greatness is indeed what makes Him able to relate to and control this world. Every tiny detail in this world is controlled by Hashem, Who is so great that He is able to relate to them. Hashem even made the Canaanites very busy with burying their dead so that they wouldn't be busy trying to figure out about the Meraglim scouting out their land. But, the Meraglim turned in inside out and made it sound like a negative part of the land.

The Meraglim said "ושם ראינו את הנפילים", we saw the נפילים there. Who are these "נפילים"? In Parshas Beraishis, we see that there were *malochim* who told Hashem that he shouldn't create man because he will do *aveiros*. Hashem answered them, "Is it for naught that I am called, "רחום וחנון", the all-merciful One? If they do *aveiros*, they'll do *teshuvah* which I will accept. Hashem sent these *malochim* into this world to see if they'd be able to remain strong. In the end, they saw that even they weren't able to withstand the *nisyonos* of this world, and they sinned. The נפילים were the children of those *malochim*.

When the Meraglim saw that the *malochim* couldn't control themselves and refrain from sinning, they deduced that there's no way the Yidden, who are but humans, would be able to live in such a materialistic environment. But, they didn't realize that a person is greater than a *malach* in that he *does* have the *koach* to control himself. And, even if a person does do *aveiros*, he can do *teshuvah* and Hashem accepts him back with open arms.

(*Toch HaNachal, Leil Shabbos Kodesh, Shelach 5760*)

## Mohorosh Speaks

### There is a Solution

Many times, a person may feel as though a problem or crisis is looming at every corner. No matter where he goes or what he does, a crisis is bound to rear its ugly head. During such trying times, he must remember that every room has both an entrance and an exit. If you managed to enter the "Problem Ballroom", then there is most certainly an exit someplace. We must not allow ourselves to proclaim failure on ourselves or on a situation; there is always a way out of the difficult situation.

We must remember that life is not all peaches and cream. When someone wants to do something – anything, really – he must remember that there will always be obstacles blocking his path, daring him to stumble and fall all over them. The key is to remember Who placed those obstacles in our path. Hashem. Is the One Who so lovingly places every obstacle just so, to see what we will make of it and how we will react to it. With the *ratzon* in the right place, and the mind set right, every obstacle will crumble and vanish from before him.

Rebbe Nachman (*Likutei Moharan* 1:46) says that Hashem only gives a person challenges that are proportionate to his

*Continued on Page 2*

## Pearls of Wisdom

We need to follow the simple words of the Shulchan Aruch where it says that we should learn *shnayim mikra* starting on Sunday. On Sunday, learn the *parshah* until *sheini*. On Monday, learn until *shlishi*. Continue like this until you complete the *parshah* at the end of the week. Mohorosh says that a week during which we learn *shnayim mikra*, we will be successful.

capabilities. Whenever you experience a challenge or find yourself seeing red, you should know that it is automatic proof that you have the strength and wherewithal to overcome the situation and emerge victorious. If you internalize this well, there will be much smoother sailing from here on in.

Rebbe Nachman brings a *mashal* of a child. If we want a child to work for a certain treat, we'll tell him about the treat or even show it to him and then hide it in order to incentivize him to continue on even though the going is hard. It won't be easy for him to deserve his prize, but he'll want to continue striving so he can receive it. Hashem does the same with us. When we want to obtain a certain level or achieve any accomplishment, Hashem will sometimes hide our goal in order to incentivize us to continue working towards it. Having our goal hidden from sight serves to whet our appetite, and make us redouble our efforts in obtaining it. If a person stays strong and doesn't falter, he will overcome everything and the letters of "מניעות", obstacles, will be rearranged into "נעימות", pleasantness.

Mohorosh once had someone approach him for advice on a certain thing that he wanted to accomplish. He was on fire to accomplish his goal, but the obstacles in his way were enormous, and he came to Mohorosh for advice on how to proceed. This occurred on Friday of Parshas Vayeira. Mohorosh was in middle of learning מקרא שנים, and he was at the *posuk* (*Beraishis* 24) "וירא את המקום מרחוק". Avrohom Avinu saw the right place, i.e., Har Hamoriya, from afar. How did he know that it was the correct place? Rashi clarifies that he knew because he saw a big cloud covering the mountain.

Mohorosh showed the man the *posuk* he was in middle of learning, and he said, "This is the answer to your question!" The Torah is teaching us that when an endeavor doesn't come easily, generally speaking, it's proof that you're doing the right thing. When our goal is clouded over and hazy, we know we're on the right path. If we redouble our efforts and do not allow ourselves to get scared off by the cloud, we will arrive at our destination victorious.

### There is a Way

In order to understand this concept more clearly, let's take the practical example of learning the *heiliger* Torah. There are many people who don't learn because it's too hard for them. If a person really, really wants to learn, he will find a way to accomplish his goal and overcome the hardships entailed.

Rebbe Nachman (*Likutei Moharan* 1:286) gives another *pshat* to the question "קבעת עתים לתורה", which is among the questions that we will asked upon our entrance to the בית דין של מעלה. The question is generally translated as, "Did you set aside an established time every day to learn Torah?" However, Rebbe Nachman gives it a bit of a different twist. The word, "קבע" can also mean "to steal", as in "קבע את קבעיהם נפש" (*Mishlei* 22:23). We will be asked is we "stole away" a little bit of time out of our busy schedule to learn.

The Gemara tells us (*Yoma* 35b), "הלל מחייב את העניים רבי, אלעזר בן חרסום מחייב את העשירים יוסף מחייב את הרשעים". Hillel obligates the poor to learn Torah, Rebbe Elazar ben Charsum obligates the rich to learn Torah, and Yosef Hatzadik obligates

Continued on Page 3

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

### BUILD YOUR STUDENTS WITH AN OUTPOURING OF POSITIVE WORDS

Dear...

I received your letter.

Fortunate is the person who has the very special position of being a *teacher* or *melamed*, of building up children and teaching them the path to become great *tzadikim*.

You should know that it all depends upon the teacher. The songs that you sing to a child goes into him and changes him. Give them many positive words like, "You're a good child", "You are able to", "You know so well", "You're amazing". These words build them up and transform him into a *tzadik*. On the other hand, when he hears disgracing words and always gets berated and put down with words like, "Nothing will become of you", "You're a bad child", "No one needs you", then the chance of the child growing up healthy become very slim.

The *posuk* (*Vayikra* 19:2) says, "קדושים תהיו כי קדוש אני ה' אלוהיכם", you should be holy because I am holy. Chazal say (*Vayikra Rabba* 24:9), "יכול כמוני תלמוד לומר כי קדוש אני". The *tzadikim* don't translate this as a question. Read it thus: יכול כמוני, you are able to do the same as Me. How? כי קדוש אני, repeat to yourself, "I am holy. I am good. I am a Jew. Hashem loves me and needs me."

It's very important for *melamdim* to know that they should shower their students with positive speech and call them with good titles that build them up. Many times, children act out and do things that they shouldn't. This doesn't mean that they aren't good. On the contrary, it's very likely that they are very good children who the *yetzer hara* attacks more strongly because of his great *kochos*. The Arizal says that the *yetzer hara* works much harder on the people who have very elevated *neshamos*. Our job is to be like Shifra and Pu'ah, both very special women in Mitzrayim who kept the Jewish babies alive. Rebbe Nosson says (*Likutei Halachos* 6:18) that the *tzadikim* are called, "מילדות", because they also busy themselves with building Yiddishe children and keeping them alive. Chazal ask (*Sota* 11) why Shifra and Puah got their names. Shifra means "to beautify", because she bathed the children and made them beautiful. Puah calmed and relaxed the child, speaking softly to it just as a mother does to her baby. Rebbe Nosson says that this is exactly what the *tzadikim* do. They make the Yidden beautiful by only seeking the good that Yiddishe children do. Then they tell them, "You are good. You're so special", etc. In addition, *tzadikim* are also referred to as Puah, because this is what the *tzadikim* do with us. They calm us down and strengthen us. They wake us up and elevate us. No matter how far we've fallen, they will always be there to raise us and help us renew our efforts, just like a mother who calms down her crying child. Through these real *tzadikim* who extend their kindness to klal Yisrael, we can merit Hashem's *rachmanus*.

You did the right thing by talking to the children about *kedusha*. You told the children who were found watching inappropriate things and that they must stop, but also that they can do *teshuva*. Keep up your amazing work! Make sure the children are *heilig* and build them up. They must know that Hashem loves them.

(*Atzaso Emunah, Emor* 5782)



## Q&A Breslev

### WHY NOT DISCUSS MORE ABOUT PROTECTING OUR ENVIRONMENT?

#### Question:

To the Rosh Yeshiva shlit"a,

I want to ask a question about something that has been robbing me of my sleep. By nature, I am a very thorough person and I like to follow things through until the end. Throughout the years, I've done a lot of research about pollution and preserving the environment. I know that many of the facts and ideas aren't true, but I do see certain facts that are true. And people don't blink an eye about destroying the environment in which they live.

For example, there is only a limited amount of gas on our planet, and instead of monitoring how much gas gets used, people use it freely without giving a second thought to the repercussions. Every time I fill up my gas with car, I feel bad. Additionally, the gas pollutes the air that we inhale. Then, we sit and wonder why there are so many illnesses.

An electric car is far worse, though, because once the battery goes, it's discarded and had terrible effects on the environment. It's quite clear to see that the earth is getting warmer; there have been more hurricanes and earthquakes. When the Coronavirus was rampant a few years ago, the winter was much colder because fewer cars and planes were operating to pollute the air.

Plastic is another thing that ruins the environment tremendously, but is also used without any limits. People throw so much plastic in the garbage that, one day, when the world is depleted of plastic, we'll tear the hair out of our heads trying to find some substitute! Also, forests full of trees are being destroyed in order to build houses. But, trees are so important for the planet, both for the oxygen factor, and also as shelter for the animals.

I know that the Rosh Yeshiva gives a lot of *shiurim* which reach so many people throughout the world.

I wanted to ask if the Rosh Yeshiva can talk more about this subject so that people should know and pay more attention not to ruin the planet with their bare hands.

Thank you.

#### The Rosh Yeshiva's response:

I received your letter.

Calm down; the world isn't falling apart. There is a Master that is watching over this world; Hashem created the world, He sustains it and He orchestrates it so beautifully. The world continues becoming only more and more beautiful!

The Rebbe teaches this to us (*Sichos Haran*, 237:307). In the beginning, the world was nothing; it was empty. There was no Torah and no *emunah*; people worshipped *avodah zarah*. Then, Avrohom Avinu came around and revealed to the world that there is a Creator Who is in charge of the everything and who causes everything to happen. Indeed, He is everything! Later on, there was *matan torah*, and the world became even nicer. Then

*Continued on Page 4*

*Continued from Page 2 - Mohorosh Speaks*

the *reshaim*. What does this mean? When a person reaches the בית דין של מעלה, he'll excuse himself for not having learned as he should have either because he was too poor and needed to busy himself with finding *parnossah*, or because he was too rich and was very busy with his business, or because he had too many strong *nisyonos* that prevented him from learning. The *beis din* will tell them that he should take a look at these *tzadikim* who learned Torah despite those exact *nisyonos* that he is using as an excuse.

Hillel was very poor, but despite his desperate poverty he pushed himself to learn. We see this in the well-known story of when he didn't have enough money to pay the entry fee into the Beis Medrash, so he climbed up onto the roof of the Beis Medrash and laid down on the skylight, in order to catch some words of Torah. On the flip side of the coin, Rebbe Elazar ben Charsum was very wealthy, but didn't allow his business to disturb his Torah learning. Yosef as well, had tremendous *nisyonos*, yet strengthened his resolve and learned despite his challenges. These examples all show us that the *tzadikim* all obligate a person to learn in any given situation, and those who allow their circumstances to overcome them and prevent them from learning will be punished.

Hold on a minute; we need clarify something. The *posuk* (*Mishlei* 17) says "גם עונש לצדיק לא טוב". A *tzadik* doesn't seek to punish others! He doesn't want anyway to get punished because of him! But Chazal tell us that the *tzadikim* are the cause of our punishment for not learning as we should.

On this note, we can understand *pshat* on the above Gemara in a bit of a different light. The Gemara isn't talking about our obligations and punishment in the next world, it's referring to Olam HaZeh. The word "מחייב" can also mean "מחייב המציאות". Rebbe Nachman tells us (*Likutei Moharan* 1:52) that Hillel shows us how a poor man can still learn. Rebbe Elazar ben Charsum was an elite bourgeoisie who forged a path for other wealthy businessmen to find time to learn. And Yosef Hatzadik teaches us how even a person who had very trying *nisyonos* can still learn Torah and become a *tzadik*. We need to follow in the footsteps of our *gedolim* and know that no matter which *nisyonos* a person has, he also has the ability to overcome it and learn the *heiliger* Torah as he should.

A common thought process is, "My challenges are only temporary. When the sailing is smoother, I'll find the time to learn." A *bochur* thinks to himself that he can't learn now because I have no *yishuv hadaas*. He decides that when he gets married he'll start learning. When he does get married, he realizes that his obstacles to learning have only just begun, and he decides that he'll learn when his children grow up. At that point, however, he finds himself so busy taking care of the grown children that he decided that he'll wait until they're all married off. When that time comes, he has other things that crop up – all to prevent him from sitting and learning.

The real truth is, however, that a person can always take control of his life. No matter what he's going through, he can always accomplish whatever he sets his mind to accomplish. Even though there will indeed most definitely potholes and mole hills along the way, he must know that there is a way out of every situation. The most important battle plan is to bring Hashem into your life. Talk to Him in your own words in the same way you would talk to your closest friend. Discuss everything with Him and ask Him for everything that you want and need. You will see how everything will then be good for you.

(*Sichos Mohorosh*, 3, *Meniyos*)

## The Rebbe's Life Story (43)

His eyes would sparkle, particularly on Friday nights, when his entire countenance was aflame. Those who were fortunate enough to behold it, to hear him reciting kiddush, to be present at his *tisch*, to hear him singing "askinu seudasa", "azamer bishvachin", "kol mekadash", "menucha vesimcha", "aishes chayil", and "me'ein olam ha'ba", treasured it their entire life. They felt sure that until the arrival of Moshiach there would never again exist such a blissful experience. (It is impossible to convey the breathtaking beauty and awesome holiness of the Rebbe's wondrous devotions, all conducted with extreme humility. This was only what we were able to grasp with our limited understanding, and does not include the profound secrets hidden therein.)

Before kiddush the Rebbe stood, holding the cup in his hand, while a soft sound of yearning emanated from his lips as he rose to great spiritual heights. After a long while he finally began, with breathtaking sweetness, "Yom hashishi..."

It is impossible to describe the holiness and trepidation felt at the Rebbe's Friday night *tisch*. One Friday night, the Rebbe and his *chassidim* all washed for bread, and after the Rebbe partook of his slice he went into a deep trance, sitting silently, with eyes wide open, all night. No food was served, for fear of disturbing his lofty thoughts. At daybreak the Rebbe said *birchas hamazon* and left the room.

The Rebbe's brother, Rabbi Yechiel, once visited Medvedivke to spend a Shabbos with him. Rabbi Yechiel ended up joining the ranks of the most ardent followers of his brother as a result of this visit. On Friday night he was very impressed with the Rebbe's conduct, but at the Shabbos day meal he disapproved of the mundane topics of conversation that he heard the people discussing with the Rebbe.

Taken from "The Tzadik's Accomplishments"; to be continued, bez"h

Continued from Page 3 - Q&A Breslev

the *tzadikim* came and the world became even more beautiful. The Rebbe concludes, "This is how the world continues. Hashem runs this world more and more beautifully as time goes on. It is a real pity to be busy with all these things that the *goyim* talk about - that the world will eventually be destroyed, and we need to take care of it so it doesn't get ruined. The reason people say that the world will cease to exist due to of all these things that you wrote about are lacking *emunah*."

If you internalize *emunah* in Hashem, you will see that the all your fears will disappear. The Rebbe says, וצריך כל אחד, להפיש את עצמו ולחזק את עצמו באמונה, "כי יש סובלי חלאים, שיש להם, המכות מפלאות, והם סובלים החלאים רק בשביל נפילת האמונה". There are so many people who suffer from illnesses only because they don't have *emunah*. The Rebbe is referring to mental illnesses. The Rebbe continues, כי על ידי נפילת האמונה, באים מכות מפלאות שאין מועיל להם, ולא זכות אבות. - When a person doesn't have *emunah* and he suffers from these emotional disorders and illnesses that stem from the lack of *emunah*, then no healing remedy, *tefillos*, or *zchus avos* will help at all. This is referring to the terrible pain and anguish people suffer from all kinds of fears for which the only remedy is *emunah*.

When a person envelops himself with *emunah* and he knows that nothing other than Hashem exists in this world and that Hashem is "ממלא כל עלמין, וסובב כל עלמין, ובתוך כל עלמין, אין שום מציאות בלעדיו", then he will live a calm, peaceful life.

Mohorosh composed this song while he was in the woods talking to Hashem. It was very hard for him in the beginning; he was afraid to be alone in the forest, with the animals, etc. So, he sang these words to himself. "ממלא כל עלמין, וסובב כל עלמין, ובתוך כל עלמין, אין שום מציאות בלעדיו יתברך כלל, ובכל תנועה ותנועה שם אלופו של עולם". He constantly hummed this song to himself until he no longer feared anyone. Thus, a beautiful song was born. Chazal say (*Avos* 1:2), "על, שלשה דברים העולם עומד". We Yidden can help the world exist through learning Torah, serving Hashem and doing *chesed* with others. Another way to sustain the world is by helping build *yeshivos* and girls' schools upon whose Torah the world stands, as Chazal say (*Shabbos* 119b), "אין העולם מתקים אלא בשביל הבל של תינו", קות של בית רבן, the world stands in the *zchus* of the children's Torah.

May Hashem help you be very successful in all your endeavors.

(*Atzaso Emunah, Yisro* 5782)

### Inspiration to your door

You can receive all Breslev books, booklets, "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

### Daily Inspiration

You can receive the daily inspiration on whatsapp or in your email every day!

Whatsapp: 845-244-1624

Email: [rabbirothenglish@gmail.com](mailto:rabbirothenglish@gmail.com)

### Sponsorship

For sponsorship opportunities  
email: [breslevgilyen@gmail.com](mailto:breslevgilyen@gmail.com)

Call: 347-380-5320

Kol Breslev (Hotline for men) - Lectures, Daily Inspiration, Songs, Tefillah Stories, and more 845-351-0910/212-444/9191  
Israel 0797040066 / England 133035302361 / Canada 4383008080

Kval Fun Chizuk (Hotline for women) - Lectures, Tefillah Stories, Recipes, and more 845-351-9060/212-444-9169  
Israel 0797040069 / England 133035302363 / Canada 4383209090

To receive the newsletter in email: [rabbirothenglish@gmail.com](mailto:rabbirothenglish@gmail.com)