

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 5:35

Shabbos Ends 7:06

Learning

Nach..... Melcahim II 21-22

Bavli..... Pesachim 105

Yerushalmi..... Yevamos 74

Tosefta Keilim Metziah 3

Rambam..... Gerushin 9

Parshas Ki Sisah, 22 Adar 5781

Year 1, Newsletter 10

Mohorosh Speaks

Friends

Every person enjoys having friends; no one likes to be all alone. When a person has no friends, he gets very sad and depressed. Chazal say (*Taanis* 23a), "או חברותא או מיתותא", either a person has friends, or he wishes death upon himself, *chas v'shalom*. This shows that the need for companions is real. Without them, a person feels no reason to live.

Friendship is an art, however, and we need to know how to go about it properly. Good friends are very good to have and fun to be with, but this doesn't mean that we should rely on them blindly. Every single person in this world does things for his own good. Even your best friend also only has his own best interests in mind. As long as being together is enjoyable, he will continue to be your friend. But, as soon as something better comes up, you can't continue to count on him being at your side. We need to keep our heads on straight, our eyes open and not blindly trust anyone.

This is a very important thing for a person to remember in order to get through his sojourn in this world happily and have a good life. People who blindly follow their friends end up becoming very disappointed. The same person who was so willing to help you and seemed like such a good person is the first one to bury you alive if

Continued on Page 2

Pearls of Wisdom

The Rebbe says (*Sipurei Masiyos*, story 2) that when the daughter of the Kaiser was on the boat, captured by hooligans who got drunk, she was redt a *shidduch*. She responded, "It sounds very interesting, but I want to discuss it when you've come out of your stupor."

When the happy days of Purim come, we see that people get drunk, yet they don't stop speaking words of *emunah*. They talk about Hashem and depend on Him for everything. When we hear a drunk person talk, we hear that they are full of *emunah*; they live with Hashem. We see the same thing on Pesach night when we drink the 4 cups of wine. Fathers teach their children about *emunah*. They tell the children that Hashem let us out of Mitzrayim because we called out to Him, begging. We will also only be freed from our *tzaros* through *tefillah* - begging Hashem for help and calling out to Him.

Hashem says to the Yidden, "This is very good. But, I also want to hear it when you are not drunk." Hashem wants us to live with Him after Purim and after Pesach as well. On any random Tuesday, we should also be living with Hashem, knowing that only He runs the world. Whenever we need something, there is only one response ... ask Hashem.

(*Atzaso Emunah Tetzaveh* 5781)

A Word on the Parshah

"לחשב מחשבות"

When a person inculcates in himself *emunah p'shuta* and continually reminds himself, "No one can do anything to me; everything is Hashem", the calmer and happier he is.

There are many people who suffer from fears. They conjure up wild imaginations that chase them. The Rebbe says (*Chayei Moharan* 550) that a person can sit at home and fabricate an entire story involving another person that really never happened. He causes himself problems.

There was once a person who needed an axe. He thought to himself, "How can I get myself an axe?" He then remembered that his neighbor had just gotten a new axe, and decided that he would ask to borrow it. He then began to surmise that the neighbor would surely refuse to lend it to him. His imagination continued and he began getting angry, eating himself up with frustration. "Why is he such a bad neighbor? Why can't he just lend me his axe? Why does it bother him so much if I borrow it from him??" He ended up so angry that he ran over to his neighbor and started yelling at him, "Keep your axe! I don't need your favors! Cut off your own head with your axe!!" The neighbor looked at him in utter confusion and asked, "R' Yid, why are you screaming? What happened? How can I help you?" However, he was so involved in his imagination that he screamed back, "Don't sound so innocent, 'How can I help you?' A whole night I've been asking to borrow your axe. Why are you such a bad neighbor?? Why does it bother you so much if I borrow it?!"

This is a story that occurs daily. People sit at home and allow their imagination to conjure up stories that never happened and get all agitated about nothing. The Rebbe quotes (*Likutei Moharan* 1:25) that the *yetzer harah* has 7 names mentioned by Chazal (*Succah* 52a). Today, however, says the Rebbe, we need to give him another name, "the Power of Imagination". A person imagines negative thoughts that Hashem is upset at him and doesn't need him. He loses his *emunah*. Then, he continues, thinking how nobody needs him, etc. It all started with his wild imagination.

If a person constantly strengthens his *emunah* and sings to himself, "Everything is Hashem", "Nobody can do anything to me", "I can't be helped or hurt by anybody" he will always be happy.

(*Atzaso Emunah Shoftim* 5777)

Continued from Page 1 - Mohorosh Speaks
it's more beneficial to him.

The only One we are able to depend on completely is Hashem alone. A person is simply not in the same category, as the *posuk* says (Tehillim 60:13), "וְשׂוֹא תְשׁוּעַת אָדָם", it's futile to depend on a person for help. The more we realize that it's a waste of time to depend on people who aren't able to help, don't want to help, and won't help, the more we will open our mouths to ask Hashem for everything. We finally come to the realization that the only One who wants - and is able - to help us is Hashem. The *roshei teivos* of the words "וְשׂוֹא תְשׁוּעַת אָדָם" are the same as "אֲשֶׁר פָּתִיחַ תְּפִתָּח". It hints at this concept - the more a person realizes that waiting on another person's help is futile, the more he'll talk to Hashem.

Although this applies to every area of life, we see it most clearly in money matters. The Rebbe used to warn *anshei shelomeinu* to take care of their money and not waste it. People often don't think into it too much. If someone comes to them telling them that whoever invests their money with him will make double or triple the amount he invests, he won't think before giving him all of his hard-earned money. Before long, he sees that he was tricked, and there's nothing left of his money. The only thing you might be able to get back from the swindler is an apology. Maybe...

Many years ago, there was a Breslever *chosid* from Eretz Yisrael who used to travel to *chutz l'aretz* every year to collect money. At one point, he had collected \$5,000, which is equivalent to around \$50,000 today. Someone came to him and managed to convince him that if he gives all the money over to him, he'd get back much more. The *chosid* allowed himself to be fooled and was very happy with the incredible opportunity that had come his way. He gave the entire amount over to the swindler. He was even happier when his "partner" began sending him the monthly amount they had discussed. When it came to the second month, his excitement grew even more. But, that's where it ended. When the third month came around, the swindler told the *chosid* very clearly that he had tricked him and that the money was lost. The Yid was, *nebech*, left with absolutely nothing.

When Mohorosh heard this story, he told *anshei shelomeinu* that this is a live example of what he always says, warning us not to rely on a person. We can't trust people, especially when it comes to money matters. It's very foolish to give all your hard-earned money to someone who just wants to trick you.

This isn't a story that happens once in a while. This is a daily occurrence. There are people who are sly swindlers looking to trick people into giving over all their money by convincing them that it's a very good investment for them. Once such a person has caught enough fish in his net and has enough money to live comfortably, he runs away with the money, telling everyone that the deal fell through and nothing is left of their money.

We need to use our *seichel*. If an individual comes over to you and tries to convince you that he'll give you back a bigger percentage than the bank gives, a very big red flag should pop up. It doesn't make sense; he is obviously lying.

Of course, in the beginning, he will make a good impression on you. He'll even send the monthly installments that you had discussed originally to make you think that everything is going according to plan. It works the same way as the lottery or gambling. The experienced swindler will make sure that the players win a small amount in the beginning. That small amount whets their appetite for more, and they get sucked into a black hole that eats up all their money until there is nothing left. He gets persuaded by those who tell him, "Look! You have good luck! You've already started winning. Put in all your money so you can win double or even triple the entire amount." The fool obeys and gambles everything he has. And, that's where the story ends...

Sometimes, the swindlers try to go one step further, saying, "Sometimes, people lose. It is a gamble, after all. But *you* have good luck! Try one more time. You'll see; you'll win back all your money plus much more! So, the person borrows more money so he can try his luck again, hoping that this time he'll make back what he lost. Of course, he loses all that, too. Now he's added large debts to his other problems. He can no longer walk the streets in fear of facing his creditors.

He runs around from one person to another borrowing money to pay back his

A Letter From the Rosh

Yeshiva, Shlit"a

LET YOUR MOTHER EXPRESS HER PAIN

Mrs...., Kiryas Breslev,

I received your letter.

Regarding your question how you should deal with your mother when she tells you all that she's going through and she talks against your father etc.; the whole topic makes you so heartbroken, and you're asking if you should continue talking to her.

You are neither the first nor the last with this question. When parents get older a completely new page in their life begins. Furthermore, after they marry off their children their true state of *shalom bayis* is revealed. If the couple had *shalom bayis*, they invested in their marriage in their younger years then life just gets more and more beautiful. Whereas, a couple that didn't have *shalom bayis* in their younger years they just lived life for "people", they traveled the world, came and went etc. but never truly connected to one another, then as the hustle-bustle years of life calm down, the fiery rage begins.

Of course you should continue to talk to your mother. Especially now with all that she is going through she definitely needs you to call her and give her *chizuk*.

Helping a mother is a great *mitzva*. Our *chachamim* say (*Pe'ah* 1:1): "...אלו דברים...", When a person honors his parents he will reap the benefits in this world and the next. Exactly how a person honors his parents will be the way his children will honor him. Only you will benefit by honoring your mother; in return, your children will be there for you, listen to you and be *mechazek* you.

First let your mother talk and express all her pain and then you take the mike. Talk to her about the grandchildren, share with her cute stories about the kids. You can tell her how fortunate you are that your life is so beautiful. All this will encourage her and give her energy to continue on.

You should go visit your mother occasionally and invite her over to your house. You will thus be *zoche* to all the *brachos*.



Q&A Breslev

HOW CAN I REMAIN STRONG UNTIL THE YESHUAH COMES?

Lichvod the Rosh Yeshiva *shlit"a*,

Thank you so much for all the *shiurim*. I'm so grateful that I found Heichal Hakodesh. It is a tremendous source of *chizuk* and guidance for me.

My question is, how can a person remain strong until his *yeshuah* comes? How can I remain strong and continue davening to Hashem when I don't see any change? Does Hashem even see my pain?

It's unnecessary to describe in detail all that I'm going through, but I wanted to know how a person can remain steadfast with *hisbodedus*, despite all the difficulties he faces. Sometimes I feel like I have no more endurance to ask Hashem time and again. How can I stay remain strong?

The Rosh Yeshiva's response:

Dear ...,

I received your letter.

You should know that in life a person has to have a lot of patience. Especially when a person davens to Hashem and doesn't see the *yeshuah*. He must remain strong and not give up, but patiently await the *yeshuah*. Our *chachamim* say (Brachos 32b), "אם ראה אדם שהתפלל ולא נענה, יחזור ויתפלל" if a person davens to Hashem for something and doesn't see a *yeshuah*, he should continue davening. The *posuk* (Tehillim 27:14) says, "קוה אל ה' חזק ואמץ לבך, וקוה אל ה'", When it comes to *tefilla*, a person has to be very stubborn and daven until he sees great *yeshuos*.

When you daven to Hashem, daven with *rachmanus*, calmly. Don't daven as if you're trying to steal something. The Rebbe says (Likutei Moharan 1:196) "אסור לאדם לעמד עצמו על שום דבר, הינו" "אסור לשאור להתעקש בתפילתו, שהקדוש ברוך הוא יעשה לו דוקא את בקשתו וכו", A person shouldn't daven to Hashem in such a way that He *must* fulfill his requests. He should daven that Hashem have *rachmanus* on him. If Hashem gives him what he asks for, it's great, and if the answer is "no", it's also fine. Going forcefully can cause a person to give up. Chazal say (Brachos 64b) "כל הדוחק" "את השעה", A person who is stubborn and tells Hashem, "You *must* help me with this and this", will end up being very surprised and disappointed.

Fortunate is the one who patiently awaits his *yeshuah*! Hashem should help you be successful in all your endeavors.

(*Atzaso Emunah Terumah* 5781)

You can get many more letters from the Rosh Yeshiva Shlit"a on all topics in the booklet

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earlier creditors. As he's busy running from person to person, the *malach hamaves* pays him a visit, and he ends up in the cemetery. Tikunei Zohar says (*Tikun* 3 from *Tikunim Acharonim*) that money smiles to a person in this world, but kills him in the next world. The best thing for a person to do is not rely on others. Rely on Hashem, Himself, as He is the One and only Who is truly dependable.

Friends from the Gemara

There was a Yid from *anshei shelomeinu* named R' Matisyahu, who lived in Uman. Whenever he was going through a hard time or a *tzarah*, he used to daven in middle of learning. He would say, "Amar Rava, Amar Rava, Rava, Rava, help me and daven for me to be saved from this *tzarah*." "Amar Abayei, Abayei, Abayei, help me and daven for me to get through this difficulty." This is what he did whenever he came to the name of a Tana or Amora; he would ask each one to help him out. Whoever heard him do this felt like he was actually talking to the *heilige tzadikim* mentioned in the Gemara. It was just like it says in the Yerushalmi that when a person learns Torah, he needs to feel as though the Tana or Amora is actually standing before him.

These *tzadikim* are good friends. If a person is looking for true friends, he can befriend the *heilige* Tanoim and Amoroim. Whenever he learns Gemara or Mishnayos, he'll feel like the *heilige chachomim* are his friends, and he'll ask them to help him out. They will certainly come through for him.

The Rebbe says (*Sefer HaMidos*, *Tzadik* 2:20) that when we mention the names of *tzadikim*, it can bring *yeshuos* that are completely against nature. Rebbe Nosson wrote a *sefer* "Shemos HaTzadikim" where the names of all *tzadikim* are written. Saying these names is very beneficial, and mentioning the name of a *tzadik* while learning is the same thing. We can use the opportunity to ask for a *yeshuah*.

Chazal refer to a *talmid chochom* as a "friend" (see *Maseches D'mai* as well as many other places). This shows that a *talmid chochom* or *tzadik* is the best friend a person can have. When a person has a close connection to a *tzadik*, he has a good friend who can help him get through the ups and downs of life.

The Gemara (*Brachos* 63b) strongly recommends a person to learn with a friend as opposed to alone. On the other hand, we see many *tzadikim* who locked themselves in their homes and learned alone. This is because they chose the Tanoim and Amoroim as their friends. There are no better friends than them.

Fortunate is the person who connects himself to and befriends *tzaddikim*, not relying on other people who will only disappoint him.

(*Sichos Mohorosh*, part 5 friends, and part 3 *Bitachon*)

The Rebbe's Life Story (10)

In school the Rebbe frustrated his teachers, who thought he was constantly daydreaming. In reality, he was trying to meditate upon the holy Names of Hashem, and this distracted him from his studies and earned him the wrath of his teacher. Nevertheless, the Rebbe also frequently played, running and jumping around just like other children.

As the Rebbe grew his passion for learning increased. He offered his tutor three additional rubles from his own money for each page of Talmud that the tutor would study with him, on top of the salary that his father was paying. The Rebbe wished to motivate his tutor to increase the amount of

News in our Mosdos

Purim in Yeshiva

Purim in Yeshiva was not to be forgotten. On Friday afternoon, *anshei shelomeinu* got together for the Purim *seuda* in Yeshiva. After the *seuda*, everyone danced up a storm thanking Hashem for all of the kindness He does for us. ביימים הזה that we are *zoche* to be freed from the *yetzer hara* and accept the Torah anew, and בזמן הזה that we are *zoche* to know the Rebbe's advice of always starting anew, not allowing ourselves to be controlled by the *yetzer hara*. We know to return to Hashem time and again, telling Him everything. We can thus be very *matzliach*. The *seudah* finished early so that everyone would be able to get ready for Shabbos. On Motzei Shabbos, we got together again to continue rejoicing in the *simcha* of Purim. We danced and were happy, thanking Hashem for all the kindness that He does.

On Sunday afternoon, we all got together for a *seudas* Shushan Purim. The Rosh Yeshiva, *shlit" a*, spoke about what Rebbe Nosson quotes from the Rebbe that Shushan Purim is also Purim. The Rebbe told this to Rebbe Nosson when the latter wanted to come to the Rebbe for the first time since his *hiskarvus*, but was delayed beyond his control and ended up coming on Shushan Purim. The Rosh Yeshiva brought out a lesson for us. We must know that it's never too late. Even if we feel like we've missed the opportunity and it's too late, we must take hold of ourselves and do it now. It's never too late to start anew. Right when we remind ourselves of this important *klal*, we can immediately return to Hashem, Who accepts everyone - no matter who - with open arms.

With Hashem's help, we definitely brought great *yeshuos* and *refuos* for the whole year.

The Bochorim in Yeshiva on Purim

As in past years, the *bochorim* of our *heilige* Yeshiva went around on Purim to collect for our *heilige mosdos*.

The *bochorim* were welcomed with open arms when they made their rounds, as they are recognized as *bochorim* who live with Hashem, learn with incredible *hasmodoh*, have real *yiras Shomayim*, *midos tovos*, and *eidelkeit* of a caliber that is hard to come by.

Warm regards came back to the Yeshiva from the generous donors about the quality of our *bochorim*, and they pledged significant amounts, Baruch Hashem. With Hashem's help, their efforts were *bentched* with tremendous *hatzlacha*.

material he was learning with him. Indeed, his tutor studied several additional pages with him daily, and the Rebbe paid him three extra rubles for each page.

Before long the Rebbe was learning independently, fervently immersing himself in all areas of Torah study. In addition to covering Shas, Poskim, Tanach, and Ein Yaakov numerous times, he also studied Zohar, Tikunei Zohar, all of the writings of the Arizal, texts on ethics, and more. He testified that he was familiar with every ethical text that was found in his father's house, adding that he reviewed the *sefer* "Reishis Chochmah" numerous times.

Consequently, the Rebbe personified a huge repertoire of wisdom. The entire Torah lay before him like a set table upon which everything is arranged, to be chosen at whim. From the holy books that the Rebbe wrote one can perceive but a fraction of his vast fount of knowledge. The Rebbe maintained this fast-paced learning style throughout his life, even during his final, difficult illness.

With such an extensive base of Torah knowledge one might think the Rebbe had no concerns other than studying. In truth, he shouldered so many responsibilities, that one wonders where he found any time to study at all. He was frequently engaged in helping his fellow man, drawing people closer to Hashem, and advising them in all sorts of matters. Even though his mind was occupied with lofty spiritual concepts, he was always calm and collected, studying Torah daily as though it was natural and simple, finding time for everyone and everything.

to be continued next week, be'ezras Hashem

Siman Tov U'Mazel Tov

in the name of thousands of Yidden around the world who get chizuk from the drashos and letters, we wish a warm Mazel Tov to

THE ROSH YESHIVA, SHLIT" A

on the birth of his son

Hashem should bentsh the Rosh Yeshiva with nachas from this child together with all his other children and grandchildren in good health. Hashem should give the Rosh Yeshiva, *shlit" a*, the ability to continue his *heilige* work to be mechazek Yidden around the world and bring the Rebbe's words into their hearts just like Mohorosh taught us, with ברוכי חיי אריכי ומזוני ריחיי וסייעתא דשמיא.

Start Anew

I've fallen so hard. The *yetzer hara* is so strong. Is there a way to combat him? How can I make a new start?

Kol Breslev

212-444-9191

3, 2, 34

Daily

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MAZEL TOV

HARAV NACHMAN NEUSTEIN, SHLIT" A

MELAMED IN HEICHAL HAKODESH
on the marriage of his son

HACHOSSON SHALOM YOSEF

to the daughter of

HARAV AVROM MOSHE STRASSER SHLIT" A

MENAEHEL OF HEICHAL HAKODESH LIBERTY

HARAV MOSHE KRAUS

on the engagement of his son

HACHOSSON OSHER

to the daughter of

HARAV YOEL TEITELBAUM

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