

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting ..... 5:42

Shabbos Ends ..... 7:13

## Learning

Nach..... Yeshaya 10-11

Bavli..... Pesachim 112

Yerushalmi..... Yevamos 91

Tosefta ..... Keilim Metziah 10

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Parshas Vayakhel-Pekudei, 28 Adar 5781

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## Mohorosh Speaks

### Getting Angry the Third Time Around

The *middah* of giving in and being *mevater* towards another is a very good *middah* to have. If a person is *zoche* to achieve this, he will save himself many unnecessary *tzaros*, and will go very far in life. This comes into play with a person's wife and children, neighbors, family, people in *shul*, or anyone else he encounters throughout his day - including himself. A person should always be *mevater* and give in. A *mevater* is the ultimate winner. The Rebbe considered *vatranus* a foundation. The Rebbe never forced his opinion onto anyone. Any time somebody would suggest a specific plan of action to the Rebbe, he always gave in to what he was told. In the end, though, the Rebbe's *ratzon* always prevailed.

It's well-known that the Rebbe didn't want people to help him without getting paid. When *anshei shelomeinu* wanted to do serve him, he didn't allow it. He hired a *shamash* and paid him well.

A Breslever once came to the Rebbe and found the entire house full of smoke. He became very concerned, as the Rebbe was suffering from a lung disease at the time, for which smoke was extremely dangerous. He immediately discovered that the smoke was coming from something that had burned on the stove. The Yid quickly removed it from the fire and opened all the doors and windows to air out the house. The *shamash* was sitting on the side snoozing. The

*Continued on Page 2*

## Pearls of Wisdom

Make sure to learn at home. When your wife sees you learning at home, she will look up to you and honor you more. When we learn according to the Rebbe's "*sefer derech halimud*", we can learn at home, too. We don't need a *chavrusah*. We sit at home and learn out loud. With this, the walls imbibe the sweet song of the Gemarah. The walls call out, "An *ehrlische* Yid lives here"!

Chazal say (*Taanis* 11a), "ביתו של אדם וקורות ביתו של אדם מעידים", the walls of the house testify to what goes on in the home. The roof calls out and says what happens in the house, like the *posuk* says, (*Chabakuk* 2:11), "כי אבן מקיר תזעק וכפיס מעץ יעננה". In such a home, the children grow up with a father who learns, the wife looks up to her husband more, and everything changes for the better.

(*Atzaso Emunah, Pekudei* 5779)

## A Word on the Parshah

"ויבאו את המשכן אל משה"

Rashi says that the boards of the *mishkan* were so heavy, that nobody was able to lift them. Moshe Rabbeinu asked Hashem how they should set up the *mishkan* if they can't lift the boards. Hashem answered Moshe that he should simply put his hands on the boards as if to put them in place, and the *mishkan* will set itself up. This is why the *posuk* continues with "הוקם המשכן", the *mishkan* set itself up.

Mohorosh explains this according to what the Rebbe says (*Sichos HaRan* 51) that a person can't really brag that he serves Hashem as he should. The reason for this is that everything a person does is really just a present from Hashem. Everything comes from Him. The main thing Hashem asks from a person is his *ratzon*, his desire to be good and serve Hashem fully. If a person has this real desire, then Hashem will enable him be an *ehrlische* Yid and do many *mitzvos* and *maasim tovim*.

Chazal say (*Vayikra Rabbah* 27:2) on the *posuk* (Iyov 41:3), "מי הקדימני ואשלם". Hashem says, "Who ever put a *mezuzah* on his door before I gave him a house? Who ever put *tzitzis* on his garment before I gave him the garment?" This shows that everything comes from Hashem. A person just needs to have a desire to be good and do good things, and Hashem will do the rest.

Really, the same is true for *gashmiyus*. When a person wants to succeed in *gashmiyus*, he also just needs a strong desire in order to be successful. The *posuk* says, "פוחת את", "ידעך ומשביע לכל חי רצון". The *posuk* should have said, "פוחת", "את ידך ומשביע לכל חי מזון", Hashem gives everyone food. The *posuk* is showing us that Hashem gives everyone a *ratzon* - a desire. Once the person has a desire, he can get whatever he desires. But, if a person has no desire, he has nothing.

With this, we can understand why the *mishkan* needed to be set up by Moshe Rabbeinu putting his hand on it and then it set itself up. Hashem wanted to show the Yidden that we can't do anything on our own. Everything comes from Hashem. We need to give a hand just to show that we have a true desire, and then Hashem helps us be *zoche* to do many *mitzvos* and *maasim tovim*.

(*Toch HaNachal, Leil Shabbos Kodesh, Parshas Vayakhel-Pekudei* 5767)

Breslever yelled at him for not doing his job. After all, he got paid to take care of the Rebbe, and he knew that the Rebbe was suffering from lung disease. Why was he just sitting on the side snoozing when he was needed?!

After the Breslever aired out the room, he went to see the Rebbe who was laying in bed very calmly as if nothing had happened. The *talmid* asked him why he didn't ask the *shamash* to air out the place. The Rebbe answered him, "The first time we ask, the second time we yell, and the third time, we get angry. I didn't want to come to the third step, so I didn't start the first one..."

This is an amazing lesson for us. Sometimes, a person goes through a hard time because of another person. He feels like he'll just tell that other person what's on his mind and the story will end right there once and for all. The truth of the matter is, however, that such a reaction can very possibly spark a *machlokes* from which everyone will suffer. A smart person gives in at the very beginning, so the story will, indeed, end right there.

The *middah* of *vatranus* has a role in every aspect of life. Even with ourselves. Sometimes, we expect too much of ourselves, and then let ourselves down when we see that we can't accomplish everything that we set out to do. We get very disappointed, and sometimes even angry at ourselves. But this doesn't bring us to any good. We need to give in to ourselves, realize our limitations, and understand that we can't always do everything we wanted to do. Instead, we should strengthen ourselves and be happy with the things we *did* accomplish. A person needs to pride himself that he is *zoche* to daven, learn however much he learns, and do *mitzvos* and *maasim tovim*.

*Vatranus* is also very important and useful in *shalom bayis*. When one side - either the husband or the wife - doesn't want to give in for the other and pushes their own agenda onto the other, making them crazy and not letting up, one of two things happens in the end. Either the one who's being pushed into doing things against his will, will be under so much pressure and will have a nervous breakdown, or the constant badgering and arguing will lead to a divorce. Both options will bring suffering to both husband and wife. And, the children suffer the most. When a person is smart and gives in, they save themselves many *tzaros*.

It's also very important to use the *middah* of *vatranus* with children. Of course, we need to be *mechanech* them and teach the correct way of doing things, but we must have a lot of patience and know when it's time to give in to them. When parents raise their children with extremism, they can, *chas v'shalom*, lose their children to foreign winds.

When dealing with neighbors, we see how only with *vatranus* can people succeed in having a good relationship. Neighbors argue for the silliest, most insignificant reasons, for example not putting the garbage bag in the right place, or leaving some

things laying on the ground outside, etc. and it often gets blown out of proportion. People don't realize that they need to act properly and nicely with their neighbors. After all, they live in the same house with their doors practically touching each other, and the arguments aren't good for either one of them. *Vatranus* is beneficial for everyone involved.

Fortunate is the one who uses his *seichel* and gives in to others, seeking only to do good for other people. Such a person will

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

### MOURNING THE LOSS OF THE HEILIGER KARLSBURGER RAV, ZY"A

Dear...

You've surely heard the bitter news that my *choshuve* grandfather the Karlsburger Rav passed away yesterday. The entire day yesterday I was busy with the *levaya*. I am very sad. I was *zocheh* to be *meshamesh* my grandfather for many years, day and night. I was *zocheh* to learn with him *b'chavrusah*. And now he passed away.

He's not missing out. He's going straight up to Hashem with all of his years full of Torah, *tefillah*, and closeness to Hashem. It's impossible to describe who he was.

I was *zocheh* to be with my grandfather when I went to the Rebbe's *tzion* the first time in my life. I was with him in Uman two times, as well as at many other *mekomos hakedoshim*. I was *zocheh* to go to Meron with him, to the Tana, Rebbe Shimon bar Yochai, many times for a few weeks straight. I was *meshamesh* him, we learned both *niglah* and *nistar* together, and I was *zocheh* to learn *shimush* and *horaah* from him.

I was *zocheh* to see how a person should daven, say Shema, and say *birchas* HaTorah. He did everything a Yid should do with such an excitement; it was so sweet for him. He had all the *chein* in the world.

Once, my grandfather, the great *tzadik*, came to Yavniel to give Mohorosh *chizuk* when he had the *redifos*. He was *mechazek* Mohorosh and *anshei shelomeinu*.

Tonight, we will have the *vacht nacht* with my father-in-law in the Veitzener Beis Medrash. I am inviting you personally. Tomorrow, the *bris* will take place with my father, *shlit"a*, in Karlsburg. Yesterday, my father went to the Eretz Yisroel with the *aron*. The *levaya* and *kevurah* are happening now in Meron. He should be back by tomorrow morning.

Look at what a person leaves over. My grandfather, *zy"a*, took *kol haTorah kulah* with him. It's very good for him now; he went up to Hashem with the entire Torah - both *niglah* and *nistar*. He learned his entire life. It can't be explained to someone who didn't see it. He didn't take breaks. He learned day and night without going to bed.

I saw with my own eyes how for over thirty years, he learned throughout the entire night. We lived upstairs from him, and I only saw him learning. He used to shake his hands and feet to prevent himself from falling asleep. Now he's enjoying the reward in the next world.

I must run in to the *bochurim*.

(Atzaso Emunah Vayakhel-Pekudei 5781)

## Q&A Breslev

### I'M VERY DEPRESSED AND I WAKE UP LATE.

#### Question:

I'm a *bochur* who struggles a lot with waking up early, and it bothers me to no end. In addition, I also deal with depression. These two problems are probably connected.

I *daven* a lot for all this and I will continue davening. Nevertheless, I have a lot of fears that after I get married all this will affect me and I'll have to *chas vesholom* get divorced. Maybe the Rosh Yeshiva has a solution for me?

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

The Rebbe says (Likutei Moharan 2:24): "מצוה גדולה להיות בשמחה תמיד, ולהתגבר להרחיק העצבות והמרה שחורה בכל כוחו, וכל החולאת הבאין אל האדם - כלם באין רק מקלוקל השמחה"; It's a big *miztva* for a person to always be happy and he should try with all his might not to be depressed. All sicknesses come when a person is depressed. The Rebbe further says: "הכמי הרופאים אמרו, שכל המחלות והחלאים גם כן, רעים באים רק מחמת חסרון השמחה", even the doctors say that all sicknesses stem from a lack of happiness.

Therefore, I'm asking you, thank Hashem for all the *chassodim* he does for you and for all that he will do with you in the future. There was once a Breslover chassid named Reb Ahron Kublitcher, *z"tl*. He was such a happy person that always had a smile on his face. Although, he was extremely poor and didn't have a penny to feed his wife and children, nothing would hinder his state of happiness. His wife used to ask him, "Ahron, how can you be so happy when we don't have a penny to our name?" To which he answered, "Do you believe that one day we will have money? I'm borrowing *simcha* from then for now!"

Mohorosh used to constantly write in Asher B'nachal for those who need a solution to get up on time, that the solution is, "to go to sleep early!" It's a solution that doesn't cost any money and that really works. If a person goes to bed on time, he can wake up on time. Whereas, going to sleep late will result in waking up late.

(*Atzaso Emunah Korach* 5778)

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

**"The Light of Emunah".**

To receive "The Light of Emunah" call

718-387-2691 #3



## The Rebbe's Life Story (11)

The Rebbe had a unique approach to Torah study. It entailed studying at a very rapid pace, thereby covering more ground, albeit at the expense of not delving into each and every word. In one hour he was able to study several pages of halacha with all of its accompanying commentaries, including *Turei Zahav*, *Magen Avraham*, *Be'er Hagolah*, *Pri Chodosh*, and more.

The Rebbe said that in the time it took most people to prepare themselves for morning prayers, he was able to complete the study of four pages of *halacha*.

The Rebbe strongly emphasized his unique approach in learning to his disciples. He taught that it is unnecessary to distract oneself by delving into each and every word at length. Instead, one should strive to understand the gist of the text, and move on, skipping over the difficult parts. By constantly advancing, as opposed to stalling, a person will complete the material several times, and eventually all difficulties will be resolved of their own accord.

Furthermore, he taught that merely pronouncing the words, even without understanding them, was the most effective study method. He maintained there was a double advantage to this method. First, one becomes familiar with the entire Torah in this way, and second, one eventually acquires a clear grasp of all the material he repeatedly recites. Moreover, the Rebbe said, even if there remain sections that are not understood after numerous repetitions, one should still revise them repeatedly, for our Sages have stated (*Avoda Zara*, 19): "First learn, later you will understand, even if you do not know what you are saying," as it is written in *Tehillim* (119:20): "My soul is crushed from longing for Your judgments at all times."

By means of fast-paced learning a person attains an extensive familiarity with all aspects of the Torah, an accomplishment that ludes one who learns slowly and thoroughly, and who insists on grasping each concept before proceeding to the next one. Many who follow this drawn-out method of studying succumb to the difficulty and frustration it entails, giving up their learning entirely, and remaining empty-handed at the end of the day.

That is why the Rebbe constantly stressed the importance and benefit of this approach to learning Torah. Indeed, those who follow his method, covering a lot of ground without emphasis on comprehension, ultimately merit to study the entire Torah numerous times, including *Gemara*, *Halacha*, *Tanach*, *Midrash*, *Zohar*, *Kabbala* and many other *sefarim*.

The Rebbe also outlined in detail which *shiurim* a person should study each day: *Shas* with *R"if* and *R"osh*, divided in such a manner that the entire *Shas* is completed each year; the four sections of the *Shulchan Aruch* with all its commentaries; all *sifrei Zohar* and *Tikunim*, as well as the *Sifrei Kabbalah* of the *Arizal*. The Rebbe also recommended that everyone should study one *shiur* in depth and recite *Tehillim* every day, along with many other prayers and supplications.

*to be continued next week, be'ezras Hashem*



## News in our Mosdos

### Klal Yisroel Mourns the Incredible Loss of the Sar HaTorah HaGaon HaKadosh Rebbe Yechezkel Roth, zt"l

Yidden around the world mourned the loss of שר התורה ועמוד ההוראה כקש"ת הגאון הקדוש רבי יחזקאל ראטה זצוק"ל, who was *niftar* suddenly this past Sunday morning at the age of 86.

The Rav, zt"l, was the symbol of a real *tzadik* who served Hashem from his youth. He was always busy with serving Hashem with real *mesiras nefesh*, learning day and night without stopping, davening with great *deveikus*, and doing the *ratzon* Hashem with an amazing *simchas hamitzvos*.

No words can do justice to describe his incredible *gadlus* in Torah and *avodah*; his *kedushah* and *taharah*; his grasp of Torah *niglah* and *nistar*; his clarity of *halacha* that was a lighthouse for Yidden around the world; his ability to stand by the *halacha* at any cost, and not be swayed by adversity, while at the same time being such an *anav* and relating to every person, both great and simple.

The Rav, zt"l, was involved in his *avodas hakodesh* until his very last breath. His sudden passing hit Yidden around the world like a loud clap of thunder, and thousands gathered together for his *levaya* in his Bais Medrash in Boro Park. After the *levaya*, the *aron* was escorted by thousands of Yidden to Meron, where the Tana Rebbi Shimon bar Yochai lays, and the Rav was then laid to rest in the Karlsburger *bais hachaim* in Meron.

The close connection that the Rav had with his grandson, the Rosh Yeshiva, *shlit"a*, is well-known. The Rosh Yeshiva was *zoche* to be his *zeide's shamash* for many years, learn with him *b'chavrusah*, and learn from him to be a Rav. Later, when the Rosh Yeshiva began to be *mechazek bochurim* and *yungerleit*, his *zeide* encouraged him to continue with his *heilige* work to be *mekarev* Yidden to אביהם שבשמים.

succeed and have a good life. The opposite is true, as well. A person who only wants it to be good for himself and isn't *mevater*, won't get the good he is looking for. Fortunate is the one who asks Hashem a lot to help him get rid of his bad *middos*, give in to others, and be good to others. Such a person will have a good life, both in this world and the next.

(*Sichos Mohorosh*, part 12, *Vatran*)

## Pesach

Pesach is coming. Prepare yourselves with an incredible *shiur* on the Yom Tov!

**Kol Breslev**

**212-444-9191**

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## Daily Inspiration

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**Whatsapp: 845-244-1624**

**Email: rabbirothenglish@gmail.com**

## מוסדות היכל הקודש ברסלב

נתיסדה ע"י כ"ק מוהרא"ש ז"ע

With a sad and heavy heart, we mourn the passing of the שר הקדוש, שר התורה, עמוד ההוראה, חסידא ופרישא

כקש"ת רבי יחזקאל ראטה זצוק"ל

גאב"ד קארלסבורג

who passed away suddenly this past Sunday night, כ"ג אדר תשפ"א, to the tremendous sorrow of Yidden around the world

## כוס תנחומין

for his beloved grandson the **Rosh Yeshiva, shlit"a** and his *choshuve* father

**HaRav HaTzaddik Rebbe Moshe, shlit"a** who is taking the position of his father as Karlsburger Rav and for the entire family.

Hashem should comfort us from the great pain, and we should be *zoche* to follow in the path of this tremendous *tzadik*. Hashem should take us out of this bitter *golus* with the coming of Moshiach *tzidkeinu, amen*.

Talmidei Heichal HaKodesh

## MAZEL TOV

**REB YEEDLE DEPRIS**

on the marriage of his son

**HACHOSSON CHAIM YESHAYA**

to the daughter of

**HARAV ELIMELECH SHARF, SHLIT"A**

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**HARAV NACHMAN NEUSTEIN, SHLIT"A**

on the bar mitzvah of his son

**HABOCHUR DOVID**

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**REB ELIEZER SHEMEN**

on the birth of his son

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**REB NACHMAN YISROEL JACOBVITCH**

on the birth of his son

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**HACHOSSON CHAIM TZUKER**

on his marriage

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