

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 6:50

Shabbos Ends 8:21

Learning

Nach..... Yeshaya 24-25

Bavli..... Pesachim 119

Yerushalmi..... Kesubos 3

Tosefta Keilim Basra 6

Rambam..... Naarah Besulah 2

Parshas Vayikrah, 7 Nissan 5781

Year 1, Newsletter 12

Mohorosh Speaks

Chodesh Nissan

The month of Nissan is an opportune time to renew ourselves; forget everything until now and start anew.

The posuk says, "ה'חודש הזה לכם ראש חדשים", "ראשון הוא לכם לחדש השנה". The word, "חדש", new, is mentioned three times. Three times is a *chazokoh*. This is a very good time to start over.

The truth is that a Yid can renew himself every day. We don't need to wait until Nissan comes. The Rebbe says (*Likutei Moharan* 1:261) that a Yid needs to start anew every day. But, from Shabbos HaChodesh, he should start with a fresh *hischadshus*. He should make a firm decision that "No matter what happened yesterday, and no matter what will happen tomorrow, I will focus on today alone and try to do good things today."

When we read Parshas HaChodesh it's a good time to ask Hashem, "Hashem help me be *zocheh* to start anew every day. I shouldn't ruminate over what happened until now, and I shouldn't be afraid

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Pearls of Wisdom

Know that every person gets tested in this world. People think, "Am I the only one who has such hard times? Am I the only one with such troubles?" We start asking, "Why? Why am I suffering so?" But, the truth is that *every* person suffers hardships in his life. There isn't a single person in this world who doesn't go through hard times.

A person with *seichel* looks at where the troubles are coming from. Who is behind his troubles? Hashem. And if Hashem is behind it, it's definitely for my own good.

Don't be lazy! Run to Hashem! Turn to Him and talk to Him. Ask Him for everything you need and tell Him everything you are going through. You will see how a new world will open up for you. The sweet, bright light of Hashem will shine upon you.

(Atzaso Emunah Ki Sisa 5781)

A Word on the Parshah

"ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר"

Rashi says that Hashem's voice was only heard by Moshe Rabbeinu; the Yidden didn't hear anything.

Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:1) that a person needs to always find the deeper meaning in everything. He needs to look at the *seichel* and *chochmah* that lies in each and every thing and get closer to Hashem through it.

This means that if a person pays attention, he'll realize that everything that happens around him are hints that Hashem is sending him. Hashem runs the world, after all, and He sends hints to every person individually to bring him closer to Hashem. Hashem is calling out to the person, "Notice that I'm here. Talk to me." Hashem loves every Yid in every circumstance. The only thing He wants is to bring the person closer to Him and help him.

This is what the *posuk* means when it says "ויקרא אל משה". Hashem is always talking to every Yid through hints that He sends. If the person pays attention, "וידבר ה' אליו", Hashem will continue talking to him and bringing him close. This is what the *posuk* means; Moshe Rabbeinu heard the deeper meaning. We should follow in his footsteps and thus get closer to Hashem.

(Zos HaTorah, Vayikrah 1)

The word "ויקרא" is written with a small א. Mohorosh explains this according to what the Rebbe says (*Likutei Moharan* 1:250) that when a person knows that Hashem is behind everything that happens in the world, he doesn't have any troubles and anguish. Emotional *yisurim* disappear, because he knows that Hashem is behind everything and it is all for his good. Even physical *yisurim* are much easier to handle because he knows that Hashem is sending everything for his benefit.

On the other hand, someone who doesn't think about Hashem becomes very depressed and downtrodden when troubles surface. He doesn't have the means by which to calm himself down. This is what ויקר, without the א, means; by chance. When a person thinks that everything happens by chance, without Hashem, he has a lot of *tzaros*. When we add that small א, and the word becomes ויקרא, "and He called". He realizes that Hashem is calling out to him, and he returns to Hashem.

When a person has *tzaros*, there is only one solution. Turn to Hashem and pour out your heart to Him. Talk to Him in your own words, and you will see that your *tzaros* will come to an end.

(Zos HaTorah, Vayikrah 2)

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about what will happen in the future. Help me concentrate on doing good things right now both in *ruchniyus* and *gashmiyus* so that I can be *matzliach*."

This is the *mitzvah* of *kiddush hachodesh*. Hashem told the Yidden to count the months according to the lunar calendar to show that they are compared to the moon. Towards the end of the month the moon gets smaller and smaller until it's no longer visible. Then, it starts again and gets bigger and bigger. This is how a Yid should live. Many times we feel as though we are falling with nothing to hold on to; we feel like we are getting smaller and smaller. But then, we refresh ourselves and get big again. This happens time and again.

Always Starting Anew

The Rebbe was born on Rosh Chodesh Nissan, because this is the entire essence of the Rebbe: always renewing ourselves. Indeed, the Rebbe says (*Shivchei HaRan* 6) that he used to always start again and teaches us to do the same.

When the Rebbe was young and would stumble in *ruchniyus*, he wouldn't give up. He simply said, "I'll start again from right now. I'm starting now as if I never served Hashem before. This is my first time." He did this every time he fell. The Rebbe said that this happened every day, and even *numerous times* a day! He fell and started anew. This is how he was so *matzliach* and became the tremendous *tzadik* that we know.

The Rebbe says (*Chayei Moharan* 247), "זאת חידוש ווי מיר איז נאך", "קיינמאל נישט געווען", there has never been such a *chidush* like me. One of the explanations that *anshei shelomeinu* give for this is this *inyan* of *hischadshus*, always renewing himself. This is what the Rebbe teaches us to do. It's very appropriate that he was born on Rosh Chodesh Nissan, a time of renewal.

The main thing is to renew ourselves in the *inyan* of talking to Hashem. The Rebbe says (*Sichos Haran* 98) that in the winter, all the trees and grass seem to die. But, when spring comes, they refresh themselves and start living again. People can also grab the opportunity along with the trees and renew themselves. It's very good to start talking to Hashem in the field amongst the trees and grass, which teach us the concept of renewal. The grass and trees are a very helpful tool in talking to Hashem. As they sway in the wind, all the trees join together with us to praise Hashem. The truth is that the whole world is a field. We can talk to Hashem wherever we are.

A Yid's entire *avodas* Hashem depends on this. When we renew ourselves each time and start again, we are *zoche* to be very *matzliach* and go higher and higher in our *avodas* Hashem. Everything we do in *avodas* Hashem needs to be done with a freshness as if it's the first time ever doing it. When we go to daven *shacharis*, "This is the first time I'm ever davening *shacharis*." When we go to daven *mincha*, "This is the first time I'm ever davening *mincha*." When we go to daven *maariv*, even though we are exhausted after a full day, we refresh ourselves and daven *maariv* as if it were the first *maariv* of our life.

We see that the first *maariv* of the year, on the first night of Rosh Hashana, everyone davens with real *hisorerus*. After all, this is the first *maariv* of the year, it's an exciting moment. The truth is that every *maariv* should be like that. When we constantly renew ourselves, every *tefilah* is the first one and is davened with real excitement.

The same thing goes with learning Torah. Every time a Yid sits himself down to learn Torah - whatever it is that he might be learning - he should refresh himself and say, "I am now going to learn for my first time." When he does this, he can be very

A Letter From the Rosh Yeshiva, Shlit"a

**DON'T 'COMPLAIN' TO HASHEM,
INSTEAD 'EXPLAIN' YOURSELF TO HIM**

Dear...

I received your letter.

I didn't like the word you used when you wrote that this morning you "complained" to Hashem etc. Maybe you meant to say that you "explained yourself" to Him. Complaining and explaining have a completely different connotation. A person should never complain to Hashem. Even if a person is going through very rough times, he must always remember that Hashem runs the world and everything that happens has an exact reason. He must know that whatever Hashem does is purely good. We have to constantly review the *posuk*, "הצור תמים פעלו כי כל דרכיו", "משפט, קל אמונה ואין אבל, צדיק וישר הוא".

On the contrary, one should talk things through with Hashem. When *tzadikim*, who are on a high *madreiga*, experience any hardships, they turn to Hashem with dignity. They don't complain. They never question Hashem, "Why is this happening?" They accept that their current situation is ideal. Consequently, they do *teshuva* constantly. They take upon themselves to make positive changes and they plead and ask Hashem to have *rachmanus*.

Today you should begin a new way of life. Despite all difficulties you may experience, never complain and ask, "Hashem why?" Instead believe that whatever Hashem does has a purpose and is good.

Find yourself a quiet spot - a place where you're completely alone - and open your heart up to Hashem. Tell Hashem, "Hashem, I don't have any questions. I believe that everything I'm going through has a purpose and is all from You. I'm asking you, dear Father, help me! Show me that You are listening to me! Help me bring *parnassah* for my wife and children".

May you be successful in all your endeavors.

(*Atzaso Emunah Vayakhel-Pekudei* 5781)

Q&A Breslev



I'M VERY BROKEN. HOW DO I STRENGTHEN MYSELF?

Question:

Thank you so much for all of your *shiurim* through which I constantly derive strength and enjoyment in my life.

I had a very hard childhood where I was constantly put down. No matter what I did, it was never good enough. I was always made to feel bad with everything I did. I never got compliments; quite the contrary. I only got heaps of criticism on every step I took. I had never heard of such a concept as not feeling bad for days because of making a small mistake.

Baruch Hashem, I was *zoche* to get married, but without a drop of self-confidence, which, understandably, has not been very beneficial to our *shalom bayis*.

Hashem did me a tremendous favor by bringing me to the *heilige* Rebbe. My life has changed for the better in all areas, and my *shalom bayis* has improved drastically, Hashem should help it continue in that direction.

But, I'm still extremely sensitive. If someone says even one sharp word to me, it bothers me so much that I literally feel like a piece of garbage. I can spend many hours thinking about what others will think about me. My question is how I can acquire more self-confidence and not get so disturbed when I get criticized.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter. There is a very nice letter full of *chizuk* that the Rebbe wrote for his brother, HaRav Yechiel z"l. It says (*Chayei Moharan*, 165; *Michtevei Rabeinu z"l* in the beginning of *Sefer Olim L'Trufah*, Letter 3), "I am very pained that you are being so pursued. I wonder why no one is standing up for you." The Rebbe writes, "My dear, beloved brother, don't be afraid of them. Don't be afraid of anyone. Continue with what you are doing and strengthen yourself in Torah and *avodas* Hashem, because everything that you are going through is simply to bring you more honor and increase your

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matzliach, because the main thing is to always make a fresh start.

Rebbe Nosson says that we saw this with the Rebbe. He used to always renew himself. Right after he would finish revealing inciteful *toros* and *hasogos*, he was found crying and begging Hashem, "How can I be *zoche* to be an *ehrliche* Yid?" because he always started again. This is how he achieved such incredibly great heights.

Even in *gashmiyus* it's very beneficial for a person to renew himself. When things get old and stale, he gets depressed and loses the enjoyment of life. If we strengthen ourselves and renew ourselves, we are able to have a good, happy life.

The Rebbe says (*Chayei Moharan* 436) that every time a person speaks with Hashem, he should start again with a freshness. "Hashem, I'm starting again from right now to be an *ehrliche* Yid." In any circumstance, it's a good thing to do. If you were good until now, you can become even better. If you weren't good until now, it's definitely necessary to start again and begin to be good now.

It's something we've always seen. When someone is strong in the *inyan* of *hischadshus*, renewal, they were very *matzliach*, because when we constantly start anew, we do everything with much more enjoyment and excitement.

(Sichos Mohorosh, Parshas HaChodesh, Chodesh Nissan)

The Rebbe's Life Story (12)

Being realistic, the Rebbe realized that not everyone would be capable of maintaining the rigorous study program that he outlined. He worried that such people might despair of ever accomplishing anything at all. Regarding them, the Rebbe stated that it is possible to be an upstanding Jew, even a righteous one, without being a *lamdan* at all. The Rebbe asserted that even an ignoramus has the potential to achieve the level of purity of the most virtuous Jew by practicing *hisbodedus* (meditation), though admittedly it is difficult, if not impossible, to grasp the lofty concepts associated with these methods of worship without the benefit of Gemara, Rashi, and Tosafos. Still, he reiterated that anyone can attain the level of a righteous and pure *tzaddik*, as our Sages say (*Avos* 2:21): "It is not up to you to complete the job, but neither are you free to desist from it."

The Rebbe related that he completed all of the four sections of Shulchan Aruch three times. Each time he attained a deeper level of understanding than before. The first time around he studied the laws on a simple level, the second time he understood the commentaries' source for each and every law, and the third time he merited to understand the esoteric reason for each law.

He also stated that he was familiar with all of the works of Kabbala, the Eitz Chaim, Pri Eitz Chaim, all of the writings of the Arizal, the Zohar, and the main points of Tikkunei Zohar. All of this he apparently accomplished at a young age, after which he reviewed it all numerous times.

The Rebbe often described his own virtues and accomplishments. His goal was to inspire his disciples to follow his example. However, he stressed that nothing came his way easily, and that he encountered numerous obstacles at every step of the way.

to be continued next week, be'ezras Hashem

News in our Mosdos

The Rosh Yeshiva Shlit"a's Simcha

This past week, the Rosh Yeshiva gave his newborn son a *bris milah*. Thousands of Yidden around the world who derive *chizuk* from the *drashos* and letters rejoiced in the *simcha*.

The *vacht nacht* took place on Monday night in the shul of Harav Mordechai Aharon Meislsh, the Rosh Yeshiva's father-in-law. Many people came to participate.

When the baby was born, his great-grandfather, the Karlsburger Rav, *zt"l*, was still alive, and it was self-understood that he would be the *sandek* at the *bris*. But, after the shocking, sudden *petira* of the Karlsburger Rav on Sunday, when the baby's grandfather, the current Karlsburger Rav, *shlit"a*, accompanied his father to Meron for the *kevurah*, the plan was to have the *bris* in the Karlsburger Bais Medrash in Boro Park upon his return. However, the plane was delayed, and when it became clear that the *zeide* wouldn't return before nightfall, the *bris* took place on time, Tuesday afternoon, in Beis Medrash Heichal HaKodesh Williamsburg.

Everyone present used the tremendous opportunity to ask Hashem for whatever they needed, just like Mohorosh, *zy"a*, used to always remind us. When Eliyahu HaNavi comes to a *bris*, it is an incredible *eis ratzon*, and all *aveiros* are forgiven.

The child was given the name, "Yechezkel", after his illustrious grandfather, the Karlsburger Rav, within the first three days of his passing.

During the *bris seudah*, the Rosh Yeshiva's father-in-law, HaRav Mordechai Aharon Meislsh, *shlit"a*, spoke, followed by a *drashah* from the Rosh Yeshiva.

The Rosh Yeshiva told of the greatness of his newborn baby's namesake, the Karlsburger Rav. He told how the Karlsburger Rav was different than other Rebbes. Many Rebbe's have *chasidim* amongst the people who see them from afar. However, those who are with the Rebbes and see their day-to-day *hanhagos* lose their *emunah chachomim* and do not become *chasidim* of that Rebbe. The opposite was the case with the Karlsburger Rav, *zt"l*. Those who weren't close to him didn't always understand his *hanhagos*. But, those who were close to him and saw his daily routine only saw a *tzadik* who was removed from the world and was interested in nothing other than sitting and learning and serving Hashem twenty-four hours a day.

The Rosh Yeshiva ended with a *bracha* to all to be *zocheh* to serve Hashem as much as possible in the years they have on this world.

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understanding.

The only way something can grow is when a seed is placed in the ground. The seed then rots in the earth. Only then can a beautiful big tree grow. It works the same way with people. When a person is lowered literally until the ground, he is able to then become great. If these bad people would only know what a tremendous favor they are doing for you, they wouldn't embarrass you in such a manner."

This letter contains *chizuk* for you - and for everyone. When we feel like a nothing, we are primed to grow. Just like when a seed begins to sprout, it first needs to rot in the earth, so too a person can only begin to reach great heights when he sees himself as a nothing.

Bring Hashem into you, and what others think of you won't continue to bother you. You will only become greater and greater until you reach the *madreiga* of the *tzadikim* who live in this world at the same time as being completely absorbed in the higher worlds. They always think about Hashem.

Hashem should help you succeed in all your endeavors.

(Atzaso Emunah Ki Sisah 5781)

MAZEL TOV

HARAV YOEL FARKAS, SHLIT"A

GABBAI BEIS MEDRASH HEICHAL HAKODESH KIRYAS YOEL
on the marriage of his son

HACHOSSON YAAKOV HILLEL

to the daughter of

HARAV YISROEL MEIR HOROWITZ,
SHLIT"A

HACHOSSON YISROEL MEIR

BLICKSILBER

on his marriage

HACHOSSON YITZCHOK FELDMAN

on his engagement

REB SHEA ELIEZER GLICK

on the birth of his son

REB SHRAGA STRASSER

on the birth of his son

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