

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting 7:12

Shabbos Ends 8:43

Learning

Nach..... Yeshaya 66-Yirmiya 1

Bavli..... Shekalim 20

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Parshas Shemini, 28 Nissan 5781

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Mohorosh Speaks

Sefirah

On Pesach, Hashem took Klal Yisrael out of Mitzrayim. Although they had sunk down to the 49th level of *tumah*, Hashem saved them and took them out of Mitzrayim in the nick of time. They weren't able to accept the Torah in their state. Only after they counted 7 weeks of *sefiras haomer* were they able to accept the *heilige* Torah.

This is amazing *chizuk* as well as a compass for every Yid. Every Yid really wants to be good and *ehrllich*, but he has a *yetzer hara* who convinces him to do *aveiros*. Once the *aveirah* was done, the *yetzer hara* rears his ugly head once more and whispers in his ear, "You aren't worth anything. You'll never succeed". Each time a Yid strengthens himself and returns to Hashem the *yetzer hara* strengthens *himself* to try to break the Yid's resolve. Unfortunately, many times, the *yetzer hara* is successful. He throws the person into despair of ever changing, and pulls him away from Hashem.

We can get a lot of *chizuk* from the days of *sefirah*. Even after the Yidden finally went out of Mitzrayim, they were still not ready to accept the Torah. They needed to count seven weeks of *sefirah* before being ready for that incredible closeness to Hashem. This is how it is with every Yid; even when he finally goes out of his own Mitzrayim and decides that he is no longer going to do all those things he's been doing until now, success

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Pearls of Wisdom

It's pointless to depend on a person of flesh and bone. A person needs to know that he has nobody in this world. He has no real friends. He is alone in the world. His friends will remain only as long as it is good for them.

Mohorosh repeated this to us his whole life. He told us to live a real life and to know the true face of others. Don't run after or depend on other people. Simply live with Hashem, think about Hashem and rely on Him for everything. Yirmiyahu HaNavi said (Yirmiyahu 17:7) "ברוך הגבר", blessed is the person, "אשר, "היה ה' מבטחו", Hashem will help such a person.

(Atzaso Emunah Ki Sisa 5781)

A Word on the Parshah

"כל אשר לו סנפיר וקשקשת במים בימים ובנחלים אתם תאכלו"

The Torah tells us that the only fish that we are permitted to eat are those with "סנפיר", fins, with which the fish swims, and "קשקשת", scales, which are like an armor for the fish.

Mohorosh says that this alludes to what the Rebbe says (*Likutei Moharan* 1:6). A Yid who wants to do *teshuva* must be a "בקי ברצוא ובקי בשוב", i.e., on one hand he should try to do as much good as he can. He should try to learn a lot of Torah, do as many *mitzvos* and *maasim tovim* as possible, and hold himself back from doing *aveiros*. But, on the other hand, sometimes he does stumble and do things he shouldn't do. The *yetzer hara* immediately tries to convince him, "You aren't worth anything anyway. There's no way you're going to be an *ehrliche* Yid". In such a scenario, he must strengthen himself and not listen to his *yetzer hara*. "I did indeed stumble and fall, but Hashem still loves me. He's waiting for me, and I can return to Him. I will talk to Him and tell Him everything. I will do *teshuva*. I will thus immediately return to Him."

This is what the *posuk* is hinting at. Klal Yisrael is compared to fish, as the *posuk* says (Beraishis 48, 16), "וידגו לרב בקרב הארץ". Additionally, we need to swim in "water", meaning we need to learn a lot of Torah, like the *posuk* says (Yeshaya 55, 1), "הוי כל צמא לכו למים". Tefila is also compared to water, as we see in the *posuk* (Aicha 2, 19), "שפכי כמים לבך נכה פני ה'". We see from these *pesukim* that a Yid is like a fish who needs to swim in Torah and *tefilah*.

Additionally, a Yid must have both fins and scales. He needs fins to be able to swim well, i.e., to collect as many *mitzvos* and *maasim tovim* as possible. But he also needs scales - the armor. He can't allow the *yetzer hara* to break him, no matter in what situation he might find himself.

The Gemara says (Niddah 51b) that if the fish has scales, it definitely also has fins. This shows that the main thing is to have armor as a defense to protect yourself. The main thing is not allowing yourself to fall apart in any situation. If we strengthen ourselves, Hashem will surely Help. We must listen to our *tzadikim* who teach us how to swim in the "*yam hachochmah*" and be close to Hashem.

(Toch HaNachal Seudah Shlishis, Shemini, 5769)

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and closeness to Hashem doesn't come right away. He first needs to count *sefirah*. One day is "חסד שבגבורה", one day is "גבורה שבגבורה"... This means that every day he goes through different hardships, both physically and spiritually. But, if he holds strong, does as many *mitzvos* and *maasim tovim* as he can and returns to Hashem, he will eventually arrive at קבלת התורה. He will receive the Torah from Hashem Himself and be *zocheh* to be an *ehrlliche* Yid.

(Kuntres Sefiras HaOmer)

Each Day Counts

Another important lesson we can learn from *sefirah* is from the counting itself. Before coming to *kabalas* haTorah, to Shevuos, we need to count the days. This teaches us that each day counts, each day is an important day that can be used for good things.

The Gemara says (Pesachim 4), "מקצת היום ככלו", a partial day is the same as a full day. Sometimes, before we turn around, almost an entire day has gone by without accomplishing anything. We must not allow ourselves to give up on the day saying, "Today has already passed. Tomorrow I'll start doing good things; tomorrow I'll daven and learn." Even if only a few minutes remain in the day, we can still fix the whole day. If we use those last few remaining minutes with learning Torah or doing some *mitzvos* and *maasim tovim*, it will correct the entire day.

This is what we can learn from the days of *sefiras haomer*. Every day counts. If we start utilizing every day as we should, we will be able to accept the Torah from Hashem on Shevuos.

(Kuntres Yimei HaSefira)

Every Person Counts on His Own

Chazal say on the *posuk* לעצמכם לכם - "וספרתם לכם", for yourselves. Every person needs to do his own counting. This teaches us that the *chizuk* that a person can derive from *sefira* has to be for himself. He can't take another person's opinion into account.

Just like there is a *yetzer hara* who talks a person out of serving Hashem as he should, there is also a *yetzer hara* who tries to convince a person to look at other *ehrlliche* Yidden and see how they serve Hashem with so much excitement. The person then has הלישות הדעת that "he is so good. I'll never be able to do what he does." At first glance, this may look like *anavah*; he doesn't hold so highly of himself. Truthfully, however, it is *gaavah*. He thinks too highly of himself. It isn't befitting of him to serve Hashem on his level. He can only be happy with his *avodas* Hashem when he gets to the same level as his friend. The truth is that Hashem puts every person in a different situation. He wants to see how the person will strengthen himself to serve Hashem according to the level that he is on, with his strengths and weaknesses. Hashem has different expectations from each person individually, and we can't look at anyone else, whether they are better or worse.

We can't allow ourselves to be convinced by the *yetzer hara* when he tries to make us look at another person. We must only look at ourselves and see how we as individuals can make Hashem happy.

Rebbe Nachman of Breslev says on the *posuk* "אחד היה אברהם" that Avraham served Hashem using this principle of only looking at himself. We need to emulate this and only look at our own *avodas* Hashem. We can't allow ourselves to feel bad with our *avodas* Hashem

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Q&A Breslev

MY FATHER-IN-LAW DEGRADES ME. WHAT SHOULD I DO?

Question:

I got married around a year ago, and I'm very happy at home. There's one thing that bothers me to no end. My father-in-law looks down at me and treats me as if I'm not worth anything.

My father-in-law and father are both *choshuve* people. It seems to me that the *shidduch* was made for the *kavod* of the *mechutanim*, but that my father-in-law doesn't really like me. He never criticizes me outright - and I'm very grateful for that. Nevertheless, I see in his expressions at the Shabbos table and other instances that he doesn't value me at all. He thinks I'm a small child, and when I speak up from time to time at the *seuda*, he gives me a belittling sideways glance. Sometimes, he even waves his hand in belittlement.

I have a good relationship at home, and my wife and I are very happy. It's possible that I'm not as strong as my father-in-law and his children. When a halachic question comes up in the family, and all the *lamdanim* start discussing the *shailah*, I feel like a small child. I don't have this problem with my brothers-in-law - I actually have a good relationship with them - but I do have a problem with my father-in-law.

Many times I prepare something to say at the Shabbos *seuda*, but he deals with me as if I were a small child. I see it in other situations as well. He thinks I'm dumb and I don't realize. I don't think he has any complaints about me. I think there's simply nothing to complain about. He simply thinks I'm a fool.

This bothers me tremendously and I can't handle it any longer. Does the Rosh Yeshiva have a solution for me?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter. I don't know you and I don't know your father-in-law, so I can't properly judge the situation. From your words, I understand

that the problem is on your end, not your father-in-law's. You're not the only one with this problem. Many *yungerleit* go through this in their early years of marriage. They put a lot of pressure on themselves to give the father-in-law a good impression.

The opposite is true as well. Many fathers-in-law feel the pressure to make a good impression on the son-in-law. From when the daughter gets married, he starts making new *minhagim* in fear of "what will the new son-in-law say?" Father-in-law and son-in-law both sit at the table across from each other putting on lot of pressure on themselves to make a good impression on the other like true actors in a play. Both are constantly thinking that the other is looking down at him.

Ask Hashem to help you stop living this illusion. Start living with Hashem. Do Hashem's *ratzon* with *simcha*, and don't let what others think about you bother you. It's irrelevant and has nothing to do with you. I know a Breslever who takes a compliment and criticism the same way. Both don't affect him at all. He serves Hashem as he needs to and doesn't let the opinion of others sway him in either direction.

Let's say that you are correct and your father-in-law does laugh behind your back. Don't take it to heart. Make sure you don't tell your wife about it. I understand from what you wrote that your wife *does* see you in a good light. So, everything's great! The main thing is to have *shalom* and *ahava* between you. Never speak to her against her parents. Always tell her, "Your father is a very good person". She'll tell her parents what you think about them, and your father-in-law will thus begin seeing you in a better light.

Either way - whether he does belittle you or not - make sure that Upstairs you are seen in a good light. Hashem should hold of you.

You reminded me of a story that Mohorosh used to say. It's well-known that *tzadikim* used to listen in on how simple people led their *seder* on Pesach night with all of their mistakes, etc. A *tzadik* once heard a simple Yid cry at the words, "תם מה הוא אומר". He said it over and over with hot tears flowing down his cheeks. When he was asked why he was crying so hard at these words, he answered, "I don't understand anything. I see that the *chochom* and *rasha* both say something, but what they say about me doesn't bother me. One thing *does* bother me. 'תם, מה הוא אומר.'" He pointed upwards, "What do they say about me up in Heaven? ("Tam" in Russian means, "there".) One person says I waste my time, another says I'm a *shlemazel*, but Ribono Shel Olam! What do *You* say about me? Ribono Shel Olam! I want *You* to see me in a good light. I want to be *ehrlich*. I want to be *heilig!* I'm not interested in anything else."

Hashem should help us be *zoche* to live with true *emunah* that our only concern is what Hashem thinks of us .

(Atzaso Emunah, Vayikrah 5781)

because of another person who seems more successful.

The Rebbe tells a story of a wise man and a simpleton. The simpleton was a shoemaker who used to make triangular shoes. But he was very happy with the shoes that he made and would praise them for their beauty. His wife asked him, "If you make such nice shoes, why do you charge less than other shoemakers?" The simpleton answered, "What does that have to do with me? Their story is theirs, and my story is mine. Why do I need to look at someone else? Let's make a calculation as to how much it costs to make a shoe and how much profit we get from selling the shoe. I'm happy with that profit. I'm simply not interested in how much another person makes from his shoes".

When the Rebbe finished telling the story, he said, "And if the davening isn't as it should be, it's like the triangular shoes." This means that we should go in the ways of the simpleton. Even when the Torah and *tefillah* isn't done as it should be done, we should still be happy with it. Instead of looking at other people who do better, we should only look at ourselves and be happy with what we accomplish and achieve through our *maasim tovim*. We will thus be *zocheh* to become even better.

Fortunate is the one who uses these *heilige sefirah* days to strengthen himself in *avodas* Hashem. It will be good for him both in this world and in the next.

(Likutei Halachos, Pesach, 9:22)

The Rebbe's Life Story (13)

Initially, when he began the practice of isolating himself in a room for hours and talking to Hashem, he found it extremely difficult to concentrate, according to his own account. Only by forcing himself to go against his nature did he manage to overcome the difficulties it entailed.

Thus it was with every spiritual practice that he undertook. He set himself extremely challenging goals daily, so that he found the resulting burden impossible to bear. Not one to give up, the Rebbe came up with a method that enabled him to succeed in even the most difficult *avoda*.

The secret of his method was to take one day at a time, imagining that only this day existed. For this day only, he would succeed in carrying out his desired *avodos*. Somehow, for just one day it was not that hard to complete his devotions, for it was, after all, merely a one-time undertaking. With this amazing method, he managed to carry out the most grueling *avodos* day after day: the trick was to consider no more than one day at a time. The Rebbe was very young when he came up with this idea, and he used it throughout the years, explaining that if not for this method he would not have managed to accomplish anything at all.

The Rebbe had another technique to assist him in his perseverance. Several times a day he would vow to complete whatever goal he had set for that day, so that even when the pressure became unbearable he was forced to carry out his goal because of the vow. He used this technique in the event

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News in our Mosdos

Yom Tov Pesach with the Rosh Yeshiva, Shlit"a

Those who live in Kiryas Breslev, Liberty had the *zchus* to have the Rosh Yeshiva, *shlit"a* in their midst for the entirety of Yom Tov Pesach. They thoroughly enjoyed the *shiurim* in Gemara as well as the *shiurim* in *hischazkus* that he gave throughout the week of *yom tov*. They also enjoyed the special *tefilos* when the Rosh Yeshiva *davened* for the *amud*. The Rosh Yeshiva made sure to daven at both *batei medrashim* in *shtetl*.

In the morning of Erev Pesach, the Rosh Yeshiva arranged the *זיכוי הפת* for the *eiruv* with the participation of the *bodkim* who are *moser nefesh* throughout the year to check the *eiruv* every Erev Shabbos to make sure it remains kosher.

Throughout the *yom tov*, the Rosh Yeshiva, *shlit"a* gave a lot of *chizuk* in his *shiurim*, specifically in the *inyan* of "פּוּר-סוּח". When the Yidden were in Mitzrayim, they suffered tremendously from their hard work and bitter *tzaros* until Moshe Rabbeinu came and taught them to call out to Hashem. This is the only way to be saved from suffering, and this is how Moshe Rabbeinu took them out of Mitzrayim. This is a lesson we need to take for ourselves in today's days as well. Whenever we have a *tzarah*, there is only one address to turn to. Hashem. Through talking to Hashem and pouring out his heart to Him, a person will be able to escape all his *tzaros* and problems.

The Rosh Yeshiva also discussed seeking the good that we have. We need to thank Hashem for the good that He gives us. The heart will thus open up and it will become easier to talk to Hashem and as Him for everything we need. When a person gets used to talking to Hashem, he lives a good, enjoyable life both in *ruchniyus* and *gashmiyus*. A longer account of the Rosh Yeshiva's visit can be read in the *shtetl gilyen* "Kiryas Breslev Bletl".

In all *batei midrashim* "Heichal HaKodesh" in all areas around the world, *anshei shelomeinu* got together and were *mechazek* one another with the *eitzos* and *limudim* of the heilige Rebbe that give every Yid some much *chizuk* in every situation.

"Sifrei Breslev" Bookstore

The bookstore "Sifrei Breslev" that's in our Yeshiva in Williamsburg is always ready to help you acquire any *sefer* of the heilige Rebbe, Rebbe Nosson, Mohorosh, the Rosh Yeshiva, *shlit"a*, and many other Breslevers *seforim*. All *shiurim k'sidran* that are learned in Heichal HaKodesh can also be found in Sifrei Breslev.

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MAZEL TOV

HARAV SHABSI MARCUS
on the birth of his son

The Mosdos Heichal HaKodesh feel a tremendous amount of gratitude for R' Shabsi for all the energy he invests in helping our Mosed, specifically in helping raise the money for the monthly rent. Hashem should bench him and the huge *zechusim* should stand by him. He should see much Yiddishe Nachas with health, *parnossah*, *doros yeshorim* *umevorachim* with *siyata d'shmaya*.

Continued from Page 3 - The Rebbe's Life Story
he wished to break a particular bad habit, or to improve a character trait, or to overcome an evil desire. This created a strong barrier, as he was prevented from violating his oath.

Rabbi Nosson once questioned the Rebbe regarding this practice, for, according to the Gemara, one should not make vows. The Rebbe replied, "The Gemara is referring to such *shlimazelnikes* like you!" What he meant by this was that since most people could not be trusted to carry out their vows they were forbidden to make a vow in the first place, unlike himself, the Rebbe, who was completely confident that he would fulfill his vows.

In order to help him achieve ever greater heights in *avodas Hashem*, the Rebbe often enlisted the assistance of his great-grandfather, the Baal Shem Tov, by spending many nights in prayer at the latter's grave, beseeching him to draw him closer to Hashem. When he was done, he would head directly to the mikva, which was quite a distance from the cemetery, arriving there frozen to the bone from his lengthy exposure to the frigid Russian elements. Then he would immerse in the icy water of the outdoor mikva, foregoing the available option of the indoor one. This was but one of the ways in which the Rebbe tormented his body, unbeknownst to anyone, deep in the middle of the night. By his own testimony the Rebbe was all of six years old at the time.

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

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