

HEICHAL HA KODESH NEWSLETTER

Weekly Newsletter Heichal HaKodesh Breslev

Founded by Maran Mohorosh, zt"l

With the Guidance of the Rosh Yeshiva Shlit"a



Times (NYC)

Candle Lighting4:10

Shabbos Ends5:41

Learning

Nach..... Yirmiyahu 34-35

Bavli..... Nedarim 46

Yerushalmi..... Brachos 27

Tosefta Yevamos 8

Rambam.....Melaveh V'Loveh 2

Parshas Vayishlach, 16 Kislev 5783

Year 3, Newsletter 56

A Word on the Parshah

"וַיֹּאמֶר אִם יבֹּא עִשָׂו אֶל הַמַּחֲנֶה הָאֶחָת וְהִכְהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה"

Yaakov Avinu split his family into two groups with the reasoning that if Eisav were to succeed in overcoming one of the groups, at least the other one would be saved.

All of Yaakov Avinu's strategies and preparations for the upcoming war with his brother, Eisav, are eternal lessons that are always applicable for every person. These are strategies that can be used against the *yetzer hara* when he seeks to ensnare us in his web.

Every person has two מחנות, two camps that protect him in the battle against the *yetzer hara*. These two camps are Torah and *tefillah*. The Torah that a person learns is able to protect him from harm. Chazal tell us (*Sotah* 21a), "תורה מגנא מצלא", Torah protects and saves those who learn it. Rebbe Nachman of Breslev says (*Sichos HaRan, siman* 19), "Torah is so great that it can extract anyone from the mud of the *aveiros* that he is so very accustomed to doing - even a person who is so disconnected from Hashem that he is very entrenched in his *aveiros* and has become accustomed to doing terrible *aveiros*, r"l. If even such a person makes an unbreakable rule of learning a certain amount every single day no matter what the circumstances may be, he will most certainly break the bad habits that he got himself into. The *koach* of Torah is so tremendously great!"

The other *machaneh*, the one of *tefillah*, is another way of saving ourselves from the *yetzer hara*. When a person davens to Hashem and pours out his heart to Him, he builds a wall of protection against his mind that prevents all the enemy forces from entering. As long as a person strengthens himself in *tefillah*, he will definitely be able to overcome any *nisayon* that might come his way.

Rebbe Nachman of Breslev says (*Likutei Moharan* 2:111), "Through *tefillah* a person can achieve everything! He can have everything good, including Torah, *avodah* and all other *heilige* achievements. He can come to all levels of *avodas* Hashem and to all good in all worlds."

Regardless of which direction the *yetzer hara* decides to come from to try to ensnare us in his trap, the way to save ourselves is by utilizing our power of *tefillah*. We should daven to Hashem and talk to Him in our own words, using the language in which we feel most comfortable. We should tell Him everything we are experiencing both spiritually and materially without any *chochmos*. Very simply pour out our hearts as we would to a good friend. If we strengthen ourselves in *tefillah*, we will eventually overcome our *yetzer hara*.

Both strategies against the *yetzer hara* can't always be used simultaneously, however. A person can't hide in both camps at the same time. Sometimes a person has a strong feeling of connection to *tefillah* and his words pour generously out of his heart in heartfelt prayer to Hashem. At other times, he finds the words stuck in his throat. At such a time, he can run to the camp of Torah and hide himself within as he reads through *perakim* of *mishnayos*, pages of *gemarah*, etc. The point is for a person to always remember and always know that he has where to hide. If he has the patience to sit and learn a bit, he should do so. And, if not, he should say a few words to Hashem.

This is what the aforementioned *posuk* is telling us. "אם יבוא עשו על המחנה האחת והכהו", if the *yetzer hara* manages to overcome one camp, i.e. he steals your *cheishek* from davening or learning, "והיה המחנה הנשאר לפליטה", flee to the other camp and hide in the safety zone that remains. We will thus be saved from harm.

Let's internalize these lessons that Yaakov Avinu taught us. Let's learn, daven, and be happy with every crumb of goodness that we have. This will give us a good life, both in this world and in the next.

(*Sichos Mohorosh, Parshas Vayishlach*)

Mohorosh Speaks

Power in the Mouth

A man once approached the Chazon Ish, crying bitterly. He told the *tzaddik* that he had just left the doctor's office where he had gotten a very grim prognosis. They had found a very serious illness and gave him no more than four days to live. The man cried bitterly, fearing death. He felt very lost; he didn't know where to turn and what to do next.

The Chazon Ish, zt"l, opened up a Chumash Beraishis and began to read aloud the *pesukim* describing the world's creation. He read how Hashem created every day, "ויהי ערב ויהי בקר יום אחד... ויעש אלקים את שני המאורות הגדולים...". The Chazon Ish finished reading, turned to the broken man and said, "Look at what Hashem created in only four days! He created the Heavens, the earth, seas, oceans, dry land, grass, trees, the sun, moon and stars... And you're allowing yourself to become

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Pearls of Wisdom

If you are looking for a place to flee from your problems, run to the Torah. Take a Chumash and learn *shnayim mikrah v'echad targum*. Take a Mishnayos and learn a few *perakim*. Even if you don't understand what you're saying, just say the words. Take a Gemarah and say the *heilige* words. This will carry you through this world and the next.

frightened by the doctor's prognosis of four days? Do you know what Hashem can change in four days?!

"I would advise you", the Chazon Ish continued, "to cry to Hashem and beg Him for mercy. Ask Him for a complete *refuah*. You'll see that you will still be *zoche* to live many long years in good health."

The sick man followed the Chazon Ish's instructions. He entered an empty shul and cried to Hashem, begging Him to rescind the bitter decree. In the end, he indeed got better and went on to live for another ten healthy years.

The *yetzer hara* likes to break a person's resolve. He tries to make a person feel so insignificant and simple that he begins to think, "What *yeshuos* can I bring about with my simple *tefillah*?"

The truth, however, is that each of us has tremendous *kochos*. Every Yid has a mouth with power great beyond his realization. *Tefillah* is like a sharp sword that swings to and fro. If we'd just realize how far-reaching our *koach* is when we ask Hashem for every single thing we need, we would utilize the *koach* properly and be able to bring incredible *yeshuos*.

There is a story told about the power of *tefillah* involving R' Uri Strelisker, *zt"l*. He was known as the "*Saraf* (flame) of Strelisk", because he was a burning flame of *hislahavus* in *avodas* Hashem. He was once davening with tremendous feeling when a non-Jewish poritz passed by. The poritz was so taken aback by the passion with which R' Strelisker was davening that he decided to wait around until the *tzaddik* finished davening.

When the Saraf was through with his *tefillah*, the poritz came over to him and said, "If the Jews haven't been taken out of their exile even after such a prayer, it's impossible to fathom that they'll ever be freed." He was trying to say that if the *tzaddik* wasn't able to bring Moshiach even with such a passionate *tefillah*, who would ever be able to bring him? The *tzaddik* answered the poritz by way of a *mashal*:

There was once a king who had a tremendously gargantuan tree in middle of his garden. The king wanted to remove the incredible tree and build palaces and gardens in its place. Knowing how impossibly difficult it would be to remove the tree, he sent out a message saying that whoever would remove the tree would be handsomely rewarded by the king himself.

The biggest, strongest men in the country came to accomplish this challenging feat and claim their reward. For days and weeks on end, they chopped at the tree with all their superior might, trying to overcome it and collect their reward. But, their efforts were met with failure as the mighty tree stood triumphantly rooted in place.

After many long weeks, the strong men lifted their sore hands in defeat and told the king that the tree was simply unable to be removed. At that point, a young teenager came and announced that he would chop down this stubborn tree.

Everyone mocked him, saying, "How can you, a young weakling, expect to remove this invincible tree when the strongest men in the country couldn't overcome it?!" However, the youngster wasn't to be deterred. He lifted an axe, turned to the tree and after only a few mighty whacks, the tree succumbed and came crashing down.

The king and all spectators were shocked and wondered how this teenage boy managed to show such other-worldly strength. The answer was very simple. "I noticed", explained the boy simply, "that in all the days and weeks during which the strong men were working on removing this tree, it had become very weak. At this point, the tree was weakened enough to be

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Q&A Breslev

HOW CAN I REMAIN CALM DESPITE THE ALARMING EVENTS GOING ON IN THE NEWS?

Question:

To the Rosh Yeshiva Shlit"a,

Thank you for your *shiurim* and letters; I derive much *chizuk* from them.

I read the newspapers on Shabbos every week, and it causes me to become very anxious. The situation between foreign countries is so precarious that I'm terrified that a world war will erupt one day with deadly consequences. There are times when I am so concerned and frightened that sleep eludes me. Is there some way that I can overcome my fears?

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Firstly, stop reading the newspapers on Shabbos. According to *halachah*, it is prohibited, as we learn in Shulchan Aruch (*Orach Chaim, siman 307:16*; see *Mishnah Berurah, seif katan 63*). And, if it causes you to be afraid, then it is most certainly forbidden (*Mishnah Berurah siman 307, seif katan 3*)!

Even during the week, it is unadvisable to read the newspapers, because they cause anxiety and promote baseless fear. The Minchas Elazar explains the *posuk* in the *tochochah* (*Vayikra 23:36*), "והבאתי" "מרך בלבבם", Hashem says, "If you don't follow what the Torah says, I will bring dread upon you. "ורדף אתם קול עלה נדף", and you will flee with fear just from the sound of the rustling leaves in the breeze. The *tzaddik* explains that the "עלה נדף", the rustling leaves, refer to the pages of a newspaper which frighten people on a daily basis with inflated fears of wars and destruction, etc.

Chazal state in *Toras Kohanim* that R' Yehoshua ben Korcha relates, "On an occasion, we were sitting between

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the trees when suddenly there was a strong gust of wind that shook the trees vigorously, causing the rustling leaves to emit a frightening sound. We quickly fled in terror, as it sounded as if someone was pursuing us and wanted to kill us. When we realized that no one was pursuing us and it was only the leaves, we wept that the קללה from the *tochochoh* had been fulfilled." The same is true for those who read the newspapers. It makes the person anxious and confused, robbing him of his sleep when no one is chasing or targeting him.

Talmidei Heichal HaKodesh do not bring magazines or newspapers into their homes, because their content is mockery and deceit. The objective of newspapers is to promote their agenda and ideas; to show the world what we learn in Tzefania (2:15), "אני ואפסי עוד", the public buys into their lies without realizing how weeks go by and they haven't benefitted from them in the slightest. This is aside from the fact that a newspaper robs a person of his *yiras Shomayim*.

I'm very thankful to Hashem that my father, *shlit"a*, never allowed any newspapers or magazines into our home. The only thing I saw on Shabbos was my father, *shlit"a*, immersed in learning or spending time with the children. I didn't know what a newspaper was until I went to *yeshiva* and saw the senselessness of those who read the newspaper for hours on end on Shabbos.

Shabbos is a time to learn and daven. Chazal state in regard to the *posuk* in Tehillim, "ימים יצרו ולו אחד בהם", that even if a person is preoccupied all week to bring *parnossah*, he should utilize his time on Shabbos to learn Torah, because it states, "A person should arise on Shabbos and go to shul to learn and daven, and only afterwards should he go home and enjoy a *seudah*, because Hashem has *nachas* from a person only when he learns Torah."

If you accept my words and stop reading the newspapers, etc., you will reap the benefits both in this world and in the next.

May Hashem bless you will success in all your endeavors.

(Adapted from The Light of Emunah, 1:130)

removed with just a few strong chops of an axe. Seeing that the strong men had all given up, I decided to put in the effort that I was able to put in and see if I would be able to finish the work that they began. And, I did!"

"The same thing applies to the Yidden in *galus*", the Saraf of Strelisk explained to the poritz. "Every *mitzvah* that a Yid does is another strong chop to the tree. The strong men - the *tzaddikim* - chop mightily at the tree, but since the time of the *geulah* hasn't come yet, they don't have the strength to finish the job completely. But, they are weakening it greatly. When the time comes for Moshiach to arrive, even the weak ones will be able to bring him, because they will be coming once the tree has become very weakened. They'll just have to work a little bit without raising their hands in defeat to be able to bring the *geulah shelaima*."

A similar *mashal* is told, brought down from R' Avraham ben R' Nachman, who repeated it in the name of Rebbe Nosson (*Kochvei Ohr, maasiyos and meshalim*). When Rebbe Nosson was once asked how it's possible that we might be *zoche* to bring Moshiach if the great *tzaddikim* weren't *zoche*, he answered with a very similar *mashal* to the one quoted above.

There was once a land that was very well-fortified. No matter how many mighty warriors were dispatched to breach the fortification, they all fell in defeat. After many troops were sent out and were felled, a group of weak, old men together with women and children came across the site and were able to very easily breach the strong fortification. They managed to accomplish this seemingly-impossible feat only because the strongest warriors had weakened it beforehand.

In today's day, it's much easier to conquer and overcome our *yetzer hara* because the great *tzaddikim* have already weakened him.

This is also a very big *chizuk* in the area of *tefillah*. If a person sees that he's davening and asking Hashem for a *yeshuah* or for help changing a foul *middah*, and he doesn't see any improvement even after much *tefillah*, he must know and remember that his *tefillos* are not, *chas v'shalom*, being "wasted". He's only bringing his *yeshuah* closer and closer. If he has the *seichel* to continue davening without giving up, he'll bring about his *yeshua* and breach the formidable fortification and gargantuan tree even though it seems impossible.

(Sichos Mohorosh, part 16, *erech giluy Eliyahu, gibor, refuah*)

The Rebbe's Life Story

In those days hardly anyone traveled to Eretz Yisrael via Odessa, as this route was considered dangerous. But the Rebbe understood with his superior intellect that it was preferable to travel by boat from Odessa to Istanbul, Turkey, for several reasons. To begin with, it is much shorter than the route commonly traveled at the time, which ran through Galatz (a town in present-day Romania). Additionally, traveling through Galatz involved traversing the dangerous rapids formed by the Danube rushing into the Black Sea. For these reasons, the Rebbe decided not to go with the popular route through Galatz, choosing instead to pave the way for a new, more convenient route. After the Rebbe traveled by this route, it became the preferred one for people traveling to Eretz Yisrael.

When they arrived in Odessa, the Rebbe instructed his companion, Rabbi Yitzchok, to purchase a lot of writing paper and ink for him. Then they booked passage on a ship sailing to Istanbul. They departed Odessa with great fanfare, accompanied by a large procession of people singing, dancing,

and feasting.

As soon as they boarded ship the Rebbe began writing his Torah insights, warning his companion not to read them. After Rabbi Yitzchok gave him his word, the Rebbe let him have the keys to their cabin.

Right at the start of their voyage on the Black Sea, a violent storm arose threateningly, with gusty winds and heavy downpours. Powerful waves rocked the boat, threatening to engulf it. The passengers were forced to remain in their cabins, for fear of being inundated by water. The din of water pounding on the boat was ear-splitting, so that the passengers were terrified and found it impossible to sleep.

Right there on the boat, the soul of a certain individual who was recently deceased came to the Rebbe and spoke with him. Afterwards, the Rebbe asked his companion, "Did you happen to see here the young man from Volkhovitz?" (Some say this was the young man who had accompanied the Rebbe to Kamenitz, and who died shortly thereafter.) Rabbi Yitzchok replied that he had seen nothing.

After four days at sea, the boat arrived at Istanbul. All the passengers disembarked and scattered to their destinations, but the Rebbe and his companion remained at the shore, for they had no idea where to go. In addition to not speaking the local language, they were unable to discriminate between Arab and Jew. They were hoping someone would come along who spoke their language, and who would be able to act as interpreter for them, as well as assist them. Finally, Hashem sent someone, who knew their language and who was willing to act as their guide. He helped them find comfortable lodgings in Galata, the northwestern section of Istanbul.

After spending an hour or two in the guesthouse, the Rebbe expressed a desire to leave. The interpreter suggested that perhaps the Rebbe would like to stay in the main section of Istanbul, home of the royal residence of the Turkish Sultan, where it was forbidden for couples to enter, as only males were permitted there. The Rebbe was agreeable to this suggestion, and they took up lodgings in the Old City of Istanbul.

Some of the locals told them that there were several emissaries from Eretz Yisrael in Istanbul, including two from their home country, Ukraine, who were on their way home from Eretz Yisrael.

to be continued next week, bez"h...

The Power of Tefillah

Due to the Corona Virus, there was a curfew in place that began at 8:00 pm. One Shabbos, I went to shul, and on the way home, the police were giving tickets right and left. The whole idea of the curfew was going to court and they were looking to catch as many people as they were able. I was *zoche* to receive such a ticket.

My court date was approaching, and I wasn't sure if I should pay the costly ticket or go to court to fight it. With the Rosh Yeshiva's guidance, and a lot of *tefillah*, I contacted the *askanim* who referred me to a lawyer who was in middle of fighting against the curfew law. Baruch Hashem, the lawyer was able to add my case to the list of all the cases he was taking care of at the time. He told me that my trial would be in a few months' time, at which point we would see if the court would take his side that the curfew was an improper law.

It was a very risky thing at the time, and I didn't know what to do. Should I go with it for a little or \$500 and not need to go to court, or should I go on my own? I heard many conflicting opinions, and I asked Hashem for clarity in knowing what to do. Being that I'm a *melamed*, and I felt that I shouldn't leave the children for such a reason, Hashem put the decision into my mind that I should pay the \$500 and go with the lawyer. I gave *zedakah* with my students and together we davened that I shouldn't need to pay the pricy ticket. I relied on Hashem and davened further. On the day of the trial, I opened my phone after a long day at *cheider* to see a missed call from my lawyer. The message he left said that, Baruch Hashem, the case had been won successfully, and the violation was dismissed. Thank you Hashem.

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