

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 Lighting5:14

Shabbos Ends6:47

Learning

Nach..... Mishlei 7-8

Bavli..... Nazir 26

Yerushalmi..... Peah 29

Tosefta Bava Metzia 1

Rambam.....Sanhedrin 18

Parshas Mishpatim, 27 Shvat 5783

Year 3, Newsletter 66

A Word on the Parshah

"ואלה המשפטים אשר תשים לפניהם"

In this week's *parshah*, we learn about all the *halachos* regarding many kinds of interesting incidences that can occur among people. The *parshah* covers many different situations that can transpire and what Hashem wants of us in each scenario. Why does Hashem make a person's life so colorful with so many different kinds of situations arising? Why do we have to deal with so many people and so many different things?

The *posuk* says (Tehillim 62:13), "ולך ה' חסד כי אתה תשלם לאיש כמעשהו". Rebbe Nachman of Breslev says (Likutei Moharan 1:187) that the fact that Hashem repays us מדה כנגד מדה is a very big *chesed*. This is the way for us to know what we need to fix and we need to do *teshuva* for.

Therefore, Hashem brings upon a person all sorts of situations and different hardships throughout his life. Everything is specially cut out and set up for this individual. When a person finds himself in a difficult situation, therefore, he must pay attention and do much introspection as to why he is experiencing this difficulty. This must be because of מדה כנגד מדה for something that he has done. If the person uses his common sense, it will be clear to him in which area he must repent, and he will act upon the realization, doing *teshuva* in this world, instead of waiting for the bitter and harsh punishments in the next world. This is, indeed, the way that Hashem created the world; if a person doesn't correct his deeds in this world, then it will need to be corrected once he leaves his world. He might even need to return to this world again just to achieve his full *tikkun*, which is a very harsh punishment, indeed. Because of this, it is very good to pay attention to the hardships that we experience and see if they are perhaps coming as a reminder for us to fix our ways. Thus, the struggle and pain of our challenges will bring us to much better places.

The *posuk* in this week's *parshah* states, "והאלקים אנה לידר", Hashem orchestrated a scenario in which one person willingly killed another person, ר"ל. Rashi says there that Hashem didn't just make it happen out of the blue. It must be that both people had previously done something wrong. Hashem controls everything just so and everything has a precise calculation as to why it needed to happen in that exact way.

The Baal HaTurim says on the words "ואלה המשפטים" that the word "ואלה" is an abbreviation for "ו'חייב אדם ל'חקור ה'דין", a person must investigate every action. This is not talking to *dayanim* alone; this is talking to every single person. Everything that happens to a person, no matter what it might be, must be taken seriously; he must do a *cheshbon hanefesh* to see if he possibly wronged another person or did something against Hashem's will. He can thus correct all of his follies in this world and return his *neshama* to Hashem in purity after many long, healthy years.

(Toch HaNachal Mishpatim 5765)

Mohorosh Speaks

Better Than an Animal

In what way is a person superior to an animal? A person is a level higher than an animal because he is a מדבר, he is able to speak. This is a present with which other creations were not gifted. When man was created, the *posuk* says (Beraishis 2:7), "ויהי האדם לנפש חיה". Targum translates the words, נפש "רוח ממללא" as "רוח ממללא", a new creation was created that is able to speak.

If we are indeed only superior to animals in our ability to speak, we must make sure to utilize our power of speech properly. We should use our mouth to learn Torah, daven and talk to Hashem, speak to other people, strengthening them and bringing them closer to Hashem, etc.

People don't realize what a strong *koach* they have in their mouth through their speech. A person can achieve the greatest heights as well as helping other people through their troubles - all by simply using his

Continued on Page 2

Pearls of Wisdom

When Mohorosh was a young bachur living in the Bronx, he had no Mikvah close by. Once Mohorosh found the Rebbe and saw how strongly the Rebbe spoke about the importance of going to the Mikvah, Mohorosh began to walk an hour to the Mikvah and an hour back with tremendous self-sacrifice every Shabbos. Because, once we know the importance of something, it becomes much easier to do. Everything that seems hard becomes much easier and more enjoyable to do once we know of its importance.

mouth properly.

Rebbe Nachman of Breslev says (Likutei Moharan 1:21) that every person has a menorah on his face; every face has 7 lights - two eyes, two ears, two nostrils and a mouth. A person needs to kindle and purify those seven lights, thereby lighting up his mind and causing him to become closer to Hashem and think about Him constantly.

The way to purify the eyes is by only looking at good things. A person must be very wary not to allow his eyes to gaze at things he shouldn't see. Likewise, the ears become purified when we only listen to good things and when we listen to and heed what the tzadikim tell us. The nostrils allude to patience, as in the phrase, "אֶרֶךְ אַפַּיִם". We should purify our nostrils by not allowing ourselves to become incensed when things go differently than we were expecting or hoping. The mouth is purified when we use it only for good words, for Torah and for *tefillah*.

The mouth is the most important of all seven lights, as it is the key to all *bracha* and to reaching all *madreigos*. This is because when a person hears and understands the importance of purifying and elevating the eyes, ears, nose and mouth, he might get discouraged. He might think, "How can little, simple I possibly achieve such a lofty level?"

However, when he knows the power of his mouth, he will constantly and repeatedly ask Hashem for help in achieving and accomplishing everything he should. This is the way to succeed in everything, and this is why the mouth is the key to all other achievements.

The *posuk* says (Bamidbar 8:2), "אֵל מוֹל פְּנֵי הַמְנוֹרָה יֵאָדְרוּ, שְׁבַע הַנְרוֹת" all the lights of the menorah need to lean in to the middle light. This is a bit hard to understand. If the seventh light was in the middle and all the other six lights leaned in to face it, then the *posuk* should have read, "יֵאָדְרוּ שֵׁשׁ הַנְרוֹת".

The answer is that all seven lights depend upon the seventh. The two eyes, the two ears, the two nostrils and the mouth itself all depend upon the mouth. We need to use our power of speech to ask Hashem for help with all of them - the mouth included. We need to ask Hashem for help using our mouth for only good things like learning, davening, talking to Hashem, talking to others and strengthening them in their *avodas* Hashem, as opposed to the opposite, *chas v'shalom*, using the mouth for things that we shouldn't. Thus, we see how the mouth can bring us to the highest *madreigos*.

The Rebbe says (Likutei Moharan 2:2) that there are four kinds of speech that a person has through which he can utilize his mouth in the best way possible. These are *teshuva*, wealth, *malchus*, and *tzedakah*. Let's go through each of the four individually.

Q&A Breslev

HOW DO I GET RID OF MY SMARTPHONE?

Question:

Thank you for the *shiurim*; they give me *chizuk* throughout my day. I am an *avreich* who has been married for a few years, and I have several children, *baruch* Hashem. I recently bought myself a smartphone. I put a filter on it, and I use it at home to watch the news. My wife also enjoys playing with it and watching the news, etc.

However, in no time, I found a way to circumvent the filter and I started watching the worst movies, and since then I fall in *aveiros*, *r"l*. I know that you'll tell me to throw it away, but it isn't so simple since I'm glued to it already. Also, what will I tell my wife? She will want to know what suddenly happened. Should I tell her that when she isn't home, I use it in the worst possible way and it causes me to stumble in *הפריית*, *r"l*?

The worst part is, I feel that this is destroying my love and relationship with my wife. Please save me!

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Unfortunately, we have a terrible *צרה* in our generation called "the internet" which has destroyed so many people and families already. So many people have completely abandoned Torah and Yiddishkeit, and many Yiddishe homes have crumbled due to the misfortune that the internet brings in its wake. As soon as a person isn't completely vigilant to guard his eyes, he watches immorality which causes him to be consumed by *aveiros*; the person loses his faith, and he develops core questions in *emunah*. Chazal say (Sotah 9b), "שֹׁמֵר עֵינָיו" - "Shimon didn't guard his eyes, and therefore the Phelishtim gouged them out. When a person isn't careful to guard his eyes, they are pierced and seized by the *klipos*. Once the darkness takes hold of them, the person loses his ability to feel *kedusha*, his views are obstructed and he loses his *emunah* and *yiras shomayim*, *r"l*.

Forgive me, but I don't understand your question. You are asking what to do with your telephone which is able to access the worst garbage, Hashem *yishmereinu!* You write that this is affecting your *shlolom bayis* and the purity in your home; so what is the question?! Why would you willingly own a device that destroys everything dear to you? Something which will ruin your *sholom bayis* and your *parnossah*, etc? If you continue watching *aveiros*, you will end up divorcing, and you will ultimately lose everything.

We must cry and beseech Hashem over how low we've

fallen and beg Him to have pity on us. Every night at *tikkun chatzos*, we cry over the *churban* and we say (Eichah 1:16), "על" "אלה אני בוכיה עיני ירדה מים" "כי רחוק ממני מנחם משיב נפשי" *aveiros*, which then cause me to distance myself from the *tzaddik* (who is referred to as *משיב נפש*). "היו בני שוממים כי גבר אויב", I then sink in the *aveirah* of *פגם הברית* because the *yetzer hara* prevailed over me for the sole reason of *עיני עיני*, my eyes were not protected.

If the *tzadikim* of the previous generations would witness the destruction caused by the internet, they would not be able to bear it. The *yetzer hara* has found a way to penetrate our homes and compel people to sin very easily. Instead of having to work hard and influence people to physically go somewhere, all he must do is give him a smartphone, and the person can remain wherever he is while being very open and completely susceptible to all the dirt and garbage in the world, *ר"ל*. Initially, it seems very tempting; it is exciting and appeals to the person. But, once he is trapped therein and he watches *aveiros*, it causes him to feel extremely dejected and depressed. *פגם הברית* causes a person to fall into a depression.

Throw away your smartphone immediately. Do you think your wife is so naïve? Do you think she doesn't realize that something is going on? Your wife is just giving you the impression that she is unaware of your actions, but she knows exactly what you are up to. There is no one in the world who knows a person like his wife does.

First, remove the device from your home. Then adopt the Rebbe's *eitzos* and establish a *shiur* in Mishnayos and Gemara. Start learning *perakim* of Mishnayos and *dapim* of Gemara at home every night; Gemara has the power to eradicate the *klipos*, as the Rebbe quoted (Likutei Moharan, 1:214) "תלמוד בגי' מטריות אותיות של שמה 'לילית' על כן יש כח בלמוד התלמוד להכניע אותה", when a person learns Gemara he destroys the *kliyah* that causes him to sin in *פגם הברית*.

Explain to your wife that *ehrliche* children are more important to you than anything else, and therefore, you have decided not to bring the smartphone into your home anymore. Tell her you resolved to heed the words of *gedolei yisroel*.

Don't be fooled into thinking that now you won't have to contend with this *nisayon* anymore. It's not that easy to escape it, especially once you have become so ensnared in watching inappropriate things, etc. You'll constantly feel drawn back to your past behavior. Therefore, remain strong with *limud haTorah* and this will protect you.

Chazal state (Kiddushin 30a), "Hashem says, 'I created the *yetzer hara*, yet I created the Torah as an antidote against him; if you learn the Torah, it will protect you from falling prey to him.'"

May Hashem bless you with success in all your endeavors.

(Adapted from "The Light of Emunah" pg 168)

Words of Teshuva

A person should accustom himself to talk to Hashem and discuss things with Him as he would with a good friend. The *posuk* says (Hoshea 14:3), "קחו עמכם דברים ושובו, אל ה'". Chazal say on this *posuk* (Shemos Rabba 38:4) that the only thing that Hashem requests of a person is that he talk to Him. This is because once a person accustoms himself to talking to Hashem, he will automatically become a good person. He will get everything he needs, both physically and spiritually, and he will have a good, happy life.

Words of Wealth

A person needs to get himself used to seeing things in a positive light. He should always say that things are going well for him, *baruch* Hashem, instead of always looking for and dwelling on the things that don't go swimmingly for him. The Mishnah says (Avos ch. 4), "איזהו עשיר השמח בחלו", who is wealthy? He who is happy with his lot. When a person always remembers that everything Hashem does is for the good and has an exact *cheshbon* for his absolute benefit, then he won't be on the lookout for the things that don't seem to be going well for him. Whenever anyone asks him how he is, his answer will be "Baruch Hashem, everything is great!" When a person accustoms himself to speaking in such a way, he will find that everything is indeed very good.

Words of Malchus

These are the things that a Yid should say every day - davening, *kriyas shema*, Torah, and all other *mitzvos* that a person does with his mouth. When a person accustoms himself to saying a lot of Torah, davening a lot, and saying only good things, his mouth becomes so purified and holy that whoever hears him speak will get a *hirhur teshuva* and want to return to Hashem.

Words of Tzedakah

The mouth should also be used to do acts *tzedakah* even greater than large sums of money. When a person sees another person who is going through a hard time, he can sometimes literally save the other man's life by utilizing his mouth properly. Not always can money help a situation. Sometimes a person's challenge does not lie in the money that he lacks. Even if the person's lack of funds does seem to be his problem, not everyone has enough money to pay off other peoples' debts. However, with a few simple, positive words, you can make him happy and take him out of his depression, thereby helping him far more than all the money in the world.

When a person uses his mouth as he should, he will have a good life both in this world and in the next.

(Sichos Mohorosh 9, Dibur)

The Rebbe's Life Story

After a couple of days the ship's entire supply of drinking water was depleted. All that was left was one container of putrid water, crawling with worms. It was rationed evenly among the passengers, with each one receiving about one ounce.

The Rebbe wanted to disembark immediately in order to go with the *chacham* to Jerusalem. But Hashem had other plans. Some Arabs, taking note of his foreign clothing and strange appearance, including his long *peyos*, decided that he must be a French spy, particularly as he did not speak their language. No amount of begging or pleading would convince them otherwise.

Thus the Rebbe had no choice but to remain on the ship, although it was two days before Rosh Hashanah. The captain had planned to rest at anchor for several days, but suddenly, mighty waves appeared out of the blue, threatening to sink the ship. The captain was totally baffled, for nothing the crew did seemed to help. He had never seen anything like this before.

When he began asking around for some explanation to this mystery, some *sefardi chachamim* told him that according to their tradition this was the very spot where the prophet Jonah had been cast into the water. Since in any case the ship could not remain there for one more night, the captain decided to hurriedly raise anchor and move from there.

On the eve of Zechor Bris they arrived at the port of Haifa, dropping anchor near Mount Carmel, opposite the Cave of Elijah. At daybreak the entire assemblage joyously recited *selichos*, after which they davened shacharis. Then they all disembarked from the ship and set foot on the Holy Land.

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

The Power of Tefillah

Being prone to migraines is no picnic. To those who experience these extraordinarily intense headaches, the very word is enough to elicit a groan and cause gentle rubbing of the forehead. A migraine basically grounds you and doesn't allow you to continue with day-to-day life. And, let's not even begin with those who get an aura with it... Then the headache is just the beginning of the "fun".

Being no stranger at all to these all-too-frequent headaches, I wasn't very happy to wake up one morning with a very familiar pressure in my head and behind my eyes. I thought about my work, my children, my husband, my dishes, laundry, and the myriad of other things that needed to get done that day, and tried to push myself to start my day. However, twenty minutes later, I was dizzy from the exertion, and my head was all-out pounding. This was not going to work.

Sitting down in the nearest chair to try to settle my spinning head, I rested my forehead on my palms and reminded myself of the only medicine that really works. With as much effort as I was able to muster under the circumstances, I fervently asked Hashem to give me energy to go about my day as regular and take care of my family, home, and everything else. Shortly thereafter, my husband came home and was able to help me get the children onto the bus. Throughout the day, my lips didn't stop talking to Hashem, thanking Him for everything that He gives me, and asking Him to please take back the headache and help me function like a normal human being, mother and wife. It definitely wasn't immediate, but the headache began to subside, slowly but surely. These migraines tend to stick around and make themselves nice and comfortable for a few days at best - a few weeks at worst. Baruch Hashem, by the end of the day the only remnant was a very small pressure behind my eye - nothing immobilizing.

Thank you Hashem for always being there for me and always helping me whenever I need it.

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