

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal Hakodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting..... 4:16

Shabbos Ends..... 5:47

## Learning

Nach..... Shmuel I 24-25

Bavli ..... Taanis 8

Yerushalmi ..... Gitin 40

Tosefta..... Nedarim 6

Rambam ..... Temidin Umosafin 6

Parshas Vayishlach, 16 Kislev 5782

Year 2, Newsletter 24

## A Word on the Parshah

"ויאמר יעקב...מצילנו נא מיד אחי מיד עשו"

Chazal (*Tosefta Niddah*, ch. 5-7) tell a story of a child who was once on a boat when a ferocious storm broke loose tossing the vessel to and fro. All of the goyim on the ship began crying and praying to their gods and idols for salvation from the fierce storm. The child called out to them, "For how long will you continue to be so foolish, crying and praying to your idols? Call out to Hashem Who created the water!" We see from here that the only thing we can do when faced with a *tzarah* or challenge is to daven to Hashem.

The Rebbe gave us a present called "*hisbodedus*". A person should pour his heart out to Hashem. A person should discuss with Hashem every detail of everything that he goes through in life. When a person follows the Rebbe's advice and tells Hashem everything - his thoughts, actions, and challenges, etc. - he merits to live in Gan Eden while still in this world. He will find himself controlling his anger much better, because the more a person talks to Hashem, the clearer it becomes that absolutely nothing exists in this world other than Hashem.

Instead of thinking negative thoughts, *chas v'shalom*, you should start following this priceliess advice that the Rebbe gives us. Indeed, this is what Moshicach is going to introduce to the world - *tefilla* and *hisbodedus*. Go to a place alone and talk to Hashem. Tell Him everything you're going through; tell Him everything that bothers you and ask Him to help you. You'll see how everything will change for the better. Your life will become better and you'll begin actually *enjoying* life.

In the beginning, it's not easy to talk to Hashem, because a person's *aveiros* distance him from Hashem such that a barrier is created, making it quite difficult to feel His Presence. It's just like it says (*Yeshaya* 59:2), "כי אם עוונותיכם היו מבדילים ביניי", "כם לבין אלוקיכם", your *aveiros* create a separation between you and Hashem. We can't feel that Hashem is here with us which makes it difficult to speak to Him as you would speak to a good friend. But, if we break through the barrier by asking Hashem for His assistance in exactly this matter, we are *zoche* to live a good life. We feel all the goodness of Gan Eden while still living in this world.

(*Atzaso Emunah, Korah* 5778)

## Mohorosh Speaks

### Power in the Mouth

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

The Chazon Ish, *zt"l*, opened up a Chumash Beraishes 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 אלוקים 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 you're allowing yourself to become 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 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

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## Pearls of Wisdom

Make sure to build your new home on a foundation of Torah and *yiras shomayim*. If you want your home to be built on a strong foundation, you must make sure to ask *shailos* on every question that you have. Don't do things based on your own understanding. Ask a *dayan* every *shailah* that you have and discuss everything with an *ehrlliche* Rav. Thus, your home will be everlasting.

(*Atzaso Emunah, Lech Lecha* 5782)

that he begins to think, "What *yeshuos* can I bring through my simple *tefilla*?"

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

There is a story told about the power of *tefilla* involving R' Uri Strelisker, *zy"o*. He was called he "*Saraf* (flame) of Strelisk" because he was a burning flame of *hislahavus* in *avodas Hashem*. He was once davening with tremendous feeling when a *goyshe 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 *tzadik* finished davening.

When the *Saraf* was through with his *tefilla*, the *poritz* came over to him and said, "If the Jews haven't been taken out of their exile even after such a davening, it's impossible to fathom that they'll eventually be freed." He was trying to say that if the *tzadik* wasn't able to bring *Moshiach* even with such a passionate *tefilla*, who would ever be able to bring him? The *tzadik* 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 can remove the tree will 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 on end they chopped at the tree with all their superior might, trying to overcome it and collect their reward. But their efforts met with failure as the mighty tree stood triumphantly rooted in place.

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

Everyone mocked him, "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", said the boy, "that in all the days and weeks during which the strong men were working on removing the tree, it had become very weak. At this point, the tree was weakened enough to be 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 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 *tzadikim* - 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 been 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 Letter From the Rosh Yeshiva, Shlit"a

### WHAT DO YOU REALLY WANT IN LIFE?

Dear...talmida Beis Feige Breslev,

I received your letter. I appreciate that you expressed yourself openly in your letter, writing that you took the filter off your smartphone. It's very clever of you to let me know; now I can help you and, of course, daven for you.

Can I ask you a question? You're approaching the time of *shidduchim*. What kind of *chossan* do you want? Do you want a *bochur* who hides a smartphone and secretly watches inappropriate things? Do you want a *bochur* who sits in the *rut* and is a two-facer, acting as if he needs you but really deriving his pleasure from watching *aveiros* on his hidden smartphone?

Or do you want a *bochur* who guards his eyes and what they see and who will only look at you and need you? You should know that Chazal say (Sotah 2b), "

", a person's *zivug* is decreed according to his actions. Let go of all the nonsense that you've begun, and your husband will also be a person who guards his eyes. If you continue acting as you have been, your life will be bitter.

I won't repeat your past to anyone, but I advise you to seek out good friends. Only befriend good girls. Believe me, I only want what's best for you. Only you will benefit from making sure you befriend good girls.

I will suggest to your parents a good boy who will remain loyal to you for your whole life.

Write me a letter telling me each time you complete *sefer Tehillim*, and let me know that you have cut contact with those bad friends. You're a really good girl. Remain strong!

(Atzaso Emunah, Lech Lecha 5782)

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

### STUCK BETWEEN MOTHER AND WIFE

Dear...

Mohorosh would constantly talk about the phenomenon of mother-in-law and daughter-in-law not getting along. The mother-in-law doesn't like her daughter-in-law for various reasons... Then what happens? The poor husband is stuck in the middle. On one hand, he needs to live in harmony with his wife, and on the other hand, he still needs to continue talking to and respecting his mother. Many times it can happen that his mother and wife has opposing opinions and he gets stuck in middle. What's the solution?

You have to be smart. Not everything that your mother says needs to be repeated to your wife, and not everything that your wife says needs to be repeated to your mother. Mohorosh taught us how to pursue peace; a person should even deviate from the truth to preserve peace. A person should tell his wife, "My mother really likes you." And he should tell his mother, "My wife always tells me what a special mother I have." Whoever can play this game well won't come across those uncomfortable feelings of being stuck in middle.

At home you should please your wife. Tell her, "I will always be with you. I will do everything together with you." And when you speak with your mother, give her full right in everything she says.

Dear brother, don't take the situation personally. The Baal Shem Tov was wont to say, "ביסט נישט ווערד, וועלט'לע, וועלט'לע, קיין קרעכץ", world, world, you're not worthy of a moan. This saying is deeper than it seems. It is worthless to cry over petty things. Life comes, and before a person turns around, it's gone and he's being led to the *bais hakvaros*.

Instead of a person wasting his precious time in this world with unnecessary pain and worries, he should fill his day with good things like learning a *blatt* Gemara or a *perek* of *mishnayos*. He should grab the opportunity for another Shachris, mincha or maariv. Focus on what's important and what will last for eternity.

### Be Happy (9)

Fortunate is the person who can rejoice in Hashem to the point that he feels at all times how Hashem is protecting him. Happy is the person who praises Hashem with his every breath.

Remember, true joy stems from faith: to believe in Hashem and to know Him. This is every individuals source of true life, each according to how much his level and understanding

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A similar *marshal* is told, quoted 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 they might be *zoche* to bing Moshiach if the great *tzadikim* weren't *zoche*, he answered with a very similar *marshal* 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 *tzadikim* have already weakened him.

This is also a very big *chizuk* in the area of *tefilla*. 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 *tefilos* are not, *chas v'shalom*, being "wasted". He's only bringing his *yeshua* closer and closer. If he has the *seichel* to continue davening without giving up, he'll bring 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 (22)

In the years after his marriage the Rebbe fasted frequently, sometimes from Shabbos to Shabbos, while he was still in his teens. Sometimes he fasted for two consecutive weeks from Shabbos to Shabbos. Despite having grown up as an overprotected child with a delicate constitution, he ignored his wellbeing and continued with his frequent fasts, altogether fasting eighteen times from Shabbos to Shabbos.

Neither his parents nor his relatives were aware that the Rebbe was fasting. Only his wife knew about it, and he had sworn her to secrecy. He went to great lengths to ensure that no-one would find out that he was fasting.

After fasting an entire week, from Shabbos to Shabbos, the Rebbe did not prepare light foods, such as dairy products or hot tea, with which to break his fast. No-one knew he had been fasting, and he ate the regular Shabbos meal. One Friday night he felt extremely ill, much to the concern of those around him.

Even though he was fasting all week, he would go to the *mikva* on Friday and immerse himself in the freezing cold water for up to two hours, a feat that even a healthy

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allow him to attain. The greater your awareness of Hashem, the greater, then, is the amount of joy allotted to you. Only this is true joy, because it is an outcome of your cleaving to Hashem. "For in Him will our hearts rejoice" (Tehillim 33:21). Our rejoicing will only be in Him, for other than this, there is no joy. How can this be explained? No mouth can speak it, no pen can write it and there is no way to describe it. Only your heart can experience this truth, by trying your utmost to fulfill Hashem's commandments with true joy.

Always remember to rejoice in Hashem. Always remember the many good points that you possess and in particular, the fact that you are Jewish. What does your being Jewish mean? Our *chachomim* say, "Whoever rejects idolatry is called a Jew" (*Megillah* 13a). You are a Jew, chosen to carry out the Torah's commandments. You are a Jew - that is your true eternal joy, a joy which cannot be touched or tampered with. It isn't that you chose to be a Jew, but rather you were born a Jew - Hashem chose you! The joy within this fact can sustain you all your life. The more you rejoice, by remembering that "Hashem has made me a Jew", the more do you draw the *kedushah* of Yiddishkeit into you and the happier you will feel.

By rejoicing in the fact that you are Jewish, you reveal to Hashem your heart's yearning for Him. You reveal that you believe in His Oneness; that He fills and surrounds all worlds; and that there is no existence aside from Him at all.

Once you are accustomed to always being joyful, people will be drawn to you as metal to a magnet. Most of the people in the world are filled with bitterness and sorrow. People are confused and they see no path to guide them from their confusions. But when they see a Jew with a glowing face, a radiant person, they naturally flock after this person to hear his ideas and advice on how to escape their own troubles and problems. Hence, besides anything else, happiness gains you many friends.

Devote your entire being to the acquisition of joy. Do not allow depression to rest within you even for a minute. Resolve to become a better person, and regard depression as a transgression!

(Taken from the booklet "Be Happy")  
to be continued next week, *beezras Hashem*

person would find impossible to accomplish.

In those days the Rebbe would lose himself to the world, maintaining contact only with Rabbi Shimon. He would inspire Rabbi Shimon to follow his methods of serving Hashem, and Rabbi Shimon attended to the Rebbe's needs. In later years, he related that when the Rebbe was young, he was once together with him when he was fasting the entire week. That Wednesday the Rebbe was bleeding from his nose, eyes, ears and mouth. Rabbi Shimon cried out, threatening to inform the Rebbe's family about his poor state of health, but the Rebbe cleverly thwarted his efforts by explaining, "It's perfectly normal for the fast to be most difficult exactly in the middle. You'll see that tomorrow it will be easier." Rabbi Shimon was forced to remain silent, for he, too, had been sworn to secrecy by the Rebbe.

On another occasion when the Rebbe was fasting all week, he felt so faint that he had to lie down and elevate his feet by supporting them on a bar.

During this time the Rebbe succeeded in completely subjugating his sensual desire. Words do not suffice to describe the enormity of this desire, which encompasses many other evil cravings. The Rebbe testified that he fought numerous moral battles before emerging victorious in this arena. He stated, "If our Sages had not explicitly forbidden us to say 'A dagger in the eyes of the Satan' (*Kiddushin* 30a), I would have said 'A dagger in the eyes of the Satan'. I don't understand all the stories that are brought down in the words of our Sages regarding the difficulties encountered by the Tannaim and Amoraim in overcoming this temptation, since for me it does not exist at all. It is not even an issue for me to consider. One should be aware of Hashem's greatness, as it is written (Tehillim 135:5) 'For I know that God is great'. I am certainly aware, and for me this is not even a temptation. To me a man and a woman are the same. I see this temptation the way I see you. I resisted many other temptations, but this is not even an ordeal for me."

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

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