

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 Lighting 4:10
Shabbos Ends 5:41

Learning

Nach..... Yirmiyahu 20-21
Bavli..... Nedarim 39
Yerushalmi..... Brachos 20
Tosefta Yevamos 1
Rambam..... She'ila Upikadon 3

Parshas Vayeitzei, 9 Kislev 5783

Year 3, Newsletter 55

A Word on the Parshah

"ושבתי בשלום אל בית אבי והיה ה' לי לאלקים"

Yaakov Avinu made a נדר that if Hashem helps him and brings him back to his father's house in peace, then "והיה ה' לי לאלקים", Hashem will be my G-d. Looking at the *posuk* on a superficial level, it may seem as though Yaakov was making a deal with Hashem. "You bring me home safely, and only then will I accept You as my G-d." However, this is impossible. Yaakov Avinu most certainly did not serve Hashem solely on this condition of bringing him home safely (see Rashi, Rambam and the Ohr HaChaim).

We can learn *pshat* according to what Rebbe Nachman of Breslev says (*Likutei Moharan* 1:4). When a person knows that everything that happens to him is for his absolute good, then he experiences Olam Habah in this world. Such a person lives in Gan Eden. The *posuk* says (*Zecharya* 14:9), "ביום ההוא יהיה ה' אחד ושמו אחד", when Moshiach comes, Hashem will be Omnipotent. Chazal ask (*Pesachim* 50a), "And, Hashem isn't Omnipotent right now?" They then clarify that the difference is great; right now, we say the *bracha* of "הטוב והמטיב" under happy, good circumstances, and the *bracha* of "דין האמת" on sad occasions. But, when Moshiach comes, and everyone knows and sees clearly that Hashem doesn't do anything bad, Hashem is only *chesed* and *rachamim* and everything He does is only good, then we will say the *bracha* of "הטוב והמטיב" even under challenging circumstances. Dovid Hamelech says this (*Tehillim* 56:11), "באלקים אהלל דבר, בה' אהלל, דבר". I praise Hashem whether He is showing His *middah* of אלקים, which is דין, or whether He's showing His *middah* of הויה, which is רחמים. In both instances, I sing Hashem's praises.

This is far easier said than done. People go through such bitter challenges throughout their sojourn in this world. We need to talk to Hashem a lot and constantly strengthen our *emunah* in order to come out intact. We must know and sincerely believe that everything that happens is purely Hashem's *rachmanus* and goodness, even though we are unable to perceive it with our own two eyes.

This is indeed the reason we are here in this world. In Olam Haba the reason behind everything is quite clear. Up there, it is very easy to see why everything happens down here and how everything is so good. But, that's not the point. The point is to be in this world, go through all the challenges of this world without seeing everything so clearly and still remaining strong in our *emunah peshutah* that Hashem does only good. When we can accomplish this, we are *zocheh* to feel the pleasure of Olam Haba while still in this world. This is the ultimate peace that a person can achieve. When he believes that everything that happens to him is good, then he makes peace between the *middas hadin* and *middas harachamim*, because he's calm and happy in every situation.

This is *pshat* in the *posuk* "ושבתי בשלום אל בית אבי". "When I live in real peace with myself and I believe that Hashem does only good, then "והיה לי לאלקים", I will be able to see that even when things look like *middas hadin*, they are really *middas harachaim*, because everything that Hashem does is done only for my good with tremendous *rachmanus*.

Dovid Hamelech says something similar (*Tehillim* 23:6), "אך טוב וחסד ירדפוני כל ימי חיי ושבתי בבית". Dovid Hamelech was asking that in any situation in which he may find himself, he should know and feel that it is only for his good from Hashem. Then, "ושבתי בבית ה' לארך ימים", I will feel as though I am with Hashem in Olam Haba while I really sit at home.

Let's ask Hashem to give us a solid *emunah* to believe that everything that He does is for our good. We will then live in Gan Eden while in this world.

(*Toch HaNachal Vayeitzei* 5765)

Mohorosh Speaks

Little by Little

Every single person has the ability succeed in his quest in this world better than in his wildest dreams. Every person can achieve the highest and greatest achievement - each in his own way. The only deterrent that holds a person back from getting to the best of places is the fact that he gives up when he experiences hardships. When a person sees that things are not going as he'd originally planned, he gets frustrated and gives up before he's given himself a chance to acclimate. However, if he uses his *seichel* and realizes that hardships and frustration are all part of daily life, he wouldn't give up and he would accomplish the greatest of things with tremendous success.

In Yaakov Avinu's dream, he saw a "סולם", a ladder, standing on the ground and stretching up into the Heavens. This wasn't simply a dream that Yaakov Avinu had;

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Pearls of Wisdom

It's pointless to depend on a person of flesh and bone. A person must know that he has no one in this world. He is alone. His friends only remain as such as long as it is beneficial to them. Mohorosh repeated this to us throughout his life. He told us to live a real life, knowing the true face of others and without depending upon them. "Blessed is he who relies only on Hashem. Hashem will surely help him". (*Yirmiyahu* 17:7)

it's also here to give us direction. Everything that happened to the *avos* is a signpost for us directing us towards the road to success. It's just like the Rebbe, R' Elimelech from Lizhesk, *zt"l*, says in his *tefillah*, וממדריגה למדריגה "תעלינו, שנזכה לבוא למעלת אבותינו הקדושים, אברהם יצחק ויעקב" He asks Hashem to be able to reach higher and greater *madreigos* until he is *zocheh* to achieve the *madreiga* of the *heilige*, elevated *avos*, Avraham, Yitzchok and Yaakov. Even if a person finds himself lying on the ground in the mud - he feels like he is the worst person in existence and he's worth nothing at all, he must remember that there on the ground there is a ladder that reaches up the highest places in Heaven. He just needs to pick himself up and begin climbing the ladder. In this way, he will eventually reach Heaven itself.

How can we climb the ladder? The Zohar says (ה"ג רס"ז ע"א) that the word "סולם", ladder, has the same *gematria* as the word "קול", voice. A person's voice is the ladder. Using solely his voice, a person can arrive at the highest and greatest places.

Hold on; Don't Fall Down

Before Rebbe Nosson knew his mentor, Rebbe Nachman of Breslev, he was a *talmid* of the Kedushas Levi, *zy"א*. He was once sitting with a group of other *chassidim* at a Melave Malka, when they drew lots to see who would be the one to buy bagels for the *seudah*. It came out that Rebbe Nosson would be one to go. He set out to the bakery with the goal of bringing bagels back to the group. On the way, however, he became very bitter. He so badly wanted to be an *ehrliche* Yid and become close to Hashem. He began thinking bitterly to himself, "Is this why I was created? To buy bagels?!" He couldn't bring himself to continue on to buy the bagels. He entered the women's section of an empty shul, took a Tehillim and began reciting *perek* after *perek* amidst a torrent of tears. He really wanted to be an *ehrliche* Yid! He managed to say until *perek nun*, crying bitterly all the while, at which point he nodded off from exhaustion.

He dreamt that he saw a tremendous ladder that reached to the Heavens. He tried climbing the ladder, but it wasn't as easy as it seemed. He climbed a few rungs but then fell down. He tried again. This time, he climbed higher than the last time before again tumbling down. He used all his strength to climb higher and higher. But each time, he fell. The higher he climbed, the harder he fell, until eventually he managed to climb very high up the ladder. This time he fell down with such a strong bang that he gave up. He couldn't go on...

Right then, he saw someone standing at the very top of the ladder, calling down to him, "Stay strong! Don't give up! Climb up and hold on very tightly!"

This happened approximately a year before Rebbe Nosson became aware of Rebbe Nachman's existence. When he came to Rebbe Nachman for the first time, he recognized him as the person who had been at the top of the ladder calling down to him and strengthening him to climb up, holding on with all his strength.

Later on, Rebbe Nachman took Rebbe Nosson on a walk where Rebbe Nosson poured his heart out to the Rebbe. The Rebbe put his hand on Rebbe Nosson's shoulder and said, "After all is said and done, it's a very good thing to talk everything over with Hashem just like you talk to a good friend," That's when Rebbe Nosson understood the dream. He then understood how to hold strong when climbing the ladder - the ladder of life. He must accustom himself to constantly talk to Hashem in his own words, using the language in which he feels most comfortable. He should tell Hashem everything he's going through both in *ruchniyus* and *gashmiyus*. This is what gives a person

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Q&A Breslev

SHOULD I REMOVE AYIN HARA?

Question:

To the Rosh Yeshiva Shlit"a,

Thank you for everything you do, and especially for the *shiurim* for women which are a tremendous source of *chizuk* for me. I wanted to ask the Rosh Yeshiva if a person should remove *ayin hara* every now and then? I remember that when I was a child my father used to remove *ayin hara* monthly. I also remember one of my relatives telling me that removing *ayin hara* removes danger and misfortune from the one it's removed from. I want to know what the Rosh Yeshiva's opinion is on the matter.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Mohorosh taught us different ways for us to protect ourselves against *ayin hara*. Mohorosh taught us to give ourselves completely over to Hashem; we should place ourselves in His most-capable hands. Once we are cradled in Hashem's hands, no one can begin to harm us. Chazal tell us (*Sanhedrin* 67b) that a witch once wanted to perform magic to harm the *amora* Rebbe Chanina. Rebbe Chanina wasn't afraid at all. He told the witch, "You can try to use any amount of magic on me. I'm not afraid of you because the Torah says "אין עוד מלבדו", nothing exists other than Hashem." From this episode we can learn that when a person truly lives with Hashem, then the *הטומאה* is completely powerless over him, and all the *dinim* and *ayin hara* disappear.

Try saying the *yom* Tehillim and the 13 *Ani Maamin's* every day. I will translate the *Ani Maamin's* for you here so you can understand what you are saying. Try to say it every day and it will protect you from all *ayin hara*.

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1. I believe with complete faith that Hashem creates and guides all creations. He alone made, makes and will continue to make everything.

2. I believe with complete faith that Hashem is One and that there is no "oneness" in existence other than Him in any way. He Himself is our Creator Who always was, constantly is, and will always be.

3. I believe with complete faith that Hashem doesn't have a body, has no resemblances to physicality and doesn't compare to anything physical at all.

4. I believe with complete faith that Hashem was the very first and will be the very last.

5. I believe with complete faith that only Hashem is worth davening to. It's completely worthless to daven to any other being.

6. I believe with complete faith that all the words of our *nevi'im* are true.

7. I believe with complete faith that the *נבואות* of Moshe Rabbeinu are true and that he is the father of all *nevi'im*, whether they preceded him or came later.

8. I believe with complete faith that the entire Torah that we have today is the same exact Torah that Hashem gave to Moshe Rabbeinu.

9. I believe with complete faith that the Torah that we have will never change, and Hashem will never give another Torah.

10. I believe with complete faith that Hashem knows everything that every person does and thinks, as it says (*Tehillim* 33:15), "ה' יודע כל מעשיהם", Hashem created our hearts and knows everything we do.

11. I believe with complete faith that Hashem rewards those who keep His *mitzvos* and punishes those who transgress His *mitzvos*.

12. I believe with complete faith that Moshiach will come, and even if it is taking very long for him to come, nevertheless I await his arrival every day.

13. I believe with complete faith that there will be *תחיית המתים* at the exact moment that Hashem decides, and that at that time, Hashem's name will be exalted for all of eternity.

May you be successful in all your endeavors.
(*Atzaso Emunah Lech Lecha* 5783)

strength as he goes through all kinds of hardships throughout his life. This way, he can climb rung after rung until he gets to the highest place and achieves the greatest success.

A person's voice is the rungs of the ladder. Hashem gave us a wonderful present called, "the mouth". Utilizing the mouth is what will bring us to the uppermost rung of the ladder and help us overcome any and every hardship that may come our way.

The *gedolim* teach us (see *Zerah Kodesh, parshas Vayeitzei*) that the word "קול", voice, itself is comparable to a ladder. It begins with a "ק" whose foot reaches very low, and it ends with a "ל" whose neck stretches high above. The voice can bring a person from the lowest place to the highest.

The ladder isn't only the קול of *tefillah*; it's also the קול of Torah. Chazal say (*Beraishis Rabbah* 65:20) on the *posuk* (*Beraishis* 27:22), "הקול קול יעקב והידיים ידי עשו", that as long as the voice of Yaakov is heard in the shuls and *batei midrashim*, the hands of Eisav are powerless. The *posuk* says, "הקול קול", using the *lashon* of קול twice, because there are two kinds of voices referred to here - the voice of Torah and the voice of *tefillah*. When a person sees that he's been captured by Eisav's hands, i.e. he's become sunk in the bad of Eisav, he should begin utilizing these two voices and he will see how the hands of Eisav will no longer have any power over him.

Wherever We Go

Rebbe Nachman says (*Likutei Moharan* 1:78) that speech is called "אם", a mother of children. Kabbalah refers to speech as a mother. A mother will never neglect her child. No matter how dirty he is and no matter what he's done, the mother will always be there to help him, soothe his wounds, wash him up and take care of him.

Speech is the same way. When a person converses with Hashem, it will accompany him wherever he goes. Even if the person dirties himself in the worst ways, the conversations with Hashem will accompany him and pull him out of even the most difficult of bleak situations.

However, we must have a lot of patience. There's no way we'll be able to jump from the bottom rung of the ladder to the top rung in one mighty leap. We can't find ourselves out of a difficult situation, problem or *tzarah* in one minute. It goes slowly, and we need to have patience. We must talk to Hashem again and again, asking Him for help with every detail. In this way, we will slowly see ourselves being helped. If we do try jumping a few rungs at a time, the possibility of falling is very great. A person can fall and get so badly hurt that he loses his desire to begin anew.

With *tefillah*, we must have a lot of patience. The *posuk* says (*Yeshaya* 45:9), "ותהלים אחסם לך". Rebbe Nachman explains (*Likutei Moharan* 1:2) that *tefillah* is called "the nose", which reflects *arichas apyaim*, patience. We must have patience to wait out the *yeshua* as we continue to daven. Eventually, the *yeshua* will come.

Fortunate is the one who always stays strong and never gives up on talking to Hashem and asking Him for everything. He will definitely see his ultimate *yeshua* and he will have only good in both this world and the next.

(*Sichos Mohorosh, Parshas Vayeitzei*)

The Rebbe's Life Story

From Sokoly the Rebbe traveled to Nikolaev (Mykolaiv), where he promptly found passage on a merchant ship that was transporting grain to Kherson. They arrived in Kherson several days before Shavuot. The Rebbe delivered an inspiring discourse on the verse (Tehillim 107:29): "He would halt the storms to restore calmness", as well as on other topics. Several of the followers of Rabbi Shneur Zalman of Liadi were present, and they discussed some of their leader's ideas with the Rebbe, but the Rebbe contradicted the ideas and proved their leader wrong.

On the night of Shavuot the Rebbe remained awake all night, as is customary. Before daybreak he went to the *mikva* together with Rabbi Yitzchok. As they were walking, the Rebbe kept asking Rabbi Yitzchok, "Do you hear anything?" but Rabbi Yitzchok replied that he did not. "How can you not hear such sounds?" the Rebbe asked, incredulous, as they continued on to the *mikva*. "Could it be that I am hearing the sound of an orchestra playing?" the Rebbe asked. But Rabbi Yitzchok reassured him that he was hearing nothing of the sort. The Rebbe was mystified. Finally it dawned on Rabbi Yitzchok that the Rebbe must be hearing the thunder and lightning that accompanied *Kabbalas haTorah*.

When they reached the *mikva* the Rebbe immersed many times. After he emerged, he told Rabbi Yitzchok, "Now, during *Kabbalas haTorah* I finally grasped what is explained in the holy Zohar (*Tikkunei Zohar*, *Tikun* 33): "There is fear, and there is fear, etc." I now know that there is a type of fear that is even greater than the *yirah ela'a* (higher fear) mentioned there. I have now been granted the privilege of understanding *yiras elokus* (Fear of G-d), a superior, exalted level of fear and awe."

Moreover, he said (Likutei Maharan I, Chapter 148): "The attribute of fear also has a fear of G-d, and that fear also has a fear of G-d, in an endless chain, with each level of fear leading to a higher level of fear encompassing all the previous levels, ad infinitum."

That year, right before Shavuot, on Shabbos Parshas Bamidbar (May 19, 1798), Napoleon set sail for Egypt with an army of about 38,000 men. In spite of the havoc this created for travelers, the Rebbe decided to disregard the dangers of traveling during wartime and continue with his itinerary. Immediately after Shavuot the Rebbe boarded a ship traveling from Kherson to Odessa.

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

The Power of Tefillah

The weather was warming up and the shining sun was beckoning the children to come outside and play. I had recently moved to a new home with a spacious backyard, and I thought that a swing set would be the ideal addition to the yard. However, since it wasn't a necessity, it was pushed to the back burner of my mind. But every time I looked out my back window I would whisper a *tefillah*, asking Hashem for a swing set. I knew that every little *tefillah* adds up and makes a big difference.

One day, my husband was on the phone with his sister and randomly asked her if she had any ideas of how and where to find a well-priced swing set. She answered that she herself had just purchased a new swing set for a very good price and she would let us know if it was worth it to buy.

A short while later she called him back and very excitedly told him that she has a brand-new swing set for us! The set that she had bought came with a small defect and the company just sent them a new one, telling them to trash the first one. So, instead of finding its way into the trash, we got our brand-new swing set for free! What a gift from Hashem and a wonderful answer to our *tefillas*!

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