

# HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



## Times (NYC)

Candle Lighting..... 4:10

Shabbos Ends..... 5:41

## Learning

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Parshas Mikeitz, Shabbos Chanuka, 30 Kislev 5782

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## A Word on the Parshah

"הנמצא כזה איש אשר רוח אלקים בו"

Shabbos Chanuka is a very auspicious Shabbos - it's one of the times of year that Breslevs used to travel to Rebbe (in his lifetime). When the Rebbe was alive, the Breslevs used to get together six times a year: the *talmidim* would go to the Rebbe on Rosh Hashana, Shabbos Chanuka and Shavuos, and the Rebbe would travel to his *talmidim* for Shabbos Shirah, Shabbos Nachamu and one more Shabbos.

That was when the Rebbe was alive. Since then, Rebbe Nosson writes, we continue to go to the Rebbe only on Rosh Hashana. On Shabbos Chanuka and Shavuos the fathers need to be home with their wives and children - especially on Chanuka. Chanuka is a *yom tov of chinuch* and the father of the home needs to be present for his family.

Mohorosh was very against travelling to Uman for Shabbos Chanuka. It's one thing for a *bochur* or *yungerman* who doesn't yet have children to travel then - they can go to the Rebbe whenever they'd like. But, once a person has children, his place on Chanuka is at home with his family. He needs to be *mechanech* his children in lighting the menorah and he needs to spend time with them.

Mohorosh says that since the Rebbe passed away, Breslevs continue to daven together, because the Rebbe is present wherever there is a *minyan* of *anshei shelomeinu*. When the Rebbe left Breslev for Uman, he placed his hand on the *mezuzah* and said, "Remain a cohesive group - get together with each other and daven together. You will thus be able to keep me here even when I'm far." (*Chayei Moharan* 187).

There was once a Breslev *chosid*, R' Sender'l of Tihrovitz, who was a tremendous *oved* Hashem. At the end of his life, he lived in Uman and he used to wake up early to go to the Rebbe's *tzion* and do *hisbededus*. One morning, when people began coming to the *tzion*, they saw what looked like a white statue swaying in the wind near the *tzion*. At first they were very frightened. But they quickly realized that it was R' Sender'l, covered from head to toe with snow. They approached him and asked, "R' Sender'l! What's going on? It's cold and snowing! You're going to freeze very soon if you stay here like this!" R' Sender'l told them, "When I arrived in the morning, the *tzion* was locked. But I decided that I would not leave, come what may. Then it began snowing, and I almost decided to leave. Then I thought to myself how I will eventually pass on from this world and come to Shomayim. There, I will ask the *malochim* to bring me to the Rebbe, and they'll answer with all kinds of excuses, 'It's snowing', 'it's raining', 'it's cold', etc. I'll be able to answer them, 'During my lifetime, I went to the Rebbe's *tzion* no matter what. Nothing stopped me then and nothing will stop me now either.' They'll have no choice other than to allow me to go to the Rebbe."

The *heilige* Rebbe says (*Sefer HaMidos, tzadik, siman 74*), *שיש לצדיק, "המקרבים שיש במותם"* "המקרבים שיש במותם", those who are close to a *tzadik* while they are alive will remain as such after they pass away.

(*Atzaso Emunah, Miketz 5778*)

## Mohorosh Speaks

### Candle Lighting

When we light Chanuka candles, it lights up our hearts and *neshamos*. We should make sure to utilize the days well so the affects last long after the candles have burned out, spilling good *hashpaos* to the whole year.

### Looking at the Good Side

The first aspect in which we need to strengthen our resolve is in seeing the positive side of ourselves and of what we have. And, we need to thank Hashem for all the good He does for us.

These special days of Chanuka are days of thanking and praising Hashem, as we see in "*Al Hanisim*", where it says, *"וקבעו שמונת ימי"* "וקבעו שמונת ימי", *חנוכה אלו להודות ולהלל לשמך הגדול*, these eight days of Chanuka were established as days of thanking and praising Hashem. Even though we should be doing it all year round, the days of Chanuka are especially established as days of praise.

Instead of looking at the negative side of our life - all the *tzaros* and *yesurim* - we should accustom ourselves to see all the *chasodim* that

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## Pearls of Wisdom

The main thing is to build him up. Don't *chas v'shalom* embarrass or hurt him. People don't realize what they do. They think that children are different than adults and can be teased, belittled or embarrassed without repercussion. People don't realize that children have the same feelings as adults have. When children are teased and belittled, it kills them and doesn't allow them to grow properly - they remain stunted.

Build up your children; especially this child who has a hard time reading. Give him many good, positive words and he will grow up to be a healthy child.

(*Atzaso Emunah, Vayeitzei 5782*)

Hashem does for us on a constant basis.

The *yetzer hara* blinds a person from seeing all the good that he has. But when we sit in front of the chanuka lights, we need to redirect our minds to contemplate and realize all the good that we have; I'm healthy, *baruch* Hashem, my family is healthy, I can see with my two healthy eyes, I can hear with my two healthy ears, I have a beard and *peyos*, I have *tzitzis*, I have a yarmulka, I have a *mezuzah* on my door, I put on *tefillin*, I keep Shabbos, I eat kosher food, etc. The list is never-ending.

When we think in this direction, we realize that the good that we have heavily outweighs the hardships and other not-such-good things that we have, and we begin to thank and praise Hashem for everything.

Talking to Hashem is a double-edged sword, a *חרב פי* *פיות*. On one side, we need to ask Hashem for everything we need, and on the other side, we need to thank Hashem for everything He gives us. Many times, a person finds that he can't ask Hashem for what he needs; he has a blockage. He should begin looking at what he does have, seeing how much Hashem has already done for him and thanking Hashem for it all. This will open his heart and he will be able to ask for the rest of the things that he needs.

The *heilige* Kedushas Levi, *zy"u*, explains what the Gemara says (*Berachos 7a*) that a *tzadik gamur* is a *צדיק וטוב לו* and a *צדיק שאינו גמור לו* is a *צדיק ורע לו*. The Kedushas Levi explains as follows: a *tzadik gamur* always sees everything that he has as good. The only thing heard from his mouth is positivity; everything is good! He is a *צדיק וטוב לו*. A *tzadik* who is *צדיק ורע לו* is a *צדיק ורע לו* because he doesn't see the good that he has. He's negative, and he only sees the negative side of what he has and what he doesn't have.

The Yevonim wanted to introduce to the world that everything runs according to the laws of nature as opposed to Hashem running everything. They said that things happen by chance. When a Yid falls into this nasty trap of thinking that nature runs the world, *chalilah*, then he finds that his life is chock-full of *tzaros*. Whenever something happens to him that is not exactly as he had planned or hoped, he loses himself completely because he has absolutely nobody to whom to turn for help.

In these days of Chanuka, though, the Chashmono'im conquered the Yevonim in an incredibly supernatural way. The Chashmono'im were much weaker, smaller, and fewer in number than the Yevonim. Despite that, since the Chashono'im remained connected to Hashem, davened to Him, and depended upon Him for their *yeshua*, they were able to conquer the mighty, innumerable Yevonim. We must internalize this fact that there are no "laws of nature"; Hashem runs everything. When we internalize this, we begin thanking Hashem for everything that we have and asking Him for everything we don't have.

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

### IT'S VERY IMPORTANT TO BE OPEN WITH EACH OTHER

Mrs....,

I received your letter.

I have previously written to you many times explaining that if something bothers you about your husband, you need to talk to him about it. Husband and wife are partners in life, and a partnership can only last with open communication.

There are those who purposely refrain from being open with one another when something bothers them because they think, "why rock the boat? We'll just get angry with each other." This is a foolish thought. When a person has an infection, he goes to the doctor to remove it. During the removal, puss and blood ooze out of the wound. It seems scary, but without this part, the infection would never go away and would not be able to heal properly. If someone were to say, "I'm not going to go to the doctor; it really hurts when he opens the wound to extract the infection." the infection would just spread and can even be very dangerous, *r"l*. The same thing goes with the relationship between husband and wife. As uncomfortable as it may be, they must be open with each other even if the ramifications seem harmful at first.

If there are things that bother you, tell your husband, "It bothers me when you..." or "It hurts me when..." And, he might answer, "It also bothers (or hurts) me when..." You will thus both become more sensitive to the needs of the other. By refraining from speaking openly, you'll just eat yourself up inside and the love between you will begin to fade until it disappears completely.

Another important principle in *shalom bayis* is that a husband and wife have completely opposite natures. She may be more sharp and on the ball, and he may be a bit more slow. If that bothers her, it's her problem, not his. The wife has two choices: either she could eat herself up about it and make fun of him while talking with her mother, sisters and friends, living "that" kind of life, *nebach*, or she can recognize and accept that Hashem runs with world perfectly and that not everything in her life will happen exactly as she imagined it would. This way she will be able to slowly learn how to live with someone with such an opposite nature to hers.

Another example might be if the wife is more organized and the husband is not so organized and put-together. If this bothers her, it's not her husband's problem; it her own problem that she thinks that everyone needs to be as organized as she is. Instead of crying over her husband's problem, she should be crying over her own problem of not being able to accept his differences and thinking that everyone in the world needs to be like her.

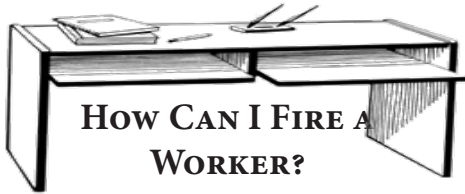
But, if a husband or wife gets hurt by the other, it must be spoken about immediately. They can't live in constant fear of one another.

Ask Hashem for peace in your home. Say *Tehillim* every day and between the *pesukim*, add your own *tefilos*. Tell Hashem everything that lies on your heart. You'll see that you will experience *nissim*.

May Hashem help you be successful in all your endeavors.

(*Atzaso Emunah, Chayei Sara 5782*)

## Q&A Breslev



### HOW CAN I FIRE A WORKER?

#### Question:

To the Rosh Yeshiva Shlit"a,

I hired a talented young man to work for me in my office. I see, however, that he doesn't do his work properly. After talking to him a couple of times, I found out that the reason he does his work poorly is because at his previous job he was overworked and he's very burned out. Now it's hard for him to work properly in good moderation.

I find myself stuck with an excellent well-paid worker who isn't doing his job properly. I'm afraid that by firing him I might hurt him, and I don't want to hurt another Yid. How should I deal with this situation?

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

If he doesn't do his work properly you can tell him nicely that he should find a different job. This isn't considered hurting a person. Hurting a person means screaming at him and embarrassing him. If he isn't doing his work, he should find himself something else to do.

Talk to him clearly and nicely. Tell him your feelings and ask him how he feels about it. He doesn't want to sit and waste time either.

Remember to talk to Hashem about everything. There is a common misconception where people think that talking to Hashem is something we should do only when going through some major event, for example they're very sick and the doctor gives up hope. People don't know about the sweetest, most comforting solution to any and every problem no matter how small or big. He is constantly surrounded by Hashem Who is waiting to hear him talk to Him.

If you need a good worker, you should ask Hashem to send you one. If you have to fire a worker, you should talk it through with Hashem until you know exactly how to go about it.

אשרינו מה טוב חלקינו - We are so fortunate to know of the *heilige* Rebbe who teaches us about *tefillah*, who teaches us to ask Hashem for everything we need.

Good Yom Tov.

(Atzaso Emunah, Zos HaBracha 5782)

When a person accustoms himself to do this, he lives in Gan Eden in this world; he becomes the happiest person in the world.

### Don't Bump Into Others

When a room packed with people suddenly becomes dark, chaos erupts. Everyone crashes into everyone else, bumping and bruising themselves and others, because they simply don't know where they are and where they are going. The minute the lights get turned back on, tranquility prevails. Everyone can see where they are and where they're going; they can continue on their way without disturbing others.

When we light the Chanuka menorah, adding one candle each night, it should light up our lives and open up our eyes to see the others with whom we share our world. We can see that there are all kinds of people in this world, each of whom has his own set of thoughts and feelings. We need to use the light to be sensitive to the uniqueness of every person and not "bump into them". We should live our lives without bothering others.

The Chanuka menorah can be lit "עד שתכלה רגל מן השוק", until the *lashon hara* and *rechilus* that provoke *machlokes* stops. Chanuka is a time that should bring peace and tranquility. Every Yid should live with and deal harmoniously with all other Yidden, strengthening them and being *mechazek* them, without inciting any *machlokes*.

Shalom begins with each person individually. When a person is not happy or is displeased with himself, he will incite *machlokes* with others. But, when he is satisfied with himself and is always happy, he will be able to live harmoniously and happily with others as well.

Chanuka is a very good opportunity to ask Hashem to live harmoniously with every Yid and not *chalilah* have even a small part in any *machlokes*.

### Rise and Shine

When the light shines into a room where someone is sleeping, he automatically begins to wake up. This is another thing that Chanuka teaches us. The light that Chanukah shines into our lives wakes us up from our slumber.

Many people walk around like sleep-walkers. Although it may seem as though he's living his life as regular, he comes and goes and even accomplishes things, his mind is asleep; he doesn't think about Hashem.

How can a person know if he's awake or asleep? When he talks to Hashem, he's awake. If he finds himself not talking to Hashem, he can know that he's asleep; his mind is asleep.

When Yaakov Avinu woke up, the *posuk* says (*Beraishis* 25:16), "וייקץ יעקב, משנתו ויאמר אכן יש ה' במקום הזה". Yaakov woke up from his sleep and he said, "Indeed, Hashem is in this place". How can a person know if he's awoken? If he can say with complete certainty, "Hashem is here with me". He feels and knows that Hashem is here with him and he begins talking to Him on a regular basis.

Rashi says about Aharon HaCohen, "להגיד שבחו של אהרן שלא שינה", to tell the praise of Aharon that he didn't change any detail from what he was instructed by Hashem. All of the *meforshim* have a hard time with this. Was the greatness of Aharon very simply that he didn't change even the minutest detail from what Hashem instructed him?!

However, Rashi is hinting at a different point here. "שלא שינה" can also be translated as "he didn't sleep". He didn't sleep and he didn't let others sleep. By lighting the menorah, he brought such a bright light into the

## All Will Be Well (1)

My dear friend, accustom yourself to say, "All will be well". Allow nothing that occurs to you - either spiritual or material - to discourage you. Instead, tell yourself that all will be well. Your acquaintance with this course of action will help you succeed in all of your endeavors.

Also, console and encourage others; inspire them with the ideal that all will be well. The power of speech has great potential to give others hope and courage. By advising people not to worry, and reminding them that all will turn out well, you will make a real change in their lives. Habit is akin to second nature. When a person habitually believes that all will be well, he will really be able to improve his situation.

Therefore, if you concentrate on the thought that all will be well, and you also speak to that effect to others, then everything will truly turn out for the best.

Fill yourself with a simple faith in Hashem. Know that Hashem sustains and animates all of existence. There is nothing at all which is not under His direct supervision. Some matters may appear inscrutable; nevertheless, they come from Hashem.

When you will devote your very *neshama* to Hashem, you will realize that all that occurs is for the best, and that - in the end - all will be well.

The principal source of a person's despondency and bitterness is the questions he harbors about Hashem. He cannot resolve his doubts, and is therefore discouraged and believes that he has no hope.

(Taken from the booklet "All Will Be Well")

to be continued next week, be'ezras Hashem

world that the didn't let anyone sleep. He brought everyone close to Hashem and aroused them to speak to Him.

This is the present that we get from a *tzadik*. When a person merits going to a *tzadik*, he is aroused from his sleep and brought close to Hashem. He then begins talking to Him. The Rebbe says that this is hinted at in *mishnayos* (*Terumos*, ch. 1), "סתם חרש אינו שומע ואינו מדבר", a deaf person neither hears nor speaks. If we are "אינו שומע", we don't take heed to the words of the *tzadik*, then we are an "אינו מדבר", we don't talk to Hashem. Every person must seek out a *tzadik* who doesn't allow him to waste his days on this earth slumbering. He will arouse the Yid to talk to Hashem and live with Him.

The Rebbe says (*Likutei Moharan* 2:83) that the word "משיח", Moshiach, comes from the word "*meysiach*", to speak, as in "משיח אלמים", who makes the mute speak. Moshiach will bring the world to open their mouths and speak to Hashem. It's just like the *posuk* says (*Tzefanya* 3:9), "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדי שכם אחד", everyone will begin to speak with Hashem.

(*Sichos Mohorosh, Inyonei Chanuka*)

## The Rebbe's Life Story (24)

With regard to subjugating his desire for food, the Rebbe also struggled mightily. One reason for this was that while he was working on eliminating other desires the Rebbe paid no attention to this one. Then, when it came to eradicating this desire, the Rebbe found it so difficult that he feared he would never conquer it and that he would be forced to give it up.

Ultimately, the Rebbe won, succeeding to completely eliminate his desire for food. His holiness with regard to disengaging from the pleasure of eating is well-known. He ate almost nothing, just the barest minimum required to sustain life, and even that only by forcing himself.

The Rebbe said that at first when he began working on eliminating this craving he ate a fraction of what he had been eating before. When he realized that he was still enjoying food, he decided to eat even less. No matter how many times he reduced his food intake, as long as he felt he was deriving pleasure from food, he kept reducing the amount he was eating, until he finally attained absolute self- control. At this point he was eating no more than a minuscule amount each day.

to be continued next week, be'ezras Hashem

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