

# 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 ..... 4:11

Shabbos Ends ..... 5:43

## Learning

Nach..... Yirmiyahu 48-49

Bavli..... Nedarim 53

Yerushalmi..... Brachos 34

Tosefta ..... Kesubos 1

Rambam..... Melaveh V'Loveh 9

Parshas Vayeishev, 23 Kislev 5783

Year 3, Newsletter 57

## A Word on the Parshah

"ויהי ה' את יוסף ויהי איש מצליח ויהי בבית אדוניו המצרי"

Mohorosh explains this *posuk* according to the what Rebbe Nachman says (*Likutei Moharan* 2:12). The Rebbe says that even when a person has fallen into a pit of *aveiros* and is very far from Hashem, if he doesn't allow himself to give up being good, and if he asks Hashem, "Please help me and show me the right way to return to You", he will end up becoming a very *ehrliche* Yid.

The *posuk* says, "וירא אדוניו כי ה' אתו", Potiphar saw that Hashem was with Yosef Hatzaddik. The Medrash (Medrash Tanchuma Vayeishev) asks how this is possible. Was the *rasha* Potiphar actually able to see that Hashem was with Yosef? How could he possibly have known? The Medrash answers that Yosef Hatzaddik never ceased talking to Hashem. Even when he went to Potiphar to do his bidding, he would ask Hashem, "Hashem, only You can help me. Help me find favor in my master's eyes. Make him be happy with me." Potiphar noticed that Yosef Hatzaddik's mouth was in constant motion, and he questioned him about it. "What do you whisper all day? Are you trying to practice black magic on me?!" The answer he received shocked him. Yosef Hatzaddik answered, "No, I don't practice black magic. I'm just asking Hashem to help me be successful." This is how Potiphar understood that Hashem is always with Yosef.

This was Yosef Hatzaddik's key to survival throughout all his challenges. He was sent to Mitzrayim after having been thrown into an empty, dangerous pit. But he never lost himself; he always talked to Hashem and asked for help continuing on and being successful despite the challenging circumstances.

This is what the aforementioned *posuk* is telling us. "ויהי ה' את יוסף ויהי איש מצליח ויהי בבית אדוניו המצרי." Yosef HaTzaddik was a very successful person even when he was in an Egyptian home, because he constantly spoke to Hashem. This brought him to the highest *madreigos*.

(Zos HaTorah Vayeishev 9)

## Mohorosh Speaks

### A Freilichen Chanukah!

We stand now right before the *heilige* days of Chanukah, when the Chashmono'im won the war against the cruel Yevonim and returned the Bais HaMikdash to its previous glory and to its *avodah*, brightening the eyes of every Yid.

Chazal say (*Beraishis Rabbah* 2:4) that the Yevonim darkened the eyes of the Yidden with their terrible *gezeiros*. They made them write on the horns of the oxen that they, *chas v'shalom*, don't have a *cheilek* in Hashem. But, why do Chazal call it a "darkening of the eyes"?

The answer is that a person can only be happy if he has *emunah* and believes that Hashem runs everything in the world. Every person goes through challenges and hardships on a daily basis; nobody can avoid it. There are always things in a person's life that don't go as he wants - sometimes more and sometimes less.

When a person lives his life without the awareness that Hashem runs every minute movement in this world, then he can get very frustrated, sad and even angry when he goes through challenges and hardships. He can't enjoy his life.

However, when a person lives with a solid *emunah* that Hashem is behind every small movement in this world and that everything is done with an exact reason and *cheshbon* that Hashem has calculated to perfection, then he will have a very good life. He knows that every challenge he faces is from Hashem and is the best thing that could happen to him. And he asks Him for help overcoming those challenges. He can thus strengthen himself to overcome anything in the world.

When the Yevonim wanted to weaken the *emunah* of the Yidden, they stole their resolve and desire to continue. The Yidden lost the enjoyment in their lives - until the Chashmono'im conquered the Yevonim and brought *emunah* back into the hearts of the Yidden.

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## Pearls of Wisdom

Mohorosh writes in *Zemiros Yisroel* near the niggun "כל מקדש" that Rabbi Simcha Bunim of Pshischa said that he was very jealous of the simple butchers and fishmongers who stand all day on Thursday and Friday calling out, "Buy in honor of Shabbos!" How many times did they say "Shabbos, Shabbos" just in those two days? By the time the end of the week rolls around, Hashem is so happy with him! Say it aloud with your children, "Fish for Shabbos! Delicious soup in honor of Shabbos!" Say it with everything that you have for Shabbos.

## Shabbos, Milah and Chodesh

The Yevonim made a very strong effort to uproot specifically these three *mitzvos* of Shabbos, *bris milah* and *kiddush hachodesh*. The *roshei teivos* of these three *mitzvos* ח'דש מ'ילה, ח'דש ש'בת, שמחה is happy. When a person believes in Hashem and keeps the *mitzvos*, he becomes a happy person. This really applies to *all* the *mitzvos* in the Torah. But it's *specific* to these three *mitzvos*.

Chazal say about Shabbos (*Yalkut Shimoni Behaaloschah, remez 725*), "וביום שמחת", "Hashem gave the precious present of Shabbos to the Yidden so they can rejoice in it and enjoy it."

About *bris milah*, the Gemara says (*Shabbos 130a*) that the Yidden accepted the *mitzvah* of *bris milah* with tremendous *simcha*. Until today, we continue to perform it with the greatest alacrity - we make a big *seudah* and rejoice in the fact that we are *zoche* to perform such a great *mitzvah*.

The Gemara says about Rosh Chodesh (*Pesachim 77b*) that it's considered a *yom tov* because all *yomim tovim* depend upon it. We know when the *yomim tovim* take place only based on when Rosh Chodesh is. Every month, Yidden dance and display tremendous *simcha* when they do *kiddush levana*.

We can see how the Yidden became very happy specifically through these three *mitzvos*. So the Yevonim specifically decreed against them to make the Yidden sad and embittered. Their goal was to eradicate the *simcha* and *emunah* from the Yidden so that they would lose their enjoyment in and desire for life. Because when a Yid lives with Hashem, he becomes the happiest person in the world.

The Remah begins the first *se'if* of Shulchan Aruch with "שויתי ה' לנגדי תמיד", a person needs to live with the constant awareness that Hashem is always with him. And the Remah completes the Shulchan Aruch with "וטוב לב משתה" "אדם, תמיד, a person should always be in a happy frame of mind."

These two principles go hand-in-hand. How can a person fulfill the second dictum of always being happy despite all the hardships and challenges that he experiences? By living with the first dictum of being constantly aware of Hashem's omnipresence, talking to Him through thick and thin and realizing that nothing exists other than Hashem, he can easily fulfill it. Only thus can he be *zoche* to true happiness.

### What should I Ask For First?

The Rebbe says (*Likutei Moharan 1:52*) that when a person does *hisbodedus* and asks Hashem to help him get rid of his bad *middos* and only have good *middos*, he needs to ask for and work on one *middah* at a time.

An obvious question immediately arises: with which *middah* should we begin when there are so many options on the table?! The first *middah* a person should do *hisbodedus* for and begin working on is *simcha*. We need to ask Hashem that we be happy and do everything in our power to be in a constant state of happiness, because when a person is happy, the other *middos* follow automatically. The bad *middos* - which stem from sadness and depression, disappear, and the good *middos* take their place.

Rebbe Nosson had a *talmid*, a great *oved* Hashem, whose name was R' Ozer. R' Ozer was all fire and *hislahavus* for Hashem. Throughout all his *avodos*, though, a smile was never seen on his face. He was always very serious. Rebbe Nosson told him, "R' Ozer, I've heard that you're very *frum* and serious. This is not the *derech* I was *mikabel* from Rebbe Nachman. The main thing is to be happy. And *frum*, too." This means that our main focus must be on being happy.

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## Q&A Breslev

### IS THE SEDER DERECH HALIMUD THE CORRECT WAY TO LEARN TORAH?

#### Question:

Thank you for the *shiurim* and *chizuk*, which are truly uplifting; specifically for the Yiddish Heichal Hakodesh newsletter which is distributed here in London and gives me much *chizuk*.

My question is regarding the *Seder Derech Halimud* which the Rosh Yeshiva often speaks about. We learn in many *seforim* that learning Torah isn't meant to be easy; one should toil and struggle to learn Torah. How can the *Seder Derech Halimud* be the correct way to learn Torah when it is so effortless to achieve?

Thank you.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

I can only assume that you haven't yet attempted to learn Torah through the *Seder Derech Halimud*, and therefore you're under the impression that it's something easy to accomplish. True, we learn (*Vayikra 26:3*), "אם בחקתי תלכו", and Rashi explains, "שתהיו עמלים בתורה", one should toil while learning Torah. Yet, if you try to learn with the *Seder Derech Halimud*, and start saying *perakim* of Mishnayos and *dafim* of Gemara, you will realize that it takes great effort.

In fact, a person has no greater struggle for the sake of Torah than not understanding what he's learning, and despite the difficulties, he continues saying the words even without understanding them or receiving satisfaction from doing so. Rebbe Nachman of Breslev states (*Likutei Moharan 1:74*), "There are two ways to learn Torah: there are people who learn and comprehend what they are learning, and there are people who don't understand what they are learning. In order to be *zocheh* to understand one's learning, he must first say the words of

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Torah even if he doesn't comprehend what he is saying." The Rebbe states further, "ושני בחינות אל, הן בחינת 'הושענא רבה ושמחת תורה'." Before a person achieves clarity and complete understanding in his learning, which is the *bechinah* of Simchas Torah, as he experiences a sweetness and satisfaction while learning, he must first go through Hoshana Rabah. The Rebbe explains, "כי הושענא רבה הוא בחי, נת דבור בלא דעה, שהוא בחינת ערבה, כי ערבה דומה לשפתים." The *aravos* that we use on Hoshana Rabbah resemble lips. This teaches us that in order to reach the *madreigah* of Simchas Torah - enjoying the learning, a person must use his lips and say the words of Torah even without understanding.

When a person labors to learn Torah and he says the words of Mishnayos and Gemara even if he doesn't grasp what he is learning, and he doesn't yet experienced a *geshmak* in his learning, his Torah is extremely treasured by Hashem. Hashem has much pleasure from him, as we learn (*Zohar, Kedoshim* 85b), "A person who wishes to learn Torah but doesn't have someone to teach him, yet learns without understanding out of his great love for Torah is rewarded. Every word of Torah that he learns goes up to Hashem, and Hashem rejoices with it. Hashem takes his words of Torah, plants them next to a stream, and beautiful trees bloom from them. These trees are called "ערבות". The *Zohar* says further (*Mishlei* 5:19), "באהבתה תשגה", "תמיד", when a person loves the Torah, he will learn even if he makes mistakes.

As we are discussing the topic of עמילות בתורה, it would be worthwhile to mention the words of the Yismach Yisroel (*Parshas Bechukosai*, 2) where he explains that a person achieves עמילות בתורה by learning through "גירסא", saying the words. He clarifies that when a person understands his learning, his toil is rewarded by the satisfaction that he receives. However, when a person learns even though he has difficulty understanding, he must exert much more effort. Chazal say (*Avodah Zara* 19a), "A person should learn Torah even if he doesn't comprehend what he is learning. This person truly reaches the *madreigah* of עמילות בתורה, because he learns despite not yet feeling the sweetness or seeing the beauty of the Torah. However, once a person is *zocheh* to understand, he receives such pleasure from the Torah that he needs nothing else." Rebbe Nachman once remarked to a *talmid* (*Sichos HaRan* 17), "Once the Torah reveals her face, a person no longer needs anything else."

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

For the better or worse, the day will pass. That being the case, it's a pity not to be happy throughout the inevitable day. Chazal say (*Tanchuma, Shmini*), "לא כל מי שמח היום שמח, אין השמחה ממתנת לאדם, למחר". Happiness wasn't given to man on a silver platter. If somebody is happy today, it doesn't necessarily mean that he'll be in the same uplifted mood on the morrow. This is a very important rule to remember. When things don't go as planned, it's very hard to remain happy. We think to ourselves, "Tomorrow will be a better day. I'll be happy tomorrow." Chazal are telling us that we shouldn't wait for the perpetual "tomorrow" to be happy. Work on being happy today no matter the circumstance. This will bring you much success, because a happy person is a successful one.

The outcome of a person's life lies in his own hands. The *posuk* says "ראה אנכי נותן לפניכם היום ברכה וקללה", see that I have given you a present of the presence as a *bracha* and a curse. Hashem gives every person a present of "today". Each person then has a choice of whether to make the day a *bracha*, a good day, or a curse, a bad day. He can be happy or sad despite any circumstance; it all depends on what he decides. He can see the good as bad or the bad as good. And Hashem tells us, "ובהרה בחיים", decide to be happy and pleased with your life and you'll see how you'll ultimately have a good life.

Fortunate is the one who is *zoche* to have real *emunah*, always knowing that Hashem is the One Who runs every detail of the world. Such a person will always be happy and will have a good life both in this world and in the next.

(*Toch HaNachal, Miktetz* 5759, *Sichos Mohorosh* part 13, *erech V'tov Lev Mishteh Tomid*, and part 10, *erech simcha*)

## The Rebbe's Life Story

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. Upon hearing this, the Rebbe turned to Rabbi Yitzchak and said, "I warn you not to divulge my identity to anyone, even if they should ask you who I am."

The warning was justified, for immediately upon meeting the two emissaries, one of them recognized Rabbi Yitzchok. "What are you doing here?" he asked.

"I'm traveling with this young man to the Holy Land."

"And who is he?"

Mindful of the Rebbe's warning, Rabbi Yitzchok merely replied, "He has a traveling visa from the Austrian Emperor."

The emissaries concluded that the Rebbe must have been hired by the government to incite controversy against the *tzaddik*, Rabbi Avraham Kalisker and his followers. (At that time a fierce conflict was raging between Kalisker chassidim and followers of the "Baal HaTanya". These men suspected that the Rebbe had been hired by the authorities to instigate adversity against Rabbi Avraham Kalisker.) The more they thought about it, the more they were convinced. They began interrogating Rabbi Yitzchok as to whether the Rebbe was carrying a letter of some sort, to which Rabbi Yitzchok



responded in the negative.

"What is the purpose of his trip?" they asked.

Rabbi Yitzchok replied, "I don't know."

But they refused to believe him, until they were convinced that he, too, was deceiving them. "In truth we have always regarded you as an honest man," they said to Rabbi Yitzchok, "but we are no longer sure about that. Did you ask your Rebbe, Rabbi Nachman of Medvedivka, whether you should travel with this person?"

"Indeed, I did," replied Rabbi Yitzchok. But it was to no avail. These men still felt he was hiding something and that the Rebbe was a no-good fellow who was looking to stir up trouble for the Jews in Eretz Yisrael.

Finally they approached the Rebbe himself to interrogate him as to his identity and his origins. But he refused to reveal anything. With his profound wisdom he managed to evade their probing questions, leaving them completely baffled. He outwitted their every attempt to extract identifying information from him, until they were totally confused. Each time they spoke to him he appeared to them as a different person. For example, one day when they asked him whether he was a Kohen, he replied, "Yes." The next day they asked him, out of the blue, whether he was a Yisrael, and he again replied, "Yes."

"How can it be?" they asked. "Yesterday you said you're a Kohen and now you're saying you're a Yisrael!?" The Rebbe replied, "Kohen refers to the attribute of *chesed*, and Yisrael refers to a different attribute. Thank God, I have acquired both attributes!"

They became enraged at this response. "Clearly, you are a troublemaker, which is why you are hiding your identity." They became filled with such a passionate hatred towards the Rebbe that they began cursing and insulting him. One of them, in particular, tormented the Rebbe for many days on end.

Finally the Rebbe began pleading with them. "I want you to know that I will never reveal my true reason for traveling to Eretz Yisrael. I haven't stated it aloud to anybody. But still, "How good and how pleasant is the dwelling of brothers, moreover, in unity" (*Tehillim* 133:1), even when one does not know the exact motives of the other?"

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

## The Power of Tefillah

Were you ever caught in a downpour? These situations can happen to the best of us. However in my situation, the downpour had nothing to do with rain.

One day I arrived at the gas station to fill up my car with gas. I swiped my credit card at the pump and paid for a full tank. I efficiently inserted the nozzle into my car and pulled back on the lever with ease. However, after one minute the lever popped back up in my hand, as a signal that my purchase was now complete. "How strange!" I thought to myself. It usually takes a couple of minutes to fill up a gas tank to full capacity. A quick glance at the digital screen showed that my tank had only been filled with a mere 3 gallons. I figured that the pump was probably broken, so I made a quick decision to move over to the next available pump. With a tad of annoyance, I started to remove the nozzle from my car, and that's when the inevitable happened.

Suddenly, a fountain of gasoline spurt out of the nozzle directly on me! I immediately became drenched to the bone with acrid-smelling, highly flammable gasoline! At that moment, I could've gotten upset and blamed the gas station for its extreme negligence that put me in serious danger. However, I quickly composed myself, knowing that Hashem was behind this fiasco, and reminded myself that I can only turn to Him for help. I pleaded with Hashem that I get home safely despite the fact that my clothes were soaked in inflammable gas and it was very dangerous! Baruch Hashem, my prayers were answered and I arrived home safely. I was filled with gratitude to Hashem for watching over me, and for listening to my desperate pleas in the gas station!

*To send in your story, email [thebreslevoffice@gmail.com](mailto:thebreslevoffice@gmail.com).*

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