

# 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 .....4:14

Shabbos Ends .....5:46

## Learning

Nach..... Yechezkel 10-11

Bavli ..... Nedarim 60

Yerushalmi ..... Brachos 41

Tosefta ..... Kesubos 8

Rambam ..... Melaveh V'Loveh 16

Parshas Mikeitz, 30 Kislev 5783

Year 3, Newsletter 58

## A Word on the Parshah

"וישלח ויקרא את כל חרטומי מצרים ואת כל חכמיה ויספר פרעה להם להם את חלומו ואין פותר אותם לפרעה"

Pharaoh dreamt some very strange dreams that he wanted interpreted. He detailed his dreams for his sorcerers and advisors who gave their best, albeit feeble, attempts at interpreting the queer events. Rashi says how they interpreted the dreams, saying that he would have seven daughters who would all die, among other interpretations that were offered. But, Pharaoh didn't buy into any of the interpretations that he heard until Yosef Hatzadik came around.

This scene is a bit hard to comprehend. Why didn't Pharaoh accept any interpretations other than Yosef's?

Mohorosh explains this according to what Rebbe Nachman of Breslev says (*Likutei Moharan* 1:234). Rebbe Nachman explains there that it's very important to tell stories of *tzadikim*; these stories cleanse us and purify us. BUT, we must be very careful as to *how* we tell these stories. Although stories of *nissim* that the *tzadikim* performed are very important as well, since they bolster our *emunas chachomim*, we must make sure that we don't stop there. We must also tell stories that we and others can emulate. We should tell the stories about *how* they became *tzadikim* and how hard it was for them every step of the way. We must tell over how in the beginning they so badly wanted to become *tzadikim*, but they had such trying *nisyonos* and felt as though they would never reach their goal. Describe how they strengthened themselves and redoubled their efforts, not allowing themselves to succumb to despair. Describe how they davened to Hashem, and begged Him to help them become the *tzadikim* they so badly wanted to be. And finish off with how they succeeded in becoming such great *tzadikim*.

When the story is told in such a fashion, it causes the listeners to want to emulate the *tzadik*, because they see that it's something everyone can achieve. When we tell only the stories of the *nissim* or מופתים that the *tzadik* performs, it can make person think, "Well, I can't do that! Only a person who descends from *tzadikim* or has an elevated *neshama* can become such a *tzadik* to be able to such amazing feats!"

This is why Pharaoh only accepted Yosef Hatzadik's interpretations. Pharaoh couldn't accept the others because no one had any solutions as to how to prepare for inevitable tragedy. Yosef Hatzadik, on the other hand, gave his interpretation together with a solution of how to prepare for the 7 years of famine during the seven years of plenty.

(*Toch HaNachal, Leil HaShabbos Parshas Mikeitz 5761*)

## Mohorosh Speaks

### Candle Lighting

The time of lighting the *menorah* is a very auspicious time. 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* over 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, "וקעבו שמונת ימי חנוכה אלו להודות ולה" "לל 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 of our *tzaros* and *yesurim*, we should accustom ourselves to see all the *chasodim* that Hashem does for us on a constant basis.

The *yetzer hara* blinds us from seeing all the good that we have. But when we sit in front of the Chanukah candles, 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.

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## Pearls of Wisdom

When children see their father do good things, they copy him. Actions speak more strongly than talking, demanding and commanding. When you leave your home to daven or learn, tell your children where you are going. Don't just leave the house. For example, tell them, "Totty is going to learn", or "Totty is going to a shiur". It's very important for the children to constantly hear "Totty is going to learn", "Totty is going to daven", "Totty is going to the *dayan*", etc. They will thus grow up completely differently.

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 doesn't end.

When we think in this direction, we realize that the good that we have heavily outweighs the hardships and other challenges that we have, and we begin to thank and praise Hashem for everything.

Talking to Hashem is a double-edged sword, a *חרב פיפיות*. 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 feels that he can't ask Hashem for what he needs; he has a blockage of sorts. 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 unclog the blockage in his heart, and he will be able to ask for the rest of the things that he needs.

The 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* 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 *אינו גמור* 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.

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

### Don't Crash!

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.

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## Q&A Breslev

### HOW CAN I WORK ON THE MIDDAH OF כעס?

#### Question:

Thank you so much for the *shiurim* that give me so much *chizuk*. The *shiurim* have a magnetic pull; as soon as I start listening, I thirst for more.

Now for my question: How can I work on the middah of כעס? This issue upsets me so much, and, of course, everyone around me suffers, too. No matter how hard I try to control myself, I still lose my temper.

Do you have an *עצה* for me?

May Hashem repay you with an abundance of blessings for everything you have already done for me through your *shiurim*. Again, thank you for everything.

#### The Rosh Yeshiva's Response:

Dear...

I received your letter.

כעס, anger, is a terrible *middah* with dangerous consequences. When a person is angry, he reveals his true character. Rebbe Nachman states (*Sichos HaRan 184*), "בהחטם יכולים להכיר הנואף", a *נואף* can be identified through his nose. Mohorosh explains that this applies to the *middah* of כעס. An indication that someone is a *נואף* is if he is angered easily. We learn (*Beraishis 38:7*) "ויהי ער בכור יהודה רע בעיני ה'", and Er, the firstborn of Yehuda was evil in the eyes of Hashem. Rebbe Nachman asks in *Sichos Haran*, "Why do we use the *lashon* of רע when describing how Hashem saw Er? Wouldn't it be more appropriate to write that Er was a *rasha*? The Rebbe explains that a person who commits the same *aveirah* as Er and Onen - he is *פוגם בברית*, becomes an evil person." He rages at every incident and he screams and shouts at the people around him, until everyone realizes that he must be a big *baal aveirah* if he behaves in such a manner.

If you really want to overcome your

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anger, you must beg Hashem to protect you from becoming angry. When a person has faith and truly believes that Hashem controls everything, he doesn't become upset if something happens differently than he would have wanted. Anger is a lack of *emunah*, as Chazal say (*Shabbos* 105b), "A person who tears his clothing due to anger, one who breaks his belongings due to anger, and a person who throws away his money due to anger is as if he is worshipping *avodah zarah*." When a person is angry, he shows that he doesn't believe in Hashem. If the person would have *emunah*, he would remember that nothing occurs by accident; he would remain calm with the knowledge that Hashem orchestrated the events exactly the way He wants them to be.

Recite the following *tefillah* every day. Not once, but numerous times. Beg Hashem to save you from losing your temper, and you will definitely have an easier time controlling yourself:

"Ribono Shel Olam, my dear Father, help me and protect me from losing my temper and becoming angry. If I do, *chas v'shalom*, become angry, help me control myself and not do things that are forbidden. Help me conquer my *yetzer hara* and reverse my *כעס* to *רחמנות*. Instead of being angry at people, help me feel pity for them. Save me from the *aveirah* of *יהיה* "ולא יהיה" "בי אל זר אשתחוה לאל נכר" because when a person is angry, it is as if he is worshipping *avodah zarah*.

Ribono Shel Olam! Only You know how difficult it is to overcome this *middah*, and how difficult it is to control myself once my fury has been ignited. Therefore, I beg You, Hashem. Have pity on me and help me control myself from this moment onwards. Nothing should bother me; I should treat everyone pleasantly regardless.

May Hashem *bentch* you will success in all your endeavors.

(Adapted from The Light of Emunah, 1:135)

The Chanukah 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.

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

### Rise and Shine

When the lights 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 awakens us from our slumber.

Many people walk around like sleep-walkers. Although it may seem as though they're living their lives as regular - they come and go, and even accomplishe a lot - but, their minds are asleep. They don'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 sleep-walking.

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 has awoken? If he can say with complete certainty, "Hashem is here with me". He knows and feels that Hashem is here with him and he begins talking to Him on a regular basis.

Rashi says about Aharon HaKohen, "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 world that no one was able to fall asleep, figuratively speaking. 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. Rebbe Nachman says that this is hinted to 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.

Rebbe Nachman 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 arouse 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".

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

## The Rebbe's Life Story

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?"

"If you will tell us your intention, it will be of great benefit to you," they replied.

"I have no need of your favors, and I have no intention of telling you my private affairs. On the contrary, it is you who may greatly benefit from me, if you so desire."

"You speak like one of our famous *tzaddikim*, perhaps like Rabbi Baruch (of Mezibuz), or Rabbi Shalom (Shachna of Prohovich), or even like Rabbi Nachman (himself), all of whom have a similar cryptic manner of speech. But you are certainly not one of them, for you are surely an opponent of the aforementioned *tzaddik*."

The two men warned the Rebbe that before he even sets foot in Eretz Yisrael there will already be a letter there, announcing that he is an enemy spy and an instigator, so that he will not succeed in fooling anyone. Seeing that their threat did not have any effect whatsoever on the Rebbe, the two plotted a new scheme to prevent him from continuing on to Eretz Yisrael. They approached the ship's agent, a Polish Jew who had married a Sephardic woman from Istanbul. Since he arranged tickets for any Jew who wished to travel he was an influential figure in the city. Additionally, he had ties with the higher authorities through his father-in-law, who was friendly with the governor. The two mischief-makers approached him. "Please, for Heaven's sake, do not allow this individual to continue his trip. He's out to make trouble, and intends to stop at nothing less than the total expulsion of all Jews from the Holy Land, God-forbid. If you could 'arrange' that something should happen to him, you will be richly rewarded from Heaven."

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

## The Power of Tefillah

The only remnant of the storm that had raged for the past few days was a lot of snow on the ground and freezing temperatures. Other than that, life had gone on as usual. It was erev Chanukah, and time to make our weekly grocery order. Living in shtetl gives us the opportunity of making liberal use of our shuttle that travels around. With a lot of tefillah, the shuttle arrived in a timely fashion and within short order we had arrived at the grocery, made our order, and more quickly than expected, we had boarded the shuttle for the way home.

Along the route, another woman boarded the shuttle with her crew and we continued on our way. Being that her destination was before ours, we dropped her off on our way. Although the roads had all been cleared from the plentiful snowfall, the same couldn't be said about the driveways. The shuttle drove in to drop off the other passenger, and, after the whole kit and kaboodle had alighted, the driver attempted to back out of the driveway, only to find that the shuttle was quite stuck. We all immediately began asking Hashem for help getting us out of the driveway quickly so we can get home and begin preparing for Chanukah. The driver tried everything he was able, but we were getting no place very fast. Our tefillos didn't stop, and the driver continued his attempts. Baruch Hashem, after only about ten minutes of trying and salting around the tires, we were able to see our way out of the ditch. Baruch Hashem, we were on the way home with no apparent damage to the shuttle.

Thank you, Hashem, for always showing us that You are with us.

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