

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 Lighting4:25

Shabbos Ends5:57

Learning

Nach..... Yechezkel 38-39

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Parshas Vayechi, 14 Teves 5783

Year 3, Newsletter 60

A Word on the Parshah

"בן פרת יוסף בן פרת עלי עין וגו', וימררהו ורבו וישטמהו בעלי חצים"

This *posuk* begins by describing Yosef's eyes - as Rashi explains "עלי עין" means that he had חן in his eyes. The *posuk* then continues on to describe the hardships that Yosef experienced throughout his life. What is the connection between these two? Rebbe Nachman of Breslev (*Likutei Mohorosh*, 1:65) explains that essentially everything is good. If a person were to keep himself focused on the *tachlis* of this world, he would see that everything that happens to him is for his good. He would know and remember that Hashem is the One Who does everything and orchestrates every detail of our lives in the best way possible. With his mind set properly, he would know that every *tzarah* he experienced is for his best - either to wake him up to do *teshuvah*, or as *כפרת עוונות*. He'd know that one thing is certain: whatever the reason may be, it is most definitely for his best as a present straight from Hashem. With this mindset, a person can escape all suffering. The only reason a person suffers is because he feels that he is being punished and the hardships are bad for him. His *seichel* is taken away and he loses focus on the *tachlis* of this world; he forgets that Hashem is the One Who gives it to him, and if it's from Hashem then it's definitely good. Because Hashem is only good.

Rebbe Nachman takes this one step further in a very interesting way. When a person tries to see something clearly, he'll squint his eyes slightly to block out all the distractions surrounding that object. It is for this reason that when a person experiences pain, he automatically shuts his eyes very tightly. He's subconsciously trying to block out everything that's distracting him from thinking about why he is experiencing this pain. When he is able to remind himself that everything is only the best presents from Hashem Who wants to give him everything good, he will stop suffering. The pain might remain, but the level of suffering is immediately relieved due to his connection to Hashem. The way to measure the greatness of a Yid is by how connected he is to Hashem and how much he talks to Hashem and gives himself completely over to Him. When a person is able to remain strong throughout his hardships - both in *ruchniyus* and in *gashimiyus*, knowing that it is Hashem Who is sending it to him, and doesn't have any questions or doubts as a result of his experiences, this proves his greatness. Such a person is very *choshuv* to Hashem.

This is what Yaakov Avinu is telling us in this *posuk*. Yosef HaTzaddik experienced very bitter challenges, "וימררהו ורבו וישטמהו בעלי חצים". How was he able to remain strong? The beginning of the *posuk* answers the end. "עלי עין", he always had his eyes focused on Hashem. He kept his focus on his *tachlis*, knowing that Hashem is the One Who sent the challenges full of love and *rachmanus* for him. This gave him the strength to continue on until he became second to the king himself.

Let's strengthen ourselves to follow in the footsteps of Yosef HaTzaddik and keep ourselves focused despite the hardships and challenges that we experience on a daily basis throughout our lives. Everyone has his own story. But if we keep our eyes focused on Hashem, then every challenge will be that much easier to push through, and we will no longer suffer unnecessarily.

(Toch HaNachal, Vayechi 5762)

Mohorosh Speaks

Leave Him Alone

Chazal tell us (*Brachos* 58b), "כשם שפרצופיהם שונים, כך דער" "תיהם שונות", the same way every person has a different face - everyone looks different, every person also think very differently. Every person has different ideas and thoughts.

It's a very normal thing for people to have a difference of opinion. Every person understands a given situation or idea differently. This doesn't mean, however, that everyone should argue and fight about their differences of opinion. It also doesn't mean that we must push our opinion onto others, trying to make everyone else agree.

Every person has the right to have his own opinion. That being said, if a friend thinks

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Pearls of Wisdom

Make sure to say the *yom* Tehillim every day. Rebbe Nachman said (*Likutei Moharan* 2:73) that those who say Tehillim will be *zocheh* to do *teshuvah* and become *ehrllich*. *Teshuva* is not fasting or inflicting suffering upon oneself. *Teshuva* is returning to Hashem. *Teshuva* is telling Hashem, "*Ribono Shel Olam*, I am starting to be an *ehrlliche* Yid right now. Today I will begin davening in shul. Hashem, help me have the strength to fight my *yetzer hara*."

differently than you, you don't have to hate him for it. We need to realize that "I have my opinion, and he has his". Every person can continue having their own opinion at the same time as continuing friendships with others who think differently.

Chazal tell us (*Avos* Ch. 4), "איזהו מחלוקת לשם שמים? זו היא מחלוקת קרה ועדתו". שמאי והלל. איזהו מחלוקת שלא לשם שמים? זו היא מחלוקת קרה ועדתו". The *machlokes* between Hillel and Shammai is the symbol of a מחלוקת לשם שמים, and the *machlokes* instigated by Korach and his cronies against Moshe Rabbeinu is the symbol of a מחלוקת שלא לשם שמים.

Shammai and Hillel argued plenty. They held very strongly against the other's opinion. Something that one of them held was completely permissible, the other held was absolutely forbidden! Neither of them would budge an inch. However, the argument was solely when it came to the Torah. In their personal lives, they were very good friends. The Gemara tells us (*Yevamos* 15a) that even though they argued a lot, their families still married into one another.

This is what a מחלוקת לשם שמים is; each one is very strong in how he understands the *halacha* and doesn't budge in favor of the other opinion, but at the same time, the two involved parties love each other and allow their children to marry one another.

Korach's *machlokes* was very different. Korach and his friends hated Moshe Rabbeinu personally - so much so that they didn't even want to talk to him. Chazal tell us (*Sanhedrin* 27b) that when a person doesn't speak to another person for three consecutive days because of hatred, he is considered "an enemy"; he hates him. We see this with Korach and his cronies. They didn't want to talk to Moshe Rabbeinu due to their extreme hatred of him.

This is the key sign that the dispute was not לשם שמים. Two people can think very differently and have a major difference of opinion. But, if this difference brings one party to hate the other, it's a very bad sign. This shows that they are not seeking the truth. Were they to be arguing because of the difference of opinion, they would talk it through and continue being friends afterwards. The fact that one side begins to hate the other shows that he simply hates the other and is jealous him.

This is the sign that every person can use for himself personally to see if the dispute that he partakes in is לשם שמים or not. A person can talk himself into thinking that the dispute he is involved in is most definitely only לשם שמים, because the other person is doing something completely against *halacha*, and he is simply protesting against the misdemeanor. However, we have to be very careful that it's really the *halacha* that we're out to protect. If the only thing that bothers him is that the other one doesn't agree, but at the same time he doesn't have any hard feelings against him, then it's a good dispute. Once he hates the other person on a personal level and doesn't want to talk to him or have anything to do with him, it is a sign that he is involved in a dispute that is absolutely not לשם שמים. It's entirely possible that, in his heart, he hates and is jealous of his adversary, and he is using the cry of "לשם שמים" as an excuse for his hatred.

Why Argue?

When Neil Armstrong and his crew returned from their major trip

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Q&A Breslev

HOW CAN I ENJOY SHABBOS WHEN MY FATHER CREATES SUCH A TENSE ATMOSPHERE?

Question:

I want to express my appreciation for all the *shiurim* and *chizuk*; they enhance my life, especially the *shiurim* during the summer in camp. I wait all year for them.

My father and brothers recently came to my house for Shabbos, and I devoted much effort for the experience to be pleasant and enjoyable for all. However, things didn't work out as I expected. My father was very irritable throughout Shabbos, and he constantly found reasons to become annoyed with my children. As hard as tried to make the *seudos* pleasurable, he still managed to find reasons to be upset.

Understandably, it was all my fault, and whatever I do is never good enough. The same story plays itself over when I bring my family to him for Shabbos. He is short-tempered and creates a very tense atmosphere.

My question is this: Do I have to continue going to him for Shabbos? Why do my wife and children have to be subjected to this? However, he demands that we come every few weeks. What should I do?

Thank you for everything.

The Rosh Yeshiva's Response:

Dear...

I am very happy to hear that you derive *chizuk* through the *eitzos* of the Rebbe. Whoever samples the Rebbe's התחזקות is transformed; he starts yearning for Hashem and his learning and davening, together with his whole life changes for the better.

Regarding your father: The *mitzvah* of כיבוד אב ואם, honoring one's father and mother, is not an easy *mitzvah* to fulfill. However, one who is careful and honors his parents in the right manner will be rewarded that his children will respect him and honor him. On the contrary, if one is not respectful to his parents and is lacking in his behavior towards them, then his children will behave towards him with *chutzpah*.

The Ben Ish Chai, *zt"l*, (*Sefer Ben Yehoyada* on *Mesechta Bava Metziah*, *daf* 33) relates a poignant story on this topic.

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There was once a very wealthy man who had an elderly father who was very poor. The wealthy man was also a very big miser and had little sympathy for his less-fortunate father. Instead of helping him or giving him food and lodging, the son threw his father out onto the streets to fend for himself. One freezing day in the middle of the winter, the miser's son was on the street and came upon his grandfather sitting with the city's beggars, cold and hungry. The poor man, seeing his grandson, called out to him and begged him to go home and ask his father for a warm coat so he wouldn't freeze to death. The son complied. As soon as he got home, he begged his father for a warm coat to be able to give his grandfather.

The miser told his son that up in the attic he has an old, worn-out coat that he no longer needed, and he can give it to his grandfather. The son went up to the attic and found an old, torn coat, full of holes and covered in dust. Seeing it, the boy became enraged at the injustice. He took a pair of scissors and proceeded to cut it in half.

When the boy finally emerged from the attic with only half the coat, the father asked, "What is the meaning of this?! Why did you cut the coat in half?" The son responded, "I'm putting away the other half for you; when you'll be old and frail, I'll also kick you out of my home and when winter arrives and you're freezing, I'll send you the other half of the coat."

Chazal say (*Tanchumah Lech Lecha* 9), "מעשה אבות, סימן לבנים" the way you behave towards your parents is the way your children will behave towards you. The miserly father realized the grave mistake that he had made and invited his father back home and begged him for forgiveness.

It would be worthwhile for you to look up the story, as the Ben Ish Chai relates it with more details.

After reading this story, it is quite evident how you should conduct yourself with your father. Even though your father is bad-tempered and blames you for everything, you must continue to show him respect and demonstrate to your wife and children how a Yid behaves towards his parents. By doing so, you will be *zocheh* to many *brachos*.

Send me your questions, and I will continue to guide you on the path Mohorosh paved for us; the *derech* of Rebbe Nachman, who teaches us how we can merit a sweet life - a taste of Gan Eden here in this world.

(Adapted from *The Light of Emunah*, 1:76)

to the moon, people were very curious to hear all the details about what they saw on the moon. One of the things that they asked was: "What does our world look like from the moon?"

When they heard the question, one of the men laughed and said, "When I looked at our world from the moon, I saw a little ball. I then thought about how billions of people live on this little ball. They argue and fight, they have wars and kill each other. And they don't even realize that they all live together on this one little ball."

This is an awesome lesson for us. When a person is stuck in a dispute or argument with another and feels as though he must fight his adversary until the bitter end, he simply can't think straight. His whole mind is focused on how to fight his opponent and break him. But, when he is able to raise himself up a little and look at the world from above, he realizes that there's really no reason to argue or fight at all.

A person with common sense doesn't look at others' and the lives they live. He occupies himself with his own things and doesn't seek to improve others or argue with them. Such a person lives his own peaceful and tranquil life.

But, when a person tries to stick his nose where it doesn't belong and is busy trying to look for the bad in other people, then Hashem makes sure that he gets so busy with his own problems that he completely forgets that other people even exist in this world.

The Medrash tell us (*Bereishis Rabbah* 88:1) that when Potifar's wife gave Yosef a bad rap and got him thrown into jail, the entire Egypt was talking about the story. They didn't talk about anything else. So, Hashem made them busy with the story of the royal butler and royal baker who wanted to poison and kill Pharaoh. With that, they completely forgot about Yosef. This is how Hashem runs this world; when a person tries to hurt an innocent person, Hashem makes him so busy with his own problems that he leaves the other person alone.

Mohorosh once had a very interesting story happen to him. Someone once reported to the police that the building of the Beis Medrash and Yeshiva wasn't built legally. They tipped off the police to start an investigation on the building. One fine day, a group of policemen came into the shul with a permit to search the entire building, making sure everything was legal. They started to interrogate Mohorosh, asking him all kinds of questions. In the middle of the interrogation, one of the officers realized that his unmarked police car was in the midst of getting a parking ticket for having been parked improperly.

The group quickly ran out of the building to tell the traffic officer outside who they were and ensure that he wouldn't carry through with writing the ticket. They argued with him and told him that they were investigators and work with the police force just as he did. But, their arguments fell on deaf ears. The parking enforcement officer handed them the ticket and went on his way.

The investigators returned to the shul very upset about what had just happened. Mohorosh went right up to them and told them that they were completely correct. The other police had no right giving them a ticket when they were on the job. They are even higher-ranking than the police enforcement officer. He told them that they should go right away and put in a complaint against the parking enforcement officer for his brashness.

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The Rebbe's Life Story

The Rebbe made their abusive task easier, by going to great lengths to incite their anger. For example, he would wake them up and begin talking to them, so that they were livid with rage, showering him with the worst curses and insults. One Friday they came home from the *mikva* to find the Rebbe sprawled on his bed, barefoot, and without hat or belt. The Rebbe posed a question to them: "Why is it that during the week my body feels light, and now I feel so heavy I can hardly get up?"

Without batting an eyelash the rascals responded, "Every *erev Shabbos* one's soul ascends on High, and the *neshama yeseira* comes down to the person (see *Beitza* 15b). With you, your soul left, but you're not worthy of receiving your *neshama yeseira*, so your body is heavy like a rock."

"Woe unto you!" the Rebbe replied. "You have no idea what you're talking about even regarding such a simple topic."

The Rebbe then requested that they invite him over for Shabbos, but they would not hear of it, permitting only the Rebbe's companion to join them for meals. That Shabbos the Rebbe was forced to eat only dairy foods, because they were the only ones in town who had meat from a reliable *shechita*. Even though the Rebbe did not take his meals with them, they still managed to get into a squabble with him that Shabbos, with the result that they wanted to throw him out in the street.

In Istanbul the Rebbe invited additional disgrace upon himself by acting ridiculously foolish, running around outside dressed in rags, without shoes or hat, like a lowly peasant, playing 'war' with the other youngsters, shouting battle cries and pretending to 'shoot'.

The Rebbe told Rabbi Yitzchok that he had a reason for inviting ridicule and belittlement upon himself, for without it he would never reach Eretz Yisrael. Every bit of disgrace and disparagement was added to his credit, both on the way there and on the way back. The Rebbe knew that numerous obstacles stood in his way to prevent him from arriving in Eretz Yisrael. If not for these humiliations and degradations he would have to remain in Istanbul forever, and even die there.

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

The investigators took the suggestion very seriously and prepared themselves to run and catch the police officer who had wronged them, find out who he was and take him to court. Mohorosh chose that moment to inquire as to the outcome of the investigation on the building. They told him that everything was in perfect order. They distractedly looked over the paperwork and signed that everything was legal and fine. They then ran out to catch the parking enforcer.

When they left, Mohorosh told the ensemble, "Now you've all seen with your own eyes what I say all the time. When a person tries to bother another person, he will immediately become so busy with himself and his own problems that he will leave the other person alone."

We must always keep this in mind. We should always be busy with our own self-improvement. When it comes to other people, we should only see the good in them. We shouldn't seek their negative traits, and we should most definitely not stick our nose where it doesn't belong.

A man once came to the Tzemach Tzedek, *zy"a*, and told him that he couldn't continue going to shul to daven. When the Tzemach Tzedek inquired as to the reason, the man explained that when he goes to shul, the other people bother him and trample all over him. It bothers him to such an extent that he feels that he must stop davening in shul. The *tzaddik* answered, "Who said that you need to be in middle of the shul walking around for everyone to bother you and trample you? If you stay in your little corner there will be enough space for you and no one will bother you."

Fortunate are the people who remain in their own corner and don't get involved in others' lives. This is the way to avoid arguments and disputes. And this will give them a good life both in this world and in the next.

(*Sichos Mohorosh* 6, *Chilukei Dei'os*, and 7, *Bein Adam Lachaveiro*; *Asher Banachal* 48, letter 8,811)

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