

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)

Candle Lighting..... 4:12

Shabbos Ends..... 5:43

Learning

Nach..... Shmuel II 7-8

Bavli Taanis 15

Yerushalmi Gitin 47

Tosefta..... Nozir 6

Rambam .. Psulei HaMukdoshin 3

Parshas Vayeishev, Mevorchim Teves, 23 Kislev 5782

Year 2, Newsletter 25

A Word on the Parshah

"ויהי ה' את יוסף ויהי איש מצליח"

Hashem was with Yosef and he was very successful. Chazal say (*Beraishis Rabbah* 86:5) on this *posuk* that Yosef was a "גבר קפוח", a happy, joyful person. He was always happy and dancing with joy.

The *heilige* Rebbe says (*Likutei Moharan* 2:24), "מצוה גדולה להיות בשמחה", "תמיד", it's a big mitzvah to always be happy. The Rebbe explains there that all sicknesses stem from a lack of *simcha*. When a person is constantly happy, he gets healed from all sickness. When Moshiach comes, such an intense *simcha* will prevail that all sickness will be healed and every problem will be fixed.

Whether we like it or not, every person goes through hardships in this world. Nobody sails through life flying on clouds. Every person has his own package of problems and challenges that make it difficult to be happy. A person's job is to strengthen himself with all his might to be happy even when it's not easy.

This advice that the Rebbe gives is not simply a good idea, it's crucial to life. Without following this dictum of being happy in any and every circumstance, a person literally can't go through life, whether in *ruchniyus* or *gashmiyus*. When a person succumbs to sadness and depression, he loses himself, bringing himself to places he should avoid. A person who stays happy and remains such even through tough circumstance has the strength to remain strong and be very successful in every aspect of life.

The *heilige* Rebbe says (*Likutei Moharan* 1:169), "When a person is happy, Hashem Himself watches him and protects him from committing sins". The Rebbe says further (*Sefer HaMiddos, simcha*, 2:1), "מי שהוא שמח תמיד, על ידי זה, 'הוא מצליח'", when a person is in a constant state of happiness, he becomes very successful.

Yosef Hatzadik went through many hardships and challenges during his life. His brothers hated him and wanted to kill him; they sold him as a slave; he needed to serve the lowly Potiphar where he had troublesome *nisyonos* because of which lies were fabricated against him landing him in jail, etc. But, in face of everything, he held strong as steel not to become broken and depressed. He was able to withstand such *nisyonos* only because he was always happy even though he had more than enough reason to be very down. His constant efforts to always be happy and in a good mood kept him strong and protected him.

A very obvious question arises: how can we merit to achieve such a level? When a person goes through bitter challenges, it's very hard to be happy. The answer can also be learned from Yosef Hatzadik: he always talked to Hashem, just like Chazal say (*Tanchuma Vayeishev* 8) on the *posuk*, "וירא אדוניו, כי ה' איתו", Potiphar saw that Hashem is with Yosef. Chazal ask how that can possibly be? Was the *rasha* Potiphar actually able to see that Hashem was with Yosef? How could he have possibly known? The answer is that Yosef

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Mohorosh Speaks

A Freilichen Chanukah!

We stand now right before the *heilige* days of Chanukah, when the Chashmono'im won the battle 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

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Pearls of Wisdom

See to it that your mind is always involved in *tachlis* even if you go to work. You can do *hisbodedus*, do *hafatzah* while you work by giving *kuntreisim* to people you meet, or eagerly await the *bais medrash* where you can go after work to daven and learn.

A person can work his whole life only to come to Olam HaEmes after he passes on to find that he davened and learned all his life. This happens when a person awaits, hopes for and wants only to run to the *bais medrash*. It gets counted as if he was there.

(Atzaso Emunah, Lech Lecha 5782)

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.

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 returned the *heilige emunah* into the hearts of the Yidden.

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* is שמחה, ה'דוש, מ'ילה, ש'בת, happy. When a person believes in Hashem and does 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 Behaaloscho, remez 725*), "וביום שבתתו - אלו השבתות - שמחתכם - Hashem gave the most 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, they 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

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Continued from Page 1 - A Word on the Parshah

was constantly talking to Hashem, asking Him for everything he needed. When he went to serve Potiphar, he would ask Hashem, "Hashem, only You can help me. Help me find favor in everyone's eyes - specifically those of Potiphar, my master." When Potiphar saw that Yosef Hatzadik's lips were in constant motion, he confronted him and asked, "What are you whispering about? Are you trying to practice black magic on me?" Yosef answered that he was *chalila* not practicing any magic. He was simply talking to Hashem. Thus, Potiphar understood that Hashem is with Yosef.

When a person talks to Hashem, he internalizes such a pure *emunah* in Hashem. He never feels alone or lost, because he always feels that Hashem is with him. This brings a person to such an intense state of joy that he can even be happy during the inevitable and difficult challenges that come his way.

Yosef Hatzadik also learned *mishanyos*. The Baal HaTurim writes on the *posuk*, "כי בן זקונים הוא לו", that the word "זקונים" symbolizes the *sedarim* of *mishnayos*, מועד, מועד, מועד, נשים, קדשים, זרעים, זרעים, קדשים, נשים, מועד, מועד, מועד. When a person learns *mishnayos*, he becomes a happy person, just like Chazal say, (*Sanhedrin 100b*), "וטוב לב משתה תמיד, אלו בעלי משנה".

When a person is truly happy, he makes those around him happy, too. The happiness bubbles over to his surroundings. We see this by Yosef Hatzadik. When he saw that the Sar Ha'ofim and Sar Hamashkim were unhappy, he couldn't handle it; he asked them why they were sad and tried to help cheer them up.

Hashem should help us always be so happy that we should also make others happy. He should help us always remain connected to true *tzadikim* who will keep us in a state of happiness which will bring us to the best places in this world and the next.

(*Toch HaNachal, Vayeishev 5765*, and more)

A Letter From the Rosh Yeshiva, Shlit"a

REMAINING STEADFAST IN EMUNAH DESPITE THE OUTCOME

Dear...

You should know that everything that happens to a person is directly from Hashem. Nothing happens by happenstance. דומם, צומח, חי, מדבר - it's all Hashem. Many times, we don't understand why things occur, but we have to believe and know that even if things seem bad to us, they are really good. Because Hashem is only good.

Chazal say (*Niddah 32b*), "...שני בי אדם יצאו לסחורה". Two partners set out on a journey to sell merchandise in different countries. On the way to the ship, one of them fell and broke his leg, necessitating his missing the long-awaited business trip. He watched bitterly as his partner boarded the ship with all the merchandise. The partner with the broken leg began having questions and doubts in his *emunah*. "How can this have happened to me?!"

When the news arrived that the ship had capsized leaving no survivors and dropping all the merchandise into the depths of the ocean, he began to praise and thank Hashem for saving him. He said, (*Yeshaya 12:1*), "אודה ה' כי אנפתה בי", I praise you, Hashem, for expressing Your anger and breaking my leg. "ישוב אפיך ותנחמנו". This was how I got saved from certain death. This *posuk* also has in it the Rebbe's name, "לינהמנו". The Rebbe is indeed the one who teaches us to thank Hashem for everything He does, even when it seems bad.

Most stories don't end the way this one did with the boat sinking. Most stories end that the person stayed behind with a broken leg while his partner went on to make his fortune. Therefore, many people remain embittered and lose their *emunah* in Hashem. But when a person is connected to the Rebbe, he will always thank Hashem for everything, no matter how his personal story ends. He will always remain loyal to Hashem, without questioning Him on the challenges he faces.

It's very important to have contact with *anshei shelomeinu* and get together a minimum of once a week to strengthen each other's *emunah* and continue on through the challenges and joys of life.

May Hashem bring you much success in all your endeavors.



Q&A Breslev

WHAT DO YOU REALLY WANT IN LIFE?

Question:

To the Rosh Yeshiva Shlit"a,

I'm in my middle-aged years already. I never really got along with my wife. Iy"h, I'll be marrying off my youngest child soon, and my wife told me that after the wedding, it's time for us to go our separate ways. Until now she was concerned that if we get divorced, it'll have a bad affect on the *shidduchim* for the children. But, by now, it's time to get divorced.

I'm heartbroken. I'm not young anymore, and I had a very hard life. My children don't look at me, and I'm afraid that if I get divorced, I'll never handle living on my own.

I recently began listening to your *shiurim*, so I decided to express my pain to you. Maybe the Rosh Yeshiva has a solution for me.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

How can you have any complaints against your wife and children? Chazal say, (*Aduyos* 5:7) "מעשיך יקרבוך ומעשיך ורחקוך", your (good) actions will bring you close and your (negative) actions will distance you.

Begin speaking nicely to your wife, and she'll begin speaking nicely to you. Start speaking nicely with your children, and you will draw them close. Life is like a mirror, like Shlomo HaMelech says (*Mishlei* 27:19), "כמים הפנים לפנים כן לב האדם לאדם", just like water serves as a mirror for anything reflecting into it, so too is the relationship between one person and another. If you show a sour face, you'll get one in return. If you treat people properly and nicely, you will be treated in the same way.

It's never too late to change! Treat your wife nicely and she will want to remain with you.

Good Yom Tov.

(*Atzaso Emunah, Zos HaBracha* 5782)

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 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 תמיד", a person should always be happy.

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? If he lives 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. 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 start when there are so many options to work with?!

The first *middah* a person should do *hisbedodus* 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 the Rebbe. The main thing is to be happy. And *frum*, too." This means that our main focus must be on being happy.

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*), "אין השמחה ממתנת לאדם, לא כל מי שמחה היום שמח 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 happy tomorrow. This is a very important chazal 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

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Be Happy (10)

Devote your entire being to the acquisition of joy. Do not allow depression to rest within you even for a minute. Resolve to become a better person, and regard depression as a transgression!

Many people make this resolution and their hearts burn with a powerful yearning to be joyful, yet afterwards they fall into a depression. This is because they lack the patience necessary to attain completion. Therefore, do not force the process. Rather, wait patiently. As our Chachomim say, "He who comes to purify himself is helped, - but he is told 'wait'" (*Yoma* 38b). In that period of waiting, be very strong, don't get discouraged no matter what happens. Wait and hope until your day of salvation comes.

A great *talmid* of Rebbe Nachman once said, "What should one do while he waits? He should pray a lot to Hashem, speak to Him using words natural to him, dance and bring himself to joy. Even though the time may pass and it seems that nothing is getting done, don't be discouraged. Your day of salvation will surely come".

Through joy your mind expands and you truly become a free person. The majority of people are slaves - to their jobs and to their passions - all because of their depressions. And so, do everything in your power to make yourself happy. Dance and be glad, be joyful and sing, make music and listen to music all to rejuvenate yourself as much as possible.

When you embitter your soul and break your spirit by meditating on all the wrong you have done, you are not helping yourself at all. On the contrary, this only strengthens the *yetzer hara*, which feeds on bitterness and depression. These negative traits can all be wiped out only with gladness and with joy. The more you rejoice, the more will you render powerless these tools and weapons of the *yetzer hara*, and the more you will illuminate the darkness.

Hashem Himself is the source of joy. When you rejoice, you are at Hashem's very side. Fortunate is the one who can rejoice and be happy always!

(Taken from the booklet "Be Happy")

Another booklet will begin to be serialized next week, *be'ezras Hashem*

"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 day". The person has a choice 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, "ובחרת 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*, *Miketz* 5759, *Sichos Mohorosh* part 13, *erech V'tov Lev Mishteh Tomid*, and part 10, *erech simcha*)

The Rebbe's Life Story (23)

Moreover, the Rebbe said that any wise person, even non-Jewish, if he is truly wise, should not see this as a temptation at all. For if he is intimately familiar with anatomy and with the make-up of the human body, this lust should be utterly repulsive for him. He often spoke of the abhorrence of sensual desire.

But before he reached this state of utter subjugation of all desire, he encountered numerous extremely difficult hurdles, the details of which are indescribable. This occurred particularly during his youth, when he was most vulnerable. Each time he was tempted he was in danger of succumbing, and he had to muster supreme strength in order to pass the test.

Despite the enormous risk and difficulties involved, the Rebbe did not attempt to avoid further temptation. On the contrary, he welcomed it and even prayed that Hashem should test him, so confident was he in his ability to resist the temptation. In the Rebbe's opinion only a person who has lost his mind would ever sin; anyone who is mentally sound cannot sin. *to be continued next week, be'ezras Hashem*

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