



# BUILDING A SANCTUARY IN THE HEART

## MIRACLES WITHIN THE SOUL

When one has a difficulty (*nisayon* נִסְיוֹן), either his *avodah* is to find a way to run away from it (וינס), such as what happened with Yosef when he had to run away from the wife of Potiphar; and sometimes the *avodah* of going through a *nisayon* is to bear through it and thereby become uplifted from it (להתנוסס).

The *Chashmonaim* faced some difficulty in their *avodah* in their own individual souls, and because they passed the difficulty, they were elevated to a higher level, where miracles were performed for them.

Thus, every year when Chanukah returns, where the spiritual light of “miracles” is revealed, this does not simply mean that the miracles of Chanukah are revealed to us in the very same way it was revealed to us last year. Rather, the definition is that if we have risen to higher levels since a year ago, last year’s miracle isn’t considered a miracle anymore for us, because it has now become our natural level.

The spiritual light of the miracles are shined upon us during this time of the year, as our Sages explain, but the depth of this concept is that it depends on the level we have reached since last year. If one has

passed more *nisyonos* (difficulties) since last year, he merits a greater level of “miracle” this year, because now that he has become more elevated since last year’s level, the miracle of last year is now his natural level, and he is now ready to receive greater miracles than the year before.

In the miracle with the *Chashmonaim*, where the “few overcome the majority, the impure were defeated by the pure, the wicked were defeated by the righteous” – the depth of the Chanukah miracle was because the *Chashmonaim* must have overcome their own nature, and that was precisely how they merited miracles. They were “few against many”. When a person sees that he is outnumbered, his nature is to feel incapable of winning. When going out to war against our enemies, the Torah commands those who are afraid to return home, because they will not be able to fight in the war when they are afraid. Human nature is to be afraid when we were outnumbered by enemies. But the *Chashmonaim* went to war with the Greek army and they went against the human nature to be afraid.

Simply speaking, they received *siyata*

*d'shmaya* (assistance from Heaven), and that was how they succeeded. But there is really a deeper reason. They realized their natural limitations, and indeed they were afraid, but they were able to penetrate into a deeper part of their souls, which felt *emunah* in Hashem, and they felt the belief that Hashem is in charge and that He can fight our wars for us and defeat our enemies. They knew that they could not naturally win. But the light of *emunah* was shining in their souls, and it penetrated into even the physical, animalistic layers of their soul. When a person's *emunah* is strong enough, it can uplift even the *nefesh habehaimis* and elevate it to a higher level, filling it with confidence that it can defy one's natural limitations.

When there is such a "miracle" within one's own soul, it is only "natural" that there will be miraculous results. The miracle that happens afterwards in the physical realm is a result of the *inward* miracle which has just taken place in one's *soul*.

That was what happened with the *Chashmonaim* – because they reached a miracle within themselves, by elevating their *nefesh habehaimis* to have firm *emunah* that Hashem can save them, they merited miracles in the physical realm, because they had now become elevated to the level of miracles. This was the depth behind the one flask of oil that was found by the *Chashmonaim*. The "one flask of oil" they found represents the inner essence of the soul, which was revealed to the *Chashmonaim* then, where they overcame the external reality and they revealed the inner

reality, within themselves. What was at first concealed from them now became revealed to them. They found their own inner essence, which is above nature, above the power of the Greeks who were operating within nature.

On a more inner level, the war of the Jews against the Greeks represented the war of Greek *chochmah*, their wisdoms and ideologies, versus the holy *chochmah* of the Torah. The Greeks were on an agenda to make the Jews forget the Torah, and when the *Chashmonaim* found the inner essence of their own souls, they merited an elevated existence, of miracles, and this is what is represented by the flask of oil that they found.

Such a flask of oil could never be "found" by the Greeks – and that is the depth of why they weren't able to find it and contaminate it. It wasn't simply because the Greeks overlooked that flask and that the Divine Providence of Hashem arranged for this to happen. The Divine Providence was only activated because the *Chashmonaim* revealed a deep *emunah* in their own souls! The *Chashmonaim* removed purified their character and they also revealed the purity of the *neshamah*, which can never be touched by impurity.

This deep place in the soul of the *neshamah* is the "oil" which the Greeks can never "find". The Greeks would never be able to "see" it in the first place. Even if this one "flask of oil" would be sitting in front of the Greeks when they pass by it, it would be invisible from them. This is because the inner essence of the Jew's soul cannot be "seen" by any forces of impurity. ■ (*Chanukah\_055\_Miracles Within*)

**QUESTION** What is the depth behind why the Chanukah and Purim miracles came about through women, (Esther on Purim, and Yehudis and Chanah on Chanukah)?

**ANSWER** The Torah's festivals came about in the merit of great men [the Avos/forefathers], whereas the Rabbinical festivals [Chanukah and Purim] were allotted to be in the merit of women.

**QUESTION** The Chazon Ish said that the *medinah* (government in Israel) cannot last for more than 60-70 years. But we see that the *medinah* is still around, and they are soon giving out a vaccine [for corona], etc...?

**ANSWER** It [the *medinah*] is in the midst of falling apart, from within itself, and deeply – both in the spiritual sense and also in the actual sense.

**QUESTION 1)** It seems simple that every Jew should be in Eretz Yisrael in order to greet Mashiach, and even if a person *chas v'shalom* isn't *zoche* to see Mashiach at least he should be living in *Eretz Yisrael* to be spared from the dangers of the final war (*Gog and Magog*). What is the reason then for all of the silence of our *Gedolim* and wise sages of the generation – why don't they announce that everyone should make *aliyah* to *Eretz Yisrael*? (Is it because of the rule that the sages do not issue a decree that the community cannot keep to?)

2) Also, what makes the question even stronger is that our time period is clearly the very end of the *ikvesa d'meshichah*, and there are many *Midrashim* and words of our Sages

written about the catastrophic scenarios that will take place in *chutz l'aretz* by the war of *Gog and Magog*, both physically and spiritually, so why aren't *Gedolim* telling us to make *aliyah* to *Eretz Yisrael*? Why all the silence? Is it because we are waiting for certain *simanim* (signs) to signify when the time is ripe for all of *Klal Yisrael* to go to *Eretz Yisrael*?

3) Finally, when making *aliyah* to *Eretz Yisrael*, where is the best place in *Eretz Yisrael* to be, in order to greet Mashiach?

**ANSWER** 1) Rav Chaim Kanievesky *shlit"z* tells people all the time to move to *Eretz Yisrael*. He is not being quiet about it. There are others who disagree with him. Others agree with Rav Chaim but they are not voicing their disagreement, in addition to other fundamental areas of *Yiddishkeit* that they are being quiet about, for certain reasons which they have (which take precedence to the issue of everyone moving to *Eretz Yisrael* or not).

2) Most of the *Rabbonim* in the generation are trying to lead and guide according to the level of the generation and they are trying to save whatever they can, according to their understanding of the issues of the generation. That is why they are quiet about matters that are even more important than this particular issue [of making *aliyah* or not to *Eretz Yisrael*].

3) [The best place to be in *Eretz Yisrael* to greet Mashiach is] *Yerushalayim*. If that is not possible, then try to be in *Tzefas*.

The *Nefesh HaChaim* writes that as the generations continued, the *yetzer hora* devised ways to fight *Klal Yisrael's* study of Torah, and thus the idea formed of learning Torah for the sake of *pilpul* (give-and-take analysis) alone, with no involvement of *yirah* (fear of Hashem).

The *yetzer hora* fights our power of Torah study, and so did the Greek exile fight the Torah. Greek wisdom and philosophy was at war with the wisdom of the Torah.

Our Sages viewed Greek wisdom as being a wisdom that is entirely focused on the physical body and nature, with no trace of spirituality to it. There was also another way of understanding the difference between the Torah's wisdom and Greek wisdom. Greek wisdom is entirely intellectual-based, with no mention of the "heart". Regarding the Torah, "*fear of Hashem is wisdom*", the Torah is a wisdom that requires fear of Hashem, whereas Greek wisdom is intellect alone.

When the *Nefesh HaChaim*

says that the *yetzer hora* devised ways to fight against *Klal Yisrael's* study of Torah, it is referring to the evil force of impurity that is "*Yavan*" (the Greek exile and its philosophy). When a person learns Torah, he is definitely not learning a wisdom that is focused on the physical body and nature, but it's possible that he has Greek attitude towards the wisdom of Torah! In fact, he might have the exact thinking of Greek philosophy even as he's learning Torah.

The *yetzer hora* has many different ways of how it fights *Klal Yisrael*. Sometimes it causes some people in *Klal Yisrael* to abandon Torah study by causing them to engage in the study of nature and the body. Another way it fights *Klal Yisrael* is through removing "*yirah*" (fear of Hashem) from the picture, where the fiery love for Torah is extinguished in their hearts.

The depth of this struggle throughout the generations, and in our generation especially, is that the Greek attitude has penetrated into the "tents

of Shem" (the *beis midrash*), in the sense that a person today can be sitting and learning Torah in the *beis midrash* yet he has a 'Greek perspective' within his very learning. To an onlooker, it would seem that there is no difference between a person learning with a Greek perspective with a person who doesn't. The difference cannot be discerned by the eye.

Those who study other wisdoms outside of the Torah, such as those who study nature and the body, are an obvious example of Greek influence. But even someone who merits to sit and learn in the *beis midrash* might be affected by the same problem: his Torah learning has become exiled by the evil inclination, whose purpose is to fight against the Torah.

When a person does not clarify to himself what his connection to Torah is [as we have begun to explain in the previous chapters], he might find out after 120 years when he goes up to Heaven that all of his Torah learning was with a 'Greek' perspective! ...

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