



# Heichal Hakodesh

Inspiration for the week



פרשת צו - שבת הגדול תשע"ח

Based on the holy words of **Rebbe Nachman of Breslev**  
And of his Talmid **Reb Nosson of Breslev**  
According to the teachings of **Mohorosh**

## The weekly parsha

### *The Mishkon, Hashem's Presence & Tefilah Versus Eisov & Yishmoel*

This week's Sedra tells us about the Shivas Yemei Ha'Miluim - seven days of preparation. (Returning back to the days preceding last week's Vayikro, the Toireh tells about how) during this time Moshe, Aharon and his sons worked together on the Avoideis leading up to the creation of a fitting dwelling place for the Shechinoh - the Mishkon.

The Posuk at the end of the Sedra, describing the final stages of the seven days of Miluim, reads as follows. "Vayaas Aharoin u'vonov eis kol ha'devorim asher tsivo Hashem b'yad Moshe" - Aharon and his sons did all the things that Hashem commanded through Moshe. Rashi explains on this that "...they didn't veer to the right or the left".

There is a question we could ask on this posuk. Why do we need to be told that Aharon and his sons carried out their duties correctly? Furthermore, what is Rashi coming to tell us in his commentary, that they didn't "veer right or left", surely this is implicit in what the posuk itself is telling us?

In answer, let us look at what Moshe and Aharon's mission was in building a Mishkon, both in the physical and spiritual sense.

Hashem commanded them to build a Dira B'tachtonim, a physical resting place here on earth where His Holy Presence could reside. This wasn't only a physical construction, but a process whereby the Yidden could access Hashem, and relate to him through prayer. The awareness of Hashem's presence would be so palpable, it would literally be "seeing Him".

Real communication between one person and another is only possible through them being aware of one another, and "seeing" each other. In the same way, the goal of the Mishkon, the Beis Tefilo, was to enhance the awareness of the Shechina in the world. The Yidden would then "see", and perceive the Shechina, allowing them to begin to truly communicate with Hashem.

The Rebbe teaches that there are two evil forces which cloud our vision, blocking Hashem's presence from us, and making true prayer difficult to accomplish. These forces are called **Eisov** and **Yishmoel**. Eisov, the Grandfather and spiritual root of Amoleik, represents heresy. The word **Eisov** comes from the root **making**. His entire essence and message is "koichi v'oitzem yodi ossoh li es ha'chayil ha'zeh" - "My strength and the power of my hand **made** for me all this might," denying any need for Hashem's help.

He comes to us with a range of convincing arguments, containing elements of truth, slyly sowing seeds of doubt and pushing us away from Emuna in Hashem and in davening to Him. Thoughts such as "Does Tefilla really work?" or "You've prayed so much and still haven't seen results" seep into our minds and rob us of the conviction of our Emuna. "Don't you think you need to do less davening and more Hishtadlus?" he asks, persuading us that we are the ones with power, and not Hashem, G-d forbid.

But then we strengthen ourselves and overcome the evil force of Eisov. Now we are ambushed by Yishmoel. He was named this in the possuk "Ki shoma Hashem el onyeich - which the targum translates as "**Hashem has accepted your prayers**".

The arguments he subjects us to come from the opposite direction. After we have started to daven, we hear "Enough!, don't you have faith that **Hashem has accepted your prayers**?". He wants us to stop praying and "have faith".

Even more than that, Yishmoel will argue "Why pray for things to change, don't you have faith that Hashem is only good? Through your asking Him to change what He decided to do you are showing that you don't really trust in

Him to run the world”.

When the Rebbe warns about these two dangers he uses figurative terms “When fighting with the sword of prayer make sure not to veer to the right or to the left” - as the commentaries explain: To the right – Yishmoel and to the left – Eisov.

In order to combat these evil forces and confusions, the Rebbe says, we need to acquire the power of “balanced judgement” - Mishpot. And this ability is given to us according to our Tzedokeh – charitable actions (the esoteric connection in short: Giving Tzedoko builds up in the giver the Middoh – trait and clarity of “balance” by “balancing out” between the wealthy who are “impoverishing” themselves to give, whilst “enriching” the poor receivers). This is the reason we give Tzedokeh before Davening. This is in order to receive this balanced clarity – Mishpot, to overcome any “Eisov” or “Yishmoel” type confusions which disturb our Davening and cloud over our “seeing” Hashem's Presence. As the Posuk says “Ani be'tzedek echzeh ponecho” - “I see your (Hashem's) face, through tzedek – tzedokeh”, unclouded by the forces of “Eisov” and “Yishmoel”.

Now after preparing the physical Mishkon for seven days, the Posuk tells us that Aharoin and his sons also did “everything that Hashem commanded” meaning the work of the spiritual Mishkon. Of bringing down the Shechinoh – Hashem's Presence. Of bringing down the ability and the Light of prayer to the Yidden. And Rashi adds that for this they had to be careful not to “veer to the right or the left”, not letting in any confusing elements from the negative forces. Not from the right – Yishmoel nor from the left – Eisov.

### Shabbos Ha'Godoil and anticipating Pesach

This is one of the reasons that before Pesach especially, we are told to be involved in giving and collecting Tzedokeh for the needy. This is for the same reason as in before Davening. Because on Pesach we receive the perception and power of prayer.

Whilst we were in Mitzrayim and in every generation in the spiritual exile of Mitzrayim,

we were not able to pray, מצרים are the letters ים , - constriction and imprisonment of the mind (which in kabbalistic terms is called Yam – the Sea of Chochma). Our minds could not perceive Hashem's Presence. And we could not communicate with Hashem in prayer. For our spiritual mouths were in a bad place. As we were under the influence of פִּרְעָה which are the same letters as פֶּה רַע – An evil mouth. Saying “I created myself” and “Who is Hashem...”, Paroih brought heresy into his nation and to a certain extent into the Yidden.

But through Moshe Rabeinu's Light, “Va'Yitsaku bnei yisroel el Hashem..” We cried out to Hashem. We were then redeemed with the redemption of פֶּה which are the letters פֶּה סוּ, a mouth of Tefiloh – prayer, the opposite of an evil mouth, פֶּה רַע .

As a preparation for this Pesach revelation of Tefiloh – prayer, we have a Shabbos Ha'Godoil. A Shabbos commemorating the Godoil - Greatness of Tefiloh.

R. Nosson explains that **Tefiloh** is called **Godoil** – Great. As in the Posuk “ **גִּדּוּל** כִּי מִי גּוֹי אֲשֶׁר לֹא אֱלֹקִים קְרוּבִים אֵלָיו כֹּה אֱלֹקֵינוּ בְּכָל קְרֵאֵינוּ אֵלָיו” - We are a **great** nation - for Hashem accepts our **prayer**. And as in the saying of Chazal about the prophet Elishoh “The great things - Ha'**Gedoilis** that Elishoh did through **prayer**”

What was this power of prayer of Shabbos Ha'godoil? Prior to Shabbos Ha'Godoil (which was 10<sup>th</sup> Nissan), on Rosh Chodesh Nissan the Yidden received Hashem's command. That on Shabbos Ha'Godoil each family group had to take a lamb and tie it to their bed in preparation for its slaughtering on the 14<sup>th</sup>. The lamb being the idol of the Egyptians, this was a great sacrifice on the Yidden's part. The Egyptians were not known to hesitate to murder Yidden for any misbehaviour, all the more so now for “degrading their gods”.

For these ten days the Yidden were, on the one hand, to their great merit, full of thoughts of undertaking this self sacrifice. And, on the other hand, full of trepidation and prayer to be saved from this danger.

And their prayers bore fruit. This was the great miracle of Shabbos Ha'Godoil. The Egyptians saw their lambs, their idols, tied to the beds. When hearing the explanation from the Yidden, they wanted to tear the Yidden apart. But their free-will was taken away. They stood there fuming but unable to do any harm.

And the prayers achieved even more. Instead of killing the Yidden, the opposite happened. The Medrash relates that when the first-born heard of their imminent death at the plague of Makkas Bechoirois, they tried reasoning with their fathers to release the Yidden. But upon refusal, 600,000 first-born took their swords and killed their own fathers. This is alluded to in the Posuk “Lemakei mitsrayim **bi'Vchoireihem**” He smote the Egyptians **through** their first-born.

This power of Tefiloh makes Shabbos Ha'Godoil a fitting preparation for us to receive the power of Tefiloh of Pesach – פֶּה סוּ.

### The tables are turned

There is a Minhag on Shabbos Ha'Godoil called “hafichas hashulchon” - turning the table. The dining table is placed in a different place than usual.

One might think that this is just a practical consideration due to the Pesach cleaning.

But the Rebbe teaches that this alludes to this concept of Tefiloh. Yechezkel the prophet received a prophecy. Yechezkel Ha'Novi relates:

“Va'yedabeir eilay zeh ha'shulchon asher lifnei Hashem”

He **spoke** to me This **table** which is **in front of Hashem.**”

The Rebbe tells us that this Posuk teaches us that the “**table**” of a person is his ability to **speak** to Hashem, feeling **in front of Hashem's** Presence.

But on Shabbos Ha'Godoil, before the full redemption of the Concept of Tefiloh, that we receive on פֶּה סוּ – Pesach, our Tefiloh – our Shulchon – our table is not yet in the “right

place”.

### The Seder Table

Mohorosh adds that this is why speaking about the table of the Seder night, the Seferim mention this Posuk “This table which is in front

of Hashem”. On a simple level the connection is because of the many Mitsvois and the general holiness of the seder “table”. But on a deeper level, as the Rebbe just explained, Pesach – פסח and especially the Seder night, raise up for us the concept of Tefilah – **table** to the ultimate awareness of **in front of Hashem's Presence**.

Hashem should help us reach this closeness to His Presence till we will all merit the ultimate revelation of the Shechinoh Ha'Kedoishoh Bimheiroh Beyomeinu Omein.

(Adapted from Sichois Ho'ran #88 & Toich Hanachal P. Tsav 5764 & Sichois Mohorosh Shabbos Ha'godoil)

## A story for the Shabbos table



**There is a segulah from the Kozhnutzer Maggid to recite three well-known stories related to Pesach, The segulah is that the stories will bless the Jewish people with an abundance of provisions and necessities for the upcoming Pesach.**

### Three Stories that are a Segulah for Parnassah for Pesach

1.) A certain Yid was selling brandy before Pesach, to provide for the upcoming holiday expenses. He went from country to country, but at one border, the guards seized his barrel, since he lacked the proper licenses. The Yid quickly traveled to the Rebbe Reb Meilech of Lizensk and poured out his heart. The Rebbe Reb Meilech told him to tell the guards to taste the contents of the barrel; it was only water. The Yid did as the Rebbe had told him. They were surprised to find that the Yid was telling the truth! They returned the barrel to him, but then he went back to the Rebbe, crying: "Now how can I provide for my family for the holiday? The barrel of brandy was my only way of earning a livelihood and now it's full of water!" The Rebbe Reb Meilech told him to taste the contents of the barrel. To his delight, it was full of brandy once again! And the Yid had all the necessities for Pesach in abundance!

2.) A king lost his ring. He proclaimed that he would pay a handsome salary to everyone who searched for it. There was a poor Yid who had no money for Pesach. His wife advised him to take up the king's offer. So he joined in the search, and with the money he earned, he bought all the necessities for Pesach. The Yid was also a generous fellow; he invited many guests for the seder that year.

Among the king's advisors was a wicked anti-Semite. On the seder night he went to the Yid's home and peeked in through the window. When he saw the Yid eating and drinking and not searching for the king's ring, he saw his chance. He quickly went back to the palace. "Your Majesty," he said. "You've been fooled.

I'll show you!" The king followed his advisor to the house of the poor Jew and peered in the window. There was the Yid at a table full of guests, eating and drinking like a king! Still, the king was loath to think ill of his Jewish subject. He told the advisor, "This Jew is probably interrogating these men to see if they know the ring's whereabouts."

The Yid's custom was that at "Dayenu," he would recite each verse and all the guests would respond, "Dayenu." It so happened that the advisor's name was none other than Dayenu. Just then, they all answered in chorus "Dayenu!" The king's advisor paled.

The king understood this to mean that his trusted advisor had in fact stolen the ring. He commanded his royal guards to seize the advisor and jail him, and he confessed to the crime. And the Yid had all the necessities for Pesach in abundance!

3.) There was a certain Yid who worked hard for his landlord, the poritz. One day, the poritz said, "It's lucky for you that I support you. Otherwise, you would starve!" In his simple faith, the Yid answered, "What are you saying?

There's a G-d in Heaven and He provides for all His creatures. If the poritz won't serve as G-d's agent, G-d will find me another."

The poritz angrily banished the Yid from his property. This occurred right before Pesach. This poor Jew now had no money to buy the necessary provisions. The poritz had a huge treasury where he kept all his gold. He would go in from time to time to count and polish his coins. He would spit on each coin and then polish it till it shone. The poritz's pet monkey would go with the poritz into the treasury and watch him. He saw his master put the coins close to his mouth; he thought that the poritz was eating the coins! Monkey see, monkey do. The monkey copied his master. It stole alone into the treasury and feasted on the gold coins. The monkey ate so many coins that it died.

When the poritz came into his treasury and saw the dead monkey, he didn't realize the cause of its death. His anger had not abated, and he commanded his servant to throw the monkey into the Yid's house, to teach him a lesson. "If I don't provide for him, no one will!" The servant threw the monkey in through the window. When it landed, its stomach burst and all the gold coins came pouring out. Then the Yid was able to buy an abundance of provisions for Pesach.

On the seder night, the poritz sent his servant to see how the Yid was suffering without food. But the servant reported that the Yid's house

was full of food and drink. The poritz later sent for the Yid and asked him from where he'd had money. The Yid told the poritz how someone had thrown a dead monkey into his house and that hundreds of gold coins had burst from it. The poritz then admitted, "Now I truly see that it's Hashem Who provides for us all." And the

Yid had all the necessities for Pesach in abundance!

May you all be blessed with abundant resources for a Freilicha and Kosher Pesach, May your tables abound with guests who enlighten your seder with gems of Torah, May you and your children and your children's

children not know from want all of your days, May your seder table be blessed with the visible revelation of Eliyahu haNavi in preparation for the coming of Moshiach Tzidkeinu Omein.

## Questions & Answers



### *My parents don't have time for me!*

#### Question:

Dear Rosh Yeshiva Shlit"a

I wanted to thank you for the wonderful lessons that you teach us. I'm a teenager, and I come from a good solid home with great parents Boruch Hashem, but I have one problem which takes away my whole appetite of being at home and that's why I try to be home the least possible time, that is that my parents are fully occupied with their smartphone.

Be it me or my siblings, each time we want to talk to them we get shoved away, because they have to answer their new messages that they just received, I feel like our home is slowly falling apart, and I wanted to know if I should do something about it or just stay quiet?

Thank you for everything. Chaim

#### Answer

בעזרת ה' יתברך, יום ה' פרשת שמות, י"ז טבת, שנת תשע"ח לפרט קטן

Dear Chaim נ"י I received your letter...

As many times as the topic of having a smartphone, computer, or iPad at home is

spoken about it is never enough. Sadly it has destroyed so many families.

Today's technology is advancing rapidly, affecting our generation terribly. Having a computer smartphone or iPad with internet, can lead a person to see inappropriate things, which takes away the Fear of The Eibishter that a person has. It cools down the person in his mind from the correct Emunah, bringing in thoughts of Apikorsus and Kefira - heresy, and turning the person into a state of misery.

A person's mind gets so attached to watching movies making it nearly impossible to let go of it. He is like those that are addicted to drugs or alcohol "once an addict - forever a struggle". So similarly those that have a computer, iPhone or iPad with internet, they get so deeply sucked into the pit, leaving them no way to grow out of it. Instead they remain with a mind that is burnt out and hollow inside. Inappropriate movies cause a person to fall into serious sins, heaven forbid. Therefore, it is forbidden to have a computer, smartphone or iPad with internet.

Our sages say: (Sanhedrin 45.) אין היצר הרע שולט אלא במה שעיניו רואות, when a person doesn't guard his eyes and looks at bad pictures or movies it causes him to sin. Good for the person that uses his sense, listens to what the righteous people say and keeps his house clean

of all toxic technology. He will merit to see much Nachas from all his children.

How many times did Mohorosh ztz"l write to his Talmidim about this topic! How he pleaded that we should watch over our future generations and not to bring a computer, smartphone or iPad etc...into our house. He cried! so hard! by his speeches saying that a person should have no connection with social media.

Nevertheless, you should be careful with the Mitzva of "respecting one's parents". You should not give your parents any Mussar or act in any sort of disrespectful manner, since there is no Mitzva as great as respecting one's parents. As our Chachomim say: (Tana d'bei Eliyahu raba p.26) כל העולם כולו של הקב"ה, ואין הקב"ה מבקש מהאדם רק שיכבד אב ואם, "The whole world belongs to The Eibishter, and all he asks of us is only that we should respect our parents.

The Eibishter should help that the words of our Chachomim should turn into a reality: That The Eibishter should eliminate the Yetzer Hora and everyone will return back to The Eibishter.

The Eibishter should help that you should have much Hatzlocha in whatever you do!

Questions are answered by Rabbi Yoel Roth – Rosh Yeshiva of Tiferes Hatorah-Breslov. To submit a question of your own, Email to askrabbiroth@gmail.com

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To his Engagement

May he always have only Simchos and Nachas his whole life!

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