



Heichal Hakodesh

inspiration for the week



פרשת משפטים - שקלים תשע"ח

based on the holy words of **rebbe nachman of breslov**
and of his talmid **reb nosson of breslov**
according to the teachings of **mohorosh**

The weekly parsha

נְעִישָׁה וְנִשְׁמָע

At Ma'amad Har Sinai, K'lal Yisruel were mekabel the heilige Toireh with an immediate, unreserved Naaseh v'nishma. The Gemara tells us that the Yiden were greatly praised in Heaven and received two spiritual crowns for saying these words. The Maharsho (Mehadureh Basra Shabbes 88a) gives us a more comprehensive explanation as to what Naaseh v'nishma implies. He points out that Naaseh would automatically include nishma, as we could only be mekayem the mitzvos once we had heard the Eibershter's precise instructions. Nishma as a separate z'chus must therefore go beyond the literal translation. Thus:

Naaseh: We agreed to be mekayem Hashem's mitzvos even before we knew what He would command us.

Nishma: We took upon ourselves to delve into the depths of the Torah, "hearing" the multi-layered secrets that unfold within each mitzva.

Mohorosh discusses a query that leaves many Ovdei Hashem confused:

On the one hand, the Tzadikim tell us to serve Hashem with Temimus - simplicity (without sophistication). On the other hand, we are taught to derive from our limud Torah an ever deepening understanding of how to relate to Hashem, and how to serve Him. This is particularly so when learning Sifrei Chassidus and Mussar. The sophistication inherent in this, seems to contradict temimus.

The answer lies in the words Naaseh V'nishma themselves.

Mohorosh explains: Our keshet with Hashem is a dual-focused relationship that combines the aspects of both Naaseh and Nishma, of Temimus and Deep P'nimius.

Naaseh refers to the madreiga we are on at present, and the practicalities of our kiyum hamitzvos. We must not let our own "Chochmos", i.e. intellectual sophistication, distract us from serving Hashem plainly and simply, according to our current perception of Him.

At the same time, we must not let simplicity stop us from striving and yearning for deeper connection. The aspect of Nishma - discovering and exploring concepts that are yet beyond us - infuses our Tmimusdikeh avodah with Oir, Ziv, Chiyus and Dveikus, lechtigkeit and simcha.

With time, we internalize this higher level, to the point where it becomes our Naaseh - our current level, and we apply the same simplicity to this enhanced Avodas Hashem. We now yearn for even higher and deeper perception - our new Nishma. In this way, we constantly expand and deepen our relationship with the Eibershter, while continuing to serve Him with utmost simplicity.

This type of "dual focus" relationship with Hashem brings us to simcha, happiness, as Chazal say "ושמחת עולם על ראשם". Simchas oilom - eternal happiness, refers to the two crowns of Naaseh v'nishma, which were taken away from us after chet ho'egel. They will be returned to our heads במהרה בימינו אמן. (adapted from Sfas Hanachal 22)

שבת שקלים

Parshas Mishputim brings us to the "Ne'ila" of the Heilige Shovevim period of teshuvoh. Coinciding with Shabbos Shekalim, it seems appropriate to consider the connection between Parshas Shekolim and Teshuvoh.

People tend to find the prospect of Teshuva extremely daunting, a long list of faults to be rectified. The Rebbe provides a different view than the mistaken interpretation that has discouraged so many. The Rebbe teaches us that true teshuva is a two-layered relationship, requiring us to appreciate the keshet that we do have with the Eibershter and to be machshiv our "credit balance" of mitzvos and nekudos tovot, while simultaneously yearning to draw even closer, improve our behaviour and serve Him at higher levels. This method effectively counters the yetzer hora's similarly two pronged strategy of either puffing up a yid with gaavoh or paralyzing him with depression.

Regarding machatzis hashekel, the Torah instructs us: "הַעֲשִׂיר לֹא יִרְבֶּה וְהַדֵּל לֹא יִקְעִיט". The wealthy man shall not give more and the poor man shall not give less.

This possuk alludes to the above-mentioned approach to Teshuva. A person must always keep in mind that his Avodas HaShem is a "machatzis" - a work in progress. At times of "oshir", spiritual wealth - when we feel successful - "lo yarbeh" - we must counter the yetzer hora of gaavah by reflecting on our relative lack of accomplishments. In contrast, at times of "dal", spiritual poverty - when crushed by despair - "lo yam'it" - we must encourage ourselves with the realization that we are not to be underestimated.

Our Hiskarvus to The Eibershter is a "Machatzis" - "Ha'shekel", "balanced" on the "midpoint" between those two extremes. We maintain our spiritual equilibrium by utilizing the appropriate response in the correct ratio.

How do we ensure that our perception remains on target? By keeping in mind that our efforts are "Terumas HaShem". We are not sent down to this world to achieve success in the eyes of Man. To the world at large, only a well finished product has any value. In contrast, for the Eibershter, every good point, nekuda tova, has immense chashivus. The constantly evolving process of teshuva is not merely a means to reaching shleimus, but is in itself an immeasurably valuable part of Avodas HaShem. By keeping this in mind, we will avoid the dual traps of complacency and despair.

"Machatzis" does not only imply "half empty", but, in The Eibershter's all-reaching view, also, and more importantly, "half full". He notes and appreciates each seemingly insignificant step that a Yid takes towards Him. His love for Klal Yisrael is so great, He counts us individually, one half shekel at a time.

Sichas Mohorosh



וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִׂים לְפָנֶיהֶם וְגו'

The Zohar Hakodoish says that these dinim bein odom lechaveiro are connected to the subject of Gilgilim Reincarnation.

The Baal Shem Tov Hakodosh was once asked by his Talmid, the Maggid MiMezritch, to explain these words of the Zohar. The Maggid wondered: What connection is there between the very pragmatic halachos detailed in these pesukim and the esoteric secrets of the Reincarnation of Souls?

In reply, the Baal Shem Tov instructed him to go to a certain forest, where he was to seek out a particular tree next to a spring. He was to hide behind a nearby rock and keep watch till sunset, when he would return and report to his Rebbe what he had seen.

When the Maggid arrived at his destination he saw there an armed soldier with a horse. The man was tired and had stopped to rest, eat and drink. When he moved on, he left his wallet behind. After a while, another man came, found the wallet and took it with him. Shortly thereafter, a third man arrived. He was obviously poor and exhausted. He sat

down under the tree, ate some bread, drank from the spring and lay down to sleep. However, just then the armored rider returned and demanded his wallet from the poor traveler. The latter knew nothing of the wallet, but the rider, not believing him, proceeded to beat him mercilessly before moving on.

As the sun set the Maggid returned home and told his Rebbe what he had seen. The Baal Shem Tov now explained:

The rider, in his previous gilgul, owed the second man a sum of money equal to that in the wallet but refused to pay him. The creditor then charged him before their

local Dayan - none other than the third man, in *his* previous gilgul. But the Dayan failed to investigate the claim as thoroughly as he should have done and dismissed the charge.

Now, concluded the Baal Shem Tov, the connection between dinim bein odom lechaveiro and the sod hagilgulim should be clear. In the present gilgul each one received the punishment that he deserved.

Some otherwise learned people fail to see what relevance the subject of Gilgulim has to our daily lives. They mistakenly relegate it to some exotic category, of interest only to Mekubalim.

These words of the Zohar Hakodoish teach us two fundamental lessons:

The first principle:

Should a person be tempted to sin in matters bein odom lechaveiro, the Zohar Hakodoish reminds him of the severe consequences of such a transgression.

For, unlike aveiros bein odom lamokom, for which teshuvah alone is mechaper, if one does not take care during his lifetime to rectify the wrongs that he has done to other people, he will have to return in a future gilgul to make amends.

The second principle:

The Degel Machane Efrayim presents the following scenario: A Beis Din pasken in favour of the claimant and order the defendant to pay the disputed sum. The defendant knows for certain that the Dayonim were misled (e.g. through false witnesses or forged documents) but, in the absence of proof, the Torah obligates him to pay. In such a situation, he might be tempted to wonder, chas v'shulem: Can this be Toras Emes?

The words of the Zohar Hakodoish provide the answer. Here, in Oilom Haze, we do not see the entire picture. The ostensibly "unjust" p'sak din is fully justified in the context of the bigger

picture, encompassing all gilgulim of the protagonists.

Mohorosh adds that a person who trains himself to see life from this perspective will find it easier to accept injustice and opposition, comforted by the knowledge that these current difficulties are being mesaken outstanding faults from a previous gilgul. This concept also provides an insight into why he may be facing the same opposition over and over again - the people who wronged him in a prior incarnation were sent down to be mesaken their aveiros, but could not withstand the temptation to repeat their mistakes. Viewed in this light, he actually feels sorry for them.....

This understanding will greatly enhance a person's emunoh, enabling him to live a truly happy life.

(adapted from Sichois Mohorosh 11)

Questions & Answers



Question:

Dear Rosh Yeshiva Shlit"a

As we are getting closer to the Yortzeit of Mohorosh ztz"l, I wanted to ask you if you can tell me more about Mohorosh ztz"l and any special miracles that you saw over the years?

Thank you
Nachman

Answer:

בעזרת השי"ת יום ג' פרשת בשלח ז' שבט, שנת תשע"ח לפ"ק.

נ"י Nachman

I received your letter....

ג' זצ"ל gave away his whole life to help another yid. All he wanted was that

another person should know that there is a Riboinoi Shel Oilom! That another yid should know that he still has hope in his life! Or when it came to Shalom Bayis - making peace between man and wife, Mohorosh set aside everything else, and gave away all the time in the world so that yet another couple should have a good life.

Reb Nachman of Tultchin was a Talmid of R' Nossan of Breslov. When he was asked to relate a miracle that he saw by his Rebbe, he used to say: "I'm the miracle, from being Nachman the water carrier I became "**Reb**" Nachman Tultchiner."

As a child, Reb Nachman Tultchiner was orphaned from his parents and he grew

up at the home of his uncle. Reb Nossan once passed by the city of Tultchin, and he stayed by this uncle where young Nachman lived. Reb Nachman - a young teenager at the time - overheard R' Nossan learning. When he heard the following words, he stopped and listened carefully: "This world is "a nothing", and one **can not** acquire it. Learning and davening is "a something" and one **can** acquire it". (A person can be busy his whole life running after תאוות עולם הזה and it won't get him anywhere, but Torah learning and davening, once you connect to it, it becomes yours forever). These words went straight into the young Nachman's heart, and he started building a connection with R' Nossan. R'

Nosson saw that this boy was full of Temimus - young and pure, and therefore started to teach him how to learn etc...etc... till he grew up to be **Reb Nachman Tultchiner**. As he used to say: "I am the greatest miracle, from being Nachman the water carrier I became Reb Nachman Tultchiner."

The holy Kedushas Levi (R' Levi Yitzchok of Barditchev) as a young man, traveled to his Rebbe - the holy Maggid of Mezritch, and stayed there a couple of years. When he returned home, his father-in-law who was a Misnaged (against the whole idea of Chassidus) asked him: "So what did you see by your Rebbe?" He answered, "I learned that there is a Creator in the world." His father-in-law started laughing. He sent for the housemaid and asked her: "Do you know if there is a Creator in the world?" "What kind of question is this?!" she replied, "Of course there is a Creator!" He then turned back to his son-in-law: "That's why you had to travel to your Rebbe and be away from home for such a long period of time, to learn that there's a Creator?! Even the maid knows that, without traveling to a Rebbe!"

The holy Bardichever answered: "Right, right, she **SAYS** it, but I **LIVE** with it!"

From this story we learn a very profound lesson. People are constantly asking us: "Why do we need the Rebbe?" so we answer them: "The Rebbe changed our lives, he gave us a life of Emuna, a life on a different plane, of living with Hashem and constantly talking to Him" but they continue saying: "Who doesn't know that there is a Creator and that you can talk to him and ask him for whatever you need?!" The truth is, everyone **knows** it but we truly **live** with it!

This is what I can tell you about Mohorosh and his unique greatness. Mohorosh took ordinary people and made them come closer to Hashem. When I look at myself, I think to myself: "Isn't this the greatest miracle of Mohorosh, he was able to make me really know that there is a Creator and I can always talk to Him?!"

Reb Nosson writes: (Sichos HoRan 249) "The main greatness and miracles that we saw by the Rebbe, was to bring Yiddishe Neshomos closer to Hashem. Whenever someone came to the Rebbe and had a desire to change, you were able to see him being transformed to a whole new being."

When someone asks me to relate a miracle of Mohorosh, I tell him what I consider the greatest miracle: For over fifty years Mohorosh was constantly helping people! Although he barely received any appreciation for his work, even so, he continued on his life's mission, revealing to everyone the holy teachings of the Rebbe, and writing Seforim that strengthen and revive the whole world.

The Gemara says, (avodo zara 8:) That the Romans made a decree, forbidding Semicha to be given to anyone. Whoever disobeyed would be killed, along with the inhabitants of the city where the Semicha was performed. The Gemara continues: "The merit of Yehuda ben Bava should be remembered, how he sacrificed his life, for without him, certain Halachos would be forgotten." What did he do? He took five Tano'im and hid with them between the mountains, and there he gave them Semicha. When he saw the Romans coming, he told his Talmidim: "If you

want to stay alive you must run away!" His Talmidim asked him: "What will be with you? You can't run away!" (since he was too old.) He answered: "I will stay here, lying like a stone which has no feelings, let them catch me and kill me, just that you should be saved." The Talmidim were saved, but he was caught. The Gemoro tells us, "They didn't leave him till they stabbed him with three hundred knives, till his body was punctured like a sieve."

This is a miracle! This is a Tzaddik! He is ready to be stabbed by three hundred knives, just for the sake that Torah should not be forgotten by the Yiddishe Kinder..... As much as people badmouth him and spit at him he continues his holy work of spreading Hashem's light in the world.

The Rebbe says: (Likutei Moharan 2....72) "A person should try to be like the earth." How? The earth doesn't get angry at people when they step on it and litter it, but continues to give us our earthly necessities, like fruits and vegetables etc... Similarly, even though a person may be stepped on and not shown the honor that he truly deserves, he has to remain steadfast and continue to do the right thing.

This is in a nutshell what I can tell you about Mohorosh ztz"l of what I saw over the years. Hashem should help that we should follow in his holy footsteps, and continue spreading the holy light of the Rebbe, till we merit the coming of Mashiach במהרה בימינו אמן.

Questions are answered by Rabbi Yoel Roth
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