

# 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 Lighting ..... 4:40

Shabbos Ends ..... 6:13

## Learning

Nach..... Yoel 4-Amos 1

Bavli..... Nedarim 88

Yerushalmi..... Peah 1

Tosefta ..... Nazir 5

Rambam..... Nachalos 1

Parshas Va'eira, 28 Teves 5783

Year 3, Newsletter 62

## A Word on the Parshah

"ושמתי פדות בין עמי ובין עמך למחר יהיה האת הזה"

The Baal HaTurim brings down that the word "פדות" is used in two other places: "פדות שלח לעמו" (Tehillim 114), and "והרבה עמו פדות" (Tehillim 130).

Mohorosh explains this according to what Rebbe Nachman of Breslev says (Likutei Moharan 2:20) that there are many kinds of *divrei* Torah. There are those that should be written down for posterity, and there are those that may not be written down. And, whoever knows the difference between the two categories can tell the difference between a Yid and a *goy*.

Chazal ask (brought down in Tosfos Gittin 60b, "Esmoha"), why did Hashem give part of the Torah orally without writing it down? They answer that this is how a Yid is on a higher *madreiga* than a *goy*.

Mohorosh explains that the main *chashivus* of a Yid is the תורה שבעל פה, because from the Torah itself we can't know anything. Take, for example, the *mitzvah* of *tefillin*. From the Torah itself, there's no way we can understand how we are supposed to fulfill this special *mitzvah*. The only way we know what to do is because we have the *mesorah* from our *chachomim* who passed it down from generation to generation, straight from Moshe Rabbeinu. From here we see how the *chashivus* of a Klal Yisroel comes from the תורה שבעל פה. Therefore, we must to make sure to learn תורה שבעל פה, which is Mishnayos, Gemara, *poskim* and Shulchan Aruch.

Of all of these, we must put in extra effort to learn Mishnayos, which cleanses and purifies the *neschama*. נשמה has the same letters as משנה. Learning Mishnayos also bring *parnossah*, as the *posuk* says (Beraishis 3) "כסף משנה". Rebbe Pinchos'l Koritzer said that "משנה" has the same *gematria* as "פרנסה". The Medrash says (Vayikra Rabbah 7:3) that the Yidden will be taken out of *golus* in the *zchus* of learning Mishnayos.

This is what the *posuk* means when it says "ושמתי פדות בין עמי ובין עמך". Rashi says that Hashem will make a separation between the Yidden and the *goyim*. But, the word "פדות" is written here without the letter "ו". The "ו" is the ששה סדרי משנה, i.e., "Mishnayos". In today's days, the "ו" is still missing, because people who learn Mishnayos are still looked down upon. But, the *posuk* continues with, "למחר יהיה האת הזה". Soon, when Moshiach comes, the letter "ו" will be present, because Moshiach will only come in the *zchus* of learning Mishnayos. At that point, people who learn Mishnayos will be looked up at and held in high esteem.

And at that time, the other two *pesukim* will also be fulfilled. "פדות שלח לעמו" and "והרבה עמו פדות". In both of these *pesukim*, the word "פדות" is written with the "ו", because Hashem will free the Yidden from *golus* when we learn a lot of Mishnayos.

(Toch HaNachal, Shemos 5771)

## Mohorosh Speaks

### Every Small Thing Counts

The *posuk* says (Shemos 6:9) "ולא שמעו" אל משה מקוצר רוח ומעבודה קשה". Rebbe Nachman of Breslev expounds on this *posuk*, (Likutei Moharan 2:86), saying that the reason that a person doesn't heed the words of a *tzaddik* is because he doesn't have the proper *emunah* in Hashem. Even if a person *does* believe that Hashem exists and that His power and strength is of awesome magnitude, he might still not believe that even someone as small as he is also important to such a tremendous Hashem. He doesn't believe that every small action that he does is very important and brings him closer to Hashem.

The person believes that Hashem hides high up in heaven, and that the only way to get close to Him is by doing very big or special *avodos* or *mitzvos*. He thinks he needs to make himself

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## Pearls of Wisdom

A discussion once took place where three people were discussing how they would run the world if they were in charge. One said that he would make a constant comfortable temperature. Why do people need to freeze or be so hot? The second one said that he would make a person's spouse be an automatic match. It shouldn't be so hard to find a *shidduch*. The third one said that he would make everyone have the same amount of money. He would also get rid of sickness, doctors, hospitals, etc. Why do people need to be poor or sick? The Kedushas Levi was present, and, with a fire in his eyes, he spoke up and said, "If I were running this world, I would run it exactly as Hashem does! If it's cold, let it be cold; if it's hot let it be hot; if it's pouring rain, let it pour! Hashem does everything perfectly!"

suffer physically, fast or do extremely hard *avodos* in order to get recognition from Hashem. He thinks that if he does simple things, Hashem won't pay any attention to him at all.

This is a very big mistake. Even though it might seem as though it's the *yetzer tov* who is telling him to do such special things to get close to Hashem, it's really just advice from the *yetzer hara*. This is because most people aren't able to do such big, hard *avodos*. The *yetzer hara* convinces him that the small things that he doesn't aren't worth anything. And, since he can't do the big, major *avodos*, he gets very depressed and broken. He decides that there's no way for him to get close to Hashem, and he gives up on himself.

But, the *tzaddikim* teach us that the truth is exactly the opposite. It's specifically the smaller actions which seem insignificant to us that bring a person close to Hashem. If a person is *mechazek* himself with the small actions that he does every day, this is what will bring him close to Hashem. A person doesn't realize that if he simply follows the Shulchan Aruch - he washes his hands *negel vasser* upon waking up in the morning, he davens in shul with a *minyán*, he learns a bit of Torah every day, he acts properly with others and doesn't try to be deceptive - all things that he does every day either way, then he is doing exactly what Hashem wants from him. This is what is important to Hashem. And, these are the *mitzvos* that will stand by him forever, because they are things that he can always do. The harder, seemingly bigger *mitzvos*, on the other hand, don't last, because they are too hard to do for an extended period of time.

Chazal tell us (Brachos 24b) that when a person screams while davening Shmone Esrei, it is a sign that his *emunah* is weak. The reason behind his screaming is the belief that Hashem is so far away in heaven that the only way He can hear you is if you scream very loudly. This person doesn't realize, however, that Hashem is standing right next to him and hears even a whisper that comes out of his mouth.

Chazal also tell us that when a person answers, "אמן יהא שמיה רבא" out loud, he can annul any harsh decrees. We see from here that even such a "small" action like answering "אמן יהא שמיה רבא" out loud has an amazing *koach* to save a person's life and save him from all hardships and decrees.

The same thing goes for eating kosher food. In today's days, there are, *baruch* Hashem, so many foods available with good *hechsherim* that it's really not very challenging to eat only kosher food. But, when a person pays attention to what he puts into his mouth and makes sure that he eats only proper *hechsherim*, it's looked very highly upon by Hashem. This is what strengthens a person's *emunah*. The Rambam once received a letter from people who had core questions on *emunah*. He answered them in a return letter (see Degel Machaneh Efraim, Parshas Eikev) that such

## Q&A Breslev

### WHY IS IT SO HARD FOR ME TO TALK TO HASHEM?

#### Question:

I need help very urgently, and I request that the Rosh Yeshiva help me out. I need help in the area of doing *hisbodedus*, talking to Hashem as we would talk to a close friend. It's been many years now since I began doing *hisbodedus*. I believe with complete faith that Hashem hears every word that I say and I enjoy talking to Him. But, it's still very hard for me to begin a regular conversation with Him and pour out my heart to Him. When I have a *tzarah* or physical issue, *chas v'shalom*, then it's a bit easier to pour out my heart and soul about the topic. But, generally speaking, on a regular day, the going is very rough. I sit and I look, I think and I try, but I just can't start talking. Baruch Hashem, I am able to squeeze out a word or two here and there, but I can't get out cohesive thoughts. I can even look heavenward and feel like I see Hashem and that He is looking at me, but it's just so hard for me to talk to Him.

When I need to ask for a certain thing or when I want to thank Hashem for certain things, it's much easier. I can even give a compliment - as it were - to Hashem, praising Him for the good that He does for me. But even this is very short; a small sentence or two and the conversation is over. Nothing longer comes out of it. When I have something that I want to discuss with Hashem in depth, scrutinizing every detail and every aspect just as I would discuss it with a good friend who might be able to guide me, the words get stuck in my throat and I can't bring myself to have a regular conversation. It's so hard for me that I feel like I'm going to explode from the effort and from the brick wall that I face every time. Baruch Hashem, I have *emunah* and I believe completely that Hashem is with me, hears every word that I say and sees my every action. I simply wonder about myself. When I talk to my wife or a friend of mine, and certainly when I speak to a Rav or *moreh derech*, I have such an easy time conversing. The conversation flows beautifully and comfortably. Yet, when I try to talk to Hashem, Who is the source of all *rachmanus* and all good, all pipelines seem clogged. I *do* believe that when I will finally be *zocheh* to have a regular conversation with Hashem, there won't be anything that I won't be able to achieve.

I've tried to figure out where the problem begins; where do I get stuck? At first glance, the problem seems to be that I feel like Hashem already knows what I'm about to tell Him. He knows much better than I do what I am experiencing and what bothers me, and He knows exactly what I'm about to tell Him. I'm not telling Him anything He doesn't already know. In the same vein, when I discuss a problem with a *moreh*

*derech*, the minute I feel that he understands what I'm trying to say, I'll stop talking. There's no reason to continue explaining when the point has already gotten across. I would feel very silly to repeat what I already told him and what he already understands. In the same way, I feel quite silly telling Hashem something that He already knows. Before I even begin talking, He knows exactly what I'm going to say and He knows exactly how I'm going to express it. When I speak to a friend, I can speak much more at length, because I feel that I'm telling him something that he didn't know before. I feel that if I were to not tell him what's on my mind, he wouldn't know. That's why the conversation flows so much more easily.

I hope that I expressed myself well and I hope that the Rosh Yeshiva, *shlit"a*, will be able to give me advice and guide me on the right path.

Thank you.

### The Rosh Yeshiva's Response:

Dear...

Continue davening and doing *hisbodedus*. Strengthen your resolve and be very stubborn not to allow yourself to stop this very *heilige avodah*. Rebbe Nachman of Breslev says (Likutei Moharan 1:2), "צריך לידע איך ללחום עם החרב שלא יטה אותה לימין, או לשמאל" a person must know how to wage war with the sword of *tefillah* and *hisbodedus* in such a way that the sword sways neither to the right nor to the left. When we begin to daven and utilize this sword of *tefillah*, we need a lot of *chizuk*. This is because when a person wants to begin davening, the *yetzer hara* comes from all sides to prevent him from carrying out his task. On the right side, he says, "Why do you need to ask Hashem for anything? Everything that He does is for your good!" He'll also tell you, "Hashem knows everything anyway; why bother talking to Him?" Although all this is true, Hashem wants us to talk to Him, daven to Him, and ask Him for everything we need. When thoughts such as these begin to confuse us and muddle our minds, we must know that this is the *yetzer hara* in the form of Yishmael. On the flip side, the *yetzer hara* will come from the left side with ideas of *אפיקורסות* and *כפירות* which confuses everything. "Why should you daven? There's nothing here." *Chas v'shalom!*

Therefore, when we wield the sword of *tefillah*, we must hold it strong and not allow it to sway right or left. We need to aim straight ahead and thrust again and again. Even if a person sees that years have gone by and he hasn't yet been answered, he should continue thrusting the sword at dead center, not allowing the *yetzer hara* to distract or confuse him from either side. He mustn't give up or take a break. Of course, when we ask Hashem for something, we must ask Him pleadingly for a *חנם*. We may not ask Hashem to give us something because we deserve it. We should ask in a request form, as in, "Hashem, please give a *חנם*. I don't deserve anything, but You are a *בעל הרחמים*, and therefore I ask of you to have *rachmanus* on me and give the *yeshuah* I so await." The best idea for you is to ask Hashem for help in this dilemma that you face. Use this as a jumpstart to the conversation. "Hashem, I so badly want to talk to You; I want to tell You everything! But, thoughts enter my mind that confuse me from being able to converse. I think, 'Why should I talk to You when You know everything without me opening my mouth?'" This is how you should talk to Hashem. Rebbe Nachman says (ibid.) "זה בחינת מחשבות זרות שבתפילה שהם ענגין דמכסין על עינין כמו" "אניכה ג:מד) סכתה בענן לך וכו'" "You're covered with a cloud. Improper thoughts are like clouds that block the sun's powerful rays. In a similar sense, the questions and doubts that we have on Hashem block us from seeing Hashem's light.

Hashem should help you be successful in all your endeavors.

(Atzaso Emunah Vayishlach 5783)

questions arise when a person eats non-kosher foods. The food enters their bloodstream and clogs up their minds, diminishing their *emunah* in Hashem. This shows us that such a seemingly insignificant action such as eating kosher food - which is very easy to do in today's days - brings a person closer to Hashem.

Mohorosh said that when the Yidden came to America after the Holocaust, they found that the state of *kashrus* was very poor. There was no good *shechitah*, and there was no *cholov yisroel* milk to come by. Only a very small number of *ehrlliche* Yidden tried to acquire proper kosher food for themselves and for others. For example, the Tzelemer Rav, *zt"l*, was *moser nefesh* to open a kosher *shechitah* as well as a factory for *cholov yisroel* milk and milk products. With this, he saved innumerable Yidden from eating *treifus*, *chas v'shalom*.

In those times, A Yid once came to the Satmar Rebbe, *zt"l*, and asked if he can be *meikil* and give butter that was not *cholov yisroel* to his children, because in Shulcan Aruch you can find certain *heteirim* for such butter. The Rebbe answered him with a smile, "Maybe the butter is *basar b'cholov*?" The man was very confused. Where might *basar b'cholov* apply to his butter?? But he obeyed the Rebbe and didn't give his children the butter. It wasn't very long before it became clear that the Rebbe was correct. The factory used to mix in meat fats to enhance the taste of the butter.

There is another "small" *mitzvah* that every person can fulfill: the *mitzvah* of giving *tzedakah*. This is a *mitzvah* that many people think can only be fulfilled with incredibly large sums of money. They don't realize that a penny also brings Hashem incredible pleasure. Every penny that a Yid gives to *tzedakah* brings him closer to Hashem. Truthfully, it goes even further than that. You can fulfill the *mitzvah* without even giving a penny. By just giving a smile or a good word

## The Rebbe's Life Story

As soon as the two emissaries departed Istanbul, the ship's agent visited the Rebbe. He showed the Rebbe some letters he had received from contemporary *tzaddikim*, requesting assistance from him on behalf of Jewish travelers, for he was influential with the authorities.

"I want you to know," he said to the Rebbe, "that if you tell me the truth, and reveal to me who you are, all will be well with you. But if not, I am capable of causing you so much trouble, that no amount of money or intervention will save you. Not only will you never reach the Holy Land, but you will end up in prison instead."

Realizing this was no empty threat, the Rebbe immediately revealed the truth to him: that his name was Rabbi Nachman, and that he was a grandson of the Baal Shem Tov and of Rabbi Nachman of Horodenke. The agent left in silence.

The next morning the agent reappeared before the Rebbe, with deep respect and humility. "Rebbe, G-d is with you! You will have much benefit from me, but most of all you will be richly rewarded from Heaven, because of your honesty. If you had not admitted the truth, I would have incarcerated you, and for that I would have had to pay dearly in this world and the next. Now I beg you, please do me the favor of allowing me to help you in any way I can. Perhaps I can book passage for you on a ship, or perhaps there is something else I can do for you, for I am prepared to assist you in any way possible."

The following day the agent once again appeared, bringing good news to the Rebbe. A ship had arrived with Jews from the Diaspora, one of whom was a reliable *shochet*. Among the numerous distinguished passengers on their way to Eretz Yisrael was HaRav Zev Wolf (of Czarny-Ostracha), a disciple of the Maggid of Mezrich.

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

*Continued from Page 3 - Mohorosh Speaks*

to another Yid, you can already fulfill the *mitzvah* of giving *tzedakah*. The *posuk* says (Beraishis 49:12), "ולבן שיניים מולב". Chazal tell us (Kesubos 111b) explains that it's more important to "make another person's teeth white", i.e., to make him happy, than to give him a drink of milk.

There are so many people who walk around very sad and depressed. They are angry at the whole world, and they feel as though they have no one in the world who cares to give them a second glance. When you give such a person a simple smile and a good word, it can literally save his life. He feels like he's worth something.

Sometimes, a person is so depressed that even money doesn't talk to him. Even if you tell him that you'll give him all the money in the world, it simply won't talk to him. He doesn't have any excitement in his life. However, even such a person will enjoy a simple, good word. It will give him renewed hope in his life.

There were once two poor men who went around collecting money together. One of these men was a *chosid* of Rebbe Nosson. The other man once complained that he has no energy left for his difficult life. Rebbe Nosson's *chosid* said to him, "I don't understand you. After Succos, you went to your Rebbe, and he gave you \$200. You used that money to buy wood for the winter, and you even had some left over. I, on the other hand, went to my Rebbe, Rebbe Nosson, who didn't give me any money, because he doesn't even have for himself. But now I see that I am much happier than you are..." The other man answered him, "That is, indeed, the difference. My Rebbe gave me money which gets used up. Your Rebbe, however, gave you *chizuk*, and that is something that never gets used up." We see from here what a small smile or a bit of *chizuk* can do for a person.

We also see this with the *mitzvah* of *bikur cholim*. Why do people hold themselves back from going to visit sick people? Because they think that if they go, they need to do something big and major in order to fulfill the *mitzvah*. They don't realize that the sick person would be very happy if someone were to simply come visit for a few minutes and give them *chizuk* and a good word.

Therefore, we must remember that the small things that we do are very *choshuv* in Hashem's eyes. Specifically these "small" *mitzvos* that we do will bring us the best outcome - they will bring us closer to Hashem and make us into *ehrlische* Yidden.

*(Toch HaNachal, Seudah Shlishis, Parshas Va'eira 5775)*

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