

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 4:49
Shabbos Ends 6:21

Learning

Nach..... Yona 4 - Michah 1
Bavli Nazir 5
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Parshas Bo, 6 Shvat 5783

Year 3, Newsletter 63

A Word on the Parshah

"ואכלתם אתו בחפזון פסח הוא לה"

Hashem commanded the Yidden in Mitzrayim to eat the Korban Pesach very rushed. Rashi says there that the *korban* got the name "Pesach" because Hashem jumped over the Jewish houses that were marked with blood from the *korban* on their doorposts, and struck only the Egyptian firstborns during מכת בכורות. For this reason, all of the *mitzvos* involved in the *korban* Pesach are done very quickly, with alacrity. The truth is that we don't see this rushed aspect in any other *mitzvah*. Why were the *mitzvos* during *yetzias* Mitzrayim done with such rapid speed in contrast to all other *mitzvos*?

Rebbe Nachman of Breslev says (Likutei Moharan 1:189) that we need to watch ourselves very carefully and make sure that we don't fall into the trap of sadness and laziness. The *nachash's* curse was (Yeshaya 65:25), "ונחש עפר לחמו", everything that the snake eats tastes like dust. Sadness and laziness are both attributes that pull us down. When we allow ourselves to get influenced by the snake, we get pulled to the ground in a trap of laziness and depression.

A very important tool to success in life is making sure that we are always fresh and spirited, not allowing ourselves to become sluggish and procrastinate. This applies to both *ruchniyus* and *gashmiyus*. Why? Someone who procrastinates and is lazy in his physical or materialistic life will have the same traits apply to his spiritual life. Someone who shirks his duties will also allow himself to shirk his spiritual responsibilities of davening, learning Torah and other aspects of *avodas* Hashem.

Rebbe Nosson tells us (Chayei Moharan 431) that the Rebbe was a very quick person who did everything with tremendous זריזות. Whenever he had an errand that he needed to take care of, he always took care of it right away without pushing it off at all. The same *middah* applied to his *ruchniyus*. Rebbe Nosson says (Sichos HaRan 76) that Rebbe Nachman did everything in *ruchniyus* with tremendous זריזות - specifically learning Torah. During the time when everyone was getting ready to daven Shacharis, he would learn through four pages of Shulchan Aruch with all the *poskim* on the daf, including Turei Zahav, Magen Avrohom, Be'er HaGolah, Pri Chodosh, Ateres Zekeinim, etc. He would go just as quickly with everything that he learned.

Generally speaking, the *middah* of laziness stems from unhappiness. When a person is sad and depressed, he doesn't feel any rush to get things done and everything gets pushed off or done sluggishly. When a person lives with a very solid *emunah* that Hashem is always with him and is watching over him, then he automatically becomes happy and in a good mood. At that point, everything goes much more quickly, and he is able to go about his day with זריזות.

The Arizal tells us (Pri Etz Chaim, shaar Chag HaPesach) that when Adam HaRishon allowed himself to be tricked by the snake and eat from the הדעת, the snake

Mohorosh Speaks

Conquering the World

There is a saying that people use to describe a successful person, "He's conquered the world!" This saying is generally used to describe a very popular person who has a lot of followers. Such a person is said to have conquered the world.

This is really not an accurate description. A person can't conquer the world. Quite the opposite! The world takes over a person long before he has a chance to try! A person can try to convince himself that he's going to conquer the world, but before he turns around, the world has overcome him and nothing is left of him except for a small mound of earth.

The Tzemach Tzedek, zy"l, once gave a *meshech* on this very topic: When a *shochet* leads an ox to be *shechted*, the ox can sometimes get wild and try to run away. He needs to be caught and tied to a metal pole with some very strong rope. Sometimes, when the ox runs away, he pulls the *shochet* with him. A few minutes later, the roles are reversed; the ox gets stubborn and decides not to

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Pearls of Wisdom

The *daf* Gemora *shiur* is my most important *shiur*. When I finish giving the *daf* Gemora *shiur* in the morning, I feel I have taken control of my day. I feel like a changed person after learning the *daf* Gemora. Even if you don't understand what you're learning, just continue learning without understanding. Say the words of the Gemora just like Rebbe Nachman teaches us (Sichos HaRan 76). You will feel like a different person.

walk another step. So, the *shochet* needs to pull him with all his strength. It continues like this for a while - sometimes the ox pulls the *shochet*, and sometimes the *shochet* pulls the ox. An onlooker might not be able to tell who is pulling whom. In the end, however, when the *shochet shechts* the ox, it becomes very clear as to what the roles here were and who was really in charge.

The Tzemach Tzedek said that the same goes with people in this world. As long as a person is in this world, it's very hard to tell who's in charge of whom. Sometimes, it can look like the person is the one who pulls the whole world after him, and sometimes it seems as though person is succumbing to the world. When the person's time in this world is over, however, he is taken and placed inside the earth. At that point, it becomes abundantly clear as to who was leading the entire time. This should teach us not to be so awed and overcome by a person who has so-called "conquered the world", because in reality no one can really take over the world.

That being said, there actually *is* a way for a person to take over the entire world. The world is called "*olam*". This is from the same *loshon* as "*ha'alomoh*", hidden. Hashem uses this world to play hide-and-seek, as it were, with each person individually. When we look at the world with the naked eye, we see so many people who have made such tremendous accomplishments that we might almost be convinced that they run the world. The truth is, though, that Hashem is the One Who created the world and He is the One Who controls every small movement.

How can a person use his *chochmah* to really take over the world? When he comes to the eventual realization that there is absolutely nothing in this world other than Hashem Himself, and absolutely nothing can happen without Hashem, he has conquered the world. He's overtaken the "*olam*" and won the game of "hide-and-seek". He knows that there's a Creator Who runs everything from behind the scenes.

How can a person achieve this? The only way is through constantly speaking to Hashem. A person should get used to

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poisoned him with the venom of laziness. In order to be healed of this poison and eradicate it from the system, the Yidden needed to go through *שיעבוד מצרים*. Indeed, this is what Pharaoh told the Jews in Mitzrayim (Shemos 5:17) "נרפים אתם נרפים", which Targum translates as "בטלנין אתון בטלנין". This is a *רמז*, showing us that the Jews needed to correct this *middah* of laziness. It is for this reason that when the time came for *yetzias* Mitzrayim, the Yidden performed all of the *mitzvos* with amazing alacrity. They had already eliminated the *middah* of laziness and were ready to serve Hashem with the appropriate *זריזות*.

Every person goes through their own personal *מצרים*. Everyone has their hardships and challenges in life. Our job is to seek out a Moshe Rabbeinu, a *tzaddik* or *gadol* who can show us the way out of our *golus*. קרבה אל נפשי גאולה. The *tzaddik* can help us out of our sadness, depression and laziness. We will thus be able to run to Hashem quickly *בחפזון*.

(Toch HaNachal Bo 5767)



Q&A Breslev

WHY WAS I BORN JEWISH?

Question:

I feel completely lost. I became affiliated with Heichal HaKodesh a short while ago, and I try to hear the *shiuirim* and listen to what's being said. It does indeed really help me in my daily life, and it brings me closer to Hashem. But, I'm still so full of questions and doubts that I seek answers to. I suffer a lot from these doubts. I've written a few letters to the Rosh Yeshiva, *shlit"a*, already, but I haven't yet gotten an answer.

I feel so lost. Maybe the Rosh Yeshiva doesn't want me to be a part of Heichal HaKodesh? Or maybe these are just the obstacles that stand in my way waiting to be overcome? Maybe that's my job right now. But, I feel like I'm hanging, holding onto the last strands of a rope that I'm quickly losing grasp on.

Sometimes I cry bitterly over the fact that I wasn't born to a non-Jewish family so I wouldn't have all these guilty feelings of not doing the right thing. I wouldn't have all the questions and doubts that strangle me and burn up my insides. And, I would have been able to do whatever my heart desires.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

Break out in a jolly dance over the fact that you were born Jewish. This fact alone is enough uplift our mood and make us happy.

Mohorosh told us a story that HaRav Rebbe Tzadok HaKohen from Lublin brings down (*Sefer Pri Tzaddik, Chag HaShavuot*, 13). It's an amazing story. The Kedushas Levi used to say the morning *brachos* out loud every morning. One day, he skipped over the *bracha* of "שלא עשני גוי". Someone who was standing nearby came over to him and said, "Rebbi missed the *bracha* of גוי שלא עשני גוי!" The Kedushas Levi answered him that he had already said the *bracha* earlier. Why? "When I woke up this morning, I felt so down and I couldn't find anything to make me happier. I felt so broken. Then I thought to myself, 'But, I am a Jew! At least I'm not a goy!' I became so happy from this fact that I couldn't hold myself back from thanking Hashem, and I said the *bracha* of "שלא עשני גוי" on the spot. That's how I made myself happy this morning."

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What happened to you? Are you so depressed that you think it would be better to be a *goy*? You wrote how you cry that you weren't born a *goy* so that you would be able to do whatever you want and as a Jew you feel so limited. What happened to you? What can you not do now as a Jew that you would be able to do as a *goy*? A Jew is the child of Hashem Himself! We have a Father Who tells us what's good for us; Hashem only wants what's best for us. We aren't punished by having the Torah; we are *bentched* to have the Torah. It's a *bracha*!

I want to ask you a question. When your children cry when you tell them not to play near a window or other dangerous things, aren't they also disappointed? They think to themselves, "What a pity that we have a father who doesn't let us climb near the open window. Orphans are so lucky that they don't have a father to tell them what to do." When you call them in from the street at night and tell them that it's too late to be playing outside, they also cry and wonder why they can't do whatever they want. A person with a drop of *seichel* will tell the children, "Dear children, your father loves you very much. He doesn't want you to fall out of the window and he doesn't want anything bad to happen to you late at night on the streets when you want to play. What is there to cry about?" I used this as a *mashal* for you to understand. A Jew is Hashem's child. We were chosen as such out of all the nations of the world. And, Hashem, our Father, tells us what is good for us and what is not good for us.

The *posuk* says (Devarim 4:4), "ואתם הדבקים בה' אלקיכם". Chazal expound upon this *posuk* (Tanchuma Shmini, 6) saying that this *posuk* can be understood by means of a *mashal* of a doctor who had two patients. After examining each one, the doctor saw that one of them is hopeless, and the other has high chances of getting better. The doctor told the family of the one slated for death that they should give him everything his heart desires. Let him eat everything. To the family of the other one who was going to get better, he gave very strict rules of what he was and wasn't allowed to eat. Someone asked the doctor, "What's going on? One of them is allowed to eat whatever he wants and to the other you give such strict dietary rules?" The doctor explained that the one who is going to live must watch what he eats to make sure that he indeed heals completely. The one who's going to die anyway can do whatever he wants. This is what Hashem tells us Yidden. "ישראל שהם לחיים אמר להם והייתם קדשים כי קדוש אני. אל תשקצו את...נפשתיכם. Yidden are slated for life; therefore, Hashem tells us exactly how to act, what to eat and what not to eat, what to do and what not to do, etc.

My dear friend, strengthen yourself. If you talk to Hashem in *hisbodedus*, you will build a strong *emunah* in Hashem. You will begin to feel Hashem's Presence surrounding you. Ask Him just for this one thing: for a solid *emunah* in Hashem. *Emunah* is able to be acquired only through *tefillah* and *hisbodedus*.

Continue to write me letters with your questions and doubts, and I will do my best to answer them, with Hashem's help.

Hashem should help you be successful in all your endeavors.

(Atzaso Emunah Vayigash 5783)

always talking to Hashem in his own words in every situation, throughout the day, no matter what he might experience. He should ask Hashem for help when things get tough, and thank Him when the going is more smoothly. Talking to Hashem connects us to Him in the truest sense of the word. The truth of the world starts revealing itself; the outer layer gets peeled off and we begin seeing the reality of the world that lies hidden beneath. We see with such clarity that everything is only Hashem Himself.

The *posuk* says (Devarim 10:20) "ובא תדבק". It's a *mitzvah* in the Torah to cleave to Hashem. What does it mean to "cleave to Hashem"?

Take two papers and glue them together with a very strong glue. What happens? The two papers will never be able to be completely torn apart from each other. Even if you manage to tear them apart, some pieces of each paper will remain stuck to the other. This is what it means to "cleave", to be stuck to Hashem.

A person needs to be connected to Hashem in such a strong way. We should speak to Him so much that we become "glued" to Him. When we achieve this, we will never be able to separated from Hashem, come what may. Even if a person does tear himself away from Hashem, he will still remain with a piece of Hashem stuck to him. This means that if he forgets Hashem and does things that He shouldn't, things that distance him from Hashem, he will still always be reminded of Hashem's Presence. Every now and then, it'll occur to him that he needs to do *teshuva* and correct his ways. And, in the end, he will, indeed, return completely to Hashem.

Dovid HaMelech says (Tehillim 139:7), "פליאה דעת ממני נשגבה לא אוכל לה". Dovid HaMelech wonders how a person can try to run away Hashem. "אנא אילך מרוחק ואנא מפניך אברה" where in the world can a person flee to run away from Hashem? "אם אסק שמים אם אסק שמים". If I try to fly high in the sky, Hashem is there. If I try to dig as far down as I can go, Hashem is there, too. There is simply no place where we can successfully run away from Hashem.

This is our job in this world. We need to fully realize that no matter where we find ourselves, no matter what we look like, what kind of bad things we've done and how far we've fallen, Hashem is always with us. We just need to open our mouth and pour our hearts out to Hashem. We should tell Hashem what we look like and in what direction we want our life to go. We will see that if we do this, our lives will change drastically for the better. We will have a bright, happy life in this world, and we will have only good in the next world.

(Sichos Mohorosh Part 1, Olam; Part 14, Deveikus)

The Rebbe's Life Story

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. When Rabbi Yitzchak was asked by these Jews who his companion was he told them the truth. HaRav Zev Wolf immediately sent for the Rebbe, inviting him to share his lodgings. But the Rebbe refused the offer, stating he was content to remain where he was. The Rebbe still wished to continue engaging in puerile behavior, walking barefoot, without hat or belt, wearing only the lining of his overcoat, running around the marketplace with the children, laughing and yelling, playing their favorite game, "war", naming one child "France" and another child another country, engaging in mock battle and pretending to "shoot", etc.

Unfortunately, an epidemic soon broke out in the house where the Rebbe was staying. Several people sickened and died, and the Rebbe was forced to leave. Now he had no choice but to accept HaRav Zev's invitation, at which the latter's joy was boundless. Rav Zev prepared a lavish welcome feast in honor of the Rebbe, according him the utmost respect and honor.

However, the Rebbe insisted on attempting to ruin the feelings of reverence and love that Rav Zev harbored towards him. Still, "*ahava mekalkeles hashura* – love upsets the natural order" (Beraishis Rabba, 55:10), and Rav Zev continued to love the Rebbe unwaveringly. The Rebbe would pray early, so that when Rav Zev led the congregation in prayer, as is customary for a famous leader, the Rebbe would be sitting and eating his meal. He would do this on Friday night, and on Shabbos at *shacharis* and *seuda shlishis*.

When Rav Zev sat down to the third meal of Shabbos, the Rebbe had already finished *benching*. He instructed his companion, Rabbi Yitzchok, to go outside and check whether the stars were already visible. Then he quickly davened *ma'ariv* and recited *havdala*. He took his pipe and went in to Rav Zev, who had just started *seuda shlishis*. The people who had gathered around Rav Zev watched, open-mouthed, as the Rebbe strode into the room, without his hat or belt, and holding a pipe, no less, in a blatant display of disrespect towards Rav Zev, who was still conducting his Shabbos meal. Nevertheless, Rav Zev welcomed the Rebbe warmly, immediately bentched, davened *ma'ariv*, and recited *havdala*. Then he proceeded to converse with the Rebbe almost the entire night. Thus, in spite of the superficial conflict, there was still a strong bond between these two *tzaddikim*.

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

The Power of Tefillah

My garage was a complete mess. Things were strewn all over the place, and there wasn't a square foot of floor visible between all the storage boxes.

One day I became very determined to get the place in order, and I began sorting through the mess, lifting heavy boxes and other sundry items, trying to get everything in its proper place. Although it was exhausting work, I kept pushing myself to finish the job.

As I lifted a particularly heavy box, I suddenly felt something snap in my lower back. The box thumped loudly to the floor as it fell out of my hands - a direct result of the unexpected excruciating back pain that I was currently experiencing. Immediately, I began asking Hashem to help me manage the pain. I also begged Him that the injury not be anything serious. Baruch Hashem, I run my own business, and I seriously couldn't afford a financial standstill due to back pain.

I paid a visit to the emergency room where they took a series of x-rays. Eventually, I was sent home with some painkillers and told that it was a back spasm and would heal in no time at all.

Thank you, Hashem, for answering to my heartfelt *tefillas*.

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