

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)

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Shabbos Ends8:40

Learning

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Yom Tov Pesach, 17 Nissan 5783

Year 3, Newsletter 73

A Word on the Yom Tov

Fleeing Before Shulchan Oreich

There was once a destitute Yid whose only source of *parnossah* was donations given to him by fellow Jews. He would travel from city to city, farm to farm, and village to village collecting hand-outs from kind residents.

During his travels, he once met a poor *goy* who was barely able to manage to get through each day due to his extreme poverty. The *goy* poured his heart out to this Yid, describing the details of his bitter, hard-knock life. The Yid was very moved by hearing the hardships that this *goy* was experiencing. He decided that since the *goy* spoke German, which is very similar to Yiddish, he would teach him Yiddish, procure some Jewish-looking clothing for him, and teach him some of the mannerisms that would help him blend into the crowd, so that they would be able to go around collecting together.

No sooner said than done. He got hold of the right garb and taught the *goys* some of the necessary idioms and words in *lashon hakodesh* that are part and parcel of our daily conversations. A few weeks later, when the *goy's* beard began to grow in, they were ready to go around collecting. Soon enough, they were on the road together, making their rounds from city to city. The *goy* was amazed at their success and the welcome they got in every place they went. Everywhere, they would get hand-outs - some more generous and others less so, together with a decent meal. He played his role well, and nobody suspected that he was anyone other than who he portended to be. Thus passed the winter.

With the nearing of the *yom tov* Pesach, the Yid told the *goy* that an amazing holiday was coming soon. "On Pesach", he told the *goy*, "neither of us will go hungry. Firstly, there's the *seder* where everyone drinks four cups of wine and has a fine meal that lasts well into the night amid much song and dance. But even after that, every Jew has plenty of food throughout Pesach."

The *goy* was hardly able to contain his excitement at the prospect of such an amazing holiday! He began counting down the days until the good food would appear before him. He imagined himself drinking one glass of wine after the other; the Jew had told him, after all, that even a poor man needs to drink at least four cups of wine. And not just any wine. It would be the finest red wine on the market! He dreamt about

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Mohorosh Speaks

Zman Cheiruseinu

Pesach is called, "Zman Cheiruseinu", the time of our freedom. The freedom of Pesach refers to both a general and a personal freedom; the entire Klal Yisrael was freed from the bondage of Egypt on Pesach, and every person individually is freed from being enslaved to anyone or anything other than Hashem.

When we take upon ourselves to put a halt to all the *aveiros* that we do and instead turn to Hashem, then we will merit being redeemed from our *golus* and becoming a free person.

Chometz and Matzah

The Arizal tells us that whoever doesn't eat any *chometz* on Pesach will be saved from doing *aveiros* throughout the rest of the year. This is very hard to understand, because we see how scrupulous Jews around the world are to not have even a crumb of *chometz* on Pesach, yet they still stumble in *aveiros* throughout the year. How can this be? The Arizal is telling us that whoever allows himself to *rejoice* during the year that he didn't eat any *chometz* on Pesach will be saved from committing *aveiros*.

Therefore, we should put much effort into asking Hashem to help us always rejoice in the *mitzvos* that we do, especially the *mitzvah* to keep Pesach with all its *halachos* and not eat any *chometz* during the eight days of the *yom tov*. With this *simcha*, Hashem will watch over us and keep us from committing *aveiros* throughout the year.

Pesach

The Arizal tells us that the word, "פסח" is comprised of the words, "פה סח", the mouth talks to Hashem. Moshe Rabbeinu took the Yidden out of Mitzrayim and taught them that they can talk to Hashem whenever they want about whatever they want. This is a lesson of Pesach that we must carry with us constantly.

Chometz and matzah respectively symbolize happiness and sadness, *emunah* and *kefirah*. When we eat the matzah on Pesach, it infuses us with such a clear *emunah* and helps us believe that everything in this world is only Hashem.

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This consequently removes all sadness and depression from our beings. We live with Hashem and we become happy people.

The Haggadah

Seder Night

Tonight is called, "Seder night". Why is it called thus? Rebbe Nachman says that when a person forgets about Hashem, then his life has no semblance of order. Everything seems to go wrong and plans go awry. However, when we bring Hashem into our lives and live with Him on a constant basis, then everything goes well for him, because he's completely aware of Hashem's plan. Although he might not understand the happenings around him, he knows that everything is going exactly according to Hashem's master plan; everything has a סדר.

When Hashem sent Moshe Rabbeinu to take us out of Mitzrayim, it was very clear to see that Hashem was behind everything; the *makkos*, *yetzias mitzrayim*, *kriyas yam suf*, etc. were all clearly open miracles performed by Hashem. It was quite clear that everything was run according to the *seder* that Hashem wanted. Therefore, tonight is called, "Seder night".

Simanim - Kadeish, Urchatz

The reason we have the *simanim* of the *seder* (*kadeish*, *urchatz*...) is because when a person wants to accomplish a goal, be it in *ruchniyus* or *gashmiyus*, he must make himself a clear list of the steps leading up to his goal. He needs to know exactly what needs to be done, and he needs to constantly ask Hashem for help.

When we prepare for our *seder*, we are preparing to eternally connect ourselves to Hashem. Therefore, we make ourselves a list beforehand so that we know what we need to accomplish and in which areas we need to ask Hashem for help.

Urchatz, Karpas

Tonight we become abundantly aware of Hashem's *hashgacha protis* in this world. We discuss all the miracles that He openly performed for us when he took us out of Mitzrayim גדולים ובמותות. Therefore, we wash our hands to show that whatever happens has nothing to do with our actions. Nothing is כחי ועוצם ידי.

We wash our hands right before eating a small vegetable. This small vegetable symbolizes a small amount of money. This is to remind us that to procure even the smallest amount of money, we need to ask Hashem for it. No reality exists other than Him. We are also showing that we believe that just as Hashem can give us this small piece of "*karpas*", we also believe that He can give us a different "*karpas*", the *karpas* of "חור כרפס ותכלת", as it says in the *megillah*, referring to very expensive clothing. We thank Hashem for the small *karpas* that we eat tonight, and ask Him for the larger *karpas* spoken about in the *megillah*.

הא לחמא עניא

Whoever is hungry should come and eat. In Mitzrayim, the Jews were in *golus*. But, the main *golus* was that we didn't have *seichel*; we weren't in the proper frame of mind to be able to think about Hashem. Generally speaking, a person who doesn't think about Hashem is a very stingy person. He doesn't like to give his things away, because he feels like he's left with nothing. However, on Pesach, when we get our *seichel* and think only about Hashem, we are able to share with others. Therefore, we invite others to our table and give them generously of ourselves.

the meal of fish, meat and all other delicacies that his Jewish partner had described to him. He imagined the fine meal and the singing and dancing that would follow. When was the last time he experienced such a thing? The Yid had also told him about matzah, which he described as a special kind of bread that is made only for Pesach. The *goy* tried to picture this amazing bread; it must be something special indeed! He simply couldn't wait!

The long-awaited day finally arrived. It was *erev* Pesach, and the twosome was staying with a certain *gvir* in town. The Yid explained to the *goy* that in order to save a good appetite for the *seder*, they shouldn't eat too much throughout the day. He reassured him that it was well worth the wait. After nightfall, the host went to shul with his guests. The *goy* in disguise was rather hungry, but he calmed himself down by reminding himself of the amazing meal that was to come upon their arrival home. After *maariv*, the *goy* was ready to run back home and eat. But, despite his grumbling stomach, he noticed that everyone was still standing in place. When he inquired as to what was going on, the Yid explained to him that now it was time to say Hallel. The happy songs and the constant reminder of the fine upcoming meal helped him stave off his hunger.

Finally, they were home and the *seder* began. The host's son began singing "*Kadesh*..." and everyone got a full glass of fine wine. The "Jewish guest" sipped the glass with obvious pleasure, enjoying every droplet as it slipped down his throat. He could hardly wait for the remaining glasses and the lavish meal that was sure to follow. "It's worth it to be a Jew just for this", the *goy* thought to himself.

The son continued singing, "*Urchatz*...". The *goy* didn't quite understand why they didn't say a *bracha* when they washed their hands, but he didn't let it bother him too much. "If they don't want to make a blessing, then so be it!" he thought to himself. "Let's just eat already!" he was famished at

Asking the מה נשתנה

Every Jew is Hashem's beloved child. Seder night is a time when we can ask whatever we wish of our all-powerful Father. Seder night is a very big עת רצון when we can ask for anything and see tremendous *yeshuos*. If we do our best to steal away a few minutes of the night to talk to Hashem, we will definitely bring about the *yeshuos* we so await.

עבדים היינו

The answer to the four questions that the children ask their fathers is, "We were enslaved by Pharaoh in Mitzrayim". We managed to convince ourselves that we were enslaved by a human being. We convinced ourselves that a mortal was able to do things without Hashem's consent, *chas v'shalom*. But, Hashem had *rachmanus* on us and cleared up our foggy minds. He showed us that He is the One Who runs this world, and that we are accountable to no one other than He.

וכל המרבה לספר ביציאת מצרים הרי זה משבח

The greatest thing that we can do is tell and retell all the miracles that Hashem performed for us, both in the distant past as well as the recent occurrences, whether they happened to many people or just ourselves.

If we pay close attention and get ourselves used to singing Hashem's praises, we'll notice that even during the hard times when things look bleak, we can still find the good hidden within the challenge. We should focus on this hidden good and tell others about it, praising and thanking Hashem. And it goes without saying that when a person asked Hashem for help and was indeed helped, it is a big *mitzvah* to let others know about the *chesed* of Hashem, Who always comes through for us.

Four Sons

Every father needs to speak to his children on a level the child can understand. The farther removed the child is, the more the father needs to work on relating to him so that he can speak to him on his level. The father must tell each child that Hashem runs this world and that we can become close to Him and talk to Him.

When the Jews were in Mitzrayim on almost the lowest level possible, Hashem sent them a very great *tzaddik*, Moshe Rabbeinu, who, despite his greatness, was able to relate to the Jews on their low level, teach them about Hashem, and bring them to the highest of levels. We must learn a lesson from this. In today's days there are also *tzaddikim* who are able to relate to those on a lower level than them. We must seek out such a *tzaddik* who can understand us and bring us close to Hashem.

What does the simpleton say?

A *tzaddik* once overheard a simple farmer reading

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this point! But, now he was a bit confused. Where's the lavish meal? The host brought in a bowl of salty water, gave everyone a few small pieces of radish and told everyone to dip the radish into the salt water! Was this the meal he was waiting for? The radish just whetted his appetite even more, and he was barely able to contain his hunger pains. The host, noticing the put-out look on his guest's face, explained to him that this was just the beginning. "The real meal is soon to come. First, we'll say the Haggadah, and then we'll get to the meal." He explained to his guest. "Hmm. Maybe it's not so easy to be Jewish, after all", the *goy* thought.

After a very long time, they finally finished saying the entire Haggadah. Again, everyone washed their hands. This time, with the *bracha*. This seemed more familiar. He thoroughly enjoyed the two *k'zeysim* of matzah that he was handed, and ate it with a hearty appetite. He swallowed the last bite and watched with wide eyes as the meal was brought in. The first course was ... what's that? It looked funny. As soon as he bit into the bitter maror, he began to cough and choke. At this point, his patience ran thin and he turned to the Yid who had brought him to this meal. "Is this the meal that you've been talking about for weeks on end?! This thing is horrible! It's bitter and disgusting!"

"Hold your horses", the Yid tried to calm him down. "After one *k'zayis*, we'll have the meal." But the *goy* was further frustrated when *koreich* came next. Here was another *k'zayis* of the bitter "food" together with some matzah. He was finished. He jumped out of his seat and ran to the door. At the door he heard the host's son chanting, "Shulchan Oreich, time for the *seudah*!" The *goy* turned his heel and fled, thinking, "Who knows what kind of horrid food they plan on bringing? This was indeed a perfect time to leave." Tired and still hungry, he went to the Beis Medrash, lay down on the hard bench and went to sleep.

The next morning, he met his friend in shul and yelled at him, "You trickster! You made fun of me! You managed to convince me that a big, lavish meal was on its way, and all they brought out was those horrible bitter herbs. I almost died from eating that stuff! What's wrong with you?!"

The Jew simply laughed at him, "You fool." He said. "Had you waited just one minute longer you would have had a fine meal. You managed to get through everything - the Haggadah, maror, *koreich*... And, just when they were bringing out the awesome food, you ran away! Had you waited just one minute longer, you wouldn't be so mad at me now."

The lesson learned from this story is quite clear. Many times, we want to be good, but it's just so hard! It seems as bitter as the maror on Pesach. It's not easy to do the right thing. But, if we push ourselves through the hard times and we get past the maror, then the good *seudah* comes. That's when we get all the good.

Fortunate is the person who pushes himself to be good despite the difficulties. He will surely get all the good that comes after the toil. And it's well worth the wait!

through the Haggadah on Pesach night. He heard and saw how the farmer cried copious tears when he said the words, "תם" "מה הוא אומר". The *tzaddik* was confused; of all places in the Haggadah, what is there to cry about when saying these words that simply ask what the simpleton says? He asked the farmer to explain his strange behavior. The farmer told the *tzaddik* that in Russian, the word, "תם" means "there". The farmer explained, "I have no idea what the wise son and the wicked son are asking. But the main point is this question. I'm concerned about "תם מה הוא אומר"; what are they saying about me 'there'." As he said these last words, he pointed to the heavens. His concern was what Hashem thought about him. "Tam", there in *shomayim* what was being said about him? Is Hashem happy with him or does he need to shape up?

The *tzaddik* was very inspired by these simple, heartfelt words and he told them over to his *talmidim*. The main thing that a Jew needs to worry about is what Hashem says about him.

אנוס על פי הדיבור

Rebbe Nachman teaches us that we must be very careful with the words that come out of our mouths. We must never say - even for a joke - that we will do something that we shouldn't do. Saying such words can cause us to actually do what we said we would do, even if we hadn't meant it seriously when we said it. This works in the reverse as well. Even if a person doesn't yet find himself on the level that he would like to be on, he should at least say that he *wants* to be good. Verbalizing his desire to be good will have a positive affect on him and help him indeed become the good person he wants to become.

This is what the Haggadah is teaching us with the words, "אנוס על פי הדיבור". The words that a person speaks can actually and practically change him as a person, both for the good and for the bad. Therefore, we should accustom ourselves to always telling Hashem that we want to be good and *ehrlich*. We will thus achieve our goals and become *ehrliche* Yidden.

כל ימי חיך הלילות

When our lives are full of challenges and obstacles and things seem bleak and dark as night, we should remind ourselves of *yetzias* Mitzrayim. We should remind ourselves that just like Hashem took us out of Mitzrayim, he will take us out of our current bleak situation and bring us the salvation we await.

"והיא" שעמדה

The word, "היא" has the same letters as the word "איה", where, as in, "איה מקום כבודו", where is Hashem. This is the key to getting close to Hashem. When we feel disconnected and far from Hashem, we should ask him, "Hashem, where are You? I want to see You and feel that You are beside me at all times. I want to know that You listen to every word that I say." This is how we can get close to Hashem.

Maror

Rebbe Nachman says that the *k'zayis* of maror is a *segulah* for *parnossah*. Why? We can understand this according to another idea that the Rebbe teaches us that when a person loses his temper and gets angry, he loses his *parnossah*. The Rebbe is telling us that when we can swallow a *k'zayis* of maror, i.e., we are able to accept bitter situations without getting angry, remembering that it's from Hashem, then he will have *shefa*.

מן המיצר קראתי קה

The only way to extract oil from an olive is by pressing the olive very hard and crushing it. The Gemara tells us that we are like olives. When we get pressed and crushed, our connection to Hashem gets strengthened. Therefore, when we experience hardships, when we feel like we are drowning, "מן המצר", from the pit of suffering, "קראתי קה" we should call out to Hashem.

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