

Gilyon Heichal Hakodesh

פ' חקת
תשפ"ו

Weekly Inspiration based on the Teachings of the Holy Breslever Rebbe

JOY WITHIN THE PAIN

(1) LET US ENTER THE LAND

The Yidden had now suffered the thirty-eight-year wait in the desert, due to the sin of the *meraglim*. Now, they were at the edge of the land of Edom and again ready to enter Eretz Yisroel. Moshe Rabeinu sent a request to Edom's king, "*You knew the suffering that befell us: our ancestors went down to Mitzrayim, we dwelt in Mitzrayim many days, and the Mitzriyim did evil to us and to our ancestors. We screamed out to Hashem, and He listened to our voice. He sent an angel and took us out of Mitzrayim... please let us travel through your land.*"

(2) MITZRAYIM WASN'T A PICNIC...

(Question 1) A question is asked: We see here that Moshe wanted to arouse the pity of the Edomites by saying, "*You knew the suffering...*" So why, when going on to describe this suffering, did he first say a positive statement: "*We dwelt in Mitzrayim many days*" before saying his main, negative, statement: "*The Mitzriyim did evil to us and to our ancestors.*" Should he not have said instead, "*We suffered in Mitzrayim many days...*?"



(3) WHAT IS OUR MAIN HAPPINESS PILL?

(Question 2) Over the ages, many nations have wondered how

we continue to exist, emotionally intact, after so much suffering in Mitzrayim and throughout all our other exiles. Other nations in similar situations have long ceased to exist. What, indeed, was the main ingredient that gave us the strength throughout the generations, to endure that much pain, collectively, as a nation, and individually, in each and every person's own suffering?

(4) HAPPINESS IN THE MIDST OF PAIN!

How did Dovid Hamelech strengthen himself, to stay happy in the face of all his suffering? He thanked Hashem "*Batzor hirschavto li*", in my constriction, You have expanded for me. I.e. Dovid Hamelech thanks Hashem for the salvation (and expansion) that Hashem has done for him in his (constricted and) troubled

situations. **But**, take note, says the Rebbe:

Dovid Hamelech is not thanking Hashem for his salvation "...**Out of** my troubles..." rather, he is thanking Hashem for His help "...**In**' my troubles..." Dovid did not wait until he was out of his troubles to be happy and thankful. Instead, he praised Hashem and was joyful about the smaller kindnesses that he searched for, found, and focused on, **within** his difficult circumstances.

**(5) RESEARCH RESULTS:
THE REBBE'S MAIN
ADVICE FOR HAPPINESS!**

In R' Nosson's letters, he strengthens the Chassidim throughout their troubles, telling them countless times, that this is THE MAIN PATH for a Yid to remain happy in spite of his pain. He stresses this, with a rare expression, saying: "*Kvar nechkar etsli*", *This is a well researched matter by me*, that '*Batzor hirschavto li*' is the main tool that we need to use, in order to remain happy in difficult times.

So, we must search for and focus on the actual, good that we are experiencing, even while we are suffering. We must go in the path of "*Batzor hirschavto li*." For in order to feel joy, even while going through a painful

situation, we need to search for, and focus on, the small kindnesses that we can find within that painful situation.

**(6) THE TOOL OF
IMAGINATION**

We should use our imagination to visualize how much worse matters could have been, and thank Hashem that such-and-such did not happen. This actually brings feelings of gratitude and happiness, indeed, even **within** the suffering – "*Batzor*."

**(7) COMPLAINING MAKES
IT WORSE...**

This concept is brought out, even more clearly, in another statement of the Rebbe: "If one complains about his suffering, Hashem says 'Do you call this 'suffering'? I'll show you what real suffering feels like!' Then, this complainer will suffer even more. Now, obviously, this statement does not mean, Heaven forbid, that this is a sort of revenge for not appreciating Hashem's kindness, similar to a human reaction

**(8) WORKSHOP. HANDS-ON
LESSONS IN BATZOR
HIRSHAVTO LI**

What that statement does mean, is:

Hashem wants us to cultivate this special Middoh of "*Batzor hirschavto li* – focusing on the good which is happening to us, even **within** the pain". So, if we find it difficult to cultivate this Middoh by ourselves, and therefore we find ourselves complaining against Hashem; what does Hashem do to help us gain this special 'tool'? This is what Hashem does:

For a short amount of time, He makes the situation much worse than usual. We then wish to return to our normal situation. We now realize how happy we should feel in our usual 'bad' situation. Because now, we would just be happy to not be suffering these additional troubles. As soon as we take this lesson to heart, and learn this art of "*Batzor hirschavto li*", then Hashem removes these, (now surplus,) troubles, which He had only added temporarily in order to show us "...what real suffering feels like..." Now we can really feel happy, and see tangibly what we have been saved from. Hashem has just taught us a practical lesson in "*Batzor hirschavto li*."

**(9) GRATITUDE: IT OPENS
THE GATES**

So powerful is "*Batzor hirschavto li*" that it actually

ensures that the *Tefillos* for a complete salvation, are positively received in heaven. As the Posuk continues: “(Batzor hirschavto li) Choneini u’shema tefillosi.” In the *Zechus* of thanking You for the good, even while still suffering, in that *Zechus*, please Hashem, with Your graceful kindness, accept my prayers!

(10) *SHELO OSANI GOY.*

(Answer to Q2) This closeness is, as just explained, a totally Jewish concept, a unique relationship between the “*Bonim laMokom*”, Hashem’s children - the Yidden, and Hashem.

When Shlomo Hamelech built the Beis Hamikdosh, in his inauguration *Tefilloh*, he asked Hashem, that, in this “*Beis tefilloh* – house of prayer”, which is “*Yikorei lechol ho’amim* – intended for all the nations”; “let Hashem accept and fulfill – instantly - the prayers and requests of those nations.” But, as Chazal explain, he does not include the Yidden, and does not ask that Hashem should, similarly, **instantly** fulfil **our** prayers. Because the Yidden have patience to wait for salvation. They will accept Hashem’s decision to delay the complete relief. They will, in the

meantime, evoke their gratitude by focusing on. and enjoying, the small kindnesses that He showers upon them in the meantime. However, the other nations would defame Hashem’s name if their requests were not to be fulfilled, completely, when “ordered.” For they cannot appreciate, nor feel gratitude for, the small mercies, and they do not search, find or focus on them “within their pain – “*B’tzor*”, and therefore they do not have the patience to wait for Hashem’s salvation.

(11) *LOW ENDURANCE LEVELS*

Now, because the nations do not have this level of capability of keeping afloat in situations of trouble, they run away from painful obligations, if it would bring them a yoke of suffering that is difficult to deal with.

So, when the yoke of Golus – exile - in *Mitzrayim* was placed upon Avrohom’s offspring; “Your children will be strangers in a land... they will be enslaved and tortured...” Chazal say that Eisov then ran away to Edom, to escape from having “to pay the debt of exile” which had been decreed for Avrohom’s descendants.

They could not withstand the exile, because they would not be able to keep up their spirits with gratitude throughout the ordeal.

(12) *HIGH ENDURANCE LEVELS.*

The Yidden, Hashem’s children, on the other hand, did have the “tools” to deal with exile. They **did** have this relationship with Hashem. So, they accepted the yoke of exile.

(13) *THE HIDDEN TEXT: THE NATIONS OWE IT TO US*

(Answer to Q1) The Yidden now said to Edom “*You knew*” about the decree of “*the suffering that*” was decreed on both of us but you escaped, and so it only “*befell us,*” Yidden. “*Our ancestors,*” unlike your ancestor Eisov, had a close relationship with Hashem. Therefore, they had the emotional tools to deal with suffering, and so accepted “to pay the debt of golus” and “*went down to Mitzrayim.*” We tried to find Hashem and His kindness within the suffering. “*We,*” who were empowered with this energy of gratitude, managed to remain emotionally afloat, and “*dwelt*” in stability “*in Mitzrayim,*” through finding the “*many*” i.e. the abundance and blessings within

our lack and suffering. And, by finding the light of **“days”** from within the darkness of **nights**. So, we managed to endure the exile for **“many days”** and years, even within the suffering **“and”** torture that **“the Mitzriyim did evil to us and to our ancestors.”** And, in this Zechus, of our **“Batzor hirschavto li”** gratitude, when **“we screamed out to Hashem, He”** accepted our Tefillos and **“listened to our voice. He sent an angel and took us out of Mitzrayim... So please”** now **“let us travel through your land,”** which will speed up our entry to Eretz Yisroel, the Land conducive to finding the Harchovoh - expanse from within the constrictions and troubles – Batzor; finding the good from within the bad; finding the spirituality from within the mundane; and finding Hashem from within His concealment. For it is Eretz Yisroel which make up the same letters as Eretz Yoshor Keil, a land which Keil – G-dliness can be found Yoshor – directly within the Eretz – earthliness and the mundane. You, Edom, did not “pay the debt” and are not interested in finding Hashem. So, please let us through, as you really have no valid reasons to cause us delay in entering the Land”

(14) THE ESSENCE OF ERETZ YISROEL: PATIENCE.

The Middoh of patience, also, is so much connected to Eretz Yisroel. When Moshe Rabeinu hit the Rock, instead of speaking to it, this was considered, on his exalted level, as a lack of patience. As a consequence, it was decreed that he remain in the Midbor, and not be allowed into Eretz Yisroel. The Rebbe, as well, when yearning to travel to Eretz Yisroel, explained that he was yearning to receive there, the great revelation of Emuna, which is called, Erech Apayim - Patience of the highest order. In a world where everything, to the minutest detail, is pre-planned by Hashem, as revealed in Eretz Yisroel, there is no room for anger or impatience at all.

(15) HOT TEST IN SUKKOH.

These Middos of the nations will be proven in the future, when Moshiach comes. They will be given an easy Mitzvoh of sitting in the Sukkoh. Then, Hashem will turn up the temperature, and the sun will come out of its “cover.” This minor inconvenience will cause the nations to “kick” against the Mitzvoh of Sukkoh; the Sukkoh that symbolizes “Tziloh Di’Meheimonusoh” The shade of Emunoh. This is in complete contrast to the Emuna of the

Yidden, who cherished the Mitzvos throughout all the exiles, even when these Mitzvos came at the cost of great suffering.

(16) FINDING THE GOOD. REVEALING THE SHECHINOH.

Hashem should help us, that those eternal words of Moshe Rabeinu, which were then not heeded by Edom, should now, in our days, indeed, take effect, and weaken the power of all our individual and collective enemies. Those words should enact for us an acceptance for our Tefillos, in the merit of our having - throughout the years in Golus - searched for Hashem and his kindness from within His concealment, and from within our pain. It should affect a speedy return to Eretz Yisroel, the Land which is most conducive for us to cultivate these Middos, of finding the Harchovoh - expanse from within the constrictions and troubles - Batzor. Finding the good from within the bad. Finding the spirituality from within the mundane, and finding Hashem from within His concealment. Hashem should help us succeed in always finding this positivity in our lives *Bevias Moshiach Tzidkeinu, Bimheiroh Beyomeinu Omein!*

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