

# HEICHAL HA'KODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy"a



## Zmanim (NYC)

Candle Lighting..... 8:02

Shabbos Ends..... 9:33

## Shiurim K'Sidran

Nach..... Divrei Hayomim II 3-4

Bavli ..... Kesubos 17

Yerushalmi ..... Sanhedrin 15

Tosefta..... Machshirin 1

Rambam ..... Geneiva 6

Parshas Pinchos, 24 Tamuz 5782

Year 2, Newsletter 49

## A Word on the Parshah

"לכן אמר הנני נותן לו את בריתי שלום"

Why did Pinchas get specifically the reward of peace?

Mohorosh explains this according to what Rebbe Nachman says (*Likutei Moharan* 1:80) that shalom only exists when two opposites need to come together. If fire and water need to work together, there is *shalom*. "Peace" is unapplicable to a situation where two of the same thing need to work together. Pinchas was very mocked that he descended from עובדי עבודה זרה. He, however, went to the opposite extreme and served Hashem with zealotness. For this, he deserved the *schar* of *shalom*.

(*Zos HaTorah, Balak* 8)

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"יפקד ה' אלקי הרוחות לכל בשר איש על העדה אשר יצא לפניכם ואשר יבוא לפניכם"

The Baal HaTurim brings down a *mesorah* that this *posuk*, "ואשר יבוא... ויפקד ה' אלקי הרוחות לכל בשר איש על העדה אשר יצא לפניכם" is connected to another *posuk* that has the same phrase, "ואשר יבוא... ויפקד ה' אלקי הרוחות לכל בשר איש על העדה אשר יצא לפניכם". What is the connection between the two *pesukim*?

Mohorosh explains this according to what Rebbe Nachman says (*Likutei Moharan* 2:68) that the greatness of a *tzadik* is that he can show a great person that he can get even closer to Hashem, and at the same time, he can show the most ignoble person that even he is able to get close to Hashem.

A *tzadik* has the ability to bring every person close to Hashem, helping each one according to their current level. This is something that only a true *tzadik* can accomplish. Rebbe Nachman says (*Likutei Moharan* 2:18) that people need to be very careful when they speak with others. If the other person isn't ready to accept the words he hears, they will have the opposite affect than intended and only serve to push him further away.

This is what Moshe Rabbeinu was requesting of Hashem when he says, "יפקד ה' אלקי הרוחות לכל בשר איש על העדה". Hashem should be the one in charge of "אשר יצא לפניכם ואשר יבוא לפניכם" - some people need to hear that they are still able to get close to Hashem even though they feel very far from Him, while others need to hear that even though they are so close to Hashem, they can still get even closer.

This is the connection between the two *pesukim*. The second *posuk* is talking about a person who kills בשוגג. We must be very careful when giving *musar* to such a person, because if it's not given properly, the person is liable to be pushed even farther away. Only a true *tzadik* is able to give *musar* in the right way and bring him back to Hashem despite the chasm he created.

## Mohorosh Speaks

### A Good Match

Chazal say (*Moed Katan* 18b) that there is proof in each component of Tanach that Hashem is the One Who makes *shidduchim*. In the Chumash it says (*Beraishis* 24:50), "ויען לבן ובתואל ויאמרו מה' יצא הדבר", Lavan and Besuel both had to admit that the *shidduch* was orchestrated by Hashem. In Neviim it says (*Shoftim* 14:4), "ואביו ואמו לא ידעו כי מה' היא", the parents of Shimshon HaGibor didn't know that Hashem was behind his *shidduch* with the Plishti woman. And, lastly, in Kesuvim it says (*Mishlei* 19:14), "בית והון נחלת אבות ומה' אשה משכלת", physical belongings can be inherited from parents, but a wife comes straight from Hashem.

Hashem has a *shidduch* prepared for every single individual. Every *bochur* and every girl has their *bashert* waiting for them. If that's the case, how can there possibly be so many singles getting older and older without any wedding in sight?

The answer to this conundrum is that, generally speaking, the singles themselves are the ones at fault for the predicament in which they find themselves. They search high and low

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## Pearls of Wisdom

Remember that Hashem is always with you. Sing the song that the Rosh Yeshiva sings, "When you go through hard times, remember that I am with you. Don't let your problems weaken you, because I am with you. If you find yourself becoming overcome by the Yetzer Hara's fire, don't give up, because I am with you. I'm always with you."

Continued from Page 1 - Mohorosh Speaks

for the very best *shidduch* out there. They search for Mr. or Miss Perfect who has never existed and will never exist. They seek a match that has every single *middah* perfected and is, in essence, a *malach* in human skin. To top it all off, they are so intent on finding someone who fits their unreasonable criteria that they won't consider hearing any *shidduch* that doesn't qualify. While they search, the days turn into months, the months turn into years, the hair on their heads turns gray, and they continue the perpetual search for Mr. or Miss Incredible.

The only way for a person to rid himself of these senseless obsessions is by internalizing a solid *emunah* in Hashem. Every Jew must truly believe that every single thing that happens in this world is controlled by Hashem. Of course, this applies to everything that happens in this world, but we can see it most clearly when it comes to *shidduchim*. When it comes to *shidduchim*, it becomes quiet clear that Hashem is the only One pulling the strings. Hashem sends a person his or her *bashert* at exactly the correct moment. The problems begin when the involved parties turn away the *shidduch* for trivial reasons. They are looking for so-called "*kavod*", wealthy or special *yichus*. For such inconsequential details, amazing *shidduchim* are turned away - among them, the true *bashert*.

A person who truly believes in Hashem and His *hashgacha pratis* in this world would never turn down a *shidduch* that is suggested to him, as long as the perspective match is healthy, both mentally and physically. A *baal bitachon* has such clarity that Hashem will only let him marry the correct one that he doesn't feel the need to turn down a *shidduch* for such trivial reasons. He would make sure that he is not the one who sends his *bashert* packing.

*Shidduchim* are impossible for us, simple human beings, to understand. It all has to do with *sodos* and *gilgulim*. We must build a strong belief that Hashem will only give us what is good for us. On this note, when a *shidduch* is suggested, the first reaction should always be, "Yes". If it's not the right one, then Hashem won't let the *shidduch* happen. But, if a person says "no" to the *shidduch*, he risks being the one to send his *bashert* packing, resulting in tremendous *agmas nefesh* and *tzaros* that could have so easily been avoided. And, in the end, he will only marry his *bashert* anyway, if that is what Hashem desires.

Chazal say (*Yevamos 63a*), "נחות דרגא ונתיב איתתא", step down a bit and get married. Chazal are telling us that as long as a person sees himself the greatest of the great, he'll always find reasons that any given *shidduch* suggestion isn't worthy of someone so amazing as he. One suggestion is too plain, another is too different, and yet another is too poor. The list continues on endlessly. Our *chachomim* are teaching us that if we take a step down from our haughtiness, we will be able to find a *shidduch* much more quickly and much more easily.

The million-dollar question is: How can we succeed in bringing ourselves down a notch. Now that we've clarified what the problem is, maybe we can also get a clue as to how to accomplish such a feat! The one and only solution is through *emunah*. We must remind ourselves constantly that Hashem is he One in charge of everything, and anything we want or need is only in Hashem's hands. When we constantly remind ourselves of this, it will eventually begin to seep in. We'll be able to internalize the fact that Hashem is truly in control. Once we've come to this realization, we will no longer consider ourselves so high-and-mighty. We will be able to bow our heads before Hashem and not try to run the world in His stead. We will

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## Q&A Breslev

### SHOULD I SAVE UP MONEY?

#### Question:

To the Rosh Yeshiva *shlit"a*,

I want to thank the Rosh Yeshiva *shlit"a* for the unbelievable *shiurim* that give my husband and me so much *chizuk* and help us both in every aspect of life.

I have two questions to ask. Firstly, I want to ask if we should put money aside every week or every month and save it to eventually buy a house or marry off the children. Even a simple wedding still costs a lot.

Secondly, it often happens that when we eat the Shabbos *seudah* at my parents' house, my husband says silly remarks that don't really come in to the conversation, and I don't know how to react. The things he says don't really bother me as much as the timing. How can I react in such a way that he won't realize that it annoys me?

Thank you.

#### The Rosh Yeshiva's response:

Dear...,

I received your letter.

You should definitely save up money to buy a house and be able to marry off your children. The Rebbe was very *makpid* that people should handle their money responsibly (as seen in *Sichos HaRan* 281). His *talmidim* would come to him complaining that they lost money, and instead of giving them *chizuk*, he would tell them off for not having taken proper care.

Regarding the situation at the Shabbos *seudah* in your parents' home, I understand from your words that you only feel uncomfortable about it when you are around other people. You get annoyed from what he says because others hear it and you feel uncomfortable. I ask of you to respect your husband. What other people think about him shouldn't bother you at all. In your eyes, you should see him as a king. Don't be bothered by what other people think or say.

May Hashem give you much success in all your endeavors.

(*Atzaso Emunah, Bamidbar 5782*)

## Q&A Breslev

### SHOULD I BUY A GUN TO PROTECT MYSELF FROM TERROR ATTACKS?

#### Question:

To the Rosh Yeshiva *shlit"a*,

After so many tragedies that have happened in the recent past in Eretz Yisrael where Jews were killed by terrorists, I'm left shaken to the core. It bothers me especially because many of my customers are Arabs. I thought that it might be a good idea to get a license for a gun. Is this the right thing to do? Is this considered "*hishtadlus*"?

Thank you.

#### The Rosh Yeshiva's response:

Dear...,

You should rather keep a small *mishnayos* and other *sefarim* with you at all times. Then, when you have a quiet moment, you can seize the opportunity to learn a little bit of Torah. This will protect you. This will save you from all evil. Chazal say (*Tana D'vei Eliyahu Rabbah* 4), "כל תלמיד חכם שעוסק בתורה בכל יום, בשביל להרבות כבוד שמים, אינו צריך חרב ולא כל דבר שיהיה לו שומר", A Jew who learns Torah every day in order to bring Hashem *nachas* doesn't need a gun or any armor to protect him from harm. "אלא הקדוש ברוך הוא משומר בעצמו", Hashem, Himself will protect him.

One of the victims of a recent attack was a police man who was well-armed with weapons that didn't help him a smidgen. This shows us very clearly that a person can still be killed even though he has a gun.

Hashem should protect all Yidden and send Moshiach Tzikeinu speedily and in our days.

(*Atzaso Emunah, Behaaloscha* 5782)

be able to give ourselves over completely into Hashem's most capable hands. At that point, when a *shidduch* is suggested, instead of being insulted at having been suggested "such" a *shidduch*, we will be grateful to Hashem for sending a *shidduch* our way, and we won't be so quick to decline the offer. In *shomayim*, the people who reject their *bashert* are very scoffed at. They see very clearly that there are exactly enough *shidduchim* for everyone. But, they watch as this wise-guy destroys his life with his bare hands.

The *medrash* says (*Tanchuma, Parshas Acharei*) that this was the mistake that Nadav and Avihu made when they didn't get married. They knew that, being סגני כהונה, they were very great in their own right, in addition to being the sons of the Kohen Gadol and the nephews of a *nasi* and Moshe Rabbeinu. They couldn't imagine that there were girls in Klal Yisroel worthy of people of their stature.

The *medrash* tells us (*Beraishis Rabbah, parshah* 68) that Hashem, כביכול, sits and builds ladders. He raises one person up higher and brings another one down a few notches. Once these two people find themselves at the same level, a *shidduch* is made. Unfortunately, many people go through some very challenging *tzaros* before they finally agree to marry their *bashert*. Had they just had solid *emunah* that Hashem runs this world with an exact calculation to every move, they would have been able to spare themselves all the trouble they had to go through as they were being put on the same level as their *bashert* just so that they finally agree to get married.

On the same note, if a Jew were to really believe that Hashem has the key to *parnossah* and gives every person exactly what they need when they need it, they would never turn down a *shidduch* due to the prospective match's current finances, or because the prospective father-in-law isn't offering a tempting dowry. The first *mitzvah* in the Torah commands us to get married, and we must fulfill this *mitzvah* with *mesiras nefesh*. Rebbe Nachman says (*Likutei Moharan* 1:69) that a person's *parnossah* comes in his wife's *zchus*. Therefore, we must never turn down a *shidduch* due to the lack of financial backing. Instead, he should get married very calmly, knowing that the *parnossah* will come in his wife's *zchus* after they get married.

Another trivial reason people give for turning down a suggested match is that they don't come from the same place. If one of the sides comes from a different background or a different country, the *shidduch* is completely uninteresting. A *chassidische* doesn't want to consider a Litvak; a Litvak doesn't want to consider a Sefardi; someone of Hungarian descent won't consider someone of German descent, etc. The list can go on and on. This is a very small-minded way to view things. Every *neshama* comes from the same exact place - directly under the כסא הכבוד, where every single *neshama* is very holy. Where the *neshama* is sent has absolutely no bearing on its quality and holiness. It's truly a very silly excuse for turning down an otherwise perfectly fine *shidduch*.

Every *shidduch* has already been made even before the boy and girl were born. Chazal say (*Sotah* 2a) that forty days before a child is created, Hashem calls out, "בת פלוני לפלוני", the daughter of so-and-so will marry so-and-so. A person simply needs to ensure that he doesn't reject his *shidduch* because of his own petty *kavod* and *ga'avah*. Before declining a *shidduch* for any reason, look in the mirror very objectively to see if you are as perfect as you perceive, and as perfect as you expect your spouse to be. Every single person has things he needs to work on. The only difference between one's self and another is that we don't see our own shortcomings as easily as we catch onto those of others.

Fortunate is the person who has a solid *emunah* in Hashem and doesn't allow his petty pride to blind him and lead him to places he doesn't want to be. Hashem

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will help these *baalei bitachon* find their *shidduchim* quickly and easily, and they will merit to have *shalom bayis* and all other *brachos*.

### Amazing Yichus

Mohorosh used to work very hard making *shidduchim*. An older *bochur* in his thirties once came to him, asking if he had anything to suggest. This man had already been suggested plenty of *shidduchim* in his time, but he always had some reason or another to reject girl after girl, one after the other. Mohorosh tried to convince him to agree to a certain *shidduch* that he'd denied. The man kept on trying to give reasons that the *shidduch* wasn't a good idea, until he finally told Mohorosh, "I have very great *yichus!* I descent from the Turei Zahav! It doesn't behoove someone so great to marry such a simple girl!" Mohorosh countered his denial by saying, "She also comes from amazing *yichus*. She descends from the Magen Avraham!". After the man left, Mohorosh explained that he had meant that the girl was a descendant of Avraham Avinu, about whom Hashem said, (*Beraishis* 15), "וְאָנֹכִי מֵגֵן לָךְ".

On another occasion, Mohorosh came home from the *vort* of one of his *talmidim* and he said, "They don't even know that I'm the most important *mechutan* who was present!" The *bochur* hadn't wanted to agree to the *shidduch* for certain trivial reasons until Mohorosh spoke endlessly with him, eventually convincing him that the *shidduch* was a great one for him.

Someone once told Mohorosh that he'd spent many long years searching for the perfect *shidduch* for his daughter. They have tremendous *yichus*, and they were looking for boy who had the same. Eventually, he found a *bochur* whose *yichus* shone, and the wedding was held shortly thereafter. Unfortunately, a very short time after the wedding, it became quite apparent that the *chosson* wasn't playing with a full deck of cards. He was simply not normal. A get followed in relatively short order, and the girl got a very bad name from the whole story due to the other side spreading untrue information in order to keep themselves clear of the blame that they deserved. At this point, it was very hard to find *shidduchim* because of her ruined reputation. Eventually, another *shidduch* was suggested. The boy lived very far away and came from a very simple family, but the girl's family didn't care anymore. They were just happy that there was someone who was willing to consider them. The *shidduch* was finalized within a short time.

The man completed his story by telling Mohorosh, "I would never have considered this *shidduch* under other circumstances. However, life has taught me not to ask too many questions. Either way I'll only be able to do whatever Hashem wants. Only His plan prevails."

### The Rebbe's Life Story (36)

When his companion arrived the next morning at the rendezvous, the Rebbe was already waiting for him. They proceeded to visit several houses, finding a different pretext for visiting each one. In some of the houses the Rebbe offered the inhabitants a drink of whisky, and such. They ended up visiting a good number of houses. No-one knows why.

They returned to Mezibuz, where the Rebbe fulfilled his promise to his dear mother to visit the grave of the Baal Shem Tov. Then he fulfilled his promise to pick up Rabbi Shimon. After parting warmly from his parents he returned home to Medvedivka.

After the Rebbe's mysterious overnight sojourn in Kamenitz the law forbidding Jews to live there was repealed. (History books credit Paul I, Czar of Russia, with introducing the new law permitting Jews to reside in Kamenitz in 1797.)

The trip to Kamenitz was shrouded in mystery. It generated a great deal of speculation, with the spectrum of opinions ranging from positive to negative. However, all of them were mistaken, for even those who found a positive motivation for the Rebbe's trip did not even come close to the Rebbe's real reason for traveling there. And those individuals to whom the Rebbe hinted at the truth, could not fathom the complete truth.

Some said that the Rebbe had gone to find writings of the Baal Shem Tov that were entombed in a rock, hidden somewhere in Kamenitz. When he heard this one, the Rebbe chuckled, saying he had no need for these writings, and that if he had needed those writings they would have been delivered to him in his house.

Taken from "The Tzadik's Accomplishments" to be continued next week, bez"v

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