

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
BASED ON THE TEACHINGS OF REBBE NACHMAN OF BRESLEV ZT"L
GIVEN OVER BY MOHOROSH ZT"L AND THE ROSH YESHIVA SHLIT"A

PARSHAS CHUKAS
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CHIZUK from the PARSHA

ENDURANCE: UNIQUELY YOURS

David Hamelech's life was the embodiment of suffering. Just by glancing through the words of *sefer Tehillim*, one can get a glimpse into the tremendous difficulties he faced throughout his life, and can also gain *chizuk* on how to endure one's own struggles.

In one of his entreaties to Hashem, David Hamelech said (*Tehillim* 4:2), "בצר הרחבת לי" – You have given me relief in my distress." Based on this *passuk*, the Rebbe teaches (*Likutei Moharan* 1:195) that in every *tzara* a person may experience, there is always some kind of *harchava* – some kind of relief. If we will work to notice Hashem's kindness, we will surely find the silver lining even within our pain.

The ability to see the goodness in a *tzara* is unique to *Klal Yisrael*. As Jews, we have the capacity to see Hashem's Hand within our difficulties; as Jews, we can accept our hardships with love. This is in glaring contrast to the behavior of a non-Jew – as soon as his life goes slightly off-course, he curses and blasphemes his faith.

Chazal teach us (*Avoda Zara* 3) that when the nations will see the great reward that *Klal Yisrael* will receive, they will also come to Hashem to request *schar*, and Hashem will then test their sincerity with one easy *mitzvah*: the *mitzvah* of *sukkah*. However, soon after they will settle down in their *sukkos*, Hashem will make the weather become terribly hot. The non-Jews, in their discomfort, will not just exit their *sukkos* but will also kick the walls in contempt, revealing the core difference between a Jew and a non-Jew. Even when a Jew must leave the *sukkah* due to inclement weather, it is with humility and a deep yearning to return, whereas a non-Jew kicks and curses the entire *mitzvah*. Only a Jew can achieve the incredible feat of remaining faithful to Hashem and the Torah even through struggle.



In this week's *parsha*, Moshe Rabbeinu sent messengers to the king of Edom, requesting permission for the Jewish People to pass through his land on the way to Eretz Yisrael. As an introduction to this appeal, they said, "זֶה אָמַר אֶחָיד יִשְׂרָאֵל אֵתָּה יְדַעְתָּ אֵת כָּל הַתְּלָאָה אֲשֶׁר מֵצָאֵתָנוּ" – So said your brother, *Yisrael*: 'You know all the difficulties that we have endured (in *Mitzrayim*).'" What was the purpose of this introduction? Why did they have to bring up the relationship between the two nations? Why did they have to mention *galus Mitzrayim* at all?

Rashi teaches that this was to remind Edom that they should have also suffered through *galus Mitzrayim* since they, too, were descendants of Avraham Avinu, to whom Hashem said (*Bereishis* 15:13), "כִּי גַר יִהְיֶה זֶרַעךָ." Since Edom evaded this heavenly obligation and got off scot-free while the Jewish People bore two hundred and ten years of affliction, the least they could do was let "their brother, *Klal Yisrael*" pass through their land on their way to Eretz Yisrael.

In truth, the non-Jews would never have been able to survive the *galus* because they are simply incapable of enduring challenges. Only the Jewish People, who believe that all *tzaros* are from Hashem and are dispensed with tremendous mercy, can withstand the hardships of *galus*.

This ability is within every one of us. Even when going through tremendous pain and suffering, we can survive. As Jews, we can even thrive – simply by focusing on the good that Hashem continues to give us even during the struggle. As a result, we can remain positive no matter what our circumstances may be, and can thereby merit a good life in This World and in the World to Come.

Toch Hanachal, Chukas 5765

MOHOROSH SPEAKS

SHIDDUCHIM

A tiny bundle swaddled in pink, just a few hours old, lies asleep in the hospital nursery. Another tiny bundle, this one swaddled in blue, lies in a crib thirty miles away. Unbeknownst to them or to their parents, these little babies are destined to marry each other a few years down the line.

Chazal teach us (*Sotah* 2) that each *neshama* is paired with its match forty days before it descends onto this world. Why, then, do we see so many singles getting older, with no *shidduch* in sight? Where are their preordained *zivugim*, and why is it taking so long for them to find each other?

"We must solve the *shidduch* crisis!" *Shadchanim*, *askanim* and heartbroken parents cry. Yet in order to solve the problem, we must understand what the problem truly is. This crisis is not so much in reality as it is in the mind, where unrealistic expectations, inflated egos and misplaced priorities play center stage.

In search for perfection, young

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Dear ...,

I received your letter.

Take the Rebbe's advice and look for the good in your son (*Likutei Moharan 1:282*). Sit down with your wife and think about all his positive qualities and find reasons to praise him for them. Don't focus on your son's difficult nature because he will then sense your displeasure and live up to your poor expectations.

(This is the reason why some children who are well-behaved at home are terrors in school, and others who act out at home are angels in the classroom. Why does this happen? Often, it is because the child senses his parents' pride in him so he tries to please them, yet he feels that his teacher disapproves of him so he has no incentive to behave in school, or vice versa.)

Seeing the positive always helps – no matter the age, no matter the stage. The Rebbe calls this method "*azamra*," and it is a powerful strategy which both parents and *mechanchim* can use to succeed with children. When a child feels that his parents/teachers believe in him, he will do everything in the world to please them. Therefore, one who sees the good in his children/students has the power to influence them deeply, because by viewing them in a positive light he motivates them to truly serve Hashem.

Mohorosh taught us that the only way to be *mechanech* older children is through positive communication. One must be very careful with the way he speaks, because hurtful speech can be very destructive. It's true that *chinuch* of young children necessitates strong discipline, but when dealing with older children, you must only see the positive and notice the good in them.

Treat your son with respect and boost his ego – you'll see that his behavior will improve. The Rebbe says (*Likutei Moharan 1:202*) that a person with little *seichel* needs to be treated with more esteem because he is waiting for the recognition.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 250



adults entering "the *parsha*" subconsciously draw up a checklist of qualities that are "absolutely crucial" in a potential spouse. Personality, intelligence, money, looks, *yichus*... flawless perfection down to the last detail. A suggestion that is slightly lacking in any area is nixed without another glance. Days slip by; then weeks, months and years pass with the "perfect" *shidduch* still as elusive as ever. How can we stop this destructive trend?

Whose Idea?

Part of what makes the *shidduch* process so challenging is the uncertainty. There are so many names and so much information to filter through with no idea of which might be "The One." Wouldn't it be nice if, along with each suggestion, we would get a message from *shamayim* telling us if it's even worth pursuing?

Here's the secret: every *shadchan* (and even layman) who suggests a *shidduch* is a messenger sent from the One Above. All interactions and conversations are part of Hashem's intricate orchestrations – how can we dismiss a direct message from Hashem with a flippant, "oh, it's not for me"? How dare we turn down His suggestion without giving it due thought?

The proper course of action in *shidduchim* is to let Hashem lead you. As long as the prospective match is physically and emotionally healthy, has *yiras Shamayim* and is a *ba'al middos*, don't be the one to say no! Have no fear – if you agree to the *shidduch* and it isn't meant to be, Hashem will not allow it to proceed. However, if it is the right one and you turn it down, it will ultimately happen anyway, regardless of how vehemently you reject it. The question is only how long it will take and how painful the journey will be.

Ridiculous Requirements

Getting married is a *mitzva* – the very first one in the Torah – and is a prerequisite for *avodas Hashem*. In his effort to stop us from living a life of purity and holiness, the *yetzer hara* provides us with many foolish reasons to turn down possible *shidduchim*.

Background

Where are they from? What type are they? In which shul do they daven? Are they from our town? From out of town? From another continent? It makes no difference. All Jews are one; all *neshamos* are hewn from the same pure source. Differences in background or "type" should not have any bearing on a *shidduch*.

Financial Status

Will they support the couple? For how long? How about providing a down payment for a house? Finances should not play a decisive role in *shidduchim*, since money comes and money goes with no prior warning. Additionally, the Rebbe teaches (*Likutei Moharan 1:69*) that *parnassa* comes solely in the *zechus* of one's wife. Even if the other side won't contribute a penny, follow Hashem's command and get married. *Parnassah* will naturally follow.

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Yichus

A single man in his mid-thirties came to Mohorosh for guidance regarding a particular shidduch. Hundreds of possibilities had already been suggested to him before, yet he always turned them down due to trivialities.

Mohorosh urged him to go through with that shidduch, but he was not receptive at all. Finally, the bachur admitted that he wanted a girl with great yichus, as he was a grandson of the Turei Zahav. Mohorosh exclaimed, "Great! The girl is just the right one for you; she is a granddaughter of the Magen Avraham."

From one moment to the next, the bachur's entire demeanor changed and he left the room with a bounce in his step and a sparkle in his eyes. Mohorosh smiled at those present and said, "Didn't Hashem promise Avraham Avinu 'וְאָנֹכִי מִגֵּן לָךְ' (Bereishis 15:1) That's what I meant when I said she's a granddaughter of the Magen Avraham."

Are you looking for yichus in a shidduch? Are you looking for prestige? What can be more impressive than being a direct descendant of the avos hakedoshim?



A Rung Up, A Rung Down

Chazal tell us (Yevamos 63), "Lower your standards and get married." As long as one arrogantly refuses to consider certain shidduchim because "that's not what we're looking for," he will just prolong the process and the difficulties involved. Conversely, when a person can step off his high horse and consider shidduchim even of lower status than himself, he will merit finding his zivug easily.

Aryeh was a man of means who rubbed shoulders with the upper echelons of society. When Zundel's son was suggested for his daughter, Aryeh was highly insulted. "Zundel? He's a simple, low-class guy. That shadchan has some nerve!"

After a couple of years, Zundel's fortune started to look up while Aryeh's business took a nosedive. A few investments gone sour and the man of means was no more – Aryeh was reduced to a "simple, low-class guy" who could barely make ends meet. The "unlikely" shidduch was suggested again, and mazel tov! This time, there was no ego at play and the mechutanim happily drank l'chaim.

The Midrash says (Bereishis Rabba 68) that Hashem busies himself with building ladders, so to speak. In order to arrange for a match to be made, the Master Shadchan sometimes brings one person a few rungs up and sends another a few rungs down, just so that they should view each other as "a man of my standards." The reason for painful life experiences, such as losing money, fame or honor, may be only in order for a shidduch to happen. Wouldn't it be worthwhile to avoid this by stopping to reject those whom we think are "of lower quality" than us?

It's time to solve the shidduch crisis! Are you at fault for making the problem worse? In your search for "just the right one", are you turning down suggestions just because they are less than ideal – in **your** mind, at least? It's time for a good look in the mirror – you, too, are imperfect! Swallow your pride and allow Hashem to lead you, and you will be'ezras Hashem find your zivug quickly and easily.



seder derech halimud.

The Rebbe says (Sichos Haran 19) that the Torah has tremendous power; anyone who learns each day will become an *erliche Yid*, no matter how low he has fallen.

R' Nosson relates (Chayei Moharan 573) that after he heard the Rebbe say this, he asked if Torah learning can also help a person who has succumbed to the *aveira* of *pgam habris* R"l. In response, the Rebbe cried out with passion, "Do you know how powerful the Torah is? Torah is stronger and greater than everything."

Start today! Take a *Mishnayos* and start saying the words of *Maseches Brachos* aloud, even if you don't understand what you are saying. When you complete this *masechta*, continue to the next and the next until you will complete the entire *shisha sidrei mishna*. Then start again (and again and again and again) and continue with this your entire life.

The same is for *Gemara*: start *shas* from the beginning. Buy a *Maseches Brachos* and say the words of the holy *Gemara*; say one *blatt* after another until you finish the entire *masechta*. Then take *Maseches Shabbos*, then *Eiruv*, then *Pesachim*, etc. until you finish the entire *Shas*.

Even if you don't initially understand what you're saying, continue to learn without comprehension and eventually you will understand. The holy words of Torah will infuse you with renewed energy, and you will begin to feel that life is worth living again.

May Hashem bless you with success in all your endeavors.



DEEP DOWN, ALL I FEEL IS EMPTINESS

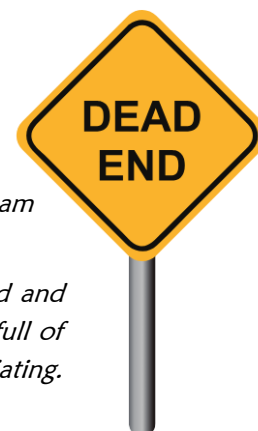
Question:

To the Rosh Yeshiva shlita,

I hope you can help me. I don't know what's wrong with me – I know that to others, I seem to be living it up, but inside me I feel like I am dying a slow death.

I feel a sense of hopelessness at my very core, as if everything is hollow, dead and pointless. I know that it isn't really true; there are times in my life that are pleasant and full of accomplishments, yet deep down all I feel is emptiness. The pain of this situation is excruciating. Is there something I can do to help myself?

Thank you.



The Rosh Yeshiva's Response:

Dear...,

I received your letter.

Your question reminds me of a story Mohorosh used to share about R' Avraham Kalisker zt"l:

An elderly Yid once came to the tzaddik and exclaimed, "I'm so fed up with life - all I want is to die already!"

R' Avraham replied "How foolish of you! It's worth living for eighty years just to be able to put on tefillin once – and you want to die already? You can do the mitzva of putting on tefillin each day you are alive, and in this merit, Hashem will forgive you for all your aveiros."

The feeling of emptiness and worthlessness comes from doing *aveiros*. When a person doesn't guard his eyes and watches immorality, he ends up sinking into the *aveira* of *pgam habris*. The Rebbe says (*Likutei Moharan*, 1:50) that this

causes him to become very depressed, as his spirit is shattered and his life loses its appeal.

The only way to escape this terrible habit is through *tefilla* and *hisbodedus*. Accustom yourself to talking to Hashem; describe all your pain and suffering and tell Him your troubles. Cry out to Him each day to redeem you from your struggle. You can use the *tefilla* below and add your own words:

Hashem, have pity on me and help me get out of this difficult situation I am in, although I know that it is of my own doing! Please forgive me for my sins and help me overcome my yetzer hara and stop doing aveiros. I promise to try my hardest to be *erlich* – please, Hashem, help me remain strong in the face of my *nisyonos*!

Another *aitza* for you is to learn Torah with the Rebbe's

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