

שיעורים מכ"ק מרן אדמו"ר שליט"א לפרשת מטות מסעי – אנגלית

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## A Place for the One Who Has No Place

The parsha talks of the **ערי מקלט** -- the cities of refuge where those who accidentally killed someone could run to and take refuge. It seems as if the land cannot absorb the accidental murderer and therefore there needed to be special cities built for them. We have to understand more about these cities of refuge and also to understand why specifically they give asylum and the rest of the land doesn't.

The *Sfas Emes* **וי"ט** brings a very deep insight...He says that "Hashem Yisborach gave cities of refuge to a person who has no place because of his very big sin (**חתא גדול**) in killing a person. Therefore, Hashem Himself gives him a place. Hashem Himself gives a place to someone who has none.

"But if a person murders someone (not by accident) and relies on that, then he is not given a place. It then comes out that the main place of the person who accidentally killed someone lies in knowing that he has no place. This itself, since he has regret for his act before Hashem, gives him a *tikun*. Hashem gives a place to everyone. The Sefer *Tomer Devorah* from *HaRav HaRamak* writes that this is a great kindness from Hashem Yisborach, that He gives a place to the murderer who came to this point."

However, a person who intentionally murders someone shows through this that the place in which he is found is only relevant to him, and the other person has no place in the world, **ר"ל**. A person like that, the land cannot bear him, and he has no more place on the face of the earth until he himself dies. He will find no place where he can feel that he is "located."

A person who kills unintentionally also receives a sign from Shamyim that he forgot on whose merit he is living on the earth. But it was established that since he bitterly regrets what happened and doesn't have any peace at all, doesn't know where to turn, Hashem does a chesed with him and gives him a special place.

There, he will remember always Who it is that gives him a place where he can locate himself. When a person knows that he has no place except with Hashem, then HaKadosh Boruch Hu, *the Makom, the Place, of the World*, makes for him a place. And he will be an example for many, showing that we have nothing at all, and no location except this which Hashem Yisborach gives us.

The other person makes for *himself* a place, and therefore HaKadosh Boruch Hu doesn't give him a place because he is already **מסודר** – well-arranged, with everything "in place," the place that he himself made.

The Gemara in Meseches Shabbos tells that after the giving of the Holy Torah, the yetzer hara came down to search out the Torah. He went to the sea and asked it, "Is the

Torah by you?" The sea said, "No." He asked the dry land, and it said no. HaKadosh Boruch Hu said to him, "Go, search for it by Ben Amram (Moshe Rabenu, ע"ה)." "

He came to Moshe Rabenu, ע"ה, and asked him if the Torah was by him. Moshe said, quizzically, "By me?"

The yetzer hara returned to HaKadosh Boruch Hu and told Him that it wasn't by Ben Amram.

HaKadosh Boruch Hu said to Moshe, "Moshe, you're not telling the truth."

Moshe Rabenu, ע"ה, replied, "Ribono Shel Olam, the Torah is not mine. It's yours!"

HaKadosh Boruch Hu said to him, "If you do not hold that the Torah is yours, that is to say that you don't take the Torah as your own creation, then she can be called in your name." And we see that it is said, זכרו תורת משה עבדך – "Remember the Torah of Moshe My servant." (Malachi 3:22).

In truth, there is to understand the answers of the sea and the dry land, who said that the Torah is not by them.

The yetzer hara was sent in order to test Moshe Rabenu, ע"ה. But first, what, indeed, is Torah?

The Torah that was given to us is completely spiritual, in order that the material world should be lifted above nature. This is as was said by the Baal Shem Tov HaKodesh: "World, world! It is good for the one who never was in you. But it is better for the one who is found in the world and not found there.

That is talking of the one who is in the world and yet knows that there is nothing that is "his," and that, rather, everything is in order to be raised higher to a connection with HaKadosh Boruch Hu. Everything that he thought to be a reality changes to be a true reality whose purpose is connection with HaKadosh Boruch Hu.

Therefore, this is not relevant to the sea and the dry land because they are creations within nature and the material world which Hashem Yisborach created, and they have no way of nullifying that material reality.

That is not the case with a person. His task is to raise nature and to nullify himself in everything, in order to see there the way Hashem Yisborach is leading everything. Moshe Rabenu ע"ה, lived that way and therefore he said that the Torah is not his. That kind of ביטול – self-nullification – gives a person a place in the world, the Place of the Place of the world – מקום של מקומו של עולם. That is HaKadosh Boruch Hu who gives the place, the ultimate location. ברוך המקום ברוך הוא.

(Shiur in *Pri HaAretz*, Parshas Masei. Given Motzei Shabbos, Parshas Matos, 5774)

## “In All Sorrow There is Profit” [1]

“Moshe spoke to the heads of the tribes...saying, ‘This is the matter that Hashem has commanded.’ Rashi explains that all the prophets prophesized with **כה אמר ה'** (‘So says Hashem’). Moshe prophesized with the words **זה הדבר** (‘This is the matter...’). The *inyan* is in that which is said (Eichah 1:5) **כי ה' הוונה על רוב פשעיה** (‘For Hashem has afflicted her for her abundant transgressions’).”

We find two types of prophecies: **‘כה’ ו‘זה’**. It’s understood that Moshe Rabenu had greater, stronger clarity than the others. With his prophesy it was clear to people that *this* was the matter. The *Pri HaAretz* will explain what that clarity – **זה** – was.

The Midrash explains that the language **הוונה** refers to sorrow and affliction. There is sorrow that HaKadosh Boruch Hu has from the fact that we are not connecting ourselves to Him. These are the transgressions that Eichah, above, talks of. The *Pri HaAretz* is talking, this week, of the sorrow and pain that a person has, and of the way to deal with it.

Concerning **עניינא דיומא** –current events- we are now in the middle of a war, and there are people who are frightened because of the situation. It’s not possible to say to someone “Don’t be afraid!” The fear is a real thing that exists. But what is needed is to take the fear and to examine where it comes from and then search out how to work with it.

There are two possibilities of dealing with fearful thoughts. It is possible to crush them and push them away. And another way is to navigate with them, to direct them. If a person squashes and pushes away those thoughts, they don’t disappear forever, but after some time they break through again with even more strength.

The *Pri HaAretz* teaches us that thoughts are energy, and in place of burning himself with his thoughts, a person can navigate them and raise himself through channeling them into a connection with the Creator, *Yisborach*. And that is the reason for which these thoughts came down to this world.

**“נצור לשונך מרע”** (Tehillim 34:14). The parable is to a rifle that has a **ניצרה** – A safety catch. As long as the safety catch is pushed in, it is impossible to shoot, only when it is pulled out. A person’s speech is similar to that. It also has a safety switch: A person needs to guard his mouth, not to speak when is not needed, and to release the safety switch only for holy matters.

The *thoughts* are also something that are with a person all the time, but it's necessary to put on them a safety catch; that is to say, to rule over them concerning when and how to release them and to use them only for raising up and not, G-d forbid, for the opposite.

Everything that is spoken of here is in order to go away from the place of sighing and lamenting, to knowing that there are possibilities of ruling over the thoughts and navigating them so that they will be for a person's good, now and in the future.

**“The *inyan* of pain and grief, and being troubled and tense over the destruction of the Beis HaMikdash, something which happened in the past, seems to be puzzling. The saying, “happy is the person who is always afraid,” is talking about the future. And also that which is said, “in all sorrow there is profit.” It is also said that “it is good to go to a house of mourning.” This is because the house of mourning is the end of every person, and the living person puts the future in his heart; but to live troubled and tense about the past seems to be an empty thing.”**

The *Pri HaAretz* is asking what is the purpose of mourning over the destruction of the Holy Temple, since that seems to be something belonging to the past, and what already was, was... Is it possible that HaKadosh Boruch Hu brings sorrow on something that is already gone from the world. What's really hidden here?

We've already spoken of “in all sorrow there is profit.” It's possible to explain that in every sorrow there is something to be gained if we know how to work with it. It is told about Ha Rav HaKodesh the *Imrei Emes* זי"ע that someone came to him to ask him to pray for someone who was very sick, ל"ו, and the Tzadik was very troubled and worried, and prayed very much. Then they came to him to tell him that that person had passed away, ל"ו. He was then in the middle of saying Tehillim. When they told him the news, he immediately returned to himself and said, “As long as we can do something through our prayers, we need to be concerned and to request. But as soon as we see that it's been decreed, we have to accept the judgment of Shamyim, because these are the reckonings of Shamyim.”

In Karlin, they were accustomed to saying this expression: “Simcha is not a mitzvah and sadness is not an avera; but the place that simcha can bring a person, no other mitzvah can bring him. And also, the opposite: sadness can bring a person to places that no avera can bring him...”

The *Ben Ish Chai* explains the posukim

...עצביהם כסף וזהב, מעשה ידי אדם. פה להם...עינים להם...אזנים להם. —“Their idols are silver and gold, the work of the hands of man. A mouth they have...eyes they have...ears they have...” (Tehillim 115:4-6). He says that the main sadness that people have in the world is because of silver and gold. And all that is because of “the work of the hands of man.” People think that they are the ones whose involvement brought about their success, and they don't put it into themselves that HaKadosh Boruch Hu's Divine Concern for all that they are lacking, and His Intervention, which is wondrous, brought it about.

In order for them to go out from this sadness, there are three suggestions that are given: The first is “a mouth they have.” A person should speak it out to someone else, as it is written, “Care in a man's heart bows it down, but a good word makes it cheerful” (Mishle 12:25). If a person doesn't have that possibility, then “eyes they have.” He

should look and see how people go through all kinds of pains, and still they continue to live. If also that doesn't help him, then he has the 3<sup>rd</sup> suggestion, which is "they have ears." Go and hear words that strengthen his *emunah* in Hashem.

The *Pri HaAretz* goes more deeply into this explanation: He says that a person needs to live in such a way that he internalizes things and lives with them, even though he has to act differently with the things outside of him. If a person has sadness, but he is able to rule over it and it is only an external thing, something causing him pain, this is the right and healthy sadness. We don't say that a person shouldn't feel his pain, only that all the time he should rule over his pain. If the pain brings a person to *emunah*, this is in place. But if the pain breaks through to his internal self and confuses him, he needs to cut off from it.

## Bein HaMetzarim – To Raise the Fear

(Continuation of shiur in *Pri HaAretz*, Parshas Masei. Given Motzei Shabbos, Parshas Matos, 5774)

...The *Pri HaAretz*, **ו"ז**, answers the question we asked previously, concerning why we mourn over something that occurred in the past. He says it's not correct to say that it's only in the past, but that the mourning over the *present* is that which brings a person to *teshuva* and is that which builds the Beis HaMikdash, rapidly in our days.

He then continues and asks why we say that "every generation in which the Beis HaMikdash is not built is considered as if it had been destroyed in that generation." How can this be? Can we say that in generations that were full of Tzadikim and men of accomplishment who truly mourned over the destruction, that it was in their generation that the destruction occurred?

...HaKadosh Boruch Hu created the world with **השתלשלות**, (a developmental process chaining down), that is known as **מוחין ומידות**, intelligence and attributes. The intelligence gives life to the *midos*. The *midos* are the chaining down of the light of Ein Sof, which is HaKadosh Boruch Hu as he is revealed to us through his Holy *midos* that are clothed in this physical world. By necessity, a person comes in connection with the Creator through removing those coverings and revealing those attributes. Therefore, when a person is ruled by his *midos*, he has no intelligence, which is to say that he is missing out on the Life-force that HaKadosh Boruch Hu is sending him. But when he rules over his *midos* he receives a Life-force that is **לנצח ונצחים**, lasting forever.

Avraham Avinu **ו"ה**, and also Dovid HaMelech **ו"ה**, exerted themselves in each *mida* in order to recognize HaKadosh Boruch Hu as He gives life to it. Therefore it is said about them that they "came with all their days," which hints at the *midos*. And it says that they "came to *zikneh*, old age." That is to say that they raised them up to the "ancient" place, that which is above the *midos*.

An example of this is a *siren* – it is an awakening of fear which chains down from the *mida* of *gevurah*. There are people who are very afraid, to the point where their fear creates fear. Someone who is afraid of a siren and then carries it with him wherever he goes, worrying that there will be another siren, he lives all the time with one long fearful siren sound.

This happens because he didn't work the first time to raise the *mida* to its root. Then, when a siren really occurs his mind is so busy with the fear that a rocket can fall on him, ח"ו.

But we have a posuk: **כל רודפיה השיגוה בין המצרים** – “All her pursuers overtook her in narrow straits” (Eichah 1:3). This can be read as **”כל רודף” ייה** – “All who run after Hashem.” Whoever wants to be attached to Hashem can do this **בין המצרים** – between the narrow straits, between siren and siren, as he thinks to himself why at this moment there is *not* any siren. And that's because HaKadosh Boruch Hu watches over us. This automatically awakens the power of *emunah* that he has, and he will be able to deal with the next siren. He will realize that HaKadosh Boruch Hu steers him all the time, including when he is relaxed, and that the whole *inyan* of the siren is in order for him to remember to live connected to the Creator of the World.

This is called “raising the fear” by removing the coverings of this *mida* of *gevurah* and seeing that HaKadosh Boruch Hu is found there. A person has two choices: He can run from the fear in a negative way, thus losing out on the calm life that is possible, as well as missing out on his *avodas Hashem*.

The other choice is to turn the fear into an avenue of *emunah*, and in this way raise the fear and himself and all his surroundings through his change.

This is also true with all pain and grief, if he will channel them and rule over them so that they don't bring him to fall into despair. He can learn that HaKadosh Boruch Hu gives him an opening to raise and reveal the connection with the Creator which is there in that place, and to produce from that a benefit for himself.

We can now understand the Yerushalmi Gemara that says, “Every generation in which the Beis HaMikdash is not built is considered as if it had been destroyed in that generation.” That is to say that all those Tzadikim who worked all their days, with their *midos*, to reveal the Will of Hashem in each thing, have raised their portion to the Beis HaMikdash which will be built quickly.

But whoever hasn't learned from his *midos*, but has hidden from them, is as if he destroyed the Beis HaMikdash in his days, with his failure to work with his *midos*. He hasn't raised them and hasn't learned from them how to have a connection with the Creator.

We have brought on a number of occasions the story concerning the *Pri HaAretz*, וי"ט. People came to him and told him that there was a man who went up to Har HaZeitim, the Mount of Olives, and blew a shofar there, saying “the Geula has arrived.” The *Pri HaAretz* stuck his head out the window and said, “There still isn't here the *fragrance* of Mashiach...” They asked, why did he need to put his head out the window in order

to find that out? One of the Tzadikim came and said that because in the room of the *Pri HaAretz*, **וּי"ט**, the fragrance of Mashiach was already there. This was what he had arrived at with all his days, all his *midos*.

(Shiur in *Pri HaAretz*, Parshas Masei. Given Motzei Shabbos, Parshas Matos, 5774)

**Note:** The Rebbe, Shlita, pointed out in a letter he wrote that “the months of Tamuz and Av are the months of the eyes. (*Tikun of the eyes*). As we ask **וְהָאֵר עֵינֵינוּ בְּתוֹרַתֶיךָ** : Hashem in davening every day -- *enlighten our eyes in Your Torah.*”

## **1. From Lamenting to Possibility and Navigation**

### **2. Shamyim and Shmayim of Shamyim**

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**In order for them to go out from this sadness, there are three suggestions that are given:** The first is “a mouth they have.” A person should speak it out to someone else, as it is written, “Care in a man’s heart bows it down, but a good word makes it cheerful” (Mishle 12:25). If a person doesn’t have that possibility, then “eyes they have.” He should look and see how people go through all kinds of pains, and still they continue to live. If also that doesn’t help him, then he has the 3<sup>rd</sup> suggestion, which is “they have ears.” Go and hear words that strengthen his *emunah* in Hashem.

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## **2. Shamyim and Shmayim of Shamyim**

A person asked the Rebbe, Shlita, in a letter:

We see, a number of times, the term שמיים ושמי שמים. “The Heavens and the Heaven of Heaven.” What does that mean? What is “The heaven of heaven?” In fact, while we’re at it, what is Shamyim in this context?

*The Rebbe answered:*

That which a person understands is only “Shamyim.” A person has to understand that his ability to grasp concepts is limited. The real life of the concept is in that which is beyond his comprehension, “שמי השמים” - The “Shamyim of Shamyim.” That is the explanation of the Baal Shem Tov HaKodesh, that even after I have grasped all the concepts, “בין איך א נער” - “Even after I reached great understandings in hasaga, I’m still like a fool who does not understand anything; and I’m still a fool who believes with emunah pshuta, simple emunah.

*The person wrote back, asking further:*

I understand that a person's ability to understand is limited, but I am always wondering *where* it is limited. I keep thinking that it may be further than we think. Certainly the times seem to demand that we extend our limits a littler further. I want to find something and add something good that might help the situation, and I don't care too much about where my understanding is presently limited. I have a feeling that I won't be punished at 120 for trying to see beyond it. Doesn't it seem like more of us should be trying to do the impossible?

I don't know if I have the right to ask about this, but if I had stayed with what was considered possible, I would not be here now; I would still be like almost everyone else I knew then.

*The Rebbe replied:*

"וידעת היום והשבות אל לבבך "כי ה' הוא האלקים" - "You should know today and put it in your hearts that Hashem is Elokim."

If HaKadosh Boruch Hu has no body and it is impossible to picture Him, how is it possible to command that we should "know" that He is Elokim?

The posuk in Sefer Yeshaya 44:6 explains:

כה אמר יהוה מלך ישראל וגאלו יהוה צבאות "אני ראשון ואני אחרון" ומבלעדי אין אלהים --"Thus said Hashem, King of Israel and its Redeemer, Hashem, Master of Legions: I am the first and I am the last, and aside from Me there is no God." A person has a command from Hashem, וידעת, "Know." This is the command to search out and explore, according to the extent that his mind reaches and the abilities --כלים-- that Hashem gives him.

But there are two conditions to this:

The first condition is to remember that Hashem said "I am the first..." The exploration and the search for knowledge need to be undertaken, from the beginning, with complete clarity that it is Hashem Who created the universe and He is above all worlds, and gives life to all worlds, and there is nothing else but Him. This is in order that the person won't come to be an atheist who doesn't believe in anything real and feels that if it will be proven to him, *then* he will accept it. This first condition is called "emunah."

The second condition is that after he has grasped everything that he can, he returns again to the state of emunah. He has to understand that all that he has grasped is not in the realm of that which is *above* the concepts,

because everything in the world occupies a place, it has a value, an existing essence.

Our existence in relation to the Ayn Sof is not even a drop from the ocean, because it is possible to calculate how many drops there are in the ocean, but the Ayn Sof has no end, no way it can be measured.