

# SPARKS OF EMUNAH



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

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## CHIZUK for YOM TOV

## FAITH AND HEALING

Pesach and matzah are practically synonymous. After all, Pesach wouldn't feel like Pesach without matzah, and matzah would just be a dry cracker if not for Pesach.

Matzah is special and holy, a one-of-a-kind food that has no equal. The Rebbe once held a matzah in his hand and said, "When one holds a matzah in his hand, it's as if he is holding Hashem in his hand." Eating matzah is an exceptional opportunity, one that should fill us with happiness. R' Levi Yitzchak of Berdichev zt"l used to actually kiss the matzos in his delight at being able to partake of this sacred food.

What is the uniqueness of matzah? Why is it so special?

Matzah is a superfood that "detoxifies" our physical and spiritual systems. The Zohar Hakadosh calls it "מִיכְלָא דְמַהֲיִמְנוּתָא" - a food of *emunah*. We eat matzah only because Hashem commanded us to do so; therefore, every bite of matzah is a dose of *emunah*, an injection of faith. Another name for matzah is "מִיכְלָא דְאִסּוּתָא" - a food that heals. Matzah is a powerful drug that heals a person in body and mind.

It's no coincidence that matzah has specifically these two characteristics, because the concepts of *emunah* and *refuah* go hand in hand. The Rebbe says (*Likutei Moharan 2:5*) that illness stems from a lack of *emunah*. This is true of all diseases, but especially emotional and mental afflictions.



We live in a world in which emotional illness is rampant. Some people are trapped in a difficult past; others are terribly fearful of the future. Some people have social anxiety which keeps them from forming relationships; others have a fiery temper which destroys existing relationships. Some people are demanding and controlling; others are jealous of every person they know. Some people are stuck in obsessive thought patterns; others battle compulsive behaviors. And the list goes on...

The only way to cure the mind is through *emunah*. We must remember that there is nothing in this world besides Hashem; people have no power at all - they cannot help or harm us unless Hashem has so decreed. This is what the matzah teaches us. It is a food of *refuah* because it is a food of *emunah*; it reminds us of Hashem and therefore heals us of our complexes and anxieties.

Unfortunately, we sometimes get stuck in the "chumros" trap. Caught up in the smallest details of how to eat the matzah, we agonize endlessly over whether or not we did the mitzvah properly. We forget the point of the matzah: we eat it because we believe in Hashem Who commanded us to do so. Matzah should be a source of joy, not anxiety!

Let's rejoice with the matzah on Pesach and daven to be *zoche* to the benefits that it brings. In this way, we will be healed physically and spiritually - in body, mind and soul.

Kuntres A Kosheren Pesach

## MOHOROSH SPEAKS

## SEE THE GOOD



*Shabbos Hagadol.*

Tired mothers in Yiddishe homes around the globe collapse onto the couch after *hadlakas neiros*, trying to catch their breaths after a long and busy week. Their job is not over yet; all Shabbos, they ensure that no crumbs creep over Pesach surfaces. After Shabbos, they're back at it, cleaning and cooking and getting ready for a *chametz-free yom tov*.

It is brought down from the *Ar"i Hakadosh* that a person who abstains from eating any *chametz* the entire Pesach will be protected from doing *aveiros* all year. Each year, we invest super-human energy in cleaning our houses of *chametz*, rubbing and scrubbing until we are absolutely positive that there is not a crumb to be found. Yet how many people can say with absolute certainty that they did not commit even a single *aveira* the entire year?

The truth is, the *yetzer hara* has a tough job. As Yidden, we're inherently good and want to do the right thing; how is he supposed to get a *Yiddishe neshama* to succumb to sin?

One of his tried-and-true methods



(Continued on page 2)

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Dear ...

At this auspicious time of *sereifas chametz*, I beg of you, burn all your "chametz"; throw away your *aveiros*. Enough with it all! Take it upon yourself not to look at *shmutz* anymore.

Do you realize that you are destroying your life in this world and the next? A person who doesn't guard his eyes loses everything. He can't focus on his davening, and he doesn't understand what he learns. Without *shemiras einayim*, everything becomes murky and unclear; he loses interest in the most meaningful parts of life and loses the will to live.

Start saying eighteen *perakim* of *mishnayos* each day and you will be redeemed from your *Mitzrayim*. The Rebbe says (*Sichos Haran 19*) **there is always a way out** - even for a person who is ensnared in the *yetzer hara's* net and does terrible *aveiros*. He teaches us that Torah learning has tremendous power; anyone who learns Torah consistently each day will get out of his filth. Mohorosh explains that with this *sicha*, the Rebbe was referring to learning eighteen *perakim* of *mishnayos* every day.

R' Nosson relates (*Chayei Moharan 573*) that after hearing 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."

No matter how low you have fallen, if you'll learn Torah each day you will become an *erliche* Yid.

May we be *zoche* to ונאכל שם מן ונאכל שם מן (Pesachim 116) and to כימי צאתך מארץ מצרים אראנו נפלאות (*Micha 7:15*) *Amein*.



Atzaso Emunah, Nissan 5783



is by zooming in on negativity and making us feel badly about ourselves. By persistently whispering discouraging messages into our ears, he breaks our resolve and accomplishes his goal: we sin even more because, "I'm a failure anyway; look at how many *aveiros* I've done."

Chazal tell us (*Brachos 57*) that even the lowliest Yid is filled with *mitzvos* like the seeds of a pomegranate. We have all done innumerable *mitzvos* in our lives. This knowledge should bring us tremendous joy, but the *yetzer hara* does not allow it. He downplays our *mitzvos* and highlights our *aveiros*, blowing them up to mammoth proportions so that in comparison, our good deeds are few and insignificant.

The Rebbe teaches us (*Likutei Moharan 1:242*) to be aware of this tactic and constantly counter this force of negativity by focusing on the good in us. Realize that even the "smallest" *mitzvos* you do carry tremendous weight and bring much *nachas* to Hashem.

How can we be included in the *Arizal's* promise and be protected from *aveiros* all year? The secret is not so much in **what** we do, but rather in **how** we do it. If we would feel happy all year that we ate matzah on Pesach, we would be protected from the *yetzer hara* and his wily tactics, and thereby be spared from sin.



### Loser, Loser, Loser

The *Noda B'yehudah* *zt"l* had a *talmid* who had strayed from *Yiddishkeit*, having gone so far as to become a priest and then a bishop. In tremendous pain from this tragedy, the *tzaddik* tried to find his wayward student, in the effort to discover the cause of his downfall and to bring him back to the Torah path. The *Noda B'yehudah* finally succeeded in tracking down his former *talmid*, and the bishop relayed the following story:

*It all started when I was a young bachur learning in a yeshiva far from home.*

*One Erev Pesach, a kind family invited me for a meal. (The yeshivos in those days didn't provide meals for their students, leaving the budding talmidei chachamim to fend for themselves. They worked out a system called "teg" - days; every day, each bachur ate his only meal of the day at a different family in town.) There wasn't much to eat since chametz was already off-limits, but I was glad not to go hungry.*

*The aroma of fresh potato kugel filled the house and I couldn't wait to quiet my grumbling stomach. Then, a cry of dismay was heard. A kernel of wheat was spotted in the kugel! Unsure of the status of the kugel after sof zman achilas chametz, they sent me to my rebbi (the Noda B'yehuda) to ask a sheila.*

*The tzaddik listened to the question and deliberated, quoting the sources who ruled the kugel permissible, as well as those who ruled it to be forbidden. Eventually, he concluded with his opinion: the kugel was assur and needed to be discarded.*

*I was so hungry. I hadn't eaten a thing all day, and to wait until the seder to put a bite into my mouth was impossible. The tantalizing aroma of the kugel tickled my nose and teased*





my empty stomach, and so I began to rationalize.

“Really, there are many *poskim* who say it’s okay,” I told myself. “My *reb-bi* was just being *machmir*. It isn’t such a big problem...” And I sat down and polished off the entire *kugel*. When I returned to my hosts, I told them that the *Noda B’yehudah* ruled the *kugel* to be *assur* and that I had burned it on my way back.

I immediately regretted my actions. “What a sinner you are,” a voice in my head told me, “transgressing an *issur kareis* by eating *chametz* on *Pesach*!” These thoughts bombarded me, replaying over and over until I became depressed and withdrawn.

That was just the beginning, the *bachur*-turned-bishop continued. That night, I couldn’t bring myself to say *krias shema*. “Sinner, sinner, sinner,” my *yetzer hara* taunted me. “Who needs your *mitzvos*? You’re cut off from *klal Yisrael* anyway after what you’ve done!”

Then, after an entire night of self-recrimination, I couldn’t bring myself to daven or sing *hallel* along with all the other *bachurim* in *shul*. I couldn’t eat *matzah* at the *sefer* like other *erliche Yidden*. One thing led to another until I rejected the *Torah* completely, and here I am today.

After hearing his *talmid’s* unfortunate saga, the *Noda B’yehudah* sat with him for hours, comforting him and working to reverse the negative thought patterns that had caused his downfall. Eventually, the bishop left his bad ways and returned to *Yiddishkeit*.

**WARNING: Trap Ahead**

The *yetzer hara* is shrewd and cunning. He knows that we so badly want to be good and knows exactly how to get us down. By magnifying our shortcomings and reminding us of all the “terrible” things we’ve done, he makes us feel hopeless and we just give up. However, when we focus on our *mitzvos* instead and feel joyous with them, we can achieve tremendous spiritual growth.

It’s not too late to inject *simcha* into your preparations! In these last few hours before *Pesach* and during all the eight days of *yom tov*, remember to look at your good deeds and feel the joy in doing the *mitzvos* of *Pesach*. In this way, you will have the tools to battle the *yetzer hara* and be *zoche* to be successful and happy all year.

Kuntres A Kosheren Pesach



wife so that he can spend time elsewhere, and his wife doesn’t

show him the proper respect and love.

Once a person starts living with the guidance and the *chizuk* of the *Rebbe*, this prediction comes true: the love between husband and wife will amaze others.

Fortunate is the one who looks to see the good in his spouse. Fortunate is the one who is *mevater* and works to develop a harmonious marriage.

*Chazal* state (*Sotah 17a*), איש ואשה זכו, שכינה בנייהן - when a couple is *zoche*, Hashem Himself dwells in their home. When there is *hash-ra’as hashechina*, they are *zoche* to an abundance of blessings.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #2, page 273

**THE ROSH YESHIVA SAYS:**

You think *Mitzrayim* only existed 3,300+ years ago? Many people are still enslaved today. *Mitzrayim* is a state of tightness, of constriction. **We all have *Mitzrayim* in our minds**; whether a person is waiting for a *shidduch*, for children or for *parnassah*, he feels stuck in his situation and is afraid he’ll never see a *yeshuah*. This is *Mitzrayim*. The same exists in *ruchniyus* - a person thinks, *I so badly want to be erlich but the yetzer hara keeps triumphing over me...*

Then *Moshe Rabbeinu*, the *tzaddik*, comes and says, “You can go out of *Mitzrayim*, too!” He teaches us the lesson of *Pesach* - ***Peh sach, the mouth that speaks. Open your mouth and talk to Hashem.*** This is how you’ll be freed of all your problems...

(Translated from *Shiur* #45, *Kol Breslev Pesach* section)

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## THE SHIURIM SAVED MY MARRIAGE



To the Rosh Yeshiva *shlit"á*,

I just wanted to share the amazing transformation I've had in my personal life. I've been married for quite a few years, and for as long as I can remember, my *shalom bayis* has been on the rocks.



My husband always gave me the feeling that he wasn't interested in me and didn't really like me, either. I always felt like I was the least important person in his life. He never helped out at home and never gave me a single compliment or made me feel good. The only reason I didn't leave him is because I come from a difficult background and my parents' home was never a viable option to return to. Although the situation bothered me greatly, I didn't know what to do to change it, so I just resigned myself to the fact that I had no other choice but to live with it.

Then, a miracle occurred. My husband started listening to the Rosh Yeshiva's *shiurim* and we began developing a connection to the Rebbe and to Breslev. I can never thank Hashem enough for this - it's impossible to describe how drastically our lives have changed. My husband suddenly started treating me differently; he began showing interest in me and sharing his life with me. He helps me out at home and makes me feel loved.

It seems like a dream come true. I still can't believe that my life has completely transformed in just a few weeks. We feel like newlyweds with a fresh beginning, a brand-new start. I cannot adequately thank the Rosh Yeshiva for the *shiurim* that saved my life and healed our marriage.

Thank you.

### The Rosh Yeshiva's Response:

Dear...,

If people would only know what the Rebbe teaches us, they would all learn his *sefarim*. It is just as you write; when a person begins listening to the *eitzos* of the Rebbe, he becomes a new person. He gains such clarity and happiness and starts to **really** live.

The Rebbe said (*Chayei Moharan 292*), "The world will marvel at the great love between you," referring to the close rela-

tionship between Breslever *chassidim*. Another way to understand this is regarding the relationship in a Breslever home, where husband and wife treat each other with respect and love.

Unfortunately, there are many couples who do not get along; they argue and speak badly of each other to friends or family. The husband avoids going home, lying to his

(Continued on page 3)

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