

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 TZAV
PESACH 5785
ISSUE #45

CHIZUK for YOM TOV

FAITH AND HEALING

Pesach and matzah are practically synonymous. After all, if not for Pesach, matzah would merely be a semi-dietetic alternative to bread, and without matzah, what would our Pesach look like?

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 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 דְמַהֲיֻמּוּתָא" – 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 illness.

We live in a world in which emotional afflictions are rampant. Some people are stuck in obsessive thought patterns; others battle compulsive behaviors. Some people are demanding and controlling; others are too afraid to stand up for themselves. Some people suffer due to a difficult past; others grapple with phobias and fears of the future. Some people have social anxiety which keeps them from forming relationships; others have fearsome tempers which destroy their existing relationships. 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 emotional angst.

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. This can come to a point where 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 merit the benefits it brings. In this way, we will be healed physically and spiritually – in body, mind and soul.

Kuntres A Kosheren Pesach

MOHOROSH SPEAKS

REDEEMED

“

Chazal say (*Pesachim* 116), "חַיִּיב אָדָם לְרַאוֹת אֶת עַצְמוֹ כְּאִילוּ הוּא יָצָא מִמִּצְרַיִם" – Every

Jew has an obligation to imagine that he himself was redeemed from *Mitzrayim*. How is it possible for us to feel as if we, Jews again entrapped in *galus* 3,337 years later, have been taken out of *Mitzrayim*?

The truth is that *Mitzrayim* did not only exist all those years ago. There is an element of the very first *galus* that is still very real and very relevant to us today, and by breaking free of those shackles, we can be redeemed from *Mitzrayim* today.

The *Ari z"l* says that in *Mitzrayim*, the *galus* was that of the mouth and the power of speech. *Klal Yisrael* was enslaved to Pharaoh, whose name spells out the words פֶּה רָע – an evil mouth. Under his influence, the Jews used their power of speech to speak negatively instead of speaking to Hashem. This was the essence of the *galus*; living without a connection to Hashem was the crux of the tragedy that was *galus Mitzrayim*.

(Continued on page 2)

”

This issue has been sponsored
as a *zechus* for *parnassa b'shefa*.

To sponsor, email thesparksofemunah@gmail.com

Dear ...

I received your letter.

Fortunate are you that you brought your elderly father into your home and you tend to all his needs.

Regarding your question: Of course you should keep him in your home. Continue caring for him with the utmost respect. Assisting your father will not take away your focus from your wife and children; an *erlicher Yid* has time for everything – he can successfully care for his parents, help his wife and tend to his children. Only someone lacking in *yiras Shamayim* will never find time – not for his parents, not for his wife and not for his children.

Just as you understand that davening *shacharis*, *mincha* and *maariv* is *avodas Hashem* and is not infringing on the time you want to give your wife, the same is true regarding *kibbud av v'eim*. It isn't at the expense of helping your wife and children; it is a separate obligation that is incumbent upon every Jew. Honoring one's parents is a foremost priority.

When a person honors his parents, he invites the *shechina* into his home. *Chazal* state (*Kiddushin 30b*), "There are three partners in the creation of man: Hashem, one's father and one's mother. When a person honors his parents, Hashem says, 'I will come live among you and consider it as if you are honoring Me.'" When the *shechina* is in one's home, all blessings follow.

Don't worry about your family becoming resentful. The most powerful lesson in *chinuch* that a parent can impart is showing respect to his own parents. This *mitzvah* demonstrates the stark contrast between the life of a Jew and that of a non-Jew. The non-Jews respect youth over the wisdom and life experience of their elders, while for us, grandparents are the crown jewels of our families. Everything revolves around them; we look up to them and we try to emulate them. They are our pride and our joy.

May Hashem bless you with success in all your endeavors.

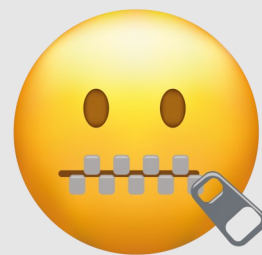
Adapted from *The Light of Emunah Pamphlet #34*



Finally, after two hundred ten years of struggle and pain, Hashem sent the *tzaddik*, Moshe Rabbeinu, who taught *Klal Yisrael* that the solution to any problem is to talk to Hashem, the One Who brought the hardship and the only One Who can truly help. "ונצעק אל ה'" – when the Jews cried out to Hashem for the first time in their long and bitter exile, the *geula* was finally able to begin. "וישבו ויחנו לפני פי החירות" (*Shemos 14:2*) – their mouths were freed and they were able to talk to Hashem. This was how they were released from all their *tzaros*.

The essence of Pesach, the *yom tov* which commemorates and celebrates the miracle of our liberation from *Mitzrayim*, is a message for every single one of us. פה סח – The mouth must begin to speak to Hashem.

The *Mitzrayim* that still exists today is the מצר זם – the constriction that exists in our own minds. Every person has his own difficulties and limitations, and at times it may seem that there is no way out. Whether one is waiting for a *shidduch*, for children or for *parnassa*; whether he is battling anger, anxiety or aggression; whether he tries again and again to be *erlich* but the *yetzer hara* keeps triumphing over him, or if he loses the drive to even try... All these and more are situations in which a person can feel stuck, entrapped, enslaved. At these times, one must remember that the solution to any problem is פה סח – to talk to Hashem, the One Who brought the hardship and the only One Who can help. "ונצעק אל ה'" – let us cry out to Hashem and He will redeem us from our modern-day *Mitzrayim*.



Yes, You Too!

At times we make the mistake of thinking that we're too lowly to speak to Hashem. "Oh, that's a *madreiga* for *tzaddikim*," we think. "How can I 'converse' with Hashem as if I am so close to Him, when I know that I often do not behave as I should? And why would He even listen to me?" Only when we are absolutely desperate, only when there is no other possible avenue to pursue, do we turn to Hashem. And even then, we can't "just" talk to Hashem – we feel like we must do something much more spiritual, like saying a particular *tefilla* at a specific time at a *makom kadosh* or completing the entire *Tehillim* with no interruption (perhaps more than once). Only then do we feel like we really davened.

The Rebbe teaches us that this reasoning is false. Hashem is always with every Jew, no matter what he has done or hasn't done and no matter how great or how lowly he may be. Hashem is always ready to hear every word that every person says to Him. One must take the lesson of Pesach and open his mouth to speak to Hashem in his mother tongue, just as he would speak to a close friend. This is, in fact, the purpose of all the problems a person may face: to awaken him from his slumber and remind him to open his mouth and start talking to Hashem.

חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. May we be *zoche* to take the lesson of Pesach and truly be redeemed from our *Mitzrayim*, both on a personal and collective level.

Kuntres A Kosheren Pesach





ed for England and ready to sail, he had no money left to cover a ticket for the voyage. No amount of pleading could get the sailors to allow him onto the ship, so as a last resort, he asked to see the captain and was grudgingly granted an audience.

In the privacy of the captain's chamber, the soon-to-be millionaire divulged that he had an important business matter to attend to with the king of England. Slowly, reverently, he unwrapped his precious parcel and revealed the gemstone in all its glory. The stunned captain immediately changed his demeanor and began treating the Jew with enormous respect, ordering the sailors to provide him with a luxury cabin and top-notch service.

For the first time in his life, the man was wined, dined and treated with the greatest respect. Every meal was served to him in his private cabin. As he ate, he took out the gemstone and polished it lovingly, dreaming of the fortunes it would soon bring him. While eating one afternoon, he dozed off and did not hear the janitor come in to clear the meal away. Careful not to awaken the honored traveler, the janitor rolled up the tablecloth with the leftovers and the gemstone inside, carried it to the deck, and shook it out over the ocean.

Soon the Jew awoke with a start. The table was cleared! The gemstone was missing! Trying to quash his rising panic, he hurried to the deck... too late. When he saw the janitor shaking the last of the tablecloths over the sea, he realized what had occurred. The gemstone was gone. Forever.

When the pauper-turned-millionaire-turned-pauper-again thought about the captain, his blood ran cold. He knew that if the captain were to find out that he had lost his fortune, he would be thrown overboard as well! Although bitterly disappointed about the turn of events, he decided that he must pretend nothing had happened and continue to behave as a wealthy tycoon on his way to do business with the king.

The captain of this ship continued to visit his cabin frequently to converse with him, but the Jew never let on that he had lost his fortune. Shortly before their arrival at the port city in England, the captain came to him and said, "I see that you

are a shrewd businessman; therefore, I want to share a secret with you that I have told nobody else. Down in the hold of this ship is a large amount of valuable merchandise that I want to sell in England, but they will not allow me to import it because they will suspect that I have stolen it. I'd like to put it under your name just so I can get it into the country, and I'll pay you later for doing me this favor." Not having anything to lose, the Jew agreed.

Soon the ship docked in England. The Jew entered the country with nothing but the shirt on his back... and a paper stating that he was the owner of the merchandise in the hold of the ship. Before the goods could even change hands again, the captain suddenly had a heart attack and died. In an instant, the Jew found himself in possession of a tremendous fortune.

The Rebbe concluded the story by saying, "The gemstone never belonged to this man and the proof of this is that he lost it; the merchandise on the ship did belong to him and the proof is that he acquired it. Why did he merit to become so wealthy? Only because he didn't lose hope."

The Rebbe didn't end with a moral to the story, because it plays itself out differently with every person in every situation. One person loses money, another loses a *shidduch*, another loses a child, *chas v'shalom*. No matter what, we must remember what the man in the story did in after he lost his precious stone – he did not allow himself to despair. He forced himself to remain upbeat; he forced himself to pretend that the catastrophe had not occurred. This was how he generated his own *yeshuah*.

If you lost all your money to a swindler, you must believe *b'emunah sheleima* that this is what was meant to be. Don't think about the past; whatever happened, happened. Look only toward the future. Pull yourself together and go on with life and with your *avodas Hashem* – start davening with a *minyan* again and daven with *simcha*, reinstate your *shiurim* in *Chumash*, *Rashi* and *Targum*, as well as *Mishnayos*, *Gemara* and *halacha* each day, and you will be *zoche* to see miracles.

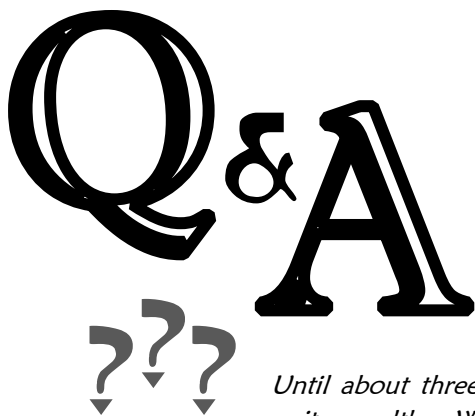
May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #3, page 22

THE ROSH YESHIVA SAYS:

A *tzaddik* once overheard a simple villager reading the *hagadda* at his *seder* table. When the villager came to the words *תם מה הוא אומר*, he began to cry as he repeated these words again and again. Perplexed at this outpouring of emotion, the *tzaddik* asked the sincere but very simple Jew for an explanation.

"I don't understand most of what I'm saying," the villager replied. "I see that the *תם* says something that I don't understand and the *רשע* says something that I don't understand, but I don't really care about what they have to say about me. But *תם מה הוא אומר*?" He sobbed, pointing his finger upward. "In my mother tongue, the word *תם* means 'there'. What matters to me is what they're saying about me in *shamayim*!"



HOW CAN I MOVE ON AFTER A FINANCIAL LOSS?

Question:

To the Rosh Yeshiva shlita,

Thank you for all the shiurim and chizuk which have given me an excitement and passion for learning Torah.



Until about three years ago, I was very successful in my line of business and quite wealthy. While I was on the plane on the way home from one of my many business trips, another Jewish man on the plane persuaded me to join him in a particular business venture, which seemed very promising at the time. It was a disaster. By the time I realized that this deal was sucking everything out of me with absolutely no returns, I was financially ruined. Now, three years later, I am still drowning in debt.

I have become so bitter and depressed that I lost my desire to learn or do anything productive. I daven late every day and usually without a minyan, I stopped learning my shiurim that I used to be so consistent about, and I basically do nothing but mope all day. My problems have completely overtaken my life and I am consumed by darkness.

How can I extricate myself from my depression and start living again?

Thank you.

The Rosh Yeshiva's Response:

Dear...,

Do not despair – there is always a way out of every problem a person may find himself in. There are many accounts of people who were entangled in bad business deals yet they did not lose hope and remained strong with their *emunah* and *avodas Hashem*. They continued davening and learning every day, and, ultimately, they emerged from the tentacles of debt and merited abundance and success.

The Rebbe relates the following story (*Sefer Kochvei Ohr* 5:2):

There was once a poor Jew who earned a meager livelihood by selling a particular kind of earth used to make cement. Morning to night, he was engaged in this backbreaking labor of digging in the ground and then hauling wagon-loads of earth to potential buyers.

While digging one day, he noticed a glint of light reflected

in a small stone in the ground. Curious, he lifted the stone, wiped the dirt off and could not believe his eyes. This stone was a glistening, shining gemstone! He immediately went to the town's jeweler to have it appraised in order to sell it, but to his shock and amazement, the jeweler informed him that the stone was so valuable that no one in the entire country would be able to afford it! He was advised to travel to England and offer it to the king, who would most certainly be thrilled to purchase such a precious stone.

Traveling abroad was a good idea, but the man was so poor that he couldn't afford the expense that such a trip would entail. Unwilling to pass up on this once-in-a-lifetime opportunity, he sold everything he owned and used the money to hire a wagon driver to take him to the port. However, by the time he came to the port and found a ship head-

(Continued on page 3)

KOL BRESLEV: (212) 444-9191

Shiurim, Daily Inspiration, Songs, Stories for Children and more!

Israel: 0797040066 / England: 03303502361 / Canada: 4383008080



KVAL FUN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Daily Inspiration, Recipes and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

Subscribe Today!

Receive this newsletter weekly, as well as short clips of life-changing inspiration!

Email: visit rabbiroth.org to sign up
Whatsapp: (845) 244-1624

For the daily inspiration in Yiddish,
email: chizikyomi@gmail.com

Inspiration to your Door

Looking for more? You can receive all Breslev books and pamphlets, as well as CD's, USB's and SD cards with shiurim and/or songs, delivered to you!

shop.breslevcenter.com
Or call: (718) 387-2691

Sponsorship Opportunity

Take part in the *zechus* of spreading *emunah* to thousands of readers!

Email: thesparksofemunah@gmail.com

BreslevCenter.com