



# SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

PESACH  
15 NISSAN, 5786  
ISSUE #86

BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLEV ZT"l  
AS TAUGHT BY MOHOROSH ZT"l AND THE ROSH YESHIVA SHLIT"l

לזכות רפואה שלמה  
אלעזר ניסן בן פריידא  
בתוך שאר חולי ישראל

CHIZUK  
FOR  
YOM TOV

## MATZAH — MEDICINE

*The Rebbe once held up a matzah in his hand and exclaimed, "Holding matzah in the hand is like holding Hashem in the hand!"*

*On Pesach, R' Levi Yitzchak of Berdichev used to kiss the matzah in his great delight at being able to partake of this sacred food.*

Matzah is special, holy, one-of-a-kind. The *mitzvah* of eating matzah is an exceptional opportunity and is one that should fill us with joy. Yet in order to truly appreciate its worth, we must understand — what is the essence of this spiritual superfood? Why is it so special?

### Healing Powers

Matzah is a unique food that "detoxifies" our physical and spiritual systems. The *Zohar Hakadosh* calls it "מיכלא דאסותא" — a food that heals. Matzah is a powerful "drug" that heals a person in body and mind.

Another name for matzah is "מיכלא דמהימנותא" — a food of *emunah*, **since the only reason why we eat matzah on Pesach is because Hashem commanded us to do so**. Therefore, every bite of matzah is a dose of *emunah*, an injection of faith.

It's no coincidence that matzah has specifically these two characteristics, because *emunah* and *refuah* go hand in hand. The Rebbe says (*Likutei Moharan 2:5*) that illness stems from a lack of *emunah* — thus, **healing begins when *emunah* is strengthened**.

### Tried and True

We live in a world where emotional and mental illness are rampant, and there are many different approaches that claim to heal the maladies of the mind. Want to take a medical approach? Carefully curated drug cocktails change the chemical balance in the brain to ease symptoms of mental illness. How about a holistic approach? Every alternative health practitioner promotes his own combination of diet, vitamins and herbs that claim to help. Trying therapy? There are thousands of therapists to choose from, countless modalities to attempt.

These approaches can all help a person who is suffering, but only to an extent. The only way one can truly heal himself is by solving the root of his problem — which is his lack of *emunah*. **When a person realizes that every single thing that occurs is because Hashem arranged for it to be so, and that all that happens is what is best for him, his pain fades away.**

This is what the matzah teaches us. It's a food of *refuah* **because** it's a food of *emunah* — it reminds us of Hashem and therefore cures us of all our afflictions.

### Missing the Point

Sometimes, we 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!**

This Pesach, let's focus on being joyful as we eat the matzah, and let's daven to merit the benefits it brings. In this way, we will finally be able to heal — in body, mind and soul.

Kuntres A Kosheren Pesach

MOHOROSH  
SPEAKS

## REDEEMED

Chazal teach us (*Pesachim 116*), "חייב אדם לראות את עצמו כאילו הוא" — "יצא ממצרים" — Every Jew has an obligation to imagine that he himself was taken out of *Mitzrayim*. How is it possible for us — Jews stuck in a very different *galus*, thousands of years later — to feel as if we have been redeemed from *Mitzrayim*?

The truth is that *Mitzrayim* did not only exist all those years ago. An element of our very first *galus* still exists and is still very relevant today. By breaking free of those shackles, we can truly be redeemed from *Mitzrayim* today.

### Locked Lips

The *Ari z"l* says that *Galus Mitzrayim* was a *galus* of the mouth and the power of speech. We were enslaved to פה רע, whose name spells out the words פה רע — an evil mouth. Under his influence, the Jewish nation used their mouths to speak improperly instead of using their mouths to speak to Hashem. This was the essence of the *galus* — fumbling through life without a connection to Hashem.

After two hundred and ten years of this affliction, Hashem sent the *tzaddik*, Moshe Rabbeinu, to

(Continued on page 2)



teach *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 they cried out to Hashem for the first time in their long and bitter exile, the *geula* was finally able to begin. “וישברו ויחנו לפני פי החירות” (*Shemos 14:2*) — When their mouths were freed and they were able to talk to Hashem, they were liberated 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. The word פֶּסַח can be split in two to form the words פֶּה קָח — The mouth that speaks. **We must begin to speak to Hashem.**

### Modern-Day Mitzrayim

The *Mitzrayim* that still exists today is the מִצְרַיִם — 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 he 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 holy and pure but the *yetzer hara* keeps triumphing over him, or if he loses the drive to even try...

*Galus* is when a person feels 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 level 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 and specific place or completing the entire *sefer Tehillim*... Only then do we feel like we really davened.

The Rebbe teaches us that this belief 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.

May we be *zoche* to take the lesson of Pesach and truly be redeemed from our *Mitzrayim*, both on a personal and collective level.



## שריפת חמץ

At the auspicious time of *sereifas chametz*, get rid of all your spiritual *chametz* too! Take it upon yourself not to look at *shmutz* anymore. Do you realize that you're destroying your life — Both in this world and the next?

### One 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.

### But there is always a way out.

Start learning *Mishnayos* each day and you will be redeemed from your *Mitzrayim*. The Rebbe teaches (*Sichos Haran 19*) that Torah learning has tremendous power — any person who learns consistently each day will ultimately extricate himself from the *yetzer hara's* clutches. Mohorosh explains that the Rebbe was referring to learning eighteen *perakim* of *Mishnayos* every day.

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

## תם מה הוא אומר?

A *tzaddik* once overheard a simple villager reading the *hagadda* at his *sefer* table. When the villager said 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 very sincere Jew for an explanation.

“I don't understand most of what I'm saying,” the villager replied. “I see that the חכם 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 cried out, pointing his finger upward. “In my language, the word תם means ‘there’.

**“What matters to me is what they're saying about me up there, in *Shamayim*!”**

## ונצעק אל ה'

When you say the words “ונצעק על ה’,” cry out to Hashem,  
“Hashem, send me my *shidduch*! Make a *neis* for me —  
I want to get out of my personal *Mitzrayim*!”

**The Baal Shem Tov *zt”l* used to say that  
one should cry out to Hashem at ‘ונצעק’  
until he is *zoche* to a *yeshua*.**

Don’t despair! At the *Yam Suf*, *Klal Yisrael* was in a much bigger *tzara*!  
There was no way out, yet Hashem split the sea for us.

The same will happen for you —

**your ‘sea’ will split; you’ll find your *shidduch*.**

## על אכילת מרור

As you eat the *marror* at the *seder*,

**daven for *parnassa*.**

The Rebbe says (*Sefer Hamiddos, Mamon 35*) that the *marror* eaten  
on Pesach is a *segula* for a livelihood. Mohorosh explains the  
connection between the two: When a person decides that no matter  
how bitter his life will be, he will never abandon Hashem,  
he is then *zoche* to abundant *parnassa*.

The Rebbe teaches (*Likutei Moharan 1:58*) that

**when a person loses his temper,  
he loses his livelihood too.**

The opposite is also true. When a person doesn’t get angry or have  
complaints against Hashem — even when he experiences “*marror*”  
— he removes all harsh judgement from himself.

## והגדת לבנוך...

On days when there is no set routine,

**parents must be extra-vigilant to  
ensure that their children stay safe.**

In these days before Pesach and through *yom tov*, make sure your  
children are protected. Don’t leave them unattended — make sure  
you know where they are and with whom they are at all times.

Talk to your children! Tell them clearly and explicitly,

“There are people out there who are sick in their minds and want to  
touch children inappropriately. If someone tries to touch you,  
you must scream, run away, and tell someone what happened.”

Review these three steps with them:

**Scream, run away, and tell.**

Emphasize that even if the person tries to frighten them  
into keeping the interaction secret, they should never  
be afraid to tell you about it.

# Q & A

continued from page 4

because however a person conducts himself  
toward his parents is the way he’ll be repaid by his  
own children — and with “interest” added!

### ***In Your Hands***

You write that you never had a single happy  
*Pesach* in your life — I have news for you: this has  
nothing to do with your parents. It’s your own  
problem! You have to work on yourself to be  
happy despite your circumstances, because your  
happiness is dependent only on you.

It’s very easy to blame your parents for all your  
problems, but doing so will bring you nothing but  
pain. If you will work on your *middos* and work on  
becoming a happy, kind, patient person, your life  
will be beautiful.

### ***Happy Despite It All***

You write that you’ve been living on the Rebbe’s  
*chizuk* for the past three years — start learning  
*sefer Asher Banachal* and you’ll see what Breslev  
truly is. Mohorosh relates countless stories of  
Breslev *chassidim* who were always happy  
despite the tremendous challenges they endured.  
Mohorosh was a prime example of this; he had  
nothing in his life — and when I tell you he had  
nothing, I don’t mean this figuratively; he actually  
had nothing! — yet he was always happy, always  
had a smile on his face, and always did whatever  
he could to encourage others.

### ***Be Grateful!***

Now tell me — why are you so broken that you  
write, “I have not experienced a single happy  
*Pesach* in my entire life”? Because your father has  
*chumros*? Is that really such a tragedy? Make  
yourself happy! Thank Hashem that you can sit at  
the *sedertable* with your father and mother! Think  
of all the unfortunate people who are in hospitals  
and can’t be home for the *seder*! Thank Hashem  
that you’re healthy and strong.

May Hashem help you leave your own personal  
“*Mitzrayim*” — מצר ים, the constriction in  
your mind. May you be *zoche* to feel closeness to  
Hashem, because once a person has that he needs  
nothing else.

May we be *zoche* to see the fulfillment of the  
*passuk*, “כימי צאתך מארץ מצרים אראנו נפלאות, אמן.”

Adapted from *Atzaso Emunah Volume 4, Letter #288*

# Q & A

## HOW CAN I STAY HAPPY WHEN THE ATMOSPHERE AT HOME IS TENSE?



### QUESTION:

To the Rosh Yeshiva shlita,

*First of all, I wanted to thank the Rosh Yeshiva for changing my life. Since I started listening to the shiurim about three years ago, I have become a different person entirely.*

*I am a nineteen year old bachur. As we near Pesach, I keep hearing the Rosh Yeshiva talk about how to have a truly joyful Pesach — without any tension in the days leading up to yom tov and on Pesach itself, especially during the sedarim.*

*These are all very beautiful ideas, but what can I do if my family's Pesach looks very different? My father is terribly short-tempered and yells a lot. Every year he has new chumros that make yom tov even more stressful. My married siblings don't even come for Pesach anymore because it has become so unbearable.*

*I have not experienced a single happy Pesach in my entire life. Perhaps the Rosh Yeshiva can show me a way that I can have a calm and pleasant Pesach for the first time?*

*Thank you.*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

I received your letter. I'm glad to hear that you draw strength and *chizuk* from the Rebbe.

### Look for the Good

The Rebbe teaches that one must always look for the good in his life. Even when a person goes through difficulties, he should look to find Hashem within his challenges. There is always some good to focus on and to thank Hashem for.

The Rebbe gives us a new way of thinking, of accustoming ourselves to looking for the miracles that Hashem performs for us. The Rebbe says (*Likutei Moharan 1:195*) that we learn this from David Hamelech, who always sought some good for which he could thank Hashem. He said (*Tehillim 4:2*), "בצר הרחבת לי" — In my distress, You have given me relief. Even when Hashem brought hard times upon him, David Hamelech still looked for the good within his troubles.

### An Enjoyable Yom Tov

Regarding your question on how to have an enjoyable *yom tov* — use the Rebbe's advice of *hisbodedus*. Daven for a joyful *yom tov*; ask Hashem to help you always be happy and not let anything bother you. When a person is content and is grateful for all the good that Hashem gives him, all his problems fall away.

### Hard, But Worth It

The *mitzvah* of *kibud av v'eim* is a very difficult one, yet its reward is tremendous. *Chazal* teach us (*Peah 1:1*) that for honoring parents, Hashem pays a reward not only in the next world but in this world as well. Moreover, *Chazal* teach us (*Avos 5:23*) that the harder it is for a person to perform a *mitzvah*, the greater his reward will be.

Soon you will find your *shidduch* and start building your own family, *be'ezras Hashem*. If you will honor your parents now, you'll be *zoche* to *nachas* from your own children,

*(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 FIN EMUNAH: (212) 444-9169**

Hotline for Women - Shiurim, Songs, Interviews and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

#### Subscribe Today!

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

Email: visit [rabbiroth.org](http://rabbiroth.org)

Whatsapp: (845) 244-1624

For the daily inspiration in Yiddish,  
email [chizikyomi@gmail.com](mailto:chizikyomi@gmail.com)

#### Sponsorship Opportunity

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

Email: [thesparksofemunah@gmail.com](mailto:thesparksofemunah@gmail.com)

[BreslevCenter.com](http://BreslevCenter.com)

#### Inspiration to your Door

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

[shopbreslev.com](http://shopbreslev.com)  
Or call: (718) 387-2691