

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
BASED ON THE TEACHINGS OF MOHOROSH ZT”L
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PARSHAS MATOS-MASEI
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CHIZUK from the PARSHA

FIRE AND WATER

כל דבר אשר יבא באש תעבירו באש וטהר... וכל אשר לא יבא באש תעבירו במים

A vessel that was used by a non-Jew with fire must be purified with fire... and that which was not used with fire must be purified with water.

The laws of *kashrus* are not just about food. Ask any *mashgiach* what his job entails – it’s more than just checking that the food itself is kosher. It surely includes investigating the status of all kitchen equipment and making sure they are kosher, too. This week’s *parsha* teaches how to purify vessels that were previously used for *treif* food. Vessels that were used with fire must be *kashered* (with fire), whereas those which were never used with heat must merely be washed well.

There are two methods the *yetzer hara* uses to “contaminate” a person and cause him to sin. Sometimes it’s with אש, by inflaming one’s heart and causing him to sin. Smoldering with fury, burning with jealousy or afire with desire, the person finds himself doing *aveiros* almost against his will. Usually, he knows that his behavior is wrong and genuinely wants to change, but he feels trapped in the *tuma’ah* and sees no way out.

The other method the *yetzer hara* uses is the exact opposite approach: he causes a lack of fire, completely extinguishing one’s passion for *Yiddishkeit*. Mistakenly convinced that Hashem is not interested in his *mitzvos*, the person skips *tefillin* (occasionally), misses davening (more often than not), and doesn’t even open a *sefer* to learn (for weeks on end). While this isn’t as dramatic as the *yetzer hara* of אש, it’s perhaps more damaging because the person can sin repeatedly without even realizing that there’s any problem at all.

The Rebbe teaches (*Likutei Moharan 1:4*) that sinning affects not just our *neshamos*, but our physical bodies, as well. The *aveiros* a person commits become deeply etched in his bones, causing physical and emotional afflictions. Nonetheless, the Rebbe also taught (*Likutei Moharan 2:112*) that just as it is possible for a person to do damage, so too is it possible for him to repair.

Like with an impure vessel, the method of purification varies according on the method of contamination. The *passuk* says, כל דבר אשר יבא באש – when the *yetzer hara* uses the tactic of אש, burning in us and inciting us to sin, תעבירו באש וטהר – we must fight fire with fire by turning to Hashem with emotion, confessing our sins and begging Him to help us change. At times, however, we need to use a different approach. וכל אשר לא יבא באש – when the *yetzer hara* puts out our fire and we feel cold and indifferent, תעבירו במים – **we must continue to serve Hashem, even without fervor.** By staying strong and continuing with *avodas Hashem* regardless of our apathy, we will eventually regain our energy and passion.

May we be *zoche* to remove all impurity from our hearts and return to Hashem.

Toch Hanachal, Matos-Masei 5766



MOHOROSH SPEAKS

ON THE ROAD



Throughout the year and especially in the summer months, many people spend an inordinate amount of time traveling. Whether it’s a regular commute to work, the drive to an appointment or a family trip, whether the roads are blessedly empty or full of bumper-to-bumper traffic, the common denominator is the endless time “stuck” behind the wheel, unable to accomplish anything.

With carefully constructed schedules upended by travel, it’s difficult to continue serving Hashem properly. After all, there are no regular *minyanim* on the road and it’s hard to find a *chavrusa* behind the wheel... All too often, the lack of consistency causes one to put *avodas Hashem* on pause. A person who lives with *emunah* doesn’t have this problem; knowing that Hashem has planned his trip down to the last minute, he finds a way to keep up his *avodas Hashem* despite his location.



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Dear ...

Do whatever it takes to maintain your *shalom bayis* and preserve your home. **It is even worthwhile to experience humiliation for the sake of your marriage.**

Chazal tell a story (*Vayikra Rabba*, 9:9) about a woman who attended the *shiur* of R' Meir Baal Hanes every Friday night. One week, she came home very late, and when her husband asked where she had been, she explained that the *shiur* had ended later than usual. Her husband, a scoffer with a volatile temper, locked her out of their house and screamed in fury, "Don't even think of coming home until you spit in the face of the lecturer."

Unwilling to commit such a dreadful deed, the righteous woman went to a neighbor's house that night instead. And so the couple was separated for a number of weeks.

With his *ruach hakodesh*, R' Meir Baal Hanes saw all that had transpired. He let it be known that he had terrible pain in his eye and was seeking a *מלחש* (a woman who could cure eye ailments by spitting in the affected eye and saying certain words) to cure him.

The righteous woman's friends convinced her that this was her opportunity to be allowed to return home. When she came to R' Meir Baal Hanes, she became very frightened and admitted that she was not a *מלחש*. The *tzaddik* said, "Nonetheless, spit in my face seven times so that I will be healed." After she did so, he said, "Now go home and tell your husband, 'you told me to spit once, but I spit seven times.'"

Upon hearing this, the horrified *talmidim* sprang up and exclaimed, "Rebbe, what about *kvod hatorah*? How can the Rebbe have allowed this to happen? Had we known, we would have ensured that the scoundrel would not dare to demand that his wife do such a shameful act!"

R' Meir Baal Hanes calmly responded, "Hashem gave a command to erase His name in order to make peace between man and his wife (with the *mitzva* of *sota*); surely **my** name can be erased to restore a couple's *shalom bayis*."

I hope you'll take a lesson from this and learn how to conduct yourself so that your home should not fall apart.

Adapted from Atzaso Emunah,
Matos-Masei 5780

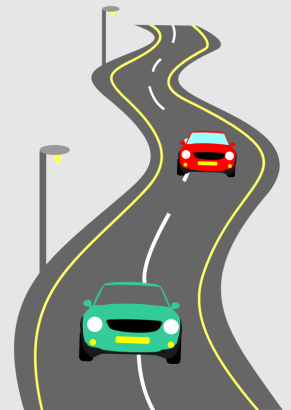


The *passuk* says (*Tehillim* 119:59), חֲשַׁבְתִּי דַרְכֵי וְאִשְׁיִבָה, רַגְלֵי אֶל עֵדוּתֶיךָ – the *Midrash* explains (*Vayikra Rabba* 35:1) that Dovid Hamelech told Hashem, "Each morning, I planned my day with all the places I needed to go and the things I had to accomplish, yet my feet always carried me to the *bais medrash*. Despite being occupied with his myriad responsibilities and frequent travels, Dovid Hamelech declared that his *avodas Hashem* remained unaffected. This is possible for every person to achieve; in order to do so, we must strengthen our awareness of Hashem's Presence in every aspect of our lives.

Breslev chassidim used to recount that R' Nosson learned more while traveling than when he was at home. R' Nosson was so connected to Hashem that no matter where he was, his mind was in the *bais medrash* and his *avodas Hashem* remained unchanged.

Sefer-to-Go

The most vital tool for *avodas Hashem* is the mouth, used for davening a learning and essentially unaffected by travel. You can continue to serve Hashem in a most uncompromised way even while on the road – just take *sefarim* along as your *tzeida laderech* and grab precious learning moments at every opportunity. Waiting for a passenger? Say some *Tehillim*. On line at the gas station? Be *maavir sedra*. Stuck in heavy traffic? Finish the *daf Gemara*.



The *Chasam Sofer zt"l* once told his *talmidim* that he became a *talmid chacham* in five minutes. "Just five minutes?!" they exclaimed. The *tzaddik* explained that every person has numerous five-minute bits of time which tend to be lost to foolishness; however, he used every spare minute to learn. This was how he became a great *talmid chacham*.

Whether at home or on the road, we must remember that time is priceless, and that a squandered moment is forever lost, never to be retrieved. Therefore, it is incumbent upon us to guard over this precious treasure and ensure that not a second is wasted.

Press Pause

Traveling can actually be viewed as a blessing in disguise. We get so caught up in the daily stresses of our lives that it's difficult to pause for a few moments to talk



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to Hashem. Being on the road affords us ample time for *his-bodedus*, since there is nothing else we can do at that time.

A *yungerman* once spoke to the Rebbe of an upcoming trip and his fear that it would negatively affect his *avodas Hashem*. The Rebbe turned to him and asked, "How far is your mouth from your heart?"

Even when you can't take out a *sefer*, you can use your mouth to talk to Hashem about everything that is on your mind. "Hashem, I am at a loss with my child. Help me get through to him and be *mechanech* him well..." "Please help this business deal be successful..." "Hashem, I know I am blinded by my desire for money and fame. Help me remember the purpose for which I was created..." "I am on the way home, Hashem, and boy, do I need Your help with *shalom bayis*..."

Every word uttered to Hashem gives Him *nachas*, and also provides enormous benefit to the person both in this world and in *Olam Haba*.

Change in Plans

These principles are true not just in one's travels, but also whenever life takes an unexpected turn. In our mission to serve Hashem in the best way possible, we subconsciously map out our lives and the exact route we plan to take – down to a specific *minyán* to attend and a fixed time and place to learn.

Fast forward a bit. The reality of life hits, and our various obligations threaten to knock us off our planned path. A growing family, a business opportunity, a medical crisis *R"l*... Forced to take a detour, we are unsure of where Torah and *tefilla* fit into our new life circumstances.

In order to be successful spiritually, we must remember that Hashem is just as accessible, no matter where we find ourselves. By accustoming ourselves to talk to Him constantly, we will be able to accept the unexpected and keep up our *avodas Hashem* despite it all.

May we be *zoche* to use every moment of our lives for worthwhile pursuits.



Sichos Mohorosh



listen or not, but when Mashiach comes, there will no longer be *bechira*." We don't have to wait until the *geula* to feel Hashem's Presence – the Rebbe teaches how to experience that even in *galus*. When a person acutely feels that Hashem is with him all the time, he will automatically call out to Him.

The Rebbe gave us the gift of *his-bodedus* and taught us to find a quiet place and pour out our hearts to Hashem, as if He is a close friend. A person who follows the Rebbe's advice with *temimus* will be *zoche* to fulfill what Rashi says (*Vayikra* 26:12), אטייל עמכם בגן עדן כאחד מכם – he will take a stroll with Hashem, so to speak (by talking to Hashem as he walks) and he'll experience *Gan Eden* on this world.

The greatest pleasure a person can experience is the sense that Hashem is with him. There is nothing more blissful than being able to speak freely to Hashem and feel like it is a face-to-face conversation. Lucky is a person who experiences this constantly; fortunate is he in this world and in the World to Come.

May Hashem bless you with success in all your endeavors.

Adapted from The Light of Emunah #1, page 78

THE ROSH YESHIVA SAYS:

"This Shabbos, Yidden in shuls around the globe will call out "Chazak, chazak!" with the completion of Sefer Bamidbar. We have just one more *sefer* to complete before we will conclude the entire *chamisha chumshei Torah* yet again – will you join along? Are you *maavir sedra* each week, or does each Shabbos pass with it being an unfulfilled plan?

You, too, can finish the entire Torah if you'll learn Chumash with Targum each day. Learn until *sheini* on Sunday, until *shlishi* on Monday, etc. **Don't wait until the end of the week.** It's time to stop excuses and rationalization; just open a Chumash – as well as a *Mishnayos* and *Gemara* – and learn. Try it and you'll start feeling the joy and fulfillment that comes with learning Torah."

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Q & A

???

WHAT CAN WE DO TO BRING MASHIACH?

Question:

To the Rosh Yeshiva *shlita*,

I look at the world around me and I'm frightened by what I see. The state of Yiddishkeit is deteriorating with alarming speed and it's getting harder and harder to remain *erlich*. It is not for naught that R'

Yochanan asked not to experience the coming of Mashiach because of how low the generation will have sunk (*Sanhedrin 98b*) – we see the tremendous spiritual challenges of our generation first-hand and that so many people are falling like flies to their *nisyonos*.

How much longer will we have to suffer in this difficult and painful *galus*? When will Mashiach come and fulfill the prophecy of 'ומלאה הארץ דעה את ה'?

We are constantly exhorted to improve in so many areas, but shouldn't we focus only on davening for the arrival of Mashiach, which will solve all our problems?

Thank you.



The Rosh Yeshiva's Response:

Dear...,

I received your letter.

Who doesn't focus on the coming of Mashiach? Everything we do in *galus* is to hasten his arrival.

If you want to bring the *geula* closer, start learning Mishnayos. *Chazal* teach us (*Vayikra Raba 7:3*) that Mashiach will come only in the merit of learning Mishnayos. The Bnei Yissaschar explains (*Ma'amarei Chodshei Tammuz-Av, Ma'amar 2*) that there are 528 hours in the Three Weeks, corresponding to the 528 *perakim* in *Shisha Sidrei Mishna*. The word מפתח (key) has the *gematria* of 528, too, showing that Mishnayos is the key to being redeemed from *galus*. If you dedicate yourself to learning Mishnayos, you'll have a share in bringing the *geula*.

Even in *galus*, you can live with the lesson that Mashiach will teach the world: *hisbodedus*. The Rebbe teaches (*Likutei Moharan 1:2*) that Mashiach's weapon is *tefilla*; every battle he'll wage and win will be solely through *tefilla*. By revealing the light of Hashem to every one of us, he will help us constantly feel His loving embrace. We'll talk to Hashem continuously and ask Him for whatever we need, as the Navi prophesized (*Tzefaniya 3:9*), "At that time... all nations will call out in the name of Hashem."

Know that the teachings of the Rebbe and those of Mashiach are one and the same. The Rebbe once remarked (*Chayei Moharan 266*), "The only difference between me and Mashiach is that now, people have a choice whether to

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