



# SPARKS OF EMUNAH

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

לזכות רפואה שלמה  
יוכבד בת חסי' רחל רבקה  
בתוך שער חולי ישראל

## CHIZUK FROM THE PARSHA

### THE EASY WAY IN

וְהָיָה עֶקֶב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרַתֶּם וְעָשִׂיתֶם אֹתָם,  
וְשָׁמַר ה' אֶלְקֵיךָ לְךָ אֶת הַבְּרִית וְאֶת הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ

And this will be the reward when you listen to and observe these mitzvos:  
Hashem will preserve the bond and the kindness he swore to your forefathers.

The word "עקב" – heel – is an unusual word to use in this context. Rashi famously explains that this refers to the *mitzvos* that are so easy that we don't take them seriously, "treading" on them with our feet, so to speak. What is this referring to? What are the *mitzvos* that we take lightly?

Included in this *passuk* are three separate actions: *ושמרתם*, *ועשיתם*, and *תשמעון*. The Baal Haturim explains that these words refer to the three primary *limudim* that a Jew must learn: *Chumash*, *Mishnayos* and *Gemara*, by which we are *zoche* to the many benefits that Torah brings. Yet despite all we know about the importance of *limud haTorah*, we still have many reasons why we 'cannot' learn. "My head is spinning – there's no way I can concentrate on a *sugya* now," "I have such a full schedule today; I'll learn tomorrow instead," "I would love to learn, but I haven't found a good *chavrusa* yet," and the list goes on and on.

#### No More Excuses!

The Rebbe gave us a *sefer derech halimud* – a unique approach to learning with which every single person can learn Torah in a way that is easy and pleasurable (*Sichos Haran* 76):

A crucial part of learning Torah is saying the words... If it is hard for one to understand what he is learning, he should not be deterred; rather, he should continue to say the words of Torah and in the end he will understand...

The pressure to understand what he is learning actually prevents him from grasping any of it. There are people who have stopped learning completely because in-depth learning was too difficult, and they were left with nothing...

However, a person who gets used to learning consistently and quickly will achieve so much more, because he ends up reviewing everything multiple times. He will be *zoche* to learn the entire Torah and will eventually become a great *talmid chacham*.

Learning *Chumash*, *Mishnayos* and *Gemara* each day in this manner is possible for everyone, no matter what one's abilities or life circumstances may be. However, this approach to learning is viewed by most people as "too easy," and it is taken lightly and even mocked – "stepped on," so to speak. "Just saying the words is not called 'learning Torah,'" scoffers declare. "Real learning means to really work hard, to plumb the depths of the *Gemara* to the point of complete understanding!"

This is the reason why a person can reach a point in his life where he doesn't open a *sefer* for days at a time. How foolish! There is nothing hard about learning! If you can read, you can learn! By listening to the Rebbe and saying the words of Torah every single day – even for just a few minutes, even without understanding – one can accomplish an enormous amount.

וְהָיָה עֶקֶב תִּשְׁמְעוּן... וְשִׁמְרַתֶּם וְעָשִׂיתֶם – if we will learn Torah, a *mitzvah* that can be so easy if we would just heed the Rebbe's words, we will be *zoche* to all of Hashem's blessings.

Toch Hanachal, Eikev 5768



## MOHOROSH SPEAKS

### FOREVER ONE

R' Mendele of Rimanov was a towering Torah giant and famous *chassidish* rebbe who lived more than two hundred years ago. Already as a young man, he spent all his time in the *beis medrash*, completely devoted to Torah study. His wife – R' Mendele's most ardent supporter – went to great lengths to aid in his learning, even bringing his meals to the *beis medrash* so that he wouldn't have to stop learning for even one moment.

R' Mendele's Torah learning brought them many spiritual benefits, but no income, and his wife had no choice but to buy food on credit again and again. Eventually, the baker had had enough. The next time she went to purchase bread, he refused to give her anything. "You owe me too much money!" He bellowed. "I won't let you take even one more loaf on credit before you pay your balance!" Since she had nothing to bring her husband, R' Mendele stayed hungry that day.

Two days passed and the *tzaddik* still had not eaten one morsel. On

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## PEACE IN THE HOME

Dear ...

I received your letter.

A crucial means to achieve *shalom bayis* is for husband and wife to be open with each other. If there is a problem, there must be an honest discussion to address it. A couple that does not communicate cannot have true *shalom bayis*.

The Rebbe considered marriage and *shalom bayis* to be a fundamental part of *Yiddishkeit*, without which it is impossible to overcome one's *yetzer hara*. Therefore, he did not allow single men to have a private audience with him, and he also insisted that his *chassidim* treat their wives well. The Rebbe explains (*Sichos Haran 9*) that women endure so much: the pain of carrying children, the pain of childbirth and the pain of raising children; that's why it's so important that their husbands value their hard work and respect them.

Don't ever argue with your wife. Mohorosh used to repeat time and again, **"Consider it as if your wife is always right; don't argue with her!"**

Be sure to support your wife and take care of her, both physically and emotionally. Speak kindly and be generous with compliments. Look for opportunities to show that you appreciate her and value her opinions, and she will then naturally go out of her way to please you.

Chazal state (*Sanhedrin 22b*), "A woman will only bind herself to a person who causes her to become a vessel." Mohorosh explains that this refers to one who boosts his wife's self-worth, thereby transforming her from a broken vessel into a complete one. Encourage your wife and build her confidence; say things like, "You're so capable!" "You mean everything to me!" "There's no one like you in the entire world!" Only once she is a complete vessel can the two of you become one entity.

If there will be harmony in your marriage, your home will become a *mishkan* – a dwelling place for the *shechina*. May Hashem help you approach your upcoming *chasunah* with joy and with lots of *hatzlacha*.

Adapted from *The Light of Emunah* #2, page 154

Day Three, his righteous wife decided to risk the baker's wrath and try again. However, the baker was

adamant. "I'm not giving you any more bread until you pay your outstanding balance!"

R' Mendele's wife burst into tears. "Have pity on me for my husband's sake," she sobbed. "He hasn't eaten anything in three days!"

Seeing her tears, the baker relented. "You know what? Let's make a barter instead – I'll give you a loaf of bread... in exchange for your entire portion of Gan Eden!"

Left with no choice, R' Mendele's wife dutifully signed an agreement with the baker, entitling him to her portion in the World to Come. Breathlessly, she ran to the beis medrash with the precious bread in hand and gave the hard-earned loaf to her husband, who was already weak and faint. He immediately washed, ate and then told his wife that had she come even one minute later, he would certainly have succumbed to hunger.

Reb Mendele's wife burst into heartrending sobs. She told of her "business deal" with the baker and cried, "I'm so grateful that I was able to save your life, but what will be with my Olam Haba?"

The tzaddik reassured her, insisting that she had nothing to worry about. "In the *zechus* of the tremendous *mesiras nefesh* you displayed, you will be *zoche* to unimaginable *schar* and you will share a place with me in Gan Eden."

When R' Mendele's righteous wife passed away many years later, she was buried right beside her husband, a practice not common at that time. Indeed, she had merited a great reward and was *zoche* to be together with R' Mendele in Gan Eden.

### Shared Reward

Chazal teach us (*Brachos 17a*) that women are promised a greater reward in the World to Come than men. Why is this so? Because they encourage their husbands and enable them to learn, and they send their children to *cheder* to learn Torah, as well. These acts are so valued in *shamayim* that they warrant immense reward.

It is impossible to comprehend the greatness of a woman who wholeheartedly devotes herself to her husband. By respecting him and seeing the good in him, by being super-cautious never to degrade or insult him, and by constantly showing how she values his *avodas Hashem*, she quietly ensures the continuity of Torah and of *Klal Yisrael*. A woman who is careful to treat her husband properly will share his *schar* in *Olam Haba*. His *Gan Eden* is hers. His portion is hers. She will be blessed with abundant goodness in return for her hard work all her life.

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Does that mean that a man's *schar* is halved to give an equal share to his wife? *Chazal* tell us (*Brachos 24a*) that no, a man and his wife are like one person. What is given to one is naturally given to the other, too. The Rebbe teaches (*Likutei Moharan 1:265*) that every married couple was originally one *neshama* that was split between two individual bodies before descending to this world. When husband and wife help each other out and live together in love and harmony, they fuse together as one, and the reward they receive is equal.

### One Person, One Goal

Non-Jewish attitudes have unfortunately crept into our society and furtively made their way into our own minds. Today, "helping one's husband" can have a negative connotation. "Why do I have to help **him**? Why can't he cook his own meals and do his own laundry?"

The knowledge that husband and wife are really one entity can help a woman maintain a proper perspective and keep fulfilling her G-d-given duties. Since a husband and wife are truly one person with one goal, when a woman helps and supports her husband, she is essentially helping herself and their united goal.

Fortunate are the women who give of themselves selflessly for their husbands. It is in this *zechus* that they merit tremendous reward in *Olam Hazeh* and in *Olam Haba*.



## FOR YOUR CHILD'S Sake -2-

Translated from לב אבות על בנים, a kuntres written by Mohorosh zt"l

### PART 1: COMING OF AGE - Continued

All parents truly want the best for their children. When it comes to marrying them off, however, many become neglectful, not realizing how badly their children need to get married and how important it is for their success.

*Chazal* teach us (*Kiddushin 82*), "האב חייב להשיאם אשה" – every father is obligated to marry off his children. The word used in this context is "חייב," implying that this must be performed even to the point of *mesirus nefesh*. One who was blessed with children is duty-bound to have pity on them when they grow up and marry them off as soon as possible.

Skeptics to this approach simply don't see how important it is to hurry and find *shidduchim* for their children. In no particular rush to do so, it even seems to them as if their children are in no rush, either. In truth, however, the children **do** want and need it so desperately, but they are simply ashamed to share their feelings on the subject. No *bachur* in his right mind would tell his father, "Please find me a *shidduch* so that I can have a wife and be protected from *aveiros*"; no normal girl would tell her mother, "Mommy, I so badly want to get married already; please find me a *shidduch* so I can set up my own home!"

The vast majority of young adults are too uncomfortable to share their innermost feelings with their parents. Most of them tremble to think of what reactions they might face: "Do you really think you're mature enough to get married?" "You?!? You still have a *zman* or two in Eretz Yisrael ahead of you." "No way! You have to finish school/go to seminary/get a degree, etc." "Let's see if you could hold down a job first; afterwards we can begin to think if you're ready for marriage."

The *passuk* says (*Devarim 32:7*), "שאל אביך ויגדך זקניך ויאמרו לך" – Hashem has instructed us to follow in the ways of the generations before ours; progressiveness and modernity are not the Torah way. Why, then, have we begun to behave differently than our ancestors? Why have we veered away from the *mesorah* of thousands of years? Throughout the ages, righteous Jews followed the practice of marrying off their children as young as possible, and so must we.

It's a new world today. Suddenly, the prevailing attitude has become, "I'm not listening to *shidduchim* until my child turns eighteen/twenty-one/twenty-four," while paradoxically, the urgency to marry off children young is even more applicable in our times! Today, the street is open wide and it is frighteningly easy for anyone to access the worst depravities. How can we sleep calmly in times like these? Our children are in danger every moment! There are so many who have fallen away from *Yiddishkeit R"l* – it is nearly impossible to find a family that doesn't have a child (or more than one) who has turned his back on the Torah way. Unfortunately, there are no guarantees that this tragedy will not occur in one's own family. And when one child begins to decline, some siblings are very often dragged along...

Parents who keep their eyes open to the reality and do not bury their heads in the sand, convincing themselves that everything will be okay with their families, must keep this one thought on their minds, day and night: "How can I marry off my sons and daughters quickly? How can I find good *shidduchim* for them, as soon as is humanly possible? This is the only way to protect my children!"



# Q & A

## SHOULD I LEARN WITH MY SON WHO HAS LEFT YIDDISHKEIT?



### QUESTION:

*To the Rosh Yeshiva shlita,*

*I have a son who has abandoned Yiddishkeit. Despite this, I have kept up a steady "chavrusa-shaft" with him and we learn together every night.*

*A well-known mechanich has recently advised me to stop learning with my son, because he says that this gives him a pass for his bad behavior. The mechanich claims that my son pats himself on the back for having this one shiur, and he uses it as an excuse to behave in ways that he shouldn't.*

*I'm not sure I agree with this approach. I believe that learning with my son is beneficial, because perhaps one day the holiness of Torah will bring him back.*

*Can the Rosh Yeshiva guide me and tell me what is the right thing to do?*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Don't listen to this so-called "mechanich" who contradicts our holy Torah, which states that every father should learn Torah with his children. If your son is interested in learning with you, you must keep up this *shiur*, because the light of the Torah will ultimately bring him back to Hashem.

Look for the good in your son. He certainly has good qualities, as Chazal say (*Chagiga 26b*) that even the sinners among *Klal Yisrael* are full of *mitzvos*. If you will focus on the positive in him and commend him for what he does right, you

will affect positive and lasting change.

The Rebbe teaches (*Likutei Maharan 1:282*) that by viewing a person positively – even if he is a total *rasha!* – one can cause a complete transformation. The Rebbe quotes the *passuk* (*Tehillim 37:10*), "ועוד מעט ואין רשע, והתבוננת על מקומו ואיננו", and explains it as follows: ועוד מעט – if you find one small area ועוד מעט – in which he is not totally wicked, then התבוננת על מקומו – when you will look at the level where he was originally, ואיננו – he will no longer be there; he will have become a better person. **Just by finding the tiniest sliver of good in a person, one can cause him to become a tzaddik.**

R' Nosson was once reviewing this *sicha* of the Rebbe while traveling with his *talmid*, R' Nachman Toltchiner. R' Nachman was humming along as R' Nosson was speaking, and R' Nosson exclaimed with passion, "Nachman, this is not something to take lightly! Believe me, if people would obey the Rebbe and view each person positively, we would be able to bring every wayward Jew back to Hashem."

If your son will feel your love, he will return to *Yiddishkeit*. It's not easy for a father to see the good in a child who does *aveiros*, but if you will be persistent and try to keep viewing him positively, he will feel it and eventually be inspired to return.

Keep up your daily *chavrusa-shaft* with your son, and find the time to discuss mundane things with him, too – like the news, politics, etc...

Most of all, daven that your son should do *teshuva*. Don't spare tears; plead with Hashem to have pity on him and on all the *Yiddishe neshamos* who have left the Torah way.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #1, page 108*

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