

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
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Chizuk from the Parsha

TORAH LEARNING

והלחת מעשה אלקים המה - *The luchos are the handiwork of Hashem.*

A person may have a profession that he is passionate about or a hobby that he busies himself with day and night. So too, Rashi says, the Torah is מעשה אלקים - Hashem's "profession," His passion. Hashem's excitement, so to speak, comes from our Torah learning.

The Torah is deep and vast, and it has many parts. The Rebbe teaches us to learn all of it (*Sichos Haran 28*). Just like wealthy people travel the world and brag about all the places they've been, a Yid should learn the whole Torah and in *Olam Haba* he'll say that he "visited" all parts of the Torah.

Lucky is the one who will be able to tell the *beis din shel maalah*, "I've been to the country of *Bavli*," and "I've been to the country of *Yerushalmi*." Even if you didn't get to learn the entire *Talmud Yerushalmi*, at least you will be able to say, "I visited a town (a *mesechta*)/ a street (a *daf*)/ a house (a few lines) of *Yerushalmi*."

Imagine how special it will be for a person who actually learned the entire Torah! He will be able to say, "I've toured the entire *chamisha chumshei Torah, nevi'im, kesuvim, shisha sidrei Mishna, Bavli, Yerushalmi, Tosefta, Rambam, Tur, Shulchan Aruch, midrashim, Zohar...* I've visited *Tikunei Zohar*, and I've been to all *sefarim* of R' Nachman of Breslev..." This is what will bring a person honor in *Olam Haba*.

Learning even without understanding or without remembering is enormously valuable. People like to quote the *Shulchan Aruch Harav* who, quoting the *Magen Avraham*, says that you are not *yotzei* Torah learning if you do not understand what you have learned. However, that is only half of it! The *Shulchan Aruch Harav* continues that nevertheless, a person should say the entire Torah at least once in his life - even without understanding it! - so that in *shamayim* he'll understand all that Hashem learns with his *neshama*.

You can learn the entire Torah by just saying the words! By setting up an amount to learn each day, you can finish the **entire** Torah in just two or three years! Make a schedule for yourself: how much *Bavli* and *Yerushalmi* to learn each day, how much of *nevi'im* and *kesuvim*, of *midrashim*... **Everyone** can manage to do this; you just have to know how to go about it.

Mohorosh says that the first thing to start with is *Mishnayos*, then to continue with *Talmud Bavli* and then continue adding *shiurim* until you will finish the entire Torah. So what if you don't understand what you learn!? Your *neshama* understands! In *Olam Haba*, you will understand everything. The Rebbe explicitly said (*Sichos Haran 76*) that **you only have to say the words; you do not have to understand them. Keep saying and you will eventually understand.**

This is the Rebbe's "thing;" this is Hashem's "thing." Keep learning Torah and you will have all the good in this world and the next.



Mohorosh Speaks

I'M ALL ALONE

“ Nobody likes to be alone. Friends are from the most important things to a person; life without them is empty and dull. *Chazal* say that even death is better than being alone - או מיתותא או חברותא. Loneliness causes sadness and depression, which is a living death.

Nevertheless, having friends is not as simple as it may seem. It's important to know how to go about having friends. They are a very important part of life, but blindly following people is dangerous.

Humans are most invested in themselves; even best friends are no exception. Your friend is only your friend for as long as he benefits from you; you have no idea what he might do to you as soon as he decides that someone else is better for him. Remember that you cannot fully trust **anyone**. Keep your eyes open and never follow someone blindly.

It's important to remember this in order to live a happy life. If you rely on others, you will be very disappointed in the end. That same friend

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Dear ...,

I received your letter.

If you want to help your sister and keep her from falling away from *Yiddishkeit*, invite her to your house to spend time with you and your family. When she'll experience the warmth of your home and see the kind and patient way you relate to your wife and children, she will leave her foolish ways.

The sad reality today is that many teenagers abandon *Yiddishkeit* because they think that the *goyim* have the good life. They are unhappy children, usually from broken homes or from homes in which they never really found their place. Because of their discontent, they escape to smartphones and the internet, which leads them to all bad things, *R"l*.

The way to bring them back is by showing them the beautiful and happy life of an *frum* Yid. When they see the way an *ehrlliche* Yid lives, how he speaks kindly to his wife and children, and how beautiful his Shabbos *seuda* is, they realize that a Torah life is the life they want to live.

Regarding the involvement of all the people that say they can "help," stop relying on them for solutions. Remember what the *Navi* says (*Yeshayahu 2:22*), *הדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא* - Instead of turning to people (who can't even help themselves), turn to Hashem. Daven for her and all the unfortunate Yidden like her. Daven for them to get an awakening and return to Hashem.

May we be *zoche* to *Mashiach* very soon, when *kedushah* will fill the world and all *tuma'ah* will fall away.

Atzaso Emunah, Vayakhel 5779



whom you trusted, that same friend who promised to help you will be very quick to dump you when something better comes his way.

The only One to rely on is Hashem. The *passuk* says, *ושווא תשועת אדם* - is useless to wait for a person to help you. The more you realize that it's foolish to rely on people that cannot, want not and will not help you, the more you will turn to Hashem. The *roshei teivos* of *שווא תשועת אדם* is the same as *ש'פתי ת'פתח* - the more you see that it's foolish to rely on human beings, the more you will open your heart and mouth to talk to Hashem and rely on Him for help.

This is true in all areas of life, but it is most obvious in money matters. The Rebbe used to warn his people to be very careful with their money. This is an area in which people are not cautious enough. All it takes is one "friend" to promise you a lifetime of riches if you'll invest in a "golden opportunity," and without thinking twice, you can lose your hard-earned money in an investment that is nothing more than a scam.

A man from *Eretz Yisrael* used to travel to America every year to collect money. Once, after having pulled together five thousand dollars, a friend convinced the *meshulach* to invest in a business venture that would turn a big profit. Overjoyed at the opportunity, the *meshulach* handed over his entire \$5,000. After a month, the investor began sending the monthly profit. The second month he also received money. But that's where it ended! The "investor" told him that their partnership is over and the money is all gone... and the *meshulach* was left with nothing.

Mohorosh used to tell this story as an example of his warnings not to rely on people, especially in money matters. However, this story is not unique at all - such stories happen each day! There are swindlers around who know exactly how to earn a person's trust to steal his money. They say that they have a once-in-a-lifetime opportunity, and they convince others to "invest" with them. Then, after an "investor" like this has caught enough fish in his net and has enough money in his pocket, he will either disappear off the face of the earth, or he will say that the "business venture" failed and he lost the money.

How can you protect yourself from such scandals? Just use your head! If a person tells you that you can yield a bigger percentage of profit with him than with the bank, he is a liar. Such a "deal" reeks of dishonesty.

Of course, it will not seem so at first. The smart swindler will start out doing all the right things, so as not to raise suspicion. He will religiously send you your monthly profits and give you the feeling that all is going well. Then, at the point where you trust him enough to give him all your life's savings, he will disappear...

Gambling uses the same psychology: small initial



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“ wins whet the gambler’s appetite for more. People tell him, “Look what good luck you have that you keep winning! Now put *all* your money in and you will make double!” The fool is he who listens, puts in all his money, and loses everything.

And sometimes this game goes even further... They tell him, “You win some, you lose some! That’s how it goes. Try one more time and you’ll make it all back.” The gambler falls into the trap and even borrows money from others because he is sure that he will still get back his lost money. Before long, he is so deeply in debt to so many people that he can’t even leave his house for fear of meeting up with his debtors.



For the rest of his life he remains in a vicious cycle: borrowing from one person to pay back the first, and then from a third to pay back the second, until his time in this world is up and he finds himself in the cemetery.

The best thing is to have *bitachon* in Hashem and not rely on people, because you can only truly rely on Hashem.

Friends of the *Gemara*

R’ Mattisyahu was a Breslever *chassid* who lived in Uman. Whenever he went through a challenge, he used to say in middle of learning, “*Amar Rava, amar Rava, amar Rava* - Help me, Rava; daven that I should see a way out of this *tzara*... *Amar Abaye, amar Abaye, amar Abaye* - help me out with this problem...” Whenever he mentioned the name of a *tanna* or *amora*, he begged for help. It was so real to him that it seemed to onlookers that he was literally talking to the *tzaddikim*, as it says in *Yerushalmi* that when a person learns Torah, he needs to feel as if that *tanna* or *amora* is standing before him.

These are a person’s true friends. If you are looking for a good friend, choose the *tannaim* and *amoraim*. When you learn *Mishnayos* and *Gemara*, connect to these *tzaddikim*! You can speak to them, ask them to put in a good word for you in *shamayim*. They will surely help you. The Rebbe says (*Sefer Hamiddos, Tzaddik 2:20*) that saying the names of *tzaddikim* can bring about *yeshuos* that are completely unnatural.

Chazal use the term “*chaver*” when referring to a *talmid chacham*, because a *tzaddik* is the best friend a person can have. A Yid who has a connection to a *tzaddik* has the right kind of friend, because that is a friend who can actually help him.

Fortunate is he who connects to *tzaddikim* and chooses them to be his friends, rather than trusting friends who will disappoint him greatly.



get rid of them, the stronger and more persistent they become.

Instead of fighting with your thoughts, ignore them. Turn to Hashem instead and daven for *emunah*, daven for *simcha*. You can use this *tefilla*:

“Hashem, please help me be happy! Help me feel so happy that I should start dancing from joy! Help me feel so happy that You created me a Yid and gave me the Torah and *mitzvos*.

“Please, Hashem, have mercy on me and help me out of my depression. Help me be happy and make others happy. Help me only see You and think of You. Help me feel with certainty that there is nothing but You, and help me serve You with joy.”

Do whatever you can to make yourself happy. Listen to cheerful music. Dance and sing! The Rebbe says that being depressed makes negative thoughts stronger and happiness takes away all those bad thoughts and suppresses the *yetzer hara*.

Strengthen yourself in these two areas: 1) When you experience a negative thought, turn to Hashem and daven for *emunah* and *simcha*, and 2) Do whatever you can to make yourself happy.

In this way, you will get rid of all your destructive thoughts and you will be a happy wife and a healthy mother for your children.

May you be successful in all your endeavors.

Q & A

???

AM I LOSING MY MIND?

Question:

To the Rosh Yeshiva *shlit" a*,

I don't know what to do. Lately, my thoughts started torturing me to no end - I feel like there is a battle going on inside my head. All day, I hear one part of me screaming, "You're a terrible wife and mother!



You can't do anything right!" and another part of me argues, defending me. One voice says, "You're not normal," and the other counters, "You *are* normal!"

"You didn't fold and put away the laundry yet! Why can't you ever fold it all? Poor husband, he has such an incompetent wife!"

"It's okay. You'll put it all away soon. You *are* a good and capable person!"

"No, you're no good; why did you have to say such and such to your husband? Why did you have to speak that way to your mother? You have awful *middos!*"

I try to argue, but usually the bad voice wins and I think that I really am a terrible person. These thoughts torture me all day - do I have some kind of mental illness? I used to be a calm and happy person. I don't know what happened to me over the last few weeks! Am I just going crazy?

Please help me! I feel like I am losing my mind - I can't continue like this anymore. Please give me a way out of this problem.

The Rosh Yeshiva's Response:

Dear...,

I received your letter.

When negative thoughts come into your head, don't argue with them. The more you try to fight such thoughts, the stronger they become. Rather, start thinking about Hashem; think: "Hashem is here. Hashem is with me. Hashem is near me. Everything is Him and He is everything."

The Rebbe says (*Likutei Moharan, 1:72*) about the *yetzer hara*: the more you try to conquer him, the stronger he gets. It's like when you are being chased by an bad person - the more you look over your shoulder the more he will keep up the chase, because he sees you're still trying to get away. This is how negative thoughts work: the more you try to

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