

# 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"l

PARSHAS YISRO  
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## CHIZUK from the PARSHA

## COLD. HOT. BOILING!

וַיַּעֲמֹד הָעָם מֵרָחֵק וּמֹשֶׁה נָגַשׁ אֶל הָעַרְפָּל אֲשֶׁר שָׁם הָאֱלֹקִים  
*The people stood from afar and Moshe approached  
the thick cloud where Hashem was.*

We all make mistakes and lose sight of what's important. Sometimes, we become so steeped in the physicality of this world that we drift very far from Hashem. When we realize how we have strayed, we try to return to Hashem but find it very difficult.

The Rebbe explains (*Likutei Moharan 1:115*) that this is because *middas hadin* brings a tremendous *kitrug* on the person. "What happened until this point?" It asks. "Why does he think he can do whatever he wants and then have it easy the moment he wants to do *teshuva*?" Consequently, numerous obstacles get placed in the person's path, thwarting his efforts again and again.

The secret to overcoming these hardships is understanding that Hashem, in His infinite mercy, conceals Himself within the difficulties. If the person doesn't get fazed by the darkness and instead persists, he will find Hashem right there, waiting for him.

This is the lesson in this week's *parsha*. When *Klal Yisrael* saw the cloud and the fog obscuring *Har Sinai*, וַיַּעֲמֹד הָעָם מֵרָחֵק – the simple Jews stood from afar, afraid to come close. When faced with hardship, most people just throw up their hands in defeat. But וּמֹשֶׁה – a person who follows the *da'as* of a *tzaddik*, נָגַשׁ אֶל הָעַרְפָּל – goes straight to the fog and murkiness, because he knows אֲשֶׁר שָׁם הָאֱלֹקִים – that is where Hashem is!



*The playground is full of playing, laughing children. Eight boys stand near the rock-climbing display and one of them seems to be searching for something. "Cold. Cold. Cold." The others chant. It's the classic children's game of "Hot and Cold." The boy who's "It" moves on toward the swings. "Warmer, warmer, hot! Hot! Hot!" The rest of them shout, and as he reaches the black toddler swings, their voices reach a crescendo. "Boiling! Boiling! Boiling!" And eureka! The boy finds the hidden object.*

This simple game can hold a deep lesson for us all. At times, a person goes through difficulties and he feels like the *yetzer hara* is burning inside him – it is "Boiling!" and he can't take the heat; in this case, he must know that it means he is so, so close to his goal.

Don't run away at the first sign of clouds. Yes, the beginning will be hard – oh, how hard! – but remember that Hashem is there **within** the fog, **within** the darkness. A person who stays strong, will eventually succeed in overcoming the difficulties and will become an *erliche* Yid.

Asher Haya el Yoel, Yisro 5782

## MOHOROSH SPEAKS

## FORGIVE ME

“ There are just a few days left to *Shovavim*, six auspicious weeks for *teshuva* and renewed connection to Hashem. Seeing the countdown to the end – just one more week – a person may feel the desperation overtaking him. "I, too, want to be *zoche* to true *teshuvah*," he thinks to himself, "but how?"

The first and simplest step to take is by accustoming oneself to *vidui devarim* – confessing one's sins to Hashem. When a person "beats" the heavenly prosecutor and confesses his sins before they are reported to Hashem, all harsh judgment is removed from him. The *mekatregim* he created with his *aveiros* no longer have any power. The moment a person admits to his sins, Hashem's compassion is aroused and He Himself comes to the person's defense (*Sifra, Bechukosai 8*).

The most powerful tool for *teshuva* is one's mouth. All Hashem wants is for us to be humble, apolo-

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This Shabbos, ג' אדר, is the 10th yearzeit of Mohorosh zt"l. Below is an excerpt of his צוואה.

My dear children and *talmidim*,

Fortify yourselves with *emunah peshuta*. Always remember that Hashem guides His world with meticulous precision, and that nothing exists apart from Him at all. The world is not yours – why worry about that which does not belong to you? Why allow others to confuse you?

Accustom yourselves to turn only to Hashem with all your requests. Speak to Him in your own language; this alone will develop your *emunah*. When a person communicates with Hashem and is accustomed to discussing all of his concerns with Him, he proves his pure and total faith that nothing exists apart from Hashem, and that only Hashem controls all aspects of the world.

*Emunah* is the foundation of *Yiddishkeit*; *emunah* bonds a person closely with Hashem. When a person absorbs the reality of Hashem's complete, all-encompassing existence and envisions Hashem surrounding him on all sides, he experiences the great joy and pleasure of Gan Eden while on this world. All of this is possible by means of *emunah peshuta* – believing in Hashem and constantly speaking to Him in a simple and sincere manner, like a person to his friend or a child to his father.

Remember that there is nobody on this world who can help you, and certainly there is no one that can harm you; therefore, do not fear anyone. Do not flatter anyone either, because it will not help at all. On the contrary, it will only bring you harm, because when a person places his trust in human beings and then sees that the others could not help him and were not even interested in helping him, his intense disappointment can break his spirit completely. However, when a person believes in Hashem and relies only on Him, he can be truly successful.

Adapted from *Tzava'as Mohorosh*



## MOHOROSH SPEAKS

(Continued from page 1)



gize and state our true desire to improve our behavior. The *passuk* says (*Hoshaya* 14:3), 'קחו עמכם דברים ושובו אל ה', which *Chazal* explain to mean (*Pesikta D'rav Kahana*, 24) that with our דברים – our words, we can return to Hashem.

*Vidui devarim* sounds like a big, intimidating concept, but the truth is that it is quite simple. Talk to Hashem and tell Him how you regret your actions. Spell them out, one by one. "Hashem, I did this aveira, I committed that great sin... But Hashem, my misdeeds were not done to spite You; truthfully, I didn't want to do them at all! What can I do if my yetzer hara overpowers me again and again? Please Hashem, forgive me!" One sincere confession can lead a person down the road to complete *teshuva*.

### Otherworldly Powers

When a person succumbs to the *yetzer hara* and sins, he causes far-reaching, long-lasting damage. 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 into his bones, as the *passuk* says (*Yechezkel* 32:27), "ותהי עונותם חקוקה על עצמותם"; and this causes physical and emotional afflictions. Sinning brings hardship and suffering upon a person, reducing him to a bitter, broken man. However, when a person puts his ego aside and confesses his sins to Hashem, the *aveiros* leave his bones, his suffering comes to an end, and joy and vitality are restored to him once more.



*Chazal* understood the incredible effects of *vidui* and established that it should be recited daily, by *tachnun*. Some people say *vidui* each day more than once; some by *shema koleinu* in *shemona esrei*, and some as part of their nightly routine, in *krias shema* of the *Arizal*.

Even daily *vidui* recital may sometimes be inadequate. When confession becomes about simply reading well-rehearsed lines off a paper, it isn't very meaningful. Therefore, a person must make time to talk to Hashem **in his own words** to confess, repent and promise to be better in the future. Our own words, as opposed to oft-repeated words off a paper, come from a place of truth and contain so much more thought and emotion. This kind of *vidui* is so eagerly accepted by Hashem, Whose mercy is aroused for His apologetic child. Subsequently, all punishment is removed from him.

The power of confession. The potency of a few heartfelt words.

### Not True!

If *vidui devarim* is so powerful and relatively simple, why are we reluctant to honestly and sincerely confess to Hashem?

One thing that may hold us back is the knowledge that we will not be able to keep to our good resolutions. Knowing that our *yetzer hara* is still so strong and that in just a few



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hours, we will likely sin again in the exact same area, apologizing and promising to improve feels dishonest and wrong.

Even if this is true and our good resolutions won't last, confessing our sins still has much benefit. We can see this from the story of Bilaam, the *rasha* who attempted to curse the Jewish Nation three times. When the *malach* that blocked his path, brandishing a sword, held him to task for his behavior, the *passuk* says (*Bamidbar 25:34*) that Bilaam's reaction was, "חטאתי – I have sinned." The irony is that Bilaam, wicked as he was, had no intentions of true repentance; the *Medrash* says (*Bamidbar Rabba 20:36*) that he was acting by pure logic. He knew that after admitting that he had sinned, no *malach* would be able to harm him. Although immediately thereafter, he continued on his way to curse *Klal Yisrael*, he was spared punishment due to his confession.

We are far from being like Bilaam. Each Jew has a holy *neshama* that inherently wants to be good and come close to Hashem. Even if we know that the *yetzer hara* is likely to overpower us and we will probably sin again, this in no way means that we don't truly intend to improve our behavior. If Bilaam was able to confess despite the fact that he was intentionally continuing to sin, how much more so can we!

Even when we feel like our words of repentance don't ring true, we must accustom ourselves to speak to Hashem and confess our misdeeds regularly. Eventually, these words will enter our hearts and our *vidui* will be said with much more sincerity. This will lead us on the path to becoming truly righteous, and we will then merit a good life in *Olam Hazeh* and in *Olam Haba*.



בבלי, a *daf* of *ירושלמי* and a *perek* of *תוספתא* each day, he builds himself a *בית נצחית* – an eternal dwelling. These investments will accompany him to the Next World.

**7.** *Medrash Rabba* – Mohorosh often said that learning *Medrash* awakens one's desire to be an *erliche Yid*. *Chazal* say (*Sifri, Eikev 11:22*), that he who learns *Aggada* becomes "acquainted" with Hashem, so to speak.

**8.** *Medrash Tanchuma*

*R' Nossan instructed his talmid, R' Nachman Toltchiner, to constantly review Medrash. After R' Nossan was niftar, R' Nachman Toltchiner used to give a steady Medrash shiur in his beis hamedrash. He taught with such sweetness and clarity that his listeners sat enthralled for hours.*

*A great Rav was once a guest in the town and participated in R' Nachman's shiur. Amazed by the profound chizuk that was conveyed, he approached R' Nachman after the shiur and asked, "How is it that I, when learning Medrash, have never found the inspiration, insight and chizuk that you teach?"*

*R' Nachman Tolchiner responded, "I have the limudim of my Rebbes, the holy R' Nachman and R' Nossan – when a person learns Medrash with their teachings, it is a completely different experience."*

**9.** *Rambam* – Mohorosh taught that the letters in the word **רמב"ם** correspond to the first letters of the words in the *passuk* **מַחִיהַ מַתִּים בְּרַחֲמִים יְבִיבִים**; learning *Rambam* infuses a person with life and imbues him with *yiras Shamayim*.

**10.** *Tur*

**11.** *Shulchan Aruch* – The Rebbe said (*Sichos Haran 29*), "Every person must learn *halacha* every day. If a person is under duress and has no time for a lengthy study session, he should learn any *halacha* in *Shulchan Aruch* even if it does not follow his regular course of study."

**12.** *Zohar Hakadosh* – for inspiration on the greatness of learning *Zohar*, see *Sichos Haran, siman 108*.

**13.** *Tikkunei Zohar* – the Rebbe learned *tikkunim* constantly, not just in *Chodesh Elul*. The Rebbe once remarked (*Sichos Haran 128*), "Tikkunei Zohar contains all the wisdom in the world."

**14.** *Likutei Moharan* – the Rebbe said (*Chayei Moharan 349*) that learning this *sefer* can cleanse one's clogged blood vessels, so to speak, and cause a person to become a true *ba'al teshuva*.

**15.** *Likutei Halachos* – it is only because of R' Nossan that we are able to comprehend what the Rebbe teaches us, as the Rebbe once remarked, "Nobody understands me aside from R' Nossan, and R' Naftali somewhat."

In addition to these fifteen *shiurim*, learn some *Asher Banachal* each day as well. This *sefer* awakens one's heart and provides *chizuk* and inspiration, no matter what situation a person may find himself in.

Daven to Hashem that you should know how much to learn from each *limud*; through *tefilla*, a person gains clarity on how to conduct himself.

May Hashem bless you with success in all your endeavors.

# Q & A

???

## HOW SHOULD I ORGANIZE MY SHIUREI TORAH?

### Question:

To the Rosh Yeshiva *shlita*,

I must begin by thanking you for all the *shiurim*. I should really send you a separate thank-you letter to express my immense gratitude for transforming my life, but I also had a question that I wanted to ask.



The *seder derech halimud* has sparked in me a deep connection to the Torah.

I now learn all fifteen *shiurim* that Mohorosh taught to learn daily, with an emphasis on Gemara (I learn seven *dafim* each day so that I can make a *siyum hashas* each year).

I wanted to know if the Rosh Yeshiva can clarify the amount and the manner in which a person should learn these fifteen *shiurim*.

Thank you.

### The Rosh Yeshiva's Response:

Dear...

You are truly fortunate that you utilize your time to learn Torah and don't allow yourself to be deterred. The following are the fifteen *shiurim* that Mohorosh designated and how one should organize them:

1. Chumash, Rashi and Targum, divided according to the days in the week. On Sunday, learn until *sheini*, on Monday until *shlishi*, and so forth.

2. Nach – the Rebbe often said that Nach was his *mussar sefer*. By learning Nach, a person will be awakened to do *teshuva*.

3. Mishnayos – the Maharam Papirsh said (*Sefer Or Tzaddikim* 22:11) that it is advisable to learn Mishnayos every day. If possible, one should learn eighteen *perakim* each day, because this rectifies the sin of *p'gam habris*. Additionally, learning eighteen *perakim* of Mishnayos is a powerful *segula* to weaken a person's *yetzer hara* and cleanse his *neshama* of

its impurities

4. Talmud Bavli – a person should learn Gemara each day, one *daf* at a time, and not be hindered if he doesn't understand everything he is learning. Gemara illuminates a person's life, and destroys the *kelipos* that are created by his *aveiros*. The Rebbe says (*Likutei Moharan* 1:214) that the letters in the word תלמוד have the same numerical value as the *kelipa* called לילית, which causes a person to sin with *p'gam habris*. When a person learns Gemara, he destroys this *kelipa* that lurks over him.

5. Talmud Yerushalmi – when one learns Torah, Hashem forgives him for all his *aveiros*. Chazal teach in Yerushalmi (*Rosh Hashana* 4:8) that when a person takes the *ol haTorah* upon himself, Hashem considers it as if he has never sinned.

6. Tosefta

Mohorosh used to say that when a person learns a *daf* of

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