



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

לעלוי נשמת
ר' נתן בן ר' נפתלי הירץ מברסלב זצ"ל
נלב"ע עשרה בטבת תר"ה

CHIZUK
FROM THE
PARSHA

TORAH: FOR YOU, TOO!

יששכר חמר גרם לבין המשפטים

Yissachar is a like strong-boned donkey who rests between the boundaries.

In a ramshackle hut at the edge of town, a saintly man sways over his Gemara. Eyes alight, face aglow, he murmurs "Tanu Rabanan..." in a sweet sing-song, oblivious to the world around him. Night falls, then dawn breaks. For him, time stands still.

The phrase "ben Torah" may conjure up images of one who is solely dedicated to Torah, unhindered by worldly matters. For the majority of us, however, life doesn't allow for that level of devotion. Myriad obligations eat away at our time, energy and focus, until there is very little left for Torah learning.

The Rebbe gave us a way to learn Torah in all circumstances (*Sichos Haran* 76), no matter how busy life may be. With the *sefer derech halimud* (learning consistently, without a strong focus on comprehension), one can maximize every moment for Torah. Time constraints are no problem, nor is limited mental energy or capacity. **Only have a few minutes? Learn for as long as you can. Can't focus? Just say the words! Don't understand? Keep moving forward and eventually you will grasp it.** With time, the bits of Torah learning add up to more and more, and the joy it brings is indescribable.

Thief or Scholar?

One of the first questions we will be asked by the *beis din shel maalah* is, "קבעת עתים לתורה – did you set aside time each day to learn Torah?" The Rebbe teaches (*Likutei Moharan* 1:284) that the word קבע can mean stealing. They will ask, "Did you 'steal' time for Torah? In middle of your hectic day-to-day life, did you nonetheless make Torah a priority, grabbing a few minutes here and there to learn?"

Yissachar, the paradigm of a *ben Torah*, exemplified this lesson. He merited to carry the *ol Torah* like a חמר גרם – a donkey who has the extraordinary ability to carry heavy burdens. Rashi explains that when a donkey wants to rest, he doesn't wait until he gets to his destination or until he removes his load. Wherever he is, even בין המשפטים – between the boundaries – he settles onto the ground and sleeps.

Here, There, Everywhere

This is the key to greatness in Torah. Don't wait until you "get to your destination" and can dedicate a considerable chunk of time to learn. Don't wait until your mind is clear to settle down with a *sefer*. **Snatch a few moments between the "boundaries" of all the tasks you need to complete.** In middle of it all, open a Chumash, Tehillim, Mishnayos or Gemara, and learn.

The words בין המשפטים also allude to שפתיים – the lips (*Noam Elimelech, Vayechi*). Yissachar attained his great levels in Torah by using his lips (actually saying the words) while learning. The Rebbe teaches (*Likutei Moharan* 1:11) that by saying the words of Torah, even when one's comprehension is limited, he will advance from one level to the next and eventually come to understand Torah on the deepest level.

May we be zoche to experience the Rebbe's promise (*Sichos Haran* 17): "Once the Torah reveals her face to a person, he will no longer need anything else."

Toch Hanachal Vayechi 5775; Atzaso Emunah Terumah 5778

MOHOROSH
SPEAKS

A FIRE IN BRESLEV

This past Tuesday marked the 181st *yahrtzeit* of R' Nosson of Breslev, and it is an apt time to speak of his greatness and his legacy.

Rooted in Greatness

Born in Nemerov in the year 5540 to R' Naftali and Lania Hertz a"h, young Nosson was raised in a home steeped in Torah and *yiras Shamayim*. At the tender age of 13, R' Nosson was already an exceptional *talmid chacham* with great potential. It was no surprise when only months after his *bar mitzvah* (!), he was chosen as a son-in-law by R' Dovid Tzvi Auerbach zt"l, one of the greatest *tzaddikim* of the time.

R' Dovid Tzvi was the *rav* of three prominent cities, as well as in many smaller towns and villages. He was an brilliant *talmid chacham* and tremendous *gadol hador*, about whom R' Baruch of Mezhibuzh said, "Eliyahu Hanavi is constantly at his side."

R' Nosson was held in high regard by his father-in-law, who hoped that R' Nosson would eventually take over his position and continue leading all his *kehillos*.

(Continued on page 2)

JOY IS THE KEY

Dear ...

I received your letter.

Try to remain happy despite your circumstances. *Simcha* is the key to prevailing through your challenges, as the Rebbe says (*Sefer Hamiddos, Simcha 2:1*), מי שהוא שמח תמיד, על ידי זה הוא מצליח – **He who is always happy will be successful.**

Strengthen your *emunah* and remember that Hashem makes no mistakes; He is in charge, and He orchestrates the minutest details with extreme precision. All that occurs is for your benefit, even when you cannot see or understand why or how.

The sadness you feel is from the *yetzer hara* and is the cause of so much evil. The Rebbe says (*Sefer Hamiddos, Atzvus 1:12*) that sadness and depression cause a person to feel like Hashem has forsaken him, *chas v'shalom*. As a result, he can quickly fall to the depths of impurity and commit all sorts of terrible *aveiros* (*ibid. 1:15*). Eventually, he is humiliated before all (*ibid. 1:18*).

On the flip side, the Rebbe says (*Likutei Moharan 2:24*), מצוה גדולה להיות – **Joy is essential for avodas Hashem.** When a person is happy and serves Hashem with *simcha*, he is protected from all sin and all harm. Dovid Hamelech also teaches this (*Tehillim 104:34-35*), אנכי אשמח בה – When a person rejoices with Hashem, there will be no more sin in the land.

Don't let melancholy overtake you. Keep your spirits up and you will be *zoche* to a *yeshuah*.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 25

Like many great men of the time, R' Dovid Tzvi had a deep-seated *hisnagdus* toward the new ways of the Baal Shem Tov and *chassidus*. He used to constantly warn his sons and sons-in-law (R' Nosson among them) to stay far away from *chassidim* and not to get "entrapped" in their ways.

When R' Nosson used to sit and learn in *beis medrash*, he heard some other opinions on the matter. *Chassidim* learning there argued with him, claiming that the *talmidim* of the Baal Shem Tov are true *tzaddikim* and that *chassidus* has the power to bring a person to great heights in *avodas Hashem*.

After many such conversations, R' Nosson was persuaded to travel to the *chassidishe rebbes* in the surrounding cities to check out the veracity of these claims. The *rebbes* saw R' Nosson's greatness – he was well-versed in all parts of Torah; he knew the entire *Shas* with *poskim* and could review all of *Tosfos* by heart – and they drew him close. One of them, R' Levi Yitzchak of Berditchev, even called him "My Nosson'le," as a term of endearment.

R' Nosson was deeply inspired by the *rebbes* and began burning with a passionate desire to truly serve Hashem properly, but he was still unsure about which was the right path for him. *Chassidus* or not?

One thing that disturbed him was the way *chassidim* spent so much time *fabrenging* when they could have been learning instead; this seemed to be outright *bitul zman* and *bitul Torah*. While he recognized the greatness and the *avodas Hashem* of the *rebbes*, R' Nosson was confused about how to apply it to his own life and achieve greatness for himself.



First Impressions

It was *Leil Selichos*. R' Nosson stood in *shul* in his hometown of Nemerov, saying the soul-stirring words of the *tefillos*. One of his fellow *mispallelim*, R' Lipa, was davening with such intensity and awe-inspiring passion that it awakened the curiosity of the rest of the people in *shul*. At the conclusion of *selichos*, they all asked R' Lipa what had been the cause for his newfound fervor. He explained that he had just been to a tremendous *tzaddik* in Breslev, a grandson of the Baal Shem Tov, who had ignited his heart and sparked a flame of connection to Hashem.

R' Nosson was intrigued. *Perhaps this is the tzaddik who will be able to guide me and answer all my questions!*

He immediately set out for Breslev, and the few days he spent with R' Nachman of Breslev shook his entire worldview.

On the Shabbos before Rosh Hashana, R' Nosson ate the Friday night *seuda* with the Rebbe and was awestruck by the profound *divrei Torah* and the *hischazkus* the Rebbe shared. At the end of the meal, after all the others left for the night, R' Nosson could not fall asleep. His heart did not let him rest. He walked along the outskirts of the sleeping city, crying, "*Ribono Shel Olam*, there is a holy fire burning in Breslev! Please ignite that fire in my heart!"

The first time R' Nosson had a private conversation with the Rebbe was a few days later, during the *Aseres Yemei Teshuva*. On a walk together, R' Nosson poured out his troubled heart and shared his doubts about the proper way to serve Hashem. The Rebbe listened and encouraged him never to give up, to always stay strong and keep going.

The Rebbe then gently laid a hand on R' Nosson's shoulder and said, **"It is good to pour out one's heart to Hashem, just like to a person would speak to a close friend."**

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ing a *tzaddik*. No matter what challenges he would continue to face, he knew that he could discuss them with Hashem, Who would certainly help him.

Life's Mission

This was the beginning of R' Nosson's life-long relationship with the Rebbe. He became the Rebbe's closest *talmid*, absorbing an incredible amount in the following eight years (until the Rebbe's passing). R' Nosson later said about himself, *"When I came to the Rebbe, I threw away all my own wisdom completely. Therefore, every word I heard from the Rebbe was a new bit of knowledge. Whatever the Rebbe said – that was fact!"*

The Rebbe had many followers who were tremendous *talmidei chachamim*, but R' Nosson surpassed them all. With his foresight, R' Nosson understood that the Rebbe's *divrei Torah* and *chizuk* were not just for that time, but for all the coming generations until Mashiach's time. He therefore took it as his duty to record it all for posterity. R' Nosson spent hours copiously writing each Torah thought, each conversation and each *hanhaga* he saw.

The Maggid of Tirhovitz, another *talmid* (who was actually forty five years older than the Rebbe), aptly expressed the following:

"If I would tell you that I saw fire coming from the mouth of the Rebbe, it would be no exaggeration – the revelation of such deep Torah secrets was like a burning fire, but I could not imagine any way to take this fire and reveal it to the world."

"What can I tell you? Along came a young man named R' Nosson, who recorded it all in writing. I was awed! I saw fire; I heard fire; everything was fire – how was it possible for him to write fire onto paper?" This was R' Nosson; this was his life's mission.

R' Nosson's colossal compilations of the Rebbe's teachings include *Likutei Moharan*, *Sipurei Maasios*, *Sefer Hamiddos*, *Sichos Haran*, and *Chayei Moharan*. Later on, he wrote more *sefarim* based on the Rebbe's teachings, including *Likutei Halachos*, *Likutei Tefillos*, *Likutei Eitzos* and *Kitzur Likutei Moharan* and so much more. Everything we know of the Rebbe is thanks to R' Nosson – without him, where would we be today? It is no wonder that the Rebbe said, *"If not for this young man, nothing would have remained of me – not even one page of sheimos."*

Moments before his passing, R' Nosson said, *"Ezra Hasofer is leaving this world. Blasphemous books are proliferating each day, yet I hope that one page of the Rebbe's teachings will rectify it all."*

May he be a *meilitz yosher* for us all.

Sefer Peulos Hatzaddik; Sichos Mohorosh Volume 14, Mohornat



not even hear you, because the nature of children is to be preoccupied with what interests them. **It is perfectly normal for them to remain absorbed in their books/games/toys and not pay attention to you.** Remain calm and repeat yourself until they'll see that you're serious, and they will then begin to daven.

In regard to your question of whether or not girls must daven in the first place, the answer is that yes, girls should daven. *Chazal* teach us (*Brachos 20b*), *"וחייבין בתפילה"* – Women are obligated to daven. Don't be deterred if they resist at first; remind them again and again until your words will penetrate.

When you light the Shabbos candles, cover your face and daven for good children. Don't spare tears! Here is a *tefilla* you can say:

"Thank You Hashem for my life, for my husband and children, and for the many blessings that You grant me.

"Hashem, help me be *zoche* to children who will grow up to be *tzaddikim*, children who will always serve You with love. Please, Hashem, give me children who will daven and learn and behave themselves with *yiras Shamayim*. Help my children experience joy when they daven and develop a connection to *tefilla*; they should treasure their *siddur* and understand its significance. Help them know that for whatever they need in life they should only turn to You.

"Please accept my *tefilla* in the merit of all the *tzaddikim* who sacrificed their lives for Your sake, amen"

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #3, page 80

THE ROSH YESHIVA SAYS:

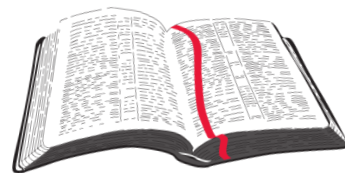
"This Shabbos, *shuls* around the globe will resound with the cry of, *"Chazak, chazak!"* as we conclude *Sefer Bereishis*. The Baal Haturim teaches that *ספר שמות* hints at *אחד ת'רגום* – are you a part of our obligatory "learning program"?

You, too, can finish the entire Torah if you'll learn *Chumash* with *Targum* every 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 making excuses; just open a *Chumash* – as well as a *Mishnayos* and *Gemara* – and learn. Try it and you'll start feeling the joy that comes with learning Torah."

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Q & A

WHY DON'T MY CHILDREN WANT TO DAVEN?



QUESTION:

To the Rosh Yeshiva shlita,

Thank you for all the shiurim. I am a mother of a large family, and the shiurim infuse me with life and keep me going through every day.

I have been blessed with several daughters who are well behaved and respectful, baruch Hashem. However, there is one thing about them that bothers me very much. When I was growing up, davening was an integral part of my life. Even on a day that I didn't have school, I always made sure to daven. My sisters and I used to daven together every Friday night and Shabbos morning, and it was a beautiful and uplifting experience each week.

My daughters, on the other hand, never bother davening, not on Shabbos nor during the week. They know that women are exempt from davening and they take advantage of this to its fullest. Is it a lack of yiras Shamayim on their part, or were they just not taught properly? Or perhaps it is my problem; maybe women really don't have to daven and I should just let it go?

I would appreciate if the Rosh Yeshiva can give me the right perspective on this matter.

Thank you.

THE ROSH YESHIVA'S RESPONSE:

To ...,

Your question reminds me of a story:

A woman came to her family's rav with a complaint. When she was growing up, her mother had a vegetable garden near their house. Every morning, she used to pick fresh vegetables and prepare nutritious dishes for her family to enjoy.

"However, my backyard is bare!" The woman lamented. "Why did vegetables grow for my mother but not for me?"

The rav answered her with a smile, "Your mother was a hardworking woman. She worked the ground, sowed the seeds, watered the ground, and tended the plants with care. After all that hard work, her garden produced delicious vegetables. If you also want to grow such produce, you had better roll up your sleeves and get to work."

My message to you is the same. **Children need guidance and care in order to succeed, and parents must invest a lot of effort so as to enjoy the fruits of their labor later.**

When a farmer plants his crop, sometimes he'll have soft earth that is easy to work with, and other times the earth will be hard and dry – the same is true with *chinuch*. Every child is an entire world, completely different from other children. Some children are easier to raise and some are harder; some children are early bloomers while others take longer to blossom. One thing is certain: when parents put in effort, they will harvest a good crop.

Children don't daven by themselves, and telling them to daven just once or twice is not enough. They must be told again and again and again. Only after reminding them many times will they begin choosing to daven on their own. If your mother gave you a good *chinuch* and imbued you with a desire to daven, pass that on to your children.

Tell your daughters, "Davening time now!" At first, they probably will

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