



SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

PARSHAS SHEMOS
21 TEVES, 5786
ISSUE #76

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
מרים חנה בת ר' דוד צבי הלוי
יוכבד בת ר' אליהו נתן

CHIZUK
FROM THE
PARSHA

CONNECTION IS DIRECTION

Mitzrayim: the first exile we endured as a nation. *Mitzrayim*: the prototype for all the *galuyos* that followed. The first *passuk* about this *galus* is a simple, yet significant statement:

וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף

A new king arose over Mitzrayim who did not know Yosef.

Why is this *passuk* so important that it must come first?

The Rebbe teaches (*Likutei Moharan* 1:61; 1:123) that *emunas chachamim* is essential to *Yiddishkeit*. When a person has *emunas chachamim* and listens to everything the *tzaddik* says, he has the clarity of mind to know how to conduct himself in every situation.

This statement gives rise to some questions: Why is *emunah* in a *tzaddik* so important? Why must we have a "middleman"? Wouldn't it be better for us to go directly to Hashem?

The answer is that **it is impossible to attain true *emunah* in Hashem without a *tzaddik***. Life on this world is confusing. Conflicting ideas bombard us daily, leaving our minds clouded, our *emunah* diminished, and our moral compasses completely mixed-up. A connection with a *moreh derech* is key, because *da'as Torah* dispels our confusion and shows us the right way to continue serving Hashem.

The First Step

All the pain and suffering that *Klal Yisrael* endured in *Mitzrayim* were rooted in **אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף** – the *tzaddik* was forgotten. Furthermore, *Chazal* teach us (*Shemos Rabba* 1:8) that because Pharaoh had the audacity to "forget" Yosef Hatzaddik and the good he did for the nation, he was able to brazenly say later, "לֹא יָדַעְתִּי אֶת ה'" – I do not know Hashem." We see from here that **a person who does not believe in a *tzaddik* cannot possibly believe in Hashem.**

The opposite is also true. A person who has *emunas chachamim* is deemed a believer in Hashem, as well. The *passuk* says (*Shemos* 14:31), "וַיֵּאֱמִינוּ בָּהּ" – They believed in Hashem and in Moshe, His servant. *Chazal* teach us (*Mechilta Beshalach*) that when a person has *emunah* in a *tzaddik*, it's as if he has *emunah* in Hashem.

To Succumb or Succeed?

In his quest to defeat *Klal Yisrael*, Pharaoh's first tactic was to drown the baby boys, with his goal being to eliminate their future leader. Why was this so important to him? Pharaoh knew that the presence of a *tzaddik* was the key to the survival of the nation – without a *tzaddik*, they could be easily subjugated and then lost forever, but with a *tzaddik* to guide them, their ultimate redemption from *Mitzrayim* would be inevitable.

How can we attain a connection with a *tzaddik* who will infuse us with *emunah*? The Rebbe teaches (*Likutei Moharan* 2:8) that a person must daven to find a true *tzaddik* who will lead him on the right path.

May we be *zoche* to find a *tzaddik* who will help us keep a constant connection to Hashem.

Toch Hanachal, *Shemos* 5771

MOHOROSH
SPEAKS

RECALCULATING...

Shovavim!

These electrifying weeks of פרשיות שמות, וארא, בא, בשלח, משפטים and יתרו, carry an undercurrent of introspection and repentance, similar to the *Yamim Noraim*. The *Ari Hakadosh* teaches that these are potent days to do *teshuva* for our *aveiros* and return to Hashem.

Taking an honest spiritual reckoning is a sobering experience. When a person looks at his misdeeds – both the intentional and the unintentional – he begins to realize what an enormous spiritual debt he has. The *Ari Hakadosh* teaches that each *aveira* requires us to fast for a specific number of days in order to atone for the sin; however, a quick calculation reveals that life is simply too short – there is no way that we can fast enough to repent for all the sins we have committed. Even with the best of intentions, we would never be able to fast as much as we need to. If so, how can we possibly get a *tikkun*?

The Rebbe resolves this quandary with a *mashal* (*Chayei Moharan* 447):

A wealthy businessman had a sudden spurt of

(Continued on page 2)



CLASSROOM TIPS

Dear ...

I received your letter.

Stories of Tzaddikim

Continue telling your *talmidim* stories of *tzaddikim*. The Rebbe teaches (*Likutei Moharan* 1:248) that telling stories of *tzaddikim* awakens one's heart to serve Hashem. When a person hears stories of *tzaddikim* and sees the awesome levels that they were *zoché* to by withstanding their *nisyonos*, he begins yearning to be a *tzaddik*, too.

When you tell a story in which someone dies, do so without dramatizing that part. When the children ask what death means, explain to them that a *Yid* has a *neshama* that is eternal, and when a person dies, his body is buried but his *neshama* lives on. A person who learned Torah and fulfilled the *mitzvos* is granted tremendous reward in the Next World and is *zoché* to bask in the holiness of the *Shechinah*.

Death is not scary. Every person must eventually return his *neshama* to Hashem. The Rebbe says (*Sichos Haran* 156) that dying is like exiting one room and entering the next. What **is** frightening is to leave this world barren of Torah and *mitzvos*. A *neshama* that arrives at the *Beis Din shel Maalah* without Torah or *mitzvos* is very unfortunate, indeed.

A Little Bribe Goes a Long Way

As a *melamed*, focus on the children who struggle academically. Have extra patience with them and build their self-esteem. Additionally, when children challenge you and don't want to learn, use your wisdom to entice them to learn. Bribe them with prizes or treats until you'll win them over.

You cannot fathom the greatness of a *melamed* who uses his wisdom to entice his *talmidim* to learn and causes them to grow up to be *erliche Yidden*. Chazal tell this story (*Taanis* 24b):

There was a terrible drought in Eretz Yisrael, and all the Jews gathered in the Beis Medrash to daven for rain. A simple Jew went up to the amud, and as soon as he said the words "Mashiv Haruach U'Morid Hageshem," it began to pour.

When the man was asked in what merit he was able to bring about the yeshuah, he replied, "I am a melamed for young children, and I don't differentiate between the talmidim whose parents can pay and those who can not. Also, when I see a child isn't interested in learning, I bribe him. I have a fish tank at home with many fish, and I tell him that if he will learn well, he will be able to come to my house and see the fish. This is how I encourage all my talmidim to learn."

What we can learn from this is that sometimes a *melamed* must bribe his *talmidim* in order to encourage them to learn. Additionally, a *melamed* who cherishes every *talmid*, no matter his abilities or financial status, has the power to bring about *yeshuos* for *Klal Yisrael*.

May Hashem bless you with success in all areas.

Adapted from *The Light of Emunah* #3, page 225

altruism and wished to use his riches to help those in need, and

what could be a better way to help others than giving them unlimited access to money? He let it be known that any person in need of a loan could borrow money from him, interest-free.

This announcement was greeted with great excitement, and he was immediately swamped with throngs of people who were eager to take advantage of this offer. He handed out the money graciously, meticulously writing down the amount of each loan and the deadline for its return.

After the first few deadlines came and went with no return of any borrowed money, the businessman was dismayed to discover that while the people were all very eager to borrow, nobody was too eager to repay.

Among the debtors was a young man who had borrowed a relatively small sum for a deal that later fell through, leaving him penniless. However, instead of ignoring his debt like all the others, he approached the businessman to explain and apologize.

"I feel terrible," he began, hanging his head. "You were so kind to lend me money for a business venture, but it completely disintegrated. I know I need to repay my debt now, but with my current financial state, it is impossible."

The wealthy man brushed his words away with a sigh. "The little money you borrowed doesn't make much of a difference anyway," he replied. "It is a drop in the bucket compared to what other people owe me. If you would like to repay your debt, remind the others to pay back what they borrowed. If they would only give a small percent of their loans, it will be a thousand times more than the amount you owe, and I will completely absolve you of all debt."

Repaying our Debts

The same is with us and our spiritual debts. We wish there would be a way to pay Hashem back for all that we 'owe' Him, but with our limited time on this world, it's impossible. Yet all is not lost – there's one thing we **can** do.

The Rebbe teaches that bringing people to *teshuva* has immeasurable value. When a person gives *chizuk* to others and rouses them from their spiritual coma, encouraging them that they are never lost and that Hashem yearns for them to come close to Him, he can rectify his own sins. Why is this so? Because by inspiring others to reignite their connection with Hashem and 'pay back' a part of their own 'debts', he will be absolved of whatever remains of his own.

To Give Chizuk

Trying a hand at being *mekarev* others often involves treading a delicate balance. Face-to-

(Continued on page 3)



There are many *sefarim* and *kuntreisim* out there that are dedicated to inspiring and uplifting those who are downtrodden. True, doing so does not provide instant results, since many people stuff even the most well-intentioned pamphlets into their pockets and move on with nary a glance, yet in privacy they will take it out to learn when in need of *chizuk*. As has been proven time and again, one small *sefer* can be the catalyst for a wayward person's complete return to Hashem.

The Rebbe left us a treasure trove of *sefarim* filled with *chizuk*, inspiration and practical guidance that is so applicable to our lives today, despite having been written more than two centuries ago. So much of the suffering that people endure can be alleviated, if they would only have access to Rebbe's wisdom.

Quite understandably, the *yetzer hara* does not allow that to happen without putting up a fight. Since his life's work is to discourage and depress us, he is afraid of the Rebbe's powerful *chizuk*. Content, confident people who believe in their inherent goodness and know that Hashem values every small *mitzva* they do, are not likely to fall into the *yetzer hara's* clutches. He therefore does everything in his power to withhold the spread of the Rebbe's *sefarim*, stopping the inspiration from reaching others.

Mockery: His Weapon

In the seventh story of the sefer Sippurei Maasios, the Rebbe recounts that when his neshama was about to be sent down to this world to begin its mission, the yetzer hara protested. "Once this neshama goes down to this world and teaches the masses that no one is every beyond hope, all my work in compelling people to sin will have been for naught! For what purpose, then, was I created?"



Despite the truth in his words, the yetzer hara's complaint was disregarded. "This neshama must go down to

the world. Go find a solution to your problem."

The yetzer hara left and returned after a short while, accompanied by an old, bent man. Laughing, the two of them said, "We have found a solution!"

Laughter. Mockery. Cynicism. Ever since the Rebbe's teachings have begun to spread, the *yetzer hara* has been battling them with hefty doses of *leitzanus*. Breslev is scorned. The *sefarim* are belittled. However, a person who can look past public opinion and examine Breslev through a clear lens is truly fortunate. He will immediately realize the depth and beauty in the Rebbe's *sefarim* and see for himself that they have an extraordinary ability to inspire and encourage even the most downtrodden Jews.

Just One Sefer

Mohorosh, who taught an entire generation of Breslev *chassidim* and *ovdei Hashem*, often told the story of how he came to Breslev. Someone had given his father a copy of the *sefer Meshivas Nefesh* (written by R' Nosson of Breslev), which he found and read. The depth and encouragement in it greatly inspired him and propelled him to great heights in *avodas Hashem*. Subsequently, he made it his life's mission to spread these teachings further and make the *chizuk* accessible to the world.

One *sefer*. One pamphlet. One word of encouragement in the right place, at the right time can be the catalyst for thousands of Jews' renewed connection to Hashem.

Let us use these sacred days of *Shovavim* wisely to invest ourselves in inspiring others and spreading *chizuk*, and with this we will merit a complete *teshuva*.

"Hashem, please help me and my husband build a beautiful and *erliche* home, and help us raise our children to Torah and *avodas Hashem*. My life is only worth living if my children are *erliche Yidden*; I need and want nothing more than that. Please give me children that will light up the world, children that will do only Your will.

"Hashem, please help me marry off my children easily while they are young. Please protect them from bad influences and from all harm."

These words are just an example, just a way to show you how to start talking to Hashem. The point is for you to train yourself to constantly speak to Hashem in your own words and ask Him for whatever you need.

If women would only know how great their reward is for helping their children go to *cheder* and school, they would be overjoyed to have the *zechus* of spending the mornings sending off their children. The Gemara asks (*Brachos 17a*), "In which *zechus* will women acquire *Olam Haba*?" And the Gemara then answers, "By getting the children ready for *cheder*/school and by being ready for their husbands."

Furthermore, *Chazal* teach us (*ibid.*) that women receive an even greater reward than men, because a righteous woman enables her husband and children to learn Torah.

May Hashem give you *nachas* from all your children.

Q & A

HOW CAN I KEEP CALM DURING THE MORNING RUSH?



QUESTION:

To the Rosh Yeshiva shlita,

Thank you for all the shiurim and chizuk.

I am a mother of a large family, baruch Hashem, and my days are hectic and busy. Mornings are especially overwhelming, as they are in every Yiddishe home. As I try to get all the children ready in time to catch their buses, the atmosphere gets very tense, and I lose my temper very easily.

Once the morning rush is over, shame over my behavior sets in. I replay the events of the morning over and over again, and my feelings of guilt get so strong that they nearly paralyze me.

Can the Rosh Yeshiva take the time to give me some advice on how to handle the morning better?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

To ...,

I received your letter.

The Rebbe said (*Sichos Haran 2*), "It is my practice that upon awakening each morning, I give myself over to Hashem completely – all my thoughts, speech and actions. It's very good to do this, for then I do not have to worry later whether I did the right thing or if I should have done differently. After giving myself over to Ha-

shem, surely everything that happens is the best it can be."

Living with the Rebbe's *eitzos* makes life so much easier. By beginning each day with a *tefilla* for success and then completely giving yourself over to Hashem, everything will go more easily.

You write that mornings are tense, and that you yell at your children and then feel terrible afterwards – try to do as the Rebbe said he did each day. Right when you wake up in the morning, put yourself in Hashem's hands and daven for a good day. Ask Him to help you be a good mother, a calm mother, a happy mother. Everything depends on the mother – when the mother is happy, the children are happy; when the mother is tense, the children are tense and anxious. The mother of a home carries an enormous responsibility, because everything depends on her.

Below is a short *tefilla* that you can say:

"Hashem, please help me stay calm today and not scream at my children. Help me speak with patience and kindness, and I shouldn't embarrass them or call them names, *chas v'shalom*. Please make my children listen to me and behave themselves, and help me avoid getting angry even if they don't listen right away.

"I am completely giving myself over to You, Hashem; I am giving over my thoughts, my speech, and all my actions from today and from every day. Hashem, please help me be in a good mood, because I know that it all depends on me – when I am happy, my husband is happy, and when my husband and I are happy, our children are calm and content.

(Continued on page 3)

KOL BRESLEV: (212) 444-9191

Shiurim, Daily Inspiration, Songs, Stories for Children and more!

Israel: 0797040066 / England: 03303502361 / Canada: 4383008080



KVAL FIN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Songs, Interviews and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

Subscribe Today!

Receive this publication weekly, as well as short clips of life-changing inspiration!

Email: visit_rabbiroth.org

Whatsapp: (845) 244-1624

For the daily inspiration in Yiddish,
email chizikyomi@gmail.com

Sponsorship Opportunity

Take part in the *zechus* of spreading *emunah* to thousands of readers!

Email: thesparksofemunah@gmail.com

BreslevCenter.com

Inspiration to your Door

Looking for more? You can receive all Breslev books and pamphlets, as well as CD's/ USB's/SD cards with *shiurim* and songs, all delivered to your home!

shop.breslevcenter.com
Or call: (718) 387-2691