

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

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PARSHAS MATOS MASEI

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ISSUE #58

CHIZUK from the PARSHA

FIRE AND WATER

כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְהָיָה נִקְיָה... וְכָל אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם

Everything that comes into the fire, you shall pass through the fire and it will be purified... and everything that would not come in the fire should pass through the water.

The laws of *kashrus* are complex and wide-ranging. There are many factors that can disqualify food, and not only do the ingredients themselves have to be one hundred percent kosher, but so does all the equipment that is used for the food preparation.

This week's *parsha* teaches how to purify vessels that had previously been used for *treif* food. Vessels that were used with fire must be *kashered* (with fire), whereas those which were never used with heat must merely be washed well. This corresponds to the two ways the *yetzer hara* tries to sully us with sin, as well as the means for us to combat each one.

Method #1: Desire

The first tactic of the *yetzer hara* is "אש" – he sets one's heart afire and thereby causes him to sin. Smoldering with fury, burning with jealousy or inflamed with desire, he finds himself doing *aveiros* almost against his will. Usually, he knows that his behavior is wrong and genuinely wants out, but he feels trapped in the *tum'ah* and sees no solution.

Method #2: Apathy

The *yetzer hara's* other approach is the exact opposite of the first: a lack of fire, the absence of emotion. By convincing the person that Hashem is not interested in him or in his *mitzvos*, the *yetzer hara* succeeds in completely smothering his passion for *Yiddishkeit*. As a result, the now-apathectic Jew skips *tefillin* (occasionally), misses davening (more often than not), and doesn't even open a *sefer* to learn (for weeks on end). Although this doesn't seem as dramatic as the outcome of the *yetzer hara* of אש, it's perhaps more damaging because the person can sin repeatedly without even realizing that he has a problem.

Battling Both

The Rebbe teaches (*Likutei Moharan* 1:4) that the *aveiros* a person commits become deeply etched in his bones, causing numerous physical and emotional afflictions. Nonetheless, the Rebbe also taught (*Likutei Moharan* 2:112) that just as it is possible for a person to do damage, so too is it possible for him to repair.

Like with an impure vessel, the method of purification varies according to the manner of contamination. The *passuk* says, כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ – when the *yetzer hara* uses אש, burning in us and inciting us to sin, תַּעֲבִירוּ בָאֵשׁ וְהָיָה נִקְיָה – we must fight fire with fire and turn to Hashem with emotion, confess our sins and beg Him to help us change.

At times, however, we need to use a different approach. וְכָל אֲשֶׁר לֹא יָבֹא בָאֵשׁ – when the *yetzer hara* extinguishes our fire and we feel cold and apathetic, תַּעֲבִירוּ בַּמַּיִם – we must continue to serve Hashem, even without fervor. By staying strong and persisting with *avodas Hashem* regardless of our lack of feeling, we will ultimately regain our passion for *Yiddishkeit*. May we be *zoche* to remove all impurity from our hearts and return to Hashem.

Toch Hanachal, Matos-Masei 5766

MOHOROSH SPEAKS

ON THE ROAD



Throughout the year and especially in the summer months, we spend an inordinate amount of time traveling. Whether it's a commute to work, a drive to an appointment or a long family trip; whether the roads are blessedly empty or heavy with traffic, the common denominator is the seemingly-endless time "stuck" behind the wheel, unable to accomplish anything.

When carefully constructed schedules are upended by travel, it's difficult to continue serving Hashem properly. After all, there are no regular *minyanim* on the road and it's rather hard to find a *chavrusa* behind the wheel... The lack of consistency inherent to travel can cause a person to put *avodas Hashem* "on pause," so to speak, to place all spiritual obligations on hold until things settle back into routine. The truth is, however, that a Jew must never take a break from what he should be doing; a person who lives with *emunah* knows that Hashem has planned his life

(Continued on page 2)



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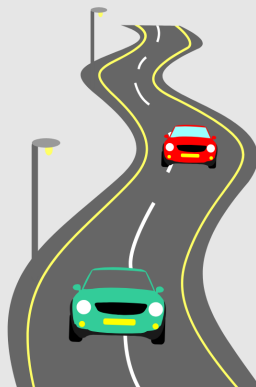
down to the last minute and finds a way to keep up his *avodas Hashem*, despite his less-than-ideal circumstances.

Traveling with Hashem

The *passuk* says (*Tehillim* 119:59), חֲשַׁבְתִּי דַרְכֵי וְאִשִּׁיבָה רַגְלִי אֶל – *Chazal* explain (*Vayikra Rabba* 35:1) that with these words, David Hamelech was saying, “Each morning, I planned my day with all the places I needed to go and the things I had to accomplish, yet my feet always carried me to the *beis medrash*.” Despite his myriad responsibilities and frequent travels, David Hamelech declared that his *avodas Hashem* remained unaffected.

Old-time Breslev chassidim used to recount that R’ Nosson learned more while traveling than when he was at home. R’ Nosson was so connected to Hashem that no matter where he was, his mind was in the *beis medrash* and his *avodas Hashem* remained unchanged.

This is possible for every person to achieve. By strengthening our *emunah* and increasing our awareness of Hashem’s involvement in every aspect of our lives, we can truly serve Him, no matter where we may find ourselves.



Sefer-to-Go

The Chasam Sofer zt”l once told his talmid that he became a talmid chacham in five minutes. “Just five minutes?!” they exclaimed. The tzaddik explained that every person has numerous five-minute bits of time which tend to be lost to foolishness, but he made sure to use every spare minute for learning. This was how he became a great talmid chacham.

Time is a priceless gift. A squandered moment is forever lost, never to be retrieved. We need to guard over this precious treasure and ensure that not a second is wasted – even when on the road!

Part of the list of travel essentials should be a pile of *sefarim*. A Chumash, Tehillim, Mishnayos and Gemara all come in pocket sizes and provide the most useful “*tzeida laderech*” that is possible to have. Waiting for a passenger? Say some *Tehillim*. On line at the gas station? Be *maavir sedra*. Stuck in heavy traffic? Finish the *daf* Gemara.

Instead of letting these bits of time slip away, wasted, use them for Torah and transform them to eternity.

Press Pause

Traveling can actually be viewed as a blessing in disguise. Throughout our lives, we get so caught up in day-to-day obligations and stresses that it’s difficult to pause for a few moments to talk to Hashem. Being on the road affords us ample time for *hisbodedus*, since there is nothing else we can do in that time.

A yungerman once spoke to the Rebbe of an upcoming trip and his fear that traveling such a long distance would negatively affect his *avodas Hashem*. The Rebbe turned to him and asked, “How far is the journey from your heart to your mouth?”

Even when taking out a *sefer* is not an option, you can use your mouth to talk to Hashem instead. Take those moments to talk to Him about everything that is on your mind. “Hashem, I don’t know how to deal with my child.

Help me be *mechanech* him well...” “Please help this business deal be successful...” “Hashem, I know I am blinded by my desire for money and fame. Help me remember the purpose for which I was created...” “I am on the way home, Hashem, and boy, do I need Your help with *shalom bayis*...”

Every word spoken to Hashem gives Him tremendous *nachas*, and every *tefilla* uttered provides enormous benefit to the person both in this world and in *Olam Haba*.

Life Lessons: Beyond Travel

We all have the tendency to micromanage our own lives. In our desire to have everything work out just so, we subconsciously map out our lives and our *ruchniyus* – down to a specific *minyán* to attend and a fixed time and place to learn.

Before long, the reality of life hits, and our various obligations threaten to knock us off our planned path. A growing family, a business opportunity, a medical crisis R”l... Forced to take a detour, we are unsure of where Torah and *tefilla* fit into our new life circumstances.

In order to be successful spiritually, we must remember that Hashem is always equally accessible to us, no matter what our circumstances may be. By accustoming ourselves to talking to Him constantly, we will be able to accept the unexpected and keep up our *avodas Hashem* despite it all.

May we be *zoche* to use every moment of our lives for worthwhile pursuits.





and showed me a way to live. It is not possible to repay his kindness, because how can one repay a person who has granted him life?

There is just one thing that I can do: I can fulfill Mohorosh's request and spread the *eitzos* and guidance; I can share this treasure with others and strengthen more Jews with the life-giving *chizuk* of *emunah*.

"I Learned that there is a Creator"

People still ask me, "What were you missing? What did Mohorosh give you? Why do you even need Breslev? What did you gain from Heichal HaKodesh?" It is impossible for me to answer that question, for it is impossible to describe the sweetness of the Rebbe's *eitzos* to one who hasn't tried it himself. One who lives without the guidance of a *tzaddik* cannot fathom what a person gains and feels when he finds a *tzaddik* to guide him.

When the Kedushas Levi zt"l returned home after visiting his Rebbe, the Maggid from Mezritch zt"l, his father-in-law (a *misnaged*) confronted him and asked, "What did you learn by your Rebbe?"

The Kedushas Levi responded, "I learned that there is a Creator."

His father-in-law began to laugh and said, "Who **doesn't** know that there is a Creator? Why did you have to leave your wife and children and travel to your Rebbe for that? Everyone knows that there is a Creator Who controls everything."

The Kedushas Levi's response was short yet powerful. He said, "Everyone **says** that there is a Creator but I **live** with this knowledge. My Rebbe, the heiliger Maggid from Mezritch, brought me close to Hashem."

I say the same to all those who ask what I needed Mohorosh for. My answer to their questions is, "Mohorosh taught me that there is a Creator Who controls everything." When they counter, "But everyone knows that!" I say, "Everyone **says** that Hashem is in charge, but I **live** with this knowledge."

This is something that's very difficult to explain, since a connection with Hashem must be experienced in order to understand it. The Rebbe teaches this on the *passuk* (Tehillim 135:5), "כי אני ידעתי כי גדול ה' ואדוננו מכל אלקים" – For I know that Hashem is great, and Hashem is above all others." Why did David Hamelech have to say "I know"? Wouldn't it suffice to write "Hashem is great"? The Rebbe explains as follows (Sichos Haran 1): "Sometimes, the vision of Hashem's greatness cannot be shared with others or even with one-self. The words 'אני ידעתי' mean 'I know it as I am now.' Today you may be inspired and see a new light, but tomorrow

you may no longer be able to communicate it, even to yourself."

It is impossible to explain to others what it's like to feel connected to Hashem, and it is even hard for a person to describe it to himself and hold onto the connection that he had just a day before.

Following in his Footsteps

Words are not sufficient to express the greatness of Mohorosh. He dedicated his entire life to helping others; his love for every Jew knew no bounds, and he did everything in his power just to bring another Jew back to Hashem. He was alone in his mission, with no support from his family or community and yet he never abandoned his holy work. Therefore, I am pleased to hear that you are following in the footsteps of your grandfather and are deriving *chizuk* from his teachings.



Mohorosh zt"l in conversation with the Rosh Yeshiva

Mohorosh would have been so happy to hear that his grandchildren learn Torah with the *sefer derech halimud* of the Rebbe. On many occasions, Mohorosh spoke to his children and grandchildren about the benefits of this way of learning, and he always tried to show his grandchildren the light of the Rebbe.

Mazel tov on completing *Maseches Brachos*. Now go on to *Maseches Shabbos*

and continue in this manner until you'll complete the entire *Shas*. Additionally, establish a *shiur* in *Mishnayos*; Mohorosh used to say that learning *Mishnayos* awakens one's desire to keep learning and inspires him to establish *shiurim* in the entire Torah.

Videos are not for Erliche Yidden

Regarding your question as to why we send out videos and clips via the internet – the truth is that you are right. Videos are not for *erliche Yidden*. Watching videos distract a person and obscure his mind – even kosher, inspirational content is not advisable to watch, since doing so can ultimately lead a person to watch bad things as well. The only reason why the *shiurim* are spread online is to help those who are already caught in its net. The videos and clips are there for them, to give these lost, dejected souls the *chizuk* they so badly need. However, it is certainly not advisable for *erliche Yidden* to watch any videos.

Fortunate is one who guards his eyes and does not watch any videos. His vigilance in *avodas Hashem* will bring him much blessing in This World and in the Next.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #3, page 169



WHY ARE THE SHIURIM SPREAD VIA THE INTERNET?

Question:

To the Rosh Yeshiva shlita,

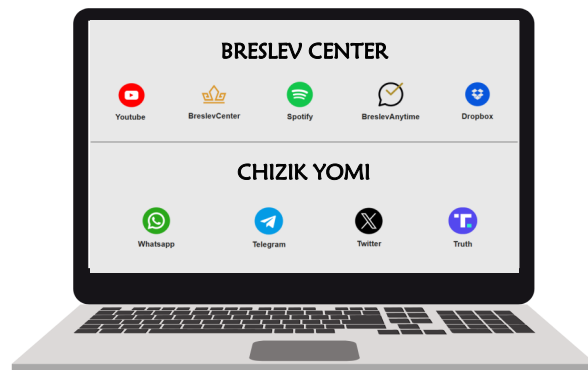
I must begin with wishing you mazel tov on the birth of your grandson. May Hashem help you merit an abundance of nachas from your entire family.

I am a grandchild of Mohorosh zt"l and an avid listener of the shiurim. Not too long ago, I discovered the gift of the derech halimud and have been zoche to complete Maseches Brachos by learning in this manner.

It is with the utmost respect that I phrase the following question:

The Rosh Yeshiva often speaks about the danger of watching videos and of using devices which can access the internet and/or social media. Why, then, are so many videos of the Rosh Yeshiva spread via the internet? Why are shiurim, shorts and music videos posted on all social media platforms?

I would greatly appreciate clarity on this topic. Thank you.



The Rosh Yeshiva's Response:

Dear...,

I am gratified to hear that there is a grandchild of Mohorosh who draws *chizuk* from the *shiurim*. It is such a privilege for me to be *mechazek* descendants of my dear teacher and *rebbe*, Mohorosh zt"l; no matter how much I do, it will never be enough to repay Mohorosh for everything he has given me.

"כפה פרשה לעני" (Mishlei 31:20) – Mohorosh had pity on me and "spread out his hand to the poor." He drew me closer to Hashem and showed me how one can live in *Gan Eden* on this world despite going through challenges.

I was searching to nourish my spiritual hunger yet I couldn't find a place where I belonged. I had tried so many different ways – I came to many righteous Jews and checked out numerous *erliche kehillos* in search of the right way, but I was always left with an emptiness, the feel-

ing that something was missing in my life.

I was like the *ben yachid* of the *rav* in the story the Rebbe told (*Sippurei Ma'asios, Story 8*), who davened and learned with tremendous diligence but still felt a deep lack. He didn't gain fulfillment from his *avodas Hashem* because he was lacking direction from a *tzaddik*. His father repeatedly dissuaded him from traveling to the *tzaddik*, with the justification that, "It is not proper for the son of a *rav* to travel to him."

I felt the same way as the *ben yachid* did, until Hashem had compassion on me and revealed to me the light of the holy Rebbe. Only after coming to Mohorosh did I begin to feel Hashem's Presence in my life at all times.

Mohorosh was so great yet he took me under his wing

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