



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

נתנדב על ידי
הרוצה בעילום שמו
לזכות זרע של קיימא

CHIZUK
FROM THE
PARSHA

THE EASY WAY IN

וְהָיָה עֲקֵב תִּשְׁמְעוּן אֶת הַמִּצְוֹת הָאֵלֶּה וְשִׁמְרָתֶם וַעֲשִׂיתֶם אֹתָם,
וְשָׁמַר ה' אֱלֹקֶיךָ לְךָ אֶת הַבְּרִית וְאֶת הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

And this will be the reward when you listen to these mitzvos and you'll observe them and do them:
Hashem will preserve the bond and the kindness he swore to your forefathers.

The choice of words in this *passuk* seem a bit odd. Why is *עֲקֵב* used to mean "when you will listen"? Why not *תשמעו*? Or *כאשר תשמעו*?

Rashi explains that the word "עֲקֵב" also means the heel of the foot. The *passuk* is referring to easy *mitzvos* that we tend not to take seriously, "treading" on them with our feet, so to speak. Yet it's specifically these *mitzvos* which bring us all of Hashem's blessings.

Let's take another look at the words in the *passuk*. Three separate actions are specified here: *תשמעו*, *ושמרתם*, and *ועשיתם*. The Baal Haturim explains that they refer to the three primary *limudim* that a Jew must learn: *Chumash*, *Mishnayos* and *Gemara*.

Despite all we know about the importance of *limud haTorah*, we still have many excuses which prevent us from learning. "My head is spinning — I just can't concentrate," "I'm so busy today — I'll learn tomorrow," "I would love to learn, but I haven't found a good *chavrusa* yet"... just to name a few.



No More Excuses!

The Rebbe gave us a unique approach to learning, with which every person can learn Torah in a way that's easy and pleasurable (*Sichos Haran 76*): A crucial part of learning Torah is saying the words... If it is hard for one to understand what he is learning, he should not be deterred — rather, he should continue to say the words of Torah, and he will ultimately understand...

The pressure a person has to understand what he is learning actually prevents him from grasping any of it. Many people have stopped learning completely because in-depth learning was too difficult, and then they were left with nothing...

A person who gets used to learning consistently and quickly will achieve so much more, because he ends up reviewing everything multiple times. He will be *zoche* to learn the entire Torah and will eventually become a great *talmid chacham*.

Too Easy?

Learning *Chumash*, *Mishnayos* and *Gemara* each day with the Rebbe's *seder derech halimud* is possible for everyone — no matter what one's abilities or life circumstances may be. However, this approach to learning is viewed by most people as "too easy," and it's taken lightly and even mocked — "stepped on," so to speak.

"Just saying the words is not called 'learning Torah,'" scoffers declare. "Real learning means to really work hard, to plumb the depths of the *Gemara* to the point of complete understanding!" But does this logic make them "truly" learn? Does it inspire them to "plumb the depths of the *Gemara*"? Usually not. More often, it makes them stop learning altogether. How foolish! **There is nothing hard about learning!** If you can read, you can learn! Just listen to the Rebbe and say the words of Torah every single day — even for just a few minutes; even without understanding — and you will accomplish an enormous amount.

וְהָיָה עֲקֵב תִּשְׁמְעוּן ... וְשִׁמְרָתֶם וַעֲשִׂיתֶם — if we will learn Torah, a *mitzvah* that is so easy if we just heed the Rebbe's words, we will be *zoche* to all of Hashem's blessings.

Toch Hanachal, Eikev 5768

MOHOROSH
SPEAKS

ON THE ROAD

Ever since cars have become affordable and accessible to just about every person, more and more people have been spending more and more time on the road. 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 between all these is the time "stuck" behind the wheel, unable to do anything but drive.

Especially in the summer months, when 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 in travel can cause a person to put his *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 down to the last minute, and he finds a way to keep up his

(Continued on page 2)





LOOKING FOR PARNASSA?

Dear ...,

How can you say that after eight years of davening, you still haven't seen a *yeshuah* — Who do you think has provided you with food throughout these eight years? Who do you think has provided clothing for you, your wife and your children during these eight years? Only Hashem! *Chazal* say (*Niddah 31a*) that we fail to grasp the miracles that Hashem performs for us every day. **We think that we're entitled to be rich, healthy and happy, and we don't realize that every second that we live is a miracle.**

Chazal state (*Shemos Rabbah 24:1*): "Come and see the many miracles Hashem that does for a person, while he remains unaware. For if we were to eat dry bread, it would scratch the digestive system and damage it irreparably. Instead, Hashem created a 'spring' within our throats (the salivary glands) which brings the bread down safely."

We don't think that this is anything wondrous at all — that food can go down our throats and not scratch or choke us. We don't think to thank Hashem for creating saliva, yet this is just one of the thousands of miracles He performs for us every single day.

Back, not Forward

Look back and you'll see how your *tefillos* **have** been answered. For eight years, you have been living a beautiful life with a wife and children, and you were able to provide them with food and clothing. All this is from Hashem!

The *passuk* says, "וראית את אחורי ופני לא יראו" — You will see My back, and My face you cannot see (*Shemos 33:23*). Mohorosh used to quote the Chasam Sofer, who used this *passuk* to teach a powerful concept: When a person looks ahead, it's impossible for him to foresee or try to guess how Hashem will help him. Instead, he can look back at the past and see how Hashem has helped him up until that point. Hashem says, "וראית את אחורי" — Look back at the many kindnesses I have done for you in the past, and you'll see Me; but "ופני לא יראו" — The future cannot be foreseen. Rather, one must wait, hope, and daven.

If you're looking for advice for *parnassa*, take the advice that Mohorosh used to constantly repeat: to **say *Birchas Hamazon* specifically from a *bentcher***. Mohorosh used to say that the reason he merited such great wealth was because he never said *birchas hamazon* from memory, but rather always read it from inside a *bentcher*.

May Hashem bless you with success in all areas.

Adapted from Atzaso Emunah #6, Letter #474

avodas Hashem despite his circumstances.

Traveling with Hashem

The *passuk* says, "חשבתי דרכי ואשיבה רגלי אל עדותיך" (*Tehillim 119:59*) — *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 attested 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 *talmidim* that he became a *talmid chacham* in five minutes.

"Just five minutes?!" they exclaimed, incredulous.

The *tzaddik* explained that every person has numerous five-minute bits of time which tend to be lost to foolishness. However, he made sure to use every spare minute for learning, and that 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 a person's list of travel essentials should be a pile of *sefarim*. A *Chumash*, *Tehillim*, *Mishnayos* and *Gemara* all come in pocket sizes, and they 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.

**Waiting for a passenger?
Say some Tehillim.**

**On line at the gas station?
Be maavir sedra.**

**Stuck in heavy traffic?
Finish the daf Gemara.**

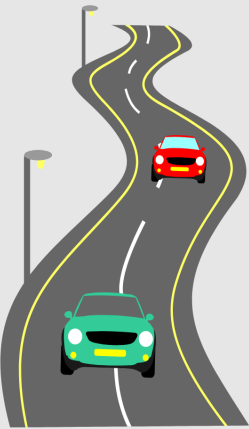


Press Pause

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 *minyan* 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.



a *Yid*, who is holy and pure, would seek out a relationship with a *goy*! It is so clear to me what *Chazal* say (*Sotah 3*), "אין אדם עובר עבירה אלא אם כן נכנס בו" — a person does not sin unless a foolish spirit has entered him. Your actions make no logical sense; a *רוח שטות* has entered you, *Hashem yishmereinu*.

The *eitza* for you is to do as the Rebbe teaches (*Likutei Moharan 1:1*): "עיקר הכנעתו של יצר הרע הוא על ידי" — the main way of subduing the *yetzer hara* is with the Torah. The Rebbe explains that the Torah corresponds to the letter 'ו' (whose numerical value is six) because the *luchos* were six *tefachim* long by six *tefachim* wide. The letter 'ו' is in the shape of a stick that is used for beating, alluding to the fact that the Torah can be used to "beat" the *yetzer hara*, who tries to drive a person insane. The insane can't understand the voice of reason, only that of force and beatings; so too, one who sins (and who is considered "insane") must be "struck" with the Torah. Only by learning Torah will he be able to overcome his *yetzer hara* and stop sinning.

A person who has lost his mind can't listen to words; an insane person understands only one language: that of the stick. The same applies to you — if the *yetzer hara* has ensnared you in his net, you must grab the stick and go to battle. Open a *Mishnayos* and start learning one *perek* after another. You won't understand what you are learning at first, because after succumbing to *p'gam habris* so often, one loses his power of concentration. Nonetheless, be persistent and continue learning, for this is what will save you and cleanse you from sin. The Rebbe teaches (*Sichos Haran 19*) that even if a person has already fallen into the *yetzer hara's* clutches and has sunk to the depths of impurity, he can still be saved by learning Torah. No matter how low he has fallen, if he will learn a set amount of Torah each day, he will eventually emerge from his filthy state.

R' Nosson relates (*Chayei Moharan 573*) that after he heard the Rebbe say this, he asked if Torah learning can also help a person who has succumbed to the *aveira* of *p'gam habris R"l*. In response, the Rebbe cried out with passion, "Do you know how powerful the Torah is? Torah is stronger and greater than everything."

May Hashem bless you with success in all areas.



QUESTION:

To the Rosh Yeshiva shlita,

I am a sixteen-year-old bachur who listens to your shiurim regularly. I discovered the hotline approximately half a year ago and I deeply connected to the concepts of hisbodedus and seder derech halimud.

Up until recently, I could never understand why the Rosh Yeshiva speaks about the importance of shemiras einayim so often; I always viewed those who are noticeably vigilant as simply wanting attention. This was all until I once got access to a phone without a filter. I started watching inappropriate material and my decline was swift in coming. Since being exposed, I am hungry for filth and always searching for more – I even started hanging out with non-Jews in parks and I am sinking lower and lower.

When I take an honest look at myself, I don't like what I see. I desperately need a way out of the muck that I am in. I still want a chance at life; I don't want to grow up to be a depraved sinner who chases aveiros all day. With tears in my eyes, I am begging the Rosh Yeshiva to please give me an eitzah! I have already tried advice that I've gotten from others but nothing has helped. I need guidance and a guarantee that I too can be helped.

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

I am assuming that you don't know the consequences of your actions. If you would even begin to fathom how severe *p'gam habris* is, if you would know even one percent of the terrible punishments that await one who commits this sin, you would never hang out in parks looking to do aveiros.

The *aveira* of *p'gam habris* is so terrible; it is worse than any other sin in the entire Torah (Shulchan Aruch, Even Ha'ezer 231). Chazal teach (Niddah 13b) that when a person transgresses the sin of *p'gam habris*, it is as if he has committed murder and worshipped *avoda zara*, and he deserves to be killed. Even physically, this *aveira* inflicts tremendous damage upon a person – it causes one to lose his hair and his eyesight, causes a bad odor to emit from one's mouth, causes one to age before his time and brings much suffering upon a person (Shulchan Aruch Orach Chaim 240:14).

When a person sins in this area, he loses everything. If he is single, he forfeits his *shidduch* and if he is married, he loses his *shalom bayis* (Likutei Moharan 2:87). Why would you want to lose your chances of ever being married? Why would you choose to destroy your life?

Don't think you will be able to hide your actions by hanging out in the park, away from the eyes of those in your community. The Rebbe ridiculed those who engage in such despicable acts and said that in the end, they will be humiliated before all. The Rebbe said (Sichos Haran 304), "או נסיון, או בזיון" – either a temptation or a disgrace. Every person has *nisyonos*; if he fights temptation, their status will remain those of *nisyonos* that he battles but does not succumb to, but if he does sin, he will ultimately be found out and disgraced.

I read your question over and over and I cannot understand how

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