

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
BASED ON THE TEACHINGS OF MOHOROSH ZT"l
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PARSHAS SHELACH
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CHIZUK from the PARSHA BELIEVE IN HASHEM; BELIEVE IN YOURSELF

Bnei Yisrael were poised to enter the famed Land of Canaan, the land of their forefathers. In response to their request, Hashem allowed *meraglim* to be sent to scout the land. However, instead of spreading hope and anticipation, the spies returned with reports of powerful giants and raging epidemics, tales that struck fear in the hearts of the Jewish people.

The *meraglim* made multiple mistakes which disheartened them and caused them to discourage the rest of the nation, too.

Mistake #1: They doubted Hashem's involvement in the physical world.

Life in the *midbar* was blissfully free of the shackles of mundane living. Food fell from the sky, water flowed from a rock and shelter was provided by heavenly clouds. In the desert, *klal Yisrael* saw Hashem's guiding Hand – every single moment! The *meraglim* were daunted by the earthliness of 'normal' life in a 'normal' land. "לא נוכל לעלות אל העם כי חזק הוא ממנו" – they told the rest of the nation that Hashem is too exalted and holy to lower Himself to the life they would live in Eretz Yisrael, *ch"v*.

The Rebbe says (*Likutei Moharan 2:58*) that many people make this same mistake regarding *tzaddikim*. They think that a *tzaddik* is too far removed from physicality to understand or relate to worldly matters. Quite the opposite is true, says the Rebbe; the greater the *tzaddik*, the more aware he is of the occurrences in the world. How much more so with Hashem – He is far greater than we can begin to imagine, yet He runs every detail of our lives with His infinite and intricate *hashgacha*.



Mistake #2: The *meraglim* doubted the inherent abilities in every Yid.

On the sixth day of Creation, several *malachim* argued with Hashem that man should not be created because he will sin. In response, Hashem said, "Am I called a רחום וחנון for nothing? If man will sin, he can repent and I will welcome him back." Hashem threw these angels down from Heaven and put them into this world to see if they would be able to withstand its challenges; however, they couldn't resist their temptations and they sinned terribly.

When the spies returned from Eretz Yisrael, they said, "ושם ראינו את הנפילים" – and there we saw the fallen ones." Rashi explains that the *נפילים* were the children of those *malachim*. When the *meraglim* realized that the angels could not overcome the spiritual dangers of the physical world, they concluded that the Jewish people – mere humans – surely wouldn't be able to maintain their holiness in a land of *gashmiyus*. However, they had underestimated the power of a *Yiddische neshama*. A person **can** endure on this world; man is far stronger and far greater than any angel. And if he makes mistakes and sins, he can always do *teshuvah* and Hashem will forgive him.

The *meraglim's* mistakes had drastic repercussions which we still feel the effects of today. We must be sure not to make the same mistakes! Let us recognize Hashem's constant *hashgacha* and never underestimate our own abilities. With that, we will *be'ezras Hashem* be *zoche* to return to Eretz Yisrael and to *binyan Beis Hamikdash*.

Toch Hanachal, Shelach 5760

MOHOROSH SPEAKS YES, YOU CAN

“ Four-year-old Meir stands on his porch, playing with a little rubber ball. After bouncing it a little too enthusiastically, the ball flies right over the fence and lands in some bushes bordering the property. Determined to get his ball back, he reaches through the slats of the porch fence and tries to grab his ball. He sticks his little hand just a bit further and... oh no! His arm is stuck! Meir begins to howl in panic, thinking that he will be stuck in the fence forever.

This is the way of life: we dream of the goals we want to attain, yet we inevitably encounter challenges that hinder our efforts. Sometimes they seem so impossibly difficult to overcome that we panic, thinking that we will be stuck in that state forever.

In such situations, proper perspective is what gives us the ability to persevere. We must remember what *Chazal* teach us (*Avodah Zarah 3a*) that Hashem only gives challenges proportionate to a

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Dear ...

I received your letter.

If you would like to be successful financially, take the advice of our *tzaddikim*.

Mohorosh teaches that in order to be *zoche* to prosperity, you should be particular to always say *birchas hamazon* from inside a *siddur/bentcher*. We see this from what the *passuk* says (*Mishlei 10:22*), ברכת ה' היא תעשיר, – *birchas hamazon* and wealth go hand in hand.

The *mitzvah* of *netilas yadayim* is also a *segula* for wealth. The first letters of עילי עני spell ניטילת ידיים; this shows that one who is not careful with this *mitzvah* will fall into poverty. We also learn this from *Chazal* (*Shabbos 62b*). Rav Chisda said, "I am careful to wash *netilas yadayim* with a full cup of water; this is why Hashem blessed me with abundant wealth." Be meticulous about washing your hands as the *halacha* instructs us: as soon as you wake up in the morning, after using the bathroom and before eating.

The Rebbe says (*Likutei Moharan 1:69*), עיקר העשירות באה בזכות האשה – a person's wealth is in the merit of treating his wife well. If you will do your utmost to respect and gladden your wife, you will be *zoche* to bountiful *parnassa*.

Of course, let us not forget about *tefil-la*. Daven to Hashem and ask Him for financial security; say, "**Hashem, please help me and give me *parnassa*,**" and you will be blessed with abundance.

If you follow these four directives: say *birchas hamazon* from a *siddur*, be careful with *netilas yadayim*, respect your wife and daven for *parnassa* – you will see a big transformation and you will merit prosperity.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #2, page 106



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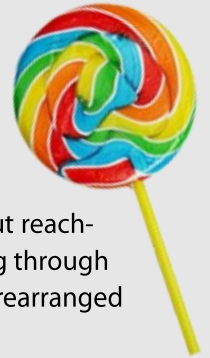
person's abilities - if you're facing a problem, you evidently have the power to overcome it. Staying stuck is not the only possibility; just as there was a way **into** the crisis, there is a way **out**.

Life is not supposed to be easy. Hashem put the hardships in our way intentionally to see what we will make of them. Challenges are what make our lives worth living; after all, what's the greatness of an accomplishment that did not come along with struggle?

Typical teasing scenario: Little niece wants a treat. Teenaged uncle holds out a colorfully wrapped lollipop. As she's about to grab it, he abruptly pulls his hand back, sliding it into his pocket.

The race is on. Now the little girl **needs** the lollipop and will do anything to get it. She chases her uncle around the room until she finally catches him and the longed-for treat. As she triumphantly unwraps it and takes her first lick, the lollipop tastes sweeter than ever.

The same is true with us, says the Rebbe (*Likutei Moharan 1:66*), we want to reach our goals in life, yet Hashem blocks our path, hiding our "treat" from view. His intent is not to discourage us; quite the opposite – He wants us to become even more enthusiastic about reaching the goal. Then, when we finally succeed in breaking through the barriers, the letters of מניעות – obstacles, will be rearranged into נעימות – sweetness.



One Friday afternoon, as Mohorosh was being *ma'avir sedra*, a *talmid* burst in to the room with a pained expression on his face. "Rebbe," he cried, "No matter how hard I try, I still am not succeeding!" He had been attempting to accomplish a certain goal of his for months, but to no avail. "I keep being met with challenges. Why is it so difficult? Am I wrong for trying?"

Mohorosh motioned for the *talmid* to look inside his *Chumash*, pointing at the place he was up to. The *passuk* read (*Bereishis 22:4*), וירא את המקום מרחוק – when Avraham Avinu took Yitzchok to the *akeida*, he recognized his destination from afar. Rashi explains that Avraham Avinu saw a thick cloud over the mountain, and that was how he knew that this was the right place to perform the *akeida*.

"This is the answer to your question!" Mohorosh exclaimed. "When your destination seems cloudy and uncertain, you can be sure that you are on the right path."

Don't be deterred; just keep going, and you will overcome the seemingly insurmountable challenges and accomplish your goals.

No Excuses

The path to Torah learning is strewn with obstacles. There are many people who don't learn because it's too difficult, too time-consuming and "it's not working for me anyway, so why bother?" In truth, however, anyone who truly desires

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to learn Torah will find a way to overcome all the hurdles in his way.

Chazal tell us (*Yuma 35b*) of three great *tanaim* who obligate every Jew to learn, no matter what his life circumstances are.

Hillel Hazakein lived in dire poverty and was unable to pay the necessary entrance fee to *beis medrash*, but that did not deter him from learning. He quietly climbed up to the roof and pressed his face to the glass window, listening intently to the Torah learning of the great *tzaddikim* of his time.

Rebbe Elazar ben Charsum was a rich businessman with many responsibilities, yet his business dealings did not stop him from taking time to learn, and he became a great *talmid chacham*.

Yosef Hatzaddik learned Torah and stayed true to *Yiddishkeit*, despite being trapped in the filth of *Mitzrayim* and the *nisyonos* he faced.

These *tzaddikim* are proof that everyone is capable of learning Torah. You are not exempt! You may be poor, but you **can** learn – just like Hillel Hazakein! You may be busy, but you **can** learn – just like Rebbe Elazar ben Charsum! You may be tormented by terrible *nisyonos*, but you **can** learn – just like Yosef Hatzaddik! You, too, can learn Torah despite your personal challenges.

After leaving this world, one of the first questions we will be asked by the *beis din shel ma'alah* is “קבעת עתים לתורה – did you set aside time each day to learn Torah?” The Rebbe explains (*Likutei Moharan 1:286*) that the word קובע can also mean to steal. We will be asked, “Did you ‘steal’ some time out of your busy schedule to learn?”

Procrastination is man’s worst enemy. There is always another excuse to push off learning: *When I'll get married, I'll be able to learn... When I'll have full support, I'll be able to learn... When I'll have good chavrusos, I'll be able to learn... When my children will be grown up, I'll be able to learn...* However, each stage of life comes with its unique challenges. If you don't learn Torah now, despite your hardships, when will you find the time to do so?

Steal a few minutes **today**. Don't wait for tomorrow, because before you know it, you'll be facing *beis din shel ma'alah* and their piercing question: קבעת עתים לתורה?

No matter what you're going through and no matter what you've done in the past, you can always take control of your life. Yes, there will be challenges along the way, but remember that there is always a way out of every situation; you can always accomplish whatever you set your mind to accomplish. The most important thing is to bring Hashem into your life by constantly speaking to Him and asking Him for whatever you need. Then, despite your difficulties, you will merit a good life in this world and in *Olam Haba*.



There are many problems with going to so-called “professionals” who claim to heal emotional pain. First of all, many therapists are cunning and corrupt. They cannot heal mental illness and they don't try to; their objective is to extort as much money as they can from their clients.

The unfortunate reality is that there are so many people who suffer all kinds of emotional distress – be it trauma, anxiety, destructive thoughts or any other problem – and there is only one solution. The Rebbe says (*Likutei Moharan 2:5*) that the most important thing is *emunah*; without it, life is very challenging. The lack of *emunah* causes all the emotional issues that afflict mankind, and nothing but *emunah* will heal these problems: not medication, not *zechus avos* and not even *tefilla*. The only way for a person to cure himself from his inner darkness is through faith.

Ask around and listen to people's stories; they can tell you from their own experiences that the only thing that works is *emunah*. They'll repeat what Yisro said (*Shemos 18:1*), “עתה ידעתי כי גדול ה' מכל האלהים”. Chazal explain (*Mechilta Yisro 1:12*) that Yisro worshipped every kind of *avodah zarah*; he tried all of them and realized that they are false. He came to Moshe Rabbeinu and said, “I know that Hashem is greater than all gods – because I tried them all!” I see this with so many people; after years of running from one therapist to another, they finally discover the Rebbe's “therapy.” When *hisbodedus* and *emunah* become an integral part of their lives, they declare, “עתה ידעתי כי גדול ה' מכל האלהים” – like Yisro, they realize that only Hashem can help them.

There is no other way to get rid of anxiety, phobias, and delusions or to build one's self-confidence. The only solution is *emunah*. The Rebbe can cure every person, as he says (*Sippurei Maasos, Story 13*), “And I heal her.” The Rebbe has so much *chizuk* to offer and so many simple *eitzos* to implement that help a person emerge from his emotional captivity.

May Hashem help us live with the Rebbe's *eitzos* and be *zoche* to an unbreakable faith, which will heal us physically and mentally.

IS EMUNAH THE ONLY CURE FOR MENTAL ILLNESS?



Question:

To the Rosh Yeshiva *shlita*,

I must begin with thanking you for all the wonderful *shirim* and *chizuk* that you give every day. Your work is truly amazing; thousands of people gain inspiration from the *shirim* and the questions you answer, and the letters you write

help so many people in their day-to-day lives. May Hashem give you strength to continue with your holy work.



I wanted to ask about something that is hard for me to understand. *Chazal* say regarding the *passuk* ורפא ירפא (Shemos 21:19) that when necessary, one is permitted (and even expected) to go to a doctor. When a person suffers from a physical ailment, it is self-understood that he seeks a good doctor to heal him. Therefore, the same should be true for one who suffers from an emotional or mental illness; whatever his problem is – whether he can't get along with his wife or children, he suffers from anger issues, or if he has anxiety or phobias – he would have to find a good doctor to heal him.

Therefore, it is very puzzling that you write about *tefilla* being the only solution for emotional/mental afflictions. Yes, I understand that a person cannot rely on the doctor's abilities **alone** for a *refuah sheleima* (just like with physical illness), and that one must also daven to Hashem for a full recovery, but why does the Rosh Yeshiva write that *tefilla* is the only solution?

I would appreciate clarification on this topic. Thank you.

The Rosh Yeshiva's Response:

Dear...

I am very grateful to Hashem Who has revealed the light of the Rebbe to me. My journey to the Rebbe was through Mohorosh *zt"l*, who enabled me to pass the brilliant and holy *eitzos* further to our youth. Since Mohorosh passed away, many people from all walks of life have written letters to me expressing their challenges and pain they are experiencing. Hashem gave me the *zechus* to be able to reply with letters of encouragement and guidance from the Rebbe. All the letters I write are sourced from the holy *sefer Asher Banachal*, which is based on the teachings of the

Rebbe and comprised of *chizuk* and *eitzos* that accompany a person through every stage of his life.

The Rebbe says (*Likutei Moharan 2:8*) that a person must daven a lot to find a *tzaddik emes* to draw close to, because that is the only way he can acquire a pure *emunah* with which he can persevere through all of life's challenges. This is what one gains from having a connection with the Rebbe. All his doubts and confusion disappear, and his *emunah* shines through in every situation.

Regarding your question:

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