

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
BASED ON THE TEACHINGS OF REBBE NACHMAN OF BRESLEV ZT"L
GIVEN OVER BY MOHOROSH ZT"L AND THE ROSH YESHIVA SHLIT"A

PARSHAS SHELACH
25 SIVAN, 5785
ISSUE #53

CHIZUK from the PARSHA BELIEVE IN HASHEM; BELIEVE IN YOURSELF

Klal Yisrael was poised to enter the famed Land of Canaan, the land of our forefathers. As they prepared to invade the land, Hashem allowed them to send *meraglim* to scout it out. 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's* view of Eretz Yisrael was deeply flawed because their *hashkafos* were deeply flawed. The inherent mistakes in their belief caused them to become discouraged by the things they saw, which in turn 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 heavens, water flowed from a rock and shelter was provided by the *ananei hakavod*. In the desert, *Klal Yisrael* saw Hashem's guiding Hand every single moment! In contrast to this, when the *meraglim* entered Eretz Yisrael, they 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 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 the same mistake regarding *tzaddikim*; they think that *tzaddikim* are too far removed from physicality to understand 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 infinite and intricate *hashgacha*.



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

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

When the spies returned from Eretz Yisrael, they said, "וְשָׁם רָאִינוּ אֶת הַנְּפִילִים" – and there we saw the fallen ones." Rashi explains that the *נפילים* were the children of those *malachim*. When the *meraglim* saw these fallen ones and understood who they were, they concluded that if angels could not overcome the spiritual dangers of the physical world, then surely the Jewish People – mere humans – wouldn't be able to maintain their holiness in a world of *gashmiyus*, either. However, they had underestimated the power of a *Yiddishe neshama*. A person **can** endure on this world; man is far stronger and far greater than any angel. And if he does make a mistake and sins, he can always do *teshuva* 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 repeat those mistakes! Let us open our eyes to Hashem's constant *hashgacha* and to our own abilities, and with that, we will *be'ezras Hashem* be *zoche* to return to Eretz Yisrael for good.

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, reaches out... reaches down... and... oh no! His arm is stuck! Meir begins to howl in panic, thinking that he will be stuck in the fence forever.

We all dream of the things we want to accomplish and we work hard to attain those goals, yet as we reach, reach, reach out to "grab the ball", 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 enables us to persevere. *Chazal* teach us (*Avoda Zara* 3a) that Hashem only gives challenges in proportion to a person's abilities – if you're facing a problem, you evi-

(Continued on page 2)

This issue has been sponsored
לזכות רפואה שלמה ליוכבד בת חסי' רחל רבקה בש"י
To sponsor, email thesparksofemunah@gmail.com

Dear ...

I received your letter.

The time to have a conversation with your children is **before** the missiles start flying. Once they are in flight, it's a little too late....

The way to instill *emunah* in yourself and your family is by constantly speaking about Hashem. When all is going smoothly and life is blessedly routine, take the time and effort to inculcate *emunah* in your children so that they will be prepared to endure the challenges they will encounter later.

The Rebbe says (*Likutei Moharan* 2:44) that *emunah* is contingent upon a person's speech; one must speak words of *emunah* constantly in order to absorb it. Talk about Hashem and include Him in every conversation – say “*baruch Hashem*,” “*be’ezeras Hashem*,” “thank You Hashem,” at every opportunity. Slowly but surely, it will affect your mindset and that of your wife and children, and all anxiety and fears will gradually fade.

Do this now, while your children are still young. People mistakenly assume that young children cannot grasp these concepts; they think that *chinuch* begins when children are older but it is not so. Young children are innocent and impressionable – this is the time to implant *emunah* into their hearts.

R' Nosson was once seen in deep conversation with a child. When asked why he was spending so much time with someone so young, he replied with passion, “Now he is a child, tomorrow he will be a bachur, soon after, he’ll be a young man, and before long he will have to return his neshama to Hashem...”

On the same note, Chazal say (*Bava Kama* 97b) that Avraham Avinu had a coin which had a picture of a boy and a girl etched on one side and an elderly man and woman on the other side. Mohorosh explained that Avraham Avinu lived with this concept: “Now I am young, but I’ll become old before I know it. I must seize each opportunity today.”

The *passuk* says (*Yirmiyahu* 17:7), “Blessed is the one who trusts in Hashem; Hashem will not forsake him. He is like a tree planted near a flowing stream and whose roots are submerged in water. He isn’t affected by heat and his foliage remains fresh; he does not worry in a year of drought and will never stop producing fruit.”

Spending time and energy to build our children's *emunah* is a very worthwhile investment, for one who does so will merit righteous children.

May Hashem bless you with success in all your endeavors.

Adapted from The Light of Emunah #2, page 199

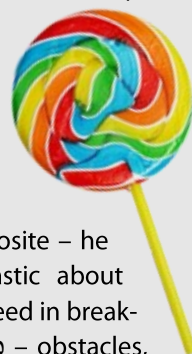


dently have the power to overcome it. Staying stuck is not the only option – **just as there was a way into the crisis, there is a way out.**

Life was never supposed to be easy. Hashem puts 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?

Little Girl wants a treat. Teenaged Uncle (who loves to tease – what else are nieces for?) holds out a colorful, 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 Little Girl **needs** the lollipop and will do anything to get it. She chases 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). All our lives we try to reach our spiritual goals, but 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, “I can’t do this anymore! No matter how hard I try, I am still at square one!” He had been attempting to accomplish a spiritual goal of his for months, but to no avail. “I keep being met with challenges. Why is it so difficult? Should I even continue trying?”

*Mohorosh motioned for the talmid to look inside his Chumash and pointed at the passuk he was learning just moments before. The passuk read (*Bereishis* 22:4), “וַיֵּרָא אֶת הַמָּקוֹם מֵרָחוֹק” – 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 ultimately 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



(Continued on page 3)



because it's too difficult, takes too much time and concentration, and *"it's not working for me anyway, so why bother?"* In truth, however, one who truly desires to learn Torah will find a way to overcome all the hurdles in his path.

Chazal tell us (*Yoma 35b*) of three great *tanna'im* 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, pressed his face to the glass window and listened intently to the Torah learning of the great *tzaddikim* of his time. Rebbe Elazar ben Charsum was a wealthy businessman with many responsibilities, yet his business dealings did not stop him from taking time to learn, and eventually 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 enormous *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... After my children grow 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 achieve. The most important thing is to bring Hashem into your life by constantly speaking to Him and asking Him for whatever you need. Then, in spite of your difficulties (or perhaps because of them), you will be *zoche* to a good life in This World and in the World to Come.



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 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 רוח שטות"* – 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 *eitz*a for you is to do as the Rebbe teaches (*Likutei Moharan 1:1*): *"עיקר הכנעתו של יצר הרע הוא על ידי התורה"* – 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' Nossan 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 *pgam 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 your endeavors.



IS THERE A WAY OUT FOR ME?

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*;

(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 FUN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Daily Inspiration, Recipes and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

Subscribe Today!

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

Email: visit rabbiroth.org to sign up
Whatsapp: (845) 244-1624

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

Inspiration to your Door

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

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

Sponsorship Opportunity

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

Email: thesparksofemunah@gmail.com

BreslevCenter.com