



# SPARKS OF EMUNAH

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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

## KEEP GOING

ועָנָה ה' עֲלֵיהֶם יוֹמָם בְּנִסְעָם מִן הַמַּחֲנֶה

*The cloud of Hashem was upon them when they traveled from the camp.*

A fledgling nation stood before the vast ocean. All seemed hopeless. Their enemies were on the chase, drawing nearer each moment. The growls of wild animals echoed in the desert all around them. The enormous, crashing ocean closed off their last possibility of escape. There was no way out.

It's a story we all know well. As *Klal Yisrael* faced the *Yam Suf*, frozen in panic and fear, Hashem said to Moshe (*Shemos 14:15*), "מָה תִצְעַק אֵלַי? דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיֹסְעוּ" — Why are you crying out to me? Speak to the Jewish People and they should keep going! Then, in a show of incredible might, Hashem split the "unconquerable" sea and saved His People once again.

### Then and Now

This miracle that took place more than three thousand years ago occurs with each person many times.

We all go through hard times. We all have moments when the situation seems hopeless. Yet the message we were given then still applies to every one of us today — the Rebbe says (*Likutei Moharan 1:198*) that when we cry out to Hashem to save us from our troubles, Hashem's directive to us is to **keep moving forward**. The command for the Jews then and the command for every Jew today is: **Don't stop here! Don't let your difficulties defeat you! There is always a way out.** We must keep going, keep giving it our all, and Hashem will then perform wonders.

### You Can Do It Too!

This week's *parsha* teaches us the same lesson. As *Klal Yisrael* traversed the desert, the *passuk* says that **עָנָה ה' עֲלֵיהֶם** — a Heavenly cloud led the way. Hashem's guiding hand was so obvious that every person knew with perfect clarity that Hashem was with them.

How can we, simple people living in the twenty-first century, also merit to feel Hashem's Presence? The trick lies in the words **בְּנִסְעָם מִן הַמַּחֲנֶה** — We must keep traveling. When a person keeps going and doesn't let challenges stop him, he is *zoche* to feel the *Shechina* resting upon him, and he experiences tremendous joy in his journey.

**Don't stop for anything that stands in your way.** No matter how limited you feel and no matter how impossible your situation seems to be, lift your chin up and keep moving onward and upward. This will generate tremendous *siyatta diShmaya*, and you'll be *zoche* to see the miracles that Hashem performs for those who never give up.

Toch Hanachal, Beha'aloscha 5763

MOHOROSH  
SPEAKS

## MAN'S POWER

What makes a person superior to members of the animal race?

Are we human beings merely two-legged, slightly more intelligent creatures than elephants, monkeys, giraffes and hippopotamuses?

The Torah teaches us that no, man is an entirely different creation. The *passuk* says (*Bereishis 2:7*), "וַיְהִי הָאָדָם לִנְפֶשׁ חַיָּה," which Targum explains to mean that Adam was different than the animals because he was created with the ability to speak. Man is called a "מדבר," indicating that speech is a gift that has been granted solely to the top tier of creation. This is the single point that differentiates us from the animal kingdom.

Speaking is easy — almost too easy. Once a person gets past the initial hurdles of mastering all the sounds and learning to communicate his thoughts, there is nothing that holds him back from speaking about anything at all.

Since speech is so easily accessible, we often forget how valuable this gift is, and we fail to appreciate what we can accomplish by using it properly.

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## HOW TO GET CHILDREN TO LISTEN?

Dear ...,

I received your letter.

It's impossible to give over the basics of *chinuch* in just one letter — it's a broad, multi-faceted topic that can't be condensed here. Mohorosh wrote a *sefer* on this topic, titled "*Otzar Chinuch Hayeladim*" — set aside time to learn this *sefer* regularly, and you will see how to be *mechanech* your children properly.

I'll answer you very briefly, just the tip of the iceberg.

### No Means No!

Parents must be very firm with the principle that "**a parent's word is law.**" When you tell a child "No," it must actually mean no. Don't be intimidated if your child refuses to accept it and begins to cry, sulk, or make a scene. This is the nature of children — they try with all their might to get their way, but when they see their parents stand firm, they capitulate and then grow up to be healthy children.

This doesn't mean that when children don't obey, parents are allowed to hit them. Hitting is not *chinuch* — when a parent hits a child, it's only to vent his own frustration. The Rebbe said that **one must never hit children! Not only does it not help — it only make things much worse.**

### It Depends on You

Regarding your question on how to ensure that your word is taken seriously: this depends on you and whether you are firm in what you say. If your child senses that you're hesitant or unsure about what you're demanding, or if he sees that there's a difference of opinion between you and your wife, how can you expect him to obey? When children feel that their parents are firm in their stance, they'll do as they are told and behave with *derech erez*.

### Top of the List

What can I tell you? Even with all the advice in the world on *chinuch*, one must daven to Hashem to merit *erliche* children.

The story is told of a Breslever *chassid* who was very successful with his children. When he was asked how he was *zoche* to such *erliche* children, he said, "What do you think — that children are apples that you can pluck from a tree?! I shed many tears that I should merit to see *nachas* from them. I used to cry every day to Hashem that He should give me *erliche* children, and that's why I was *zoche* to raise such a beautiful family."

May Hashem bless you with success in all areas.

*Adapted from Atzaso Emunah Volume 5, Letter #451*

### The Seven Lights

The Rebbe teaches (*Likutei Moharan* 1:21) that a person is

compared to the *menorah* in the *Beis Hamikdash*, complete with seven *neiros* — two eyes, two nostrils, two ears and one mouth. Our job on this world is to purify all these organs thereby "lighting" our "*menorahs*," setting our hearts aflame to serve Hashem.

How do we go about the task of purifying our organs? What must we work on with each one?

Our **eyes** can be a source of spiritual growth or destruction. We must ensure that we look only at that which is holy, keeping our vision untainted by impure sights.

The **nose** represents one's temper. We must work to keep our anger (*חרון אף*) in check even when things don't go our way and work to acquire the *middah* of patience (*אריכות אפים*).

Our **ears** are the receiving base for information. Therefore, we must use them properly by heeding the words of *tzaddikim*, and not listening to impure speech or gossip.

The **mouth** must be kept holy by using it to daven, learn and speak only of things that uplift.

When learning about the importance of keepings the eyes, nose, ears and mouth holy, it is easy to get discouraged. Of course we want to be good and purify all our "*neiros*," but how can we actually accomplish this goal? The sheer volume of work that's necessary in order to attain perfection can quickly extinguish any desire to improve. What is the solution?



### Mighty Mouth

"אל מול פני המנורה יאירו שבעת הנרות" (*Bamidbar* 8:2) — The *passuk* teaches that when lighting the *menorah*, the **seven** *neiros* had to be bowed toward the center flame. Which gives rise to a question: If the three *neiros* to the right had to lean toward the middle, and the three *neiros* to the left had to lean toward the middle, the *passuk* should have said *ששת הנרות יאירו*, because the middle flame didn't bow at all. What's the reason for this inconsistency?

Each flame in the *menorah* represents one of the above-mentioned organs, and the middle one corresponds to the mouth and the power of speech. All organs lean toward the mouth, since perfection in these areas is only possible when a person uses his mouth to daven to Hashem for help.

The mouth is also included in the *שבעת הנרות*, because it is also dependent on the mouth. Just like we must ask Hashem for His help in purifying all our other senses, we must also beg Him to help us use our mouths properly — to build with our words and not destroy.

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If we'd only realize the power that lies in the simple organ we use to speak, we wouldn't be overwhelmed by the enormous task of reaching perfection. Instead, we would talk to Hashem and beseech Him to help us master our *middos*, because when a person speaks to Hashem again and again, he can accomplish anything.

### **Doing it Right**

The Rebbe teaches about four types of speech that can be used to maximize the potential of the mouth (*Likutei Moharan 2:2*):

#### **1) דיבור של תשובה**

This kind of speech refers to talking to Hashem in one's own words, and telling Him everything that is on one's mind, the same way a person speaks to a very close friend.

The *passuk* urges us (*Hoshea 14:3*), "קחו עמכם דברים ושבו אל ה'" — Take words with you and return to Hashem. *Chazal* teach us (*Shemos Rabba, 38:4*) that **the only thing Hashem expects from us is to talk to Him**, since the natural outcome of this is that we will then return to Him.

#### **2) דיבור של עשירות**

This refers to training ourselves to speak positively about everything that occurs. *Chazal* teach us (*Avos 4:1*), "איזהו עשיר השמח בחלקו" — Who is truly rich? He who is happy with his lot.

A person who has *emunah* knows that **Hashem is the only One in control, and that whatever occurs is part of His perfect plan**. He never gets upset and he never complains — whenever he is asked how things are going, his response is always, "*Baruch Hashem*, everything is fantastic!" And as a result of speaking so positively all the time, his life truly becomes "fantastic!"

#### **3) דיבור של מלכות**

This refers to *mitzvos* that are done with the mouth — davening *shacharis*, *mincha* and *maariv*; saying *krias shema*; learning Torah; etc. When a person uses his power of speech for Torah and *tefilla*, his mouth becomes so pure that anyone who hears him speak is inspired to return to Hashem.

#### **4) דיבור של צדקה**

This refers to providing aid to others in the form of speech. The greatest form of *tzedaka* is not done with money, but with words. More valuable than giving a large donation to a pauper is giving a hefty dose of *chizuk* to one in need.

When a person gives money to a poor man, how much could those few dollars help him? Perhaps he'll be able to buy food for his family, or maybe pay rent for another month, but the cash will soon run out and he'll have to collect *tzedaka* again. However, when a person gives *chizuk* to another, it can change his life forever! **More valuable than the most magnanimous donation is one word of encouragement.**

May we always remember to use the gift of speech properly and thus be *zoche* to a joyous life in *Olam Hazeh* and *Olam Haba*.

lesson here — that we shouldn't dwell on all our problems at once, as that will only lead to a broken spirit.

My dear brother, don't let your problems overtake you. Let's address each matter individually.

Regarding your wife's situation, here's my advice:

Before any major medical procedure, it's wise to consult with two or three doctors to see what needs to be done. Don't be afraid to ask for a second opinion and even a third one, in order to gain clarity on the best course of action.

### **Be the Strong One**

One thing you must keep as your foremost priority — stay calm, stay strong, and don't let yourself fall apart. You need to be the pillar of strength in your home, because as frightened as you are, your wife is much more so. She's waiting for your encouragement and watching your reactions — **if you'll start to crack, she'll certainly fall apart completely**. Strengthen your wife and reassure her that she'll get through this. Remind her that everything is in the hands of Hashem and that only good will come of this.

### **You'll Do Even Better**

Regarding your *parnassa* — it's not the end of the world that you were let go from your job. Hashem is the One Who sustains and provides for all, and He has prepared a better job for you. You'll see how beautifully Hashem will work things out for you.

**We know nothing.** We have no idea what will be in one minute from now. We must simply believe that everything is from Hashem and that He leads the world with kindness and mercy. **If you were laid off from your job, Hashem will send you another source of income.**

May Hashem give your wife a *refuah sheleima*, and may He grant you *parnassa b'revach*. May you soon be able to write to me about the miracles that Hashem will perform for you.

# Q & A

## I JUST LOST MY JOB AND I'M COMPLETELY SHATTERED



### QUESTION:

To the Rosh Yeshiva shlita,

A huge thank you for all the shiurim, the chizuk, and the guidance on shalom bayis. Thank you for inspiring me to learn Torah every day and for the recommendation to do so at home — it changed the entire atmosphere in my house and my wife looks up to me tremendously because of it.

I just lost my job and I'm completely shattered. This is on top of the fact that my wife was recently diagnosed, and we have no idea which direction to take in regard to treatment... I didn't even tell her yet that I lost my job because I know it won't be good to hear that at this point.

I don't mean to complain, but I feel like I'm choking. Can the Rosh Yeshiva give me some chizuk? I am desperate.

Thank you.

tzara should we daven to Hashem? Chazal teach that a person shouldn't daven for two things at once — we can't daven for two yeshuos at the same time."

After giving it some thought, they decided, "Let's daven for Hashem to stop the worse tzara — the plague — and we'll just have to endure the hunger."

R' Shmuel bar Nachmani disagreed and said, "It's better to daven for the famine to end. That will automatically bring an end to the plague, because when Hashem gives food, he gives it for the living — not for those who are dead."

### Can't Hashem Help for Both?

This Gemara was always hard for me to understand. Why can't we daven for two tzaros at once? Hashem is a Kol Yachol — He can do anything. Why do Chazal say that we can't establish one yom tefilla for two separate tzaros simultaneously?

I heard a beautiful explanation for this from R' Yitzchak, shlita:

The human mind isn't strong enough to process more than one major problems at once. Therefore, when a person faces multiple hardships, he can easily become overwhelmed and fall into despair.

For this reason, Chazal advise that when there's more than one crisis, we shouldn't dedicate a yom tefilla for all of them together — doing so would only throw us into a state of hopelessness. Rather, we should break up the problems and look at each one separately to see how it can be handled on its own. Then, instead of being overwhelmed by a mountain of problems, we can be filled with hope when we realize that we will eventually emerge from the predicament.

Of course, Hashem can help with any problem and can certainly resolve many crises at once. Chazal are teaching **us** a

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### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

May Hashem grant your wife a refuah sheleima, and may you be blessed with abundant parnassa.

Chazal relate (Taanis 8b) the following story:

In the times of R' Shmuel bar Nachmani, there were two tzaros at the same time: a terrible plague and a severe famine.

The people wondered, "What should we do? For which

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