



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

TOO GREAT? TOO SMALL? JUST RIGHT.

חטא המרגלים — The worst mistake we've ever made as a nation. A grave sin with grim consequences which we still suffer from to this day.

What went wrong? How did a simple request — to send spies to scout out Eretz Yisrael — turn into nation-wide mourning, which was the root of all tzaros for centuries to follow?

"Hashem is Too Great"

Life in the *midbar* was a purely spiritual existence. Between the *mann*, the *be'er shel Miriam* and the *ananei haKavod*, Hashem's Presence was apparent every single moment.

In stark contrast to this was the life the *meraglim* saw in Eretz Yisrael. They got a glimpse of the very un-Jewish environment, the sheer physicality of the lifestyle, and the way everything seemed to run by the laws of nature... and they were daunted.

"Hashem is too exalted to lower Himself to 'normal' life in a 'normal' land," they said. "לא נוכל לעלות אל העם כי חזק הוא ממנו" — We can't go into Eretz Yisrael, because Hashem is too great to be involved in our lives there," *chas v'shalom*.

This was their mistake. This was their grave sin. True, Hashem is exalted and holy — far greater than we can begin to imagine — but **He still chooses to let Himself down to us and to our world, arranging even the tiniest details of our lives with His infinite, intricate hashgacha.**



"We Are Too Small"

Right before Adam HaRishon was created, several *malachim* came to Hashem and argued that man should not be created because he'll surely sin. Hashem responded, "Am I called a *רחום וחנון* for nothing? If man sins, he can repent and I will welcome him back."

Hashem then threw these *malachim* down to *Olam Hazeh* to see if they would be able to withstand its challenges. They couldn't. With the temptations of the world before them, they sinned in the worst ways possible.

When the spies returned from Eretz Yisrael, they said, "וַיִּשְׂם רָאִינוּ אֶת הַנְּפִילִים" — And there we saw the fallen ones. Rashi explains that the 'fallen ones' were the children of the *malachim* who had sinned. When the *meraglim* saw the *נפילים*, they concluded that if angels couldn't overcome the dangers of *Olam Hazeh*, then surely *Klal Yisrael* — mere humans — surely wouldn't be able to withstand the *nisyonos* of a world of *gashmiyus*.

However, they had underestimated the power of a *Yiddishe neshama*. They didn't realize that a person **can** endure on this world — **man is far stronger and far greater than any angel.** And if a person slips — if he makes a mistake and sins, he can always do *teshuva* and Hashem will forgive him.

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

FOREVER ONE

R' Mendele of Rimanov zt"l was a towering Torah giant and a famous *chassidische rebbe* who lived more than two hundred years ago. Already as a *youngerman*, he spent all his time in the *beis medrash*, completely devoted to Torah study. R' Mendele's wife — his most ardent supporter — went to great lengths to aid in his learning, even bringing his meals to the *beis medrash* so that he wouldn't have to stop learning for even one moment.

R' Mendele's Torah learning brought them many spiritual benefits, but no income, and his wife had no choice but to buy food on credit again and again. Eventually, the baker lost his patience. The next time she went to purchase bread, he refused to give her anything.

"You owe me too much money!" He bellowed. "I won't let you take even one more loaf on credit. Pay your balance!" Since she had nothing to bring her husband, R' Mendele stayed hungry that day.

Two days passed and the *tzaddik* still had not eaten one morsel. On Day Three, his righteous wife decided

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A MEMBER — WITHOUT A SMARTPHONE

Dear ...,

Who is like *Klal Yisrael* — a nation that does so much *chessed*? Mohorosh used to say that Mashiach will come in the *zechus* of the *chessed* organizations — Hatzalah, Shomrim, Shmirah, Chaveirim, Chavivim, etc. — people who drop everything and run to help their fellow Jews.

Good for you that you want to join one of these organizations. However, **if being a member means you'll need a smartphone, it's just not worth it.** Having a smartphone or any such device can cause you to lose everything — and by “everything” I really mean everything: your *emunah* and *yira'as Shamayim*, the *erlichkeit* of your home, your *shalom bayis* and *chinuch habanim v'habanos*.

Real Power

What do you really want? What's your plan? Don't make the same mistake that so many others have made!

The pull to be powerful is very strong; however, realize that there are two types of power. One is the childish kind of “*mechtig*” which is mainly about getting attention, and the other is the real kind of power, Hashem's version of power — the inner strength it takes to hold on to your *yira'as Shamayim*.

I know dozens of members in these organizations who are *yarei Shamayim* that follow *da'as Torah*, and with a basic phone they help *Klal Yisrael*. You, too, should remain *erlich*.

Stronger than Everything

You are my *talmid* and like a child to me. My heart breaks to see my entire life's work go to waste. The smartphone is so powerful — it's stronger than all the *shiurim* I can ever give. One clip, one scornful comment, one post on Status — counteracts a hundred fiery *derashos*.

I know the temptation is great, especially when you see all the “important people” — all the “big shots” who seem so powerful — with great big smartphones. I know that there's a strong desire to be like them. But my son, you have already tasted truth — how can you let yourself be misled like this?

Signed with my tears.

Adapted from Atzaso Emunah, Naso 5786

to risk the baker's wrath and try again. However, the baker was adamant. “I'm not

giving you anything until you pay up!”

R' Mendele's wife burst into tears. “Have pity on me — for my husband's sake,” she sobbed. “He hasn't eaten anything in three days!”

Seeing her tears, the baker relented. “You know what? Let's make a barter — I'll give you a loaf of bread... in exchange for your entire portion of Gan Eden!”

Left with no choice, R' Mendele's wife dutifully signed an agreement with the baker, entitling him to her portion in the World to Come.

Breathlessly, she ran to the *beis medrash* with the precious bread in hand and gave the hard-earned loaf to her husband, who was already weak and faint. He immediately washed and ate, and then he told his wife that had she come even one minute later, he would certainly have succumbed to hunger.

Reb Mendele's wife burst into heartrending sobs. She told of her “business deal” with the baker and cried, “I'm so grateful that I was able to save your life, but what will be with my *Olam Haba*?”

The *tzaddik* reassured her, insisting that she had nothing to worry about. “In the *zechus* of the tremendous *mesiras nefesh* you displayed, you will be *zoche* to unimaginable *schar*. Don't worry — you will share a place with me in Gan Eden.”

When R' Mendele's righteous wife passed away many years later, she was buried right beside her husband, a practice not common at that time. Indeed, she had merited a great reward and was *zoche* to be together with R' Mendele in Gan Eden.

Shared Reward

Chazal teach us (*Brachos 17a*) that women are promised a greater reward in the World to Come than men. Why is this so? Because they encourage their husbands and enable them to learn, and they send their children to *cheder* to learn Torah, as well. These acts are so valued in *shamayim* that they warrant immense reward.

It's impossible to comprehend the greatness of a woman who wholeheartedly devotes herself to her husband. By respecting him and seeing the good in him, by being super-cautious never to degrade or insult him, and by constantly showing how she values his *avodas Hashem*, she quietly ensures the continuity of Torah and of *Klal Yisrael*.

A woman who is careful to treat her husband properly will share his *schar* in *Olam Haba*. His *Gan Eden* is hers. His portion is hers. She'll be blessed with abundant

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goodness in return for her hard work all her life.

Does that mean that a man's *schar* is halved to give an equal share to his wife? *Chazal* tell us (*Brachos 24a*) that no, a man and his wife are like one person. What is given to one is naturally given to the other, too.

The Rebbe teaches (*Likutei Moharan 1:265*) that every married couple originates from one *neshama* that was split and placed into two separate bodies before descending to this world. When husband and wife help each other out and live together in love and harmony, they fuse together as one, and the reward they receive is equal.

One Person, One Goal

Non-Jewish attitudes have unfortunately crept into our society and furtively made their way into our own minds. Today, “helping one’s husband” may have a negative connotation. “*Why do I have to help him? Why can’t he cook his own meals and do his own laundry?*”

The knowledge that husband and wife are really one entity can help a woman maintain a proper perspective and keep fulfilling her G-d-given duties. Since a husband and wife are truly one person with one goal, when a woman helps and supports her husband, she is essentially helping herself and their united goal.

Fortunate are the women who give of themselves selflessly for their husbands. It is in this *zechus* that they merit tremendous reward in *Olam Hazeih* and in *Olam Haba*.

Sichos Mohorosh Erech Isha, Erech Zechus



Despite it all, remember what the Rebbe says (*Sichos Haran 26*): “The world views forgetfulness as a flaw, but I see it as a great virtue,” because if a person would remember everything he has endured, he would be too broken to ever try again. It would be impossible for him to start a new chapter in life because he would forever be weighed down by his past. But because a person can forget what has happened, he can make a fresh start and truly succeed in life.

Talk It Out

Get into the habit of doing *hisbodedus* — talking to Hashem in your own words. Pour out your heart to Him — tell Him everything you have been through in your childhood, how you were shamed and hurt. Tell Hashem everything you remember — every detail of every story — and all your feelings about being the “black sheep” in the family.

Plead with Hashem,

“Hashem, help me! Give me a strong *emunah* so that I should believe that no one has the power to do anything to me. Hashem, I want to believe that my *parnassa* comes only from You and my *shidduch* will

Of all the pain that exists in the world, nothing can come close to the suffering of the soul.

come only from You. Help me be happy. Help me not to care what anyone says or thinks about me.”

Speak to Hashem in this manner until your *emunah* will become so strong that you’ll stop caring about what others think of you — you’ll be confident and strong within yourself.

Therapy Helps?!?

You write that you’ve already tried all kinds of therapy but nothing worked — now you’ll be able to repeat Yisro’s words (*Shemos 18:1*): “*עתה ידעתי כי גדול ה' מכל האלהים*.” *Chazal* say (*Mechilta Yisro 1:12*) that before Yisro joined *Klal Yisrael*, he had worshipped every single *avoda zara* in the world and saw that they were all foolishness. This will be your story, too — after having seen for yourself that nobody can help you, when you’ll begin to follow the Rebbe’s advice and start doing *hisbodedus*, you will also be able to say, “*עתה ידעתי כי גדול ה' מכל האלהים*” — Now I know that Hashem is the only One Who can help.

It’s impossible to build self-confidence except through *emunah*. So many people can tell the same tale of going from one therapist to another, pouring thousands of dollars into the bottomless pit while they continue to suffer terribly. Of all the pain that exists in the world, nothing can come close to the suffering of the soul — the pain of being tortured within one’s own mind. One who has never experienced this pain can’t fathom how agonizing it is — and may Hashem help that they should never understand it.

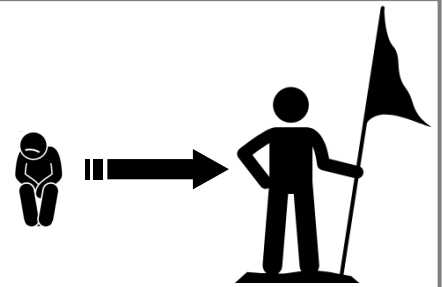
Start learning the Rebbe’s *sefarim* regularly and begin to carry out the Rebbe’s advice. Take a walk with Hashem every day — tell Him every thought and every worry, and ask Him to give you a new mind and a new heart. Cry out to Him, because this is the only way to become confident and content.

May Hashem bless you with success in all areas.

Adapted from Atzaso Emunah Volume 2, Letter # 130

Q & A

HOW CAN I BECOME MORE CONFIDENT?



QUESTION:

To the Rosh Yeshiva shlita,

I have a problem that has been affecting me for a long time — throughout my cheder and yeshiva years, and now in the workplace and in shidduchim.

I am a very closed person, and I find it impossible to open up to people.

Growing up, nobody ever built my self esteem or helped me develop confidence. I was the “bad one” in the family — my father yelled at me and hit me more than my siblings because I was very wild. I never received the positivity that I needed — I only heard blame, criticism and negativity.

I was never able to learn properly in cheder or yeshiva because I felt so battered and withdrawn. Now in my workplace, this issue is continuing to affect me. Although I work in a very pleasant environment, I’m still unable to voice my opinion among my colleagues. My job is decent but it’s a very low-level position, and I really think I could do better — I just can’t project the confidence needed for people to see my true potential.

Shidduchim are also a problem for me, because who wants to marry a bachur who’s so timid and inhibited?

I have already been to many therapists who claimed they would be able to help me, but nothing has worked. Can the Rosh Yeshiva provide me with some guidance and advice?

Thank you for the shiurim, and may Hashem give the Rosh Yeshiva strength to continue until the coming of Mashiach.

THE ROSH YESHIVA’S RESPONSE:

Dear ...,

The key to self-confidence is *emunah* — the realization that there is nothing in the world besides Hashem, that He is everything and everything is He. What we see is merely a disguise — stone, trees and sky; squirrels, birds and ants; siblings, colleagues and neighbors — everything is just a concealment of Hashem. This realization instills a person with a sense of security and confidence. **Emunah is the only way to build one’s self-esteem** — it’s the only way a person can break free from his complexes and uncertainty.

How can we be *zoche* to acquire *emunah*?

The *passuk* says (*Tehillim 89:2*), “אודיע אמונתך בפי” — I will make Your *emunah* known with my mouth. The Rebbe teaches (*Likutei Moharan 2:44*) that the more a person talks to Hashem, the more he realizes that there’s nothing in this world besides Him. *Parnassa* comes from Hashem, a *shidduch* comes from Hashem — everything is only from Him.

Once a person lives with *emunah*, his life is completely transformed. He is no longer intimidated by others, and he stops agonizing, “What will my friends say about me?” or “What are my colleagues thinking about me?” **Instead, he is confident because he knows that Hashem is with him.**

Moving On

It’s true that you’re going through hardships. You are hurt and withdrawn. Your childhood constantly resurfaces in your memory — you hear people yelling at you and feel how you were wounded again and again. The negative messages you were given keep replaying in your mind: “You’re a good-for-nothing,” “Nothing will ever come of you” ...

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