



# 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 זיווג הגון בקרוב

CHIZUK  
FROM THE  
PARSHA

## STANDING STRONG

David Hamelech was the greatest composer of all time. *Sefer Tehillim* is his musical masterpiece, with 150 soul-stirring psalms that encapsulate the ups and downs of his life — 150 poignant *perakim* that provide comfort and *chizuk* to every Jew, in every situation.

The Rebbe teaches (*Likutei Moharan 1:195*) based on David Hamelech's words (*Tehillim 4:2*): "בצר הרחבת לי — You have given me relief in my distress," that in every *tzara* a person may experience, there is always something positive. **If we'll work to notice Hashem's kindness, we'll surely find the silver lining even within our pain.**

### Only We Can

The ability to see the goodness in a *tzara* is unique to us. Only *Klal Yisrael* has the capacity to see Hashem's Hand within our difficulties and can accept our hardships with love. This is in glaring contrast to the behavior of a non-Jew — as soon as his life goes slightly off-course, he screams, curses and blasphemes his faith.

*Chazal* teach us (*Avoda Zara 3a*) that in the future, when the nations will see the great reward that *Klal Yisrael* will receive, they will also request *schar*. Hashem will then test their sincerity with one easy *mitzvah*: the *mitzvah* of *sukkah*.

Soon after they will settle down in their *sukkos*, Hashem will make the weather become terribly hot. In their discomfort, the non-Jews will not just leave their *sukkos* — they will also kick the walls in contempt, revealing the core difference between a Jew and a non-Jew: Even when a Jew must exit the *sukkah* due to inclement weather, it is with humility and a deep yearning to return, whereas a non-Jew curses and casts off the entire *mitzvah*.



### Galus Yid or Galus Goy?

In this week's *parsha*, *Klal Yisrael* sent messengers to the king of Edom to ask for permission to pass through his land. Their request began with the words:

כֹּה אָמַר אַחִידֵי יִשְׂרָאֵל אֲתָהּ יְדַעְתָּ אֶת כָּל הַתְּלָאָה אֲשֶׁר מִצָּאָתָנוּ

*So said your brother, Yisrael: "You know all the difficulties we've endured."*

Rashi teaches that this choice of words served as a subtle hint: "You are our brother, Edom — you should have been included in the prophecy of (*Bereishis 15:13*) 'כִּי גַר יִהְיֶה זֶרְעֶךָ'. You evaded this heavenly obligation and got off scot-free — while we endured years of affliction in *Mitzrayim*. Now when the other half of Hashem's promise will be fulfilled and we'll inherit *Eretz Yisrael*, you can't protest — and the least you could do is let us pass through your land."

In truth, the non-Jews would never have been able to survive the *galus*, because a person who doesn't have *emunah* is simply incapable of enduring challenges. Only *Klal Yisrael*, who believes that all *tzaros* are from Hashem and are dispensed with tremendous mercy, can withstand the hardships of *galus* and eventually come to the Promised Land.

**This ability is within every one of us.** Even when going through tremendous pain and suffering, we can survive. As Jews, we can even thrive — if we'll focus on the good that Hashem continues to give us even during the struggle. By seeing the positive in every situation, we can be *zoche* to true joy all our lives.

*Toch Hanachal, Chukas 5765*

MOHOROSH  
SPEAKS

## ILLUSIONS

The world is full of masks.

Every single creation — inanimate or live — is just a mask, covering up Hashem's presence and involvement in this world. The untrained (or unbelieving) eye sees a world that seems to run on its own. Stars twinkle, planets revolve, plants blossom, animals crawl and climb, in the same manner they were programmed to do since creation. The laws of nature operate so seamlessly that it's very difficult to remain with a constant awareness of Hashem's involvement in every last detail of the world.

This was done intentionally. If we were to perceive Hashem clearly all the time, the world would not be able to exist. Hashem therefore concealed Himself behind the laws of nature and gave a crucial task to every Jew: to pull back the curtain and reveal that Hashem is the One behind all that we see. The purpose of our lives is for us to purify our spiritual vision and accustom ourselves to look past the superficiality, to recognize the spark of Hashem

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## THREE TEFILLOS A DAY KEEPS THE YETZER HARA AWAY

Dear ...,

Davening *shacharis*, *mincha* and *maariv* each day keeps a person anchored — these three *tefillos* protect a person from falling away from *Yiddishkeit*. The Rebbe teaches (*Likutei Moharan 2:8*) that this is the deeper meaning of the story of Moshe Rabbeinu with Og Melech Habashan.

*Chazal relate (Brachos 54b) that Og looked upon the Machaneh Yisrael and saw that it was three parsas in size. He went and uprooted a mountain that was also three parsas, intending to throw it upon Klal Yisrael. Hashem performed a miracle — tiny worms came and gnawed through the mountain, until the entire thing collapsed onto Og Melech Habashan's head, suffocating him. Moshe Rabbeinu came, leaped up, struck Og on the ankle and killed him.*

### The Story and Me

The Rebbe explains that Og Melech Habashan represents the *yetzer hara*, who hates every Jew and seeks to destroy him. When the *yetzer hara* sees a person who keeps himself within the *Machaneh Yisrael* through the three *parsas* — his three daily *tefillos* — he says, "I will uproot these three *tefillos* from him, and in this way I will remove him from the *Machaneh Yisrael*."

The *yetzer hara* exerts immense effort to make us treat *tefilla* with disrespect. First, a person misses a *mincha* here, a *maariv* there... Then, he starts cutting out parts of *shacharis*; he becomes a "*talmid chacham*" and knows exactly which parts of *shacharis* are essential and which are just *lechatchila*... Then, he falls another level, putting on *tefillin* but only saying *krias shema* and the first three *brachos* of *shemona esrei*... And eventually, he stops davening altogether. This is all a ploy of the *yetzer hara* — it's a tactic he uses to cut a person off from *Yiddishkeit*.

Then comes Moshe Rabbeinu — the *tzaddik* — who teaches a person, "Take a leap! Jump out of bed! Hurry into *shul*! With this, you'll slay the *yetzer hara*." Just as *Chazal* say (*Berachos 58a*), "בא להרגך השכם להרגו" — If someone comes to kill you, rise early to kill him first. The Zohar Hakadosh adds (*Hakdamas Tikkunei Zohar, 8*) "Rise early to kill him — through *tefilla*."

We see from this that **when a person davens *shacharis*, *mincha* and *maariv*, he destroys the *yetzer hara*.**

### First Things First

Daven *shacharis* first thing in the morning — don't push it off for later. The Rebbe says (*Sichos Haran 31*) that one must daven immediately upon waking in the morning, because prayer is very great and very precious, and if a person pushes it off for later, who knows if he will daven at all? The Rebbe was very *makpid* not to do anything in the morning before davening — he strongly disagreed with the approach of spending time with *hachanos* before davening (*Sichos Haran 30*).

May Hashem bless you with success in all areas.

Adapted from Atzaso Emunah #2, Letter #166

hidden in  
all that we  
experience.

See the rolling expanses of green grass? Recognize that it's Hashem. See birds flying, squirrels running up the trees, flies buzzing all around? Recognize that it's Hashem. See billions of stars twinkling in the inky sky? Recognize that it's Hashem.

Did you have a successful day at work? Recognize that it's Hashem. Is your struggling child showing progress? Recognize that it's Hashem. Did the doctor give you a good prognosis? Recognize that it's Hashem.

Did you miss an important phone call? Recognize that it's Hashem. Were you laid off from your job? Recognize that it's Hashem. Did a *shidduch* just fall through? **Recognize that every occurrence — both the good and the seemingly bad — is from Hashem.**

When a person can look deeper than the physical world, beyond the natural order of things, to see the One Who is truly behind it all, he can reach the greatest spiritual heights.

### All The Way Down...

Spiritual decline begins when a person forgets about Hashem, and instead of using his eyes to see *אלקות* all around him, he lets them wander and see things that he should not. Glimpse after glimpse, the inappropriate sights slowly eat away at his soul until he begins to fall to temptation and he sins. *Chazal* teach us (*Sanhedrin 45a*) that the *yetzer hara* only has power over one who has looked at that which is forbidden. The battle for *shmiras einayim* is so, so difficult because this is the *yetzer hara's* best weapon; he invests all his energy into luring us into looking at impurity because he knows that one glance is all it takes for him to have a person trapped in his net.

Everything starts with the eyes. The *passuk* says (*Bamidbar 15:39*), "לא תתורו אחרי לבבכם ואחרי עיניכם" — Do not explore after your heart and after your eyes. *Chazal* teach us (*Brachos 12b*) that "אחרי עיניכם" refers to thoughts of *aveiros*, because that is where it all begins. First the eyes see, next the heart

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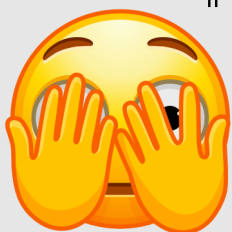


desires, and then the person sins in the worst ways possible (*Tur O"Ch 1*).

Similarly, the *passuk* says (*Mishlei 23:26*), "תנה בני לבך לי ועיניך" — "דרכי תצרנה" — My child, give your **heart** to Me, and your **eyes** will desire My ways. Why only these organs? What about the rest? Here too, *Chazal* say (*Bamidbar Rabba 10:2*) that all of a person's *ruchniyus* is dependent on his eyes and his heart; once one's eyes gaze at immorality, his heart is not too far behind, and that is the beginning of his end.

### Just One Glance

All it takes is one glance. Seeing just one immodest image is all it takes to draw a person down the slippery slope of sin. *Chazal* praise one who avoids looking at women as they wash laundry in the river, in the case that they might lift their clothes while doing so (*Bava Basra 57b*) — setting the line **before** what may become problematic is the key to *shmiras einayim*.



If that was the case back in the times of *Chazal*, when the world was not as depraved as it is now, how much more careful must we be today to keep our eyes pure and holy! With the street so full of immodesty and immorality, allowing our eyes to stray for a moment will surely cause us to see things that are improper. The same is true for the internet — just one moment of laxity will certainly cause one to see impure sights. We must therefore be extra-vigilant to guard our eyes so that we will not come close to seeing anything that is sinful.

### Blinded

A blind person cannot see any light. Eyes that have been used for *aveiros* become blinded and can no longer see the light in this world. So many people experience a melancholy, an unhappiness, a discontent that remains beneath the surface no matter what they do to try to shake it off or cover it up, and much of this is rooted in a lack of *shmiras einayim*. One who does not guard his eyes inevitably falls into sin, and his *aveiros* then drain him of all vitality, leaving him dispirited and depressed.

So much lies at stake. So much is dependent on the eyes, which seem small in the physical sense while in the spiritual realm they dwarf all the others.

May we merit to guard our eyes and look only toward Hashem, and in this way we will attain true success in all areas of our lives.



### Lack of Emunah Brings Intense Suffering

The Rebbe says (*Likutei Moharan 2:5*),

העקר הוא האמונה — The most important thing is emunah, believing in Hashem and internalizing that He is everything and there is nothing but Him.

וְצָרִיךְ בַּל אֶחָד לְחַפֵּשׂ אֶת עֲצָמוֹ וּלְחַזֵּק אֶת עֲצָמוֹ בְּאֵמוּנָה — One must constantly work on strengthening his emunah, because there are those who suffer from terrible pain and anguish, which stem solely from the lack of emunah.

כִּי עַל יְדֵי נְפִילַת הָאֵמוּנָה בָּאִים מַכּוֹת מִפְּלֹאוֹת — Because when a person's faith falters, intense suffering emerges.

שְׂאִיִן מוֹעִיל לָהֶם לֹא רְפוּאוֹת וְלֹא תַפְלָה וְלֹא זְכוּת אַבּוֹת — Nothing can heal this pain — not medicine, not tefilla, and not zechus avos.

With this, the Rebbe is referring to mental and emotional problems, all of which arise when one's *emunah* is weak.

Therefore, **there is only one cure: emunah.**

### Stop Pressuring Him

Don't say that you were anticipating so much *nachas* from him and now you're afraid he's becoming mentally ill — if you'll stop pressuring him and start encouraging him instead, he'll be healthy and strong.

For as long as your son is too anxious to be in a crowd of people, let him be — don't try to persuade him to do something that pushes him into panic mode. If you speak to him with a strong sense of *bitachon* in Hashem, you'll see what miracles will happen with him.

### Children are Not Apples

Daven to Hashem for him and for all your children, as well as for all of *Klal Yisrael*, that everyone should be healthy in body and soul. This is what will lead you to see *nachas* from them.

*There was once a Breslover chassid who was very successful with all of his children. When he was asked how he was zoche to such righteous children, he replied, "What do you think, that children are apples that you can pluck from a tree?! I have shed copious tears and davened countless tefillos for this — every day, I used to cry to Hashem that my children should be erlich, and this is why I was zoche to erliche children."*

Be strong! Hashem will help, and your son will emerge from his distress.

# Q & A

## MY SON IS FALLING APART FROM PRESSURE



### QUESTION:

*To the Rosh Yeshiva shlita,*

*Thank you so much for all the guidance for every area of life, as well as the chizuk on emunah and bitachon.*

*I wanted to ask for advice regarding my teenaged son. He is doing well in yeshiva, baruch Hashem, but it's with immense pressure to be considered a good bachur.*

*Last week, he stayed home one day with the excuse that he wasn't feeling well. When I wanted to take him to the doctor, he admitted that he was really feeling fine, but there was going to be a bechina in yeshiva that he didn't feel perfectly prepared for. He was afraid to do poorly on the test — to him, getting a bad mark is an absolute catastrophe.*

*One Shabbos, he collapsed in shul. When he was taken to the hospital, the doctor told us that it had been a panic attack — he had been gripped with terror at being among so many people, and he fainted out of fear. Since then, he refuses to daven in any large shul. I don't know what to do with him — the Yamim Nora'im are approaching, and I'm going to want to daven in a large shul.*

*I have so anticipated seeing nachas from him, but now I'm afraid he's becoming mentally ill.*

*What should I do? How am I supposed to handle this situation?*

*Thank you.*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Don't worry — Hashem will help, and you will see nachas from this son and from your other children.

Children are not machines! Even a machine can break down from working too hard; how much more so with a person — the human mind can't handle constant pressure. If a person is pushed too hard, he stops functioning.

Never force your son to go daven in a shul that fills him with such terror — he should even daven b'yechidus if necessary until he emerges from these fears.

#### **The Cure for Tension, Fears, Doubts and Confusion**

Speak to your son about *emunah*, for it is the only cure for tension, fears, doubts and confusion. *Emunah* strengthens the spirit — when a person knows that Hashem is **מְמַלֵּא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין, אֵין שׁוּם מְצִיאוֹת בְּלִעְדֵּיו וְתַבְרָךְ כָּלֵל** (He fills the entire world and surrounds the entire world; there is no reality besides Him) — he can live a life of tranquility.

The opposite is also true. If a person's *emunah* is weak — he thinks that his life is just a random string of coincidences, and he believes that things happen because of nature, happenstance, or luck — he lives in a perpetual state of fear and guilt, which cause all kinds of emotional issues, *R"l*.

#### **The only cure for these maladies is *emunah*.**

Tell your children stories of *hashgacha pratit*. Speak to them about *emunah* until it will become ingrained in their hearts, and all these problems will fall away.

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