

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
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CHIZUK from the PARSHA

PASSION FOR HASHEM

הוא העולה על מוקדה על המזבח כל הלילה

This is the korban olah that burns on the mizbeach the entire night.

A person is like a miniature world, with all its intricacies and unique dynamics. The Rebbe says (*Likutei Moharan, 1:49*) that all that has ever occurred in the world happens to each person on a smaller scale.

Before the world was created, all was dark and empty. Then Hashem decided to create our world. "יהי אור," He said, and suddenly there was light! In one moment, the world went from a state of deep darkness to brilliant light.

We all experience this in our own lives - every person has "dark" times when his life seems meaningless and bleak. Yet it is precisely at that time of darkness when he has the power to light up the world. When he continues to do *mitzvos* even when he feels empty and numb, he generates an incredible light that even a *malach* cannot create. Hashem has enough *malachim* that are full of passion and fervor to serve him. **Our** greatness is that we do Hashem's will even when we are devoid of feeling.



This is the lesson that the *parsha* teaches us: צו את אהרן ואת בניו לאמר - Hashem tells the *tzaddik* to tell the Yidden, זאת תורת העלה - How can one elevate himself? How can one attain greatness? הוא העלה על מוקדה על המזבח כל הלילה - the time when you can show your dedication to Hashem is not when you feel passionate and holy, but rather when all seems dark. **True greatness is when you continue to do mitzvos even when you feel empty and dead.** And don't worry - with time, the passion will come. ואש המזבח תוקד בו - after the darkness, you will be ignited with a fiery devotion for Hashem that will burn in you forever.

Serving Hashem with a fervor feels very spiritual; however, passion can also be a method of the *yetzer hara*. In his efforts to stop us from serving Hashem, he sometimes fills us with an extreme fervor to do everything at once. When we see it's impossible to do it all, we completely give up and do nothing instead.

The מ in the word מוקדה is written smaller than the rest of the letters to teach us this lesson: yes, be passionate. Yes, do *mitzvos*. But don't jump to levels that are too high for you to attain; remember that the **small** things are also valuable. Find the joy in every "little" *mitzvah* you can do - *pei'os, tzitzis, tefillin, Shabbos, etc.*

If you do the small things with *simcha*, Hashem will open the door for you to attain all levels in *avodas Hashem* and you will become a real *erliche* Yid.

Toch Hanachal, Tzav 5769

MOHOROSH SPEAKS

JUST GIVE IN



Shmerel was driving home after a long day of work. Suddenly, he saw a black Avalon veer into his lane from the other side of the highway, speeding straight toward him!

Heart pounding, Shmerel checked the road signs. *I'm going in the right direction. This guy had better get out of my way!*

The car came closer, but Shmerel refused to move. *I'm right! He's wrong! He's driving in the wrong direction - it's my lane!*

Shmerel was right. Dead right. Visitors to the cemetery could read the inscription on his gravestone: היה איש צדק ומת בצדקו.

You might be right, but it's better to be smart. The *middah* of *vatranus* - giving in to another - is the smart way. A person who knows how to give in will spare himself lots of trouble in his relationships, be it with his spouse, children, parents, siblings, neighbors, friends, fellow *mispallelim* - you name it! Even with himself, he must know how to give in.

The Third Time

Vatranus was very important to the Reb-



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Dear ...

The Rebbe once said to R' Nosson, (*Sichos Haran 279*) "When things get really bad, be מבטל yourself - nullify yourself completely and give everything over to Hashem."

R' Nosson asked, "How can a person attain this level?"

"By closing your eyes and remaining silent in the face of difficulties - that is ביטול," The Rebbe replied. In a difficult situation, if you want to survive, you cannot question Hashem's ways.

למה יאמרו הגוים - "Why?" is a question for *goyim*. A Yid knows that everything is perfectly planned out for him, that Hashem makes no mistakes and does everything for his benefit. At a time like this, you must close your eyes and accept what Hashem brings upon you.

Chazal tell us (*Brachos 60b*) to always say that everything Hashem does is good. When a person truly believes that everything that happens is for his own benefit, **he is zoche to live in Gan Eden in this world**, regardless of his suffering. He doesn't even consider running away or *chas v'shalom* ending his life; instead, he uses his difficulties to come closer to Hashem.

I beg of you: get rid of your negative thoughts and adopt the Rebbe's *eitzos* of *tefil-la* and *hisbodedus*. Find a quiet place with no one to disturb you and pour out your heart to Hashem. Tell Him about your pain and plead with him to help you. Everything will change for the better - your situation will improve and you'll start finding the joy in life.

Talking to Hashem is not easy at first. When a person sins, he creates a barrier between him and Hashem, and that makes it hard to feel His presence. If you have a hard time with *hisbodedus*, daven for that, too!

Be persistent. Don't let yourself get disheartened. In this way, you will be zoche to a beautiful life.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 21



be; he was careful not to be stubborn about anything. He never pushed his opinion on others or demanded that things be done his way.

A *chassid* once came to visit the Rebbe and saw that the entire house was filled with smoke. The Rebbe had been suffering from a lung ailment at that time, and smoke inhalation could have been fatal.

The *chassid* knew he needed to act fast. He looked around the kitchen and saw a smoking pot on the fire, the food inside burnt and smoldering. Quickly, he removed the offending pot and opened all the doors and windows to air out the house.

Once the danger was taken care of, he noticed the Rebbe's *shamash* slumbering on a chair. The *shamash* had been hired to assist the Rebbe, how dare he fall asleep on the job? The visiting *chassid* shook the *shamash* awake, screaming, "How dare you sleep? You're being paid to take care of the Rebbe and you know he's not well - how can you allow such a thing to happen?"

Fuming, he entered the Rebbe's room and saw the Rebbe lying in bed peacefully, as if nothing had happened. He asked in wonderment, "I don't understand. Why didn't the Rebbe wake the *shamash* and tell him to get rid of the smoke?"

The Rebbe's response was a lesson that we must all take to heart. He said, "First we ask politely. Then we shout. The third time, we get angry... I didn't want to get to the third time, so I didn't even ask the first time..."

Just Let Go!

Holding firm in your own opinions when others do not agree with you will lead to bad feelings. In life, people will sometimes "rub you the wrong way" or do things that you feel are unfair. Your neighbor's car is blocking your driveway **again**. Your spouse came home late **again**. Your son left his toys all over the room **again**.

Thinking that all you need to do is explain yourself again? Scream a little louder? Show him/her that you're serious? Bad idea. Not only won't it solve the problem; it is likely to make it worse. It can even explode into a terrible fight from which everyone will suffer.

Be smart. Let go. A *vatran* gives in right at the beginning. No struggles, no anger. The end.

When it comes to *shalom bayis*, the ability to give in is absolutely critical. If either the husband or the wife is too stubborn to give in, everyone suffers. Either the other spouse fights back and the home fills with so much tension and anger that it ends in a divorce, or he/she will have a nervous breakdown from the pressure of living with such an obstinate person. However, when a person is smart and can give in, he prevents many *tzaros* from happening to him.

The same is true when dealing with children. Grant-

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ed, *chinuch* is very important. It's important to teach children the proper way to behave, but *chinuch* must be with a lot of patience and *vatranus*. If you are too strong with your children, you can lose them entirely.

In order to get along with neighbors, too, you must be a *vatran*. There are neighbors who are at each others' necks because of the silliest things: this one put the garbage in the wrong place, that one parks in my spot, the other one's children are too noisy... It's so important to be on good terms with neighbors. Some people live so close to the neighbors next door, and if they don't get along, it's bad news for both. By being quick to give in, everyone benefits.



And How About You?

The typical "*mevater*" situation looks like this: We are two people - I want one thing, you want something different. One of us gives in.

Sometimes, there is only one person in the story. One person who so badly wants to

be good, so badly wants to do good. He makes so many good resolutions and tries so hard to be perfect, but he discovers that it's too hard to do everything. Unwilling to relinquish his image of perfection, he cannot come to terms with the fact that he can't do it all. Dejected and defeated, he gives up on everything. *If I can't do everything, I'm a loser. Forget it all.*

The Rebbe teaches us to be *mevater* even to ourselves! We need to understand our own weaknesses and accept that we can't always accomplish everything we want to. We must be happy with what we **do** have and be proud of what we **can** do. We must focus on the good in ourselves and not be upset when we fall short of our own expectations.

Be a Winner!

A stubborn, selfish person who insists on getting his way destroys his relationships. He might usually get what he wants, but his life is not a happy one. However, when a person tries to make it good for others, he benefits as well. He who is *mevater* always wins.

Is it against your nature? Can't imagine always being the one to give in? Ask Hashem to help you get rid of your bad *middos*. Daven to be on good terms with everyone. Ask Him to help you give in to others, and then it will be good for you in this world and the next.



question. You are asking what to do about your smartphone, which you use to access the worst filth. You write that this is affecting your *shalom bayis* and the purity of your home - so what exactly is the question? Why would you hold onto a device that's destroying your life? If you will continue in your bad ways and keep watching movies, you will lose everything - your marriage, your children, etc.

If the tzaddikim of the previous generations would see the destruction that the internet causes, they wouldn't be able to bear it. The *yetzer hara* has found such an easy way to get people to sin; instead of having to convince a person to leave his house to inappropriate places, he just puts a smartphone in the person's hand and causes him to do terrible *aveiros* - without even stepping outside.

At first, the internet seems convenient, exciting and very tempting. However, after just a short time it can literally kill a person. The *aveiros* he commits cause him to fall into a depression and he loses his will to live.

Get rid of your (unfiltered) smartphone! Throw it away immediately! Do you think your wife is so naïve? She knows exactly what you are up to - she's just pretending to be unaware. There is no one in the world who knows a person like his wife does.

Tell your wife that you finally decided to listen to the *gedolei Yisroel*. Explain to her that *erliche* children are more important to you than anything else.

Be prepared for a long and difficult journey. It's not easy to escape from this *nisayon*, especially after having watched so much inappropriate content - your *yetzer hara* will constantly try to draw you back to your past behavior. Nevertheless, there is a solution. *Chazal* state (*Kiddushin 30b*) that Hashem created the Torah as an antidote against the *yetzer hara*. Learning Torah will protect you from falling prey to *aveiros*. Start saying *perakim* of *Mishnayos* and *dafim* of *Gemara* each day; *Gemara* has the power to destroy the *kelipos* that cause the sin of *pgam habris*.

May Hashem bless you with success in all your endeavors.

IS THERE STILL A WAY OUT FOR ME?

Q & A



Question:

To the Rosh Yeshiva *shlit"á*,

Thank you for all the *shiurim*; they give me so much *chizuk* throughout my day.

I am a *yungerman* with several children, *baruch Hashem*. Recently, I bought myself a smartphone - filtered, of course - which I began using at home to watch the news, play games, etc.

It wasn't long before I found a way to circumvent the phone's filter, and since then, my *yetzer hara* has been having a heyday. I started watching the worst movies, and this has led me to fall in *aveiros*. I'm also losing interest in my wife and my marriage is suffering.

I know you'll tell me to get rid of my smartphone, but it's not so simple. I'm so attached to it - addicted, even! Besides, what will I tell my wife? She'll want to know what happened; how can I tell her the reason? Should I tell her that when she isn't home, I use my phone in the worst possible ways and that it brings me to *aveiros*?

Please give me a way out of my addiction! It is destroying my relationship with my wife and with everyone else. Please save me!



The Rosh Yeshiva's Response:

Dear...,

The internet is a terrible *tzara* that has already destroyed countless *neshamos* and wreaked havoc on so many families. So many people have abandoned Torah and *Yiddishkeit* because of the internet, and many *Yiddishe* homes have crumbled due to this *tzara*.

When a person is lax in his *shemiras einayim* and watches inappropriate things, he loses everything. His mind becomes consumed by immorality, and then he falls into terrible *aveiros* which cause him to lose his *emunah*.

Chazal say (*Sotah 9b*) that the *Pelishtim* tortured Shimshon by gouging his eyes out because he wasn't careful to guard them properly. This happens on a spiritual level to anyone who isn't careful to guard his eyes - they are seized by the *klippas* which obscure his spiritual vision. The person then loses the ability to perceive holiness, and soon his *aveiros* destroy his *emunah* and *yiras Shamayim*, too.

All these and more are consequences of falling into the internet's trap. Forgive me, but I don't understand your

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