



SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

PARSHAS BAMIDBAR
29 IYAR, 5786
ISSUE #91

BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLEV ZT"l
AS TAUGHT BY MOHOROSH ZT"l AND THE ROSH YESHIVA SHLIT"l A

נתנדב על ידי
הרוצה בעילום שמו
לזכות זרע של קיימא

CHIZUK
FROM THE
PARSHA

ONE IN A MILLION

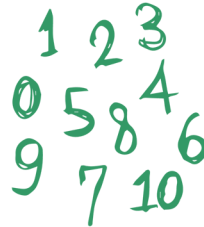
וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר בְּאֵהָל מוֹעֵד... שָׂאוּ אֶת רֹאשׁ כָּל עַדְת בְּנֵי יִשְׂרָאֵל
And Hashem commanded Moshe... "Count the Jewish People."

Have you even met two people who were exactly the same? Same looks, same personality, same strengths? If your answer is yes, you obviously don't know them well enough. The Rebbe teaches (*Likutei Moharan 1:34*) that each person has unique qualities that set him apart and make him special.

We see this in the way Hashem kept counting *Klal Yisrael* in the *midbar*. First by *yetzias Mitzrayim*, then later after *cheit ha'egel*, and a third time after the building of the *mishkan*... Hashem counted us over and over again because of His great love for us. Every single Jew is especially valuable to Hashem; each individual is beloved and is worthy of being counted over and over again.

Different than the Rest

It's easy to develop an inferiority complex when we meet up with people who seem to be "better" than us — more capable, more talented, more successful, more respected... However, instead of feeling inadequate or becoming jealous, we must remember the lesson of this week's *parsha*: **each and every one of us has a unique quality that nobody else in the entire world has.** With this in mind, we can remain confident and keep going, keep fulfilling our unique task in this world.



Unfit Jew, Unfit Nation

The Rebbe draws an interesting parallel between the Jewish People and the Torah: The *Zohar Hakadosh* teaches (*Shir Hashirim 74d*) that *Klal Yisrael* is comprised of 600,000 *neshamos*, which correspond to the 600,000 letters in the Torah. We know that every single letter in the Torah is important — so important, that if just one letter is damaged, the entire *sefer Torah* becomes *passul* and unfit for use. In the same way, every Jew is crucial to the existence of our nation as a whole.

How does this apply to us on a practical level?

The Rebbe explains that if a person wants to acquire *hasmada* — diligence in learning — he should take care not to speak negatively about other Jews. Since the Torah is the root of all *neshamos*, as soon as a person highlights the defects of another Jew, it causes a blemish in the Torah as well. As a result, he loses his love and enthusiasm for Torah learning.

Yom Tov Prep

As we head toward *kabbalas haTorah*, we must internalize that every Jew is unique, important and necessary, and we must remember the danger of belittling anyone — including our own selves!

May we be *zoche* to acquire true *hasmada* and the joy of learning Torah.

Zos Hatorah Bamidbar 1, Atzaso Emunah Terumah 5782

MOHOROSH
SPEAKS

GETTING ALONG

The weeks of *sefiras ha'omer* are drawing to a close, and Shavuot is just a week away. The *yom tov* of *kabbalas haTorah* is the foundation of *Yiddishkeit*, because the day we receive the Torah is what makes us who we are.

It isn't a brilliant mind, illustrious family background or extraordinary capabilities that enable a person to accept the Torah. Rather, *Chazal* teach us דרך ארץ קדמה לתורה — **Good middos are the prerequisite for kabbalas haTorah.** These weeks of *sefira* are forty-nine days of preparation, forty-nine days of introspection and improvement in the area of *bein adam lachaveiro*.

Relationship Coaching

Conflict is all too common in interpersonal relationships. All too often, ugly *middos* take center stage — jealousy, anger, blame, etc. — causing tension and discord.

How can we avoid these? By working on our *emunah*. *Chazal* teach us (*Yoma 38b*) that since Hashem is the only One Who gives and the only One Who takes, it's impossible for a person to touch anything that was destined for another.

(Continued on page 2)





TWO PILLS AND A VITAMIN

Dear ...,

I was just at a great professor who is a very prominent doctor, regarding my emotional state so that I shouldn't have a nervous breakdown. The doctor prescribed two medications along with a vitamin, and *baruch Hashem*, I feel myself gradually getting stronger. Since you're also going through a hard time, to the point that you say you're afraid you will fall apart, it would be worthwhile for you to take these pills and the vitamin.

The doctor's name is Mohorosh, and the names of the pills are "*Emunah*" and "*Simcha*," and the vitamin is "Gratitude." These things strengthen a person — mentally and physically — so that he should be able to endure and handle everything.

She Can't Even Help Herself

Don't laugh — a couple just came to speak with me, and they sat in my office and just cried. The wife looked like she was on the verge of collapse, and they said she's falling apart because she can't deal with her life... The irony is that she's a prominent therapist who charges her clients three hundred dollars for a half-hour session — she is known as a "miracle worker," but she herself is about to have a nervous breakdown.

You see, it's all an illusion. As long as a person doesn't also speak about Hashem, *emunah*, *simcha* and gratitude, it's all one big lie.

There is Only One Cure

The Rebbe has a medicine that can actually help a person — this remedy is what truly strengthens the mind and heals emotional pain.

The Rebbe says (*Likutei Moharan 2:5*), "הַעֲקֹר הוּא הָאֱמוּנָה" — The most important thing is *emunah*, believing in Hashem and internalizing that everything is He. "וְצָרִיךְ כָּל אֶחָד לְחַפֵּשׂ אֶת עֲצָמוֹ וּלְחַזֵּק אֶת" — One must constantly work on strengthening his *emunah*, "כִּי יֵשׁ" — "סוּבְלֵי הַחֲלָאִים שֶׁיֵּשׁ לָהֶם מִכּוֹת מִפְּלֵאוֹת" — because there are those who suffer from terrible pain and anguish, "וְהֵם סוּבְלֵים הַחֲלָאִים רַק בְּשִׁבִיל נְפִילַת הָאֱמוּנָה" — which stem solely from the lack of *emunah*.

With this, the Rebbe is referring to all types of mental and emotional problems — everything comes from a person's *emunah* being weak. "כִּי עַל נְדִי" — "נְפִילַת הָאֱמוּנָה בְּאִים מִכּוֹת מִפְּלֵאוֹת" — Because when a person's faith falters, intense suffering emerges. "שֶׁאֵין מוֹעִיל לָהֶם לֹא רְפוּאוֹת וְלֹא תַפְלָה וְלֹא זְכוּת אַבּוֹת" — Nothing can heal this pain — not medicine, not *tefilla*, and not *zechus avos*.

There is only one cure: *emunah*.

Emunah is the foundation of *Yiddishkeit*; *emunah* binds a person closely to Hashem. When one internalizes that the entire world is like one "piece" of Hashem and the person is standing in the center of it, he can feel the exquisite pleasure of *Gan Eden* while still in this world. A person can only be *zoche* to this by immersing himself in *emunah peshuta* — believing in Hashem and speaking to Him with sincerity and simplicity, just as a person speaks to his friend or a child speaks to his father.

May Hashem bless you with success in all areas.

Adapted from *Atzaso Emunah, Parshas Beha'aloscha 5785*

Therefore, there is no room

for anger, hard feelings, or jealousy, since everything that we have (or don't have) and everything that happens to us (or doesn't happen to us) is from Hashem.

When it becomes crystal-clear in our minds that Hashem runs the world and nobody can help or harm us, we don't get upset at others — rather, we channel our challenges into *tefilla* and ask Hashem for whatever we need.

It works the other way as well. When we talk to Hashem, we strengthen our belief in His existence, His power, and His involvement in our lives. Therefore, by taking time every day to "have a conversation" with Hashem — the way we would speak to a close friend — we'll begin to really feel His presence at every turn.

With Hashem such a real part of our lives, it becomes much easier to live in peace with others.



Whom are you Judging?

The courtroom is packed. It's a tough trial; the defendant is facing stiff charges. The prosecution stands on one side of the room, with a lineup of witnesses behind him. The attorney for the defendant has his own staff on the other side of the room. Who will win the case?

The judge bangs down the gavel. "Five years in prison!" He then turns to the defendant. "So do you agree with this sentence?"

Huh? Who has ever heard of the guilty party having a say in his own verdict?

This seems to be a strange concept, but this is what occurs each day in the Supreme Court — in Heaven. Unbeknownst to us, our cases are brought to court and judged, and our sentences pronounced... by none other than ourselves! The Rebbe teaches (*Likutei Moharan 113*) that

(Continued on page 3)



before a heavenly verdict is passed, the person on trial is asked if he agrees with his sentence. However, if we would be asked

point-blank if we are deserving of punishment, we'd never agree. Therefore, we are put into situations that trigger the "judge" inside us. As we watch others act in ways that may seem to be improper, we're quick to "sentence" them:

*"How dare he! He doesn't deserve the money that he has."
 "She can't raise a family. They should take her children away!"
 "What rotten middos! Nobody will want to marry him."*

Unbeknownst to us, our cases may be on trial in *shamayim* as we speak, and the Heavenly Tribunal may be waiting to hear whether we agree with the outcome. **We must stop judging others!** We may really be judging ourselves, sentencing ourselves to be punished for a similar offense.

This is the meaning of the *mishna* (*Avos 3:20*), "וְנִפְרָעוּ מִן הַאֲדָם מִדְּעֵתוֹ וְשָׁלָא" — "מִדְּעֵתוֹ." When a person is punished, it is *מִדְּעֵתוֹ* — with his consent, because he agreed to the sentence. Yet it is also *שָׁלָא מִדְּעֵתוֹ* — without his consent, because he didn't realize that he was really judging himself.

If we can find it in ourselves to overlook the misdeeds of others and be *dan l'kaf zechus*, we can spare ourselves much heartache. *Chazal* say (*Shabbos 127a*), "הֵדָן אֶת הַבְּרִיּוֹת, לְכַף זְכוּת אֶתוֹ לְכַף זְכוּת" — When we judge others favorably, our case is also judged favorably, and the punishments we may really deserve can be avoided.

It's easy to hurt, deject and discourage, but to be able to build a Jew — that's an impressive feat!

Break or Build

About 250 years ago, a group of rabbanim joined together to issue a strict ruling against using kabbalah for one's own purposes.

It soon became known that a man named R' Mendel had disobeyed the gedolim and used the powers of kabbalah for his own purposes. The people of the

town hurried to report R' Mendel's misdeeds to the rav, who declared that the offense necessitated severe punishment. As per the rav's instructions, the townspeople wrapped R' Mendel in a cloth and publicly beat him and degraded him.

R' Mendel was horribly humiliated, and he fell into a deep depression. For weeks, he lay in bed bitter and listless. His family tried to get him out of it, but he refused to be consoled. They ran to every tzaddik in the country, desperate to heal him, but nothing helped.

Eventually they came to the holy Rebbe, R' Nachman of Breslev. When they recounted the story, he exclaimed, "To be able to break a Jew is nothing special, but to be able to build a Jew? That's an impressive feat!"

The Rebbe spoke with R' Mendel at length, giving him chizuk and encouragement (and also gently told him not to use kabbalah anymore). Slowly, R' Mendel emerged from his depression and regained his vitality.

This is the power of caring, of kind words and reassurance. It's easy to hurt, deject and discourage, but to be able to build a Jew — that's an impressive feat!

These weeks leading up to Shavuot and *kabbalas haTorah* are for working on relationships. In whatever is left of this time, let's aim to avoid conflict and instead focus on the good in others, spreading positivity wherever we go. In this merit, Hashem will look for the good in **us**, and we will be successful in all that we do.

Child See, Child Do

It's 100% true what people tell you — that children observe their father's behavior and then do the same. *Chazal* teach us (*Sukkah 56b*) that the whatever a child says originates from either the father or the mother. **Chinuch begins with a person himself** — when a child sees his parents conducting themselves properly, he will do the same. On the flip side, a child who sees his father busy with a smartphone day and night will secretly buy himself a phone and be busy with it day and night.

Work is Work, Home is Home

Even if you absolutely must have your phone for your *parnassa*, you absolutely must turn it off when you come home and be present for your wife and children. Work is work, but these devices should not be used at home.

By keeping your smartphone where it belongs and not bringing it home, you will be giving your children the best possible *chinuch* — they'll see that they have an *erliche* father who davens, learns, and uses his smartphone only for work purposes.

May Hashem bless you with success in all areas.

Adapted from Atzaso Emunah Volume 3, Letter #258



Q & A

AM I NOT ALLOWED TO HAVE A SMARTPHONE FOR WORK?



QUESTION:

To the Rosh Yeshiva shlita,

First of all, I'd like to thank you for the shiurim — I listen to them constantly and they enhance my life so much.

I am a yungerman with a beautiful family, baruch Hashem, and a solid parnassa. I have a smartphone with a very good filter that I use for work — it only has the apps that I absolutely need for my job and no browser, video, social media, or anything else like that. I use it only for work and not for nonsense or wasting time.

Recently, however, people have started telling me that even though I have a good filter and use it only for necessities, it's still not good for my children. They say that children can't distinguish between what is kosher and what isn't, and what is important and what isn't — they just see that their father has a smartphone and they will want to do the same.

It's very hard for me to give up my smartphone, especially since I need to maintain contact with people who are overseas, which is hard to do only through phone calls. I believe that if a father davens for himself and his children, uses only a filtered smartphone for work and has a separate basic phone for his other needs, he has done his hishtadlus and doesn't need to be so concerned.

I would be grateful if the Rosh Yeshiva could tell me what the Torah's perspective is on this matter.

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

I received your letter.

First of all, know that if you wish to see *nachas* from your children, you must daven and shed copious tears for this.

Chazal relate (*Tanna D'vei Eliyahu Rabbah 18*) that there was a *kohen* who had ten children: six sons and four daughters, and he used to throw himself down on the ground every day, weeping and begging Hashem that all his children should be *erliche Yidden*. This *kohen* was *zoche* to go to Eretz Yisrael with Ezra Hasofer, and he saw all his children and grandchildren become *kohanim* that served in the *Bais Hamikdash*. We see from this that with *tefilla*, a person is *zoche* to *erliche* children.

Pandemic of 2026

The internet is the affliction of our generation. It is a terrible plague that causes a person to fall into sin, losing his *emunah* and *yira'as Shamayim* as a result. The internet has already destroyed countless *neshamos* and wreaked havoc on so many families, *R"l*. **A Jew cannot have any device that can connect to the internet in his home**, because this will cause him to lose everything.

What can I tell you? The *yetzer hara* has found an easy way to capture our youth and entice them to sin. Instead of working day and night to drag them to places that are spiritually damaging, he only has to put a smartphone or tablet into a child/teenager's hand and he has them in his net. The worst of the world is then readily available to them, wherever they may be.

(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 FIN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Songs, Interviews and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

Subscribe Today!

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

Email: visit_rabbiroth.org
Whatsapp: (845) 244-1624

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

Sponsorship Opportunity

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

Email: thesparksofemunah@gmail.com

BreslevCenter.com

Inspiration to your Door

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

shopbreslev.com
Or call: (718) 387-2691