



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

DON'T LOSE IT

בְּרַכָּה ה' וְיִשְׁמְרֶךָ. יָאֵר ה' פְּנֵי אֱלֹהֵי וְיַחַדְנָה. יִשָּׂא ה' פְּנֵי אֱלֹהֵי וְיִשֶּׂם לָךְ שְׁלוֹם.

The *Medrash* explains (*Bamidbar Rabba, 11:5*) that the words 'בְּרַכָּה ה'' refer to being blessed with money, and וְיִשְׁמְרֶךָ refers to protection from *mazikim* — the forces of evil who seek to harm us. While these two *brachos* may seem to be unrelated, they are actually deeply connected, and one cannot exist without the other.

The Rebbe teaches (*Likutei Moharan 1:68*) that every Jew really should have all the money he needs. However, there is a certain *middah* that causes the flow of heavenly *shefa* to be interrupted. It's an ugly character trait that's very difficult to be spared from, and when it overpowers a person, it causes him to lose the money that he really deserves.

What is this horrible, terrible, loss-inducing *middah*? **Anger.**

Blocking the Blessings

In esoteric terms, money and anger are rooted in the same spiritual source. At the time that *shefa* is supposed to come down to a person, the *yetzer hara* immediately jumps into action, creating a situation that can cause the person to lose his temper. If the person succumbs to the *nisayon* and gets angry, the potential for monetary gain is transformed to anger instead, and he loses the money that he was supposed to receive. Not only that, but at times a person can work up such a fury that he even loses the money he already owns!



This is why 'בְּרַכָּה ה' and וְיִשְׁמְרֶךָ must go hand-in-hand. A *bracha* for wealth is not enough on its own — in order for the *shefa* to make it down from the spiritual spheres and take hold in us, we also need the *bracha* of protection from *mazikim* — protection from *middah* of anger — in order not to lose the money.

Getting There

So how can we control ourselves and our tempers?

As with everything else, it really all boils down to *emunah*:

Hashem is the One behind every single thing that occurs. No person in the world has the power to help us or to cause us harm. Hashem is perfect. Whatever He does is perfect. Everything that happens is for our ultimate good.

These basic principles are what can help us keep calm even in moments of challenge. They must be reviewed constantly, because it's too late to start working on *emunah* when faced with a *nisayon*. A person's *emunah* must be strengthened in good times, in order for it to take effect in difficult times.

A little *tefilla* makes a big difference. A few words each day go a long way. **Hashem, please help me control my temper and not get angry when things don't go my way. Hashem, I want to have a strong *emunah*! I want to remember that it's You, not people, Who makes things happen. Please help me keep my focus. Please help me keep calm.**

May we be *zoche* to truly acquire *emunah* and all the *brachos* that it brings.

Zos HaTorah, Naso 3

MOHOROSH
SPEAKS

ANYONE LISTENING?

Every human being has a powerful desire to be heard. People around the world spend thousands of dollars for the privilege of sitting on an armchair to unburden themselves to another. Starving for empathy, desperate for validation, many of us go through great pains just to access a listening ear.

If they would only know...

A Better Option

There is no need to pay \$250 for a 45-minute session. There's no need to pay a penny! The Rebbe gave us a better option — the priceless gift called "*hisbodedus*."

This isn't just another word for *tefilla* — *hisbodedus* is something else entirely. It's a one-on-one interaction with the greatest Listener of all. It means talking to Hashem naturally and unrestrainedly, the way one would speak to a close friend, and telling Him everything that is on his mind.

It's free, it works, and it's the most liberating experience imaginable.

Speech or Silence?

The Rebbe says (*Likutei Moharan 2:25*) that *hisbodedus* is the ultimate in *avodas*

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GUESTS OR THE CHILDREN?

Dear ...,

I received your letter.

Chazal teach us (*Shabbos 127a*) that *hachnosas orchim* is greater than welcoming the *Shechina*. The positive impact a person can have on guests in his home is tremendous — by treating them well and speaking words of *chizuk* to them, he can inspire them to a renewed connection with Hashem.

Hachnosas orchim is not a contradiction to *chinuch*. The Rebbe teaches (*Sefer Hamiddos, Os Hachnosas Orchim*) that this *mitzvah* is a *segula* for children. This is true in a literal sense, but also on a deeper level: **fulfilling the mitzvah of hachnosas orchim is powerful chinuch** — when children see their parents welcome guests into their home, it teaches them empathy, and they develop an extraordinary sensitivity toward others.

With all this in mind, make sure it doesn't come at your children's expense. Seat your young children near you and the guests after them, and **be sure to give your children attention throughout the seuda** — speak about the *parsha*, tell stories, and sing *zemiros* with them.

The fact that your children leave the table in middle of the *seuda* is not because of your guests — it's a child's nature to lose interest and go to play with his toys instead of sitting at the table. Parents must be smart about when to demand that the children come back to the table and to decide how long they must participate — each child according to his age.

The key to raising good children is tefilla. Mohorosh used to relate the story of a man who came to the Chofetz Chaim zt"l, requesting a *bracha* for righteous children. The *tzaddik* picked up a *sefer Tehillim* that was swollen with moisture and exclaimed, "This belonged to my mother. Each day, she cried to merit *erliche* children — *tefilla* is the way to merit righteous children."

Heed this advice and daven each day for *erliche*, healthy children who will illuminate the world with their Torah and *avodas Hashem*.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #1, page 228

Hashem and is more valuable than anything else.

It sounds almost too simple. Speak to Hashem and you've reached the climax of *Yiddishkeit*?

The truth is, though, that it is not simple at all. Because of its tremendous power, the *yetzer hara* tries his hardest to stop us from doing *hisbodedus*. How does he accomplish this? His primary method is filling a person with a sense of futility — the feeling that no one is listening and nobody cares about our pain.

The Rebbe, as great and holy as he was, also had this struggle. R' Nosson relates (*Shivchei Haran 10, 12*):

In his younger years, the Rebbe spent much time talking to Hashem in Yiddish (his mother tongue). Each day, he poured out his heart to Hashem, describing his spiritual ups and downs as well as his physical needs. Still, it often felt to him that Hashem wasn't listening at all, because as much as he davened, asked, described, explained and pleaded, he didn't see any results. No magical solutions materialized; no bursts of inspiration suddenly lit up in his mind.

After doing so much hisbodedus with no results, the Rebbe lost much of his motivation. He soon stopped talking to Hashem as often, stopped asking his personal requests constantly, stopped describing his challenges and victories as much — after all, if no one is listening, it's a waste of time and energy.

Then, after a few days of near-silence, the Rebbe thought it over and realized that it's impossible that Hashem doesn't care about him and doesn't listen to him. With renewed energy, he started doing hisbodedus again. But it didn't end here — this cycle repeated itself over and over, numerous times.

We all can derive much *chizuk* from this. Do you feel like you're wasting your time, because no one is listening anyway? You're not the only one who feels this way — as great as he was, the Rebbe felt this way, too. He also felt as if nobody was listening and that nobody even cared, yet he persisted. **So can you.**

The Rebbe later testified that the only way he attained all his incredible spiritual achievements was because of those personal conversations with Hashem.

"If I would have known how much *hisbodedus* can accomplish," he said, "and how everything can be attained just by constantly speaking to Hashem, I would never have busied myself with fasting and tormenting my body to purify myself. Rather, I would have invested all my energy in talking to Hashem. I would have spent as much time speaking to Him in one day as I did over the course of an entire year, because now I see that *hisbodedus* is what ultimately brings results."

'Round the Clock

Ideally, *hisbodedus* should be done all day long (*Likutei Moharan 2:96*). Yet most people cannot talk to Hashem for twenty-four hours straight, so the Rebbe advises us to talk to Hashem for a minimum of an hour each day.

Now, imagine this:

Zelig Kryman, an aspiring entrepreneur, is facing a dilemma: he has just gotten an offer that promises to be a turning point in his career, but there are some details that he is unsure about.

Eager to talk it through with a like-minded individual, he dials the number of a good friend of his. "Chaim, I haven't had a

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chance to talk to you in a while. When can you give me an hour of your time?"

What are the chances that Chaim will be able to stop, drop and stay on the phone with his friend for a full hour? How many people can commit to a conversation for a set amount of time (especially for sixty uninterrupted minutes) in middle of a busy day? Usually, there are too many reasons which preclude the possibility of a long discussion.

Contrast this with an impromptu meeting:

Zelig Kryman, an aspiring entrepreneur, has just gotten an offer that seems to be very promising. He is excited about the opportunity, but there are some things that are making him uneasy.

One evening, he happens to bump into an old friend of his, and eager to talk through the proposition with a like-minded individual, he exclaims, "Chaim, my old friend! We haven't spoken in ages! Time to catch up." And despite busy schedules, the spontaneous schmooze stretches to be two hours long.

The same is with *hisbodedus*.

Velvel had a lot on his mind and a burning desire to talk to Hashem, so he cleared an hour in his schedule for focused hisbodedus in a quiet room. The first two minutes were spent trying to decide where to start. In the following three minutes, Velvel went off-topic six times and found his mind wandering nineteen times. Looking at his watch, he saw that he had a long fifty-five minutes ahead...



So he just quit.

The commitment to a chunk of time is daunting and cause a person to give up very fast. So don't feel the pressure to "set an hour-long appointment" — instead, make an "impromptu meeting" and start talking to Hashem without planning or looking at your watch. With this relaxed mindset, you'll find yourself going... and going... and going.

Don't get disheartened even if you find yourself faltering after a few minutes. Every single word that you say to Hashem has tremendous value; every minute of *hisbodedus* is cherished by Hashem and brings you enormous benefit.

One Long Conversation

If you speak to Hashem throughout the day, you'll find that all your two-minute "*hisbodedus* sessions" add up to significantly more than an hour. You can even accomplish the Rebbe's ideal of doing *hisbodedus* all day long. No, there is no need to cut yourself off from the world and spend your days in solitude. Do whatever you need to do: learn, daven, eat, sleep, work, and spend quality family time... **with Hashem**, by talking to Him throughout.

Immediately upon awakening, start the conversation! Say *Modeh Ani* and ask Hashem to make the day a successful one. On your way to work? Continue talking! Ask that you should find favor in the eyes of those you interact with. Heading home? Don't stop the conversation! Ask for patience and calm to be able to get along with your wife and children. And finally, before going to sleep, ask Hashem to give you a restful night so that you can wake up energized and refreshed.

With *hisbodedus*, you can elevate your entire life to become a completely spiritual existence. By discussing even the most mundane matters with Hashem, even physicality becomes holy!

A person who talks to Hashem constantly is never alone. Yes, Someone **IS** listening — the only One who can actually help you. He is listening to every word.

can barely carry me anymore — why am I destined to work so hard?"

A week later, they once again met Yankel the water carrier, but this time the conversation was entirely different. Again, the Baal Shem tov called out to him, "How are you doing, Yankel?"

This time, the water carrier replied, "Rebbe, how can I complain? I am so blessed! Hashem granted me such an easy parnassa — I don't have to invest a penny; I just draw water from the well and people pay me for it! I am so grateful to Hashem for everything!"

The Baal Shem Tov turned to his talmidim and said, "Both the bitter Yankel and the happy Yankel are the same Yankel. A person's mood is not dependent on his circumstances, but rather on his perspective — one who takes Hashem out of the equation will be full of complaints and worries, whereas one who clings to his faith and focuses on the blessings he receives will live a joyous life."

A Matter of Perspective

When Sarah Imeinu was *niftar*, Rashi explains that the way the *passuk* enumerates the length of her life implies that "כולן שבים לטובה" — her years were all equally good. At one hundred she was like a twenty-year-old, and at twenty she was like a seven-year-old. Despite all the difficulties that filled her life, she understood that whatever Hashem does is for her good. She saw the blessings and therefore lived a good life. Perspective is the key.

Strengthen your *emunah* and give your mother *chizuk*. Speak to her about Hashem and His infinite power — *emunah* will give her strength to find joy in her life and focus on the *nachas* instead of on the problems. The more you will strengthen your *emunah* while you're young, the more beautiful your life will be — both now and in your later years.

May Hashem bless you with success in all areas.

Q & A

THE MORE CHILDREN, THE MORE WORRIES?!?



QUESTION:

To the Rosh Yeshiva shlita,

My parents have been blessed to raise a large family in which all children have grown up to be bnei Torah who have gone on to establish families of their own. My mother enjoys her nachas from the family, but at the same time, her joy is overshadowed by worry for us all. One of my brothers live in a modern neighborhood and my mother worries about his children's upbringing, another brother is struggling financially, my sister has a few children who are slightly delayed... The list goes on.

As a result of this, my mother has restless days and sleepless nights full of heartache. She invests so much time and strength to help her family; she makes time to listen to her children's problems and davens for every child and grandchild, but all this worrying has taken its toll on her.

Often, I ask myself, "Is this the way it's supposed to be? Is this a mother's role? The more children, the more worries, and the less peace of mind?" It doesn't look like the problems will diminish; if anything, it is just the opposite — the more time goes by, the more issues crop up. As the family expands and the children grow, so do the problems.

Is there any way for me to help her? Is this the lot parents of large families must contend with? Will this be my destiny, too?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

To ...,

You ask a very important question, a question many people have.

The answer is that it all depends on the person himself. If a person's *emunah* is strong, his life is sweet and pleasant. When a person internalizes that Hashem is in control, and that whatever happens — both good and bad — is only because Hashem willed it to be so, he won't fall apart when things turn out different than the way he wanted.

Not Dependent on Family Size

The number of children one has makes no difference to his emotional state — if anything, more children generate more blessing and more *nachas* for the person and for Hashem.

When a person views life through the lens of "chance" and thinks that it's all a string of coincidences, every little thing brings him much heartache. Constant worrying leaves him weak, aging him before his time.

It all depends on one's approach to life. There can be two people with the exact same life circumstances, yet one will be relaxed and enjoy every moment of life, while the other will be anxious and restless. It makes no difference how many children a person has — a person without *emunah* is always plagued by worry, with or without a large family.

The Same Yankel

The Baal Shem Tov zt"l once demonstrated this point to his *talmidim* as follows:

On a stroll through the town, the Baal Shem Tov approached the water carrier of the village and asked, "How are you doing, Yankel?"

"How I am?" The water carrier responded bitterly, "I'm eighty years old and I still have to carry such heavy pails of water. My legs

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