

# SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER  
BASED ON THE TEACHINGS OF MOHOROSH ZT”L  
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## CHIZUK from the Parsha

## EMUNAH AND SHALOM

Walking for miles under the scorching sun, parched and faint, he craves just a bit of water to revive his tired spirit. Suddenly, a spring of water materializes on the side of the dusty path and he lunges toward it, palms outstretched. The clear liquid fills his cupped hands and he thirstily brings it to his lips... but the water slowly trickles out from between his fingers. If only he would have some kind of vessel to use...

לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום (Uktzin 3:12) – Peace is the vessel which holds all blessing. No matter how much *bracha* Hashem pours upon us, if there is no *shalom*, it cannot take root.

The all-important question is: How can we attain *shalom*? How can we become vessels to contain all the blessing that we so desire?

The Rebbe says (Likutei Moharan 1:33) that *shalom* and *emunah* are one and the same. *Shalom* is when a person sees Hashem’s loving hand in everything that occurs, whether good or bad. No matter what happens, he knows that Hashem is the One behind it and thus he can maintain his equilibrium through all his trials and tribulations. His internal peace then reflects outward, and he can attain true peace with those around him, too.



עשו מלחמה את ברע מלך קדם ואת ברשע מלך עמרה שנאב מלך אדמה...

In this week’s *parsha*, war broke out between the four kings and the five kings. Rashi translates all the names of the kings to show how wicked they were: ברע was evil to Heaven and evil to people, ברשע was exceedingly wicked, שנאב bore hatred toward the Creator of the world, and so forth... These kings were *kofrim* to the highest degree, and because they so severely lacked *emunah*, they were constantly embroiled in battle.

This is true on all levels. Any *aveira* a person commits weakens his *emunah* (Sefer Hamiddos, *Emunah* 22). Clarity muddled, thoughts befuddled, every mishap throws him into turmoil. Instead of seeing Hashem’s loving hand, he gets angry and has *taanos*. Constantly angry and in turmoil, he loses his peace of mind and his peace with others and soon finds himself quarreling with everyone.

The *yetzer hara* knows the importance of *shalom*, knows that with it, we will be the beneficiaries of all of Hashem’s goodness. Therefore, he uses all the means at his disposal to cause people to quarrel. Husband and wife, parent and child, brother and sister, employer and employee, landlord and tenant... He ensures that *shalom* be difficult to attain and even harder to maintain, yet we must never give up on our efforts to increase the peace. Differences of opinion are expected – we don’t have to think alike – yet they must be respected. We must live in harmony despite our differences.

Instead of fighting each other, let’s strengthen our *emunah* and thereby fight the *yetzer hara* in the area which he tries hardest to bring us down. In this way, we will *be’ezeras Hashem* be *zoche* to all *brachos* and *yeshuos*.

Toch Hanachal Lech Lecha 5765

## MOHOROSH SPEAKS

## PARNASSA

“Reb Levi Yitzchok of Berdichev zt”l once noticed a man dash out of shul shortly before the conclusion of *shacharis*. “Reb Yid, where are you rushing to?” The *tzaddik* asked.

“I’m running to make *parnassa*,” came the hurried response.

“What makes you think you are running **to** your *parnassa*?” Reb Levi Yitzchok countered. “Perhaps you are running **away** from it!”

This situation isn’t unique at all – so many people rush through davening and/or cut *tefilla* short in order to make a few more dollars. It’s really quite ironic, because every believing Jew knows that Hashem is the One Who provides him with a livelihood, yet they turn away from Hashem to pursue illusory sources instead.

In contrast, when a person is saturated with *emunah* and is firm with his belief that Hashem is the only Source of his *parnassa*, he will undoubtedly have

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Dear ...

The way you are *mechanech* children is the way they will develop. If you include Hashem in your discussions and in everything that happens, they will grow up with *emunah*. Children who constantly hear their parents and teachers say, "Hashem will help," "ask Hashem," or "thank You, Hashem" will grow up to be *tzaddikim*.

Children have more innocence than adults and therefore, they embrace *dibburei emunah* more easily. Chazal say (*Sotah 3b*) that before we sinned, the *shechina* dwelled with every Jew, but because of our sins, the *shechina* departed. "*Shechina*" is when a person understands that Hashem controls everything that happens and that there is nothing in the world except Hashem. Whatever we see is only a façade.

ממלא כל עלמין וסובב כל עלמין, אין שום מציאות  
מבלעדיך כלל, ובכל תנועה ותנועה שם אלופו של עולם

*Hashem fills all worlds and surrounds all worlds. There is nothing at all but Hashem. In every movement is Hashem.*

This is the meaning of "*hashra'as hashechina*" – when a person realizes that Hashem is always with him, accompanying and guiding him. He talks to Hashem as if he is talking to a trusted friend, and shares all his problems and innermost thoughts with Him.

When a person sins, he starts to have doubts and begins questioning Hashem's ways. He regards the concept of Hashem's *hashgacha* with skepticism and he becomes depressed. In contrast, children who are pure do mitzvos with a tremendous *temimus* (simplicity) and they can listen to *dibburei emunah* as they are.

Share stories of *tefillos* that brought *yeshuos*, large and small. Show them constantly that Hashem helps when we daven. Tell them that the way *tzaddikim* became great was by speaking to Hashem countless times – this will ignite their hearts with a desire for *kedusha*.

Children love to hear stories. The Rebbe says (*Likutei Moharan 1:248*) that *sippurei tzaddikim* awaken the heart to serve Hashem. By seeing all that a *tzaddik* merited by withstanding his challenges, one begins yearning to be *erlich*, too.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah #1, page 37*



“ the calm and presence of mind to daven slowly and with concentration, and will even learn before going to work. He will not be plagued with fears of the possible loss of income or potential clients when taking the time to learn instead of working extra hours. He will approach all his *parnassa* matters with the peace and calm of one who knows that the resulting outcome is not in his control.

No one loses *parnassa* that is destined for him by davening properly and making time to learn. Quite the contrary, these spiritual acts go a long way and benefit a person both in *ruchniyus* and in *gashmiyus*. On the flip side, when a person cuts his *tefillos* short and skips learning because he "has no time", he sustains losses in all areas. Spiritually, he loses his davening, his learning and the connection to Hashem that they bring. In a material sense, too, he loses out, because *tefillah* and *limud hatorah* are the conduits which enable Hashem's *bracha* to descend. With incomplete or absent vessels, the Heavenly *shefa* cannot be sustained, and often there is a subsequent decline in *parnassa*.

Davening with a *minyan* three times daily is expected of every Jew. It is a sure indicator of a person's level of *bitachon* – one who davens with a *minyan* shows that he places his trust only in Hashem and relies on Him fully for his livelihood. As a result, he will have a bountiful *parnassa*, since Hashem comes through for those who truly rely on Him.

### Who is More Successful?

The Ben Ish Chai *zt"l* related an interesting anecdote illustrating this concept:

*Two businessmen living in the same city each owned small textile shops selling quality fabrics.*

*The first one opened his shop each day at 7:00 am. In his haste to outrace his competitor and be open the longest to make the most sales, he raced through davening, barely saying the words, and then ran off to work before even having a chance to eat breakfast.*

*The second merchant had a completely different approach. He began each day by going to mikvah, enjoyed a lengthy, enthusiastic davening and then learned for a couple of hours. He ate a leisurely meal with his wife and only opened his shop at about 11:00 am. The first merchant couldn't have been happier – he*

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“ was open for many more hours each day and believed that he would attract the majority of customers and be more successful. Until one day...

A new line of expensive, high quality fabric was introduced to the market and both businessmen bought a large stock, hoping to sell it all and make a generous profit.

The local poritz heard of the luxurious, must-have fabric. Early the next morning, he sent his servant to summon a textile merchant to his estate with fabric samples to choose from, with the promise to buy a large quantity and recommend it to his family and friends. The first merchant was the only one open at that time of day.



Left with no other choice, he temporarily closed his shop and followed the servant to the poritz's stately home.

The poritz was in no hurry at all. He spent many hours debating the pros and cons of each sample, wasting precious time and business for the poor merchant. When he still couldn't come to any decision, the poritz called in his wife, who needed a full replay of each of the fabrics qualities and flaws. She, too, wasn't exactly sure what to buy and called her children to join and give suggestions.

In the interim, the second merchant finished davening and opened his shop to an influx of waiting customers who quickly bought out all his new stock, leaving him with a nice profit.

The ticking clock slowly reached the end of the business day while the helpless man stood and described his fabrics for the umpteenth time to the poritz, his wife and children. To the merchant's great aggravation, the poritz ultimately could not make up his mind and sent him away empty-without having made any purchase at all.

We can so clearly see that one does not lose out by investing time in his avodas Hashem. No matter what, a person must daven properly, learn properly and rely on Hashem for whatever he may need, and Hashem will surely provide him with abundant goodness.



**Chazal** state that when a person gets married past the age of twenty, his mind will be full of *aveiros* all his life. Additionally, they teach that his bones will disintegrate. Why do I deserve such a harsh punishment? Am I at fault? Aren't the pain and humiliation that I haven't yet found my shidduch enough?

Hashem, help me endure this difficult time and help me have patience until my salvation does arrive. Help me never doubt You and never question Your ways. Help me believe, *b'emunah sheleima*, that everything You do is for my benefit and has an exact accounting. Help me remain strong with *emunah* and guide me through this challenge.

Hashem, only You can understand what I am going through! Only You can see my innermost feelings and pain, my humiliation and degradation. All my friends are married already, yet I remain alone. May my shame be an atonement for my sins, and may I not need to suffer anymore. Please help me get married!

I truly believe, Hashem, that You will never forsake me. I know that ultimately, I will find my *shidduch*. Therefore, I plead with You that when I do get married, help us have *shalom bayis* and always live in harmony. Let friendship and affection reign between us and help us never argue or fight. Give us love and happiness and a blessed life together, and that we should never come to divorce, *chas v'shalom*.

Help me always be the one to give in; I don't want my home to be one of *machlokes*. Help us establish a happy home, where the *simcha* should be palpable in the atmosphere. Grant me healthy, *erliche* children and help me raise them properly and see much *nachas* from them. Help me have an open house for guests and do *chessed* and give *tzedaka*.

Hashem, please accept my *tefilla* and help me quickly in the merit of all the *tzaddikim*, specifically in the *zechus* of the Rebbe, Rabbeinu Nachman ben Faiga *zt"l* (and in the *zechus* of Rabbeinu Eliezer Shlomo ben Menachem Zev *zt"l*, who composed this *tefilla*), *Amen*.

May Hashem bless you with success in all your endeavors.

# Q & A



## HOW CAN I REMAIN STRONG WHILE STILL SINGLE?

### Question:

To the Rosh Yeshiva *shlita*,

Although I live overseas, my heart and soul are in your yeshiva. I gain so much *chizuk* from all the *shiurim* – the Rebbe’s teachings resonate so strongly with me, renewing my spirit and bringing me closer to Hashem. I thank Hashem each day that I was *zoche* to discover the Rebbe’s light.

I am an older single *bachur*. My friends are long married but I am still stuck. Every reminder of my single status causes me to feel extremely dejected. I went to Yavniel more than a year ago and recited the entire *Sefer Tehillim* at Mohorosh’s *tzion*, yet I am still awaiting my salvation.

Can the Rosh Yeshiva give me *chizuk* and guidance to remain strong?

Thank you.



### The Rosh Yeshiva’s Response:

Dear...,

Do not despair! Continue to beseech Hashem for your *shidduch* each day and soon you will see your salvation. The Rebbe says (*Sefer Hamiddos, Rachmanus 11*) that with *tefilla*, one is *zoche* to a good *shidduch*. This is the solution for boys and girls who are waiting – daven each day, **“Hashem, help me find my *zivug* quickly and easily.”** *Tefilla* can accomplish everything.

Mohorosh wrote very poignant *tefillos* in the *sefer* “Match Made in Heaven” (written for all those who are seeking their *shidduch*). Below is one that is specifically for *bachurim*:

**Ribono shel Olam, help me find a good *shidduch* and get married quickly and easily. Help me so that I**

**should not have to wait any longer.**

**Hashem, I know there were times when I didn’t behave the way I should, and I wasn’t always so *erlich*. However, I beg of You, Hashem – please don’t withhold my *shidduch* for this reason. Forgive me for my sins and help me get married so that I should be protected from *aveiros*.**

**What should I do, Hashem? If it would be up to me, I would get married tonight! Yet my hands are tied. What can I do if I cannot find my *shidduch*?! I’ve been waiting and waiting and davening for so long, yet nothing has come to fruition.**

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