

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
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CHIZUK from the PARSHA

LOOKING AHEAD

וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח

And his wife peered behind him and she became a pillar of salt.

History was in the making. A beautiful and verdant land, totally corrupted by its inhabitants' ugly deeds, was going to be completely annihilated. Just one family – a man, his wife and two daughters – were led to safety. Accompanied by an angel, they were given one command: don't look back.

One woman did not obey. One turn back, one more casualty – now a pillar of salt.

Looking back at the past is a human instinct, but one that it is the cause for so much self-inflicted suffering. Nobody is perfect – mistakes are an inevitable part of life, yet reliving and rehashing them is a recipe for disaster. In order to be productive, a person must be able to forget the past and focus on what lies ahead.

The Rebbe says (*Sichos Haran 26*), "The world views forgetfulness as a flaw, but I consider it a virtue." The ability to forget is a gift. Without it, we'd constantly be haunted by thoughts of our past mistakes and misdeeds and be too discouraged to ever try again. As the *passuk* says, **וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו** – for he who keeps looking back, ruminating over the past, **וַתְּהִי נְצִיב מֶלַח** – life will be full of "salt"; full of bitterness. Yet with the ability to forget, it is possible to let bygones be bygones and move on.



In *Tanach*, either of two words are used to tell of an occurrence: **וַיְהִי** and **וַיִּהְיֶה**. Aside for the simple meaning being different, *Chazal* teach us that the choice of words also hints at the mood of the *passuk*. **וַיְהִי** – and it was – is a word used for sad times (*Megilla 10b*), while **וַיִּהְיֶה** – and it will be – is a term used for happy times (*Bereishis Rabba 42:3*). This teaches us a valuable lesson. When a person constantly looks at past misfortunes or failures, he will only have heartache, but when he focuses toward the future, his life will be full of joy.

Ever agonized about your previous *gilgul*? Almost every *neschama* in the world today is a *gilgul* that has lived another life previously. However, we don't give them too much thought since we have no recollection of them. They are simply not relevant to our current lives. In the same way, a person can choose to begin anew each day – a new "*gilgul*", so to speak. There's no need to die and be reborn in order to start fresh, because every moment is an opportunity for a new start. We must constantly begin anew, constantly tell ourselves, "*Whatever has happened in the past doesn't matter. It doesn't pertain to me anymore. I am newly reborn; I am a different person entirely!*"

We must learn to close our eyes to our not-so-rosy past, focusing on the present instead, and in this way we will *be'ezras Hashem* succeed beyond our wildest dreams.

Asher Haya el Yoel, Vayeira 5762

MOHOROSH SPEAKS

TAKE IT ALONG



David and money were the best of friends. While his classmates davened, learned and played ball, his mind was very busy. When he was just nine years old, he set up a snack stand in the schoolyard and sold all kinds of treats for a profit. But that was only the beginning. By the time David was a teenager, he ran a thriving Amazon business and was already broadening his horizons to bigger and better.

David's friends all married and began raising families, but he was uninterested in tying himself down. Making money was David's only desire. Barely seen in shul, rarely opening a sefer, he climbed up and up the corporate ladder. At thirty five, David was fabulously wealthy but still a bachelor. Nobody wanted to marry a man who had totally neglected his Yiddishkeit, but he didn't even care. Who has time for a family when there's money to be made?

The day before David's thirty-



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Dear ...

I received your letter.

Don't be smarter than all the *tzaddikim* who have warned us against the dangers of technology. If you would realize how destructive the internet is and how much havoc it can wreak, you would not want to keep your smartphone for even just another minute. You think it's so convenient? The "convenience" of the internet is a misfortune that has cost us a very steep price – so many families have been destroyed as a result.

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

A smartphone robs a person of his entire life. R' Avraham ben R' Nachman once remarked, "The *yetzer hara* isn't satisfied with depriving a person only of his *ruchniyus*; he wants to take away his *gash-miyus*, too. His goal is to kill him completely." When a person watches *aveiros*, he loses control of his mind and can no longer make rational decisions. He is then truly lacking the most vital thing in life.

You asked me if you can keep your smartphone; I ask you, "**Is it worth it? Do you want to lose everything?**" You say that you don't even need it for *parnassah* – if so, there is no reason at all for you to keep it.

I hope you will accept my advice and throw away your device.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #2, page 278



seventh birthday, he choked on a pretzel and died. He left millions behind and took nothing along.

Chazal tell us (*Avos* 6) that all the assets we acquire in this world will be left behind when we pass on. **However, the merit of our Torah learning and mitzvos will accompany us and provide us with benefits forever.** Additionally, when a person accustoms himself to speaking to Hashem frequently, all his *tefilla* and *hisbodedus* will come to his aid after leaving this world (*Tanna D'vei Elyahu Perek* 12). Every word uttered creates a *malach* that escorts and protects him from harm until he reaches his designated place in *Gan Eden*.

When a person passes away, there is a *mitzva* to accompany him on his final journey. A *levaya* is usually not a pleasant experience. It's uncomfortable to be faced with the reality of our own mortality. However, we must use such occasions as a wake-up call to remember where we are all headed – the day will come when we will have to leave everything behind and return to our Father in Heaven. This is not a discouraging thought; rather, it is supposed to empower us to make the most of each day and grab as many *mitzvos* as possible.



The *aron* of a *niftar* who spent his life immersed in Torah is considered an *aron kodesh*, filled with the *sefarim* he was *zoche* to learn throughout his lifetime. These are the only things of value we take along with us and they guard us on our journey to the next world.

For the most part, the more well-known and respected the *niftar* is, the more well-attended his *levaya* ends up being. It's certainly impressive when a *levaya* garners a large crowd, but what's more important is what he brings along to the *Olam Ha'emes*. A *neshama* receives more *kavod* from the multitudes of *malachim* that accompany him, created from every *mitzva* done, every *tefilla* said and every minute spent wisely.

In a ramshackle hut at the outskirts of the city of Teplik lived a Breslever chassid named R' Hershke, who kept a low profile all his life. The local Jews regarded him as a simpleton, not realizing that a giant in avodas Hashem lived in their midst.

Late one night, the tzaddik R' Aharon Kiblitche instructed his son-in-law, R' Levi Yitzchok, to go to R' Hershke's home and observe his avodah at chatzos. R' Levi Yitzchok immediately obeyed, hurrying over to the edge of town to R' Hershke's home.

The sight that greeted R' Levi Yitzchok as he peered into the cracked window astounded him. By the light of a flickering candle, R' Hershke sat hunched over a sefer, learning with such passion that it seemed as if the entire house was



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“ aglow. R' Levi Yitzchok was floored. Here was a man who got no recognition or honor, a man who lived simply his entire life, yet he learned with such enthusiasm and hasmada – R' Levi Yitzchok had never seen anything like it! The sight made a major impression that remained with him his entire life.

When R' Hershke was niftar, his levaya was attended by a total of three people: R' Aharon Kiblitchev, R' Levi Yitzchok and one other person. Knowing that the niftar was not as ordinary as he seemed, R' Levi Yitzchok was perplexed as to why his levaya was so poorly attended.

R' Aharon noticed his son-in-law's angst and explained, "It seems that you are wondering about the lack of people at this tzaddik's levaya. The truth is that it doesn't really matter how many people attend down here – in shamayim, hundreds of thousands of malachim are accompanying him, due to the countless words of Torah words he said and the many mitzvos he did! Especially valuable to Hashem are the nights he spent immersed in his sefarim and in avodas Hashem.

"True, of physical escorts he has few, but of the escorts who really can't R' Hershka's are innumerable!"

May we be zoche to live life as it is meant to be lived, maximizing each day with mitzvos and maasim tovim that will accompany us forever.

Sichos Mohorosh Volume 4
Erech Levaya



be hungry.)

sleep early your first priority, and your entire day will then run smoothly. (The same is true with food – if a teacher is hungry, she can *chas v'shalom* lose her temper with her students. A teacher must eat well and not

Regarding a *tefilla* for girls in *shidduchim*, you can say the following each day:

Hashem, help me find my *zivug* quickly and easily. Help me merit a husband who will be a *tzaddik*, who lives with You and with the Torah. Hashem, help me merit a righteous *chassan* who has *emunas chachamim* and who will listen to *tzaddikim*. If, *chas v'shalom* it is destined for me to marry an "Eisav," a *rasha*, swap my *shidduch* and give me a "Yaakov Avinu".

Hashem, I truly believe that *tefilla* can change a *shidduch*, as the Rebbe says (*Sefer Hamiddos, Os Chitun*) "With *tefilla*, one has the power to change his *shidduch*;" therefore, I beg You, help me merit a goodhearted, righteous husband who will always stand at my side, and may we establish a beautiful home together."

Be careful with your students' feelings and treat them all with equal preference. Don't favor children who come from wealthy homes or those who dress better than others. In this merit, Hashem will answer your *tefillos*.

Chazal tell a story (*Taanis 24b*) of a time when there was a terrible drought in Eretz Yisrael and the people all gathered in shul to daven for rain. A simple Jew davened for the *amud*, and as soon as he said the words *משיב הרוח ומוריד הגשם*, it began to rain. The people all asked him, "In which merit were you able to generate this *yeshua*?"

He responded, "I am a *melamed* for young children, and I am careful to treat all my *talmidim* the same, whether or not their parents pay me. Also, when I see a child isn't interested in learning, I bribe him. I have a fish tank at home, and I persuade him to learn by promising him a visit to my fish, and he then begins to learn."

A *melamed* or teacher that is careful with Hashem's children has a special *koach* that his *tefillos* are answered.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #2, page 139

THE ROSH YESHIVA SAYS:

The only way a person can succeed in his avodas Hashem is if he takes no notice of others. A person's focus must be on what he can achieve and how he can create a *nachas ruach* for Hashem at each moment. Avraham Avinu teaches us this lesson, as the *passuk* says (*Yechezkel 33:24*) "אחד היה אברהם" – Avraham Avinu was zoche to serve Hashem because he didn't look at what others were doing.

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HOW CAN I AVOID GOING TO SLEEP LATE?



Question:

To the Rosh Yeshiva *shlita*,

Thank you for all the *shiurim* and *chizuk*. I am a teacher of young girls, and thanks to the *shiurim* on *chinuch*, I see amazing success with my students. I aspire to instill in them a love for Hashem, a love for fellow Jews, *yiras Shamayim*, and above all *tefilla* and *hisbodedus*. I have such *nachas* each time I make any kind of raffle and see all my students' lips moving as they quietly ask Hashem to make them win. My students live with Hashem and ask Him for everything they need.



I have a problem that interferes with my teaching: my job requires lots of preparation time and I end up going to sleep very late, night after night. I only get five or six hours of sleep each night and this affects my overall performance the following day.

The Rosh Yeshiva always stresses the importance of a teacher going to sleep early. I really try, but I can't seem to get out of the cycle. Before I go to sleep (in the wee hours of the morning), I daven that the *נרתן ליער כח* should give me supernatural energy the next day and it really does help, but I know that this is not the solution. How can I break out of this bad habit?

I have another, unrelated question: I recently saw a letter with a *tefilla* that Mohorosh wrote for a *bachur* awaiting a *shidduch*. I began saying it each day, too, but I was wondering – is there perhaps is a similar *tefilla* specifically for girls?

Thank you.

The Rosh Yeshiva's Response:

Dear...,

You cannot fathom the greatness of your work and the magnitude of your impact. Teaching girls to love Yiddishkeit so that they will eventually raise *erliche* families of their own is an enormous *zechus*. The younger the children are, the more they absorb every word that you say.

Rejoice in your holy position! *Chazal* state (*Bava Basra 8b*) that those who learn Torah with young children are like the

stars – their merits are immeasurable, like the infinite stars that light up the night sky.

A teacher must eat well and sleep well. The Shulchan Aruch rules (*Yoreh De'ah 245:16*) that a *melamed*/teacher may not stay up late so that he should not be tired the next day. A teacher who is tired has less patience for her students and is liable to hurt someone's feelings. Make going to

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