

# SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER  
BASED ON THE TEACHINGS OF MOHOROSH ZT”L  
GIVEN OVER BY THE ROSH YESHIVA SHLIT”A

PARSHAS RE'EH  
27 AV, 5784  
ISSUE #22

## CHIZUK from the PARSHA

## IT'S IN YOUR HANDS

ראה אנכי נתן לפניכם היום בְּרָכָה וקִלְלָה

See, I present before you today a blessing and a curse.

Two painters sit side by side, each with a paintbrush poised over a blank canvas. The first painter surveys the palette before him and carefully begins dipping, mixing and painting. Layer by layer of vibrant color, he savors every moment until he finally completes his breathtaking magnum opus.

The other painter sits before the same set of paraphernalia: canvas, brushes, paint. However, his painting turns out drastically different. With a mind full of bitter thoughts, he chooses colors that match his mood; instead of a creating a work of beauty, he fills the canvas with bleak, morbid strokes.

The Rebbe teaches (*Likutei Moharan 1:36*) that each day is a gift from Hashem, to be used however we choose. The *passuk* says, ראה אנכי נתן לפניכם היום – Hashem grants us the day itself; בְּרָכָה וקִלְלָה – whether it will be a blessed or a cursed day is up to each person alone. Like a blank canvas before us, we decide what to make of each day. The *passuk* continues, ...לא תשקעו... – it all depends on our choices. Will we create a masterpiece or a disaster? The decision is in our hands.



The last letters of the words תשקעו אשכּוּ תְּשַׁמְעוּ אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמָעוּ אֶל מִצְוֹת ה'... וְהִקְלַלְתָּ אִם לֹא תִשְׁמָעוּ... ת-ו-ר-ה spell אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמָעוּ אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמָעוּ אֶל מִצְוֹת ה'... וְהִקְלַלְתָּ אִם לֹא תִשְׁמָעוּ... insinuating that learning and keeping the Torah gives a person access to all blessings. The Torah is called אור – light (*Mishlei 6:23*); *Chazal* teach us that just like light dispels darkness, so it is with the Torah (*Bamidbar Rabba 14:10*). In our physical world, the truth is obscured by many distractions and temptations. There is so much that muddles our minds, shrouding every decision in uncertainty. However, Hashem has entrusted us with the key to combat the darkness and clear up the confusion – the Torah. Learning Torah guides a person through every moment, every choice and every challenge, granting him a life of blessing and happiness.

Learning Torah is not just the source of *bracha*; it is actually the source of our very existence. Just like Torah is compared to light, so too, the *neschama* – the life force of each person – is compared to light (*Mishlei 20:27*). *Chazal* say (*Devarim Rabba 4:4*) that Hashem tells us, “My candle (the Torah) is in your hands and your candle (the *neschama*) is in My hands. See to watch over My candle and I will watch over yours.” When one learns Torah, he gives himself life and he gives his life meaning.

Let's make the most of each day by filling it with Torah, and may we be *zoche* to the fulfillment of the Rebbe's promise (*Sichos Haran 17*): “When the essence of Torah is revealed to a person, he will no longer desire any reward; he will want nothing but the Torah itself.”

Zos Hatorah Parshas Re'eh, Kuntres Seder Derech Halimud

## MOHOROSH SPEAKS

## DOING CHESSED



*Klal Yisrael* is special. We all have each others' backs – there are countless organizations, *gemachim* and other services which have been specially designed to help others by filling the numerous needs in our communities.

Hashem prides Himself with our kindness. What can be greater *nachas* for a parent than seeing one child helping another? Every act of *chesed* gives our Father in Heaven a tremendous *nachas ruach* and is the conduit for all good to be bestowed upon us from Above.

An powerful story involving the Me'or Einayim, R' Nochum of Chernobyl zt”l, underscores this point and shows us the immeasurable value attributed in Heaven to those who do *chesed* for others.

After his passing, R' Nochum of Chernobyl used to come down from *shamayim* each day to learn with his son, R' Mordche of Chernobyl zt”l, a *tzaddik* in his own right.

These daily learning sessions held on for a while until unexpectedly



(Continued on page 2)

This issue has been sponsored  
לזכות רפואה שלמה למורים חנה בת חיה שרה בשח"י  
To sponsor, email [thesparksofemunah@gmail.com](mailto:thesparksofemunah@gmail.com)

Dear ...

I received your letter.

You write of your numerous failed attempts at *hisbodedus*; however, know that your simple words are actually a beautiful *tefilla*. Continue saying "Hashem, I want to speak to You" – say it thousands of times and soon you will begin to intimately feel Hashem's presence.

When a person tries to do *hisbodedus*, it may take a while until he begins to feel that Hashem is listening, as if he's having a face-to-face conversation with another human being. The Rebbe relates (*Shivchei Haran* 12) that when he spoke to Hashem, it seemed that his *tefillos* were being disregarded and he was being pushed away, because so many days and years had passed and he still felt far from Hashem. For the most part, the Rebbe remained firm and persisted in his efforts to serve Hashem, but there were times when he became discouraged and stopped talking to Hashem as much. However, the Rebbe soon realized his mistake and was ashamed that he had lapsed in his *avodas Hashem* and he started doing *hisbodedus* again with renewed energy. This cycle repeated itself numerous times.

The Rebbe teaches that a person should remain staunch with his davening and *hisbodedus*, no matter what. Even if his heart is dry of emotion or it seems that his efforts are in vain, he must be stubborn and continue with his *avodas Hashem*. In the end, one who persists with *hisbodedus* will be *zoche* to a pure mind; he will acquire true *emunah* and will fear nothing and nobody.

Keep talking to Hashem in your own words – even if it's just a short plea to be able to talk to Him! – and soon your phobias will disappear. No doctor will frighten you; even the *malach hamaves* won't be able to scare you, because you will fear only Hashem Himself.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 276



and inexplicably, R' Nochum stopped appearing to his son. The sudden termination of their learning caused R' Mordche tremendous anguish.

One day, R' Nochum suddenly reappeared to learn with his son. Overjoyed at the opportunity to learn again yet curious about the reason for the interruption, R' Mordche asked his father to explain.

"My son," the *tzaddik* replied, "I have *baruch Hashem* merited to continuously rise from *madreiga* to *madreiga* in *shamayim* and have now reached a very exalted level. It is very difficult for me to come all the way down from such a high place."

"What changed now?" R' Mordche wanted to know. His father replied with a story:

*Berdichev was home to many righteous and G-d-fearing Jews, some more well-known than others. The shochet of the town, R' Eliezer Yehoshua, was a tremendous yarei Shamayim who was known to go to great lengths just to help a fellow Jew.*

*The town held a fair regularly, providing the opportunity for those looking to do business with various influential vendors. Once, as R' Eliezer Yehoshua passed the area where the fair was taking place, he noticed an unusual commotion.*

*When he came closer, R' Eliezer Yehoshua saw people running to and fro, pouring water on a figure lying prone on the ground. A bystander explained that the unfortunate man had come to the fair hoping to strike it rich, but had been robbed of the astronomical sum of six hundred gulden. Two hundred gulden were his own, saved up bit by bit. An additional two hundred had been borrowed. So sure was he of his impending success that he even convinced others to invest money with him, totaling another two hundred gulden. All that money was now lost, instantly reducing him to a penniless pauper with a massive mountain of debt. In shock and pain, the businessman-to-be fainted and could not be revived; as soon as he remembered what had occurred, he immediately passed out again. The people at the fair were at a loss, not knowing what to do to help him.*

*After hearing this account, R' Eliezer Yehoshua sprang into action. He ran over to the poor man and whispered in his ear, "I think I found your money! Just give me proper signs to confirm that it is yours."*

*A glimmer of hope lit up in the businessman's eyes. He slowly got up and proceeded to describe the color of the wallet and the exact quantity of each banknote denomination. "Yes! Yes!" R' Eliezer Yehoshua exclaimed. "The money I found is yours! Let me just run home to double check."*

*The real story was that R' Eliezer Yehoshua had painstakingly saved up money to be able to marry off his children, yet in the face of another Jew's pain, he was ready to give it all up. When he arrived home, he counted up his savings and saw that he indeed had six hundred gulden. He changed the banknotes to match the man's description and placed them inside a wallet of*



(Continued on page 3)



the right color.

Precious wallet in hand, R' Eliezer Yehoshua ran back to the fair and "returned" the money to its "rightful owner". The recovered man thanked him effusively, and R' Eliezer Yehoshua turned to leave, happy that he was able to help another Jew.

Nobody in the audience knew of R' Eliezer Yehoshua's tremendous *me-siras nefesh*, except for one man. Standing among the spectators of the affair was the thief himself, the person who had truly "found" the money. He was a Jew who, in a weak moment, could not control his *yetzer hara* and stole the money, but watching the incredible events unfold inspired him to do *teshuvah*. Before the entire crowd, the thief stood up and shamefacedly admitted his misdeed. "No, no, that's not the lost money. I have it right here," and he held up an identical wallet. "I stole it. I'm sorry."



To his shock and dismay, R' Eliezer Yehoshua completely ignored this confession, insisting that **he** had found the money and had come to return it. A fight ensued, with both parties arguing over who should give back the money. They eventually decided to consult with R' Levi Yitzchok of Berdichev for guidance on how to proceed.

When the *tzaddik* heard the story, he became very impassioned and called out, "Hashem, who is like Your nation?! Two people are arguing over the privilege of returning money to help another Yid – is there any other nation like this in the entire world?" R' Levi Yitzchok then told them, "You should know that this *din Torah* made a storm in *shamayim*. Make an agreement between yourselves and may it be a *zechus* for both of you."

R' Nochum of Chernobyl finished the story and said, "R' Eliezer Yehoshua was *niftar* today and all the *tzaddikim* were sent out of *Gan Eden* to greet this great person. Since I was out of *Gan Eden* anyway, I came to learn with you one last time."

Although not everyone is on the level to give up everything for another, we can all try to step out of our comfort zones and give a little more. May Hashem help us become true *baalei chessed* and reap the benefits it brings.

*Sichos Mohorosh Volume 15, Erech Tovos*



lever *chassidim* that one must not hit children.

Moreover, hitting older children is forbidden by *halacha* (*Yoreh Deah 140:20*). When a parent hits an older child, he transgresses the *issur* of *ולפני עור לא תתן מכשל* (*Vayikra 19:14*), by placing the child in a situation where he might hit his parent back or leave *Yiddishkeit* completely.

How is it possible for a Yid to lift his hand to hit another? How can a Yid stoop to beating or humiliating his own child? This behavior is for *goyim*, not for the people of our holy and elevated nation.

Continue working to improve your relationship with your son. It will take time for his emotional pain to heal; until then, keep treating him with warmth and kindness. Daven for help in repairing your relationship – cry and beseech Hashem for your son to forgive you for your wrongdoings. With *tefilla* you will merit a salvation.

Mohorosh wrote numerous *kuntreisim* in which he implores parents and teachers not to use this flawed approach in *chinuch*. Read the *kuntreisim* (many have been translated into various languages) and share them with others to spread the awareness, and in this merit, Hashem will forgive you for your actions.

May Hashem bless you with success in all your endeavors.

*Adapted from The Light of Emunah #1, page 134*

**THE ROSH YESHIVA SAYS:**

*There is no greater gift you can give your children than a loving and harmonious relationship with your spouse. Children are very perceptive – they can feel when their parents are on good terms and when they are upset with each other. Just sensing discord between their parents hurts them deeply, how much more so when they witness actual conflict. On the other hand, when children see how their parents value and cherish each other, they grow up confident and emotionally healthy.*

**FOR MORE INSPIRATION, CALL KOL BRESLEV: (212) 444-9191**



## HOW CAN I REPAIR MY RELATIONSHIP WITH MY SON?

### Question:

To the Rosh Yeshiva *shlita*,

I recently began listening to the Rosh Yeshiva's *shiurim*, and since then, my entire perspective has changed and I've seen drastic improvement in many areas of my life.



I'm hoping that the Rosh Yeshiva has advice for me. My relationship with my son is in terrible shape and unfortunately, I have only myself to blame. I made many mistakes while raising him because I simply did not know how to be *mechanech* children; whenever my son did anything that upset me, I lashed out at him with furious beatings and humiliation.

I only realized the gravity of my actions after hearing the Rosh Yeshiva's *shiurim*. I have already done *teshuva* and apologized to my son, but he is still hurt from years of my mistreatment and remains estranged from me. Is there anything else I can do to repair our relationship? Is there a way to create a connection and understanding between us?

Thank you for everything.

### The Rosh Yeshiva's Response:

Dear...,

I received your letter.

Every problem has a solution. The Rebbe says (*Likutei Moharan 2:112*) אם אתה מאמין שיכולין לקלקל, תאמין שיכולין לתקן – if you believe you have the power to destroy, you must believe also that you have the power to repair.

It is a miracle that your child is still *shomer Torah u'Mitzvos*; generally, a child who receives such treatment from his parents abandons the Torah way, *R"l*. So many teenagers have fallen away from Yiddishkeit because of the constant beatings and degradation they experienced at home, which ingrained in them a hatred toward Hashem and the Torah.

Hitting, insulting and screaming at children is not *chinuch*; it is just a means to vent one's uncontrolled anger. One may not hit his children – not only isn't it effective; it actually makes the problem worse.

R' Nossan used to discuss every aspect of his life with the Rebbe. He frequently turned to the Rebbe for guidance and often asked if he had conducted himself correctly in various instances. Once, R' Nossan related that his son had refused to sit near a guest that had an unpleasant odor, and that he had given his son a *potch* to teach him to listen. In response, the Rebbe exclaimed, "May a father hit a child?!" From the Rebbe's words, it is understood by Bres-

(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 FUN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Daily Inspiration, Recipes and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

#### Subscribe Today!

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

Email: visit [rabbiroth.org](http://rabbiroth.org) to sign up  
Whatsapp: (845) 244-1624

For the daily inspiration in Yiddish,  
email: [chizikyomi@gmail.com](mailto:chizikyomi@gmail.com)

#### Inspiration to your Door

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

[shop.breslevcenter.com](http://shop.breslevcenter.com)  
Or call: (718) 387-2691

#### Sponsorship Opportunity

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

Email: [thesparksofemunah@gmail.com](mailto:thesparksofemunah@gmail.com)

[BreslevCenter.com](http://BreslevCenter.com)