



SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLOV WEEKLY PUBLICATION

PARSHAS KI SAVO
16 ELUL, 5786
ISSUE #106

BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLOV ZT"L
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

HAPPY YET?

וְשִׂמְחַת בְּכָל הַטּוֹב אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ וּלְבֵיתְךָ

You shall rejoice with all the good that Hashem has given you and your household.

The world is filled with billions of people who are obsessed with the pursuit of happiness. When life throws yet another curve ball, however, happiness seems to be an elusive dream. What is the secret to attaining joy when faced with hardship? How can a person come to the state of true happiness despite the challenges he endures?

A man once came to the Chofetz Chaim, crying bitterly. "Why do I have such bad mazel?" He lamented. "Why do I have to struggle to make ends meet? Why can't I see nachas from my children? Why do others enjoy good health while I have so many medical problems?"

The tzaddik listened as the man poured his heart out. When the long list of grievances finally ended, the Chofetz Chaim told him, "You are like a newcomer to shul who watches the gabbai call people up for aliyos, seemingly at random. There seems to be no rhyme or reason at all — one person is called up from the back of the shul, another from the left, and a third from the front. A fourth person is seated at the far right and a fifth is in middle, and so forth.

"After davening, the guest confronts the gabbai and demands, 'Why did you chose only those specific people for aliyos?'"

"The gabbai looks at him strangely and replies, 'It's your first time in our shul — of course you don't understand the reasons behind my decisions. If you would have been davening here for a few months, you would have seen that different people get aliyos each week, and that everyone gets a turn in the end. **How can you expect to understand after seeing these proceedings just once?**'"

The Chofetz Chaim continued, "A person comes down to this world for just a short time and immediately, he's full of questions and complaints about how Hashem runs the world. If he would live a thousand years, he wouldn't have any questions. You ask why you don't have parnassa? Maybe you were very wealthy in a previous gilgul and didn't give any tzedaka. You want to know why you haven't merited nachas from your children? Perhaps you caused pain to your parents in a previous gilgul. **We live in this world for such a short time; there's no way we can understand Hashem's intricate calculations.**"

David Hamelech says (Tehillim 115:2), "למה יאמרו הגוים" — 'Why?' is a question that the non-Jews ask. A Jew must have emunah and recognize that every occurrence is from Hashem. If Hashem willed it to be, then it must be. Even when we don't understand, we must believe that Hashem runs His world perfectly — there is no room for questions, no room for doubt.

The passuk in this week's parsha exhorts us, "וְשִׂמְחַת בְּכָל הַטּוֹב אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ וּלְבֵיתְךָ" — Hashem has given every person so many blessings — it is our obligation to rejoice with them! Instead of harping on our difficulties, we must focus on and appreciate the good that we have. This is the way we can attain true, lasting happiness.

Adapted from Asher Banachal Volume 2, Letter #98

MOHOROSH SPEAKS

RESCUE FROM NO-MAN'S LAND

Tickets are booked, travel plans are arranged, and suitcases will soon be packed up as thousands of men will head to Uman for Rosh Hashana. The trip isn't easy and the cost is high, but still they go, just to fulfill the Rebbe's command of over two hundred years ago (Chayei Moharan 126): "Everyone must be with me for Rosh Hashana — nobody may be absent!"

The Rebbe said many things about the greatness of spending Rosh Hashana with him, one of them being that all those who come to him three times a year — Rosh Hashana, Shabbos Chanukah and Shavuot — will be spared the suffering of "Olam HaTohu."

What is Olam HaTohu? Why is it so terrible? How does the Rebbe save us from this punishment?

Alive or Not?

Olam HaTohu is the gaping chasm between Olam Hazei and Olam Haba. When the soul of a deceased person isn't granted immediate entry into Gan Eden, he is left dangling in a no-man's-land between the two worlds, living through imaginary experiences that are no more than an illusion. This is incredibly confusing and painful to the niftar, and

(Continued on page 2)

"HASHEM, I WANT TO TALK TO YOU!"

Dear ...,

Your simple words are not "failed *hisbodedus*," as you call them, but are actually a beautiful *tefilla*. Continue saying, "**Hashem, I want to talk to You**" — Say it thousands of times, and soon you'll begin to intimately feel Hashem's presence.

When a person tries to do *hisbodedus*, it can take a while until he begins to feel as if it's a face-to-face conversation with another human being. The Rebbe relates (*Shivchei Haran* 12) that when he first began speaking to Hashem, it seemed to him that his *tefillas* 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 so 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.

Fearless

The Rebbe teaches that a person should remain unwavering with his *tefilla* and *hisbodedus*, no matter what. **Even if his heart is devoid of emotion or it seems that his efforts are in vain, he must be stubborn and continue with his *avodas Hashem*.** One who persists with *hisbodedus* will ultimately be *zoche* to a pure mind — he'll acquire a true *emunah*, and he won't fear anyone or anything in the world.

Keep talking to Hashem in your own words, even if it's just a short plea to be able to talk to Him, and your fears will fade away. No doctor will frighten you — even the *Malach Hamaves* himself won't be able to scare you, because you'll fear only Hashem Himself.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #1, page 276

even more tormenting for his *neshama*. The greatest favor for such an unfortunate soul is to let him know that he is dead!

To better illustrate the agony of *Olam HaTohu*, the Rebbe shared this story:

A Promise

A rav of a town in Europe had a close relationship with one of the people in the town. The two friends made a pact that the one who would be *niftar* first would come to the other in a dream to relate all the happenings in *shamayim*.

Some time passed and the friends grew old, and soon the elderly rav passed away. The friend waited for the rav to appear to him... and waited and waited and waited. Days, weeks, and even years passed and the rav still did not come.

Ten years went by and the friend felt that his own passing was imminent. On his deathbed, he told his son about the pact he had made, in the hope that the rav would appear to his son to fulfill his promise. The son, too, waited and waited but did not get a visit from the rav. After ten years of waiting, the son felt that his time to leave the world was drawing near. Like his father, he gave over the pact to his son, in the hope that the rav would eventually come to fulfill his promise.

It wasn't until eight years later — twenty-eight years after the rav's passing — that he finally appeared to his friend's grandson in a dream and told his story.

The Rav's Story

The rav related that after his death, his body was prepared for burial and then placed in his *kever*, but he didn't realize that he had died; he thought he was healthy and well and was filled with fury at being buried alive.

In his state of illusion, he dug himself out of his *kever*, brushed off all the dirt and left the *beis hachaim* for home. Recognizing his town from afar, he was about to go to his house, but then realized that he had a problem: he was wearing *tachrichim*! He couldn't possibly walk through the town in that state, and there was no way he could frighten his family wearing such garments!

He decided to linger there until nightfall to be able to walk home under the cover of darkness. As he waited, the no-longer-living rav "saw" a peddler selling clothes, including garments appropriate for someone of his stature. He approached the peddler and offered a barter — he would trade his white garments for a set of normal clothes, and the seller agreed.

Finally decently clothed and excited to reunite with his family, the rav entered the city. However, to his disappointment, he found that he did not recognize a single home. "I must have wandered into the wrong town," he thought with growing alarm. "Where in the world will I sleep tonight?"

Night fell. One by one, the lights went out in all the homes and soon the city was shrouded in darkness. One house, though, remained well-lit, and the rav went over to investigate.

When he walked through the door, he saw that it was an inn which provided food and lodgings for travelers. Suddenly realizing how long it was since he had last eaten, the rav asked for a portion of food — but he had no money to pay. Frustrated and hungry, he left the inn and headed back into the night.

Morning dawned and he was still wandering through the town, with nowhere to go and nothing to eat. Soon he passed two people

(Continued on page 3)



in the midst of a heated argument over a partnership that had fallen through. As the volume of the argument escalated, it seemed

that the two people would soon come to blows, so the rav decided to intervene.

"I can make a din Torah for you," he said. Just as he had done countless times during his life, the rav sat down with the two of them, heard each side of the story, and gave a psak which satisfied both parties. In appreciation, the two men paid the rav two gulden, and he immediately headed to the inn he had visited the night before. Now with some money to his name, he ordered some whiskey from the innkeeper, but before he even had a chance to drink or even pay, two people entered the inn looking for him.

"We were sent to bring you to beis din!" they shouted, pulling him to his feet.

Weary, hungry, and more than a bit confused, the rav arrived to the beis din, where he was welcomed with a full-blown tongue lashing. "Who do you think you are? How dare you, a stranger, take the place of beis din and make a din Torah on your own?!"

Thinking that perhaps he had accepted a bribe from those two men, they ordered a full search of the rav, which turned up the two gulden! As a punishment, they ordered that the rav's clothes be confiscated.

The rav left in shame. With no place to go, he began to regret ever leaving his kever, but he was unable to return since he no longer had his tachrichim.

**Being in
Uman for
Rosh
Hashana is
non-
negotiable!**

As this was going on, the malachim that were created by the good deeds the rav had done through his lifetime began to argue in his defense. They begged the Heavenly Court to allow the rav to leave the Olam HaTohu. However, before being judged by the Beis Din Shel Ma'alah, the rav was told that he needed to fulfill the promise he had made to his friend. That was when he finally appeared to his friend's grandson and told his story.

Twenty-eight years after his passing, the rav's neshama was finally able to begin proceedings to enter Gan Eden.

Our Rescue

The Rebbe ended the story, turned to his *talmidim* and said, "Those who will be by me for Rosh Hashana, Shabbos Chanukah, and Shavuos will not have to endure the punishment of *Olam HaTohu*."

Mohorosh taught us that now, after the Rebbe's passing, we are not required to be in Uman all three times. For Rosh Hashana, Uman is non-negotiable, but for Shabbos Chanukah and Shavuos, we must merely daven with a *minyan* of the Rebbe's *talmidim*.

What is the significance of these three times of year?

There is a special message in each of these times, lessons that save us from the confusion of *Olam HaTohu*. On Rosh Hashana, the Rebbe reawakens our awareness of Hashem, which encourages us to begin talking to Him. On Shabbos Chanukah, the Rebbe teaches us to constantly thank Hashem and be grateful for the good that we have. On Shavuos, the Rebbe shows us that even the most unlearned Jew can master the Torah by learning with the *seder derech halimud*.

One who takes this three-pronged approach: talking to Hashem, thanking Hashem and learning Torah, will have nothing to fear when it is time for him to leave this world. All gates will be open for him and he will be *zoche* to go straight into *Gan Eden*.

can now descend — we have already found a solution."

Mohorosh explains that their solution is mockery; the Rebbe, his *talmidim*, and Breslover *chassidim* are denigrated. This is the tactic that the *yetzer hara* uses to fight the Rebbe — and it works. The scorn and degradation deter so many people who could receive so much good from this place.

Nothing But a Lie

You write that your family believes in the philosophy of "live and let live" — this is where you can see the hypocrisy of all the liberals, who present a lovely charade of allowing everyone to live their own way. Yet how deceitful and false this is! The moment it comes to *erlichkeit* and *frumkeit*, they suddenly "forget" their beautiful, sweet, and artificial motto. Suddenly, they can taunt and torment people to no end; suddenly, the concept of "live and let live" vanishes. Sure, everyone must be respected and everyone must be allowed to do as they please — until it comes to an *erlicher Yid* who wants nothing for himself and only desires to do what Hashem commands. "Live and let live" doesn't apply to him — oh no, they can totally rip him apart. He doesn't deserve to be respected.

Fulfilling Your Husband's Will

Thank Hashem that you have a good husband. Respect him and encourage him to travel to the Rebbe for Rosh Hashana to daven for a good year for himself and the entire family. When your parents start their arguments, don't argue back. Simply tell them that you must do what Hashem commands — that a wife must fulfill the will of her husband.

May Hashem bless you with success in all areas.

Q & A

MY FAMILY WON'T STOP HOUNDING ME ABOUT UMAN!



QUESTION:

To the Rosh Yeshiva shlita,

I come from a Litvishe family that doesn't hold of Breslov, and every year they hound me about my husband traveling to Uman for Rosh Hashana.

The past few years have been especially difficult — first because of Covid, and now because of the war in Ukraine. Every day, I get another phone call about how dangerous it is to be in Uman, that I should insist that my husband stay home, and that it makes no sense for him to leave me alone for Rosh Hashana, and so on. I have enough of a hard time as is — between the fear, the uncertainty, and overall difficulty of being on my own for so many days... I just can't handle my family's pressure on top of it all.

My parents usually believe in the motto, "live and let live," and they generally do not interfere in others' lives or tell them what to do. When my brother turned his back on Yiddishkeit and was doing terrible things, and even brought his "friends" home with him (to my parents' house), nobody said anything to him. However, as soon as it comes to Breslov and Uman, they suddenly feel the need to intervene.

I have a good relationship with my parents and siblings, and we usually get along well, baruch Hashem. I have already asked them not to interfere, but it hasn't helped. What can I do?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

To ...,

I received your letter.

Many, many women grapple with this same challenge — especially at this time of year. When parents discover that their son-in-law is traveling to Uman for Rosh Hashana, they start to put pressure on their daughter that she should resist her husband's plans and stop him from going to Uman.

Instead of being grateful that their daughter is happy, and that her husband is an *erliche Yid* who has a Rebbe that gives him *chizuk* — they harass their daughter and son-in-law. They take every opportunity to scorn and mock Breslov, without considering how deeply this hurts.

Ha, Ha, Ha

What can we do about the fact that Breslov is so vilified? *Lashon hara* that is spread about the Rebbe and his *talmidim* scares people off, and it makes them very frightened when they hear that their children have a connection to Breslov.

This is how it must be. *Chazal* say (*Yerushalmi Berachos 2:8*) that there is no generation without mockers — all true *tzaddikim* have been opposed and scorned. Every person who wishes to draw close to the Rebbe must go through this teasing and mockery. The Rebbe related (*Sippurei Maasiyos, Story 7 — The Fly and The Spider*) that before he was sent down to this world, the *Satan* cried out, "Master of the World, if this *neshama* descends to the world, why did You create me?"

He was answered, "This *neshama* must descend — go and find a solution for yourself." The *Satan* left, and later returned with an old, hunched man. They both laughed and said, "The *neshama*

(Continued on page 3)

KOL BRESLOV: (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 Breslov 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