



# SPARKS OF EMUNAH

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AS TAUGHT BY MOHOROSH ZT"L AND THE ROSH YESHIVA SHLIT"A

לעלוי נשמת  
מרים חנה בת ר' דוד צבי הלוי  
יוכבד בת ר' אליהו נתן

CHIZUK  
FROM THE  
PARSHA

## JOY AT ALL COSTS

וַיְהִי ה' אֶת יוֹסֵף וְהָיָה אִישׁ מְצַלִּיחַ

*And Hashem was with Yosef and he became a successful man.*

Perhaps the most oft-repeated quote from the Rebbe – although many people don't know its source – is מצוה גדולה להיות בשמחה תמיד (Likutei Mohoran 2:24) – it is a paramount obligation to always be happy. This isn't just a "good idea" or "worthwhile advice"; **the Rebbe's directive to remain happy, come what may, is absolutely crucial for survival.** The moment a person allows sadness to overtake him, he is in deep trouble. The Rebbe says – and doctors agree – that every physical and emotional malady is rooted in a lack of *simcha*. Spiritually, too, sadness is dangerous, because the moment a person allows himself to fall into a depression, sin is not too far away. Therefore, remaining happy at all costs is of utmost importance.

This is easier said than done. When life throws yet another curve ball, how can one keep a positive frame of mind?

Let us take a lesson from Yosef Hatzaddik – for who went through more difficulties than he? He was despised by his brothers and nearly killed, yet "mercifully" sold into slavery instead. Cut off from his family and all that was familiar to him, he spent years as a servant to a non-Jew. Faced with temptation again and again yet somehow overcoming it, he was nevertheless framed with a scandalous libel which landed him in prison.

Bad enough yet? Ironically, precisely at that point in his life, the Torah says about him "וַיְהִי אִישׁ מְצַלִּיחַ", on which Chazal say (Bereishis Rabba 86:5) that he was a נָגֵד קְפוֹז – a dancing person. Yosef was always cheerful, always energetic... in prison! How can it be? In the face of so many difficulties and the thousand reasons he had to be depressed, how was he able to keep a smile on his face and in his heart?

The answer to this lies in the words of the next *passuk*: "וַיֵּרָא אֶדְרֵיוּ כִּי ה' אִתּוֹ" – Potifar saw that Hashem was with Yosef. How so? He saw that his young servant was constantly murmuring, constantly whispering... something. When confronted, Yosef Hatzaddik explained that he was talking to Hashem and asking for success – this was how Potifar understood that Hashem was with Yosef, and this is what imbued him with joviality despite his difficulties.

Let us take a lesson from this and do whatever it takes to remain *b'simcha*, regardless of the hardships we may face. Like Yosef Hatzaddik – the אִישׁ מְצַלִּיחַ, we will then be *zoche* to the actualization of the Rebbe's words "מי שהוא שמח תמיד, על ידי זה הוא מצליח".

Toch Hanachal, Vayeishev 5765



MOHOROSH  
SPEAKS

## CHANUKAH

Think Chanukah – think light and joy. Each year anew, our *neshamos* are reignited by the holiness emanating from the *menorah* flames. Although this special time is just eight days long, we must take the light of Chanukah and carry it with us through the rest of the year.

What are the messages of Chanukah? How can we use this time to better ourselves and live happier, more productive lives?

The first thing we need to work on during these holy days is positivity. All year long, we're busy with the grind of daily life; too often, we sigh and grumble about the various difficulties we are faced with. Chanukah puts the brakes on that way of living, wakes us up and tells us, "Hello! Hashem is granting you so much good each moment!" This is what Chanukah is all about: להודות ולהלל – singing and praising Hashem. Instead of harping on our hardships, we must shift our focus to notice and appreciate the boundless good in our lives.

The few precious minutes we spend in the glow of

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## TALK TO YOUR CHILDREN!

Dear ...

I received your letter.

The earlier you start being *mechanech* your children, the better. When a person is not *mechanech* his children while they are still young, justifying their inappropriate behavior to be "normal childish behavior," his job is much harder later on.

This is especially true in the area of *kedusha*. It is your responsibility to teach your children that they are not allowed to touch their קודש. From when they are very young, you must constantly remind them, "**Hashem doesn't let us touch here. You're not allowed to put your hands in this area.**"

If you notice your child playing inappropriately, give him a light smack on the hand and say sternly, "You are not allowed to put your hands over here!" Once they understand that this is a serious matter, they will refrain from doing so and thereby be able to grow up pure. Children who are not told about the importance of being holy have a much harder time when they are older.

Don't stop davening for *erliche doros*. Daven that your children should grow up pure and holy, for *tefilla* is the only method that really works. No *chinuch* methods are ever guaranteed to work; for one person, one approach may be his salvation, while for another person, the same approach only makes the situation worse. *Tefilla*, on the other hand, is a method that helps every person in every situation. *Chazal* teach us (*Brachos 32a*), "כל המאריך – בתפלתו, אין תפלתו חוזרת ריקם" – when a person asks Hashem for something and doesn't let up, but rather davens and davens and davens, he will not walk away empty-handed.

This is especially true when a *Yiddishe mama* davens to Hashem day and night, "**Hashem, grant me *erliche* children who will illuminate the world. Help my children be holy and never succumb to *p'gam habris*. Please help them remain pure.**" A mother who constantly davens for her children will merit children *tzaddikim*, who light up the world.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #3, page 66*

the flickering flames is the perfect time to pause and introspect. **Think and thank!** Are you

healthy? Thank Hashem! Is your family healthy? Don't stop praising Him! Have you got eyes? Ears? Teeth? Wow! How about hands? Feet? Knees, ankles, toes? Do you have clothes in your closet? A coat to wear? Shoes? How fortunate are you! And what about the countless opportunities to do *mitzvos* – are you an observant Jew? That alone is reason for celebration! **The more a person focuses on the incredible blessings he has, the more he will realize that the good in his life far outweighs the bad.**

Gratitude opens one's heart for *hisbodedus*. At times, although a person yearns to discuss his troubles with Hashem, he finds himself unable to articulate his thoughts. A trick to open up one's mouth is to begin by thanking Hashem. After enumerating all the good things in his life and expressing gratitude for them, he will come to the acute realization that Hashem is at his side and is with him every moment. Thus encouraged, it will be easier for the person to turn to Hashem, certain that He will help him as He has done so in the past.

### War, Reenacted

Throughout the *yom tov* of Chanukah we say *al hanisim* a minimum of three times daily.

על הנסים ... ועל הגבורות ... ועל המלחמות

What exactly was this war? What were we really fighting against and what implications does that have for us today?

At the peak of the Greek empire, the *Yevanim* sought to obliterate our belief in *hashgachas Hashem*. They wanted us to think just like they did, that the world runs its own course and all that happens is purely by chance. Be it nature, happenstance or luck, they believed that Hashem was totally uninvolved in the world.

Despite their concerted efforts, the Greeks did not succeed, since the *Chashmonaim* were victorious in a war that very clearly defied nature. This is a message of hope to all future generations – when a person clings to Hashem, talks to Him and begs Him for help, he will never be forsaken. Yes, it may seem that based on *teva* there is no way out, but Hashem isn't limited to nature. He can do anything.

The war between the Greeks and the Jews was not an isolated experience; still today, we can fall into the trap of Greek ideology and forget that there is a Master Planner Who is orchestrating every last detail of our lives. When our *emunah* is lacking, we are at the risk of completely losing ourselves each time our plans fall through, and we feel helpless and hopeless in the face of the laws of nature. However, we must take the lesson of Chanukah and re-



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member the strong ones falling into the hands of the weak, the many falling into the hands of the few... despite all "nature," "happenstance" or "luck."

Chanukah reminds us that Hashem is the only One running this world. A person who accustoms himself to speaking to Him constantly, thanking Him for the past and turning to Him for the future, will always be happy and serene.

### ***Darkness and Light***

*The Bergenstein family sat around their kitchen table, enjoying a hearty supper. Suddenly, a clicking sound was heard and their entire house was plunged into darkness. Blackout!*

*The little ones screamed in terror. Quick-thinking Shlomo leaped to his feet to unearth some flashlights, colliding with Gitty, who happened to be standing right behind him with a full plate in her hands. Chicken, mashed potatoes, ketchup and green beans went sailing through the air, landing squarely on freshly-bathed Yossi and splattering ever-particular Shani, who burst into tears at this unexpected "gift." Trying to be helpful, Gitty bent down to begin cleaning up the mess but was nearly trampled by Dovi, who tripped over his sister and hit the floor with a thump.*

*Just as the cries in the Bergenstein home escalated to a deafening crescendo, another click sounded and the lights switched back on. Instantly, peace descended once more. Now able to see the people and objects around them, the colliding, bumping and hitting immediately ceased.*

Chanukah, when our lights get "turned on again," is a time to work on gaining an awareness of the needs and uniqueness of the people around us. Spouses, children, parents, in-laws, friends, neighbors and colleagues each have their own feelings, likes and dislikes. In the darkness of a selfish frame of mind, it is so easy to "bump into others" and send them flying, or "trip over others" and cause them to tumble. Let us use this time of increased light to develop a heightened appreciation of others and accept others, even with their differences.

May we use the yom tov of Chanukah to readjust our focus, enriching our lives and the lives of those around us.

*Sichos Mohorosh, Erech Inyanei Chanukah*



continue to trust in you and never question Your ways. Help

me believe ***b'emunah sheleima*** that whatever You do is only for my benefit and has an exact accounting. Help me remain strong and not become embittered by my hardships.

"Hashem, only You can understand me! Only You know the depths of my pain! Only You understand how I feel so humiliated and demeaned, as all my friends get married and I am left behind. Help me in this difficult time; make my shame be an atonement for my sins so that I shouldn't have to suffer any longer and I should get married already.

"Hashem, I know and believe that You will never forsake me and that I will eventually be ***zoche*** to get married. Therefore, I am pleading with you now that when I do get married, help us have ***shalom bayis*** and never experience friction. Bless us with peace, friendship and affection so that we can have a happy life together, and that we should never come to divorcing, ***chas v'shalom***.

"Help me be a ***vatran*** and always give and give in; I should never initiate or feed into ***machlokes***. Help us build a happy home, where the joy is palpable in the air. Give us healthy and ***erliche*** children, and help us raise them to be ***erliche Yidden***, and give us ***nachas*** from them. Help me keep an open door to guests, and that we should do ***chessed*** and give a lot of ***tzedaka***.

"Hashem, please accept my ***tefilla*** and send me a ***yeshua***; in the merit of all the ***tzaddikim*** and specifically in the ***zechus*** of the holy Rebbe, Rabbeinu Nachman ben Faiga ***zt"l***, (and in the merit of Rabbeinu Eliezer Shlomo ben Menachem Zev ***zt"l***, who composed this ***tefilla***),  
**אמן כן יהי רצון."**

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #3, page 106*

## **CHANUKAH WITH KOL BRESLEV:**

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# Q & A

## WITH TWO OLDER SINGLE BROTHERS, WHEN WILL I GET MARRIED?



### QUESTION:

*To the Rosh Yeshiva shlita,*

*I am twenty two years old and have two older brothers who are still single. I am yearning to get married and desperate to move on in life, but it seems like my turn will never come.*

*I can't speak to my father, because he wants my brothers to get married before even thinking of me entering shidduchim.*

*Is there anything I can do?*

*Thank you.*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

What will you gain by speaking to your father? How can he help you? He is even more stressed than you are; he is waiting anxiously for there to be *simchos* in your family.

Your *shidduch* is not in your father's hands, and neither are those of your brothers. *Shidduchim* are only in the hands of Hashem. *Chazal* teach us (*Bereishis Rabba* 68:3) that we see this in *Torah*, *Nevi'im* and *Kesuvim*:

In *Torah*, the *passuk* says (*Bereishis* 24:50), "ויען לבן ובתואל", "ויאמרו מה" – Lavan and Besuel saw that they could not hold Rivka back from marrying Yitzchak because "The matter stemmed from Hashem!"

In *Nevi'im*, the *passuk* says (*Shoftim* 14:4), "ואביו ואמו לא ידעו", "כי מה" – Shimshon Hagibor's parents didn't know that the *shidduch* he found was from Hashem.

In *Kesuvim*, the *passuk* says (*Mishlei* 19:14), "בית והון נחלת" – A house and wealth are an inheritance from fathers, but a *shidduch* comes only from Hashem.

The following is a *tefilla* Mohorosh wrote for *bachurim* to say every day. Say it each day and you will be *zoche* to find your *shidduch* quickly.

**"Ribono Shel Olam, help me find a good *shidduch* already. Help me get married quickly and easily and not have to wait so long anymore.**

**"Hashem, I know there were times when I didn't conduct myself properly, and I wasn't always as *erlich* as I should have been. However, I beg of You, don't withhold my *shidduch* for this reason. Forgive me for everything that I have transgressed and help me get married already, so that I should be protected from the *yetzer hara* and be able to be *erlich* already.**

**"What should I do, Hashem? If it would be up to me, I would be willing to get married tonight! What can I do if I wasn't yet *zoche* to find my *shidduch*? I'm waiting and waiting and I've been davening for this for so long, but my *yeshua* did not come yet.**

**"Chazal teach us that when one gets married after the age of twenty, he will think of *aveiros* his entire life. Additionally, You say that such a person's bones shall disintegrate. Why do I deserve such a harsh punishment? Am I at fault? Isn't it enough that I suffer pain and anguish for being alone and not yet married?**

**"Hashem, please help me endure this difficult time and help me have patience until my *yeshua* arrives. Help me**

*(Continued on page 3)*

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