



# SPARKS OF EMUNAH

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BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLEV 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

### JUST TODAY

What truly drives success?

A common belief is that success belongs only to geniuses, or to those born with special skills, but reality shows a different story. Many brilliant individuals live out their lives in poverty, while others who seem to have nothing going for them turn out to be hugely successful. So what is the secret?

#### Friend or Enemy?

Clearly, intelligence is not the sole key to success. Giftedness is useless if a person can't control his own thoughts, because with negative self-talk, his mind becomes his enemy and sabotages every chance of success.

"You're just not good at this kind of thing," the little voice in his heads whispers. "Remember all the times you've failed in the past? Why try again?" Or, "This is way too much — you'll never be able to manage it all," the voice insists. "And besides, so many things can go wrong! Why bother trying if it'll probably fall through?" Revisiting, overthinking, and worrying paralyze a person, stopping potential in its tracks.

#### Here and Now

The Rebbe teaches (*Likutei Moharan* 1:272) that in order to be successful, one must look only at the current moment. Not at the past. Not at the future. Just today. Just now. Productive self-talk sounds like this: "What do I have to do right now? How can I maximize today to its fullest?"

This approach results in success in material matters — and even more importantly, in the spiritual realm as well. In order to truly succeed in our *avodas Hashem*, mastering our minds is a crucial first step.

**We cannot dwell on the past, because such thoughts will deject us:** "But I've never been able to control myself before. I keep falling through on my convictions — why will this time be different?" ... **and we must close our minds to the future, because that will only overwhelm us:** "At the rate I'm going, I'll never accomplish my goals anyway..." Or, "I know I should keep trying, but I won't be able to keep it up forever..."

A lifetime of perfection can seem impossibly daunting, but a commitment for **just today** is very attainable. Here and now, everything is possible.

#### Only One Day

This is the powerful message in this week's *parsha*. The *passuk* says,

אֶתְּהָ עֲבֹר הַיּוֹם אֶת גְּבוּל מוֹאָב אֶת עַר — Today, you shall cross the border of Moav at Ar.

עַר and מוֹאָב refer to the forces of evil that try to distance us from Hashem. How can we overcome them? By taking the lesson of הַיּוֹם — by focusing only on the present moment. If we will reject all thoughts of the past and/or future and not allow them to intimidate us, we will be *zoche* to attain true success.

Zos HaTorah, Parshas Devarim 7

## MOHOROSH SPEAKS

### שבת חזון

The Shabbos that immediately precedes Tisha B'av is called *Shabbos Chazon*. The word "חזון" is the *roshei teivos* of the words חֲצִי זַעַם וְחֲצִי נַחֲמָה — half anger and half consolation (*Sefer Shaar Hamelech*). Tisha B'av is a sad time, but the sorrow is not total; we can be comforted because when Mashiach comes, it will become a *yom tov*.

It's all a matter of perspective. We see this in the well-known story that *Chazal* tell us (*Makkos* 24):

A group of *chachamim* passed the ruins of the Bais Hamikdash, and at the sight of the terrible destruction, they all broke down in tears. Rabbi Akiva, however, began to laugh! Confused by his reaction to the unspeakable tragedy, the *chachamim* asked for an explanation.

"Along with the *nevuah* that warned us of the imminent *churban*," Rabbi Akiva said, "we were also told about our eventual *geula*. Just like the first portion of the prophecy has been fulfilled, I wholeheartedly believe that the second part will also come true."

Tzaddikim can see to

(Continued on page 2)



## STAY STRONG!

Dear ...,

Stay strong! **You must believe that Hashem has a *shidduch* waiting for you**, and that you'll get engaged when the right moment comes.

I know it's not easy for you; it's easy to say "stay strong," but where can a person in your position take strength from? There's no greater anguish than that of a *bachur* or single girl, and no one in the world can truly understand your pain and loneliness. This is especially true of one who succumbs to the sin of *p'gam habris*, which causes him to become even more depressed and feel like it's impossible for him to stop this destructive habit.

### Turn to Hashem

Despite how hard it must be for you, remain strong! The Rebbe gave us the gift of *hisbodedus*, which is the solution to every problem. Try it! Find a quiet place and pour out your sorrow and pain to Hashem. Tell Him:

**Hashem, my compassionate Father, help me find my *shidduch*! It's so hard for me to be alone; the *yetzer hara* rages inside me and I continuously succumb to my temptations. What can I do? I don't want to sin, yet I feel like I'm chained to my *aveiros* and I can't break free.**

**Hashem, help me find my *shidduch* so that I should be able to remain holy and pure! Help me — not in my own merit, but in the merit of the *tzaddikim* who sanctified Your Name and did everything to serve You.**

### Mohorosh's Promise

Take a trip to Mohorosh's *tziyun* in Yavniel. All his life, Mohorosh worked tirelessly to help those who are single and alone, and he pledged to continue to help them even his *petirah*. His *tzava'ah* states the following: "*I promise any bachur or single girl who comes to my kever and recites the entire sefer Tehillim in my zechus, that I will do everything in my power to help them find their shidduch. I promise this with a strong guarantee.*"

Countless people have merited miracles after visiting Mohorosh's *tziyun* — *bachurim* and single girls travel from far and wide to be able to recite Tehillim and see the fulfillment of Mohorosh's promise.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #2, page 100*

the core of the matter, beyond the layers of struggle and sorrow.

Although Tisha B'av is a sad day, if we look a little deeper we can find consolation within the grief. We don't say *tachanun* on Tisha B'av because it is a *mo'ed* — one day, Mashiach will come and take us out of *galus*, this day will become a *yom tov*. This time of mourning will be transformed to a time of festivity and delight, when we will rejoice in our *yeshua* and the miraculous *nissim* that Hashem will perform.

Even in the times of the *geula*, we will continue to read *Megillas Eicha* on the ninth day of Av. However, it will be read in a happy tune, following a joyful blessing of "*Shehecheyanu!*" just like with *Megillas Esther* on Purim. This is why many Breslev *chassidim* say *Megillas Eicha* twice on Tisha B'av (instead of just the standard one-time night reading) like *Megillas Esther* is read twice on Purim, signifying that Tisha B'av will soon be transformed into a *yom tov* in the same category as Purim.

### The Story of My Life

The Rebbe teaches (*Likutei Moharan 2:101*) that when saying *Tehillim*, a person should try to "find himself" within the *pesukim*, connecting the words to his own life. David Hamelech filled pages and pages about the wars that he constantly fought and the countless enemies that sought to destroy him. Can't we relate? We are all in a perpetual state of battle with the *yetzer hara*, our sworn enemy, who consistently seeks to oppress and annihilate us. When saying *Tehillim*, we can make it personal, using David Hamelech's words to tell our own story.

The same principle applies to *Megillas Eicha*. Reading it is painful. The story hurts. The Rebbe teaches (*Likutei Moharan 2:67*) that on Tisha B'av, we cry not just because of the *churban* that took place thousands of years ago — we are really crying over our own personal *churban*, today.

The words of this tearful lament should be translated to each person's own spiritual desolation.

עֵינֵי עֵינֵי יִרְדָּה מִי — *My heart cries, because I am so far from being an erliche Yid.* אֲנִי בֹכֶה — *I am crying for my aveiros, which cause so much destruction in my life.* חָטָא חָטָא — *I am mourning my own downfall; I keep falling into the yetzer hara's trap and I sin again and again.*

*We'll read Megillas Eicha in a happy tune, following a joyful blessing of "שהחיינו!"*



While we grieve over the destruction of the *Beis Hamikdash* and plead for the *geula*, let's take the opportunity to daven to Hashem for our own redemption. Let's beseech Him to help us in our individual struggles so that we should not delay the *geula*. הַשִּׁיבֵנוּ ה' אֱלֹהֵינוּ וְנָשִׁיבָה — Hashem, please bring us back to You!

### Renewal

On *Motzei Tisha B'av*, we say *kiddush levanah* and sanctify the new moon. The Arizal writes (*Pri Eitz Chaim*) that this is a praiseworthy *minhag*.

The message of the moon is a poignant lesson for us, especially at this time. Each month, immediately after the moon reaches its lowest



point and becomes completely invisible, it renews itself and begins to wax once more. The same is with us on *Motzei Tisha B'av*. After spending nearly twenty-six hours fasting, mourning and davening — and still Mashiach has

not come — we feel helpless and lost. Yet that is precisely the time to refresh ourselves to begin serving Hashem with renewed fervor.

The symbolic *mitzva* of *kiddush levanah* should not be done while still in a state of mourning. *Halacha* tells us to go home, break our fast and put on regular shoes, and only after that say *kiddush levanah* — with vitality and joy. We must be sure to include a heartfelt *tefilla* for the realization of the *passuk* (*Yeshaya 30:26*), וְהָיָה אֹרֶךְ הַלְבָנָה כְּאֹרֶךְ הַחֹמֶה — when the moon will be returned to her former light and glory.

May we be *zoche* to experience the ultimate redemption from our *galus* — both personal and as a nation — when the long-awaited prophecies of *geula* will be fulfilled and we will merit a complete consolation.

*Sichos Mohorosh 1, 10, 16; Bein Hametzarim and Tisha B'av*



while the other seems shorter but only brings pain and heartache.

The longer way refers to the right way of being *mechanech* children. When they are still young, it's crucial to spend time with them and teach them the right way to behave. True, it's hard and it takes an enormous amount of time and patience, but the results will ultimately be extremely rewarding, since these children will later bring much *nachas* to their parents.

When a person chooses the short, lazy route instead and lets his children do as the please, say whatever they please, and get whatever they please, it will end up being a very long and painful route, since these children end up bringing their parents much heartache.

### The Way to Merit Good Children

A person must daven and beseech Hashem to merit righteous children. Mohorosh used to relate that a man once came to the Chofetz Chaim *zt"l* and asked for *bracha* for righteous children. The Chofetz Chaim picked up a Tehillim that was swollen from moisture and said, "This is my mother's Tehillim. Each day, she davened and cried that her children should be *erlich* — this is the way to be *zoche* to righteous children."

May Hashem bless you with *nachas* from all your children.

*Adapted from The Light of Emunah #3, page 41*

## THE ROSH YESHIVA SAYS:

The only reason why we're still in *galus* is because of the conflict among us. Different groups in *Klal Yisrael* resent and reject each other — *Ashkenazim* dislike *Sefardim*, *Sefardim* dislike *Ashkenazim*, and there is much dislike and discord within each group.

Mohorosh used to say that *Klal Yisrael* is like a ship floundering at sea, and the rest of the world has one goal: to sabotage the ship and destroy us all. We must therefore unite as one, and we must do our utmost to help each other survive this *galus*.

When Mashiach will arrive and the entire world will acknowledge Hashem's existence, there will be no more *machlokes* among us.

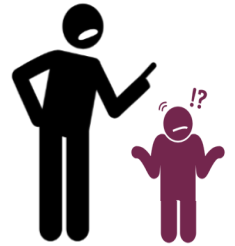
May we be *zoche* to the *geula* speedily in our days.

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# Q & A

## HOW CAN I TEACH MY CHILD TO TELL THE TRUTH?



### QUESTION:

*To the Rosh Yeshiva shlita,*

*Thank you for all that you do for Klal Yisrael. It's impossible to comprehend the far-reaching impact of all the shiurim and chizuk that you give on a daily basis.*

*I need advice on how to deal with my four-year-old son. He lies constantly — whenever he's confronted about anything he has done wrong, he concocts all kinds of stories to shift the blame off of himself. How can I teach him to tell the truth?*

*Thank you, and may Hashem give you the strength to continue with your holy work.*

admit to having done something wrong, I will let it go this time. If you lie, you'll have to get a consequence." Then help your child say the truth. Ask, "Where did you get it from? Did you take it without permission?" until the truth will emerge.

Once your child confesses, discuss the gravity of taking something that doesn't belong to him. You can tell him a story that demonstrates how bad it is to steal, and then help him return what he took in a way that won't bring him shame.

### Long Way, Short Way

Keep in mind that *chinuch* is a long journey and that change doesn't happen from one day to the next. Chazal cite R' Yehoshua ben Chananya, who relates (*Eiruv* 53b):

*I once came to the outskirts of a city and was looking for the path that would lead me inside. I encountered a child and asked him to show me the way. He replied that there are two ways that lead into the city, a long but short way and a short but long way. Puzzled at his words, I asked him to explain, and his explanation was so profound that I declared, "This child has triumphed over me."*

*He said, "One path is long in distance — if you take that path, it will take you some time until you reach the city. I call it short is because it is easy to follow, the terrain is smooth and it leads you right to the city's walls. The other is a short path — it's shorter in distance, but the terrain is rugged and the trek arduous. What should be a shorter way will only end up taking you longer."*

This is a fundamental concept in *chinuch*. There are two ways to go about raising one's children — one way seems longer, but is really easier and more rewarding in the long run,

*(Continued on page 3)*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Many children bend the truth simply because they're afraid of getting punished. They make up stories just to try to get themselves out of the situation.

What usually works is to tell the child, "If you tell the truth, you won't be punished, but if you don't tell the truth, you'll be punished for lying." The child will almost always own up to his actions.

Take the example of a child stealing — or, to put it nicely, you find things in his pocket that you know don't belong to him. If you'll confront him and ask him where he got them from, he'll make up a story instead of being humiliated. It's much better to say something like, "If you

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