

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 BEHAR
17 IYAR, 5784
ISSUE #11

CHIZUK from the PARSHA

WEALTH TO SHARE

וכי ימוך אחיך ומטה ידו עמך והחזקת בו... וחי עמך

And if your brother is impoverished and cannot sustain himself, you shall strengthen him... and he should live together with you.

A *meshulach* trudges through an upscale neighborhood, past beautifully constructed houses on multi-acre properties, perfectly manicured lawns with magnificent landscaping, late-model cars in wide and expansive driveways...

He rings one bell after another, hoping for generous donations. When he is lucky, he walks away with a well-padded pocket; when he is less fortunate, all he gets is an apologetic, "I'd love to help, but I'm having a hard time now and I can't give... I'm sorry."

A quick glance around the wealthy man's luxurious home gives rise to the obvious question: is it really true that he is "struggling"? Or is he perhaps just looking for an excuse to keep all his money for himself? R' Nosson explains this paradox as follows (*Likutei Halachos Kiddushin 3:4*):

The rich man really **does** have enough to give - just look how much he is able to spend on himself. "Finances are tight," he says, but that's only according to his own standards. He allows himself to live opulently, but the poor man who comes to ask for assistance... that's another story.

מי שיש לו מנה רוצה מאתים is a universal rule, applicable to every person in every economic bracket. The desire for more never ends, because it's never enough. As soon as a person starts doing well financially, his standards of living change. If he has some money to spare, why not have a nicer house, designer clothes, a pricier car? The problem is that he doesn't really have enough money to support such an extravagant lifestyle, so he inevitably needs more money, which raises his standards more, which necessitates a bigger income... and so the cycle continues.

For the well-to-do fellow, there's always room for improvement in lifestyle. Yet when asked to give *tzedaka*, he starts to do some serious budgeting. *Why is he asking for so much? Who does he think he is, anyway?* (As if the wealthy are entitled to whatever they want, but the poor? They're not deserving of anything more than bread and water.)

A wise person realizes that **wealth comes only from Hashem**. We all need the kindness of Hashem in order to be successful, which we can only merit with the *mitzvah* of *tzedaka*. It may be difficult to part with hard-earned money, but in truth, giving is what gives us with more. The more generous we are with others, the more generous Hashem will be with us.

This is the lesson we learn from this week's *parsha*. וחי אחיך עמך - Your brother should live **with you**. Just like you allow yourself to live a little more luxuriously, allow your brother - the poor man - to do so, too. See that he should be comfortable financially; do whatever you can to make him happy. In return, Hashem will repay you generously and you will lack for nothing.



Zos Hatorah, Behar 4

MOHOROSH SPEAKS

ל"ג בעומר



"Bar Yochai
nimshachta
ashrecha..."

Each year when ח"י אייר rolls around, Meron holds a mystical magnetic force, attracting people numbering in the hundreds of thousands. This spiritually-charged day, called the "Yoma D'hilula of Reb Shimon," is Reb Shimon's personal *simcha*. Just like wealthy *ba'alei simcha* bestow gifts upon all those who join in their *simcha*, so does Reb Shimon.

The *Gemara* says (*Brachos 9*) כדאי הוא ר' שמעון לסמוך, - anyone in a difficult situation can be helped in the *zechus* of Reb Shimon, whose greatness is beyond the scope of our understanding. Throughout the long years of *galus*, Yidden have come to plead for salvation, and incredible *nissim* have resulted on this awesomely powerful day.



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Dear ...

I received your letter.

Dedicate time each day to learn the *sefer* called *Otzar Shalom Bayis* and the *kuntreisim* in English, "To Love and to Cherish," "Happily Married," and "Together Forever," in which Mohorosh gives guidance on how to establish a beautiful and meaningful marriage. He teaches us the how to live peacefully at home, and how important it is for a person to help his wife and judge her favorably.

Suffering is the result of *aveiros*. The Baal Shem Tov says, "When one sins with thoughts of immorality, his children will give him much grief; when he sins with immoral speech, his wife will bring him anguish; when he does *aveiros* in action, those around him will cause him pain." **Instead of throwing the blame onto your wife, do *teshuvah* for all that you have transgressed.**

If you will repent completely, you will be *zoche* to what Shlomo Hamelech teaches (*Mishlei 16:7*), "He who follows in Hashem's ways will see his enemies make peace with him." *Chazal* say (*Bereishis Rabbah 54:1*) that this is referring to one's wife. When a person conducts himself the way he should, his wife will assist him and respect him, and they will live in harmony.

Look at the way *tzaddikim* acted with their wives (*Yevamos 63*): R' Chiya had a wife with a difficult nature who caused him much suffering. Still, whenever R' Chiya saw something his wife would enjoy, he brought it home for her to make her happy. Once, Rav asked R' Chiya, "I don't understand; why do you make the effort despite all that she does to you?"

R' Chiya replied, "It is enough for me that she protects me from sin and raises the children." This is a lesson for every man to respect his wife and try to make her happy, no matter what.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 279



For One and All



There's nothing like Meron on Lag Ba'omer. The air is loaded with enormous potential just waiting to be tapped into... and the area is packed with enormous crowds. If you'll look around, you will notice a fascinating sight. See the diversity? White shirt, gold *kaftan* and florescent orange t-shirt blend as the people stand hand in hand, dancing with fervor and joy. *Chassidish, litvish, ashkenazi, sefardi...* everyone finds their place at Reb Shimon Bar Yochai's *kever*.

The *sefer Bais Aharon* explains this as follows: "Just as Hashem is for all of Klal Yisroel, so too is Reb Shimon Bar Yochai for all of *Klal Yisroel* - even the lowliest amongst them." *Tzaddikim* speak the one language we all have in common: that of the *neschama*. That is why every Yid feels a connection to Reb Shimon.

In Your Own Corner

Jamming, squeezing and elbowing through thousands of people is part and parcel of the Meron experience. As thrilling as it is to brag to family and friends that "I made into the *me'arah*," it isn't really necessary to forcibly push your way in there. The *kedusha* of Reb Shimon is not limited to the actual *me'arah*; the entire mountain and surrounding areas of Meron are saturated with holiness.



Whether you find yourself with hundreds of people ahead of you in line or you simply don't have stamina to walk up the mountain, remember that the actual location is insignificant. Connect to Reb Shimon from wherever you are. Find a quiet corner where you can actually hear your own thoughts and daven to Hashem in your own words. Ask for your *tefillos* to be answered in the *zechus* of all the *tzaddikim* buried there, and you will surely receive the *yeshuos* you were davening for.

To Merit Children

The *Midrash* tells a story of a childless couple that came to Reb Shimon bar Yochai for advice. "We are married for ten years," they told him. "Is it time for divorce? Maybe we should each remarry and perhaps bear children from another marriage."

Reb Shimon agreed to arrange the *get*, on condition that their divorce be celebrated as a joyous event. "Just like you celebrated your marriage with a *seuda*, celebrate your divorce with a *seuda*, too."

The couple prepared a festive meal in their home and invited many guest to join, in gratitude to Hashem for the connection, love and understanding they had shared. After drinking a bit too much wine, the husband stood up before the crowd and addressed his wife. "You have been so good to me



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all these years," he declared. "You were the light of my life and the joy of my days. Before you leave, I would like to give you a gift. Choose anything from my house to take along to your father's home."

He finished his drunken speech and promptly fell into a deep sleep. The wife then instructed her servants, "Lift the bed that my husband is sleeping on and carry it to my father's home."

When her husband awoke, he was surprised to find himself in his father-in-law's home, and even more surprised to see his almost-ex-wife sitting across him! "Where am I? What is the meaning of this?!" He exclaimed.

"I chose you," she said simply. "Nothing is as important to me as you are."

The couple then went back to Reb Shimon Bar Yochai and asked the *tzaddik* what to do. "If you love and value each other so much, don't divorce," he advised. "May you be *zoche* to *erliche* and healthy children."

And so it was. The couple stayed married and built a beautiful family.

Time and time again, childless couples have been *zoche* to children in the merit of Reb Shimon. The day of Lag Ba'omer holds this special power, too - the power of being granted children in the *zechus* of Reb Shimon.

Bringing Meron Home

Are you one of those who couldn't make it to Meron? Had plans to be there but you're stuck at home instead, wishing you could hop onto the next plane and fly over?

Although you didn't get there this year, know that **you are where your mind is**. You can "be there" in the truest sense of the word - your *tefillos* can have the same potency as those said at the *me'arah*. All you need to do is stop and focus. All you need to do is daven to Hashem for whatever you need, in the *zechus* of Reb Shimon Bar Yochai.

Looking to give your *tefillos* an extra boost? The strongest way to connect to a *tzaddik* is learning his *sefarim*. By learning *Zohar Hakadosh* or *Tikunei Zohar* - even just a few words! - your *tefillos* will gain an awesome power and be able to accomplish everything you can possibly imagine.

Sichos Mohorosh, Erech Lag Ba'omer



you think into it, you will realize that hitting is not *chinuch*; it is only the

result of a parent's or teacher's anger and frustration. It is therefore forbidden to slap or beat children - not only does it not help, but it actually makes the situation worse.

(If you will have to use this approach and confront the *rebbe* with this warning, be very careful that your child does not find out about it. Parents must give over a sense of respect toward their children's *melamdim*. It must be done in private so that your son retains his respect for his *rebbe*.)

Daven that your children should grow up to be *erliche* Yidden. Parents must cry and plead by Hashem to see *nachas*. The Chasam Sofer *zt"l* was once asked how he merited such righteous children, to which he replied, "Every night while I said *tikkun chatzos*, I filled an entire cup with tears for good children." Through *tefilla* you can be *zoche* to righteous generations.

May Hashem bless you with success in all your endeavors.

Adapted from The Light of

THE ROSH YESHIVA SAYS:

Lag Ba'omer is a day of bonfires, *tefilla* and joyous song.

It's a time to internalize the secrets that Reb Shimon bar Yochai revealed to us:

Hashem loves us more than we can ever imagine.

Every little thing we do has tremendous value.

Harmony in the home is the source of all blessings.

LISTEN TO THE ROSH YESHIVA'S SHIURIM ON LAG BA'OMER

KOL BRESLEV: (212) 444-9191; press 1, 1, 9, 7, 1

MY SON'S REBBI DOESN'T STOP HITTING



Question:

To the Rosh Yeshiva *shlita*,

My son just entered sixth grade and is miserable in *cheder*. His *rebbe's* method for establishing discipline in the classroom is to hit the boys every single day for the slightest infractions. In his mind, the "disobedience" of a child who doesn't follow along with his finger in the *sefer* warrants a violent slap. My son comes home in tears each day.

I've spoken to the principal numerous times but he refuses to acknowledge the problem. He insists that there's nothing wrong with giving a child a *potch* and that's how they grow up *erlich*. He claims that his own grandchildren learned in this *rebbe's* class and they turned out wonderful.

What else can I do? I cannot watch the *rebbe* destroy my son.

The Rosh Yeshiva's Response:

Dear...,

Meet with your son's melamed and speak to him. Start the discussion by saying how happy you are that he is your son's *rebbe* and that your son is learning a lot in his class. Only afterwards should you tell him that your son often comes home in tears and is scared to go to *cheder*; ask him to please stop hitting your child.

If your son continues to come home from *cheder* crying, go over to the *rebbe*, grab him by the collar and give him a clear and stern warning, "If you won't stop hitting my child, I will break your bones!"

There is no excuse whatsoever to hit chil-

dren. Mohorosh used to say that a *rebbe* who uses physical force should go work for the sanitation department. He should spare the poor children his fury and instead use his brute strength to swing garbage cans and throw trash into the truck.



There are countless children who abandon Yiddishkeit later on because they were beaten and shamed for trivialities. Even though the principal's grandchildren happened to turn out okay after going through such *gehinnom*, it doesn't mean that every child will survive it. אין סומכין - על הנס - Don't rely on miracles (*Pesachim 64b*).

The Rebbe taught us never to hit children. If

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