

SPARKS OF EMUNAH



HEICHAL HAKODESH BRESLEV WEEKLY NEWSLETTER
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CHIZUK from the PARSHA

FAITH AND JOY

וְאֵלֶּה תּוֹלְדֵי יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת יִצְחָק

And these are the offspring of Yitzchak, the son of Avraham – Avraham begot Yitzchak.

Chazal teach us that there is no extra word in the Torah – any seemingly superfluous word is there to teach us a lesson. If Yitzchak was the son of Avraham, surely Avraham was his father. What is the reason for this repetition?

The entire *sefer Bereishis* teaches us about the *avos*, each of whom represent a different aspect of *avodas Hashem*. Every *passuk* that speaks about our holy forefathers holds priceless lessons for us today. Avraham Avinu is synonymous with **emunah**, as he was the first to bring belief in Hashem down to this world. Rashi explains (*Bereishis 24:6*) that before Avraham came around, Hashem was “אלקי השמים” – the G-d of the Heavens, but when Avraham Avinu began to teach the people to believe in a Higher Power, Hashem became “אלקי הארץ” the G-d of the Earth, too.

The next of the *avos*, Yitzchak, refers the *middah* of **simcha**. When Yitzchak Avinu was born, Sarah said (*Bereishis 21:6*), “צחק עשה לי כל השמע יצחק לי – Hashem has made laughter for me; whoever hears will laugh for me.”



These two attributes, *emunah* and *simcha*, are crucial components for a positive, productive life. They go hand in hand, each one causing the other to grow and increase. We see this in what the Rebbe says (*Sichos Haran 53*), that he who has *emunah* lives a good, happy life. For when a person believes that Hashem orchestrates all events with infinite kindness and mercy, he can keep his spirits up and remain *b’simcha* even when facing hardships. Hence, having *emunah* fills one’s life with joy. The reverse is also true – happiness, with its all-encompassing and wide-ranging effects, brings about *emunah*. This is as the Rebbe says (*Likutei Moharan 2:81*) that *simcha* allows for a person’s *emunah* to develop and deepen.

Working on your *emunah*? *Simcha* is sure to follow. Working on *simcha*? *Emunah* is not far behind. This is alluded to in this week’s *parsha*. וְאֵלֶּה תּוֹלְדֵי – the following is the result of יִצְחָק – the *middah* of *simcha*: When a person is happy, he becomes a בֶּן אַבְרָהָם – a person of *emunah*. But it doesn’t end there. אַבְרָהָם הוֹלִיד – *emunah* brings about יִצְחָק – happiness; *emunah* keeps a person *b’simcha*, no matter what challenges he may face throughout his life.

Let’s strengthen our *emunah* and recognize that nothing happens by chance. Hashem runs the world precisely, with every last detail orchestrated for our benefit. When we internalize this, we will live a life of happiness and tranquility.

Toch Hanachal Toldos 5761

MOHOROSH SPEAKS

ALL ALONE



Nobody likes to be alone. Friends are from the most important things to a person; life without them is empty and dull. Chazal say that even death is better than being alone – או חבירות או מיתות. Loneliness causes sadness and depression, which is a living death.

Nevertheless, having friends is not as simple as it may seem. It’s important to know how to go about having friends. They are a significant part of life, but remember that all humans are essentially most invested in themselves and their own wellbeing. Your best friend is no exception – he too is only your friend for as long as he benefits from you. You cannot fully trust anyone. Keep your eyes open and never follow someone blindly.

Relying on people inevitably brings disappointment. That same friend whom you trusted, the one who promised to help you will be very quick to dump you when something better comes his way. The only One to rely on is Hashem. The *passuk* says (*Tehillim 60:13*), וְשׂוּא תִשׁוּעַת אָדָם



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Dear ...

I received your letter.

True, it is hard to talk to Hashem initially, and much *chizuk* and encouragement is needed to be able to persist. However, once a person is *zoche* to do true *hisbodedus* and discusses everything in his life with Hashem, he no longer needs anyone or anything else.

The crux of one's *tefillos* should be to be closely connected to Hashem and speak to Him constantly. This was David Hamelech's plea (*Tehillim 27:4*), "אחת שאלתי מאת ה' אותה אבקש" – all I ask of You, Hashem, is that I should always be with You, always sit in Your home and live with You forever." When a person realizes that he has no one but Hashem and begins turning to Hashem for whatever he needs, he is the luckiest man in the world.

If it is difficult for you to talk to Hashem, make this the subject of your *tefillos*! Daven, **"Hashem, help me be able to talk to You! It's so hard for me to do so. When it comes to other people, I have no problem speaking for hours on end, but when I try to speak to you I get stuck and unable to speak. Hashem, please help me feel Your Presence and sense that You are right here with me so that it will be easier for me to talk to You.**

"Hashem, help me have the clarity to always remember that it is You Who controls everything. Grant me a complete faith so that I should remember that the entire world is in Your control and that every creation is merely a pre-ense for Your power and glory."

Being able to speak to Hashem freely is the most valuable tool a person can possess. The Degel Machane Efraim *zt"l* (*Parshas Bechukosai*) relates the following *mashal* in the name of his holy grandfather, the Baal Shem Tov:

There once was a king who proclaimed to his entire kingdom that he would grant an audience to all of his subjects who have anything to request of him. People came from far and wide to take advantage of this opportunity; some asked for money, others asked for honor and fame, others asked for revenge on their enemies... each came with his unique appeal.

One wise man, however, approached the king with a brilliant request. Instead of asking for something fleeting, he asked one thing: to be able to speak to the king every single day. With an open door to the king's palace, he knew that he would always be able to ask the king for all he would ever need.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah* #1, page 142



is useless to wait for a person to help you. The *roshei teivos* of this *passuk* is the same as ש'פתי ת'פתח א' – the more you realize that it's foolish to rely on people that cannot, want not and will not help you, the more you will open your heart and mouth to talk to Hashem and rely on Him for help.

Friend or Foe?

Finances is one area in which people are not wary enough. The Rebbe used to warn his people to be very careful with their money – all it takes is one "friend" to promise a lifetime of riches, and without thinking twice, one can lose his hard-earned money in an investment that is nothing more than a scam.

Mohorosh used to relate the following story, as an example of his warnings not to rely on people, especially in money matters:

A man from Eretz Yisrael used to travel to America every year to collect money. Once, after having pulled together five thousand dollars, a friend convinced the meshulach to invest in a business venture that would turn a big profit. Overjoyed at the opportunity, the meshulach handed over his entire \$5,000. After a month, the investor began sending the monthly profit. The second month he also received money. But that's where it ended! The "investor" told him that their partnership is over and the money is all gone... and the meshulach was left with nothing.

This anecdote is not unique at all – such stories happen each day! There are swindlers around who know exactly how to earn a person's trust to steal his money. They say that they have a once-in-a-lifetime opportunity, thereby convincing others to "invest" with them. Then, after an "investor" like this has caught enough fish in his net (and has enough money in his pocket), he will either disappear off the face of the earth, or he will say that the "business venture" failed and he lost the money.

How can you protect yourself from such scandals? Simply use your head! If a person tells you that you can yield a bigger percentage of profit with him than with the bank, he is a liar. Such a "deal" reeks of dishonesty.

Of course, it will not seem so at first. The smart swindler will start out doing all the right things, so as not to raise



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suspicion. He will religiously send you your monthly profits and give you the feeling that all is going well. Then, at the point where you trust him enough to give him all your life's savings, he will disappear...

Gambling uses the same psychology: small initial wins whet the gambler's appetite for more. People urge, "Look what good luck you have that you keep winning! Now offer all your money and you will make double!" The fool is the one who listens, puts in all his money, and loses everything.

And sometimes this game goes even further... They say, "You win some, you lose some! That's how it goes. Try one more time and you'll make it all back." The gambler falls into the trap and even borrows money from others, sure that he will recoup his losses. Before long, he is so deeply in debt that he can't even leave his house for fear of meeting up with his debtors. For the rest of his life, he remains in a vicious cycle: borrowing from one person to pay back the first, and then from a third to pay back the second, until his time in this world is up and he finds himself in the cemetery.



The best thing is to have *bitachon* in Hashem and not rely on people, because you can only truly rely on Hashem.

Friends of the Gemara

R' Mattisyahu was a Breslever chassid who lived in Uman. Whenever he went through a challenge, he uses to say as he learned, "Amar Rava, amar Rava, amar Rava – help me, Rava; daven that I should see a way out of this tzara... Amar Abaye, amar Abaye, amar Abaye – help me out with this problem..." Whenever he mentioned the name of a tanna or amora, he begged for help. It was so real to him that it seemed to onlookers that he was literally talking to the tzaddikim, as it says in Yerushalmi that when a person learns Torah, he needs to feel as if that tanna or amora is standing before him.

Chazal use the term "*chaver*" when referring to a *talmid chacham*, because a *tzaddik* is the best friend a person can have. Choose the *tannaim* and *amoraim* to be your *chaveirim*. When you learn Mishnayos and Gemara, connect to these *tzaddikim*! You can speak to them, ask them to put in a good word for you in *shamayim*. They will surely help you. The Rebbe says (*Sefer Hamiddos, Tzaddik 2:20*) that saying the names of *tzaddikim* can bring about *yeshuos* that are completely unnatural.

Fortunate is he who connects to *tzaddikim* and chooses them to be his friends, rather than trusting phony friends who will only disappoint him greatly.

Sichos Mohorosh Erech Chaveirim, Erech Bitachon



"Ribono shel Olam, just as I am lighting the Shabbos candles, so too should the light of the Rebbe be ignited in the heart of every Jew."

Additionally, daven as follows: ***"Ribono shel Olam, please listen to my tefilla and give me erliche children who will serve You with love. Have mercy on my son, ____, and help him abandon his foolish behavior and stop looking at what he shouldn't. Open up his heart to return to You and want only You.***

"Hashem, just as I'm lighting the Shabbos candles, please illuminate my son's life and instill in him a pure and holy spirit. Light up our lives and the lives of all Jews, they should all be connected to You and connected to the Rebbe. Ignite ____'s heart so he should serve You with love and ignite the hearts of the rest of my children."

Make yourself comfortable at the *licht* – you don't have to remain standing and you don't have to keep your eyes covered the entire time – just speak to Hashem. Cry and beg and plead; spare no tears. Every tear you cry will open the hearts of your children.

Additionally, do whatever you can to view your son in a positive light and praise him for the good that he does. We typically only see our children's faults, holding them accountable for anything they do wrong while mostly overlooking the good things they do. Smart parents, however, seek out and praise their children for their good qualities. If you will focus on the positive in your son, you will cause a complete turnaround.

Mohorosh z"l used to say the following story:

When the Ahavas Yisrael zt"l relocated to the town of Marmorash, there were many Jews in the town who were completely estranged from Yiddishkeit. When the tzaddik was asked how he would inspire the people there to do teshuva, he responded, "I will love them so strongly until they will behave as I expect of them."

With love, one can break through all barriers. Continue davening and you will see miracles.

May Hashem bless you with success in all your endeavors.

Adapted from The Light of Emunah #1, page 91

Q & A

???

CAN I DAVEN FOR MY SON IF HE WON'T DAVEN FOR HIMSELF?

Question:

To the Rosh Yeshiva *shlita*,

Thank you for all the *shiurim* which have enriched my life in so many ways. Speaking to Hashem in my own words is not new to me, but the *shiurim* give me *chizuk* to uphold the connection.



I have a son who is in a mainstream *yeshiva* framework, but he is sorely lacking in his spirituality and unfortunately behaves very differently from the way he should. He doesn't view his behavior as a problem at all, claiming that he just wants to enjoy life. In his teenaged small-mindedness, he doesn't realize that this is only the beginning of a very slippery downward slope. Comfortable as he is this situation, it has never even occurred to him to daven for his own spiritual well-being.

As his mother, I am tormented by the situation. I often find myself in tears, crying to Hashem to help my son get out of this state. My question is, can I daven for him if he won't even daven for himself? Can I daven that he should abandon his wayward behavior, get rid of the devices which he uses to watch inappropriate content and return to Hashem? Will my *tefillos* have the same effect as if he were the one davening?

Thank you.

The Rosh Yeshiva's Response:

Dear...,

What's the question?! Of course a mother's *tefillos* make a world of a difference! All of our *tzaddikim* attained their greatness in the merit of their mothers, who cried and beseeched Hashem for *erliche* children.

Mohorosh used to relate that a man once came to the Chofetz Chaim *zt"l* to request a *bracha* for righteous children. The Chofetz Chaim picked up a *Tehillim* that was swollen with moisture and exclaimed, "This is my mother's *Tehillim* – each day she cried to merit *erliche* children. *Tefilla* is the way to merit righteous children."

Continue davening for your children and you will be *zoche* to see *nachas* from them. When lighting the Shabbos candles, speak to Hashem in whatever language you are most comfortable with. Daven for yourself, for your husband, for your son who is struggling, for the rest of your family and for all of *klal Yisrael*. *Hadlakas Neiros* is a very potent time when one can merit miracles.

R' Nossou used to ask his wife and children to say the following *tefilla* when lighting the Shabbos candles:

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