



# SPARKS of EMUNAH

HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

PARSHAS TOLDOS  
2 KISLEV, 5786  
ISSUE #70

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

## 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 – even words that seem to be superfluous are important and are 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), "חֵסֶק עָשָׂה לִי אֱלֹקִים," "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 trait causing the other to grow and increase. We see this in what the Rebbe says (*Sichos Haran* 53), "מי שיש לו אמונה" – He who has *emunah* lives a good, happy life. 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 אֶת 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 true happiness and tranquility.

Toch Hanachal Toldos 5761

MOHOROSH  
SPEAKS

## RUNNING TO or RUNNING AWAY?

Reb Levi Yitzchok of Berdichev zt"l once noticed a man dash out of shul shortly before the conclusion of *shacharis*. "Reb Yid, where are you rushing to?" The tzaddik asked.

"I'm running to make *parnassa*," came the hurried response.

"What makes you think you are running **to** your *parnassa*?" Reb Levi Yitzchok countered. "Perhaps you are running **away** from it!"

Does this scenario feel familiar to you? Does it resonate a bit uncomfortably? Many of us rush through davening and/or cut our *tefilla* short in order to make a few more dollars. It's ironic, really, because every believing Jew knows that Hashem is the One Who provides him with a livelihood, yet we are often tempted to escape *shul*, to turn away from Hashem and pursue illusory sources of *parnassa* instead.

When a person truly internalizes the principles of *emunah* and is firm in his belief that Hashem is the only Source of *parnassa*, he will undoubtedly have the calm and presence of mind to daven slowly and with

(Continued on page 2)





## SUCCESSFUL PARENTING

Dear ...

I received your letter.

Your wife is not callous or cruel; she screams at your children because that's what she saw when **she** was a child. Growing up, all she heard was degradation and insults, and she therefore thinks it's the proper approach to *chinuch*. She isn't trying to be bad – she just doesn't realize how harmful such behavior is.

**Set aside time each day to learn the principles of proper *chinuch* together.** In the *kuntreisim* "Parenting with Pride" and "Successful Parenting," Mohorosh teaches how to raise children with patience, as well as the severity of shaming children and the heavy price one pays for such behavior. If your wife would just learn the right way to be *mechanech* children and realize how damaging her behavior is, she would surely stop using such disparaging language.

**Judge her favorably and try to view her in a positive light.** Realize that she isn't at fault – all she ever heard was condemnation and criticism. If you would have had to undergo all that she endured as a child, you would have been doing a lot worse. View your wife with compassion and notice her good qualities, and you will see that everything will change for the better.

**There is no greater gift you can give your children than a loving and harmonious relationship with your wife.** Children are very perceptive; they can feel when their parents are on good terms and when they are upset with each other. Even just sensing discord hurts them deeply, how much more so when they actually witness conflict between their parents. This causes them to develop anxiety and a deep-seated insecurity which they suffer from all their lives.

Most of all, remember that **the most critical component of raising healthy and *erliche* children is *tefilla*.** It doesn't matter if your children are still young – it's never too early to daven. We live in a dangerous era when children from the most beautiful families abandon *Yiddishkeit*, *R"l*. The only solution is to daven and cry to Hashem to merit *erliche* children.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #1, page 145*

concentration. Not only that, but his serene state of mind will even allow him to learn Torah

before running off to work, unafraid of the possibility of losing income or potential clients. He will approach all his *parnassa* matters with the peace and calm of one who knows that results are not in his control.

Davening properly and making time to learn does not cause a person to lose *parnassa*. Quite the contrary, these spiritual acts go a long way and benefit him both in *ruchniyus* and *gashmiyus* matters. When a person cuts his *tefillos* short and skips learning for the sake of a livelihood, he incurs losses in all areas – on a spiritual level, he loses his davening, his learning and the connection to Hashem that they bring, and in material matters, too, he loses out, because *tefilla* and *limud haTorah* are the conduits which enable Hashem's *bracha* to descend. With vessels that are incomplete or totally missing, the Heavenly *shefa* cannot be sustained.

Davening with a *minyan* three times daily is expected of every Jew. It is a sure indicator of a person's level of *bitachon* – one who davens with a *minyan* shows that he places his trust only in Hashem and relies on Him fully for his livelihood.



ברוך הגבר אשר יבטח בה' והיה ה' מבטחו  
– One who relies on Hashem will have bountiful *parnassa*, since Hashem comes through for those who truly rely on Him.

### Who is More Successful?

The Ben Ish Chai *zt"l* aptly illustrated this concept with the following story:

*Two merchants living in the same city each owned a small textile shop selling quality fabrics.*

*The first shop opened each day at 7:00 am. The owner, in his haste to snag all customers and make the most sales, raced through davening and ran off to work before even having a chance to eat breakfast.*

*The second merchant had a completely different approach. He began each day by immersing in a mikvah, engaging in a lengthy, enthusiastic davening and then learning for a couple of hours. He then ate a leisurely meal with his wife and only opened his shop at about 11:00 am. The owner of the first textile shop couldn't have been happier – he was open for many more hours each day and believed that he was attracting the majority of customers and was much more successful.*

*Until one day...*

*A new line of expensive, high quality fabrics was introduced to the market and both businessmen bought a large stock, hoping to make a substantial profit.*

*(Continued on page 3)*



The local poritz heard of the luxurious new fabrics. Early the next morning, he sent his servant to summon a textile merchant to his estate with fabric samples to choose from, with the promise to buy a large quantity and give recommendations to his family and friends.

The first merchant was the only one open at that time of day. With no other choice, he temporarily closed his shop and followed the servant to the poritz's stately home.

The poritz was in no hurry. He spent many hours debating the pros and cons of each sample, wasting precious time and business for the poor merchant. When he still couldn't come to any decision, the poritz called in his wife, who needed a full replay of the qualities and flaws of each. She, too, wasn't exactly sure what to buy and called all their children to join and give suggestions.

In the interim, the second merchant finished davening and made his leisurely way to his shop, where he found tens of customers waiting to check out the new fabrics. Within minutes, his stock was completely sold out, leaving him with a nice profit.

The ticking clock slowly reached the end of the business day while the helpless merchant described his fabrics for the umpteenth time to the poritz, his wife and children. To the unfortunate man's aggravation, the poritz could not make up his mind and did not make any purchase at all.

One does not lose out by investing time in his avodas Hashem. We must remember to daven properly, learn properly, and rely on Hashem for whatever we may need, and Hashem will surely provide us with abundant goodness.



## FOR YOUR CHILD'S Sake -11-

Translated from לוב אבות על בנים, a kuntres written by Mohorosh zt"l.

### PART 5: FEEL THEIR PAIN

It was a bitterly cold night. A lone figure walked through the swirling snow, head bent against the wind, making his way toward the front door of a sprawling mansion. After a few short knocks, the ornate oak door was opened by none other than the man of the house himself, the gvir of the town.

"Kvod Harav, what an honor!" The wealthy man exclaimed in surprise when he saw the face of his esteemed visitor. "Wow, what a cold night! Please come in. How can I be of help?"

"I'd like to speak out here, please," the rav of the town responded. "I have an urgent matter to discuss with you."

Mystified, the gvir stepped out of his warm home, bracing himself against the frigid outdoors. "So how are you doing?" The rav asked. "How is your family doing? Your wife? Your children?"

"Good, baruch Hashem," the wealthy man answered, somewhat puzzled. The icy wind was cutting into his flesh and making his eyes tear. Had the rav come all the way to his home just to make small talk in the freezing cold?

"And the business? Is it going well?" The rav pressed further.

"Yes, yes," the gvir responded as his teeth began to chatter. "Please, Kvod Harav, can we continue this conversation inside?"

"No, that's not necessary. I would like to speak with you out here." The rav continued to ask inane questions about all the rich man's dealings, while the shivering gvir began to pace slightly, rubbing his hands together in the effort to maintain his body heat. After questioning the gvir about all the details of his business, the rav launched into a lengthy dvar Torah on the parsha.

By now, the wealthy man's lips were blue from cold. "K-k-kvod Harav, I w-w-would love t-t-to hear m-more. Please j-join m-m-me ins-s-side m-my home! I th-th-think I'm g-getting frostb-b-bitten; I c-c-c-can't take th-this a-a-anym-m-m-more!"

"Ah," the rav nodded. "Now to the point of why I came. I'm here because of Zerach." He sighed. "I'm sure you know that he hasn't been doing well since he lost his job last month. Well, things have come to a point where he has no money at all, and after his last round of firewood ran out, he simply could not purchase anymore." The rav looked straight into the gvir's red, watery eyes. "His wife and children are literally freezing through this winter. I am here to ask if you can contribute anything to this cause."

"Y-y-yes, ab-ab-absolutel-ly!" The half-frozen man cried out. "C-c-come in-in-inside, I w-will g-g-give you any am-amount you ask f-f-for!"

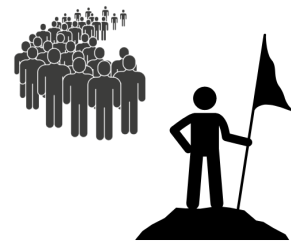
The wise rav smiled and said, "I see I have made my point. We can go inside now. If we would have had this meeting in your warm parlor, you would have never been able to understand this poor man's plight, and you would have given a few rubles at most. Only now, after feeling the frigid air on your own flesh for a few minutes, were you able to truly feel along with those less fortunate than you."

To be continued next week, be'ezras Hashem.



# Q & A

## MUST I LEAVE MY KEHILLA IN ORDER TO BECOME BRESLEV?



### QUESTION:

*To the Rosh Yeshiva shlita,*

*Thank you for all the shiurim, chizuk and letters that uplift me daily.*

*I want to ask as follows: I grew up in a certain chassidus and now discovered the Breslever derech. Must I leave my kehilla in order to belong to Breslev?*

*When I asked another Breslever chassid his opinion on the matter, he told me that the Rebbe teaches us a lesson from the behavior of Avraham Avinu, who left everything behind and didn't look at what others had to say about him. He claimed that every Jew must conduct himself in this way – he must find a path in avodas Hashem and completely ignore others' opinions. However, this seems very extreme to me. Why must I leave behind an erliche kehillah just to be able to implement the guidance and eitzos that the Rebbe teaches us?*

*I hope the Rosh Yeshiva will be able to clarify this matter for me.*

**No matter where you grew up and to which kehilla you belong, living with the Rebbe's eitzos will give you a life of emunah and joy.**

Don't leave your community; don't reject your chassidus. Take the Rebbe's chizuk and apply it to your life in a private manner, without making any changes that will immediately be noticeable to others. Start by implementing these fundamental teachings:

- **Learn Torah each day with the seder derech halimud;**
- **Make hisbodedus an integral part of your day** and discuss every detail of your life with Hashem;
- **Welcome Hashem into your home by ensuring that you live in harmony with your wife.** Chazal say (Sotah 17a), "איש ואשה זכו, שכינה ביניהן" – When husband and wife live together in harmony, Hashem Himself dwells in their home. Chazal also teach us (Shabbos 10a) that Hashem's name is shalom; through peace in the home one is zoche to hashra'as haShechina.

Continue to serve Hashem in your way and don't let others confuse you. The Rebbe says (Likutei Moharan, part 2 Hashmata) on the passuk (Yechezkel 33:24), "אחד היה אברהם" that Avraham Avinu was able to serve Hashem because he imagined that he was the only person who existed in the entire world. He didn't look at others or consider their opinions at all, and he wasn't intimidated by their ridicule or scorn. A person who can reach that level can live a life of true joy and fulfillment.

**Is it worthwhile to create machlokes?** Why go around telling others that you are a Breslever chassid if it will just cause arguments and strife? What will you gain from being rejected by your family and ostracized by your friends? Keep your connection to the Rebbe private; daven, learn and be b'simcha.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #3, page 100*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

I don't know who the chassid you are referring to is, or if he even understands the Breslever derech himself. If this is the way he advised you, he clearly doesn't know what the Rebbe wanted from us at all.

There is no agenda in Breslev to take people away from their mesorah and the community in which they were raised. The Rebbe wanted one thing: to make us live with the knowledge that the purpose of life is to serve Hashem.

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