SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLOV WEEKLY PUBLICATION

PARSHAS TOLDOS
4 KISLEV, 5787
ISSUE #112

BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLOV ZT"L
AS TAUGHT BY MOHOROSH ZT"L AND THE ROSH YESHIVA SHLIT"A

נתנדב על ידי
משפחת גוטמאן
הקב"ה ימלא משאלות לבם לטובה

CHIZUK FROM THE PARSHA

FAITH AND JOY

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת יִצְחָק

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

The *passuk* says it, then says it again. *Chazal* teach that the Torah wastes no word, so a repetition like this is not mere repetition — the Torah is telling us to stop and look. And when the Torah makes us stop in the middle of the story of the *avos*, it is because what follows is not only about them, but **it's about us and for us.**

The entire *Sefer Bereishis* is the story of the *avos*, each one embodying a different path in *avodas Hashem.* Every *passuk* about them holds lessons for us today.

The Two Pillars

Avraham Avinu is *emunah* — he was the first to bring belief in Hashem into this world. Rashi explains *(Bereishis 24:6)* that before Avraham's time, Hashem was "אֱלֹקֵי הַשָּׁמַיִם" — G-d of the Heavens alone. Once Avraham taught people to believe, Hashem became "אֱלֹקֵי הָאָרֶץ" — G-d of the Earth, too.



Yitzchak is *simcha*. At his birth, Sarah said *(Bereishis 21:6)*, "צְחֹק עָשָׂה לִי אלקים, כָּל־הַשֹּׁמֵעַ יִצְחַק לִי" — "Hashem has made laughter for me; whoever hears will laugh with me."

Closely Connected

Emunah and *simcha* go hand in hand, each one feeding the other. As the Rebbe says *(Sichos Haran 53)*, "מי שיש לו אמונה חייו חיים" — one who has *emunah* lives a good, happy life. When a person knows that Hashem runs every event with infinite kindness, he stays *b'simcha* even through hardship. *Emunah* fills life with joy. And the reverse holds too: *simcha*, in all its wide-ranging effects, lets *emunah* take root and deepen *(Likutei Moharan 2:81)*.

Work on your *emunah* — *simcha* will follow. Work on your *simcha* — *emunah* is not far behind. The *parsha* alludes to exactly this: וְאֵלֶּה תּוֹלְדֹת — this is what comes from יִצְחָק — *simcha*: a happy person becomes בֶּן־אַבְרָהָם —a person of *emunah*.

But it doesn't stop there: אַבְרָהָם הוֹלִיד אֶת־יִצְחָק — *emunah* in turn gives birth to *simcha*, keeping a person joyful whatever challenges life brings.

Nothing happens by chance. Hashem runs the world precisely — every detail is orchestrated for our benefit. When we truly internalize this, we live a life of real happiness and tranquility.

Toch Hanachal, Toldos 5761

MOHOROSH "SPEAKS"

SUCCESS STARTS HERE!

We spend our lives chasing "success," hunting the elusive feeling called happiness. It can feel like a mad dash to finish the checklist: get married, have children, land a solid job, buy a house, invest smart, marry off the kids, live happily ever after. We all wish life would be smooth, simple, and glitch-free. We dream of the secret formula that guarantees milestone after milestone without a bump.

And then a quiet moment hits and we wonder: Is success even attainable? Is happiness actually possible? How do we get there?

Tip #1: Shift your Mindset

Disappointment is part of every human life. We build pictures in our heads of how things "must" go for us to be happy — and then life redraws the lines. The turning point is not the setback itself; it's the thought you choose in that moment. That thought writes the next chapter.

Ezra sat across from his therapist and unspooled his pain:

(Continued on page 2)

MOHOROSH SPEAKS

continued from page 1

"My fourth-grade rebbi disliked me. The principal never saw my potential. I was rejected from the yeshivah I needed. The shidduch that was meant for me went to someone else. Nothing in my life works and it's everyone else's fault."

The first — and non-negotiable — key to success is *hachna'ah* to Hashem: placing yourself fully in His hands. Blame feels satisfying for a minute, but fixes nothing. Remember instead, that every detail in your life is orchestrated by Hashem's precise *hashgachah*. *Chazal* teach us *(Chullin 7b)* that even something as small as a stubbed toe was predetermined in Heaven. Surely, then, no person can take what is destined for you — not your job, not your *shidduch*, not even your slice of cake! **Hashem runs a flawless plan that no human can disrupt.**

Know this clearly, and you'll become strong. The fear of being shortchanged will fall away, the blaming will instantly cease, and the jealousy of those around you will fade.

Hashem is with you, guiding each step for your ultimate good. This clarity of faith makes you productive; the strength of *emunah* makes you powerful. It frees you to act with calm, courage, and consistency — and that is where success takes root.



Tip #2: Watch your Words

"Before I speak, I am in control of my words. After I speak, my words control me."

Most avoidable pain in life arrives through careless speech. We underestimate the force of a sentence — and then live under its weight. One sharp line can ignite years of fallout. Silence, chosen wisely, averts storms.

Train yourself in three filters. First, pause: before any unkind word leaves your mouth, take one breath and let it wait. Most negative speech that we later regret is spoken in the half-second before thought catches up — let's pause before it comes out.

Second, ask: Is it true? Is it necessary? Is it kind? A negative word that fails any of those tests is damaging and shouldn't be said, even when every detail is accurate.

Third: swallow. Even if you're yelled at unfairly, answering back will add fuel to the fire and make the situation worse. You may be right, but be smart. Don't answer back. Let the storm pass.

These three habits are hard, but a person who masters them spares himself years of fallout. Guard your speech and you guard your success — for the mouth holds the key to success.

"I sometimes regret the words I speak, but I never regret remaining silent."

Husbands and wives, employers and employees, landlords and tenants, neighbors and friends: restraint is protection. The less you speak and the more you listen, the fewer mistakes you make and the more wisdom you gain. If you want success, train yourself to weigh words and use them sparingly.

Tip #3: Keep your Secrets

In this age of oversharing, knowing what to keep quiet is a rare and precious virtue. If you want to be successful, keep what is private, private. Finances, sensitive family dynamics, or past mistakes — once you share them, they're no longer yours. 'Just this one person' is how secrets become headlines. Many have learned this the hard way — spare yourself the anguish.

This applies even with those closest to you — and especially with your wife. In order for you to be respected, you must guard your dignity. Speaking badly of yourself — even to win sympathy — breeds contempt and weakens the bond.

Chazal cautioned: "אל תרבה שיחה אם האשה" *(Avos 1:5)*, referring to one's wife. It does not mean to avoid conversation — *shalom bayis* thrives on warmth and communication. Rather, it means to avoid negative, self-demeaning talk that erodes respect. **Share your victories with your wife; pour your struggles out to Hashem.**

Bottom Line

Strengthen your *emunah*: Hashem alone directs your life, with exacting precision and unfailing love. What is yours cannot be taken from you; what belongs to others is impossible to seize.

Watch your words: careful speech prevents harm and opens the way for *bracha*.

Guard what is private: dignity and restraint are quiet the quiet builders of success.

Live these three, again and again, and with Hashem's help you will see *hatzlacha* far beyond anything you imagined.

Kuntres Zei Matzliach

A LETTER
FROM THE ROSH YESHIVA

NIGHTS OF GOLD

Dear …,

R' Pinchas of Koritz *zy"a*, had a name for the winter nights — he called them *the golden nights*. Golden — because in these long winter nights, a person can come so much closer to Hashem. There are so many opportunities to be *matzliach* in *avodas Hashem,* by going to sleep early and getting up early to learn and daven. **That's the real gold.** Because when a person goes to the World to Come, no gold and no silver go with him — "אלא תורה ומעשים טובים בלבד" *(Avos 6:9)* — only the Torah he learned and the *mitzvos* he gathered down here.

Every person has his own way of serving Hashem — and has a special quality that no one else can imitate.

My dear friend, don't let the winter nights slip through your fingers. Set yourself a routine: go to sleep early so you can get up early and learn Torah before starting your day. Or, if staying up and learning at night works better for you — go for it! For some people, the "early to bed, early to rise" approach is wonderful; for others, getting up very early just leaves them with a headache for the rest of the day. You know yourself best — **do what works for you.** The main thing is not to waste the time.

Just Be Yourself

It's the same with everything in *avodas Hashem*: **don't copy your brother, friend, or neighbor; don't break yourself trying to be someone you're not.** If you're inspired by a friend who wakes up before dawn and spends hours with his *avodas Hashem,* and then you try to do the same, but it just doesn't work — don't fall apart over it. Serve Hashem the way that's fitting for you.

Every Jew has his own path, his own *nekudah*, and his own way of serving Hashem that no one else can do — because every person is a world of his own, and one can't just copy another. For one person, davening at length gives him joy, while for another, davening with *zerizus* talks to him more. The same with learning: one person is drawn to *bekius*, another to *iyun*. And in the parts of Torah too — one has a feel for Gemara, another for Shulchan Aruch and *sifrei halacha*, and a third has a feel specifically for *Aggadah*.

My dear friend, if you want to renew yourself in *avodas Hashem*, remember this: don't look at others, don't try to be someone else. Look at yourself. Don't fall apart because you can't do what another does. The holy Rebbe says *(Likutei Moharan 1:34)* that every person carries a unique point of light — a way of doing *mitzvos* that only it can express.

It's like *Chazal* tell *(Ta'anis 21b)*:

In the days of Abaye and Rava, there was a doctor named Abba Umna, and every single day he got a bas kol — a greeting from Shamayim. Abaye got one only once a week, and Rava got one only once a year, on Erev Yom Kippur.

Abaye felt broken over this until they told him from Shamayim, "You cannot do what he does."

The Way <u>You</u> Can

Every person has his own way of serving Hashem, and Hashem has a *nachas ruach* from every single person individually.

That's exactly what the tzaddik Reb Zusha *zy"a* used to say, *"When I'll come before the Beis Din shel Maalah, they won't ask me why I didn't serve Hashem the way my brother Reb Elimelech did. They'll ask me why I didn't serve Hashem the way I — Zusha — could have."*

Don't be broken if you can't do what your friends do. Look at what works for you. The main thing is: **use this golden time to grow in your *avodas Hashem*.**

Adapted from Atzaso Emunah Chayei Sara 5787

THE ROSH YESHIVA SAYS...

Next week, we will complete *Maseches Bechoros* and begin a new *Masechta — Maseches Arachin*.

Now is the time to make a fresh start in learning Torah — **don't go to sleep before learning the *daf Gemara*.**

The Rebbe says *(Sichos Haran, Siman 137)* that the *Lashon Kodesh* word for money — מעות — is an acronym for **ואין עבירה מכבה תורה** — a sin cannot counteract Torah learning *(Sotah 21a)*.

By learning Torah consistently each day — no matter who you are — you will be *zoche* to an abundance of *shefa*.

FOR THE DAILY DAF BY THE ROSH YESHIVA, CALL KOL BRESLEV: (212) 444-9191 — 1, 3, 1, 33

Q&A

HOW DOES ONE DISCIPLINE A DISRESPECTFUL CHILD?



QUESTION:

To the Rosh Yeshiva shlita,

Thank you for your shiurim that inspire me every day. I can only imagine the tremendous effort it takes to give chizuk to so many, and I wanted you to know how profoundly my life has changed through them.

Baruch Hashem, I now learn Torah daily without fail. I do not let a day pass without being ma'avir sedra; I learn 18 perakim of Mishnayos; Bayis Nitzchi (a daf of Bavli, Yerushalmi, and Tosefta); the Rebbe's sefarim; and more.

I have also seen a remarkable change in our home since I began listening to the shiurim. My wife, my children, and I find ourselves speaking to Hashem constantly, and the shiurim have become like the very air we breathe.

Recently, when I had the opportunity to visit the tziyun of Mohorosh in Yavniel, I davened with deep gratitude for the zechus of learning from a Rosh Yeshiva whose shiurim fill us with life.

Now for my question: The Rosh Yeshiva often teaches that parents must never hit their children and should always speak to them kindly. If so, how should I respond to a young child who is disrespectful and says "No" to anything he is told? Is even a small potch not permitted? What is the proper approach? I am referring to a child between two and four years old.

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear …,

Shlomo Hamelech teaches *(Mishlei 29:17)*, "Discipline your child, and he will give you rest; he will bring you delight." Likewise, the Rebbe instructs us *(Sefer Hamiddos, Os Banim)* to teach our children *derech eretz* from a very young age. Even at two to four years old, a child must learn that a parent's word carries authority and that a defiant "No!" is unacceptable. A gentle *potch*, given calmly and sparingly, can be an effective tool to train a very young child in basic *derech eretz*.

Many parents make a serious mistake and are not *mechanech* their children while they are still young, and by the time the children are older, it is already too late. True, Mohorosh constantly said that one must speak kindly to his children and be *mechanech* them only with positivity, but this is referring to *chinuch* of older children. At that point, one must be very careful with the way he speaks to his children so as not to destroy them or turn them away completely. However, young children must be disciplined so that they will grow up knowing a parent is not a friend; a parent must be respected and obeyed.

Above all else, one must know that *tefilla* is the key to raising good children. Parents must turn to Hashem and daven for each child separately, and beseech Him to help them grow up to be *tzaddikim.* This is the way one can be *zoche* to see *nachas* from his children.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #1, page 253

KOL BRESLOV: (212) 444-9191

Shiurim, Daily Inspiration, Songs, Stories for Children and more!

Israel: 0797040066 / **England:** 03303502361 / **Canada:** 4383008080

KVAL FIN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Songs, Interviews and more!

Israel: 0797040069 / **England:** 03303502363 / **Canada:** 4383209090

Subscribe Today!

Receive this publication weekly, as well as short clips of life-changing inspiration!
Email: visit rabbiroth.org
Whatsapp: (845) 244-1624

For the daily inspiration in Yiddish, email **chizikyomi@gmail.com**

Sponsorship Opportunity

Take part in the *zechus* of spreading *emunah* to thousands of readers!

Email: thesparksofemunah@gmail.com

BreslevCenter.com

Inspiration to your Door

Looking for more? You can receive all Breslov books and pamphlets, as well as CD's/ USB's/SD cards with *shiurim* and songs, all delivered to your home!

shopbreslev.com
Or call: (718) 387-2691