



SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLEV WEEKLY PUBLICATION

PARSHAS LECH LECHA
10 CHESHVAN, 5786
ISSUE #68

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 אליהו נתן

CHIZUK FROM THE PARSHA

KEEP THE PEACE!

Walking for miles under the scorching sun, parched and faint, the wandering man searches for some water to revive his weakening spirit. Suddenly, a spring appears on the side of the dusty path and he lunges toward it, palms outstretched. The clear liquid fills his cupped hands and he thirstily brings it to his lips... but it slowly trickles out from between his fingers.

If only he would have some kind of vessel to use...

"לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום" (Uktzin 3:12) – Peace is the vessel which holds all blessing. No matter how much *bracha* Hashem pours upon us, if there is no *shalom*, it cannot take hold. The all-important question is: How can we attain this peace? How can we become proper vessels to contain all the blessing that we so desire?

The Rebbe says (*Likutei Moharan 1:33*) that *shalom* and *emunah* go hand in hand. When a person lives with *emunah* and realizes that Hashem is behind every single thing that happens, he can keep his equanimity in every situation. His inner peace then reflects outward, and he can attain true peace with those around him, too.

"עשו מלחמה את ברע מלך קדם ואת ברשע מלך עמרה שנאב מלך אדמה..."

In this week's *parsha*, war broke out between the four kings and the five kings. Rashi translates the names of the kings to show how wicked they were: ברע was evil to Heaven and evil to people, ברשע was exceedingly wicked, שנאב bore hatred toward the Creator of the world, and so forth... The common denominator is that they were *kofrim* to the highest degree; as a result, they were constantly embroiled in battle.



A Tough Call

Life is full of opportunities for quarrel. It's easy to find ourselves at odds with those around us, and it's even easier to blame it on them! *He is always late; she is so irresponsible; he grates on my nerves; she can never get anything right.* However, we must remember that it isn't circumstances or others' personality traits which cause conflict; rather, it's the state of our own minds. **A lack of *emunah* immediately translates into a lack of *shalom*.** To increase the peace, we must work on increasing our awareness of Hashem and His intimate involvement in the intricacies of our lives.

The *yetzer hara* knows the importance of *shalom* and knows that with it, we will be the beneficiaries of all of Hashem's goodness. Therefore, he uses all the means at his disposal to cause people to quarrel. Husband and wife, parent and child, brother and sister, employer and employee, landlord and tenant... He ensures that *shalom* be difficult to attain and even harder to maintain. However, we must never give up on our efforts to keep the peace. Differences are to be expected, but we must learn to live in harmony despite them.

Let's stop the fighting, blaming, battling. Instead, let's spread *shalom* and goodwill by working on our *emunah*, and we will thus transform ourselves into vessels to hold all of Hashem's blessings.

Toch Hanachal Lech Lecha 5765

MOHOROSH SPEAKS

TRY AND FAIL...

Failure. Anyone who has experienced this can tell of the overwhelming bitterness, crushing despair, and the devastating blow it is to one's morale.

Chazal tell us (*Shabbos 120*) that oftentimes, failure is actually a prerequisite for success, since it is only through our mistakes that we learn how to better conduct ourselves in the future. Furthermore, failing can impel a person to dig in his heels and try even harder, spurring him onward to eventual triumph. Messed up badly? This may be your ticket to success.

Skilled electricians all began as inexperienced novices, vulnerable to numerous electric shocks as they attempted to navigate the intricacies of their new line of business. The prominent businessmen of today all made some bad investments at the beginning of their careers, at times losing thousands of dollars, until they were successful at establishing a niche for themselves and learning which ventures are worthwhile. The secret is to embrace the initial struggles and learn from one's mistakes, as opposed to

(Continued on page 2)



FRIENDS: AN ILLUSION

To ...

I received your letter.

Your mother is right, you don't need a cell phone and you won't accomplish more with a cell phone. Help your mother in your spare time, and if you're still looking for things to do, say some Tehillim. Daven for a good *shidduch* – someone who is *erlich* and will be a devoted husband, with whom you can establish a *Torah'dig* home. Utilize the time now to daven for your future – you're old enough to know what is truly important; daven not just for you but for your generations to come.

Friends don't bring a person fulfillment or true happiness. Saying Tehillim will sustain your soul and bring you happiness. The Rebbe says (*Sichos Haran 23*), "Fortunate is one who 'drinks' *pe-rakim* of Tehillim every day." Chazal teach us (*Berachos 7b*) that Rus was called by this name because it is an expression of satiating. David Hamelech was Rus's grandson, and he "satiated" Hashem with his Sefer Tehillim, so to speak, when he sang and praised Hashem from morning until night. We see from here that when a person says Tehillim, he is satiating his *neschama*.

Have pity on your mother; she is simply yearning for some *nachas*. You can't imagine the pain that parents endure when their children don't conduct themselves as they should; you cannot fathom the pain that your parents must have from your siblings who are behaving in ways that they shouldn't. Don't add to her heartache; if she doesn't want you to have a phone, listen to her. In the *zechus* of *kibbud av v'eim*, you will merit a blessed life.

Friends are an illusion; those who turn away from their parents in favor of their friends are heading down a treacherous path. Years later, they will come to their senses and beat themselves up with guilt for all the years they chose their friends instead of their parents.

If you will accept my words and heed what I have written, you will benefit both in This World and in the World to Come.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #3, page 129

throwing in the towel at the first signs of trouble.

Spirituality works the same way.

We so much strive to be *erlich*, do what's right, and be "successful" in *avodas Hashem*, yet our path is often full of setbacks and regression. If we would despair and immediately give up, we would never reach our full potential. Instead, we must view our disappointments as "teachable moments" and learn what to do differently next time, using failures as stepping stones to our ultimate goal.

Whose Business?

The problems begin when we get intimidated by others' opinions. Failure is much more difficult to swallow when accompanied by the anxiety of, "What do people think of me now? Everyone will see how utterly incapable I am!" The truth of the matter is, though, that all those who are looking, judging and whispering about us (or so we think) are absolutely powerless to help or harm us. If so, why care about what they think? We must remain focused inward, simply brushing ourselves off and moving on.

In the ninth story of the *sefer Sippurei Maasios*, the Rebbe tells the tale of the wise man and the simpleton. The wise man, despite his many talents and abilities, was never happy with himself or his role. Obsessed with public opinion, he constantly looked over his shoulder to ensure that he was being held in the highest regard. Nothing and nobody was ever good enough for him, and this is what led to his eventual downfall. The simpleton, while being of lesser talent and ability, was content with himself and unfazed by those around him. When he was compared to more successful people in the same profession as him, he responded, "What does that have to do with me? This is my business and that is their business." With that attitude governing his every act, the simpleton eventually became the head minister of all ministers, attaining the pinnacle of success.



Don't Do It Alone

It was Chaim's clumsy day. He left shul balancing his tallis bag in one hand, a coffee in the other, and two shopping bags in his teeth, when he suddenly tripped on a stray pebble and found himself sprawled on the ground in a puddle of coffee. Absolutely mortified, Chaim attempted to get up quickly, blend into the crowd, and forget about his embarrassing fall, but his right leg spasmed with pain and refused to cooperate. Left with no other choice, Chaim put his ego aside and allowed a kind stranger to lend him a hand.

We try to be good, we really do. Often, however, we lose our balance and stumble, sometimes falling so badly that we are incapable of getting up on our own. We need a *tzaddik* to lift us, guide us, hold our hands and help us move on.

The Rebbe teaches that a person who has an ongoing connection to a *tzaddik* will not fall, because he constantly receives guidance on how to conduct himself and how to strengthen himself.

(Continued on page 3)



We must
 plead with
 Hashem to

guide us to the right leader – a true *tzaddik* who can help us and be our perpetual source of inspiration.

Holding Strong

Mohorosh once told the following story:

A chassid came to his Rebbe to unburden himself. He shamefacedly admitted that he had committed some terrible aveiros and pleaded with his Rebbe to show him a way to do teshuva.

The Rebbe listened as the man wept but gently responded that he was unequipped to deal with such matters. "I would advise you to seek the counsel of the Chazon Ish," he said. "He is the only one who can help you."

The man panicked. Opening up to his own Rebbe was hard enough – he couldn't fathom doing it all over again. Nevertheless, his Rebbe did not back down. "Your situation is complex and great tikkunim are needed. You must go!"

Seeing no alternatives, the broken man went. When he entered the Chazon Ish's inner study, he was overcome with such awe and admiration that he was rendered speechless. Thoughts of remorse over his past misdeeds filled his mind and he silently vowed to do complete teshuva and return to the ways of the Torah.

The tzaddik began to speak, counseling, guiding and encouraging. He advised the man to begin learning Mishna Berurah each day as a crucial part of his teshuva.

*When the man left the Chazon Ish's home, he felt like a new person. In the weeks that followed, he indeed began learning Shulchan Aruch with Mishna Berurah and soon became an *erliche Yid*, thanks to the tzaddik who showed him a way out of the mire.*

In order for our failings to spur us onward, every person must find a *tzaddik* who can guide him on his journey. Constantly connected to someone who is greater than himself, one can attain great heights in *avodas Hashem*.



FOR YOUR CHILD'S Sake -9-

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

PART 4: A RECIPE FOR NACHAS

Nachas doesn't grow on trees. Parents who want their children to be *erlich* and successful cannot just sit with their arms folded, waiting for *nachas* to bloom. Rather, they must do everything in their power to enable their children to succeed, both in *ruchniyus* and in *gashmiyus*.

Today, this is harder than ever. With the world open and accessible to all, so many are tragically falling away from *Yiddishkeit*, lost to the temptations of *Olam Hazei*. The youth, who are most vulnerable to this spiritual plague, are the topic of endless discussion by the wise people in *Klal Yisrael*. Meetings, gatherings and public announcements abound as various solutions are proposed, but each one fails to solve the core problem.

The crux of the matter is that the youth – who are adults, really – are not given what they need to be able to remain pure and righteous. מה יעשה הבן שלא יחטא? Without a wife, how can a man be thrust into the world, fight such fierce battles with his *yetzer hara*, and be expected to win?

This doesn't only apply to one's sons. *Chazal* say (*Bamidbar Rabba*, *Naso* 11:13) – יברכך ה' בבנים, וישמרך בבנות; מלמד שהבנות צריכות שמירה, Daughters need even more protection than sons. They also teach us (*Sanhedrin* 100b), בת לאביה מטמונת שוא, מפחדה לא יישן בלילה, בקטנותה שמא תתפתה, בנערותה – A daughter is a futile treasure for her father, since he cannot sleep at night out of fear that she will either fall into immoral behavior in her youth or grow old and remain a spinster.

After a child falls into sinful behavior *R"l*, it is too late to turn back the clock. **The only way to save *Klal Yisrael*, the only way to protect one's own children, is to marry them off while they are young and thus equip them to battle all the spiritual wars that come their way.**

Halachically, a child may marry **himself** off even without his parents' consent. The Rema rules (*Shulchan Aruch*, *Yoreh Deah* 240:25) that if a child sees that his parents do not wish to get him married, he must take matters into his own hands and find a *shidduch* for himself. Furthermore, if a child finds a suitable *shidduch* but his parents do not agree to the match, he is permitted to go ahead with it even against his parents' wishes. This is certainly true when the child knows that marriage is the only way out of the *nisyonos* he battles, and that while he is single he is vulnerable to temptation and sin.

Nonetheless, for a child to go against his parents in this area is not a very attractive thought. It isn't the preferred method of getting to the *chuppah* – not for the child and definitely not for the parents. Yet as the battle with the *yetzer hara* rages inside him and the only solution seems hopelessly out of reach, the child feels stuck. This frustration and pain are then expressed as the *chutzpah* that is so trademark of the infamous teenaged years, years when the young adult should already be settled with a spouse and establishing a home of his own.

To be continued next week, be'ezras Hashem.

Q & A

HOW CAN I BEGIN TO RESPECT MY FATHER?



QUESTION:

To the Rosh Yeshiva shlita,

I am a bachur in my twenties who has recently been introduced to the chizuk from the Rebbe and since then my life has been transformed. Thank you!

*I constantly hear the Rosh Yeshiva speak about the severity of kibbud av v'eim, and I really try to fulfill this mitzva. In a recent shiur, the Rosh Yeshiva quoted the Sefer Chareidim who states that it isn't enough for a person to fulfill the technical obligations of kibud av v'eim, but that one must also **feel** a sense of respect toward his parents.*

My problem is that it's hard for me to truly respect my father, because he behaves very badly towards my mother and us children. In addition to that, he can't hold down a job and never opens a sefer – he just sits at home all day and gets angry at anyone who crosses his path.

I try to speak to my father respectfully and fulfill the mitzva at least externally, but on the inside, my anger rages. I yearn to be able to truly respect and love him, but his actions make it impossible. Perhaps the Rosh Yeshiva can give me chizuk in this area?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Look for the good in your father. Every person has positive qualities, and your job is to do whatever you can to

find the positive qualities that he surely possesses. Hashem commanded us to view our parents positively; looking down on or ridiculing them – even in a concealed way – is a grave aveira. When a person humiliates his parents or speaks to them with *chutzpah*, he transgresses the Torah's command of (Devarim 27:16), "ארור מקלה אביו ואמו" – Accursed is the one who degrades his father or his mother. The Rambam explains (Hilchos Mamrim 5:15) that if a person only humiliates his parents verbally, or even merely hints at degradation, he is cursed by Hashem. Additionally, our *tzaddikim* teach us (Sefer Chareidim 9:35), that even if a person scorns his parents in his thoughts alone, he is still cursed by Hashem.

If you will look for the good in your father, you will be able to create positive change. The Rebbe teaches (Likutei Maharash 1:282) that by viewing a person positively – even if he is a complete *rasha*! – one can cause a total transformation. The Rebbe quotes the *passuk* (Tehillim 37:10), "ועוד מעט ואין רשע", and explains it as follows: ועוד מעט – if you find one small area רשע ואין – in which he is not totally wicked, then ועוד מעט – when you will look at the level where he was originally, ואין – he will no longer be there; he will have become a better person. **Just by finding the tiniest sliver of good in a person, one can cause him to become a tzaddik.**

Don't get involved in any conflict between your parents. Remain on the sidelines and continue respecting them both equally. By doing so, you will be *zoche* to receive all heavenly blessings.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #3, page 175

KOL BRESLEV: (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 Breslev books and pamphlets, as well as CD's/ USB's/SD cards with *shiurim* and songs, all delivered to your home!

shop.breslevcenter.com
Or call: (718) 387-2691