

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 KI SEITZEI
11 ELUL, 5784
ISSUE #24

CHIZUK from the PARSHA

BATTLING HABIT

וְיִתְּנֶנּוּ ה' אֶלְקֵינוּ בְיָדָּנוּ וְשָׁבִיתָ שְׂבִי
- When you will go to war against your enemy, Hashem will deliver him into your hands and you will capture his captives.

In today's political climate, it can seem as though the world is a battleground. With sharply divided camps, aggressive behavior on each end and the all-consuming desire to emerge victorious, one can never know what tomorrow will bring.

In a spiritual sense, the entire world actually **is** a battleground. It's not characterized by colors of blue and red or symbolized by trumpeting elephants and braying donkeys. Rather, it is the conflict of good versus evil, of holiness versus impurity. It's a war that every person fights every minute of his life.

This week's *parsha* begins as follows: וְיִתְּנֶנּוּ ה' אֶלְקֵינוּ בְיָדָּנוּ - immediately, the battle with his enemy begins. Fighting the *yetzer hara* is a holy war, our lifelong mission. We must always remain aware of the battle that is raging, because just like in an actual war, when a person knows that he is on the frontlines and in danger of being captured by the enemy every moment, he remains alert and on guard. Armed, armored and ready to fight at a moment's notice, he has a possibility of defeating his enemy. The same is true of our battle with the *yetzer hara*. We are up against a shrewd enemy who uses many different tactics to confuse and to fight us. In order to have a chance at victory, we must remain vigilant and be prepared to combat him at his every line of attack.



One of the *yetzer hara's* battle strategies is called "habit". At times, we become so accustomed to bad behavior – addicted, even – that we mistakenly believe that we can no longer control our actions. However, this is only an illusion; **in reality, a person always has free will.** The Rebbe says (*Likutei Moharan 2:110*), ואם אינו רוצה עושה, ואם אינו רוצה אינו עושה – if a person wants to commit a particular act (whether good or bad) he will do it, and if he does not want to, he will not do it." The seeming loss of control is just a ploy of the *yetzer hara*; we must not be fooled by his cunning attempts to lure us away from Hashem. וְיִתְּנֶנּוּ ה' אֶלְקֵינוּ בְיָדָּנוּ – Hashem has placed the *yetzer hara* in **our** hands; if we really want to, we can fight him and win.

The only way to overcome the *yetzer hara* is with *tefilla*. If we will continuously turn to Hashem and beseech Him for help, we will emerge victorious. Although it may sound simple, *hisbodedus* can be very challenging. The *yetzer hara* knows that *tefilla* is the beginning of his defeat, so he places many deterrents in our path (both actual and imagined) that hold us back from talking to Hashem. However, we must fight back! The *passuk* continues, וְיִתְּנֶנּוּ ה' אֶלְקֵינוּ בְיָדָּנוּ – we must fight the *yetzer hara* in the area in which he wants to conquer us, as the Rebbe teaches (*Likutei Moharan 1:26*), a person must be persistent especially in the area which is challenging for him, because therein lies his success.

Let's strengthen ourselves to talk to Hashem constantly so that ultimately, we will win not just the battle, but also the war.

Zos Hatorah Ki Seitzei 2, Sichos Mohorosh Parshas Ki Seitzei

MOHOROSH SPEAKS

FOREVER ONE

“ Chazal teach us (Brachos 17a) that women are promised a greater reward in the World to Come than men, because they enable their husbands to learn Torah. Righteous wives encourage their husbands to learn Torah and they send their children to *cheder* to learn. These acts are so valued in *shamayim* that they warrant immense reward.

It is impossible to comprehend the greatness of a truly righteous woman who wholeheartedly devotes herself to her husband. By respecting and seeing the good in him, by being super-cautious never to degrade or insult him, and by constantly showing how she values his *avodas Hashem*, she unobtrusively ensures the continuity of Torah and of *klal Yisrael*. A woman who is careful to treat her husband this way will share his reward in *Olam Haba*. His *Gan Eden* is hers. His portion is hers. She will be blessed with abundant goodness both in this world and the next.

(Continued on page 2)

This issue has been sponsored
לרפואת מרים חנה בת יהיה שרה בשח"י

Dear ...

I received your letter.

One cannot fathom how valued a *melamed* is by Hashem; how fortunate are you to have this great *zechus*. Chazal teach us (*Bava Basra 8b*), ומצדיקי הרבים ככוכבים לעולם ועד אלו מלמדי – תינוקות – those who teach Torah to young children are like the stars that light up the night sky.

Mohorosh explains that just like it's not possible to count the stars, it's impossible to count the *zechusim* a *rebbe* has. The Torah, *yiras Shamayim* and *emunah* that he imparts are the foundation for his students' *Yiddishkeit*; all their resulting good deeds will be *zechusim* for the *rebbe*.

Do your utmost to instill *yiras Shamayim* in your students. Tell them stories about *tzaddikim* – this will awaken their pure hearts to strive to be *tzaddikim* too. The Sanzer Rav once questioned his son's *rebbe*, "Do you learn *mussar* with my child?" When the *rebbe* replied in the affirmative, he questioned further, "Which *mussar sefer* do you learn?"

"*Chovos Halevavos*," was the *rebbe's* response.

The Sanzer Rav replied, "That is not what I meant by *mussar*. I want to know if you tell them stories of the *tzaddik* Rebbe Elimelech of Lizhensk and his brother, the holy Rebbe Zusha. Stories about *tzaddikim* will awaken a yearning in him to be an *erliche Yid*, too."

Regarding your question about how you can ensure that your students all feel equally appreciated, regardless of their capabilities, know that this is entirely in your hands. It's a *rebbe's* job to recognize and highlight the positive traits in every child. The Rebbe teaches (*Likutei Moharan 1:34*) that every person possesses a unique quality that sets him apart. One child might have a sharp mind, another has good *middos*, yet a third excels with his *derech erez*, and another is outstanding in his *yiras Shamayim*.

A *rebbe* must focus on the positive in each student. Even if a child doesn't have a grasp of the Gemara or Tosafos, praise him for what he **can** do well. If you notice a weak student displaying good behavior, be sure to make a big deal out of it. This will give him encouragement even if he does not succeed in learning.

If you will view all your students in a positive light and emphasize their strengths, you'll succeed in creating an atmosphere of unity in your classroom where all your students will love and respect one another.

May Hashem bless you with success in all your endeavors.

Adapted from *The Light of Emunah #2*, page 103



Does that mean that a man's reward is halved to give fifty percent to his wife? Chazal tell us (*Brachos 24a*) that no, a man and his wife are like one person. What is given to one is naturally given to the other, too. Likewise, the Rebbe teaches (*Likutei Moharan 1:265*) that each couple was originally one *neshama*, but was split between two individual bodies before descending to this world. When husband and wife help each other out and live together in love and peace, they fuse together as one, and then the reward they get is equal.

In today's world, "helping one's husband" can have a negative connotation. "Why do I have to help him? Why can't he cook his own meals and do his own laundry?" The truth is, however, that husband and wife are one person with one goal; therefore, when a woman helps and supports her husband, she is essentially helping herself and their united goal.

An incredible story told about the wife of Reb Mendel of Riminov underscores this point and shows how husband and wife enjoy equal reward in *Olam Haba*.

Already as a *yungerman*, R' Mendel of Riminov spent all his time in the *beis midrash*, completely devoted to Torah study. His wife was his most ardent supporter and was prepared to go to great lengths to aid in his learning. She used to prepare his meals and bring them to the *beis midrash* so that Reb Mendel wouldn't have to stop learning to come home to eat.

R' Mendel brought lots of Torah into the home but no income, and his wife had no choice but to buy him bread on credit again and again. Eventually, the baker had enough. The next time she went to get bread, he refused to give her anything. "You owe me too much money!" He bellowed. "I won't let you take more on credit before you pay your balance!" Since she had nothing to bring her husband, R' Mendel stayed hungry that day.

Two days passed and Reb Mendel still had not gotten any food. On day three, his righteous wife decided to risk the baker's wrath and try again. However, her pleas for just one more loaf fell on deaf ears. The baker was adamant. "I'm not giving you any more bread until you pay your outstanding debt in full."

R' Mendel's wife burst into tears. "Have pity on me," she sobbed. "My husband hasn't eaten anything in three days!"



(Continued on page 3)



Seeing her tears, the baker relented. "You know what? I'll give you a loaf of bread in exchange for your entire portion in Gan Eden!"

With no other choice, R' Mendel's wife dutifully signed an agreement and breathlessly ran to the beis midrash, precious bread in hand. She handed the hard-earned loaf to R' Mendel, who was already weak and faint. He immediately washed, and ate and then told his wife that had she come even one minute later, he would have certainly succumbed to hunger ch"v.

Reb Mendel's wife burst into heartrending sobs. She told of her "business deal" with the baker and shared her angst. "I'm so grateful that I was able to save your life, but what will be with my Olam Haba?"

The tzaddik reassured her, insisting that she had nothing to worry about. "In the zechus of the tremendous mesiras nefesh you displayed, you will be zoche to unimaginable schar and you will share a place with me in Gan Eden."

When R' Mendel's righteous wife passed away many years later, she was buried right beside her husband, a practice not common at that time. Indeed, she had merited a great reward and was zoche to be together with R' Mendel in Gan Eden.

From here we see the greatness of women who give of themselves selflessly for their husbands; in this zechus they merit tremendous reward in Olam Hazeh and in Olam Haba.

Sichos Mohorosh Erech Isha, Erech Zechus



Say to Hashem, "Ribono Shel Olam, I will do better this time!" No matter how many times you've said these words before, you can always start anew.

You can also say the following tefilla:

"Hashem, I long to be erlich; I want to be a tzaddik. I am so embarrassed before You- I keep promising to improve my behavior, but my yetzer hara overpowers me and causes me to sin repeatedly. Hashem, I feel so hopeless. I feel like I will never be able to do teshuva. Have pity on me, and help me stop doing aveiros. Please help me serve You with simcha."

You cannot imagine the impact these words have; with teshuva, Hashem will forgive you for all your sins and forgive the rest of the world.

Learning Torah will help you win the war against the yetzer hara. Establish a shiur in Gemara every day – this will give you the protection of heavenly angels. The letters of גמרא hint at the names of the malachim, גבריאל, מִכָּאֵל, רַפָּאֵל, אֲוֵרִיאֵל. By learning Gemara, Hashem will protect you from returning to your misdeeds.

May Hashem bless you with success in all your endeavors.

Kesiva v'chasima tova.

Adapted from The Light of Emunah #1, page 214

THE ROSH YESHIVA SAYS:

Rosh Hashanah is like a worldwide trial, when Hashem determines the fate of the entire world for the following year. When a difficult court case awaits a person, he does whatever he can to hire the best lawyer to fight his case. This is especially true when the outcome of the trial can possibly be a death sentence – in that case, he'd surely seek the most qualified attorney in the world. Nothing would be more important to him than his own life.

When a person stands before Hashem on the Day of Judgement, when his life, livelihood, and all the events of the upcoming year are determined, he must do everything in his power to obtain a first-class lawyer who can argue his case and save him from difficult decrees. The Rebbe, R' Nachman of Breslev, is the greatest lawyer with the most expertise in this field. He promised that he will come to the assistance of all who come to his tzion – what more do we need on the Day of Judgement? As the Rebbe said, "He who is zoche to be with me for Rosh Hashanah can rejoice the entire year."

That is why we travel to Uman for Rosh Hashana. The Rebbe said, "Rosh Hashana with me is greater than anything. It baffles me why those who believe in me don't encourage others to come to me for Rosh Hashana. No one should pass up this opportunity! My entire essence is Rosh Hashana."

FOR MORE ON ROSH HASHANAH, CALL KOL BRESLEV: 212-444-9191, 1,1,9,1,1

Q & A

???

HOW SHOULD I APPROACH THE YAMIM NORAIM?

Question:

To the Rosh Yeshiva *shlita*,
As the days of *Chodesh Elul* pass, bringing us closer and closer to Rosh Hashana and Yom Kippur, I'm bothered by thoughts that leave me no rest.



A year ago, I made so many good resolutions: I promised that I will be *erlich*, that I will daven and put on *tefillin* every day, etc. However, when it came to carrying through with my *kabbalos*, I fell miserably short – as hard as I tried, I could not keep my promises. Now I'm confused about how to approach the *yamim noraim*. On one hand, I so badly want to be *erlich* and daven, learn and put on *tefillin* each day. On the other hand, I feel like I can't take on new resolutions because I know I won't be able to honor them. What should I do?

It would mean so much to me if the Rosh Yeshiva would give me some *chizuk*, as I've tried to improve so many times and I'm starting to lose hope.

Thank you.

The Rosh Yeshiva's Response:

Dear...,

It pains me to hear that you couldn't carry through with your good resolutions and that you're losing hope in yourself. Nevertheless, I don't understand why you feel so dejected. Think of it in a physical sense: if you would trip and fall to the ground, would you just remain lying there? Never! You'd pick yourself up, dust yourself off and continue on your way. And even if you have already fallen countless times before, would you remain there with the lame excuse of, "I've fallen so many times already that I just gave up"? No way! No matter how many times a person falls, he will always get up again and keep going. Similarly, have you ever heard of a person who, after breaking a bone, said "I'm not bothering with a cast; it's a waste of time. I'll just remain with a broken bone"?

The same should be true in a spiritual sense. Why, then, when it comes to spirituality, are you willing to remain on the ground because you "tried so many times already but couldn't carry through"? Why are you willing to remain with a broken bone? Instead, say to yourself (*Micha 7:8*), *כי נפלתי קמתי* – although I have fallen, I will rise. Even though I tried last year and didn't succeed, I'll try harder this year and hope for better results.

My dear friend, do *teshuva* once again. *Teshuva* has unimaginable power. *Chazal* teach us (*Yoma 86b*), *גדולה תשובה מכל העולם כולו* – *teshuva* is so great that when an individual repents, Hashem forgives all of mankind.

(Continued on page 3)

KOL BRESLEV: (212) 444-9191

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

Israel: 0797040066 / England: 03303502361 / Canada: 4383008080



KVAL FUN EMUNAH: (212) 444-9169

Hotline for Women - Shiurim, Daily Inspiration, Recipes and more!

Israel: 0797040069 / England: 03303502363 / Canada: 4383209090

Subscribe Today!

Receive this newsletter weekly, as well as short clips of life-changing inspiration!

Email: visit rabbiroth.org to sign up
Whatsapp: (845) 244-1624

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

Inspiration to your Door

Looking for more? You can receive all Breslev books and pamphlets, as well as CD's, USB's and SD cards with shiurim and/or songs, delivered to you!

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

Sponsorship Opportunity

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

Email: thesparksofemunah@gmail.com

BreslevCenter.com