

# 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 SAVO  
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## CHIZUK from the PARSHA

## TRUE HAPPINESS

וְשִׂמְחֶתָּ בְּכֹל הַטּוֹב אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ וּלְבֵיתְךָ

*And You shall rejoice with all the goodness that Hashem has given you and your household.*

The world is filled with billions of people who are obsessed with the pursuit of happiness. However, when life throws yet another curve ball, happiness seems to be just an elusive dream. What is the secret to attaining joy when faced with hardship? How can a person come to the state of truly being happy, despite the challenges he endures?

*A man once came to the Chofetz Chaim, crying bitterly. "Why do I have such bad mazel?" He lamented. "Why don't I have any children? Why do I have to struggle so much to make a living? Why do others enjoy good health while I am at the doctor every other day?"*

*The tzaddik listened as the man poured his heart out. When the long list of grievances finally ended, the Chofetz Chaim told him, "You are like a newcomer to shul who watches as the gabbai calls people up for aliyos, seemingly at random. There seems to be no rhyme or reason at all – one person is called up from the back of the shul, another from the left, a third from the front. A fourth person is seated at the far right and a fifth is in middle, and so forth.*

*"After davening, the guest approaches the gabbai and asks, 'Can you explain why you chose only those specific people for aliyos?'*

*"The gabbai looks at him strangely and replies, 'It's your first time in our shul – of course you don't understand the reasons behind my decisions. If you would have been davening here for a few months, you would see different people get aliyos each week and that everyone gets a turn in the end. How can you expect to understand after being here just once?'"*

*The Chofetz Chaim continued, "A person comes down to this world for just a short time and immediately, he's full of questions and complaints about how Hashem runs the world. If he would live a thousand years, he wouldn't have any questions at all. You ask why you don't have parnassa? Maybe you were very wealthy in a previous gilgul and didn't give any tzedaka. You want to know why you don't have children or why you don't see nachas from your children? Perhaps you caused pain to your parents in a previous gilgul. We live in this world for such a short time; there's no way we can understand how Hashem runs this world and why."*

David Hamelech says (Tehillim 115:2) יִאמְרוּ הַגּוֹיִם – למה, "Why?" is a question that the non-Jews ask. A Jew must have *emunah* and recognize that every occurrence is from Hashem. If Hashem willed it to be, then it must be so. Even when we don't understand, we must believe that Hashem runs His world perfectly – there is no room for questions, no room for doubt.

The *passuk* in this week's *parsha* exhorts us, וְשִׂמְחֶתָּ בְּכֹל הַטּוֹב אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ וּלְבֵיתְךָ – Hashem has given every person so many blessings – it is our obligation to rejoice with them! Instead of harping on our difficulties, we must focus on and appreciate the good that we have. This is the way we can attain true, lasting happiness.

*Adapted from Asher Banachal Volume 2, Letter #98*



## MOHOROSH SPEAKS

## ראש השנה

“ The year is drawing to a close. It's been a year of so much good, but sadly, it's been a year with many tragedies, too. We live in a world where no one has it easy; as long as we live, we must endure hardship and struggle.

Rosh Hashana is a treasured opportunity we have each year, a time when we can effect change in our destiny. If we use this powerful day wisely and plead with Hashem for it to be a blessed year, He will certainly accept our *tefillos* and grant us a *shana tova umesukah*.

### Standing Trial

Imagine the uncertainty of a person who stands before an imminent court case. His fate lies completely in the hands of the judge, who can either sentence him death, to a decades-long prison sentence or a hefty fine, or have pity and set him free.

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Dear ...,

I received your letter.

The special days of Elul and Tishrei are a time that Hashem gave us out of His mercy for us. It is a time when we can do *teshuva* and return to Hashem.

*A wise and compassionate king reigned over a large empire. He ruled his kingdom fairly and was very beloved by all his subjects. Since the king spent his days in the royal palace, the only ones who could speak to him regularly were his closest advisors and high-ranking ministers. Once a year, the king sojourned his empire, traveling through all the towns and villages. That was the time when even his simplest subjects – farmers, peasants, laborers and the like – were able to meet with the king without any prior appointment and speak to their beloved ruler. (Likutei Torah Re'eh 32:2)*

The months of Elul and Tishrei are Hashem's 'sojourn' through His kingdom. It's a time when even the simplest, lowliest Jews can come to Hashem and beg for compassion. It's not a scary time; on the contrary, it is a beautiful time of closeness to Hashem. Take a look in a *machzor* and see the beautiful *piyutim* that we say on the *yamim noraim* that overtake the heart and fill it with longing for *kirvas elokim*.

Read the words of **וְכָל מֵאֲמִינִים**, for example:

**וְכָל מֵאֲמִינִים** – we all believe,

**שֶׁהוּא חַי וְקַיִם** – that Hashem is forever.

**הַטוֹב** – He is good,

**וּמְטִיב לְרַעִים וְלְטוֹבִים** – He does good with the wicked people and the good people.

**עַיִן מְסוּרָרִים** – He waits patiently for us to repent.

**יָד לְדוֹפְקֵי בַתְּשׁוּבָה** – He opens the door to those who want to repent.

**וְכָל מֵאֲמִינִים** – we all believe, **יָדוּ** that He stretches out His hand so that we should return to Him,

**וְהַצּוֹפֵה לְרַשָּׁע וְחַפֵּץ בְּהַצְדָּקָה** – He searches for the good in the *rasha*...

This is not frightening; it is so moving and beautiful! It's a time when we see the degree of Hashem's compassion and the power of *teshuva*.

Instead of being afraid, say some Tehillim each day. The Rebbe teaches (*Likutei Moharan 2:73*), that saying Tehillim regularly brings a person closer to Hashem and helps him do *teshuva*; this is why all of klal Yisrael says more Tehillim during the *Aseres Yemei Teshuva*.

May you be successful in all your endeavors.

*Kesiva vachasima tova.*

Adapted from *Atzaso Emunah, Re'eh 5783*



The man would surely throw himself at the judge's feet, crying and begging for a merciful verdict. Even more importantly, he would search the globe for a top-notch lawyer and plead with him to represent the case well and achieve a complete acquittal.

Rosh Hashanah is a worldwide trial, when Hashem determines the fate of the entire universe for the following year. Life and death hang in the balance. On this awesome day, we must beseech Hashem for a merciful verdict. Additionally, with so much at stake, a wise person will do whatever he can to obtain a lawyer to plead his case.

The Rebbe is the greatest lawyer with the most experience in the field of advocacy. He said (*Chayei Moharan 405*), "I know the secret of Rosh Hashana; the entire world is dependent on my Rosh Hashana." Furthermore, the Rebbe promised (*Chayei Moharan. 406*) that he will intercede on behalf of all those who come to his *tzion* on Rosh Hashana, and he will spare no effort to ensure that they will be granted a year full of blessings. **Is there anyone else in the world who has given such a promise?**

### Uman: A Hospital

*With persistent abdominal pain that would not let up, Zundel finally hobbled into the doctor's office. After a thorough examination, the doctor diagnosed him with kidney stones and sent him straight to the hospital for surgery. Zundel arrived at the emergency room and was dismayed at the sights that met him there. One patient had a large bandage wrapped around his head, another had an IV line snaking into his arm and a third sat weakly in a wheelchair with both his legs immobile. Through it all, the sound of beeping machinery and anguished moaning created a grating background noise to the hullabaloo.*

*"What is this? A place for sick, crazy people?" Zundel cried out. "I don't belong here!" Ignoring his agony, he lurched off his bed and stumbled out of the hospital.*

Unfortunately, the word "Uman" has become synonymous



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with “eccentric”, “peculiar”, and “wild”. This is because of the magazines that publish uncomplimentary articles about Uman, painting a picture of a gathering place for the world’s most eclectic group of oddballs doing strange things. And why not? The readership thrives on different, unique and exciting. Who would be interested in pictures of people standing by the Rebbe’s *tzion* and pouring their hearts out? Who would be attracted to an article highlighting the *teshuva*, the *tefilla*, the crying and the davening that takes place in Uman ‘round the clock?

Like a hospital, the Rebbe’s *tzion* attracts all kinds of people who come for a *tikkun*; everyone comes to Uman to do *teshuva*, each in their own way. When so many sects of *klal Yisroel* gather in one place, some people will seem odd, and a newcomer to Uman can be easily deterred by this. “*What am I doing in this place?*” He might ask himself. “*I don’t belong among these types of people!*” Yet only a fool escapes a place of healing because of the way the other patients look.



Don’t get turned off by other people’s problems – look at **yourself** and what **your** *neshama* needs. Use your time at the Rebbe’s *tzion* wisely and daven to merit a sweet new year.

**What about the Women?!!**

Being so far from home for *yom tov* isn’t easy for the men, but what about the women? Stay-

ing home alone can often be even harder. However, women who know of the Rebbe’s promise should send their husbands off to Uman with joy, because the benefits of this trip far outweigh its challenges. Life or death, good health or illness, prosperity or poverty, happiness or heartbreak – and everything in between – all depends on this day.

There are countless stories of miracles that have occurred to those who came to the Rebbe for Rosh Hashana. The gravely ill were healed, the childless miraculously bore children, the destitute saw a sudden change in fortune... One week of struggle is certainly worthwhile for the sake of an entire year of goodness.

Then there’s the added challenge that some women have to contend with: disdain from family and/or friends. However, will those scornful ones help you when you face challenges a few months down the line? Will they be able to solve *parnassa* problems? Will they be able to help if you are faced with a medical crisis? Where will they be if you’ll struggle with a challenging child? They won’t be able to help – the most they will do is cluck their tongues sympathetically. Swallow the scorn. Think of **yourself**. Think of **your** future.

Rosh Hashana is getting closer. It’s an awesome day, a fearsome day, and yet the Rebbe said (Chayei Moharan 403) “He who is with me for Rosh Hashana can rejoice the entire year.” May we be *zoche* to see the actualization of the Rebbe’s promises and merit a year of blessings and joy.



*gives tzedaka in my zechus and says the tik-kun haklali – even if he has committed the worst sins – I will atone for him and do kindness for his neshama. By his peyos I will extricate him from the depths of his impurity.”)*

R’ Naftali had a son who had strayed from Yiddishkeit and brought him much pain. Each day, R’ Naftali davened for his son to die rather than living just to do *aveiros*, and after a short time, his wayward son indeed passed away. When R’ Nosson heard the unfortunate news, he remarked, “Naftali, I don’t understand. If you knew the power that *tefilla* possesses, why did you daven for your son to die? You should have davened that he repent, and he would have ultimately done *teshuva* and returned to Hashem.”

Keep davening for your son – *tefilla* is stronger than anything in the world. Find solace in the words of Tehillim – and in your own words, too. Don’t spare tears; cry and beg Hashem for your son to return. However, be judicious about timing. Crying is only for when your son is not home. When he is around, just be positive and speak pleasantly to him. It isn’t necessary to take him on trips to faraway places; what’s important is to do your best to show him that he is still loved, still accepted.

When your children are sleeping or out of the house, pour your heart out to Hashem and soon you will start seeing a transformation. Through the power of *tefilla* you will see that your son will return.

May Hashem bless you with success in all your endeavors.

# Q & A



## HOW CAN WE INSPIRE OUR SON TO REEMBRACE YIDDISHKEIT?

### Question:

To the Rosh Yeshiva *shlita*,

Our teenaged son is in a bad state. He's been struggling for a while, but things came to a head recently when he got a smartphone and began using it to watch all kinds of inappropriate content. It breaks our hearts to see him drifting further and further away from Yiddishkeit.



An expert advised us to go on vacation with our son and take him on exciting trips, both to be *mekarev* him and to show that we enjoy spending time with him. We followed his advice but it didn't turn out as we hoped – not only did it not draw him back into Yiddishkeit, but spending time in the airport and non-Jewish hotels were actually detrimental to his *shemiras einayim* and *yiras shamayim*. Even more upsetting to us was that even while we were vacationing and touring, he just played with his smartphone the entire time. Nothing that we did interested him enough to leave his phone alone for a few minutes.

What more can we do? How can we inspire him to re-embrace Yiddishkeit?

### The Rosh Yeshiva's Response:

Dear...

I received your letter.

We must cry to Hashem to have pity on us and save us from the terrible misfortunes brought about by the internet. It has done so much damage to our communities: estranged children from parents and parents from children, destroyed so many people's Yiddishkeit and broke too many homes.

Owning an unfiltered device exposes a person to all the immorality in the world. Vulgar movies impairs a person's intellect and destroys his *yiras shamayim*, causing him to commit serious *aveiros*. As a result, he is stripped of his

*emunah* as he begins to question the basic tenets of our faith. The internet is addictive, just like alcohol and drugs – once a person falls into its trap, it's extremely difficult to break free. If your son is so addicted to the internet that nothing else interests him at all, the only thing you can do is daven and cry to Hashem every day. Beg Hashem to have pity on your son and on all the Yidden who have strayed, that they should be *zoche* to a *teshuva sheleima*.

*Tefilla* has enormous power. The Rebbe had a close *talmid* named R' Naftali. (*R' Naftali was one of the witnesses to the Rebbe's oath regarding tikkun haklali (Chayei Moharan 225): "He who comes to my tzion after my passing,*

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