



SPARKS OF EMUNAH

HEICHAL HAKODESH BRESLOV WEEKLY PUBLICATION

SUKKOS
15 TISHREI, 5787
ISSUE #108

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

נתנדב על ידי
הרוצה בעילום שמו
לזכות זרע של קיימא

CHIZUK
FOR
YOM TOV

ONLY JOY

וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר... וְשִׂמְחֶתֶם לִפְנֵי ה'

You shall take for yourselves the fruit of the citron tree... and rejoice before Hashem.

The tzaddik R' Baruch'l of Mezhibuzh related the following story:

One year in the month of Tishrei, Shlomo Hamelech met the yetzer hara, who looked downcast. "Why are you so unhappy?" Shlomo Hamelech asked.

"This is a miserable time of year for me!" The yetzer hara said bitterly. "The entire month of Elul, Klal Yisrael does teshuva, and my work from the entire year is wasted. Immediately afterwards, they confuse me terribly with the shofar blowing on Rosh Hashana (Rosh Hashana 16b), and then on Yom Kippur, they become like angels and I can't prosecute them in the Heavenly court (Yoma 20a). And it doesn't stop there! For the next few days, they are so busy with mitzvos in preparation for yom tov: building the sukkah, buying arba minim, etc. But Sukkos itself is even worse! They take the lulav and esrog and stab me repeatedly each day (Menachos 62a)! How can I not be sad when I am being tortured so...!?"

Exactly a year later, Shlomo Hamelech met with the yetzer hara again. To his surprise, the yetzer hara was in a joyful mood. Shlomo Hamelech asked him, "Last year you were bemoaning your fate during Elul and Tishrei — what changed now?"

The yetzer hara explained, "I figured things out. A ship with thousands of esrogim was en route to a huge Jewish city for Sukkos. I had a great idea — I made a hole in the ship and sent it to its watery grave... along with its holy cargo. My suffering is over!"

But when they met again on Sukkos, the yetzer hara looked despondent once more. "Why are you sad again?" Shlomo Hamelech wondered. "Didn't you sink the ship with all the esrogim?"

"Oh, but you don't know what happened next," the yetzer hara responded glumly. "Somehow, the Jews of the city managed to procure just one esrog. Hundreds of thousands of people, young and old, waited on line for hours just to be able to use the arba minim. Their joy at being able to perform the mitzva was indescribable, and their love for mitzvos hurt me this year more than ever..."

The Rebbe teaches (Likutei Moharan 1:25) that through simcha shel mitzva, we destroy the forces of evil that seek to annihilate us. Sukkos is a time of unique and beautiful mitzvos — while we expend much effort to do the mitzvos in the most mehudar way possible, we must maintain the proper focus of וְשִׂמְחֶתֶם לִפְנֵי ה'. In this way, we will be'ezras Hashem merit an uplifting and joyous yom tov.

Kuntres Yom Tov Sukkos



MOHOROSH
SPEAKS

סוכות

Joy is mounting as preparations for Sukkos reach a feverish pitch. The highlight of this yom tov is, of course, the sukkah itself — a unique mitzva which involves the entire body. Even seemingly mundane acts of eating, drinking and sleeping are elevated to a spiritual plane, simply by virtue of being performed in the sukkah.

In the cozy confines of the sukkah, we are completely surrounded by Hashem's presence. The passuk says (Yeshaya 26:20) that when a person sits in the sukkah, he is likened to one who is locked into a room with Hashem Himself. Each word of tefilla uttered in these private moments is cherished by Hashem.

The Shulchan Aruch rules (Orach Chaim 639:4) that a person can choose to daven either inside or out of the sukkah. The poskim explain (Magen Avraham 14) that a person who can remain calm and focused in the sukkah should daven there, but if there is a shul in his city, he should preferably daven in shul.

What does this mean for us, living in cities where

(Continued on page 2)



TALK TO YOUR CHILDREN!

Dear ...,

I received your letter.

The earlier you start being *mechanech* your children, the better. When a person is not *mechanech* his children while they are still young, justifying their inappropriate behavior to be “normal childish behavior,” his job is much harder later on.

This is especially true in the area of *kedusha*. It is your responsibility to teach your children that they are not allowed to touch their קודש. From when they are very young, you must constantly remind them, **“Hashem doesn’t let us touch here. You’re not allowed to put your hands in this area.”**

If you notice your child playing inappropriately, give him a light smack on the hand and say sternly, “You are not allowed to put your hands here!” Once he understands that this is a serious matter, he will refrain from doing so and thereby be able to grow up pure. Children who are not taught about the importance of being holy have a much harder time when they are older.

*The earlier
you train your
children in the
area of
kedusha, the
better off
they’ll be!*

Tefilla, Tefilla, Tefilla

Don’t stop davening for *erliche doros*. Daven that your children should grow up pure and holy, for *tefilla* is the only method that really works. No *chinuch* methods are ever guaranteed to work — for one person, one approach may be his salvation, while for another person, the same approach only makes the situation worse. However, **tefilla is a method that helps every person in every situation.** Chazal teach us (*Brachos 32a*), “אין תפלתו, אין תפלתו, אין תפלתו” — when a person asks Hashem for something and doesn’t let up, but rather davens and davens and davens, he will not walk away empty-handed.

This is especially true when a *Yiddishe mama* davens to Hashem day and night, **“Hashem, grant me *erliche* children who will illuminate the world. Help my children be holy and never succumb to *p’gam habris*. Please help them remain pure.”** A mother who constantly davens for her children will merit children who are *tzaddikim* and who light up the world.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #3, page 66

there are *shuls* on every corner? Is there any benefit to davening in the *sukkah*

over davening in *shul*?

The answer is that *tefilla* exists in different forms, and should take place **both** in *shul* and in the *sukkah*. For the standard daily *tefillos* of *shacharis*, *mincha* and *maariv*, one is required to daven in *shul* with a *minyan*. But for the *tefillos* spoken from the heart, a *sukkah* is the perfect place. When a person sits in the *sukkah* and allows himself to feel enveloped in Hashem’s loving embrace, he is filled with a sense of calm and connection and his heart opens up to talk to Hashem.

Meeting Room

The *yom tov* of Sukkos is an auspicious time for *tefilla* and *hisbodedus*. Every person carries his personal baggage of challenges, and the only way to rid oneself of struggles and pain is to talk it out with Hashem. *Hisbodedus* is calming, gratifying, and actually makes a difference. Choose a quiet

time and place to talk to Hashem — pour your heart out to Him, describe your pain and all the challenges you’re going through.

While many people feel comfortable baring their hearts to a close friend or

mentor, it doesn’t actually provide real or lasting benefits. Turning to Hashem is the only real solution, because He is the only One Who can really help. Every word we speak to Him is eagerly awaited and cherished, and those who turn to Hashem are never sent away empty-handed. There is no need to omit embarrassing details or hide any dark secrets, since our loving Father knows us intimately and accepts us unconditionally, despite our imperfections.

Davening for a Shidduch

Sukkos is a time to merit *yeshuos* — especially for those who have not yet found their match. The Torah commands us, “בסוכות תשבו שבעת ימים” (*Vayikra 23:42*), on which Chazal teach (*Eiruchin 3b*) that one should sit in the *sukkah* with his wife just as he sits in his home with his wife. This can be a single *bachur* or girl’s perfect defense: “Hashem, I’m here! I did mine and am sitting in the *sukkah*. Please do Your part and send me my *shidduch*!”

Likewise, the Rebbe teaches (*Likutei Moharan 1:48*) that the *mitzva* of *sukkah* is a *segula* for children. Therefore,

(Continued on page 3)



being in the
sukkah is a
 potent

opportunity to daven for a *shidduch* — the prerequisite for having children.

Although *hisbodedus* is something we can and should do at any time of the year, on Sukkos we feel so much closer to Hashem and it is easier to talk to Him. Let's use this time wisely and pour out our hearts to Hashem, so that when we will bid farewell to the *sukkah*, we will be *zoche* to bid farewell to our problems as well.

Proper Preparation

We spend so much time and energy in our preparations for the *yom tov* of Sukkos. How can we ensure that we will actually experience a meaningful and uplifting *yom tov*?

R' Nachman of Tulchin was a close disciple of R' Nosson of Breslev. One year, he spent the entire erev Sukkos building R' Nosson's sukkah. As he was sitting in the finished sukkah later, on the first night of yom tov, he mused, "After spending all day toiling over the sukkah, one feels a completely different ta'am in the mitzva."

But R' Nosson responded, "Clearly, you haven't yet tried spending all day davening to Hashem, 'Please allow me to feel a connection to the mitzvah of sukkah,' and you haven't felt the ta'am that comes after that..."

Our calendar is full of *yamim tovim* which we spend so much time preparing for — but when *yom tov* finally comes, we feel disconnected and empty (or too busy to even think). Taking the time to talk to Hashem is the best possible preparation for every *yom tov* or special *mitzva*. We must plead with Him to give us a *ta'am* in the time and ask Him for help in doing all His *mitzvos* properly and with joy.

We cannot fathom the tremendous impact we make in *Shamayim* by simply opening our mouths to speak to Hashem. All Heavenly gates are thrown open in merit of our *tefilla*, showering us with abundant blessings and goodness.

THE ROSH YESHIVA SAYS...

SIMCHAS YOM TOV

The talmidim of the Vilna Gaon zt"l once asked him, "What is the hardest mitzva to fulfill?" To which the tzaddik responded, "Being joyful on yom tov."

We can all relate to this, especially as we anticipate the upcoming *yom tov* of Sukkos. It's a family *yom tov*, a time when we spend our days and nights in a (sometimes rather cramped) *sukkah* and spend many hours with our children on Chol Hamoed. These factors, as well as being out of our regular routine, can easily cause us to lose our tempers and then also lose the great *mitzva* of *simchas yom tov*.

How can we maintain a serene and joyful state of mind throughout the entire eight days of *yom tov*?

Daven for Simcha

First and foremost, we must daven to Hashem to assist us in this very holy mission. As much as we try to remain upbeat, only Hashem can ensure that we stay happy through the entire duration of *yom tov*, no matter what goes wrong. It is only He who can help us remain positive and spread our feelings of happiness to the entire family.



Torah brings Joy

Another proven method for achieving an unshakeable inner joy is Torah learning. When a person learns Torah each day, his *emunah* is strengthened, and he becomes a serene person who doesn't get upset easily. The *yom tov* season — although it's busy — is an appropriate time to renew our commitment to consistent Torah learning.

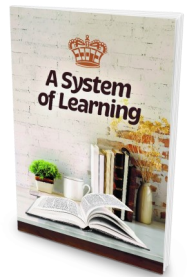
On Simchas Torah, we will all call out, "חזק חזק ונתחזק," as the entire Torah is completed once more. But how many of us can truly join along and honestly say, "Yes, I have learned all 54 parshios of *chamisha chumshei Torah* in the past year?" It isn't just a nice thing to do — it's an outright *halacha* that one must review the *parsha* each week, *shnayim mikra v'echad targum* (*Orach Chaim 285:1*). **As we near the beginning of another cycle, the key question remains: will you be a genuine part of the joy next year?**

Here's a guaranteed way to really be *maavir sedra* each week: don't wait until the last minute — rather, break it up into parts to complete throughout the week. Be *maavir sedra* on Sunday until *sheini*, Monday until *shlishi*, and so forth. Halachically, one can review the *parsha* from the beginning of the week (*Orach Chaim 285:3*); likewise, the *Mishnah Berurah* says that the Vilna Gaon zt"l used to be *maavir sedra* a little each day.

Join with the rest of Klal Yisrael this year. Be *maavir sedra* each day and you will reap the benefits it brings.

Q & A

HOW CAN THE SEDER DERECH HALIMUD BE THE WAY TO LEARN?



QUESTION:

To the Rosh Yeshiva shlita,

Thank you for the shiurim and chizuk which are so uplifting, and specifically for the weekly publication which is distributed here in my town.

My question is regarding the seder derech halimud (learning Torah without a strong focus on comprehension), which the Rosh Yeshiva often talks about. It is written in many sefarim that learning Torah isn't supposed to be easy and one must toil for Torah; if so, how can the seder derech halimud be the proper way to learn when it is so effortless to achieve?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

I'm assuming that you haven't tried to learn with the *seder derech halimud*, and that's why you think that it's 'so effortless to achieve'. True, *Chazal* teach us (*Rashi Vayikra 26:3*) that we must toil in learning — however, if you'll try the *seder derech halimud* and start learning without a strong focus on understanding, you'll see that it does take great effort.

In fact, no one struggles more for the sake of Torah than a person who learns despite his lack of comprehension. The Yismach Yisroel teaches (*Parshas Bechukosai 2*) that when a person understands what he is learning, he feels immense satisfaction in his studies. Therefore, it can't be called "toil". Real עמילות בתורה is when a person learns בגירסא — by just reading the

words of Torah. This is what can truly be referred to as toiling for Torah, because when a person learns this way, he doesn't taste the sweetness and satisfaction of learning Torah.

The Rebbe teaches this same concept, by drawing a parallel between Torah learning and the *yamim tovim* of Hoshana Rabba and Simchas Torah. He says (*Likutei Moharan 1:74*) that there are two ways to learn Torah — at times, one learns and understands what he is learning, but other times he doesn't grasp it at all. Hoshana Rabba corresponds to saying words of Torah without comprehension (signified by the *aravos* which resemble lips), and Simchas Torah corresponds to learning when one does understand. Only after "Hoshana Rabba" (just saying the words) can a person achieve "Simchas Torah" — understanding one's learning and the resulting *simcha*. **Learning Torah without understanding is a crucial first step.**

When a person toils in learning — saying the words of Mishnayos and Gemara even if he understands very little of it — his words of Torah are exceptionally precious to Hashem. The Zohar says (*Kedoshim 85b*) that every word of this kind of Torah learning goes straight up to Hashem, Who rejoices with them. Hashem then plants these words of Torah near a stream, and beautiful *arava*-trees bloom from them. The Zohar continues that this applies even to a person who makes countless mistakes as he learns (because his comprehension is weak), as the *passuk* says (*Mishlei 5:19*) באהבתה תשגה תמיד — In his love for Torah, he learns even with many errors.

Once a person overcomes the initial difficulty of learning Torah without comprehension, he will be *zoche* to understand, and he'll reap enormous pleasure from his learning. As the Rebbe once remarked to a *talmid* (*Sichos Haran 17*), "Once the Torah reveals her face to a person, he will no longer need anything else."

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #1, page 186

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