



SPARKS OF EMUNAH

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

נתנדב על ידי
הרוצה בעילום שמו
לזכות זרע של קיימא

CHIZUK
FROM THE
PARSHA

REAL TZEDAKA

וְאִם מִדָּה הוּא מְעַרְכָּךְ וְהַעֲמִידוּ לִפְנֵי הַכֹּהֵן, וְהַעֲרִיךְ
אֹתוֹ הַכֹּהֵן, עַל פִּי אֲשֶׁר תִּשְׁיֵג יָד הַנֹּדֵד יַעֲרִיכֵנו הַכֹּהֵן

*If he is too poor to pay the full amount, he shall be brought
before the kohen, who will assess how much he can afford to pay.*

Wouldn't it be nice to win the lottery? Most of us could use some extra cash, especially when finances are tight. Penny-pinching is hard. It's not easy to have to struggle to make ends meet. But challenging as it is, there's a kind of poverty that's worse than financial instability. The Rebbe says (*Likutei Moharan 1:106*) that one who is impoverished in mind is most unfortunate of all.

In order to make it through the trials of life, a person must have a rock-solid *emunah*. **The only way to stay strong is by knowing that Hashem is in control and only does what is best for us.** If a person faces a challenge and his *emunah* is not developed enough, or if his difficulties are so great that he can't strengthen himself, he is in trouble. This, says the Rebbe, is the worst kind of poverty.

More Than Money

The greatest form of tzedaka is not done with money, but rather with words. Simple, heartfelt words of *chizuk* can strengthen others and help them persevere through their difficulties. Therefore, it is incumbent upon us to reassure others that Hashem will help. To encourage them not to despair. To remind them that hard times pass and it will soon be good.

How much can a few dollars of *tzedaka* really help a poor man? Maybe he'll be able to buy food for his family, or maybe he'll pay rent for another month... but the cash will soon run out and he'll have to collect *tzedaka* again. However, **when a person gives chizuk to another, it can change his life forever!** Of course, we must keep giving as much *tzedaka* as we can, but more valuable than the most magnanimous donation is one word of encouragement. Go distribute "*tzedaka*" — spread hope; spread positivity!

Helping Yourself First

Now the obvious question arises: One can only give *tzedaka* if he has money to give. How can a person strengthen others if he's in desperate need of encouragement himself?

The solution to this lies in this week's *parsha*: **וְאִם מִדָּה הוּא מְעַרְכָּךְ וְהַעֲמִידוּ לִפְנֵי הַכֹּהֵן, וְהַעֲרִיךְ אֹתוֹ הַכֹּהֵן, עַל פִּי אֲשֶׁר תִּשְׁיֵג יָד הַנֹּדֵד יַעֲרִיכֵנו הַכֹּהֵן** — The *tzaddik* will find the good in him and remind him of how valuable he is. This encouragement will give him strength to continue despite his hardships, and enable him to give *chizuk* to others, as well.

That is why it is so important to have a connection to a *tzaddik*. Our *tzaddikim* reveal the enormous *kochos* that lie dormant inside us, giving us the ability to remain strong and strengthen others, no matter what hardships we endure.

Toch Hanachal, Bechukosai 5768

MOHOROSH
SPEAKS

I'M ALL ALONE

Nobody likes to be alone. Friends are from the most important things to a person; life without them is empty and dull. *Chazal* say (*Taanis 23a*) that even death is better than being alone — או חבורתא או מיתותא. Loneliness causes sadness and depression, which is a living death.

Nevertheless, having friends is not as simple as it may seem. **It's important to know how to go about having friends.** They are a significant part of life, but one must remember that all humans are essentially most invested in themselves and their own wellbeing. Friends are only around for as long as they benefit from the relationship — therefore, we must keep our eyes open and never follow anyone blindly.

Whom To Trust?

Relying on people inevitably brings disappointment. That same friend whom you trusted, the one who promised to help you will be very quick to dump you when something better comes his way. The only One to rely on is Hashem. The *passuk* says (*Tehillim 60:13*), וְשׁוּא תִשׁוּעַת אָדָם — it's useless to wait for a person to help you.

(Continued on page 2)



EVERY DAY COUNTS

Dear ...,

I haven't heard from you in a while. I hope you are strengthening yourself in your *avodas Hashem*.

Be very careful not to become friends with non-Jews. You joined the fire department for good reasons — to be able to save lives when there is a fire and prevent further damage to people — but *chas v'shalom* to become friendly with the others there.

Life is not a Fruit Bowl

Make sure you daven and learn each day. **If you see that you had a bad start to your day, don't give up on the rest of it** — don't cut days out of your life. With a bowl of fruit, you can say, *"This apple is good,"* or *"This peach is spoiled,"* or *"This banana is not ripe yet"* ... But life doesn't work the same way — there's no such thing as a "spoiled" day. Every day is valuable.

No Such Thing as a Failed Day

As we count the days of *sefiras ha'omer* toward *kabbalas haTorah*, we count each and every day, no matter what. A person can't say, *"Today wasn't a good day — let's disregard it and count tomorrow instead."* Each one is important; each one is included in the forty nine days.

My dear brother, every day is a day for *avodas Hashem*. If you see that you've failed in one area, don't think the day is over — there is still so much that can be accomplished! **You can always start to be an *erliche Yid* from this moment.**

If you overslept, don't give up on the day — run to the *mikvah*, put on your *tallis* and *tefillin*, and go daven. Even if you missed every possible *minyan*, don't daven at home or at your office — rather, go daven specifically in *shul*. When you finish davening, you should be overjoyed that you were *zoche* to the privilege of wearing a *tallis* and *tefillin* and of davening in *shul*. This is the greatest joy; this is what will remain of us.

Each Day for Itself

We all make mistakes sometimes. When we slip up, the *yetzer hara* tries to deceive us into thinking, *"Today I lost my temper — it's a lost day,"* or *"Today I stumbled with my *nisyonos* — what a failure of a day,"* but this is not the right attitude. To Hashem, every single day is a day for itself, and we must seek the good things we can still fill it with.

May Hashem bless you with success in all areas.

Adapted from Atzaso Emunah, Parshas Acharei-Kedoshim 5786

The *roshei teivos* of this *passuk* is the same as א' ש' פ' ת' — the

more you realize that it's foolish to rely on people that can't help you and don't even want to help you, the more you will open your heart and mouth to talk to Hashem and rely on Him for help.

Friend or Foe?

Finances is one area in which people are not wary enough of others. The Rebbe used to warn his *talmidim* to be very careful with their money — all it takes is one "friend" to promise a lifetime of riches, and without thinking twice, one can lose his hard-earned money in an investment that is nothing more than a scam.

Mohorosh used to relate the following story, as an example of his warnings not to rely on people, especially in money matters:

A man from Eretz Yisrael used to travel to America every year to collect money. Once, after having pulled together five thousand dollars, a friend convinced the meshulach to invest in a business venture that would turn a big profit. Overjoyed at the opportunity, the meshulach handed over his entire \$5,000.



After a month, the investor began sending the monthly profit. The second month he also received money. But that's where it ended! The "investor" told him that the money was all gone... and the meshulach was left with nothing.

This anecdote is not unique at all — such stories happen every day! There are swindlers around who know exactly how to earn a person's trust to steal his money. With their "once-in-a-lifetime opportunities," they convince people to "invest" with them, and then, once they have caught enough fish in their nets (and have enough money in their pockets), they either disappear, or they claim the "business venture" has failed and they lost all the money.

How can you protect yourself from such scandals? Simply use your head! If a person tells you that you can yield a bigger percentage of profit with him than with the bank, he is a liar. Such a "deal" reeks of dishonesty.

Of course, it will not seem so at first. The smart swindler will start out doing all the right things, so as not to raise suspicion. He will religiously send you your monthly profits and give you the feeling that all is going well. Then, at the point where you trust him enough to give him all your life's savings, he will disappear...

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Gambling Psychology

Gambling uses the same psychology: small initial wins whet the gambler's appetite for more. People urge, "Look what good luck you have that you keep winning! Now offer all your money and you will make double!" The fool is one who listens, puts in all his money and loses everything.

Sometimes this game goes even further... They say, "You win some, you lose some! That's how it goes. Try one more time and you'll make it all back."

The gambler falls right into the trap and even borrows money from others, sure that he will recoup his losses. Before long, he is so deeply in debt that he can't even leave his house for fear of meeting up with his debtors. For the rest of his life, he remains in a vicious cycle: borrowing from one person to pay back the first, and then from a third to

repay the second, until his time on this world is up and he finds himself in the grave.

The best thing is to have *bitachon* in Hashem and not rely on people, because **you can only truly rely on Hashem.**

Friends of the Gemara

R' Mattisyahu was a Breslever chassid who lived in Uman.

Whenever he went through a challenge, he used to say as he learned: "Amar Rava, amar Rava — help me, Rava; daven that I should see a way out of this tzara... Amar Abaye, amar Abaye — help me out with this problem..." Whenever he mentioned the name of a tanna or amora, he begged for help.

It was so real to him that it seemed to onlookers that he was literally talking to the tzaddikim, as it says in Yerushalmi that when a person learns Torah, he needs to feel as if that tanna or amora is standing before him.

Chazal use the term "chaver" when referring to a *talmid chacham*, because a *tzaddik* is the best friend a person can have. Choose the *tannaim* and *amoraim* to be your *chaveirim*. When you learn Mishnayos and Gemara, connect to these *tzaddikim*! You can speak to them, ask them to put in a good word for you in *shamayim*. They will surely help you. The Rebbe says (*Sefer Hamiddos, Tzaddik 2:20*) that saying the names of *tzaddikim* can bring about *yeshuos* that are completely unnatural.

Fortunate is one who connects to *tzaddikim* and chooses them to be his friends, rather than trusting phony friends who will only disappoint him.



The time for 'שמאל דוחה' — being *mechanech* children with discipline and *derech*

eretz — is when they are still young. Children must be taught from a very young age that a parent's word is law and is not up for debate. However, when parents find themselves with older children who don't listen, they are in a much tougher position — at that point, they must tread very carefully so as not to lose their children. Once children reach the age of fourteen or so, it's too late for strict discipline. That is the time for the 'מיון מקרבת' — speaking only positively and spending time together with them.

This is unfortunately the case in many families, where the parents are not *mechanech* their children when they are young. By the time they "wake up," it's a little too late.

The Best Advice

Beyond all practical advice, one must know that **the primary way to be zoche to good children is thru tefilla.**

A man once asked the Chofetz Chaim for a bracha to have good children. By way of response, the Chofetz Chaim took a sefer Tehillim that was swollen from moisture and showed it to the man, saying, "This belonged to my mother, a"h. She used to cry every day over this Tehillim, davening that she should be zoche to good children — this is the way one can merit good children."

Therefore, if you want to raise your children to be truly *erliche Yidden*, you should daven and daven and not stop davening for this. Plead with Hashem for your children to be *erlich* and to light up the world with their Torah and *ma'asim tovim*.

May Hashem bless you with *nachas* from your children.

Adapted from Atzaso Emunah Volume 2, Letter #145

THE ROSH YESHIVA SAYS...

This Shabbos, *shuls* around the globe will resound with the cry of, "Chazak, chazak!" as we conclude *Sefer Vayikra*.

You can also finish the entire Torah

if you'll learn *Chumash* with *Targum* every day. Learn until *sheini* on Sunday, until *shlishi* on Monday, until *revi'l* on Tuesday etc.

Don't wait until the end of the week.

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Q & A

HOW SHOULD I INTERACT WITH MY BACHURIM?



QUESTION:

To the Rosh Yeshiva shlita,

First of all, a tremendous thank you for the shiurim. The chizuk keeps me going every single day.

My question is as follows: I have two bachurim at home and I need guidance for how to interact with them. How am I supposed to be mechanech them on the right way to behave? And what can I do to instill in them a desire to daven and learn?

Additionally, I need advice on how to motivate them to wake up in the morning, as it's very difficult to get them out of bed every day.

Thank you.

krias shema night after night, it's easier for him to keep doing so his entire life. Of course, every person needs *chizuk*; every person has a *yetzer hara*, but a good *chinuch* etches *yira'as Shamayim* deeply into one's heart.

How to Wake Up a Bachur

Regarding your question about how to motivate boys to wake up in the morning — this is a challenge that all parents struggle with. Remember what the Rebbe says: “One can achieve a lot more with positivity than with harshness,” and “If you see that you have achieved something through negativity, know that you could have accomplished it much more easily and quickly with positivity.”

When I was a *bachur*, it was also hard for me to wake up early. I remember how my mother used to sit by my bed early in the morning and try to wake me. She spoke so earnestly, pleading with me to get up and singing songs to encourage me to go learn, until I just couldn't stay in bed any longer. This is the way it works — when parents speak pleasantly, their children listen.

Right Hand or Left Hand?

Mohorosh used to relate that when the Ahavas Yisrael zy"ta moved to Marmarosh, an area full of estranged Jews, he was asked how he would be able to influence the people to do *teshuva* and conduct themselves as they should. The Ahavas Yisrael replied, “I will love them so much until they will do everything I teach them.” We see from this that **through love, one can achieve anything.**

Chazal teach us (*Sanhedrin 107b*), “עולם תהא שמאל דוחה וימין” — “מקרבת” — When it comes to *chinuch*, it's important to give *mussar*, but one must always provide more encouragement and love than rejection.

(Continued on page 3)

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

In these times, when the outside world is so dangerous, it's crucial to ensure that children enjoy spending time at home and have a good relationship with their parents.

R' Nosson taught by example that being *mechanech* children is just as important as other areas of *avodas Hashem*. Although he would have wanted to go to sleep early in order to wake up for *Tikkun Chatzos*, R' Nosson chose to stay awake the entire evening to be able to teach his children to make *brachos*, prepare *negel vasser*, say *krias shema*, etc... “Being *mechanech* my children is as valuable to me as rising at *chatzos* to say *Tikkun Chatzos*,” he said. When a child gets a gentle reminder from his parents to say

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