



# 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

לזכות רפואה שלמה  
יוכבד בת חסי' רחל רבקה  
בתוך שער חולי ישראל

CHIZUK  
FOR  
YOM TOV

## MITZVOS WITH 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 responded. "All through the month of Elul everyone does teshuva, and my work from the entire year is wasted. Immediately afterwards is Rosh Hashana, when they blow the shofar and I get all confused (Rosh Hashana 16b). 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. "What happened now?" Shlomo Hamelech asked. "Last year you were bemoaning your fate during Elul and Tishrei – what changed?"

The yetzer hara explained, "I figured things out. An enormous ship with thousands of esrogim was en route to a huge Jewish metropolis for Sukkos. I had a great idea – I made a hole in the ship and promptly sent it to its watery grave... along with all of its holy cargo. Now the Jews will be 'arba minim-less' for Sukkos! My suffering is over!"

But when Shlomo Hamelech met the yetzer hara 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 shake the lulav and esrog. 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, yet while we expend much effort to do the mitzvos of Sukkos in the most mehudar way possible, we must maintain the proper focus: 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

In Jewish homes worldwide, joy is mounting as preparations for Sukkos reach a feverish pitch. The highlight of this yom tov is, of course, the sukkah itself. This mitzva is unique in that it 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, and we can attain all our dreams by using this opportunity to talk to Him.

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

(Continued on page 2)

## 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 devote many hours on quality time with the children on Chol Hamoed. These factors, as well as simply being out of one's regular routine, provide many opportunities for a person to lose his temper and subsequently lose the great mitzva of simchas yom tov.

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

First and foremost, one 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 hitches or triggers we face. It is only He who can help us remain positive and spread our feelings of happiness to the entire family.



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 does not get upset easily. Therefore, this is an appropriate time of year to renew one's commitment to regular Torah learning.

On Simchas Torah, all Jews will exult "חזק חזק ונתחזק" as the entire Torah is completed once more. However, how many can truly join along and honestly say that yes, they 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 explicit 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** join along next year?

The wisest course of action is not to wait until the last minute, but rather to be maavir sedra all through the week: 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.

a shul in his city, he should preferably daven in shul. This

gives rise to a question: Which Torah-observant Jew actually lives in a city lacking a shul? And why does the calm of a sukkah make it preferable for tefilla?

The message of this psak is that tefilla 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 location. 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.

## Yeshuos Ahead!

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 out your heart, describe your pain, and explain all the challenges you're going through.

Many people feel comfortable baring their hearts to a close friend or mentor, but doing so doesn't actually provide real or lasting benefits. Turning to Hashem is the only real solution as He is the sole source of salvation. Every word we speak to Him is eagerly awaited and cherished, and those who turn to Hashem for help 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.

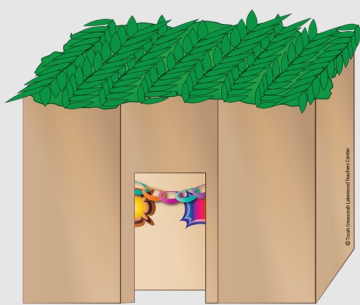
More specifically, Sukkos is a golden opportunity for those who have not yet found their match. The Torah commands us, "בסוכות תשבו שבעת ימים" (Vayikra 23:42), on which Chazal teach (Eiruchin 3b) that one should sit in the sukkah with his wife just as he sits in his home with his wife. This can be a single's perfect defense. "Hashem, I'm here! I did mine and am sitting in the sukkah. Please do Your part and send me a proper spouse!" Likewise, the Rebbe teaches (Likutei Moharan 1:48) that the mitzva of sukkah is a segula for children. Therefore, being in the sukkah is a potent opportunity



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 our efforts will not be for naught and that we will experience a meaningful and uplifting *yom tov*?



*R' Nachman of Tulchin was a close disciple of R' Nossan of Breslev. One year, he spent the entire erev Sukkos building R' Nossan'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."*

*R' Nossan responded, "Clearly, you haven't yet tried this: spending all day beseeching Hashem, 'Please allow me to feel a connection to the mitzvah of sukkah' and the ta'am one feels thereafter..."*

The Jewish calendar is replete with *yamim tovim* and special occasions which we all want to maximize. We try so hard to prepare ourselves to properly utilize these times, but we are often unaware as to how to go about it, and the *ta'am* of *yom tov* is lost in the hectic activity of the time. 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 *taam* 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.



## **For Your Child's Sake -7-**

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

### **PART 2: EXCUSES, EXCUSES; CONTINUED**

#### **EXCUSE #5:**

***"My son belongs in yeshiva now, where he can learn and shteig in a way he won't be able to once he is saddled with marriage."***

For well-meaning parents, excuses of spirituality and growth are very tempting. After all, the *bachur* only has the opportunity to learn undisturbed now, while he is single. Chazal, however, understood better than we do. The Gemara says (*Kiddushin 29b*), "ישא אשה ואחר כך ילמד תורה" – A person must first get married, and only after that can he truly learn Torah. Chazal also teach us (*Pesachim 112b*), "מצוה וגוף טהור נושא" – One can only grow in Torah after he is married. This seemingly spiritual excuse is nothing more than a lie, for quite the opposite is true: only after marriage, with a pure mind, will the *bachur* truly be able to succeed in his learning.

#### **EXCUSE #6:**

***"What's the rush? Only Hashem makes shidduchim – why must we get involved? When the time is right, the perfect shidduch will be suggested and all will go smoothly from there. It's all in Hashem's hands."***

Similar lines of reasoning are often the trump card of the *yetzer hara*, hiding behind a façade of *frumkeit*. This so-called "*emunah*" sounds very pious, but it is wrong. The obligation to marry off one's children lies on each father – if he does not fulfill his duties, he is sabotaging his child's *ruchniyus*. A person may not "opt out" by saying that Hashem is the One in charge, because it is this same Hashem Who has commanded us to do everything in our power to marry off our children.

Above are just a few of the nonsensical justifications that parents make, but the list goes on and on... There will always be a way for parents to excuse themselves for allowing their children to get older – and even think they are doing what's best for the children! In contrast, those who have mercy on their children and truly want them to succeed will not look for excuses, but rather try their hardest to marry off their children without delay.



# Q & A

## HOW DOES ONE DISCIPLINE A DISRESPECTFUL CHILD?



### QUESTION:

*To the Rosh Yeshiva shlita,*

*Thank you for all your shiurim which inspire me each day. I can imagine that it takes an enormous amount of effort to give chizuk to so many people; therefore, I wanted to let you know that my life has changed thanks to the shiurim.*

*I now learn Torah every single day. I don't let a day go by without being ma'avir sedra, learning 18 perakim of Mishnayos, Bayis Nitzchi (a daf of Bavli, Yerushalmi and Tosefta), the Rebbe's sefarim and more.*

*I also saw drastic changes in my home since I began listening to the shiurim. My wife, my children and I all talk to Hashem constantly, and the shiurim have become like the air we breathe.*

*I was recently at Mohorosh's tzion in Yavniel, and I took the opportunity to thank Mohorosh for giving us a Rosh Yeshiva who infuses us with life.*

*Now for my question: The Rosh Yeshiva often says that parents must never hit their children and must speak kindly to them instead. If this is the case, what am I supposed to do with a child who is disrespectful and says "No!" when he is told to do anything? Am I not allowed to give him a small potch? What is the right thing to do? (I am referring to a young child who is between two and four years old.)*

*Thank you.*

### THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Shlomo Hamelech says (*Mishlei 29:17*), "Discipline your child when he is young so that he will later give you peace and you will see *nachas* from him." Similarly, the Rebbe teaches (*Sefer Hamiddos, Os Banim*) that a parent must teach his child *derech erez* from a very young age. **A child between the ages of two and four is still young, but he must nonetheless be taught that a parent's word is law and that saying "No!" is unacceptable.** Parents can and should give a small potch to train a young child to behave with *derech erez*.

Many parents make a serious mistake and are not *mechanech* their children while they are still young, and by the time the children are older, it is already too late. True, Mohorosh constantly said that one must speak kindly to his children and be *mechanech* them only with positivity, but this is referring to *chinuch* of older children. At that point, one must be very careful with the way he speaks to his children so as not to destroy them or turn them away completely. However, young children must be disciplined so that they will grow up knowing a parent is not a friend; a parent must be respected and obeyed.

Above all else, one must know that *tefilla* is the key to raising good children. Parents must turn to Hashem and daven for each child separately, and beseech Him to help them grow up to be *tzaddikim*. This is the way one can be *zoche* to see *nachas* from his children.

May Hashem bless you with success in all areas.

*Adapted from The Light of Emunah #1, page 253*

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