

בְּעִזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצַתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

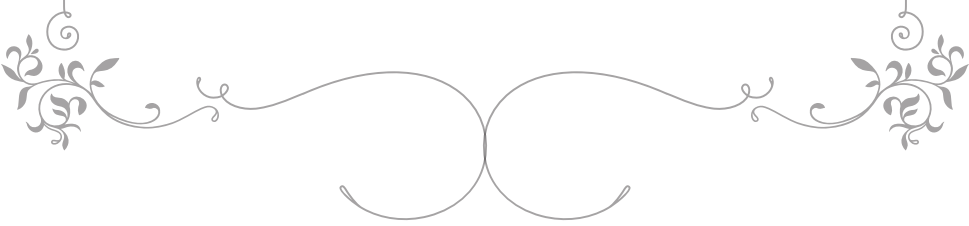
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... HOW SHOULD ONE CONDUCT HIMSELF WITH HIS MARRIED CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

I regularly listen to the Rosh Yeshivah's *shiurim*, and they have transformed every aspect of my life.

Baruch Hashem, I've reached the stage in life where I'm marrying off my children. I was wondering if it would be possible for the Rosh Yeshivah to give *shiurim* that address this topic, so that myself and others who are also marrying off their children should know how to conduct themselves towards their married couples. I would appreciate the guidance so I won't regret my actions later on.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת לך לך, ו' חשוון, שנת תש"פ לפרט קטן

Dear...

Remember to constantly thank Hashem for the blessings and wonders He has granted you, especially that you are fortunate to be marrying off your children. So many parents

and families are yearning for their children to find their *shidduchim* already. Therefore, if you were *zocheh*, you must thank Hashem for His kindness, daven for your children’s continued success, and daven for the rest of Klal Yisrael to also merit salvation.

Adopt the *middah* of Aharon HaKohen; Chazal state¹, “Strive to be like the *talmidim* of Aharon HaKohen, who treasured and pursued peace.” Emulate the *middos* of Aharon HaKohen and constantly seek ways to create peace and goodwill. Tell your son what a wonderful wife he has, and compliment your daughter on how happy you are with her husband’s behavior. Every time your children come for a visit, remember to compliment and praise them and their spouses. Likewise, show them that you respect their parents — your *mechutanim*; tell your son-in-law what a respected person his father is — even if he was dishonest or unfair when it came to paying for the wedding. Similarly, tell your daughter-in-law that you respect her family, even if there was friction, and you will be *zocheh* to see *nachas* from them.

In conclusion, you must remember to always continue davening to Hashem that your children stay on the right path and remain *ehrich*. There once was a Breslev Chassid who succeeded in raising righteous children. When he was asked how he merited such *nachas*, he replied, “What do you think, such children come out of nowhere? I davened and cried to Hashem to merit *nachas* from them. I would cry to Hashem

1. Avos 1:12

every day for *ehrlische* children — children who will grow up to be *tzaddikim* and refrain from sin. Only through *tefillah* was I *zocheh* to such *nachas*.”

Parents must remember that their *tefillos* are still effective, even after a child is married. They should continue to daven that their children remain *ehrllich* and establish *ehrlische Yiddishe* homes. It makes no difference if your children are still young or if they have already established homes of their own. A parent’s *tefillos* are always powerful, and by being *mispallel*, one will be *zocheh* to see much Yiddish *nachas*.

May Hashem bless you with success in all your endeavors.



··· HOW CAN I HAVE *SHEMIRAS EINAYIM* AT WORK?

Question:

To the Rosh Yeshivah *shlita*,

First, I must thank you for your *shiurim* — they transformed my life in so many ways. I work hard all day, and I never thought that I could also find time to learn; however, since I started listening to the *shiurim*, I began learning every day. I am *maavir sedra* and learn *Bais Nitzchi* every day, and I try my best to find time for *hisboidedes*.

My wife also listens to the *shiurim* and she gains so much *chizuk*

from them. Our home became a place of joy and happiness, and the *eitzas* and guidance brought meaning to our lives. I cannot stop thanking Hashem for His kindness.

I work in a large institution that caters to children with special needs, and my job entails that I must interact with women on a daily basis. In my office there are only men, but I need to go around to the classrooms often, and encountering women is inevitable. We're speaking about only *heimishe frum* women, and I never converse with them unless it's related to work. Yet, I still feel that I struggle to guard my eyes, and my *shemiras einayim* is lacking.

This is a problem that bothers me immensely; perhaps the Rosh Yeshivah can assist me how to deal with it. On one hand, I have a well-paid job that is hard to find, yet on the other hand, I'm not sure if it's the right place for me if I'm struggling with *nisyonos*.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת לך לך, ו' חשוון, שנת תש"פ לפרט קטן

Dear...

Do everything you can to be vigilant and guard your eyes; when one guards his eyes, he will see blessing in his money and his work. However, if one fails to do so, there is no blessing in his money, and no matter how much he will earn, it will never be enough. Mohorosh explains the *pasuk* in *Tehillim*² "עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֹלָם בְּעֵתוֹ";

he says, “If you replace the *sin* in the word **ישברו** with a *shin*, then you can read the *pasuk*, ‘One who breaks the *Yetzer Hora* that influences the person to sin with his eyes — he resists looking at *aveiros* — Hashem will bless such a person with *parnassah* and abundance.’”

Cry to Hashem: “Ribbonoi Shel Olam, help me with my *shemiras einayim*; help me be able to overcome my *Yetzer Hora* whose only goal is to rob me of this world and the next. Hashem, help me keep my eyes pure; help me always feel Your Presence, and remember that it’s You Whom I want to please.”

If you will focus on guarding your eyes when you interact with women, you will see blessing in your money. When one isn’t careful to guard his eyes, which then leads him to פגם הברית, he brings suffering and misfortune upon himself. Poverty will befall him, as we learn in *Zohar*³, “One who is negligent and throws crumbs on the floor will be poor, and certainly one who is מוציא זרע לבטלה will lose his *mazal* and fall into poverty.”

May Hashem bless you with success in all your endeavors.



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3. Pinchas 244:


 . . . **HOW CAN I STAY STRONG
WHEN I MUST CONTEND WITH
FRICTION AT HOME?**

Question:

To the Rosh Yeshivah *shlita*,

I'm a girl who enjoys the *chizuk shiurim* immensely; they give me strength to face my challenges.

My parents argue a lot between themselves, both at home and in public, and the tension at home is unbearable. *Baruch Hashem*, after listening to the *shiurim* I know better than to take sides; however, the situation is so painful and challenging.

Furthermore, the situation at home continues to torment me in school, and I can't concentrate on what my teachers are saying. As a result, I do poorly on my schoolwork, and I'm often punished.

I'm not comfortable approaching anyone to talk about the situation; perhaps the Rosh Yeshivah can give me *chizuk*?

I have two older brothers who are in *shidduchim* for a while now; however, my parents are very selective and turn down almost every *shidduch*. In the meantime, my brothers are just turning older and I'm very worried the same will happen to me when I reach marriageable age. Is there anything I can do to prevent it?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת לך לך, ו' חשוון, שנת תש"פ לפרט קטן

Miss...

Do your utmost to remain strong and do not despair; internalize that Hashem is in control and He determined your circumstances. Remember that there is an exact calculation for everything you are going through and if you persevere, your adversity will only make you stronger.

Adopt the *eitzah* of the holy Rebbe — the *eitzah* that Mashiach will introduce to the entire world, which is the gift of *hisboidedes*. Pour your heart out to Hashem in the language you are most comfortable with and reveal your pain. Cry out to Him, **“Hashem, help me be happy; help me remain strong in the face of my hardships, please don’t let anything break me.**

“Hashem, help my parents live in peace and not argue with one another. The friction tears me apart; the pain and confusion are too much to bear. It takes over my mind and I’m unable to concentrate on anything, which causes me to fail in school.

“Hashem, You are so mighty and full of compassion; help me persevere, and help my brothers find their *shidduch* shortly. When my time comes, help me find my *shidduch* quickly and easily.”

With *tefillah* you will be able to change everything; *tefillah* is the most powerful force in the entire world. Through *tefillah* one can obtain his every desire, and *tefillah* can change even the most seemingly impossible situations. When a person remains staunch with his *tefillos* and he has patience until his salvation occurs, then he is *zocheh* to merit everything he desires.

The more you will talk to Hashem, the stronger your faith in Him will become. You will realize that no one can help you or harm you except Him, and Hashem is „ממלא כל עלמין, וסובב כל עלמין, ובתוך כל עלמין, אין שום מציאות בלעדיו יתברך כלל.”

May Hashem bless you with success in all your endeavors.



... IS ONE ALLOWED TO MAKE A VOW WHEN IT COMES TO AVODAS HASHEM?

Question:

To the Rosh Yeshivah *shlita*,

It is known that the holy Rebbe would sometimes make *nedarim* regarding certain goals he wanted to accomplish in *avodas Hashem*, and this would propel him to achieve them. Can a regular person imitate this approach? Is it advisable to make a vow when one wants to achieve something in *avodas Hashem* that can be challenging?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Dear...

The holy Rebbe shared with R' Nosson that when he was young, he would often make *nedarim* in *avodas Hashem*. He would determine everything he wanted to accomplish that day, and then make a *neder* so he would have no choice and have to complete his goals. On an occasion, R' Nosson asked the Rebbe whether it is advisable to do so, since we learn in Gemara that making *nedarim* is not a wise practice. The Rebbe replied, "The Gemara is referring to people like you, who will not be able to uphold the vow; however, I am certain of myself that I will be able to carry through with everything I take upon myself"⁴.

If you are looking for a way to eliminate a *taavah* or overcome a bad *middah*, incorporate it into your *tefillos* and *hisboidedes*. Daven to Hashem every day and beg Him to assist you in your struggle, and you will be *zocheh* to become an *ehrliche Yid*. It is in this aspect that you should try to imitate and listen to the Rebbe's guidance. *Tefillah* is the greatest power one possesses; when a person accustoms himself to speak to Hashem in his mother tongue — in the

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4. *Sefer Peulas HaTzaddik* 49-50

language in which he is most comfortable— then he is *zocheh* to become truly righteous. The Rebbe said (*Shivchei Haran* 10) that only by constantly talking to Hashem and shouting out to Him, was he *zocheh* to achieve all his *madreigos* in *avodas Hashem*.

May Hashem bless you with success in all your endeavors.



WHAT CAN I DO IF MY WIFE IS MISGUIDED IN CERTAIN ASPECTS?

Question:

To the Rosh Yeshivah *shlita*,

My wife is extremely stringent with certain halachos, and I was wondering how I can clarify certain things to her. It affects me greatly since I must contend with very difficult *nisyonos*.

Thank you for your help.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Dear...

One must be very careful to whom he goes for guidance in marital issues; many couples struggle after their marriage

because they were taught to conduct themselves with *chumros*. An unfortunate outcome is that these couples later can't build a relationship between themselves, which leads to *aveiros*.

Mohorosh greatly disapproved of the *chassan* and *kallah* teachers who misguided young couples with *chumros* and unnecessary restrictions. And of those who taught their students to emulate the conduct of holy *tzaddikim*, which is not applicable to us simple people. There are those who scare *kallahs* and *chassanim* with threats of what punishment awaits them — sick children, mute children, blind children, etc. — which is false and against the halachah. Chazal state explicitly⁵ that we don't *pasken* as written above; it is *paskened* that they will have healthy children.

It is a great tragedy that couples seek to commit *aveiros* simply because they were taught falsely. They were given a flawed approach to the halachos under the pretense that this is *avodas Hashem* and *ehrllichkeit*. If only someone would teach them the true approach the holy Torah gives us, they would not feel a need to seek gratification from other places.

Don't blame you wife for her behavior, she isn't at fault; all she wants is to do *ratzon Hashem*. She truly believes that what her *kallah* teacher taught her is the way she is supposed to behave. Therefore, don't criticize her or mock her; she simply does not know how to differentiate between halachah

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 5. *Nedarim* 20:

and unnecessary restrictions. Instead, regard her with respect because she tries so hard to adhere to halachah.

I would suggest that you go with her to an *ehrliche Yid* who conducts himself according to the Torah and doesn't mislead his people with restrictions that have no connection to halachah. He will be able to guide you and dispel your doubts between *chumrah* and halachah. He will be able to explain to your wife what a true *Yiddishe* relationship between husband and wife should look like. When she hears it from him, she will start living the way the Torah commands us to, without *chumros* and restrictions.

May Hashem bless you with success in all your endeavors.



**SHOULD I CONTINUE
DAVENING IN A SHUL WHERE NOT
ALL TZADDIKIM ARE RESPECTED?**

Question:

To the Rosh Yeshivah *shlita*,

My entire life has improved since I started listening to the Rosh Yeshivah's *shiurim* and learning Mohorosh's *sefarim*. Thank you for giving me a new outlook on life.

I belong to a *chaburah* of Breslev chassidim who many times

ridicule *erhliche Yidden*. This behavior bothers me very much. Should I continue mingling with them?

Thank you.

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Dear...

Do not confuse the two; if they speak against *tzaddikim*, then they are not Breslev chassidim.

Many people say they belong to Breslev, and they even know everything that is happening within the chassidus, yet they have no connection to Breslev and the Rebbe. They are Breslev in name only. As long as they don't follow the Rebbe's *limudim*, it is a great pity on them. The Rebbe said in *Chai Moharan*⁶, "There are two categories of people for whom I have great pity; on those who had the opportunity to have a connection to me, and didn't; and on those who are close to me, yet don't listen to my advice. A person's time will come, and he will lie with his feet towards the door [this is referring to *yom hamisah*] and the person will be filled with regret, thinking, 'Why didn't I listen to the holy Rebbe? If I had followed his advice, I could have reached the highest levels in *avodas Hashem*.' However, then it will already be too late."

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I would advise you to find a different shul where the *mispallelim* do not ridicule others. Even if it's not a Breslev shul, it is preferable to daven there than to be in the company of לצים and מניוולים who call themselves Breslev chassidim. One who feels the need to mock and ridicule *tzaddikei emes* — *tzaddikim* who sacrificed their entire lives to spread *Yiddishkeit* and *emunah* to others, must have something very wrong with them — their *aveiros* speak volumes. Mohorosh said numerous times that those who speak against *tzaddikim* are big *baalei aveirah*, as Chazal state⁷, “Anyone who has the attribute of brazenness, it is evident that he has already stumbled in sin.” What can be more brazen than one who dares to speak against *tzaddikei emes*?

Again, I implore you, do not sit in the company of people who mock *tzaddikim*; the holy Rebbe said⁸ all those who speak against *tzaddikim* really want to speak against Hashem; however, they are embarrassed or fear people's reaction, and therefore they disguise their true intent and speak against *tzaddikim*. The Rebbe concludes with the *pasuk*⁹, “שתו בשמים” — פיהם — They want to speak against Hashem — however, they fear the consequences, therefore: “ולשונם תהלך בארץ” — they ridicule *tzaddikei emes* instead.

May Hashem bless you with success in all your endeavors.



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7. *Taanis* 7:
 8. *Sichas Haran* 38
 9. *Tehillim* 73, 3

 ... MY HUSBAND IS
CONSTANTLY OCCUPIED WITH
MOVIES; SHOULD I LEAVE HIM?

Question:

To the Rosh Yeshivah *shlita*,

I am a woman who draws so much *chizuk* from the *shiurim*; thank you.

I've been married for two years now, but I'm ready to end my marriage. My husband is drifting further and further away from *Yiddishkeit*. He stays up all night watching movies, and then he can't get out of bed the next morning. He never goes to daven, doesn't learn, and is lacking in all areas of *Yiddishkeit*. My pain and frustration are immeasurable.

Recently, I started feeling very distant from him; I'm simply disgusted by his behavior. I've tried telling him many times how much I admire him when he davens and learns, and that his phone should be filtered, yet nothing helps.

I constantly daven and say *Tehillim* for him; however, I've reached my breaking point. I just want to end our marriage. How should I proceed?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Mrs...

It is very difficult for me to give you a response; I'm not here to destroy *Yiddishe* homes, my mission is to help build and enhance *Yidden's* lives.

It is such a pity on those who fall captive to watching movies; movies have such a strong lure that prevents them from breaking free. Just as a person who is addicted to drugs or alcohol has a very hard time ending his damaging habits, similarly a person who watches dirty movies has a very hard time escaping from the web in which he is entangled. Movies impair a person's intellect and reasoning; they cause him to commit serious *aveiros* and start questioning Hashem's ways.

I can give you one *eitzah: Tefillah*. Daven to Hashem in the language you are accustomed to, asking that a pure spirit should enter him, and he should wake up from his "שכרת ולא" ¹⁰ *מיין* and return to Hashem. Tefillah is so wonderful and powerful, a person can fulfill his every desire through it. One must only have patience to endure the *nisoyon* until the salvation arrives.

I've heard many stories of women in our generation

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10. *Yeshyahu* 51, 21

who were struggling with similar situations, yet forged on with patience and *tefillah*. They continued to respect their husbands and showed them affection, yet secretly cried and begged for a *yeshuah*. When their husbands would leave the house, they would spare no tears and beg Hashem for the future of their homes. When their husbands would return home, they would paste a smile on their faces, make sure they looked attractive, and never let on what occurred behind closed doors. They were determined to do everything in their power to save their marriages and homes. Ultimately, they won; through their *tefillos* they managed to transform their husbands, who went on to be *ehrliche Yidden*, and they raised beautiful homes.

May Hashem give you strength to persevere and wisdom so you can discern how to create positive change.



... IS THERE STILL HOPE FOR ME?

Question:

To the Rosh Yeshivah *shlita*,

I'm drowning in *aveiros*; I'm a young *bachur*; yet I constantly watch immorality and succumb to פגם הברית. I also do *aveiros* with other *bachurim*, and I despair that I will ever find the strength to abandon

my destructive behaviors. Perhaps the Rosh Yeshivah can give me guidance and save me from the swamp I'm sinking in.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Dear...

You must do *teshuvah* and cease doing *aveiros* with other *bachurim*.

If you fail to do so, your reputation will be destroyed, and you will end up humiliated and ostracized. No one will want to associate with a sick person like you, who runs after *bachurim* and children. Everyone will stay away from you the way one distances himself from a leper, and wherever you will go, you will have people whispering behind your back and cautioning others to avoid you at all costs. If a parent or sibling will learn about your shocking behavior, you will be at their mercy — they will break your bones. This is all beside the fact that you will not be able to get married; who will take as a *shidduch* a *bachur* who does such despicable *aveiros*? Therefore, I ask, do you want to be humiliated and despised? Instead do *teshuvah* and leave other *bachurim* alone.

I beg you: Have pity on yourself; you are still so young,

you still have the opportunity to merit a blessed life. Why should you destroy your own life and die young? Chazal state¹¹, “One who sins with פגם הברית deserves to die. Rabbi Yitzchok and Rabbi Ami state: It is as if one transgresses on murder and bloodshed. Rav Asi says it is like he would worship *avodah zorah*, *Rachmana litzlon*.”

Stop watching immorality and throw away any device that can tempt you to watch *aveiros*. Sever your relationships with *bachurim* who do *aveiros*, and Hashem will forgive you for your past.

If you truly desire, you can still merit to be a *tzaddik*. If you will start saying eighteen *perakim* of Mishnayos every day and begin learning Gemara even without comprehending, you can be *zocheh* to emerge from all the filth in which you are trapped.

Mishnayos cleanses a person from all his impurities; Mohorosh would say that Mishnayos is comparable to steel wool, which scours every trace of dirt from a utensil; likewise, when one learns Mishnayos his *neshamah* is cleaned and returned to its pure state. Gemara has the power to eradicate all the קליפות, as the Rebbe quotes¹²: The letters in the word Talmud equal the same as the name of the *kelipah* that causes a person to sin with פגם הברית. By learning Gemara, one conquers and defeats this *kelipah*.

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11. *Niddah* 13:

12. *Likutei Mahararan*, *Chelek* 1, *Siman* 214

If you will absorb my words and rectify your behavior, you will be *zocheh* to become a true *tzaddik*.



· · · HOW CAN I DETERMINE TO WHOM I SHOULD GIVE TZEDAKAH?

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I am blessed with a bountiful livelihood and I can give large amounts of *tzedakah*. However, many times I'm wary of certain people because I suspect they aren't collecting for a legitimate cause but are just looking for an easy way to make money. Usually when I encounter such a person, I don't give him anything.

I'm not sure, though, if this is the right approach; how can I know to whom I should give and who is a fraud?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Dear...

When it comes to giving *tzedakah* one must be *mispallel* to have the clarity to know how and to whom to give the

money. We learn in *Bava Basra*¹³ that Yirmiyahu HaNavi cursed the people of the city Ansof that even though they gave *tzedakah*, their money should not reach a worthy cause. He davened to Hashem that even when they do give *tzedakah*, their money shouldn't arrive in the right hands, thereby causing them to forfeit their *schar*. There are people who think that they fulfill the mitzvah of *tzedakah*, yet, in reality, they have never given *tzedakah* their entire life. If the money they give ends up in the hands of fraudsters or imposters, they will never receive *schar* for their good deeds.

When one approaches you for *tzedakah* and you are not sure if he is a legitimate collector or an imposter, remember never to send him away with humiliation, empty-handed. You can always offer him a drink or something to eat, etc.

There is no greater *tzedakah* than to give money to print *sefarim* and *kuntresim* that reveal and spread Hashem's glory to the entire world. R' Nosson z"l said¹⁴ in regard to the *pasuk* in *Tehillim*¹⁵, "צדקתך צדק לעולם, ותורתך אמת" — which *tzedakah* remains forever? When one gives *tzedakah* to spread the *limudim* of the *tzaddik* — who reveals *Toras Emes* — and thereby gives everyone a way to return to Hashem — the *zechus* of such *tzedakah* remains forever.

Especially in our generation, as we live in a society that

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13. 9:

14. *Likutei Halachos Birchas HaShachar*, Halachah 5, Os 36

15. 119:142

preaches *kefirah* and *apikorses*, one can very easily fall prey to the *Yetzer Hora*. There are thousands of copies of immodest and immoral magazines being published every day, and movies and videos containing the worst garbage are at everyone's fingertips. With very little effort, one can unfortunately find himself in שאול תחתית. Precious *neshamos* are being torn away from Hashem; however, the holy Rebbe's *sefarim* have a special power to bring back so many *Yidden* to Hashem, no matter how far they have already strayed. Therefore, there is no greater *tzedakah* then to help print and spread the Rebbe's *sefarim*.

How fortunate is one who gives *tzedakah* to help print the Rebbe's *sefarim*! Especially the *kuntresim* Mohorosh wrote, in which he summarized the Rebbe's *sefarim* and made the *limudim* easy and relatable for every person to understand. The Rebbe teaches us that even one who has already descended to the depths of שאול תחתית has a way back. Therefore, what can be greater than enlightening another *Yid* so that he, too, can return to Hashem.

May Hashem bless you with success in all your endeavors.



. . . HOW CAN I MERIT A BRESLEVER *SHIDDUCH*?

Question:

To the Rosh Yeshivah *shlita*,

First, I would like to thank you for reading my question, and sending me an answer. (See the letter attached at the end of this one.) I'm the girl from the Litvishe background who wants a Chassidish Breslev *shidduch*, yet my parents don't want to hear of it. The Rosh Yeshivah replied that I should focus on the boy's *middos* and *yiras Shamayim*, and it makes no difference what the boy identifies as. However, I think it is necessary to give a lengthier explanation so that the Rosh Yeshivah will understand where I am coming from, and why I specifically want this kind of *shidduch*.

I grew up in a home which identifies as Litvish, yet really belongs nowhere and turns to no one for guidance. There is no respect for any other sect in Klal Yisrael; on the contrary, everyone is mocked and ridiculed. My childhood was lacking happiness and *simchah* for *avodas Hashem*, and the only thing that did carry some importance were *chumros*, which made everyone's lives miserable.

Growing up in such an environment was depressing, and I felt no happiness in my life. Especially when I started turning older and older, and failed to find my *shidduch*, I became very depressed.

I went to a therapist for help, yet she was unable to do anything to change my situation. My situation continued deteriorating until Hashem had pity on me and I found your *shiurim*, which gave me a

new outlook on life. Everything changed, I was reborn; I began living with the Rebbe's *eitzas*, which literally saved my life.

Therefore, I feel that in order for me to be healthy and happy, I must listen to the Rebbe's guidance and incorporate it into my life. When it comes to such a crucial decision as a *shidduch*, I feel I must marry a boy who also values this *derech* and lives with the Rebbe's *eitzahs*. This is the *chinuch* I want to give my children, and I have no interest in marrying a *bachur* who cannot relate to this. I fear that if I do, I will once again fall into a depression, which will have very negative consequences once I'm married.

Can the Rosh Yeshivah give me an *eitzah* how I can merit a Breslever *shidduch*? I will be very happy to receive an answer as soon as possible.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת לך לך, י' חשוון, שנת תש"פ
לפרט קטן

Miss...

Remain strong and do not despair, Hashem is greater than we can ever imagine; He will help you find your *shidduch* and fulfill your wishes of a warm, *ehrliche* home.

Daven to Hashem for everything you desire; share this letter with Hashem; explain to Him in detail how you suffered as a child and that you don't want to perpetuate this

wrongful conduct and misguided approach to *Yiddishkeit*. Tell Hashem how badly you want to establish a Breslever home, a home that will follow the guidance of the holy Rebbe, yet your parents are opposed.

Tefillah is so powerful, it transcends nature or logic. With *tefillah* and *hisboidedes*, one can get everything he desires. One can even change a *shidduch* that was already designated for him or her, as the Rebbe states in *Sefer HaMiddos*¹⁶: “Through *tefillah* one can generate every *yeshuah*; one can even change a *shidduch* that was already announced up in heaven.”

Remain stubborn with your *tefillos*, and you will merit everything you need.



[The question mentioned in the letter above]

**SHOULD I TURN DOWN
A SHIDDUCH IF THE BOY ISN'T
CHASSIDISH?**

Question:

To the Rosh Yeshivah *shlita*,

I am a girl from a Litvishe background, but my soul was always drawn to Chassidus, and more recently towards Breslev. In my heart

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16. Os Chutan, 9

I feel that this is the right path for me, yet I'm confused whether it is appropriate for a girl to choose her own path, thereby veering from the *derech* of her father and family.

Likewise, when it comes to *shidduchim*, I'm also confused. I'm 24 years old, and in *shidduchim* for a while already. My dream is to marry a Chassidish boy who will embrace Breslev. However, I don't know how to explain this to my parents.

I'm lacking a deep relationship with my parents, and I don't feel comfortable sharing my true feelings with them, especially since this is something so foreign to them. There have been some *shidduchim* suggested already, all Litvishe boys, and I tried explaining to them that I want something more Chassidish, but they were not receptive.

My question is: If a good boy is suggested, can I turn down the *shidduch* if he isn't Chassidish?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת כי תצא, ט' אלול, שנת תשע"ט לפרט קטן
תחי' ...

Many newcomers to Breslev are under the impression that in order to become a true chassid, they must cast away their original *derech*. Why must you abandon the ways of your father? There is no need for you to leave everything behind. Remain on the *derech* of your parents, simply also incorporate the guidance and *chizuk* of the Rebbe into your life.

Breslev isn't a contradiction to any other Chassidus or *derech*; all the Rebbe does is elevate us to live with unwavering *emunah* in every situation. The Rebbe requests one thing of his *talmidim*: Every person should form his own personal bond to Hashem. How? By constantly talking to Him. A person should find a private place where he will not be disturbed, and there he should pour out his heart to Hashem. He should discuss all his problems with Hashem in the language in which he is most comfortable. He should disclose the challenges he must withstand *b'ruchniyus*, and *b'gashmius*, and how he yearns to be *ehrich*.

Regarding *shidduchim*: You are 24 years old; what are you waiting for? Why are you turning down *shidduchim* without consideration? When listening to suggestions, one should keep in mind what Chazal teach us¹⁷, "Go down a step to take a wife." One must get married because Hashem commanded us to do so.

If a good boy is suggested, go out with him and determine if he has good *middos* and *yiras Shamayim*. Don't push things off any longer.

May Hashem bless you with success in all your endeavors.

Kesivah v'chasimah tovah; may you have a sweet new year.



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17. Yevamos 63.

To submit a question of your own, visit breslevcenter.com/answers