

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֶצְתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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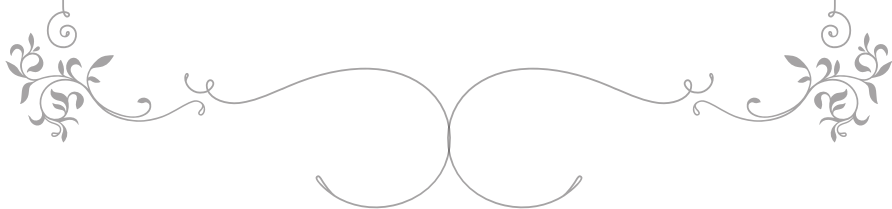
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... MAY I REJECT A SHIDDUCH IF THE BOY ISN'T CHASSIDISH?

Question:

To the Rosh Yeshiva 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 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 Yeshiva's response:

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

'תחי...

I received your letter.

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, only 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 pour his heart out to Hashem. He should discuss all his problems with Hashem in the language he is most comfortable with. He should disclose the challenges he must withstand B'ruchniyus, and B'gashmius, and how he yearns to be Ehrlich.

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 us, (Yevamos 63.): “Go down a level and get married.” One must get married because Hashem commanded to do so.

If a good boy is suggested, go out with him, and determine if he has good Middos and Yiras Shomayim. Don’t push things off any longer.

May Hashem bless you with success in all your endeavors.

Kesiva V’Chasima Tova; may you have a sweet new year.



... DOES MY TESHUVAH HAVE ANY VALUE IF I KNOW I WILL CONTINUE DOING AVEIROS?

Question:

To the Rosh Yeshiva Shlita,

The Rosh Yeshiva always encourages us to do Teshuvah, and teaches us how easy it is to achieve; simply by admitting and regretting one’s sins. My question is – I’ve fallen so low, I can’t even imagine life without sin. I know with certainty that I cannot abandon my wrongful behavior. I feel as if I can’t part with my Aveiros. How can I tell Hashem that I want to repent, when I haven’t yet done the integral step of abandoning my wrongdoing?

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

It's a shame not to listen to the Rebbe's guidance and Eitzahs with Temimus. By doing so you will have abandoned your wrongful behavior a long time ago. The holy Rebbe teaches us (Sichas Haran 19): "Even a person who has fallen into the Yetzer Hora's clasp, and has sunk so low that he is lying in שאול תחתית, if he establishes a Shiur and learns a certain amount of Torah every day, he will eventually emerge from the depths. The power of Torah is so great, it can extricate a person from all his Aveiros."

Start learning Mishnayos, and you will slowly start rising from the depths. Mishnayos has the power to pull you out of the darkest places. The first letters of the word Mishna spell (Tehilim 30, 4): 'ה'עלית מן שאול נפשי' - this symbolizes that Mishnayos can save a person from the depths of Gehinom.

Even if you have trouble comprehending what you are learning, simply say the words of the holy Torah. The Rebbe gives us such an easy and pleasurable way to be able to complete the entire Torah. In Sichas Haran we learn (Siman 76) that even if one doesn't understand what he is learning he should continue saying the words of Torah regardless. Listen

to the Rebbe and start reciting Mishnayos. At first you won't comprehend, because when a person is depressed, he loses his patience and power to concentrate. Furthermore, if a person isn't vigilant and sins with the Aveira of פגם הברית -, then he loses his ability to think clearly. However, despite this, persist in your efforts to continue learning the holy Torah, and Hashem will rescue you from the clutches of the Yetzer Hora.

Additionally, start saying Tehilim every day, and through doing so you will merit to repent completely. The Rebbe writes in Likutei Maharan, (Chelek 2, Siman 73): "One who desires to do Teshuvah, should recite Tehilim". The Rebbe then explains, that there are three categories of people who wish to repent. The Rebbe writes "Every Yid strives to do Ratzon Hashem and be Ehrlich, however not everyone succeeds in fulfilling their wishes. The first category does not have the ambition to carry through with their goals." The Rebbe writes further: "The second set of people have the ambition, yet feel helpless, because they don't know what is expected from them." The last category says the Rebbe has the ambition, and knows how to do Teshuvah. Yet, a struggle still awaits them; they must contend with the Yetzer Hora when he tries to confuse them that they no longer can repent. However, the Rebbe concludes "When a person says Tehilim, he will be Zoche to possess the ambition to repent, and he will know what is required of him to reach his goals.

Lastly, he will have the strength to battle the Yetzer Hora, and will merit that Hashem forgive him completely.”

May Hashem bless you with success in all your endeavors.

K'sivah V'Chasima Tova; may you have a sweet new year.



... HOW CAN I MAKE IT EASIER FOR MY WIFE WHEN I TRAVEL TO UMAN?

Question:

To the Rosh Yeshivah Shlita,

I recently remarried, and things are working out Baruch Hashem. I strongly desire to go to Uman for Rosh Hashona, however my wife is very hesitant, since being alone will remind her of her painful past. She allows me to go, yet I know it will be hard for her and I'm torn over what is the right thing to do.

Can the Rosh Yeshiva give me guidance on this issue?

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

If your wife gives you her consent, then you should definitely travel to Uman for Rosh Hashona and receive the holy Rebbe's Tikun. The Rebbe said (Chai Maharan 406): "On Rosh Hashona I am capable of giving everyone a Tikun, even for those who I cannot help during the year."

Believe me, no one finds it easy to travel to Uman for Rosh Hashona; it's a challenge for the men who must be away from home, and likewise for the women who remain with the children. However, the Rebbe said (Chai Maharan 220): "What can I tell you; there is nothing greater than my Rosh Hashona;" therefore, we put our comfort aside and travel to the holy Rebbe.

I constantly remind those who come to me and complain that their wife doesn't allow them to travel Uman for Rosh Hashona, that it is really contingent in their own behavior. If one conducts himself properly throughout the year, and helps his wife at home; he spends time with her and with his children; if he speaks kindly to her as an Ehrlicher Yid should, then she will not have an issue with him leaving her for a few days. She will even encourage him to go.

There is a saying 'Why does the Shofar emit such a powerful sound on Rosh Hashona? Because its hidden away all year in the Aron Kodesh; it's in a good place.' Maharosh would reference, that if a woman sees her husband's behavior throughout the entire year reflects the way a Breslev Chassid

should behave, he learns and serves Hashem the way the Rebbe instructed, then she will support and respect his wishes.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova; may you have a sweet new year.



... HOW CAN I MERIT TO DO TESHUVAH COMPLETELY?

Question:

To the Rosh Yeshiva Shlita,

It is written in Seforim that when one does Teshuvah M'Ahava – out of love, all his sins are forgiven. I want to know how I can truly repent, and merit that Hashem forgive all my sins.

Thank you for all the Chizuk throughout the year.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

How fortunate for you that you truly want to rectify your misdeeds and return to Hashem. The holy Rambam teaches

US (Hilchos Teshuvah, Perek 1, Halacha 1): If one transgresses on any of the Miztvos in the Torah, whether intentionally, or unintentionally, he must confess his actions to Hashem. We learn in the holy Torah (Bamidbar 5, 7): "והתודו את חטאתם אשר עשו". How should one admit his sins? The Rambam states he should say the following "אנא השם חטאתי עויתי פשעתי לפניך ועשיתי כך וכך, והרי נחמתי ובושתי במעשי ולעולם איני חוזר" - 'Hashem, I have sinned before you, and I have committed the following Aveiros which I deeply regret. I'm embarrassed with my actions, and I take upon myself never to do them again.' This is Vidui; the Rambam concludes "One who confesses his sins to Hashem, is praised."

When one confesses his sins to Hashem, and promises that he will no longer behave in this manner, then Hashem forgives him completely. Teshuvah is so powerful that even if a person committed numerous Aveiros, but wants to start anew, and he says to Hashem "I want to rectify everything which occurred," then Hashem will forgive him.

Chazal state (Tana D'bai Eliyahu Raba, Perek 22): Hashem says: "Even if a person sinned with more than one hundred Aveiros, if he does Teshuvah, I forgive him completely." Likewise, even if a person has strayed so far that he made statements against Hashem Rachmana Litzlon, if he repents, Hashem forgives him and enfolds him with love.

The Yetzer Hora has one goal; he wants a person to despair and give up. Every time he causes a person to sin, this is

his objective; the person should lose hope that he can return. When a person doesn't give in, and despite committing Aveiros, he continues to do Teshuvah and returns to Hashem, then all his Aveiros are transformed to Zechusim. As Chazal state (Yuma 86:) that when a person does Teshuvah, his Aveiros become Zechuyos.

May Hashem bless you with success in all your endeavors.

K'siva V'chasima Tova; may you have a sweet new year.



... IS IT POSSIBLE TO TAKE MY WIFE ALONG TO UMAN FOR ROSH HASHONA?

Question:

To the Rosh Yeshiva Shlita,

After listening to the Shiurim of the Rosh Yeshiva, I started traveling to Uman for Rosh Hashona. I was there twice already, once as Bachur and once as a Chasan. I got married this year, and I wondering if I should continue going.

My wife isn't against the idea, however she doesn't want to remain alone at home for Yom Tov. It will be very hard for her, and instead insists that we should go together.

What should I do? Is it even possible for a woman to be in Uman for Rosh Hashona? Maybe we can find a place to stay which isn't

situated close to the Tzion and therefore doesn't pose a problem for Tznius?

Can the Rosh Yeshiva advise me what to do; should I take her along? Or should I remain home for Yom Tov?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' פרשת כי תצא, י' אלול, שנת תשע"ט לפרט קטן

I received your letter.

It is possible for women to come to Uman for Rosh Hashona, but it won't be easy for her; she may have to remain inside your apartment the entire time.

If you will take the time and explain to her why we travel to Uman for Rosh Hashona, and the greatness behind the Rebbe's Rosh Hashona, then she will certainly be willing for you to go, and even share your happiness that you are Zoche to travel to Rebbe once again.

On Rosh Hashona, Hashem determines the fate of every person for the following year. When a difficult court case awaits a person, he will acquire the best lawyer to fight his case. And if a verdict of death may be a possible outcome, he will with no doubt seek the most qualified attorney in the entire world. Nothing would be more important than saving his own life. Likewise, when a person stands before Hashem on the day of judgement, where his life, his Parnassah, and

everything which will occur to him the upcoming year is determined, he must do everything in his power to obtain a first-class lawyer which can argue his case, and save him from difficult decrees. Explain to her that the Rebbe is our lawyer and has the best expertise in the world.

We travel to Uman for Rosh Hashona because the Rebbe implores (Chai Maharan, Siman 403): “Rosh Hashona by me, is greater than everything; it baffles me why my Talmidim who believe in me, don’t encourage others to come to me for Rosh Hashona. No one should forgo the opportunity! My entire essence is Rosh Hashona.” The Rebbe instructed us to inform all those who believe in him to come to him for Rosh Hashona. And the Rebbe concludes “Whoever is Zoche to by me for Rosh Hashona can rejoice the entire year.”

Once again, it may be feasible for your wife to come along, but it might end up being harder for her in Uman than if she would have stayed home alone. Most of the day you’ll be in Shul Davening, or by the Tzion; afterwards you must rush to Tashlich, and then go to Daven once again; she will be locked up indoors the entire time, which will be lonely and difficult for her.

May Hashem bless you with success in all your endeavors.

Kesiva V’Chasima Tova; may you have a sweet new year.



ARE THERE SEGULOS THAT CAN HELP ME FIND MY SHIDDUCH?

Question:

To the Rosh Yeshiva Shlita,

I'm an eighteen-year-old Bachur and I really want to find my Shidduch already. I heard the Rosh Yeshiva discussing Maharosh's Segula that whoever wants to find their Shidduch should learn Masechtas Taanis consecutively for forty days between Chamisha Asar B'Av and Rosh Hashona. However, this is too difficult for me to accomplish without missing a day. Are there any other Segulas I can try?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' פרשת כי תצא, י' אלול, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

The holy Rebbe quoted in Sefer Hamiddos (Ois Chutan 6): One who is having a hard time finding his Zivug, should say "זיהי ביום כלות משה להקים: from (Bamidbar 7, 1): קרבנות הנשיאים" את המשכן, until the end. Afterwards say the following small Tefila "Hashem, help me be Zoche to find my true Zivug, in the merit of listening to the holy Rebbe and reciting קרבנות

הנשיאים. Hashem help me find my Shidduch, it is so hard for me to be Ehrlich when I'm myself. I want to get married already..."

If it's possible, hop over to Maharosh's Tzion and complete the entire Sefer Tehilim. Maharosh pledged in his צוואה "I promise every Bachur and every girl who want to find their Shidduch; if they come to my Kever and recite the entire Sefer Tehilim for my Zechus, I'll do everything in my power to help them find their Zivug." Maharosh finished off "I promise this with a strong guarantee."

Many people have merited miracles by Maharosh's Tzion; Bachurim and girls come from all over the world to be Zoche to this guarantee.

May Hashem help you find your Zivug, and merit to establish a Bayis Neeman B'Yisroel.

Kesiva V'Chasima Tova; may you have a sweet new year.



... HOW CAN I OVERCOME MY YETZER HORA AND DRESS MODESTLY?

Question:

To the Rosh Yeshiva Shlita,

Thank you for your Shiurim they infuse me with life.

I'm a girl, and I grapple with a Yetzer Hora to dress in a way which will attract Bachurim's attention. What can I do about it?

The Rosh Yeshiva's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת כי תצא, י"ג אלול, שנת תשע"ט
לפרט קטן

תחי'

I received your letter.

Keep in mind it is a very serious Aveira to dress and behave in a manner which will cause Bachurim to look at you.

The holy Rebbe related the following story (at the end of Sippurei Maasos): There once was a Tzaddik who reached a level of holiness that he was able to ascend to heaven and witness heavenly proceedings. He once saw a boiling pot with contents of human flesh and bones; when he asked for an explanation, he was answered that this is the flesh of a woman who dressed in a way to impress and attract men to look at her. This is her punishment; she is cooked up every day in scalding water.

It is a big Aveira for a girl to dress in a way which will attract men to look at her. Chazal list (Shabbos 62:) the consequences for different breaches in Tznius. If one goes out on the street wearing perfume, with the purpose to draw

others attention, she will be afflicted with dry flaky skin, and a bad odor will emanate from her. One who applies eye makeup, and tries to catch others attention, will be punished with an outbreak of pimples on her skin. Lastly, one who dresses in clothing which is flashy and immodest will be punished with welts on her body.

Daven to Hashem to be able to rise above this challenge. You should desire to dress in a modest and holy fashion, and not cause others to sin.

The holy Amora R' Yochanan once remarked (Sotah 22.) "I learned Yiras Shomayim from a girl"; he once heard a girl begging Hashem "Riboinoi Shel Oilam; you created the Gan Eden, and you created the Gehinnom; you created Tzaddikim and you created Reshaim; I beg you Hashem, please help that no one should sin because of my actions." Not only was she careful that she shouldn't commit Aveiros, she was also vigilant that no one should be triggered to commit an Aveira because of her.

If you will repent, and rectify your actions; if you will cease pursuing Bachurim, Hashem will help you find an Ehrliche Chasan, and you will merit to establish an Ehrliche home.

Kesiva V'Chasima Tova; have a sweet new year.



. . . DOES THE BENEFIT OUTWEIGH THE HARM FOR ME TO TRAVEL TO UMAN?

Question:

To the Rosh Yeshiva Shlita,

I'm an older Bachur, and I fervently hope to find my Shidduch shortly. I say קרבנות הנשיאים every day and I beseech Hashem to help me find my Zivug already.

Unfortunately, I face difficult Nisyonos, and as many times as I resolve to abandon my wrongful behavior, I sink further in פגם הברית רחמנא ליצלן. Over the last two years I started listening to the Rosh Yeshiva's Shiurim, and together with the Seder Derech Halimud, I gather strength to continue.

Now as Rosh Hashona approaches, I have a strong desire to travel to the holy Rebbe for Rosh Hashona. However, I am also very afraid that while being in Uman the Yetzer Hora will overpower me, and I'll end up seeking places where I can do Aveiros Rachmana Litzlon. Even if I plan my trip that I arrive right before Rosh Hashona, and fly back right away, I still am not certain it will help, because the Yetzer Hora has such a strong grasp over me.

Therefore, my question is: Should I come regardless, or should I rather remain at home?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' לסדר כי תבוא לאומאן, ט"ו אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

What is the question? Of course you should come to Uman for Rosh Hashona! We have a Rebbe who can atone for all our sins.

The holy Rebbe said (Chai Maharani, Siman 406): "On Rosh Hashona I have the power and capabilities to help everyone; even those who I cannot help during the year."

Rosh Hashona is an opportunity where one can be Zoche to whatever he desires. Chazal list many significant Nissim which occurred on Rosh Hashona. (Rosh Hashona 11.): On Rosh Hashona the Imahos – Sarah Emeinu, Rachel Emeinu, and Chana were remembered, and blessed with children. This is an auspicious time, where everyone has a chance to Daven for righteous children who will bring them Nachas. the Tzaddeikos Chana; the mother of Shmuel Hanavi, was only blessed with such a holy son because she constantly Davened to Hashem. As we learn in Shmuel (1, 1, 12): "וזהיה כי הרבתה" - Chana Davened until she merited a son; we can learn from this that through persistence with Tefila, Hashem will ultimately grant the person whatever he needs.

On Rosh Hashona Yosef Hatzaddik was released from

his imprisonment; likewise, this is a time when every person can be Zoche to be liberated from his own personal captivity. One can break free from the Kelipas which cause him to sin, just like Yosef Hatzaddik was set free.


Lastly, on Rosh Hashona the Yidden were freed from under Pharoahs rule in Mitzrayim. Therefore, on Rosh Hashona one can utilize the opportunity to Daven for an easy Parnassah, unlike the Yidden in Mitzrayim who had to do backbreaking labor.

Travel to Uman; through your Tefilos at the Rebbe's Tzion you will be able to bring about your Shidduch. At the Tzion you will be Zoche to true Teshuvah and to rectify your wrongful behaviors.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova; may you have a sweet new year.



 ... **IF I COULDN'T UPHOLD
LAST YEAR'S RESOLUTIONS, WHAT
CHANCES DO I HAVE FOR THIS
YEAR?**

Question:

To the Rosh Yeshiva Shlita,

There is an issue which is bothering me for a while now, and gives me no peace. Rosh Hashona and Yom Kippur are approaching, and I'm reminded of my resolutions which I pledged a year ago. I promised Hashem that I will be Ehrlich; I will Daven and put on Tefilin every day, yet, when it came to carrying through, I fell short. As hard as I tried, I was not able to keep my promises.

I'm so confused how to approach the holy days. On one hand I so badly want to be Ehrlich and Daven, learn, and put on Tefilin. However, on the other hand, I can't take on new resolutions, because I'm not capable of honoring them. What should I do?

It would mean so much to me if the Rosh Yeshiva can give me Chizuk; I've tried so many times already, and I'm starting to lose hope.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' לסדר כי תבוא לאומאן, ט"ו אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

It pains me to hear that you couldn't carry through with your expectations, and you are losing hope in yourself.

However, I don't understand why you feel so dejected; think of it in a physical sense; when someone walks down the street and trips, he will never remain on the ground; he'll pick himself up, dust off the dirt and continue on his way.

You'll never find someone lying on the ground with the lame excuse that 'I've fallen so many times already and I despair of ever getting up again.' A person will always stand up again, no matter how many times he has fallen. Similarly, have you ever seen someone who broke a bone state, 'I'm not bothering with a cast; it's a waste of time; I'll just remain with a broken bone?' Therefore, why when it comes to your spiritual needs, are you willing to remain on the ground and say 'I've tried so many times already but I can't carry through?' Instead, you should be encouraging yourself and saying (Micha 7, 8): "כי נפלתי קמתי" - I have fallen, yet I will rise; even though I tried last year and didn't succeed, I'll try harder this year, and hope for better results.

Therefore, I beg you my dear friend: Do Teshuvah once again, and say to Hashem: **"Riboinoi Shel Oilam, I will improve;"** it makes no difference how many times you said it already, you can always start anew.

You cannot fathom the power of Teshuvah; Chazal teach us (Yuma 86): "גדולה תשובה - שבשביל יחיד שעשה תשובה מוחלין לכול העולם כולו, Teshuvah is so great, that when an individual repents, Hashem forgives him and the rest of the world." Say the following **"Riboinoi Shel Oilam, I yearn to be Ehrlich, and I want to be a Tzaddik; what can I do that the Yetzer Hora overpowers me, and causes me to sin repeatedly? Hashem, I feel so humiliated before you; I continuously promise to amend my wrongdoings, yet I keep on returning to my bad behaviors. I feel such hopelessness.**

I feel as if I will never be able to do Teshuvah. Hashem, have pity on me, I so badly want to be Ehrlich; help me refrain from returning to my wrong actions, and help me serve you with Simcha.” You cannot imagine the impact these words will have; Hashem will forgive you for all your sins, and forgive the sins of the rest of the world.

Establish a shiur in Gemara every day; Gemara will aid you in winning the war against the Yetzer Hora. When a Yid learns Gemara he is protected by the Malachim, Gavriel, Michoel, Rafael, and Oi'real. The first letter of their names spell Gemara. If you will learn Gemara, Hashem will protect you from returning to your misdeeds.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima tova; may you have a sweet new year.



. . . **HOW SOON MUST ONE GET MARRIED?**

Question:

To the Rosh Yeshiva Shlita,

I am an Ehrliche Chassidish Bachur of age, and my parents want to find me a Shidduch already. However, I'm not ready yet. I feel as if these few years are a special gift from Hashem to be able to Shteig and

enjoy. Once one is married, he has many new responsibilities, and cannot Shteig the way he can before his Chasunah.

Can the Rosh Yeshiva clarify what the right approach is?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' לסדר כי תבוא לאומאן, ט"ו אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

The holy Rebbe was very insistent that a Bachur get married as early as possible. When a Bachur would travel to the Rebbe, the Rebbe would say "Return with a Tallis." Similarly, we learn from Chazal (Kiddushin 29): Once while speaking to Rav Huna, Rav Chisda praised the virtues of Rav Himnina, and remarked that he is a great sage. When Rav Huna met Rav Himnina, Rav Huna noticed that he wasn't wearing a Tallis. When he asked him why, Rav Himnina answered that he isn't married yet. Rav Huna turned his face away from him and declared "Then don't come to me; I don't want to look at you until you are wed."

You say now is a fulfilling time?! Now is a time when you can achieve? Chazal state the opposite, they say (Yavomos 62): "As long as a person isn't married, he isn't happy, and there is no blessing in his work." Furthermore, Chazal state

(Bereishis Raba, Parsha 17, Siman 2): “Before one gets married there is no blessing; one doesn’t have a partner to assist him, and he cannot find happiness or fulfillment. One does not have a Kapara, there is no peace, and he’s lacking a gratifying life. One is not whole.”

Listen to the words of the holy Torah with Temimus. R’ Nosson had a grandson R’ Mechela who was very straightforward and accepted every word of R’ Nosson with Temimus. R’ Mechela would remark to Bachurim who thought they also knew it all: “You are not praiseworthy” and when they would ask why, he would reply: “It says in the holy Torah **”לא טוב היות האדם לבדו”** - Hashem says, it isn’t good for a person to be alone; the opposite of טוב is רע - evil, which is brought about by the Aveira of הוצאת זרע פגם הברית הוצאת זרע פגם הברית. לבטלה רחמנא לישזבן ער ואונן We learn this by the anecdote of ער ואונן (Bereishis 38, 7): **”ויהי ער בכור יהודה רע בעיני ה”**

Don’t consider yourself wiser than the holy Torah; tell your parents not to turn down Shidduchim, and ensure to get married as soon as possible. It is not worth living if one isn’t married. Without a wife, one is vulnerable to sin. R’ Nosson said (Likutei Halachos Yom Hakippurim, Halacha 1): **”מי שאינו נשוי - הוא פגום בברית”** just the opposite of what you write, that as a Bachur one can Shteig and enjoy life.

May Hashem have pity on us, and send us Moshiach who will redeem us from this dark and lengthy Galus. How bitter for us that our Seichel is influenced by the nations,

who promote the idea of marrying late, and not bringing children. We must conduct ourselves as the holy Torah commands, marrying young, and having children who will serve Hashem.

Kesiva V'Chasima Tova; may you have a sweet new year.



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