

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֶצְתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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THE LIGHT OF
EMUNAH

**WHAT SHOULD ONE DO WHEN
HE IS UNABLE TO IMMERSE IN
A MIKVAH?**

.....

 **Question:**

To the Rosh Yeshivah shlita,

I have been listening to your *shiurim* and *chizuk* for a while already, but now during these difficult and nerve-wracking times, when the Corona virus is raging through our communities, they are a lifesaver. The entire world can now benefit from these *eitzas* while we must all sit at home alone and spend time with our wives and children. Our wives now need so much more support and encouragement, and with the guidance of the Rosh Yeshivah, we have the right tools to provide emotional support. Now that we are stuck at home, the *Seder Derech HaLimud* also gives us a way to learn.

Even now, when the circumstances do not allow us to daven with a minyan, I know that Hashem is always with me, and I can daven and speak to Him, whenever and wherever I am. Likewise, we see that people are now marrying off their children at home with barely a minyan of people in attendance, without spending money they don't have.

I wanted to ask what I should now that all the *mikvaos* are closed; is there an *eitzah* for me when I must immerse in a *mikvah*?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו,
ו' ניסן, שנת תש"פ לפרט קטן

Dear ...

If you are unable to immerse in a *mikvah*, תשעה קבים can suffice. Stand under the shower for five minutes, and this can be considered as immersing in a *mikvah*. Understandably this is only applicable to a man, and only when there is no access to a regular *mikvah*.

The most important thing a person must do now is strengthen his resolve to be happy. The *heiliger* Rebbe states in *Likutei Moharan*,¹ "It is a great mitzvah to always be happy and banish all thoughts of misery and

.....
1. 2:24.

depression from oneself. All the suffering and illnesses that afflict a person come only from depression and despair." The Rebbe concludes, "Even all the doctors acknowledge that all sickness and disease originate when a person is unhappy, and *simchah* is a cure for everything." By focusing on always remaining happy, a person is liberated from his suffering and pain.

May Hashem help us be *zocheh* to:² "ונאכל שם מן" ;"כימי צאתך מארץ מצרים אראנו and:³ "הזבחים ומן הפסחים"; "נפלאות".

May you have a joyous Yom Tov.



TO WHICH LENGTHS MUST I GO NOW TO DAVEN WITH A MINYAN AND IMMERSE IN A *MIKVAH*?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the *shiurim* that give me so much *chizuk*. 1

2. *Pesachim* 116b.

3. *Michah* 7:15.

don't live in America but I still get the *Atzsoi Emunah* and the *gilyon* every week, and I listen to the *shiurim* on the telephone.

All the yeshivahs, schools, shuls, and *mikvaos* are now shuttered because of the Corona virus. It is very difficult to find a minyan and a *mikvah* that are open. To which lengths must I extend myself to find a minyan and a *mikvah* that are open?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו,
ו' ניסן, שנת תש"פ לפרט קטן

Dear ...

What we must keep at the forefront of our minds during these difficult times is that we *Yiddishe kinder* live with a higher power and that we don't forget about Hashem for even one second. We must let everyone know that we believe that He runs the world, and that nothing happens by chance. All the events that are now occurring were orchestrated by Hashem, He Himself controls everything, and whatever happens has an exact accounting.

When a person lives with *emunah*, he isn't fazed by anything. He believes that Hashem grants life, and He will help us survive this dreaded virus, and all the other viruses and illnesses that afflict humanity.

It is now a time to fulfill the words of the Navi, "Go my people, enter your chambers and close the door behind you; hide for a brief moment until the wrath has passed."⁴ It is now a time where we must remain in our houses, we cannot gather or go out on the streets. We must all daven to Hashem, and beg Him to have compassion on us, and send us all a *refuah sheleimah*.

Now that all the *mikvaos* are shuttered, תשעה קבים can suffice. Stand under the shower for five minutes, and this can be instead of immersing in a *mikvah*. Understandably, this is only applicable to a man, and only when there is no access to a regular *mikvah*.

If you are unable to find a minyan, daven without a minyan. Hashem knows how badly we want to daven with a minyan, and He accepts our *tefillos* as if we would have davened together with a minyan.

May Hashem have pity on us and send us Moshiach, who will redeem us from our lengthy *galus*. May we be *zocheh* to⁵; "ונאכל שם מן הזבחים ומן הפסחים"; and⁶: "כימי צאתך מארץ מצרים אראנו נפלאות"

May you have a joyous Yom Tov.



4. *Yeshayah* 26:20.

5. *Pesachim* 116b.

6. *Michah* 7:15.

MY PARENTS SPEAK OUT AGAINST MY REBBE; AM I ALLOWED TO RESPOND?

.....

Question:

To the Rosh Yeshivah *shlita*,

Since I began listening to the Rosh Yeshivah's *shiurim*, I started being extra careful with the mitzvah of *kibbud av v'eim*. I am always vigilant to respect my parents, and I do not respond when they criticize me.

However, I wanted to ask what the halachah is when my parent's start insulting the Rebbe to whose chassidus I belong. Am I allowed to respond respectfully that this is my Rebbe and I can't listen to such language being spoken against him? Or should I just remain silent as always, and absorb all the criticism?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו,
ו' ניסן, שנת תש"פ לפרט קטן

Dear ...

I'm not sure who your Rebbe is and to which chassidus you belong, but if your Rebbe is the *heiliger*

Rebbe and you identify as a talmid Hichel HaKodesh, then you should definitely remain silent when your parent's shout at you. If you will keep quiet while you are being humiliated, then you will be *zocheh* to true repentance, as the Rebbe says in *Likutei Moharan*, "The essence of *teshuvah* is when a person hears himself being humiliated and he remains silent."⁷

Mohorosh would relate that the Tcheriner Rav was once on his way to the Rebbe's *Tzion*, when a misnaged approached him and threw dung at him. The Rav's silk bekitshe was soiled; however, he took no notice and continued on his way. His companion, though, was outraged, and a heated argument ensued. The Tcheriner Rav quickly grabbed his talmid and pleaded with him, "Remain silent! This is our *derech*!" He then added, "If a person keeps quiet and does not react when he is humiliated, he merits blessing and salvation."

If your parents ridicule and humiliate the Rebbe and Breslever chassidim, you remain silent and calm. By doing so you will extinguish the fire of *machlokos* in your home. No one will be able to break your spirit, as the Rebbe states in *Sefer HaMiddos*, "One who doesn't answer and doesn't argue cannot be overcome by anyone."⁸

In the merit of respecting your parents, you will be *zocheh* to longevity, and you will have blessing in this world and in the next.

.....

7. *Likutei Moharan* 1:6.
 8. *Sefer HaMiddos, Merivah* 35.

May Hashem help us be *zocheh* to⁹ "ונאכל שם מן הזבחים";
"כימי צאתך מארץ מצרים אראנו נפלאות" and:¹⁰ "ומן הפסחים".

May you have a joyous Yom Tov.



HOW CAN I BREAK THE DESTRUCTIVE HABITS IN WHICH I AM ENTRENCHED?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* that give me lots of *chizuk*; I hope the Rosh Yeshivah will be able to guide me and give me an escape route from my personal destructive habits.

Already as a young child, I started playing in inappropriate ways with other children. Although I come from a good family, no one ever spoke to me about these things, and in all my childhood I never heard someone say there is a problem with such behavior. I didn't even know if what I'm doing are *aveiros*. Sadly, over the years I accustomed myself to do *aveiros* all the time.

9. *Pesachim* 116b.

10. *Michah* 7:15.

This behavior followed me in cheder and yeshivah, both with my neighbors and friends, girls and boys alike. Later, I got my hands on a smartphone on which I was able to watch *aveiros*, and now I have reached a point where I have fallen so low that this is the only thing my brain can focus on. When I look at a person, all I see and think of are *aveiros*.

I'm now standing at the threshold of entering yeshivah gedolah, and I am broken and lost. Is there a way for me to escape from my sullied thoughts and actions? I so badly want to be an *ehrliche Yid*.

I hope the Rosh Yeshivah will have an *eitzah* for me.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת אחרי-קדושים,
ג' אייר, שנת תש"פ לפרט קטן

Dear ...

Your personal struggles are indeed a serious problem, but what you write — that you take younger children, your neighbors and friends — and play with them inappropriately, is so much more alarming. If you continue this behavior, the day will come and you will be arrested and thrown into prison or a mental institution for the rest of your life. A person who is *מטמא* other children deserves to be locked up in prison for his entire life.

Stay away from children if you value your freedom; you are playing with fire, and you will pay a steep price

for your actions. This is besides the humiliation you will endure when your behavior will be discovered. People will point at you and say, “There goes the *menival*.” Children will taunt you and call you names on the street. Is it worth it? Is this the life you want for yourself?

You write that you want an *eitzah* for your destructive habits. You write that already from childhood you are entangled in a web of *aveiros*. No one told you that you are in a dangerous descent and that this behavior destroys a person. You have fallen so low that your thoughts are constantly preoccupied with *aveiros*. Instead of interacting with people normally, all you can think of are *aveiros*. You desperately want to escape from your destructive behaviors and be *ehrlich*.

Internalize that there is a way to emerge from every problem. Banish the thoughts that “My problem is so great that I will never find a way out.” What causes a person to despair is that he isn’t aware of an *eitzah* that will help him escape. He hasn’t found the key that will lead him out. With His kindness, Hashem sent us a gift —the *neshamah* of the *heiliger* Rebbe who even today, in our generation, can illuminate the darkness we are enveloped in, and show us Hashem’s compassion. The Rebbe gives us a way to escape from the *aveiros* in which we are entrenched.

The Rebbe bequeathed us a gift that we should all accustom ourselves to, which is *hisboidedes*. A person should find some time every day, and in a secluded place far from prying eyes he should discuss his life with Hashem in the language with which he is most

comfortable. He should reveal to Hashem how the *Yetzer Hora* has control over him and rules over his thoughts, his language, and his actions.

When a person first starts doing *hisboidedes*, it is very difficult. He doesn't feel as if he is talking to someone, and he doesn't feel as if Hashem is even listening to his words. Especially when one sins with פגם הברית and is מוציא זרע לבטלה רחמנא לצלן, he loses his *emunah*. As the Rebbe says,¹¹ “*Emunah* and *bris* are intertwined, as it says in *Tehillim*:¹² ובריתי נאמנת לו. When he sins, a person starts thinking, “Hashem has forsaken me” or “Hashem is angry at me,” until the person feels so dejected that he returns to his *aveiros*, “ככלב שב על קאו” —like a dog who returns to his filth.¹³ The person sinks further and further, reaching new depths that cause him to feel so broken that he starts contemplating ending his life, *Hashem yishmereinu*.

Therefore, when you begin talking to Hashem, you must be extremely persistent and not stop even if at first it doesn't feel as if someone is listening to you. You must persist, and continue with your *hisboidedes*. Listen to the Rebbe; cry out to Hashem often, whenever you can, and say to Him:

Riboinoi Shel Olam, have pity on me! I can no longer live like this! I have no control over myself, I feel abandoned and alone. I succumb to פגם הברית

11. *Likutei Moharan* 1:31.

12. 89:29.

13. *Mishlei* 26:11.

and I just keep on sinking lower and lower. People think I am a normal person — a good bachur — but I have fallen to such depths that I feel I can't bear it any longer.

When I think about your predicament, how you grew up never knowing that these behaviors are harmful — no one ever told you that they will ruin your life — it is very painful to hear.

In communities that are evolving without a *tzaddik* or guidance, they will usually not talk to their children about *kedushah*. Especially in the communities that do not follow the *derech* of the heliger *tzaddikim talmidei Baal Shem zt"l* — this subject is never discussed. Even among the chassidishe yeshivahs, there are those whose policy it is not to talk about this topic. Therefore, you have a strong line of defense that you can argue before Hashem. Say, **“Riboinoi Shel Olam, I already accustomed myself as a young child to engage in these behaviors. How was I to know that this is wrong? How was I supposed to know to which suffering this will lead me?”** You have a good line of reasoning when you come before Hashem.

If you will follow these directives, and talk to Hashem every day without fail, it will not take long and you will regain control of your mind. You will resume being able to mingle among people, and you will be *zocheh* to emerge from all your unhealthy behaviors.



MUST A GIRL WHO WORKS GIVE HER MONEY TO HER PARENTS, OR CAN SHE KEEP IT FOR HER OWN USE?

❧ Question:

To the Rosh Yeshivah *shlita*,

I'm a girl who, although I did not attend Bais Faiga school, listens to the *shiurim*, and they give me constant guidance. I also wanted to express my appreciation for the production, *The Burgher and the Beggar*, which I enjoyed immensely.

I work as a teacher and earn a nice wage, *baruch Hashem*. I want to know what to do with money I earn. Must I give it to my father, or can I put it away for after I will be married? I have the same question regarding the tips I receive on Chanukah and Purim.

There are times that I want to purchase something —, for example a camera, etc. Am I permitted to use my own money to buy it? Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו, ו' ניסן, שנת תש"פ לפרט קטן

Miss ...

I am very pleased to hear that you gain fulfillment

from the Rebbe's *eitzahs* and that the Rebbe's guidance is your roadmap in life. When one lives by the guidance of a *tzaddik*, he truly lives, and such a person forms an unbreakable belief in Hashem. A *tzaddik* helps a person develop such strong *emunah*, he starts sensing Hashem and seeing Hashem in his daily life. His entire life changes, because everything is easier to endure when a person has *emunah*.

Until you are married, give your earnings to your parents. You live in their home and rely on their sustenance; therefore, give them the money you earn. If you want to purchase something for yourself, ask them for the funds and they will give them to you.

If you gain so much *chizuk* from Bais Faiga, you should also conduct yourself as a *talmidah*. Start saying the *yom Tehillim* every day; by doing so you will complete the entire *Sefer Tehillim* every week, thereby meriting blessing and salvation. *Baruch Hashem*, all the girls in Bais Faiga try very hard to say the *yom Tehillim* every day, as the Rebbe instructed us to.

Weave your own *tefillos* into the *pesukim*. Whatever you need, just ask from Hashem in whichever language you are most comfortable with, and you will merit Hashem's wonders.

Have a joyous Yom Tov.



HOW CAN I PUT INTO PRACTICE THE CONCEPT OF TEFILLAH?

❧ Question:

To the Rosh Yeshivah *shlita*,

I am a woman who enjoys the *shiurim* immensely; they give me so much *chizuk* in any given situation. Thank you.

I understand and grasp the importance of davening to Hashem and asking him in my own words for everything I need. As a mother of young children, I have so many things I need to daven for. However, I lack the feeling of connection and that hinders me from talking to Hashem. No matter how many *shiurim* I have already heard on this topic, and no matter how many times I have resolved to finally start speaking to Hashem, still it doesn't help me when the moment comes and I try to open my mouth to speak to Him. Is there an *eitzah* that will help me?

Also, by nature I am very lazy, and I am looking for some guidance how to combat my laziness. Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו, ו' ניסן, שנת תש"פ לפרט קטן

Mrs. ...

I will begin by answering your second question first.

The *heiliger* Rebbe states,¹⁴ “One must be very vigilant against sadness and laziness, because the power of the סמ”ך מ”ם lies in sadness and laziness, as it states in *Yeshaya*,¹⁵ — “ונחש עפר לחמו” *Earth shall be the snake’s food*. The snake is the סמ”ך מ”ם and his sustenance is earth. Earth corresponds to the two bad *middos* of sadness and laziness — they both originate from dust, and it is with these two *middos* that the סמ”ך מ”ם tries to influence people, so he can gain control over them.

When a person has these two *middos*, sadness and laziness, he should adopt the *etzah* R’ Nossan reveals in his *sefer* ¹⁶which is the *etzah* of *emunah*. *Emunah* also comes from the earth; however, the difference is that it originates from holy earth. We say in *Tehillim*,¹⁷ — “שכן ארץ וראה אמונה” *Dwell in the land and nourish yourself with faithfulness*. When one has *emunah*, he starts gaining strength and vitality; his life has purpose. He wants to accomplish, he wants to grow into a better person, he wants to succeed; *emunah* strengthens a person’s resolve and infuses him with life.

You write that you are lazy, and don’t have the motivation to do much; therefore, strengthen your *emunah*. Speak to yourself and others about *emunah*. Listen to songs of *emunah*, and by doing so you will strengthen your spirit, and you will start living your life with enjoyment and passion.

.....
14. *Likutei Moharan* 1:189.

15. 65:25.

16. *Likutei Halachos*, halachah 5:20.

17. 37:3.

This will then be the solution to your first question, how to begin talking to Hashem. When a person has steadfast *emunah*, and believes that Hashem is always with him, He accompanies him at every move, then talking to Him becomes easy. If a person truly believes that Hashem is standing next to him and hears every word his lips utter, then he would say every word with so much concentration. The only reason a person neglects to daven properly is because he is lacking the *emunah* that Hashem hears every word he says. As the Rebbe states in *Likutei Moharan*, "In truth, were a person to know with a whole heart that Hashem stands near him while he davens, and listens to every word that he davens to Him, then he would surely daven with great enthusiasm. He would be extremely meticulous to recite his words with focused intention."¹⁸

May Hashem help us be *zocheh* to¹⁹ "ונאכל שם מן
 "כימי צאתך מארץ מצרים אראנו and: ²⁰ומן הפסחים;
 "נפלאות.

May you have a joyous Yom Tov.



.....
 18. *Likutei Moharan* 1:62.

19. *Pesachim* 116b.

20. *Michah* 7:15.

HOW CAN I ALWAYS BE UPBEAT AND HAPPY?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the wonderful *shiurim* that assist me in all aspects of my life. May Hashem repay you for everything you do.

Too often, I find myself trapped in a bad mood and it bothers me immensely. I'm not always in a bad mood, but even one time is too many. I want to always be happy and upbeat, but when a bad mood takes over, I can't break out of it. When I feel accomplished — for example, I did something special, or I reached a goal in learning — I become very happy and my mood improves, but until that happens, I need an *eitzah*.

How can I always remain *b'simchah* and in a good mood at all times? Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת צו,
ז' ניסן, שנת תש"פ לפרט קטן

Dear ...

The *heiliger* Rebbe says, "The nature of a person is to be drawn to misery, because every person undergoes

hardships, which cause him to be full of pain. Therefore, a person must try with all his strength to always be happy and in a good mood, and he should exert himself to be happy with everything he can, even if he has to behave in a silly manner.”²¹

Know that you aren’t alone in your battle; bad moods are something every person must contend with. This is the nature of man. A person is drawn to worrisome thoughts and feelings of bitterness. Therefore, the *eitzah* to escape from them is to listen to the Rebbe and gladden oneself with everything he can; even occasionally behaving in a silly manner.

The best *eitzah* I can give you to remain happy and upbeat is to daven for this every day. Daven to Hashem to be *zocheh* to happiness, and say the following *tefillah*:

Riboinoi Shel Olam, help me always remain happy and not be pulled into a bad mood. Help me never forget all the blessings You grant me, and that You are with me at every opportunity.

Hashem, have compassion on me! I feel as if I have two conquering forces raging in me. At times I am happy and upbeat, but then darkness invades and causes me to become in such a bad mood. One minute I’m calm, and then the next minute I’m stressed and anxious. I so badly want to remain happy, calm, and positive; therefore help me be able to withstand the *Yetzer Hora* when he tries to embitter me and rob me of a pleasant life.

.....
21. *Likutei Moharan* 2:24.

Help me in the *zechus* of the *tzaddikim* who sacrificed their entire lives for You; in the merit of R' Shimon Bar Yochai, in the merit of R' Yitzchok Luria Ashkenazi, in the merit of R' Yisroel Baal Shem Tov, in the merit of Rabbeinu Nachman Ben Faiga m'Breslov, his talmid R' Nosson m'Breslov, and in the merit of Rabbeinu Eliezer Shlomo M'Breslov. Amen."

May Hashem help us be zocheh to²² וְנֹאכֵל שָׁמַיִם מִן הַשָּׁמַיִם
 ;"כימי צאתך מארץ מצרים אראנו and:²³ וּמִן הַפְּסָחִים
 "נפלאות".

May you have a joyous Yom Tov.



THE REBBE'S DIBBURIM RESTORED MY SANITY.

Question:

To the Rosh Yeshivah *shlita*,

Shamefacedly, I write this letter, as I feel I must thank you for everything you have done for me. In the past, I looked down upon Breslev, and would ridicule those who go around and give out the Breslev *kuntereisim*. I kept a distance and never

22. *Pesachim* 116b.

23. *Michah* 7:15.

wanted to have any connection to Breslev. Until now, when the coronavirus is raging and we are all locked up inside our homes with our wives and children, frightened and weary.

I was so desperate for *chizuk* that I called the telephone line, “Kol Breslev,” and the *shiurim* restored my sanity and gave me so much *chizuk*. I also told my wife that if she wants to listen to a news hotline, she should only call “Kol Breslev” and not the other news outlets, which scare the wits out of everyone listening.

Three years ago, a Breslev kuntres found its way into my home, and now I thank Hashem that I didn’t throw it away. I dug it up, and I feel as if Hashem prepared it for me now when I need it most. The words speak to my heart, and the *dibburim* are exactly what I need to hear now. It’s like a calming pill for my frayed nerves.

I want to apologize, and ask the Rosh Yeshivah for forgiveness for the many times I ridiculed Breslev; today I feel that the *shiurim* are what keep me alive.

Thank you.

🌀 The Rosh Yeshivas response:

בעזרת ה' יתברך - יום ב' לסדר טהרה,
כ"ו ניסן, שנת תש"פ לפרט קטן

Dear ...

If people would only know what Breslev represents, then all would flock to the Rebbe and learn his *sefarim*. What can we do that the Rebbe’s reputation is entwined with *bizyoines*?

The *heiliger* Rebbe revealed that when it was time for his *neshamah* to descend to this world, the סמ"ך מ"ם came before the Heavenly Court and cried out, "Riboinoi Shel Olam! If this *neshamah* descends to the world, then what was Your purpose in creating me?" And he was answered, "The time has come for this *neshamah* to go down; you must find yourself a remedy." So, he went away and then returned with an old hunched-one, and they both laughed. Then the *Yetzer Hora* said, "I have already found myself a remedy, the soul may now go down to the world."²⁴

Mohorosh writes,²⁵ "What was the remedy they found? Laughter. The Rebbe is ridiculed and Breslever chassidim are mocked and scorned." This was the *eitzah* of the סמ"ך מ"ם; he ensures that Breslever chassidim are disgraced, thereby preventing others from attaching themselves to the *heiliger* Rebbe. He knows the Rebbe can rectify everyone, and that he has a common language that everyone relates to.

You can witness it yourself; when people come to the Rebbe's *Tzion* in Uman, their souls are ignited and they start yearning for Hashem. What does the סמ"ך מ"ם do? He turns the whole thing into a laughingstock. He circulates pictures of strange people who come to Uman, thereby causing a bad image and preventing more people from coming to the *heiliger* Rebbe.

All those who speak out against and mock Breslev

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24. *Sippurei Maasios*, story 7.

25. *Sefer Naharei Afarsimon* (Commentary on *Sippurei Maasios*).

are not mocking Breslev. The Rebbe once said, "The people who speak against me are not opposing me. They are merely opposing a person who is doing the things they imagine, and they are correct in opposing him."²⁶ People don't know what Breslev represents. They are under the impression that it is a place where crazy and insolent people seek refuge. However, the truth is that it is a place where a person can draw close to Hashem, a place where he can grow in his *avodas Hashem*, and a place where he can live in Gan Eden even on this world.

May Hashem bless you with success in all your endeavors.



HOW DO I TEACH MY CHILDREN TO BEHAVE WITH KEDUSHAH?

Question:

To the Rosh Yeshivah *shlita*,

First, I must begin with thanking the Rosh Yeshivah for the all the *shiurim*, especially for the *shiurim* for women; they infuse me with life. My home has blossomed since I started listening to them, and in your merit, have a beautiful *sholom bayis*.

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26. *Sichos Haran* 182.

Baruch Hashem, we have beautiful children who are full of energy, and now that we are under lockdown, we bought lots of arts and crafts and games so we should be able to entertain them.

Being around the children all the time highlighted a problem that I don't know how to handle. I noticed that many times my children play inappropriately and touch themselves in places they shouldn't. No matter how many times I already spoke to them, it still didn't help.

My question is, how should I proceed? Speak about it more often? Shout at them? Or does it require something more drastic? Especially now that they are together at home so much, I really want to know how to conduct myself.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' לסדר טהרה,
כ"ו ניסן, שנת תש"פ לפרט קטן

Mrs. ...

Parents are obligated to teach their children when they are still very young, that they are not allowed to touch their *אנות ברית קודש*. From early childhood, parents must constantly remind their children, "You may not place your hands in this area. Hashem doesn't allow us to touch there." And if a parent notices a child playing inappropriately, you give them a light smack on their hand, and say again in a strict tone of voice, "You are

not allowed to place your hands over here!” Once they understand that this is a serious matter, they will refrain from doing so and grow up pure.

Internalize the following rule: The earlier one starts being *mechanech* his children, the easier it will be for him later on. However, when one isn’t *mechanech* his children when they are young, and one justifies their behavior as just childish, then his job will be much harder — especially with the *inyan* of *kedushah*. If children are not told when they are still young about the gravity of being holy, then it is much harder for them when they grow older.

Constantly daven to Hashem that you should merit *ehrliche doros*. Daven that your children should grow up to be *ehrlich* and pure, they should never be פוגם in any *middah*. They should always be vigilant to be holy. *Tefillah* is the only *eitzah* that is secured. Whenever a person tries to resolve a problem, he is never guaranteed that the solution he is trying will succeed. Sometimes it will help, yet sometimes it will make the situation even worse. However, *tefillah* is an *eitzah* that helps everyone, every time. As Chazal teach us, “When a person davens to Hashem and doesn’t concede, but he persists and persists with his *tefillos*, he will not walk away empty-handed. He will certainly see salvation.”²⁷ Especially a *Yiddishe mammeh* who davens to Hashem from morning until night, “Hashem, grant me *ehrliche* children who will illuminate the world; help me that

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27. *Brachos* 32a.

my children should never be פוגם בברית. Help them grow up pure.” A mother who constantly davens for her children will be *zocheh* to *lechtige doros* — *banim tzaddikim*.

May Hashem bless you with success in all your endeavors.



HOW CAN I BE A MASHPIA TO OTHERS?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the privilege of being able to send the Rosh Yeshivah a letter for the first time; after listening to the *shiurim* and soaking up all the *dibburim* of *emunah* for so many years, it is a big *zechiah*.

Now for my question: I don't identify as a Breslever Chassid, yet I sense that I have a strong connection to Hashem, and I have the *kochos* to be able to give over that *varemkeit* to others. It could be in the form of delivering a *shiur* in Gemara or mishnayos, or perhaps hosting a *farbreng*, etc.

Many times, I feel a fierce drive to be *mashpia* for others; however, I don't know where to start. Would the Rosh Yeshivah be able to give me guidance? Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום א' פרשת אחרי-קדושים,
כ"ו ניסן, שנת תש"פ לפרט קטן

Dear ...

If you truly want to help other *Yidden*, then engage in *hafutza* and spread the *eitzahs* of the *heiliger* Rebbe to more people. Take the *sefarim* and *kuntreisim* of the Rebbe and his Talmidim, and distribute them to people's homes, in the shuls, and kollelim. This is also a *tikkun* for all the serious transgressions for which a person must repent.

The *heiliger* Rebbe states,²⁸ "One who wants to rectify the *aveirah* of לצלן רחמנא לבטלה זרע הוצאת - הוצאת זרע לבטלה רחמנא לצלן, should engage in returning people to Hashem and the *heiliger* Torah." There is no greater remedy for a person to rectify all he has transgressed than *hafutzah*.

You write that you have fierce passion to be *mashpia* to others, by going *hafutzah* you will feel as if you are saving lives. You will have a part in bringing the *geulah* that will come in the merit of those who help publish and distribute the *eitzahs* of the *heiliger* Rebbe to all. The Rebbe helps every *Yid* grasp the compassion Hashem has to him, and shows him that no matter how far or low he has fallen, he still has a path to return to Hashem.

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28. *Sefer HaMiddos, Os Niuf* 41.

A person who draws others closer to Hashem is extremely treasured up in heaven. The holy *Zohar* writes, “Come and behold; a person who returns wayward *neshamos* to Hashem and is the catalyst for them to do *teshuvah* merits to reach a level to which no one else can attain. He removes impurity from the world and generates that Hashem’s Name should be sanctified throughout the world. It is in his *zechus* that the entire creation has an existence. Such a person will be *zocheh* to merit children and grandchildren, and he will merit all the blessings a person can receive in this world and the next. No one can harm him — not in this world or the next, and he enters the Thirteen Gates of *Rachamim* and no one can stop him.”²⁹

May Hashem bless you with success in all your endeavors.



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

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29. *Zohar, Terumah* 128.