

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצַתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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... HOW CAN I CREATE A PLEASANT ATMOSPHERE AT HOME?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for your *shiurim*, which provide me with the necessary knowledge to know how to conduct myself, and how to navigate different relationships and situations that arise in my life.

On many occasions the Rosh Yeshivah speaks about the importance of complimenting one's wife and children, and how essential it is to create an atmosphere of love and connection at home. I did not grow up with this approach; therefore, it is very difficult for me to initiate such dialogue. Perhaps the Rosh Yeshivah can teach me how to create such an atmosphere and how to convey love to another. What can I do to transform my home into a sanctuary of love and connection?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בראשית, אסרו חג, כ"ד תשרי, שנת תש"פ
לפרט קטן

Dear...

Chazal relate¹ that a non-Jew once approached the holy Tanna Hillel HaZakein with the request that he wants to convert, on the condition that Hillel HaZakein teach him the entire Torah while he balances on one foot. Hillel replied with these few but powerful words: "דעלך סני - לחברך לא תעביד" — that which is hateful to you, do not do to your fellow. The same wisdom I impart to you; if you want to know how to convey love to your wife and children, constantly remind yourself, "Something I wouldn't want be done to myself, shouldn't be done to another." How would you want your wife and children to talk to you? In which manner would you want them to conduct themselves towards you? That is the way you should conduct yourself to them.

If you want to improve your *shalom bayis*, and you want to be a better husband and father, be very attentive to how you speak to your wife. Take note what the Torah teaches us: When Moshe Rabbeinu gave us the holy Torah, Hashem instructed him²: "תאמר לבית יעקב ותגיד לבני ישראל" — Bais Yaakov refers to the women, and Bnei Yisrael to the men. Chazal say, the term תאמר is an expression of gentle speech; Hashem instructed Moshe Rabbeinu to speak softly and gently to women. As opposed to the men, about whom Hashem said "ותגיד לבני ישראל" — which is a harsh expression, meaning Moshe Rabbeinu was instructed to warn the men about what punishment awaits, if they don't obligate

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1. Shabbos 31.
2. Shemos 19:3.

themselves to the holy Torah. Therefore, we learn from the above how fundamental it is to only use gentle and kind speech at home.

In conclusion, say the *tefillah* the holy R' Elimeilech from Lizensk established, where one davens to Hashem, שנדבר כל אחד את חברו בדרך הישר והרצוי לפניך. Daven, **“Hashem help me speak kindly to everyone; help me speak gently and thoughtfully to my wife.”** Also, be generous with compliments; there is no limit to how many kind words and compliments one can give to another. The more one invests in his relationship, the more he will benefit.

May Hashem bless you with success in all your endeavors.



··· I'M DROWNING IN AVEIROS – IS THERE A WAY OUT?

Question:

To the Rosh Yeshivah *shlita*,

I'm still a young *bachur*, yet unfortunately I'm struggling with very difficult *nisyonos*. Already at age nine I managed to get hold of a smartphone that was open to the internet, where I watched the worst material and committed serious *aveiros*, *Rachmana Litzlan*. Afterwards I befriended *bachurim* who used me for *aveiros*, thus pulling me down lower and lower into the depths. I'm busy with *aveiros* daily, but I desperately want to find a way out.

Baruch Hashem, at the moment I don't have a smartphone; however we have a laptop at home that I was allowed to use since I'm very young. My parents don't know that I managed to circumvent the filter and the internet is open, and I use it only for *aveiros*.

My despair and anguish know no bounds; I cry and plead to Hashem that I should find a way to save myself from the swamp I'm drowning in. Perhaps the Rosh Yeshivah can give me guidance how to return to Hashem, and how to return to a normal, healthy life.

Thank you for everything.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ד' פרשת בראשית, אסרו חג, כ"ד תשרי, שנת תש"פ
לפרט קטן

Dear...

I have great pity on you; on one hand you are still so young, your life has barely begun, yet on the other hand you are already so deeply enmeshed in *aveiros*. Especially in the *aveirah* of פגם הברית, which the holy *Zohar* says³ that one who sins with the *aveirah* of פגם הברית loses the ability to do *teshuvah*.

However, despite this, the Rebbe can help you escape from web in which you are entangled. The holy Rebbe says in *Sichas Haran*⁴ in reference to the abovementioned *Zohar*, "No one understands the true *pshat* in the *Zohar*, except I;

3. Vayeshev 188.; Vayechi 219.

4. 71

and I reiterate that one can do *teshuvah*, even if he has sinned with this serious *aveirah*.” The Rebbe is capable of helping every *Yid*, no matter how low he has sunk, or how many *aveiros* he has committed.

Listen to the *eitzah* the holy Rebbe gives us:⁵ “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*.”

Therefore, if you have already sunk so low yet desperately want to find a way out, this is your salvation. Take a *Mishnayos*, and begin saying one *perek* after another. At first you may have difficulty understanding what you are saying, because after committing the *aveirah* of *פגם הברית* so often, one loses his power of concentration. The holy *Zohar* writes⁶: “*סלוקא דיסודא עד אבא ואמא*”, when one is *פוגם ביסוד - פוגם בברית*, it affects him mentally; one loses his ability to concentrate. Yet, when one adopts the *Seder Derech HaLimud* of the holy Rebbe⁷ and learns even without understanding, then he is *zocheh* to abandon his *aveiros* and begin leading a healthy life. He starts feeling Hashem’s presence in his life, and conquers his *Yetzer Hora* that urges him to do *aveiros*.

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5. *Sichas Haran* 19

6. *Parshas Mishpatim, Daf* 110

7. *Sichas Haran* 76

In conclusion, sample the Rebbe's *eitzah* of *hisboidedes*. Accustom yourself to speak to Hashem in the language you are the most comfortable with. Ask Him to have pity on you, and don't hide anything from Him. Reveal your entire past, and how you became sucked into *aveiros* at such a young age; cry and plead to Him you should be able to emerge from the filth in which you are trapped. With *tefillah* and persistence, you will be *zoche* to leave your past behind.

May Hashem bless you with success in all your endeavors.



... IS YAVNIEL SYMBOLIC FOR A ZIVUG SHEIN?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*, they infuse me with life. I was *zocheh* to complete several Mesechtas in Gemara recently, and now I'm about to complete Mishnayos for the first time in my life. Thank you for giving me the willpower to learn the holy Torah.

I wanted to know, if the *segulah* Mohorosh gave us — that whoever comes to his *tzion* and recites the entire *Tehillim* will be *zocheh* to find his *shidduch*, is applicable only to *bachurim*? Or is it also beneficial for one who wants to find his *zivug sheini*?

Thank You.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בראשית, אסרו חג, כ"ד תשרי, שנת תש"פ
לפרט קטן

Dear...

At Mohorosh's *tzion*, one has the opportunity to daven for whatever salvation he requires and for whatever aspect he wishes. Mohorosh writes in his צוואה, "Just as during my lifetime I managed to influence many people to do *teshuvah*, likewise, even after I leave the world whoever will come to my *tzion* will also be *zocheh* to do *teshuvah*. At my *tzion* one will be able to merit remarkable *yeshuos*, and I will advocate up in heaven and not rest until I generate a *yeshuah* for whoever comes to my *tzion* and davens and learns for my *zechus*."

Especially regarding *shidduchim*, Mohorosh guaranteed that he will do everything in his power to bring about a person's *zivug*. He wrote the following, "I promise I will do everything in my power to help a *bachur* or a girl who comes to my *kever* and recites the entire *Tehillim* in my *zechus* to find their *shidduch*." Mohorosh finished by writing, "I promise this with a strong guarantee."

People merit miracles after visiting Mohorosh's *tzion*, *bachurim* and girls travel from far and wide to be able to recite *Tehillim* and merit Mohorosh's pledge.

Therefore, don't delay and travel to Yavniel. Recite the

entire *Tehillim* as a *zechus* for Mohorosh, and you will, *b'ezras Hashem*, be *zocheh* to find your *shidduch* shortly.

May Hashem bless you with success in all your endeavors.



... HOW CAN I DO *TESHUVAH* WHEN I DON'T EVEN WANT TO STOP DOING *AVEIROS*?

Question:

To the Rosh Yeshivah *shlita*,

I'm a Kollel *yungerman* with an outstanding reputation; however, only Hashem knows the truth, how far I have drifted, and how deeply I'm drowning in *aveiros*.

Hashem had pity on me, and someone gave me a card with the number of Kol Breslev, and I started listening to the Rosh Yeshivah's *shiurim*. I was awakened from my comatose state, and I started learning Torah every day. However, the *Yetzer Hora* is still raging in me, and I continue to sink lower and lower with *aveiros*, and I see no way to escape.

I believe the Rosh Yeshivah will reply that I should persevere and continue trying to do *teshuvah*, despite failing repeatedly. However, what should I do that I don't even want to stop pursuing *aveiros*? I can stand at the window for hours and look at women. I've bought a smartphone many times so I can watch *aveiros*; sometimes I'll regret

it and destroy it, but it doesn't take long until I get another one for myself.

Perhaps a program for addictions can help me? I assume the Rosh Yeshivah will reply that this approach is not for us *Yidden*; however, is there another way for me to escape from the *Yetzer Hora's* clutches?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת בראשית, כ"ה תשרי, שנת תש"פ לפרט
קטן

Dear...

Stop feigning innocence; you already know what the solution is. When someone has a knife in his hand and stabs himself repeatedly, what would you advise him? Would you simply feel bad for him, or would you loudly demand that he put the knife down? What is so difficult for you to comprehend? Get rid of your smartphone and things will change.

Be advised, the *aveirah* of לבטלה זרע - הוצאת זרע - פגם הברית is such a grave *aveirah* that Chazal say⁸ that one who sins with this *aveirah* deserves to die. And Chazal state further, that when a person sins with פגם הברית, he also transgresses on murder and bloodshed, and it is as if he were worshiping *avodah zorah*.

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8. Niddah 13:

I appeal to you; do *teshuvah*. If you repent you will merit blessings. If you would only know the misfortune you bring upon yourself by committing this despicable *aveirah*, you would have strength to control yourself. When a person sins with פגם הברית, he loses all his pleasure in life, and all he feels is darkness. The *Mechaber* writes in *Shulchan Aruch*⁹ that when a person commits the *aveirah* of פגם הברית, he grows old, loses his energy, and his eyesight diminishes. In addition, a bad odor starts coming from his mouth and his hair falls out. And the *Mechaber* concludes, “It brings much pain and suffering upon the person.”

Throw away any device on which you can watch *aveiros*; do you want to lose everything of value in your life? One forfeits everything when he isn't vigilant to guard his eyes. When one sins with this *aveirah*, he loses his desire to daven; as the Rebbe says¹⁰, “One who is פוגם בברית cannot daven.”

What do you achieve by watching immorality continually? How do you benefit? How many times can you watch the same garbage? Don't you realize the senselessness and stupidity of standing by the window for hours and looking at women? This is what makes you depressed! You don't realize why you are so unhappy; this is the outcome of your actions — watching *aveiros* which then lead you to פגם הברית.

These *aveiros* cause a person to become miserable and

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9. *Aruch Chaim, Siman 240, Seif 14*

10. *Likutei Maharar Chelek 1, Siman 3*

depressed, as the Rebbe states further in the abovementioned Torah in *Likutei Maharash*, “This *aveirah* causes a person to suffer from an illness called ‘ברעכעניש’ — the person’s spirit is broken into shards, and he loses all pleasure in life.”

Hashem should help you merit to do *teshuvah*.



... SHOULD I INSIST THAT I DON'T NEED EXPENSIVE JEWELRY?

Question:

To the Rosh Yeshivah *shlita*,

First, I must express my appreciation for all the *shiurim* and *chizuk* that assist me in every aspect of my life. I recently was *zocheh* to find my *shidduch*, a talmid from the Yeshivah, something I always yearned and davened for.

The Rosh Yeshivah frequently stresses the importance of not demanding expensive gifts, and, *baruch Hashem*, I really don't mind making do with cheap jewelry. However, my mother does want me to get expensive jewelry just like all my friends are getting. My question is, should I insist that it isn't necessary and I'll be perfectly happy with cheap imitations, or should I instead remain quiet and as a result both sides will end up spending lots of money?

To conclude, I wanted to invite the Rosh Yeshivah to my wedding; it would be an honor and privilege if the Rosh Yeshivah can attend.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' פרשת בראשית, כ"ה תשרי, שנת תש"פ לפרט
קטן

Miss...

Mazel tov to your *shidduch*! Your *chosson* is an outstanding *bachur*; may Hashem help you establish a beautiful home together and merit righteous generations.

Regarding your question about spending money on expensive gifts: Try your best to explain to your parents that you will be happy with simple, inexpensive gifts. If they still insist on expensive jewelry, then you must thank them and respect them; *Chas V'sholom*, do not belittle them for doing so.

I also want to attend your wedding; however, I cannot foresee how things will develop in the future, therefore it's too early to give you an answer. As the Simpleton in *Sippurei Maasos* would say, "With Hashem's help, everything is possible."

Your main focus should be to thank and praise Hashem for all the blessings you have, and by doing so Hashem will bestow upon you more blessings and abundance.

May Hashem bless you with success in all your endeavors.



OUR SON IS ADDICTED TO HIS SMARTPHONE; WHAT CAN WE DO?

Question:

To the Rosh Yeshivah *shlita*,

Sadly, our son is drifting further and further away from *Yiddishkeit*. He obtained a smartphone, and he uses it to watch inappropriate things. An expert advised us to take him on an exciting trip, to faraway places, so he should feel that we are interested in spending time with him. We listened to the advice, and we went on vacation with him. However, there were certain things that really bothered us; we wanted to help him with his *Yiddishkeit* and *yiras Shomayim*, but traveling through the airport and staying in hotels was not beneficial; if anything, it achieved opposite results. However, the final blow was that even while vacationing and touring exciting places, all he did was play with his smartphone the entire time. There was nothing we did that would interest him enough to pay attention and leave his phone alone for a few minutes.

What is left for us to do? How can we draw him closer? What can we do so he reembraces *Yiddishkeit*?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת בראשית, כ"ה תשרי, שנת תש"פ לפרט
קטן

Dear...

We must daven and cry to Hashem that He should have pity on us and save us from the terrible misfortune that our generation must contend with: the internet. No words can suffice to describe the dangers and pitfalls the internet creates; this *nisoyon* has unfortunately destroyed many marriages and families.

The internet is a difficult *nisoyon* for our generation, because when one has a tablet, smartphone, iPod, or computer without a filter, he is exposed to all the immorality in the entire world. As a result, the person is robbed of his *yiras Shomayim*, and his faith in Hashem is weakened. This starts raising doubts in a person's mind, and he starts questioning the foundations of our *emunah*.

When a person watches vulgar movies, he becomes captivated and then has a very hard time to free himself from them. Just as a person who is addicted to drugs or alcohol cannot break free, similarly a person who has a phone or computer, etc., and 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 to start questioning Hashem's ways.

If it has come to a point that your son is addicted to the internet and nothing interests him any longer, what remains to be done is to daven and cry to Hashem every day, that He should have pity on him, and on all the *Yidden* who have strayed, that they should be *aocheh* to do *teshuvah*.

One cannot fathom the power *tefillah* possesses; the Rebbe had a close talmid by the name of R' Naftali z"l. Before the Rebbe revealed the *Tikkun HaKlalli*, he took R' Naftali and another talmid as witnesses and made an oath — “Whoever comes to my *tzion* after my passing, and gives a penny to *tzedakah* in my *zechus*, and says the *Tikkun HaKlalli* — it makes no difference who the person is, even if he is a big *baal aveirah* — I will atone for him, and do kindness for his *neshamah*. By his *peyos* I will extract him from שאול תחתית.”

R' Naftali had a son who strayed from *Yiddishkeit* and brought him much pain. R' Naftali would daven every day that his son pass away; *tefillah* is so powerful that his son was *niftar*. When R' Nosson heard the news, he remarked to R' Naftali, “Naftali, I don't understand; if you do know the power *tefillah* possesses, why did you daven that he should die? You should have davened that he repent, and he would have ultimately done *teshuvah* and returned to Hashem.”

Find solace in the words of *Tehillim*, and don't spare tears; cry and beg Hashem for his return. Understandably, only when he isn't home; when he is around be positive,

Speak pleasantly to him, and do your best to show him that he is still accepted. It isn't necessary to take him on trips to faraway places. When your children are sleeping or during the day when the house is empty, pour your heart out to Hashem, and you will start seeing a transformation in him; through the power of *tefillah* you will see that he will return completely.

May Hashem bless you with success in all your endeavors.



. . . HOW DOES ONE BEGIN SPEAKING TO HASHEM?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*; I listen to them regularly and receive much *chizuk* from them.

I want to be a Breslev Chassid and I truly yearn to be *ehrllich* and talk to Hashem constantly. However, when I try speaking to Hashem, I become confused and distracted, and it never lasts longer than a minute or two. Most of the time I only end up mumbling, “Ribono Shel Olam, I want to speak to You.” Perhaps the Rosh Yeshivah can give me an *eitzah* how to speak to Hashem so that it feels as if I'm conversing with my father?

There is something else that bothers me since childhood, and I thought I would have outgrown it already. Every time I must go to a

doctor or dentist, I am gripped with intense fear; is there an *eitzah* on how to overcome this phobia?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת נח, כ"ח תשרי, שנת תש"פ לפרט קטן

Dear...

Your attempts to speak to Hashem are praiseworthy; continue saying "Ribono Shel Olam, I want to speak to You"; say it as many times as you can, and you will start sensing Hashem's presence in your life.

When a person speaks to Hashem, he doesn't automatically feel as if Hashem is listening to his *tefillos*. It can take a while until a person starts sensing that Hashem is listening to every word, as if he were talking face to face with another human being. The holy Rebbe relates in *Shivchei Haran*¹¹ that at first when he would talk to Hashem, he felt very distant, and felt that his *tefillos* weren't being heard. Despite this, he continued speaking to Hashem, yet still felt that his efforts were futile, because his *tefillos* were not accepted. When he saw that many years had elapsed, and he still didn't feel a close connection to Hashem; he felt that he was being distanced from the *Kedushah*, but he still did not despair and persisted with his efforts to serve Hashem and speak to Him. There were many times when the Rebbe became

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very discouraged after seeing that after all his efforts, he still felt insignificant; therefore he stopped doing *hisboidedes*. When he realized his mistake, he felt very embarrassed that he lapsed in his *avodas Hashem*, and immediately resumed talking to Hashem. This occurred many times.

One learns an important lesson from the above *Sicha*. A person must remain staunch with his davening and *hisboidedes*, even if he feels as if he is only doing it robotically, with no emotion or passion. Even if he thinks his efforts are in vain; he davens, yet his *tefillos* are not accepted. He must remain stubborn and continue with his *avodas Hashem*. When one remains firm and doesn't stop despite his lack of emotion, then he is *zocheh* to develop an unbreakable connection to Hashem. His thoughts are pure, and he starts living with such faith in Hashem that all his phobias become meaningless. No one can frighten him; no doctor, dentist, *malachim*, or even the *Malach Hamaves*; his only fear is of Hashem Himself.

May Hashem bless you with success in all your endeavors.



... IS THERE A WAY FOR ME TO ACHIEVE *SHALOM BAYIS*?

Question:

To the Rosh Yeshivah *shlita*,

I read a letter in which someone asked the Rosh Yeshiva for an approach how to deal with his wife who constantly shouts at and belittles his children. I was able to relate to the question, since I'm in a similar situation, yet the answer irked me. The Rosh Yeshivah answered that he should give his wife *kintreisim* Mohorosh wrote on *chinuch*, yet my wife will never read Breslev *kintreisim* or something she didn't grow up with, especially if it demands that she change her behavior.

I feel as if there will never be peace in my home, since my wife insults me and my children at every opportunity. The Rosh Yeshivah says a husband must be kind to his wife, yet I feel as if in my situation it isn't even possible. She is extremely controlling; she always wants to know where I am, and to whom I'm speaking. This is besides the *nisyonos* I've struggled with since I was a *bachur*.

I'm dejected and depressed, and to my bad luck I'm married to wife who gets on my nerves. I feel as if my life is meaningless. I have no motivation to carry the responsibilities of my household as long as my wife behaves in this manner.

Perhaps the Rosh Yeshivah can assist me in my seemingly impossible situation.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נח, כ"ח תשרי, שנת תש"פ לפרט קטן

Dear...

Dedicate time to learn through the *Sefer Otzar Shalom*

Bayis, and the English *kintreisim* by Mohorosh: “To Love and to Cherish,” “Happily Married,” and “Together Forever.” Mohorosh gives us guidance how to establish a relationship with one’s wife, and he stresses how important it is for one to help his wife at home and judge her favorably.

You must internalize that your suffering is a result of your *aveiros*. The Baal Shem Tov says, “When one sins through his *מחשבה*, he will suffer from his own children; when a person sins through his speech — he talks about things that are immoral — his wife will bring him suffering and hardship; when a person does *aveiros*, the people he will interact with will cause him pain.” Instead of throwing all the blame onto your wife, you must first do *teshuvah* for everything you have transgressed. If you will repent completely, you will be *zocheh* to what Shlomo HaMelech says in *Mishlei*¹², “When a person follows in Hashem’s ways, then his enemies will make peace with him”; Chazal ask¹³, “To which enemy is Shlomo HaMelech referring?” R’ Yochanan answers, “One’s wife.” When a person conducts himself at home the way he should, then his wife will assist him and respect him; she will live harmoniously with him and come to his aid.

Internalize the lessons we learn from Chazal, how they would conduct themselves at home with their wives. The holy R’ Chiya had a wife with a difficult personality —

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12. 16:7

13. *Bereishis Rabbah* 54:1

as it is written¹⁴, “R’ Chiya’s wife would cause him much suffering.” Yet, despite her behavior, whenever R’ Chiya would see something his wife liked, he would bring it home for her to bring her happiness. Rav once asked R’ Chiya, “I don’t understand; why do you make the effort when she causes you so much pain?” R’ Chiya replied, “She protects me from sin and raises our children; for me that is enough.” This teaches us how hard we must try to respect our wives and bring them happiness.

May Hashem bless you with success in all your endeavors.



... HOW CAN I FIND A SHIDDUCH LATER IN LIFE?

Question:

To the Rosh Yeshivah *shlita*,

My life is lonely and bleak. You are still so young and have already married off a child; I’m forty and have still not gotten married.

When I was young, I was extremely selective when it came to *shidduchim*, I would turn down suggestions for no reason, and no one was good enough for me. My parents, who are no longer alive, so badly wanted to see me married, and I cannot forgive myself for the pain I caused them with my behavior.

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14. Yevamos 63

Outwardly, I appear very successful and accomplished, I look much younger than I really am, but inwardly I'm broken and full of pain, and I cannot stop thinking of the mistakes I made in life.

Baruch Hashem, when I was in Uman a *meifitz* gave me two *kintreisim*, 'ישועתך קרובה' and 'תפסיקו לדאוג' written by Mohorosh. These are my lifeline, and without them I would have probably had a heart attack. It is ironic that specifically these *kintreisim* that I scorned and mocked are what give me so much *chizuk*. I must travel to Mohorosh's *tzion* and ask him for forgiveness.

Are there any other *kintreisim* that can help me in my situation? I need so much *chizuk* to continue with my life.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת נח, כ"ח תשרי, שנת תש"פ לפרט קטן

Dear...

Mohorosh *z"l* would warn *bachurim* and girls on many occasions to be wary of the common enemy called "time." One must be careful to utilize his time, because before he knows it, his life speeds by. If a person cannot swallow his pride and is not ready to lower his standards, then the time moves by, and then it is too late to turn back the clock.

When it comes to *shidduchim*, one must remember what Chazal teach us¹⁵, "Go down a step to take a wife." A

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15. *Yevamos* 63

person's nature is to be egoistic and turn down suggestions with the pretext that he is better, smarter, more attractive, etc. The *shidduch* he is looking for never existed and will never exist. He harbors some kind of fantasy that his *kallah* will arrive riding on a white horse with sacks of gold. His illusions hinder him and don't allow him to move on in life.

If a *shidduch* is suggested, you should immediately accept it, and get married so you can fulfill *ratzon Hashem* to marry and have children. The *Mechaber* starts the first *Seif* in *Chelek Even Ezra* in *Shulchan Aruch* with the following halachah, "Every *Yid* is obligated to get married so he can have children. One who fails to do so and does not fulfill the Mitzva of פריה ורביה as Hashem commanded us, is as if he would have killed people and committed bloodshed. His actions cause the *Shechinah* to turn away from Klal Yisrael, and not dwell between us." This is besides the many blessings that he forgoes, to which a person is *zocheh* when he gets married, as the *Rama* states: "וכל מי שאין לו אשה שרוי בלא ברכה בלא תורה כו', ולא נקרא אדם, וכיון שנשא אשה עונותיו מפפקקים שנאמר מצא אשה מצא טוב ויפק רצון מאת ה'".

If you ridiculed and spoke against a *tzaddik* who sacrificed his entire life to bring *Yidden* closer to Hashem, then you must do *teshuvah*, take the *kintreisim* and *sefarim* you scorned, and spread the light to others.

May Hashem bless you with success in all your endeavors.



... HOW CAN WE MERIT MORE CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

First of all, I must thank you for all the *chizuk* and *shiurim*; they enhance my life immensely.

I wanted to ask the Rosh Yeshivah if there are *eitzahs* that can help me merit more children. I, *baruch Hashem*, have one child who is four years old, and I very badly want to have more children. I have certain issues, and I've seen specialists already without positive results. Besides, I don't really want to take treatments, out of fear of side effects. I constantly daven to be *zocheh* to more children, and I would appreciate if there are more *eitzahs* that could help me.

Thank you.

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

Mrs. ...

If you will thank and praise Hashem for the miracles He has granted you, you will be *zocheh* to more blessings and miracles. Don't stop thanking Hashem that you already have a child, and by doing so you will be *zocheh* to more.

The holy R' Nosson would say, "When Hashem hears a person complaining, Hashem says, 'Look at this person; I give him so many blessings yet he still finds a reason to complain, I will show him what misfortune I can bring'; but

when a person thanks Hashem for every little thing, Hashem says, ‘Look at this person; he has so little, yet he praises me and thanks me for everything he has; I will shower him with blessings, and he will know what good means.’”

Mashiach will introduce the concept of הוּדָאָה to the entire world, as Chazal teach us¹⁶, עַל כָּל נְשִׁימָה וְנְשִׁימָה שְׂאֵדָם נוֹשֵׁם, "על כל נשימה ונשימה שאדם נושם, צריך לקלס לבורא" "כל הנשמה תהלל, and it states in *Tehillim*¹⁷, "כל הנשמה תהלל – ק-ה" – for every breath a person takes, he should thank and praise Hashem." The first letter of every word in the *pasuk* 'ה-ק תהלל תהלה' spell 'ה' כ' ת' – the holy Name of Hashem. Likewise, we say every day during *Shemoneh Esrei* 'הטוב שמך' 'ולך נאה להודות'. The last letters of the words, 'ולך נאה להודות', also spell the abovementioned Name of Hashem. This is the same holy Name that will be inscribed on Mashiach's forehead, and is *gematria* Mashiach ben David if you include the kollel. It will be with this holy Name that Mashiach will succeed in defeating our enemies.

If you will focus on expressing your gratitude to Hashem at every opportunity, you will be *zocheh* to more children without any interventions.



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16. Bereishis Rabbah 14, 9

17. 150:6

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