

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and answers that address many pressing challenges today's generation face. Beautifully entwined with emunah, chizuk and guidance that can be applied in ones daily life.

Written by:

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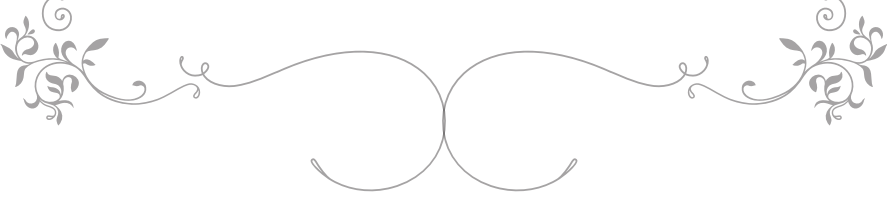
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THE LIGHT OF EMUNAH

WHAT ACTIONS CAN WE TAKE NOW DURING THE PANDEMIC?

.....

❧ Question:

To the Rosh Yeshivah *shlita*,

We are now living during such frightening times; so many *Yidden* have unfortunately succumbed to COVID. Is there anything for us to do? Is there a specific plan of action we should be taking? Perhaps a fast day should be established?

How can one remain strong during these times, and how does one also strengthen and give *chizuk* to his wife and children?

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

You ask if there is anything that can be done during these unprecedented times; of course, there is! One

must do *teshuvah*! Every person must make a personal reckoning, repent, and amend his wrongful behavior. When suffering befalls us, we must acknowledge that it is a wake-up call, to remind us that we must do *teshuvah*. One should definitely not suggest that this pandemic evolved naturally, or that *teva mikra* or *mazal* play a role.

Whoever says that this dreaded virus progressed by course of nature is a murderer. When such calamity befalls the world, and one does not do *teshuvah*, but instead he deems the events as nature, he then causes more pain and suffering to befall the world *rachmana litzlon*.

How can a *Yid* even ask such a question; is there something to do?! Without doubt! Everyone must repent! The Torah teaches us¹ that when suffering befalls a person, he should take an accounting of his actions, and he must determine what he must amend. As the Navi states, “Your sins have brought this upon you and your transgressions have kept goodness away from you.”² One who says, “This is the way of nature, and things occur without reason,” is an *achzar* and will generate that even more suffering befall the world. As it states in the Torah, Hashem says, “If I will bring hardship upon you, and you will declare that it occurred naturally, then I will bring even more suffering upon you.”³

.....
1. Rambam, *Hilchos Taaniyos* 1.

2. *Yirmiyahu* 5:25.

3. *Vayikra* 26:27-28.

Therefore, during these difficult times every individual must take note of his actions, and determine what he must improve in. Also, one must take upon himself to do more good deeds, and by doing so Hashem will show us miracles. We will be spared from this terrible virus and other diseases that *Yidden* suffer from; as we learn in the Torah, **כָּל הַמַּחֲלָה אֲשֶׁר שְׁמַתִּי בַּמִּצְרַיִם, לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי ה' רַפְּאֵךְ**."⁴

May Hashem bless you with success in all your endeavors.



IS ONE PERMITTED TO LISTEN TO MUSIC DURING *SEFIRA* WHEN THE SITUATION WARRANTS IT?

Question:

To the Rosh Yeshivah *shlita*,

I want to begin by thanking you for sacrificing everything to constantly give *chizuk* and encouragement to other *Yidden*; may Hashem give you strength to continue with your holy work.

4. *Shemos* 15:26.

Although we are now in the midst of *Sefira*, am I permitted to listen to music and songs of *emunah* to be able to strengthen myself during these stressful times?

I usually listen to the CD's "*Tantz mit Emunah*," and they liven up my home. When I play them, everything is so much easier to endure.

Thank you.

 **The Rosh Yeshivah's response:**

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

Dear ...

During the days of *Sefira*, we are mourning the twenty-four thousand *talmidim* of Rabbi Akiva who passed away over this period of time. As Chazal cite, "Rabbi Akiva had twenty-four thousand *talmidim*, and all of them died in the same short time span because they didn't show the proper respect for each other."⁵

However, it is also written⁶ that if a person is feeling miserable and depressed, he is permitted to listen to music privately, to lighten his mood. Especially if it's songs of *emunah* that he is listening to, and the music helps him become uplifted, then he is allowed to listen to it in private.

.....
5. *Yevamos* 62b.

6. *Asher BaNachal*.

In general, it is a good practice to listen to upbeat, happy music, as the Rebbe states in *Sichos Haran*, "Through a *niggun* one can arouse his heart to serve Hashem."⁷ Therefore, it is advisable to sing *niggunim* that awaken a person's yearning to Hashem.

A person's main focus during these days should be to use extra sensitivity when it comes to other people's feelings. By working on our *bein adam l'chaveiro*, we will be *zocheh* to be redeemed from our lengthy *galus*.

May Hashem bless you with success in all your endeavors.



HOW CAN I EXPRESS MY APPRECIATION FOR ALL THAT YOU HAVE GIVEN ME?

Question:

To the Rosh Yeshivah *shlita*,

I'm writing to express my appreciation for all the Rosh Yeshivah's *shiurim* that changed my life in so many aspects. Since I discovered the *shiurim* approximately half a year ago, my life took on new meaning.

.....
7. *Sichos Haran* 273.

I must specifically thank you for giving me the *Seder Derech HaLimud*. Unfortunately, as a *bachur* in *yeshivah* I rarely opened a *Gemara*. After I was married, I tried setting up a *chavrusa*, but somehow it never panned out. There were always reasons that stopped us from learning. Since then I have already started six different *masechtos*, but have completed none.

Hashem had pity on me, and after listening to a *shiur* about the *Seder Derech HaLimud*, I resolved to finally listen. *Baruch Hashem*, this coming *Shabbos* I will celebrate my first *siyum* on *Mesechtas Berachos*!

I am already twenty-four years old, and this is the first time in my life that I completed a *Mesechta* from start to finish. In addition, I say *Tehillim* every day, and I am *maavir sedra*. I recently met a *mayfitz* who gave me some *sefarim* and *kuntereisim*, and they give me so much *chizuk*.

I cannot adequately express my appreciation for the beautiful life you have given me.

Thank you.

The Rosh Yeshivah's response:

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

Thank you for your letter.

The *Seder Derech HaLimud* is not **my** *derech halimud*, it was bequeathed to us by the *heiliger* Rebbe.

It is the Rebbe who deserves our gratitude, and also Mohorosh, who revealed it to the world.

A person who begins learning with the *Seder Derech HaLimud* is exposed to a new reality. He realizes that there is a way for every single person to learn, and even to complete the entire Torah. Even if one doesn't at first understand what he is learning, and he continues saying the words without comprehension, he will ultimately be *zocheh* to also gain comprehension. As the Rebbe says,⁸ "It is advisable for one to accustom himself to learn quickly and not to be meticulous to understand every word he says. One should only try to understand the basic text; and even if he doesn't, he shouldn't devote time trying to understand. Instead, he should advance further, because when one learns in this fashion, he will later begin to comprehend everything he didn't initially. If one doesn't understand at the first try, he will do so at the second; and even if at his second attempt he still can't comprehend, he shouldn't be deterred, because Chazal teach us, 'A person should first say the words of the holy Torah even without understanding, and only after doing so he should learn in order to understand.' When one accustoms himself to learn quickly, he is *zocheh* to make great progress in the holy Torah." Such a person ends up reviewing everything multiple times, thereby eventually understanding everything he learned.

It is not possible to grasp the greatness of the *derech halimud* before a person actually tries it himself. Once

8. *Sichas Haran* 76.

a person samples its sweetness, he can't be stopped by anything in the world. Usually, a person learns in order to understand and when he has difficulty comprehending, he becomes discouraged and stops learning. Therefore, the Rebbe would often speak about this method, saying that a person should not try to understand everything at once; just continue learning, and understanding will come of itself.

When a person learns through the *Seder Derech HaLimud*, he is zoche to accomplish so much more than when he stops and devotes time to every word. A person who is overly precise can become very discouraged. Often, he will abandon his studies completely and end up with nothing. However, when a person accustoms himself to learn quickly, as mentioned above, he will be *zocheh* to make great progress in the *heiliger* Torah. He will be *zocheh* to learn through the entire Torah — Gemara and all the *poskim*, Tanach with all the *midrashim*, and Zohar HaKadosh, just as the Rebbe wanted us to.

May Hashem bless you with success in all your endeavors.



**TO WHOM IS THE REBBE
REFERRING WHEN HE STATES**

THAT ONE SHOULD NOT LISTEN TO A *RASHA'S* SINGING?

❧ Question:

To the Rosh Yeshivah *shlita*,

What does the Rebbe mean in *Likutei Moharan*⁹ when he writes that one should not listen to a *rasha* singing?

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

It is very simple to understand; when a *rasha* sings, his songs are comprised of *nivul peh*, causing a person to start having bad thoughts, which then translates to his speech, until it causes him to do *aveiros*. Therefore, when one listens to a *rasha* singing, it hinders his *avodas Hashem*. As the Rebbe states, "Behold! When someone listens to the singing of a *rasha*, it is detrimental to his *avodas Hashem*. But when he listens to a singer who is *ehrllich*, it will only help him in his *avodas Hashem*."¹⁰

9. *Likutei Moharan* 1:3.

10. *Ibid* 1:3.

An *ehrliche Yid* can infuse others with *emunah*, *bitachon*, and *hischazkus* through his song.

Therefore, a person must be very careful regarding what he listens to, so that it shouldn't harm him spiritually.

Likewise, one must also be careful about whose *dibburim* he hears. R' Nosson states¹¹ that not only can a *niggun* hinder a person in his *avodas Hashem*, just listening to the voice of a *rasha* is damaging. As the Rebbe states,¹² "Know! The words of a *rasha* — one who does not believe in Hashem — can be harmful to a person." He can cause that the person, too, should lose his *emunah*.

May Hashem bless you with success in all your endeavors.



HOW CAN ONE REMAIN CALM IN STRESSFUL SITUATIONS?

❧ Question:

To the Rosh Yeshivah *shlita*,

11. *Likutei Halachos, Hilchos Apetropus, halachah 3.*

12. *Likutei Moharan* 1:43.

I must begin with thanking you for all the *eitzas* and *chizuk* that I get through listening to the amazing *shiurim*; they transformed my life. *Baruch Hashem*, this past year I was *zocheh* to be *maavir sedra* every week. In addition, I completed *mishnayos*, and I learn *Gemara* every day — all to your credit.

The Rosh Yeshivah often talks about not hitting children, and I try very hard to listen and restrain myself. However, once in a while, usually after a hard day of work, my children will do something that will really anger me; I will not be able to control myself and I'll end up hitting them. My question is, how can I repair the damage afterward? Should I apologize and ask them for forgiveness?

Once again, thank you for everything; although you don't know me, I marvel at how much *chizuk* you are able to give me.

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

When one hits his children, he doesn't accomplish anything; it is only a show of a lack of self-control. Therefore, be careful not to hit your children, especially if stress is your trigger. If a person hits his children under such circumstances, he can damage them for life — both physically and emotionally. When the

heiliger Sanzer Rav was a child, while learning with his *melamed* he once pushed over a heavy wooden bench, disrupting the class. His *melamed* became very angry at him, and he began jumping on the bench, even though little Chaim'l's leg was trapped beneath it. Later, when Chaim'l went home, he was afraid to tell his parents what occurred that day in cheder, and as a result he suffered terribly, and he limped for the rest of his life.

There is never an excuse for hitting children when one is stressed out; only a person without *seichel* would do such a thing. The Rebbe states in *Sefer HaMiddos*, "One who doesn't have compassion on his children demonstrates that he lacks *seichel d'kedushah*."¹³

When the circumstances do warrant a parent to give a child a light smack — for example, if he does something dangerous or is *chuzpadig* — then it must be done when a person is in control of his emotions and is calm. Remember, when a person hits either because he is stressed or because he is out of control, it has nothing to do with *chinuch*. Even if he tries to justify himself that it is, it's his uncontrolled anger dominating him.

Parents shouldn't spare tears when being *mispallel* for *ehrlische* children. The *heiliger* Chasam Sofer was once asked how he was *zocheh* to such outstanding children, and he said, "Every night, while reciting *Tikkun Chatzos*, I would fill a cup with the tears I cried to be *zocheh* to *ehrlische* children." This is the way one is *zocheh* to righteous children.

.....
13. *Sefer HaMiddos, Os Banim* 96.

May Hashem bless you with success in all your endeavors.



HOW CAN I ENCOURAGE MY DAUGHTERS TO DAVEN?

Question:

To the Rosh Yeshivah *shlita*,

I'm a woman who gains so much from the *shiurim*; they infuse me with life.

I am blessed with several daughters who are well behaved and respectful; they obey me and help out at home, *baruch Hashem*. However, there is one aspect of their behavior that bothers me very much. I grew up in a family in which my sisters and I would daven together every Friday night and Shabbos morning with a *cheishik* and *geshmak*. Davening was an integral part of our lives, and even on a day when we didn't have school, we would daven. However, my daughters never bother davening, neither on Shabbos nor during the week. They know that women are exempt from davening and they take advantage of it.

Is it a lack of *yiras Shamayim*, or were they just not taught properly? Or perhaps it is my problem; maybe women really don't have to daven and I should just let it go?

I would appreciate if the Rosh Yeshivah can give me the right perspective on this aspect.

Thank you.

The Rosh Yeshivah's response:

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

Mrs. ...

Your question reminds me of a story. There was a woman who came to a Rav with a complaint. While the woman was a child, her mother had planted a vegetable patch, and every morning she would go outside and pick delicious fresh vegetables to prepare nutritious salads and dishes for her family to enjoy. "However, in my backyard," cried the woman, "nothing grows! What is the difference between me and my mother?!" The Rav answered her with a smile, "Your mother was a hardworking woman. She worked the ground, sowed the seeds, watered them, and tended to them with care, and therefore the garden produced such delicious vegetables. If you also want to grow such produce, you better roll up your sleeves and get to work."

My message to you is the same. Children need guidance and care for them to succeed. One must put in much effort if he wants to later enjoy the fruits of his labor. Just as when a farmer plants his crop, sometimes he'll have soft earth yet sometimes it will be hard and dry; the same is with children. Every child is a whole

world; some children are easier to reach while some are harder to parent. Some children blossom before others, yet one thing is certain, when parents put in the effort, they will harvest a good crop.

Children don't daven by themselves. They must be told once, then twice, and then again. Once or twice is not sufficient. Only if you will remind them will they start davening of their own will. If your mother gave you a good *chinuch* and imbued in you a *geshmak* to daven, pass that down to your children. You must tell your children, "Davening time now!" At first, they will probably not even hear you, because children are preoccupied with what interests them. One is engrossed in a book, another with her toys; this is perfectly normal. Remain calm and repeat yourself, until they see that you are serious and they will comply with your request.

To answer your question if girls must daven: Of course, girls should daven. Chazal say,¹⁴ "זחייבין בתפלה", woman are obligated to daven." If they don't want to daven, don't be deterred; remind them again and again, until your words will penetrate.

When you light the Shabbos *licht*, place your hands over your face and don't spare tears; daven to Hashem:

"Heiliger Bashefer, thank You for my life, for my husband and children, and for the many blessings that You grant me.

Heiliger Bashefer, help me be zocheh to children

.....
14. *Berachos* 20b.

who will grow up to be *tzaddikim*, children who will always serve You with love. Please, Hashem, give me children who will daven and learn and behave themselves with *yiras Shamayim*; Hashem, help my children experience joy when they daven, help them develop a connection to *tefillah*; they should treasure their siddur and understand its significance. Help them know that for whatever they need in life they should only turn to You.

Accept my *tefillah* in the merit of all the *tzaddikim* who sacrificed their lives for Your sake, יהיו לרצון אמרי, "פי והגיון לבי לפניך ה' צורי וגאלי".

May Hashem bless you with success in all your endeavors.



IS IT PERMISSIBLE TO GIVE MY CHILDREN MAGAZINES TO READ?

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I am blessed with several lively boys. In the summer, during the long Shabbos afternoons, and in the winter during the long Friday nights, I'm constantly looking for ways to keep them occupied. Nowadays, there are so many

children's magazines on the market with articles written by *ehrlische* writers, and I wanted to hear the Rosh Yeshivah's opinion as to if I should give this reading material to my children.

Thank you.

The Rosh Yeshivah's response:

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

Mrs. ...

I would advise you not to bring any kind of magazines into your home.

There are other ways to entertain children. Even on the long Shabbos afternoons and long Friday nights, there are better ways to keep them busy. For example, if you take a nap, it is advisable to send the kids to sleep, as well. If you are having a discussion, you can let them join in, too. If you go on a walk, let them come along and utilize the time to listen to them and tell them stories. Shabbos is full of the opportunity to spend quality time with one's children.

Nowadays, there are so many storybooks with tales of *tzaddikim* that cater to every age. This is the most suitable reading material to give them, far better than magazines.

How fortunate is one who listens to *tzaddikim*, and his reasoning is based upon the Torah and the advice

of *tzaddikim*. He isn't influenced by newspapers and magazines. By doing so, he will be *zocheh* to see *nachas* from his children and grandchildren.



HOW CAN I TRIUMPH OVER MY YETZER HORA?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk*; the *shiurim* give me new inspiration every day.

I am entangled in a web of immorality, and I constantly succumb to *פגם הברית*, *rachmana litzlon*. I lack any self-control to guard my eyes, and I am stuck in a cycle of one *aveirah* leading to the next. I can't bear my current situation, and this isn't the kind of life I want to lead. I so badly want to be *ehrllich*. I have tried everything already. At times, things improved but then they got even worse. What will become of me?

I am *maavir sedra* every week, I say as much *mishnayos* as I can, and I learn a *daf* of Gemara every day. As an interesting side note, I have realized that usually when I submit to the *Yetzer Hora* it's on a day that I failed to learn one of my regular *shiurim*.

I hope the Rosh Yeshivah will be able to guide me. Thank you.

🌀 The Rosh Yeshivah's response:

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

Dear ...

When a person does *teshuvah* and returns to Hashem, he must keep in mind that the *kelipos* that he created with his *aveiros* will continuously chase after him and try to drag him back to his past behavior. They strengthen their attempts to trap him, until he falls again and again, causing him to despair. However, if a person is unwavering in his resolve, and with determination he returns to Hashem each time anew, and he pleads with Hashem to have compassion on him and forgive him for his *aveiros*, then he eradicates all the *kelipos* that pursue him.

My dear brother, listen to the *chizuk* the Rebbe imparts: The Rebbe says in *Likutei Moharan*, "צריכין להיות, עקשן גדול בעבודת ה' - One must be extremely stubborn when it comes to *avodas Hashem*."¹⁵ It shouldn't deter a person when he keeps on returning to his *aveiros*, because this is what the *Yetzer Hora* wants. He pushes him down repeatedly so he has *chalishas hadaas* and despairs of doing *teshuvah*. The *Yetzer Hora's* only goal is to make a person believe that Hashem doesn't love him, and thereby causes him to give up. Yet when a

.....
15. *Likutei Moharan* 2:48.

person is stubborn, and, despite succumbing to פגם הברית he returns to Hashem every time anew, then ultimately, after many attempts he will be *zocheh* to rise to new heights in *avodas Hashem*.

Absorb my message: Remain strong and do not despair! The same happens to everyone; when a person resolves to do *teshuvah*, that is when he will encounter even stronger and more challenging *nisyonos* than before. As the Rebbe states,¹⁶ "כי כן דרך הבעל דבר והסטרא אחרא, כשרואה שהאדם סמוך סמוך ממש לשערי הקדושה, וכמעט שיכנס אזי הוא מתפשט עליו בהתגברות גדול מאד מאד רחמנא לצלן."

This is the tactic the *Yetzer Hora* uses when he sees he is losing control; the person is almost there — almost entering the threshold of *kedushah* — so he pulls out all the weapons in his arsenal and tries to push the person down so he loses his motivation to keep on trying.

This is your beauty and Hashem revels in it. He sees your *nisyonos* — how your *Yetzer Hora* is burning in you, yet even after falling you still pick yourself up and return to Him. When a person falls yet cries out to Hashem, "Riboinoi shel Olam, I want to be *ehrlich*; have pity on me!," this is something even a *malach* cannot achieve.

May Hashem bless you with success in all your endeavors.



.....
16. Ibid.

IS *TIKKUN CHAZTOS* SOMETHING EVEN SIMPLE PEOPLE CAN ACHIEVE?

.....

❧ Question:

To the Rosh Yeshivah *shlita*,

While learning *Likutei Moharan*, I encountered a Torah regarding the greatness of *Tikkun Chatzos*.¹⁷ I was interested to know how one says *Tikkun Chatzos*, and what the *nusach* is. Or is *Tikkun Chatzos* just designed for *ovdei Hashem*? I personally don't know any people who wake up for *Tikkun Chatzos*.

Perhaps the Rosh Yeshivah will be able to answer my questions and clarify my doubts regarding this subject.

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

Many people refrain from saying *Tikkun Chatzos*

.....
17. Ibid 1:149.

because they are under the misconception that this is something designed only for noteworthy *tzaddikim*. The story books portray *Tikkun Chatzos* as an unconventional practice: a person sitting on the floor wearing sackcloth, saying the words with a lone candle flickering at the side. This causes people to think that it is surely something that only great *tzaddikim* can accomplish. In reality it is not so; *Tikkun Chatzos* is something for everyone. *Tikkun Chatzos* is a halachah in the first *siman* in *Shulchan Aruch*.¹⁸ Therefore, Breslever chassidim have a custom to recite *Tikkun Chatzos* every night.

If one can accustom himself to go to sleep early and then arise early, that would be ideal. However, since nowadays it is not possible for most people, as most people are used to going to bed late, Mohorosh gave us the *eitzah* that we should recite *Tikkun Chatzos* before going to sleep at night, especially because many people are accustomed to going to sleep after midnight.

The *nusach* one should say is as follows: *Tikkun Rochel* is the two *kapitlach* of *Tehillim* 137 and 79. Then one should say the *kapital* in *Eichah*, זכור ה' מה היה לנו.¹⁹ *Tikkun Leah* consists of the eight *kapitlach* of *Tehillim* 24, 42, 43, 20, 67, 111, 51, and 126. On Shabbos and Yom Tov or on a day that we do not recite *Tachanun*, then we do not recite *Tikkun Rochel*, only six select *kapitlach* of *Tikkun Leah*.

.....
18. *Orach Chaim* 1:2.

19. *Eichah* 5.

When one recites *Tikkun Chatzos*, he should daven to Hashem to be redeemed from his personal *galus*. The Rebbe once said to R' Nosson,²⁰ "When you recite *Tikkun Chatzos*, have your own struggles in mind; say, *אֵיכָה נִחְרַב הָאוֹלָם*, *Ribbono shel Olam* I am broken and destroyed, *עַד אֵן יִצְעַק בְּשִׁבִי*, How much longer will I be captive in the *Yetzer Hora's* clutches?! *עַל אֱלֹהִים אֲנִי בֹכִיָּה*, I cry, *עֵינַי עֵינַי יֹרְדָה מִיָּם*, over my eyes which I fail to guard; I seek *aveiros* which then cause me *מִנְחָם* *כִּי רַחֵק מִמֶּנִּי מִנְחָם* *מְשִׁיב נֶפְשִׁי*, to distance myself from the *tzaddik* who is — *פָּגַם מְשִׁיב נֶפְשִׁי*; *הֵיוּ בְנֵי שׁוֹמְמִים* — *כִּי גִבַר אוֹיֵב הִבְרִית*, because the *Yetzer Hora* has prevailed over me; only due to *עֵינַי עֵינַי*, my eyes, which I failed to guard."

How fortunate is the person who doesn't let himself be sidetracked by trivialities; rather, he manages to *chap arein* and say *Tikkun Chatzos* every night, and then is *misboded* to Hashem.

May Hashem bless you with success in all your endeavors.

.....
20. *Sichos Haran* 268.

IS THERE A WAY FOR ME TO BE *EHRLICH*?

Question:

To the Rosh Yeshivah *shlita*,

I have been married already for a few years. Approximately half a year ago, I was introduced to the *shiurim* and *chizuk*, and my life transformed in many aspects. Especially my *emunah*, *sholom bayis*, etc.

I have one thing, however, for which I need lots of *chizuk*. Unfortunately, I'm still very far from *kedushah*, and I still succumb to *פגם הברית* often. However hard I try, I still can't control the *Yetzer Hora* raging in me. I have already cried rivers of tears to Hashem, but I still feel trapped.

This is the first time I am revealing my struggles to anyone, and I'm writing only because I feel that you have the power to guide me and save me, *b'ezras Hashem*.

I am eagerly awaiting some guidance regarding how I should conduct myself.

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

As you are married and you have a wife, but you still succumb to *זרע לבטלה רחמנא לצלן*, it is perhaps because you were taught falsely. Unfortunately, there are *madrichim* out there who teach their *chasanim* to conduct themselves with unnecessary restrictions. They mislead them with false *hadrachos* that later are the cause for Yungeleit to stoop to *aveiros, rachmana litzlon*.

Therefore, I request that you reject the deceptive *limudim* you were taught. Our guide, our roadmap, is the *heiliger* Torah. Adopt the *Shulchan Aruch* for your guide from now on. Mohorosh would always repeat the following story about the Chazon Ish, who was once asked if the *Urim v'Tumim* still exists nowadays; he replied; "My *Urim v'Tumim* is the *Shulchan Aruch*; when I need to know how to conduct myself, I'll look into the *Shulchan Aruch*."

Run from the people who with their externals put up a pretense that they are *frum* and *ehrlich*, but they deceive innocent *chasanim* and *kallahs* with false *hadrachos*.

It is not possible to go into more detail in a public forum regarding how to live together in harmony in accordance to the Torah. Instead, take the *heiliger* Gemara and *Shulchan Aruch*, and you will be exposed to an entire new world — a life in which you can live with *kedushah* without resorting to *aveiros*.

When people would ask HaRav HaKadosh R' Avraham ben R' Nachman M'Toltchin *zichrono livrocha*

for guidance on marital issues, he would always say the same thing, “*Kinderlach, heet aich fin kreises*, Be wary not to stumble in *aveiros*.” When it is permitted, then everything is permitted. One should remain strong not to allow anyone in the world to mislead him.

May Hashem bless you with success in all your endeavors.



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

הספר הקדוש הזה נדפס לצבות

מורינו ראש הישיבה שליט"א

וזגתו

אסתר גיטל תחי',

וילדיהם

שלמה ומשפ',

אלחנן חיים ומשפ',

מרים העניא זיסל ומשפ',

שמעון, נחמן נתן, יצחק דוד, צבי,

רחל לאה, יוסף, מנחם, יחזקאל.

הקדוש ברוך הוא ימלא

את כל משאלות לבם לטובה


ויתברכו מפי עליון

בבני חיי ומזוני רוויחא

ויזכו לרות רוב נחת דקדושה

מכל יוצאי חלציהם

אמן כן יהי רצון



הספר הקדוש הזה נדפס
לעילו נשמת

משה בן שרה ע"ה

ת.נ.צ.ב.ה