

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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··· HOW DO I GET RID OF MY SMARTPHONE?

Question:

To the Rosh Yeshiva Shlita,

Thank you for the Shiurim, they give me Chizuk throughout my day.

I am a Yingerman who is married for a few years already with several children Baruch Hashem. I recently bought a smartphone, I filtered it, and I use it at home to watch the news. My wife also enjoys playing with it, and watches the news etc.

However, in no time, I found a way to circumvent the filter and I started watching the worst movies, and since then I fall through with Aveiros R"l. I know you'll tell me to throw it away, but it isn't so simple since I'm glued to it already; also, what will I tell my wife? She will want to know what happened suddenly. Should I tell her that when she isn't home, I use it in the worst possible way and it brings me to *כ"פגם הברית הוצאת זרע לבטלה וחטאת לצלף*?!

The worst part is, I feel that this is destroying my love and relationship with my wife. Please save me!

Thank you.

The Rosh Yeshiva's Response:

בעזרת השם יתברך - יום ב' פרשת פנחס, י"ט תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

The unfortunate fact is that we have a terrible *צרה* in our generation called the internet, which has destroyed so many people and families already. So many people have completely abandoned Torah and Yiddishkeit and many Yiddishe homes have crumbled due to the misfortune the internet brings. As soon as one is not vigilant to guard his eyes, he watches immorality - this causes him to be consumed by Aveiros; the person loses his faith, and he starts questioning the Emunah. Chazal state (Sotah 9:): "שמשון הלך אחר עיניו, לפיכך נקרו פלשתים את", Shimshon didn't guard his eyes, therefore the Philistines gouged them; when one isn't careful to guard his eyes, they are pierced and seized by the *קליפות*. Once the darkness takes ahold of them, the person loses his ability to feel holiness, his views are obscured and he loses his Emunah and Yiras Shomayim Rachmana Litzlon.

Forgive me, however I don't understand your

question. You are asking what to do with your telephone which is accessible to worst garbage Hashem Yismereinu? You write how this affects your Sholom Bayis and the purity in your home, so, what is the question? Why would you willingly own a device which destroys everything dear to you? Something which will ruin your Sholom Bayis and your Parnassah etc.? If you continue watching Aveiros you will end up divorcing, and ultimately lose everything.

We must cry and beseech Hashem He should see how low we have fallen, and that He have pity on us. Every night by Tikkun Chatzos we cry over the Churban and we say (Eichah 1, 16): על אלה אני' עיני עיני ירדה מים' I cry 'עני עיני' over my eyes which I fail to guard; I seek Aveiros which this then causes כי' - I should distance myself from the Tzaddik who is 'היו בני שוממים' - I sink in the Aveira of 'כי גבר אויב' because the Yetzer Hora prevailed over me; only due to 'עני עיני' my eyes which were not protected.

When the Tzaddikim from the previous generations would witness the destruction caused by the internet, they would not be able to bear it. The Yetzer Hora has found a way how to penetrate

our homes and compel people to sin very easily. Instead of having to work hard, and influence people to physically go somewhere, all he must do is procure a smartphone for that someone or a tablet etc. and that person can remain wherever he is, yet he is susceptible to all the dirt and garbage in the world Rachmana Litzlon, - just as you write, Hashem Yishmereinu. Initially, it seems very tempting, it is exciting and appeals to the person, but once you are trapped therein, and you watch Aveiros, it causes the person to feel extremely dejected and depressed. פגם הברית - הוצאת זרע לברטלה causes a person to fall into a depression.

Throw away your smartphone immediately; do you think your wife is so naive? Do you think she doesn't realize that something is going on with you? Your wife is just giving you the impression that she is unaware of your actions, however, she knows what you are up to. There is no one in the world who knows a person like his wife does.

Firstly, remove the device from your home; secondly, adopt the Rebbe's Eitzos and establish a Shiur in Mishnayos and Gemara. Start learning Perakim Mishnayos, and Dafim Gemara at home every night; Gemara has the power to eradicate

the קליפות, as the Rebbe quoted (Likutei Maharan, Chelek 1, Siman 214): "תלמוד בגימטריא אותיות של שמה" "לילית' על כן יש כח בלמוד התלמוד להכניע אותה קליפה which causes a person to sin with פגם הברית.

Explain to your wife that Ehrliche children are more important to you than anything else, therefore, you decided not to bring the smartphone into your home anymore; tell her you resolved to heed the words of Gedolei Yisroel.

Don't be fooled that now you won't have to contend with this Nisoyan anymore; it's not that easy to escape from this, especially once one was ensnared in watching inappropriate things etc. – the person constantly feels drawn back to his past behavior; therefore, remain strong with Limud Hatorah and this will protect you. Chazal state (Kiddushin 30.): Hashem says "I created the Yetzer Hora, yet I created the Torah as an antidote against him; if you learn the holy Torah it will protect you from falling prey to him."

May Hashem bless you with success in all your endeavors.

 ... **HOW CAN I CREATE A
RELATIONSHIP WITH MY HUSBAND?**

Question:

To the Rosh Yeshiva Shlita,

I am a woman who listens to, and immensely enjoys your shiurim, thank you.

Baruch hashem I have a wonderful life; however, I'm lacking a close relationship with my husband, to an extent that I feel it isn't even necessary to be married. What can I do?

I feel bad for him that he does have a need for a wife, and I assume that because I don't have feelings or patience towards him, he has a hard time guarding his eyes when he is on the street etc.; even when I am together with him it is a struggle.

How can I please him or satisfy him when I have no emotions or feel no affection for him? There are very few times when I feel that I need him in my life. I truly feel bad for him.

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת פנחס, כ"א תמוז, שנת תשע"ט
לפרט קטן

Mrs...

I received your letter.

Chazal ask (Tana D'Bai Eliyahu, Perek 9): “Who is a righteous woman?” And they answer: “A woman who is always ready to do her husband’s bidding;” this refers to a woman who goes against her own will in order to please her husband.

When a woman gratifies her husband only when it is convenient for her, or only when she will be able to get something from it etc., she doesn’t yet receive the title ‘A righteous woman’ because she isn’t doing her husbands bidding, she is only fulfilling her own needs. However, when a woman puts her own needs aside, and thinks only how she can gladden, and be ready for her husband; even if it goes directly against her own interests, she is given the title ‘A righteous woman.’

We cannot fathom the Zchus of the Ehrliche women, who devote their entire lives to do Ratzon Hashem; they have Mesirus Nefesh, and do everything in their power to raise righteous generations; it is in their merit that we were redeemed from Mitzrayim, and it will be in their merit that we will be redeemed from our lengthy Galus.

Chazal relate (ילקוט שמעוני תהילים, סימן תשצה) that it

was only in the merit of the righteous women that Hashem saved us from Mitzrayim; during those difficult years, when the men were subjugated under Pharoah's rule, they were so oppressed that they had no interest in going home and raising a family. What did the women do? They sought out their husbands in the fields, and brought along clean water and fish which they cooked for them; their husbands washed up, and the women made themselves attractive for their husbands; they encouraged them, boosted their spirits etc. Through these righteous women Klal Yisroel emerged, and in their merit, we left Egypt and received the holy Torah at Har Sinai.


Likewise, Chazal state (ילקוט רות, רמז ד): "Moshiach will only come in the merit of the righteous women of that generation"; and we learn in Sotah (11:): "בזכות נשים צדקניות נגאלו אבותינו ממצרים, ובזכותן עתידין ליהגאל" our redemption from Egypt was in the merit of the righteous women and so will our redemption from our current Galus come in their Zechus. It is those women who put aside their own interests to do Ratzon Hashem, they assist their husbands and raise their children – they will bring Moshiach.

Beseech Hashem to have mercy on you so that

you can have a meaningful relationship with your husband; through Tefilla everything is possible. You write that you feel bad for your husband, however it astonishes me why you don't feel bad for yourself. You must Daven to Hashem to be healthy and desire to live together how Hashem commanded, and how the rest of the world lives. Beg Hashem every day that your love to your husband should be awakened and you should live together as one entity. The relationship between husband and wife should be as if they are one person; and just as one's right hand isn't more valued than his left, and it makes no sense if the right hand says 'I have no use for my left hand' likewise a husband or wife cannot and should not control each other, or rule over each other; a healthy relationship is, that they are essential to each other.

By having a connection with your husband and being ready for him the way Hashem commanded us to, you will merit children who will grow up to be Tzaddikim. Chazal guarantee in Eirubin (100:) A woman who is always prepared for her husband, not only she doesn't find excuses etc. she wants to be together with him - she will be Zoche to

children who will surpass the greatness of those in the times of Moshe Rabeinu.

 ... **MY WIFE ACTS LIKE A POLICE LADY, WHAT CAN I DO ABOUT IT?**

Question:

To the Rosh Yeshiva Shlita,

Firstly, thank you for all the Shiurim, they transformed my life.

I became an orphan when I was 17 years old, and had a rough time as a Bachur; at age 22 I got engaged and got married soon after Baruch Hashem.

My issue is that my wife conducts herself as if she would be my mother; she behaves like a police lady and regulates everything I do. This takes away my Yishuv Hadaas and pleasure in life, and I feel like I can't bear it anymore. I tried getting help from many places, but no one was able to resolve this. It is extremely difficult to continue like this, I need a lot of Emunah and Bitachon to carry on.

Can the Rosh Yeshiva possibly help me?

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת פנחס, כ"ב תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

It makes me happy to hear that you gain Chizuk through the Dibburim of the holy Rebbe.

Keep in mind, that every young couple have their differences and argue in the beginning; there has not been a couple who hasn't had a dispute early on after their wedding. At the very start, at the creation of the world, the first couple – Adam and Chava also fought; Chava ate from the Eitz Hadaas, and then gave Adam Harishon a bite of the forbidden fruit; likewise, we see Sarah Emeinu told Avraham (Bereishis 16, 5): "חמסי עליך"; and since then, in every generation, husband and wife have their differences.

Rachel Emeinu confronted Yaakov Avinu and told him (Bereishis 30, 1-2); "הבה לי בנים ואם אין מתה" where Yaakov responded: "התחת אלקים אנכי אשר"?"; likewise, Dovid Hamelech also suffered humiliation from his wife (Shmuel-2, 16-22), yet they still continued serving Hashem, and viewed their wives favorably in a positive light.

Your obligation is to continue to treat your wife with respect like a Breslever Chassid should; speak

softly and kindly to her and she will eventually change and treat you differently. Demonstrate to her that you have her in mind, and you think about her, and she will certainly alter her behavior. Even if she does bring you distress continue to respect her.

Chazal relate (Yevamos 63.): “Rav Chiya’s wife would constantly harass him and cause him pain, yet every time Rav Chiya saw something which would bring her pleasure he would make sure to bring it home for her.”

A person can’t forget his sins, and he must repent for them. Dovid Hamelech says in Tehillim: “כִּי פִשְׁעֵי אֲנִי אָדַע וְחַטָּאתִי נִגְדֵי תַמִּיד”; Maharosh would repeat from Tzaddikim that the acronym of וְחַטָּאתִי is חתן, and the acronym of כִּי לֵאמֹר הִמְלוּכָה is כלה; if a Chasan goes to his Chuppah and remembers his follies, and cries to Hashem each day: **Rebonoi Shel Oilam, why have I sinned? Please forgive me for my foolish actions etc.**, then he will be Zoche to a righteous כלה and all his issues will resolve – כִּי לֵאמֹר הִמְלוּכָה.

You ask me if I can possibly help you; I can give you Chizuk and reveal what I do when I need help. I turn to Hashem and I beg him for the thing I need,

and he has never forsaken me. Do the same; find a quiet corner and pour your heart out to Hashem, first thank him for everything you have, and then beg him that there be understanding and affection between you and your wife; if you heed my advice, you'll see everything will change.

May Hashem bless you with success in all your endeavors.

 ··· **AM I ALSO CONSIDERED A TALMID OF HICHEL HAKODESH?**

Question:

To the Rosh Yeshiva Shlita,

It's almost a year already that I haven't missed a single Shiur on the Kol Breslev hotline; Baruch Hashem, I try to implement everything I hear, I am Mavir Sedra daily, I learn 18 Perakim Mishnayos and multiple other Shiurim, and I respect my wife. Thank you very much for everything.

Now for my question: the Rosh Yeshiva recently stated that every Talmid should make sure to come up to camp at least once a week to immerse himself in the Mikva of Emunah. I would like to know if this also applies to Talmidim whose connection is only through the telephone like me. Likewise, I would like to know if I can join the kehillah for the upcoming Siyum Hashas?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת פנחס, כ"ב תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

It would certainly make me happy if you would come up and take part in Hichel Hakodesh, and satisfy yourself with the fare which the Rebbe offers. 'מזונה דנשמתא' - food for the soul (Likutei Maharan, Chelek 2, Siman 8); words of Emunah which strengthen our Neshumos.

Don't think you are second rate etc.; one doesn't have to be in a certain place or Daven in a specific Shul to be called a Talmid of Hichel hakodesh. Breslev is not limited to any particular place; wherever you are, in whichever location you may be, if you learn the Rebbe's Seforim, and heed the Rebbe's עצות and advice, this is what cements a connection to him; this is what determines whether you are a Talmid of the Rebbe or not.

Many newcomers to Breslev are under the impression that they are not truly Chassidim yet,

they eye the old timers with envy as if they have the true connection to the Rebbe. However, you cannot be close to the Rebbe unless you learn his Seforim - Likutei Maharan, Sichas Haran, Chai Maharan, Sippurei Maasos, and Sefer Hamiddos. Chazal state (Avos 2, 5): "ולא עם הארץ חסיד"; one who does not learn the Rebbe's Seforim has no relation to the holy Rebbe. It makes no difference if you have been in Breslev for years already, if you don't learn the Seforim you cannot be considered a Talmid. And vice versa, a newcomer who dedicates himself and learns the Rebbe's Seforim, has a stronger connection to the Rebbe than others.

R' Nachman Toltchiner once caught a Hitch with a person called Yossel Perontchik; while conversing he remarked to R' Nachman Toltchiner "I was acquainted with the holy Rebbe:" hearing it, R' Nachman was filled with envy. A while later when R' Nachman Toltchiner met R' Nosson, he related that he met a person called Yossel Perontchik who actually knew the holy Rebbe; R' Nosson turned to R' Nachman Toltchiner and exclaimed "Yossel Perontchik? He didn't 'know' the Rebbe, he only 'saw' the Rebbe, it is you who 'knows' the Rebbe because you learn his holy Seforim." The Rebbe

states in Likutei Mahararan (chelek 1, Siman 192): “The face, the Seichel, and the Neshuma of the Tzaddik can be found in his Seforim;” a Breslever Chassid is only someone who learns the holy Seforim.

On the contrary, your welcome to come up to camp to take part of such a holy place where we delight and strengthen each other with the *עצות* of the holy Rebbe. And for everyone who has a connection to the Rebbe’s Diburim – *את אשר ישנו* – *פה עמנו ואת אשר איננו עומד עמנו*, even from afar – are welcome to join the Siyum Hashas and be part of this place.

May Hashem bless you with success in all your endeavors.

... WHEN WILL MOSHIACH REDEEM US FROM GALUS?

Question:

To the Rosh Yeshiva Shlita,

I have many things I would like to ask, but this is what disturbs me most; how much longer will we have to suffer in our difficult and painful Galus? When will Moshiach come already?

Nowadays it is so difficult to be an Ehrliche Yid; Yiddishkeit is becoming weaker from one generation to the next, and so many Yidden are abandoning everything. Not for naught did R' Yonason exclaim "ייתי ולא אחמיניה", he did not want to witness the coming of Moshiach because he knew how low the generation will have fallen.

Our Gedolim speak about many important things which we need to improve in, but shouldn't we focus only on Davening for Moshiach, because with his arrival we will merit every salvation?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת פנחס, כ"ב תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Who doesn't think about the coming of Moshiach? Everything we do here in Galus is to hasten his arrival.

If you want to do something which will bring him closer, start with Mishnayos. Chazal state (Vayikra Raba 7, 3): "Moshiach will only come in the Merit of Limud Mishnayos; when one reviews Mishnayos then our redemption draws closer, as we learn in Hoyshaye (8, 10):" גם כי יתנו בגוים עתה אקבצם'.

ישון מתניתין", יתנו – is a לשון for Mishnayos; if we learn Mishnayos in Galus, then 'עֵתָה אִקְבָּצִים' – we will be redeemed. Similarly, the holy Bnei Yissascher states (Chodesh Tamuz Av – Mamarei Chadashei Tamuz Av, Mamer 2): “The total amount of hours of the three weeks in which we mourn for the Churban equals 528, likewise, Shisha Sidrei Mishna has 528 Perakim; this reveals that Mishnayos is the key for us to be redeemed from Galus.” If you dedicate yourself to Limud Mishnayos, you will have a share in bringing the Geulah.

Likewise, start living with the Rebbe’s עצה of Hisboidedes; this is what Moshiach will present to the world. The Rebbe states in Likutei Mahararan (Chelek 1, Siman 2): “The ammunition of Moshiach is Tefilla, and every battle he will wage, and everything he will conquer will only be through Tefilla;” Moshiach will awaken every one of us, and we will always feel Hashem’s presence. Everyone will discuss his problems with Hashem as the Pasuk states in Tzefaniya (3, 9): "כִּי אִזְ אֶהְפֵךְ אֶל עַמִּים"; "שִׁפְהָ בְרוּרָה, לִקְרָא כָלֵם בְּשֵׁם ה'"; everyone will see and feel Hashem, as it states in Yeshayahu (52, 8): "כִּי עֵינַי בְּעֵין יִרְאוּ בְּשׁוּב ה' צִיּוֹן".


All the Limudim the Rebbe teaches us, is

what Moshiach will introduce to the world. The holy Rebbe once remarked (Chai Maharar, 266): “There is no difference between me and Moshiach; the only difference is, that now people still have a choice, but when Moshiach comes there will be no Bechirah.” The Rebbe teaches us how to feel Hashem’s presence just as Moshiach will teach us; once a person feels close to Hashem, he automatically opens his mouth to call out to Him.

The Rebbe gifted us with the עצה of Hisbodedes; when a person follows the Rebbe’s advice with תמימות, he finds a quiet corner where no one will disturb him, and pours his heart out to Hashem – he reveals all his struggles and difficulties, then his life is transformed. The person is Zoche to (Vayikra 26, 12): “והתלכתי בתוכם והייתי לכם לאלהים”, and Rashi explains: “אטייל עמכם בגן” – It is as if one is walking together with Hashem Himself! Gan Eden on this world!

There is nothing sweeter than feeling Hashem’s presence, knowing Hashem is everything, and feeling as if he is talking to Hashem face to face. Fortunate for such a person on this world, and fortunate for him in Oilam Haba.

May Hashem bless you with success in all your endeavors.

 ... **HOW CAN I ENJOY SHABBOS WHEN MY FATHER CREATES SUCH A TENSE ATMOSPHERE?**

Question:

To the Rosh Yeshiva Shlita,

I wanted to express my appreciation for all the Shiurim and Chizuk, they enhance my life; especially the Shiurim during the summer in camp, I wait all year for them.

My father and brothers recently came to me for Shabbos, and I devoted much effort that it should be pleasant and enjoyable for all, however things didn't work out as I expected. My father was very irritable throughout Shabbos, and constantly found reasons to yell at my children; as hard as I tried to make the Seudas pleasurable he still managed to find reasons to get upset.

Understandably it was all my fault, and whatever I do is never good enough; likewise, whenever I go to him for Shabbos it is the same story, he is short-tempered and creates a tense atmosphere.

My question is: do I have to continue going to him for Shabbos? why do my wife and children have to be subjected to this? However, he demands that we come every few weeks. What should I do?

Thank you for everything.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת פנחס, כ"ב תמוז, שנת תשע"ט
לפרט קטן

Dear...

I am very happy to hear that you derive Chizuk through the *עצות* of the holy Rebbe. Whoever samples the Rebbe's Dibburim and Hischazkes is transformed; he starts yearning to Hashem and his learning and Davening and entire life changes for the better.

Regarding your father; the Mitzva of Kibud Av V'em - honoring one's father and mother is not an easy Mitzva to fulfill. However, one who is careful, and honors his parents in the right manner will be rewarded that his children will respect him and honor him. On the contrary, one who is not respectful to his parents, and is lacking in his behavior towards them, then his children will behave towards him with Chutzpah.

The holy Ben Ish Chai Z"l relates a poignant story on this topic (ספר בן יהודע על מסכתא בבא מציעא) (דף ל"ג): There once was a very wealthy man who had an elderly father who was very poor. The wealthy man was also a big miser and had little sympathy

for his less fortunate father. Instead of helping him, or giving him food and lodging he threw him out onto the street to fend for himself. One freezing day in the middle of the winter the miser's son was out on the street and came upon his grandfather sitting with the city's beggars cold and hungry. The poor man seeing his grandson, called out to him and begged him to go home and request from his father a warm coat so he shouldn't freeze to death. The son complied and as soon as he got home, he begged his father for a warm coat which he should be able to give to his grandfather. The miser told his son that up in the attic he has an old worn coat which he no longer needs and he can give that to the grandfather. The son went up to the attic and found an old torn coat full of holes and covered in dust. Seeing it, the boy became enraged at the injustice, took a scissors and proceeded to cut the coat in half. When the boy finally emerged from the attic with only half the coat the father asked him: "What is the meaning of this? Why did you cut the coat in half?" the son responded: "I'm putting away the other half for you; when you'll be old and frail, I'll also kick you out of my home and when winter arrives, and you're freezing cold I'll send you the other half of the coat." Chazal state עין תנחומא (לך)

לְיָהוָה, הַדָּבָר הַזֶּה: 'מַעֲשֵׂה אָבוֹת - סִימָן לְבָנִים
to your parents, is the way your children will behave
towards you;" the miserly father realized the grave
mistake he made, and invited his father back home
and begged him for forgiveness.

It would be worthwhile for you to look up the
story as the Ben Ish Chai relates it, with more
details.

After reading this story it is obvious how you
should conduct yourself with your father; even
though your father is bad tempered and blames
you for everything, you must continue to show him
respect and demonstrate to your wife and children
how a Yid behaves towards his parents. By doing
so you will be Zoche to many blessings.

Send me your questions, and I will continue to
guide you on the path Maharosh paved for us; the
Derech of the holy Rebbe, who teaches us how we
can merit a sweet life - a taste of Gan Eden here on
this world.

 ... **HOW CAN I ACHIEVE
SHOLOM BAYIS?**

Question:

To the Rosh Yeshiva Shlita,

Thank you for your holy work, may Hashem give you strength to continue.

Immediately after my Chasunah I agreed to move to my husband's hometown which is quite far from where I grew up; we try to respect each other, however it is not so simple.

My in-laws don't have Sholom Bayis, and my husband never attended Shiurim regarding this topic; therefore, his knowledge is limited to what he witnessed in his parent's home. There are many times when he can really hurt me, yet he doesn't even realize he is doing something wrong.

If that wouldn't be enough, my mother-in-law constantly meddles in our affairs. She directs us what to do, and demands we come to her whenever she wants. When we do go to her, my husband speaks only to her, and totally forgets he has a wife at his side too; likewise, he goes during the week and stays until late talking to her. Meanwhile I'm lonely at home, so I go to sleep since I can't stay up so late; when he finally does come home, I only have feelings of hurt towards him.

I have one relative in the city where I live now, and if his mother finds out we went there she starts protesting why we didn't come to her instead.

What can I do to have Sholom Bayis? What can I do that my in-laws intrude in our lives? I'm scared for my future; maybe the Rosh Yeshiva can help me out.

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת מטות-מסעי, כ"ז תמוז, שנת
תשע"ט לפרט קטן

Mrs...

I received your letter.

First you must realize that it can take some time for a newlywed couple to live in harmony, because the husband comes from one world with his natures and peculiarities and the wife comes from a very different reality with her natures and temperament. They must work on their relationship, and be honest with each other; and only with patience can they merit a blessed life.

Regarding your husband, that he constantly spends time with his parents; this is very common by a newlywed couple. Sometimes it is the husband who spends time by his parents, and sometimes it's the wife; usually, because they still feel more comfortable in their parent's home. It takes time for husband and wife to get to know each other well, and start living together as one.

If your husband hurts your feelings, you must

be honest with him and tell him your pain. The key to Sholom Bayis is direct communication with each other. When your husband does something hurtful – he causes you pain, you must tell him nicely how much it bothers you when he acts this way. Tell him how much you love him and think about him, and how much you want to spend time with him, and he will certainly start coming home to you. Tell him that you respect his Kibbud Av V’Em, and it is a beautiful Mitzva, but on the other hand tell him you are lonely and don’t want to go to bed yourself, and it will mean so much to you if he comes home on time; until he will certainly change his behavior.

Your obligation is to remain positive, and be ready for him; greet him with a smile – Shlomo Hamelech says in Mishlei (27, 19) "כמים הפנים לפנים", when you look into water with a happy expression, your reflection will show the same, and when you frown you will receive a frown in return. So is life; if you smile, people smile back to you, and if you are bitter, that is the treatment you will receive in return.

In conclusion, adopt the Rebbe’s עצה of Hisboidedes; pour your heart out to Hashem, and

reveal to Him everything that is bothering you. Beg Him to awaken your affection to your husband, and from your husband to you, and you will see everything will change for the better.

May Hashem bless you with success in everything you do.

 ··· **MAY ONE PRIMARILY USE A SWIMMING POOL FOR A MIKVA?**

Question:

To the Rosh Yeshiva Shlita,

I heard during a Shiur that one may use a swimming pool for a Mikva, and a bathing suit is not a Chatzizah. Therefore, I wanted to know if one may use it Lachatchilah for a Mikva, or only when one doesn't have access to a regular one? I go to the gym daily, and I use the pool there; can I use it instead of a Mikva?

Thank you.

The Rosh Yeshiva's Response:

בעזרת השם יתברך - יום ב' פרשת מטות-מסעי, כ"ז תמוז, שנת
תשע"ט לפרט קטן

Dear...

I received your letter.

Anshei Shlomeinu are Makpid that every morning the first thing they do is go to the Mikva. When the holy Rebbe revealed the Tikkun Haklalli to the world he proclaimed: “The first Tikkun is Mikva;” (Sichas Haran 141). Mikva removes the bad from a person, therefore it is important to start your day this way.

Maharosh would repeat from a grandchild of R’ Nosson Z”l, who would remark that before immersing in the Mikva his Kappel would not remain on his head; he wasn’t comfortable to start his day without a Mikva.

One cannot imagine the powers a Mikva possesses; the holy Baal Shem Tov would say that the only reason he was able to reach such heights in Avodas Hashem was because he was vigilant to immerse himself in a Mikva every day. Likewise, the holy R’ Aharon of Karlin Z”l would say “Mikva isn’t a Mitzva, however no other Mitzva can cause a person to reach spiritual heights the way Mikva can.”

Be meticulous about immersing in a Mikva every day; one cannot rely on a swimming pool as a Mikva, unless the swimming pool is properly sealed and water cannot escape. Even then it is

only ok for טבילה דאורייתא and not for תוספת טהרה. However, if there is a Mikva available with rain water then it is certainly better to use that.

May Hashem bless you with success in all your endeavors.

 ... **THE ROSH YESHIVA'S
SHIURIM GIVE ME LIFE.**

Question:

To the Rosh Yeshiva Shlita,

I owe my life to the Rosh Yeshiva Shlita. Please continue with your Shiurim and Chizuk, it is something I must have daily, ברוחניות ובגשמיות.

Thank you for everything.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת מטות-מסעי, כ"ז תמוז, שנת
תשע"ט לפרט קטן

Dear...

I received your letter.

I am very happy to hear that the Shiurim infuse you with life, and the Rebbe has captured you in his sack; now you must make sure to secure your

connection to the Rebbe on this world and the next. The Rebbe once remarked to R' Nosson "I have already captured you in my sack," and R' Nosson replied "Rebbe, fasten it well, so I shouldn't be able to escape."

One must Daven to Hashem he shouldn't sever his connection to the holy Rebbe. The Yetzer Hora will do everything in the world to cause a person to abandon the Rebbe. Many years ago, I received a letter from Maharosh that I should be Mispallel never to oppose Maharosh, and I do so every day. I Daven to Hashem every day I should remember who I was before I found the **נוצץ** Maharosh revealed to us; the light of the holy Rebbe.

The Rebbe once wrote a letter to his Chassidim, where he implored "Remember in which state I found you"; the Rebbe requests from us that we shouldn't forget what we looked like before his light was revealed to us; when one heeds the Rebbe's advice, and learns Torah with the Seder Derech Halimud, then he is Zoche to become a great Talmid Chochom in a very short time. Likewise, when one listens to the Rebbe and tastes the sweetness of Hisboidedes, he becomes so connected to Hashem, until he can't imagine life without it.

Most importantly, absorb the substance from the Shiurim; establish a daily Shiur in all the Chalakim of the Torah, and talk to Hashem every day. The holy Rebbe once said (Chai Maharar, Siman 354): “There are two groups of people who I have great pity on; on the people who could’ve had a connection to me, and didn’t, and on those who are close to me, yet don’t listen to what I had to say. The time will come, and the person will lie with his feet towards the door (this is referring to Yom Hamisah) and the person will be full of regret, ‘why didn’t I listen to the holy Rebbe? When I would have followed his advice, I could have reached the highest Madreigos in Avodas Hashem.’ However, then it will be too late.”

May Hashem bless you with success in all your endeavors.

 ··· **CAN A MOTHER DAVEN FOR HER CHILD INSTEAD OF HIM?**

Question:

To the Rosh Yeshiva Shlita,

I am a woman who enjoys the Shiurim immensely. Even though I don’t belong to Breslev, I always had a connection with Hashem, and

discussed my problems with Him, just as the Rosh Yeshiva states; that a Yiddishe Mame has a natural connection to Hashem; however, the Shiurim give me so much Chizuk to uphold the connection.

I have a Bachur who is in Yeshiva, however unfortunately he does not behave the way he should, and is sorely lacking spiritually. Understandably, it causes me a lot of pain, and I cry and beg Hashem constantly for him.

My question is: my son is very comfortable in his situation. He doesn't view his behavior as a problem, he claims he just wants to enjoy life. He doesn't realize he is going down a very slippery slope, and he won't even Daven for his own spiritual wellbeing. I want to know if I can Daven for him; if I can beseech Hashem that he abandons his wayward behavior, throw away his devices where he can watch inappropriate things, and that he returns to Hashem completely.

Is it beneficial if I Daven for him? Will it have the same effect as if he would be the one Davening?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת מטות-מסעי, כ"ו תמוז, שנת
תשע"ט לפרטקטן

Mrs...

I received your letter.

Why would you even entertain doubts that a mother's Tefillas aren't beneficial for her children?!

All the Tzaddikim who illuminated the world were only in the merit of their mothers, who would cry and beseech Hashem to merit Ehrliche children.

Maharosh would relate that a Yid once came to the holy Chofetz Chaim Zt”l and requested a Brocha to merit righteous children; the Chofetz Chaim picked up a Tehillim which was swollen from dampness, and proclaimed: “This is my mother A”h Tehillim; she would cry every day that she merit children who should be Ehrlich; this is how one is Zoche to righteous children.”

Continue being Mispallel for your children, and you will be Zoche to see Nachas from them. Especially while lighting the Shabbos candles; Daven to Hashem in whatever language you are comfortable with; Daven for yourself, Daven for your husband, for your son who is struggling, and for all the rest of your family. Hadlukas Haneiros is a very meaningful time, where one can merit miracles.

R’ Nosson would request from his wife and children that while lighting the Shabbos candles they should Daven to Hashem: **‘Riboinoi Shel Oilam, just as I am lighting the Shabbos Licht, You ignite the fire of the holy Rebbe in every Yid’s**

heart’; likewise beg Hashem “**Riboinoi Shel Oilam, listen to my prayer, give me righteous children who will serve you with love; especially my son, have pity on him, and return him to you. Help him abandon his foolish behavior, and help him refrain from looking at what he shouldn’t. Hashem, just as I’m lighting the Shabbos candles, illuminate his life, and instill in him a pure and holy spirit. Lighten up our life, and bring light to all Yidden; they should all be aware of You, and aware of the holy Rebbe. Ignite, heart so he should serve you with love, and ignite the hearts of the rest of my children.**”

If you don’t have strength to stand, you can sit down, or if you can’t hold your hands over your eyes for so long you can just sit by the Licht and Daven to Hashem. Beg Hashem with all your heart and don’t spare tears, because every tear you cry will penetrate the hearts of your children.

In addition to Tefilla, try with all your might to view him positively. Try to find his strengths and praise him for them. It’s always easier to find someone’s weaknesses, and hold them accountable for them; yet smart parents always seek the virtues of the child and commend them for it.

If you will view him positively, he will return.

Maharosh Z”l would relate, that when the Ahavas Yisroel Z”L relocated to Marmorash, there were many Yidden in the town who didn’t keep Torah and Mitzvos the way they should. When the Ahavas Yisroel was asked how he will be able to convince the Yidden living there to do Teshuvah, he replied: “I will love them with such a passion, until they return to Torah and Mitzvos.” Through love one can break through all barriers.

Continue being Mispallel, and through Tefilla you will witness miracles.

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