

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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 ... MY NEIGHBOR DOES THINGS WHICH BOTHER ME, HOW SHOULD I APPROACH THE SITUATION?

Question:

To the Rosh Yeshiva Shlita:

Someone recently bought the house connected to mine and after moving in he did certain things which are inconsiderate, and bother me immensely. For ex. he extended the front of the house more than it is permitted, he also installed an air condition unit in the rear of the house which blows hot air into my backyard.

My question is, should I confront him and tell him how I feel, or should I remain silent and avoid Machlokes and arguments? It really bothers my wife that I'm not standing up for my rights.

The Rosh Yeshiva's Response:

בעזרת ה' יתברך - יום א' פרשת שלח, כ' סיון, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

If you have grievances against your neighbor, for whichever reason, you should go with him to a Din Torah and have a Dayan Pasken what the Halacha is. People make a mistake by viewing a Din Torah as a Machlokes; a Machlokes is when one has an argument with another and Paskens for himself in a way which is against Halacha.

Therefore, if you have complaints against your neighbor go to a Rav and discuss it with him; it could be your objections are groundless, it could even be the Torah permits him to place his air condition where he did and you begrudge him for no reason at all.

Daven to Hashem that you should view everyone in a positive light, daven for the desirable Middah of "עין טובה", it shouldn't bother you that your neighbor extends his house when it doesn't affect you personally etc.

Chazal ask (Avos 2, 9): "צאו וראו איזוהו דרך ישרה", "שידבק בה האדם", which Middah is essential that a person accustom himself to live with? "Rebbi Eliezer responds: עין טובה – A good eye;" one must learn to always find the positive in another.

The holy Rebbe said (Likutei Maharash Chelek 1, Siman 54): When Moshiach will arrive he will introduce to the world the concept of judging everyone favorably, just as it was quoted on Dovid Hamelech (Shmuel 1 16, 12) "יפה עינים וטוב ראי" he had beautiful eyes and viewed people in a positive light; it is inconsiderate of people who don't allow their neighbors to extend when it doesn't affect them in any way.

It is a shame to feel resentment, and hate another Yid when instead you can live together in harmony according to the Torah.

··· **MY WIFE SPENDS TOO MUCH TIME TALKING TO HER SISTER.**

Question:

To the Rosh Yeshiva:

Baruch Hashem, I have a good life; Parnassah, my own house, a wife, and children; I am very thankful to Hashem for the many blessings he grants me.

However, there is one thing which really hurts my Shalom Bayis. My wife is always on the phone talking to her sister. When she would just do it as a way to spend her time it wouldn't bother me, the problem is that I feel she took

her sister as a husband instead of me. Instead of asking me for my advice or opinion, she discusses everything with her sister, and when she does ask me something occasionally, it's only half-heartedly because she must.

On another note I find my wife doesn't have much patience and strength to take care of the household. She doesn't have patience to our children and finds the responsibility of tending to the housework as a pressure.

I hope you will be able to guide me, my wife however will not want to hear the answer; she isn't interested in Breslev, but perhaps there is a way that I can improve the situation myself.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת שלח, כ' סיון, שנת תשע"ט לפרט קטן

I received your letter.

The foundation for a successful marriage and for Shalom Bayis is to communicate and be honest with your spouse. If something bothers you, you must discuss it together. When one keeps everything bottled up, or is afraid to broach certain topics then it is a big problem.

If you want your wife to take your opinion into consideration, if you want her to respect your advice

– it depends only in you and in the way you conduct yourself to her. Shlomo Hamelech says in Mishlei (27, 19) "כמים הפנים לפנים, כן לב האדם לאדם", when you look into water with a happy expression, your reflection will show the same, and if you frown, the water will reflect it back to you. Likewise, the same applies to a wife; if you speak to your wife kindly and compliment her, she will respond in the same manner with love and compliments. Similarly, by assisting her with the housework she will see that you care for her, and are attentive to her needs, and in return your relationship will improve. Speak to her kindly and praise her for what she does do, and she will start respecting, and asking you for your opinion.

If your wife doesn't have strength to take care of your home then it is your job to help her; there is no greater mitzva than helping one's wife and children. Charity begins at home; find time to help her and you will reap the rewards in this world and the next; in this world you will have a healthy wife and children, and in the next you will receive Schar for building a Yiddishe home with Ehrliche children.

Don't talk to her about Breslev; the holy Rebbe once said: "Why would it bother me that another Yid will Bentch an Ehrliche Birchas Hamazon without

knowing it comes from me?"; give her Chizuk without mentioning the Rebbe's name, say: "Tzadikim say", or: "It is written in Seforim"; by doing so she will accept your words and eventually things will change.

Internalize the following: "הסבל - תחבולה למי שאין לו" - patience, is the solution when one has no solution.

May Hashem help you succeed in all your endeavors.

 ... **I NEED CHIZUK BEFORE IT IS TOO LATE.**

Question:

To the Rosh Yeshiva Shlita,

I am in a terrible situation, and I desperately need Chizuk before things spiral out of control, can you help me?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת שלח, כ' סיון, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

The Rebbe once said to R' Nosson (Sichas Haran 279): “When a situation becomes really bad one must be **מבטל** - invalidate himself completely”. R' Nosson proceeded to ask: “How does one reach such a level of **ביטול**?” the Rebbe replied: “By closing one’s eyes and by remaining silent, this is **ביטול**,” in such situations if you want to survive, you cannot question Hashem’s ways.

Tzaddikim would elaborate on the Pasuk in Tehillim (79, 10): "**למה יאמרו הגוים**"; a gentile asks “**למה** – why?” but a Yid’s mantra is: “Everything Hashem does has an exact reason and calculation”. You cannot question: Why me? Why did this happen? We believe everything Hashem does is good; we must close our eyes and cease trying to understand Hashem’s ways, and internalize everything is **לטובה**.

Chazal state (Berachos 60:): "**לעולם יהא אדם רגיל לומר**", a person should accustom himself to say – "**כל מה דעביד**" – "**רחמנא - לטב עביד**", everything Hashem does is good; when a person truly believes this, and believes all his hardships and suffering are for his own good, and good for him eternally, when he believes everything that happens to him comes from Hashem, then he is **Zoche** to live in Gan Eden in this world. Such a person won’t think of running away or committing

suicide Rachmana Litzlon, when this person has a Tzarah he utilizes it to become closer to Hashem.

Therefore I beg you; banish your negative thoughts and adopt the Eitzah from the Rebbe, the same Eitzah what Moshiach will introduce to the world: "תפילה והתבודדות"; find a quiet place with no one to disturb you, and pour your heart out to Hashem; tell Him all the pain you are in, and everything that is bothering you, and beg Him to help you. You will see, everything will change; your situation will improve, and you will start finding pleasure in life.

Initially it is hard to talk candidly to Hashem; when one sins, he creates a barrier between himself and Hashem, as it says (Yeshayahu 59, 2): "כי אם עונתיכם", when one can't sense Hashem's presence, it is very difficult to talk to Him as if one is speaking to a good friend. However, if one pushes through, and is Mispallell for this as well, then he is Zoche to a beautiful life, and experiences Gan Eden in this world too.

May Hashem bless you with success in all your endeavors.

 ... SHOULD I ALLOW MY SON
TO DRIVE A MOTORCYCLE?

Question:

To the Rosh Yeshiva Shlita,

My son is 18 years old, he is a good Bachur Baruch Hashem, he learns in Yeshiva, but drives in his spare time. He now wants to get a license to drive a motorcycle; my wife is very against the idea, whereas I feel that it is important for a Bachur to have a way to air out a little.

We want to hear the Rosh Yeshiva's advice on this issue.

Thank you.

The Rosh Yeshiva's response:

Dear...


I received your letter.

Your wife is absolutely right with her opposition to your son driving a motorcycle. A motorcycle is extremely dangerous; Maharosh was very opposed to driving a motorcycle; why would you willingly place your child in a dangerous situation?

Chazal state (Bava Metzia 59): "איתתך גוצא - גחין" "ותלחוש לה", if your wife is short, stoop down to her,

and listen to what she has to say; by listening to a wife's advice one will raise successful kids, and merit Nachas from them.

May Hashem help you find a good Shidduch for your son, and may you be able to marry him off shortly, and may you merit to see Nachas from all your other children.

 ... **HOW CAN I REMAIN B'SIMCHA EVEN WHILE GOING THROUGH DIFFICULT TIMES?**

Question:

To the Rosh Yeshiva Shlita,

I am a Yingerman who lives in Eretz Yisroel, and I derive much Chizuk from the Shiurim of the Rosh Yeshiva. Thank you.

I am currently going through a difficult time, which makes me very depressed and results in me watching inappropriate things. I need advice to remain happy despite my suffering, and not do things which will bring me more pain.

Thank you.

The Rosh Yeshiva's response:

**בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט
קטן**

Dear...

I received your letter.


Try with all your strength to be happy, because only through Simcha will you merit to escape from all your suffering. The holy Rebbe said (Sefer Hamiddos, Ois Simcha): "מי שהוא שמח תמיד, על ידי זה הוא מצליח", one who is always happy is successful; although this is a hard task for you, since you are going through such a difficult time Hashem Yishmereinu, you must always believe that whatever Hashem does is for your benefit, and strengthen your Emunah that this is good for you, even if you are unable to see why.

Flee from misery and depression; **עצבות** is the Yetzer Hora, and is something Hashem detests. The Rebbe says in Sefer Hamiddos (Ois Atzvus): "על ידי עמו **עצבות**, הקדוש ברוך הוא אין עמו", when one is depressed, he can't sense Hashem's presence; when one doesn't sense Hashem, he will unfortunately commit Aveiros. **עצבות** brings a person to **פגם הברית**, as the holy Rebbe said (Sefer Hamiddos, Ois Atzvus): "על ידי **עצבות רואה**" **עצבות קרי**, causes one to descend into the **טומאה**

Rachmana Litzlon, and the Rebbe quotes further "על ידי עצבות נתבזה" and then he is humiliated before all; therefore, be strong and remain happy, and you will be protected from watching Aveiros.

Simcha is essential in Avodas Hashem; when a person is happy and serves Hashem with Simcha – such a person is protected from harm, and Simcha is a defense against פגם הברית (Likutei Mahararan Chelek 1, Siman 169); as it says in Tehilim (104): "אנכי אשמח בה'", "יתמו חטאים מן הארץ, ורשעים עוד אינם", when one rejoices with Hashem, then – "יתמו חטאים מן הארץ" there is no more sin.

May Hashem bless you with success in all your endeavors.

 ... **I HAVE A DIFFICULT RELATIONSHIP WITH MY FATHER, HOW SHOULD I CONDUCT MYSELF?**

Question:

To the Rosh Yeshiva Shlita:

I am a young Bachur, and Baruch Hashem I learn in a good Yeshiva, I often listen to the Shiurim on the telephone, thank you.

I have a problem which bothers me immensely. My father is a prominent businessman, and is usually very overworked and stressed. My relationship with him is very confusing; there are times when he is kind and loving towards me, but then there are times (more often than not) where he screams at me and humiliates me. It goes back and forth like this all the time and causes me a lot of pain.

I wanted to ask the Rosh Yeshiva for Chizuk, and advice on how to behave.

Thank you.

The Rosh Yeshiva's response:

**בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט
קטן**

Dear...

I received your letter.

There is one thing I request from you: never talk disrespectfully to your parents when they scream at you; Chutzpah towards one's parents is a big Aveira, and it brings a big עונש Hashem Yishmereinu. It makes no difference who is right, even if you are one hundred percent right, you may never talk back to them.

Regarding your father; that he screams at you and it causes you pain; don't take it personally. The reason it is so hurtful is, because you take it personally, and think there is something wrong with you. As a result, you become dejected, and view yourself as a failure. However, if you remember that you are not at fault, he is simply overworked and under a lot of stress, it will stop bothering you.

I am acquainted with a Breslever Chassid who has a lot of opposition and Machlokes against him. Some people praise him, yet there are many who ridicule him. This person constantly says: "When people praise me, I don't take it to heart, so that when people laugh at me it shouldn't break me." When people scream and ridicule someone – it is their personal shortcoming, they have not yet worked on their bad Middos. Likewise, people who speak kindly and compliment another will only benefit from their pleasant behavior. Try to reach the level where your personal fulfillment doesn't come from other people, you receive gratification through doing Ratzon Hashem. By keeping this in mind one doesn't become discouraged from anything that occurs.

Strengthen your Emunah and constantly review the following: "ממלא כל עלמין, וסובב כל עלמין, אין שום מציאות"

– "בלעדיו יתברך כלל, ובכל תנועה ותנועה שם אלופו של עולם –
"Hashem fills the world, and everything is Hashem; there is no Teva, Mikra, and Mazal, everything comes from Him; no one can harm me without Hashem decreeing so."

Once again, I request from you and warn you; never talk disrespectfully to your parents, even if they are not right.

May Hashem bless you with success in all your endeavors.

. . . **HOW DO I GET RID OF BAD THOUGHTS?**

Question:

To the Rosh Yeshiva Shlita,

Thank you for all the Chizuk Shiurim and letters, especially for the answer the Rosh Yeshiva gave me on the concept of Emunah. I hardly ever watch movies anymore Baruch Hashem, however, I once watched a movie of a car sinking into a lake and the bystanders' reactions, and since then I think about it a lot, and how I would react to the situation.

I daven to Hashem I shouldn't have bad thoughts, but my past constantly haunts me. I need advice how to erase all the dirty and inappropriate, and also the 'so called' not inappropriate movies I watched from my thoughts.

Also, can the Rosh Yeshiva write the Pasuk one should say before going out on the street, which is a Segulah for Shmiras Ainayim?

Thank you.

The Rosh Yeshiva's Response:

**בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט
קטן**

Dear...

I received your letter.

It makes me happy to hear that you have finally begun abandoning your bad ways, and you refrain from watching movies; may Hashem help you stop completely. When one watches bad things, it becomes ingrained in his thoughts, and the only way to escape from the **מחשבות** is through the **עצות** of the holy Rebbe.

In our generation, movies are the Avodah Zorah of Pe'or; Maharosh quotes Harav Hakodesh from Liabavitch Zt"l, where he asks (Likutei Sichas, 4):

The Pasuk says in Yehoshua (22, 17): "את עון פעור לא אשר לא הטהרנו ממנו עד היום הזה" – until today we are still not pure from the Avodah Zorah of Pe'or; the Rebbe asks, where today is this particular Avodah Zarah still relevant? He answers: when one takes vulgar or immoral works, and values them, this is the Avodah Zorah of Pe'or. This applies to dirty movies, and magazines which entail lowly images, and contaminates one's eyes.

Daven to Hashem you should have no connection to this Avodah Zorah, because when one does not guard his eyes, and watches things he mustn't, he loses his Emunah, as the Rebbe says (Likutei Maharar, Chelek 1, Siman 31): Emunah and Bris go together, as it says in Tehillim (89, 29): "ובריתי נאמנת" – פגם הברית - הוצאת זרע לבטלה רחמנא "לו"; when one sins in רחמנא, he loses his Emunah.

If you want to erase the bad thoughts which plague you, establish a Shiur of eighteen Perakim Mishnayos a day. The holy Rebbe says in Sichas Haran (19): "Even if a person is very distant from Kedushah, he does Aveiros Rachmana Litzlon, and has descended to the שאול תחתית, however, if he makes it his routine to learn a certain amount of Torah every day he will eventually escape from his Aveiros, because the

Koach of Torah is so great, it can transform a person completely.

Saying Mishnayos is the **עצה** for all who are unfortunately trapped in watching Aveiros; which this leads to **פגם הברית - הוצאת זרע לבטלה רחמנא לצלן**. Even if you don't understand what you are saying, continue without comprehending. At first you will have difficulty understanding what you are learning because by committing this Aveira one's mental capabilities become weakened. The holy Zohar writes (Parshas Mishpatim, Daf 110): "**סלוקא דיסודא עד**", when one is **פוגם בביסוד - פוגם ביסוד**, it affects him mentally; one loses his ability to concentrate etc. Yet, when one adopts the Seder Derech Halimud of the holy Rebbe (Sichas Haran, 76) and learns even without understanding, then he is Zoche to escape from his **קליפות**.

Saying the following Pasuk is a Segulah to have Shmiras Ainayim (Yeshayahu 33, 7): **הן אראלם צעקו**; as the Rebbe states (Sefer Hamiddos Ois Riyah): "**כשאדם יוצא לשוק ומתירא שלא יבוא**"; **לידי הרהור על ידי הראיה שיראה נשים יפות, יאמר הפסוק 'הן אראלם צעקו חוצה' ועל ידי זה ינצל מראות**".

May Hashem bless you with success in all your endeavors.

... **WHAT IS IMPORTANT WHEN CONSIDERING A SHIDDUCH?**

Question:

To the Rosh yeshiva Shlita,

First of all, thank you for all the Shiurim, Niggunim, letters and Chizuk; I don't know how I would manage without them.

After many Tefillos, my parents have finally started listening to Shidduchim for me, and I daven to Hashem I should find the right Zivug Iyh.

I'm human, and I have a big Yetzer Hora; I try with all my strength to overcome it, and guard my eyes, however, not always am I successful, yet, I hope once I get married it will be easier for me. Therefore, I asked my parents to try and find me a girl who is worldly and open-minded, and they are trying their best.

Lately a Shidduch was suggested where the parents of the girl insist that she wear a certain head covering which is on a higher level of Tznius than what my family wears. Another thing which really bothers me is that the girl's side is very Makpid that she cover her hair completely after

the Chasunah, and this is something I really don't want. Some of my family members conduct themselves this way, and I understand that looks aren't everything, yet, I do not want my wife to do it. If I tell my parents my doubts, they will definitely look into a different Shidduch, however, I'm not sure if my concerns are valid; is it worth dropping a Shidduch for these reasons?

Another concern is that the girl that is being suggested lives in the same town, and belongs to the same Kehillah as me; after my Chasunah I really want to escape from here, I wish to live elsewhere where I can be close to Hashem, yet far from the Kehillah I grew up in. Is this a fair reason to disregard the Shidduch?

Once again, thank you for everything, and I hope you will be able to give me an עצה on how I should conduct myself.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט

קטן

Dear...

I received your letter.

Many Bochorim make the mistake that the only way to have a happy marriage and to enjoy their wife is if their wife is open-minded etc. especially

Bochurim who watched Aveiros Rachmana Litzlon, have no idea what marriage should be like. There is an illusion created in their minds, what love and marriage is, which is the result of watching Aveiros, and has no connection to real life. It's hard for them to believe that with an Ehrliche girl who conducts herself according to the Torah they can achieve a happy marriage and love. However, the opposite is true, precisely with an Ehrliche pure girl is it possible to attain true connection and establish a beautiful Yiddish home.

Therefore don't reject a Shidduch because she wants to cover her hair, and conduct herself the way her mother does; that she wants to be careful, and abide to what the holy Tanna, Reb Shimon Bar Yochai wrote (Nosoi 125): "'תונבא ליתי'" – a curse should come, 'על ההוא בר נש' – on the person, 'דשבק' – who allows his wife, 'דתתחזי משערא דרישה' – that her hair should be visible. 'ודא הוא חד מאינון' – and a fundamental part of a Jewish home is, that a married woman's hair should not be seen. 'ואתתא דאפיקת משערא דרישה לבר' – and a woman who uncovers her hair, 'לאתתקנא ביה' – to enhance her appearance, 'גרים מסכנותא לביתא' – causes poverty to befall her home, 'וגרים לבנהא דלא יתחשבון בדרא' – and

her children will not succeed, or be Chashuv, 'וגרים' – and she brings the ס"מ into her home. 'מלה אחרא דשריא בביתא' – who causes all this? 'ההוא שערא' – 'מאן גרים דא' – the woman who is not careful that her hair be completely covered. Maharosh Zt"l would say: "So much suffering and hardships could be prevented by covering one's hair completely, but what can we do? People are willing to suffer instead of doing so. Tzaddikim would say that it is preferable to wear a Sheitel and no hair should be visible, than a Tichel with some hair exposed.

If you want to serve Hashem **בתמימות ופשיטות** you don't have to escape from the place you grew up in. The holy Rebbe states (Likutei Maharar, Chelek 2, Siman 56; Sichas Haran 139): "כשיש להאדם לב אין שייך"; "אצלו מקום כלל, כי אדרבא, הוא מקומו של עולם וכו"; wherever a person finds himself, he must live with Hashem; by doing so his life will be blessed wherever he is, because Hashem is everywhere.

I hope to hear good news very soon.

 ... IF ON CHASUNAHS IT'S IMPORTANT TO SAVE MONEY, WHY SPLURGE WHEN IT COMES TO UMAN?

Question:

To the Rosh Yeshiva Shlita,

I wanted to ask, why is the Rosh Yeshiva so passionate about not spending extra money on Yiddishe Simchas, however, with regard to Uman, which costs a lot of money – the tickets, accommodations etc. there people do splurge. What is the difference between the two?

Thank you.

The Rosh Yeshiva's response:

**בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט
קטן**

Dear...

I received your letter.

One doesn't have to be a genius to realize the difference between wasting money, for the sake of Kavod, for a mere few hours when celebrating a Simcha, as opposed to traveling to Uman for Rosh Hashonah to a Rebbe who promised that by coming to him one will have a Tikun for eternity.

The holy Rebbe said (Chai Maharar 405): "הראש השנה שלי הוא חדוש גדול, והשם יתברך יודע שאין הדבר הזה בירשה מאבותי, רק השם יתברך נתן לי זאת במתנה - שאני יודע מהו ראש השנה. לא מבעיא אתם כלכם בודאי תלויין בראש השנה שלי, אלא "אפילו כל העולם כלו תלוי בראש השנה שלי" – the entire world is dependent on my Rosh Hashonah, which was given to me as a Matanah from Hashem Yisboroch; not only are my Talmidim dependent on me, the entire world relies on my Rosh Hashonah.

For those who travel to Uman and pay the price that comes with it, view it as if they have an upcoming critical court case. When one stands before a judge, he makes sure to obtain the best lawyer he can; and when a person's fate, between life and death is at stake Rachmana Litzlon, he will acquire a lawyer that has a reputation for being the very best. Whatever the cost, a person will do everything it takes if his life is on the line. Similarly, when it comes to Rosh Hashonah, the day of judgement, where "וכל באי עולם" יעברון לפניך כבני מרון, כבקרת רועה עדרו, מעביר צאנו תחת שבטו, כן תעביר ותספר ותמנה ותפקד נפש כל חי, ותחתך קצבה לכל בריותיך, "ותכתב את גזר דינם"; one must do everything in the world to secure himself an expert lawyer to save himself from harsh decrees.

The holy Rebbe is the greatest lawyer one can possibly procure, therefore, we travel to Uman for Rosh Hashonah despite the costs, in order to be close to the holy Rebbe.

It is a great pity that people fall into debt during such a beautiful time, while making a Simcha, and they lose the entire pleasure the Simcha brings; instead they go around borrowing from friends and family, and before they have a chance to repay, they have another Chasunah around the corner. R' Nosson would say: "Hashem grants Parnassah to all, but when it comes to extras, luxuries, and foolishness, that's where people struggle."

May Hashem have Rachmanos on Yiddishe Kinder and redeem us from Galus, and likewise from our personal Galus which we inflict upon ourselves, and may the words we say every day by Davening finally come true that 'ושבר עול הגוים' – the Galus from the nations, 'ועול הגליות' – and one's personal Galus, 'מעל' צוארנו, ותוליכנו מהרה קוממיות לארצנו'.

May Hashem bless you with success in all your endeavors.

 ... **HOW DO YOU TEACH CHILDREN TO HAVE TRUST IN HASHEM?**

Question:

To the Rosh Yeshiva Shlita,

How do you teach children to have complete trust in Hashem, when a child's nature is, that they rely on and put their faith in their parents?

Thank you.

The Rosh Yeshiva's response:

**בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט
קטן**

Dear...

I received your letter.

the way you are Mechanech children, that is the way they will grow up; if you include Hashem in your discussions, and in everything that happens, they will grow up with Emunah. Children who constantly hear, "Hashem will surely help," or "with Hashem's help," or "ask Hashem," or "thank you Hashem," these children will grow up to be big Tzaddikim.

Children have more innocence, therefore they embrace Dibburei Emunah; Chazal say (Sotah 3:): "בתחלה קודם שחטאו ישראל, היתה השכינה שורה עם כל אחד ואחד", before we sinned, the Shechinah would dwell by every Yid", "כיון שחטאו נסתלקה שכינה מהם", but because of our sins, the Shechinah left us; what is the meaning of Shechinah? When a person has a clear understanding that Hashem controls everything that happens, and there is nothing in the world except Hashem. Whatever we see is only a facade, Hashem is behind every מדבר חי, צומח, דומם, and Hashem is ממלא כל עלמין וסובב כל עלמין, אין שום מציאות מבלעדיך כלל, ובכל תנועה ותנועה שם אלופו של עולם; likewise, Shechinah is when a person realizes that Hashem is always with him, he guides him, and accompanies him. This is what השראת השכינה truly means; Hashem dwells in him. He talks to Hashem as if he is talking to a trusted friend, and he pours his heart out to Him, and shares all his problems with Him.

When a person sins Rachmana Litzlon, that's when he starts having doubts, and starts questioning Hashem's ways. He becomes depressed and walks around with skepticism in the Emunah Rachmana Litzlon. Children are pure, they do Mitzvos with a

tremendous תמימות ופשיטות, and they are receptive to Dibburei Emunah without any Chochmas.

Children also love stories, and this awakens their pure hearts to serve Hashem; the holy Rebbe states (Likutei Maharan, Chelek 1, Siman 248): "דע שספורי" "מעשיות מצדיקים, הוא דבר גדול מאד", telling a story of a Tzaddik is a very big thing, "כי על ידי ספורים מצדיקים", "נתעורר ונתלהב הלב בהתעוררות גדול להשם יתברך, בחשק נמרץ מאד", because through a tale of a Tzaddik one is awakened to serve Hashem; likewise, one starts yearning to be Ehrlich after one sees what the Tzaddik merited by withstanding all his Nisyonas.

May Hashem bless you with success in all your endeavors.

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

