

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֲצוֹתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva

5



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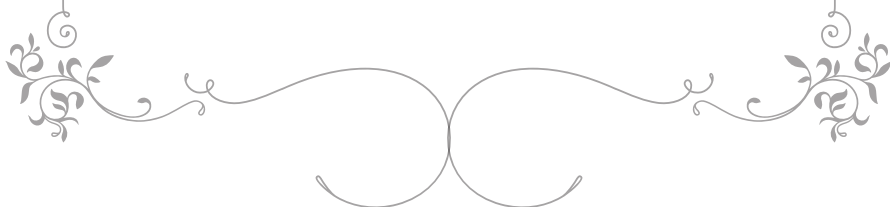
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### ··· HOW CAN I HAVE A FULFILLING MARRIAGE DESPITE THE DIFFICULTIES OF MY YOUTH?

#### *Question:*

To the Rosh Yeshiva Shlita,

I am a Bachur from Eretz Yisroel who listens to the Rosh Yeshiva's Shiurim and derives much Chizuk from them; thank you.

I know the Rosh Yeshiva has experience dealing with Bachurim, and I thought maybe the Rosh Yeshiva can help me with my problem.

Although I have reached the age of Shidduchim, I don't feel like I am to ready get married. When I was younger I had a relative who molested me, and effectively damaged me for life. I have Taavos and desires that regular healthy men don't have, and conventional marriage doesn't appeal to me.

Is there a way to help my situation? Must I get married solely because it is what Hashem commanded us to do, even though I have no desire for it? How can it be that Hashem tested me with such a difficult Nisoyan, which seems like it has no solution? I feel as if I have no Bechirah, it isn't even in my hands.

I hope the Rosh Yeshiva can give me Chizuk and guidance how to move forward.

Thank you.

*The Rosh Yeshiva's response:*

בעזרת השם יתברך - יום ה' פרשת דברים, ז' מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.

You should know that with the holy Rebbe's *עצות* it is possible to be cured from one's bad Middos, and escape from one's Taavos. The holy Rebbe says (Likutei Maharan, Chelek 2, Siman 112): "If you believe your actions have the power to destroy, believe you have the power to rebuild;" one can't declare 'I have no hope', the Rebbe has a way to extract every Yid from his problems.

Absorb the Rebbe's words from Likutei Maharan (Chelek 2, Siman 78): "אין שום יאוש בעולם כלל"- there is no such thing as despair; even if a person committed the most terrible sins, he can still return to Hashem. If you adopt the Rebbe's *עצות*, specifically the *עצה* of Hisboidedes, you will be Zoche to escape from your misery and start healing; you can still get married and establish a beautiful family.

Firstly, find yourself a quiet corner where you can pour your heart out to Hashem; discuss your problems with him as if you are talking to a trusted friend. Tell him everything you went through. Tell Him how your relative

- this cruel murderer, Hashem Yishmereinu, exploited you for his Taavos Rachmana Litzlon. Beg Hashem: **“Hashem! Have pity on me! I yearn to be Ehrlich, and I want to get married and be healthy. Instead, I am sick with Aveiros. What can I do? I had a difficult childhood, and I didn’t know how and from what to protect myself. I had an evil relative who used me for his Aveiros, and now I am also sick, and can’t lead a healthy lifestyle. My life has no value, I am broken in shards.**

**Hashem, forgive me for my sins, I repent with my entire heart. I promise I will no longer pursue Aveiros, and I beg you, help me forget what happened. Erase my Aveiros, and give me a fresh start.”**

Insert your own Tefillos too; don’t spare Tefillos or tears, and you will escape from your suffering. The holy Rebbe says in Likutei Maharan (Chelek 1, Siman 4): “When a person sins, his sins are then etched into his bones, as we learn in Yechezkel (32, 27): "ותהי עונתם על עצמותם" this is what ultimately kills the person. Further, we learn in Tehillim (34, 22): “A person’s evil is what kills him”; however, when a person admits his sins, and pleads to Hashem to have pity on him, his sins are then removed from his bones.

Secondly, you must go to the authorities and report the person who commits such egregious acts. By doing so, you will fulfill the Mitzva in the Torah in Devarim (21,

21): "ובערת הרע מקרבך, וכל ישראל ישמעו ויראו" don't have any compassion on him! A person who does Aveiros with children must be locked up for life and deserves no pity. You should not give him the benefit of the doubt as the Rebbe quotes (Sefer Hamiddos, Ois Niaif): "אסור ללמד זכות על זה", "שעבר על משכב זכר", such a person must be arrested and put behind bars for life.

When it comes to a מנוול there is no Rachmunus. Chazal state (Yalkut Shimoini, Perek 15, Sof Remez 121): "One who has pity on Achzorim, will eventually himself be an Achzor, on who others will have pity;" Maharosh would say: "It's a shame they don't have capital punishment for this crime;" the children who fall victim to these people, remain damaged for the rest of their lives Hashem Yishmereinu. There is no cure for this, no therapies, no doctors who can heal, except for the Rebbe and his holy עצות.

Another עצה the Rebbe gives us, to be able to escape from such a deep abyss, is to learn Mishnayos. The holy Rebbe states (Sichas Haran, Siman 19): "Even if a person is very far from anything holy, even if he does Aveiros and has fallen to the lowest depths, if he will allot a certain amount of time every day to study Torah, he will ultimately abandon his Aveiros; the Koach of Torah is so great and powerful, that it can transform a person completely."

Maharosh would say that this Sicha is referring to Chai Perakim Mishnayos. Even if someone is accustomed

to doing Aveiros, if he learns Chai Perakim Mishnayos every day, he will be Zoche to return to Hashem.

When the Rebbe taught the abovementioned Sicha – about the greatness of Torah, R' Nosson interrupted and asked: “Is this also applicable for someone who commits the despicable Aveira of פגם הברית - הוצאת זרע” and the Rebbe replied: “Do you know how great Torah is? Torah is בתפארת and Bris is ביסוד. Even if a person was פוגם בברית he destroyed his יסוד, if he learns Torah every day, which this is בתפארת, then he can rectify everything, and return to Hashem. (Chai Maharar, 573).

If you accept these two עצות seriously, and follow the Rebbe’s guidance; with Hisboidedes, and likewise with Limud Mishnayos, you will be Zoche to turn your life around, and revert to being a healthy individual.

May Hashem bless you with success in all your endeavors.

### ··· IS THERE ANOTHER WAY TO RESOLVE THE TENSION BETWEEN ME AND MY NIECE?

*Question:*

To the Rosh Yeshiva Shlita,

I received the answer you sent me, regarding the question I asked how I can resolve the tension my niece causes between me and my



husband; (the original question is attached at the end of this one). I appreciate your response and the guidance and Chizuk you gave me, and I also thank you for the Shiurim you give for women, they help me in many different aspects.

I feel as if I didn't accurately describe the problem in my last letter. I have no grudges against my husband; he is very good to me, he understands why this bothers me, and tries to help me as much possible. The issue is only with my niece; she is the one who constantly badgers my husband, and tries to get his attention, despite that my husband usually completely ignores her.

At my mother-in-law, I am considered very sensitive, therefore nobody acknowledges that she is the one who acts inappropriately. My husband does understand me, but the most he can do is ignore her, and the most I can do is Daven to Hashem that she should stop her current behavior.

The situation has been going on like this for a while already, with no solution in sight. Is there another עצה for me? Or must I just accept the גזירה באהבה?

Thank you.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - ערב שבת קודש פרשת דברים-חזון, ח' מנחם-אב,  
שנת תשע"ט לפרט קטן

Mrs ... תחי'

I received your letter.

If your husband understands your pain, and is loyal and kind to you, then you are the luckiest woman who exists! What more does a woman need than her husband's loyalty and kindness?

Thank Hashem that there is harmony in your home, and nothing else should even interest you. It shouldn't bother you what the rest of the family thinks; if your husband is faithful to you, then you are blessed. Once you won't take this to heart anymore, they will forget that you are the so called 'sensitive' daughter in law.


You write that the most your husband can do is only ignore her, and the most you can do is Daven to Hashem; one other thing remains to be done. That is: 'Thank and praise Hashem for the wonders and blessings he bestows you!' I don't see any גזירה here, instead you must accept the many Chasadim Hashem does with you באהבה. How many women would wish to change places with you and have a husband who is loyal and devoted? How does your status in your family help you? Why mix up your priorities?

Start thanking Hashem for the blessings you do have, and Hashem will provide you with even more. R' Nosson Z"l would say: "When Hashem hears a person complaining, Hashem says: 'Look at this person, I give him so many blessings yet he still finds a reason to complain, I will show him what bad really means'; but when a person thanks Hashem for every little thing,

Hashem says: 'Look at this person, he has so little, yet he praises me, and thanks me for everything he has; I will shower him with blessings, and he will truly know what good means;' such a person merits a blessed life.

Maharosh interprets the Pasuk in Tehillim of "הודו לה" - "כי טוב" - praise and thank Hashem for his kindness, then "כי לעולם חסדו" - Hashem will increase your blessings forever.

May Hashem bless you with success in all your endeavors.

 ··· **MY HUSBAND SPENDS A LOT OF TIME WITH MY NIECE, WHAT CAN I DO ABOUT IT?**

*Question:*

To the Rosh Yeshiva Shlita,

I am a woman who listens to your Shiurim; I derive much Chizuk from them, thank you.

I am married for a few years already, we have several children and a good Shalom Bayis; may Hashem continue to bless us with health and happiness in our home.

However, I have a difficult problem that has been accompanying me since my wedding. My husband has a niece who he is close to and has a close relationship with. This continued after my wedding as well. This friendship was eating me up alive, until once I couldn't control

myself and I confronted her about it in public, and since then the family is aware of it too. Instead of understanding my predicament, and explaining to her that her behavior is unsuitable, the rest of the family took her side and since then my relationship with the family has soured.

This caused me to become depressed, and I almost asked for a Get. After a while she got married and I thought the hard times were over, however, now two years after her wedding she is trying to pursue the relationship once again.

I am so demoralized and upset, I feel like I cannot take it any longer. I still must go to my in-laws for my children's sake, but I really don't feel like it because she is there all the time.

I hope you will be able to advise me, and give me Chizuk how to resolve my issues.

*The Rosh Yeshiva's response:*

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

Mrs....

I received your letter.

Despite all your justified grievances against your husband, you still must internalize that the key to Shalom Bayis is to be honest and communicate with one another. If something bothers you about your husband, or vice versa, it is imperative to have a candid discussion about the issue.

When one doesn't communicate, and instead keeps everything bottled up inside, it leads to many problems. Such a person becomes embittered and resentful, and automatically the connection and love between the husband and wife is dampened and then extinguished. Then when the dam breaks, and the pain comes spilling out, it is very bitter. Many Yiddishe homes have been destroyed, simply because of a lack of communication. Look how you confronted your niece in public, and the family got involved, and how it caused you to fall into a depression Hashem Yishmereinu.

Use the essential tool of speech, and communicate with your husband, and you will IyH find a way out of your problems. Speak kindly to him, and explain to him how much it pains you when he spends time with her. Relate to him how this destroys your relationship with him, and be open and honest, ask him "What can I do so you will spend time with me instead of her?"

When this discussion occurs, don't use it as an opportunity to criticize him or accuse him, use it to express your feelings of pain and loneliness, and explain to him how it is affecting your daily life. If you speak to him kindly with Chochma he will certainly do everything to end the relationship with her.

Shlomo Hamelech famously said in Mishlei (14, 1): "חכמות נשים בנתה ביתה, ואולת בידיה תהרסנו", a wise woman builds her home, and a foolish woman destroys it with her own two hands. A Yiddishe mother has tremendous

capabilities and she can use them to create a beautiful Yiddishe home, or Chas Vesholom, by taking foolish actions she can destroy everything dear to her. The problem is that we don't know our strengths; instead of arguing with your husband, use your Chochma; by giving him love and affection, by talking to him pleasantly he will instinctively want to reciprocate and behave in the right manner.

May Hashem bless you with success in all your endeavors.

 . . . **WHEN WILL I FIND MY SHIDDUCH?**

*Question:*

To the Rosh Yeshiva Shlita,

Although I physically live in Eretz Yisroel, my heart and soul are in your Yeshiva; I gain such Chizuk from every discussion, and story of the holy Rebbe, and I am strongly connected to the holy Rebbe.

I thank Hashem that I was exposed to the light of the holy Rebbe, every Shiur the Rosh Yeshiva gives, brings me closer to Hashem, and renews my spirit. The Rosh Yeshiva cannot imagine how many thousands of people all over the world listen to the Shiurim, and obtain Chizuk from them.

I am nineteen years old, and I haven't yet found my Shidduch.

Most boys in my Yeshiva are married, and I feel extremely dejected because of this.

On Chamisha Asar B'Av I was in Yavniel, and I recited the entire Sefer Tehillim at Maharosh's Tzion, yet I am still waiting for salvation.

Can you give me Chizuk and guidance to remain strong?

Thank you.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - ערב שבת קודש פרשת דברים-חזון, ה' מנחם-אב,  
שנת תשע"ט לפרט קטן

Dear...

I received our letter.

First of all, I implore, do not despair; if you beg Hashem every day you will be Zoche to find your Shidduch soon.

The holy Rebbe states (Sefer Hamiddos, Ois Rachmanus):  
"Through Tefilla one is Zoche to a good Shidduch;" this is the Eitzah for either a boy or a girl who wants to find their Shidduch, they should plead to Hashem every day:  
**"Hashem help me find the right Shidduch easily and quickly."**

There are some very poignant Tefillas in the Sefer 'Metzias Hazivug'; I will refer to one Tefilla which Maharosh wrote for Bachurim seeking a Shidduch - and he promised that by reciting it they will be Zoche to find their Shidduch.

**“Reboinoi Shel Oilam, Creator of the world, help me find my true Shidduch already, I should merit to get married easily and quickly, I shouldn’t have to wait so long anymore.**

**Hashem, I know there were times when I didn’t behave the way I should, and I wasn’t always so Ehrlich. However, I beg you Hashem, don’t withhold my Shidduch for this reason. Forgive me for my sins, and help me get married, so I can be shielded from Aveiros, and behave the way I should.**

**Hashem! If it would be in my hands, I would be willing to get married tonight! I’m waiting and waiting, and Davening for so long now, yet nothing has come to fruition.**

**Chazal state that when one gets married past the age of twenty, he will think of Aveiros his entire life. And furthermore You state that his bones shall disintegrate. Why do I deserve such a harsh punishment? Am I at fault? Isn’t the pain and humiliation that I haven’t found my Shidduch yet enough?**

**Hashem help me endure this difficult time, and help me have patience until my salvation does arrive. Help me entertain no doubts, and never question your ways. Help me believe with an intense faith, that everything you do is certainly for my benefit, and has an exact accounting for. Help me remain**



**strong with Emunah and guide me through this difficult time.**

**Hashem, only you can understand what I am going through! Only you can see my innermost feelings and pain. How I feel so humiliated at myself. All my friends are married already, yet, I remain still alone. Help that my shame should rectify my sins, and I shouldn't suffer anymore, and find my Shidduch.**

**I truly believe Hashem, that you will never forsake me. One day I will definitely be Zoche to get married. Therefore, when I do get married, I beg you; help us always live in harmony, and that we should never argue or fight. There should always be friendship and affection between us, and we should love each other, and merit a sweet blessed life. We should never have to divorce, Chas V'Shalom.**

**Help me be Mevater; I want to be the one to help, and not initiate Machlokas. We should merit to build a happy peaceful home, where one should be able to feel the happiness in the air. I should be Zoche to have Ehrlich and healthy children, and I should be able to raise them with love for the Torah and Mitzvos, and see Nachas from them. My home should be open to other Yidden, I should be Zoche to host guests, and do Chesed, and give Tzedakah to other Yidden.**

**Hashem accept my Tefilla and help me quickly;**

**in the merit of all the Tzaddikim, specifically in the Zchus of the holy Rebbe - Rabeinu Nachman Ben Faiga Zt"l, (and in the merit of Rabeinu Eliezer Shlomo Ben Menachem Zev Zt"l who created this Tefilla) אמון בן יהי רצון."**

May Hashem bless you with success in all your endeavors.

 ··· **HOW CAN I ALWAYS REMAIN HAPPY?**

*Question:*

To the Rosh Yeshiva Shlita,

I listen to your Shiurim almost every day, they give me a lot of Chizuk.

My question is: how can one reach a level of always being happy, when there are times in life where it is very hard to remain positive? How is one Zoche to always be happy?

Thank you.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ב' פרשת ואתחנן, י"א מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.

The holy Rebbe gave us a path in life how to always remain happy. The Rebbe has a Sicha in Likutei Maharan (Chelek 1, Siman 195) regarding the Pasuk in Tehillim (4, 2): "בְּצַר לִי הִרְחַבְתָּ לִּי". In this Pasuk Dovid Hamelech thanks Hashem for the hardships he must endure, and states how he always found Hashem's kindness in every situation. The Rebbe writes: 'If one is positive then he realizes that despite his suffering, there is a lot of Chassadim he can be thankful for. Of course, we hope and Daven that we should be relieved from our pain, yet, while we are going through a Tzarah, there are always Chassadim we can thank for.'

If one makes a calculation of the many Chasadim Hashem grants each and every person, we will never be able to thank and praise Hashem sufficiently. Maharosh would frequently remind us to do the Mitzvah of Bikur Cholim, and go visit sick people in the hospitals. Chazal state (Nedarim 39:): "Whoever fulfills the Mitzva of Bikur Cholim is saved from Gehinnom"; Maharosh would say, besides the Schar of the Mitzva, a person benefits that when visiting the sick, he himself becomes happy. One starts thanking Hashem that he is healthy, he has full mobility, he can eat and drink etc., one forgets all the complaints and protests he had; he realizes what awful suffering people are actually going through, and his own suffering is minimized.

If you will thank Hashem every day for all the kindness

and benefits in your life, you will be so B'Simcha that you will start dancing and praising Hashem.

The holy R' Nosson once remarked to someone from Anshei Shlomeinu while explaining to him the importance of dancing and thanking Hashem every day: "One who is happy, will never see the Gehinnom;" not in this world, and not in the next.

May Hashem bless you with success in all your endeavors.

 · · · **WHY SHOULDN'T ONE DAVKA TRAVEL TO THE FIELDS FOR התבודדות?**

*Question:*

To the Rosh Yeshiva Shlit"א,

Before I ask my question, I'd like to thank the Rosh Yeshiva for all the Shiurim and Chizuk; in your Zechus I started learning Chai Perakim Mishnayos every day; likewise, I learn a Daf of Bavli and Yerushalmi, a Perek Tosefta, and other Shiurim. I also began including Baruch Hashem, Beezras Hashem, Im Yirtzah Hashem into my speech, thereby bringing the Shechinah into my home.

Now for my question: the Rosh Yeshiva regularly writes that we must follow the Rebbe's עצות with Temimus and without Chochmas. I'm trying to understand why when it comes to Hisboidedes, where the Rebbe explicitly wrote that one should go out to the fields between nature to talk to Hashem, people say 'It isn't imperative

to go to a secluded place;’ ‘One can speak to Hashem wherever he may find himself etc. Maharosh would say one should imagine that the world is a big forest, and talk to Hashem wherever he is. I want to understand, why shouldn’t we follow the Rebbe’s advice in this aspect with the same sincerity as everything else?

I’m not trying to Chas V’Sholom contradict anything, I’m asking merely because I want to understand, תורה היא וללמוד אני צריך.

Thank you.

*The Rosh Yeshiva’s response:*

בעזרת ה' יתברך - יום ג' פרשת ואתחנן, י"ב מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.

Anshei Shlomeinu who live in the countryside do fulfill the Rebbe’s wishes, that one should go between the grass and trees to speak to Hashem; it is a very different feeling when one does Hisbodedes between nature as opposed to in the city. The Rebbe was once walking with his daughter Sarah, and remarked to her: “If you would be Zoche to hear, you would hear every blade of grass singing and praising Hashem; how pleasurable is to hear their song, and how pleasant is it to talk to Hashem between them.” (Sichas Haran 163) We can’t hear the song and praise the grass give Hashem, yet, we can attest that

Hisboidedes between nature is with no doubt something special.

Being that not everyone has the privilege to live between the trees, and the grass, and many of us are confined to the city where there are no fields to go to, one must hear Chizuk to talk to Hashem no matter where he is. This is what Maharosh taught us; one must be realistic.

Maharosh taught us to live with the reality, and not be deceived by the Yetzer hora. One shouldn't postpone talking to Hashem, with the excuse that he isn't in the right place, wherever he is he should seize the opportunity and connect to Hashem.

Maharosh would relate that people once observed a Breslev Chassid who was a prominent businessman sitting on the street and weeping. People approached him and asked him what the reason for his tears is, he replied: "I'm crying and Davening to Hashem to merit to be an Ehrliche Yid"; the people insisted that he should do it in Shul, that the Beis Hamedresh is the place for Teshuvah and rectifying one's sins, however this Yid replied: "I heard from R' Nosson who repeated from the holy Rebbe (Likutei Maharar, Chelek 2, Siman 124) 'When a person has a הרהור תשובה, he shouldn't delay it until later, he should remain standing where he is, and say a few words to Hashem; even if the place he is in isn't the most ideal for Torah and Tefila, for ex. if one is traveling etc. he shouldn't wait for later, and he shouldn't leave the place where he is standing, because if one postpones it, then he loses the

התעוררות.' And R' Nossion concluded: 'We witnessed this by the Rebbe many times.'"

There are thousands of letters Maharosh wrote to Anshei Shlomeinu who live in Yavniel that they should go out to the fields and mountains surrounding Yavniel, and talk to Hashem. Open the Sefer Asher Banachal and you will find one letter after the next, where Maharosh advises people: "Go up to the mountains every day and pour your heart out to Hashem, and you will merit salvation."

Maharosh would disapprove of those who got together as a group and traveled to do Hisboidedes. The most important factor in Hisboidedes is to be alone with Hashem. To talk to Hashem in privacy, in a place where no one will intrude, to connect to Hashem and discuss your troubles with Him. This is what Maharosh wanted us to do. When you go together with Chaveirim, it becomes a game, one shouts, so the next one shouts louder etc.

May Hashem bless you with success in all your endeavors.

## ... CAN I TRAVEL TO UMAN FOR EREV ROSH HASHONAH?

*Question:*

To the Rosh Yeshiva Shlita,

It's been a while now that I listen to the Shiurim of Maharosh Zt"l and the Rosh Yeshiva, and I obtain much Chizuk from the Dibburim of the holy Rebbe.

I very badly want to travel to Uman for Rosh Hashonah like the holy Rebbe instructed us to, however, it isn't possible for me now; I hope one day I will be able to lyH.

I heard a Shiur given by the Rosh Yeshiva, where the Rosh Yeshiva says he thanks Hashem that he didn't travel to Uman at first, because this paved the way that he should be able to travel later on; this gave me much Chizuk; it showed me there is a concept that one can be connected to the Tzaddik, yet not have the possibility to go to Uman for Rosh Hashonah.

However, I heard from Maharosh that the Rebbe would say that other Tzaddikim would yearn for their Rosh Hashonah to be at least as great as the Rebbe's Erev Rosh Hashonah. I wanted to ask, is it worthwhile for someone who cannot be there for Rosh Hashonah to at least come for Erev Rosh Hashonah? I'll get there for Shabbos and recite Selichos Motze Shabbos at Chatzos; say the Tikkun Haklali at the Tzion and then catch a plane back to New York for Rosh Hashonah?

Is this practical? Or should I just wait until with Hashem's help, I'll be able to travel normally for Rosh Hashonah?

Thank you.



*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ג' פרשת ואתחנן, י"ב מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.


The Rebbe did not instruct us to come to him for 'Erev Rosh Hashonah,' he specifically asked us to come for Rosh Hashonah. The holy Rebbe expressed himself very strongly many times, to impart the importance of coming to him for Rosh Hashonah. He said (Chai Maharar 220): "What should I say? There is nothing greater than being by me for Rosh Hashonah", and (Chai Maharar 405): "Hashem gave me a gift - Rosh Hashonah, I did not receive it as an inheritance from my saintly parents and grandparents, it is from Hashem Himself; and not only are you dependent on my Rosh Hashonah, the entire world is contingent on my Rosh Hashonah."

You ask if it is worthwhile to come to Uman for 'Erev Rosh Hashonah'? it is certainly worthwhile! When one comes to the holy Rebbe's Tzion, no matter when it is throughout the year, a person is Zoche to the Rebbe's guarantee (Chai Maharar 225): "Whoever will come to my Tzion and recite Tikkun Haklali (the ten chapters of Tehillim - ט"ז, ל"ב, מ"א, מ"ב, נ"ט, ע"ז, צ', ק"ה, קל"ז, ק"נ - and give Tzedakah for my Zechus, even if he committed the worst sins, I will exert every effort to do his Neshuma a favor; by his Peyos I will extract him from תחתית."

If you do come for Erev Rosh Hashonah, you will see what the Rebbe meant when he once expressed himself Erev Rosh Hashonah after saying Selichos (Chai Maharan 305): “Tzaddikim would yearn that their Rosh Hashonah should be as great as my Erev Rosh Hashonah.” Erev Rosh Hashonah in Uman is an occurrence that cannot be found anywhere else in the world. Thousands of people converge on the Tzion and cry and plead to Hashem that He inscribe them a good year, and that we be Zoche to be redeemed from Galus. Tears flow freely already from the night before; everyone admits their sins, and takes upon themselves to improve the coming year; one says the Tikun Haklali with hope to change.

Come for Shabbos and Erev Rosh Hashonah, maybe you will miss your plane etc. and you will be able to remain in Uman and receive the guarantees which the Rebbe promised us.

Kesivah V’Chasimah Tovah; may you merit a sweet and blessed year.

 . . . **HOW CAN I REMAIN CALM  
DESPITE THE ALARMING THINGS GOING ON  
IN THE NEWS?**

*Question:*

*To the Rosh Yeshiva Shlita,*

Thank you for your Shiurim and letters, I derive much Chizuk from them.

I read the newspapers on Shabbos every week, and it causes me to become very anxious. The situation between certain countries is so precarious, that I am terrified that a world war will erupt one day with deadly consequences. There are times when I am so concerned that sleep eludes me. Is there an Eitzah to overcome my fears?

Thank you.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ב' פרשת ואתחנן, י"א מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear..

I received your letter.

Firstly, stop reading the newspapers on Shabbos. According to Halacha it is prohibited, as we learn in Shulchan Aruch Oirach Chaim, Siman 307, 16; Iyan Mishna Berurah, S'eif Katan 63. If it causes you to be afraid then it is certainly forbidden (Mishna Berurah Siman 307, S'eif Katan 3).

Even during the week, it isn't advisable to read the newspapers, because they cause anxiety and promote baseless fears. The holy Minchas Eluzar explains the Pasuk in the Tochachah (Vayikra 26, 36): "והבאתי מורך בלבבם" - Hashem says 'If you won't follow the holy Torah I will bring a dread upon you', and "וורדף אתם קול עלה נדף" - 'and

you will flee with fear just from the sound the leaves make when they are rustled by the wind,' the tzaddik explains that the "עלה נדף" is referring to the page of a newspaper, which frightens people on a daily basis with inflated fears of wars and destruction etc.

Chazal state in Toras Kohanim the following story where R' Yehoshua Ben Korcha relates: "On an occasion, we were sitting between the trees, when suddenly there was a strong gust of wind, and the leaves on the trees shook vigorously and emitted a frightening sound. We quickly fled in terror, as it sounded like someone was pursuing us and wanted to kill us; when we realized that no one is pursuing us, and it was only the leaves, we wept that the קללה from the Tochachah was fulfilled. The same is for those who read the newspapers. It makes the person anxious and confused, it robs him of his sleep, when no one is chasing him, or targeting him.

Talmidei Hichel Hakodesh do not bring magazines or newspapers into their homes, because their content is mockery and deceit. The objective of a newspaper is to promote their agenda and ideas; to show the world as we learn in Tzefania (2, 15): "אני ואפסי עווד"; the public buys into their lies, without realizing how weeks go by, and one has no benefit from them. This is besides for the fact that a newspaper robs a person of his Yiras Shomayim.

I'm very thankful to Hashem that my Father Shlit"a never allowed any newspapers or magazines into our home. The only thing I saw on Shabbos was my father

Shlit”a immersed in learning, or spending time with the children. I didn’t know what a newspaper was until I went to Yeshiva and saw the senselessness of those who read the newspaper for hours on Shabbos.

Shabbos is a time to learn and Daven. Chazal state (Tana D’bai Eliyahu, Perek 1): in regard to the Pasuk in Tehillim of "ימים יצרו ולו אחד בהם"; that even if a person is preoccupied all week to bring Parnassah, he should utilize his time on Shabbos to learn Torah, because it states “A person should arise on Shabbos, and go to Shul to learn and Daven, and only afterwards should he go home and enjoy a Seuda, because Hashem only has Nachas from a person when he learns Torah.”

If you will accept my words, and no longer read the newspapers etc., you will reap the benefits on this world and the next.

May Hashem bless you with success in all your endeavors.

 ··· **HOW CAN I REPAIR MY  
RELATIONSHIP WITH MY SON?**

*Question:*

To the Rosh Yeshiva Shlita,

Since I started listening to the Rosh Yeshiva’s Shiurim my entire perspective in life changed, and many aspects of my life improved.

I wanted to ask what I can do to repair my relationship with my son. Unfortunately, I didn't have the right knowledge on how to raise my children, I just imitated the way how I was raised – with beatings and humiliation, and understandably this caused my son to become alienated from me.

After hearing your Shiurim, I realized the gravity of my actions, and I did Teshuvah and asked my son for Mechilah. However, he still is hurt and distanced from me.

I wanted to ask, is there any other Hishtadlus I can do to draw him closer? Is there a way to create a connection and understanding between us?

Thank you for everything.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ג' פרשת ואתחנן, י"ב מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.

Every problem has a solution. If a person is sincere, and genuinely wants to correct his flawed actions, he will be successful. The holy Rebbe states (Likutei Maharar Chelek 2, Siman 112): "אם אתה מאמין שיכולין לקלקל, תאמין שיכולין לתקן" – if you believe you have the power to destroy, believe you also have the power to amend.

Frankly, it is a miracle that your child is still Shomer Torah I'Mitzvos, because generally when a

child receives such treatment from his parents; as you describe – beatings and humiliation, they will ultimately spurn Yiddishkeit, Hashem Yerachem. We see so many Bochorim and girls abandoning Yiddishkeit, and in most cases the parents are at fault. They raised their children with beatings and humiliation and ingrained in them a hatred towards Hashem and the Torah.

When one contemplates whether such a Chinuch is even effective, one realizes how detrimental it is. When one hits a child, it has nothing to do with Chinuch; the child is a scapegoat for his uncontrolled anger and emotions. One is not allowed to hit children; it isn't effective, if anything it just makes the problem escalate.

R' Nosson would discuss everything in his life with the holy Rebbe; he would ask for guidance if he conducted himself correctly in certain incidents. On one occasion he related that his son refused to come to the Seuda and sit next to the guest he brought home from Shul, because there was an unpleasant smell emanating from him; R' Nosson gave him a Potch to teach him to listen. When the Rebbe heard this he exclaimed: "Since when is it acceptable to hit a child?!" ever since, it is understood by Anshei Shlomeiu that you do not hit children.

It is important to mention that hitting older children is against the Halacha (Yoreh Deah Siman 140, 20) one transgresses on (Vayikra 19, 14): "ולפני עור לא תתן מכשל", you place them in a situation where they may hit back, or leave Yiddishkeit. How is it possible that a Yid could beat and humiliate his

children? How can a Yid bring himself to raise his hand to another Yid? This behavior is unbecoming for a Yid.

Your duty is to continue working on your relationship with your child; it can take time until the pain you inflicted on him will heal; likewise, cry and plead to Hashem that he should forgive you for your wrongdoings, and with Tefilla you will merit salvation.

Take upon yourself to spread the Kintreisim of Maharosh where he writes about Chinuch; there are Kintreisim in Yiddish and Lashon Hakodesh, where he implores by parents and Melamdin not to use this flawed approach to Chinuch. In this merit Hashem will forgive you for your actions.

## ··· HOW CAN I WORK ON THE MIDDAH OF כַּעַס?

*Question:*

To the Rosh Yeshiva Shlita,

Thank you so much for the Shiurim which give me so much Chizuk; the Shiurim have a magnetic pull, as soon as I start listening, I thirst for more.

Now for my question: How can I work on the Middah of כַּעַס? This issue upsets me so much and of course everyone around me suffers too. However hard I try to control myself, I still lose my temper.

Do you have an עצה for me?



Again, thank you for everything. May Hashem repay you with an abundance of blessings for everything you have already done for me through your Shiurim.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ג' פרשת ואתחנן, י"ב מנחם-אב, שנת תשע"ט  
לפרט קטן

Dear...

I received your letter.

כעס - anger, is a terrible Middah with dangerous consequences. When a person is angry, he reveals his true character. The Rebbe states (Sichas Haran 184): "בהחטם" - one can identify a נואף through his nose; Maharosh explains that this applies to the Middah of כעס. An indication that someone is a נואף is if he is angered easily. We learn in Bereishis (38, 7) "ויהי ער בכור" - "יהודה רע בעיני ה" - And Er' Yehudah's firstborn, was evil in the eyes of Hashem; the Rebbe asks in Sichas Haran (249): "Why do we use the Lashon רע - that Er' was evil in Hashem's eyes? Wouldn't it be more appropriate to write that Er' was a Rasha? And the Rebbe explains: a person who commits the same Aveira as Er' and Onan - he is פוגם בברית, he becomes רע - an evil person." He rages at every incident; he screams and shouts at the people who surround him, until everyone realizes he must be a big Baal Aveira if he behaves this way.

If you really want to overcome your anger, you must

beg Hashem that he should protect you from becoming angry. When a person has faith and truly believes Hashem controls everything, he doesn't become upset if something happens which is against his wishes. Anger is a lack of Emunah, Chazal state (Shabbos 105:): "A person who tears his clothing from anger; one who breaks his belongings from anger, and one who throws away his money from anger - is as if he is worshipping Avodah Zorah; when one is angry, he shows he doesn't believe in Hashem. If the person would have Emunah - he would remember that nothing occurs by accident, he would remain calm with the knowledge that Hashem orchestrated the events exactly the way he wants them to be.

Recite the following Tefilla every day - not once, numerous times; beg Hashem to save you from losing your temper, and you will definitely have an easier time controlling yourself.

**"Reboinoi Shel Oilam, my dear father, help me and protect me that I shouldn't lose my temper and become angry. If I do Chas V'Sholom become angry, help me control myself and not do things which are forbidden. Help me conquer my Yetzer Hora and reverse my כעס to רחמנות; instead of being angry at people help me feel pity for them. Save me from the Aveira of "ולא יהיה בי אל זר, ולא אשתחוה לאל נכר", because when one is angry it is as if he is worshipping Avodah Zaroh.**

**Reboinoi Shel Oilam! Only you know how difficult**

**it is to overcome this Middah, and how difficult it is to control myself once my fury is ignited; therefore, I beg you Hashem, have pity on me, and help me control myself from this minute onwards. Nothing should bother me, I should treat everyone pleasantly regardless; Amen Selah.”**

May Hashem bless you with success in all your endeavors.

 ··· **WHAT CAN A GIRL DO INSTEAD OF THE SEGULAH OF MESECHTAS TAANIS?**

*Question:*

To the Rosh Yeshiva Shlita,

I am a girl who listens to your Shiurim, thank you for the Chizuk.

The Rosh Yeshiva spoke to the Bochurim about Maharosh's Segulah to find a Shidduch, that they should learn the entire Mesechtas Taanis - every day, for the forty days between Chamisha Asar B'Av and Rosh Hashonah. What can a girl do to also merit this Segulah?

Thank you.

*The Rosh Yeshiva's response:*

בעזרת ה' יתברך - יום ד' פרשת ואתחנן, י"ב מנחם-אב, שנת תשע"ט  
לפרט קטן

תחי'...

I received your letter.

During the summer of א"שע, Maharosh gave the Bachurim a Segulah, that for those who are 17 and older, and learn the entire Mesechtas Taanis every day for forty days between Chamisha Asar B'Av and Rosh Hashonah will merit to find their Shidduch shortly thereafter. You ask what girls can do to also merit to find their Shidduch. What you can do is, find time to say some Tehillim every day; if you can say the entire Yom that is even better, but if not, say however much you can.

Every Yeshua a person needs, can be attained by saying Tehillim; your Shidduch will arrive in the Zchus of saying Tehillim. A person's Emunah is strengthened through Tehillim; the words contain an inestimable amount of Kedushah, and when one recites Tehillim it is as if Dovid Hamlech himself would be singing and praising Hashem.

To submit a question of your own, visit [breslevcenter.com/answers](http://breslevcenter.com/answers)