

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

6



צו באקומען די און אנדערע ספרים און קונטריסים:

היכל הקודש בארא פארק
Heichal Hakodesh Boro Park
1011 41 Street
718-384-1652

היכל הקודש וויליאמסבורג
Heichal Hakodesh Williamsburg
27 Skillman Street
718-384-1652

היכל הקודש קרית יואל
Heichal Hakodesh Kiryas Joel
8 Premishlan Way.
845-243-0563

היכל הקודש קרית יואל
Heichal Hakodesh Kiryas Joel
8 Hayes Ct.
845-467-5299

היכל הקודש מאנסי
Heichal Hakodesh Monsey
32 Dolson Rd.
347-733-7551

היכל הקודש בלומינגראוו
Heichal Hakodesh Blomingrove
24 Merriewold Ln S
845-379-1161

Visit Our Web Site:
www.BreslevCenter.com

צו הערן די הערליכע שיעורים פונעם ראש ישיבה שליט"א רופט

חיזוק פאר די
אידישע שטוב
212-444-9169

קול
ברסלב
212-444-9191

חיזוק יומי

צו באקומען די חיזוק יומי

טעלעפאון מעסידזשינג
347-630-2876

אימעיל
chizikyomi@gmail.com

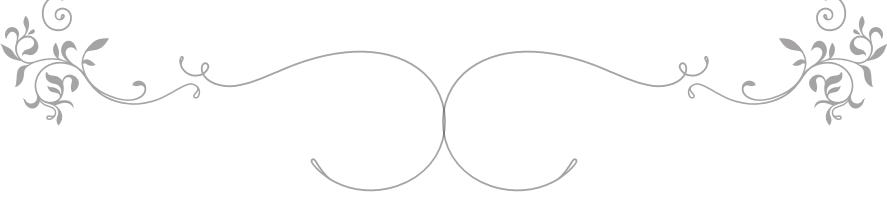
חיזוק צום טיר!

איר קענט באקומען אלע ספרי ברסלב, קונטריסים, דרשות,
ניגונים סידים, USB'ס, און נאך;
דעליווערט צו אייער טיר! רופט אריין: 347-509-4908



INDEX

Is it possible to make Hisboidedes through מוֹחֲשָׁבָה only?	4
How can I improve the situation in my home? ..	7
Is it sufficient to merely Daven for righteous children? Doesn't Chinuch play a vital role?....	10
Can a mother Daven for her child instead of him?	13
I suffer from mental illness; how can I remain positive in my situation?	16
Why is the Breslev Shtetel of Yavniel so far?	19
My husband desires to travel to Uman for Rosh Hashona.....	23
What is the story the Rebbe relates regarding a shield?	26
My life is full of pain and suffering, why should I remain alive?	29
The Shiurim infuse me with life.....	33
Which Chumros must a person be meticulous with, and which ones not?	36



 ··· IS IT POSSIBLE TO MAKE
HISBOIDEDES THROUGH מחשבה ONLY?

Question:

To the Rosh Yeshiva Shlita,

Thank you for the Shiurim, I listen to them daily and obtain so much Chizuk from them.

I have two questions that I need clarification for.

1. When I find it difficult to verbalize my thoughts and feelings to Hashem through Hisboidedes, can I do it through מחשבה only?

2. Sometimes when I am at a Tzaddik's Tzion, I find it difficult to recite Tehillim; can I say Mishnayos instead?

I recently started saying Chai Perakim Mishnayos every day; my life has been transformed, I feel as if I was reborn.

Thank you for everything.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

In the beginning it is hard to talk to Hashem, and one must have a lot of Chizuk and encouragement to continue doing so. However, once a person is Zoche, and discusses everything happening in his life with Hashem, then he is blessed – he no longer requires anyone else.

A person's entire focus should be; to Daven to Hashem to always be close to Him, and have a connection to Him. This is what Dovid Hamelech was Mispallel (Tehillim 27, 4): "אחת שאלתי מאת ה' אותה אבקש, שבתי בבית ה' כל ימי חיי; לחזות בנעם" – the only thing I ask of Hashem is, that I should constantly seek Him, and dwell in the house of Hashem, and live with Hashem all the days of my life. When a person internalizes, "I have no one but Hashem," and starts talking to Him in whichever language he is comfortable with, just as he would be talking to a trusted friend, then that person is the most privileged person who exists.

If it is difficult for you to talk to Hashem, then be Mispallel for this; beg Hashem: "Hashem help me be able to talk to you; it is so difficult for me to verbalize my thoughts and discuss everything with you. When it comes to people I can converse for many hours, yet when it comes to You, I become mute; Hashem, help me feel your presence, and help me have the clarity to always remember that it is You who controls everything. Hashem help me have complete faith in You; I should always remember that the entire world is in Your control;

every דומם, צומח, חי מדבר is merely a pretense for your power and glory.”

The holy Degel Machne Efraim relates the following Mashal, in the name of his holy grandfather the Baal Shem Tov in reference to this concept: There once was a king who proclaimed to all the subjects under his rule, that he will grant an audience with him for whoever desires, and it will be an opportunity for everyone to request whatever they desire. People came from far and wide to take advantage of this opportunity; some asked for money, others asked for honor and fame, another asked the king to wage revenge on his enemies; each came with their unique requests. There was a wise man however, who approached the king with a brilliant request; instead of asking for something fleeting, he requested one thing; to be able to converse with the king every single day. He knew that if he has an open door at the king’s palace then automatically, he will always be able to ask the king for everything he needs.

You can learn your regular Shiurim at Kivrei Tzaddikim, in this Zchus you will merit Yeshuous.

Kesiva V’Chasima Tova, may you have a sweet and blessed year.

 ··· HOW CAN I IMPROVE THE
SITUATION IN MY HOME?

Question:

To the Rosh Yeshiva Shlita,

I want to begin with thanking the Rosh Yeshiva for all the Shiurim and Chizuk; specifically for the Chizuk Yomi which I receive daily, I enjoy it immensely.

Now for my question; unfortunately, my wife's approach to Chinuch is to scream and belittle my children. She uses all kinds of degrading insults, for ex. 'you're stupid,' 'you're silly,' 'you're such a baby,' or even worse, on a daily basis.

I'm very sensitive by nature, and every time I hear her shaming them, I become very distressed; it really bothers me, and I feel so bad for them. How will they possibly grow up emotionally healthy when their mother puts them down and humiliates them all the time?

How can I improve the situation? How can I have Shalom Bayis with her? The agony is unbearable.

I hope the Rosh Yeshiva can give me guidance. Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

Don't interpret her behavior as if she purposely wants to scream and humiliate the children; her actions aren't because she is callous or uncaring, she is simply perpetuating the way she was raised. When she was a child, all she heard was degrading insults and raised voices, therefore she repeats it to her children, thinking this is the right approach to Chinuch. She certainly doesn't realize the harm, and consequences of her actions.

Find time every day to sit with your wife and read together the Yiddish Kintreisim of 'Patience to children', and 'Yiddish Nachas.' There you can acquire the wisdom Maharosh imparts, on how to raise children with patience and good judgement; likewise, Maharosh also explains the gravity of shaming and humiliating children, and the dear price one pays with such behavior; that when these children grow up, they shun their parents and don't want to have a relationship with them etc.

If she would only learn the right approach to Chinuch, and realize that her current behavior is damaging to everyone precious to her, she will definitely refrain from using such language and phrases.

Judge your wife favorably, and view her in a positive light; she isn't at fault. All she heard her entire childhood was condemnation and criticism and she doesn't know better. Don't feel animosity towards her; if you would have had to endure what she went through as a child, you would have abandoned everything etc. If you will


seek her strengths and good qualities, and view her with compassion, everything will change for the better.

If you truly have your children's benefit in mind, pursue a loving and harmonious relationship with your wife; there is nothing greater than giving your children a childhood where their parents lived together with harmony and understanding. Children are very perceptive, they feel and sense when their parents are on good terms, or on the contrary, when they are upset at each other. When they feel a heaviness in the air it affects them deeply, and if they witness conflict, it causes them to suffer from anxiety, and they grow up emotionally lacking.

In conclusion, it is vital to beg and plead to Hashem every day to be Zoche that one's children grow up to be Ehrlich. Righteous children don't come out of thin air; one merits Ehrliche children by crying and Davening to Hashem. It doesn't matter if your children are still young, it's never too early to daven and beg Hashem for them to be Ehrlich. We live now in a dangerous era; we witness children from the most beautiful families abandoning Yiddishkeit Rachmana Litzlon; the only Eitzah to avoid this is to cry and beg Hashem to have pity on Yiddishe Kinder.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova, may you have a sweet and blessed year.

 ··· **IS IT SUFFICIENT TO MERELY DAVEN FOR RIGHTEOUS CHILDREN? DOESN'T CHINUCH PLAY A VITAL ROLE?**

Question:

To the Rosh Yeshiva,

I read a letter the Rosh Yeshiva wrote (The letter is attached at the end of this one) to a mother who asks how she should conduct herself with her son who doesn't behave the way he should; the Rosh Yeshiva replied that one only merits Ehrliche children by constantly begging and Davening to Hashem.

This seems strange, because if there are things which need to be corrected at home, how can one say that by Davening for righteous children, one fulfilled their Hishtadlus? Is Davening enough?

If the children need to improve in Tznius, or if my son wants to buy a smartphone, or whichever other issue which can occur, is it enough to take care of the situation through Tefilla? Or is it the responsibility of the parent, to fight for, and enforce what is right in that situation?

It seems senseless to say that simply Davening for children to be righteous is enough.

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

The letter you are referring to is addressed to parents whose child no longer listens to what they say; when you have grown children who don't behave the way they should, and they no longer listen to what parents tell them, then it isn't the time or place to start rebuking them, because it only backfires and makes the situation worse. Chazal state in Yevamos (65): "Just as it's a Mitzva to admonish someone when he will accept the rebuke, likewise, it's a Mitzva to remain silent when one knows that the rebuke will be rejected."

Of course parents must teach children the right way to behave; and fortunate for the parents who are Mechanach their children when they are still young - when they are still receptive to what is told to them. These parents will reap the fruits of their hard labor. Chinuch begins when children are still very young; it is very bitter for parents who fail to do so; their children will grow up and pursue Aveiros.

Shlomo Hamelech famously said in Mishlei (13,24): "חושך" - "שבטו שונא בנו" - one who spares his rod hates his child, and

"זאהבו שחרו מוסר" – but he who loves him disciplines him in his youth.

Chazal state (Shemos Raba 1, 1): If a person fails to be Mechanech his children while they are still young, they will ultimately leave Yiddishkeit, as we learn from Avraham Avinu and Yishmael. When Avraham Avinu witnessed Yishmael playing with his Avodah Zorahs he remained silent and didn't rebuke him. Eventually he had to drive him away so he shouldn't influence his brother Yitzchok. Similarly, we learn that Yaakov Avinu loved Eisav and refrained from reprimanding him, and Eisav later committed many terrible Aveiros. What we can learn from this is, if a person doesn't seize the opportunity to be Mechanech his children while they are still young, he will mourn his actions later on.

If you reread the question you are referring to, you will see that the discussion is about a boy who doesn't listen to his parents any longer; he relies on his own wisdom (or lack thereof) and admonishing him or telling him how to behave is no longer effective. Shlomo Hamelech says (Mishlei 9, 8): "אל תוכח לץ פן ישנאך" – Do not rebuke him, because it only pushes him further away.

Lastly, in every situation one must Daven and plead to Hashem to succeed with one's children. And even if one's children spurn Yiddishkeit it is still vital to continue Davening for them, because Tefila is the most powerful cure. Even when it seems as if there is no hope, if a

person remains strong with Tefila and Hisboidedes, he will witness miracles.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova, may you have a sweet and blessed year.

 · · · **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 to 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, throws 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
לפרט קטן

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.

 . . . **I SUFFER FROM MENTAL ILLNESS;
HOW CAN I REMAIN POSITIVE IN MY
SITUATION?**

Question:

To the Rosh Yeshiva Shlita,

First of all, I must thank you for the many Chizuk Shiurim; they literally gave me a new lease of life. Unfortunately, I suffer from mental and emotional issues, however, the pure Chizuk from the

Rosh Yeshiva, which is taken from the Dibburim of Maharosh and the holy Rebbe, give me the strength to continue with life and turn to Hashem.

I need a lot of Chizuk in my situation; I feel so disheartened, since I recently had to resume taking medication for my emotional issues. I was Mispallel for this for so long already, and I haven't yet merited salvation. I have a close relative who was also on medication, however he recovered and now he functions like everyone else. When I compare myself to him it makes me feel extremely dejected.

Another major concern I have is what kind of Shidduch will I find? Who will be interested in a Bachur who is taking medication?

Lastly, I am consumed by difficult Nisyonas, and I feel as if I can't take it any longer.

I hope the Rosh Yeshiva can give me Chizuk and guidance to persevere.

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

Strengthen your resolve and do not despair; we have a mighty creator who is full of compassion, and can heal everyone. If you strengthen your Emunah that Hashem

is in control, and only He can help you in your situation, your emotions will gradually stabilize.

In the meantime, continue taking your medication; don't compare yourself to your cousin, or to anyone else; it's not the end of the world if you have to be on medication. Neither do you have to reveal to people that you take medication; just continue taking care of your health until you will eventually be stable enough to discontinue.

Do everything you can to remain positive and happy, and you will ultimately escape from your suffering. The holy Rebbe states (Likutei Maharan, Chelek 2, Siman 24): "It is a great Mitzvah to always be happy, and banish all thoughts and feelings of misery and depression from oneself; all the suffering and illnesses that afflict a person only come from despair and depression." The Rebbe states further "Even the doctors acknowledge that all sicknesses and disease come only because a person is depressed, and Simcha is a cure for everything." By focusing to always remain happy, a person is liberated from his suffering and pain.

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova, may you have a sweet new year.

 · · · WHY IS THE BRESLEV SHTETEL OF YAVNIEL SO FAR?

Question:

To the Rosh Yeshiva Shlita,

Recently I was in Eretz Yisroel and traveled to Yavniel to Maharosh's Tzion in order to merit the guarantee which Maharosh promised - that whoever comes to his Tzion and recites the entire Tehillim will merit to find their Shidduch.

However, I was wondering why Maharosh chose specifically the area of Yavniel to establish his Shtetel, when it is so far from Yerushlayim – a car ride of about three hours. Why did he choose Yavniel when there are so many locations closer?

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

There is so much to write regarding the greatness of Yavniel, however it's not possible to tell it all...

The Shtetel Yavniel lies nestled in the fields of Teverya, and Chazal state (Rosh Hashona 31:): During the Churban when the Sanhedrin were exiled from Yerushlayim, they went

to Teverya, and Teverya became a center of Yiddishkeit in Galus. And the Gemara concludes: "ומשם עתידין ליגאל" and the Geulah will also emerge from Teverya.

Likewise, when the Rebbe visited Eretz Yisroel during the year of 5559 and visited Teverya he pointed to the mountains of Yavniel which are visible from Teverya, and exclaimed "There is a good place to dwell."

Yavniel is in the portion of Eretz Yisroel belonging to Naftali; the Rebbe states in Likutei Mahararan (Chelek 1, Siman 47) that Naftali contains the same letters which are in Tefillin (נפתלי - תפלין), and Maharosh explains that this is an implication to the story which is detailed in Shivchei Haran (Siman 31) which relates what occurred when the holy Rebbe visited Eretz Yisroel. At that time when the Rebbe was in Eretz Yisroel a great Talmid Chochom - someone who was proficient in the entire Shas and Kabbalah, approached the Rebbe and started nagging him to reveal the true reason he came to Eretz Yisroel. He told the Rebbe "I know you didn't come here simply to walk 'ד' אמות' and merit the title בן עולם הבא, or for other reasons, you certainly came because you wanted to achieve great heights in Avodas Hashem, and I'm ready to serve you with my entire גוף, רוח, ונשמה, if you reveal to me what the purpose of your visit is." The Rebbe refused and said to him "I beg you not to ask me about this, because it isn't easy for me to reveal to you why I came, and I can't tell you the purpose." However, when the person persisted, the Rebbe exclaimed with a fiery passion: "Do

you understand the mystical significance or the Kavanah of Tefillin? If you do not comprehend the significance, or Kavanah of Tefillin then you certainly don't comprehend the significance of ארבע רוחות ארץ ישראל." And as the Rebbe continued speaking blood started spurting from the Rebbe's neck. The Rebbe then turned to the Yid and said "You can see that in heaven they also don't want me to reveal the reasons for coming."

From this we get a glimpse at the connection of ד' רוחות ארץ ישראל to Tefillin – Tefillin is what binds us and connects us to Hashem, and what gives us the feeling of Bittul to Hashem; Tefillin is Naftali – and these are some of the hints to the meaning and significance of Yavniel.

One cannot fathom the suffering Maharosh endured in Yavniel, or the amount of persecution he received from the ס"מ – the appointed spiritual leader of Yavniel, the king of the שדים; the Rebbe references in Sippurei Maasos (story 3) how the Chocham escaped with his followers into the desert, and marked the spot where they settled, so no one should be able to approach them and harm them. When the king of the שדים saw the Chocham sitting with his followers he asked him "Why did you come to my territory?" the Chocham replied "Who said this is your territory? This place belongs to me!" The king then asked the Chocham "Are you not afraid of me?" and the Chocham replied in the negative. Hearing that, the king of the שדים extended himself until he reached the sky and said "I'll consume you completely;" the Chocham responded "I'm

still not afraid of you, and if you wish, I can cause you to fear me.” The Chocham was then Mispallel to Hashem that it should start raining, and suddenly there was a mighty thunderstorm with thunder and lightning, which decimated them all.

It is worthwhile to come from all over the entire world to Yavniel, to witness how every kind of Jew lives harmoniously together – Ashkenazim, Sefardim, Teimani, all daven and get along with each other. There is no racism to be found, and one can get a glimpse of how it will feel when Moshiach will arrive; as the Navi states (Yeshayahu 11, 6): A wolf and a lamb, a leopard and a goat, will sit together; a calf and a lion cub will walk together, a cow and a bear will graze together, and a lion will chew straw together with cattle in the fields. Children will play with poisonous snakes, and no one will bother anyone else or harm anyone, because the entire world will acknowledge Hashem’s existence and everyone will place their trust in Him.

May Hashem help you find your Zivug very soon.

Kesivah V’Chasimah Tovah; may you have a sweet new year.

 ··· MY HUSBAND DESIRES TO
TRAVEL TO UMAN FOR ROSH HASHONA.

Question:

To the Rosh Yeshiva Shlita,

I am a woman who lives in Eretz Yisroel; my husband and I listen to every Shiur given in Yeshiva and we truly delight with them.

I specifically want to thank you for recently singing parts of the Rosh Hashona Nusach during a Shiur. We do not belong to Breslev, but my husband heard the beautiful Nusach, and remarked "I would like to go to Uman for Rosh Hashona if there is such a beautiful Davening there."

Once again thank you for everything; thank you for the Shiurim you give for women, I wait all month for them. May Hashem give you strength to continue with your crucial and holy work.

The Rosh Yeshiva's response:

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

Mrs... תחי'

I received your letter.

How fortunate are we that we have a Rebbe who strengthens us, and give us guidance and עצות for our daily struggles.

The holy Rebbe once remarked (Chai Maharan, Siman 4):

“When you return home, and people ask you, what did you gain from your Rebbe? You should reply **רוח** – oxygen.” The Rebbe infuses us with life through his guidance and Chizuk. Beginning with the **עצה** of Hisboidedes; Hisboidedes teaches us how to discuss every small detail of our life with Hashem, and that we can request from him our every wish; whoever follows the Rebbe’s advice and adopts this powerful tool, receives life – like oxygen to a person struggling for air. When a person accustoms himself to discuss all his problems with Hashem, then his life transforms and his problems become easier to tackle. Nothing will overwhelm him, because he has such a strong faith and connection to Hashem. He recognizes that Hashem is in control, and no human being can help him, or harm him.

It is notable that you have the wisdom not to hinder your husband, and you allow him to travel to Uman; you should rejoice that you play a role in your husband’s Rosh Hashona. One cannot fathom the greatness of the holy Rebbe’s Rosh Hashona; the Rebbe expressed himself (Chai Maharani, Siman 403): “Whoever merited to come to me for Rosh Hashona can rejoice the entire year.” Therefore, a woman who doesn’t deter her husband from going, will also merit the many Berachos and **הבטחות** the Rebbe guarantees.

You write: “We don’t belong to Breslev;” I’m trying to understand what you mean; what is it about Breslev you fear? What does the Rebbe want from us? Overall

the Rebbe wants one thing; we should be connected to Hashem; it doesn't make a difference to which Chassidus a person belongs, the Rebbe wants us to merit a life full of Simcha, we should live with Emunah and Yishuv Hadaas. Therefore, why is it so terrible to be considered Breslev? What will all those people who are so afraid of Breslev do when Moshiach comes and reveals to the entire world the significance of talking to Hashem?

The Rebbe states (Likutei Maharar Chelek 2, Siman 83) that משיח is a Lashon of 'משיח אלמים' - he will make the mute and the voiceless talk again; meaning, Moshiach will teach everyone to talk to Hashem. As we learn in Tzefania (3, 9): "כי אז אהפך אל עמים שפה ברורה, לקרא כלם בשם" - everyone will then talk to Hashem; everyone will be Breslev Chassidim; will people also then stand at the side and say to Moshiach "We don't belong to Breslev?!" It is time to bring all the disagreements and Machlokas to an end, and together serve our one and only almighty creator.

May Hashem bless you with success in all your endeavors.

A Kesivah V'Chasimah Tovah; may you have a sweet new year.

. . . WHAT IS THE STORY THE REBBE RELATES REGARDING A SHIELD?

Question:

To the Rosh Yeshiva Shlita,

I've seen in Breslev Seforim that the Rebbe told a story regarding a shield, however, he instructed that the story should not be revealed. I'm very curious to hear what the story was about.

I've seen numerous places which have hints to the story, for ex. at the end of the Sefer Peilas Hatzaddik, Maharosh cites the entire story about the bread, yet, only gives hints referring to the story of the shield.

I wanted to know if the Rosh Yeshiva heard the entire story from Maharosh.

Thank you for all the beautiful Shiurim.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

I can explain the story briefly according to how Maharosh details it in the Sefer P'eulas Hatzaddik. When the holy Rebbe revealed the Tikkun Haklali he told a story about a shield. He said: 'When a person goes to

battle, he wears a shield, or body armor, to protect him from the deadly arsenal used by the enemy. Even if he is targeted, the arrows cannot penetrate because the armor protects him. However, even if the armor does crumble, and the person is killed, he will also be saved etc.’

The סוד of Tikun Haklali lies in this Sippur; the ten Kapitlech Tehillim which the Rebbe revealed (ט"ז, ל"ב, ט"ז, מ"א, מ"ב, נ"ט, ע"ז, צ', ק"ה, קל"ז, ק"נ) protect a person like body armor, the arrows and spears cannot enter him. This implies that even if a person commits Aveiros Chas V'Sholom, they will not taint his Neshuma because the Tikun Haklali protects him. Even if the shield will crumble, and the person dies, he will still be saved; this indicates that the Tukun Haklali is so powerful that it will save a person's Neshuma from an eternal death; he will have the opportunity to do Teshuvah and be מגולגל again etc. Maharosh then concludes "More than this I cannot reveal."

The above helps a person grasp the greatness of the Tikun haklali; fortunate for the person who recites the ten Kapitlech every day; by doing so he cleanses his Neshuma, and he will have a Tikun.

We cannot imagine the power the holy Rebbe has; the Rebbe can heal a person even if he is already maimed by the Yetzer Hora with the deadliest ammunition; even if a person has stooped so low, and is פוגם בברית רחמנא לצלן, he is trapped in the ten crowns of sin Hashem Yishmereinu, the Rebbe can still heal him. As the Rebbe relates in

Sippurei Maasos (story 13): There was a wicked king who abducted the Bas Malka; she managed to escape from him, and went to hide near a fortress which was made of water. The king sent his servants to find her and when he heard where she was, he came with a large army to recapture her. When the Bas Malka realized what was happening, she made a calculation 'I'd rather jump into the water than be captured by the king.' When the king saw her ready to jump into the water, he instructed his soldiers to shoot her with arrows laced in deadly poison. When they did so, the Bas Malka collapsed in a dead faint, and the Rebbe then concludes "And I heal her."

The evil king – this is the Yetzer Hora whose only goal is to entrap Yiddishe Neshumos – Hashem's children. He lures a person to commit Aveiros Rachmana Litzlon, until the person collapses – he loses hope and despairs. The Rebbe then comes to the person and says "And I heal her:" the Rebbe has Limudim which can heal everyone and return them to Hashem. Even if a person was submerged in the worst Aveiros, he was נכשל in פגם הברית - הוצאת זרע, if he listens to the Rebbe and follows his advice, he can merit to escape from all his problems.

It is not worthwhile to delve into matters which cannot be revealed etc.; what is most important is to take the Rebbe's עצות and start implementing them. Especially the עצה of Hisboidedes; discuss everything in your life with Hashem; if everyone will do so – talk to Hashem in whichever language they are comfortable with, and beg

Hashem to have pity on them, then they will achieve the greatest heights in Avodas Hashem.

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova; may you have a sweet new year.

 . . . **MY LIFE IS FULL OF PAIN AND SUFFERING, WHY SHOULD I REMAIN ALIVE?**

Question:

To the Rosh Yeshiva Shlita,

It is with anguish and despair that I pen this letter to you. I am a girl who has no incentive to get up in the morning; my days are bitter and depressing, and I feel as if there is no hope left for me.

I try to talk to Hashem; however, I find it very difficult, this is besides for the fact that I can't find any blessings in my life which I can thank Him for.

My life just seems to be getting worse and worse, and I constantly have thoughts that every person must anyways die at some point, why should I wait until then? Maybe it's time for me already? I don't accomplish anything in my current state; I feel as if Hashem doesn't need me, and frankly I don't need myself either. Death seems like the best option to me.

The Rosh Yeshiva's response:

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

... תחי' ...

I received your letter.

I beg you to remain strong and not give up hope; you're still so young and you shouldn't be having thoughts of ending your life Chas V'Sholom. So many beautiful years still await you; give it a while, and you will find your Shidduch and build a beautiful home.

Don't be fooled by thinking that once a person dies, things improve; a yid once approached the Rebbe and asserted that he wants to die, because he can't endure his suffering any longer. The Rebbe told him (Sichas haran 84); Chazal state in Avos (4, 22): "ואל יבטיחך יצרך שהשואל והקבר בית" - "מנוס לך" - the Yetzer Hora shouldn't come and persuade you that your grave will be a way to escape. The Rebbe explained to him; here in this world everyone is occupied with their daily hassles - with Parnassah, their health etc. and it's often possible that one gets bitten by a mosquito or fly and doesn't even realize because he is so engaged in his duties. However, once a person is in his grave, where there are no hassles or responsibilities, there is nothing that can distract the person from the insects that come to consume him; every scratch and every sting is felt, and a person cannot fathom the pain and suffering the

deceased endure even only from the sound of the insects crawling.

I don't understand why you entertain thoughts of ending your life; as long as a person is still alive, he has hope and can find a way to overcome his suffering. But once a person is dead and buried, there is no way to escape anywhere. He lies beneath the earth and then it is truly bitter.

Why think of such foolish ideas, when you still have the opportunity to rectify everything you did wrong? As the holy Rebbe states in Likutei Maharan (Chelek 2, 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. We must believe in the power we possess, and believe that Hashem accepts a person's Teshuvah when he means it sincerely. Hashem waits for every person to return, however once a person dies, his hands are tied, and then it is too late; if one didn't accomplish throughout his lifetime, if he didn't prepare himself with Torah and Mitzvos, then afterwards it is very bitter.

Have you ever seen a mouse? What do you do when one creeps up on you? What do girls do when they encounter a tiny mouse? They start screaming and panicking, and running in all directions. However, in reality the mouse is quite harmless, and with only one move it runs away. Now what will you do once you are buried, and the first rodents you encounter are mice? What will you do when

they start nibbling at your flesh? To whom will you scream then? What will you do?! Therefore, it is beyond my understanding why you are in such a hurry to die; then is when the real trouble begins; there you cannot escape anywhere.

Stop entertaining such ridiculous thoughts that Hashem doesn't love you, and that he doesn't need you; Hashem loves you and he's waiting for you to do Teshuvah. Chazal state (Yuma 86): "When a person repents, he will merit a long life." Hashem yearns for the person to repent, and when he does, Hashem says – "When a person admits his sins, and expresses remorse, I immediately forgive him, and I conduct Myself with compassion. (Toras Kohanim, Bechukoisai)

Remember death is not the solution; it will only be the beginning to your suffering. The Shulchan Aruch Paskens, (Yoreh Deah Siman 345, S'eif 1): "Those who commit suicide don't receive a regular burial, you don't mourn them, and they don't receive a Hespel; you don't tear Kriah over them, and their wife doesn't require Chalitzah."

Accustom yourself to talk to Hashem; describe to Him all your pain and suffering, and tell him your troubles. Cry to Him with the following words "Hashem have pity on me; my life is so full of pain that I have no strength to continue; help me escape from my darkness." Do Teshuvah for your Aveiros, and say to Him "Hashem, forgive me for my sins, I will no longer do what I am not allowed to; I'm going to do everything I can to be Ehrlich."

Furthermore, plead to Him “Hashem help me overcome my Yetzer Hora and no longer commit Aveiros; help me remain strong in the face of my Nisyonas.”

May Hashem bless you with success in all your endeavors.

Kesivah V’Chasimah Tova; may you have a sweet new year.

 . . . **THE SHIURIM INFUSE ME WITH LIFE.**

Question:

To the Rosh Yeshiva Shlita,

I wanted to thank the Rosh Yeshiva for all the Chizuk I receive which keeps me afloat in the difficult world we live in. Since I found the light of the holy Rebbe about a year ago my life has transformed. I must travel frequently for Parnassah and the Shiurim are a lifesaver for my lengthy travels; the **עצות** and Chizuk give me the strength I need to carry on, and to involve Hashem in my daily life. They help me in many more aspects too, firstly with Bitachon, and secondly in Limud Hatorah; I started learning with such intensity since I started listening.

I manage to say the entire Yom Tehillim every day, just while sitting in traffic or waiting for a light to change, and likewise, I manage to recite many Perakim Mishnayos, while in transit. I learn Chumash and Rashi every day; I started being Maavir Sedra last year

Parshas V'Eschanan, therefore, this week I completed the entire Chamisha Chumshei Torah for the very first time in my life. I have already finished Tehillim sixty times, and I have also finished quite a few parts of the Sefer 'Asher Banachal' which I learn every morning before starting my day; this Sefer gives me an enormous dose of Chizuk, and amazingly I always find myself in the letter I'm reading, with guidance and Chizuk for the specific issue what is troubling me. I also now do whatever it takes to ensure I Daven with Minyan three times a day.

May Hashem bless you with success to continue your holy work.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ב' פרשת ראה, כ"ה מנחם-אב, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

How fortunate it is for us that we are connected to the holy Rebbe; the Rebbe says in Chai Maharar (332): "I am a river which cleans a person from all his impurities"; the Rebbe removes our dirt, and cleanses us from our Aveiros.

One who heeds the holy Rebbe's עצות is Zoche to become a righteous person; as the Rebbe once remarked (Chai Maharar 358): "Through every discussion I have with you, you can be Zoche to become an Ehrliche Yid - the way I mean an 'Ehrliche Yid.' We see that when someone

adopts the Seder Derech Halimud, and maintains a connection to the holy Torah, through this he is Zoche to learn every day, and ultimately to learn through the entire Torah. Starting with Mikra which is Torah; continuing on to Neviim and Kesuvim; then with Mishna which is Shisha Sidrei Mishna and Tosefta; and ending with Gemara which is Bavli, Yerushalmi, and all the Medrashim.

The Rebbe also teaches us to live with Emunah and Bitachon, and not to forget even for a second that it is Hashem who is in control. A person's entire life is altered when he listens to the holy Rebbe, as Chazal teach us in Berachos (33:); regarding the Pasuk in Devarim (10,12): "ועתה ישראל מה ה' אלקיך שאל מעמך, כי עם ליראה את ה' אלקיך, ללכת בכל דרכיו ולאהבה אתו, ולעבד את ה' אלקיך בכל לבבך ובכל נפשך" – Moshe Rabeinu says to Klal Yisroel "What is it Hashem requests from you? Merely to have Yiras Shomayin." Chazal ask: "אטו יראת שמים מילתא זוטרתא היא" - Is Yiras Shomayin so trivial that Moshe Rabeinu can express himself 'What does Hashem already request from you, simply to have Yiras Shomayin?!" the Gemara answers that to Moshe Rabeinu, Yiras Shomayim wasn't a big deal because it came naturally to him. The Baal Shem Tov however argues that this doesn't answer our question, because Moshe Rabeinu wasn't addressing only himself, he was talking to the entire Klal Yisroel about Yiras Shomayim; and the holy Baal Shem tov explains, that the holy sages are not referring to Moshe Rabeinu, the sages are referring to the Yidden who are connected to a Tzaddik, because all those


who are attached to a Rebbe - those who were attached to Moshe Rabeinu, Yiras Shomayim wasn't a challenge for them, because when one is connected to a Tzaddik, the Tzaddik elevates the person to his Madreigah.

We can all attest that after discovering the Limudim of the holy Rebbe our Avodas Hashem transformed, it is "יראת שמים מילתא זוטרתא היא" - with the Rebbe's עצות every person can achieve greatness as it states "בפיך ובלבבך" "לעשותו". (Devarim 30, 14)

The Rebbe elevates us to the Madreigos of the previous Tzaddikim; the Rebbe teaches the simplest of us how to live a life of Emunah and forge an unbreakable bond to Hashem. When a person talks to Hashem his Emunah is strengthened, and the person starts feeling Hashem's presence in everything he does. Such a person is blessed.

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova; may you have a sweet new year.

 . . . **WHICH CHUMROS MUST A PERSON BE METICULOUS WITH, AND WHICH ONES NOT?**

Question:

To the Rosh Yeshiva Shlita,

I thank Hashem that there is a place where anyone can ask whichever question or doubt he has, and receive such precise answers.

I grew up in a very insular community with many Chumros and restrictions, and as an outcome I distanced myself from Yiddishkeit – it was just too much for me. However, since I discovered the Rosh Yeshiva's Shiurim, which address the very basic foundations of Yiddishkeit, for ex. Shmiras Shabbos, Tefillin etc. and teach us that Hashem wants us to keep His Torah with a Temimus, without additional Chumros, this gives me a lot of Chizuk in my personal life.

Yet, I am still confused. How can one distinguish between Chumros which are important, Chumros which originate from previous Tzaddikim, and Chumros which are unnecessary and do not have to be incorporated in one's life?

Can the Rosh Yeshiva clarify?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ב' פרשת ראה, כ"ה מנחם-אב, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

The holy Rebbe said (Likutei Maharar chelek 2, Siman 12): "The עיקר in Yiddishkeit is to conduct oneself with תמימות and without חכמות; there were many Rashaim who mislead the entire world with their errors, and what initiated it was their Chochmas." Likewise, the Rebbe

never approved of Chochmas in Avodas Hashem, because this sets up a person to fail, and after experiencing failure a person can abandon everything. The Rebbe states in Likutei Maharan (Chelek 2, Siman 44): “One must be very careful to stay away from Chochmas, because the Chochmas one has when he begins to serve Hashem are not Chochmas, they are nonsensical and fantasies, and this ultimately causes a person to abandon everything. All those who are into Chochmas and Sefeikos are constantly doubtful whether they fulfilled a Mitzva correctly or not, and they are lacking joy for Yiddishkeit. These people always live with Sefeikos and uncertainty, and their Chumros cause them to go around depressed and miserable.”

If you want to know how to conduct yourself, and know how to distinguish between which Chumra is important and which one is unnecessary, delve into the Rebbe’s Seforim, and there you will find clarity. The holy Rebbe once remarked (Chai Maharan 343): “I had a strong desire to write a Sefer on Shulchan Aruch, and to reference every Halacha, and explain what is the literal way to apply it in daily life, but since ‘Likutei Maharan’ was published it is no longer necessary.’

Maharosh explains; What is the connection between Likutei Maharan and Halacha? Likutei Maharan in general is not a Sefer on Halacha. However, when a person learns Likutei Maharan they merit to receive such a clarity, which helps them distinguish what is the

right way to conduct oneself, and likewise what is wrong. Specifically, if you will learn 'Asher Banachal' you will be able to discern what the right approach is to every situation, and you will be Zoche to fulfill all the Mitzvos with Simcha, and a deep connection to Hashem.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasimah Tova; may you have a sweet new year.

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