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PROTECT ME FROM BECOMING ANGRY?

Question:

To the Rosh Yeshiva Shlita,

Thank you so much for the Shiurim and Chizuk, I have been listening for more than a year now, and my life has transformed. Recently, I was Zoche to complete the entire Shas, only because I took the Rebbe's עצה of Seder Derech Halimud, and started learning consistently. In addition, I learn Chumash, Nach, Mishnayos, a Daf of Bavli, Yerushalmi and Tosefta, Shulchan Aruch, Zohar, Medrash, and Likutei Maharan daily.

The Rosh Yeshiva has said on many occasions, that as a result of learning through the 'Seder Derech Halimud' a person's entire character will change, and he will gain a newfound serenity and become a patient person. However, unfortunately I still don't have patience to my wife and children. I try to follow the Rosh Yeshiva's guidance, and try to control myself as best as I can, yet I find it very difficult. There are many occasions where I argue with my wife, and even get angry and hit my children.

The Rosh Yeshiva also says, that when parents or Melamdim belittle a child it will negatively affect their Sholom Bayis after their

marriage. My wife and I were constantly put down as children, do you think it is still possible for us to have Sholom Bayis?

Please could the Rosh Yeshiva give me Chizuk in these aspects; encouragement to continue with the Seder Derech Halimud; Chizuk for Sholom Bayis, and patience to my children. I would really appreciate it. I have nowhere else to obtain Chizuk.

Thank you for everything.

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.

I beg you, be strong and do not despair; we possess such sweet and effective עצות how to persevere. With the Rebbe's עצות it is possible to escape from all one's problems. Firstly, internalize the concept of - dorgetfulness; the Rebbe states in Sichas Haran (26): "People view forgetfulness as a weakness, however I emphasize that it is a great asset; because if a person would always remember everything he did, he wouldn't be able to continue achieving. Thoughts of his wrongdoings, and uncertainties would constantly plague him."

Listen to the Rebbe; forget everything you've been through until now, and give yourself a fresh start. Thank Hashem you merited a wife and children, and don't let your past blur your success and happiness. Don't look back, what happened is history; your focus should be how you can amend and rebuild.

You write that both you and your wife went through a painful childhood; this trial gives you the opportunity to strengthen each other. The Rebbe writes in Likutei Maharan (Chelek 1, Siman 106): "Through giving Chizuk to another, the person himself becomes strengthened;" the Rebbe explains the Pasuk in Tehillim (41, 2): "אשרי משכיל if a person is demoralized, by strengthening others, he helps himself and strengthens himself too. By helping and comforting your wife, you will profit twice; if she is uplifted then only you will benefit, and even if your words don't penetrate, and it seems like they have no effect on her, they will linger in the air, and you will be strengthened by them. As the Rebbe states in Likutei Maharan (Chelek 1, Siman 184): "When a person gives another Chizuk, he creates an אור – a beam of light; sometimes it's an אור ישר - a direct beam, the person accepts the Chizuk directly, yet sometimes it's an אור חוזר – an indirect ray, meaning that even if the person you are trying to be Mechazek can't accept the Chizuk, it returns to the original person and is Mechazek him instead."

I beg you; after following the Rebbe's Seder Derech Halimud with such diligence, especially that you merited to finish Shas, Shulchan Aruch, Zohar etc., also heed the Rebbe's שכחה of שנחה with the same sincerity. Forget your past and start anew, treasure your wife; treat her

respectfully and speak to her kindly. By doing so you will have strength to raise your children to be righteous Yidden.

Sample the sweetness of Hisboidedes; it's a priceless gift from the holy Rebbe. Find a quiet corner where you will not be disturbed, and pour your heart out to Hashem. Tell Hashem everything that is bothering you, in the language you are most comfortable with. Listen to me; find a secluded corner and say "Reboinoi Shel Oilam! What can I do that the Yetzer Hora prevails over me again and again? As many times as I resolve to start anew, he manages to hinder my efforts. I argue with my wife, and get angry with my children. Then I can't control myself and raise my hands to them. Hashem, help me control myself, and help me restore peace to my home."

I hope that you won't just read this letter once or twice; reread this letter many times, and try to carry out everything which I write here. By doing so, you will really turn your life around, and benefit in this world and the next. And if you don't, you will ultimately lose everything dear to you; one is not allowed to hit children; it doesn't accomplish anything, it only makes matters worse. By hitting children a person distances them from himself, and in the end, the entire family falls apart, Hashem Yerachem.

May Hashem bless you with success in all your endeavors.

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

POSITION REGARDING DOR YESHORIM?

Question:

To the Rosh Yeshiva Shlita,

Thank you for all the Shiurim, which are truly life changing. I once heard a Shiur where it seemed like the Rosh Yeshiva was rebuffing the 'Dor Yeshorim' genetic screening; so I wanted to ask: what is wrong with it? What was Maharosh's position regarding it?

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.

Maharosh was not against doing the Dor Yeshorim test, and if one side requested it, Maharosh directed them to do the test.

If one wants to be Zoche to healthy and Ehrliche Doros he must Daven and beseech Hashem; one merits healthy children only with many Tefillos. A person cannot

fathom the potency of Tefila and what he can achieve through Tefila. In the Sefer Peilas Hatzaddik, (Siman 6) there is a famous story which teaches us the above: The holy Baal Shem Tov arranged a Shidduch for his Talmid R' Nachman Hordenker Zt"l, to the sister of R' Yitzchok from Drubitch Zt"l. Immediately after the Chuppah the Chassan R' Nachman Hordenker disappeared and no one could find him. After a few days elapsed, and he still hadn't come home, the Kallah went to the holy Baal Shem Tov and burst out crying and told him what happened. The Baal Shem Tov was very alarmed and told her to go home, and come back in a few days. Through Ruach Hakodesh the Baal Shem Tov was able to see where R' Nachman was hiding, and he sent a messenger to him, and directed him to come right away. When he arrived the Baal Shem Tov demanded an explanation from him, and asked him how he could do such a thing, and abandon his Kallah right after the chuppah. R' Nachman Hordenker replied, that he saw with Ruach Hakodesh that he will have a child with her, and immediately afterwards she will die; he justified his actions saying that all he wanted was to give her a few more years to live, and that's why he hid. When the Baal Shem Tov heard this, he summoned R' Nachman's wife and revealed the entire story, however, after listening she exclaimed "If my husband is so holy, and knows what will happen in the future, then I agree to have a child with him." They went home together and that's what happened. She had a child, and while giving birth she wept "Reboinoi Shel Oilam! Please allow me to

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remain alive for just one month, so I can see my child, and spend some time with him." She lived for exactly a month and then passed away.

Afterwards, R' Nachman Hordenker remarked "What a shame she only Davened to remain alive for one month; if she would have Davened for the decree to be annulled, she would have merited to stay alive. She Davened with such fervor, and with such a broken heart that her Tefillos would have certainly been accepted." We must absorb this powerful message, and internalize that with Tefila we can merit everything.

May Hashem bless you with success in all your endeavors.

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

SHOULD I LEARN?

To the Rosh Yeshiva Shlita,

I want to forge a connection to Breslev, yet I'm not acquainted with any Breslev Seforim. Which Seforim does one learn in Breslev, and which Seforim is it worthwhile for me to begin with?

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

Begin with learning the Rebbe's Sichas and stories, these will be easier for you to understand. Establish a Shiur in the Sefer Chai Maharan, Sichas Haran, Sippurei Maasos, and Sefer Hamiddos. These Seforim are easy to comprehend, and they will give you much Chizuk; by learning them you will be Zoche to be an Ehrliche Yid. The Rebbe once remarked (Chai Maharan, Siman 358): "Through every discussion I have with you, one can be Zoche to become an Ehrliche yid – a true Tzaddik; an Ehrliche Yid the way I mean an Ehrliche Yid"; the Rebbe also said (Chai Maharan, Siman 320): "Whoever will obey everything I request will certainly merit to become a great Tzaddik – it makes no difference who was initially."

You cannot imagine the levels one can achieve by learning the Rebbe's עצות. The holy Rebbe said (Chai Maharan Siman 354): "There are two categories of people who I pity greatly; the first are those who had the chance to become close to me and didn't seize the opportunity; and the second category are those who are close to me, yet they don't listen to my עצות. When the time comes, and a person has his feet to the door, (this is a reference to one's passing), the person will then make a reckoning

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and be full of regrets; he will lament 'Why didn't I follow the holy Rebbe's guidance? If only I would have listened, I would have been able to reach the greatest Madreigos in Avodas Hashem;' however, then it will be too late."

Likewise, start learning the Sefer 'Asher Banachal;' Maharosh took the Rebbe's Seforim, and simplified them in a clear and easy way to understand. Just like one puree's an apple to make it easy for a baby to eat, similarly, Maharosh took the Rebbe's Seforim and simplified them, so that even those of us who cannot grasp profound concepts, are able to understand what the Rebbe meant, and live with his עצות.

A person who learns Asher Banachal doesn't lose faith when something doesn't turn out the way he wanted it to, or when he is undergoing a difficulty; his Emunah becomes rock strong. Try it out, this Sefer will accompany you and strengthen you in every situation.

May Hashem bless you with success in all your endeavors.

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

HOW CAN I REMAIN STRONG?

Question:

To the Rosh Yeshiva Shlita,

I suffer from a problem which is too complicated and lengthy to detail in this letter, however to sum it up in a few words; I feel like a leper who was placed in isolation.

Two years ago, I moved to a new neighborhood, however no one ever reached out to me, or even said hello; nobody looks in my direction.

I am a very quiet, and shy person by nature, but the suffering and humiliation I have endured, is also a result of why I am this way.

I am very discouraged, and I can't stop thinking about my pain; please help me out.

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

Listen to the guidance the holy Rebbe gives us; adopt the עצה of Hisboidedes and discuss all your hardships with Hashem. When a person begins talking and discussing all his problems with Hashem, his entire life changes. A person who lives with this עצה can emerge from his bitterness and depression; his entire perspective on life shifts, and he becomes a happy person.

It shouldn't bother you that you are quiet, or shy; it isn't a negative character trait; bashfulness is a Yiddisha Midda. Chazal teach us in Yevamos (79.): One of the Simanim Yidden are praised with, is that they are בישנים; Chazal also teach us in Nedarim (20.) in regard to the Pasuk in Shemos (20, 20): "לבלתי תחטאו", - מלמד שהבושה מביאה לידי יראת חטא possesses the Midda of בושה, will be protected from sin.

True you underwent a difficult childhood; and it's very painful to hear how you suffered, but you must remember that your success lies in your own hands. If you will absorb that only Hashem controls what happens to a person, and sing and praise Him for what you do have, then you will be able to emerge from your bitterness.

May Hashem bless you with success in all your endeavors.

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

שליים ייי why do you accuse sachurim of talking ניבול פה

Question:

To the Rosh Yeshiva Shlita,

I would like to thank you for all the Chizuk, especially for the beautiful letters.

I recently read a letter (the letter is attached at the end of this one), where the Rosh Yeshiva advises a parent to view his child positively, and explains that he should be happy that his son doesn't speak 'ניבול פה' like 'most Chassidishe Bachurim' do.

Can the Rosh Yeshiva clarify? Does the Rosh Yeshiva really believe that the majority of Chassidishe Bachurim speak ניבול פה? I mean no disrespect, but your letters travel far and wide; is this a title Chassidishe Bachurim deserve?

Thank you.

The Rosh Yeshiva's response:

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

Dear...

I received your letter.

Unfortunately, we live in a time where the following (Eichah 4, 1): "תשתפכנה אבני קדש בראש כל חוצות" – has materialized; holy Yiddishe Neshumas lie submerged

in the worst Aveiros Rachmana Litzlon. Not to mention the בני הנעורים, our precious youth, who must contend with such difficult Nisoynas daily, and no one can comprehend what they are going through. We live in an era comparable to the Dor Hamabul Rachmana Litzlon. Apikorses and Niaif are so accessible and at everyone's fingertips, and so many people are unfortunately sucked into the abyss. One person influences another, and so on, and it never ends. No one knows what's going on (Or people purposely choose to turn a blind eye).

I suppose you don't deal with children or Bachurim, therefore you have no inkling what is going on nowadays, and in what situation we are, Hashem Yerachem. The individuals who are occupied with our youth, know what Bachurim are going through. We must cry and beg Hashem to have pity on us and liberate us from our lengthy Galus. We are in such a dark and difficult Galus, precious Yiddishe Kinder sink in Aveiros; Bachurim are פגם הברית וו נכשל Rachmana Litzlon; they then are מכשיל each other, Hashem Yishmereinu, they use dirty language, etc.

May Hashem have pity on us, and send us a Manhig, a leader, who can remove us from the depths to where we have sunk. The Rebbe states in Likutei Maharan (Chelek 2, Siman 7): "Only a person with Rachmanus can be a Manhig Yisroel, because the greatest level of Rachmanus one can reach, is Rachmanus on Yidden who commit Aveiros. When a person commits Aveiros Rachmana Litzlon, he

deserves such pity, and a true Manhig will help him crawl out of the swamp he is in. Whoever grasps the greatness and holiness of a Yiddishe Neshuma, understands that a Yid doesn't want to commit Aveiros, and that every Yiddishe Neshuma, however far, is yearning to return."

May Hashem bless you with success in all your endeavors.

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

(The letter to which the above is referring to):

··· view your child positively.

בעזרת ה' יתברך – יום ג' פרשת פנחס, כ' תמוז, שנת תשע"ט לפרט קטן To my dear....

I received your donation to the yeshiva, thank you.

Regards from your beautiful children, they are extremely well behaved, and conduct themselves with Yiras Shomayim.

I feel that I must write to you about your son ..., who is beloved by me more than all my Talmidim. However, he feels that you view him in a negative light. It really hurts him that his father isn't proud of him, when the truth is, that he is a solid and Ehrliche boy.

Regarding the fact that he smokes; many Bachurim

smoke; the way to deal with it isn't to confront him and turn it into a big deal; Tefilla is way more effective if you want him to stop. This approach isn't applicable for a young child who must listen to his parents when they demand something; this is only relevant when a Bachur is older already, and he must learn to make his own responsible choices.

I beg you my dear...., turn a blind eye, and don't notice every insignificant thing that happens. Notice the positive in him; he davens with Minyan three times a day, he is going to complete Shisha Sidrei Mishna for the time; he doesn't speak ניבול פה like most Chassidishe Bachurim do; he is Ehrlich; he has a strong connection to Yiddishkeit, and he so badly wants to make you proud. He has told me many times that he feels that his father has צער from him, therefore, he avoids going home too often.

Forgive me if I am meddling in private matters, however I feel that this is for everyone's benefit; especially that you entrusted me with him, and I see his pure heart, his Middos and Yiras Shomayim. I feel that it isn't worth focusing on a few negatives which he will certainly outgrow Iy"h, seek out his positive instead.

I hope you will be able to accept my words positively.

YESHIVA STATE EXPLICITLY WHAT HE WANTS FROM HIS TALMIDIM?

Question:

To the Rosh Yeshiva Shlita,

On an occasion the Rosh Yeshiva noticed me wearing my Tzitzes over my clothing, and remarked to me that I look better this way. My question is, why didn't the Rosh Yeshiva tell me initially to wear my Tzitzes like that, when I still had them tucked in?

I also wanted to ask how I can strengthen my Shmiras Ainayim; it's so difficult for me to guard my eyes. I repeatedly resolve that from now on I will control myself, yet somehow I can't follow through. I then feel so bad, is there an עצה for me?

Thank you.

From a devoted Talmid.

The Rosh Yeshiva's response:

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

To my dear beloved, Talmid Yeshivas Tiferes Hatorah.

I received your letter.

This is the approach I generally use when I need to tell a Talmid something...

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There are two ways one can convey his message; either with an accusation – 'Why aren't you wearing your Tzitzes over your clothes?'; or with a compliment, 'You look so good with your Tzitzes outside etc.' When I have no choice I'll use the first way, however if possible, the second approach is more pleasant and yields results.

Regarding Shmiras Ainayim; the only עצה I can suggest is Hisbodedes – cry to Hashem: "Riboinoi Shel Oilam, save me! I am being consumed by my Yetzer Hora! I look at things which are forbidden; I can't control myself from looking at women; save me from the Yetzer Hora who wants to destroy this world for me, and the world to come; etc. etc." This is how you should cry and beg Hashem to protect you from the Yetzer Hora.

Remain strong with your daily Shiurim and exemplary behavior; you bring me much Nachas. May Hashem help you find your Shidduch, and be Zoche to establish a beautiful Yiddishe home very soon.

Kesivah V'Chasimah Tova; may Hashem bless you with a sweet new year.

HALIMUD' THE CORRECT WAY TO LEARN TORAH?

Question:

To the Rosh Yeshiva Shlita,

Thank you for the Shiurim and Chizuk which are truly uplifting; specifically for the 'Gilyon Hichel Hakodesh', which is distributed here in London, and gives me much Chizuk.

My question is regarding the Seder Derech Halimud, which the Rosh Yeshiva often talks about. We learn in many Seforim that learning Torah isn't meant to be easy, one should toil and struggle to learn Torah. How can the Seder Derech Halimud be the correct way to learn Torah, when it is so effortless to achieve?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך – יום ג' פרשת שופטים, ג' אלול, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

I can only assume that you haven't yet attempted to learn Torah through the Seder Derech Halimud, therefore you're under the impression that it's something easy to accomplish. True, we learn in Vayikra (26, 3) "שתהיו עמלים בתורה", and Rashi explains: "בחקתי תלכו", - one should toil while learning Torah, yet if you will try to learn with the Seder Derech Halimud, and start saying Perakim Mishnayos, and Dafim Gemara you will realize that it takes great effort.

In fact, there is no greater struggle for the sake of Torah, then a person who doesn't understand what he

is learning. Yet, despite this, he continues saying the words even without understanding them, or receiving satisfaction from doing so. The holy Rebbe states in Likutei Maharan (Chelek 1, Siman 74): "There are two ways to learn Torah; there are people who learn and comprehend what they are learning, and there are people who don't understand what they are learning. In order to be Zoche to understand one's learning, one must first say the words of Torah even if he doesn't comprehend what he is saying." The Rebbe states further: "ושני בחינות אלו, הן בחינת הושענא רבה ושמחת תורה – before one achieves clarity and complete understanding in his learning, which this is a Bechinah of Simchas Torah – he experiences a sweetness and satisfaction by his learning, he must first go through 'Hoshana Raba' - which the Rebbe writes "כי 'הושענא רבה' הוא בחינת דבור בלא דעה, שהוא בחינת ערבה, כי ערבה דומה לשפתים"; the Aravos we use on Hoshana Raba resemble lips; this teaches us that in order to reach the Madreigah of Simchas Torah one must use his lips; one must say the words of Torah even without understanding.

When a person labors to learn Torah, he says the words of Mishnayos and Gemara even if he doesn't grasp what he is learning, and he doesn't yet experience a Geshmak in his learning, his Torah is extremely treasured by Hashem. Hashem has much pleasure from Him, as we learn in the Holy Zohar (Kedoishim 85:): "One who wishes to learn the holy Torah, but doesn't have someone to teach him, yet because of his great love to the Torah he learns without comprehending, he is rewarded that every word

of his Torah goes up to Hashem, and Hashem rejoices with them. Hashem takes his words of Torah and plants them next to a stream, and beautiful trees then bloom from them. These trees are called 'ערבות'. As the Zohar states further (Mishlei 5, 19): 'באהבתה תשגה תמיד' when one loves the holy Torah he will learn even if he makes mistakes."

If we are discussing the topic of עמילות בתורה, it would be worthwhile to mention the words of the Yismach Yisroel (Parshas Bechukoisoi, 2) where he explains that one achieves עמילות בתורה by learning through גירסא – saying the words. He clarifies that when one understands his learning his toil is rewarded by the satisfaction he receives. However, when one learns even though he has difficulty understanding he must exert much more effort. Chazal state (Avodah Zorah, 19.): "A person should learn Torah, even though he doesn't comprehend everything he is learning. This person truly reaches the Madreiga of עמילות בתורה because he learns despite not yet feeling the sweetness, or seeing the beauty of the holy Torah. However, once a person is Zoche to understand, he receives such pleasure from the holy Torah that he needs nothing else." As the Rebbe once remarked to a Talmid (Sichas Haran 17): "Once the Torah will reveal her face, you will no longer need anything else".

Kesivah V'Chasimah Tova; may Hashem bless you with a sweet new year.

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HARMONY WHEN OUR FINANCES ARE STRETCHED?

Question:

To the Rosh Yeshiva Shlita,

Thank you so much for the many Shiurim you give, especially for those specifically for the women, I obtain so much Chizuk from them.

Lately my husband started struggling financially, until it reached the point that we cannot even cover our daily expenses. Unfortunately, this really affected our Sholom Bayis, until the situation deteriorated and my husband feels very distanced from me. How can I bring the harmony back into my home despite the lack of money which affects every aspect of our life?

Thank you.

The Rosh Yeshiva's response;

בעזרת ה' יתברך - יום ד' פרשת שופטים, ד' אלול, שנת תשע"ט לפרט קטן

Mrs....

I received your letter.

The most essential thing for you to focus on, is how you can encourage your husband and raise his spirits. By praising him and giving him reassurance, he will have the ambition to find a job. Remember; it isn't his fault that he is struggling with Parnassah.

It is a woman's role to boost her husband's confidence; Shlomo Hamelech famously said (Mishlei 14, 1): "חכמות נשים", a wise woman builds her home, and a foolish woman destroys it with her own two hands. A woman possesses great capabilities; she can either use her wisdom to establish a home with strong foundations, or she can take her own two hands and destroy everything dear to her. It's a shame women don't know to value their potential.

A wise woman lifts her husband's spirits and showers him with praise; especially when he is struggling with Parnassah. A righteous woman awaits her husband after a day of work with a smile, just as the women in Mitzrayim did, and therefore in their merit we were redeemed. Chazal relate (Yalkut Shimoini Tehillim, Siman 795): During Galus Mitzrayim, when the men were subjugated under Pharaoh's rule, they worked so hard that they lost interest in returning home and establishing a family. Instead, they remained behind in the fields, weak and dirty from the grueling labor. What did the righteous women do? They went out to the fields and boosted their husband's morale, and convinced them not to despair. They then went to the stream, and brought fresh water back to their husbands so they could bathe; Hashem made a Ness that in the water they found small fish, which they cooked and fed their husbands. These holy women are the reason we

were redeemed, and Klal Yisroel only emerged through their sacrifice. This demonstrates the Koach Yiddishe women possess; in their Zechus we were redeemed from Mitzrayim, and in their Zechus Moshiach will redeem us from Galus.

If you will strengthen your husband, everything will reverse, and you will merit great blessing. Your entire Parnassah is contingent on you; as the Rebbe states in Likutei Maharan (Chelek 1, Siman 69): "כי עקר העשירות על ידי", one's entire wealth is contingent on the wife.

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova; may Hashem bless you with a sweet new year.

MODE FROM CHABAD TO BRESLEV?

Question:

To the Rosh Yeshiva Shlita,

I used to belong to Chabad, however lately I was drawn to the Breslever Chassidus. In Chabad our Minhag isn't to grow our Peyos long, whereas in Breslev there is a Minhag to have them that way.

My question is: now that I consider myself a Breslev Chassid, should I let my Peyos grow long, or should I remain looking the same as I did while I belonged to Chabad?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך – יום ד' פרשת שופטים, ד' אלול, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

I'm sure you are aware that Breslev and Chabad always lived together in harmony, and never opposed each other. The Rebbe Zt"l was very close to the holy Baal Hatanya Zt"l. Their relationship began when the Rebbe was in Eretz Yisroel, and he promised the Tzaddik R' Avroham Kalisker Zt"l that as soon as he returned home he will immediately travel to the Baal Hatanya, and create peace between the two. As soon as the Rebbe returned, he traveled to the Baal Hatanya, and he was welcomed with great Simcha. (Peilas Hatzaddik, Siman 264)

Likewise, the Baal Hatanya once traveled to the Rebbe for Shabbos (Shabbos Parshas Yisroi, 5070). When he arrived closer to the village of Breslev, the Rebbe went out with all his Talmidim to greet him, and the Rebbe held him in very high respect. (Peilas Hatzaddik, Siman 892)

When the opposition to the Rebbe began, the Baal Hatanya remarked "I'm not one of those who are Mechazek R' Nachman; me and R' Nachman are like one; those who oppose R' Nachman, oppose me as well."

What we can learn here is; it isn't necessary to leave behind your old Derech, there is plenty of room to embrace both. Remain on the Derech you were on until not too long ago; however, take the עצות and Hischazkus of the Rebbe, and implement them in your life. Especially the עצה of Hisboidedes; discuss all your troubles and hardships with Hashem, as if you would be talking to a trusted friend.

The holy R' Nosson relates, that at the beginning of his relationship with the holy Rebbe, he once went on a walk together with him. the Rebbe discussed many beautiful concepts with him, and strengthened his new Talmid. As they were walking, the holy Rebbe placed his hand on R' Nosson's shoulder and said the following, which accompanied R' Nosson for the rest of his life. The Rebbe said: "Things are so much better, when you pour your heart out to Hashem, as if you would be speaking to a trusted friend." The Rebbe then revealed the concept of Hisboidedes to R' Nosson; he should accustom himself to talk to Hashem in whichever language he is comfortable in, and discuss every aspect of his life with Him.

R' Nosson Zt"l later remarked: "When the Rebbe laid his hand on my shoulder and said those words, I immediately felt as if I have a clear path in life - a method to achieve success. No matter what I will ever face in life, I will never be alone; I will always approach Hashem and share my trials, and triumphs with Him." (Peilas Hatzaddik,

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova; may you be blessed with a sweet new year.

SHOULD I DAVEN WITH A

MINYAN?

Question:

To the Rosh Yeshiva Shlita,

I am a Yingerman who Baruch Hashem has a beautiful family, and successful business. A few months ago, I received a card with the number of the hotline on it, and since then my entire life has transformed. I had previously learned certain Breslever Seforim, but the way you clarify the Rebbe's Derech so clearly, that every Yid, no matter his Matzav, can just shake off his dirt and return to Hashem; this is something I only now started to comprehend.

I received so much Chizuk to start talking to Hashem; and since I started learning through the Rebbe's Seder Derech Halimud, I was Zoche to finish Mishnayos four times. I thank Hashem for the Chesed he did with me, that I found the wellsprings of Emunah, through the Rosh Yeshiva's Shiurim.

I wanted to ask the Rosh Yeshiva: I live in a place where there are very few Minyanim Shachris every day. I usually Daven in the first Minyan, however, if I do miss it, it means I must Daven in the second Minyan which is led by the Rav of our town. This is very difficult

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for me, because this Minyan is very drawn out, and I have very little patience for the unnecessary prolongation. A regular Shachris here can take about the same time as the Rosh Hashona Davening in a different Shul. On one occasion I managed to finish nine Perakim of Mishnayos just while waiting for the Baal Tefilla to start Chazaras Hashatz. I would prefer to Daven alone, but on the other hand, I do want to Daven with a Minyan. It's just so difficult to Daven this way. How should I conduct myself when the situation arises?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך – יום ב' פרשת כי תצא, ט' אלול, שנת תשע"ט לפרט קטן

Dear...

I received your letter.

One cannot fathom the greatness of Davening with Minyan. Chazal ask in Brochos (7:) in regard to the Pasuk in Tehillim (69, 14): "ואני תפלתי לך ה' עת רצון"; when is there an Eis Ratzon? And they answer "When you Daven B'Tzibbur."

Chazal state further (Taanis 8.): "Hashem only accepts one's Tefillos, when the person has Inzin what he is saying." The Gemara then asks: we say in Tehillim (78, 36-37) "The Yidden deceived Hashem with their mouths, and they didn't have the right Kavonos while Davening to him; however, Hashem accepted their Tefillos, and forgave

them for their sins." The Gemara explains the apparent contradiction: "When one Davens with a Minyan, Hashem accepts his every Tefilla, even if he doesn't have the right Kavonos." This teaches us the greatness of Davening with a Minyan; even though our Tefilla isn't complete, we didn't have Inzin the right thoughts, if it's uttered with a Minyan Hashem accepts it regardless.

Don't be dismissive of Davening with a Minyan. If it takes very long, and you find yourself with a lot of extra time, you can then finish your Shiurim. Or take a Tehillim and recite the Yom Tehillim. Likewise, you can also use those minutes to talk to Hashem. If the Baal Tefilla takes his time, you can cover your face with your Tallis, and pour your heart out to Hashem. Continue Davening with Minyan, and through doing so you will remove all the Kelipas from yourself.

Chazal state (Beitzah 3:): "דבר שבמנין - אפילו באלף לא בטל", Maharosh explains, that when one Davens with Minyan, he can have thousands of Kelipas who try to take away his Tefillos, and invalidate them; however, "לא בטל", his Tefillos aren't rejected, because the power of the Minyan carries them up high.

May Hashem bless you with success in all your endeavors.

Kesivah V'Chasimah Tova; May Hashem bless you with a sweet new year.



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

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