

בְּעִזְרַת הַשֵּׁם יִתְבָּרַךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֲצַתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva

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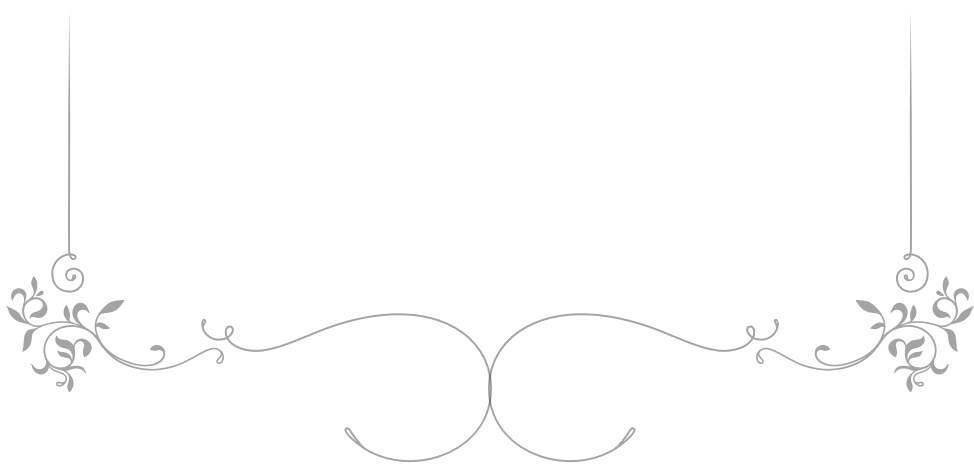






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## ❧ ... DOES RESPONDING TO A HATZOLAH CALL TAKE PRIORITY OVER HELPING OUT AT HOME?

### Question:

To the Rosh Yeshivah *shlita*,

The Rosh Yeshivah constantly stresses the importance of helping out at home instead of running to do *chesed* with friends and neighbors. On the other hand, the Rosh Yeshivah also mentions how Mashiach will come in the merit of those who give up their time to help others, for example Chaveirim members, or Hatzolah volunteers, etc.

I volunteer for Chevra Hatzolah and I often end up doing *chesed* outside of my home. I was wondering if the Rosh Yeshivah can clarify which takes preference.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת וירא, י"ב חשוון, שנת תש"פ לפרט קטן

Dear...

How fortunate is for you, and how great is your reward

that you sacrifice your time and energy to help save other Yidden.

However, you must remember that helping others cannot come at the expense of neglecting your wife and children. You cannot disappear at times when your wife is reliant on your help with the excuse that you were helping others.

Daven to Hashem for clarity to know when it is the right time to respond, and when to leave the mitzvah for others. When a call comes in — for example, someone is unconscious, or someone isn't breathing — then you should without doubt respond immediately. However, if the nature of the call isn't so serious — for example, someone cut himself or fractured a bone — you must assess the situation at home first; if your wife is depending on your help, choose to stay at home instead.

In conclusion, adopt the Rebbe's *eitzah* of *hisboidedes*; find time to talk to Hashem and reveal everything you are going through. Share your accomplishments with Him, and also your difficulties. When a person begins talking to Hashem, he is blessed with clarity and presence of mind to know how to correctly react in every situation.

May Hashem bless you with success in all your endeavors.



## ... WHY DOESN'T HEICHEL HAKODESH PRINT THE REBBE'S SEFARIM?

### Question:

To the Rosh Yeshivah *shlita*,

Often after work, I use my spare time to do *hafutza*. On many occasions people request the rebbes's *sefarim*, for example, *Likutei Maharani* or *Likutei Halachos*; however, I usually only have *kuntresim*. I was wondering why Hichel HaKodesh doesn't print the Rebbe's previous *sefarim*, but only the newer *sefarim* and *kuntresim*.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת וירא, י"ב חשוון, שנת תש"פ לפרט קטן

Dear...

How fortunate for you that you realize the greatness of *hafutza*, and you spread the holy *sefarim* and *kuntresim* further to other Yidden. The *kuntresim* Mohorosh wrote are so easy to understand and so relatable to every person in whichever situation he finds himself. Mohorosh took the Rebbe and R' Nosson's *sefarim* and with a heavenly hand guiding him, simplified the *limudim* so every person, no matter how simple he is, can feel a sweetness in the *eitzas* and relate to them.

In the beginning Mohorosh did print the Rebbe's *sefarim*, and he distributed them to the entire world. Consequently, more people started printing the *sefarim*, and nowadays they are available everywhere you go. Therefore, Mohorosh said that it is no longer necessary to print the Rebbe's *sefarim* because they are so widely available; instead we should focus on printing the *kuntresim* that enlighten and transform so many people's lives.

Strengthen your resolve, and continue with your holy work to spread the light to others. Hashem treasures a person who engages in bringing back lost *neshamos* to Him. Take a look at what the holy *Zohar* says<sup>1</sup>, "Come and behold; a person who returns wayward *neshamas* to Hashem is *zocheh* to rise to a level that no one else can rise to; he eradicates impurity from the world, and he generates that Hashem's Name should be sanctified throughout the entire world. It is in his *zechus* that the entire creation has an existence. Such a person will be *zocheh* to merit children and grandchildren, and he will merit all the blessings a person can receive in this world and the next; no one can harm him, neither in this world nor in the next. He is *zocheh* to enter the thirteen gates of *Shaarei Rachamim*, and no one can stop him."

May Hashem bless you with success in all your endeavors.



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1. Terumah 128:

## ... IS TALKING TO HASHEM CONSIDERED A *HEFSEK*?

### Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*, *chizuk*, and *eitzahs*; they gave me a path to create a connection with Hashem, and to serve him with happiness and love. Specifically, for the *eitzah* of speaking to Hashem in one's mother tongue — this has become my lifeline. I speak to Him at every opportunity and it has transformed my life.

The past Rosh Hashanah during Mussaf, I found myself talking to Hashem, and I was wondering if it is advisable since one may not be *mafsik* between the *tekuos*. Likewise, during Yotzros, I also spoke to Hashem in Yiddish, and I wasn't sure if it is permissible or not.

Can the Rosh Yeshiva clarify if it is considered a *hefsek*?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת וירא, י"ב חשוון, שנת תש"פ לפרט קטן

Dear...

How blessed are you that you conduct yourself with the rebbe's *eitzah* of *hisboidedes*. This is what the Rebbe taught us and wanted from us: that we should accustom ourselves to converse freely with Hashem. As soon as we open our



eyes in the morning, until we go to sleep at night, we should include Hashem in our lives and discuss everything with Him<sup>2</sup>.

The Rebbe once said<sup>3</sup> that he only achieved his *madreigos* in *avodas Hashem* through the *eitzah* of *hisboidedes*; the Rebbe also said<sup>4</sup> that he heard from many tzaddikim that they also only reached their *madreigos* through *hisboidedes*, and that in order to be an *ehrlicher Yid*, one must accustom himself to speak to Hashem. When the Rebbe mentioned the above, that it is not possible to be *ehrlich* without *hisboidedes*, the chasidim nearby started listing names of tzaddikim alive in that generation, and asked if it applies to them, too. The Rebbe replied that of all the names listed, every tzaddik told him what is quoted above: that they only achieved their *madreigos* through accustoming themselves to talk to Hashem.

*Hisboidedes* is not a *hefsek*; even in places where one should not be *mafsik*, this doesn't apply to talking to Hashem, it means talking or schmoozing with others during davening. When it comes to speaking to Hashem, one should speak to Him in whichever situation he is. This was precisely the conduct of our holy tzaddikim — their entire davening was intertwined with *hisboidedes*.

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2. *Likutei Mahararan, Chelek 2, Siman 96*
  3. *Shivchei Mahararan 10*
  4. *Likutei Mahararan, Chelek 2, Siman 25*

May Hashem bless you with success in all your endeavors.



## ... HOW OFTEN MUST ONE TALK TO HASHEM?

### Question:

To the Rosh Yeshivah *shlita*,

Where is the source for what the Rebbe writes, that whenever a person has a spare moment, he should utilize it to speak to Hashem?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת וירא, ט"ז חשוון, שנת תש"פ לפרט קטן

Dear...

The Rebbe said in *Likutei Maharan*<sup>5</sup>, "It is my desire that every individual should use his entire day to engage in *hisbodedes* — one should utilize every minute to speak to Hashem. Given that not everyone is capable of fulfilling this, a person should try to allocate at least one hour of his day to speak to Hashem — because even a little bit is also commendable; however, one who wants to be an *ehrlicher Yid* and serve Hashem with an *emes* should accustom himself to converse with Hashem the entire day. As Chazal teach

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5. *Chelek 2, Siman 96*

us<sup>6</sup>, "ולואי שיתפלל אדם כל היום כלו" — if only a person would daven to Hashem the entire day!"

Fortunate for a person who listens to the Rebbe, and his every spare moment is used to converse with Hashem. Such a person is *zocheh* to sense Gan Eden on this world; he is surrounded by the sweetness and light of Hashem Himself.

May Hashem bless you with success in all your endeavors.



## ... MUST I ASK MY MOTHER FOR FORGIVENESS?

### Question:

To the Rosh Yeshivah *shlita*,

This past Yom Kippur I was hesitating if I must ask my mother for forgiveness after she really made my life miserable this past year.

I need *chizuk* for *kibbud av v'eim*; there are many times that I cannot control myself and I'm disrespectful to my parents. I'm very upset at my mother because she didn't allow me to go to Uman this year for Rosh Hashanah.

Thank you.

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6. Berachos 21.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת וירא, ט"ז חשוון, שנת תש"פ לפרט קטן

Dear...

First of all, it's vital for you to realize that traveling to Uman for Rosh Hashanah does nothing to atone for someone who is disrespectful to his or her parents. The Rebbe explicitly said, "I can atone for everyone, except for an עוֹת עוֹת פְּנִים"; chutzpah has no place by the Rebbe.

What is the question even?! Of course, you should ask your mother for forgiveness! You should be ashamed of your behavior and deeply regret the way you treat your parents. Woe to the person who treats his or her parents disrespectfully. Woe to the child who speaks to his parents with chutzpah! Woe to the child who ridicules his elderly father or mother!

Shlomo HaMelech says in *Mishlei*<sup>7</sup>, "The eye that mocks a father and scorns a mother's accumulated lore — the ravens of the stream should gouge it out, and the young eagles should eat it."

*Kibbud av v'eim* is not optional; one should be extremely stringent with this mitzvah, it is among the most sacred mitzvos we possess. Chazal state<sup>8</sup>, "Rebbi Shimon Bar

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7. 30, 17


8. *Yerushalmi Kiddushin, Perek 1, Halachah 7*

Yochai said: Hashem commanded us to respect our parents even more than one respects the *Shechinah* Himself.”

Even if your mother does make your life miserable, it doesn't mean you have an excuse to be disrespectful; if your life is difficult find yourself a quiet place and pour your troubles out to Hashem. Beg Him to assist you with your hardships, and through doing so you will merit to find blessing in your life.

In conclusion, I hope that from today onwards you rectify your conduct to your parents; by doing so you will only be doing yourself a favor in this world and in the next.



 ... **HOW IS ONE ZOCHEH  
TO BECOME A TALMID CHACHAM  
THROUGH LEARNING WITH THE  
SEDER DERECH HALIMUD?**

**Question:**

To the Rosh Yeshivah *shlita*,

First, I must thank you for the *shiurim* that made so much positive change in my life, and likewise also in the lives of my wife and children.

I'm from a Litvish background; however, I was never successful when it came to learning with the Litvishe *derech halimud*. Since I

was introduced to the Rebbe's *sefer derech halimud*, I found a new passion for learning and I truly delight in it.

I have two questions that I hope the Rosh Yeshivah can answer. First, the Rebbe's *derech halimud* has a great advantage in that one can utilize every spare minute for learning. One doesn't need a *chavrusa*; therefore, he is not reliant on others and can learn in his extra time. On the other hand, this is also a disadvantage, because Chazal teach us that one should not learn alone, without a *chavrusa*. However, there is no way one can learn the Rebbe's method together with a *chavrusa*.

Second, I understand that simply saying the words of the holy Torah carry tremendous value, as we learn from the Rebbe and likewise in the holy *Zohar*. However, what I don't understand is, how can one become a *talmid chacham* by learning this way. *Baruch Hashem*, I have completed a few *masechtos* already, but I only "said" the words; I'm not more learned than I was before I began.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת וירא, ט"ז חשוון, שנת תש"פ לפרט קטן

Dear...

I'm happy to hear that your life improved once you started living with the guidance of the holy Rebbe; if people would only know what the Rebbe has to offer and how their entire life would transform, everyone would listen to the Rebbe's *eitzahs* and delight with them.

If the people who speak against Breslev would only know what Breslev is truly about —not only would they change their tune, they would also connect to the holy Rebbe and encourage their friends and family to do the same. The Rebbe once said<sup>9</sup>, “The people who speak against me do not oppose me; they formed an image in their minds based on the *lashon hara* they heard, and I also oppose the person they fight against.”

Beginning with your first question, whether it is permissible for a person to learn without a *chavrusa*, especially that Chazal warn<sup>10</sup> with the *pasuk* in *Yirmiyahu*<sup>11</sup>, “חרב אל הבדים ונאלו” — A sword should come against those who learn without a *chavrusa*.” This is because when one learns without a *chavrusa*, he can interpret matters incorrectly and succumb to sin. However, it is repeated in the name of the Chazon Ish<sup>12</sup> that the above was applicable only in the times of Chazal, when the Torah was not written down, and the method of learning was *ba'al peh* only. During those times it was vital to learn with a *chavrusa* so one didn’t make errors while learning. Nowadays, when everyone learns from *sefarim*, it is no longer necessary to learn with a *chavrusa*, especially if learning with a *chavrusa* results in schmoozing and wasting time, as Chazal state<sup>13</sup>, “Whoever desists from

9. *Sichas HaRan* 182

10. *Taanis* 7.

11. 3:36

12. *Shaalos u'Teshuvos, teshevos v'hanhagos, Chelek 1, siman 542*

13. *Chagigah* 12:

the words of Torah and engages in words of chatter, they will feed him burning wood coals.”

In regard to your second question, if it is possible that by simply saying the words of the holy Torah one can eventually understand and advance in one’s learning. It would be worthwhile for you to internalize what the Rebbe says<sup>14</sup>, “It is advisable for one to accustom himself to learn quickly and not to be meticulous to understand every word he says. One should only try to understand the basic text; and even if he doesn’t, he shouldn’t devote time trying to understand, instead he should advance further, because when one learns in this fashion, he will later begin to comprehend everything he didn’t initially.”

R’ Nosson elaborates that the Rebbe states further, “Even when one learns and doesn’t understand his learning, he should persist and continue learning, because eventually he will understand. One should not become discouraged when at the outset he must struggle to comprehend what he is learning, because precisely the desire to understand impedes the person from comprehending. One should just continue saying the words, and at the end he will be *zocheh* to understand. If one doesn’t understand at the first try, he will do so at the second; and even if at his second attempt he still can’t comprehend, he shouldn’t be deterred, because Chazal teach us, “A person should first say the words of the holy Torah even without understanding, and only after  
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14.      *Sichas HaRan 76*



doing so he should learn in order to understand.” When one accustoms himself to learn quickly, he is *zocheh* to make great progress in the holy Torah.” Such a person ends up reviewing everything multiple times, thereby eventually understanding everything he learned.

R’ Nosson writes further, “The Rebbe would often speak about the *derech halimud*, and clarify that one shouldn’t initially try to understand, because by learning consistently he will ultimately attain understanding. When one learns with the *derech halimud*, he manages to achieve much more than if he would go slowly and try to understand the *pshat* of every single word — this method can sometimes hinder a person’s success. There are people who completely stopped learning Torah because they didn’t feel accomplished by learning in this manner. However, if a person gets used to learning consistently and quickly, as stated above, he will be *zocheh* to learn through the entire Torah — Gemara and all the *poskim*, Tanach with all the *midrashim*, and *Zohar Hakadesh*, just as the rebbe wanted us to.”

Fortunate is the person who listens to the Rebbe with *temimus* and follows the *seder derech halimud* of the holy Rebbe; he will ultimately be *zocheh* to gain a clear understanding in everything he learned, and he will merit to become a great *talmid chacham*.

May Hashem bless you with success in all your endeavors.



## ... HOW CAN I CONTROL MY TEMPER?

### Question:

To the Rosh Yeshivah *shlita*,

I must first thank you for all the *shiurim* and *chizuk* that give me strength every day; when a few days elapse with no new *shiurim*, I feel like my *neshamah* is yearning for its nourishment.

I'm a woman who struggles mightily to control my temper and not become angry. When I cannot control myself and I do get angry, it takes me very long to calm down and rectify the situation. I try very hard to overcome my emotions; however, so far, I see no results. Perhaps the Rosh Yeshivah has an *eitzah* that can help?

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת וירא, ט"ז חשוון, שנת תש"פ לפרט קטן

Mrs...

Try with all your strength not to succumb to your feelings and lose your temper; the Rebbe quotes in *Sefer Hamiddos*<sup>15</sup>, "A woman who is angry destroys her home." Children whose mother is short tempered and irritable grow up with anxiety and low self-esteem. The Rebbe states further, "Angry parents will have children who are fools." Mohorosh explains that when you constantly shout at and

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15. Ois Kaas, *Siman 15*

belittle children, they become frightened and withdrawn, and they grow up emotionally lacking.

Heed the *eitzahs* the Rebbe gives us for controlling one's anger. Start your day with a hearty breakfast — eat *pas Shacharis*; a mother must realize that in order to be calm, she can't be hungry. The Rebbe says, "When one eats *pas Shacharis* — he washes on bread for breakfast — it will protect him from becoming angry." Start today; wash on bread for breakfast and eat well, and you will be protected from becoming angry.

In addition to all the *segulos* and *eitzahs*, one must still daven to Hashem that he or she should not become angry. Especially on Erev Shabbos; one should be *mispallel* that he should remain calm and stay happy throughout Shabbos. The *yetzer hara* has a strong desire to ruin the holy atmosphere of Shabbos, especially since Shabbos is the source of all blessing in a Yiddishe home. Therefore, on Erev Shabbos he tries with all his might to create conflict and friction between husband and wife. The Chida writes<sup>16</sup> that on Erev Shabbos, the *yetzer hara* has a mission to create arguments and tension between a husband and his wife, thereby ruining the atmosphere in their home. The *yetzer hara* knows that when a husband and wife live in harmony, he has no control over them and cannot lure them to commit *aveiros*.

Therefore, it is vital to daven and beg Hashem that you

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16. Sefer Avodas HaKodesh, siman 4, ois 140

should be able to look the other way, and not become upset at every small occurrence that goes against your wishes. One must daven to be protected from the *yetzer hara* whose only goal is to create strife. As the Rebbe says in *Sefer HaMiddos*<sup>17</sup>: “The *yetzer hara* is in a place where arguments and conflict occur.”

May Hashem bless you with success in all your endeavors.



## HOW CAN WE LIVE TOGETHER IN HARMONY?

### Question:

To the Rosh Yeshivah *shlita*,

My wife treats me very badly, and constantly berates me for no reason. I try to buy her gifts, yet nothing helps. How can I change her approach to me?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת וירא, י"ז חשוון, שנת תש"פ  
לפרט קטן

Dear...

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17. Ois Merivah, siman 66

The holy Rebbe said in *Likkutei Maharash*<sup>18</sup> that with the *kavonnos* of Elul it is possible to transform one's wife so that she lives harmoniously with her husband. The Rebbe says, "A crucial element of *teshuvah* is when one is humiliated and remains silent." The *kavonnos* of Elul are "לידם ולשתק", not to answer in the face of one's humiliation. When one controls himself and remains silent when he is embarrassed, then he will be *zocheh* that his wife completely amends her behavior, and becomes his partner assisting him in his challenges. However, this is only on the condition that he perseveres, continuously enduring the humiliation in silence, and instead asks Hashem to have pity on him. He utilizes the time to beg Hashem that the humiliation should be an atonement for his sins, which are the cause of his humiliation in the first place.

Buying your wife gifts is a beautiful idea, but will not ease the situation. Instead, adopt the *eitzah* the Rebbe gives us, which is *emunah*; seek refuge under Hashem's embrace, talk to Him, and reveal to Him everything you are going through. The worse the situation gets, utilize it to draw even closer to Him.

In conclusion, remain silent when you are humiliated, and you will merit to see great wonders; your hardships will become blessings.

May Hashem bless you with success in all your endeavors.



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18. Chelek 2, siman 6

## ... HOW CAN ONE ELIMINATE PANIC ATTACKS?

### Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking Hashem for the wonderful *chesed* that I discovered the Rosh Yeshivah's *shiurim*; the *chizuk* was exactly what I needed to hear. Consequently, I started listening to more *shiurim*, and I see positive change in every area of my life. I started learning 18 *perakim* of Mishnayos every day, a few *dafim* Gemara, and likewise different *shiurim*, too. I also find time every day to talk to Hashem.

I wanted to ask the Rosh Yeshivah for help; my wife suffers from anxiety and has many phobias; she often has panic attacks, and whatever *hishtadlus* we have done until now hasn't yielded results.

We try to strengthen our *emunah* and integrate Hashem into our discussions; likewise we are constantly *mispallel* for this. However, so far nothing has changed.

I know that I shouldn't despair, and we must continue davening for this to pass, yet my wife very badly wants some *chizuk* and *eitzahs* that perhaps can improve her situation. How can we remain strong with *emunah* and *bitachon* until her issues resolve?

May Hashem give you strength to continue with your holy work.

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת וירא, י"ז חשוון, שנת תש"פ  
לפרט קטן

Mrs...

Your husband asked me to write some words of *chizuk* to ease your suffering.

Remember, the more one internalizes that Hashem is in control and places his trust in Him, the more at peace such a person will be. *Emunah* strengthens a person emotionally and mentally. *Emunah* takes away a person's fears, just as a young child feels safe and secure in the embrace of his father. On the contrary, if a person does not place his trust in Hashem, he does not believe Hashem is in control of everything that occurs — he thinks things happen by coincidence, or that nature and luck carry a role in the creation — then such a person will suffer from anxiety and phobias. A person who doesn't believe there is a higher Force controlling his every move constantly blames himself for everything, which then causes him to suffer from emotional problems.

*Emunah* is the cure for all emotional issues (anxiety, panic attacks, etc.) and likewise it's the only remedy for those with phobias and a fragile emotional state of health. Therefore, the Rebbe would often talk about *emunah*; the Rebbe said in *Likutei Maharash*<sup>19</sup>, "A person's objective should be to have

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19. Chelek 2, siman 5

complete faith in Hashem, because without emunah a person's life is very challenging. There are many ailments that afflict a person merely because he is lacking faith in Hashem. All the emotional issues that people suffer from come only from a lack of *emunah*, and medication or alternative methods won't heal them. The only way for the person to escape from his inner darkness is through *emunah*."

Therefore, try with all your might to strengthen your *emunah*; put your faith in Hashem and your anxiety will begin to subside. The Rebbe cites in *Sefer HaMiddos*<sup>20</sup>, "One who has *bitachon* fears no one." A person starts feeling Hashem's presence and that Hashem's kindness constantly surrounds him. My life lies in his hands, as David HaMelech says in *Tehillim*<sup>21</sup>, "כגמל עלי אמו כגמל עלי נפשי" — I'm like a child who is in his mother's arms, without worries or fears."

I'm writing a *tefillah* for you to say every day; I guarantee, if you say this *tefillah* at least once a day, you will recover very soon.

**"Thank You, Hashem, for all the kindness and wonders You grant me; thank You for my dear husband and beautiful child, and for the many blessing I receive.**

**Hashem, help me be happy and be able to feel pleasure in my life. I'm in a pit of despair; I feel only darkness, and I have terrifying thoughts which dominate my life.**

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20. *Ois Bitachon, siman 1*

21. *131:2*



I beg You, Hashem, help me feel secure, and that no one can harm me because You constantly watch over me. Help me live with *emunah*, and feel Your presence in everything I do. Hashem, see my pain and how my negative thoughts are destroying my life. The phobias and anxiety are torturing me, and I feel that I cannot endure the suffering any longer.

Hashem, I beg You, have pity on me! Help me think positively and stop entertaining negative thoughts; help me stop blaming myself for everything, and help me remember everything that occurs is only from You.

Hashem, there are times when I feel my life has no value; I have such conflicted thoughts; all I want is to escape. I know though, that the only option of escape is to You, Hashem.

Therefore, I beg You, Hashem, help me! Help me in the merit of the tzaddikim who sanctified Your holy Name; in the merit of our holy *Avos*, Avraham, Yitzchak, and Yaakov; in the merit of our holy *Imahos*, Sarah, Rivkah, Rachel, and Leah; in the merit of the holy Rebbe, R' Nachman M'Breslev; in the merit of his talmid R' Nosson M'Breslev, and in the merit of Moharosh z"l, amen."

Say this *tefillah* as many times as it is necessary; once, twice, every time you feel troubling thoughts blurring your mind. Whenever you feel the negativity closing in, take this

*tefillah* and say it aloud, and with time you will feel things start changing for the better.

May Hashem bless you with success in all your endeavors.



## ... WHAT CAN I DO SO THAT MY FAMILY ACCEPTS ME THE WAY I AM?

### Question:

To the Rosh Yeshivah *shlita*,

I'm a *bachur* over eighteen who left yeshivah two years ago and went to work. My father was very unhappy at my decision and at the way I look, so that he and my brothers constantly humiliated me and degraded me for it. The situation was so unbearable that I left home.

I know it wasn't the right thing to do, and I deeply regret it now. I badly want to return home to my parents, but I know my family still have not come to terms with who I am and will not want to talk to me. Even if they do talk to me, I'll always remain the black sheep who is different; they will never respect me for who I am and accept me as part of the family.

I'm so broken over the situation I'm in, I hope the Rosh Yeshivah will be able to guide me how to proceed.

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת חיי שרה, י"ט חשוון, שנת תש"פ לפרט  
קטן

Dear...

Do not despair; Hashem is with you, and is eagerly awaiting to hear your voice. He wants to hear you call out to Him, and pour out your pain and troubles. Say to Hashem, **“Help me, Hashem! I’m so lost; I want to be able to return to my parents and start living again, help me return to You and Your holy Torah.”**

This is the *eitzah* for a person when he feels lost and broken; he should pour his heart out to Hashem; this is how his healing begins, and how he starts feeling pleasure in his life once again.

Return home to your parents and family; your parents will accept you with open arms; they are eagerly awaiting your return. Why would you think that they won't want to talk to you? Your parents will be happy to take you home.

Don't dwell on your past; what happened is no longer relevant. One shouldn't go around blaming himself for the mistakes he made; he must forget what happened and always start anew. The Rebbe says<sup>22</sup>, “According to the world, שכחה - forgetfulness, is a shortcoming.” You can often hear people complaining that they have a poor memory, and they think it

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22. Sichas HaRan 26

is a disadvantage. Yet, the Rebbe states further, “However to me שכחה is a great asset; without this attribute we would not be able to serve Hashem. Without forgetfulness one would constantly think about his mistakes and flaws, and he would dwell over all his past challenges and failings; he will feel helpless in his attempts to start anew. Therefore, when a person can forget his past, he is given another chance to be *ehrllich*.” Go home and show your parents respect from now on.

If your brothers deride you, don’t take notice and don’t answer back. By remaining silent, you will be able to rectify everything that happened. The Rebbe states in *Likutei Maharanech*<sup>23</sup>, “A crucial element of *teshuvah* is when one is humiliated and remains silent.”

May Hashem bless you with success in all your endeavors.



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

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23. Chelek 1, siman 6