



THE LIGHT *Of* **EMUNAH**

Questions and answers that address many pressing challenges today's generation face.

Beautifully entwined with emunah, chizuk, and guidance that can be applied in one's daily life.

Written by:
**Harav Reb Yoel
Roth Shlita**

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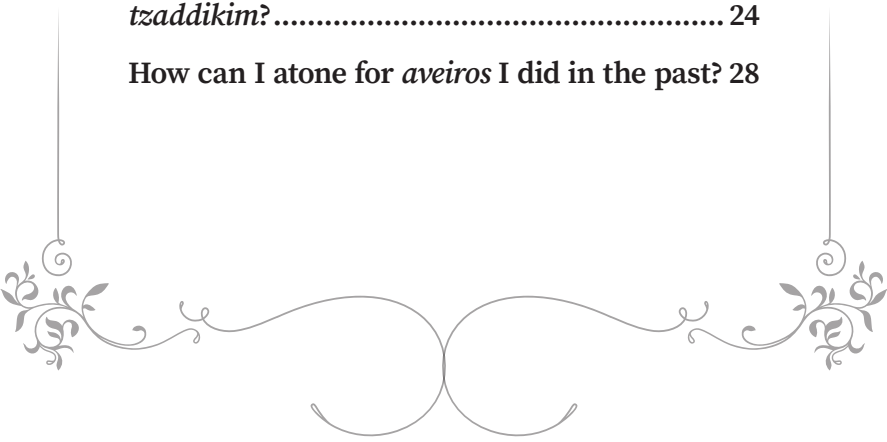
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THE LIGHT OF EMUNAH

WHERE CAN I FIND THE STRENGTH TO RAISE A LARGE FAMILY?

Question:

To the Rosh Yeshivah *shilta*,

I must begin by thanking the Rosh Yeshivah for my beautiful life. I have also shared the *eitzos* with many more *yungeleit*, and they thank me at every opportunity.

My entire life has transformed by the *eitzos* and through my relationship with the Rosh Yeshivah. It gladdens my heart to see my children living with *emunah* and talking to Hashem.

My question is regarding the size of my family. I have been married for six years now, and I have four beautiful

children *k"h*. However, raising them is very hard. I work long hours and I barely have time to spend with them.

My wife says she has the strength to have more children; however, in reality, she shouts at them a lot. I know it is Hashem's will to bring children, however, I need *chizuk* in this aspect. Especially since I have four children already, whereas my friends all have fewer, and it makes me feel somewhat odd.

I would appreciate it if the Rosh Yeshivah would be able to answer me and give me *chizuk*.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת פנחס,
י"ג תמוז, שנת תש"פ לפרט קטן

To my dear ... Haifa,

I'm very happy to receive a letter from you; I long to be able to visit Eretz Yisroel already; however, now that the border is closed, it's almost impossible. We are eagerly awaiting the day we will once again be able to visit.

If your wife has the strength and is healthy, don't seek *heteirim*. A Rav will give a *heter* only in circumstances in which a woman doesn't have the strength, etc.

Thank Hashem that you have a healthy wife who

wants to raise a family; make sure to encourage her and give her *chizuk* so she has patience and energy for the children.

Don't compare yourself to your friends or to other families. A person should not base his decisions, especially regarding such an aspect as having children, according to others. What do you know about their circumstances? On the outside it seems that all glitters, but not always is it the case.

You write that your wife shouts at the children too often. This has nothing to do with how many children one has. Some parents think that part of raising children requires shouting at them. If you give her *chizuk* and assist her more at home, then she will gradually cease shouting so much.

Strengthen your resolve and strengthen your wife. The greatest *chesed* one can do is to boost his wife's and children's spirits and create a positive atmosphere at home.

When I am in Eretz Yisroel, I will come to visit you.

May Hashem bless you with success in all your endeavors.



HOW CAN I INSTILL IN MY CHILD A DESIRE TO *DAVEN* AND *BENTCH*?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* we receive.

I'm a mother of a sweet but very active eight-year-old boy. Many times, it is very difficult to handle his behavior.

He goes to a learning center that helps him develop better behavior, and they recommended that I attend classes where they will advise me how to conduct myself with him. I wanted to ask if it is worthwhile for me to participate.

I also wanted to ask regarding *davening* and *bentching*. He never wants to wash to bread, because he doesn't have the patience to sit and *bentch* afterwards. But then he acts up because he didn't eat normally. How can I instill in him enthusiasm to *bentch*? It's especially hard on Shabbos; when the *seudah* ends late, he will seldom stay around to *bentch*.

Likewise, on Shabbos he usually refuses to go to shul with my husband. I try bribing him with nosh or rewards, but it doesn't help.

I recite the *Tefillas HaShlah* daily and I *daven* for my children's success, I wanted to ask if it is permissible to do so also on Shabbos.

Thank you for everything, especially for the *eitzah* of *hisboidedus*; whoever has not attempted it, does not know what they are missing.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת פנחס,
י"ג תמוז, שנת תש"פ לפרט קטן

Mrs. ...

I'll start with your question about attending classes on *chinuch*. The Rebbe is the greatest teacher one can have. The Rebbe is a doctor and a therapist, and the Rebbe is our parenting expert.

Whatever a person must know in life can be found in the Rebbe's *sefarim*. When a person learns the Rebbe's *sefarim*, especially the letters and *kunteresim* Mohorosh wrote, he finds a path that will guide him through every situation that may arise throughout his lifetime.

If you feel that attending these classes is important, then you can attend. However, the Rebbe's *sefarim* include all the wisdom a person must know.

Regarding your child who doesn't want to *bentch*: It is essential to deal with every child according to his nature and personality. At first, require that he only *bentch* the first *berachah*. Be patient and don't pressure

him. Don't turn *Birchas HaMazon* into a mountain for him. If you make it easier for him, he will eventually recite the entire thing.

On Shabbos, don't wait until it gets late and then he has no longer patience to *bentch*; tell him to *bentch* immediately after he finishes eating. Once that hurdle is taken care of, you can continue your *seudah*, sing *zemiros*, and enjoy yourself.

The same applies to *davening*. Don't make him *daven* everything if it is hard for him. Prepare exciting sweets for him and ask your husband to seat him next to him. When they say *Kedushah* and *Keser*, have your husband take out the candy and bribe him to sit nicely.

Regarding your last question, about *davening* for *ehrliche* children on Shabbos, you should most certainly do so. In every *Yiddishe* home, when a woman lights the Shabbos candles and covers her face, she *davens* and cries to Hashem to merit *ehrliche* children.

There are stories about previous *tzaddikim*, whose mothers would cry while lighting the Shabbos candles that their children grow up to be *tzaddikim*; you should continue with your practice of *davening* to Hashem that your future generations should be great *tzaddikim*.

May Hashem bless you with success in all your endeavors.



HOW OFTEN IS ONE SUPPOSED TO CONTEMPLATE DEATH?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*; they give me so much *chizuk*.

In the past few months, I have been discussing the notion of death with my wife, saying that we are not going to stay around forever, and we must prepare ourselves for the World to Come. She doesn't agree with me, she says that at the age of thirty-eight a person doesn't have to think about dying all day. However, both the Rosh Yeshivah and Mohorosh speak about the concept that a person must live with "אמת," which can also be interpreted as "אדהיה מת" — every person will one day have to return his soul to his Creator. No one knows when his last day will be; therefore, one must prepare accordingly.

Perhaps the Rosh Yeshivah can clarify what is the right approach to this sensitive topic. Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת פנחס,
ט"ו תמוז, שנת תש"פ לפרט קטן

Dear ...

Forgive me for saying so, but this is not an

appropriate topic to be discussing with your wife. There are so many other things you can discuss with her besides death. Strengthen her *emunah*; give her *chizuk* on *tefillah* and *hisboidedus*; tell her that we must rejoice that we are privileged to be among Hashem's chosen people; anything but the concept of death.

Every morning after waking up, take a short walk and share your thoughts with Hashem. Remind yourself that we are here only for a short while, and soon we will have to return to Hashem. Nothing will remain besides Torah, *tefillah*, and kind deeds, and they will accompany us in the World to Come.

The holy Rebbe states, "In general, this is how a G-d-fearing person ought to act. Right when he gets up in the morning, before beginning anything else, he should immediately remind himself of the World to Come."¹ The day will come that we will all be laid to rest, and then nothing will help. Only the Torah and *tefillah* that we have prepared will accompany us to the World to Come. This is what you should think about privately, in your own thoughts. Whereas with regard to your wife, infuse her with life. Give her *chizuk* on how she can live a joyous life on this world together with Hashem.

May Hashem bless you with success in all your endeavors.

.....
1 *Likutei Moharan* 1:54.

HOW CAN I BUILD MY SELF-CONFIDENCE?

Question:

To the Rosh Yeshivah *shlita*,

I am a fourteen-year-old *bachur*, and I gain so much *chizuk* from the *eitzos* of the *heiliger* Rebbe. I try to speak to Hashem every day.

I struggle with low self-esteem, and I am always concerned about what others will think of me. Likewise, when I begin learning I'm overwhelmed with uncertainty. I'll take one *sefer*, then change my mind and start learning something else. Are there *eitzos* for me in the Rebbe's *sefarim*?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת פנחס,
ט"ו תמוז, שנת תש"פ לפרט קטן

Dear ...

The only way to gain self-confidence is to review the concept of *emunah* again and again. When a person's faith is strong, he believes Hashem is in control of the world, He creates everything, He determines

everything that happens, and we are puppets in His hands, then this knowledge builds a person's self-confidence. Every *דומם, צומח, חי, מדבר*, is merely an illusion; Hashem stands behind every existence that comes into the world. Everything comes from Him, and reviewing this concept changes a person's view of others. He ceases taking interest in what others think of him or say about him, and his self-esteem gets a boost.

Strengthen yourself with the *nitzah* of *hisboidedus*. Find yourself a quiet place where you can pour your heart out to Hashem. Share everything that you are going through with Hashem, talk to Him just as you would talk to your most trusted friend. Don't be embarrassed to share your thoughts with Him or your fears and illusions. By doing so you will gradually become more confident with yourself, and you will no longer fear what others think about you. You will start feeling fulfilled and at ease.

Regarding the second problem that you can't figure out which *sefer* to learn, it would be worthwhile for you to begin learning with the *Seder Derech HaLimud* the holy Rebbe introduced to us. The Rebbe states, "If you do not understand a concept, do not spend too much time on it. Just continue saying the words of the holy Torah, and you will eventually comprehend the first thing as well. 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 doing so he should learn in order to understand.'²³ 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.

May Hashem bless you with success in all your endeavors.



HOW CAN I REPAY THE HOLY REBBE?

Question:

To the Rosh Yeshivah *shlita*,

With every day that goes by, I grasp a little more what a treasure the holy Rebbe left us, conveyed by the

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2 *Shabbos* 63a.

3 *Sichos Haran* 76.

Rosh Yeshivah *shlita*. My life has been transformed by listening to the guidance and the *eitzos*.

I am full of gratitude to the Rosh Yeshivah, and I want to know if there is a way to express my appreciation. I recently began doing *hafutza*, and I try to spread the Rebbe's light also to others, but I don't think it is sufficient. I still want to do more.

Thank you.

The Rosh Yeshivah's response:

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

Mrs. ...

How fortunate that you remember how much the Rebbe has given you, and that you realize there is a debt that must be repaid. If only we will remember this throughout our entire lifetime, and always feel the desire to repay the Rebbe for everything he gives us!

If you want to repay the Rebbe for his guidance, continue spreading the *eitzos* to other women and girls. It is a pity to see other people who want to be good and are yearning for a connection to Hashem, but they don't have the right guidance to achieve their goals. People don't know to value the treasure that they were born as *Yidden*. Especially our youth, who stray from the Torah path merely because they are lacking

guidance and *chizuk*. They believe the *yetzer hora*, who tells them that Hashem is angry at them and doesn't love them anymore, until they feel so worthless that they just leave it all behind.

This is how we can express our gratitude: By speaking to another person, by encouraging one another, we are repaying the debt.

May Hashem bless you with success in all your endeavors.

DID THE REBBE SPEAK ABOUT HAFUTZA?

Question:

To the Rosh Yeshivah *shlita*,

Did the Rebbe ever speak about *hafutza*, or was it something only R' Nosson spoke about? Thank you.

The Rosh Yeshivah's response:

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

Dear ...

The Rebbe writes, "The only way to attract converts

and *baalei teshuvah* is through Torah. As it is written, “Your wellsprings shall spread outward, for those on the outside must be given to drink — they must be informed of the path they are to follow.”⁴⁵ The only way to bring *Yidden* closer to Hashem is through *hafutza*. By going out among the masses and speaking to people, one thereby shows them the road to return.

R’ Nosson *zt”l* writes,⁶ “On numerous occasions the Rebbe spoke to us, and he directed us to engage in bringing *Yidden* closer to Hashem. One Motza’ei Shabbos, the Rebbe gave us *mussar* for a few hours, reproaching us that we do not engage in *hafutza* often enough. The Rebbe rebuked us and said, “עצים יבשים, *you are lifeless trees*,” because we did not bear new fruit — meaning that we did not encourage more *Yidden* to return to Hashem. The Rebbe wanted us to water the trees, to give others *chizuk* to return to Hashem.”

In *Sippurei Maasios*⁷ the Rebbe writes: On the second day the beggar said, “Now, if you live a good life, then I want to see if you can save the people of this country. And I am telling you that if you cannot save them, the same destruction that befell their country will also befall you.” The Rebbe also states in

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4 *Mishlei* 5:16.

5 *Likutei Moharan* 1:14.

6 *Chayei Moharan* 543.

7 Story 13.

Sefer HaMiddos,⁸ “A rectification for הוצאת זרע לבטלה is to endeavor to return *Yidden* to Hashem.”

May Hashem give us the opportunity to be able to spread the light of the holy Rebbe to others our entire life. Doing so will make us happy and bring us fulfillment. As the Rebbe states,⁹ “One who publicizes the *tzaddik* will attain joy.” As we see, those who engage in *hafutza* are always happy.

May Hashem bless you with success in all your endeavors.



WHICH MUSSAR SEFARIM ARE ADVISABLE FOR A WOMAN TO LEARN?

Question:

To the Rosh Yeshivah *shlita*,

My wife recently mentioned that she wants to start a *shiur* in *mussar*. My question is if it is appropriate for a woman to learn *mussar sefarim*, and if the answer is in

⁸ *Os Niuf* 41.

⁹ *Sefer HaMiddos, simcha* 16.

the affirmative, which *sefer* would be worthwhile for her to learn?

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

Establish *shiurim* in the Rebbe's *sefarim*; they encompass the finest *mussar*.

When the *sefer Likutei Moharan* was first published, the Rebbe strongly urged us to learn this *sefer*, and we should study it diligently until we know it by heart, because this *sefer* is bursting with *mussar*, and it will awaken a person to his Father in heaven.¹⁰

It would be worthwhile to learn the *sefer Asher Banachal* with your wife; *Asher Banachal* is a compilation of all the Rebbe's *sefarim*: *Likutei Moharan*, *Chayei Moharan*, *Sichos Haran*, *Sippurei Maasios*, *Sefer HaMiddos*, and R' Nossan's *sefarim*.

Asher Banachal is full of *mussar* — *mussar* that is sweet and pleasant, *mussar* that doesn't bite. This *mussar* doesn't do harm; on the contrary, it awakens a person, it tugs at his heartstrings to return to his

10 *Chayei Moharan* 346.

Father in heaven. The *sefer Asher Banachal* encourages and calms a person.

There are many *mussar sefarim* a person can learn; however, the Rebbe's *mussar* is different. The Rebbe's *mussar* is the *mussar* of Moshe Rabbeinu. The Rebbe says¹¹ that in order to give *mussar*, one must be able to do so in the same manner as Moshe Rabbeinu. Chazal state¹² that when Moshe Rabbeinu came down from heaven to give the Torah and witnessed the *Yidden's* descent — that they had created a Golden Calf and transgressed on the three most severe *aveiros* — he said: “עֲדִין חִבֵּיבוּתָא הוּא גָבֹן — Hashem still loves you.” This is the approach one must use when giving *mussar*. If by giving *mussar* you break the other person, then you are treading in dangerous waters. Your *mussar* does not have the right effect; the opposite, it makes the person even worse. The Rebbe teaches us that only a person who simultaneously, while giving *mussar*, can lift a person's spirits and awaken a spark of hope in him that he still has a chance to return to Hashem, is worthy of giving *mussar*.

Strengthen yourself with your wife and learn the Rebbe's *mussar* together. The Rebbe once told R' Nosson, “Every word of my *mussar* is immersed and washed in tears.”¹³ The Rebbe's *mussar* is unlike any

11 *Likutei Moharan* 2:8.

12 *Gittin* 36b.

13 *Sichos Haran* 124.

other; it warms a person's heart and brings him closer to Hashem.

May Hashem bless you with success in all your endeavors.



WHAT CAN I DO WHEN MY HUSBAND IS TOO ENGAGED IN THE NEWS?

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Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*; we enjoy them immensely and gain so much *chizuk* from them.

Baruch Hashem, I have a wonderful husband and great relationship. However, recently, he started listening to the news for many hours a day. Instead of spending time with me he'll listen to the news, and it gives me the feeling that the news is more important to him than I am. In effect, I don't have the patience to do my duties and keep the *halachos* of a married woman.

I also wanted to ask: I think Hashem wants something from me. How can I know in which aspect I must improve?

Lastly, we have been married for a few years already and we still have not yet merited children. How can I remain

positive? And is there anything I can do to hasten our salvation? Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת פנחס,
י"ח תמוז, שנת תש"פ לפרט קטן

Mrs. ...

It is not so terrible that your husband wants to listen to the news; this doesn't mean he isn't interested in you. A person is allowed to hear the news to clear his mind.

You must realize that just as it saddens you that you don't yet have children, it saddens your husband, too. He has two worries; the first about having children, and the second how he can make you happy. It is very demoralizing for a man to see his wife sad and burdened by worries; therefore, he turns to the news as an outlet to let go of his difficult feelings.

Therefore, don't take it to heart, don't let it bother you that your husband listens to the news. It does not mean that he isn't interested in you.

Chas *v'sholom* to entertain thoughts of not keeping *halachos*. This is a grave sin, and a woman who does not keep *halachos* receives harsh punishment. This is besides the fact that what you are doing is not logical, as such behavior will only make things worse. You cannot initiate change through this approach.

In answer to your second question, about what Hashem wants from you now: Hashem wants you to submit to Him. Believe Him and trust that He knows what is best for you. Our purpose in this world is to believe that whatever occurs is from Hashem, and everything has an exact accounting. We must embrace our struggles and believe that Hashem only does what is best for us.

Regarding your last question, how you can be *zocheh* to children; *daven* to Hashem every day in your mother tongue asking Him to have compassion for you and you should merit to have children. By doing so, you will be *zocheh* to have children shortly.

May Hashem bless you with success in all your endeavors.



CAN WE MERIT TO REACH LEVELS OF THE PREVIOUS TZADDIKIM?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* letters I receive; they give me so much encouragement to keep reaching higher.

I recently asked the Rosh Yeshivah [*The Light of Emunah* 33] which stories are worthwhile to tell children. The Rosh

Yeshivah answered, "Tell your *talmidim* as many stories of *tzaddikim* you can. It makes no difference if they can imitate the *tzaddik's* actions. We must know we are still very far from reaching the levels of *tzaddikim*, but if we connect to a *tzaddik* and listen to everything he advises, then we will also merit to be *tzaddikim*."

Reading those words made me feel dejected. The reason I was so taken by the Rebbe's approach is because the Rebbe teaches us that every person can be a great *tzaddik* merely by conducting himself with *temimus u'pshitus*. This is the way I try to conduct myself; I learn with the *Seder Derech HaLimud*, I speak to Hashem often, and I try very hard to respect my wife. I understood that by doing the above one can be *zocheh* to be a great *tzaddik*.

The Rosh Yeshivah gave me a path to be a *tzaddik*, but now I got the message that we are still very far from reaching the levels of *tzaddikim*. Therefore, what *is* the way one can be *zocheh* to become a *tzaddik*?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת מטוס-מסעי,
כ"ג תמוז, שנת תש"פ לפרט קטן

Dear ...

I don't understand why you became so dejected by the previous letter.

When we look at ourselves and do some introspection, a person should feel dejected. In truth, he is still far from the levels of *tzaddikim*. Yet, when we look at *tzaddikim*, and we have the privilege of being connected to a *tzaddik emes*, who is engaged in *tikkun ha'olom* and can rectify our wrongs, then we must rejoice.

We cannot allow ourselves to be fooled; we must remember that we are still very far from what we can be. Even if a person rectifies everything that still needs rectifying, how do we rectify the time that was wasted? That time could have been spent doing mitzvos; as the Rebbe says, “You have to really push yourselves, so you might still manage to accomplish something”¹⁴ This is to make up for the years he wasted with frivolity.

I don't understand what bothers you in the previous letter; do you think that our mission is done here on this world, that our behavior is perfect? We must cry and beg Hashem to reach the levels of the righteous. The Rebbe expressed himself,¹⁵ “We must cry with copious tears to Hashem; we must cry, yearn, and beg; when will we already be *zocheh* to the knowledge, when will we already have the *seichel* to know that everything is Hashem and that there is no existence if not for Hashem.” **Riboinoi Shel Olam, when will we be**

.....

14 *Likutei Moharan* 1:49.

15 *Ibid.* 2:39.

zocheh to live with You, feel Your presence, and see only You in everything! Because the way we currently are is very far from living with that knowledge. May Hashem have pity on us and bring us to a true *tzaddik* who will illuminate our lives so we can realize that everything is only Hashem. When one is *zocheh* to be connected to a *tzaddik* like Moshe Rabbeinu, then one can sense Hashem on the highest level. This applies even to those who are in the category of a maidservant, as Chazal say,¹⁶ “Even the maidservants saw the glory of Hashem at *Krias Yam Suf*, and their *emunah* was greater than that of Yecheskel HaNavi; because when one has a connection to a *tzaddik emes*, he can awaken in a person a strong and flawless *emunah*, even in those who are still very far.”

Establish *shiurim* in the holy Rebbe’s *sefarim* and you will start realizing the greatness of every mitzvah that we do. You will start feeling joy and closeness to Hashem, but at the same time you will still have difficult feelings. You will realize how far we still are. When a person starts learning the Rebbe’s *sefarim*, he starts walking on the dust of the previous *tzaddikim* — he starts screaming the same as the robbers did, “Woe is me, this I have done? Give me an atonement.”¹⁷

May Hashem bless you with success in all your endeavors.

16 *Mechilta Beshalach, Mesechta d’shirah* 3.

17 *Sippurei Maasios*, Story 3.

HOW CAN I ATONE FOR *AVEIROS* I DID IN THE PAST?

Question:

To the Rosh Yeshivah *shlita*,

I read a *kuntres* written by Mohorosh in which he quotes the Rebbe with very sharp consequences for פגם הברית, It is in the Rosh Yeshivah's merit that I was able to break my bad habits and start guarding my eyes, although it was something I never believed I would succeed in. Therefore, I wanted to ask, how can I repent for my past and for all the bad things that I transgressed?

The Rebbe says that this *aveirah* creates *kelipos* that pursue a person on this world and in the next. Is there a way to eradicate those *kelipos* or is it too late already?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת כי תצא,
ד' אלול, שנת תש"פ לפרט קטן

Dear ...

Hashem had compassion on our generation, and He sent us the Rebbe's *neshamah* — who until this day,

can assist all those who are held captive to this *aveirah*, and with his *eitzos* he can return them to Hashem.

Only the Rebbe possesses the power to rescue those who are entrapped in the *aveirah* of פגם הברית; this *aveirah* is among the most severe in the entire Torah. Chazal state,¹⁸ כָּל הַמוֹצִיא שְׁכֶבֶת זָרַע לְבִטְלָה חַיֵּב מִיָּתָהּ, one who engages in פגם הברית deserves to be killed. And Chazal state further that when a person sins with פגם הברית, he also transgresses on murder and bloodshed, and it is as if he worshipped *Avodah Zorah*.

The *aveirah* of פגם הברית - הוצאת זרע לבטלה is so severe; it is worse than any other *aveirah*. As it is paskened in *Shulchan Aruch*,¹⁹ אָסוּר לְהוֹצִיא שְׁכֶבֶת זָרַע לְבִטְלָה, ועון זה קמור מכל עבירות שבתורה, this *aveirah* is more serious than any other *aveiros* in the Torah. The damage this *aveirah* inflicts on a person is indescribable. As it is written, when a person is פוגם בברית, his body is weakened, he loses his energy, and he ages before his time. Likewise, his eyesight deteriorates, and a bad odor starts emanating from his mouth. His hair starts shedding, and, in general, it brings much suffering upon a person.²⁰

This *aveirah* also causes a person to lose his living. The holy Zohar states,²¹ “A person who is negligent

18 *Niddah* 13.

19 *Even Ezra* 231.

20 *Ibid. Orach Chaim* 240:14.

21 *Pinchas* 244b.

and throws crumbs of bread on the floor will lose his livelihood; thus certainly one who is *זרע לבטלה* will lose his *mazal* and fall into poverty.”

All of the above is aside from the enemies a person creates with this *aveirah*. Through *הוצאת זרע לבטלה* a person creates *kelipos* that seek revenge against him and cause terrible suffering. The Rebbe states in *Sefer HaMiddos*,²² “Through the *aveirah* of *זרע לבטלה*, one creates *kelipos* that become embodied in people who will oppose and dispute the person and cause him suffering.”

Perhaps the greatest consequence of all is that a person loses the light that illuminates his life. His life is filled with darkness, and he no longer can sense Hashem’s presence. His *emunah* is weakened, and he starts doubting and questioning our *emunah*. He starts entertaining bad thoughts until he loses his will to live. *פגם הברית* causes a person to become bad-tempered and depressed; a person starts feeling that which the Zohar writes:²³ *מאן דאושיד זרעא בריקניא חס ושלום, אין מועיל תשובה*; One who is *זרע לבטלה* loses his ability to repent. A person feels worthless and denied any opportunity.

When a person reads the above, he is discouraged. Where can he start? What can he do if, unfortunately, he did transgress on this *aveirah*? What can he do to

.....
22 *Os Niuf* 26.

23 *Vayeishev* 188a; *Vayeichi* 219a.

save himself from receiving this terrible punishment? The answer is that Hashem sent the *neshamah* of the Rebbe to illuminate our generation, and he can extract us from the depths, and with his *eitzos* he brings us closer to Hashem.

The Rebbe said in reference to the abovementioned Zohar, “No one understands the true meaning of the Zohar, accept I; and I reiterate that one can do *teshuvah*, even if he has sinned many times with this serious *aveirah*.”²⁴ You can ask, how can the Rebbe say that a person can do *teshuvah* when all the *sefarim* say exactly the opposite? R’ Nossan asked the same question, “How can it be that the holy Zohar states that when a person is בריית פגום he loses his ability to do *teshuvah*, yet the Rebbe comes and says that he can do *teshuvah*?”²⁵

R’ Nossan answers, “In truth, a person can repent for every *aveirah*. There is no *aveirah* in the world for which a person loses his ability to repent thereof. But, because the *aveirah* of הבריית פגום is so great, and when he commits this *aveirah* he severs the connection between himself and HaKadosh Baruch Hu, when he wants to repent, he is presented with a tremendous *nisayon*. The *nisayon* is that he is told, ‘You lost your chance’; ‘You lost the ability to do *teshuvah*.’ If he has *seichel*, he says, ‘I will cling to Hashem no matter

24 *Sichos Haran* 71.

25 *Likutei Halachos, Tefillin, Halachah* 4:4.

what; it makes no difference if He desires my *teshuvah*, Hashem and I will remain one forever. I take upon myself to do *teshuvah*, and it makes no difference if I will succeed in becoming a *tzaddik* or if I will continue struggling with the same *nisyonos* for the rest of my life.' Such a person will be *zocheh* to repent. However, if a person has no *seichel*, and he says, "I can no longer do *teshuvah*, it's all over for me," he remains on the outside *Hashem Yishmereinu*."

Therefore, I want to urge you to continue being strong regarding guarding your eyes, and turn away from images that are unholy. Stand guard against the *yetzer hora* who wants to trap you with *aveiros*; by doing so you will atone for everything you previously transgressed. Establish *shiurim* in the holy Torah, because Torah incinerates all the *kelipos* that lurk over a person. There is no stronger weapon that can fight the *kelipos* like the holy Torah can. When a person learns Torah, he eradicates the *kelipos* he created through his *aveiros*; they are destroyed, reduced to dust and nothingness. As Chazal teach us, "When a person takes upon himself the yoke of Torah, Hashem considers it as he has never sinned."²⁶

First begin with *Mishnayos*; the Rebbe says, "Even a person who has fallen into the *yetzer hora*'s clasp and has sunken so low that he is lying in תחתית, שאול, if he establishes a *shiur* and learns a certain amount

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26 Yerushalmi *Rosh Hashanah* 4:8.

of Torah every day, he will eventually emerge from the depths. The power of Torah is so great that it can extricate a person from all his *aveiros*.”²⁷

Continue with Gemara; the Rebbe said,²⁸ תלמוד בגימטריא אותיות של שמה לילית על כן יש כח בלמוד התלמוד להכניע אותה, the letters in the word Talmud are equal to the name of the *kelipah* that causes a person to sin with הברית, and when he learns Gemara he subdues this *kelipah*. Even if at first you don't understand what you are learning, you can barely say the words or understand their meaning, be stubborn and don't give up; as the Rebbe states, “Even if one does not understand what he is learning, he should continue regardless, and simply say the words until eventually he will be *zocheh* to understand.”²⁹

Consequently, establish a *shiur* in *Tikkunei Zohar*. A person once asked the holy Arizal for a *tikkun* on the many *aveiros* he committed; the Arizal told him to say a few *blatt* of the *Sefer Tikkunim* every day. The holy words of this *sefer* cleanse a person's *neshamah* of all its impurities.

In conclusion, accustom yourself to confess to Hashem; tell Him about the follies of your past. Set aside some time every day where you will discuss with Hashem everything that has happened. It is written

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27 *Sichos Haran* 19.

28 *Likutei Moharan* 1:214.

29 *Sichos Haran* 76.

in *Yechezkel*,³⁰ וְתָהִי עֲוֹנֹתָם עַל עֲצְמוֹתָם — A person’s sins are etched into his bones. However, when a person confesses and admits his wrongdoings, his *aveiros* are then removed from his bones.³¹ Tell Hashem everything that you did, and don’t be embarrassed to admit every detail; beg Him, **“Riboinoi Shel Olam, forgive me! Forgive all my wrongdoings, I so badly want to be righteous; I regret my past actions, and I promise You, Hashem, that I will no longer do it again. Have compassion on me and help me stand strong against my *yetzer hora*, who tries to trap me with *aveiros*.”**

Do so every day; throughout the day be *b’simchah*, but once a day, take a few minutes and pour your heart out to Hashem. By doing so, you will merit to completely atone for the actions of your past.

May Hashem bless you with success in all your endeavors.



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

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30 32:27.

31 *Likutei Moharan* 1:4.

הספר

הקדוש הזה

נדפס לטובת נשמת בעל מחבר
של הספר הזה מאור עינינו,
חיות נפשינו, עטרת ראשינו, כבוד

קדושת מרן הגה"ק רבי

אליעזר שלמה

בן רבי

מנחם זאב

זצוקללה"ה

נלב"ע י"ז שבט תשע"ה

ת.נ.צ.ב.ה.

הספר הקדוש הזה

נדפס לזכות
מורינו ראש הישיבה שליט"א
וזוגתו
אסתר גיטל תחי',

וילדיהם
שלמה ומשפ',
אלחנן חיים ומשפ',
מרים העניא זיסל ומשפ',
שמעון ומשפ',
נחמן נתן, יצחק דוד, צבי,
רחל לאה, יוסף, מנחם,
יחזקאל, מלכה.

הקדוש ברוך הוא ימלא את כל משאלות לבם
לטובה, ויתברכו מפי אל עליון בבני חיי ומזוני
רוויחא, ויזכו לדוות רוב נחת דקדושה מכל
יוצאי חלציהם, אמן כן יהי רצון.