בעזרת השם יתברך

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This Kintres includes guidance and directives how to easily break free of one's compulsions to Aveiros. It teaches us that every Yid has a chance to abandon his wayward behavior, and merit to become an Ehrliche Yid, and benefit B'ruchnius, and B'gashmiyus.

Translated from Yiddish, written by

Harav Hagaon Hatzaddik Maharosh ZY"U

Who was a pillar of Emunah, and spread the light of Emunah to the entire world. He guided us with Eitzos and directives how to merit a blessed life connected to Hashem

Based on the teachings of the holy Rebbe

Rabbi Nachman of Breslov ZY"U

And his disciple the holy Tzaddik

Rabbi Nosson of Breslov ZY"U

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We are now living during unprecedented times, right before the coming of *Moshiach*. When *Moshiach* will arrive, the world will be filled with such holiness that every single person will be able to sense *Hashem*. Every person will then realize that everything that occurs is from *Hashem*, and He is the essence behind our entire existence.

Because this day is so close, the Yetzer Hora attempts with all his might to intensify the darkness, and obscure our views. One cannot sense *Hashem*'s presence, and instead a person is exposed to all kinds of offensive and repulsive material. Unfortunately, many Yingerleit and Bachurim are sucked into the abyss, and this then causes them to start doubting and questioning the *Emunah*. As "אחרי לבבכם זה הרהורי 21.): אחרי לבבכם זה הרהורי "עבודה זרה, ואחרי עיניכם זה הרהורי עבירה the two are intertwined, it starts with watching things which are prohibited, and then this leads the person to *Kefirah*. This is the *Yetzer* Hora's method how to ensnare many Yiddishe Neshumas into his trap and create such darkness right before our final redemption.

Unfortunately, our generation has sunken to new depths, and we are besieged with many challenging and difficult *Nisyonas*. Offensive movies, videos, and magazines are so accessible nowadays, and one can see and watch horrible *Aveiros* with such ease. This lures many *Yiddishe Neshumos*, who do not have the strength to resist their temptations, to commit many terrible *Aveiros*, *Rachmana Litzlon*

Once a person is trapped, it becomes very hard for him to break free. Once a person has experienced this *Aveira*, it is very hard for him to part from his inappropriate actions. *Chazal* state (*Avos 4, 2*): "עבירה גוררת עבירה" one *Aveira* leads to another. This is applicable to every kind of *Aveira*, but we see it very prominently with the *Aveira* of *Niuf*.

We know that every *Yid* has an invaluable *Neshuma*, and deep down he knows that

his actions aren't appropriate. He realizes that the garbage he watches just makes him depressed and bitter, yet, these *Aveiros* have such power and appeal, that despite knowing his actions will only harm him, the person cannot control himself or discontinue his destructive behavior. He succumbs to his desires and commits terrible *Aveiros* of *Niuf*, *Rachmana Litzlon*.

Not for naught did all the previous *Tzaddikim* bemoan the fact, that in the generation before *Moshiach*'s arrival a torrent of *Kefira*, and *Apikorses* will engulf the world. They warned that even *Ehrliche Yidden* will have to contend with *Nisyonas* in *Emunah*. Why is this? The *Yetzer Hora* has ensured that all kinds of dirt, and repulsive material, should be easily accessible to everyone; offensive movies, videos, and magazines are

at our fingertips. Once a person is entrenched therein, his soul is captive to his temptations; his *Seichel*, his thinking, and his beliefs are then challenged. He starts questioning *Hashem*, and is disturbed with thoughts of *Kefirah* and *Apikorses*. As we learn in *Mishlei* (2, 19) "כל באיה לא ישובון ולא ישיגו ארחות חיים", it is very difficult to emerge from this once one is ensnared.

However, there must be a way out, because we know that *Hashem* does not send a person a *Nisoyan* he cannot overcome. As long as a person lives, he still has the chance to correct his wrongdoing, and escape from the terrible *Aveiros* he is steeped in. He must find a *Tzaddik* who can teach him the truth and guide him on his journey of return. Even someone who was submerged in terrible *Aveiros* for many years, nevertheless, if he

finds a *Tzaddik* who can give him guidance and advice, then he will merit to abandon his sins, and become a righteous person.

If a person is *Zoche*, and he finds a true *Tzaddik* who can extract him from his problems, and set him straight, then he is truly blessed. The *Tzaddik* has such sweet and easy *Eitzahs* which are derived from very holy sources, that can help even one who has stooped to the lowest depths.

Because a person's salvation will come through the *Tzaddik*, and it is in his *Zechus* that his life will be reformed, thus the person is given a difficult *Nisoyan*. Because of his many *Aveiros* which he unfortunately committed, he isn't yet worthy of being granted the blessed life the *Tzaddik* has to offer. Therefore, he will have to undergo

the challenge of hearing *Lashon Hora* and *Rechilus* being spoken against the *Tzaddik*, which will ultimately place his decision for the future in his own hands.

If a person submits and believes the gossip, and therefore doesn't draw close to the *Tzaddik*, he will remain with his burden and suffering all his life. However, if a person is wise, he will realize that the negativity he is hearing about the *Tzaddik* is just a ploy of the Yetzer Hora who wants to prevent him from reaching a place where his life will be transformed. Therefore, he should not listen to those who try to dissuade him; he should connect to the Tzaddik and listen to his advice, and by doing so he will merit a sweet life. (Likutei Maharan Chelek 1, Siman 5)





The Pasuk states in Koheles (7, 14): זה לעמת "זה עשה האלקים for every thing that exists in *Tumah*, there is an antidote in *Kedushah*. Just as the Yetzer Hora possesses such skill to be able to make a person sin so easily; he manages to trap so many Neshumas in Aveiros of Niuf Rachmana Litzlon, and once a person is already deep in the abyss, the same Yetzer Hora returns and convinces the person masterfully that he no longer has hope. He convinces him that he is destined to struggle for life, and he will never be able to do Teshuvah. Fortunately, Hashem is full of compassion, and he sent us the holy Rebbe, who has guidance and advice for every person in whichever situation he may be. It makes no difference to which levels he may have

fallen, the *Rebbe* can extract everyone from their darkness and restore their connection to *Hashem*.

It is very difficult for a person to abandon his behaviors, especially once he has watched immoral movies and videos, and repeatedly sinned in פגם הברית הוצאת זרע לבטלה רחמנא לצלן. Not to mention if he committed the serious Aveira of נשג"ז; he is so entrapped by the Yetzer Hora, and feels as if there is no way out. He cannot reveal his misconduct, and will hide it from even his closest family members. He will succeed in concealing it from people, however, one cannot hide anything from Hashem. Likewise, the holy Tzaddikim can see and identify a person's actions. And lastly, every Yid possesses a priceless and holy Neshuma, which cries and summons a person to awaken from his comatose state,

and repent and return to *Hashem*. But what can the person do? He feels shackled, and cannot break free.

However, there must be a path to his freedom. As long as a person lives, he can amend all his wrongdoing. One can do *Teshuvah* even if he committed the most serious *Aveiros*. (*Zohar Shemos*, 106) One must remember however, that to repent completely he must find a *Tzaddik* and listen to his guidance and advice, to be able to shake off his previous actions.

How can one know who the true *Tzaddik* really is? Only by determining if the *Tzaddik* can really help him. If one connects to a *Tzaddik*, and the *Tzaddik* propels him to be *Ehrlich*; he gives him a path in life which shows him a way to return to *Hashem*,

then this is a true *Tzaddik*. However, if one approaches a *Tzaddik*, yet weeks and months go by without progress, then this is an indication that you haven't yet found the right address. It is possible that this person is truly righteous, and his actions determine him a *Tzaddik*, however, he doesn't possess the power or capabilities to extract others from their *Aveiros*.

This is the person's first test. Will he slander or ridicule the true *Tzaddik*? He must be very careful not to fall into the *Yetzer Hora*'s trap, because once he rejects the *Tzaddik* he will no longer have the doctor who can heal him spiritually. If a person manages to withstand this test, and connects to a *Tzaddik* and starts learning his *Seforim*, then he receives a chance to completely transform his life, and reform all his past actions. He is

Zoche to become an Ehrliche Yid.

Human nature is to always seek approval from one's family and friends before acting. Even when a person is certain that this is the right decision for him, he is on the right path, he will still hold back if he thinks his friends or relatives will mock him for his choices.

This is one of the reasons a person will resist going to a *Tzaddik* despite knowing that there is where his salvation lies. When he connects to the *Tzaddik* he gains clarity and strength to abandon his *Aveiros* which embitter his life. But, instead, the person relinquishes the opportunity to improve his life, because he fears what others may think of him.

How foolish is this mindset! If a person

contemplates, and considers his relationships, he realizes that the friends who he fears cannot help him even the slightest. Every person always has only his own interests in mind. Even one's most trusted friend also wants his own benefit. As soon as a person realizes he can no longer have benefit from you, he will find another friend. One must determine if it is worth it to forfeit the guidance and *Chizuk* the *Tzaddik* has to offer, in exchange for a friend who seldom can help you with your problems.

One must remember he doesn't live forever, as we learn in *Brochos (28:)*: 'He is here today, and tomorrow in his grave.' Therefore, a person must have a sense of urgency to end his wrongful behavior. Every *Yid* has a holy *Neshuma* which repeatedly awakens the person and impels him to return to *Hashem*.

One must remain focused, and be frightened by the prospect, that there may come a day, where the person will have sunken so low, that he will completely forget about our almighty creator, *Rachmana Litzlon*. How bitter the day will be, when the person will cease attempting to rectify his wrongful behavior.

Therefore, a *Yid* must grasp the opportunity while he still has a chance, and start rectifying his sins. He should not agonize over what others will say or think, only attach himself to a *Tzaddik* and learn his holy *Seforim*, which will guide him on a path to repentance.

The *Tzaddik* possesses such wisdom and clarity, and can help you no matter how far you have gone. A true *Tzaddik* cleanses a

person's soul and returns him to *Hashem*. The *Tzaddik* not only helps you abandon your wrongdoings, he can also help you reach the highest levels in Avodas *Hashem*. One must only be willing.





The first thing the *Tzaddik* teaches a person is that it's never too late. Regardless of his past actions or follies, regardless of whichever sins he may have committed, he can still easily repent, and return to *Hashem*.

It makes no difference how low he has fallen, or even if sinning has become a habit to him. Even if he was accustomed to watching dirty movies, or immoral works, which this then brought him to מוציא זרע לבטלה, or other serious *Aveiros*. Despite all this, the *Tzaddik* teaches us that there is a way to freedom, no matter how imprisoned one feels.

Chazal teach us (Shemos Raba 19, 4) that Hashem never rejects a Yid who wants to repent. The gates of Teshuvah are always open, and whenever a person determines that he wants to repent, *Hashem* will always forgive him for his sins. Chazal state (Berachos 7.) regarding the *Pasuk* in *Shemos* (33, 19) "ורחמתי את אשר ארחם: Even when a person is not worthy of *Hashem*'s compassion because of the many Aveiros he committed, Hashem still has pity on him. Furthermore, even when Hashem is angry at a person, he still treats him with compassion. Chazal state (Pesachim 87:): Hashem spreads out His hands from beneath the Kisei Hakovod to receive Baalei

Teshuvah, and he draws those who want to repent close to Him.

Therefore, the Yetzer Hora is very wary of the *Tzaddik*, and will do everything in his power to prevent a Yid from connecting to him. He knows that when a *Yid* connects to a *Tzaddik*, his hard work is for naught. The Yetzer Hora's approach is to persuade the person to do Aveiros and distance himself from Hashem, and then he makes sure the person feels so demoralized and detached, that he himself believes that he can no longer do *Teshuvah*. This is the *Yetzer Hora*'s goal, to sap a person of his energy to repent. The Tzaddik deflates all the Yetzer Hora's claims. he teaches the person never to give up hope, and infuses him with willpower to return.

After Bilaam Harasha unsuccessfully

tried cursing Klal Yisroel, and instead ended up blessing them, he came up with the idea of tempting Yidden to sin with Znus, and Niuf. He knew (Sanhedrin 93.): אלקיהם של אלו "שונא זימה - Hashem despises the Aveira of Znus. He realized that by luring the Yidden to transgress with this *Aveira*, he will ultimately distance them from *Hashem*. Nevertheless. Chazal state (Bamidbar Raba 20, 13), that Bilaam also knew *Yidden* always have an opportunity to repent and return to *Hashem*. When he was on his way to curse the *Yidden*, and the *Malach* wanted to kill him, he said "חטאתי I sinned;" he knew Teshuvah will prevent him from being punished. As soon as one confesses his sins, no *Malach* can harm him. *Bilaam* knew, even if the Yidden will commit the gravest sins, they can repent and return to Hashem instantaneously. However, he wouldn't tell

them that; and the *Yetzer Hora* does the same; his entire mission is to convince a person that he can no longer repent, and that *Hashem* won't accept his *Teshuvah*.

Chazal state (Shemos Raba 12, 3), that Hashem's compassion is so great, that even when he angers at a person, he still has compassion for him. Bilaam Harasha wasn't being genuine when he repented, his only objective was to harm and curse the *Yidden*. He wanted to entice them to do Aveiros, and distance them from *Hashem*. Yet, the fact that he confessed, and admitted his wrongdoing, saved him from being killed. Even more so, every *Yid*, no matter how far he has gone, can also easily return to *Hashem*. *Hashem* is always waiting with open arms for you to return.

However, the choice lies in your hands. A

person can either listen to the *Yetzer Hora*, and agree that he has no hope, or he can seek a *Tzaddik*, heed his guidance and advice, and merit to have his life transformed.

The holy *Rebbe* states in *Sichas Haran* (249) that the *Aveira* of פגם הברית - הוצאת זרע לבטלה obscures a person's judgement, and makes him feel as if he isn't valued by *Hashem*. Therefore, a person must make his own choice; will he disregard the thoughts and doubts the *Yetzer Hora* planted in his mind, and listen to the *Tzaddik* and his wisdom, who teaches us that *Hashem* loves every single *Yid* no matter how far he has wandered?

If one will implement the above, and listen to the *Tzaddik*, he will be able to abandon his *Aveiros*, and truly become close to *Hashem*.



The holy Rebbe gives us many Eitzahs how to abandon one's Aveiros and return to *Hashem*; yet, the two most fundamental are *Torah*, and *Tefila*. One should find time every day to talk to *Hashem* in the language he is most accustomed to. He should pour out his worries and troubles as if he is conversing with a trusted friend. On the other hand, a person should set aside time every day to learn *Torah*, and even if he has a hard time understanding his learning, the *Rebbe* also gives us an Eitzah for this which will be explained further on.

The first thing a person must do when he wants to rid himself of his *Aveiros* is begin talking to *Hashem*. He should find a quiet

place where he has privacy, and confess to *Hashem*. He should tell *Hashem* how far he has strayed, and plead with *Hashem* to be able to do *Teshuvah*. *Hashem* will certainly listen to his *Tefilos*, have compassion on him and draw him close.

Chazal state (Medrash Tanchuma, Parshas Vayeira): "Hashem says to Klal Yisroel 'You should understand the significance of *Tefila*, because there is no greater asset than this. This is greater than all the Korbanos. Even if a person isn't worthy to have his Tefilos answered, but he will persist and continue Davening, then I will do a Chesed with him, and answer his Tefilos." Tefilla has an immense power; when a *Yid* pours his heart out to Hashem, and shares all his burdens with Hashem, this makes a big impact up in heaven. This will bring him to repent, and

this will be the catalyst for a blessed life in this world and in the next.

Therefore, dear friend, do not squander the opportunity; now while reading these lines, move your lips, and utter some words to Hashem. "Hashem, only You know the struggles which I must contend with, and only you understand the innermost feelings which rage in my heart. Only You understand my natures and personality, and only You see the difficult Nisyonas I must resist. You are the only one who can help me, therefore I plead for your help. Open my mouth, and give me the right words to approach You with so I can finally find a way to abandon my Aveiros, and get rid of the dirt and foolishness which only cause me pain and suffering.

Hashem, I know my salvation will only come by accustoming myself to talk freely to You, and only this will help me succeed in life; however, I find it so difficult. Occasionally, I awaken from my deep sleep and utter a few words, but the Yetzer Hora usually triumphs over me by distracting me with Aveiros.

Hashem, help me focus on what's important, and always remember to talk to you. No matter how low I have fallen, I should always turn to you, and reveal my shortcomings. I should review my day with you, and share my desire to be Ehrlich. I should be able to express my yearning to abandon my wrongful behavior; how I wish that my thoughts should be pure, and I should only think about You, and what will bring you pleasure. I am certain

that if I will talk to you every day, I will eventually be *Zoche* to become an *Ehrliche Yid*."

Talking to *Hashem* doesn't come naturally to a person. Especially when one is accustomed to doing *Aveiros*, then he feels very distanced from *Hashem*. His heart turns to stone, and his thinking becomes obscured (*Yuma 39.*); with these *Aveiros* he banishes the *Shechinah* from his midst (*Chagiga 16.*). When one doesn't sense *Hashem*'s presence, it becomes very difficult to speak to Him.

One must be stubborn; even if one feels no emotion, he feels as if his *Tefillos* aren't even being heard, he should persist and continue *Davening*. He should continue speaking to *Hashem* until the day will come and he will start feeling the sweetness and beauty of a

connection with Hashem.

Talking to *Hashem* cleanses a person of his *Aveiros*, and draws Him closer to him. It doesn't happen instantly, it can take a while for a person to feel the connection. Yet, by talking to *Hashem*, a person is on the right track; and ultimately, it's the only way to return to Him completely.

On many occasions when a person resolves to do *Teshuvah*, and begins talking to *Hashem*, the *Yetzer Hora* will strengthen his efforts to entice the person with even more challenging *Nisyonas* then he had encountered before. This can break a person's spirit and morale, because he wishes to improve, yet he sees himself slipping further away. This is simply the *Yetzer hora* trying to salvage what he still has left. It frightens him to see that the person

is returning to *Hashem*, so he tries with all his might to tighten his grip on him.

When a person doesn't realize this, he is in grave danger. The Yetzer Hora can succeed in demoralizing him, until he stops talking to *Hashem.* However, one who is aware that this is the process, that when he tries to repent, the Yetzer Hora will strengthen his efforts to entrap him, then he will not be broken by the lack of progress; in return he will strengthen his efforts to be close and talk to *Hashem*. He will remain stubborn and continue talking to *Hashem* despite the new challenges he faces. He knows *Tefila* is his last chance, and will continue obstinately until he manages to escape from his problems.

When one talks to *Hashem*, he should do so in the language he is most comfortable with.

He should imagine he is talking to a trusted confidant. With this approach one can express his true feelings which no other human being can understand. However, besides talking to *Hashem* one must also be careful to Daven *Shachris, Mincha,* and *Maariv* every day, as the sages instructed.

A person who was accustomed to watching Aveiros, will find Davening a burden, as we learn in Esther (4, 2) כי אין לבא אל שער המלך. Aveiros taint a person's mind and reasoning, and Davening becomes a pressure; he feels a bitterness in his Davening as if he is being punished, and he certainly has a hard time concentrating on the meaning of the words he is saying.

Therefore, once again, he must be very stubborn. He shouldn't dwell on his emotions,

he must Daven *Shachris*, *Mincha*, and *Maariv* every day with *Minyan* solely because that's what *Hashem* commanded us to do. He should use a *Siddur* and say every word; our *Tefilos* are very holy, and have the power to draw us to *Hashem*. Furthermore, when a *Yid* is *Zoche* to recite *Tikkun Chatzos*, and utilizes the time to pour his heart out to *Hashem*, it is a powerful opportunity, and will certainly bring him close to *Hashem*.





Davening and talking to Hashem isn't sufficient, a Yid must learn Torah every day too. The holy Torah purifies a person, and helps his Tefilos be accepted sooner. Chazal

state (Medrash Tanchuma, Parshas Emor): "In the merit of Torah learning, ones Tefilos are answered." We learn in Mishlei (28, 9): מסיר "מסיר.

Torah and Tefila go together. If a person learns Torah every day, his feelings of longing to Hashem are awakened, and then he starts yearning to talk to Hashem. Once a Yid starts talking to Hashem, he starts feeling the sweetness of the holy Torah, and receives the desire to increase his learning.

Therefore, a *Yid* should establish a daily *Shiur* in *Mikra*, *Mishna*, *Gemara*, *Medrash*, *Zohar*, *Tikkunim*, and *Halacha*. Although it seems impossible for a simple person to accomplish this, and especially for someone who was so deeply entrenched in *Aveiros* which blemished his mind, and made it

difficult for him to understand *Torah*; thus, *Hashem* had pity on us, and sent us the holy *Rebbe* which guides us and shows us a way this is achievable.

The *Rebbe* teaches us to establish a daily *Shiur* in all parts of the *Torah*, and begin with saying the words, despite not yet comprehending the meaning. Every person is capable of doing so, because one doesn't need concentration for it. A person must simply move his lips and say the words of the holy *Torah*, and by doing so he is fulfilling the *Mitzva* of learning *Torah*, and this will bring him all the blessings one merits by learning *Torah*.

A person's first *Shiur* should be in *Chumash*; *Chazal* state (*Brochos 8:*): "One who is *Maavir Sedra* every week will merit a long

healthy life." The Shulchan Aruch Paskens (Olrach Chaim Siman 285, Seif 3), איום ראשון ואילך נקרא, starting on Sunday a person can be Maavir Sedra. The concept of finishing the entire Sedra on Friday, was introduced by the holy Arizal who taught us to be Maavir Sedra specifically on Friday.

However, a person must not allow himself to be fooled. Most people cannot find time on Friday to complete the entire *Sedra*. Especially on the short winter Fridays, it is almost impossible to finish the task. Thus, the person tries to finish on *Shabbos*, or even on Sunday, and this falls into the category of *Bedieved*.

Therefore, a person should not be duped into thinking he will be different. He should make it his priority to be *Maavir Sedra*

every day. That way when *Shabbos* arrives, he will have finished the entire *Sedra* and through doing so, he will merit a long life and prosperity.

Subsequently, he should establish a *Shiur* in *Mishnayos*. Every person, according to his abilities, should determine how much he can say. He should start with *Masechtas Brochos*, say a *Perek* or two, and slowly work his way through until he finishes the entire *Shisha Sidrei Mishna*. And then start anew. And if one is *Zoche* and manages to learn eighteen *Perakim Mishnayos* a day, who can fathom his reward; this destroys a person's *Yetzer Hora*, and one merits to rectify everything he did wrong in his lifetime.

Mishnayos has the power to cleanse and purify the person, and transform his entire

life. 'Mishna' shares the same letters as 'Neshuma,' Mishnayos cleanses a person's soul. Likewise, *Mishna*, also has the same letters as 'Meshana' – Mishnayos change a person. The *Medrash* relates (Medrash Talpios), that Asher Ben Yaakov sits at the gates of Gehinom, and when a person is brought to him, if he learned Mishnayos during his lifetime, he is saved from having to enter, and is led to Gan Eden. We also learn from the Pasuk in Tehilim (30, 4): 'ה'עלית מ'ן ש'אול נ'פשי' - the acronym of this *Pasuk* spells *Mishna*, symbolizing *Mishnayos* saves a person from the depths of Gehinom.

Besides the many benefits *Mishnayos* brings upon a person spiritually, *Mishnayos* also brings physical benefits. *Mishnayos* bestows upon the person great prosperity, and a bountiful livelihood. *Mishna* is the same

Gematria as Parnassah.

Years ago, there was an extremely poor *Yid*, who spent his days and nights trying to eke out a living as a shoemaker. Because of his impoverished background he couldn't understand *Torah* learning. One *Shabbos* - Parshas Mekaitz, he was in Shul and he heard the Baal Korei read the following Pasuk (Bereishis 43, 12) "וכסף משנה קחו בידכם"; these words caught his attention, and he thought to himself; 'I have just discovered the secret to earning money! If one wants 'כסף' - money then 'משנה קחו בידכם' - Mishnayos is the key"... and he sprang to action. Despite not understanding, he started learning Mishnayos with a fervor, until he completed Shisha Sidrei Mishna numerous times. Some time elapsed, and the poor shoemaker became fabulously wealthy. He opened a large shoe

factory and was very successful, only in the merit of learning *Mishnayos*.

One must also learn *Gemara* every day. It is written in *Sefer Hachaim* (by the Maharal of Prague) that when a Yid learns Gemara he is protected by the Malachim, Gavriel, Michoel, Rafael, and Oi'real. The first letter of their names are an acronym for Gemara.

At first it can seem senseless to just say the words of the *Gemara* without actually comprehending what one is saying. However, if one truly wishes to cleanse his *Neshuma*, and abandon his *Aveiros*, he must first say the holy words of the *Gemara*. Hidden in the holy words is an immense power, and they can change a person even though he doesn't understand their meaning.

יתלמוד' is the same *Gematria* as 'תלמוד', which this is the *Klipah* which causes a person to sin with פגם הברית הוצאת זרע לבטלה רחמנא. Saying *Dafim Gemara* eradicates this *Klipah* completely. Fortunate for the person who establishes a *Shiur* in *Gemara*, and says as many pages he can. One should start from *Mesechtas Brochos*, and persistently continue until one completes the entire *Shas*. And then, he should once again begin anew.

In addition to the above, one should also start a *Shiur* in *Medrash*. The holy *Medrash* encompasses *Mussur* and *Hischazkus* which draw a person's heart closer to *Hashem*. *Chazal* teach us *(Sifrei Parshas Eikev)* "If one wants to acquaint himself with *Hashem*, he should learn *Aguda*. When one learns *Aguda* he acquaints himself with *Hashem*, and starts following in his ways." Likewise, we learn

(Tana D'Bai Eliyahu Raba, Perek 2) בכל הארץ יצא קום" "בכל הארץ יצא קום" -

Furthermore, one should accustom himself to learn some *Zohar* and *Tikkunei Zohar* every day. The holy *Arizal* assured, that even a *Baal Aveira*, who has done many sins, but takes this as a *Tikkun* and begins saying *Zohar*; this will purify him. The words are so holy, that they cleanse the person.

Lastly, one must learn *Halacha* and *Shulchan Aruch*. A *Yid* must learn *Halacha* to know how to conduct himself in his daily life; he must know what is permissible and what isn't. This also helps a person leave behind his wayward behaviors. (*Likutei Maharan*,

Chelek 1, Siman 8)





In conclusion, there is a path for every single *Yid* to return to *Hashem*. Even if he has accustomed himself to do *Aveiros* for many years, or even if he attempted numerous times to do *Teshuvah* and he wasn't successful. Even if he has already concluded that he will never be able to repent; nevertheless, there is a way for everyone to have a blessed life *B'ruchniyus*, and also *B'Gashmiyus*.

A person must first seek a *Tzaddik* who can help him and can guide him in life, someone who will awaken the person to *Torah* and *Tefila*. Someone who can teach him to form a close bond to *Hashem* by constantly talking to him, and sharing his trials and tribulations.

Likewise, someone who will teach him, to establish daily *Shiurim* in the holy *Torah*.

If a *Yid* will be staunch with these directives, then he will certainly merit to repent for everything he may have done throughout his life. He will be *Zoche* to transform, and become truly *Ehrlich*, and will merit a blessed life in this world and the next.

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