

בְּעֶזְרַת הַשֵּׁם יִתְבָּרֵךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

19





To obtain this and other Breslev Publications:

Heichal Hakodesh Breslev

181 Huschke Road, Liberty NY 12747

Heichal Hakodesh

Williamsburg

27 Skillman Street
Brooklyn NY 11205
718.384.1652

Heichal Hakodesh

Boro Park

1011 41 Street
Brooklyn NY 11219
718.384.1652

Heichal Hakodesh

Kiryas Joel

8 Premishlan Way.
Monroe NY 10950
845.243.0563

Heichal Hakodesh

Monsey

32 Dolson Road
Monsey NY 10952
347.733.7551

Heichal Hakodesh

Blooming Grove

24 Merriewold LN S
Monroe NY 10950
845.238.0804

Heichal Hakodesh

Kiryas Joel

8 Hayes Ct.
Monroe NY 10950
845.467.5299

Printed by:

**Keren Hadfusa
of Breslev**

181 Huschke Rd.
Liberty, NY 12747
718.387.2691

Visit Our Web Site:

www.BreslevCenter.com

To listen to the beautiful Shuirim
given by the Rosh Yeshiva

Kol Breslev

212.444.9191

Chizuk for the Jewish home

212.444.9169

Chizuk Yomi

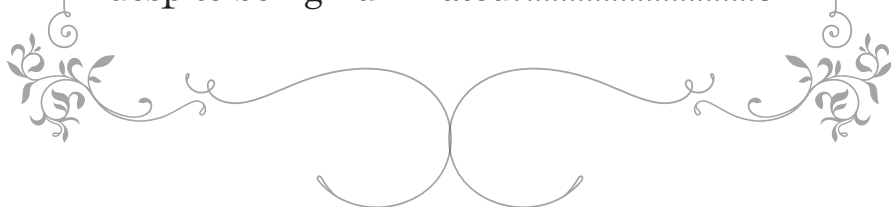
To receive Chizuk Yomi by
Email: chizikyomi@gmail.com

WhatsApp: 347.630.2876



INDEX

My parents are separated; where should I spend Shabbos?	5
How can I remain strong after suffering a financial loss?	7
How can I draw my father-in-law back to Breslev?.....	9
Why did the Rosh Yeshivah not announce his upcoming trip to Eretz Yisrael?.....	13
What can I do to improve my <i>shalom bayis</i> ?	17
How can one persist in <i>avodas Hashem</i> ?	21
Is there still hope for me?.....	24
Thank you for the clarity I gain by the <i>shiurim</i>	29
Should I travel to America to collect money?	31
Should I return to my usual minyan despite being humiliated?.....	34



MY PARENTS ARE SEPARATED; WHERE SHOULD I SPEND SHABBOS?

❧ Question:

To the Rosh Yeshivah *shlita*,

Thank you for the recent letter you sent me; since receiving it I have completed *Seder Moed*.

My parents are separated; on many occasions they both want me to spend Shabbos with them. When such a situation arises, how should I conduct myself?

Just writing this letter brings tears to my eyes; the Rosh Yeshivah cannot fathom the pain I go through every day. My parents despise each other, and their only goal is how to take revenge on each other. The situation tears me apart. Perhaps the Rosh Yeshivah can give me some *chizuk*.

Likewise, I want to start doing *hafutzah*. How should I proceed?

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - מוצאי שבת פרשת ויחי, י"ד טבת,
שנת תש"פ לפרט קטן

Dear ...

Remain strong and do not to allow your parents' circumstances to break you. True, you are going through

immeasurable pain, you can't bear to watch your parents behave this way, however, you must remain in the sidelines and take no part in the *machlokes*. You must continue being respectful to both your father and your mother.

To solve the problem of where to go for Shabbos, create a routine; one Shabbos at your father's house and the next one at your mother's. If you are not comfortable going to either, you can go to your grandparents or to a place where you do feel comfortable.

Strengthen yourself with *limud haTorah*, utilize the time now, while you are still young, to learn. The Torah fortifies a person; Torah brings happiness, and is the best place to escape to when a person undergoes difficult challenges. Take a Gemara and learn one *daf* and then another; this will give you strength to be able to withstand the suffering you are going through.

Even if you don't comprehend what you are learning, or if it's hard for you to concentrate because your mind is preoccupied with other things, continue saying the words of the Gemara and Mishnayos, and they will infuse you with strength to endure your hardships.

Hafutza is a great endeavor; how fortunate for you that you want to help spread the *chizuk* and the guidance of the holy rebbe to others. However, you must be wary not to be influenced by those who ridicule your efforts.

When doing *hafutzah*, don't argue with anyone. You ask, "Can I give you a nice gift?" Then, if the person replies in the affirmative, give him a *sefer* and ask for *tzedakah*. If a person says, "I don't need the *sefer*," you can ask for *tzedakah* but end the conversation there. Don't enter into a dispute with anyone.

You can send me your questions, and I will *im yirtzeh Hashem* write back.



HOW CAN I REMAIN STRONG AFTER SUFFERING A FINANCIAL LOSS?

Question:

To the Rosh Yeshivah *shlita*,

I invest in real estate and *baruch Hashem*, I was very successful until now. This past summer I bought a large property that I thought would incur much profit, but in the end, I couldn't get permits to build and I lost the entire investment. It's a very bitter pill for me to swallow, and I can't get back to myself from the losses. Perhaps the Rosh Yeshivah can give me some *chizuk*.

Thank you.

🌸 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת שמות, ט"ז טבת,
שנת תש"פ לפרט קטן

Dear ...

Chazal relate¹: The holy Amora Rav Huna suffered a great financial loss; four hundred barrels of his wine turned into vinegar. The *Chachomim* came to visit him to try to console him for his loss. They said to Rav Huna, "Make a *cheshbon hanefesh* and repent, and in this merit, you will have prosperity once again."

If you suffered a loss, make a *cheshbon hanefesh* and repent for everything you transgressed. In this merit Hashem will show you great miracles. You will emerge from your debt, and you will be successful and earn significant profits.

When a person suffers a loss, he must make a reckoning to see why it happened to him. The Rebbe states,² regarding the pasuk in *Tehillim*,³ "ולך ה' חסד כי": It is a great kindness from Hashem, that He repays man measure for measure. As a result, the person is able to deduce from the nature of

.....
1. *Berachos* 5:

2. *Likutei Maharash* 1:187.

3. *62:13*.

his punishment the sin he has transgressed, and thereby repent accordingly.

May Hashem bless you with success in all your endeavors.



HOW CAN I DRAW MY FATHER-IN-LAW BACK TO BRESLEV?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for infusing me with new life. I am in my twenties, yet I feel like I was reborn half a year ago. Since I started listening to your *shiurim*, my entire life changed. You imbued my life with meaning; I started enjoying life; my *shalom bayis* transformed, and my learning and davening took on a new meaning. Thank you.

Now for my question: My father-in-law is a *chashuver Yid*, an *oved Hashem*, and a good, kindhearted individual. Many years ago, he associated with Breslev, and would travel to Uman every year. However, with time he was very turned off by the politics and conflict that he witnessed, until he stopped going to Uman and cut his ties with Breslev altogether. Since then, he is all alone; he doesn't belong anywhere or to any *chassidus*. It doesn't bother him that I found my calling in Breslev; he has

another child who is also Breslev. However, I see how hard it is for him — he is so forlorn, and I feel so bad for him. I was thinking how I can draw him back to the holy Rebbe through the Rosh Yeshivah's *shiurim*, in a way that he wouldn't be offended or feel as if he is being judged. Perhaps the Rosh Yeshivah can guide me how to achieve it.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת שמות, ט"ז טבת, שנת תש"פ לפרט קטן

Dear ...

Your father-in-law left Breslev for the same exact reason R' Nosson's father-in-law would constantly disparage chassidim.

Mohorosh relates⁴: The holy R' Nosson was a son-in-law of the great gaon R' Dovid Tzvi Auerbach *zecher tzaddik livrochah*. R' Dovid Tzvi served as the Rav of three large cities in Ukraine: Sharigrad, Kremnitz, and Moholiv. The holy Rebbe once remarked to R' Nosson, "Your *shver* is a tzaddik"; likewise, R' Baruch from Mezibuzh once stated, "Wherever R' Dovid Tzvi goes, Eliyahu HaNavi accompanies him." However, R' Dovid Tzvi detested chassidim and would talk against them at every opportunity.

4. *Peilas HaTzaddik* 421.

It all began when R' Dovid Tzvi heard about the tzaddik R' Pinchas from Koritz. He decided to travel to him to see his greatness up close. While being there, he was extremely impressed with R' Pinchas's *avodah*, yet it disturbed him greatly that his chassidim would speak against the tzaddik R' Mechel from Zlotchov. He decided to travel to Zlotchov and see for himself if the accusations were true. When he arrived in Zlotchov, he was once again extremely impressed with the conduct of R' Mechel from Zlotchov. However, he was very bothered when he heard R' Mechel's chassidim ridiculing R' Pinchas from Koritz. The *machlokes* and animosity he witnessed between both sides caused him to proclaim, "I believe what both sides say," and his distaste toward chassidim was born. He would hold a *shiur* every day, and warn his sons and sons-in-law to stay away from chassidim.

R' Nosson was deeply troubled by the conflict, and he couldn't comprehend why it had to reach such a point. However, when he came to the Rebbe for his first Rosh Hashanah, all his questions were answered. That Rosh Hashanah, the Rebbe said the Torah in Likutei Maharan,⁵ "Believe that all strife and conflict between tzaddikim are only to push the person away from the tzaddik. When you hear people speaking against tzaddikim, this is to let you hear admonition for everything you have been פוגם."

.....
5. 1:5.

R' Nosson later remarked, “When I heard the Rebbe’s holy words, all my questions pertaining to why people talk against tzaddikim were answered. It is only in order to push me away from the tzaddikim, because I’m not worthy to be among them.”

Your father-in-law is not the first who left Breslev because of *machlokes*. Many have left because of the brazen individuals who create a bad reputation for Breslev. Likewise, many refrain from forging a connection to the Rebbe or allowing their children to, solely because of those who generate a bad name by their behavior. The holy Rebbe said,⁶ “The entire world would have attached themselves to the tzaddik, if not for those who through their behavior and speech generate that people should distance themselves from him.”

The best way for you to draw your father-in-law closer to Breslev is by being a sample with your behavior. If you behave the way a talmid Heichel HaKadosh should, your entire family will want to draw close to the Rebbe. Many talmidei Heichel HaKadosh merited to bring their entire families to the Rebbe through their conduct.

Chazal state⁷ about the *pasuk* in *Devarim*,⁸ “זאהבת אתה”: It is your duty that through your action’s, Hashem’s Name

.....
6. *Likutei Mahararan 1:70.*

7. *Yoma 86.*

8. *6:5.*

should be sanctified and beloved. When a person behaves in a refined and respectable manner, what do people say? “Praised be his parents who taught him Torah”; “Praised be his Rebbes who taught him Torah”; “Woe to the people who do not learn the holy Torah.” When people see someone behaving in a righteous manner, they think, “Look at that person; because he learns Torah he behaves in such an upright manner.” This is how Hashem’s Name is glorified. The *pasuk* in *Yeshayahu*⁹ states on such a person, “Hashem prides Himself and praises him.”

May Hashem bless you with success in all your endeavors.



WHY DID THE ROSH YESHIVAH NOT ANNOUNCE HIS UPCOMING TRIP TO ERETZ YISRAEL?

Question:

To the Rosh Yeshivah *shlita*,

I’m a *yingerman* who lives in Beis Shemesh and my wife and I listen to the *shiurim*. *Baruch Hashem*. our lives have transformed and we derive much *chizuk* from them.

9. 49:3.

I was very upset to hear that the Rosh Yeshivah came to visit Beis Shemesh and I didn't know anything about it. I wanted to ask why no one was informed about this visit beforehand. Why shouldn't more *Yidden* have the pleasure of meeting the Rosh Yeshivah, even those who are not talmidim of the Rosh Yeshivah?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת שמות, ט"ז טבת,
שנת תש"פ לפרט קטן

Dear ...

It brings me great pleasure to hear that you have incorporated the Rebbe's *eitzahs* into your lives, and that it has generated a transformation in your home.

When one adopts the *eitzas* the Rebbe teaches us, his entire life changes for the better. Specifically, when one utilizes the priceless gift the rebbe left us, which is *Hisboidedes*. *Hisboidedes* is when a person accustoms himself to discuss everything in his life with Hashem, in whichever language he is most comfortable. One should reveal everything he is going through and the challenges he must contend with. Mohorosh would say that it was worth it for him to discover the light of the holy Rebbe just to receive the gift of *Hisboidedes*. When a person heeds the rebbe's advice and sets aside time every day

to speak to Hashem and discuss his problems with Him, then such a person merits a blessed life.

In my defense, I also usually don't know in advance when I'll be traveling to Eretz Yisrael. I made a last-minute decision that left me with no time for preparations. In this case I decided at the last minute to attend a talmid's *chasunah* in Bnei Brak.

I left on Monday *Parshas Vayishlach*, and arrived Tuesday early in the morning. I first went to visit the beis hamedresh in Beis Shemesh, where many talmidim gathered. We first learned a *daf* of Gemara together, and then we had a nice discussion regarding the treasure we have in the form of the Rebbe's *eitzahs*. From there I proceeded to travel to Yerushalayim, where at first, I was occupied with a *shidduch*, and later I gave a *shiur* in Heichel HaKadosh Yerushalayim.

On Wednesday I traveled to Yavniel to Mohorosh's *tzion* to be *misparallel*. Mohorosh writes in his will that one should come to his *tzion* to be *misparallell* from time to time. From there I traveled to Tzfas, where we learned the *daf* together, and then we were *mechazek* each other with the *eitzahs* of the holy Rebbe. My last stop was in Bnei Brak, where I attended a talmid's *chasunah*, and then I left to the airport to head back to New York.

Don't be offended that you were not aware of the visit. I desire to visit Eretz Yisrael more often and thereby

be *zocheh* to the holiness that one merits in Eretz Yisrael, but instead the Yeshivah occupies most of my time.

If you want to take part the next time that I will be in Eretz Yisrael, I would advise you to make contact with talmidim in Eretz Yisrael. *Baruch Hashem*, we have a *chaburah* in many cities, and they will keep you informed whenever I will be visiting.

Remain strong to stay connected to the Rebbe, and continue living with the Rebbe's guidance; by doing so you will be *zocheh* to greatness. A person who heeds everything the Rebbe says merits to reach the highest levels in *avodas Hashem*. As the Rebbe once said,¹⁰ "There are two categories of people for whom I have great pity: those who had the opportunity to have a connection to me, and didn't; and those who are close to me, yet don't listen to my advice. A person's time will come, and he will lie with his feet towards the door [this is a reference to one's passing] and the person will be filled with regret; he will lament, 'Why didn't I listen to the holy Rebbe? If only I had followed his advice, I could have reached the highest levels in *avodas Hashem*.' However, then it will already be too late."

May Hashem bless you with success in all your endeavors.



WHAT CAN I DO TO IMPROVE MY *SHALOM BAYIS*?

Question:

To the Rosh Yeshivah *shlita*,

My wife suffers from borderline personality disorder, which is at all not easy to deal with. However, the Roah Yeshivah's *shiurim* give me strength to persist.

As a result of my wife's disorder, I am limited at what I can do for *parnassah*, and almost every week I must rely on handouts to cover my expenses.

I'm an *ehrlicher yingerman*, however I struggle with *shmiras ainayim*. I generally try to be *ehrllich*, I'm against owning a smartphone; however, when my temptations take hold of me, I'll go into a cellphone store and watch inappropriate material.

On one hand, my brain tells me, "You're an *ehrliche yingerman*, why stoop to such things"; yet, on the other hand, I wallow in self-pity and justify it because I'm married to such a difficult wife. Many times, she shouts at me; and because that I'm a *Yid* I can't have relationships with other women. Also, why did Hashem create the world with such a curse that when women grow older, they lose their beauty?

Baruch Hashem, my kids are wonderful and thriving despite the situation. My desire is to raise them in an *ehrliche* home. However, what can I do that I constantly fall prey to the *Yetzer Hora*? I really feel sorry for myself. Many times, I think how

wonderful life would be if I would be able to have relationships with other women.

I hope the Rosh Yeshivah will be able to give me strength in my situation.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת שמות, י"ז טבת,
שנת תש"פ לפרט קטן

Dear ...

Going around saying that your wife has a disorder will bring you no benefits; saying your wife is mentally ill will not cause others to have pity on you. It does not justify your actions and the behavior you stoop to.

I do not know you personally; however, from reading your letter I can only conclude that you too, need some help. You are פוגם בברית רחמנא ליצלן and your entire mind is consumed by *aveiros*. How are you not ashamed to write the following, 'How wonderful it will be if I would be allowed to do *aveiros*'? One should tear *kriah* when he hears such statements. How can a *Yid* possibly express himself like that? And at the same time refer to himself as an *ehrliche yingerman*!

I implore you: If you want to see an end to your suffering ask your wife for forgiveness. The holy Baal

Shem Tov said, “When one sins במחשבה, he will suffer from his own children; when a person sins בדבור — that is, he talks about things that are immoral, his wife will bring him suffering and hardship; when a person sins במעשה, the people he will interact with will cause him pain.”

Mohorosh would explain, that when one sins בדבור — through his speech — he criticizes his wife, and treats her badly, then he will suffer from her. She will embitter his life. However, when one speaks kindly to his wife, refrains from speaking ניבול פה, and doesn’t use obscenities, then his wife will want to please him. When it comes to interacting with one’s wife, a person must do his utmost to speak softly to her, praise her, and build up her self-worth. By doing so, she will find favor in his eyes and as they age together the love and loyalty between them will only intensify.

Is growing old a curse? A curse is only when someone does *aveiros*. Hashem created his world to perfection; when a couple turns older, the connection between them should deepen. However, when one does *aveiros*, then his life loses its value. I find it astonishing that someone can write with such *chutzpah*, “It’s a curse that when women turn older, they lose their beauty.” When one sins and fails to guard his eyes, that’s when his wife no longer appeals to him. It’s a great pity on those who do not adhere to the holy Torah; one who guards his eyes and keeps his thoughts holy will live harmoniously with his wife. The

longer they are together only enhances their relationship, and her beauty in his eyes only increases.

It doesn't take much effort to pass judgment and label one's wife; however, when a woman shouts, it doesn't always mean that she is mentally ill. When a woman cries, it does not mean she is unwell; any time a person is going through a difficult situation, he will cry and sometimes lose control of his emotions. Especially the precious *Yiddishe mammas*, who are the builders of Klal Yisrael, who undergo much pain and suffering. The pain of carrying a child, the pain of childbirth, the difficulties of raising children, which all fall on their shoulders. Now if her husband isn't supportive, instead of empathizing with her he belittles her, then of course she will lose her temper or cry. That doesn't yet turn her into a mental case, all she needs is some understanding and acceptance.

I repeat, change your behavior and be careful not to destroy your home. Cease finding your wife at fault, and instead seek out her positive qualities. Her first attribute is that she is actually still married to you; even after you treat her and speak about her in such a demeaning manner.

Bring her happiness; invest in her; you can be her therapist and you can heal her. A loyal husband can rebuild his wife. A husband's role is to gladden his wife and strengthen her spirit with kind words and affection, and when he does so, all ailments disappear.

In conclusion, if you will seek out her benefits, she will no longer oppose you; instead, she will support you. Your marriage will transform into a haven of love and connection.



HOW CAN ONE PERSIST IN AVODAS HASHEM?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk*, letters, and *shiurim*. In their merit my priorities are straight; my focus is on Torah, *tefillah*, respecting my wife, being *mechanech* my children, etc.

I recently learned a *Likutei Maharan* that was difficult for me to understand. The Rebbe says¹¹ that when a person decides to repent and be *ehrllich*, he will encounter challenges that will hinder his efforts. Can the Rosh Yeshivah explain? Why does this occur and how can one contend with these challenges?

I constantly work upon myself to be righteous and *ehrllich*, and although it isn't easy at times I keep trying, yet sometimes I feel completely depleted.

Thank you.

11. *Likutei Maharan* 1:87

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ד' פרשת שמות, י"ח טבת,
שנת תש"פ לפרט קטן

Dear ...

The holy Rebbe begins the *Likutei Mahararan* you are referencing with a question that many have: Why is it that when a person determines to start serving Hashem anew, he encounters challenges that hinder him. It would seem that it should be exactly the opposite; that when one starts serving Hashem he is showered with compassion and blessings!

The Rebbe states further, "There are two kinds of fear that people have, the first being יראת העונש, fear of punishment. This is the first *madreigah*, because it demonstrates that the person believes in Hashem and that He punishes those who do *aveiros*. He believes that there are consequences to one's actions, and that if one sins without doing *teshuvah*, he will receive a punishment. Punishment is a deterrent so people should adhere to the holy Torah.

Despite יראת העונש being a high *madreigah*, it is not the goal to which a person should strive to reach. The holy *Zohar*¹² refers to יראת העונש as a weak fear, because the person is not afraid of Hashem Himself, merely of the

.....
12. *Tikkunei Zohar* 5:

punishment that awaits him if he sins. This is comparable to a child who fears the stick rather than the person who holds it.

The objective a person should try to achieve is *יראת הרוממות* — fear of Hashem Himself. However, a person cannot achieve this without first having *יראת הענש*; only once a person fears the punishment can he reach the *madreigah* of fear of Hashem Himself.

The Rebbe states that fear of punishment is called *צדק* because *צדק* is an expression of judgment. One is afraid of doing an *aveirah* because he will be judged and receive a punishment. Whereas fear of Hashem Himself is referred to as *אמונה*, because he believes that Hashem encompasses everything, and every occurrence is only because He decreed so. When a person realizes that Hashem hears every word he utters and sees his every move, then a person will start fearing Hashem Himself. However, one can reach this level of *אמונה* only if he first has *יראת הענש*. Through *יראת הרוממות* his *יראת הענש* is developed.

Now we can understand why when one starts serving Hashem he must contend with challenges. When one begins anew, he starts out on the *madreigah* of *יראת הענש*. We learn in Tehillim¹³: "וזהו ישפט תבל בצדק" — Hashem judges a person by his past actions. Therefore, he must

.....
13. 9:9.

undergo challenges at first to rectify his misdeeds. However, when a person persists, and he internalizes that everything is from Hashem and there is no other reality in the world besides Him, then the harsh judgments are annulled because his fear is of Hashem Himself. When a person's fear turns from צדק to אמונה, then he is *zocheh* to clarity and blessing.

Our focus should be to at least reach the level of יראת העניש, which will then propel us to attain the true level of fear, which is fear of Hashem Himself.

May Hashem bless you with success in all your endeavors.



IS THERE STILL HOPE FOR ME?

Question:

To the Rosh Yeshivah *shlita*,

I participated this past Shabbos at the grand Shabbos 'Siyum HaShas', and it evoked in me very painful emotions. Looking around I saw *bachurim* who are younger than I am, and who entered the yeshivah after me, have already completed *Shas*. Where am I? I've been in yeshivah for a few years already, yet I haven't accomplished anything.

I struggle daily just to be a *poshiter Yid*, and uphold mitzvos, which should come to me naturally. Unfortunately, I conducted myself foolishly as a young *bachur*, and now I'm suffering the consequences on a daily basis. I had no idea that my actions would cause me such pain, and that I would struggle so hard with the basic framework of *Yiddishkeit*.

I feel as if I can't fight any longer; I yearn to be *ehrich*, yet I'm fighting the same battle for the past few years now. I know I'm responsible for my actions, yet I wish I could turn the clock back, because I so badly want to be good.

As I write my tears flow freely. I beg the Rosh Yeshivah to give me a path to turn my life around. My only desire is to be *ehrich*, but I fail miserably. I feel like giving up; I have no hope anymore.

Thank you.

The Rosh Yeshivah's Response:

בעזרת ה' יתברך - יום ג' פרשת וארא, כ"ד טבת,
שנת תש"פ לפרט קטן

To my dear beloved ..., talmid Yeshivas Tiferes HaTorah.

Remain steadfast in your attempts to be *ehrich*; don't allow your past to break you. Every *Yid* can do *teshuvah* and turn over a new leaf. It makes no difference what one has done; every *Yid* can return to Hashem.

It is the *Yetzer Hora* that causes you to constantly think about your past; his goal is to convince a person that

since he won't amount to anything in any case, therefore he should cease trying. The *Yetzer Hora* succeeds when a person believes the negative thoughts and returns to his wrongful behavior.

Don't allow your past to consume you; forget what happened and start anew. The holy Rebbe would say,¹⁴ "People view forgetfulness as a weakness; however, I emphasize that it is a great asset." Many people would do anything to boost their memory, they view poor memory as a problem; however, it is really the opposite. Forgetfulness is a good thing, because if a person would always remember everything he did, he wouldn't be able to serve Hashem. Thoughts of his wrongdoings would constantly plague him, and this would hold him back from trying once again to be *ehrllich*. However, if a person can forget all his misdeeds, he can propel himself forward and start achieving.

You cannot fathom how cherished a person's *teshuvah* is up in heaven; *Chazal* state,¹⁵ "גדולה תשובה שמגיעת עד כסא" — "When a person repents, he reaches all the way up to the *Kisei HaKavod*. In a split second a person can merit to return from the lowest place and reach all the way up to Hashem Himself. All one must do is say to Hashem, "Riboinoi shel Oilam, forgive me for my sins; I

.....
14. *Sichas Haran* 26.

15. *Yoma* 86.

will no longer do what is wrong, I want to begin anew.” By doing so a person’s *aveiros* are eliminated and he is exempt from any punishment that would have awaited him.

Don’t be discouraged when you see *bachurim* who entered the yeshivah after you already complete *Shas*, or anything else, for that matter. Don’t allow other’s accomplishments to bring you down. It would be worthwhile for you to review what R’ Nosson says in *Likutei Halachos*¹⁶: Just as a person should not be influenced by bad people who ridicule him when he serves Hashem, similarly, a person must remain unwavering not to feel inferior or secondary when he is in an *ehrliche* environment. He should not compare himself to others, or his *avodas Hashem* to theirs.

A person’s focus must be what *he* can achieve, and how *he* can create a *nachas ruach* for Hashem. The only way a person can succeed in his *avodas Hashem* is if he takes no notice of others. Avraham Avinu teaches us this lesson, as we learn in *Yechezkel*,¹⁷ the *pasuk* states, “אחד היה אברהם” — Avraham Avinu was *zocheh* to serve Hashem only because he didn’t look at what others were doing.

16. *Hilchos Pesach* 9:22.

17. 33:24.

Don't envy others; even if it is good behavior that you are envious of. Mohorosh would explain that when *Chazal* said,¹⁸ "קנאת סופרים תרבה חכמה" it shouldn't be interpreted that a person should imitate another. *Chazal* don't say, "קנאת סופרים תרבה סופרים," the point they are trying to make is, when you see someone succeed in his aspect, think to yourself, "What can *I* do to succeed in what I excel?"

I hope you will find *chizuk* in this letter, and you will adopt a mindset like the holy simpleton from *Sippurei Maasos*¹⁹ who, when compared to others, would say: **"What has that to do with me? That is the others' job, and this is my job; and again, why have we to talk about other people? Let's make a reckoning how much I have earned."**

May Hashem bless you with success in all your endeavors.



18. *Bava Basra 21.*

19. *Story 9.*

THANK YOU FOR THE CLARITY I GAIN BY THE *SHIURIM*.

❧ Question:

To the Rosh Yeshivah *shlita*,

I would like to express my gratitude to the Rosh Yeshivah for introducing me to the *'seder derech halimud* of the holy Rebbe; today I completed *Masechtas Erichun*, and my parents are looking forward to my *siyum haShas im yirtzeh Hashem*.

Thank you for answering my letter in which I asked for clarification on the halachos of eating before davening. *Baruch Hashem*, I have accustomed myself not to eat before I daven. However, yesterday I was extremely hungry, and I couldn't control myself, and I ate something prior to davening. Later during the day, I purchased a new pair of *tzitzes*, and almost immediately after putting it on, I spilled a glass of soda on it. After some *hisboidedes* I realized that this happened because I ate before davening, as we learn in *Sefer HaMiddos*,²⁰ *מי שאוכל "קודם התפילה, נענש בגדים"*. Immediately thereafter, I made a new resolution not to eat before davening.

I have immense appreciation to the Rosh Yeshivah, who imbued in me that nothing occurs by chance; everything that transpires is only for us to learn a lesson.

Thank you for the weekly *kunteres* of "עצתו אמונה", I read it every week from cover to cover; it gives me so much *chizuk*.

Thank you.

20. Clothing 5.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת וארא, כ"ד טבת,
שנת תש"פ לפרט קטן

To my dear ..., talmid Yeshivas Tiferes HaTorah.

How fortunate that you utilize your time to learn the holy Torah. With your diligence you will be *zocheh* to soon complete the entire *Shas*.

Chazal state,²¹ "ינקותא כלילא דורדא" — one's most beautiful years are those when he is young. Likewise, the holy Rebbe quotes in *Sefer HaMiddos*,²² "Every day of *avodas Hashem* in one's youth is of more value than multiple years of *avodas Hashem* when he is older."

Continue with your *shiurim* with the *seder derech halimud* of the holy Rebbe, establish *shiurim* in *mikrah*, Mishnah, Gemara, Medresh, and halachah, and recite the *yom Tehillim* every day. In addition, make an effort to learn *tikkunim*; this cleanses and purifies one's soul.

The letters in עצתו אמונה are addressed directly to you; עצתו אמונה isn't a storybook that should simply be read; the letters contain valuable lessons that everyone can learn from. Learn through it multiple times, and you will be *zocheh* to remain steadfast in the face of all your

.....
21. *Shabbos* 154.

22. *Repentance* 73.

hardships. It will undoubtedly strengthen your *avodas Hashem*.

May Hashem bless you with success in all your endeavors.



SHOULD I TRAVEL TO AMERICA TO COLLECT MONEY?

Question:

To the Rosh Yeshivah *shlita*,

I live in Eretz Yisrael and I derive much *chizuk* from the *shiurim* of the Rosh Yeshivah *shlita*. I sense that the Rosh Yeshivah can relate to me; therefore I wanted to ask my question.

I struggle very hard with *parnassah*, and one of the options people do to alleviate the situation is travel to America to collect money. I wanted to ask, is it advisable? Should I also try my luck at it?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת וארא, כ"ד טבת, שנת תש"פ לפרט קטן

Dear ...

It's a waste of time to come to America; don't fool yourself into thinking that in America lies your salvation.

Chazal relate,²³ “There was a Kohen in Eretz Yisrael who engaged in checking נגעים for others. He fell into poverty and wanted to leave Eretz Yisrael to *chutz laAretz* to earn money. He sat down with his wife and shared his dilemma; he told her about his desire to travel, yet how he doesn’t want to forsake the people who rely on him to him to check their נגעים. Therefore, he came up with a plan; he told his wife that he will teach her how to determine if a נגע is טמא and with her in his place he will be able to travel. So, he proceeded to teach her: Every hair has a hair follicle that gives nourishment to the hair. If the hair follicle is dried out, it is an indication that the hair is afflicted. Hashem created every hair in a person’s body with a form of sustenance, but if the sustenance is missing, then the hair is dead. Hearing this, his wife turned to him and said, “Just as Hashem created hair and nourishment for every single one of them, like so, you who has thousands of hairs on your body, and a wife and children who rely on sustenance from you, Hashem will certainly grant you livelihood.” She boosted his morale and refused to allow him to leave Eretz Yisrael.

When one has no money, it is *paskened* in *Shulchan Aruch*²⁴ that he is allowed to collect money for himself. It is better if you don’t reveal to your wife that you are

.....
23. *Tanchuma Tazria* 6.

24. *Yoreh Deah* 353.

collecting for yourself; what you should say to others is, “I’m collecting for a friend who is struggling to cover his expenses, etc.”

Many *Yiddiden* from Eretz Yisrael think that in America they will find their fortune; however, that’s far from the truth. There is no reason to envy their American counterparts, because here people struggle the same. Therefore, it is not worthwhile to come and leave your wife alone for such a long time.

It is well known that years ago, in the times of the *shtetelach*, the *poritz* in a town would demand that his “Moshke” dance for him while he partied and drank to oblivion. Sadly, the same reoccurs nowadays. There are some *gevirim* who invite *meshulachim* solely to impress their wife and children; they invite them to a *seudah*, grill them for hours, and then on Motza’ei Shabbos they generously give them twenty dollars.... The *meshulachim* are exhausted after running around all week trying to raise money, and instead of relaxing on Shabbos, they have to entertain their *poritz*, and all they have to show for it is a measly twenty dollars! It’s so humiliating; they ask you if you have a letter of recommendation, if you have one from Badatz, you get a dollar, and if you don’t you are turned away in disgrace.

May Hashem bless you with success in all your endeavors.

SHOULD I RETURN TO MY USUAL MINYAN DESPITE BEING HUMILIATED?

Question:

To the Rosh Yeshivah *shlita*,

I regularly daven at the main shul in the city where I live. This week something was damaged in the shul and caused a monetary loss. The gabbai decided that I was the culprit and humiliated me in front of many people without even verifying if it's true. I was mortified, and therefore davened Minchah and Maariv at home yesterday. I don't plan on going back until the gabbai asks me for forgiveness. Am I justified?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת וארא, כ"ד טבת,
שנת תש"פ לפרט קטן

Dear ...

Don't make a fuss out of what occurred; resume davening in your regular minyan.

The holy Rebbe said,²⁵ "The essence of *teshuvah*

25. *Likutei Maharash* 1:6.

is when a person hears himself be humiliated and he remains silent.”

Mohorosh would relate that the Tcheriner Rav was once on his way to the Rebbe’s tzion, when a misnaged approached him and threw dung at him. The Rav’s silk bekitshe was soiled; however, he took no notice and continued on his way. His companion, though, was outraged, and a heated argument ensued. The Tcheriner Rav quickly grabbed his talmid and pleaded with him, “Remain silent! This is our *derech!*” He then added, “If a person keeps quiet and does not react when he is humiliated, he merits blessing and salvation.”

Continue davening in the same shul; *Chazal* teach us,²⁶ “One who has a steady place where he davens will merit that Hashem will stand at his side. When he leaves the world, it is said at his *hesped*, “Woe that such an *anav* passed away; woe that such a chassid left us. He was from the talmidim of Avraham Avinu.” This comes to teach us the greatness of the *middos* of one who davens in the same shul his entire life. His only desire is to come to shul and daven to Hashem. He takes nothing personally, neither those who bother him and nor those who humiliate him. This is an indication that he is an *anav* and a chassid and a disciple of Avraham Avinu. If he would not be humble, he would have left the shul a long time ago. He wouldn’t

.....
26. *Berachos* 6:

have stayed in the next shul, either; he would have found reasons to leave that one as well. However, when a person assumes an attitude of humility, he needs nothing and awaits nothing, his only goal is to come to shul and daven to Hashem, then he possesses the traits of an *ehrlliche Yid*.

May Hashem bless you with success in all your endeavors.



EXCITING NEWS!

We are pleased to announce that we now offer

Monthly Subscriptions for the Booklet **The Light of Emunah** mailed  to you

Just **\$3.99** per month

To subscribe please call:

ה'תשפ"ג
ה'תשפ"ב
ה'תשפ"א

718-387-2691 Ext. 3

Or email to: subscribe@kerenhadfusa.org

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