

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצַתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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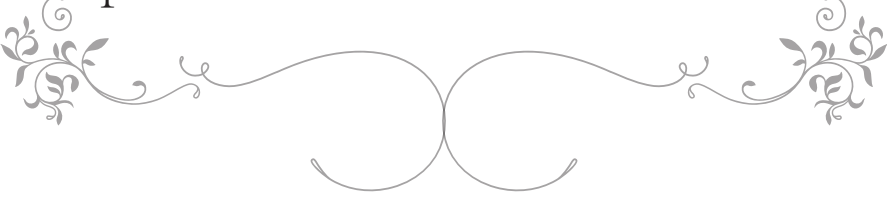
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WHY DID MOHOROSH GIVE SO MANY GUARANTEES?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all your wonderful *shiurim*; they infuse me with life. Every single *shiur* is a special enjoyment.

I was wondering why Mohorosh gave so many guarantees; for example: one who recites the entire *Tehillim* at his *Tzion* will find their *shidduch*, one who wears his *kemaya* will have heavenly protection, Mikvah Malkah, and printing *Asher BaNachal* for a *yeshuah*.

We don't find many other *tzaddikim* who promised so many things, why did Mohorosh do so?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת יתרו, י"ד שבט, שנת תש"פ לפרט קטן

Dear...

What is so difficult to understand? Chazal state¹ regarding the *pasuk* in Yirmiyahu² - כפי" וזאם תוציא יקר מזולל -

1. *Bava Metzia* 85.

2. 15:19.

תהיה", when a person draws others closer to Hashem, even if Hashem Himself placed a harsh decree on a person, He will annul it in the merit of the *tzaddik* who draws others closer to Him. Mohorosh was occupied his entire life with bringing *Yidden* back to Hashem, therefore it is very simple that Hashem rescinds harsh decrees in his merit.

Every *tzaddik* who is engaged in returning *Yidden* to Hashem has a special power to generate *yeshuos* for others. No one is able to hinder him or stand in his way. The holy Zohar writes:³ "Come and see, a person who returns sinful people to their Father in heaven and is the catalyst for them to do *teshuvah* merits to reach a level to which no one else can attain. He removes impurity from the world and causes Hashem's Name to be sanctified throughout the world. The entire universe exists in his *zechus*, and he will merit children and grandchildren, and an abundance of blessing in this world and the next. No one in the world is able to harm him — not in this world or the next, and he enters the thirteen Gates of Rachamim and no one can stop him."

Tzaddikim teach us that every endeavor that is done with *mesirus nefesh* has the power to generate *yeshuos* for others. Mohorosh dedicated his entire life to help other *Yidden*, especially *bachurim* and girls — his only

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3. *Terumah* 128.

objective was to save them from *aveiros*. No one pays attention to the pain a *bachur* undergoes, how he must contend with the *yetzer hora* not to fall with פגם הברית; no one has the words to address their struggles or encourage them to persevere. However, Mohorosh dedicated his entire life to writing *sefarim* that will give them *chizuk* to fight another day. Mohorosh would say that when he will come before the *beis din shel maalah* he will stand up for the *bachurim* and plead, "Why are our boys at fault that they fall prey to the *yetzer hora*?!" Therefore, Mohorosh wrote in his will,⁴ **"I promise every bachur and every girl who wants to find their shidduch; if they come to my kever and recite the entire sefer Tehillim for my zechus, I'll do everything in my power to help them find their zivug. And I promise this with a strong guarantee."** Just as he sacrificed everything in his lifetime to help *bachurim* and girls, he continues to do so although he is no longer among us.

The *mikvah* in Yavniel was also built with *mesirus nefesh*; Mohorosh had to undergo immense hardship for it to materialize. For many years the rav in Yavniel misled the community by saying his *mikvah* is kosher, when in reality there was no rainwater in the *otzar*, thereby causing them all to transgress on *issurei kreisis*. There was no difference between his *mikvah* and a standard

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4. 5.

bathtub. After the wicked government wouldn't allow Mohorosh to build a kosher *mikvah*, he did so secretly, in the dead of the night and with great difficulty. Therefore, Mohorosh promised that every woman who will use "Mikvah Malkah" will be blessed with children, no matter her situation or diagnosis.

I know several *yungeleit* who for many years did not merit children, and even the doctors gave up hope. Yet, they traveled to Yavniel and took advantage of this *segulah* and they were *zocheh* to the blessing of Mohorosh. An act that is done with sacrifice and no ulterior motive has a power to generate all sorts of *yeshuos*.

Lastly, the *sefer Asher BaNachal* is a compilation of thousands of letters Mohorosh wrote with *mesirus nefesh* to encourage and strengthen *Yidden* to return to Hashem. Therefore, it also has the power to generate salvation for those in need. How fortunate is one who assists in printing these *sefarim*; he will be *zocheh* to miracles in his life.

May Hashem bless you with success in all your endeavors.



WHY DOES MOHOROSH EXPRESS HIMSELF SO SHARPLY IN HIS WILL?

❧ Question:

To the Rosh Yeshivah *shlita*,

I gain so much *chizuk* from the Rosh Yeshivah; the *shiurim* are my lifeline, and I started learning through the *seder derech halimud*.

I have a question that bothers me very much. I read the part of Mohorosh's will in which he writes very sharply against all those who harassed him throughout his lifetime. How can a *tzaddik* express himself like that? Why see the negative in others? Shouldn't a *tzaddik* only want to bring blessing to other *Yidden*?

It's hard for me to continue learning through the *seder derech halimud* when my questions on Mohorosh keep surfacing.

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת יתרו, י"ד שבט, שנת תש"פ לפרט קטן

Dear...

You are mistaken; a *tzaddik* does not want to see

negative behavior in others. A *tzaddik* wants to bring blessing to other *Yidden*; it is his only desire that *Yidden* should have a good life.

A *tzaddik* has such a great power that he can generate that his entire generation do *teshuvah* and return to Hashem. Now this frightens the *yetzer hora*. He is very fearful that the *tzaddik* should be revealed, because the *tzaddik* destroys his purpose. Therefore, his tactic is to convince people to talk against the *tzaddik*, to ridicule him, and this hinders people from attaching themselves to the *tzaddik*. By doing so, he obstructs the *tzaddik's* efforts and the opportunity for all those who could have returned to Hashem is lost. The Rebbe quotes in *Chai Maharar*,⁵ "I can return the entire world to Hashem; not only simple people, I can also guide great *tzaddikim* to the right path." Therefore, Amalek makes a mockery out of the *tzaddik*, in order to restrain people from connecting to him.

If you will relearn Mohorosh's will with a different perspective, you will realize that it isn't written sharply; on the contrary, it is full of compassion. How can one not cry when he reads Mohorosh's words,⁶ "My dear children and talmidim; no words are sufficient to describe the *yissurim* and *agmas nefesh* I suffered throughout my lifetime. I didn't have one good day in my life. I cried

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5. 251.

6. צוואת מוהרא"ש אות י"ד.

every day over everything I had to put up with, within the Kehillah, and without." However, despite all his suffering, Mohorosh never gave up trying to help other *Yidden*. From the morning to the evening, he would sit and write, and encourage *bachurim* and girls to brave another day.

I took out the צוואה to be able to accurately refer to the part that is bothering you, and I silently cry as I read what Mohorosh writes,⁷ "This is the whole truth; all those who had a share in tarnishing my name, on them should be fulfilled the *pasuk* in *Tehillim*,⁸ "כרתה ה' כל שפתי חלקות" "לשון מדברת גדלות, אשר אמרו ללשננו נגביר שפתינו אתנו מי אדון לנו" — they will be completely cut off, and never forgiven for their actions. The *heiliger* Rem"a *paskens*⁹ that when one ruins another's reputation, the person doesn't have to forgive him. The *Mordechai* writes that when one ruins another's name, it is never forgiven — "אין לו מחילה עולמית."

What Mohorosh writes is not harsh, it is the same as what David HaMelech asks from Hashem.¹⁰ All those who speak out against *tzaddikim* and spread *lashon hora* about them, thereby causing other *Yidden* to refrain from returning to Hashem — should have no share in this world and in the World to Come. You question Mohorosh; but

7. Ibid. 11.

8. 12:4.

9. *Orach Chaim* 606.

10. *Tehillim* 12:4.

let me ask you: Did you also stop reciting *Tehillim*? David HaMelech davens to Hashem, "כרת ה' כל שפתי חלקות לשון" — "מדברת גדלות, אשר אמרו ללשננו נגביר שפתינו אתנו מי אדון לנו" — Hashem should eliminate the people who speak *lashon hora*, and they should forfeit their share in the World to Come; did you also stop saying *Tehillim*?

Let's continue reading what Mohorosh wrote. Why does he not forgive them? Why does he ask Hashem to destroy them? "The people who ruined my reputation are guilty of causing thousands of Yidden not to do teshuvah. These individuals are '*chotim imochtim es harabim*'; Hashem knows who they are, and He will certainly take revenge on them."

A *tzaddik's* only desire is to draw more *Yidden* closer to Hashem. It doesn't interest him what others say about him, he is completely submitted to Hashem. There is no ego, during his lifetime he already feels like dust, as if he were buried already. He needs nothing, awaits nothing, he is ready to return to Hashem at every moment. He has one desire: More *Yidden* should attach themselves to Hashem. Mohorosh would say, "It doesn't bother me what others say about me; what distresses me is that the *lashon hora* kept others from returning to Hashem. The reason I write out against those who derided me and made a mockery of me is not because I am personally offended; it is because

of these people that so many thousands of others did not do *teshuvah*."

Let me ask you, what would you do if you were standing at the edge of a river and watching people drown, and when you try throwing them a rope to save themselves, someone comes along and cuts it off in your hands, causing all the people to drown. What would your reaction be? What would you think about such a person? What would *you* write about such behavior? Doesn't he deserve to be called a murderer? The same is true when one spreads *lashon hora* and falsehoods against *sefarim* and *kuntereisim* that strengthen broken girls and boys, who are drowning and sinking in *aveiros*. They have an opportunity to extract themselves from the pit — through the *sefarim* and *chizuk*, but instead of encouraging them, people tell them, "You must not look into these *sefarim*." Are these people not evil?

Despite everything Mohorosh was forced to endure, with all the slander against him, he begged us never to create *machlokos* or strife with others. Mohorosh writes further:

Despite everything, I beg you, my dear children and talmidim, never get involved in any *machlokos*, and remain silent in the face of those who humiliated me. Hashem is righteous with everything He does, it is I who

must repent, and I do so every day, because it is not for naught that I am persecuted.

What is it that I want? I reveal the greatness of Hashem to the entire world, in a way that even the lowliest *Yid* should also be able to feel the sweetness of Hashem. Therefore, the *Middas HaDin* attacks me, and this encompasses all the *reshaim* who oppose me and harass me. I must do *teshuvah shleimah*. To be able to reveal Hashem's glory on such a level, one must have a tremendous *zechus* up in heaven.

However, I beg of you, remain silent. Never answer back to those who speak out against me; Hashem will give them the punishment they deserve.

If you still have questions on *tzaddikim's* conduct, do what the *heiliger* Rebbe R' Elimelech *zt"l* advised:¹¹ "One should be *misboided* and cry to Hashem for all his actions he must rectify. Then he will see his *aveiros* reach high, like vast mountains, and that before he was *misboided* he didn't even realize what he had to do *teshuvah* for. He shouldn't do this only once or twice, or even one hundred times; he should conduct himself this way until Hashem will have compassion on him and guide him on the path of truth; he should daven to Hashem that he should know how to conduct himself, and he shouldn't squander away

.....
11. *Hanhagos Adam* 1.

his lifetime with foolishness. If he will do so, Hashem will ultimately help him know how to conduct himself."

Establish a *shiur* and learn some of Mohorosh's will every day; it will guide you how to live with a real connection to Hashem. Especially Chapter 9, in which Mohorosh writes, "Remember and internalize that you have no one in the entire world who can help you. No one can help you, and no one can harm you. Therefore, it's a shame to rely on a human being. Don't be afraid of anyone, and don't try and flatter anyone, because it will be of no use. On the contrary, it will only hurt you. When you rely on another, and then it is exposed either that he can't help you or he isn't interested in helping you, you will be very disappointed, because there lay your trust. However, a *Yid* who believes in Hashem and trusts in Hashem will always be successful.

I hope you will stop looking for questions and reservations and instead start learning Torah with the *seder derech halimud* diligently once again. Mohorosh writes further in his will,¹² "When you will arrive to the heavenly court you will ultimately realize the significance of the *heiliger* Rebbe's *seder derech halimud*; therefore, don't argue with anyone, accustom yourself to learn Torah through the *seder derech halimud*, and you will start

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12. 13.

sensing the immense pleasure Torah learning brings. The Torah is our life and sustenance in this world and in the next, and the Torah keeps us alive both *b'ruchniyus* and *b'gashmiyus*. Fortunate is the person who doesn't allow himself to be fooled, and who internalizes that the *ikar* of *limud haTorah* is to do *ratzon Hashem*.

May Hashem bless you with success in all your endeavors.



HOW DOES THE *SEGULAH* OF *MESECHTAS TAANIS* WORK?

❧ Question:

To the Rosh Yeshivah *shlita*,

I started learning *Meseches Taanis* in accordance with the *segulah* Mohorosh gave. I wanted to know, how many days should one learn the *masechta* consecutively, and is there a letter that Mohorosh wrote regarding this *segulah*?

Another thing I wanted to ask: I'm quite new to Breslev, must I also engage in *hafutza*?

I try to implement all the *eitzas* of the *heiliger* Rebbe; I recently traveled to Mohorosh's *Tzion* in Yavniel, and with Hashem's help I hope to find my *shidduch* shortly. Thank you.

🌀 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ב' פרשת יתרו,
 חמשה עשר שבט, שנת תש"פ לפרט קטן

Dear...

How fortunate for you that you learn through the entire *Meseches Taanis* daily throughout the weeks of *Shovevim*; in this merit you will find your *shidduch* shortly.

This is the original letter¹³ that Mohorosh sent to the *bachurim* at the beginning of *Shovevim* in the year 2012:

בעזרת ה' יתברך - יום א' לסדר שמות, י"ג טבת, ה'תשע"ב

To all the talmidim of the Yeshivah Tiferes HaTorah,

Today is the start of the forty days of *Shovevim*, these are the weeks when we read the *parshas* of *Shemos*, *Va'eira*, *Bo*, *Beshalach*, *Yisro*, and *Mishpatim*. The Ari HaKodesh says that these days are especially significant to atone for פגם הברית, as the Rebbe says¹⁴ that this *aveirah* generates that a *bachur* should have a difficult time finding his *zivug*. Likewise, this causes a *yungerman* to struggle with *sholom bayis*; but if they repent for this *aveirah*, then everything will reverse and they will merit blessing.

13. Asher BaNachal, chelek 4, 420.

14. Likutei Maharar 2:87.

It is written in many *sefarim* that during these days it is advisable to fast; however, it is well known that the *heiliger* Rebbe did not approve of fasting, or taking upon oneself multiple fasts. You certainly remember that when I was in yeshivah this past summer on Chamisha Asar B'Av, I told all the *bachurim* that whoever will complete *Meseches Taanis* every day for forty days will find a good *shidduch*. There were many clever boys who listened to me, and learned though *Meseches Taanis* with *mesirus nefesh* every day, no matter the circumstances. There were days that it was very difficult; for example, the day after the hurricane when there was no electricity and the camp was flooded. Yet, they carried through despite the hurdles in their way. Hashem was kind to them, and each found a good *shidduch*. For those who did not yet find their *shidduch*, it could be that they had doubts and didn't believe in the power of it. However, now there is another opportunity; seize these forty days and learn *Meseches Taanis* instead of fasting, and you will see great wonders. You will all find good *shidduchim*, do not despair!

Regarding your question about *hafutza*: Everyone must engage in *hafutza*; it makes no difference if you are new to Breslev or have been here for years already. The Rebbe instructed us to do *hafutza*, and we must listen to him. Before R' Nosson passed away, he said, "Ezra HaSofer is leaving the world and *treif pasul* (meaning *niuf* and *apikorses*) will dominate. Unfortunately, nowadays

there is an abundance of *treif pasul*, but just one page of the Rebbe's *sefarim* is a *tikkun* for everything." He concluded by saying, "Your duty is to publish the *sefarim*, they should be *יפוצו מעינתיך חוצה*; stay strong with money and with commitment and don't let any aggravation stop you." (Ezra HaSofer passed away on Asarah b'Teves; R' Nosson was indicating that he has the *neshamah* of Ezra HaSofer.)

Every person must think, "What can I do to spread awareness of the Rebbe's *limudim* to the rest of the world?" We must be strong with money, with an unyielding will, and even prepared to face aggravation at times. Someone can give money to print the *sefarim*, another can do the actual printing, and a third can distribute the *sefarim* at people's homes. Most importantly, everyone can find some way he can take part and spread Hashem's glory to the world.

If you traveled to Mohorosh's Tzion in Yavniel and recited the entire *Tehilim*, you will certainly find your *shidduch* shortly.

May Hashem bless you with success in all your endeavors.



IS EMUNAH THE ONLY ANSWER TO MENTAL ILLNESSES?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the wonderful *shiurim* and *chizuk* that you give every day. So many thousands of *Yidden* gain inspiration from them, and likewise all the questions you answer and the letters you write help so many *Yidden*; your work is truly amazing. I regularly read through the letters and extract so much *chizuk*. May Hashem give you strength to continue with your holy work.

I wanted to ask about something that is hard for me to understand. Chazal say regarding the *pasuk* in *Shemos*,¹⁵ ורפא ומכאן שנתנה רשות לרופא לרפאות - "ירפא", meaning that one is permitted and even should go to a doctor when necessary. When a person suffers from a physical ailment, it is self-understood that he seeks out a good doctor who can heal him. The same would have to be true when someone suffers from an emotional or mental illness. Whether it is that he can't get along with his wife or children, or if he suffers from anger issues, has anxiety or phobias; such a person would have to seek a good doctor who can heal him.

15. 21:19.

Therefore, it is very strange to me that you write that the *eitzah* to heal this disease is only through *tefillah*. I understand that even if one does go to a doctor to heal his emotional or mental illnesses, he must still daven to Hashem for a full recovery — just as he would if he would go for a physical ailment. He can't rely only on the doctor's powers for a *refuah shleimah*; however, why does the Rosh Yeshivah write that *tefillah* is the only solution?

I would appreciate if you will be able to clarify this topic to me.

Thank you.

🌸 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת יתרו,
חמשה עשר בשבט, שנת תש"פ לפרט קטן

Dear...

I am very thankful to Hashem Who revealed the light of the *heiliger* Rebbe to me. My journey to the Rebbe was through Mohorosh *zt"l*, who then gave me the privilege to be able to pass the *heileger eitzas* further to our youth. Over the past few years, since Mohorosh was *niftar*, many *bochorim* and *yungeleit* started writing letters to me expressing their challenges and pain they are currently undergoing. Hashem gave me the *zechus* to be able to reply with letters of encouragement, *chizuk*, and guidance from the *heiliger* Rebbe.

In the letters I write, all the *chizuk* and guidance are sourced from the holy *sefer Asher BaNachal*. This *sefer* comprises *chizuk*, guidance, *eitzas*, and *seichel* that will accompany a person in his daily life, based on the teachings of the *heiliger* Rebbe. When one draws close to a *tzaddik emes*, he gains clarity and pure faith in the One Above. The Rebbe says in *Likutei Moharan*,¹⁶ "One must daven many *tefillos* to Hashem that he should find a true *tzaddik* who will generate that he possess a pure unflawed faith in Hashem. All those who are close to a true *tzaddik* are *zocheh* to possess an unquestioning faith in Hashem." This is what one gains when he is acquainted with the Rebbe. All his questions, doubts, and confusions disappear, and his *emunah* shines through in every situation.

Regarding your question, the problem with going to a person who will attempt to heal one's emotional pain is, first you must be aware that most therapists are very dishonest. They can't heal mental illness, and they don't even attempt to. Their objective is to extract as much money as they can from their patients. Unfortunately, there are many people who suffer from anxiety, phobias, and destructive thoughts, which a person cannot heal except through *emunah*. The Rebbe states,¹⁷ "The *ikar* a

.....
 16. 2:8.

17. *Likutei Moharan* 2:5.

person must work on to achieve is *emunah*, because there are many people who suffer from illnesses only because they are lacking in their faith." This applies to emotional torment that people suffer from. The Rebbe states further, "When a person is lacking in his *emunah* and suffers from the illnesses that stem from a lack of *emunah*, then no kind of treatment will heal him. *Tefillah* will not help and neither will *zechus avos*." The only cure to get rid of these ailments is *emunah*.

Ask around and listen to people's stories; after years of running around to one therapist after another, they finally found the *heiliger* Rebbe and started living with *emunah*. They follow the Rebbe's guidance to speak to Hashem in the language they are most comfortable with. They will repeat what Yisro said in *Shemos*¹⁸: *Now I know that Hashem is greater than all gods*. Chazal explain¹⁹ that Yisro worshipped every kind of *avodah zorah*, he sampled them all and realized that they are all false. He came to Moshe Rabbeinu and declared: "עַתָּה יָדַעְתִּי כִּי גָדוֹל ה' מִכָּל הָאֱלֹהִים". I see the same; when people start living with the Rebbe's *eitzas*, and *hisboidedes* becomes an integral part of their lives, they declare "עַתָּה יָדַעְתִּי כִּי גָדוֹל ה' מִכָּל הָאֱלֹהִים"; they realize it is only Hashem Who can help them.

There is no other way to get rid of anxiety, phobias,

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18. 18:1.

19. *Mechilta Yisro* 1:12.

and delusions or to build one's self-confidence; only through *emunah*. The Rebbe can heal every person with his lifesaving *eitzas*, as the Rebbe concluded in the last story of *Sippurei Maasos*,²⁰ "I heal her." The Rebbe has so much *chizuk* and so many easy *eitzas* to implement that will help a person emerge from his emotional captivity.

May Hashem help us be *zocheh* to live with the Rebbe, thereby meriting an unbreakable faith, which will heal us both physically and mentally.



WHAT IS THE CORRECT *SEDER* TO LEARN THE REBBE'S *SEFARIM*?

Question:

To the Rosh Yeshivah *shlita*,

I want to start learning the Rebbe's *sefarim* with a *seder*; therefore I want to ask which of the *sefarim* should I start with, and in which *seder* should I continue?

Thank you.

20. 13.

🌀 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת יתרו,
 חמשה עשר בשבט, שנת תש"פ לפרט קטן

Dear...

I commend you for your desire to learn the *heiliger* Rebbe's *sefarim*; it is possible to be a Breslever chassid only when one learns the *sefarim* of the Rebbe. The Rebbe states in *Likutei Moharan*,²¹ "The countenance, the intellect, and the *neshamah* of the *tzaddik* can be found in his *sefarim*." One who learns the Rebbe's *sefarim* can rightly be called a Breslever chassid, and one who neglects to do so has no connection to the Rebbe.

First establish a *shiur* in the *heiliger sefer Likutei Moharan*; even if you have a hard time comprehending a passage, continue without understanding. The Rebbe gave us a method of learning, such that even when one does not comprehend, he should not allow it to hinder him and he should not struggle trying to understand.²² If you will begin learning *Likutei Moharan* every day, your *neshamah* will start thirsting for Hashem. You will start living with *teshuvah* and good deeds. The Rebbe said,²³

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 21. 1:192.

22. *Sichas Haran* 76.

23. *Chai Maharar* 349.

"One can become a true *baal teshuvah* through learning *Likutei Moharan*; learning with an *emes* will cleanse his corrupted blood vessels and he will become an *erlicher Yid*."

Therefore, establish a *shiur* in *Likutei Moharan*; even if at first you don't understand everything, don't let it bother you, just continue saying the words and you will see that after learning it a few times you will start comprehending.

Subsequently, establish a *shiur* in *Chai Moharan* and *Sichas Haran*; R' Nosson once said, "I discovered the Rebbe's essence through his *sichas* and conversations." These *sefarim* will be easier for you to understand. If you will learn the Rebbe's *sichas* you will be merit to be an *ehrliche Yid*, as the Rebbe once remarked,²⁴ "Through every discussion I have with you, one can be *zocheh* to become an *ehrliche Yid* — a true *tzaddik*, an *ehrliche Yid* the way I mean an *ehrliche Yid*."

Start with the second part of *Chai Moharan*; you will find therein beautiful discussions by the *heilger* Rebbe; once you complete it continue with the first part.

In addition, establish a *shiur* in *Sippurei Maasos*; the Rebbe would praise his stories, thereby saying,²⁵ "These

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24. Ibid. 358

25. Ibid. 25.

stories awaken a person from his sleep." Meaning, that if a person is sleeping already — his *neshamah* is dormant — through learning these stories his *neshamah* will awaken.

Another important sefer to learn is *Sefer HaMiddos*; the Rebbe once remarked to his talmid R' Naftali (who was one of the two witnesses for the *tikkun haklali*): "My beloved dear *chaver*, this *sefer* is what made me who I am."

In conclusion, establish a *shiur* in *Asher BaNachal*, which comprises the letters Mohorosh wrote. Therein you will find encouragement for every situation in which you may find yourself. They will extract you from all your problems, and bring light into your life.

May Hashem bless you with success in all your endeavors.



MAY ONE INSIST ON A SPECIFIC SHIDDUCH?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* and *chizuk*; they infuse me with life.

I regularly listen to the *shiurim*, and I've heard the Rosh Yeshivah say many times that when it comes to *shidduchim*, one should not be particularly selective or insist on a specific *shidduch*. I am a *bachur* who very badly wants to marry a girl with Breslev aspirations, so I can establish a Torah home based on the guidance and *eitzas* of the *heiliger* Rebbe. Can I be *misparallel* and insist through my *tefillos* that I do marry a Breslever girl?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת יתרו,
ט"ז שבט, שנת תש"פ לפרט קטן

Dear...

When one davens for a *shidduch*, he should daven that he should be *zocheh* to get married and establish an *ehrliche* home. He should daven to be *zocheh* to have children as Hashem commanded us to, and merit that they grow up to be *ehrlich*.

It is not worthwhile to insist on marrying a Breslever girl; the main aspect a person should daven for is an *ehrliche*, healthy girl with good *middos*. The main thing you should look for is a girl who wants to live according to the *heiliger* Torah, and wants to conduct herself as Hashem commanded us. It is not revealed to a person what is good for him; therefore, it is not advisable to insist on a

specific *shidduch*. Instead, you can daven that your *kallah* live by the guidance and *eitzas* the Rebbe teaches us.

Not every *bachur* who identifies as Breslev is a talmid *Heichel HaKodesh* and heeds the Rebbe's advice. Likewise, not every girl who describes herself as Breslev is someone who listens to the *eitzas* of the Rebbe.

Strengthen your *emunah* in Hashem, and speak to him in your mother tongue, and you will merit miracles.



HOW CAN I TURN DOWN A PERSON WHEN HE ASKS FOR A FAVOR?

Question:

To the Rosh Yeshivah *shlita*,

I have a very hard time saying "no" to people. There are certain times that I really don't want to do something; for example, when a friend asks me to go out to eat, or someone wants to borrow money from me, I'll say "yes" just because I feel bad to decline.

Perhaps the Rosh Yeshivah has an *eitzah* for me?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת יתרו
י"ט שבט, שנת תש"פ לפרט קטן

Dear...

Be very careful not to be dragged into the trap of trying to flatter others. During his lifetime, Mohorosh would constantly remind us, "A person has no one in the world, if for someone, it's only his wife and children." When your friends ask you to go out to eat with them, go on trips with them, etc., find excuses not to go. Turn down their offers with *seichal* and instead spend time with your wife. Vacation, spending time together is only with one's own wife. Going on vacation with friends and leaving one's wife at home is not right.

Mohorosh would repeatedly warn us to be wary of people, he would say, "Believe me, I learned it the hard way; one must be careful when dealing with others."

Especially when it comes to lending another money or regarding legal matters, be careful. Be very cautious with people who borrow and then do not pay; be smart and find a way to decline their request.

A person who encourages you in your *avodas Hashem* and helps you grow is a good choice of someone with whom to socialize. However, also only with a limit; if that

person starts interfering in your personal life, you must have *seichal* to set boundaries. There are people who help others in order to exploit them. They do you some favors, and when they see you are appreciative, they cash in on it and can cause great damage.

Why would you go out to eat with friends? Spend time with your wife, go out to eat with her. Leave behind the pressure you have from your *chaveirim*; instead, daven to Hashem: "ותקננו בעצה טובה מלפניך", Hashem help me know how to conduct myself. Help me avoid getting involved in bad relationships. Help me never forget that I am all alone; I have no one in this world except You, Hashem."



HOW CAN I CONVINC OTHERS OF THE IMPORTANCE OF PROPERLY COVERING ONE'S HAIR?

Question:

To the Rosh Yeshivah *shlita*,

There are certain women in my family who are lax in covering their hair properly, and they bring all sorts of proof that it is

not something on which one must be *makpid*. They also try to influence others with their misguided opinions.

I think that if I show them the actual source in *Zohar* where it states how severe it is for a woman to not cover her hair properly, they will start behaving differently. Therefore, perhaps the Rosh Yeshivah can note the exact location for me.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת יתרו,
י"ט שבט, שנת תש"פ לפרט קטן

Dear...

Don't be wiser than Shlomo HaMelech; Shlomo HaMelech was the wisest person who existed, yet he said it's not worthwhile to argue with a *leitz*. It's a waste of time to give *mussar* to somebody who is not willing to accept what *tzaddikim* have to say.

Shlomo HaMelech says in *Mishlei*,²⁶ "לא יאהב לץ, הוכח לו, "אלחכמים לא ילך"; one who is scornful doesn't listen to rebuke, therefore he doesn't seek the counsel of the wise. Shlomo HaMelech also states,²⁷ "One who is scornful does not listen to rebuke; he does not listen to what *tzaddikim* have to say."

It is not worthwhile to argue with people. If you

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26. 15:12.

27. *Mishlei* 13:1.

want to help them, subtly introduce to them the teachings of the *heiliger* Rebbe. Show them some of the *sefarim* Mohorosh bequeathed to us. Let them hear the *dibburim* that *Heichel HaKodesh* has to offer, *mayim chaim* — pure water from the wellsprings of נִחַל נְזֻבַע מִקּוֹר חַיִּים; if they want to listen, they will know how to conduct themselves.

R' Nosson would always warn his talmidim to be wary of *leitzim*; he would say, "All those who debated others, didn't remain." Those who argued and tried to prove to others the truth, ended up also going astray.



**IS ONE PERMITTED TO BUY A
PRODUCT FROM A COMPANY
THAT MAY HAVE ONCE BEEN
OWNED BY NAZIS, YIMACH
SHEMOM?**

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 **Question:**

To the Rosh Yeshivah *shlita*,

Thank you for transforming my life. The *shiurim* give me so much encouragement in every aspect.

I once heard during a *shiur* the Rosh Yeshivah saying that one should not buy products that come from companies that were owned by Nazis. Is it a problem to buy perfume from the company Coco Chanel? Was she a Nazi? Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - מוצאי שבת קודש פרשת יתרו,
כ"א שבט, שנת תש"פ לפרט קטן

Dear...

Mohorosh would tell us not to buy any products that come from the cursed Amalakim who are the Germans, *yimach shemom*. Mohorosh would repeat from the great *tzaddik* R' Yosef Chaim Zonenfeld *zt"l* that he heard firsthand from his Rebbes that the Germans are descendants of Amalek. When the German Kaiser Wilhelm visited Eretz Yisrael, R' Yosef Chaim did not want to go out to greet him because he did not want to look into the face of an Amaleki.

Mohorosh would say that every Talmid Torah and girl's school would have to take their students once a year to a holocaust museum, just to show them how cruel and barbaric the Germans were toward our ancestors. The Germans' behavior was worse than that of wild animals; an animal only attacks another when it is hungry, whereas the Germans took millions of innocent men, women, and children and tortured them in inhumane ways that no

human being can even understand. This is what we must show our children, they should see what a goy is capable of.

You can use the perfume of Coco Chanel, she was not a Nazi.



I WAS THROWN OUT OF YESHIVAH, HOW DO I PROCEED?

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Question:

To the Rosh Yeshivah *shlita*,

I'm a bachur, and I try to do *hafutza* in the yeshivah I'm in. The staff warned me a few times to stop, but I continued anyway. Now they expelled me, and told my father that the only way they will accept me back is if I stop with my missionary activities. What should I do? Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת משפטים,
כ"ב שבט, שנת תש"פ לפרט קטן

Dear...

Tell your *mashgichim* and *menahalim* that you will

no longer engage in any such activity and they will accept you back.

You can continue to do *hafutza*, and you should continue, just not in yeshivah. If you want to do *hafutza*, you can do it in your spare time and in a different place. Don't do it in yeshivah if it will provoke the yeshivah staff. Listen to what they say, and you will be accepted back into your yeshivah.



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