

בְּעֶזְרַת הַשֵּׁם יִתְבָּרֵךְ



The Light of Emunah

Questions and Answers

Translated from עֲצָתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

9





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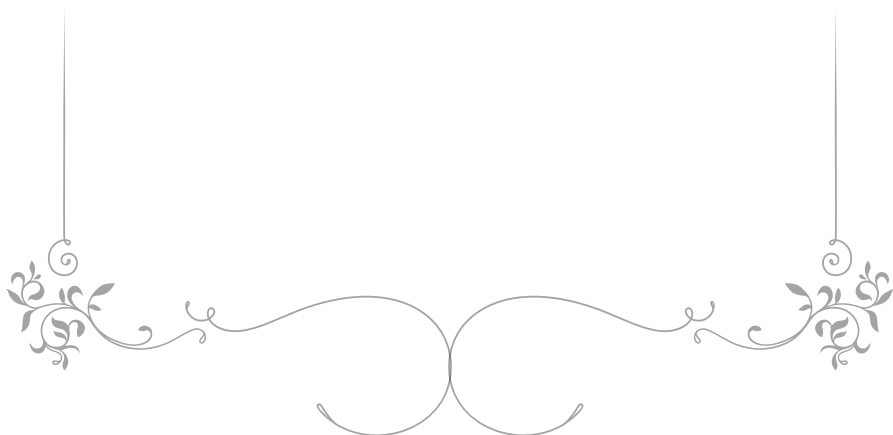
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INDEX

I am so attached to my Aveiros; is there a way out?	2
How can I remain strong, while being so far from a Jewish community?	5
How does one know where the truth lies?	7
Which comes first, Hachnosas Orchim or Chinuch?	10
Can you give me a path to Teshuvah?	13
Should I leave my current Chassidus and switch to Breslev?	15
Is it possible to give more Shiurim for women?	18
May one give Tzedakah at night?	20
How can I please my husband?	23
How can I have pure thoughts?	25



❧ . . . I AM SO ATTACHED TO MY AVEIROS; IS THERE A WAY OUT?

Question:

To the Rosh Yeshiva Shlita,

I'm a Kollel Yingerman with an outstanding reputation, yet no one knows my true colors. I constantly struggle with Nisyonas in Kedushah and הוצאת זרע לבטלה רחמנא ליצלן. I'm glued to inappropriate websites for many hours every day, and I see no way to escape. How can I save my soul?

I listen to the Rosh Yeshiva's Shiurim all the time, and every word pierces my Neshuma; when will I be able to emerge from the filth I'm entrenched in? I'm sinking lower and lower, please help me!

Can a program for addictions possibly help me?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' לסדר כי תבוא לאומאן, י"ז אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

You must remember, that when a person sins with פגם הברית, he brings suffering and difficulties upon himself. When a person is not careful to guard his eyes from immorality, which this then causes him to sin with פגם הברית, his actions create Kelipas which accompany him and torment him his entire life. The Rebbe quotes in Sefer Hamiddos (Ois Niuf, 26): “Through the Aveira of פגם הברית - הוצאת זרע לבטלה רחמנא ליצלן one creates Kelipas which seize the person’s mind, and they torment him and bring him immense suffering.”

Firstly, you must get rid of the computer, tablet, or phone which gives you access to these Aveiros. One’s problems begin when a person is not vigilant to guard his eyes. Chazal teach us (Bamidbar Raba 10, 2): “עין רואה ולב חומד” - if one does not guard his eyes, his heart cannot withstand his temptations, and he commits Aveiros Rachmana Litzlon. These Aveiros cause a person to lose everything dear to him. When a person watches things which are forbidden, he loses his affection to his wife and children, because he is constantly occupied with thoughts that he’s missing out on better opportunities.

Secondly, adopt the Eitzah the Rebbe teaches us, which is Hisbodedes. Find a quiet corner, and pour your heart out to Hashem. Reveal all your struggles and tell Hashem how you manage to deceive everyone, yet how low you have really fallen; cry out to him:

“Riboinoi Shel Oilam! I am drowning in Aveiros and

obsessions; I watch movies which then cause me to sin Rachmana Litzlon. Hashem, what can I do?! I fail to guard my eyes, and I watch immorality which consumes my entire life. I know my actions are senseless, and the **”והיית משגע ממראה עיניך אשר (Devarim 28, 34): תוכחה in קללה”** has been fulfilled; yet I am still obsessed with Niuf. I have a crazy irrational urge to continue pursuing more Aveiros. Riboinoi Shel Oilam! What can I do that Chazal’s words have come true (Sotah 3.): **“A person does not sin except for when he is possessed with a רוח שטות”;** what can I do that I am dominated by foolishness? I am not in control of myself; I am captive to my Aveiros.

Hashem, I can’t discuss my struggles with anyone; people think I’m a respectable person, however, only You know my true colors, and to what depths I have sunk. I beg you Hashem, help me! Help me guard my eyes, and only have pure thoughts; help me be able to abandon my wayward behavior permanently. The Yetzer Hora has such power over me, I feel so trapped; **אנא ה' הושיעה נא, אנא ה' הצליחה נא**.”

If you will remain staunch with these two directives, firstly by throwing away any device you can watch Aveiros with, and secondly by crying and Davening to Hashem, you will slowly start rising from your depths. By doing so you will be Zoche to transform, and become a true Baal Teshuva and a great Tzaddik.

Kesiva V'Chasima Tova; have a sweet new year.



... HOW CAN I REMAIN STRONG, WHILE BEING SO FAR FROM A JEWISH COMMUNITY?

Question:

To the Rosh Yeshiva Shlita,

My business travels take me to many distant lands where there are very few Yidden; my only connection to Yiddishkeit is through listening to the Rosh Yeshiva's Shiurim.

I'm an older Bachur and many times I'm tempted to leave Yiddishkeit behind, and marry a local girl who isn't Jewish Rachmana Litzlon. How can I stay strong and resist the desire?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' לסדר כי תבוא לאומאן, י"ז אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

I beg you, gather all your strength and rejoice with the fact that you were created a Yid. When a person is B'simcha

he has a broad mindset, as we learn (Tikkunei Zohar, Daf 67.) the word 'מחשבה' shares the same letters as 'בשמחה'. This goes to show that when one is happy, he possesses control over his mind, and realizes the significance of being part of Klal Yisroel.

When a person does his best to serve Hashem with Simcha then Hashem protects him from all harm; likewise, Simcha is a defense against פגם הברית as we learn in Tehilim (104): "אנכי אשמח בה', יתמו חטאים מן הארץ, ורשעים עוד אינם", when one rejoices with Hashem, then – "יתמו חטאים מן הארץ" there is no more sin. (Likutei Maharan Chelek 1, Siman 169)

If you strengthen your resolve to be happy, then you will no longer be tormented by these thoughts. The Rebbe states in Likutei Maharan (Chelek 2, Siman 10): "There are people who are so demoralized that they don't forge a close relationship to Hashem. They don't have Yishuv Hadaas, and they're not focused on what is really important in this world." The Rebbe then asks: "How can one have a clear mind, and know what his mission is in this world?" The Rebbe answers: "When a person is B'Simcha then he is a free person; through happiness one's outlook on life is broadened and therefore he attains Yishuv Hadaas. Through Yishuv Hadaas one can be Zoche to become an Ehrliche Yid."

Daven to Hashem to find a Yiddishe Shidduch and lead a Yiddishe lifestyle. Get rid of the notion that intermarrying is an option, because through doing so one cuts himself

off from Klal Yisroel. There is no greater Aveira than marrying out of faith. Chazal state (Sanhedrin 82.): “When one intermarries it is as if he would marry Avoda Zora Chas V’Sholom; likewise, one transgresses on many other grave Aveiros through intermarriage.” Chazal also state (Sotah 3:): “Rebbi Eliezer would say ‘You remain attached in this world and in the next.’”

Kesiva V’Chasima Tova.



. . . HOW DOES ONE KNOW WHERE THE TRUTH LIES?

Question:

To the Rosh Yeshiva Shlita,

We live in a world with so many Rebbe’s and Rabbanim, each with very diverse approaches to Yiddishkeit; how can one know where the truth lies, and what the right approach is to Avodas Hashem? Likewise, if a person finds a place which prompts him to strengthen his Avodas Hashem, yet his parents are opposed to that Derech, may he continue pursuing it? Lastly, must I follow in the footsteps of my parents, and go to the Rebbe they always went to, despite feeling no truth or joy present? Must I continue associating with a certain Chassidus out of respect for my parents?

Thank you for everything.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' לסדר כי תבוא לאומאן, י"ט אלול, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Maharosh gives an answer to your question in his צוואה, I'll quote what he writes here:

“How can one differentiate between a true Tzaddik and an imposter? The Rebbe tells us in Likutei Maharan (Chelek 2, Siman 72), that when a person becomes close to a true Tzaddik he starts feeling insignificant, and his ego disappears. On the other hand, if the leader is not righteous, then his followers will be arrogant and feel superior to others.

Another indication of a true Tzaddik is that he gives his Talmidim an ambition to learn the holy Torah; as opposed to a fraud who will not speak about the holy Torah. Therefore, if you have a Rebbe who imbues in you a desire to learn the holy Torah, then that is a sign you are in a place of truth.”

Regarding your second question; the Rebbe writes in Sichas Maharan (6): “The Yetzer Hora is comparable to a trickster who runs between the masses with a closed fist and asks “Who can guess what I’m hiding in my hand?” Each person thinks to himself that he must be hiding something they desire, therefore they let themselves be led on a wild

goose chase. Finally, at the end, the trickster opens his hand, and they realize that it was empty all along. The Rebbe explains, the Yetzer Hora leads us on a wild goose chase, he persuades us to follow him, and listen to him, and through doing so we will receive all the earthly pleasures. Yet, when a person's time comes, and he must leave the world, he shows him an empty hand; think how the person must feel after realizing what he pursued his entire life was falsehood and lies.

Maharosh would say that this Sichah applies to all Taavos in general, yet specifically to the concept of chasing after a Manhig, or a Rebbe etc. The Rebbe runs around with a closed fist, and his Chassidim run after him blindly thinking he has something for them. However, when the person leaves this world he sees through the illusion and realizes that it was just a deception all along. When a person goes to a Rebbe he must not let himself be fooled; one must constantly focus 'What do I gain from this place?' 'What does the Rebbe give me which will benefit my Neshuma also in the next world?' If the Rebbe gives you Torah, he strengthens your Emunah, and brings you closer to Hashem, then you know you are at the truth. However, just following a Rebbe who doesn't give you Tachlis, simply because your parents belong there is not right.

In a physical sense, one never goes to a doctor to cure a disease simply because that is where his parents always went. He seeks out a specialist with expertise in the area he

is suffering, and inquires about someone who is good for him. Someone who can heal him. One must have the same mindset with Avodas Hashem; as he holy Rebbe states in Likutei Maharan (Chelek 1, Siman 30): “A Tzaddik is like a doctor;” a tzaddik heals a person spiritually. One must always remain focused and make sure his Manhig draws him closer to Hashem.

May Hashem bless you with success in all your endeavors.

Kesiva V’Chasima Tova; may you have a sweet new year.



. . . WHICH COMES FIRST, HACHNOSAS ORCHIM OR CHINUCH?

Question:

To the Rosh Yeshiva Shlita,

I was raised in a home where Hachnosas Orchim was an integral part of our life. Every Shabbos we would have numerous people at our Shabbos table. I know the importance and blessings this Mitzva brings, and I try very hard to perpetuate the Chesed. However, I recently noticed that when I don’t invite guests, I end up spending much more time with my children, and they have my undivided attention. However, when I do have guests, I’m busy entertaining them, and my children lose interest and leave the Seuda.

Therefore, I wanted to ask which of the two is more important; Hachnosas Orchim, or spending time with my children?

Thank you for all the beautiful Shiurim and Chizuk.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

Chazal state: (Shabbos 127): "The Mitzva of Hachnosas Orchim is greater than welcoming the Shechinah." Through Hachnosas Orchim one can inspire another Yid to return to Hashem. By inviting guests, and strengthening their Emunah, more Yidden will be Zoche to welcome the Shechinah into their lives.

Hachnosas Orchim is not a contradiction to Chinuch; the Rebbe says the opposite (Sefer Hamiddos, Ois Hachnosas Orchim): "Through fulfilling the Mitzva of Hachnosas Orchim one will merit Children." When children see their parents welcoming guests into their home, it leaves an impact on them, and when they grow up, they will also have a sensitivity to help another Yid.

However, fulfilling this Mitzva does not have to come at their expense; at the Shabbos Seuda, seat the younger children closer to you, and seat the guests after them. Review the

Parsha with them, tell them a story, and sing Zemiros with them. The fact that your children leave the table mid Seuda has no connection to having guests; it's a child's nature to lose interest and prefer to play with his toys. A parent must use his wisdom to know when to demand they return to the table, and determine how long each child must participate.

(Every child according to his age.)

A person must Daven and beseech Hashem if he wants to merit righteous children; Maharosh would relate that a Yid once came to the holy Chofetz Chaim Zt"l and requested a Brocha to merit righteous children. The Chofetz Chaim picked up a Tehillim which was swollen from dampness, and proclaimed: "This is my mother's Tehillim; she would cry and Daven every day that she merit children who should be Ehrlich; this is how one is Zoche to righteous children." Heed his advice and Beseech Hashem for Ehrliche children, healthy children, and children who will illuminate the world with their Avodas Hashem.

Kesivah V'Chasima Tova; may you have a sweet new year.



❧ . . . CAN YOU GIVE ME A PATH TO TESHUVAH?

Question:

To the Rosh Yeshiva Shlita,

I greatly appreciate the Rosh Yeshiva's Shiurim. After listening to your Shiurim, and reading your letters, I realized that behaving inappropriately with children is a very serious Aveira. I wanted to ask: is there a way to do Teshuvah?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

You must internalize that Hashem is full of compassion and eagerly awaits that his children return to Him and do Teshuvah. Even if a person sinned and committed the Aveira of משכב זכור which the punishment therefore is stoning, if a person does Teshuvah Hashem forgives him.

What's most important when doing Teshuvah is וידוי - accustoming oneself to speak to Hashem. One must admit his actions to Hashem, and beg Hashem to have mercy on him. One must believe that just as Hashem commanded

us not to sin, at the same time Hashem also says that if a person repents, He forgives him.

If you want to amend all you did wrong, start engaging in הפצה, even though it isn't respected, and one is often humiliated in the process. The Arizal says that when a person sins with משכב זכור רחמנא ליצלן רחמנא לישזבן, he must fast for 233 days. This is for a single time; if he sinned 100 or 1000 times, he must multiply it by all the times he sinned. Likewise, when a person sins with פגם הברית הוצאת זרע לבטלה he must fast for 84 days. Are there even so many days in a person's lifetime, that he can carry through with so many fasts? Therefore, the holy Rebbe teaches us (Sefer Hamiddos Ois Niuf): "תיקון להוצאת זרע לבטלה, שישתדל להחזיר בני אדם בתשובה" - one who wants to amend for the Aveira of פגם הברית should engage in returning Yidden to Hashem. In this merit he does not have to fast, and will be able to do Teshuva for everything he transgressed on.

Hashem should help you do Teshuvah, and may you be Zoche that your Teshuvah be accepted.

Kesiva V'chasima Tova; may you have a sweet new year.



... SHOULD I LEAVE MY CURRENT CHASSIDUS AND SWITCH TO BRESLEV?

Question:

To the Rosh Yeshiva Shlita,

Thank you for all the amazing Shiurim which really transformed every aspect of my life. I started learning Mishnayos, being Maavir Sedra, and learning many more Shiurim. Additionally, I now only use a kosher cellphone.

Now for my question: I'm a Baal Teshuvah; I was introduced to Yiddishkeit when I was sixteen years old while learning in college, and it was there where I was drawn to the Chassidus which I belong to today. I was Zoche to find a Shidduch also from this particular Chassidus, and Baruch Hashem I am blessed with a beautiful life.

When I embraced Yiddishkeit I had two goals. Firstly, I wanted to build a connection to Hashem and learn how to serve him properly; secondly, I wanted to return to my roots, and to return to the ways of my grandparents who were Ehrliche Yidden in the Alter Heim. I recently discovered that my ancestors once lived around Uman and Toltchin, and they were Chassidim of the holy Rebbe and R' Nosson. This awakened a yearning in me to connect to the Rebbe and follow his Derech. However, quite understandably, my wife is opposed to the notion because she doesn't want to leave the Chassidus she grew up with. Am I justified in wanting to switch my current Chassidus to Breslev? And if the answer is yes, how can I appease my wife so it shouldn't bother her?

Thank you for your help.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

How fortunate for you, and how great is your reward that you altered your entire lifestyle and returned to Hashem.

Chazal state (Brochos 34.): במקום שבעלי תשובה עומדים - שם אין צדיקים גמורים יכולים לעמד"; a Baal Teshuva is very treasured by Hashem. Chazal also state (Pisikta D'Rav Kahana): "Teshuva is so great, that as soon as a person even thinks about Teshuva, and wants to return to Hashem, he reaches all the way up to the Kisei Hakovod."

It isn't necessary to switch over to Breslev; Breslev isn't a contradiction to any other Chassidus or Derech. All the Rebbe does is elevate us to live with unwavering Emunah in every situation. The Rebbe requests one thing of his Talmidim. Every Talmid should form his own personal bond to Hashem, by constantly talking to Him. A person should find a private place where he will not be disturbed, and pour his heart out to Hashem. He should discuss all his worries and troubles with Hashem, in the language he is most comfortable with. He should disclose the challenges he

must withstand B'ruchniyus and B'gashmiyus, and how he yearns to be Ehrlich.

R' Nosson related, that at the very beginning of his relationship with the holy Rebbe, he once came to him to discuss the troubles he was going through. The Rebbe invited him on a walk together, and as they were walking, the holy Rebbe placed his hand on R' Nosson's shoulder and said the following words, which accompanied R' Nosson for the rest of his life. The Rebbe said: "Things become so much easier, when you pour your heart out to Hashem, as if you would be speaking to a trusted friend." The Rebbe revealed the concept of Hisboidedes to R' Nosson, that a person should accustom himself to talk to Hashem in whichever language he is comfortable with, and discuss every aspect of his life with Him. The Rebbe explained that someone who implements Hisboidedes in his life is always calm and has a clear mind which benefits him in many ways.

R' Nosson later remarked: "When the Rebbe laid his hand on my shoulder and said those words, I immediately felt my redemption; I felt that I have a solution for any problem that may ever arise. No matter the trials I may face in life, I will never be alone; I can always approach Hashem and share my troubles with Him." (Peilas Hatzaddik, Siman 423-424)

When a person listens to the Rebbe and discusses everything with Hashem he has a blessed life. If he accustoms himself to first thank Hashem for all the blessings

he receives, and then Daven for everything he desires; if he learns to admit any wrongdoing to Hashem and immediately ask Hashem for forgiveness, then he has a taste of Gan Eden in this world. Such a person lives with unwavering Emunah, and knows that no one can hurt him or harm him, unless Hashem decreed so.

If you want to acquaint yourself with Breslev, start learning the Rebbe's Seforim, they will give you Chizuk for every situation.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova; may you have a sweet new year.



... IS IT POSSIBLE TO GIVE MORE SHIURIM FOR WOMEN?

Question:

To the Rosh Yeshiva Shlita,

I'm a woman who recently discovered the beautiful hotline for women, and I noticed that when I listen to a Shiur, my entire day is different.

After listening to all the shiurim, I started from the beginning once again, and I was wondering if it would be possible for the Rosh Yeshiva to give more Shiurim for ladies, since they are so beneficial and help me in so many aspects.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

Mrs... תחיל'

I received your letter.

It makes me happy to hear that the Chizuk of the holy Rebbe gives you strength to continue with the many duties you are entrusted with, and execute so faithfully as Jewish woman.

Strengthen yourself with Emunah Peshutah in Hashem; the Rebbe said (Sichas Haran 33): "To the world Emunah is trivial, yet to me the most important thing is Emunah. One must believe without questions or Chochmas, simple and trusting like women and simple folk, who live with Temimus and believe solely in Hashem." When a person lives with Emunah and believes only Hashem controls every aspect of his life, and nothing happens by chance, Hashem is: ממלא "כל עלמין וסובב כל עלמין אין שום מציאות מבלעדיך יתברך כלל" then his entire life is transformed.

When a person lives with Emunah nothing will faze him. Even if he undergoes difficult challenges, he emerges victorious, because he always keeps in mind that Hashem Himself is behind his every difficulty. When one's faith in

Hashem is strong, one will remember to Daven to Hashem for everything instead of relying on a human being.

Turn to Hashem for your every desire, talk to him and Daven to him in the language you are most comfortable with. The holy Rebbe would strongly praise a woman's Tefilos. Someone once remarked to the Rebbe in the name of the Baal Shem Tov ZT"l that when Moshiach will redeem us from Galus, the women's section of Shul will cease to exist. The Rebbe responded "It cannot be true that the Baal Shem Tov said such a thing! The opposite; Moshiach will only come in the merit of the Tefilos of the holy women who Davened and Beseeched Hashem for the Geulah."

Be Mispallel for me, I should be able to continue my work with my Talmidim and Talmidos, and with the Shiurei Hischazkus.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova; may you have a sweet new year.



... MAY ONE GIVE TZEDAKAH AT NIGHT?

Question:

To the Rosh Yeshiva Shlita,

I cannot adequately express my immense gratitude for all your Shiurim, they changed my life. I teach young children, and whenever I have spare time, I listen to the Shiurim which give me so much encouragement and guidance how to deal with my students. The parents and staff are very satisfied with my work, however they don't know that the reason behind my success is because I don't enter the classroom before listening to guidance on Chinuch, by the Rosh Yeshiva Shlita.

I listen to the Chinuch Shiurim at the end of the Gemara Shiurim, and once while fast forwarding the Shiur to the end, I heard that it is not advisable to give Tzedakah at night, because nighttime belongs to the שדים. Ever since I heard the story of how the Rebbe would divide a coin into many pennies, I have a Minhag of giving a penny to Tzedakah in the morning, and Davening for a successful day, and then again at night, where I thank Hashem for the day. Should I stop giving Tzedakah at night?

Likewise, I speak to Hashem every night before saying Krias Shema, and I see clearly how Hashem listens to my Tefilos and helps me so much. However, now I'm concerned that maybe at night it isn't the right time to do so.

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

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

תחיל'....

I received your letter.

Regarding whether one should give Tzedakah at night; Chazal relate (Peah 8, 8) that R' Chanina Bar Papu would distribute Tzedakah at night. The king of the שדים encountered him and asked: “It is written in the Torah (Devarim 19, 14): ‘לא תסיג גבול רעך’ - nighttime belongs to the שדים, why are you entering my territory?” R' Chanina replied (Mishlei 21, 11): “מתן בסתר יכפה אף” when one gives Tzedakah secretly he eliminates harm.” When the ש-ד heard this, he turned around and fled. This is the source for not giving Tzedakah at night, yet one can also learn from the abovementioned Pasuk that giving Tzedakah in secrecy protects the person from the Kelipas who want to bring him harm.

Maharosh would quote in the name of Tzaddikim, that even though it is written that one should not give Tzedakah at night, it rather to do so and receive the punishment, than to humiliate a person when he comes for Tzedakah by saying “I don’t give Tzedakah at night.” We must believe what R' Chanina told the ש-ד, that when one gives Tzedakah he will be protected from harm.

Likewise, continue talking to Hashem at night; the holy Rebbe quotes in Sefer Hamiddos (Ois Hamtakas Din): “One who reinforces his Emunah at night, removes from himself all the Dinim.” Continue talking to Hashem, discuss your day with Him, and you will remove all the Dinim from yourself.

May Hashem bless you with success in all your endeavors.

Kesiva V'chasima Tova; may you have a sweet new year.



... HOW CAN I PLEASE MY HUSBAND?

Question:

To the Rosh Yeshiva Shlita,

Both me and my husband grew up in homes with a strong Chinuch, and my husband is currently learning in Kollel. Recently, my husband started requesting that at home I should lower my standards of Tznius and dress in a way I wouldn't in public.

This is something very foreign to me; I never witnessed such behavior growing up, and truthfully I'm embarrassed to dress in such a fashion even at home. Can the Rosh Yeshiva clarify? Why is he requesting me to behave this way? What has happened to him, and how should I respond?

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת נצבים, כ"ב אלול, שנת תשע"ט לפרט
קטן

Mrs... תחיל'

I received your letter.

You must remember that our generation has fallen very low, and the immorality on our streets is tremendous. The Nisyonas nowadays are very difficult, and the temptations are very hard to withstand. Therefore, a woman must be smart, and know how important it is for her to always look attractive for her husband; she must remember that she has the power to protect him from Aveiros. When a husband knows that his wife is always there for him, he will be shielded from Aveiros.

How fortunate are the women who ensure that they always look beautiful and clean, in order to find favor in their husbands eyes. In this merit they will receive a great reward, as Chazal state (Brochos 17.) that Hashem gives women more Schar than men, because they are ready for their husbands, and protect them from Aveiros.

If you will await your husband when he comes home from Kollel with a smile, dressed well, clean and put together then he will be satisfied. Furthermore, if you will always be ready for him, then he will forget about his previous requests.

A woman cannot fathom her Schar if she makes it her priority to always be present for her husband. Chazal state (Eiruvim 100:) that a woman who is always ready for her husband will be Zoche to children who will surpass the greatness of those in the generation of Moshe Rabeinu. Additionally, her Sholom Bayis will improve because when a man sees that

his wife is always ready for him, he will do his utmost to reciprocate, and please her.

May Hashem bless you with success in all your endeavors.

Kesiva V'chasima Tova; may you have a sweet new year.



... HOW CAN I HAVE PURE THOUGHTS?

Question:

To the Rosh Yeshiva Shlita,

I'm a fifteen year old Bachur and I'm constantly preoccupied with thoughts of girls. I sit in Yeshiva and instead of learning, I obsess about girls from morning until night. I envy my sisters that they can talk to girls whenever they wish.

I truly yearn to be Ehrlich, yet the fire of the Yetzer Hora is raging in me, and I feel helpless in my battle to overcome him.

I know the Rosh Yeshiva understands what a Bachur goes through, therefore I decided to write this letter, and I hope the Rosh Yeshiva can give me guidance how to persevere.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ב' פרשת נצבים, כ"ג אלול, שנת תשע"ט לפרט
קטן

Dear...

I received your letter.

The holy Rebbe gave us the Eitzah of Hisboidedes; a person should pour his heart out to Hashem in his mother tongue. One should find a place where he has privacy, and discuss everything with Hashem; he should disclose his struggles B'ruchniyus and B'gashmiyus and reveal how the Yetzer Hora entices him with Aveiros. One should tell Hashem how he yearns to be Ehrlich, and how the Yetzer Hora triumphs over him repeatedly.

My dear brother, listen to the holy Rebbe; find a quiet place where you will not be disturbed and pour your conflicted heart out to Hashem. Tell Him everything you are going through and how you struggle to have pure thoughts. Cry out to Him:

“Riboinoi Shel Oilam, Have pity on me! I so badly want to guard my eyes and have only holy thoughts, yet the Yetzer Hora continues to prevail over me. I am being consumed by the fire of the Yetzer Hora; Taavos Niuf rages in me. Hashem save me! I yearn to be Ehrlich but I continue sinking in Aveiros; my thoughts are full of Niuf which leads me to commit the despicable Aveira of

פגם הברית - הוצאת זרע לבטלה רחמנא ליצלן I am broken into shards; my life is full of darkness.

Riboinoi Shel Oilam, have pity on me and give me strength; help me believe in You, and feel Your love. The Yetzer Hora has tightened his grip on me, and from morning until night I'm obsessed with Aveiros. Hashem, the pain is so great! On one hand I yearn to be Ehrlich, yet on the other hand I'm being consumed by the Yetzer Hora; I feel as if I can't take it anymore."

Continue speaking to Hashem in this fashion; reveal all your struggles and don't hide anything from Him. By doing so you will eventually manage to overcome the challenges you are going through.

Daven to Hashem to find your Shidduch, which will bring you relief. Daven to Hashem that people shouldn't wait until their children have turned older to marry them off. Maharosh would always say "Nobody in the world understands the pain a Bachur undergoes." Maharosh davened and cried to Hashem all his life that Hashem should have pity on Bachurim, and they should be Zoche to marry at a young age. By doing so we have a chance at saving our youth from leaving Yiddishkeit, because as long as one is still single, he cannot be protected from Aveiros.

Adopt the Eitzah Maharosh gave thousands of Bachurim, who asked for guidance to suppress the Yetzer Hora raging in them. Maharosh would write that they should say Chai

Perakim – 18 chapters of Mishnayos every day. Mishnayos protect a person from all harm. Listen to Tzaddikim; take a Mishnayos, and begin saying one Perek after another. At first you may have difficulty understanding what you are saying because after committing the Aveira of פגם הברית so often, one loses his power of concentration. The holy Zohar writes (Parshas Mishpatim, Daf 110): "סלוקא דיסודא עד אבא ואמא", when one is פוגם בברית - פוגם ביסוד, it affects him mentally; one loses his ability to concentrate etc. Yet, when one adopts the Seder Derech Halimud of the holy Rebbe (Sichas Haran, 76) and learns even without understanding, then he is Zoche to escape from his קליפות.

May Hashem bless you with success in all your endeavors.

Kesiva V'Chasima Tova; may you have a sweet new year.



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