

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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 ... **SHOULD I REVEAL
EVERYTHING TO MY WIFE?**

Question:

To the Rosh Yeshiva Shlita,

I'm not a Breslev Chassid, however, I am drawn to the Breslever Derech, and I want to ask the Rosh Yeshiva advice on certain issues.

I constantly struggle and unfortunately fall through in עניני קדושה, and I feel it is deceiving to conceal it from my wife. Yet, if I do reveal who I really am, I'm doomed. What is the right thing to do?

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ג' פרשת שלח, כ"ב סיון, שנת תשע"ט לפרט

קטן

Dear...

I received your letter.

You must do Teshuvah before it is too late, because there is no hiding from Hashem. We learn in Iyov (24, 16) and Hashem says: "ועין נאף שמרה נשף לאמר לא" – the Baalei Aveira think to themselves 'we will wait until nighttime to commit our sins, and we will find places to hide so no one is aware of our actions'; however, Chazal say (Bamidbar Raba 9, 1): "הנואף אומר אין בריה יודעת בי, לפי שכל מעשיו אינן אלא בחשך" – a person thinks he can hide from Hashem, but "והקדוש והקדוש" – Hashem exposes him before the entire world.

The words the holy Rebbe said two hundred years ago are now being fulfilled. R' Nosson quotes the holy Rebbe in Sichas Haran (304): "פעם אחת התלוצץ" מזה ואמר: 'שעל זה מבקשים בכל יום אל תביאני לא לידי נסיון ולא בזיון' – it's either a נסיון or a בזיון", we can see the Rebbe's Ruach Hakodesh; nowadays technology is so advanced, a person can post a picture of someone in an inappropriate place, and in one second he is exposed and shamed before the entire world.

I beg you, do Teshuvah and abandon your Aveiros. Ask Hashem for forgiveness, and don't wait until it is too late; Chazal say (Bereishis Raba 26, 5): "על הכל" – "הקדוש ברוך הוא מאריך אפו, חוץ מן הזנות

the Aveira of **ניאוף** Hashem doesn't prolong his anger; Hashem brings a big **עונש** upon the person.

Be smart and do not reveal your struggles to your wife, however, do Teshuvah. If you will abandon your wayward behaviors you will benefit in this world and the next.

. . . **NACHAS FOR WHOSE SAKE?**

Question:

To the Rosh Yeshiva Shlita,

Mazel tov to your son's wedding, may Hashem grant you Yiddish Nachas; may it be a Kesher Shel Kiyuma, and a Binyan Adei Ad, in the merit of all the Yiddishe homes you restore from darkness to light.

I have a custom where I often recite the Tefilla of the Shlah Hakodesh for righteous children; however, when I say the following words "אתה ה' יודע כל תעלומות, ולפניך נגלו מצפוני" "לבי, כי כונתי בכל אלה למען שמך הגדול והקדוש ולמען תורתך הקדושה I feel like an imposter, because I'm not Davening for righteous children only for Hashems sake, my intentions are Kavod and Nachas too. I'm not on that Madreigah; what should I do?

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ד' פרשת קרח, א' דראש חודש תמוז, שנת

תשע"ט לפרט קטן

Dear...

I received your letter.

Continue saying the Tefilla of the Shlah Hakodesh, and continue your Tefillas for Ehrliche children; when you say the abovementioned words of "אתה ה' יודע כל תעלומות, ולפניך נגלו מצפוני לבי, כי כונתי בכל אלה למען" - don't feel like you're lying because deep down every Yid's Ratzon is to serve Hashem Lishmoh; it is the Yetzer Hora that influences a Yid's mind and heart to pursue Taavos and foolishness. Just as the Chida brings in the Tefilla we say every Erev Rosh Hashonah after התרת נדורים; we declare that we want to serve Hashem Lishmoh, and any other thoughts are the influences of the Yetzer Hora.

Before I was drawn to Breslev, and discovered the sweetness of Hisboidedes, I would often recite Tefillos from the Sefer 'Avodas Hakodesh'; specifically the Tefilla of "מסירת מודעה" where one says how he yearns to be Ehrlich even though it seems like there are different motives involved.

This is the Nusach:

”הַרְיֵנִי מוֹסֵר מוֹדְעָה לְפָנֶיכֶם שְׁכַל מַחְשְׁבָה רְעָה וְהַרְהוּר רַע וְרַעוּתָא דְלָבָא אִם יַעֲלֶה בְלַבֵּי וּמַחִי, וּבִפְרֻט בְּעַת הַתְּפִלָּה וְתִלְמוּד תּוֹרָה בְּאִיזָה צִד וְאָפֶן שְׂאִינוּ לְכַבוֹד וְרִצּוֹן הַבוֹרָא יִתְבַּרְךָ, מַעֲכָשִׁיו אֲנִי מִבְּטֵל אוֹתוֹן מַחְשְׁבוֹת וְהַרְהוּרִים רְעִים וְרַעוּתָא דְלָבָא אֲשֶׁר הֵם נֶגֶד רִצּוֹן הַקְּדוֹשׁ בְּרוּךְ הוּא בְּטוֹל גָּמוּר כְּחֶרֶס הַנְּשֻׁבָה, וּמְכַל שְׂכָן אִם אֲדַבֵּר אִיזָה דְבוּר רַע וְאִסוּר מַעֲכָשִׁיו יִהְיוּ הַכֹּל בְּטִלִּים וּמִבְּטָלִים. וְעַתָּה אֲנִי מְבַרֵּר וּמְפָרֵשׁ בְּאֵר הַיֵּטֵב וְאֲנִי מְגַלֶּה דַעְתִּי וְרִצּוֹנִי בְּכֹל לְבִי כִי רִצּוֹנִי וּמֵאֲוִי וְכוֹנְנִתִי לְעַבֵּד אֶת בּוֹרְאֵנוּ אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וְיִשְׂרָאֵל עֲבוֹדָה שְׁלָמָה, עֲבוֹדָה תְּמָה בְּמַחְשְׁבָה וְדְבוּר וּמַעֲשֵׂה בִּירְאָה וְאַהֲבָה וְשִׂמְחָה כַּדַּת מַה לַעֲשׂוֹת, וְכֹל מַחְשְׁבָה וְדְבוּר וּמַעֲשֵׂה נֶגֶד רִצּוֹנוֹ יִתְבַּרְךָ מַעֲכָשׁוֹ בְּטִלִּים וּמִבְּטָלִים, כִּי הֵם מֵצִד יֵצֵר הָרַע וְהַכֹּל הֶבֶל, בְּאָפֶן שְׁכַל עֲבוֹדָתֵנוּ לְבוֹרָא יִתְבַּרְךָ בְּמַחְשְׁבָה וְדְבוּר וּמַעֲשֵׂה הַכֹּל הוּא לַעֲשׂוֹת נַחַת רוּחַ לְפָנָיו דְּוָקָא בְּלִי שׁוּם פְּנִיָה כָּלֵל וְעֵקֶה, וְהַכֹּל הוּא לְשֵׁם יְחִוּד קְדוּשָׁא בְּרִיךְ הוּא בְּדַחִילוֹ וּרְחִימוֹ וּרְחִימוֹ וְדַחִילוֹ לִיחְדָּא שֵׁם י”ה בּו”ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל, לְדַעַת רַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי וְרַבִּי אֶלְעָזָר בֶּנוֹ, וְלַדַּעַת הַרְבֵּי רַבִּי יִצְחָק לּוֹרִיא אֲשֶׁכְּנֹזִי. וְלַדַּעַת הַרְבֵּי יִשְׂרָאֵל בְּעַל שֵׁם טוֹב וְתִלְמִידֵיו, וְלַדַּעַת רַבֵּינוּ נַחְמָן בֶּן פִּיגָא וְתִלְמִידֵיו, הַמְּקוּם בְּרַחֲמָיו יַעֲזֹרְנוּ עַל דְּבַר כְּבוֹד שְׁמוֹ מֵעַתָּה וְעַד עוֹלָם, יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה’ צוּרִי וְגוֹאֲלִי.”

Put aside your Chochmas, and internalize what the Rebbe says: (Likutei Maharan Chelek 2, Siman 12): “The עיקר of Yiddishkeit is to be a simple Jew בתמימות ופשיטות.” And R’ Nossan wrote regarding this topic (Likutei Maharan, Chelek 2, Simaan 104): “The

Rebbe greatly admired the Avodas of simple Ehrliche Yidden; the Rebbe held in high esteem those who would say the **תחנוות ובקשות** that were printed in the Siddurim (which in those times was the custom of the **תמימות'דיגע** Yidden). The Rebbe would also request and demand that we sing Zemiros on Shabbos, and it would bother him that people considered themselves wiser, and would not sing Zemiros by the Seudos Shabbos, and on Motzei Shabbos during Melave Malka. To the Rebbe the **עיקר** was to believe and conduct oneself without Chochmas, like a simple faithful Jew.

May Hashem bless you with success in all your endeavors.

 ... **WILL HE BE A GOOD HUSBAND FOR MY DAUGHTER?**

Question:

To the Rosh Yeshiva Shlita,

*We are currently involved in a certain Shidduch for our daughter, and we heard that the Bachur inquired whether our daughter has **הכנעה**, and respect. This raised our concerns; maybe this Bachur is a dictator or a manipulator.*

We certainly don't want our daughter to marry such a person.

We would like to ask the Rosh Yeshiva's advice how to proceed in such a situation.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת קרח, ב' תמוז, שנת
תשע"ט לפרט קטן

Dear...

I received your letter.


Maharosh would advise, that when seeking a Bachur for a son-in-law one should primarily look for a boy with good Middos, and Yiras Shomayim. Lomdos isn't so important, because this is always subject to change. We see many boys who were serious learners as a Bachur slacken off after they get married, and on the contrary, I've seen boys who weren't so diligent during their Yeshiva years, start learning after they got married. What changed? their wives respected and encouraged them to learn and have a steady Shiur, and this transformed them completely. However, when it comes to Middos, the above doesn't apply. At that age it is very difficult for

someone to change; if the Bachur doesn't have good Middos, the truth emerges once the Sheva Brachos end, and the girl ends up suffering.

Likewise, when one is looking for a daughter-in-law, they must inquire whether she has good Middos, if she is Ehrlich, and if she will respect her husband and do his bidding. Chazal state (Tana D'bai Eliyahu Raba, Perek 9): "Who is named a righteous woman? The woman who does her husband's bidding, and is always ready for him." It is normal for a boy to ask if the girl has respect, this doesn't mean he is a dictator; a controlling nature isn't something a person can hide, if this is the case, you would have certainly heard so from his friends.

Daven to Hashem to be Zoche to good Shidduchim; the holy Rebbe says in Sefer Hamiddos (Ois Rachmanos): "על ידי בקשת רחמים, זוכה לעשות שידוכים", through Tefilla one is Zoche to good Shidduchim.

May Hashem bless you with success in all your endeavors.

 ... WHY ARE CERTAIN
IMPORTANT TOPICS AVOIDED WHEN
BEING MECHANACH CHILDREN AND
BACHURIM?

Question?

To the Rosh Yeshiva Shlita,

People view me on the street as an Ehrliche Yingerman, however my mind is constantly occupied with foolishness and bad thoughts. This is a result of my behavior as a Bachur; no one in authority ever told me outright that certain things are not permitted, or warned me of the consequences of certain behaviors.

If someone would have only told me as a child, and then as a Bachur to be careful and had given me Chizuk for it, I would not have behaved in this manner. I cannot understand why Mechanchim, Maggidei Shiur, and Roshei Yeshivas don't talk openly to Bachurim so they are aware of what not to do; this would prevent so much suffering and Agmas Nefesh later in life.

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום א' פרשת חקת, ד' תמוז, שנת תשע"ט

לפרט קטן

Dear...

I received your letter.

It is indeed a great tragedy that Melamdim and Mechanchim don't adequately prepare children to refrain from committing the very serious Aveira of פגם הברית Rachmana Litzlon. Especially when all the Tzaddikim from the previous generation, specifically Harav Hakodesh M'Satmar Zt"l demanded from the Melamdim to speak openly about שמירת הברית.

Years ago, during the Satmar Asifas Melamdim there were individuals who argued that this is not recommended, because then the children would know too much etc., however, the Satmar Rebbe Zt"l declared that it is our duty to speak to the children, because if we neglect to do so, they would not know how to protect themselves.

During the Asifa, he related the story brought in Tana Debai Eliyahu (Perek 18) where Eliyahu Hanavi relates: "I once entered a city and encountered a Melamed with close to two hundred Talmidim; after a year I returned to the city and sought out the Melamed, and to my dismay I was told that the Melamed died along with his wife and children, and all his Talmidim. I started to weep over this great

tragedy, until a Malach approached me and asked me for the reason of my tears, I answered “how can I not cry? Look at what misfortune befell this city;” the Malach replied: “Eliyahu, do not cry. They did Aveiros with each other, they were **פוגם באות ברית** therefore they died young;” here the Satmar Rebbe concluded: “We can learn from this story the Achrayus of Melamdin, they must caution and warn their Talmidim, so they know which actions to stay away from.”


Likewise, it is a parent’s responsibility to talk to their children and educate them how to be holy, and certainly warn them to be wary of **מנוולים** who can ruin their life in an instant. It is so painful to hear how people suffer and struggle their entire lives simply because they weren’t forewarned about the dangers that exist.

If you want to escape from the bad thoughts which plague you, adopt the Rebbe’s **עצה** of Hisbodedos; find a quiet corner where no one can bother you, and pour your heart out to Hashem; speak to Him in your mother tongue, and tell Him everything you have been through. Share with Him everything the Yetzer Hora challenges you with, and state how

strongly you want to be Ehrlich. Through doing so you will be able to avoid bad thoughts.

Also, find time to say a lot of Mishnayos; Mishnayos has the power to cleanse a person from his Aveiros, and learning Mishnayos renews a person's Neshumah and gives him a clear mind.

May Hashem bless you with success in all your endeavors.

 · · · **MY HUSBAND SPENDS A LOT OF TIME WITH MY NIECE, WHAT CAN I DO ABOUT IT?**

Question:

To the Rosh Yeshiva Shlita,

I am a woman who listens to your Shiurim; I derive much Chizuk from them, thank you.

I am married for a few years already, we have several children and a good Shalom Bayis; may Hashem continue to bless us with health and happiness in our home.

However, I have a difficult problem that has been accompanying me since my wedding. My husband has a niece who he is close to and has a close relationship with. This continued after my wedding as well. This friendship

was eating me up alive, until once I couldn't control myself and I confronted her about it in public, and since then the family is aware of it too. Now instead of understanding my predicament, and explaining to her that her behavior is unsuitable, the rest of the family took her side and since then my relationship with the family has soured.

This caused me to become depressed, and I almost asked for a Get. After a while she got married and I thought the hard times were over, however now two years after her wedding she is trying to pursue the relationship once again.

I am so demoralized and upset, I feel like I cannot take it any longer. I still must go to my in-laws for my children's sake, but I really don't feel like it because she is there all the time.

I hope you will be able to advise me, and give me Chizuk how to resolve my issues.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום א' פרשת חקת, ד' תמוז, שנת תשע"ט
לפרט קטן

Mrs....

I received your letter.

Despite all your justified grievances against your husband, you still must internalize that the key to Shalom Bayis is to be honest and communicate with

one another. If something bothers you about your husband, or vice versa, it is imperative to have a candid discussion about the issue.

When one doesn't communicate, and instead keeps everything bottled up inside, it leads to many problems. Such a person becomes embittered and resentful, and automatically the connection and love between the husband and wife is dampened and then extinguished. Then when the dam breaks, and the pain comes spilling out, it is very bitter. Many Yiddishe homes have been destroyed, simply because of a lack of communication. Look how you confronted your niece in public, and the family got involved, and how it caused you to fall into a depression Hashem Yishmereinu.


Use the essential tool of speech, and communicate with your husband, and you will Iyh find a way out of your problems. Speak kindly to him, and explain to him how much it pains you when he spends time with her. Relate to him how this destroys your relationship with him, and be open and honest, ask him "what can I do so you will spend time with me instead of her?".

When this discussion occurs, don't use it as an opportunity to criticize him or accuse him, use it to express your feelings of pain and loneliness, and explain to him how it is affecting your daily life. if you speak to him kindly with Chochma he will certainly do everything to end the relationship with her.

Shlomo Hamelech famously said in Mishlei (14, 1): "חכמות נשים בנתה ביתה, ואולת בידיה תהרסנו", a wise woman builds her home, and a foolish woman destroys it with her own two hands. A Yiddishe mother has tremendous capabilities and she can use them to create a beautiful Yiddishe home, or Chas Vesholom, by taking foolish actions she can destroy everything dear to her. The problem is that we don't know our strengths; instead of arguing with your husband, use your Chochma; by giving him love and affection, by talking to him pleasantly he will instinctively want to reciprocate and behave in the right manner.

May Hashem bless you with success in all your endeavors.

Thank you.

 ... MY LIFE IS FULL OF PAIN AND SUFFERING, HOW CAN I REMAIN STRONG DESPITE EVERYTHING I'M GOING THROUGH?

Question:

To the Rosh Yeshiva Shlita,

There are no words to convey my appreciation, and no money in the world which can repay you for everything you do for Klal Yisroel.

My question is: I am a girl from a very dysfunctional home. My parents are very poor and don't have Sholom Bayis; I have a special needs sibling; my mother often humiliates me in front of other people; my brothers beat me, and I have to leave home to protect myself. My father recently became sick and is currently hospitalized, and I have no grandparents I can at least go and live by. My life is full of misery, I must prepare my own meals or else I go hungry.

I derive Chizuk from the fact that someone once told me, that Hashem doesn't punish a person twice. If I'm suffering so much before my marriage, at least after I get married, I'll have a good life. However, I'm not convinced, everyone suffers, will anything change for me after my Chasunah?

I need Chizuk so I should remain strong; I'm so weak from all the hardships I'm experiencing, I hope the Rosh Yeshiva will be able to give me some Chizuk.

Thank you.

The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת בלק, י"א תמוז, שנת תשע"ט לפרט

קטן

Mrs....

I received your letter.

The holy Rebbe said (Sichas Haran, 194): “Despite all the pain and suffering a person must endure, Hashem grants him many blessings too; the problem is, the person refuses to ease his pain by seeking them. Even if a person is going through harsh and terrible distress, but he utilizes his hardships to become closer to Hashem, then he emerges the victor because his situation strengthens his connection to Hashem.” The Rebbe states further, “suffering causes a person to start contemplating: who brought about all this pain? Who afflicted me with this ailment? Hardships make a person realize that Hashem is the source of it, and gives him the opportunity to become closer to Him.”

For more Chizuk it is worthwhile to see what Maharosh wrote in his **צוואה**; after reading it, one starts viewing life differently. Here is an excerpt from the **צוואה** where Maharosh relates how much he suffered during his lifetime, yet he begs us to accept our difficulties with love.

צוואת מוהרא"ש אות יד:

“My dear children and Talmidim; no words are sufficient to describe the Yissurim and Agmas Nefesh I suffered throughout during my lifetime. I didn’t have one good day in my life, no exaggeration. I cried every day over everything I had to put up with, within the Kehillah, and without. My only comfort was that I trusted Hashem, and believed everything that occurred had an exact accounting for. By escaping to Hashem, I was able to survive, despite everything I was going through.

Therefore, my dear Talmidim, learn from this approach to life. You should Chas Vesholom never have objections to Hashem’s ways, and never have complaints against Hashem. Remember what Chazal teach us (Tanchuma Tzesai): “One should thank Hashem for his pain and suffering, because this is what draws him closer to Hashem.” Chazal also state

(Sifrei Veschanan): “A person should rejoice with his pain just as he rejoices with his blessings, because through suffering one can eliminate all his sins.”

After reading the above, one’s attitude changes; Maharosh went through so much pain in his lifetime, yet he always remained strong, and even strengthened others; he infused us with life and encouraged us to do the same with others. Maharosh would say, he was only able to do it through accepting the Rebbe’s **עצות** with **תמימות ופשיטות**, and making Hisboidedes an integral part of his life.

Therefore, if you want to attain happiness listen to the **עצות** of the holy Rebbe. Accustom yourself to talk to Hashem as if you were talking to a trusted friend. Find the blessings in your life; start thanking Hashem for everything you do have, and beg him to ease your pain. When you include Hashem in your life, it becomes more bearable, as the holy Sanzer Rav Zt”l quoted after burying his son, Harav Hatzaddik R’ Meir Zt”l, that when a person feels a pat on the shoulder, and turns around to see his good friend standing there, it won’t hurt, on the contrary, he looks at it like a friendly hello; the Sanzer Rav remarked: “I received a blow, my son was Niftar at such a young age, however who is behind this?”

Hashem Himself; when I internalize this, it doesn't hurt anymore."

May Hashem bless you with success in everything you do.

 ... **WHAT WAS THE REBBE'S POSITION ON SPENDING TIME WITH ONE'S CHILDREN?**

Question:

To the Rosh Yeshiva Shlita,

I would like to request; can the Rosh Yeshiva give me an explanation on what the Rebbe quotes in Sichas Haran (Siman 59): "מסגל יותר לבנים שיתקומו אצלו להיות רחוק מהם, דהינו לבלי" רק להיות דבוק בהם הרבה ולשעשע אתם בכל פעם. רק לבלי להסתכל עליהם, רק מה שצריכים לחונכם בעבודת ה' כשמתחילין להתגדל, אבל לא להשתעשע בהם הרבה". 'It is better for children, if the parents are not so close to them, and the parents shouldn't spend too much time with them, only be them Mechanech once they reach the age of Chinuch.'

How do I understand this Sichah when nowadays we all know the importance of spending time and giving attention to one's children? Doesn't this contradict the words of the holy Rebbe?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת חקת, ח' תמוז, שנת תשע"ט
לפרט קטן

Dear...

I found an answer to your letter in the holy Sefer 'Asher Banachal' (Yiddish Chelek 2, letter 269) where Maharosh explains the abovementioned Sichah. The following is the letter which Maharosh wrote:

בעזרת השם יתברך - יום ו' ערב שבת קודש לסדר מסעי, כ"ז תמוז
תשע"א.

Regarding your question, what the Rebbe means by the abovementioned Sichah; that it is healthy for children to grow up in an environment where they aren't spoiled or coddled etc.

Of course, there is a **כלל**, and there is a **יוצא מן הכלל**. It is extremely important to give love and attention to one's children, especially nowadays when the streets are Hefker, and there are many undesirable elements who children must be taught to be careful from. It is a parent's responsibility to have a real relationship with their children, where the child has complete trust in his parent, and feels comfortable telling him everything what occurs to him. One must

speak to a child, and treat him like he would be an adult, this is what makes a child feel important, and this is what builds his confidence and self-esteem. Such a child will be a successful adult when he grows up. However, when you spoil and pander to your children, or treat them and talk to them like they are still babies, by constantly kissing and hugging them, such children will not develop the maturity they need.

One should limit the showering of affection and constant pampering of a child, because this suppresses the child from maturing, yet it is important to talk to the child in a grownup manner, and give him explanations as if he would be an adult, this builds up his Seichel.

I heard the following from Harav Hachassid R' Levi Yitzchok Bender Z"l, who heard it from Breslever Chassidim in Uman, which this applies to this Sichah; "If you don't kiss your child, you won't have to hit your child", meaning, one who only kisses and spoils his children will end up disciplining and hitting them, because such children grow up unruly and uncontrollable because everything was always overlooked. A child who wasn't always coddled and

pampered, will have proper respect for his father, and therefore hitting isn't necessary.

This is a clear explanation from Maharosh, how to conduct oneself with children.

Establish a Shiur in the Sefer 'Asher Banachal;' one can find answers for all his questions and doubts therein. You will gain clarity for all aspects in life, for Sholom Bayis, for Chinuch, for Kibed Av V'Em etc.

If Yiddish is your first language, learn Asher Banachal in Yiddish, Maharosh wrote eight hundred letters for those who do not understand Lashon Hakodesh.

May Hashem bless you with success in everything you do.

. . . **IS THERE NO SUCH THING AS A GOOD FRIEND?**

Question:

To the Rosh Yeshiva Shlita,

The Rosh Yeshiva states many times that there is no such thing as a friend; yet, we find in the Torah and Chazal many references to the importance of a good friend. For

ex. "נושא בעול עם חבריו", "דיבוק", "אהבת דוד ויהונתן", "ותקנינו בחבר טוב בעולמיך" and "חברים".

Likewise, it is written in many Chassidische Seforim the importance of staying together, and the greatness of helping each other with Mesirus Nefesh. Chazal teach us "שלי שלך ושלך שלי", and we learn in the Sefer Yismach Yisroel "לתאוה יבקש נרדף" one who distances himself from his friends and community, ends up pursuing his Taavos.

Therefore, it is hard for me to understand how you can say "There is no such thing as a true friend."

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת בלק, י"ב תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Of course a person must have good friends; we learn in Avos (2, 9) Chazal ask: "What is the right way for a person to conduct himself?" and Rebbi Yehoshua answers: "Find yourself a good friend"; when you have a good friend you can strengthen each other. We also learn in Chazal (Taanis 23.): "Without a Chaver one is compared to a dead person".

When one has a good friend, it is easier to absorb the words of a Tzaddik; the holy Rebbe said in Likutei Maharash (Chelek 1, Siman 34): “Through a good relationship, and Sichas Chaveirim one can review all the Dibburim of the Tzaddik, and it is even possible to gain more Torah from a Chaver than from the Rebbe alone.” Rabbi Chanina said (Taanis 7.): “I learned much Torah from my Rebbes, yet, from my Chaveirim I gained even more.”

On the other hand, one must be wary of other people, because most people only have their own interests in mind. Maharosh would constantly warn us to be careful of people; Maharosh explains the *ל”ל* of *מאמר חז”ל* *הוּו זְהִירִין בְּרִשׁוֹת, שְׂאִין מְקַרְבִּין לּוֹ לְאָדָם אֵלֶּא לְצַרְךָ* “עצמן. נראין כאוהבין בשעת הנאתן, ואין עומדין לו לאדם בשעת דחקו”; one should protect himself from people who pretend to be friends; from the people who pursue a relationship only as long as they can extract benefits for themselves; yet, when the person finds himself in a Tzaarah, and requires their help, they are nowhere to be found. During a difficult time one can see who his true friends are, a real friend will never abandon his Chaver in a time of need.

Therefore, Maharosh always warned us to be cautious with Chaveirim, and likewise, I also always

warn my Talmidim not to waste their precious time pursuing friendships, and instead spend their time at home with their wife and children. The only friend one has, is a husband to his wife, and vice versa. (Understandably only if they have the Seichel, and know how to have a relationship).

It would be worthwhile for you to read the part of Maharosh's **צוואה** where he talks about Chaveirim, I'll quote some of it for you:

“I beg you to 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, 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 one relies on another, and then it is exposed either that he can't help him, or he isn't interested in helping him, the person will become very disappointed because there lay his trust. However, a Yid who believes in Hashem and trusts in Hashem will always be successful, because he fears no one and seeks to please no one, he lives a true life.”

May Hashem bless you with success in all your endeavors.

 ... **IS IT NECESSARY TO HAVE MORE CHILDREN?**

Question:

To the Rosh Yeshiva Shlita,

Raising children these days comes with so much difficulty and effort; why do Chassidim have such large families? I currently have a son and a daughter, is it necessary to have more children?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת בלק, ט"ו תמוז, שנת תשע"ט

לפרט קטן

Dear...

I received your letter.

Unfortunately, the idea of not having children Rachmana Litzlon, has crept into our midst; there are people who convince others against having children with the justification: "It's a danger to raise children in today's day and age" or "it's Difficult to

be Mechanech children”, and many other foolish reasons like, “It is irresponsible to have children, how will you sustain them?” etc. However, פרייה ורבייה is the first Mitzva in the Torah. Hashem demanded from us (Bereishis 1, 18): “פרו ורבו ומלאו את הארץ וכבשה”, you should have children to fill up my world, and ‘וכבשה’ – is an expression of conquering; Hashem commanded us to conquer the world; how do we conquer the world? When the world is inhabited with people who learn the Torah and uphold the Mitzvos, this is what conquering the world means.

This is applicable even when one already has a son and a daughter, and fulfilled the obligation of פרייה ורבייה; as it states in Koheles (11, 6): “בבקר זרע את רעך” and Chazal explain in Yevamos, (62:): “היו לו בנים בילדותו יהיו לו בנים בזקנותו”, there is a Mitzva of having more children; likewise, the Rambam Paskens (Perek 15, Halacha 16): “Even once one has fulfilled the Mitzva of פרייה ורבייה he still has an obligation to have more children, since this is how the world is perfected.”

To refute those who declare that nowadays it is dangerous to have children because so many fall away; this isn’t a reason or a remedy to prevent it from happening; the holy Rebbe stated: “A person

must Daven to Hashem to merit many children; even if his children will not be Ehrlich, he should still have more children, because when Moshiach will come he will return all the lost and wayward Neshumos to Hashem; they will repent, and so will all their generations.”

Likewise, it is foolish to refrain from having children because of Parnassah; the Rebbe quotes in Sefer Hamiddos (Ois Banim): “A person shouldn’t worry about his livelihood, and neither for his children’s livelihoods, because when they will grow up they will have Parnassah. Likewise, the parents will also have Parnassah, because children are a blessing.” A Yid’s attitude and understanding towards children should be that they are a blessing; therefore, you will see Ehrliche families have many children. These homes are blessed.

Those who persuade young couples not to have children immediately; they should first work on their relationship, this is also false. There is nothing in the world which reinforces a relationship between husband and wife the way children can. With every child you build a stronger connection.

Tzaddikim say that children bring Shalom Bayis; we can learn this from the Parshah of a Sotah. When a man doesn't trust his wife, he brings her before a Kohen to ascertain if she is Ehrlich; when it is determined that she is innocent she is then blessed - the Pasuk states "ונקתה ונזרעה זרע" she will have children, and her children will reestablish the love and connection between them. (Bamidbar 5, 18)

If it is difficult for you to raise children start being extra careful with Taharas Hamishpacha; review the Halachos, and find a Rav who you can ask every question which arises. Don't Pasken yourself, and you will merit to raise your children easily. One who keeps Hilchos Taharah will have healthy children, and strength to raise them, however on the contrary, if one isn't careful with the Halachos, he will Chas Vesholom have sick children and he won't have strength to raise them.

Chazal state that the Geulah will come in the merit of the large families (Yevamos 63): "אין בן דוד" "בא עד שיכלו כל הנשמות שבגוף"; with every child you bring into the world, you hasten the arrival of Moshiach.

May Hashem bless you with success in all your endeavors.

 ... HOW DID YOU REMAIN STRONG DESPITE ALL THE OPPOSITION?

Question:

To the Rosh Yeshiva Shlita,

I want to thank you for all the Shiurim; they give me, and so many more people Chizuk in their daily struggles.

It truly amazes me that you managed to accomplish everything you did, especially when you look back to the times when there was so much opposition and hostility towards your approach. It is incredible to see how public opinion has changed, and almost everyone recognizes the greatness of Hichel Hakodesh, and so many people derive Chizuk from all the מצו and Deroshos. Specifically in regard to affordable Simchas, people respect you greatly for it.

I want to understand, what gave you the strength all the way in the beginning to remain strong? To continue to give Shiurim, establish Mosdos, even when there was so much resistance? I thought, if you could relate where you took the Chizuk and strength not to despair even during the most difficult times, people can learn from you, and also remain strong while going through hardships.

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

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת פנחס, י"ט תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

You want to know the secret that propelled me to continue despite everything I was going through? I constantly learned the Sefer 'Asher Banachal,' which is a compilation of remarkable letters Maharosh wrote throughout his lifetime.

By learning this Sefer one develops a profound Emunah; you start seeing the world differently. Every **מדבר**, **דומם**, **צומח**, **חי**, is just a cover; one realizes that Hashem hides behind everything and anything that occurs is only through Him. Therefore, if one has a Tzaarah he doesn't despair; he knows everything has an exact accounting for.

Maharosh gave me encouragement during the hard times, however, the most Chizuk I derived from Maharosh's Seforim. His Seforim are like a

loyal friend, which accompanies the person in all circumstances.

If a person is dependent on another for Chizuk then he is bound to be disappointed. A human being can't always be available the moment you need him; he needs to eat, sleep, and has his own personal responsibilities. If you have a difficulty and he isn't available, where should you turn? However, if you have the Tzaddik's Sefer, this is your constant companion, and this is what gave me encouragement to persevere.

By learning 'Asher Banachal' you will understand how you can continue achieving despite being scorned and ridiculed; 'Asher Banachal' brings you closer to Hashem. Someone once brought the Sefer 'של"ה הקדוש' to R' Nosson, and R' Nosson remarked: "To the world this Sefer is a כל בו – it entails everything. It includes Halacha, Mussar, Kabbalah etc., but my Likutei Halachos is the Gan Eden of Hashem;" when one learns Likutei Halachos he reaches a level of Emunah where he feels as if he is in Gan Eden; Maharosh would say regarding 'Asher Banachal': "The Sefer 'Asher Banachal' is Hashem Himself." This Sefer is seeped with holiness; to whichever page you open, whichever letter you read, you absorb the

pure faith, and it is impossible not to start yearning for Hashem.

Establish a Shiur in Asher Banachal, "הפך בה והפך" (Avos 5, 22); through learning this Sefer you will always have all the Chizuk you need, and no person will be able to harm you; you will merit to live with Hashem all your life.

May Hashem bless you with success in all your endeavors.

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