



THE LIGHT *of* **EMUNAH**

Questions and answers that address many pressing challenges today's generation face. Beautifully entwined with emunah, chizuk, and guidance that can be applied in one's daily life.

Written by:
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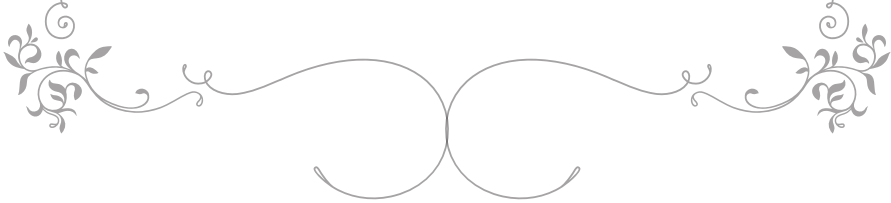
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THE LIGHT OF **EMUNAH**

SHOULD I RETURN TO ERETZ YISROEL?

.....

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* on the concept of *emunah*; the gift of *hisbodedus*; the concept of *Derech HaLimud*, and so much more that you have given me. You have granted me a new appreciation for *Yiddishkeit*.

I grew up in a close-knit community in Europe and moved to Eretz Yisroel thirteen years ago after marrying a girl from there. For the first seven years after our marriage, we lived in Eretz Yisroel; however, I was never able to accustom myself to the lifestyle there. The bustling cities and fast pace of life were very different from the laid-back kind of living I was used to in Europe. I never found a shul or Rav that suited my needs, and I struggled very hard to make a living. All these factors eventually led us back to Europe and I have been living

there now for the past six years. I established a business in the interim, and, *baruch Hashem*, life has been good.

However, now we have the opposite problem. My wife still has a hard time adjusting to life here. Also, recently, my business took a nosedive, and last month I was struggling to pay my rent and tuition fees.

My wife thinks it's time to resettle in Eretz Yisroel, taking into account these factors: My youngest is now four, so my wife hopes that she can now find a job and help me with *parnassah*. Likewise, I can operate my business remotely, although it won't be so easy. Lastly, she claims that life will be cheaper; since we already own an apartment there, we won't have to worry about rent every month.

I like living here. Also, I think the *chinuch* is better here in Europe. I am so torn between the two. I want to do what is good for my family, and I already spent much *hisbodedus* on this matter. I was *mispallel* for clarity, and I thought to write the Rosh Yeshivah a letter for his advice. Whatever the Rosh Yeshivah will advise is what I will do.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ג' פרשת במדבר,
כ"ה אייר, שנת תש"פ לפרט קטן

Dear ...

If your wife badly wants to return to Eretz Yisroel, and she is even ready to assist you with *parnassah*, then

your next step is to see if you can find *ehrlische* schools and *chadarim* for your children to attend. If your children are accepted into good upstanding *mosdos*, that will teach them to grow up to be *ehrllich* and give them a good *chinuch* both physically and emotionally, then make the move back, and you will merit great success.

When a person is unclear where he should live, he must remember that *parnassah* shouldn't be the chief factor in his decision. A *Yid's* biggest concern must be the *chinuch* of his children. The determining factor when choosing a place to live is the *chinuch* of one's children. Hashem grants a person *parnassah*, it makes no difference where he lives. It is foolish to think that Hashem's blessings are limited only to Europe; there are plenty of opportunities in Eretz Yisroel. On the contrary, there are many people in Europe who are also struggling. Hashem sustains us all, and He grants *parnassah* regardless of where one lives. A *Yid* must always take his children's *chinuch* into account before settling in a new place, and he must give his children the framework to be able to grow up to be *ehrlliche Yidden*.

Therefore, do your homework; get information about different institutions, and if your children are accepted in a good place, make the move back. Especially because you have your own apartment already, that will make it easier. Lastly, if your wife will be happier, then it will overflow to other areas of your life and you will be *zocheh* to blessing.

May Hashem bless you with success in all your endeavors.

HOW DO I DEAL WITH A DISTRACTED CHILD?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*, especially for the *chizuk* on the *Seder Derech HaLimud*; every time you speak about it, it strengthens me anew to begin learning the holy Torah.

I am blessed with a wonderful son who struggles very hard to focus. He is a dreamer by nature, and he can sit for hours in one place just delving into his imaginations and fantasies. His Rebbi never complains about behavioral issues with him, because he is very obedient in *cheder*. However, when it comes to learning, he almost never knows his work.

I try learning with him at home, but I'm up against a brick wall. It's only when I'll shout at him that he starts focusing, but only for a short while, and then he'll once again be distracted by his thoughts. His behavior really angers me and I feel helpless. I don't want him to grow up to be an ignoramus.

I know he is not at fault, as he was born with this nature. However, what can I do to help him?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת במדבר,
כ"ה אייר, שנת תש"פ לפרט קטן

Dear ...

You must be very careful with your son's feelings, and you must never humiliate him or belittle him. Your role as parent is to praise him and applaud him; only by doing so will you see progress. If you will humiliate him, give him a derogatory nickname, or hit him, *Hashem yishmereinu* — you will only break him completely.

Shlomo HaMelech, the wisest of all men, gave us a method in how to deal with even the most difficult natures. He said, "Teach the youth according to his way; even when he grows old, he will not swerve from it."¹ Every child has a different nature, a different way of thinking and perceiving things, and a different maturity level. A parent must embrace those natures and work with them to build the child. Certainly not work against them and destroy the child. One child is astute, and another is *temimusdik*; one grasps a concept with ease, yet another struggles — it's a parent's obligation to help each child according to *his* way.

The *heiliger* Tanna Rebbi Yochanan ben Gudgeda had children who were deaf. However, Chazal teach us that despite their disability, they were responsible for

.....
1. *Mishlei* 22:6.

the *taharos* in Yerushalayim.² This teaches us that the *heiliger* Tannaim used their wisdom to encourage their children. Their disability didn't hamper them; rather, they were taught to serve Hashem to the best of their abilities.

If you will have patience, your son will grow up healthy and use his strengths to bring you *nachas*. However, if you will put him down, you will lose him completely.

Daven to Hashem every day that your children grow up to be *ehrich*. Daven that this child should start focusing, and that he should gain a newfound interest in his learning. He should understand his learning and thirst for more. I guarantee you will see miracles. As Chazal relate further, regarding the abovementioned Tanna, Rebbi Yochanan ben Gudgeda,³ his grandchildren were also deaf. However, they would enter the Beis HaMedresh for the Tanna R' Yehuda HaNasi's *shiur*, and they would sway back and forth and mutter with their lips. R' Yehuda HaNasi would be *misparallel* that they should be healed, and to everyone's astonishment they started to hear! Adopt this *eitzah*, and do the same; at every opportunity be *misparallel* for your children, and specifically for this child, and you will see wonders.

Once again, I implore and warn you, be careful never to humiliate him or hit him.

2. *Tosefta*, *Terumos* 1; *Yerushalmi* *ibid*.

3. *Chagigah* 3a.

May Hashem bless you with success in all your endeavors.



HOW CAN I CONTROL MY ANGER?

Question:

To the Rosh Yeshivah *shlita*,

I am a *bachur* who enjoys your *shiurim* immensely, and my learning has really improved in your *zechus*.

I need tools to control myself from becoming angry. When I'm in yeshivah I don't have this problem. It's only when I come home and I must interact with my younger siblings that I lose control. I find them extremely irritating and I become so angry with them. Especially during the Covid lockdowns when we were together so often, they triggered me constantly. I have already broken things during minutes of anger.

I very badly want to learn to control myself; perhaps the Rosh Yeshivah can give me some guidance?

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת במדבר,
כ"ה אייר, שנת תש"פ לפרט קטן

Dear ...

Attempt the *eitzah* the *heiliger* Rebbe gave us: the *eitzah* of *hisbodedus*. Make it your business to daven to Hashem every day to be saved from the destructive *middah* of anger. When a person is angered easily, it demonstrates that his *emunah* is lacking. If a person truly believes that everything that occurs is from Hashem, then it doesn't upset him when things don't go his way. Our holy *chachomim* teach us⁴ that you can identify an *ehrliche Yid* "בכוסו, בכיסו, ובכעסו"; Rashi explains that *בכעסו* means, when one is not *makpid* that everything should run exactly as he expected it to. This is an indication that his *emunah* is strong, and he knows that Hashem orchestrates everything.

Listen to the Rebbe and make *hisbodedus* an integral part of your life. When a person includes Hashem in his life, if he talks to him at every opportunity, and discusses all his struggles with Him, then in time of frustration he also remembers that Hashem runs the show. Such a person won't be angered when things don't go his way, because he has internalized that everything is merely a test from Hashem. Such a person will never curse or destroy things when something annoying occurs.

.....
4. *Eruvin* 65a.

A person who curses when something doesn't go his way demonstrates how far his connection to Hashem is. As the Rebbe states,⁵ "אדם הרגיל בקללות, הוא מעולם התוהו", One who is accustomed to curse others is from the *Olam HaTohu*." Such a person lives without *emunah*, and his life is empty. The Rebbe also states the opposite, "הרגיל בברכה, הוא מעולם התיקון", One who blesses others is from the *Olam HaTikkun*." He knows no one can harm him if it's not Hashem's will, and no one can take away anything that is rightfully his. His life is whole and blessed. Such a person can then bless others.

May Hashem bless you with success in all your endeavors.



HOW MUCH TZEDAKAH MONEY CAN ONE SUBTRACT FOR HIMSELF?

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I receive so much *chizuk* from the letters and *shiurim*. Thank you.

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5. *Sefer HaMiddos, klallah*, Part Two, 1.

I want to know the halachah: When I collect *tzedakah*, how much money can I subtract for myself?

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת במדבר
כ"ו אייר, שנת תש"פ לפרט קטן

Dear ...

Subtract money for whom and for what purpose? For cigarettes? To buy a telephone? What makes you think it is permissible?! Money that is collected for *tzedakah* must be given to *tzedakah* down to the last penny.

Heaven protect a person who collects money for *tzedakah* and then keeps the money for himself. Great misfortune can befall such a person. Chazal state that if someone collects *tzedakah* under the guise of covering his medical expenses, but uses the money for other expenditures, then such a person will fall ill, *Rachmana litzlon*.⁶

Woe to a *bachur* who collects money and gives the impression that it's going to *tzedakah* but then proceeds to buy cigarettes or a telephone with that money. Such behavior receives a harsh punishment. The only exception is if a person is poor, and he needs money

6. *Peah* 8:9.

to sustain himself and his wife and children; then he is permitted to collect *tzedakah* for himself.⁷

May Hashem bless you with success in all your endeavors.



HOW CAN I RESTORE PEACE BETWEEN ME AND MY BROTHER?

Question:

To the Rosh Yeshivah *shlita*,

I am a *yingerman* who derives much *chizuk* from your *shiurim*, especially the *shiurim* on *Shas*, thank you.

I wanted to ask about something that takes up so much of my headspace. I have an older brother with whom until recently I was on very good terms. About a half a year ago, we had a disagreement over financial issues that involved a certain amount of money, and that led to an ugly fight that the entire family witnessed.

Now, the original disagreement is resolved; however, the animosity has remained. We seldom speak to each other, and

.....
7. *Shulchan Aruch*, *Yoreh Deah* 253.

when we do it is in a formal, cold manner. I have already tried many times to make amends, but he is still not ready to forgive and forget. The situation bothers me so much. Is there a way for me to restore the peace between us?

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת במדבר,
כ"ז אייר, שנת תש"פ לפרט קטן

Dear ...

Take a step back and don't take it to heart; as long as you are not instigating a fight and you have forgiven him, then it doesn't need to bother you.

Invest your efforts in your own family, and don't be occupied with others. Make sure that your home is a loving and peaceful haven, and that there are no hurt feelings between you and your wife. You make sure to live in harmony with your wife, and if your brother doesn't want to have a relationship with you at the moment, so be it. Don't allow it to take over your life.

Remember what your purpose is here on this world. How many years is a person granted, and how much is there to accomplish? A few years go by and then it's time for us to face our Creator. What remains? Only the mitzvos and *maasim tovim*, the davening and learning, and the children we were *zocheh* to raise.

Instead of talking to your brother, talk to your children. Tell them stories of *tzaddikim* and stories that

strengthen their *emunah*. Instead of chatting endlessly to people, talk to Hashem; beg Him to have compassion on you, and help you merit to do *teshuvah* and draw closer to Him.

May Hashem bless you with success in all your endeavors.



IS THERE STILL A WAY FOR ME TO MERIT A BLESSED LIFE?

Question:

To the Rosh Yeshivah *shlita*,

I recently begun listening to your *shiurim* and I gain much *chizuk* from them.

One thing that troubles me immensely is that you speak about the severity of *פגם הברית* so often. What can I do? From the age of nine I have been submerged therein, and I succumb almost daily.

I listen to the *shiurim*, and I hear you say how this *aveirah* causes one to lose his *shidduch* and lose his mind; this message demoralizes me immensely. Does it mean that I'm doomed to live a miserable life? Is there a way for me to amend my behavior and have another chance?

I still want to merit a sweet and blessed life; is there a way for me?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בהעלותך,
ט"ו סיון, שנת תש"פ לפרט קטן

Dear ...

The *aveirah* of לבטלה זרע - הוצאת זרע is a very serious transgression. Chazal state, "כל המוציא שכבת זרע," לבטלה חייב מיתה. One who is מוציא זרע לבטלה deserves to die."⁸ Chazal state further that when a person sins with פגם הברית he also transgresses on murder and bloodshed, and it is as if he worships *avodah zorah*.

One who transgresses on this *aveirah* severs his connection to Hashem. The holy Zohar states, "There is no *aveirah* in the world for which one cannot repent, except the *aveirah* of פגם הברית. And, there is no sinful person who will not merit to see the *Shechinah* besides the person who sins with פגם הברית."⁹ The *aveirah* of פגם הברית is so severe, it is as if a person is killing his own children. All the more so, when he sins repeatedly, as then he distances himself from Hashem.

However, Hashem, with His compassion, sent the

8. *Niddah* 13b.

9. *Vayechi* 219b.

neshamah of the *heiliger* Rebbe to guide our generation; the Rebbe can rectify all the *neshamos* that are held captive by this *aveirah*, and with his *eitzos* he can return them to Hashem.

And although the *aveirah* of פגם הברית seems insurmountable, the Rebbe's powers are still greater. The Rebbe revealed that there is a way to do *teshuvah* for this *aveirah*; as the Rebbe remarked, "No one understands the *pshat* in the abovementioned Zohar, besides me. And I maintain that one can repent, even if he has sinned repeatedly."¹⁰

The first thing you should take upon yourself is to recite the *Tikkun HaKlali* every day. The *Tikkun HaKlali*, which was compiled by the holy Rebbe, consists of ten chapters of *Tehillim* (chapters 16, 32, 41, 42, 59, 77, 90, 105, 137, 150) that can cleanse a person of all his wrongdoing. The Rebbe remarked, "One who recites the ten *kapitlach* of *Tehillim* need not worry."¹¹ Furthermore, the Rebbe states, "Many great *tzaddikim* sought this remedy and worked hard to find it. Some never had any idea at all of the true remedy. Others began to perceive it, only to be taken from this world before they could grasp it completely. However, Hashem helped me discover this *tikkun*."¹² Therefore, take the Rebbe's advice and recite these ten *kapitlach* every day.

Second, establish a *shiur* in Mishnayos. Begin by

10. *Sichos Haran* 71.

11. *Chai Moharan* 225.

12. *Sichos Haran* 141.

learning one *perek* after another. At first, you will have difficulty understanding the material, because by committing this *aveirah* one's mental capabilities become weakened. The holy Zohar writes,¹³ "סְלוּקָא" ;פוגם בברית - פוגם ביסוד עד אבא ואמא, it affects him mentally; one loses his ability to concentrate. Yet, when one adopts the *Seder Derech HaLimud* of the holy Rebbe (*Sichos Haran* 76) and learns even without understanding, then he is eventually *zocheh* to comprehend as well.

At first, you won't find pleasure in your learning. However, if you will remain stubborn in your efforts, and you will learn *perakim* Mishnayos despite not understanding, it will ultimately extract you from the swamp in which you are sinking. As the Rebbe states, "Even a person who has fallen into the Yetzer Hora's clasp, and has sunk so low that he is lying in שאול תחתית, if he establishes a *shiur* and learns a fixed amount of Torah every day, he will eventually emerge from the depths. The power of Torah is so great, it can extricate a person from all his *aveiros*."¹⁴

If you are sincere and really want to repent, establish a *shiur* in Mishnayos, because this is what will extricate you from the Yetzer Hora's evil clasp.

It's a great pity that you have been struggling with *aveiros* already from such a young age. But don't despair, even you can be *zocheh* to redemption. When

13. *Parshas Mishpatim*, *Daf* 110.

14. *Sichos Haran* 19.

the Rebbe taught the abovementioned *sichah*, R' Nosson interrupted and asked, "Is this also applicable for someone who commits the *aveirah* of הוצאת פגם הברית - זרע לבטלה רחמנא לצלן?" and the Rebbe replied, "Do you know how great Torah is? Torah transcends everything else. Even if a person was completely submerged in this *aveirah*, the Torah has the power to extricate him and lead him on the right path."¹⁵

Finally, engage in *hisbodedus* every day. Find a quiet place where you will not be disturbed, and pour your tormented heart out to Hashem. Tell Him how far you have strayed — how for years you have already been trapped in this terrible *aveirah*; beg Him to forgive you for your actions. By doing so you will remove all harsh judgment from yourself.

If you will be strong with the three *eitzos* that I have written above — *Tikkun HaKlali*, *Mishnayos*, and *hisbodedus* every day — then you will be *zocheh* to emerge from your *aveiros* shortly, and you will merit to become an *ehrliche Yid* and a true *baal teshuvah*.

May Hashem bless you with success in all your endeavors.



.....
15. Chai Moharan 573.

WHY DO YOU ALLOW YOUR *SHIURIM* TO BE SEEN ON THE INTERNET?

.....

Question:

To the Rosh Yeshivah *shlita*,

I must begin with wishing you *Mazel Tov* on the birth of your first grandchild; may Hashem help you merit an abundance of *Yiddish nachas* with happiness and ease.

I am a grandchild of Mohorosh *zt"l*, and likewise a talmid of the Rosh Yeshivah through listening to the *shiurim*. I recently discovered the treasure of the *Derech HaLimud*, and I have begun learning Gemara in this fashion. I have already completed *Mesechtas Berachos*.

It is with the utmost respect that I phrase my question: The Rosh Yeshivah often speaks about the severity of watching videos and clips, and he strongly encourages his talmidim to stay away from all kinds of devices. Therefore, it baffles me why the Rosh Yeshivah's *shiurim* are then sent out as videos and clips, and they can be watched on the internet. Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת במדבר,
כ"ז אייר, שנת תש"פ לפרט קטן

Dear ...

It makes me very happy to hear that there is a grandchild of Mohorosh who draws *chizuk* from the *shiurim*. It is a pleasure for me to be *mechazek* a grandchild from my dear teacher and Rebbe, Mohorosh *zt"l*, and no matter how much I do and try to do, it will never be enough to repay Mohorosh for everything he gave me.

Mohorosh had pity on me, — “כפה פרשה לעני”¹⁶ — He spread out his hand to the poor; he drew me closer to Hashem, and showed me how one can be *zocheh* to live in Gan Eden despite going through our earthly struggles.

I was lost and alone; I couldn't find a place where I belonged. I tried so many different ways, I visited so many G-d-fearing *Yidden* in search of nourishment for my spiritual hunger; however I was always left with the feeling that something is still missing in my life. I felt like the *ben yachid* in the story the Rebbe told¹⁷ who would learn and daven very diligently, yet still feel something was lacking. He didn't gain fulfillment from his *avodas Hashem*. He was lacking the *tzaddik* — the great light.

His father — the Rebbe — wouldn't allow him to travel to the *tzaddik*, and he constantly discouraged him by saying, “It is beneath us that the son of a Rav

.....
16. *Mishlei* 31:20

17. *Sippurei Masios*, Story 8.

should travel to him.” I felt precisely the same way until Hashem had compassion on me and revealed the light of the holy Rebbe. Only once I came to Mohorosh did I start sensing Hashem's Presence at all times.

Mohorosh was so great, yet he took me under his wings, and showed me a way to live; it is not possible to repay his kindness, thus how do you repay someone who granted you life? There is one thing that I can do, that which Mohorosh requested of us countless times: to spread the *eitzos* and guidance to more *Yidden*. And that we share with others the treasure we found, and strengthen more people with the *lechtige dibburim* of *emunah*.

People still ask me, “What were you missing? What did Mohorosh give you? Why do you even need Breslev? What did you gain from Heichel HaKodesh?” It is impossible to answer someone who hasn't yet sampled the sweetness of the *heiliger* Rebbe's *eitzos*. A person who doesn't live by the guidance of a *tzaddik* cannot fathom what one gains, and how one feels, when he finds a *tzaddik* to guide him. As the story goes, when the *heiliger* Kedushas Levi returned from his Rebbe, the *heiliger* Maggid from Mezritch, his father-in-law questioned him and asked, “What did you learn by your Rebbe?” He answered: “I learned that that there is a Creator.” His father-in-law started laughing and said, “Who doesn't know that there is a Creator?! Why did you have to leave your wife and children and travel to your Rebbe for that? Everyone knows that Hashem controls everything.” And the *heiliger* Barditchever replied,

"Everyone **says** that there is a Creator; however, I live with this **knowledge**. My Rebbe, the *heiliger* Maggid from Mezritch, taught me how to have a connection to Hashem."

Likewise, I say the same to all those who ask, "What did you learn by Mohorosh? What did you see in him?" My answer to those questions is, "I learned that there is a Creator Who controls everything that happens on earth," and when they answer, "But everyone knows that!" I say, "Everyone proclaims that Hashem is in charge, but I live with this knowledge."

Mohorosh gave me a new perspective in life. Mohorosh drew me closer to Hashem; this is something that is very hard to explain to others. As the Rebbe says,¹⁸ "Dovid HaMelech says in *Tehillim*, 'For I know that Hashem is great, and Hashem is above all others.'"¹⁹ The Rebbe asks why Dovid HaMelech says "I know"? Wouldn't it suffice to write "Hashem is great"?! The Rebbe answers, "Sometimes, the vision of Hashem's greatness cannot be shared with others, or even with oneself. Today you may be inspired and see a new light. But tomorrow you may no longer be able to communicate it, even to yourself." "I know" means "as I am now." It is impossible to explain to another the feeling of connection to Hashem. And it is not only impossible to explain it to others, it is also hard to explain it to oneself, and to hold on to the connection one had the day before.

18. *Sichos Haran* 1.

19. 135:5.

No words will be adequate in describing the greatness of your grandfather Mohorosh. He dedicated his entire life to help other *Yidden*. His love of every Jew knew no bounds, and he did everything he could to bring another *Yid* back to Hashem. He was one alone in his mission; he had no support from his family, yet he never abandoned his holy work. Therefore, I am very pleased to hear that you are following in the footsteps of Mohorosh, and that you derive *chizuk* from his *dibburim*, and *eitzos*.

Mohorosh would have gained so much pleasure to hear that his grandchildren are learning Torah through the *Seder Derech HaLimud*. On many occasions, Mohorosh spoke to his children and grandchildren about the significance of the *Seder Derech HaLimud*, and he always tried to be *mekarev* his grandchildren in every way.

Mazel tov on the completion of *Mesechtas Berachos*; now continue with *Mesechtas Shabbos*, and resume in this manner until you complete the entire *Shas*. In addition, establish a *shiur* in Mishnayos. Mohorosh would say that Mishnayos has a wondrous *segulah*: It awakens in a person a yearning to learn more and more. It gives one a passion to establish *shiurim* in the entire Torah.

Regarding your question as to why it is permissible to send out videos and clips, etc.; you are right. Videos are not something *ehrlliche Yidden* should watch. Even good content is not advisable for people to watch, for this can ultimately lead them to watch bad content. Watching videos distract a person and obscure his

mind. The only reason it is done is to give people who are already entrapped therein and feel dejected, tools and *chizuk* that can help them. However, it is certainly not advisable for *ehrlliche Yidden* to watch any kind of video.

Fortunate is the person who guards his eyes and does not watch videos; he will be *zocheh* to blessing on this world and in the Next World.

May Hashem bless you with success in all your endeavors.



HAVE MY PAST ACTIONS COME BACK TO HAUNT ME?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* that constantly give me encouragement.

I am a nineteen-year-old *bachur* and I'm still waiting for my *shidduch*. I'm worried that the reason I haven't yet found the right one is because someone has a grudge against me.

About a year ago I embarrassed another *bachur*, not publicly, but there were some *bachurim* who witnessed the incident.

Afterward, I asked him for forgiveness, and I even bought him a gift to show him my sincerity. Since then we are on good terms with each other.

Also, as an eight-year-old child, I disturbed my rebbi during class.

What can I do to rectify my actions?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת במדבר - מברכים החודש,
כ"ח אייר, שנת תש"פ לפרט קטן

Dear ...

One must be extremely cautious never to hurt another person's feelings, and certainly never to humiliate anyone. Chazal warn us, "One who embarrasses another publicly forfeits his share in the World to Come."²⁰ It's a shame that children are not constantly reminded about the severity of humiliating another *Yid*.

If one did hurt someone or embarrassed him, he must ask him for forgiveness, and take upon himself to rectify his actions. If one asks for forgiveness, and he is forgiven, then he recovers his share in the World to Come.

If you asked your friend for forgiveness and he

20. *Bava Metzia* 59a.

granted it to you, then don't worry about this incident any longer. Hashem forgives a person when he makes amends and regrets his bad actions.

Start saying the *Korbonos HaNesiim* every day. The Rebbe states in *Sefer HaMiddos*, "One who has difficulty finding his *zivug* should recite *Korbonos HaNesiim* every day."²¹ Then daven to Hashem: "Ribonoi shel Olam, help me find my *zivug* in the merit of listening to the *heiliger* Rebbe and reciting *Korbonos HaNesiim*. Help me find my shidduch, it is so difficult to be alone. It is so hard for me to be *ehrllich*, help me find the right one already."

May Hashem bless you with success in all your endeavors.



CAN YOU GIVE ME ENCOURAGEMENT ON *KIBBUD* *AV V'EIM*?

Question:

To the Rosh Yeshivah *shlita*,

I am a twenty-year-old girl. Baruch Hashem, several years ago

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21. *Chitun* 6.

I was introduced to the wonderful *shiurim* and *chizuk* from the *heiliger* Rebbe, and since then my life has transformed. Thank you.

During the *shiurim*, I constantly hear the Rosh Yeshivah speaking about the severity of *kibbud av v'eim*. I really try to fulfill my obligations; however, when it comes to respecting my father, it is very hard for me to do so. My father behaves very badly towards my mother and toward us children. He doesn't work and never learns; he just holds grudges against most people he knows.

As I consider myself a Breslever girl, I feel a greater obligation to respect him, and I try to do so to the best of my ability. I recently heard the Rosh Yeshivah quote the *Sefer Chareidim* at a *shiur*, stating that a person is obligated to respect their parents even at heart. Hearing this, I felt very worthless. In his presence I can control myself and speak to him respectfully, but in my heart my anger rages against him. I yearn to be able to truly respect him and love him, but his actions make it almost impossible.

Perhaps the Rosh Yeshivah can give me *chizuk* in this aspect? Likewise, I want to ask the Rosh Yeshivah for a blessing to find my *shidduch* and establish an *ehrliche* home.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת במדבר - מברכים החודש,
כ"ח אייר, שנת תש"פ לפרט קטן

Miss ...

Make an effort to notice the positives qualities your father possesses, because there must be something good about him. Hashem commanded us to look at our parents in a positive light, and ridiculing them even in a concealed way is a grave *aveirah*. It is written, "Even if one ridicules his parents in his thoughts or is disrespectful of them in his thoughts, he is cursed by Hashem."²² When one humiliates his parents or is impudent towards them, he transgresses on what the Torah states in *Devarim*, "Accursed is one who degrades his father or his mother."²³ Likewise, the Rambam states²⁴ that if one humiliates his parents with words, or even only hints at degradation, then he is cursed by Hashem.

If you will view your father positively, you will be able to create positive change. The Rebbe states, "A person must judge everyone favorably, even someone who is completely wicked. By finding in him even a drop of good, you can elevate him to the scale of merit and generate that he become a *tzaddik*."²⁵ The Rebbe expounds on the pasuk ²⁶ "וְעוֹד מֵעַט וְאֵין רָשָׁע"; that is, "If you seek the 'yet a little bit' of good that he still has within him, you will see he is no longer a *rasha*, and "וְהִתְבּוֹנֵנָה עַל מְקוֹמוֹ וְאֵינָנוּ", you will reflect upon his place and he will not be there." This means that by judging

22. *Sefer Chareidim* 9:35.

23. 27:16

24. *Hilchos Mamrim* 5:15.

25. *Likutei Moharan* 1:282.

26. *Tehillim* 37:10.

him favorably you elevated him to a place of merit, giving him a chance to become a *tzaddik*.

Don't become involved in conflicts between your father and mother. Remain on the sidelines and continue respecting them both equally. By doing so you will be *zocheh* to receive all heavenly blessings.

May Hashem bless you with success in all your endeavors.



HOW CAN I HOLD ON TO THE REBBE DESPITE THOSE WHO RIDICULE ME?

Question:

To the Rosh Yeshivah *shlita*,

I am a fourteen-year-old Lubavitcher bachur. I recently found a *kuntres* authored by Mohorosh, and it spoke directly to my heart. Since then I have started learning more Breslever *sefarim*.

However, in Lubavitch people are very outspoken against Breslev. My father was very angry at me when he saw me learning Breslever *sefarim*. Also, I want to travel to Uman this year for Rosh Hashanah, but my friends and family will think I have lost my mind. What should I do?

Lastly, I wanted to ask which Breslever *sefarim* I should learn to begin with.

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת במדבר - מברכים החודש,
כ"ח אייר, שנת תש"פ לפרט קטן

Dear ...

I am bewildered that you write that Chabad is outspoken against Breslev; it is far from the truth, as Breslev and Chabad chassidim always lived together with love for each other. Going back many years ago, when the Rebbe was still alive, and the *machlokos* against him started brewing, the Baal HaTanya always expressed his support. He once said, "Those who oppose R' Nachman oppose me as well."

Likewise, it is hard to fathom the great love the Rebbe had for the Baal HaTanya *zt"l*; when the Rebbe concluded his arduous journey to Eretz Yisroel, and finally returned to Europe, he immediately set out to meet the Baal HaTanya. The Rebbe underwent enormous suffering on his journey to Eretz Yisroel, and instead of returning home, it was more important for him to travel to the Baal HaTanya. How is it even possible to say that the two are opposed to each other?!

The holy Baal HaTanya once came to spend a Shabbos together with the Rebbe; the Rebbe showed

him great honor and commanded all his chassidim to do the same. There are so many stories that demonstrate the love these two holy *tzaddikim* had for each other; it therefore astonishes me that you write that Chabad and Breslev are opposed to each other.

Who still has time and energy to pursue *machlokos*? Who benefits from *machlokos*? All the *tzaddikim* were holy and pure, and they had only one mission: to lead us down a path where we can become closer to Hashem. Therefore, how foolish it is for us to disparage another. We all have one Creator we must serve; as the *heiliger* Tzemach Tzedek remarked when he saw the *sefer Likutei Halachos* for the first time, “We all have one Father,” meaning to say, all the *sefarim* written by the *tzaddikim* have only one purpose: to bring us closer to Hashem.

Don't tell people that you draw *chizuk* from the Rebbe's *sefarim*. Why provoke others? Even within your own family, keep it to yourself, thereby saving yourself much aggravation.

May Hashem bless you with success in all your endeavors.



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

עֲזָרָה עוֹלָם יִהְיֶה צְדָקָה

לְכָבוֹד נִשְׁמַת מְאוּר עֵינֵינוּ חַיִּית נִפְשֵׁנוּ,

אֲשֶׁר נָשָׂא אוֹתָנוּ עַל לְבוֹ כְּאֲשֶׁר יֵשֵׁא הָאֱמוּנָה אֶת הַיּוֹנֵק, לְהַחְיֹתָנוּ בְּהַיּוֹם הַזֶּה, לְהַטְעִימָנוּ מִצֹּפוֹ עֲרֵבוֹת נְעִימוֹת, יְדִידוֹת, זֵיו הָאֶרֶת שְׂכִינַת אֵל וְהַחְדִּיר בְּרַבּוּת נִשְׁמוֹת יִשְׂרָאֵל בְּכָל הָעוֹלָם כְּלוּ - אֱמוּנָה בְּרוּרָה וּמִזְכָּקַת בּוֹ יִתְבָּרַךְ, וְקִרְבֵּי אֱלֹפֵי נִשְׁמוֹת אֵל הַחַן וְהִפִּי אֲשֶׁר בְּנַחַל נוֹבֵעַ מְקוֹר חֲכָמָה שׁוֹרָה, הוּא נִיהוּ הָרַב הַגָּאוֹן הַצַּדִּיק, אִישׁ הָאֲשֻׁכּוֹלוֹת - שֶׁהִכֵּל בּוֹ, הַחֲסִיד הָאֱמֵתִי עוֹבֵד ה' בְּתַמִּימוֹת וּבִפְשִׁיטוֹת, מְסֵר נִפְשׁוֹ אֵלָיו יִתְבָּרַךְ בְּכָל יוֹם יוֹם מִיּוֹם עֲמָדוֹ עַל דַּעְתּוֹ, וְסָבַל יְסוּרִים קָשִׁים וּמִרְיָם כָּל יְמֵי חַיָּיו, רַבִּים הָשִׁיב מַעֲוֹן וְקִרְבָּם אֵלָיו יִתְבָּרַךְ, הַעֲמִיד תַּלְמִידִים רַבִּים, יִרְאֵי ה' וְחוֹשְׁבֵי שְׂמוֹ, בַּעַל הַמַּחֲבֵר סִפְרֵי שׁו"ת 'אֲשֶׁר בְּנַחַל', וְסִפְר 'שְׁפַת הַנַּחַל' פְּרוּשׁ עַל הַסֵּפֶר הַקָּדוֹשׁ לְקוּטֵי מוֹהֵר"ן. וְקִבֵּץ וְלִקֵּט סִפְרֵים רַבִּים וְנִכְבָּדִים מִדְּבָרֵי רַבֵּנוּ הַקָּדוֹשׁ מוֹהֵר"ן מִבֶּרֶסְלֵב, וְתַלְמִידוֹ הַקָּדוֹשׁ מוֹהֵר"נ"ת - זְכוּתָם יִגְן עָלֵינוּ. וְהִפְיָצָם בְּכָל קִצְוֵי תִבְל, וּבִפְרָטִיּוֹת הַקּוֹנְטְרָסִים הַמְּפָרְסָמִים שֶׁהִחְיִי אֱלֹפִים וְרַבּוֹת נִשְׁמוֹת יִשְׂרָאֵל, וְחִזְקוּ אוֹתָם לְחִזּוֹר בְּתִשׁוּבָה.

עֲטַרְת רֹאשֵׁנוּ, נֹר תִּפְאֶרֶתָנוּ, הַמִּלְאָה הַנֶּצֶב עַל רֹאשׁ דְּרָךְ, עֲמוּד הָאֵשׁ אֲשֶׁר לִפְנֵי הַמַּחֲנֶה, מוֹרֶה דְּרָךְ וּמְשׁוֹכֵב נְתִיבוֹת מוֹרֵנוּ וּמְאוּרָנוּ

רַבִּי אֱלִיעֶזֶר שְׁלֵמָה זְצוּקְלֵה"ה

בֶּן הַגָּאוֹן רַבִּי מִנְחֵם זָאב זצ"ל

הָרַב מְטֹאקָאִי וּבַעַל ה'מִנְחַת זָאב' וְעוֹד
 זְכוּתוֹ יִגְן עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 בְּחֵד קְטִירָא אֶתְקוּטִיר לִישִׁיבָה שֶׁל מַעֲלָה
 לְהַתְלוֹנוּ בְּצֵל צַח הַצַּדִּיקִים אֲשֶׁר בְּגוֹ עֶדֶן
 י"ז שְׁבָט תשע"ה

תְּהֵא נִשְׁמָתוֹ הַקָּדוֹשׁ צְרוּרָה בְּצִרוֹר הַחַיִּים

הספר הקדוש הזה נדפס לזכות

מורינו ראש הישיבה שליט"א

וזוגתו

אסתר גיטל תחי',

וילדיהם

שלמה ומשפ',

אלחנן חיים ומשפ',

מרים העניא זיסל ומשפ',

שמעון, נחמן נתן, יצחק דוד, צבי,

רחל לאה, יוסף, מנחם, יחזקאל.

הקדוש ברוך הוא ימלא את כל משאלות

לבם לטובה ויתברכו מפי עליון בבני חיי

ומזוני רוויחא ויזכו לרות רוב נחת דקדושה

מכל יוצאי חלציהם

אמן כן יהי רצון