



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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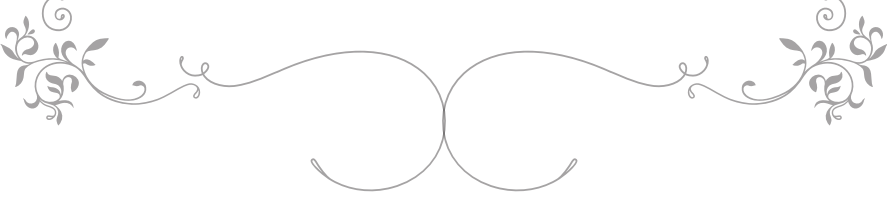
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THE LIGHT OF EMUNAH

HOW CAN I CAUSE MY WIFE AND CHILDREN TO FIND A CONNECTION TO BRESLEV, AS I DID?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the wonderful *shiurim*, especially those that address the people who are newly acquainted with the Rebbe. I recently heard a *shiur* in which the Rosh Yeshivah advises against pressuring one's wife to listen to the *shiurim*, etc., but instead to have patience and slowly wait for change. I have just discovered the *shiurim*, and it was very heartening for me to hear that. I very badly want my wife to be on the same page as I

am, but I have already realized that by pressuring her, nothing will change.

I wanted to ask if perhaps the Rosh Yeshivah can talk about this subject more often, because I can just imagine that there are many more like me who struggle with this problem. A person discovers the light of the holy Rebbe, and his life transforms. He starts experiencing such sweetness — Gan Eden! He is ablaze with passion and fervor, and he so badly wants his wife and children to join him on the ride. They too, should discover the *eitzos* and the *shiurim*; however, since this is not always the case, it can be demoralizing.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת דברים,
כ"ז תמוז, שנת תש"פ לפרט קטן

Dear ...

When a person wants to introduce the Rebbe to his wife and children, he must do so with great wisdom. You cannot impose such a thing upon a person, and if it is done with force, it just has the opposite effect, and can cause a very unpleasant atmosphere at home.

The correct way is to first apply the Rebbe's guidance to oneself. Live with the *eitzos* and conduct oneself accordingly. By doing so, one can cause other people to be drawn to the Rebbe. Others will say,

“Look how upstanding a Breslever Chassid’s behavior is.” This will cause others to want to learn from you. Chazal state,¹ on the *pasuk* in Devarim,² “וְאָהַבְתָּ אֶת ה' – It is your duty that through your action’s Hashem’s Name should be sanctified, and Hashem’s Name should be beloved. How can a person do so? When a person behaves in a refined and respectable manner, what do people say? ‘Praised be his parents who taught him Torah’; ‘Praised be his Rebbes who taught him Torah’; ‘Woe to the people who do not learn the holy Torah.’ When people see someone behaving in a righteous manner they think, ‘Look at that person: Because he learns Torah, he behaves in such a beautiful manner.’ This is how Hashem’s Name is glorified. The *pasuk* in *Yeshayahu* states,³ ‘Hashem prides Himself with such a person.’”

Yungeleit who are freshly acquainted often make the mistake of trying to force their wives to also hop on board. They’re still wet behind the ears, with a long way to go, yet their main focus is that their wife should be committed already. This causes arguments and strife, and it destroys marriages. The correct approach is to apply the *eitzos* to one’s personal life and start heeding them; once one’s wife sees the transformation in her husband, she will likely follow.

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1. *Yoma* 86a.

2. 6:5.

3. 49:3.

There is a saying, “Why does the *shofar* emit such a powerful sound on Rosh Hashanah? Because it’s hidden away all year in the Aron Kodesh; it’s in a good place.” Mohorosh would say, if a Breslever Chassid wants to travel to Uman for Rosh Hashanah, it depends on his behavior throughout the rest of the year. If a woman sees her husband’s behavior throughout the entire year reflects the way a Breslev Chassid should behave, if he learns and serves Hashem the way the Rebbe instructed, then she will support and respect his wishes and allow him to travel to Uman for Rosh Hashanah. As Chazal state, “Blowing the *shofar* is a skill, not a profession.”⁴ You cannot blow with force, it must be done with skill. Likewise, if a person conducts himself throughout the year the way he should, then he is like the *shofar* that is hidden away in the Aron Kodesh; it requires no effort to blow, the sound is emitted effortlessly; simply by observing his actions, his wife will follow after him.

May Hashem bless you with success in all your endeavors.



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4. *Shabbos* 117b.

HOW SHOULD I CONDUCT MYSELF WHILE FEEDING MY CHILD?

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I was recently blessed with a child; may Hashem help me raise him with ease.

I want to ask about *tznius* while feeding him. It is very difficult for me to be properly covered while doing so. What can I do?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת דברים,
כ"ז תמוז, שנת תש"פ לפרט קטן

Mrs. ...

Ehrliche women make sure that when they feed their child, they use something to cover themselves so as to do so in a *tzniusdike* fashion. It is only a bother if you are not used to doing so; once a person is accustomed to it, then it comes with ease.

Every aspect of *tznius* can be viewed as either a burden or a privilege. It depends how important it is to a person, and what she is accustomed to.

Fortunate is the woman who conducts herself with modesty; by doing so she will merit righteous children, as the Rebbe states in *Sefer HaMiddos*,⁵ “Modesty in a woman makes her worthy of having good children.”

May Hashem bless you with success in all your endeavors.



AM I CORRECT IN ALLOWING MY WIFE TO SLEEP THROUGH THE ENTIRE SHABBOS?

.....

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I have a great marriage and my wife is goodhearted and loyal. During the week, things run smoothly, but Shabbos creates so much strife between us.

I try to help her with everything I can, but Shabbos has no schedule in our home. She says Shabbos is *her* day, and it was given so she can sleep. When I come home from shul in the morning, she is always still in bed,

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5. *Children* 9.

and her slumber continues until late in the afternoon. Immediately after we finish the *seudah*, she goes back to sleep again.

My question is, should I leave things as they are? I am blessed with several boys, and when she sleeps through the day, Shabbos has no schedule. What can I do?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת דברים,
כ"ז תמוז, שנת תש"פ לפרט קטן

Dear ...

Your predicament isn't such a calamity; thank Hashem that He gave you a goodhearted and loyal wife, and you are blessed with a good marriage.

You probably think that it is only you who has an issue with *shalom bayis* every Shabbos. However, the conflict isn't exclusive to you — the *Satan* visits every *Yiddishe* home on Friday afternoon and tries to create strife between a husband and wife and cause them to despise each other. The Chida writes⁶ that on Erev Shabbos the *Satan* visits every *Yiddishe* home and causes conflict between husband and wife. Why? He is very afraid of couples who live in harmony, because when a husband and wife love each other, then he has

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6. *Moreh B'etzba* 4:140.

no control over them, and he is banished from such a home.

View your wife positively, and be happy that she gets to rest up every Shabbos. If only you would be able to help her during the week, so that she can get more rest, she would not be so exhausted on Shabbos.

When you come home from shul, help your wife prepare the *seudah*; involve your kids and have them help out. When your wife wakes up, make a joyous *seudah* and bring positivity into your home. Dance and clap all Shabbos because we are privileged to be *Yidden* and we safeguard the holy Shabbos.

Don't allow the *Satan* entry into your home. Don't give him leeway to cause arguments. Do whatever you can so that your wife can rest from her hard work.

If you will follow the advice in this letter, your problems will disappear.

May Hashem bless you with success in all your endeavors.



DO I DESERVE TO BE LOOKED DOWN ON BECAUSE OF MY MENTAL STRUGGLES?

Question:

To the Rosh Yeshivah *shlita*,

I read the question [*The Light of Emunah* 32] about a person who asks about taking medication for debilitating anxiety. When I read the question, I cried; the writer could have been me, my suffering and emotional turmoil are just as strong. I was very heartened to read the Rosh Yeshivah's answer that taking medication is no weakness when necessary.

The difference between me and him is that while he hides the fact that he takes medication, I told my Rav about it. As the doctor says, it is no embarrassment to take medication; just as one with a headache would take Tylenol, the same applies here. When I told my Rav that I must take medication, he gave me *chizuk*, yet at the same time he started treating me differently and looks down upon me now. In the past, I really trusted him, and I would discuss any problem that would arise in *chinuch*, *shalom bayis*, and business with him. However, this changed the dynamics of our relationship.

I am a successful businessman, and the Rav would constantly come and discuss certain matters with me.

However, since I told him about my need for medication, he started viewing me as a mentally disturbed person. He no longer comes to discuss business with me; instead, he gives me *chizuk* for my problems. He doesn't realize that his *chizuk* is what breaks me! Instead of patronizing me, he should make me feel like a normal person! Why did things change when I started taking medication?

Perhaps the Rosh Yeshivah will be able to give me *chizuk*.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת דברים,
כ"ז תמוז, שנת תש"פ לפרט קטן

Dear ...

It is no embarrassment to take medication. Shame upon the person who requires medication, yet insists against taking it out of fear what others will say. Every person can be helped; the problem is that people don't want to help themselves. They think they are smarter than the doctor and that if they begin taking medication they will be looked down upon.

Regarding how you feel: You don't have to tell anyone the details of your personal life. Don't tell anyone that you must take medication – not your friends, your family, or even your Rav. This is something confidential between you and your doctor.

If necessary, it can be shared with your wife, but only if it remains between the two of you.

Most importantly, you should not look condescendingly upon yourself. It is more important that you respect yourself, and believe in yourself, than that others should. If you will be confident and not view yourself differently when you take medication for mental illness, what others say would cease bothering you so much.

How is a person *zocheh* to develop strong self-confidence and not be concerned of others' opinions? Only through *emunah*. When a person constantly reviews that Hashem is in control and nothing occurs on its own, his confidence is boosted. Such a person's self-image is rock strong, and it no longer concerns him what others say about him.

Therefore, my dear beloved brother, every morning, immediately after *Birchas HaTorah*, recite the thirteen verses of *Ani Maamin*. Above all, focus on the first one, “אני מאמין באמונה שלמה, שהבורא יתברך שמו הוא, בורא ומנהיג לכל הברואים, והוא לבדו עשה ועושה ויעשה לכל המעשים — I believe with complete faith that Hashem created everything, He controls everything, and everything that occurs is from Him, and only He Himself carries out everything that occurs to man.”

Likewise, internalize that no mortal can assist you; it is only Hashem Who can help you, and it is to Him we should direct our prayers. Review the *Ani Maamin*

— “אני מאמין באמונה שלמה, שהבורא יתברך שמו לו לבדו” — I believe with complete faith that when I need salvation it is only Hashem to Whom it is proper to pray, because only He can help me, and He will help me.”

May Hashem bless you with health and success.



WHEN DOES *CHINUCH* BEGIN WITH A YOUNG CHILD?

Question:

To the Rosh Yeshivah *shlita*,

I must begin by thanking you for everything you do for others; since I began listening to the *shiurim* three years ago, my life has transformed in every aspect. Especially the *shiurim* on *shalom bayis* and talking to Hashem give me so much *chizuk*. *Baruch Hashem*, in your merit, I have conquered many sections of the *heiliger* Torah; I have completed *Mishnayos*, *sifrei Rabbeinu*, and *Zohar HaKadosh* many times already. I also distribute the *sefer Atzotsoi Emunah*, the *gilyones*, and Mohorosh's *sefarim*.

I have a sweet two-year-old daughter. I wanted to know what to focus on when being her *mechanech*. What

applies to a child of this age? For example, when she wakes from her afternoon nap, she is usually in a bad mood. How do I deal with it?

I also wanted to ask about listening to the news. I learn in Kollel, and when I come home, I want to air out a little. I help my wife clean up and at the same time I listen to the news, as this clears my mind. Understandably, I won't do it when my wife is around; I just wanted to ask if listening to the news is advisable. It helps me clear my mind, and then I can return to learning. Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת דברים,
כ"ז תמוז, שנת תש"פ לפרט קטן

Dear ...

It makes me very happy to hear that you derive encouragement from the holy Rebbe's *eitzos* and that your life has transformed.

It's such a pity that people view Breslev as a strange *chassidus*; if only people would know what they can be *zocheh* to by listening to the Rebbe's guidance, then they would all embrace the *eitzos*. This is besides what one is *zocheh* to up in Heaven, as the Rebbe states, "I will lead even the smallest of my people (up in Heaven) on the path of great *tzaddikim*."⁷

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7. *Chayei Moharan* 314.

However, even now, while we are still here below, the Rebbe has the power to lift us up to reach great *madreigos*. A person starts living with Hashem, as the Rebbe says, “Through every discussion I have with you, you can be *zocheh* to become an *ehrlliche Yid* — the way I mean an *ehrlliche Yid*.”⁸ And R’ Nosson says, “The Rebbe’s *sefarim* possess a tremendous power to arouse a person’s desire to serve Hashem. And in every discussion of the Rebbe lies incredible guidance and advice how to conduct oneself in daily life.”

Regarding your question regarding when to begin with *chinuch*, *chinuch* begins with a person himself. When parents conduct themselves with *yiras Shamayim*, when they live together in harmony and happiness, then their children absorb their behavior. Happy parents raise happy children who will love *Yiddishkeit*. However, if a parent’s *yiras Shamayim* is lacking, there is no love in their marriage, and the atmosphere at home is stifling — then children will only want to escape. They will seek alternative options to *Yiddishkeit*.

Children yearn for love and stability. Children yearn for a happy home. When they receive it, then they will want to follow this path, and grow up as *ehrlliche Yidden*. However, if they grow up in a home where their basic emotional needs are not fulfilled, then they will pursue and search for love and warmth until they

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8. Ibid. 358.

find it. May Heaven protect them if this search leads them to unsavory places.

You give as an example that when your daughter wakes up after a short nap she is in a bad mood. This doesn't only happen to children; most people after waking up from a short sleep are disoriented. It takes a person time to orient himself completely.

You ask about listening to the news. My answer depends on you. Many people get very carried away when listening to the news; they become frightened, and it affects their whole psyche. However, if the news helps you clear your mind and makes you feel refreshed, then you can continue listening.

May Hashem bless you with success in all your endeavors.



WHAT KIND OF *SHIDDUCH* IS IT WORTHWHILE TO PURSUE?

Question:

To the Rosh Yeshivah *shlita*,

My eldest daughter has just turned eighteen years old, and my wife and I have differing opinions about which

kind of *bachur* to consider. In effect, our *shalom bayis* is suffering.

My wife's choice is a modern boy who wears a bent-down hat and a short jacket, someone who is not too *frum*, and definitely not *chassidish*. She claims that *chassidim* are old-fashioned, out of touch, and not *ehrllich*. However, I want a *bachur* who belongs to a *chassidus*, or at least to a *chaburah* of G-d-fearing individuals, who will continue his *avodas Hashem* even after being married, instead of whiling away his life with frivolities. I want a son-in-law who will respect our *mesorah* and not throw everything away. How can we resolve our differences?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת דברים,
כ"ח תמוז, שנת תש"פ לפרט קטן

Dear ... Australia

There is no denying that *chassidisher* clothing is of great significance, and a velvet hat or a *shtreimel* is a choice dress code, yet these things do not determine whether a person is *ehrllich* or not. A person can carry out a *shidduch* with a *bachur* who wears a *shtreimel* and *bekitsche*, and outwardly looks like a typical *chassidisher yungerman*, but really it is only a costume. On the inside, his *Yiddishkeit* can be extinguished, and his mind preoccupied with *aveiros*. On the other hand,

there are precious *yungeleit* who do not wear *Chassidic* garb yet are passionate about Torah and mitzvos, serve Hashem with love, and are careful about every *minhag Yisroel*.

Your wife is not right by speaking badly of *chassidishe Yidden* and by saying we are not righteous; but by arguing with her, you won't change her mind. The opposite: It will only cause more friction.

Listen to me, cease arguing; don't create conflict at home with your wife and children. Daven to Hashem that you should be *zocheh* to *ehrliche* children, children who will serve Hashem, children who will listen to *tzaddikim*, and children who will illuminate the world; by doing so, you will see miracles.

Don't ever argue with your wife; Mohorosh would teach us, "Never enter an argument with your wife." Instead of eating yourself up alive, whisper a *tefillah* to Hashem; through *tefillah* you will ultimately receive everything you wish for.

May Hashem bless you with success in all your endeavors.



HOW CAN I RECAPTURE MY STUDENTS FOCUS AFTER THE CHALLENGES OF COVID?

Question:

To the Rosh Yeshivah *shlita*,

I live in Brooklyn, and I am a Rebbi for older boys. The children are finally back in yeshivah after Covid, but it is very difficult to get them to focus, and in general there is a very loose atmosphere in my class. The boys aren't necessarily disrespectful, they just come across as survivors. They sat home for so many months without learning in a regular classroom setting, and many parents gave their children electronic devices, which robbed them of their focus and ability to concentrate. I try to judge the parents favorably, that under the circumstances it was necessary, but it left a mark on the boys, and these children have such a hard time focusing. I'm not aware if other yeshivos or other Rebbis are struggling with the same challenges; however, I am really having a difficult time. The children were so happy to finally return to a normal structured setting and to learn, but their minds have been stolen.

I tell them many stories of *tzaddikim* that liven things up, yet I'm also looking for a way to bring them back, so they can also learn some Torah.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת דברים,
כ"ח תמוז, שנת תש"פ לפרט קטן

Dear ...

Unfortunately, our generation has fallen to new depths, and especially now during these trying times, we cannot fathom the struggles with which our youth must contend. The challenges that are present nowadays are unlike anything before. Our *bachurim* and girls face *nisyonos* in *kedushah* and *shemiras einayim*, and the test of immorality rages in them. They yearn to be good, but they see no path for themselves. Nowadays, in a short ten minutes, a boy can be exposed to the immorality that formerly would take a person a hundred years to see. All our Roshei Yeshivos bemoan the challenges our youth face, and they struggle with a strategy in how to protect our children.

It is now a time that we must increase our efforts and spread the *eitzos* and guidance of the holy Rebbe to everyone we can. The Rebbe can rescue our generation; the Rebbe reveals the compassion Hashem has to us, and he tells us that Hashem eagerly awaits our *teshuvah* and that we return to Him.

Impart lessons in *emunah*; tell your *talmidim* stories of *tzaddikim* and how their entire lives were defined by

their desire to serve Hashem. Stories of *tzaddikim* will awaken a passion in your *talmidim* to also strive to be *tzaddikim*. (There is no need to mention the Rebbe's name while doing so.) Speak to them about the utmost importance of *kedushah* and guarding one's eyes. You can never know the far-reaching effect of your words, and how they will accompany your students even later in life. Sometimes a child hears one word from his *melamed* and in that merit he conducts himself with *yiras Shamayim* throughout his lifetime.

Another important aspect to convey is the consequences of פגום הברית. Instill fear in them that should hold them back from touching their *os bris kodesh*. Explain to them that one who is not careful will struggle later in life. The younger the children are taught and accustom themselves to behave in a holy manner, the easier it will be for them. It becomes second nature to them.

Likewise, you must teach the boys to be wary of people who prey on children. Warn them that no one can be trusted. A person can seem to be an upstanding individual, and he can be an uncle, brother, or even in extreme cases a grandfather — it makes no difference. A child must be told very clearly, “No one is allowed to put his hands under your clothing or touch you in private places.”

It is difficult to speak about this topic, and it is not pleasant to write about it, yet it is crucial to do so. A *melamed* must know that a great responsibility lies

on his shoulders, and he can ensure that his *talmidim* grow up to be *ehrllich* and healthy. If one does not talk to children and prepare them for potential dangers, then such a *melamed* receives a harsh punishment, as we see from the story Eliyahu Hanavi relates:⁹ “I once visited a large city in Bavel and encountered a *melamed* with close to two hundred *talmidim*, ranging between the ages of eighteen to twenty years old. After a year, I returned to the city and sought out the *melamed*, and to my dismay I was told that the *melamed* had died, along with his wife and children and all his *talmidim*. Only a select few remained alive. I started to weep over this great tragedy, until a *malach* approached and asked me the reason for my tears. I said, ‘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 *באות ברית קודש*; therefore, they died young.” This demonstrates the mighty responsibility that lies upon a *melamed*.

So many *bachurim* and *yungeliet* lament over their youth; they cry that they lack any pleasure in life in result of falling captive to this *aveirah*. No one warned them of the suffering that accompanies this *aveirah*, and how careful they should be not transgress it. They are not at fault, as they were never told or prepared for the dangers.

If your *talmidim* will be pure and stay away from

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9. *Tanna D’Bei Eliyahu Rabbah* 18.

actions that are destructive, then they will be *zocheh* to daven and learn. You must ensure that the foundation is strong.

May Hashem bless you with success in all your endeavors.



HOW CAN I REMAIN LOYAL WHEN MY HUSBAND DOESN'T GIVE ME MONEY FOR MY NEEDS?

Question:

To the Rosh Yeshivah *shlita*,

Whenever I ask my husband for money, he says he doesn't have any. However, when it comes to spending money on himself, I see that he lacks nothing. This makes me very upset. What can I do? Thank you

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת דברים,
כ"ח תמוז, שנת תש"פ לפרט קטן

Mrs. ... Tzfas

Don't be upset with your husband; don't think that

he doesn't want to give you money. Don't think that it doesn't bother him when you ask for money and he doesn't have anything to give you. I'm certain he would give you everything he owns; what can he do if he isn't able to do so? His finances are very tight now.

If you need money and your husband can't fulfill your needs, don't become upset with him. Anger will not help the situation; instead remain *b'simchah* and thank Hashem that you are married and have a healthy family. Remember to constantly thank Hashem for all the blessings He gives you.

A person is not an ATM machine. Your husband works extremely hard to earn a living, and if his wages don't tide you over, then make sure to encourage him and boost his spirits; by doing so, you will generate abundance.

Internalize that peace is a vessel in which one can receive abundance. A woman who is wise will do everything in her power to keep the peace at home, thereby creating a vessel to receive blessings.

Take upon yourself to recite *Birchas HaMazon* from a *bentcher*, which is an auspicious *segulah* for wealth. Mohorosh would always encourage us to recite *Birchas HaMazon* from a *bentcher*, because this generates wealth.

Also, be vigilant to keep your house clean. Chazal state¹⁰ that the *malach* who brings poverty upon a

10. *Pesachim* 111b.

person lives between filth; therefore if a house is not kept clean, it invites the *kelipah* that generates poverty.

Lastly, your husband's *parnassah* is generated through you. The Rebbe says, כִּי עֵקֶר הָעֲשִׁירוֹת עַל יְדֵי ¹¹הָאִשָּׁה — You remain happy and gladden your husband, and by doing so you will merit abundance.

May Hashem bless you with success in all your endeavors.



HOW CAN I OVERCOME MY CHALLENGES?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking the Rosh Yeshivah; I owe my life to you.

As a *bachur* in yeshivah, I would learn very diligently. I completed *Mishnayos* many times, I learned numerous *blatt* Gemara and many other *sefarim*. After I was married and started working, my learning gradually decreased, and I lost my original passion and stamina to learn.

11. *Likutei Moharan* 1:69.

Besides my daily *shiur* in Gemara, and that I am *maavir sedra*, I rarely open a *Mishnayos* or any other *sefer*. On a good day, I'll say *Tikkun HaKlalli* or some *Tehillim*, too.

I'm embarrassed to say so, but the *Yetzer Hora* has intensified his efforts lately, and he has completely prevailed over me. I've sunk to the lowest depths, I've visited the worst places, and I'm immersed in the worst *aveiros*. It started with seemingly innocent actions, and it snowballed until I became engaged in the worst immorality, *Rachmana litzlon*. Perhaps the most frightening of all is that my conscience doesn't even bother me anymore. My heart doesn't even skip a beat.

However, Mohorosh wrote in his *sefarim* that a person never loses his opportunity to do *teshuvah*, even if he sinned with *נשג"ז*. Therefore, I believe that I, too, can still have a *tikkun*. The many *shiurim* I have heard continuously replay in my mind, and they demand and plead that I should repent before it's too late, unless I want to be cut off badly. The words the Rosh Yeshivah constantly repeats — that a person cannot hide from Hashem, and in the end, Hashem will humiliate him before all — sends shivers through my spine and doesn't allow me peace.

I have a beautiful family; why does my wife deserve a husband who cannot control himself? Enough is enough. I want to turn my life around and start anew. Is there a way for me?

I was in Uman many times on Rosh Hashanah, and *im yirtzeh Hashem*, I'm planning to travel again this year.

However, I'm embarrassed to face the Rebbe after my actions of this past year. Just writing this letter causes my face to flush with shame.

I'm begging the Rosh Yeshivah, from the depths of my heart, that I want a *tikkun*. I want to repent, and I want to escape my despicable actions.

Thank You.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת שופטים,
כ"ט מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Woe to you and woe to your *neshamah*; you should be ashamed of yourself because you do *aveiros* with other women! Hashem gave you such a treasured gift, a dear wife, and you go behind her back and do *aveiros* with non-Jewish women?! Be ashamed of yourself; Hashem gives you so much blessing and you go and sell your soul to the devil.

My hands are still trembling from reading your letter; How can a Jew descend to such depths? How can someone completely lose his mind and turn his back on such a beautiful life? How can you deceive your wife — the greatest gift Hashem granted you — and instead seek gratification from depraved non-Jewish women? When the day of reckoning will come, what will you answer the *Beis Din Shel Maalah*? How

will you justify your actions? What will you say to Hashem? Where, oh where, will you then be able to hide from the immense shame?

I implore you: Do *teshuvah* or it will end very badly. Don't think that a person can hide his actions from Hashem. Hashem says,¹² "אִם יִסְתֵּר אִישׁ בְּמַסְתְּרִים — Can a man hide from Me and think that I do not see him? Do I not fill the heaven and earth?" Hashem is infinite; He is everywhere. Don't think that you can hide your *aveiros* and they will always remain a secret. Hashem says,¹³ "וְעֵין נֹאֵךְ" — the *baalei aveirah's* eye awaits the night, thereby saying, 'No eye will see me!' 'No one will be aware of my actions'; however, Chazal say:¹⁴ הַנוֹאֵךְ אוֹמֵר אֵין בְּרִיָּה יוֹדַעַת בֵּי, לְפִי שְׂכַל — a person thinks he can hide from Hashem, but וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְפָרְסֵמֶן בְּעוֹלָם — Hashem exposes him before the entire world.

If you will repent, Hashem will forgive you. However, if you will continue your immoral actions, you will receive terrible blows. Your wife will leave you; your children will sever any connection to you, and you will be humiliated both in this world and in the next.



12. *Yirmiyah* 23:24.

13. *Iyov* 24:15.

14. *Bamidbar Raba* 9:1.

הספר הקדוש הזה

נדפס לזכות

מורינו ראש ישיבה שליט"א

הזוגתו

אסתר גיטל תחי',

וילדיהם

שלמה ומשפ',

אלחנן חיים ומשפ',

מרים העניא זיסל ומשפ',

שמעון ומשפ',

נחמן נתן, יצחק דוד, צבי,

רחל לאה, יוסף, מנחם, יחזקאל, מלכה.

הקדוש ברוך הוא ימלא את כל משאלות לבם לטובה,
ויתברכו מפי אל עליון בבני חיי ומזוני רוויחא, ויזכו לדוות
רוב נחת דקדושה מכל יוצאי חלציהם, אמן כן יהי רצון.

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