

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



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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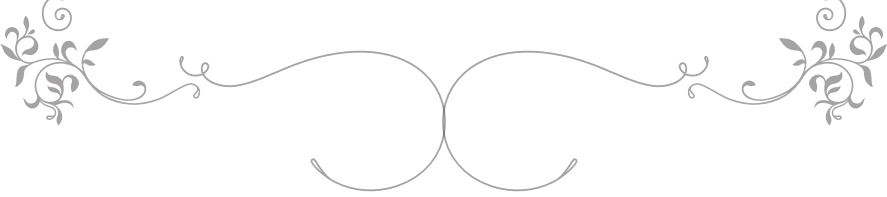
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THE LIGHT OF
EMUNAH

**IS THE *SEDER DERECH*
HALIMUD ALSO FOR ME?**

 **Question:**

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* that give me so much *chizuk* in every situation, especially now while the world is going through such difficult times.

I overheard two people arguing about the *Seder Derech HaLimud* of the *heiliger* Rebbe. One said that the Rebbe wanted us to simply say the words without comprehension, yet the other argued that what the Rebbe meant was to learn with comprehension, but if one encounters a difficult text then he should just say the words and not devote much time trying to understand.

I was curious to know who was right, and also if the *Derech HaLimud* is only for those who can't learn in a regular manner.

 **The Rosh Yeshivah's response:**

בעזרתה, יתברך - ערב שבת קודש פרשת אחר-קדושים,
ז, אייה, שנת תש"פ לפרט קטן

Dear...

Why argue with others? Why should it interest you what others have to say? A wise person has his own interests in mind, and doesn't take note of others' views and opinions. Therefore, why listen to people arguing? It will only cause you confusion. When the time comes for us to leave this world, we will then realize the truth and greatness of the Rebbe's *Derech HaLimud*.¹

Mohorosh writes in his will, "When you will arrive to the heavenly court you will ultimately realize the significance of the *heiliger* Rebbe's '*Seder Derech HaLimud*'; therefore, don't argue with anyone, accustom yourself to learn Torah through the *Seder Derech HaLimud*, and you will start sensing the immense pleasure Torah learning brings. The Torah is our life and sustenance in this world and also in the next, and the Torah keeps us alive both *b'ruchniyus* and *b'gashmiyus*. Fortunate is the person who doesn't allow himself to be fooled, and who internalizes that the *ikar* of *limud haTorah* is to do *ratzon Hashem*."²

When a person learns Torah, even if he doesn't

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1. *Sichos Haran* 76.

2. *Tzavuas Mohorosh* 13.

comprehend what he is learning, it is still very treasured by Hashem. The *heiliger* Zohar teaches us, “One who wishes to learn the holy Torah but doesn’t have someone to teach him, yet because of his great love for the Torah he learns without comprehending, he is rewarded that every word of his Torah goes up to Hashem, and Hashem rejoices with them. Hashem takes his words of Torah and plants them next to a stream, and beautiful trees then bloom. These trees are called ‘ערבות’. ‘As the Zohar states further, ³באהבתה תשגה תמיד³’ when one loves the holy Torah, he will learn even if he makes mistakes.”⁴

Every day that goes by on which a person fails to learn Torah is a missed opportunity. Our days on earth are like a shadow, as we learn, ⁵כצל ימינו על הארץ ואין⁵” and Chazal state, “If only our days would be like a shadow that appears on the wall, that takes time until it diminishes; or at least like the shadow of a tree; but instead, a person’s life is like the shadow of a bird, that passes by briefly while flying overhead.”⁶

How fortunate is the person who listens to the Rebbe with *temimus*; by doing so he will be *zocheh* to reach great heights in *avodas Hashem*. As the Rebbe once said, “There are two categories of people for whom I have great pity: on those who had the opportunity to have a connection to me, and didn’t; and on those who are close to me, yet don’t listen to my advice. A person’s

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3. *Mishlei* 5:19.

4. Zohar, *Kedoshim* 85b.

5. *Divrei HaYamim* I 29:15.

6. *Medresh Bereishis Rabbah* 96:2.

time will come, and he will lie with his feet towards the door [this is a reference to one's passing] and the person will be filled with regret; he will lament, 'Why didn't I listen to the holy Rebbe? If only I had followed his advice, I could have reached the highest levels in *avodas Hashem*.' However, then it will already be too late."⁷

May Hashem bless you with success in all your endeavors.



HOW DO I OVERCOME MY DIFFICULT *NISYONOS*?

Question:

To the Rosh Yeshivah *shlita*,

I listen to the Rosh Yeshivah's *shiurim*, and I enjoy them immensely. *Baruch Hashem*, I have completed *Mishnayos* once already, and I started a new cycle in *Shas*; thank you.

I'm a good *bachur*, but I grapple with huge *nisyonos*. The *Yetzer Hora* rages in me, and he is relentless in his efforts to cause me succumb to *פגם הברית*. Sometimes I triumph over him, yet other times he triumphs over me. Why must I contend with

7. Chai Maharar, *Siman* 354.

such difficult *nisyonos*? I hope the Rosh Yeshivah will be able to give me *chizuk*.

I circulate the *Gilyon Heichel HaKodesh* in my area and I print it at a non-Jewish printing shop. People told me that I shouldn't do so because you can access the internet through his computers. I never saw anything unsavory there. Is it a problem to continue printing the *Gilyon* in this place?

Thank you.

🌀 The Rosh Yeshivah's response:

בעזרת ה', יתברך - ערב שבת קודש פרשת אחרי-קדושים,
ז, אייר, שנת תש"פ לפרט קטן

Dear...

You cannot imagine how treasured you are up in heaven, that you are engaged in spreading the Rebbe's *eitzas* further to others. By doing so, you remove harsh judgment from yourself. The Rebbe states in *Sefer HaMiddos*, "One who wants to rectify the *aveirah* of *לצלן*, פגם הברית - הוצאת זרע לבטלה רחמנא לצלן should engage in returning people to Hashem and the *heiliger* Torah."⁸ There is no greater remedy for a person to rectify all he has transgressed than *hafutzah*.

Don't listen to those who try to dissuade you from engaging in *hafutzah*. Those same people also try to deter people from going to Uman for Rosh Hashanah,

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8. *Os Niuf* 41.

alleging that in Uman there is internet, etc. Well, as if *aveiros* and the internet do not exist in other places besides Uman! On the contrary, you remain adamant to continue distributing the Rebbe's guidance and *sefarim* in your neighborhood and in other cities. By doing so you will be *zocheh* to the *heiliger Zohar's* pledge, "Come and behold; a person who returns wayward *neshamos* to Hashem and is the catalyst for them to do *teshuvah* merits to reach a level to which no one else can attain. He removes impurity from the world and generates that Hashem's Name should be sanctified throughout the world. It is in his *zechus* that the entire creation has an existence. Such a person will be *zocheh* to merit children and grandchildren, and he will merit all the blessings a person can receive in this world and the next. No one can harm him — not in this world or the next, and he enters the Thirteen Gates of Rachamim and no one can stop him."⁹

May Hashem bless you with success in all your endeavors.



9. *Zohar, Terumah* 128.

MUST I REVEAL MY BUSINESS DEALINGS TO MY WIFE?

❧ Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* and guidance, especially for those in *shalom bayis*; they are so beneficial.

I wanted to get the Rosh Yeshivah's input on a delicate issue. Baruch Hashem, I have a great *shalom bayis* and a devoted wife. We have excellent communication and we discuss everything together. However, there are certain aspects of my business that I really want to keep private. However, many times I'll tell my wife something and ask her to keep it confidential, but she will slip up sooner or later. She doesn't repeat it on purpose, but during a discussion with someone else, she'll unintentionally share. Hashem gave me the *seichel* not to destroy the peace in my home, but I would like to know how to proceed further. Not sharing is also not the solution, because I once tried bending the truth a little, and she became very insulted that I wasn't forthright with her.

Perhaps the Rosh Yeshivah can give me some guidance how to conduct myself.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרתה, יתברך - מוצאי שבת קודש פרשת אחרי-קדושים,
ת, אייה, שנת תש"פ לפרט קטן

Dear...

Chazal state,¹⁰ "When husband and wife live together in harmony, they are *zocheh* that the *Shechinah* dwells in their home." And when a couple argue or there is friction in their relationship, they banish the *Shechinah* from their home. Instead of the *Shechinah*, they invite the *Satan* into their home *Hashem yishmereinu*.

As the Rebbe states, "The *Satan* dwells in a place where fighting occurs."¹¹ The *Shechinah* dwells only where there is harmony, as we learn: Hashem's Name is Shalom.¹²

You don't have to tell your wife all the details of your business. As long as you bring home an income, she'll be happy. It won't bother her if she doesn't know every small aspect of your business.

May Hashem bless you with success in all your endeavors.



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10. *Sotah* 17a.

11. *Sefer HaMiddos, Os Meruvah* 66.

12. *Shabbos* 10a.

HOW CAN I SHELTER MY CHILDREN FROM A RELATIVE'S INFLUENCE?

❧ Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim* and *chizuk*; they give me so much encouragement in life, especially in the aspect of *shalom bayis* and Torah learning.

I have a brother-in-law who doesn't uphold Torah or mitzvos, and he has self-declared himself an *apikoros*. I bump into him often at my father-in-law's home, and it bothers me every time, especially when my kids are around.

We have an upcoming family *simchah*, where we will undoubtedly be spending time together. I wanted to know if he can be counted as part of a minyan, and if we can include him in davening and *bentching*. Also, in general, how should I conduct myself when I am around him?

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת אמור,
י' אייר, שנת תש"פ לפרט קטן

Dear...

Your task as a parent is to instill into your children a wellspring of *emunah*. Is it possible to control children twenty-four hours a day? Do you know what your children’s friends speak to them about? Are you confident about the influence they receive from your neighbors? Do you even know with whom they have contact?

Unfortunately, there are many people in our midst who question our faith, and they can confuse innocent children by asking them questions. It is only because their minds and reasoning are still immature do they seem to them like difficult questions. The Rebbe states: One might ask a child: “Suppose we have a broken window; why replace it with a window from the adjoining room, if a bird can then fly through the other empty frame?” The question itself already includes an answer. But a child does not realize this and considers it a very difficult question. But the question itself is very foolish. By inserting an answer into the question, you confuse the child, and he won’t know how to reply.”¹³

If one wants to raise *ehrlische* children, there is only one *eitzah*: Instill *emunah* in them. The more one speaks about Hashem, the stronger one’s faith in Him becomes. One starts to sense Hashem’s presence at every opportunity and sees His guidance in all situations. As the Rebbe states in *Likutei Moharan*¹⁴ regarding what

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13. *Sichos Haran* 32.

14. *Likutei Moharan* 1:62.

we learn in Zohar,¹⁵ עולמתא שפירתא דלית לה עינין, גופא טמירתא ואתגלי, נפקת בצפרא ומתכסיא ביממא, מתקשטת בקשוטין "דלא הוּ". The Rebbe explains: עולמתא שפירתא — this is the aspect of faith, "דלית לה עינין" — it doesn't have eyes. This means a person should not delve into questions on *emunah*, but instead be strong in his *emunah peshutah* in Hashem. גופא טמירתא — She is hidden; since if you ask someone who believes to give a reason for his faith, he will not know what to answer you. Because when you ask a believer to explain Hashem, he cannot do so. However, ואתגלי — to him Hashem is so clear, as if he would be able to see Him with his own eyes. נפקת בצפרא — Every morning his faith is renewed once again, ומתכסיא ביממא — and throughout the day it is covered, due to the burden that daily life brings.

Regarding your question if your relative can be counted as part of a minyan, etc., most of these people are not true *apikorsim*. They are merely broken and depressed, but of course they can't tell you how miserable and bitter their life is, so instead they go around calling themselves "atheists." Deep down, they also believe that Hashem is in control; it is just a way of getting attention.

Fortunate are the parents who instill in their children *simchah* and *emunah*; they will be *zocheh* later to reap the *nachas*.

May Hashem bless you with success in all your endeavors.

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15. Zohar, *Mishpatim* 95a.

MUST I LEAVE MY CHASSIDUS IN ORDER TO EMBRACE BRESLEV?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*, *chizuk*, and letters that uplift me daily.

I want to ask: If I grew up in a certain chassidus and now I discovered the Breslever Rebbe, must I leave my *kehillah* behind in order to belong to Breslev?

When I asked another Breslever chassid his opinion on the matter, he showed me what the Rebbe says: that Avraham Avinu left everything behind and didn't look at what others said about him; and every *Yid* must conduct himself so. However, to me this seems overstated. Why must I leave behind an *ehrliche Yiddishe kehillah* just to be able to implement the guidance and *eitzahs* the Rebbe teaches us?

I hope the Rosh Yeshivah will be able to clarify. Once again, thank you for all the *shiurim*; in your merit I have now completed Mishnayos three times, and it's already more than a half a year that I am *maavir sedra* every week. I have almost completed learning *Shulchan Aruch* and *Medrash Rabbah*, and *Nach*. I hope to be able to make a big *siyum* soon on the entire Gemara, both Bavli and Yerushalmi, and this is

besides all the other *eitzahs* and *chizuk* that guide me in every situation. Thank you.

🌸 **The Rosh Yeshivah's response:**

בעזרת ה', יתברך - יום ב', פרשת אמור,
 י, אייר, שנת תש"פ לפרט קטן

Dear...

I don't know who the Breslev chassid you are referring to, or if he really has a connection to the holy Rebbe. According to the answer he gave you, it doesn't seem that he knows what the Rebbe actually wanted from us.

The Rebbe does not have an agenda to take people away from their *mesorah* and the community where they grew up. Just the opposite, the Rebbe wants that you — no matter where you grew up and to which *kehillah* you belong — should live with the guidance that will lead you to a life of *emunah* and *simchah*. The Rebbe wants one thing from us: to elevate us to the level of *emunah* that Hashem should always be on the forefront of our minds. He wants us to internalize that there is no other purpose in the world except to serve Hashem. As the Rebbe once remarked on his journey to Novrich, "I have the ability to return the entire world to Hashem. It is not only the *Yidden* whom I can bring back to Hashem, but the non-Jews as well."¹⁶

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 16. *Chai Moharan* 250.

Therefore, my advice to you is, remain in the community where you were raised, and don't leave behind your *kehillah* and chassidus. Apply the Rebbe's chizuk to your personal life; continue learning your *shiurim* through the *Seder Derech HaLimud*, and make *hisboidedes* an integral part of your life. Discuss every detail of your life with Hashem, ask Him for everything you need, and welcome His presence into your home. How? By ensuring that you live in harmony with your wife. Chazal teach us,¹⁷ "איש ואשה – זכו, שכינה ביניהן"; when a couple live together in harmony, they are *zocheh* that Hashem Himself dwells in their home. As we learn from Chazal,¹⁸ Hashem's Name is שלום. Through peace one is *zocheh* to *hashruas HaShechinah*.

Don't let others confuse you; continue serving Hashem in your own unique way. What the Rebbe says in *Likutei Moharan* is that Avraham Avinu served Hashem precisely because he was one alone. He didn't look at others; if a person can reach that level, and do what is good for himself despite the ridicule of others, then he truly is fortunate. Is it worthwhile to create *machlokes*? Why must a person go around telling others that he belongs to Breslev? The arguments and strife it will create are just not worth it. You will be ostracized by your family, and people will stop talking to you. Therefore, it is so much better if your connection to the Rebbe remains private.

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17. *Sotah* 17a.

18. *Shabbos* 10a.

May Hashem bless you with success in all your endeavors.



I'M MARRIED; HOW DO I BATTLE MY YETZER HORA?

Question:

To the Rosh Yeshivah *shlita*,

The Rosh Yeshivah often repeats at the *shiurim* that a *bachur* is pitiable, because he has yet to find his *shidduch*. However, a *yungerman* who is married has an easier time to battle his *Yetzer Hora* that pulls him towards immorality.

This is very difficult for me to hear, because I am married, and I have a good wife, *baruch Hashem*. However, I am still constantly drawn to immoral thoughts and actions. I think about other women (for example, my wife's sisters), and I struggle with difficult *nisyonos*. I can't guard my eyes, and I can't keep *aveiros* out of my thoughts.

Is there a solution for me?

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה', יתברך - יום ב', פרשת אמור,
י, אייה, שנת תש"פ לפרט קטן

When a person fails to guard his eyes, and he looks at *aveiros* and succumbs to פגם הברית *Rachmana litzlon*, then he remains attached to this behavior even after he is married. Chazal state that one whose thoughts are obscured by immorality will continue to struggle with *aveiros* even after he is wed.¹⁹ The only way to eradicate these thoughts is through Torah and *tefillah*. When one learns Torah and davens to Hashem, he will slowly be able to start liberating his mind from the *Yetzer Hora's* clutches.

Therefore, if you are married, yet you cannot commit fully to your wife since you constantly think of others, your relationship is sorely lacking. The movies you watched caused you so much damage. However, you write that you badly want to rectify your past. Therefore, establish a *shiur* in Mishnayos. If you will begin saying Mishnayos, you will slowly regain control of your mind. Your thoughts will stop tormenting you, and you will start feeling content and happy with your own wife.

When you start saying Mishnayos, don't feel discouraged if at first you don't understand what you are learning. As a result of watching so many movies

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19. *Kiddushin* 29b.

and falling in the *aveirah* of פגם הברית, a person loses his power of concentration. The *aveirah* of פגם הברית blemishes one's mind, and he fails to comprehend his learning. And even if someone does have the intellectual abilities, this *aveirah* causes him to lose his interest and focus. Therefore, remain stubborn to say the words even without comprehension, and Mishnayos will give you a new mind.

The Rebbe gives us another *eitzah*, which is *hisboidedes*, the same *eitzah* that Moshiach will introduce to the world. Pour your heart out to Hashem, and discuss all your troubles with Him. Beg Him to forgive you for all you transgressed, and cry out to Him:

Hashem, I have strayed so far, my mind is so tainted, all I can think about is *aveiros*. I constantly want to return to my sins, "ככלב שב על קאו" — like a dog that returns to his filth. Please forgive me, I so badly want to be *ehrlich*, I am determined to start guarding both my eyes and my thoughts from immorality.

Hashem, I can't do this myself; I desperately need Your help. I beg of You, I want to have pure thoughts, I want to experience fulfillment from my own wife, and I don't want to think about others. When will I, too, be *zocheh* to be a *tzaddik*?

Continue talking to Hashem in this fashion, and you will be *zocheh* to start experiencing true happiness. You will finally leave behind your foul and dirty movies, and you will start thanking Hashem that you are blessed with a wife and children.

If you will remain strong with these two *eitzas* — *tefillah* and *hisbodedes* — you will also be able to attain great heights in *avodas Hashem*.



I STILL HAVE TWO OLDER BROTHERS IN *SHIDDUCHIM*; WHEN WILL MY TURN COME?

.....

Question:

To the Rosh Yeshivah *shlita*,

I am a nineteen-year-old *bachur* who yearns to be married. I have two older brothers who are not yet married. I feel as if my hands are tied. I can't even speak to my father about it, because he wants to see them married first. Is there anything I can do? Thank you.

The Rosh Yeshivah's response:

בעזרת ה', יתברך - יום ג, פרשת אמור,
י"א אייר, שנת תש"פ לפרט קטן

Dear...

What will you gain by speaking to your father? How can he help you? He is certainly already very pained and

stressed about the situation. He is anxiously awaiting your brothers' salvation.

Your *shidduch* is not in your father's hands, and neither are your brothers' *shidduchim*. A person's *shidduch* lies solely in the hands of Hashem, as Chazal teach us,²⁰ "We learn in Torah, Neviim, and Kesuvim that a *shidduch* is only in Hashem's control; as it says in the *pasuk*, 'Then Lavan and Besuel answered: We cannot withhold Rivkah from marrying Yitzchok because the matter stemmed from Hashem!'"²¹ Likewise in Neviim we learn in the story of Shimshon, 'His father and mother didn't know that it was from Hashem.'²² Lastly, in Kesuvim it states, 'A house and wealth can be inherited from one's parents, but a *shidduch* comes from Hashem.'²³

The following is a *tefillah* Mohorosh wrote for *bachurim* to say every day. Do so, and you will be *zocheh* to find your *shidduch* shortly.

Ribbono Shel Olam, Master of the world, help me be *zocheh* to find my true *bashert*. I should merit to be married easily and quickly without delay.

Hashem, I know there were times when I didn't conduct myself the way I should, and I wasn't always one hundred percent *ehrllich*. However, I beg of You, Hashem, don't withhold my *shidduch* from me for

20. *Bereishis Rabbah* 68:3.

21. *Bereishis* 24:50.

22. *Shoftim* 14:4.

23. *Mishlei* 19:14.

this reason. Forgive me for everything that I have transgressed, and help me be married, so I can be protected from *aveiros* and perfect my behavior.

Hashem! If it would be in my hands, I would be willing to get married tonight! What can I do that I wasn't yet *zocheh* to find my *shidduch*? I have been davening for so long now, yet nothing has come to fruition.

Chazal state that when one is married after the age of twenty, he will then think of *aveiros* his entire life. Furthermore, You state that his bones shall disintegrate. Why do I deserve such a harsh punishment? Am I at fault? Isn't the pain and humiliation that I haven't yet found my *shidduch* enough?

Hashem, help me endure this difficult time, and help me have patience until my salvation does arrive. Help me entertain no doubts and never question Your ways. Help me believe, with unwavering faith, that everything You do is certainly for my benefit, and it has an exact accounting for. Help my *emunah* remain steadfast and guide me through this difficult time.

Hashem, only You can understand what I am going through! Only You can see my innermost feelings and pain. How I feel so humiliated at myself. All my friends are married already, yet, I remain alone. Help that my shame should rectify my sins, my suffering should be cut short, and my *yeshuah* should arrive.

Hashem, I truly believe that You will never forsake me. One day I will definitely be *zocheh* to marry.

Therefore, when I do marry, I beg of You: Help us live together in harmony, and that there be no friction between us. There should always be friendship and affection between us, and we should love each other, and merit a sweet blessed life. We should never have to divorce, *Chas V'Shalom*.

Help me be *mevater*; I want to be the one to help, and not initiate *machlokes*. We should merit to build a happy peaceful home, where one should be able to feel the happiness in the air. I should be *zocheh* to have *ehrliche* and healthy children, and I should be able to raise them with love for the Torah and mitzvos, and see *nachas* from them. My door should always be open to other *Yidden*, I should be *zocheh* to host guests, do *chesed*, and give *tzedakah* to other *Yidden*.

Hashem, accept my *tefillah* and send me my salvation; in the merit of all the *tzaddikim*, specifically in the *zechus* of the holy Rebbe, Rabbeinu Nachman ben Faiga *zt"l*, (and in the merit of Rabbeinu Eliezer Shlomo ben Menachem Zev *zt"l*, who created this *tefillah*) אמן כן יהי רצון."

May Hashem bless you with success in all your endeavors.



SHOULD I START WORKING IN ORDER TO AVOID DEBT?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with expressing my gratitude to Hashem for showing me the way and leading me to the Rosh Yeshivah *shlita's shiurim*. They changed my life, and also the lives of my wife and children. Although it is not possible to mention every aspect of the transformation, Hashem knows how much we all benefited from the beautiful *eitzahs* and guidance that the Rosh Yeshivah gives us.

I live in Eretz Yisroel and I've been married for five years now. *Baruch Hashem*, we have three children. until now I learned in kollel and my wife went out to work, and we managed to cover our expenses.

However, recently our financial situation tightened, and I am now facing thousands of dollars of debt. I know how devastating it is, but I don't know what to do about it.

On one hand I started considering a side job in the evening, yet on the other hand I have observed that many yungeleit who took side jobs later left kollel altogether. I genuinely enjoy learning, and I learn well. I was already tested on *hilchos taharah* and *mikvaos*, and I'm currently learning *hilchos berachos* and *taaruvos*. My ambition is to become a dayan, and I don't want to abandon my studies. However, I also know

how the Rosh Yeshivah repeatedly warns us about the dangers of falling into debt.

I hope the Rosh Yeshivah can give me guidance how to conduct myself. Again, thank you for everything; I just completed *Mishnayos* for the ninth time, and I started a *shiur* in *Nach*. This is besides my daily *shiurim* of Bavli, Yerushalmi, Tosefta, and the Rebbe and Mohorosh's *sefarim*.

Thank you.

🌸 The Rosh Yeshivah's response:

בעזרת ה', יתברך - יום ג', פרשת אמור,
י"א אייר, שנת תש"פ לפרט קטן

Accumulating debt is a serious danger; it destroys a person both physically and spiritually. It robs a person of the opportunity to do *teshuvah*; as the Rebbe states, "One who wants to repent should be careful not to accumulate debt."²⁴

If you want to repay your existing debt, I would advise you to collect money for yourself, and you'll slowly be able to repay people. It is *paskened* in *Shulchan Aruch* that one who cannot sustain himself can collect *tzedakah* for his needs.²⁵ Therefore, if you have fallen into debt, collect money so you can repay it. It might sound unrealistic — how is it possible to repay thousands of dollars with the nickels and dimes people

24. *Sefer HaMiddos, Teshuvah* 47.

25. *Shulchan Aruch, Yoreh Deah* 253.

give to *tzedakah*? However, you will prove to yourself that if you do so, it won't take long for you to repay the money, and be able to once again feed your wife and children.

I know that you won't want to accept my advice; you won't want to collect money for yourself. It is embarrassing, it isn't dignifying, but internalize that it isn't embarrassing to collect *tzedakah*. Rather, it's embarrassing to borrow from others and then not repay. It's embarrassing not to be able to pay your rent; one who borrows money and does not repay is named a *rasha*, as the *pasuk* states²⁶ "לֹוֹה רֶשַׁע וְלֹא יִשְׁלַם."

This is the lesson Mohorosh imparted to us. Mohorosh would speak about this countless times and say that one is not permitted to borrow money. If one does borrow, he is obligated to repay, and if he doesn't have the money to repay, he must sell his belongings to raise the money. One must do everything in his power not to fall into the category of a thief.

Mohorosh was genuine, and he always lived by everything he said. After his *chasunah*, he embarked on an endeavor to print and distribute the Rebbe's *sefarim*. With immense *mesirus nefesh*, he gave away all his money thereby accumulating debt of approximately eighty thousand dollars, which adjusted to today's inflation would be almost one million dollars. His finances were so stretched that he couldn't even afford fish or meat for his Shabbos *seudos*. Mohorosh and his rebbetzin would

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26. *Tehillim* 37:21.

eat a meager fare of challah and sardines every Shabbos. Yet Mohorosh repaid his debts down to the last penny. How? Gradually, penny by penny, by collecting money. He would engage in *hafutzah* for a couple of hours, and with the money he earned he would immediately go to the printer and repay him, little by little, every day. Sometimes fifty dollars, sometimes one hundred dollars and sometimes a mere twenty dollars. Mohorosh would say, "I didn't rest until I repaid every last penny."

Mohorosh pledged, "One who will engage in *hafutzah* will always have money when he needs." You live in Eretz Yisroel where there are thousands of *Yidden* who are so far from Yiddishkeit — the *erev rav* destroyed their every trace of *Yiddishkeit*, and stripped them of their *emunah*. However, when they receive a *kunteres* or *sefer* with *chizuk*, they appreciate it immensely. Especially *acheini bnei Yisroel* — the Sefardishe *Yidden* also delight with them. Take the *sefarim* and distribute them to others. By doing so, not only will you be able to repay your debts, you will also be blessed with abundance; you will be able to buy a house and pay for everything you need.

May Hashem bless you with success in all your endeavors.



EVEN WHEN THERE IS NO CHEDER, I MAKE SURE TO LEARN MISHNAYOS AND GEMARA.

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Question:

To the Rosh Yeshivah *shlita*,

I am an eleven-year-old boy from Eretz Yisroel, and I have written a few times already.

I wanted to let the Rosh Yeshivah know that I recently completed *Masechtas Shabbos* and *Mishnayos* for the third time, *baruch Hashem*.

I also wanted to thank the Rosh Yeshivah for all the *shiurim*. Since I have begun listening to them, it is easier for me to learn.

In my spare time, I enjoy drawing portraits of *tzaddikim*; I enclosed a portrait that I drew of *Mohorosh*.

Since there is no cheder now because of the corona virus, I am happy that I can utilize my time to learn Torah. Thank you.

The Rosh Yeshivah's response:

בעזרת ה', יתברך - יום ד, פרשת אמור,
י"ב אייר, שנת תש"פ לפרט קטן

Dear...

How fortunate are you that you utilize your formative

years to learn Torah, because Torah is the only thing that remains. Chazal state, “R’ Nehorai said: I put aside every trade in the world and I teach my son only Torah, for a man benefits from its reward in this world, and its principal remains for him in the World to Come. But all the other trades are not so; when a man becomes sick old or afflicted and he cannot engage in his work, he dies of starvation. But Torah is not so, rather it guards him from all evil in his youth, and it provides him with a future and a hope in his old age.”²⁷

Stay strong with your commitment to the holy Torah; your parents’ are most certainly pleased to see you learn, and by bringing them happiness you are fulfilling the mitzvah of *kibbud av v’eim*. The greatest honor with which one can honor his parents, is by conducting oneself righteously according to the Torah. As Chazal state on the *pasuk*: “וְזָהַבְתָּ אֵת ה’”²⁸ — it is your duty that through your action’s Hashem’s Name should be sanctified, and Hashem’s Name should be beloved through you. 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, it is because he learns Torah that he behaves in such a beautiful manner.’ This is the way Hashem’s Name is glorified. The *pasuk* in Yeshayahu states on

27. *Kiddushin* 82a.

28. *Devarim* 6:5.

such a person: "Hashem prides himself and praises him."^{29 30}

Your drawings are beautiful. I was very impressed to see the picture you drew of Mohorosh. Every time you draw a picture of a *tzaddik*, send me a copy; I will be very pleased to get it.

May Hashem bless you with success in all your endeavors.



SHOULD ONE INTRODUCE THE *SEDER DERCH HALIMUD* TO YOUNG CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the beautiful life you have given me, specifically for the *Seder Derech HaLimud*.

I live in Eretz Yisroel and I am a melamed for eight-year-old boys. Many times, I have certain students who have a very hard time grasping the concept we are learning. Can I introduce the

29. *Yeshayahu* 49:3.

30. *Yoma* 86a.

Seder Derech HaLimud to them and tell them that they can just say the words even without understanding, or should children this age make the effort to comprehend everything they learn?

If applicable, should I tell just these few children quietly, or can I introduce it to the entire class?

Thank you.

The Rosh Yeshivah's Response:

בעזרתה, יתברך - יום א, פרשת בהר בחקותי,
ט"ז אייר, שנת תש"פ לפרט קטן

Dear...

The *Seder Derech HaLimud* is ideal for children, but only when they want to learn by themselves, in their spare time. It cannot be done during hours when they should be learning in cheder. Eight-year-olds must learn Chumash and Mishnayos, and they must be taught, so they know how to learn later on.

Children who struggle to comprehend need more patience, and perhaps a slower speed of learning. One should explain the concept multiple times until they understand.

I'm attaching a letter that Mohorosh sent me ten years ago, when we were still establishing the Talmud Torah. Mohorosh imparts his wisdom on how a cheder should be set up and run. The letter will give you much encouragement.

בעזרתה, יתברך - יום ב, לסדר מסעי,
כ"ג תמוז, שנת תשע"א לפרט קטן

Dear...

As you have told me that you like hearing when I tell you what you need to amend, and how you should conduct yourself, I therefore decided to sit down and pen this letter, so you should be able to benefit, and likewise others who direct a Talmid Torah.

The first and foremost concept that you should always keep in mind is that children are our biggest treasure and it is only in their merit that the entire world has an existence. As Chazal state:³¹ "תאנא בכל יום מלאך יוצא מלפני" הקדוש ברוך הוא לחבל את העולם ולהפכו לכמות שהיה, אלא כיון שהקדוש ברוך הוא מסתכל בתינוקות של בית רבן ובתלמידי חכמים שיושבים בבתי מדרשות, מיד נהפך כעסו לרחמים."

This demonstrates the importance of our children who sit and learn the holy Torah in cheder, and how beloved it is in heaven. A person who runs a Talmid Torah must remember that he isn't merely teaching children, he is dealing with holy *neshamos* and Hashem Himself is there.

Therefore, it is crucial to hire *melamdim* who are *yirei Shamayim*, because they are the ones who will impact the child. They will learn the *alef-beis* with them, and then how to daven in a siddur, and later Chumash, Mishnayos, and Gemara.

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31. *Kallah Rabbosi* 2.

It is very important that the younger classes be separate from each other. Kitah Alef is the most important kitah, because the children must learn the *alef-beis*, then how to string words together, and finally how to daven in a siddur and say *berachos*. This is central to their entire education, and you cannot take a *melamed* who will shirk his duties, because the children will then later not be able to read. They can remain handicapped their entire life, as you have certainly seen — *bachurim* who still have not grasped how to read.

Kitah Alef must consist of children of only one age, and you cannot combine it with older children. It makes no difference if there are only two or three students; they must be given the crucial groundwork for the rest of their life.

Likewise, Kitah Beis must have a separate *melamed* who will start teaching the children Chumash. (As chassidim, we teach the *parsahah* of that week.) In Kitah Beis the children begin with one *pasuk* a week, and by the end of the year they should be able to learn between eighteen and twenty *pesukim* a week. A *melamed* must have an enormous amount of patience, and the first *pasuk* must be reviewed many times — with passion and excitement, until all the children are fluent in it. Likewise, the *melamed* must also tell the children about the *parashah* of the week, so they are familiar with what happened.

Kitah Gimmel should start learning more *pesukim* of Chumash each week, and they should start learning Mishnayos, too. The *melamed* should start with one

Mishnah and review it many times until the boys know it by heart. Only then should he proceed to the next Mishnah, slowly, and patiently, because young children must know and understand the material being taught.

(There are places where when they begin learning Mishnayos, they start out with *Masechtas Bava Metzia*; however, my opinion is to learn a *masechta* that is easier and that children can relate to. For example, *Masechtas Sukkah*; there are nowadays beautiful Sukkah Mishnayos available with drawings on every *Mishnah*, and is a great tool to help every child understand what he's learning.)

In Kitah Daled, the children should start learning Gemara. The *melamed* should start with the *Perek HaMeniach*, slowly and clearly, and only a few lines at a time. He should explain it very well and it should also be reviewed many times until the children know it by heart.

In order for the children to succeed, the four classes of Alef, Beis, Gimmel, and Daled must have separate *melamdin*; they cannot be combined. Even if it means that there are only several children in each class, it is also worthwhile. All the well-known Talmid Torahs also started out like this. Despite it being hard to pay so many salaries, they prevailed, and therefore the children were able to achieve and succeed.

(Understandably it is also important for every kitah to learn the Chumash of the current *parashah*. Kitah Beis should start learning the Rashi letters and a few words

of Rashi; Kitah Gimmel should learn several *pesukim* of Rashi every week, and Kitah Daled should learn even more *pesukim* of Rashi.)

These four kitahs are the foundation of a boy's education. If you want the children to succeed, you must put a strong emphasis on who the *melamdim* of these classes are. Of course, it will cost money, but we must have the child's benefit in mind, not the bank account, or what others will say.

This is how I established the cheder in Yavniel, and, *baruch Hashem*, we had massive success. Despite having students who are children of *baalei teshuvah* and do not have grandparents who set an example, I hired four outstanding *melamdim* for these four classes, and each *melamed* ensured the success of every child.

Of course, there is the question, how to pay for it?! But in order for a Talmid Torah to be successful, you must jump in, and Hashem does the rest.

Kitah Hei should learn more Chumash Rashi, Mishnayos, and Gemara, and at this age you can introduce the boys to say Mishnayos in their spare time. It should only be for boys from Kitah Hei and up, and at this age only Mishnayos.

Kitah Vav should learn even more Chumash Rashi, Mishnayos, and Gemara, and this age can begin also saying *Shas* in their spare time. If you will establish a Talmid Torah following this model, the talmidim will have great success. I saw for myself during my experience in Yavniel, that these six classes are fundamental for

as it's the mothers who are waiting for the children, and it enters the category of "לא ילמד אדם רווק סופרים."

I have already mentioned countless times that the *menahalim* and *melamdin* must be very careful about what music they play in cheder. It is only permitted to play *heimishe niggunim*, from chassidische singers, definitely not songs that try to imitate the *goyim*, or are themselves *goyishe* songs. This is the worst breach, as Chazal teach us:³⁴ אחר מאי, זמר יווני לא פסק מפומיה — How is it possible that Elisha — who is known as Achar, who was such a great *tzaddik*, and among the select four who were *zocheh* to enter "Pardas" — chose such a wayward path? Only because "זמר יווני לא פסק מפומיה" he sang Greek songs that were full of apostasy. The *heiliger* Rebbe teaches us³⁵ that a *niggun* from a *rasha* pulls a person away from his roots, and it makes it very hard for him to be *ehrlich*.

Therefore, under no circumstances is it permissible to sing the songs of such singers, they are lowly people, whose singing is defiled. Not with *bachurim*, and certainly not with the children whose *neshamos* are still pure. Of course, *neginah* is important, both with children and *bachurim*, yet it must be *ehrliche neginah*, and never something that originates from the *goy*.

If Achar, who was Elisha, was among the four who were *zocheh* to reach the greatest heights, and still the Greek music affected him, how careful must we be in

34. *Chagigah* 15b.

35. *Likutei Moharan* 1:3.

our generation. As we see,³⁶ the Rebbe encouraged us to utilize the power of a *niggun*; the Rebbe says that a person should accustom himself to sing *niggunim*, because a *niggun* can lift a person to new heights in *avodas Hashem*. But this is only through songs from *ehrliche* singers.

If you will listen to what I write and use this as guidance when establishing your Talmid Torah, you will have outstanding success; however, if you fail to heed my words, you will see that your work will not survive.

I moved into a village in northern Eretz Yisroel called Yavniel. Externally, it is probably one of the prettiest places in Eretz Yisroel. However, internally, it was decayed throughout. It was there where the *reshaim* took the two holy sects in Klal Yisroel — the *Yidden* from Yemen and the *Yidden* from Tunisia — and there they cut off their *peyos*, and destroyed their every remnant of *Yiddishkeit*. It was *davka* there that I decided to establish a community, I set up a Talmid Torah, a girls school, a yeshivah ketanah, a yeshivah gedolah, a kollel, and a kollel horaoh. Today, the community numbers almost three hundred families, and in the Talmid Torah, girls school, and kindergarten we have over seven hundred children.

The cruelty and harassment that we were subjected to there by the *reshaim* cannot be explained. They can't take the sight of children with shining countenances

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36. *Sichos Haran* 273.

and with long *peyos*, yungeleit wearing shtreimels and bekitshes, and women who cover their hair properly and are dressed modestly. This aggravates them terribly; therefore, for the past twenty-five years, they have tried to hinder us, and they harass us relentlessly. However, the Rebbe teaches us that with determination and a strong will, it is possible to win them all. (This isn't fantasy; you, too, have already realized this as well.)

The *reshaim* didn't grant us permission to build a Beis HaMedresh for more than twenty years. The Talmid Torah and girls school are situated in broken caravans — in the winter the rain comes in, and in the summer the heat is unbearable. After many long and hard legal battles, we succeeded in securing a piece of land near the cemetery, where we placed the caravans, and it's not possible to believe until one actually sees it with his own eyes. However, the hard work has paid off.

What I found out, after coming to Yavniel, is that the individuals who had the biggest share in misleading the Sefardishe *Yidden*, and tearing them away from Torah and mitzvos are the so called rabbanim who were established by the State. They are ignorant and fools who have a share in all the *gezeiros* that were placed upon the *Yidden*. David Green from Plonsk, who carries the title as the most wicked of them all, was adamant to establish a system of Rabbanim, because he knew that the Sefardic *Yidden* won't be influenced except through Rabbanim. The *Yidden* were told to respect what they have to say, and whatever "*Kevod Harav*" says is the truth, and they didn't know how to differentiate between

who was *ehrllich* and who was not. The suffering we must endure by the so-called appointed Rav in Yavniel is beyond describing.

It is not for naught that the *heiliger* Satmar Rebbe, the *Baal Divrei Yoel*, wrote about this in his *sefarim*. He asked, “Why did they need Rabbanim who were *apikorsim*? Why was it important to them?” And he answers, “It is because they knew that this is the only way they will succeed in ripping out *Yiddishkeit* from the Sefardic *Yidden*.” (There is so much more to say on this topic; however, now is not the place or time.)

If in such a wasteland, where so many *Yidden* were torn away from *Yiddishkeit*, I was able to succeed with establishing *mosdos*, I will hold accountable those who do not have anything to show for their efforts. You might think that we had an unlimited bank account with money; I must tell you, that we all are so poor, that we barely cover our weekly expenses. However, we have separate *melamdim* for every kitah, and with a strong will and *tefillah*, we see Hashem’s miracles every week when it comes to pay the *melamdim* and teachers.

People won’t be able to grasp it; we are a *mosad* that doesn’t have a single donor or philanthropist who funds us, yet we continue forging on because we truly mean it *leshem Shomayim*.

I have written quite a lengthy letter, as you have said that you like it when Mohorosh corrects me and gives me guidance how to conduct myself; yet, believe me, there is still so much more to write. I see what is going

on in other Talmid Torahs; it is no wonder when they end up later closing their doors.

The Rambam says:³⁷ “מלמד התינוקות שהוא מניח” התינוקות ויוצא או שהוא עושה מלאכה אחרת עמהן או שהוא מתרשל בלימודן הרי זה בכלל ארור עושה מלאכה ה’ רמיה לפיכך אין ראוי להושיב מלמד אלא בעל יראה מהיר לקרות ולדקדק A Talmid Torah is among the most sacred things in Klal Yisroel. Theses pure *neshamos* are our future, and one cannot take just anyone to be a *melamed*. It is *paskened* in *Shulchan Aruch*,³⁸ “ואין למלמד לנעור בלילה יותר מדאי” שלא יהיה עצל ביום ללמוד וכן לא יתענה או לעצור במאכל ומשתה או לאכול ולשתות יותר מדאי כי כל אלו הדברים גורמים שלא יוכל “ללמד היטב וכל המשנה ידו על התחתונה ומסלקין ליה”.

I also had instances where I had to dismiss *melamdin*; either they didn’t have the class under control, or they would be occupied with other things while they should have been teaching the children. Our children are Hashem’s most treasured possessions, who were entrusted to us to raise faithfully. It is only in their merit that we received the holy Torah on Har Sinai, as Chazal state,³⁹ לישאל אמר להן תקבלו תורתי, אמרו לו הן, אמר להן תנו לי ערב שתקיימו אותה אמרו לו אברהם יצחק ויעקב יהיו ערבים, אמר להן אבותיכם הן בעצמם צריכים ערבים, אברהם אמר: (בראשית ט”ו, ח) “במה אדע”, יצחק אהב את שונאי דכתיב (מלאכי א’, ג) “זאת עשו שנאתי” יעקב אמר (ישעיה מ’, כ”ז) “נסתרה דרכי”, אמרו לו

37. Rambam Perek 2, *Hilchos Talmid Torah*, *halachah* 3.

38. *Yoreh Deah*, *Siman* 245:17.

39. *Tanchuma*, *Vayigash*.

בנינו יהיו ערבים שלנו, מיד קבלן הקדוש ברוך הוא ונתן את התורה "לישראל, שנאמר (תהלים ח' ג') "מפי עוללים ויונקים יסדת עוז

We learn that the only reason Hashem even gave us the Torah was in the merit of our children, that they will learn the *heiliger* Torah. Chazal state,⁴⁰ "אין העולם מתקיים"; therefore, if you heed my advice, you will be very successful, just like your previous success with the yeshivah.

Internalize what the *heiliger* Rebbe teaches us:⁴¹ "על ידי ווידוי דברים גורמים שהקדוש ברוך הוא מזמין מלמדי תינוקות שלומדים באמונה". Accustom yourself to speak to Hashem in your mother tongue, and you will merit outstanding success.

Although I have written more than usual, I still have not even begun to write everything on my mind. Always remember, establishing a Talmid Torah is among the greatest initiatives in klal Yisroel, especially because our generation has fallen so low; everything is accessible nowadays, it is among the most difficult tasks there is.

Take a visit to Yavniel; you will be able to see what one can establish through determination, grit, and, of course, many, many *tefillos*.

May Hashem bless you with success and happiness.

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

40. *Shabbos* 119b.

41. *Sefer HaMiddos, Derech* 2:1.