



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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Roth Shlita**

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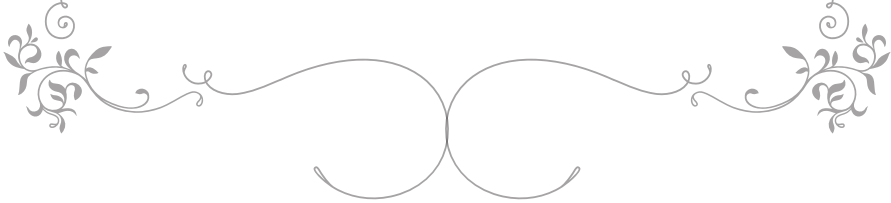
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THE LIGHT OF EMUNAH

CAN I REPEAT GUIDANCE FROM THE ROSH YESHIVAH WITHOUT MENTIONING THE SOURCE?

Question:

To the Rosh Yeshivah *shlita*,

Chinuch is my profession, and I spend most of my day interacting with *bachurim*. I listen to the Rosh Yeshivah's *shiurim*, and likewise I learn through the letters, and I extract so much knowledge on how to communicate and react to certain scenarios. I wanted to ask, can I relay guidance and *eitzos* that the Rosh Yeshivah talks about during the *shiurim* without mentioning the Rosh Yeshivah's name or source where it's from?

Likewise, *bachurim* constantly approach me with questions regarding various aspects in *Yiddishkeit*. How

can I find the strength and wisdom to answer them when these questions would never even cross my mind?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת חקת-בלק,
ו' תמוז, שנת תש"פ לפרט קטן

Dear ...

The Rebbe would often tell his *chassidim* to talk to people and share the wonderful *eitzos* they are aware of, yet they don't have to repeat the source from which they heard them. The Rebbe once expressed himself, "Why would it bother me that a *Yid* would *bentch* an *ehrliche Birchas HaMazon* and not know that it came from me?"

Chazal state, "When one repeats a Torah thought and mentions the name of the *mechaber*, he brings the *geulah* closer."¹ However, this is applicable only if mentioning the name will bring a *geulah* or bring *shalom*, peace. However, if mentioning the source will bring *machlokes*, then it's not worth doing so.

There was a *tzaddik* — a *Breslever chossid* — who would talk to people and give them *chizuk* by sharing the *eitzos* of the holy Rebbe. When people would ask for the source for the holy *dibburim*, he would say

1. *Avos* 6:6.

they originate from the holy מגלה עמקות. He would explain that מגלה עמקות is translated as “revealing hidden secrets,” and that is precisely what the Rebbe does; therefore it is not a lie.

Now you can understand the true meaning of Chazal’s saying, that when someone repeats a Torah thought and mentions the source he brings the *geulah* closer, because if all would own up to where they take their *chizuk*, if all the *mashpi'im* would reveal where the secret lies, Moshiach would arrive. Just as you found a place that gives you *chizuk*, *seichel*, and guidance, so have so many thousands of other *Yidden*. Everyone thirsts for the Rebbe’s *chizuk*, but they do so in secret. People are embarrassed to be identified as Breslev, and the Rebbe’s name is tarnished. If everyone would cast away their masks and repeat the *eitzos* in the name of the Rebbe, Moshiach’s arrival would be hastened.

You ask how to find the strength and wisdom to talk to *bachurim*; if you would know the greatness of your work — especially in our generation when *bachurim* have such a difficult struggles — you wouldn’t ask where you can take strength from; precisely this would give you strength.

May Hashem bless you with success in all your endeavors.



HOW CAN I SHOW APPRECIATION TO THOSE WHO HELPED ME?

Question:

To the Rosh Yeshivah *shlita*,

I'm a *bachur*. I recently went through a difficult period in my life, and a few of my uncles helped me and gave me the support I needed. I really want to express my gratitude, yet I don't know how. It is so hard for me to face them, since they remind me of my difficult times, and I'm deeply embarrassed.

How can I show them *hakaras hatov*?

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חקת-בלק,
ז' תמוז, שנת תש"פ לפרט קטן

Dear ...

Hakaras hatov — showing gratitude — is the most beautiful *middah* a person can possess. And on the flip side, ingratitude, or a lack of appreciation, is a repulsive *middah*. The reason we have the mitzvah of *bikkurim* is to demonstrate our gratitude; we bring the first ripened fruit to the Beis HaMikdash to thank

Hashem for all the blessings He gives us. As the *pasuk* states,² וְאָמַרְתָּ אֵלָיו הִגְדַּתִּי הַיּוֹם.

If you will accustom yourself to thank Hashem for everything He does for you, it will be easy for you to then thank people for their kindness.

When a person reflects upon his life, how can he not thank Hashem for the kindness and blessing he constantly receives? Hashem gives us so much, and we must remember to thank Him; we should not wake up once the wheel has turned and we find ourselves struggling. As R' Nosson would constantly say, "When Hashem hears a person complaining, Hashem says, 'Look at this person, I give him so many blessings yet he still finds a reason to complain; I will show him what misfortune I can bring'; but when a person thanks Hashem for every little thing, Hashem says, 'Look at this person, he has so little, yet he praises me, and thanks me for everything he has; I will shower him with blessings, and he will know what good means.'" The more a person thanks Hashem, the more salvation he will generate.

If a person becomes indifferent and, despite his blessings, forgets about Hashem, then he is reminded in a different manner. He is then awakened by suffering. The Rayatz *zt"l* would say; "There are *chassidim* who are *tzaros chassidim*." That is, there are some *chassidim* who always come to their Rebbe, both

.....
2. *Devarim* 26:3.

in the good times and the hard times. But then there are *chassidim* who wake up only when they are going through hard times. Those *chassidim* are called the *tzaros chassidim*. He would say, if they would come to their Rebbe also in the good times, they would be able to prevent the suffering and the bad times.

How fortunate is the person who always praises and thanks Hashem; such a person will merit blessing throughout his lifetime.



CAN THE ROSH YESHIVAH GIVE ME GUIDANCE BEFORE MY WEDDING?

Question:

To the Rosh Yeshivah *shlita*,

I have immense appreciation to the Rosh Yeshivah for the *chizuk* I constantly receive; therefore, I wanted to share my *simchah* with you: *Baruch Hashem*, I will be married next week.

I know the Rosh Yeshivah's opinion on *chassan* teachers, and I have heard the Rosh Yeshivah discuss many times that those who teach *chassanim chumros* other than the

Shulchan Aruch are wrong. My *madrish* told me that one is permitted to do everything that doesn't go against halachah, but as *chassidim* we don't adhere to this approach. I was wondering if this is true.

Also, perhaps the Rosh Yeshivah can give me guidance now before my wedding.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חקת-בלק,
ד' תמוז, שנת תש"כ לפרט קטן

Dear ...

You must certainly know that '*shalom bayis*' was fundamental and non-negotiable by the holy Rebbe. The Rebbe would often talk about the importance of *shalom bayis*, and he would warn us not to argue with our wives.³ Therefore, be vigilant not to enter an argument with your wife; instead, acknowledge her opinion and make her feel good. Likewise, make sure to give her money so that she can buy herself what she needs.

R' Chaim Vital *zt"l* writes, "I saw my holy Rebbe the Arizal not spend money to buy himself expensive clothing, and when it came to food for himself — he ate just a little, yet for his wife he would go out of his

.....
3. *Sichos Haran* 264.

way to buy her beautiful clothing, and he would try to please her with everything he could, even if he didn't have the money to do so.”⁴

If you won't be stingy at home and you won't argue with her, then you will be blessed with a sweet life.

May Hashem bless you with success in all your endeavors.



HOW CAN I CONTINUE SUPPORTING MY HUSBAND SO HE CAN CONTINUE LEARNING?

Question:

To the Rosh Yeshivah *shlita*,

I recently read a letter in the *kuntres Atzusoi Emunah* in which the Rosh Yeshivah writes to a woman that as a mother of children, her responsibility is to stay at home and raise them. Likewise, I saw another letter in which the Rosh Yeshivah writes to a woman that it's a good thing that she didn't stay out late and attend a

4. *Shaar HaMitzvos, Eikev.*

gathering, because in order to have strength to raise her children she can't go to sleep late.

Now to my question. We are, *baruch Hashem*, blessed with three small children, the eldest only two and a half. Until now all three were at home, but my eldest has recently started attending school.

I am blessed with a husband who only wants to *daven* and learn all day. He has no interest in going out to work, and I am very happy and supportive of his convictions.

However, in order for him to learn, I must work. My work hours are from six in the afternoon until twelve at night. These hours are very difficult for me, but I chose them because my work entails a computer, and I prefer that my children not be around to see the computer while I work. It's extremely hard for me, but, on the other hand, I don't want to be the one to send my husband out to work.

Perhaps the Rosh Yeshivah would have an *eitzah* for us, so my husband should be able to continue learning and I should have strength to raise my children, yet at the same time also have a way to support our family.

Thank you for all the *chizuk* and *eitzos* we constantly receive. We try to listen to the *chizuk yomi* every morning at breakfast, and it gives our entire day a boost. Likewise, we wait every week to receive the beautiful *gilyon* Heichel Hakodesh, and the *kunteres Atzosai Emunah*.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חקת-בלק,
 ז' תמוז, שנת תש"פ לפרט קטן

Mrs. ...

How fortunate you are that you assist your husband with his Torah learning; you cannot fathom the greatness of a woman who sacrifices everything to be able to help her husband learn the holy Torah.

The most beautiful thing you write is that you rejoice with his Torah learning.

It isn't necessary to stay up late to work; instead, work during daytime hours. It is no problem for your children to see you working, as you don't have to hide good endeavors. Work during the day when you are rested, and get a good night's sleep so you can be a healthy and rested mother for your children.

Make it easier for yourself so you have strength to your children, and you should be able to continue assisting your husband with his learning.

May Hashem bless you with success in all your endeavors.



WHY IS KEDUSHAH SUCH A STRUGGLE FOR ME?

Question:

To the Rosh Yeshivah *shlita*,

I must begin by thanking the Rosh Yeshivah for all the guidance and *eitzos* that propel my *avodas Hashem* and for the many *chizuk shiurim* that saved my life.

The Rosh Yeshivah often repeats during the *shiurim* that the best way to protect oneself from the grave *aveirah* of פגם הברית is to learn a *daf* Gemara and talk to Hashem. I try to implement the two, but they don't seem to help me too much. What can I do?

I am divorced, and my mother has been nagging me for a while now to go to therapy. I know the Rosh Yeshivah's position on therapy: Seldom does it help a person; rather, it is only a method of extracting money from people. What should I do?

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

Torah and *tefillah* are not my own innovation; the holy Rebbe says so. The Rebbe writes in *Likutei*

Moharan,⁵ “The letters in the word *Talmud* equal to the same sum as the name of the *kelipah* that causes a person to sin with פגם הברית. By learning Gemara, one conquers and defeats this *kelipah* that lurks over him and tries to lure him to do *aveiros*.”

The Rebbe also says, “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 makes it his routine to learn a certain amount of Torah every day, he will eventually emerge from the depths. The power of Torah is so great that it can extricate a person from all his *aveiros*.”⁶

When R’ Nosson heard the Rebbe say these words, he asked, “Can the Torah also save a person who has fallen captive to the *aveirah* of הוצאת זרע - פגם הברית?” To which the Rebbe replied, “You cannot fathom the power of the holy Torah; Torah transcends everything else. Even someone who is accustomed to commit the *aveirah* of פגם הברית, and he has even made it part of his routine, if he will learn Torah every day, the Torah has the power to extricate him and lead him on the right path.”⁷

Therefore, I want to urge you to remain strong with your resolve to learn Torah, because this will protect you from your evil inclination, and you will cease

.....
5. 1:214.

6. *Sichos Haran* 19.

7. *Chayai Moharan* 573.

succumbing to sin. In the merit of learning Torah, you will soon find a good *shidduch*, and then you will truly be protected from *aveiros*.

Regarding your question about therapy: I would suggest that you listen to the Rebbe and find time for *hisbodedus* every day. Set aside some time every day to talk to Hashem. Initially it won't be easy, because when one stumbles in the *aveirah* of בְּגִם הַבְּרִית, his *emunah* becomes obscured. He doesn't sense Hashem's Presence, and that makes it harder to converse with Him. However, when one remains stubborn and continues speaking to Hashem despite the above, his *emunah* eventually is rebuilt and it becomes easier for him.

Don't argue with your mother; to dispel her worries, tell her that you will set up an appointment with a therapist. But instead of pouring out your heart to a person of mere flesh and bones, who can't even solve his own troubles, pour out your heart to Hashem. Discuss your troubles with Him, include Him in your life, and tell Him about your heartache. Ask Hashem to have compassion on you, and by doing so you will be able to bring an end to your suffering.

If people would only realize the power of *hisbodedus*, how healthy it is for a person, and how it strengthens a person's mental state, then everyone would abandon their therapists and turn only to *tefillah*. This is what Moshiach will introduce to the world. Moshiach will instill such clear-cut *emunah* into each and every one

of us, that instead of going around to people for help, everyone will go directly to Hashem. As it states, “For the earth will be as filled with knowledge of Hashem as water covering the seabed.”⁸ If a person listens to the Rebbe, and instead of turning to a human being for help, he goes directly to Hashem, then he can merit to reach that level now, even before Moshiach’s arrival.

May Hashem bless you with success in all your endeavors.



SHOULD I PLACE MY ELDERLY FATHER IN AN ASSISTED LIVING FACILITY?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking the Rosh Yeshivah for everything we receive; I am thirty-five years old, but this week I was *zocheh* to complete the entire *Chumash* — *shnayim mikra v’echad targum* — for the very first time.

8. *Yeshayah* 11:9.

I have already completed Mishnayos in your merit, and I do my utmost to learn a *daf Gemara* every day.

Now for my question: My mother is no longer alive and my father is in a poor state of health. He can no longer walk and has limited mobility, but his mind is lucid, *baruch Hashem*. I welcomed him into my home, but looking after him drains me of energy, and it takes up many hours of my time. He demands a lot, and I am happy to be able to attend to his needs, but I fear that assisting him will go on the account of helping my wife and children. I don't want to neglect their needs. Should I keep him in my home and continue tending to him, or should I rather place him in an assisted living facility so I can focus on my family?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חקת-בלק,
ד' תמוז, שנת תש"פ לפרט קטן

Dear ...

Of course, you should keep him in your home and continue tending to his needs with the utmost respect possible.

Regarding your worries that assisting him will take away your focus from your wife and children, they are for naught. An *ehrllicher Yid* has time for everything. He can assist his parents, assist his wife, and tend to

his children. Whereas someone lacking *yiras Shamayim* will never find time — not for his parents, not for his wife, and not for his children.

Just as you understand that when you go to daven Shacharis, Minchah, and Maariv the time spent does not take away from spending time with your wife, this is *avodas Hashem*; the same is true regarding *kibbud av v'eim*. This doesn't go on the account of helping your wife and children, this is an obligation every *Yid* must do; honoring one's parents rises above anything else.

When a person honors his parents, he invites the *Shechinah's* Presence into his home. Chazal state,⁹ "There are three partners in the creation of man; Hashem, and his father and his mother. When a person honors his parents, Hashem says, 'I will come live between you, and consider it as if you honor My Presence.'" When the *Shechinah's* Presence is in one's home, all blessing and salvation follow.

Don't be worried that your wife or children will be resentful. Just the opposite; the most powerful lesson in *chinuch* one can teach his children is showing respect to one's parents. It demonstrates the stark difference between a Jewish life and the life of a non-Jew. For us *Yidden*, our grandparents are the crown jewels of our family. Everything revolves around them, we look up to them, and we try to emulate them. This is unlike

.....
9. *Kiddushin* 30b.

the non-Jews, who respect the youth over the wisdom and life experience of their elders.

May Hashem bless you with success in all your endeavors.



DOES HAVING A LARGE FAMILY EQUATE TO MORE STRUGGLES?

Question:

To the Rosh Yeshivah *shlita*,

With Hashem's help, my parents raised a large family who are all upstanding and G-d-fearing Jews, and who have gone on to establish families of their own.

My mother reaps much *nachas* from her children; however, most of her day is overshadowed by her worries for all of us. One of my siblings lives in a neighborhood that is modern and my mother worries about her children's upbringing. Another sibling has financial difficulties. There are grandchildren who struggle with certain issues. The list goes on and on, and the results are restless days and sleepless nights full of heartache.

She invests so much of her time and strength to help her family, she makes time to listen to her children's

problems, and everyone comes to discuss their issues with her. She *davens* for every child's success, but I can see the toll this has taken on her.

Many times, I say to myself, "Is this the way it's supposed to be? Is this a mother's role? The more children, the more worries, and the less peace of mind?" It doesn't look like the problems will minimize; just the opposite, the older she gets, the more issues crop up. As the family expands and the children grow, so do the problems and difficulties.

Is there any way for me to help her? And am I destined to the same? Is this the lot parents of large families must contend with?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חקת-בלק,
 ז' תמוז, שנת תש"פ לפרט קטן

Mrs. ...

You ask a very important question, a question many people have.

The answer is: It all depends on the person himself. If a person believes, and his faith in Hashem is strong, and he internalizes that Hashem is in control of everything that happens, then one's life is sweet and pleasant. When a person knows that everything that occurs to him is only because Hashem determined so,

both his ups and downs, then the number of children you have makes no difference; the more children you have, the more pleasure you generate for Hashem. When a person has *emunah*, he doesn't falter or flail when things don't turn out exactly the way he envisioned them.

Hashem should protect the person who forgets that Hashem is the source of his life. When a person looks at life through the lens of nature, thinking that events occur by chance, then everything causes heartache. Worries cause such a person to become old, weak, and depressed. It then makes no difference how many children one has, worries plague him with or without children. It applies not only to a *Yiddishe mama*; it can be anyone.

It all depends on one's approach to life. You can have two people in the exact same circumstances, yet one will be relaxed and happy, enjoying every second of her life.

The holy Baal Shem Tov once wanted to demonstrate to his *talmidim* the concept that everything ultimately depends on the person himself. He approached the water carrier of the village and asked, "How are you, Yankel?" And Yankel replied, "How I am? I'm eighty years old, and I still have to carry such heavy pails of water up and down flights of stairs; my back is gone, my legs barely carry me, why am I destined to work so hard?" The Baal Shem Tov listened to his woes and went on his way. A week later, the Baal Shem Tov

and his *talmidim* once again met Yankel the water carrier, but this time the conversation was entirely different. When the Baal Shem tov called out to him; “Yankel, how are you?” he replied, “Rebbe, how can I complain? My life is so blessed! Hashem granted me such an easy *parnassah*; I don’t need to invest a penny; I just draw water from the well and people pay me for it! Thank you, Hashem, for everything!” The Baal Shem Tov continued on his way and explained to his *talmidim*, “This is the same Yankel. For years he has been carrying heavy pails of water and climbing the same stairs to deliver them to his customers. Yet, it all depends how you look at things. If you take Hashem out of the equation, then a person is full of worries and complaints. However, if a person clings to his faith and seeks out the blessings he receives, then he lives a joyous life.”

Tzaddikim explain the *pasuk* in Rashi that praises Sarah Imeinu “And her years were always good.”¹⁰ Was Sarah Imeinu’s life always good? Sarah Imeinu knew that what Hashem does is a blessing, only for our benefit. At one hundred she was like a twenty-year-old, and at twenty she was like a seven-year-old; despite all the difficult trials and tribulations that surrounded her life, she always saw only the good.

Strengthen your *emunah* and give your mother *chizuk*. Speak to her about Hashem and how His

10. *Bereishis* 23:1.

powers are infinite; *emunah* will give her strength to find joy in her life and focus on the *nachas* instead of on the problems.

The more you will strengthen your *emunah* now while you are still young, the more beautiful your life will turn out to be.

May Hashem bless you with success in all your endeavors.



CAN THE ROSH YESHIVAH GUIDE ME?

Question:

To the Rosh Yeshivah *shlita*,

I am a simple *yungerman*; I listen to the *shiurim* and I gain so much from them. I try my best to do everything the Rosh Yeshivah advises.

Baruch Hashem, I have a good wife and I am satisfied with my lot. I have just one small thing that bothers me a lot. I work in an office with women. In the past, my wife, realizing the temptations this can cause, went out of her way to dress up nicely at home, which really helped me with my *shmiras einayim*. However, lately, she refuses

to do so anymore. She says that such behavior is not genuine, and we have graduated from that stage in life. What can I do if I am “immature” and I do still need it for my *avodas Hashem*?

I’m embarrassed to admit that I’m so dependent on her; she listens to the Rosh Yeshivah’s *shiurim* and claims the Rosh Yeshivah doesn’t talk about such a notion. Would the Rosh Yeshivah have an *eitzah* for me? Or perhaps the Rosh Yeshivah would be able to speak about this topic more often or include it in the letters?

Thank you.

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - יום ג' פרשת חקת-בלק,
ח' תמוז, שנת תש"פ לפרט קטן

Dear ...

I received your question. Please hand this letter to your wife.

Dear Mrs. ...

Know that a woman who assists her husband in his struggle to guard his eyes and helps him be *ehrllich* — this is her *ratzon Hashem*. She will merit children who will grow up to be *tzaddikim*; as Chazal state, a woman who is ready for her husband in this aspect will be *zocheh* to children who will grow up to be such great *tzaddikim* that their greatness will surpass

that of the *tzaddikim* during the times of Moshe Rabbeinu.¹¹

The problem is that the *yetzer hora* comes to a person and plants thoughts in his head like “It isn’t necessary,” “It’s childish,” or “It’s not a Jewish approach.” Or the *yetzer hora* just makes the person lazy and indifferent to the whole concept of living together in harmony.

You claim that the Rosh Yeshivah doesn’t talk about this notion. You must understand that it is very difficult to go into detail on this topic when giving a *shiur* to the public. Even in private it is difficult; thus just imagine how much more challenging before an entire audience. However, Mohorosh would constantly speak to the women about the importance of a woman who invests time and uses her wisdom so she can protect her husband and assist him with his *nisyonos* on the street.

Strengthen your resolve, and be a loyal wife to your husband. I can read through the lines that he is truly a goodhearted, *ehrliche* person. He wants to be good, he wants to be righteous. He simply wants to have the upper hand against his *yetzer hora* when he goes out to earn a living for you and your children. You be wise and *ehrlich*, bring him fulfillment, and he won’t let his eyes wander.

.....
11. *Eruvin* 100b.

May Hashem bless you with success in all your endeavors.



HOW MANY *PERAKIM* MISHNAYOS SHOULD I LEARN EVERY DAY?

Question:

To the Rosh Yeshivah *shlita*,

I would like to share that I completed *Shisha Sidrei Mishnah* for the first time in my life; thank you for so many *shiurim* on this topic.

Until now, I learned ten *perakim* of Mishnayos every day. However, the Rosh Yeshivah often discusses the significance of learning eighteen *perakim* of Mishnayos every day, and I wanted to ask if I should attempt to do so. I don't always have the extra time, and I'm worried that if I take too much upon myself it will backfire.

In conclusion, I must thank the Rosh Yeshivah for the transformation in both my wife and me since we have begun listening to the *shiurim*. We can never repay you. There are so many people here in Eretz Yisroel who derive so much *chizuk* from the *shiurim*. Just last Shabbos in my shul, we had a heated discussion about *chinuch*, and one *yungerman* remarked that it is worthwhile to listen to

the Rosh Yeshivah's *shiurim* on *chinuch*. I was so pleased to hear, because I know this *yungerman* very well, and I would never have dreamed that he also listens to the *shiurim*. I'm sure this is not an isolated story; therefore, thank you to all the *meifitzim* here in Eretz Yisroel who work tirelessly to spread the Rebbe's light.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת חקת-בלק,
ח' תמוז, שנת תש"פ לפרט קטן

Dear ...

A person is not a machine. A machine can be set to the capacity how much it should perform each day; however a person is different. Every day plays out differently; there are days when a person has more time, and there are days with less. There are days the person is harried, and then there are days the person is more relaxed. It is not relevant to tell a person exactly how much to learn. If a person has the time, he can learn many *perakim* Mishnayos, and many *dafim* Gemara in a single day. Whereas if one's time is limited, a person must try to sneak out as much learning as possible.

The Rebbe once asked a *Yid* if he learns Torah every day, and the *Yid* answered that between his responsibilities to earn a living, he finds no time to

learn Torah. The Rebbe told him, “Even if you work hard all day, and you can’t have a set routine with a time to learn Torah, you must steal a minute here and a minute there to learn Torah.” The Rebbe says that this is the meaning of what Chazal tell us,¹² that after a person is *niftar* and he arrives before the Heavenly Court, he will be asked: קִבַּעַתָּ עֵתִים לַתּוֹרָה? Literally, this means, “did you set aside time to learn every day?” However, the Rebbe explains it a little differently; the Rebbe says a person will be asked if he stole time from his busy routine to learn Torah every day. The Rebbe says קִבַּע is an expression of גזילה, robbery, as it states in *Mishlei*,¹³ וְקִבַּע אֶת קִבְעֵיהֶם נָפֵשׁ, which is translated, ‘He will steal the soul of those who would steal from them.’ Therefore, up in Heaven they will ask the person, קִבַּעַתָּ עֵתִים לַתּוֹרָה? Did you manage to steal a few minutes from your busy day to learn Torah?¹⁴

If you have the time, try to complete eighteen *perakim* of Mishnayos; you cannot fathom the greatness of learning eighteen *perakim* of Mishnayos a day. When the Rebbe told R’ Nosson to learn *chai perakim* every day,¹⁵ it was very hard for him. His father would humiliate him and tease him: “Mishnayos?! You say Mishnayos?! Your Rebbe instructed you to ‘say’

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12. *Shabbos* 31a.

13. 22:23.

14. *Likutei Moharan* 1:284.

15. *Sichos Haran* 185.

Mishnayos?!’ However, R’ Nosson continued with the utmost sacrifice, and he reached the levels he did, in the merit of Mishnayos.

In regard to what you write, that everyone gains insight from the *shiurim*: If the world would only know what the Rebbe teaches us, then all would flock to hear the Rebbe’s *eitzos*. The Rebbe once remarked, “*Zei zolen heren ein Torah mit dem niggun in mitten tantz, volt di gantze velt oisgegangen.*”¹⁶

May Hashem bless you with success in all your endeavors.



WHAT CAN WE DO FOR A CHILD WHO REFUSES TO USE THE BATHROOM IN SCHOOL?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *chizuk*, both the *shiurim* and the letters; we constantly daven for the Rosh Yeshivah’s success, and that he should be able to continue bringing *Yidden* closer to Hashem.

.....
16. Chayai Moharan 340.

My son is five years old and he has already been attending *cheder* for two years, but he refuses to use the bathroom in *cheder*.

Until now he didn't have a full day in *cheder*, so it didn't pose such a problem, although there were times that he came home wet. However, this year he started being in *cheder* for longer, and there have already been many instances where he had an accident in *cheder*. The *melamed* sends him out of class, it's embarrassing for him, and we can't continue like this. We have already tried many different approaches; the *melamed* has also tried; we promised prizes and rewards, but so far there has been no progress. For a while, my wife would go to *cheder* every day, and then he would use the bathroom there.

We *daven* to Hashem for this to resolve, but so far, we have had no results. We were told to go to well-known experts who will be able to help us, but the Rosh Yeshivah is our primary address for guidance in every situation.

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

You will not succeed with force; the opposite, it will just get worse. If you have patience, it will eventually pass.

Be careful that he shouldn't be humiliated when he has an accident and try to make time in your day to help him. Either you or your wife should try to go to *cheder* every day to take him to the bathroom, so it is easier for him.

We had the same issue with a child in our *talmid torah*, he refused to go to the bathroom, and nothing helped. No prizes or rewards. He only agreed to go with his parents, and his parents would come down to *cheder* every day, until he finally overcame the issue.

Be careful that he shouldn't be humiliated, because if he is embarrassed, it will leave a mark that he won't be able to overcome. Internalize that there is a solution to every problem; but if a child is humiliated or degraded, if his peers make fun of him and tease him, then his emotional growth is stunted, and his confidence is destroyed.

Thank Hashem for the miracles he does with you, and you will see wonders.

May Hashem bless you with success in all your endeavors.



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וזוגתו

אסתר גיטל תחי',

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שלמה ומשפ',

אלחנן חיים ומשפ',

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עֵזְרָא עוֹלָם יִהְיֶה צְדִיק

לְכָבוֹד נִשְׁמַת מְאוּר עֵינֵינוּ חַיִּית נִפְשֵׁנוּ,

אֲשֶׁר נָשָׂא אוֹתָנוּ עַל לְבוּ כְּאֶשֶׁר יֵשֵׁא הָאֱמוּנָה אֶת הַיּוֹנֵק, לְהַחְיֹתָנוּ בְּהַיּוֹם הַזֶּה, לְהַטְעִימָנוּ מִצּוּף עֲרֵבוֹת נְעִימוֹת, יְדִידוֹת, זֵיו הָאֶרֶת שְׂכִינַת אֱלֹהֵי תִּפְרָה, וְהַחְדִּיר בְּרַבּוּת נִשְׁמוֹת יִשְׂרָאֵל בְּכָל הָעוֹלָם כְּלוּ - אֱמוּנָה בְּרוּרָה וּמִזְכָּקַת בּוֹ יִתְבָּרַךְ, וְקִרְבֵּי אֱלֹפִי נִשְׁמוֹת אֵל הַחַן וְהִפִּי אֲשֶׁר בְּנַחַל נוֹבֵעַ מְקוֹר חֲכָמָה שׁוֹרָה, הוּא נִיהוּ הָרַב הַגָּאוֹן הַצַּדִּיק, אִישׁ הָאֲשֻׁכּוֹלוֹת - שֶׁהִכֵּל בּוֹ, הַחֲסִיד הָאֱמֵת 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 שְׁמוֹ, 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 יִגְוֹ עָלֵינוּ. וְהִפְיָצָם בְּכָל קִצְוֵי תֵּבֵל, וּבִפְרָטֵי הַקּוֹנְטֵרֶסִים הַמְּפָרְסָמִים שֶׁהָחִיו אֲלֵפִים וְרַבּוּת נִשְׁמוֹת יִשְׂרָאֵל, וְחִזְקוּ אוֹתָם לְחֹזֶר בְּתִשׁוּבָה.

עֲטַרְת רֹאשֵׁנוּ, נֹר תִּפְאֶרֶתָנוּ, הַמִּלְאָה הַנֶּצֶב עַל רֹאשׁ דְּרָה, עֲמוּד הָאֵשׁ אֲשֶׁר לִפְנֵי הַמַּחֲנֶה, מוֹרֵה דְרָה וּמְשׁוֹכֵב נְתִיבוֹת מוֹרֵנוּ וּמְאוּרָנוּ

רַבִּי אֱלִיעֶזֶר שְׁלֵמָה זְצוּקִלָה"ה

בֶּן הַגָּאוֹן רַבִּי מְנַחֵם זָאב זצ"ל

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

תְּהֵא נִשְׁמָתוֹ הַקָּדוֹשׁ צְרוּרָה בְּצִוּוֹר הַחַיִּים



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