

בְּעֶזְרַת הַשֵּׁם יִתְבָּרֵךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֲצָתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva

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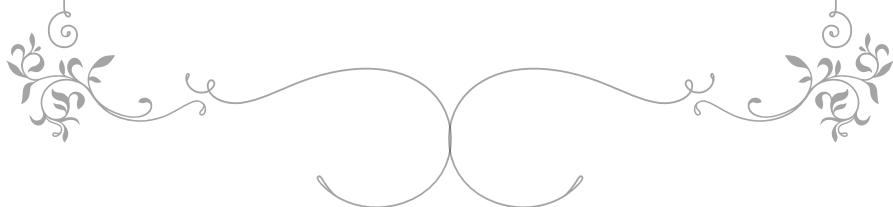
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## ... HOW CAN I CREATE A MINYAN IN WHICH ASHKENAZIM AND SEPHARDIM CAN DAVEN IN UNISON?

### Question:

To the Rosh Yeshiva *shlita*,

Thank you for all the wonderful *shiurim*; my wife and I gain much *chizuk* from them.

I live in a small town that has a Breslev *shtibel*. During the year, both Ashkenazim, and Sephardim daven there. With Yom Kippur approaching, we wanted to create a minyan for all of us to be able to daven together. We heard that Maharosh would always have a minyan that included Ashkenazim and Sephardim, and we were interested to know how he established the *nusach* so that we can do the same.

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ב' פרשת נצבים, כ"ג אלול, שנת תשע"ט לפרט  
קטן

Dear...

Maharosh would cry and lament when *Yidden* did not live

together harmoniously; he would say, “The only reason we are still in *galus* is because there is resentment between Klal Yisroel. The Askenazim reject the Sephardim, and between themselves they also have disagreements. Vice versa, the Sephardim find fault in the Ashkenazim, and there is conflict between themselves, too.” Maharosh would say, “We’re all stranded on the same ship; the gentile nations have one goal: to sabotage the ship so that we all sink, *chas v’sholom*. We must do our utmost to help each other survive.”

In Yavniel, Maharosh managed to create an atmosphere of acceptance and love with no distinction between one another. In Uman on Rosh Hashanah, Maharosh would daven together with both Ashkenazim and Sephardim. I would have the *zechus* to be *baal tefillah*, and Maharosh would ask me to sing the Sephardic *piyyutim*; it was a marvel to witness all kinds of *Yidden* sitting together and listening to each other daven in accordance to his own *minhagim*. We would say *Unsaneh Tokef*, *L’Keil Aruch Din*, *V’chol Maminim*, etc., pieces that are sacred to Ashkenazim; and then we would listen to the Sephardim sing their *tefillas* of *Eis Shaarei Ratson*, *Bchotzros Kol Shofar*, etc., which are just as treasured by them.

May Hashem redeem us from our lengthy *galus*, and may we merit the *Geulah*. When Moshiach arrives, there will no longer be any *machlokas* or hatred between Klal Yisroel. The Navi states, “A wolf and a lamb, a leopard and a goat, will sit together; a calf and a lion cub will walk together,

a cow and a bear will graze together, and a lion will chew straw together with cattle in the fields. Children will play with poisonous snakes, and no one will bother anyone else or harm anyone, because the entire world will acknowledge Hashem's existence and everyone will place their trust in Him."

May Hashem bless you with success in all your endeavors.

*Kesiva vchasima tova*, may you have a sweet new year.



## . . . HOW SHOULD I PROCEED AFTER COMPLETING *SHAS*?

### Question:

To the Rosh Yeshiva *shlita*,

I recently completed the entire *Shas*, thanks to the Rosh Yeshiva who constantly provides *chizuk* and encouragement to strengthen one's Torah learning.

The Rosh Yeshiva has mentioned many times that after completing *Shas* one should take one *Masechta* and learn through it 40 times or even 101 times. I was interested to hear what the significance of this is, and if this should be instead of starting *Shas* once again. Or should I begin *Shas* again and take another *Masechta* as a separate *shiur*?

Thank you.

## The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ד' פרשת וילך, ג' תשרי, צום גדלי, שנת תש"פ  
לפרט קטן

Dear...

How fortunate for you, and how great is your reward that you merited to complete the entire *Shas*. The Rebbe once said, "One who learns though the entire *Shas* is ממשיך the *Tzelem Elokim* upon himself." We learn in *Kisvei H'Arizal* that a person who has a *Tzelem Elokim* has special protection — the *mazikim* are afraid to harm him and they have no control over him.

Take one *Masechta* and learn through it one hundred and one times. *Chazal* state (*Chagigah* 9:), "There is no comparison between one who cites a passage of Torah one hundred times, and one who cites a passage of Torah one hundred and one times." When one learns something one hundred and one times, it is ingrained into his memory and never forgotten.

After you complete a *Masechta* one hundred and one times, continue to the next one and learn through it one hundred and one times too, until you merit to complete the entire *Shas* one hundred and one times.

*Tzaddikim* would say that the acronym for ס"מ is: ס'יום מ'סכנתא א'ין ל'עשות, the ס"מ will do everything in his power to hinder a person from finishing a *Masechta*. He will waste no effort to prevent a person from completing a *Masechta*

101 times because he knows that when a person is *zocheh* to learn Gemara and complete *Masechtos*, he eradicates all the *kelipas* from himself. A person who celebrates a *siyum* can truly rejoice, because the merit of his Torah protects him from all harm.

May Hashem bless you with success in all your endeavors.

*Gmar chasimah tova.*



## ... HOW CAN MY WIFE AND I FIND COMMON GROUND?

### Question:

To the Rosh Yeshiva *shlita*,

First, thank you so much for all your *shiurim* they really transformed my life. I started learning Torah and being *maavir sedra*, and whenever I have spare time, I utilize it for Torah learning.

I used to spend my evenings by watching movies together with my wife. Recently I stopped watching movies, and my wife, who still does, is resentful about the change. What can I do to build and strengthen our relationship?

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת האזינו, ז' תשרי, שנת תש"פ לפרט קטן



Dear...

How fortunate for you that you stopped watching movies; now that you will guard your eyes you will merit to be blessed with *shalom bayis*. Now you will be able to build a true loving connection to your wife; movies don't build a relationship — we learn from *Chazal* (*Sanhedrin* 26): "קשר של קשר — רשעים אינה קשר" — *Aveiros* don't draw people closer to each other."

On the other hand, you must be careful how you broach the subject to your wife. Just because you resolved to be *ehrllich*, you cannot demand that she immediately do the same. Positive results are seldom achieved through force; just the opposite, through pressure one can lose everything dear to him. As the Rebbe implies in *Sippurei Maasos* (Story 1), "After the king's second-in-command finally found the Bas Malka and had the opportunity to reunite her with the king, he delayed and failed to do so." The Rebbe concludes, "Only with *chochmah* and *seichel* is it possible to rescue her."

Explain to your wife why you came to this decision, and how movies create difficult *nisyonas* for you. Help her understand that you don't want to be exposed to immorality that will weaken and damage your relationship with her. Show her what the Rebbe says in *Sefer Hamiddos* (*Ois Hirhurim*), "If a husband and wife are together and they think about a non-Jew and feel affection to him or her, they will have children who will attempt to *shmad*, *Rachmana litzlon*."

This applies to when couples watch movies at night, and then their actions are influenced by the scenes they watched. They will have children who will later leave *Yiddishkeit*, *Hashem yishmereinu*.

Explain to her that movies are comprised only of *aveiros*. Every movie contains at least one of the three *aveiros* of „עבודה זרה, גלוי עריות, שפיכת דמים“ that a Yid must allow himself to be killed rather than transgress. If you will explain it to her with wisdom, she will aspire to do the same; and even if it will be difficult for her at first, she will respect you because you have the willpower to refrain from watching.

It is a great shame that our youth are not prepared and warned of the dangers of accustoming themselves to watch non-Jewish movies. Movies rob a person of his *yiras Shamayim*, and they suck the pleasure out of his life both *b'ruchniyus* and *b'gashmiyus*. It's a pity for those couples who were told that by watching movies they will be able to build a strong connection between themselves. It's precisely the opposite; movies prevent a husband and wife from forming a true loving relationship, as each one's mind and heart lie entirely elsewhere *Rachmana litzlon*.

You remain strong and refrain from watching movies, yet don't be foolish and belittle your wife that she still does; you must judge her favorably, and with time she will adhere to your values.

If you will speak kindly to her, your relationship will blossom into a *kesher shel kayama*.

*Gmar chasimah tova.*



## ... HOW CAN I RETAIN THE CALM IN MY HOME?

### Question:

To the Rosh Yeshiva *shlita*,

*Bein hazmanim* is approaching, and our *bachur* who learns overseas is coming home for Yom Tov. He has a difficult nature, which makes it hard for him to get along with people. Everyone usually ends up suffering when he is around. Can the Rosh Yeshiva give us guidance how to conduct ourselves with him?

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת האזינו, ז' תשרי, שנת תש"פ לפרט קטן

Dear...

Take the Rebbe's *eitzah* of *azamra* (*Likutei Maharan, Chelek 1, Siman 282*), and seek out his positive qualities. Sit down with your wife, think about all the positive qualities he possesses, and as soon as he comes home, find reasons to praise him for them. You must, however, truly believe in him and view him

in a positive light; if you do so, you will no longer suffer from him. However, if you place the focus on his difficult nature, he will sense your displeasure and do his utmost to live up to your expectations. If you will view him with compassion, you will ultimately see positive change.

(This is a reason we sometimes observe children who are well behaved at home act out in school — or vice versa; why does this happen? The reason is that at home the child feels that his parents are proud of him, so he tries to please them, whereas in school he feels that the teacher or Rebbe disapproves of him, so he has no incentive to behave.)

From the minute your son gets home, treat him with respect and boost his ego; in return, his behavior will improve. The Rebbe states (*Likutei Maharan, Chelek 1, Siman 202*), “When someone has less *seichel*, conduct yourself toward him with more *kavod*, because the less *seichel* one has, the more *kavod* he awaits.” If you constantly praise him, he will strive to be better, and he will treat you and your wife with respect.

I reiterate, with the method of *azamra* you have a strategy that can succeed; when a child feels that his parents believe in him, he will do everything to please them. It is a method for both parents and *mechanchim* to succeed with children. As the Rebbe concludes (*Likutei Maharan, Chelek 1, Siman 282*), “He who finds only the good qualities in every talmid is suitable

to be a Rebbe, because he will generate that his talmidim will want to learn and daven.”

May Hashem bless you with success in all your endeavors.

*Gmar chasimah tova.*



## ... IS BEDTIME SUPPOSED TO BE A STRICT AFFAIR?

### Question:

To the Rosh Yeshiva *shlita*,

*Baruch Hashem*, we are blessed with two children. My wife and I disagree about our children's bedtime; she wants to put the kids to sleep at 7, while I think they should stay up for an hour longer. When she puts them to sleep at 7, they don't fall asleep right away, and they start crying and complaining. As a result, she becomes irritated, and shouts at them, which leads to some more crying and screaming. What is the right way to deal with this?

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום א' פרשת האזינו, ז' תשרי, שנת תש"פ לפרט קטן

Dear...

Children, especially young children, must have a steady routine and go to bed early. Quite understandably it's against

a child's nature to want to go to bed; therefore, it's a parent's responsibility to ensure that bedtime is enforced. When children sense that their parents will not yield to their crying and complaints, they will start complying without protest.

Don't interfere with your wife's responsibilities, allow your wife to run the household; your duty is to assist her, encourage her, and make her happy. *Chazal* state (*Kiddushin* 34:), "אשה - בעלה משמחה" — the husband has an obligation to gladden his wife. By doing so, you will be *zocheh* to righteous generations.

The Rebbe quotes in *Sefer Hamiddos* (*Ois Banim*), "When one gladdens his wife and lives together in a harmony, he will merit children." The Rebbe states further, that if husband and wife dislike each other, they will lose their children.

If you put your children to bed early, you and your wife will also be able to go to sleep early. Wake up at dawn and sing *kapitlech Tehillim* to Hashem — this is a *segulah* for righteous generations. As the Rebbe writes in *Sefer Hamiddos* (*Ois Banim*), "When one sings and praises Hashem in the early hours of morning, he will be *zocheh* to children."

May Hashem bless you with success in all your endeavors.

*Gmar chasimah tova.*



## ... HOW DOES ONE DISCIPLINE A DISRESPECTFUL CHILD?

### Question:

To the Rosh Yeshiva *shlita*,

Thank you for all your *shiurim* that inspire me daily. I know you must put in an enormous amount of effort to give *chizuk* to so many *Yidden*, therefore I wanted to tell you that thanks to the *shiurim*, I started learning Torah every day. I also started being *maavir sedra* daily, and I now learn Mishnayos, the Rebbe's *seforim*, and many more *shiurim*.

I was recently at the Maharosh's *tzion* in Yavniel, and I took the opportunity to thank Maharosh for giving us a Rosh Yeshiva who infuses us with life. I also took upon myself to start learning *Beis Nitzchi* every day — a *daf* of Bavli, Yerushalmi, and Tosefta.

Likewise, at home I also saw drastic changes since I've been listening to the *shiurim*; my wife and children live with the Rosh Yeshiva's *eitzahs*, and talking to Hashem is an integral part of our lives.

Now for my question: The Rosh Yeshiva frequently mentions during the *shiurim* that one should never hit his child, he must speak nicely instead. Does this apply to a child who is disrespectful and answers "No" to his parents when they ask him to do something? If the solution isn't a small *potch*, what is the right thing to do? My

question is referring to young children between the ages of two and four.

Thank you.

## The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' פרשת האזינו, י"א תשרי, שנת תש"פ לפרט קטן

Dear...

Shlomo Hamelech said in *Mishlei* (29:17), “Be *mechanach* your children when they are still young, so when they will be older you will have *menuchah*, and see *nachas* from them.” Likewise, the Rebbe states in *Sefer Hamiddos* (*Ois Banim*), “One must teach his child *derech eretz* when he is still young.” A child between the age of two and four must be taught that when a parent says something, he must oblige. Saying “No” is not acceptable, and one is allowed to give a small *potch* to teach young children to behave with *derech eretz*.

Many parents make a mistake and delay being *mechanach* their children while they are still young, yet, once they are older, it is already too late.

The concept that Maharosh taught, that *chinuch* is through positive communication only, applies to children once they are already older. One must be very careful how he speaks to older children, as hurtful speech can destroy them. However, young children must be disciplined so they grow up knowing a parent is not a friend, a parent must be respected.



In conclusion, one must always keep in mind that to succeed in raising one's children, much *tefillah* is necessary. A parent must daven to Hashem for the *hatzluchah* in every detail of a child's life and that they should grow up to be *tzaddikim*. Through doing so, one will be *zocheh* to see *nachas*.

May Hashem bless you with success in all your endeavors.



## ... WAS THE TRAGEDY A RESULT OF MY *AVEIRAH*?

### Question:

To the Rosh Yeshiva *shlita*,

I once committed a serious *aveirah*, and a few hours later my close friend's mother passed away. Are the two connected? And if the tragedy happened because of my *aveirah*, how can I do *teshuvah*?

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' פרשת האזינו, י"א תשרי, שנת תש"פ לפרט קטן

Dear...

With every good deed a person does, he brings blessing upon himself and on others; whereas with every *aveirah* a person commits, he brings suffering upon himself and on

others. *Chazal* teach us (*Kiddushin* 40:), “When a person performs a single mitzvah, he is fortunate — for he has tipped the balance for himself and for the entire world toward the side of merit. However, if he committed a single *aveirah*, woe to him — for he has tipped the balance for himself and for the entire world toward the side of guilt.”

Cry to Hashem and do *teshuvah*, and Hashem will forgive your sins. *Chazal* teach us (*Yoma* 86:), גדולה תשובה - שבשביל, יחיד שעשה תשובה מוחלין לכל העולם כולו, *Teshuvah* is so great, that when an individual repents, Hashem forgives him and the rest of the world.” One cannot fathom how Hashem waits for and rejoices once a *Yid* does *teshuvah*. We learn in *Yechezkel* (33:11), Hashem tells the Navi, “Say to Klal Yisroel: The word of Hashem — [I swear] that I do not desire the death of the *rasha*, but rather the return of the *rasha* from his sinful ways, so he merit to live.”

Adopt the Rebbe’s *eitzah* of *hisboidedes*; when one talks to Hashem in the language with which he is most comfortable, his entire life is altered. One begins feeling Hashem’s presence in everything he does. If you make this part of your life, you will be *zocheh* to *teshuvah shleimah*. Furthermore, we will be *zocheh* to be redeemed from *galus*, as *Chazal* state (*Yoma* 86:), “גדולה תשובה שמקרבת את הגאולה”; likewise, we learn in *Yeshayahu* (59:20), “ובא לציון גואל” — in whose merit will Moshiach come? The *pasuk* concludes, “לשבי פשע ביעקב” — in the merit of those who do *teshuvah*.

May Hashem bless you with success in all your endeavors.



## ... CAN ONE LEARN TORAH IN COMFORT?

### Question:

To the Rosh Yeshiva *shlita*:

I've heard the Rosh Yeshiva state numerous times that one is allowed to learn Torah in comfort, for example while lying on the couch with a refreshing drink. Isn't a contradiction to what we learn, that Torah should be acquired through labor and struggle?

Thank you.

### The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' פרשת האזינו, י"א תשרי, שנת תש"פ לפרט קטן

Dear...

*Chazal* state (*Zevachim* 5.), "Reish Lakish lay in the study hall." Rashi elaborates that he lay on his stomach with his face to the ground. The Ben Ish Chai refers to the above Gemara when answering a similar question in his *sefer, Shaales I'Tshuves Torah Lishmah*. He is asked if it's respectful to learn Torah while reclining, and he answers that we learn from the abovementioned Gemara that the holy Reish Lakish

learned Torah while lying on the ground; therefore, if one is tired it is permissible to learn while reclining.

Fortunate is the person who learns Torah no matter his circumstances, and uses his spare time for Torah study. Such a person will be *zocheh* to be blessed in this world and in the next, as *Chazal* state, "ותלמוד תורה כנגד כולם."

May Hashem bless you with success in all your endeavors.



## HOW CAN I SHARE MY NEWFOUND INSPIRATION WITH OTHERS?

### Question:

To the Rosh Yeshiva *shlita*,

First, I must thank you for all the beautiful *shiurim* that completely transformed my life. I feel a closeness to Hashem that I never felt before, and I sense such joy in every aspect of my life.

I live in a city with many Breslev Chassidim, but many are opposed to the Rosh Yeshiva and Maharosh, and it bothers me greatly.

I know the Rosh Yeshiva teaches us not to dwell on how others judge us, and to do the right thing for oneself and family despite others' opinions. However, sometimes after listening to an inspiring shiur, I long to discuss it with someone who can relate to me, or to spread the light to more people. I feel as if I have no one who can

relate to me. Can the Rosh Yeshiva give me an *eitzah* how to fill the void?

Thank you.



## The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ה' פרשת האזינו, י"א תשרי, שנת תש"פ לפרט קטן

Dear...

If you were *zocheh* and found the light of the holy Rebbe, take your newfound appreciation and spread the *eitzahs* further to others. The holy Rebbe instructed us to engage in *hafutzah* — to draw more *Yidden* closer to Hashem. R' Nosson writes in *Chai Maharani* (543), "On numerous occasion the Rebbe spoke to us and directed us to engage in bringing *Yidden* closer to Hashem; many times the Rebbe would rebuke us and say "עצים יבשים" — you are lifeless trees, because we did not bear new fruit, meaning that we did not encourage more *Yidden* to return to Hashem. On one Motzei Shabbos, the Rebbe gave us *mussar* for a few hours, reproaching us that we do not engage enough with *hafutzah*."

We must always remember what the Rebbe gives us; he infuses us with life. You write that your entire life transformed; seize the opportunity and express your *hakoras hatov* to the Rebbe and Maharosh, and find ways how you can give joy to another *Yid* by introducing to him the beautiful *eitzahs*.

The holy Rebbe relates in *Sippurei Maasos* (Story 13), “The deaf *betler* proclaimed to the wealthy men who boasted about their prosperity, ‘I am blessed with a better life than you; if your life is truly blessed, why don’t you contribute to the Medinah?’”

If you will engage in *hafutzah*, you will gradually realize that everyone draws *chizuk* from Maharosh’s *seforim*; outwardly people hide the truth, it seems as there is opposition, and people ridicule the *seforim*; however, secretly everyone draws *chizuk* from the *seforim*. The *seforim* and *kintreisim* inspire countless individuals. Start distributing the *seforim* and *kintreisim* and you will find people like you, who also wish to communicate and draw *chizuk* from one another.

May Hashem bless you with success in all your endeavors.



## HOW CAN ONE REMAIN B'SIMCHAH EVEN WHILE GOING THROUGH DIFFICULTIES?

### Question:

To the Rosh Yeshiva *shlita*,

First, I must say thank you for all the *shiurim*; they give me much encouragement in my everyday life.

*Baruch Hashem*, I am employed, yet I struggle very hard to make

ends meet. I barely scrape by with the minimum a family of five needs to live through the month. There are days that this makes me feel very dejected and depressed. How can I remain strong when the situation is so difficult?

Again, thank you for everything, may Hashem repay you. I recently completed *Masechtas Megillah* and *Makkos*, only in your *zechus*.

Thank you.

## The Rosh Yeshiva's response:

בעזרת ה' יתברך - יום ד' פרשת בראשית, אסרו חג, כ"ד תשרי, שנת  
תש"פ לפרט קטן

Dear...

You must be commended for your efforts to remain happy even while undergoing such a difficult challenge. The holy *Zohar* states (*Hakdama* 4.), "Every day a *Bas Kol* is heard that calls out, 'Who can overturn darkness to light? Who can convert something bitter into something sweet? One who hopes and strives for the darkness to subside and the sun to rise — he is *zocheh* to receive Olam Haba.'" When a person musters the strength and turns his bitterness in joy and his darkness into light, and he recognizes that even in the darkness and challenges Hashem is always there with him, then he is a true *tzaddik* and is *zocheh* to Olam Haba.

The holy Rebbe states in *Likutei Maharan* (*Chelek* 1, *Siman* 33, *Ois* 3), "Every person goes through good days and bad days;

what is the *eitzah* to survive the challenging ones? Shlomo Hamelech says in *Koheles* (7:14), ‘On the good days, utilize the blessings, and on the bad days probe and examine your difficulties, and you will certainly find that despite all the hardships, there are blessings too.’” We must remember that Hashem is full of compassion and he will never forsake us.

Blessed is the one who internalizes the words of the holy Rebbe and always seeks the many blessings Hashem grants him. Such a person will remain steadfast even in his darkest moments.

May Hashem bless you with success in all your endeavors.



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