



# *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**

**39**



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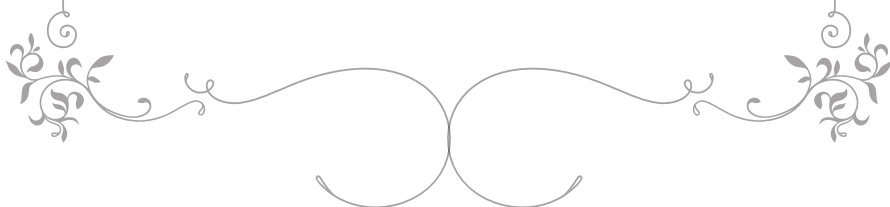
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# THE LIGHT OF EMUNAH

## AS A MELAMED, I WANT TO SHARE MY ACCOMPLISHMENTS.

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### **Question:**

To the Rosh Yeshivah *shlita*,

I want to share several of my accomplishments with the Rosh Yeshivah.

As a Rebbe in Eretz Yisroel, and as a *talmid* of the Rosh Yeshivah *shlita*, I do my utmost to relay the *chizuk* and insight of the Rebbe to my *talmidim*.

As the year is almost complete, I initiated a discussion with my *talmidim* (eight-year-old boys) to find out in which aspects they have grown. Their reply was unanimous; first — *tefillah*, second — the significance of *tzitzis*, and third — talking to their parents with respect.

In addition to the above, and after much encouragement on my end, many of my *talmidim* are completing *Meseches Taanis* (which they took upon themselves to learn in their free time), during the Nine Days. Just today, a *talmid* showed me a set of *Shisha Sidrei Mishnah* his father bought him, and I showed him how to use a sticker to keep track of where he is up to.

The credit belongs to the Rosh Yeshivah, who spares no time and energy to convey the *eitzos* and guidance of the Rebbe to us all. Therefore, I view it as my obligation to share the far-reaching effects of your efforts.

Thank You.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

You cannot fathom the greatness of a *melamed* up in heaven; a *melamed* who looks after his *talmidim* and learns Torah with them, receives a special significance in heaven and can generate *yeshuos*.

Chazal relate<sup>1</sup>: It was during a time in Eretz Yisroel that there was a terrible drought. At behest of the Rabbanim, all the *Yidden* gathered in the Beis HaMedresh to be *mispallel* for rain. A simple Jew went

.....  
1. *Taanis* 24a.

up to the *amud* and as soon as he said the words “*mashiv haruach umorid hageshem*,” the skies opened, and rain started pouring down. When he was asked in what merit he was able to generate such a miracle, he replied, “I am a *melamed* for young children, and I don’t differentiate between the *talmidim* whose parents pay me for my services and those who do not. I also have a special trick to make all my students interested in learning; when I see a child is distracted — I bribe him; I have a fish tank at home, and I promise him that by learning well he will be permitted to come over and look at the fish. In effect, he also starts showing interest.” This incident teaches us that a *melamed* or teacher who is sensitive to all of Hashem’s children has a special power in heaven and his *tefillos* are answered.

Who can compare! If the *melamed* also has the *limudim* of the holy Rebbe, then the impact is so much stronger. The Rebbe gives us potent ammunition so that when we aim, we score directly on target. Only someone who himself already has *emunah* can convey lessons of *emunah* to his *talmidim*. Thus, a *melamed* who is already saturated with guidance of the holy Rebbe, and his faith shines bright in every situation, will be able to imbue lasting lessons of *emunah* to his *talmidim*.

The Rebbe once remarked, “I don’t want my *talmidim* to be *melamidim*; yet, if one must be a *melamed*, who can serve the post best if not one of my *talmidim*?” A

person must have a strong inbred *emunah* to be able to instill it into another. *Emunah* is the foundation of a *Yid* — to live with the knowledge that Hashem controls everything and always keep that thought at the forefront of one's mind.

Unfortunately, nowadays, many other aspects have taken the front seat. We stress *limud haTorah*, and we teach our children to learn for hours without break. We teach them the importance of being a *metzuyan*, and we test them and hand out certificates; yet, the simple *dibburim* — the importance of living with *emunah*, with Hashem — is forgotten. Then, we wonder what happened when we realize that *bachurim* are lacking *yiras Shamayim*, or that *bachurim* and *yungerleit* feel no connection to mitzvos or Shabbos. If only they had been hammered with *emunah* when they were still young, they would have remained *ehrliche Yidden*.

Remain strong and continue with your holy work, and may Hashem always guide you.





## IS A MARRIED WOMAN REQUIRED TO DAVEN?

### Question:

To the Rosh Yeshivah *shlita*,

I want to thank you for all the *chizuk* that I receive; may Hashem give you the strength to continue with your holy work.

I try to say the *Yom Tehillim* every day, just as the Rosh Yeshivah advises, and I want to ask if it is a problem to say it at night, if I didn't find the time during the day.

Likewise, I wanted to ask what is preferable if I am having a busy day: Should I daven Shachris or instead say *birchas hashachar* and the *Yom Tehillim*?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת עקב,  
חמשה עשר באב, שנת תש"פ לפרט קטן

Mrs. ...

You are permitted to say *Tehillim* at night. It is written from HaRav HaKadosh M'Betchuch *zichrono*

*Livracha*<sup>2</sup> that it is permissible to recite *Tehillim* at night because the objective is to be *mispallel* and thank Hashem.

A *Yiddishe mammeh*, who is occupied from morning to evening with her duties and chores, can fulfill her share of davening with *hisbodedus*. While cooking and cleaning, you have an opportune time to converse with Hashem. Seize the opportunity to daven for everything you need; ask Hashem to help you in every aspect of your life, and by doing so you are doing your part.

The holy Rebbe would praise the *tefillos* of Jewish women; he would say that they have tremendous value up in heaven. Someone once remarked to the Rebbe in the name of the Baal Shem Tov zt”l that when Moshiach will redeem us from *galus*, the *veiber shul* — the women’s section — will be annulled. The Rebbe responded, “It cannot be true that the Baal Shem Tov said such a thing! The opposite; Moshiach will only come in the merit of the *tefillos* of the holy women who davened to Hashem for the *geulah*.”

Women are more attracted to the *eitzah* of *hisbodedus* because women have more *temimus* and their faith is stronger. The Rebbe said,<sup>3</sup> “The world considers faith trivial, yet I consider it an extremely great thing. One must believe without speculation and philosophizing, trusting, like women and simple folk

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2. *Aishel Avraham*, *Orach Chaim* 238:2.

3. *Sichos Haran* 33.

who live with *temimus* and believe solely in Hashem.” Women naturally possess *temimus*, therefore they have a closer connection to Hashem.

Begin your day with *birchas hashachar*, and when you have some time say the *Yom Tehillim*. However, your main focus should always be to bring Hashem into your mundane; include Him in your life and speak to Him at every opportunity.

May Hashem bless you with success in all your endeavors.



## IS A GIRL ALLOWED TO GO SWIMMING AT A SEPARATE BEACH?

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### Question:

To the Rosh Yeshivah *shlita*,

What should I tell my friend, who considers herself a *talmidah* of the Rosh Yeshivah, yet doesn't really follow the Rosh Yeshivah's directives? She keeps on talking to me about *shidduchim*, but when I tell her that the Rosh Yeshivah says girls shouldn't do so, she laughs and says this isn't what the Rosh Yeshivah means.

I also would like to know if it is permissible to go swimming at a separate beach without tights and with short sleeves.

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת עקב,  
חמשה עשר באב, שנת תש"פ לפרט קטן

Miss ...

Not everyone who considers herself a *talmidah* of Beis Faiga is a *talmidah*, and there are even girls who are students in Bais Faiga who cannot be considered *talmidos*. A *talmidah* is only one who listens to and abides by the lessons that are taught.

How can a person know what another's spiritual standing is? Who is a *talmid* and who is a *talmidah*? Today he might be a *talmid*, yet tomorrow he might have second thoughts and can be considered a *talmid shenufal*, which the Rebbe comments is worse than anything else.<sup>4</sup>

Don't be swayed by others; apply the lessons you are taught to your own life. Continue your friendships with girls who also listen to the *shiurim* and derive encouragement from the Rebbe's *eitzos*, yet at the same

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4. *Likutei Halachos*, *Nezikin* 4:27; *Shluchin*, 5:17; *Rosh Chodesh* 7:52.

time, don't be influenced by girls who don't listen or who behave contrary to what is taught.

Be careful not to talk between yourselves about *shidduchim*. It is not *eidel* and it is childish to be discussing other *bachurim*. If you think of a good *shidduch* for someone, you can share it with your parents or principal, but it shouldn't become a discussion between your friends.

Regarding your second question, if it is permissible to go swimming at a separate beach without tights and with short sleeves; it depends on if the area is sectioned off properly. If it is, then it is permissible.

Continue with your good behavior — in this merit you will find a good *shidduch* and be *zocheh* to establish an *ehrliche* home. As the Rebbe says in *Sefer HaMiddos*,<sup>5</sup> “Modesty in a woman makes her worthy of having good children.”

May Hashem bless you with success in all your endeavors.



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5. Children 9.

## HOW CAN I STOP MY WIFE FROM ACTING WITHOUT MY PERMISSION?

.....

### **Question:**

To the Rosh Yeshivah *shlita*,

I would like to ask how to deal with my wife who acts irrationally without my permission. For example: She decided to renovate our house. Small problem, however: I am broke. She didn't ask me for permission, and when I found out about her plans, I clearly told her that now is not the time, because my business is struggling and I hardly have money to cover our regular expenses. I also owe people money. She works and earns money, but she refuses to use that money for the expenses she incurs.

I tried talking nicely but my words fell on deaf ears. Meanwhile, the construction is in full swing.

How do I stay cool and not lose my head? Thank you.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ד' פרשת עקב,  
חמשה עשר באב, שנת תש"פ לפרט קטן

Dear ...

Do everything in your power to keep the peace and not let your marriage crumble.

Try talking to her nicely again; explain to her that your finances don't allow these kinds of expenses now. Tell that when you have money, you will be more than happy to pay for renovations. However, if you see that you are up against a brick wall, she is adamant to go ahead, and has even hired a construction crew without your consent, then you must do everything in your power to hold your marriage together and not allow this to destroy your family.

Do not rush into therapy either. There are many therapists who listen to people's suffering, not because they want to help them, only because this is their business. If their only objective is to make money, then once they squeeze you dry, they will advise you to divorce. Woe to the people who stumble into their snare; an incompetent therapist can generate so much heartache for both the parents and the children.

I beg you, listen to what I'm telling you; I have no personal intentions here. I don't know who you are, and I don't know your wife. However, I want to save your family from being torn apart.

The Torah teaches us that a husband should do everything in the world to gladden his wife. The holy tzaddik R' Chaim Vital *zt"l* writes,<sup>6</sup> "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

.....  
 6. *Shaar HaMitzvos, Parshas Eikev.*

go out of his way to buy her beautiful clothing, **and he pleased her with everything he could**, even if he didn't have the money to do so."

This is what the Torah teaches us: Even if she is wrong — she disregards what you say, and spends money she shouldn't — you must hold on with all the strength you have so that your marriage will remain intact. This is what Mohorosh taught us, and this is what we continue to teach in Heichel Hakodesh again and again. Do everything in your power to preserve your home.

Mohorosh taught us another important lesson that makes life easier and more pleasant. Mohorosh would always say, "A woman is always right." Mohorosh warned us to never enter an argument with one's wife. Agree with her, and don't try to prove to her that your opinion is right. Even if it seems as if she's lost her mind — it's midday, the sun is shining, and she claims that it's night. Don't argue with her! Just agree! Say, "Of course, let's go outside and take a look at the moon." Or it's pitch black outside, and she decided it's day. Just offer to go outside and take a suntan, until she *herself* will realize that she is wrong. It seems awfully strange, but at the end of the day, someone who follows this advice has a much happier life.

Be aware that all your friends and family who are privy to your situation, who are busy giving you advice like "Divorce her," or "You don't have to suffer," are only useful until you divorce. Once you are alone, you



won't have a place to call home. You'll wander from one place to another and your life will be defined by bitterness.

Therefore, if she already started the renovations without permission, and she is taking your money without your permission, make sure that at least your family remains intact. Make sure that your children don't lose their home because of their house.

I hope you will accept my advice — you will benefit both in This World and in the World to Come.

May Hashem bless you with success in all your endeavors.



## **SHOULD I COMPROMISE AND ALLOW MY HUSBAND TO BRING A COMPUTER INTO OUR HOME?**

---

### **Question:**

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*; they infuse me with life.

My husband wants to have a computer at home just for technical purposes; for example, to move storage

from a SD card to a hard drive, and for programs such as Word and Excel. He makes the argument that this is not what the Rosh Yeshivah has in mind when he says one shouldn't bring a computer into his home.

I trust my husband, as he always makes wise decisions; however, in this case I am apprehensive. I really don't want to cross the line and bring a computer into my home.

Thank you.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ד' פרשת עקב,  
חמשה עשר באב, שנת תש"פ לפרט קטן

Mrs. ...

If your husband listens to the Rosh Yeshivah and is ready to accept what the Rosh Yeshivah has to say, why wouldn't he approach the Rosh Yeshivah and ask him if in this case it is permitted to bring a computer into his home?

It's a pity to waste one's time arguing; if there are differences in opinion between a husband and wife, they must seek guidance from an *ehrllicher Yid* whom both the husband and the wife respect and will accept what he has to say. By doing so you will avoid so many arguments and strife.

One of Hashem's greatest wonders is that He created a world with many types of people. As Chazal

say,<sup>7</sup> שְׂאִין דְּעִתָּם דּוּמָה זֶה לְזֶה — Every person thinks differently, every person has his or her unique wants and needs, and in order for a marriage between two very different people to be successful, they must have someone they both respect who will guide them on the Torah's path.

Ask your husband to talk to his Rav and listen to his guidance.

May Hashem bless you with success in all your endeavors.

## DID THE REBBE ALLOW HIS TALMIDIM TO BE MELAMDIM?

### Question:

To the Rosh Yeshivah *shlita*,

I heeded the Rosh Yeshivah's advice and I bought the *sefer Chayai Moharan*; *baruch Hashem*, I make sure to learn a couple of verses every day.

Yesterday I came across a verse that made me wonder; R' Nossan writes <sup>8</sup> that the Rebbe didn't want his *talmidim* to be *melamdin*, and he spoke about it on

7. *Brachos* 58a.

8. *Chayai Moharan* 465.

many occasions. I know the Rosh Yeshivah greatly encourages the *melamdim*, and he constantly discusses the significance of a *melamed*; being a *melamed* myself, I can say that the only encouragement I get is from the Rosh Yeshivah.

I would appreciate if the Rosh Yeshivah can clarify the Rebbe's words.

Thank you.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ב' פרשת ראה,  
כ' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

It is true that the Rebbe didn't want his *talmidim* to be *melamdim*. The Rebbe once asked a *talmid* who was a *melamed*, "How much money do you earn a week as a *melamed*?" The man specified the amount. The Rebbe calculated how much it came out to for each day, and then each hour, and it was a very small sum. The Rebbe then remarked, "If this is the case, you can lose your reward in This World and in the Next World for a few pennies. When one steals from a person, he can always pay up and receive forgiveness. However, when one wastes time that was allocated for learning with children, it is something he can never repay, and for which he can never receive forgiveness." There

are many other *sichos* where the Rebbe discussed this topic, warning *anshei shlomeinu* against being *melamdim*.<sup>10</sup>

But despite the above, the Rebbe said that if a position of a *shochet* (the Rebbe was also against his *talmidim* learning to be *shochtim*) or a *melamed* needs to be filled, it should specifically be one of his *talmidim*. The Baal Shem Tov says<sup>11</sup> that the *Yetzer Hora* has a goal to negatively influence *shochtim* so that their piety should be compromised, thereby causing *Yidden* to stumble with eating *treif*. Likewise, the *Yetzer Hora* targets *melamdim*, so that they should lack *yiras Shamayim* and poison the minds of their *talmidim* with *apikorsus*. Therefore, the Rebbe said, “*Oib a melamed, oib a Shochet*, it should be one of my people who has *yiras Shamayim*.”

There are many stories of *Breslever chassidim* who were *melamdim* and instilled *emunah peshutah* and *yiras Shamayim* into their *talmidim*. Mohorosh himself was a *melamed* for many years.

Continue with your holy work and remember the most crucial aspect: Imbue *emunah* into your *talmidim*. Speak to them about Hashem with the utmost certainty and clarity. Teach them to talk to Hashem when they want something, for this will accompany them for the rest of their lives.

.....  
 10. See *Chayai Moharan* 465, 591.

11. See *Baal Shem Tov al HaTorah, Parshas Yisro* 19.

Mohorosh would relate that he still remembers how his *melamed*, R' Yaakov Kalmenovitch — who was affectionately called “R' Yaakov *melamed*” — imbue *emunah* into his six-year-old *talmidim*. The *cheder* was in a Beis HaMedresh, and every time a child wanted something, he would tell the child to stand before the *aron hakodesh*, kiss the *paroches*, and repeat a *tefillah* after him. This is how he imparted the concept of *tefillah*, that one can ask Hashem for everything he needs, and this lesson accompanied Mohorosh for the rest of his life.

Continue with your holy work, and view the children as if they were your own. Chazal state, “Whoever teaches Torah to the son of his fellow, is regarded as if he had fathered him.”<sup>12</sup> The lesson we must learn from this Chazal is what one who learns with a child must always keep in mind: *This is my child*. This is the only way he can be *matzliach* with his *talmidim*. There are *melamdim* who humiliate children or use physical force to discipline them; they don't realize that this world isn't *hefker*; by such behavior they will receive payback that their own children will cause them heartache, only multiplied.

May Hashem bless you with success in all your endeavors.



.....  
12. *Sanhedrin* 19.

## CAN I GIVE AWAY HALF OF MY EARNINGS TO TZEDAKAH?

### Question:

To the Rosh Yeshivah *shlita*,

May Hashem grant you the strength to continue spreading the wisdom of the *heiliger* Rebbe and Mohorosh to the entire world. Every letter I read strengthens my faith and bolsters my desire to serve Hashem.

I wanted to ask if I should give away half of my earnings to help reprint the Rebbe's *seforim*, or it is irresponsible lest I need the money at a later time?

Can I solely rely on Chazal's saying that poverty doesn't befall one who gives *tzedakah*?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ראה,  
כ' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

You cannot fathom the greatness of printing the Rebbe's *seforim* and flooding the world with them.

The world we live in today is permeated with

darkness, and the immorality reaches new lows every day. We struggle with the trials of both the *Dor HaMabul* and the *Dor Haflagah*. It is so easy to access every kind of immorality, and likewise to become caught up in the web of *apikorsus*. Young girls and boys from the most prominent families are lured away from *Yiddishkeit*, and we are left wringing our hands.

What is the *eitzah*? How can we stop the tidal wave from consuming more and more victims? The answer lies within R' Nosson's final words before leaving this world. R' Nosson passed away on Erev Shabbos *Parshas Vayigash, Asara b'Teves*, in the year 1845. Several hours before his passing, he said these words: "Nu, Ezra HaSofer is leaving this world and *treif pasul* will dominate; as we see, the world is pervaded by *treif pasul*; yet I hope that one page of the Rebbe's *seforim* will be able to rectify everything." R' Nosson then concluded, "Your occupation shall be to print these *seforim* and be persistent with money, a strong will, and even *tirchah*." (Ezra HaSofer also left the world on *Asara b'Teves*; with these words, R' Nosson implied that he had the *neshamah* of Ezra HaSofer.)

This is the *eitzah*: We must do everything in our power to make the *heilige* Rebbe's wisdom and guidance known to the rest of the world. With the Rebbe's *eitzos*, it is possible to bring back even those who have already strayed.



One who prints the Rebbe's *seforim*, and, likewise, one who distributes them, is very treasured up in heaven. Listen to what the holy Zohar says<sup>13</sup>: 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 in the Next, and he enters the Thirteen Gates of *Rachamim* and no one can stop him.

Blessed are those who take part in this virtuous endeavor and generate that lost souls return to Hashem.

May Hashem bless you with success in all your endeavors.



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 13. *Terumah* 128b.

## IS IT PERMITTED TO DAVEN FOR PARNASSAH ON SHABBOS?

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### Question:

To the Rosh Yeshivah *shlita*,

I would like to ask if it is permitted to daven for *parnassah* on Shabbos.

Thank you for everything; your recent visit in Lakewood gave me an immense amount of *chizuk*.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ראה,  
כ' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Shabbos is an opportune time during which a person can sense Hashem's Presence more significantly than on the rest of the week. Even simple people can sense a stronger connection to Hashem on Shabbos. Therefore, Shabbos is an auspicious time to daven to Hashem for everything a person may need. Be it *parnassah*, health, children; a person is even permitted to cry on Shabbos when he davens to Hashem.

Chazal say <sup>14</sup> that the great Tanna R' Akiva would enjoy special pleasure when crying on Shabbos. He would recite *Shir HaShirim* and cry profusely, thereby sensing a profound connection to Hashem. The lesson we can learn is that if one has *oneg Shabbos* through crying, then it is permitted.<sup>15</sup>

By honoring the Shabbos, you will receive blessing and abundance for the rest of the week. Chazal teach<sup>16</sup> that when a person honors the holy Shabbos, he is blessed with wealth. As R' Chiya bar Abba said, "I was a guest at the home of a certain householder in Ludkiya, and when the time came to eat, they brought before him a gold table that required sixteen people to carry it. And there were sixteen silver chains set into it, and there were plates and cups and drinking ladles and bottles set into it; and on the table were many types of foods and all kinds of delicacies and spices. When they put the table down before him, they said: *וְהָאֵרֶץ וְנִמְלֹאָה*, and when they removed it, they said: *הַשָּׁמַיִם שְׂמִיִּם לֵה' וְהָאֵרֶץ נָתַן לְבְנֵי אָדָם*. I said to him, 'My son, through what did you merit to have all this?' He said to me, 'I was a butcher, and regarding every animal that was of high quality, I would say, "Let a piece of this be for Shabbos.'" I said to him, 'Fortunate are you that you merited this, and blessed is Hashem Who has granted you this.'"

14. *Midrash Agudah; Beis Yosef Orach Chaim* 288.

15. *Turei Zahav* 288, *Seif Katan* 2.

16. *Shabbos* 119a.

We see from this incident the extraordinary wealth one can be *zocheh* to in the merit of honoring the Shabbos.

May Hashem bless you with success in all your endeavors.



## HOW CAN SOMEONE RIP APART THE *GILYON* HEICHEL HAKODESH?

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### **Question:**

To the Rosh Yeshivah *shlita*,

I recently heard a *shiur* in which the Rosh Yeshivah was discussing the “*Gilyon* Heichel Hakodesh,” and I was reminded that I am long due in thanking the Rosh Yeshivah for the *gilyon*. I am indebted to the Rosh Yeshivah, as this *gilyon* saved my life.

Precisely the issue the Rosh Yeshivah was referring to [*Parshas Noach* 2019], which included a sensitive response by the Rosh Yeshivah to a parent whose child was violated by a neighbor (see following letter), saved my son.

When I come to shul on Friday night, I’m usually exhausted; I save my energy for davening and I don’t

have time to read through *gilyonos*. However, this week after davening I noticed that my son was looking pale and anxious about something. When I asked him if he is feeling ok, he gave me a noncommittal answer, but when I pressed further, he took the *gilyon* out of his pocket, and showed me this letter.

I started reading and my world turned black; but at the same time, I was relieved that I found out what was going on. *Baruch Hashem*, it was still at the beginning of things, and we were able to stop it in time. I dread to think about what could have happened if it had continued. This letter saved my son.

Since this incident, I started listening to the *shiurim*, and my life has transformed. When I heard the Rosh Yeshivah saying during the *shiur* that there are people who say the *gilyon* is *nivul peh*, I simply scratch my head in wonder. I beg you, take no notice, and let them continue shouting their insanities; but please, continue with your holy work saving *Yiddishe kinder* from destruction. It could not be closer to the truth that only a *menuval* would oppose printing such material, because he is afraid that his despicable behavior will be exposed. Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ראה,  
כ"א מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

You must be commended for teaching your children

to be vigilant and to protect themselves from people who can cause them harm. It is a parental responsibility to educate children and teach them how to remain safe and pure. If a parent prepares his children and teaches them to conduct themselves with *yiras Shamayim*, he will later merit to see *nachas* from them, and they will grow up to be righteous, upstanding individuals.

Unfortunately, we are living during unprecedented times, the *Yetzer Hora* has such a tremendous *koach hatumah*, and he uses it to destroy and damage our innocent and pure. Young children are violated and robbed of their innocence, and once the foundation — the *yesod* — is shattered, they start stumbling in *kedushah* and their future is marred and in question.

Yet, Hashem sent us an antidote — the heiliger Rebbe, who can help us fight the terrible *tumah*. He wages war with the Evil One, and he can subdue the *tumah* and save us from being taken captive therein.

The Rebbe would speak about *kedushas habris* on many occasions because if the *yesod* — the foundation — is strong, then a beautiful building can be built above. However, if the foundation is crumbling, nothing can be erected. Therefore, the Rebbe foresaw the importance of this and understood that for us to remain *ehrlliche Yidden*, this must be a priority.

Obviously, the *Yetzer Hora* does not sit idly; rather, he combats the Rebbe's efforts in every way he can. Primarily, he spreads *motzi shem ra*, and the Rebbe

and his talmidim are humiliated and ridiculed by many. For fifty years Mohorosh sat and wrote *seforim* and *kunteresim*, he saved up penny by penny to print them and spread them throughout the entire world; his only objective was to let people know that despite everything they have done, Hashem still loves them, and they have an opportunity to do *teshuvah* and extricate themselves from the *Yetzer Hora's* net. Along came the people from the Melech HaAchzar <sup>17</sup> and mocked the *seforim*. They said they must be ripped to shreds! They must be burned! One is forbidden to even glimpse into them! We, must protest this injustice; how can we allow people to rip these *seforim* apart? How can one destroy a *sefer* that is rescuing *neshamos* from the *Yetzer Hora's* clutches?

Allow me to ask, what is written in these *seforim*? What is written in the *kunterisim*? Their contents are pure *yiras Shamayim* and *kedushah*; how can someone dare speak out against *seforim* that convey pure, unadulterated faith?!

Who rips the *gilyonos*? Who burns the *kuntereisim*? Only a *baal aveirah*, someone who is steeped in immorality. Every father should be required to read the letter that was published and absorb the lessons imparted, and then he must teach his children how to stay safe and out of harm.

Is this *nivul peh*? *Nivul peh* is what transpires during

.....  
17. See *Sippurei Maasios*, Story 13.

*shalash seudas* in many shuls when the lights are out. Where are your children then? Who is looking after them? Who knows, he might be in the clutches of a *menuval*! During the long Friday and Shabbos afternoons in the summer, where are your children? What are they doing while you take a nap? They might be involved in unsavory behaviors that will then persecute them for the rest of their lives. Thus, I ask, a *gilyon* that raises awareness, brings *yiras Shamayim*, and teaches *kedushah* is problematic?

This is the Rebbe's fate, people rip the *seforim* and try to extinguish the light. As the Rebbe relates,<sup>18</sup> when it was time for his *neshamah* to descend to this world, the ם"ח ך"מס came before the Heavenly Court and cried out, "Ribbonoi shel Olam! If this *neshamah* descends to the world, then what was Your purpose in creating me?" And he was answered, "The time has come for this *neshamah* to go down; you must find yourself a remedy." So, he left, and then returned with an old and bent one, and they both laughed; the *Yetzer Hora* said, "I have already found myself a remedy, the soul may now go down to the world." Mohorosh writes, "What was the remedy they found? Laughter. The Rebbe is ridiculed and the *seforim* are mocked and scorned."<sup>19</sup> However, the time of the ם"ח ך"מס is running out, we are already witness to the Rebbe's tremendous power; he is conquering the

.....  
18. *Sippurei Maasios*, Story 7.

19. *Sefer Naharei Afarsemon*, Comentary on *Sippurei Maasios*.



world, and everyone admits that they gain *chizuk* from his guidance and *eitzos*.

May Hashem give us the opportunity to take part in saving *Yiddishe kinder* and returning wayward *neshamos* to Hashem.



## DOES MY CHILD NEED THERAPY AFTER GOING THROUGH TRAUMA?

.....

### Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for the beautiful *shiurim* and *chizuk*; they transformed my life. It is in their merit that my children have a happier mother, my interactions are more positive, and life in general is so much easier and pleasant.

About a year ago, when I started listening to the *shiurim*, I was awakened to the importance of speaking to children in an open manner about personal safety and teaching them to be vigilant not to fall prey to people who are unwell and prey on children. Since then, I speak about this topic from time to time, and I tell my children that they should not be scared to come discuss anything with me if they feel unsafe.

One day, my nine-year-old son came to me and told me that last year, one of my neighbors — a twelve-year-old boy — cornered him, and he was a victim to unwanted touching. He said that at the time he was afraid to discuss it, but now he felt safe and knew that he will be understood. [Once the conversation was over, he no longer wanted to discuss it anymore.]

My first question is, what can I do so that this shouldn't leave a permanent effect on him? He is a good child who likes to learn; therefore I told him to learn *mishnayos*. However, people advised me that only through therapy is it possible to remove the trauma and see if it is still affecting him. After listening to many *shiurim*, I understand that therapy is not always the answer, but I'm lacking clear guidance on how to handle this sensitive situation.

My second question is, what do I do about my neighbor's son, who is the cause of this all? He is now thirteen years old, attends a good yeshivah, and looks like a good boy. Should I tell his parents? Will it help the situation or do the opposite?

I would appreciate if the Rosh Yeshivah can address my concerns and give me clear guidance as to how to conduct myself in this situation.

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בראשית,  
אסרו חג סוכות, כ"ד תשרי, שנת תשע"ט לפרט קטן

Mrs. ...

It is praiseworthy that you are *mechanech* your children with *yiras Shamayim*, and you teach them to be careful to play only with children who are a good influence on them.

I'll begin with addressing your first question on how to handle the situation where your child's personal privacy was violated.

Continue conveying the message to all your children about the importance of befriending only a child who has good *middos* and *yiras Shamayim*, not socializing with children who are a bad influence. However, this cannot be done only by saying, "You must have good friends" or "Stay away from bad friends." You must be very clear regarding what you mean by a good friend, and what a bad influence implies. You must tell your children about the severity of touching and looking at places that should be covered. They must be forewarned that if someone attempts to touch them — it makes no difference if it's a relative or a stranger — they must run away, and they must not be afraid to tell a parent about it. Only by our talking to children

about this issue will they be aware of the dangers, and be able to grow up *ehrlich* and pure.

Don't discuss this with your son any further; I'm sure it was hard enough for him the first time around. Your role now is to boost his self-esteem and make him feel good about himself. If he is embarrassed by what happened, don't bring it up again, as that won't help the situation.

It is also important to teach children that they can always do *teshuvah* for everything that happened, so they shouldn't walk around thinking that Hashem is upset with them. They must know that even if they did an *aveirah*, they can do *teshuvah* and be a big *tzaddik*.

It is an excellent idea to accustom your child to say *Mishnayos*, as it will elevate him to be a *tzaddik*, yet at the same time you must remember that he is still a child, and children need to play. When he comes home from *yeshivah*, don't insist that he spend all afternoon learning; a child must be given time to release his energy. Later, once he is finished playing, if there is still some extra time before bedtime, then that is your chance to introduce the *derech halimud*, and encourage him to say *Mishnayos*.

You ask if you should take him to therapy; there is no clear-cut answer. A parent must assess how far the damage went, and if it is still affecting his child in any way. However, if the circumstances had been different and an adult had committed the crime, then

the parent must see how far it went and correctly assess the situation, because in such a case it can have devastating effects on a child's future.

I would advise you to speak to the parents of the boy who committed the act, and they should speak to him. Children are not at fault, especially if they were never told that it is wrong. Perhaps they were told that it is not a nice thing to do, but they have no idea of the severity and consequences of their actions. Just be careful not to initiate conflict; you don't want them to turn the tables and start accusing you.

In conclusion, parents must cry and beg Hashem to be *zocheh* to righteous children; especially a *Yiddishe mamme*, while lighting the Shabbos *licht*, should seize the opportunity to cry and daven for every one of her children. Mohorosh would relate that a *Yid* once came to the *heiliger* Chofetz Chaim *zt"l* and requested a *brachah* to merit righteous children. The Chofetz Chaim picked up a *Tehillim* that was swollen with dampness, and proclaimed, "This is my mother's *Tehillim*; she would cry and daven every day that she merits children who should be *ehrllich*; this is how one is *zocheh* to righteous children."

May Hashem bless you with success in all your endeavors.



## הספר הקדוש הזה

נדפס לזכות  
מורינו ראש ישיבה שליט"א  
חוגתו  
אסתר גיטל תחי',

וילדיהם  
שלמה ומשפ',  
אלחנן חיים ומשפ',  
מרים העניא זיסל ומשפ',  
שמעון ומשפ',  
נחמן נתן, יצחק דוד, צבי, רחל  
לאה, יוסף, מנחם, יחזקאל,  
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רווחא, ויזכו לרוות רוב נחת דקדושה מכל יוצאי  
חלציהם, אמן כן יהי רצון.

To submit a question of your own, visit [breslevcenter.com/answers](http://breslevcenter.com/answers)

# THE LIGHT OF EMUNAH JUNIOR

## THANK YOU, HASHEM

Boo hoo hoo! Waa waa! Sniffle, sniffle, sob sob... “What are those crying sounds I hear?” Let’s peek into the home of R’ Ahron Kiblitche. Something very disturbing is going on. R’ Ahron’s wife and all his children are sitting on the ground and weeping! Something terrible must have happened!

R’ Ahron Kiblitche was a Breslever chossid who was always very happy. R’ Ahron was also very poor, so poor — he had nothing! Except his smile, which never left his face. Everyone loves a happy person, and R’ Ahron was always surrounded by lots of friends.

The entire village of Kiblitche knew R’ Ahron, and he always cheered up everyone he met. Even the *poritz* loved him! He would make the *poritz* so happy that the *poritz* once gave him a very special gift — a big



Oy Vey, the cow died!

strong cow. When R' Ahron took the cow home for the first time, his wife danced for joy. She said to herself, "Oh, how lucky we are! Blessed be Hashem! Now that we have a cow, we will never go hungry. I will milk the cow every morning, and with the money I receive from selling the milk I will be able to buy food to feed our children."



One morning R' Ahron's wife woke up; she thought it was too quiet outside. She couldn't hear the cow mooing. She leaped out of bed and dressed quickly. She ran out into the courtyard and, to her dismay, she found the cow lying dead on the ground!

She started crying and howling; "Oh, no! The cow! The cow! What will we do! How will we now have money to buy food to feed the children?"

All the children woke up at the sound of her crying, and when they saw what happened, they joined along. Boo hoo hoo! Waa waa waa! Their cries could be heard throughout the entire village.

When R' Ahron came home, he was shocked at what he saw. But instead of joining in the tears, he started singing and dancing! "Thank You, Hashem! Thank You, Hashem!"

His wife turned around, stunned. "R' Ahron," she croaked, "Are you okay? Have you lost your mind? The cow is dead and you are dancing???"

R' Ahron stopped dancing for a moment and declared, "I'm singing and dancing because I am so grateful to Hashem. Look, only the cow has died! You and the children are still alive and healthy! I have so much to thank Him for! Thank You, Hashem!"



## Little Lesson Learned

Dear children! We must learn from R' Ahron how to react when something *chas v'sholom* doesn't go the way we wanted it to. Instead of crying, we must remember that there are so many other blessings we have for which we can thank Hashem. We must look for the gifts Hashem gives us every day, and always remember to thank Him for them!



# הספר הקדוש הזה

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נפשינו, עטרת ראשינו, כבוד קדושת  
מרן הגה"ק רבי

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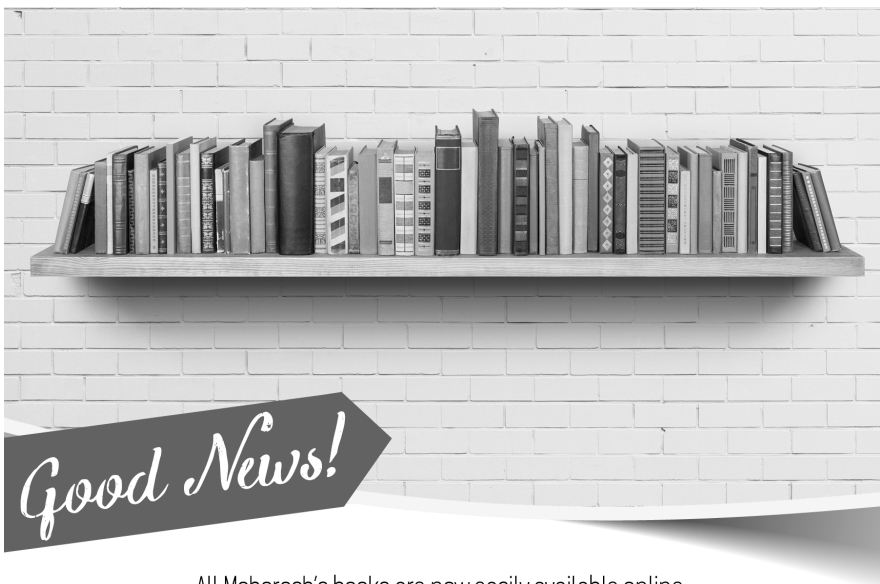
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