

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצַתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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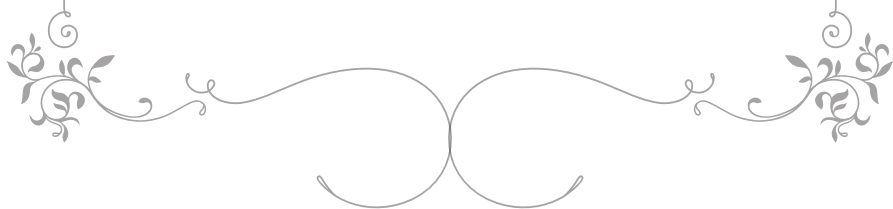
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❧ ··· HOW CAN I REMAIN
OPTIMISTIC WHEN I FEEL LEFT
BEHIND?

Question:

To the Rosh Yeshivah *shlita*,

I'm a *bachur* who, in a physical sense, lives and learns in Eretz Yisrael, but my heart and mind are in your Yeshivah in Williamsburg. I follow the *seder derech halimud*, and I gain *chizuk* from the holy Rebbe. I recently bought the *sefer Atzusoi Emunah*, and when I feel forlorn, I say the words, thereby gaining immense *chizuk*.

What I really need is a guidance how to create a schedule for my daily routine. I'm close to twenty already, yet I feel much younger considering that no one has suggested any *shidduchim* for me in a long time. I constantly daven to Hashem to find my *shidduch*; however it seems as if everyone has forgotten about me.

In conclusion, it really bothers me that there is no *chaburah* "Heichel HaKodesh" here in Yerushalayim. I think that so many — including myself — would be able to gain so much *chizuk* if there would be a place where we can get together and strengthen each other with the teachings of the Rosh Yeshivah.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ויצא, ד' כסלו, שנת תש"פ לפרט קטן

Dear...

Do your utmost to remain strong, and don't allow despair to overcome you. Don't let your circumstances break you; you must believe that Hashem has a *shidduch* waiting for you when the right moment comes.

I know how hard it is for you, and it's easy for me to say "Remain strong," yet from where does one take the strength to remain positive when his spirit is broken and he feels that no-one understands his pain? No-one can understand the pain and loneliness that a *bachur* feels. There is no greater pain than that of a *bachur*, especially when one succumbs to the sin of *הבריית*, which causes him to become even more broken and depressed, and as hard as he tries to change, he feels as if his hands are tied.

However, despite how hard it must be for you, remain strong! Adopt the *eitzah* the Rebbe teaches us: the *eitzah* of *Hisboidedes*. Find a quiet place where you will not be disturbed and pour out your sorrow and pain to Hashem; tell Him: **"Ribonoi Shel Olam — our compassionate Father, help me find my *shidduch*; it is so difficult for me to be alone. The *Yetzer Hora's* fire is raging in me, and I continuously succumb to my temptations. What can I do? I don't want to sin, yet I feel like I'm chained to my *aveiros*, and I can't break free.**

Dear Father! Help me find my *shidduch* shortly so I will be able to conduct myself with holiness, in the merit of all the *tzaddikim* who sanctified Your holy Name.”

Don't delay; travel to Maharosh's *tzion* in Yavniel. Maharosh guaranteed that he will do everything in his power to bring about a person's *zivug*. He wrote the following, “I promise I will do everything in my power to help a *bachur* or a girl who comes to my *kever* and recites the entire *Tehillim* in my *zechus* in order to find their *shidduch*.” Maharosh finished by writing, “I promise this with a strong guarantee.” People merit miracles after visiting Maharosh's *tzion*; *bachurim* and girls travel from far and wide to be able to recite *Tehillim* and merit Maharosh's pledge.

May Hashem help you find your *shidduch* shortly.



HOW CAN I CREATE AN ATMOSPHERE OF EQUALITY IN MY CLASSROOM?

Question:

To the Rosh Yeshivah *shlita*,

I have been a *melamed* for older boys for numerous years now, and my entire approach has changed since I started hearing the Rosh Yeshivah's *shiurim* on *chinuch*. There are no words to describe the

difference and success that I have now. I try not to enter the classroom without first listening to a *shiur* from the Rosh Yeshivah.

I'm looking for guidance on how to create a happy atmosphere in my classroom, where all the children will feel equal. Unfortunately, the system nowadays divides the children into categories based on their intellect — there are those who are at the top with their sharp minds, then the average students, and, lastly, the ones who fail. I detest this approach; however, there are students from whom I must request more, because they have the abilities to perform. Then there are the students from whom I must require less, because that's what they can achieve. Despite this, how can I ensure that all the children in my class should feel equally appreciated?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויצא, ה' כסלו, שנת תש"פ לפרט קטן

Dear...

How fortunate are you that you are *zocheh* to learn with children; one cannot fathom how valued *melamdin* are up in heaven. *Chazal* state¹ regarding the *pasuk* in *Sefer Daniel*,² "One who learns Torah with young children is comparable to the stars that light up the night sky."

Maharosh would explain that just as its impossible to count the stars, it's impossible to count the *zechusim* a

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1 Bava Basra 8:

2 12:3.

melamed has. A *melamed*'s job is to ingrain Torah, *yiras Shamayim*, and *emunah* into the children. Later, when these children grow up and do mitzvos and serve Hashem, all their good deeds will be *zechusim* for the *melamed*.

Do your utmost to instill *yiras Shamayim* into your students. Tell them stories about our holy *tzaddikim*, which will awaken their pure hearts to strive to also grow up to be *tzaddikim*. The Sanzer Rav once asked his son's *melamed* if he learns *mussar* with the child, to which he answered yes; when the Sanzer Rav asked which *mussar sefer* he learns he answered *Chovos HaLevavos*. The Sanzer Rav replied, "This is not what I mean by *mussar*; I want to know if you tell them stories of the holy *tzaddik* Rebbi Elimelech from Lizhensk and his brother, the holy R' Zusha. Stories about *tzaddikim* will awaken a yearning in him to also grow up *ehrlich*."

Regarding your question regarding how you can achieve success without differentiating between your *talmidim*, this is entirely in your hands. The Rebbe teaches us³ that every person possesses a positive character trait or strength that makes him shine. One child has a sharp mind, another has good *middos*, a third excels with his *derech eretz*, and a fourth has *yiras Shamayim*. It's a *melamed*'s job to be able to recognize and highlight the positive in every child. Even if a child doesn't have a grasp in the Gemara or *Tosafos*, a *melamed* must praise him for his strengths. When you notice

3
Likutei Mahararan, *Chelek 1, siman 34*.

good behavior in your weaker students, make a big deal out of it. This will give them encouragement even if they don't excel academically.

If you will view all your students in a positive light and emphasize their strengths, then you will create an atmosphere of unity in which they will all love one another.

May Hashem bless you with success in all your endeavors.



... WHAT CAN MY WIFE DO TO ASSIST ME WITH MY STRUGGLES?

Question:

To the Rosh Yeshivah *shlita*,

I grapple with difficult *nisyonos*, and to add to that, my wife isn't so attractive. To assist me with my struggles on the street, I want her to dress up especially for me when I'm at home. Is it permissible? What is the Rosh Yeshivah's advice regarding this situation?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויצא, ה' כסלו, שנת תש"פ לפרט קטן

Dear...

Daven to Hashem that there should be love and affection between you and your wife, and then everything will change. Daven to Hashem that your wife should find favor in your eyes, and you will start viewing her differently.

Remember, you can alter any aspect of your life through *tefillah*. You can daven to Hashem that your wife should be attractive — we actually learn so from *Chazal*.⁴ The holy Amora R' Mani complained to R' Yitzchok ben Elyashiv that his wife isn't attractive and therefore he feels no affection towards her. R' Yitzchok was *mispallel* and a miracle occurred: She became beautiful overnight. However, a short while later, he once again came crying to R' Yitzchok, this time with complaints that because of her beauty she dominates him and disrespects him. R' Yitzchok was once again *mispallel*, and she returned to her previous state. What this teaches us is the power of *tefillah*, and that you can change anything with *tefillah*; but most importantly, daven that there be affection between you and your wife, and that she finds favor in your eyes.

A woman is allowed to beautify herself for her husband. It is a mitzvah for her to do so, thereby protecting her husband from *aveiros*. *Chazal* relate⁵ that the *Chachomim* once saw the wife of Aba Chelkiya (who was a grandson of Choni HaMagol) wearing beautiful jewelry on the street. When they asked why she would dress that way outside of

4 *Taanis* 23:

5 *Ibid.* 23:

her home, he answered, “She does it on order to protect me from looking at other women.” This teaches us that a woman should present herself beautifully for her husband.

Be careful how you address your wife; if you will speak to her respectfully, she will want to fulfill your wishes.

May Hashem bless you with success in all your endeavors.



. . . HOW CAN I ENSURE THAT MY EARNINGS SHOULDN'T BE LOST?

Question:

To the Rosh Yeshivah *shlita*,

I have a good position in a company, and I earn a nice wage, *baruch Hashem*. However, when I review my finances, I find that nothing remains. My money disappears and I have additional debt, too. According to my calculations I should have been able to save quite a sum already; however I'm left with nothing. What can I do?

Thank you.

The Rosh Yeshivah's response:

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

Dear...

Maharosh would constantly remind us to say *Birchas*

HaMazon using a *siddur*. Maharosh would say that by doing so, one is *zocheh* to prosperity. We learn in *Mishlei*,⁶ „ברכת ה' היא תעשיר ולא יוסף עצב עמה”; when one says *Birchas HaMazon* with joy, it is symbolic for wealth. Therefore, starting now, be scrupulous to say *Birchas HaMazon* using a *siddur*.

In addition, be careful with the mitzvah of *netilas yadayim*. As soon as you wake up in the morning, wash *negel vasser*, and after using the bathroom and before eating, make sure to wash your hands as the halachah instructs us. This is also symbolic for wealth. The first letters of עַל נְטִילַת יָדַיְם spell עֲנִי, to show that one who is not careful with this mitzvah will fall into poverty.

Likewise, we learn from *Chazal*: Rav Chisda said, “I’m careful to wash *netilas yadayim* with a full cup of water; therefore, I am blessed with wealth.” Rav Chisda was extremely wealthy in the merit of *netilas yadayim*.

Of course, let us not forget about *tefillah*; daven to Hashem every day, saying, “Ribonoi shel Olam, give me *parnassah*” and you will be blessed with abundance.

Lastly, do your utmost to respect your wife; the Rebbe says in *Likutei Maharan*,⁸ “עֵיקַר הַעֲשִׂירוֹת בְּאֵה בְּזִכּוֹת הָאִשָּׁה”; that is, a person’s wealth is in the merit of respecting his

6 10:22.

7 *Shabbos* 62:

8 *Chelek* 1, *Siman* 69.

wife. If you will gladden your wife and show her respect, you will be *zocheh* to a bountiful *parnassah*.

If you follow these four directives — to *bentch* from a siddur, to wash *netilas yadayim*, to daven for *parnassah*, and to respect your wife — you will see a big transformation, and you will merit prosperity.

May Hashem bless you with success in all your endeavors.



... SHOULD I CONTINUE WITH *SHADCHANUS*?

Question:

To the Rosh Yeshivah *shlita*,

I've been married for a while already, and since I don't have a steady job, I tried my hand at *shadchanus*. I suggested two *shidduchim*, and, *baruch Hashem*, both materialized. However, regarding one *shidduch* neither side gave me any payment, and for the second, all I got was five hundred dollars from one of the parties.

I worked very hard to carry out both *shidduchim*, and the lack of compensation for my efforts really pains me. Should I continue trying to carry out *shidduchim*?

Thank you.

The Rosh Yeshivah's response:

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

Dear...

How fortunate you are to be occupied with such a holy mitzvah. The Rebbe relates⁹ that he asked up in heaven what his occupation will be, and he was answered, "A *shadchan*." Maharosh asks, "Why did the rebbe find it important to tell us this?" He explains that the rebbe wanted us to emulate him in all aspects. Therefore, he revealed this, so we can copy him and also try to establish new homes in Klal Yisrael.

Maharosh spent his entire life trying to arrange *shidduchim*. He wrote in his will,¹⁰ "*Baruch Hashem*, I merited to be the messenger to complete over two thousand *shidduchim*, and as long as I live, I daven to Hashem to be able to carry out more *shidduchim*, thereby saving our youth from falling prey to the *Yetzer Hora*." We too must try to emulate the actions of Maharosh and suggest *shidduchim* for our sisters and brothers.

When suggesting a *shidduch*, if your motives are altruistic and you have Hashem in mind — not money or *kavod* — you will succeed. However, if you are in it only for the money, then you will experience frustration when things don't go as planned, and you will ultimately abandon the goal. When I opened our girls school, Bais Faiga, Maharosh wrote me

⁹ Chai Mahararan, *Siman 84*.

¹⁰ 17.

a letter that teaches a very important principle. He wrote that *tzaddikim* say that when a person performs an endeavor *l'Shem Shomayim*, he will be met with success. However, if the person is after money or *kavod*, then his venture will fail. Following is the transcript from that letter:

It is well known that the holy Satmar Rav, the Divrei Yoel, started his girls school with only two students. However, it had tremendous growth, and now it has over ten thousand students *kein yirbi*. It is brought from *tzaddikim* that every new undertaking that involves *mesirus nefesh* and is pursued with sincerity will succeed. However, when a person has his benefit in mind, for whichever reason — money, *kavod*, popularity — then his efforts will undoubtedly fail. Therefore, now that no institution wants to accept our girls, because their brothers attend our Talmud Torah, we are left with no options only to establish a girls school of our own. Start small; you don't need a big staff, and you will succeed.

In every situation, submit yourself to Hashem's will, and always remember, as long as one has his benefits in mind, his success will be hampered. However, when a *Yid* is *zocheh* and surrenders himself completely to Hashem, when he wants nothing except *ratzon Hashem*, then he fears no one in the entire world. This can be the meaning of what we learn in this week's *parashah*,¹¹ „את האלקים התהלך נח“; Noah went with Hashem; therefore he feared no one.

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11 Bereishis 6:9.

May Hashem bless you with success in all your endeavors.



... WHAT SHOULD THE CONVERSATION BE AT THE SHABBOS TABLE?

Question:

To the Rosh Yeshivah *shlita*,

During a *shiur* for the *yingleit*, I heard the Rosh Yeshivah say that at the Shabbos table one can discuss the news and likewise מילי דשטותא; however he must be focused and makes sure the discussion revolves around Hashem. What does the Rosh Yeshivah mean by that, and how does one accomplish it?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת וישלח, ט"ז' כסלו, שנת תש"פ
לפרט קטן

Dear...

The holy Rebbe said,¹² "A *Yid* must always focus on seeking Hashem in every matter, and he must bind himself to the wisdom and Divine Providence that is to be found in each thing. Each occurrence must enlighten him, so that he

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may draw closer to Hashem through that thing.” Even when one hears a conversation or something in the news, he must find in it a meaning on how to better serve Hashem. as the Rebbe says in *Sichas Haran*,¹³ “In every occurrence one can see Hashem’s hand; even in the current events Hashem is trying to convey a message and we must learn the lessons that lie therein.” Therefore, every time we hear something happened in the news, we must see what lessons can be learned.

A Shabbos *seudah* is not a forum to discuss the news; just the opposite, it’s a time for a father to invest in his children and imbue in them faith in Hashem and love for our holy Torah. The reason I mentioned discussing news at the Shabbos table was only in the case that the children are no longer interested in *divrei Torah*. The father must then try to build a connection and bring them closer to Hashem with wisdom, by discussing the current events and throwing in an idea here and there which will strengthen their *emunah*.

Now that we witnessed such a terrible event; two innocent victims — a *bachur* and a mother of young children were killed by savage murderers — everywhere one goes he is met by people discussing the tragic events. Instead of just repeating the story again and again, one can discuss the events but also include lessons we can learn from them. One can repeat what Maharosh taught us, that each time before a person leaves his home, he should place his hand on the

mezuzah and whisper a quiet *tefillah*, “**Hashem, protect me; bring me back home safely.**” And when he returns home, he should once again kiss the *mezuzah* and say, “**Thank You, Hashem, for bringing me home in peace.**”

Another lesson that can be learned is that we are in *galus*, and that the non-Jews despise us, and we should not delude ourselves thinking that they are our friends. One can relate the miracles and blessings that Hashem displayed, and so on.

Regarding מילי דשטותא; the rebbe said,¹⁴ “There are times that to achieve happiness one must behave in a silly manner.” You can fulfill this *sichah* in the privacy of your home; you can behave in this manner with your children: Dance with them, play with them, sing with them, etc. Do everything in your power to remain happy.

May Hashem bless you with success in all your endeavors.



WHAT IS THE RIGHT APPROACH IN CHINUCH?

To the Rosh Yeshivah *shlita*,

I regularly listen to the *shiurim*, and gradually I've seen much positive change in my life. Thank you.

The Rosh Yeshivah often speaks about the importance of being

mechanech one's children while they are still young; however I have no idea how to do so. The way I was raised is definitely not an approach I would want to imitate; either I was allowed to do whatever I wanted, or I was punished in a way that caused me to feel very distant from my parents.

I want to develop a strong connection to my children, especially now when they are still young. How can I find the right balance of punishment when it's necessary, yet also be able to show them my love in every situation?

I would greatly appreciate if the Rosh Yeshivah can find the time to answer my question, and also if the Rosh Yeshiva can write a short *tefillah* I can say daily.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת וישלח, ט"ז כסלו, שנת תש"פ
לפרט קטן

Dear...

The holy Rebbe said,¹⁵ "It is healthier for children to grow up in an environment where their parents are not so close to them — where they are given breathing space to develop on their own." Maharosh would explain that when a person spoils his children, or plays with them or speaks to them as if they are on the same level, then when he will instruct them to do something, they will not listen. As a result, the

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Sichas HaRan 59.

parent will become frustrated, which will cause him to lose his temper and hit the child. Therefore, when parents allow their children to develop themselves and avoid constantly coddling and spoiling their children, then they will have a much easier time disciplining them too. They can simply say one word and their children will immediately obey. They will never have to stoop to shouting or hitting their children.

Don't give your children the feeling that you are friends, and you will not have to punish them in a manner that will distance them from you. They will love you and want to listen to what you say.

Daven to Hashem to succeed with raising your children; I wrote a short *tefillah* you can say every day, may you be *zocheh* to righteous generations.

Ribonoi shel Olam, help me raise my children to be *ehrllich*; give me the knowledge to know how to conduct myself with them and how I should speak to them.

Hashem, help me speak pleasantly to my children and never humiliate them. Help me speak to them as if they were adults, and I shouldn't lose my temper when they don't listen. I should always remember that they are still children, and they are not being bad when they don't obey me. Help me never forget that *chinuch* means repeating something again and again until the words penetrate. Hashem, help me never become angry when they don't listen or follow what I said.

Hashem, I submit myself completely to You; I surrender my thoughts, my words, and my actions, and I want to do only your will. Hashem, help me be positive, because when I am happy my entire home is happy. When my wife and I are cheerful, our children are calm and happy.

Ribonoi shel Olam, I have no desires except children who will grow up to be *ehrlich*. I want to merit children who will illuminate the world with their Torah, children who will always strive to do only Your will.

May Hashem bless you with success in all your endeavors.



· · · CAN YOU GIVE US *CHIZUK*
ON הלכות הרחקות?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* and guidance, my wife and I gain so much inspiration.

I'm embarrassed to ask, but we need *chizuk* to obey the halachos of הרחקות. We are *misparallel* that we shouldn't transgress on any of the halachos, but it is challenging for us.

We want to be *ehrlich* and have righteous children, and we would appreciate some *chizuk*.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת וישב, י"ז כסלו, שנת תש"פ לפרט קטן

Dear...

The only reason you are not vigilant with the halachos is because you are not aware of their severity. You don't realize that a punishment awaits those who are neglectful of them.

Chazal cite¹⁶ Eliyahu HaNavi, who relates, "There was a person who was a very learned *talmid chocham* who was completely immersed in the holy Torah, yet he died at a very young age. His wife, overcome with anguish, ran around to the yeshivos and *baatei midrashim*, and wailed "How could such a tragedy have happened? It says in the Torah,¹⁷ 'One who learns the holy Torah will merit longevity.' My husband learned so much Torah, Chumash, Mishnayos, and Gemara; how is it possible he died so young?" No one had a reply for her."

Eliyahu HaNavi continued, "One day, I was staying at this woman's house. She repeated the entire story, and I asked her, 'Did you keep the halachos of *taharas hamishpacha*?' She replied in the affirmative. So, I asked her for more specific details, and she admitted that her husband was lax with the halachos of הרחקות."

Eliyahu HaNavi proclaimed, ברוך המקום שהרגו, Blessed is

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16 *Shabbos 13.*

17 *Devarim 30:20.*

Hashem Who killed him.” The Torah states,¹⁸ „ואל אשה בנדת, לא תקרב טמאתה לא תקרב”. We must learn from the above the gravity of the halachos, and we must be careful to obey them.

Set aside time in your daily schedule to review the halachos; Maharosh would advise the *yingeleit* to review the halachos numerous times. Maharosh remarked that the *tzaddik* R’ Uri M’Strelisk *z”l* reviewed *hilchos taharah* over one thousand times. Maharosh would say, “If such a holy *tzaddik*, who was completely disconnected from the pleasures of *olam hazeh*, realized the importance of reviewing the halachos so many times, what must we learn from this?”

When one is careful with the halachos, he merits nachas from his children. However, when one is neglectful of them, his children will be born with illnesses that will bring him immense suffering *chas v’sholom*. Therefore, start observing the halachos carefully, and be meticulous to never transgress on a single *Seif* of *Shulchan Aruch*, and in this merit you will be saved from harsh decrees.

May Hashem bless you with success in all your endeavors.



WHAT NUSACH SHOULD ONE SAY WHEN READING *KRIAS SHEMA SHEL HAMITAH*?

Question:

To the Rosh Yeshivah *shlita*,

When one reads *Krias Shema* before going to sleep, must he read all three chapters of *Shema*, or is it sufficient to only say the first one? There are *siddurim* that print only the first one, and *siddurim* that print all three; therefore, I want to know how to conduct myself.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת וישב, י"ח כסלו, שנת תש"פ לפרט קטן

Dear...

It does not take long to say *Krias Shema Shel HaArizal* — the three chapters of *Shema* — and confess one's sins. R' Nosson said¹⁹ that when a person reads *Krias Shema* at night before going to sleep and confesses his sins, then Hashem forgives him for everything he transgressed. Therefore, it is certainly worthwhile to say all three chapters.

The *Yetzer Hora* works very hard to ensure that people forget to say *Krias Shema* before going to sleep because

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19 *Likutei Halachos, Krias Shema shel HaMitah, Halachah 2.*

Krias Shema is deadly arsenal against him. *Chazal* state,²⁰ “When one reads *Krias Shema* before going to sleep, he drives away all the *mazikim* that want to harm him. The *Yetzer Hora* — the *malach hamazik* — is very frightened by this.” They state further, “When a person reads *Krias Shema* before going to sleep, it is as if he is holding a sword that is sharp at both ends, and thereby killing all the *mazikim*.”

Chazal also say²¹ that Rava warned his children never to sleep in a non-Jew’s bed. The Gemara gives several explanations, one of being that he was instructing them never to go to sleep before saying *Krias Shema*. This teaches us the importance of saying *Krias Shema* before going to sleep.

May Hashem bless you with success in all your endeavors.



WHAT SHOULD ONE BE MAKPID ON WHEN BUYING TEFILLIN?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the *shiurim*; I try to incorporate the *eitzas* of the holy Rebbe into my life.

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 20 Berachos 5.
 21 Ibid. 8:

I wanted to ask what one should be *makpid* on when buying new tefillin.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת וישב, י"ח כסלו, שנת תש"פ לפרט קטן

Dear...

The most important factor when buying *tefillin* and *mezuzos* is to buy from an *ehrlicher sofer*. The rebbe was *makpid* to only take *tefillin* from an *ehrliche sofer*. The rebbe's *tefillin* came from the *tzaddik* R' Efraim Sofer z"l and the Rebbe wanted all his chassidim to buy *tefillin* from him.²²

How does one know if a *sofer* has *yiras Shamayim*? One should listen to how he speaks. If he weighs his words and speaks respectfully, then one can trust him; however, if the opposite is the case, then one should stay away from his work. Maharosh would say that the *pasuk*,²³ „עט סופר, לשוני, ממהיר“, can be explained that when one guards his tongue, he can be a *סופר מהיר*, a good *sofer*.

Unfortunately, nowadays there are sofrim whose externals can fool people into thinking that they are *ehrlich*; however on the inside they are completely decayed. I witnessed it

.....
22 Peilas hatzaddik 849

23 Tehilim 45, 2

when I was learning to become a *sofer*; I would observe older *sofrim* to see how they write, and I was aghast at what was going on. One listened to the radio while writing, another spoke *nivul peh* while writing a *Sefer Torah*, just what the *moshiach sheker Shabsai Tzvi yimach Shemo* did; his *sofrim* would write while thinking heretical thoughts, and as a result, many were led astray.

May Hashem help us only find *sofrim* who are righteous and have *yiras Shamayim*.



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