

בְּעִזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצַתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

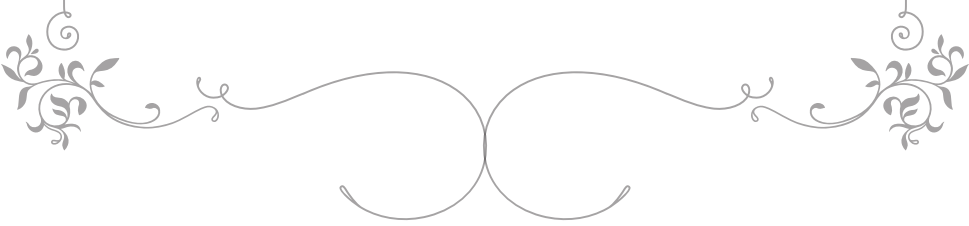
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 ... HOW CAN WE FIND COMFORT AFTER THE TERRIBLE SHOOTING IN JERSEY CITY?

Question:

To the Rosh Yeshivah *shlita*,

Perhaps you can give us some *chizuk* after the terrible shooting and tragedy that recently occurred in Jersey City.

Thank you.

The Rosh Yeshivah's response:

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

Dear...

Shlomo HaMelech says in *Koheles*,¹ “For man does not know his hour, like fish caught in an evil trap, like birds seized in a snare, so are men caught in the moment of disaster when it falls upon them suddenly.” *Chazal* ask, “What is the meaning of ‘an evil trap’?” Reish Lakish answers, “A fish hook.” Rashi explains that this isn’t referring to a large fishing net, but to a small flimsy hook that the fish have a hard time noticing. In this manner the fishermen succeed

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1. 9:12.

in hauling in a big catch. Similarly, Klal Yisroel are likened to fish; the world is comparable to the ocean, and like the fishermen who come to catch fish — and reel in one after another — likewise, people are taken from us suddenly every day. People don't realize that they must learn a lesson from these events, and think, "It could just as likely happen to me." People delude themselves into thinking that it only occurs to others, and that they will remain here forever.

When such a terrible tragedy occurs, a person must be awakened from his indifference and must start asking himself, "What will I take along after I leave this world?" The pleasures of *olam hazeh* are all temporary, only Torah, *tefillah*, and good deeds are what will accompany a person after his passing. Maharosh would constantly remind us what *Chazal* say,² "When a person frequently talks to Hashem and davens to Him — his tefillos will accompany him when he is no longer alive."

When one hears about any tragic occurrence, he must question himself, "What have I prepared to take along with me?" *Chazal* state,³ "When a person leaves the world, he must leave behind his gold and silver and all his valuables; the only things he can take along are Torah, *tefillah*, and his good deeds."

How fortunate is the person who lives with this awareness

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2. Tana D'Bai Eliyahu Rabbah, Perek 15.
3. Avos 6:9.

and constantly reminds himself, “My time on this world is fleeting and one day I will have to return to Hashem; the only possessions I will be able to take along are the Torah, Mishnayos, and Gemara I was *zocheh* to learn every day — only they will accompany me in the next world.”

May Hashem bless you with success in all your endeavors.



· · · WHY ARE MY *TEFILLOS* NOT ANSWERED?

Question:

To the Rosh Yeshivah *shlita*,

I really enjoy listening to the *shiurim* given by the Rosh Yeshivah, and I try to implement everything I hear.

Although it isn't easy for me, I have been trying to improve in many different aspects of *Yiddishkeit*. However, there is something that bothers me and I was hoping for some insight. Many times, I daven to Hashem for a particular thing and my *tefillos* don't seem to be accepted, since I do not receive what I was davening for. I've been struggling with *parnassah* for many years, and despite constantly davening for a *yeshuah*, it doesn't seem as if Hashem hears my *tefillos*.

I realize that this is a *nisayon* and I should not despair, but how long will I have to continue waiting for my salvation?

Thank you.

The Rosh Yeshivah's response:

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

Dear...

It must be very hard for you to be struggling with *parnassah*; however, despite your distress you must remember Who granted you life and sustained you until now. When you look back at all the years that have passed, you will realize that Hashem does listen to your *tefillos*; it is He Who gave you life and sustenance until now.

Sometimes, when davening for a specific thing, the person imagines that his *tefillos* will immediately be answered and money will fall from the sky (which a person can also be *zocheh* to, but only through *tefillah* and *emunah*); when the outcome isn't exactly as expected, the person becomes dejected and entertains doubts whether his *tefillos* are being answered. However, if the person would only contemplate and analyze his situation, he would realize that despite his difficulties he manages to keep going; he puts food on the table every day, his wife and children are taken care of; this is in the merit of his *tefillos*.

Instead of saying, "Hashem isn't answering my *tefillos*," consider your life until now, and recognize that Hashem does listen to your *tefillos*. Your food, clothing, and lodging are all from Hashem.

Maharosh would constantly review what the holy

Chasam Sofer taught us: As much as he tries, a person cannot foresee his future; however, to gain hope that he will never be forsaken, he should look back at his past and realize how compassionately Hashem supported him until now. He explains the *pasuk* in *Shemos*,⁴ "וראית את אחרי"; look back, realize what *chesed* I did with you until now. "זפני לא יראו"; but what will be in the future? — That cannot be known. One must trust in Hashem that just as He assisted in the past, He will do so also in the future.

Do your utmost to respect your wife and talk to her gently; the Rebbe says in *Likutei Mahararan*,⁵ "עיקר העשירות באה בזכות" — a person's wealth is in the merit of respecting his wife. Don't insist on always being right; it is a great pity on those who can never acknowledge another's idea or opinion. If you will gladden your wife, and show her respect, you will be *zocheh* to prosperity.



... HOW CAN I BREAK FREE FROM MY TAAVOS?

Question:

To the Rosh Yeshivah *shlita*,

I'm embarrassed to ask, yet I know the Rosh Yeshivah is willing

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4. 33:23.

5. *Chelek 1, Siman 69.*

to answer every kind of question. I truly wish to rectify my behavior; therefore I took the courage to reach out and request guidance for my problems.

It might seem strange, but I have a strong temptation to look at handsome boys and *bachurim*. I don't do *aveiros*, *chas v'sholom*, but I can't resist looking. Likewise, when I go to the *mikvah*, I find it impossible to guard my eyes and I always end up looking where I shouldn't. Going when it's empty is not an option for me because it won't work with my schedule. Perhaps I should just completely stop going to the *mikvah*?

I am constantly *misparallel* to succeed in conquering my *Yetzer Hora*, and in addition I learn lots of *Mishnayos*. However, what can I do that will help me in the meantime?

I also wanted to ask if a *מקרה לילה רחמנא ליצלן* occurs, must I immediately immerse in a *mikvah*, or is okay to wait until the morning?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת מקץ, כ"ו כסליו, ב' דחנוכה, שנת תש"פ
לפרט קטן

Dear...

You write, "I don't do *aveiros*"; are you trying to imply that looking is not an *aveirah*? Thinking of immorality is not

a transgression? *Chazal* state,⁶ “Thoughts of an *aveirah* are worse than the *aveirah* itself.” When one thinks of sin, he is then triggered to sin. When a person does not guard his eyes, it leads him to bad thoughts that then lead him to sin. *Chazal* warn us,⁷ “Evil inclination prevails only over what an individual sees with his own eyes.” When one neglects to guard his eyes, the *Yetzer Hora* can successfully lure him to sin.

Chazal also state,⁸ “A person’s eyes and heart are the brokers that lead him to sin; it begins with looking at *aveiros*, which then awakens in him a desire to commit an *aveirah*, until he cannot withstand the temptation and engages in sin.” Therefore, guarding one’s eyes is crucial in order not to be enticed into even thinking of an *aveirah*.

It is a great pity on you that you have been stricken with the affliction of “looking”; the Torah states,⁹ “והיית ממשוגע ממראה עיניך אשר תראה” Mohorosh would say that this *pasuk* refers to guarding one’s eyes. There are people who are completely irrational; they can sit for hours in the *mikvah* looking at what they shouldn’t. And there are people in shul who are unwell; they are obsessed with looking at *bachurim* until it leads them to sin.

6. Yuma 29:

7. Sotah 8.

8. Bamidbar Rabbah 10:2; Tanchuma Shelach 15.

9. Devarim 28:34.

Adopt the *eitzah* the holy rebbe teaches us: the *eitzah* of *Hisboidedes*. Find a quiet place where you will not be disturbed and pour your troubles out to Hashem. Reveal all your challenges, the bad thoughts and temptations that plague you, and beg Him: **“Ribono shel Olam, have pity on me! I long to have holy eyes and refrain from looking at *aveiros*, and I yearn to be *ehrllich*. However, what can I do that I continuously succumb to sin? I am being consumed by the fire of the *Yetzer Hora*; *Taavos Niuf* rage in me. Hashem, save me! I yearn to be *ehrllich* but I continue sinking in *aveiros*. I am obsessed with looking [verbalize everything you unfortunately look at], which causes me to sin with פגם הברית הוצאת זרע לבטלה רחמנא לצלן. My spirit is broken, my life is full of darkness.**

Ribonoi shel Olam, my hands are tied; I repeatedly resolve to change my bad habits, but I keep on returning to my past actions. I senselessly look at [once again verbalize everything you look at], and I see no way to escape. Hashem, only You can extract me from the depths I’ve sunk to; instill purity into my heart and help me overcome my temptations.” Continue speaking to Hashem in this fashion, and beg Him to help you with your challenges.

Regarding your question pertaining to immersing in a *mikvah*; the Rebbe said,¹⁰ “The first *tikkun* is *mikvah*.” When one wants to rectify transgressing with פגם הברית, his first action should be to immerse in a *mikvah*. Therefore, you

10. *Sichas HaRan 141.*

should immediately go and immerse in a *mikvah*, thereby removing *dinim* from yourself. The Rebbe quotes,¹¹ “When a person immerses in a *mikvah*, he removes all suffering from himself and merits salvation.” The rebbe states further, “By immersing in a *mikvah*, a person removes all harsh judgment from himself.” Immerse in a *mikvah* as soon as you can, and you will be *zoche* to miracles.

May Hashem bless you with success in all your endeavors.



... SHOULD I BUY A LIFE INSURANCE POLICY?

Question:

To the Rosh Yeshivah *shlita*,

I must begin by thanking you for all the *shiurim*; they transformed every aspect of my life. You gave me a new appreciation for learning Torah — I work hard all day and never thought that I, too, can have a connection to the holy Torah. However, since I started listening to the *shiurim*, I started learning Torah every day. The Rosh Yeshivah gave me the realization that learning Torah is also something that I can achieve, it is not only for the *rav* or the *kollel yingeleit*.

I wanted to ask the rebbe’s opinion on buying a life insurance policy. Is it unnecessary, or does it maybe show a lack of *emunah*?

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11. *Sefer HaMiddos Os Hamtakos HaDin.*

Thank you.

The Rosh Yeshivah's response:

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

Dear...

What can be a better life insurance than the holy Torah?! *Chazal* state,¹² “R’ Nehorai said: I put aside every trade in the world and I teach my son only Torah, for a man benefits from its reward in this world, and its principal remains for him in the World to Come. But all the other trades are not so; when a man becomes sick, old, or afflicted and he cannot engage in his work, he dies of starvation. But Torah is not so; rather, it guards him from all evil in his youth, and it provides him with a future and a hope in his old age.

Be wary of those who try to extract money with their smooth tongues, and don't let them confuse you with their enticing offers. Buying life insurance does not reflect a lack of *emunah*, it indicates on a lack of *seichel*. It is not necessary and not beneficial. Instead, if you want to secure a good life for yourself and for your future generations, amass a treasure of *perakim* Mishnayos and *dafim* Gemara. Shlomo HaMelech quotes,¹³ “Fear of Hashem is a powerful stronghold, and for his children it will be a shelter.” One's

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12. *Kiddushin* 82.

13. *Mishlei* 14:26.

children will be protected in the merit of their father’s good deeds.

Invest in the security one receives when he is *maavir sedra*. Chazal state,¹⁴ “One should be *maavir sedra* every week; review the Chumash twice and the Targum once, and in this merit, you will be *zocheh* to a long and blessed life.” This is the best insurance for longevity; it protects a person from all harm.

May Hashem bless you with success in all your endeavors.



HOW CAN I PERSEVERE UNTIL I FIND MY SHIDDUCH?

Question:

To the Rosh Yeshivah *shlita*,

I must express my appreciation for all the *shiurim*, guidance, and *chizuk* that helps me so much in my daily life. I have completed Mishnayos eight times already, and the past Simchas Torah was the first time in my life that I finished the entire Chumash. It is in the merit of the Rosh Yeshivah and Mohorosh that I am where I am today. Without all the *chizuk*, I would have most probably chosen a different path in life.

I am twenty-one and I learn in a yeshivah in Eretz Yisrael for older

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14. Brochos 8:

bachurim. Many of my friends have smartphones without filters, and the temptation for me to also buy one is very strong. How can I overcome the desire?

I'm constantly *mispallel* that I should find my *shidduch*, and daily I say *korbonos haNesiam* and the *tefillos* Mohorosh wrote. However, I feel very discouraged that in the past two years I've only had three or four *shidduchim* suggested.

Perhaps the Rosh Yeshivah would have an *eitzah* for me to hasten my *shidduch's* arrival?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת ויגש, ב' דראש חודש טבת, ז' חנוכה, שנת
תש"פ לפרט קטן

Dear...

It is so painful for me to hear what you are going through; the pain and loneliness a *bachur* undergoes while waiting for his *shidduch* are immeasurable. There is no greater suffering than that of a *bachur* who is waiting and yearning every day to find his *shidduch*; his only desire is to be holy and conduct himself with holiness; however, the *Yetzer Hora* makes it impossible for him.

However, despite your pain do not turn resentful or question Hashem's ways. Continue davening for your *shidduch*, because it is Hashem Who is the Master Shadchan. The

entire concept of *shidduchum* is inexplicable to us humans, a person cannot know when his *shidduch* will arrive or whom he will marry; one's *shidduch* lies in Hashem's hands only. Chazal teach us,¹⁵ "We learn from the Torah, Neviim, and Kesuvim that a *shidduch* is in Hashem's control. The *pasuk* in *Bereishis* states,¹⁶ "ויען לבן ובתואל, ויאמרו, מה יצא הדבר"; in Neviim we learn,¹⁷ "ואביו ואמו לא ידעו כי מה היא", and lastly, in Kesuvim we learn,¹⁸ "בית זהון נחלת אבות, ומה אשה משכלת".

Do your utmost to remain strong; suppress your desire to obtain a smartphone or any such device and don't be influenced by your friends who do have smartphones. In the merit of guarding your eyes and not looking at *aveiros*, you will find your *shidduch*. The rebbe says,¹⁹ "When a person sins with פגם הברית he forfeits his *shidduch*, and even if he is already married, he also loses his *shidduch*. This means that as long as he sins, he won't have *sholom bayis*. However, when one does *teshuvah* and rectifies his actions, he will find his *shidduch* and merit a blessed life."

If you will remain strong not to have any device on which one can view immorality, you will be *zocheh* to marry shortly and merit righteous generations. By resisting the desire, you will merit that the *Shechinah* will dwell in your home.

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15. Bereishis Rabbah 68:3.

16. 24:50.

17. Shoftim 14:4.

18. Mishlei 19:14.

19. Likutei Maharar, Chelek 2, Siman 87.

May Hashem bless you with success in all your endeavors.



... WHY WAS MAHAROSH'S LIFE FULL OF PAIN AND SUFFERING?

Question:

To the Rosh Yeshivah *shlita*,

The Rosh Yeshivah regularly stresses in his *shiurim* that one who heeds the rebbe's guidance and advice will merit a blessed life. On the other hand, I recently read a letter where the Rosh Yeshivah describes the suffering Moharosh endured throughout his lifetime. It was very surprising to hear that Moharosh, who embodied all the *eitzas* of the holy Rebbe and was a model of *Hisboidedes* and *hafutzah*, would undergo such suffering.

Perhaps the Rosh Yeshivah can clarify?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת ויגש, ב' דראש חודש טבת, ז' חנוכה, שנת
תש"פ לפרט קטן

Dear...

Our understanding is too limited to be able to comprehend Hashem's ways; it is beyond our grasp why *tzaddikim* suffer

throughout their lifetime. R' Nosson explains,²⁰ “There are *tzaddikim* who suffer throughout their entire lives difficult and painful *nisyonos*, yet, they persevere and thereby are *zocheh* to what they are *zocheh*. As we learn in *Tehillim*,²¹ ה'”
 ”צדיק יבחן — Hashem tests the *tzaddikim*.”

Chazal state,²² “When the potter creates his vessels and wants to test their strength, he knocks on them to determine if they can withstand heavy use. Which pots does he strike? Only the sturdy ones that won’t break when he puts them to test. Likewise, Hashem does the same with His *tzaddikim*; He strikes them to see how they will endure and carry on”
 The holy Tanna R' Yoisi said, “When one has a good crop of flax, he can work it well, because the more one refines the fibers the better the quality of linen it will produce. However, when one has a poor crop of flax, he cannot refine it because it will just disintegrate. The same applies to *tzaddikim*, Hashem tests them because He knows they will draw closer to Him and submit themselves to Him.”

R' Eliezer also likens a *tzaddik's* suffering to a person who owns two cows — a strong cow, and a weak cow. On which cow will the owner fasten a heavy load? Certainly, on the stronger one. He concludes that Hashem does the same, He tests the *tzaddik* to see his tenacity and how his suffering causes him to draw closer to Him.

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 20. *Likutei Halachos Tefillin, Halachah 5.*

21. *11:5.*

22. *Bereishis Rabbah 32:3.*

The holy rebbe states,²³ “Every person, according to his greatness and his *avodas Hashem*, must contend with challenges; there are those who suffer from their children, their parents, and their neighbors. Then there are people who are on a higher level, and they also suffer from distant neighbors. There are *tzaddikim* who are even greater in their *avodas Hashem* and suffer from their entire town. Lastly there are *tzaddikim* who are so great that they suffer from the entire world.” This is what Moharosh had to contend with: people from around the entire world ridiculed him; people who never met him spoke *lashon hora* against him and mocked him.

The lesson we must extract from the suffering of *tzaddikim* is that we should not despair when we go through our personal challenges. A *tzaddik* never questions his faith or has complaints against Hashem; likewise, when we undergo suffering, we must also utilize the hardships to strengthen our *emunah*. Moharosh’s beauty was that despite enduring pain and anguish, he retaliated by illuminating the world with his *eitzas* and *chizuk*.

We have no grasp of what it means to be a *tzaddik* who is completely disconnected from this world and his only desire is to do *ratzon Hashem*. We must strengthen ourselves with the *chizuk* they left behind and try to emulate their good deeds. By doing so, we will be *zocheh* to blessing on this world and the next.

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 23. Likutei Mahararan, *Chelek 1, Siman 170*.

May Hashem bless you with success in all your endeavors.



WHICH CHAPTERS OF KRIAS SHEMA DOES ONE OMIT ON SHABBOS AND YOM TOV?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*; they changed my life. *Baruch Hashem*, I recently completed the entire Talmud Yerushalmi, and I learn many more *shiurim* every day. I have immense gratitude to Hashem for leading me to the phone number of “Kol Breslev,” where I found the light of the holy rebbe, who guided me and showed me the sweetness of the holy Torah.

I wanted to ask, on Shabbos and Yom tov, when reciting *Krias Shema HaArizal*, which parts should be omitted. Likewise, is one permitted to recite *Tikkun Chatzos* before *chatzos*? If so, from what time is it permitted?

Thank you.

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - יום א' פרשת ויגש, ב' דראש חודש טבת, ז' חנוכה, שנת
תש"פ לפרט קטן

Dear...

Mohorosh would regularly remind his *talmidim* to recite *Krias Shema* and *Vidui* with the *nusach* of the Arizal. R' Nosson would say²⁴ 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.

When one confesses his sins before going to sleep at night, he ensures that his *neshamah* returns to Hashem with *teshuvah*. No one knows when his last moments will be, and whether he will awake the following morning. Therefore, a person does a great favor for his *neshamah* when he goes to sleep with *teshuvah*.

Now to answer your question: On Shabbos and Yom Tov, one does not recite *Vidui*; one should recite only the first part of *Krias Shema* until "כי אתה ה' מחסי". However, if a person is accustomed to reciting *Vidui* and he goes to sleep every night with the thought, "Perhaps tonight will be my last," then he should continue to recite *Vidui* every night, just as Mohorosh would conduct himself. He didn't differentiate between Shabbos and weekday, he always recited *Vidui* before going to sleep. Fortunate is the person who lives with a purpose, and his thoughts are constantly focused that one day he will have to return to his Creator.

Regarding your question pertaining to *tikkun chatzos*; Mohorosh would say that nowadays, due to the innovation of electricity, people are generally up later. It is a good practice


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

to accustom oneself to say the ten *kapitlech* of *Tehillim* before going to sleep.

May Hashem bless you with success in all your endeavors.



 · · · **MUST ONE TAKE ACTION WHEN HE HEARS DISTURBING THINGS TAKING PLACE IN HIS NEIGHBOR'S HOME?**

Question:

To the Rosh Yeshivah *shlita*,

One of my friends related that a newlywed couple recently moved into the apartment next to his, and it seems that something very disturbing is going on. Every night the neighbors hear screaming and shouting coming from the apartment, accompanied by banging and crashing, followed by the wife crying hysterically. When in public they appear just like everyone else, but the neighbors are privy to very haunting sounds.

My friend went to this yingerman's *dayan* and explained what is going on. The *dayan* asked the yingerman's *chosson* teacher, but he came back saying that the yingerman claims everything is just fine.

Must we do something, or should we stay out of it?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת ויגש, ב' דראש חודש טבת, ז' חנוכה, שנת
תש"פ לפרט קטן

Dear...

Of course, you should do something! No question about it!

Take an assortment of *sefarim* and *kintreisim* with guidance and *chizuk* from the holy rebbe, and knock on people's doors, you can thereby save countless *Yidden*! You cannot imagine the greatness of *hafutzah*, and what *hafutzah* accomplishes. There are so many *Yiddishe* homes that are destroyed because the men have no *seichel* how to conduct themselves with their wives, and with a *kintres* you can save a marriage.

Now that you are privy to what goes on behind closed doors between couples, it's a heavenly sign that you should also do something to help other *Yidden*. Make it your business to share and distribute *sefarim*, *kintreisim*, and CD's of the holy rebbe, thereby saving *Yiddishe* homes.

Mohorosh wrote beautiful and inspirational *sefarim* on *sholom bayis*, and they are now available in multiple languages. There are *sefarim* in *lashon hakodesh*, Yiddish, and English; take the *kintreisim* and spread them to as many people as you can — bring the light of the holy rebbe into their lives.

Also distribute the *sefer Asher b'Nachal*, which is a compilation of letters Mohorosh wrote throughout his lifetime, with *chizuk* and guidance for everyone. No matter how broken one is, these letters strengthen and enlighten the reader. There are numerous letters that include guidance for couples how to live together without unnecessary restrictions. Mohorosh would say that those responsible for teaching chassanim excessive restrictions which then lead to marital issues will have to give heavenly reckoning for their misleading behavior. Moharosh would say that this unfortunately leads to many divorces. The Rebbe quotes in *Sefer HaMiddos*,²⁵ “One who teaches another restrictions when he himself is far from fulfilling them, will not merit to see Moshiach’s arrival.” As *Chazal* state,²⁶ “Do not proclaim on something that you did not hear, that you heard; do not prohibit something for another, and permit it for yourself; every word that you utter should be sincere as if it would have been said by Moshe Rabbeinu, and I will reveal to you a beautiful countenance.” How many yingeleit fall prey to the *Yetzer Hora* because of the false teachings of others? One must be very wary of them.

In the merit of spreading the *eitzas* of the holy rebbe, Moshiach will redeem us from our lengthy *galus* and lead us to Eretz Yisrael.



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25. Ois Hoiraoth.

26. Shemos Rabbah 25:8.

· · · HOW CAN I AVOID GOING TO SLEEP LATE?

Question:

To the Rosh Yeshivah *shlita*,

I am a teacher for younger girls, and thanks to your *shiurim* and guidance I experience amazing success with my students. I aspire to instill in my students love for Hashem and love for a fellow Jew, *yiras Shomayim*, and primarily *tefillah* and *Hisboidedes*. I have great pleasure when I make a raffle in class and all the girls quietly ask Hashem to win. My students live with Hashem, and ask Him for every little thing.

My problem is that at night I find it very hard to go to sleep at a reasonable hour. I have lots of preparations to do, and in addition I talk to Hashem for an hour every night. As a result, the most sleep I get is five or six hours, which ultimately affects my overall performance the following day.

After listening to the Rosh Yeshivah's *chinuch shiurim*, in which he stresses the importance for a teacher or rebbe to go to sleep early, I started incorporating this into my *tefillos*, but so far nothing has changed. I daven to Hashem to be able to function normally every day, but I know this is not the solution. Therefore, I wanted to ask the Rosh Yeshivah if there is a way for me to break my bad habit.

Lastly, I recently saw a letter in which the Rosh Yeshivah wrote a *tefillah* for a *bachur* to say in order to find his *shidduch*. I printed it

out and I say it, too. I was wondering if there is a similar *tefillah* for girls, or it is appropriate for me to say this one?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויגש, ג' טבת, שנת תש"פ לפרט קטן

Miss...

You cannot fathom the greatness of your work and the impact you have by teaching and instilling in your students a love for *Yiddishkeit*. The younger the children, the more innocence they have; therefore they absorb everything that is taught to them.

You should rejoice that you merited such a holy occupation. *Chazal* state²⁷ regarding the *pasuk* in Daniel,²⁸ "One who learns Torah with young children is comparable to the stars that light up the night sky." His merits are incalculable just as the stars in the sky.

The halachah states²⁹ that a melamed or teacher cannot stay up late, so that they are rested the following day. When a teacher is tired, she will have less patience for her students, and as a result she may hurt someone's feelings. The same applies to food; a teacher must eat well so she can focus and

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27. *Bava Basra* 8:

28. *12:3*.

29. *Yoreh De'ah Siman 245, 16*.

stay calm in class. You should make it your first priority to go to sleep early and your entire day will run smoothly.

Be *mispallel* every day, “Hashem, help me find my *zivug* quickly and easily. Help me merit a husband who will be a *tzaddik*, who will serve You, and learn Torah. Hashem, help me merit a righteous *chosson* who has *emunas chachomim* and who will listen to *tzaddikim*. If, *chas v’sholom* it is destined for me to marry an *Eisav*, a *rasha*, I beg You, Hashem, switch my *shidduch* and give me *Yaakov Avinu*.

Hashem, I truly believe that *tefillah* can change a *shidduch*, as the Rebbe states,³⁰ “Wth *tefillah* one has the power to alter his *shidduch*”; therefore, I beg You, help me merit a goodhearted and righteous husband who will always stand by my side, and may we establish a beautiful home together.”

In the merit of teaching children and not differentiating between them — for example, not favoring the children who come from rich homes or showing preference to those who dress well — and being careful with every students feelings, you will be *zocheh* that Hashem will answer your *tefillos*. *Chazal* relate,³¹ There was a terrible drought in Eretz Yisrael; the *Yidden* gathered in the *beis hamedresh* to be *mispallel* for rain. A simple Jew went up to the *amud* and as soon as

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30. *Sefer HaMiddos, Ois Chutan.*

31. *Taanis 24:*

he said the words of ‘*mashuv haruach umored hageshem*,’ it started pouring with rain. When he was asked in what merit he was able to generate the *yeshuah*, he replied, “I am a *melamed* for young children, and I don’t differentiate between the *talmidim* whose parents do pay for my services and those who do not. I also employ another tactic; when I see a child isn’t interested in learning, I bribe him; I have a fish tank at home, and I entice him that by learning well he will be able to come over and look at the fish. This is how I encourage all my *talmidim* to learn.” We can learn a lesson from the above that when a teacher or *melamed* is sensitive to all of Hashem’s children, he has a power in heaven and his *tefillos* are answered.

May Hashem bless you with success in all your endeavors.



··· HOW CAN I REMAIN OPTIMISTIC WHEN I DON’T HAVE CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

I’m a woman who has been married for two years now, and I don’t have children. I recently miscarried, which was very challenging for me; I feel like a hopeless failure. Ever since I got married, I’ve been

dreaming of a child, but with every day that goes by I'm becoming more and more dejected.

I stopped going to *simchas* because I don't want to be the object of pity, and I feel that I'm bringing pain to my parents, who are waiting for grandchildren. I also feel as if Hashem is angry at me. I try my hardest to be *ehrllich*, why would Hashem punish me like this? How can I stay strong with my *Yiddishkeit* when I feel as if He is pushing me away?

I know one should not question Hashem, but what can I do when I do have questions? I cannot get rid of the doubts lingering in my mind. How can I remain positive instead of viewing everything with such negativity? How can I alter my feelings towards *Yiddishkeit* and Hashem at a time when I feel so distanced and forgotten?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויגש, ג' טבת, שנת תש"פ לפרט קטן

Mrs....

Why view yourself as an object of pity? You have only been married for two years; you will still have children.

The fact that you miscarried should give you hope, it demonstrates that you and your husband can have children, and you will have children.

It does no one benefit that you avoid people and refrain from going to *simchas*; why would you go around with

thoughts that Hashem is angry with you? Why would you make yourself miserable by thinking that you are bringing pain to your parents? If Hashem hasn't yet granted you children, you aren't hurting your parents. Rather, by sitting at home miserable and depressed and not going to *simchas*, you are causing them pain.

If you want to merit children, you must abandon your negativity; the rebbe states in *Sefer HaMiddos*,³² “When one gives *tzedakah* and gladdens his wife, he will merit children.” Through *simchah* one can generate every salvation.

May Hashem bless you with success in all your endeavors.

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