

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֶצְתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

18





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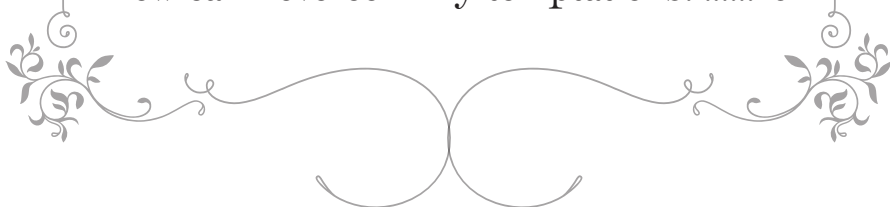
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HOW DO I EXPLAIN THE CONCEPT OF *KEDUSHAH* TO MY SON?

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Question:

To the Rosh Yeshivah *shlita*,

I want to begin with thanking the Rosh Yeshivah for all the *shiurim* and *chizuk*.

I have a ten-year-old son who frequently listens to the Rosh Yeshivah's *shiurim*. Recently he has been asking me what פגם הברית means, and why it is such a serious transgression. He also asks what the Rosh Yeshivah means when he cautions the children to be wary of dangerous people, and more along those lines. I answered him that when he will be older, he will understand, but he is a clever child and such answers don't satisfy him. Perhaps the Rosh Yeshivah can enlighten me on how to answer him.

Thank you.

The Rosh Yeshivah's response:

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

Dear...

Your question baffles me and even more so the way

you answer your son. You tell him that when he will be older, he will understand, when it is very simple and his questions require no elaborate explanations. *Kedushah* is a concept that young and old alike must be aware of. Hashem forbids us to touch the אֹת בְּרִית קֹדֶשׁ, and if one does so, he is פּוֹגֵם בְּבְרִית רַחֲמָנָא לְצַלָן. No explanation is necessary. Young and old must be wary of people who seek to harm others, and one must stay away from people who use foul language.

When we were young children, we would gather every Motza'ei Shabbos during the weeks of *Shovevim* to listen to *divrei kodesh* of the holy Satmar Rebbe *zt"l*. We would listen to recordings of the holy rebbe weeping, imploring his chassidim to do *teshuvah* and not transgress on the מִידַת הַיְסוּד. His holy words instilled *yiras Shamayim* in us, and awakened us to be careful and stay away from *aveiros*.

Likewise, while growing up, my melamdim always spoke to us about *kedushas habris*. As a boy I attended the Satmar cheder in Boro Park. where the melamdim heeded the Satmar Rebbe's guidance, and taught us not to touch the אֹת בְּרִית קֹדֶשׁ and to guard our eyes, etc.

It is a parent's responsibility to teach his children from when they are young the severity of שְׁמִירַת הַבְּרִית, without lengthy explanations or reasons. Both parents must routinely remind their child that Hashem does not allow one to touch the אֹת בְּרִית קֹדֶשׁ.

When you bathe your child or take him to the bathroom, you must remind him just as you would remind him about any other halachah. Just as a parent must review *hilchos muktzah* every Shabbos with his child, and routinely remind him that one is not allowed to touch something that is *muktzah*, and if he does a parent will say, “Shabbos! *Muktzah!*” until the child will remember on his own not to touch. Now if your child will ask, “Tatty, why am I not allowed to touch something that is *muktzah?*” Will you answer, “When you will be older, you will understand?” Or will you state, “Because Hashem commanded us so?” The same applies to שמירת הברית; when your child asks what פגם הברית הוצאת זרע לבטלה means, you answer, “One may not touch his *bris*.” When asked what conducting himself in a holy manner means, you answer, “Guarding one’s eyes. Why? Because Hashem commanded us so.”

A person cannot rely on his child’s melamed or *maggid shiur* to clarify and prepare his child on this subject, because many melamdim are not aware of its gravity and avoid speaking about it. However, the holy Satmar Rebbe saw the importance and would repeat the story *Chazal* relate in *Tana D’Bai Eliyahu*¹ to demonstrate the severity and significance of teaching young children about this:

.....
1. *Perek 18.*

Eliyahu HaNavi relates, "I once visited a large city in Bavel and encountered a melamed with close to two hundred talmidim, ranging in age from eighteen to twenty years. After a year, I returned to the city and sought out the melamed; to my dismay I was told that the melamed had died along with his wife and children, and most of his talmidim. Only a select few remained alive. I started to weep over this great tragedy, until a *malach* approached and asked me for the reason of my tears. I said, 'How can I not cry? Look at what misfortune befell this city.' The *malach* replied, 'Eliyahu, do not cry. They did *aveiros* with each other, they were פוגם באות ברית קודש; therefore they died young.'"

Here the Satmar Rebbe concluded, "We can learn from this story the *achrayus* of melamdim: They must caution and warn their talmidim, so they know which actions to avoid."

Fortunate are the parents who are vigilant to protect their children - they will merit *nachas* from them.



SHOULD I RISK MY HEALTH TO HAVE MORE CHILDREN?

❧ Question:

To the Rosh Yeshivah *shlita*,

Thank you for the *chizuk* and *shiurim* that give me strength to get through my daily struggles.

I am a mother of three children; after every birth I suffered from depression that lasted for a while. After having my last child, things deteriorated very badly and I had to be hospitalized and medicated. *Baruch Hashem*, after a while I pulled through, and now I'm back to myself, and I no longer take any medications.

My question is how to proceed from here; my youngest is now four and a half and I badly want another baby. However, my depression still haunts me, and I wouldn't want to put my husband and children through the nightmare again.

Perhaps the Rosh Yeshivah can give me guidance how to proceed.

Thank you.

❧ The Rosh Yeshivah's response:

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

Mrs...

Rejoice with the miracles that Hashem has granted

you; you are married and have three children. So many couples yearn to be able to hold even one child, the fact that you merited three should make you dance with joy.

Try with all your might to be happy; the rebbe said,² "מצוה גדולה להיות בשמחה תמיד, ולהתגבר להרחיק העצבות והמרה" שחרה בכל כחו, וכל החולאת הבאין על האדם - כלם באין רק מקלקול השמחה - it's a great mitzva to always remain happy, and no matter the circumstances to strengthen oneself not to be sad or depressed; every ailment and disease stems from a lack of happiness." The Rebbe concludes: Even all the physicians admit that sickness originates when one is depressed and unhappy.

In the meantime, you should be careful to remain healthy.



HOW MUCH TIME SHOULD A BOY SET ASIDE TO LEARN?

Question:

To the Rosh Yeshivah *shlita*,

I'm an eleven-year-old boy; I want to begin by thanking the Rosh Yeshivah for the letter he sent me answering my previous

2. *Likutei Maharash chelek 2, siman 24.*

questions. Also, I wanted to inform the Rosh Yeshivah that this past Motza'ei Shabbos I was *zocheh* to complete *Masechtas Brochos*.

I wanted to ask the Rosh Yeshivah the following questions:

1. We have a large family with numerous children. Many times, I bother my sisters and brothers. Despite being *mispallel* that I should control myself, my *yetzer hora* usually gets the better of me. How can I overcome the urge?
2. I've heard the Rosh Yeshivah say during the *shiurim* that it isn't advisable to read comic books, and my father believes so, too. However, my sisters often bring them home, and I love reading them. What should I do? My mother buys me books with tales of *tzaddikim*, but I finish reading them in no time.
3. I wish to learn lots and lots of Torah, yet I know the Rosh Yeshivah says it's also important for a child to play. I get home from cheder every day at five-thirty; how much time should I allocate to learn?

Thank you.

The Rosh Yeshivah's response:

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

Dear...

I'm very happy to hear that you recently completed *Masechtas Brochos*; you are still a young child of eleven, yet you possess the *seichel* of an adult. You realize the

opportunity you have, and you utilize your time to learn the holy Torah the way the rebbe taught us to - with the *sefer derech halimud*. Even if one does not comprehend his learning, he should say the words of the holy Torah.³

To answer your first question, pertaining to working on your *middos*, remember, overcoming one's *yetzer hora* is not easy. It doesn't happen overnight; one must first shout and plead to Hashem without fail until he triumphs over his *yetzer*. The holy R' Elimelech from Lizhensk would say regarding the following *Chazal*⁴: "כבר ציוח הכהן, אנא השם, ונשמע קולו ביריחו" that one must shout to Hashem for a long time before he is *zocheh* to become a *tzaddik*.⁵

Regarding your second question, referring to reading comic books, your first choice should always be stories of *tzaddikim*. When ones reads a tale of a *tzaddik*, his *neshamah* is awakened and he also starts yearning to be a *tzaddik*. The holy rebbe states,⁶ "Telling a story of a *tzaddik* is a very big thing, because through a tale of a *tzaddik* one's heart is awakened to serve Hashem." Likewise, one starts yearning to be *ehrllich* and emulate the *tzaddik's* ways, when he sees what the *tzaddik* merited by withstanding his *nisyonos*.

.....
3. *Sichas HaRan* 76.

4. *Yoma* 20:

5. *Noam Elimelech, Parshas Vayishlach*.

6. *Likutei Maharan* 1:248.

To answer your final question on how much you should learn in your spare time, it is very important for children to let off some steam. When you get home, first go and play; run around and have a good time with your friends, and only afterwards sit down to learn. Establish a *shiur* in *Shas* and learn every day. Find a quiet place, either at home or in shul, and learn one *daf* and then another. By learning in this manner, you will be *zocheh* to complete *Shas* before your bar mitzvah, and thereby generate a *tzelem Elokim* on yourself.

In conclusion, adopt the *eitzah* of the holy rebbe, the same *eitzah* that Mashiach will introduce to the world. Take a leisurely walk and pour your heart out to Hashem; beg Him: **“Heilige Bashefer, help me be a *tzaddik*; I yearn to be close to You, and I want to always think about You. Help me never forget about You, not even for a moment.”** By doing so, you will be *zocheh* to grow up to be a big *tzaddik*.

Remain strong with all your *kochos*.



WHY DID MOHOROSH NOT COMPLETE WRITING THE *SEFER* להבות אש?

❧ Question:

To the Rosh Yeshivah *shlita*,

I have been listening to your *shiurim* for two years now, which prompted me to establish a daily *shiur* in Chumash, Mishnayos, Gemara, and more. Thank you.

I came across the *sefer* להבות אש, which is written by Mohorosh as a *peirush* on *Tikkunei Zohar*. I was wondering why Mohorosh didn't complete writing the *sefer*. Mohorosh started writing the *sefer* in year 5748 and since then wrote many other *sefarim*. Why didn't he complete this particular one?

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear...

It will be worthwhile for you to read the introduction to the *sefer*. The *sefer* להבות אש is a *peirush* on *Tikkunei Zohar*; throughout the years when Mohorosh learned

the holy *tikkunim*, he didn't want to write down his *peirushim*, for two reasons. First, the rebbe says,⁷ "Even if one will write thousands of *sefarim*, it still would not be possible to explain and interpret the many secrets in the *Sefer HaTikkunim*. The holiness of this *sefer* is apparent to everyone, and even if we take all the skin of all the deer in the world and turn it into parchment, it still would not be possible to write down all the secrets found in this *sefer*." Mohorosh therefore refrained from ever writing down the *peshutim* he conceived.

Secondly, one who is acquainted with *Tikkunei Zohar* knows that almost every line in the *sefer* changes topic and talks about something else. In a single page you can have indications to many different concepts, including concepts such as other worlds, mysticisms, and other ideas many of us cannot grasp, therefore, it's difficult to write a *peirush* because it would appear strange.

In the year of 5748, *Parshas Behar*, Mohorosh was involved in an accident in Eretz Yisrael. He came back to America the following week, and had to undergo surgery for his injuries. He had then just begun learning *Tikkunei Zohar* once again, just as the rebbe instructed⁸ that one should learn *Tikkunei Zohar* throughout the entire year, not just during the month of Elul. Mohorosh then took

7. *Sichas HaRan* 285.

8. *Sichas HaRan* 128.

upon himself that if the procedure were successful, he will write down all the chiddushim he formulated.

Mohorosh also wrote a *peirush*, called מראה אש, on the entire *Sefer Zohar*; however, he never printed it. Mohorosh rather printed another *kunteres* that will bring hope to another *Yid* and encourage *bachurim* and girls not to despair. This was Mohorosh's essence: to give *chizuk* to *Yidden* and to introduce them to the sweet and holy *eitzahs* the Rebbe gave us.

It is our duty to emulate the actions of Mohorosh, and enlighten others with the wonderful guidance of the holy rebbe. By doing so, we will hasten the *geulah* and the arrival of Mashiach, speedily in our days.



HOW CAN I PREPARE FOR MY UPCOMING MARRIAGE?

Question:

To the Rosh Yeshivah *shlita*,

I'm a *bachur* who lives in Eretz Yisrael and listens to your *shiurim*. The *chizuk* always gives me strength to withstand my daily challenges, and I finished *Mishnayos* numerous times already.

Baruch Hashem, I recently found my *shidduch* and my *chasunah* will be in two months' time. Perhaps the Rosh Yeshivah can give me some guidance so I can prepare for my marriage.

Thank you.

🌀 The Rosh Yeshivah's response:

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

Dear...

The foundation of every marriage, and a crucial aspect in achieving *sholom bayis* is being open and honest with each other. If there is a problem, there must be an honest discussion that will address it. If you don't communicate, or if one partner is fearful of the other, then your *sholom bayis* is lacking.

To the holy Rebbe, *sholom bayis* was also a fundamental part of *Yiddishkeit*. The Rebbe would not allow a *bachur* to come to him before he got married, and the Rebbe was very *makpid* that his chassidim cherish their wives. The Rebbe states in *Sichas HaRan*,⁹ "Women go through much suffering and pain; the pain of carrying a child, the pain of childbirth, and the pain of raising children." Therefore, it is vital that their husbands value

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their hard work and respect them.

Another aspect on which you should place a focus is to always support your wife and take care of her needs. Speak to her softly and don't spare compliments. Never argue with her; Mohorosh would regularly remind us: "Don't argue with your wife, she is always right."

May Hashem help you approach your *chasunah* with happiness - בשעה טובה ומוצלחת; remember to find opportunities when you can build your wife up, make her feel valued. By giving her compliments and valuing her opinion, she will then want to please you. *Chazal* state,¹⁰ "A woman binds herself with her husband, only when he causes her to become a vessel." Mohorosh explains that when you strengthen your wife's self-worth, you turn her from a broken vessel into a whole; when you give her kind words and encouragement - for example, "You are capable," "You are successful," "You mean everything to me" - then she becomes a whole vessel, and only then can the two of you become one entity. If there is harmony between you, your home will be a *Mishkan* - a place where the *Shechinah* will dwell.



10. *Sanhedrin* 22:

MAY I TRAVEL ALONE IN A TAXI?

Question:

To the Rosh Yeshivah *shlita*,

I recently had two incidents involving a taxi, and it got me thinking if I should be using it as a means of transportation.

In the first incident I was traveling alone in the taxi, and the driver tried to give me his cell phone number. When I told him I wasn't interested, he offered me money, which I didn't accept. Finally, when we arrived at the destination, he refused to accept payment from me.

The second occurrence was when my father once asked me to take my siblings somewhere. At first, the driver told me that the trip would cost only thirty dollars, but once we arrived, he changed the amount to fifty. He then told the other children to leave the car, and he would not let me go until I paid him. When I told him that I had to call my father, he finally let me go.

Should I continue using a taxi service? What should I do if my father asks me to take the children again?

Thank you.

The Rosh Yeshivah's response:

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

When your father asks you to take your siblings somewhere in a taxi, your best option would be to request a woman driver. If there isn't a female driver available, and it's necessary for you to take a taxi, you should travel in one only with the following conditions:

1. Never start a conversation with the driver. If he tries to talk to you or asks you for your name, do not reply. If you have a phone with you, either talk to someone or pretend to be talking to someone while you travel. If a driver tries to give you his number, ignore him - don't even make eye contact. You should answer only a question that pertains to your trip.
2. Secondly, only ever sit in the back seat. If you must take a taxi and cannot get a female driver, always sit in the back.
3. The above are only relevant if it is during the day. At night, under no circumstances should you travel alone in a taxi with a man driving. It is *yichud* and, according to most *poskim*, an *issur d'Oraisa*.

May Hashem bless you with success in all your endeavors.

**WHERE IS THE SOURCE STATING
THAT WHEN ONE LEARNS
TORAH, HE NEEDS NO WEAPONS
TO PROTECT HIMSELF?**

.....

 **Question:**

To the Rosh Yeshivah *shlita*,

During a *shiur* the Rosh Yeshiva recently gave, addressing the terrible shooting in Jersey City, the Rosh Yeshivah referenced a *Tana D'Bai Eliyahu* that states that when one learns Torah, he will need no weapons to protect himself. I wanted to show it to someone; can the Rosh Yeshivah note the source?

Thank you.

 **The Rosh Yeshivah's response:**

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

Dear...

Chazal state¹¹: “A *Yid* who learns Torah every day, with the purpose of bringing honor and pleasure to Hashem, does not need a shield or a sword to protect himself from harm; Hashem Himself watches over him.”

.....
11. *Tana D'Bai Eliyahu Raba 4.*

Now that we are all so distressed at the terrible events that occurred; both in Jersey City where two *Yidden* were tragically killed, and in Monsey where a bloodthirsty murderer tried to kill people during the menorah-lighting in a Rav’s home, we must now take upon ourselves to learn Torah for Hashem’s sake, which is the only way to protect ourselves.

When we are hit with such disturbing events, every one of us must make a personal reckoning and return to Hashem and the holy Torah, thereby saving ourselves from future harm.

Chazal state,¹² “Hashem created the Torah and the sword at the same time, and Hashem says to us, ‘If you will keep all the commandments in the Torah, you will be spared from the sword; however, if you don’t adhere to the holy Torah, that is when bloodshed will occur.’”

Furthermore, we learn¹³ that during the Roman Empire when Torah study was forbidden, the holy R’ Eliezer was captured and accused of learning Torah and engaging in thievery. R’ Eliezer defended himself by saying, “If you suspect me of learning Torah, then I’m not a thief; and if you suspect me of being a thief - of possessing a sword - then I don’t learn Torah.” The two are direct contradictions of each other.

.....
 12. *Vayikra Raba* 35, 6

13. *Avodah Zarah* 17:

May Hashem have mercy on us and protect us from all harm, and may He redeem us from our lengthy *galus*, speedily in our days.



HOW CAN WE FIND CONSOLATION AFTER THE TRAGEDY IN JERSEY CITY?

Question:

To the Rosh Yeshivah *shlita*,

Since the terrible shooting in Jersey City, my wife and I can find no relief. We live in Boro Park, but we are seriously considering a move to upstate, where there are less chances for such an incident to reoccur. We would be thankful if the Rosh Yeshivah can give us some insight.

Thank you.

The Rosh Yeshivah's response:

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

Dear...

There is nowhere to flee or hide; moving upstate isn't a solution - the non-Jews upstate despise us equally as

much as those in the city. Just this week a terrible incident occurred upstate - in Monsey, while the Rav was lighting the menorah a bloodthirsty murderer entered the home and stabbed five people. It is clearly apparent that it makes no difference whether it's the city or upstate; we are hated all over, there is nowhere to hide.

If you are looking for a good place to escape to, somewhere you can hide - run to Hashem. *Chazal* relate¹⁴: A beautiful bird was incessantly pursued by hunters. The bird flew from one tree to the next, continuously trying to save herself from the bows and arrows of her predators. One day, she came to the realization that there is no purpose to continue like this; she must find a place where she can be safe from her pursuers. She went and hid in the king's palace, because no one would dare shoot at her in the king's inner chamber.

Likewise, when a person undergoes suffering, he is being pursued and there is nowhere for him to flee. Only in one place will he be safe: that is when he escapes to Hashem. One must grasp onto his faith and believe that Hashem controls the world, and He has an exact accounting for everything that occurs.

If you are traumatized by the terrible events, strengthen your *emunah* and constantly review the following:

.....
14. *Shemos Raba* 27:3.

Hashem is behind everything, Hashem is "ממלא כל עלמין, וסובב כל עלמין, אין שום מציאות בלעדיו יתברך כלל, ובכל תנועה ונתנועה שם אלופו של עולם". By believing in Him, your fears will subside, as we learn in *Sefer HaMiddos*,¹⁵ "One who trusts in Hashem has no fear."

There is another escape venue; *Chazal* state,¹⁶ "If you see that suffering and pain befall you, escape to the holy Torah and you will be saved." It is a good time to establish a daily *shiur* in the holy Torah. Start a *shiur* in *Shas*; learn one *daf* every day. Even if you don't comprehend your learning, you can still have a *chelek* in the holy Torah. The Rebbe gave us such a wonderful *eitzah*: Even when one struggles to comprehend the words he's learning, he should just say the words of the holy Torah without understanding. Even when one forgets everything he learns, it should not stop him from learning further.¹⁷

When one includes Hashem in his life, he will be protected from all harm, specifically from being killed. The Rebbe cites,¹⁸ "One who places his trust in Hashem will be protected from all harm, particularly from death."

מי שאמר לעולמו די יאמר לצרותינו די



15. *Bitachon*.

16. *Tana D'Bai Eliyahu, Perek 6*.

17. *Sichas HaRan 76*.

18. *Sefer HaMiddos, Bitachon*.

SHOULD I GIVE UP MY REGULAR *SHIUR* IN GEMARA IN FAVOR OF A *SHIUR* WITH THE *SEDER DERECH HALIMUD*?

Question:

To the Rosh Yeshivah *shlita*,

I regularly listen to the Rosh Yeshivah's *shiurim*, which give me so much *chizuk* and guidance.

I currently have a *shiur* in *Masechtas Shabbos*. I learn almost every day, and I try to understand the Gemara with the help of ArtScroll. I wanted to start learning with the approach of the *seder derech halimud*, and I was wondering if it means that I should merely say the words without any comprehension. Second, should I give up my regular *shiur* in Gemara that I learn with comprehension? Finally, should I rather study Mishnayos or Gemara?

I tried saying a *daf* of Gemara without comprehension and it took me all of ten minutes. Should I continue? How many *dafim* should I say in this manner every day?

I want to revive myself with the holy Torah, and I would appreciate if the Rosh Yeshivah can give me guidance how to proceed.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרתה' יתברך - יום ג' פרשת ויחי; עשרה בטבת, שנת תש"פ לפרט קטן

Dear...

Don't give up your current *shiur* in Gemara; continue learning with comprehension, because the Rebbe also wanted us to have a *shiur* in Gemara in *iyun*. In the same *sichah* where the rebbe instructs us to learn quickly even when one doesn't comprehend, the rebbe also tells us,¹⁹ "A person should also have a *shiur* in *iyun* every day."

I recommend that you have two *shiurim*; one *shiur* in which you understand the text, and the second in all the other areas of the Torah, even without comprehension. The rebbe states,²⁰ "It is advisable for one to accustom himself to learn quickly and not to be meticulous to understand every word he says. One should only try to understand the basic text; and even if he doesn't, he shouldn't devote time trying to understand, instead he should advance further, because when one learns in this fashion, he will later begin to comprehend everything he didn't initially."

The Rebbe states further, "Even when one doesn't understand his learning, he should persist and continue learning, because eventually he will understand. One

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19. *Sichas HaRan* 76.

20. *Sichas HaRan* 76.

should not become discouraged when at the outset he must struggle to comprehend what he is learning, because it is precisely the desire to understand that impedes the person from comprehending. One should just continue saying the words, and at the end he will be *zocheh* to understand. If one doesn't understand at the first try, he will do so at the second; and even if at his second attempt he still can't comprehend, he shouldn't be deterred, because *Chazal* teach us, 'A person should first say the words of the holy Torah even without understanding, and only after doing so he should learn in order to understand.' When one accustoms himself to learn quickly, he is *zocheh* to make great progress in the holy Torah." Such a person ends up reviewing everything multiple times, thereby eventually understanding everything he learned.

Fortunate is the person who doesn't allow himself to be fooled; he will be *zocheh* that the *pasuk* in *Mishlei*,²¹ "עז ויהדר לבושה, ותשחק ליום אחרון," will be fulfilled. *Chazal darshan* on the above *pasuk*,²² "אימתי התורה משחקת," When does the Torah smile at a person? When does a person get a glimpse at all he accomplished in his lifetime? "הוי ליום, אחרון," On his final day. When a person leaves the world, all the *perakim* of *Mishnayos* and all the *dafim* of *Gemara* he said will come to greet him; then he will see truth of

21. 31:25.

22. *Shemos Raba* 53:2.

the *seder derech halimud*, and the greatness of those who heeded the rebbe's *eitzahs* with *temimus*.

At the *levayah* of a *niftar* who heeded the rebbe's advice, you are not carrying just an *aron*, but rather an *aron hakodesh*; an *aron* full of a treasure of *sefarim*. In the *aron* lies the entire Tanach, Mishnayos, Bavli, Yerushalmi, Tosefta, Rambam, Tur, *Shulchan Aruch*, Medresh, *Zohar* and *Tikkunim*, and all the *sefarim* of the holy rebbe; then one will ultimately see the significance of the *derech halimud*.

May Hashem bless you with success in all your endeavors.



HOW CAN I OVERCOME MY TEMPTATIONS?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*, I gain so much *chizuk* from them.

I'm a young *bachur*; I often hang out in the park where I encounter other non-Jewish youngsters and I do *aveiros* with them. Before going, and even while being there, I feel so horrible - I really don't want to be engaged in such activities.

However, I end up going again and again. How can I extract myself from the mess I'm in?

I'm *maavir sedra* every day, and between *sedarim* in my yeshiva I say Mishnayos. However, I find myself sinking lower and lower in *aveiros*. In addition, I feel like I'm losing my mind; every time I walk on the street, I must look at every girl who walks by.

Every time I commit an *aveirah*, I do teshuvah and promise Hashem that it will not happen again. However, I can't stick to my resolutions.

I beg the Rosh Yeshivah for an *eitzah* that will help me, because I feel that I can't bear it any longer.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויחי, עשרה בטבת, שנת תש"פ לפרט קטן

Dear...

I beg of you, don't have any association with non-Jews, and certainly don't mess around with them. If you would only know how strongly a *goy* hates a *Yid*, you would definitely keep your distance. *Chazal* cite²³ Rebbi Shimon Bar Yochai, who states, "It is a well-known halachah that Eisav despises Yaakov." Mohorosh expounds that no one disputes the abovementioned halachah. Everyone upholds Rebbi Shimon's position.

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23. *Sifrei Bahaloscha* 6.9.

Therefore, do not place yourself in harm's way by going to the park where non-Jews assemble. Be wary of them and have no connection to them. One day they might beat you or worse, *Hashem yishmereinu*. We hear all too often in the news that *Yidden* were beaten or killed, *Hashem yishmereinu*.

To address your question pertaining to *shmiras ainayim*; every day before you leave your home, beg Hashem to be able to keep your eyes pure. Pause at the *mezuzah*, place your hand on it, and whisper a *tefillah*, **“Hashem, help me protect my eyes from looking at what is forbidden; help me keep my eyes pure.”** When you feel temptation burning in you, beg Hashem, **“Hashem, protect me from looking at girls or women, help my eyes remain pure; Hashem, save me! I so badly want to be *ehrllich*.”**

If you will guard your eyes from looking at what is prohibited, you will merit to find a beautiful *kallah* and have a blessed life together. When one guards his eyes, he is *zocheh* to a good *shidduch* and he will relish spending time with his wife after he is married. Whereas one who isn't careful to guard his eyes will lose everything dear to him. Marriage becomes boring, and all pleasure in his life is snuffed out of him.

Remain strong with being *maavir sedra* and learning Mishnayos; also learn Gemara every day. Gemara protects

a person from all the *kelipos* and *mazikim* that seek to harm him.

I hope you will obey everything that is written in this letter; by doing so, you will merit a blessed life in this world and in the World to Come.



To submit a question of your own, visit breslevcenter.com/answers