

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֶצְתוֹ אֱמוּנָה
Written by the Rosh Yeshiva





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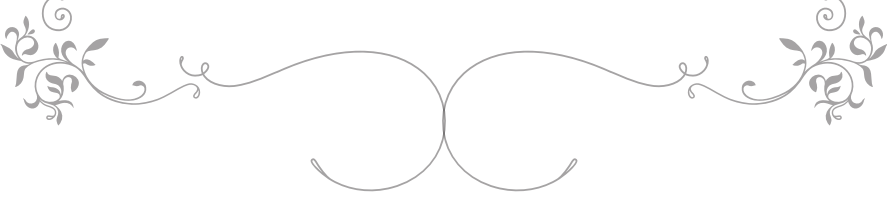
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SHOULD I CONTINUE CARRYING OUT *SHIDDUCHIM*?

❧ Question:

To Rosh Yeshivah *shlita*,

I read a letter written by the Rosh Yeshivah *shlita* discussing the greatness of carrying out a *shidduch*. I therefore wanted to ask about something that has been bothering me now for a long time.

I've been a *shadchan* for many years, and one of the *shidduchim* I carried out ended with a divorce. As a result, several of the children left *Yiddishkeit*, and I was left with doubts and feelings of guilt. Perhaps I didn't do my due diligence when inquiring about the *shidduch*, and maybe I am at fault. Whenever I bump into one of the *mechutanim*, I cannot look them in the eye, and the guilt gnaws at me. I have refrained from suggesting *shidduchim* many times, because this incident still haunts me.

How would the Rosh Yeshivah advise me to proceed?

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

How fortunate for yo, and how great is your reward that you are occupied with such a *heilige* mitzvah of

carrying out *shidduchim*. If only there were more like you! There is no greater *zechus* than carrying out *shidduchim*. Especially talmidei Heichel HaKodesh must emulate the actions of our Rebbe Mohorosh, who sacrificed everything to marry off *bachurim* and girls.

Mohorosh writes in his will,¹ “*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*. And I declare that after I leave this world, every *bachur* or girl who will come to my *Tzion* and recite the entire *Sefer Tehillim* in succession for my *zechus*, I will be an advocate up in heaven, and they will find their *basherte zivug*. I promise this with a strong guarantee. With this I end my will, and you can publish it for all to see. May Hashem help that His holy Name should be sanctified, both while I am still alive, and also after my death, *amen v’amen*.”

The heartache you feel is the *Yetzer Hora*’s doing. He knows that once a *bachur* or girl is married, he no longer has control over them; therefore, he tries with all his might to prevent *shidduchim* from happening. Chazal teach us²: “כיון שנשא אדם אשה - עונותיו מתפקקין”, when one gets married, he is protected from *aveiros*.” Therefore,

.....
1. 17.

2. *Yevamos* 63:

the *Yetzer Hora* doesn't want to release his prey so that he can entice them with *aveiros*.

Just look at the fact that girls are encouraged to pursue a degree or a career, and only afterwards are they to consider marriage. Parents are persuaded that this is the best option for their child, but really it is a trap of the *Yetzer Hora* so he can withhold *shidduchim* from being executed. He celebrates every time a girl chooses education over *shidduchim*.

Likewise, parents are advised not to listen to *shidduchim* for their boys in the middle of a *zeman*, so their sons will have to opportunity to continue *shteiging*. By ridiculing those who do marry at a young age, people are going against the Torah and the *heilige Chachomim* who instructed us to marry off our children young, thereby saving them from *aveiros*.

All your doubts are only because the *Yetzer Hora* wishes to thwart your efforts at completing *shidduchim*. Therefore, the question I pose to you is: "Why focus on the isolated incident where one couple divorced? Instead, why not focus on the many who are married and have a wonderful life?" If you were blessed to be right *shaliach* until now, carry on with the *heilige mitzvah*. "לך בכחך זה",³ continue with your holy work to help Klal Yisrael."

.....
3. *Shoftim* 6:14.

I thank Hashem that He gave me the *zechus* to be the *shadchan* for countless *shidduchim*. Throughout the years, I also had a handful who divorced, yet that doesn't stop me from being *mispallel* to be able to continue having the *zechiah* to complete more *shidduchim* and establish more *baayis ne'eman's* in Klal Yisrael.

May Hashem bless you with success in all your endeavors.



HOW DO I PERSEVERE UNTIL I FIND MY *SHIDDUCH*?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for everything the Rosh Yeshivah has done for me until now. Since I entered the yeshivah, my life has drastically changed for the better.

Thanks to the Rosh Yeshivah, I have merited to complete the entire *Shas*, *Maseches Taanis* 101 times, *Maseches Rosh Hashanah* 43 times, *Maseches Berachos* 18 times, *Mishnayos* 21 times, the entire *Nach*, *Tosefta*, *Yerushalmi* until *Maseches Eiruchin*, *Sefer HaMiddos* 6 times, *Sichas Haran*, *Sippurei Maasos*, the first part of *Likutei Maharan*, *Chai Maharan*, *Shivchei Maharan*, and *Sichas Haran*.

For the first time in my life, I was *zocheh* to complete *Sefer Bereishis* together with Rashi, and I also learn *Beis Nistzchei* every day and *Shulchan Aruch*. I cannot sufficiently thank the Rosh Yeshivah for everything he has done for me.

On the other hand, I am so dejected that I have still not found my *shidduch*. I am so lonely, and I must contend with difficult *nisyonos*. I so badly want to get married, externals make no difference to me. The girl's family, residence, and way of dress don't matter; I just want to get married.

Thank you.

🌀 The Rosh Yeshivah's response:

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

Dear ..., talmid Yeshivas Tiferes HaTorah,

How fortunate you are and what a great reward awaits you for applying yourself to your learning with such diligence, and for following the Rebbe's advice in regard to the *Seder Derech Halimud*. You brought me such happiness with your letter in which you detail all your *siyumim*.

Believe that Hashem has not forsaken you, and you will soon find your *zivug*; in the meantime, remain strong to continue learning your *shiurim*.

My dear brother, don't question Hashem's ways.

Chazal say⁴: “When the Shevatim were born, they were all born with their *zivug*, except Yosef; he was born without a pair.” Yosef HaTzaddik should have been very miserable — all his brothers were *zocheh* to get married except for him! What will be with his *shidduch*? In addition, Yosef endured many other difficult challenges, yet he did not allow his circumstances to break him. He was exiled in a foreign land, he was jailed on false charges, and yet he strengthened his faith and would dance with happiness. As Chazal state, regarding the *pasuk* in *Tehillim*⁵: אגילה וזאשמחה בחסדך וגו' - זה יוסף.”

Strengthen your *limud hatorah* — Torah will bring you true happiness. There is nothing else in the world that can bring happiness to a person as does learning Torah. The Rebbe once remarked to a talmid,⁶ “Once the Torah will reveal her face, you will no longer need anything else.” When a person is *zocheh* and he learns torah through the *Seder Derech Halimud* of the holy Rebbe, he no longer needs anything else. His life transforms and he experiences inner happiness. Whenever he has a few extra minutes, he utilizes them for *limud haTorah*.

May Hashem bless you with success in all your endeavors.



4. *Pirkei d'Rabbi Eliezer*:36.

5. 31:8.

6. *Sichas Haran* 17.

HOW CAN I START AGAIN AFTER FINALLY DIVORCING?

❧ Question:

To the Rosh Yeshivah *shlita*,

I am a woman who has suffered greatly over the past few years. In short, I married a man who made me cut off contact with my family and friends making me dependent entirely on him. He treated me badly, he wouldn't allow me to buy food or clothing, and many times he would not even allow me to leave the house.

He once called the police claiming that I want to commit suicide, but when they came to arrest me and saw I was mentally sound, they left me alone. This is only one of the many examples of how I suffered under him.

Back then, I sent a letter to the Rosh Yeshivah asking for *chizuk*, and the Rosh Yeshivah replied with *chizuk* and asked me to convey good news. The day I received your answer, my husband left me. It seems as this was the good news to which the Rosh Yeshivah was referring. After many months of waiting, he finally gave me a *get*.

Since my divorce, I am slowly regaining my happiness and inner spirit. *Baruch Hashem*, I realized that I can support myself; I don't have to rely on him to live. I started working so I shouldn't be a burden upon my parents.

Now that I'm ready to enter *shidduchim* once again, my only desire is to find an *ehrliche*, devoted husband and begin

anew. Perhaps the Rosh Yeshivah can give me *chizuk* so I have strength to persevere, and some *tefillos* I can say to hasten my *shidduch's* arrival.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בא, ראש חודש שבט,
שנת תש"פ לפרט קטן

Mrs. ...

Praise and thank Hashem that you managed to escape from such an unhealthy marriage; now that he gave you a get, you can begin the path to recovery. May you soon find your *shidduch* and establish a *bayis ne'eman b'Yisrael*.

Your greatest *chizuk* should be that Hashem saved you from such a dangerous person. Chazal state,⁷ "For man cannot live with a snake inside one basket"; this refers to a relationship between husband and wife — if one spouse behaves like a snake and torments his partner, then they cannot remain under the same roof. You clearly witnessed Hashem's compassion in that he left and you were saved from more suffering.

Travel to Yavniel and complete the entire *Sefer Tehillim* at Mohorosh's *Tzion*. Before you begin, you

7. *Yevamos 112:*

should say, “I’m going to recite the entire *Sefer Tehillim* as a *zechus* for Mohorosh, who pledged that he will do everything in his power to help someone who completes *Tehillim* to find their *shidduch*.”

Mohorosh wrote in his צוואה, “I promise that whoever wishes to find their *shidduch* and comes to my *kever* and recites the entire *Sefer Tehillim* for my *zechus*, I’ll do everything in my power to help them find their *zivug*.” Mohorosh finished by writing, “I promise this with a strong guarantee.”

I’m waiting to hear good news.



HOW CAN I CALM MY CHILDREN WHEN MISSILES ARE FLYING OVERHEAD?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the beautiful and gratifying *shiurim*; may Hashem give you the strength to continue with your holy work.

I live in southern Eretz Yisrael in a city that often is targeted with rockets by the neighboring Arabs. Every time the siren

goes off and we must run to a safe room, my children are left very shaken and afraid. They start asking questions such as why Hashem causes this to happen. How can we strengthen and calm our children? How can we instill *emunah* in them to dispel their fears?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בא, ראש חודש שבט,
שנת תש"פ לפרט קטן

Dear ...

The time to have a conversation with your children is before the rockets start flying; once the missiles are airborne it is a little too late.... The right way to instill *emunah* into yourself, your wife, and your children is by constantly talking about Hashem. When life is blessedly routine and everything is going well, that is when you should devote time to impart lessons of *emunah*. If one is prepared beforehand, when he encounters challenges, he will have the strength to endure them.

One must speak about *emunah* often in order to be *zocheh* to absorb it. The Rebbe states in *Likutei Maharan*,⁸ “*Emunah* is contingent on a person's speech”; as David

8. 2:44.

HaMelech said in *Tehillim*, "אודיע אמונתך בפי" – I make known Your faithfulness with my mouth." When one speaks about *emunah*, he then generates that he absorbs the *emunah*. A person should always talk about Hashem and try to include Him in his mundane conversations. When someone asks you about your plans, don't simply answer yes or no; answer, "With Hashem's help;" when someone asks you, "How are you feeling?" don't answer "Good"; answer, "*Baruch Hashem*, Hashem is so good to me." With this approach a person's faith is strengthened, and his fears will gradually fade.

Now is the time, while your children are still young, to sow the seeds of *emunah*, so when they grow up, they will fear nothing. Don't wait for them to turn older; people make a mistake when they assume that young children cannot grasp a concept such as *emunah*. There is a well-known story told about R' Nosson; he was seen spending time and giving lots of attention to a young child. When he was asked why, he replied with passion, "Now he is only a child, yet tomorrow he is a bachur; soon after, a *yungerman*, and in no time he is being led to his *kevrurah*." R' Nosson was trying to emphasize never to underestimate a child; they grow up before we know it, and they are our future. Chazal state,⁹ Avraham Avinu had a coin on which one side was etched a picture of

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9. *Bava Kamma* 97:

a boy and a girl, and on the other side a picture of an elderly man and woman. Mohorosh would explain that Avraham Avinu would constantly contemplate: “Now I’m still young, but tomorrow I’ll be old; I must seize the opportunity today.”

When children are young, they are innocent and pure. In order for them to be able to face challenges later in life, they must be prepared and imbued with *emunah* in their youth.

Hashem says in *Sefer Yirmiyahu*,¹⁰ “Blessed is the man who trusts in Hashem, then Hashem will be his security. He will be like a tree planted near water, which spreads out his roots along a brook and does not see when heat comes, and his foliage is ever fresh. It will not worry in a year of drought, and will never stop producing fruit.”

Fortunate is the person who invests his time to instill *emunah* into his children; he will merit *ehrliche doros*.

May Hashem bless you with success in all your endeavors.



10. 17:7-8.

MY LIFE TRANSFORMED AFTER LISTENING TO THE *SHIURIM*.

Question:

To the Rosh Yeshivah *shlita*,

I simply felt that I had to write to the Rosh Yeshivah, to express my appreciation for all the *shiurim* and *chizuk* that strengthened my connection to Hashem, and transformed every aspect of my life.

I heard a *shiur* in which the Rosh Yeshiva said, “If you can’t yet go to the *mikveh*, at least be *mispallel* for a desire to go.” I internalized these words and started being *mispallel* for this, too, and it’s been a month now that I have immersed in a *mikveh* every day.

In addition, I started learning Torah every day; I established a *shiur* together with my *chavrusa*, when we learn a *daf* of Gemara with the *Seder Derech Halimud*. My life has improved in so many ways, both at home and at work.

May Hashem grant you much strength to continue with your holy work, and may you see only *nachas* from your children and talmidim.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ב' פרשת בא, ראש חודש שבט,
שנת תש"פ לפרט קטן

Dear ...

It brings me great happiness to hear that since you started listening to the words of the *heilige* Rebbe your life has been infused with new meaning. You started learning, you now go to the *mikveh*, your conduct at home and at work has changed; it is just as the Rebbe said,¹¹ "Through every discussion I have with you, you can be *zocheh* to become an *ehrliche Yid* — the way I mean an '*ehrliche Yid*.'"

A person's entire life is altered when he lives with the guidance of a *tzaddik*; his *avodas Hashem* is done with *simchah*. As Chazal teach us in *Berachos*,¹² regarding the *pasuk* in *Devarim*¹³: "ועתה ישראל מה ה' אלקיך שאל מעמך, כי עם ליראה את ה' אלקיך, ללכת בכל דרכיו ולא הבה אתו, ולעבד את ה' אלקיך", Moshe Rabbeinu says to Klal Yisrael, "What is it Hashem requests of you? Merely to have *yiras Shamayim*." Chazal ask, "אטו יראת שמים מילתא זוטרתא היא" Is *yiras Shamayim* so trivial that Moshe Rabbeinu can express himself, "What does Hashem already request from

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11. *Chai Maharan 358.*

12. 33:

13. 10:12.

you, **merely** to *have yiras Shomayim?!*” The Gemara answers that to Moshe Rabbeinu, *yiras Shamayim* wasn’t a big deal because it came naturally to him. The Baal Shem Tov, however, argues that this doesn’t answer our question, because Moshe Rabbeinu wasn’t addressing only himself; he was talking to the entire Klal Yisrael about *yiras Shamayim*. The Baal Shem tov then explains that the holy sages are not referring to Moshe Rabbeinu; the sages are referring to the *Yidden* who are connected to a *tzaddik*, because all those who are attached to a Rebbe — those who were attached to Moshe Rabbeinu — *yiras Shamayim* wasn’t a challenge for them, because when one is connected to a *tzaddik*, the *tzaddik* elevates the person to his *madreigah*.

Now you must have *hakaros hatov* to the Rebbe; if your life has changed, why not do a favor for another *Yid* and let him know about the Rebbe? Why shouldn’t others be aware of the Rebbe’s *eitzahs* that can extract them from all their problems?

The *Chachomim* relate in *Taanis*¹⁴: When the holy *Amora* Rav Huna would discover a good medicine that was not available to the public, he would fill a jug with it, hang it from the doorframe of his house, and declare, “Whoever needs, let him come and take.”

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14. 20:

In another praiseworthy act, Rav Huna knew the ways of the *mazikim*, who attach to people with unwashed hands, he would therefore place a jug of water outside his house, and declare, “Whoever needs water to wash his hands before eating should come and do so, and not place his life in danger.”

This demonstrates a *tzaddik's* greatness; when he is aware of something valuable, he shares it with others, and if he knows of a way to save others from harm, he will share it with them so they, too, can benefit. We must do the same; if Hashem was kind to us and showed us the light of the *heilige* Rebbe, lets us be kind and spread it further to another *Yid*.

We must continue perpetuating the Rebbe's will; R' Nosson writes in *Chai Maharar*,¹⁵ “On numerous occasions, the Rebbe spoke to us to engage in bringing *Yidden* closer to Hashem; many times the Rebbe would rebuke us and say, ‘עצים יבשים, you are lifeless trees,’ because we did not bear new fruit, meaning that we did not encourage more *Yidden* to return to Hashem. On one Motza'ei Shabbos, the Rebbe gave us mussar for a few hours, reproaching us that we do not engage enough with *hafutza*.” This was the Rebbe's only desire: We should water the trees — draw more *Yidden* closer to Hashem.

15. 543.

Fortunate is the person who goes out of his way for another *Yid* and spreads the light of the Rebbe to others.



HOW CAN I FIND PLEASURE IN MY LEARNING?

Question:

I listen to the weekly *chizuk shiur* every Thursday night on the hotline, and I gain much *chizuk*.

Since the Rosh Yeshivah often discusses the *Seder Derech Halimud*, I decided to give it a try. It prompted me to learn, and I have already almost finished *Mishnayos*.

However, there is one thing that disturbs me. I usually learn in my spare time or when I don't have concentration, but learning in this manner brings me no satisfaction.

Perhaps the Rosh Yeshivah can help me out.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בא, ראש חודש שבט,
שנת תש"פ לפרט קטן

Dear ...

Strengthen your *limud haTorah*, and don't pay attention to the fact that you feel no pleasure when you

learn. Not always is one *zocheh* to immediately sense a pleasure in his learning; it can take time until a person feels gratification from learning Torah. However, if one learns every day, he will eventually merit to do so.

Therefore, continue learning Torah with the *Seder Derech Halimud*¹⁶ and you will see, some time will elapse and you will start feeling reborn; you will start sensing as if you were in Gan Eden. When a person starts learning his *shiurim* with the method the Rebbe gave us — the *Seder Derech Halimud* — then he needs nothing else, he gains an inner satisfaction and happiness. The Rebbe once remarked to a talmid,¹⁷ “Once the Torah will reveal her face, you will no longer need anything else.” How fortunate is a person who utilizes his spare time to say *perakim mishnayos* and *dafim gemara*.

The *derech halimud* is an extraordinary way for every person to finish learning the entire Torah. However, people scorn it and say it isn’t considered to be learning. Therefore, one must daven that he should not allow himself to be influenced, thereby losing the opportunity to accomplish so much.

The Rebbe once said,¹⁸ “Absorb these words from me: ‘The world tries to fool you; don’t allow yourself to

16. *Sichas Haran* 76.

17. *Ibid.* 17.

18. *Ibid.* 51.

be fooled.”” A person must be very wary not to be misled by others. One can consider himself a Breslever chassid and not learn Torah.

Mohorosh wrote in his צוואה,¹⁹ “When you will be called up to the *Olam HaEmes*, then you will see the truth of the of the *Seder Derech Halimud*.”

May Hashem bless you with success in all endeavors



SHOULD I GO BACK TO YESHIVAH AFTER THEY THREW ME OUT?

Question:

To the Rosh Yeshivah *shlita*,

I’m a 19-year-old *bachur*. My yeshivah kicked me out because I went to visit someone in hospital during *seder*, and they will allow me back only if I pay five hundred dollars.

I’m unsure how to proceed. To begin with, I don’t know how I’ll come up with the money, and second, in the duration of the two and a half years that I’d been learning there, I don’t

19. 13.

feel as I gained anything; on the contrary, my *yiras Shamayim* has just declined. I just want to get married already, yet no one understands how hard it is. If I would be married, I would be able to have a phone, and I wouldn't have to give an accounting to anyone where I have been, etc.

My question is: Should go back, pay up, and continue feeling like I'm in kindergarten, or should I instead switch to a kollel and find myself a *chavrusa* to learn with?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת בא, ב' שבט,
שנת תש"פ לפרט קטן

Dear ...

Go back to yeshivah and ask forgiveness from your *menahel* and *maggid shiurim*. Commit yourself to adhere to the *zemanim* in yeshivah and they will accept you back. A *bachur* cannot just skip a *seder* whenever he pleases. If somebody is enrolled in a kollel or yeshivah, he must keep to the *sedarim*, and for his own *hatzlachah* he cannot come and go as he wants.

Why shouldn't you utilize the time you have with learning Torah? Now is a time where you can learn without distractions. True, it's hard to be a *bachur*; you yearn to get married and you want to be *ehrich*, yet on the other hand you can now learn without any interferences. If

you will establish a *shiur* and learn using the method the Rebbe established — the *Seder Derech Halimud*²⁰ — you will find that in a short time, you will complete learning the entire Torah.

Begin with a *shiur* every day in *mikra* — *shnayim mikra v'echad targum* — in addition, with the Rashi. Start on Sunday and learn till *sheini*, on Monday till *shlishi*, and so on until you finish the entire *parashah*. The Mechaber *paskens*²¹ that from Sunday one can begin being *maavir sedra*. Likewise, the *Mishnah Berurah* states that the *heilige Gra zt"l* would conduct himself so; he would be *maavir sedra* a little bit every day. When one accustoms himself to be *maavir sedra* this way, he completes the entire *parashah* every week.

Continue with a *shiur* in Mishnah; start with *Masecheas Berachos* and learn one *perek* after another. Once you finish the first, begin the next *masechta*, and so on. If you do not comprehend the material you are learning, don't be discouraged; just continue learning without comprehension. With Hashem's help and with time, you will gain clarity.

If people would only know how much they would benefit through learning Mishnayos, everyone would

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20. *Sichas Haran* 76.

21. *Orach Chaim* 285:3.

do so. The *heliger* Beis Yosef *zt"l* was *zocheh* that a heavenly *maggid* would learn with him and give him *mussar* regularly. The Beis Yosef would learn many *perakim Mishnayos* every day, sometimes forty and sometimes even more, and every time he did so, the *malach* would reveal himself to him. This comes to teach us to which heights one can be *zocheh* by learning *Mishnayos*.²²

Your following *shiur* should be in Gemara. Chazal state²³: "גמרא גמור זמורתא תהא" *tzaddikim* explain גמרא גמור – by learning Gemara, זמורתא תהא – you will eradicate all the *kelipos* that surround a person's *neshamah*. זמורתא is an expression from: "לזמר את כל העריצים ולהכרית את כל" – "הקוצים הסובבים את השושנה העליונה", this *pasuk* applies to *nishmas Yisrael*. When one learns Torah, all the *kelipos* are wiped out.

Even if you don't comprehend what you are learning, be determined to continue saying the words of the *heilige* Gemara. Chazal teach us,²⁴ "When an *am haaretz* says the words of the Torah with mistakes, instead of "ואהבת ה" he says "ואיבת את", Hashem says,²⁵ "ודלוגו עלי אהבה", his errors are beloved to Me." To Hashem, every word of

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22. *Sefer Maggid Meishorim, Mishlei 23:163.*

23. *Shabbos 106:*

24. *Shir HaShirim Rabbah 2:15.*

25. *Shir HaShirim 2:4.*

Torah is very precious; even when one doesn't understand, and says exactly the opposite of what is cited, his Torah is still cherished by Hashem.

Don't try to find mitzvos when you are supposed to be learning in yeshivah. The *heilige* Ropshitzer Rav *zt"l* would say²⁶ that when the *Yetzer Hora* sees a person learning, he tries with all his might to disturb him, because he knows that through Torah his *Yetzer Hora* is eliminated. Chazal state in *Kiddishun*,²⁷ "Even if one has a *Yetzer Hora* strong as a stone, through Torah he will dissolve, and if he is even stronger, tough as iron, through Torah he will shatter." Therefore, why would the *Yetzer Hora* allow one to learn? Says the Ropshitzer Rav, he distracts the person by bringing him mitzvos, and through the mitzvah he manages to distance the person from his learning. The person thinks to himself, "I must no longer learn, because I am preoccupied with other mitzvos." A person must realize this is just another one of the *Yetzer Hora's* tactics to hinder his learning.

Return to your yeshivah and ask your *maggid shiurim* for forgiveness. You can even show them this letter to prove that you really mean it seriously, and that from now you will stick to the *sedarim* in yeshivah, and behave with *derech erez*. If you want to do *chesed* and visit sick

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26. *Zera Kodesh, Parashas Shoftim.*

27. 30:

people in the hospital, do it after yeshivah has ended for the day.

May Hashem bless you with success in all your endeavors.



HOW IMPORTANT IS IT TO SPEND SHABBOS AT HOME WITH THE CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

I come from a big family, *baruch Hashem*, and my siblings are marrying off their children already. Whenever they make a Shabbos *sheva brochos*, they expect everyone to attend, but only the couples — they don't allow children to come along. Therefore, if I want to take part in the *simchah*, I must send away my children for Shabbos.

My husband thinks it is ridiculous, and he does not agree to this arrangement. There are times that I can convince him to acquiesce, but most of the time he refuses. When we do not attend the *simchah*, the rest of the family speaks badly of us, and it bothers me very much.

Every *simchah* creates strife and causes our *shalom bayis* to suffer. I really don't know what is the right way to conduct myself. Perhaps the Rosh Yeshivah can give us guidance and that is how we will do things from now on.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בא, ג' שבט,
שנת תש"פ לפרט קטן

Mrs. ...

Your husband is right; it should never be your first choice to send your children away for Shabbos. Children look forward to Shabbos all week, to be able to spend some time with their parents. They want to be home for Shabbos, eat the *seudos* together, and receive some attention from both their father and mother. Likewise, Shabbos is an opportunity for parents to embed in their children love for Hashem and love for the holy Shabbos.

It is not fair of those who invite others to a *simchah* with the stipulation that children cannot attend. If you cannot go with your children, it is better to stay home and eat the *seudah* at home, and only go over afterwards to wish everyone "mazel tov." If the *simchah* is in another city, you stay home.

The Shabbos *seudos* are a time to convey messages of *emunah* to the children. The *heilige Zohar* states,²⁸ “When one eats three *seudos* on Shabbos, he demonstrates that he is a child of Hashem, and he has *emunah*.” He states further, “When a person is *zocheh* to eat the three *seudos* on Shabbos, a heavenly *bas kol* announces that he has *emunah*.” This teaches us that *seudas Shabbos* is a time to imbue our children with *emunah*.

Understandably, one still must daven for clarity to know how to conduct himself. There are some occasions where you must send away your children; however, it should never take precedence over staying at home and spending time with them.

May Hashem bless you with success in all your endeavors.



28. *Parashas Yisro* 88:

HOW CAN MY WIFE GET RID OF SOMEONE HARASSING HER?

❧ Question:

To the Rosh Yeshivah shlita,

Baruch Hashem, my wife has a good job; she works in a company and takes care of the customer service. She spends most of the day on the phone with customers and enjoys her work.

Today, she answered a phone call, and the person on the other line started speaking very inappropriately to her and asked her to take his number. My wife was very frightened by the incident and does not know how to proceed.

Perhaps the Rosh Yeshivah can give us guidance on what is the right way to react in such a situation.

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בשלח, ח' שבט,
שנת תש"פ לפרט קטן

Dear ...

Tell your wife to continue working as normal; she doesn't need to be frightened. She should just be aware that if someone calls and starts speaking about anything

that does not apply to her work, she should immediately hang up the phone.

Unfortunately, there are many dangerous people out there who try to develop relationships with whomever they can. The main reason they are successful is because they know how to intimidate and frighten their victims. They warn them that if they will reveal anything, they will hurt them or even worse, and the victim panics and loses his ability to think reasonably.

Therefore, it is vital for parents to teach their children not to fear anyone besides Hashem. The more one absorbs that only Hashem is in control, the less fear he has, and all the *kelipos* that seek to harm him are nullified. The *heilige* Baal Shem Tov would say that a *shemirah* against the wicked is שלא לפחד – do not fear them.

When one internalizes that Hashem is with him, He surrounds him and protects him from harm, then no one will succeed in frightening him. People sense it too; someone who wants to harm another will seek out a victim who is fearful and can be intimidated.

Encourage your wife to return to work and not to fear anyone or anything. She should immediately hang up the phone if someone starts talking to her inappropriately.

It's a shame that children are not taught this from when they are young. Do not fear anyone, not even a *malach* — only Hashem Himself. If our girls and boys

will be prepared with this knowledge, we would be able to prevent much heartbreak. The only way predators are successful in victimizing and doing *aveiros* with others is only by intimidating their targets, thereby taking away their ability to think rationally.

May Hashem bless you with success in all your endeavors.



WHICH *SEGULOS* CAN I DO TO FIND MY *SHIDDUCH*?

Question:

To the Rosh Yeshivah *shlita*,

I want to begin with thanking the Rosh Yeshivah for all the *shiurim*; they changed my life for the better.

I am a *bachur* and I yearn to get married. I tried doing the *segulah* of learning *Masaches Taanis* consecutively for forty days; however, whenever I begin learning, after approximately a half hour my head starts hurting and the text starts swimming before my eyes.

The same occurs when I try to recite the entire *Sefer Tehillim* at Mohorosh's *Tzion*; it is very difficult for me to concentrate for so long.

Perhaps the Rosh Yeshivah would have another *segulah* for me that I can carry out, so I should be able to find my *zivug* without delay?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת בשלח - שירה, י"ב שבט,
שנת תש"פ לפרט קטן

Dear ...

If you yearn to get married, adopt the *eitzah* the Rebbe gave us, which is *Hisboidedes*. Beg Hashem at every opportunity, **“Hashem, please help me; I so badly want to get married. It’s so hard for me to be alone, help me find my true *zivug* already.”** Repeat this *tefillah* as many times as you can, and you will be *zocheh* to find your true *shidduch* shortly.

Try to learn as much as your capabilities allow you to; the Rebbe once remarked to R' Nosson, “A little is also good.” Learn some Chumash, Mishnayos, and Gemara every day. Don't compare yourself to others; you remain determined with what you can accomplish, and you will be *matzliach*.

Regarding the *segulah* of learning *Maseches Taanis* consecutively for forty days, that is only for those who can achieve it, those who have a good eyesight and a fluency

in *kriah*; but for someone struggling with the latter should just learn according to his speed as much as he can.

Learning according to your ability is your *segulah* to find your *shidduch*. Chazal state,²⁹ “Both those who accomplish much and those who accomplish little are valued by Hashem.” What lies in a person’s heart is what matters most to Hashem.

Don’t put yourself down because you can’t do what others do. Internalize what the Rebbe said,³⁰ “‘One has nothing to do’ as Chazal state,³¹ תנא דבי רבי ישמעאל, דברי ואי אתה רשאי לפטור עצמך מהם תורה לא יהו עליך חובה. This is an important *klal* that one must remember, not to take pressure from any undertaking.” When a person is under stress that he must learn a certain amount, he will end up learning nothing. But when one learns without pressure — however much he accomplishes is just a bonus — then he will end up achieving a great deal.

May Hashem bless you with success in all your endeavors.



29. *Menuchos* 110.

30. *Sichas Haran* 305.

31. *Menuchos* 99.



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