

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצָתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

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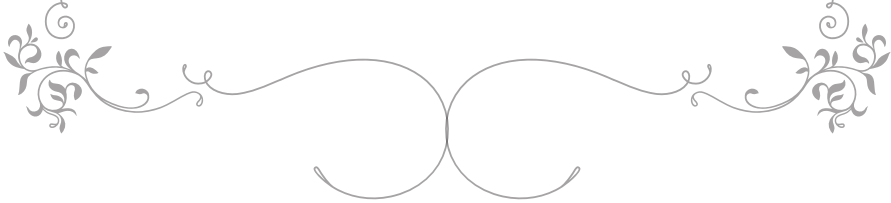
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WHAT WAS THE REBBE'S POSITION REGARDING FASTING?

Question:

To the Rosh Yeshivah *shlita*,

While learning *Likutei Moharan*, I saw the Rebbe writes¹ that there is an *inyan* to take upon oneself fasts, as this brings a person *simchah*. However, I am well versed in the fact that the rebbe also expressed himself, "One who knows about me doesn't need to fast, and regarding one who does not know about me, fasting won't help him." Don't the two contradict each other?

I also saw in *Likutei Moharan*² that one should try to make

.....
1. 1:179.

2. 2:48.

himself happy with whatever he can, even with "מילתא דשטותא." How can one fulfill the Rebbe's instructions?

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

The *heiliger* Rebbe did not allow us to initiate our own fasts, rather telling us to fast only on Yom Kippur, which is a d'Oraisa, and the remaining fast days, which are d'Rabannan. However, regarding one who wants to establish his own fast days, the Rebbe said what you mentioned above³ — "One who is aware of me doesn't need to fast, and regarding one who is not aware of me, fasting won't help him." When one is aware of the *heiliger* Rebbe, and his *eitzah* of *hisboidedes*, he doesn't need to fast. Talking to Hashem cleanses him of all his impurities and washes away all the *kelipos* that were created by his *aveiros*.

Pertaining to your question that the Rebbe states there are *madreigos* that one can attain only through fasting; take a look at what R' Nosson davens for in *Likutei Tefillos*,⁴ "Ribbono shel Olam, help me and teach me

3. Chai Moharan 491.

4. 1:50.

how to conduct myself with fasting, because only You, Hashem, know how confused I am and how obscured this aspect is to me. I have no idea if I should fast and how often to fast."

There was a period of time that the Rebbe instructed his chassidim to fast, but later the Rebbe directed them to discontinue.⁵ The Rebbe also said⁶ that he was *zocheh* to all his *madreigos* only through talking to Hashem. If he had known to what one can merit only by talking to Hashem in one's mother tongue, then he would have not engaged in fasting.

To answer your second question, how one fulfills the Rebbe's words,⁷ "צריך להכריח את עצמו בכח גדול להיות בשמחה"; תמיד ולשמח את עצמו בכל אשר יוכל, ואפילו במילי דשטותא"; one should exert himself to be happy with everything he can, even if he has to behave in a silly manner. It is very simple to understand: One must try to ensure he is happy in every situation, even if at times he must act foolishly to achieve happiness.

Remain strong, don't allow anything to break you.



5. *Sichas Haran* 185.

6. *Ibid.* 158.

7. *Likutei Moharan* 2:24.

HOW CAN I DRAW MY FATHER CLOSER TO THE REBBE?

Question:

To the Rosh Yeshivah *shlita*,

I must first thank you for all the *shiurim*; I struggled with many very difficult *nisyonos* in *kedushah*, and I was saved only by listening to your *shiurim*. *Baruch Hashem*, I completed *Mishnayos* twice already.

In addition, I gained so much *chizuk* in *kibbud av v'eim*. It used to be very hard for me to respect my father when he would demand things from me that he himself was very far from fulfilling. He doesn't adhere to some of the most basic duties that are required of every *Yid*; for example, davening, tefillin, learning, etc. However, after listening to the *shiurim*, I was able to start respecting and appreciating him for the way he is.

On the other hand, I think that if he would also start listening to the *shiurim*, it will help him immensely. I have proved it many times. After introducing the *shiurim* to my friends, many told me how much they gained from them and how their life improved. The problem is that he never listens to *shiurim* or learns, so how can I introduce them to him? I can't be direct with him, because he is under the impression that I have no idea how lacking his life really is; likewise, I don't want to come across as condescending or disrespectful.

Perhaps the Rosh Yeshivah would be able to guide me how I can help my father so he can also change his life around.

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

If the mitzvah of *kibbud av v'eim* is harder for you than for others, then you will receive more *schar* for your efforts. Chazal state,⁸; "לפום צערא - אגרא" that is, the harder one must work to fulfill a mitzvah, the more *schar* he will receive. Even if it's difficult, one must still fulfill the fundamental mitzvah of *kibbud av v'eim*.

Chazal state⁹: Hashem says: "The entire world is Mine — and I request of you just one thing: respect your father and mother."

Daven to Hashem that everyone should be aware of the *heiliger* Rebbe's *eitzas*. You, your children, and your entire family. The Rebbe teaches us the same concepts that Mashiach will introduce to the world. The Rebbe says in *Chai Moharan*,¹⁰ "There is no difference between me

8. Avos 5:23.

9. Tanna D'Vei Eliyahu 26.

10. 266.

and Mashiach; only now people still have a choice, but when Mashiach comes everyone will listen — there will be no *bechirah*." Mashiach will disperse such a holiness upon the entire world that every individual will sense that Hashem is with him at every moment. Every person will turn to Hashem with his every desire, as it is written,¹¹ "כִּי אֶזְכָּר אֶת ה' אֱלֹהֵי מִצְרָיִם בְּרֹחַ הַקֹּדֶשׁ, לֵאמֹר אֲנִי בְּרֵאשִׁית הָעָם וְהָאֱדֹמִים" — everyone will see Hashem, as the *pasuk* states,¹² "כִּי עֵין בַּעֲיֵן יֵרָאוּ בְּשׁוּב ה'." This is what the Rebbe accomplishes with us already now; the Rebbe ignites our hearts with such yearning and holiness that we already sense Hashem's presence in our lives. Once a person starts sensing Hashem, he automatically begins talking to Him.

Besides davening to Hashem that your parents find the light of the *heileger* Rebbe, don't do anything else. Just continue honoring them in every way you can.



11. *Tzefania* 3:9.

12. *Yeshayahu* 52:8.

WHICH IS THE CORRECT WAY TO LEARN?

❧ Question:

To the Rosh Yeshivah *shlita*,

First, I must thank you for the tremendous *chizuk* I receive from the *shiurim*; they completely changed my life around.

I wanted to ask something that is very confusing for me. Klal Yisroel recently started a new cycle of Shas, which propelled me to also start learning a daf Gemara every day. I know about the *seder derech halimud* of the *heileger* Rebbe, but I am still confused if I should say a daf of Gemara without completely comprehending, or if I should rather learn a little bit at a time and get a grasp of the entire context.

I am a *melamed* who only has a limited period of time in my day to learn. I don't have time for two separate *shiurim*, so which of the two should I choose: to learn a lot without comprehending or to learn *b'iyn* and understand the material?

I started with *Meseches Brachos* and I learn a daf every day, but I'm not sure if this is the correct way to proceed.

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

One does not negate the other; it is possible to do both. Even a *melamed* can find the time to have one *shiur* in which he learns much material through the *seder derech halimud*, and another in which he learns *b'iyun*. In the same *sicha* where the Rebbe says that one should learn quickly despite not understanding, the Rebbe also writes that one should establish a *shiur* and learn *b'iyun* every day.¹³

You can learn whichever way is more appealing to you. You can learn *b'iyun*, or by simply saying the words. It makes no difference; your goal should be to never let a day slip by without learning the *heiliger* Torah. Don't be fooled by the *yetzer hora*; when it comes to *gashmiyus*, you certainly won't make do without food or sleep; if you don't have meat or fish, you will find something else to eat instead. The same should be when it comes to *limud haTorah*; don't deny your *neshamah* its sustenance by procrastinating, saying, "Tomorrow I'll learn," "Next week I'll find a *chavrusa*," or "When things calm down next month, I'll establish a *shiur*...." This is the *yetzer*

13. *Sichas Haran* 76.

hora fooling you! If a person would learn with the *seder derech halimud* and wouldn't dwell on the fact if he does or does not understand, then he would be *zocheh* to achieve so much, much more than most people accomplish their entire lives. He will merit that the *pasuk* in *Mishlei*,¹⁴ "עז והדר לבושה, ותשחק ליום אחרון" will be fulfilled. Chazal *darshan* on the above *pasuk*:¹⁵ "אימתי התורה משחקת" When does the Torah smile to a person? When does a person get a glimpse at all he accomplished in his lifetime? "הוי ליום" "הוי ליום" 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 the *seder derech halimud* and the greatness of those who heeded the Rebbe's *eitzas* with sincerity.

Don't allow anyone to deter you; continue learning at least one *daf* of Gemara every day even if you don't understand. After your passing, when you will be escorted to your final rest, your *aron* won't be just a wooden box; it will be an *aron hakodesh*, with a Sefer Torah inside; an *aron* that is bursting with Chumash, Nevi'im, Kesuvim, *Mishnayos*, Gemara, *Tosefta*, Rambam, Tur, *Shulchan Aruch*, *Medrasim*, *Zohar*, and *Tikkunim*, as well as the Rebbe's *sefarim*, and much more.

May Hashem bless you with success in all your endeavors.

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14. 31:25.

15. *Shemos Rabbah* 53:2.

MY LIFE TRANSFORMED THANKS TO THE *SHIURIM*; CAN THE ROSH YESHIVAH GIVE ME FURTHER GUIDANCE?

.....

Question:

To the Rosh Yeshivah *shlita*,

Despite still being so young, I already harbor a painful past. I am a *bachur* who comes from a chassidishe home. My upbringing was very sheltered and strict, and I was also indoctrinated with a hatred towards Breslev. After my bar mitzvah, I decided that *Yiddishkeit* must be a bad thing, and I threw everything away. For four years I lived like a non-Jew, *rachmana litzlon*. Despite their pain, my parents never turned their backs on me and tried to retain a connection during those years.

Until one day, one of my friends gave me a *shiur* of the Rosh Yeshivah to listen to, and I started realizing that it was I who was wrong. *Yiddishkeit* isn't bad — the opposite, it is the most gratifying thing in the world. I must thank my parents for their support; they stood by my side throughout my return, and even helped me travel to Uman for Rosh Hashanah, even though it is very frowned upon in their circles.

It was not easy for me to do a complete turnaround, but it was

worth it. I regrew my beard and *peyos*, and I daven to Hashem every day to be *zocheh* to be a true *ehrlliche Yid*. I will never be able to adequately thank the Rosh Yeshivah for everything he has done for me — for saving my life.

I would appreciate if the Rosh Yeshivah can continue to guide me, so I can lead a true *Yiddishe* life.

Thank you.

❧ The Rosh Yeshivah's response:

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

Dear ...

There are no words that can express the greatness of an individual who leaves everything behind and returns to Hashem. Chazal state,¹⁶ "Even great tzaddikim cannot reach the heights that *baalei teshuvah* reach when they return to Hashem." Why is that? It is because when one has fallen so low and is submerged in the worst *aveiros*, he has visited the darkest places — places a tzaddik will never encounter. With his *aveiros*, he has created *kelipos* that pursue him and try to drag him back to his past. Yet when he still stands strong with his convictions and does not return to his *aveiros*, he is held very dear up in

.....
16. *Brachos* 34b.

heaven. As Chazal state,¹⁷ "When a person does *teshuvah*, he reaches all the way up to the *Kisei HaKavod*." In a moment one can return from the lowest place and reach close to Hashem Himself.

I am willing to continue guiding you with the *eitzas* of the *heiliger* Rebbe; don't waver in your resolve to regrow your beard and *peyos*; they demonstrate that you have truly changed your ways.

Honor your parents and you will be *zocheh* to blessing.



IF I MARRY YOUNG, HOW WILL I SUPPORT MYSELF?

Question:

To the Rosh Yeshivah *shlita*,

I am a *bachur* who is seventeen years old. I often listen to the *shiurim* and I enjoy them immensely. Thank you.

The Rosh Yeshivah often speaks about the importance of marrying young, and I know that if I will ask my parents to

17. *Yoma* 86a.

start considering *shidduchim* for me, they would gladly do so. However, I am afraid. My parents cannot support me, and I cannot fathom how I will be able to support myself and my wife once I am married.

I'm from a family of sixteen children, *ke"h*, and the most my parents could afford is to marry us off on a tight budget. My parents raised us to be happy with what we have and not look at others, and we grew up very happy and content, despite the lack of money. They don't borrow to live up to the standards of others and they are not in debt, yet they live very frugally, and they will not be able to assist me with *parnassah* once I am married.

This means that the day after I marry, I will have to go to work to be able to pay for food, rent, clothing, etc. I can learn well and I really don't want to have to leave kollel as soon as I get married.

I would appreciate if the Rosh Yeshivah would be able to clarify to me if this is a valid reason to wait a few years.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תרומה,
כ"ח שבט, שנת תש"פ לפרט קטן

Dear ...

Don't be afraid that you will not be able to support yourself and your wife once you are married; Hashem sustains the entire world, and He feeds everyone as

needed. Hashem gives sustenance to the humongous re'em and at the same time He feeds the miniscule nits of lice. Chazal state¹⁸ that the key to *parnassah* is only in the hands of Hashem. No one can give you *parnassah*, and no one can take it away from you — except Hashem.

The only thing you should be afraid of is our mighty Creator. A person must be afraid that he can succumb to sin; therefore, if a *shidduch* is suggested, he should not delay and postpone it for later. One must be married, as Hashem commanded us to marry. A person who is not married is in danger, as R' Nosson teaches us,¹⁹ "מי שאינו נשוי - הוא פגום בברית." Therefore, we must marry with a sense of urgency, not be overly selective and choosy.

Tell your parents that you are ready to marry, thereby saving yourself from the clutches of the *yetzer hora*. Chazal teach us the importance of marrying young with the following story²⁰: Once while speaking to Rav Huna, Rav Chisda praised the virtues of Rav Himnina, and remarked that he is a great sage. Rav Huna asked rav Chisda to send him Rav Himnina the next time he sees him. When Rav Huna met Rav Himnina, Rav Huna noticed that he wasn't wearing a tallis. When he asked him why, Rav Himnina answered that he wasn't married yet.

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18. *Taanis* 2a.

19. *Likutei Halachos, Yom HaKippurim*, Halachah 1.

20. *Kiddushin* 29b.

Rav Huna turned his face away from him and declared, "Then don't come to me; I don't want to look at you until you are wed. Because when one does not marry before he turns twenty, he will commit *aveiros* his entire life." The Gemara proceeds to ask, "Why is that so? Isn't it true that once a person marries, he is protected from *aveiros*?!" And the Gemara answers, "When one marries after he turns twenty, he will always struggle with bad thoughts." This demonstrates the importance of marrying as soon as one can; Rav Huna didn't want to look into the face of someone who was not married.

Don't agonize now whether you will have *parnassah*; *parnassah* grows with a person. When his responsibility grows, so does his income. Hashem sustains him as much as is needed. The Rebbe quotes in *Sefer HaMiddos*,²¹ "One should not worry about *parnassah* because *parnassah* grows along with the person."

If you will listen to my advice and pursue a *shidduch* as soon as you can, and continue learning diligently, you will merit great miracles. You will have *parnassah* in abundance, and you will also be able to continue learning after your marriage.



.....
21. *Banim* 3.

SHOULD I RETURN TO YESHIVAH WHEN THEY DO NOT ALLOW ME TO LEARN MISHNAYOS?

.....

Question:

To the Rosh Yeshivah *shlita*,

I already wrote to the Rosh Yeshivah earlier that I was expelled from my Yeshivah, and now the mashgichim will allow me to return only on certain conditions which are the following: I cannot talk about Breslev in Yeshivah; I must comply with the *zemanim* in Yeshivah; I cannot learn with the *seder derech halimud*; I cannot learn the fifteen *shiurim*, and I cannot learn *Mishnayos*.

The first two don't bother me, because I generally don't talk about Breslev in Yeshivah, and I don't have a hard time adhering to the *zemanim*. However, how can I agree to stop learning with the *seder derech halimud* and *Mishnayos*?

Should I return to Yeshivah?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תרומה,
כ"ח שבט, שנת תש"פ לפרט קטן

Dear ...

Go back to your Yeshivah and give your rebbeim their full respect; they don't want to punish you, but they must maintain a system so that there is law and order in Yeshivah. They will not disturb you if you learn your own *shiurim* in your personal time. On the contrary, they will be happy to see you utilize your spare time with learning. You must be respectful and listen to what your rebbeim have to say. *Derech erez* was essential to the Rebbe; the Rebbe once remarked, "If kings and queens would know what *derech erez* I teach my disciples, they would all send me their children to teach them, too." Chazal say,²² *Derech erez kodma leTorah*; *derech erez* comes before anything else.

Adhere to the *sedarim* in Yeshivah, and when the rest of the *bachurim* are fooling around, find a quiet corner in the beis hamedresh and then learn your *shiurim*.

Listen to what I tell you: Return to Yeshivah and show respect to your elders. Don't argue with anyone; show them how a Breslever chassid behaves with respect and humility. If you will behave in such a manner, no one will bother you when you learn your *shiurim*. No one will stop you when you travel to Uman; everyone will acknowledge the attributes of Breslever chassidim.

.....
22. *Tanna D'Vei Eliyahu Rabbah* 1.

If only all the *bachurim* who consider themselves Breslever chassidim would behave this way, they would be able to prevent so much *machlokes*. The yeshivos would stop making such a commotion every time a *bachur* wants to travel to Uman and it would save everyone so much *agmas nefesh*. The *bachurim* who are expelled because they travel to Uman are often at fault, because they unnecessarily provoked the yeshivah staff. They behave with disrespect and create a bad reputation for Breslev.



HOW LONG SHOULD IT TAKE TO DAVEN SHACHARIS?

Question:

To the Rosh Yeshivah *shlita*,

How long should davening Shacharis take during a regular weekday from *Hodu* until *Shemoneh Esrei*? I'm not referring to kollel *yungeleit*, only people with a job who daven in the 7 o'clock morning minyan.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,
ה' אדה, שנת תש"פ לפרט קטן

Dear ...

One must be mindful of others when davening *b'tzibbur* and not prolong the davening unnecessarily. The *Shulchan Aruch paskens*,²³ "כל שמאריך בתפלתו לא טוב עושה, מפני טרח הציבור." When one drags out the davening, he can cause others to stop coming to daven altogether. In the morning one should be especially careful not to lengthen Shacharis, because many people are in a hurry to get to work on time.

Chazal relate²⁴ that when the *heiliger* Tanna Rabbi Akiva would daven in seclusion, his davening would take very long, yet when he davened together with people he would daven quickly as not to inconvenience the rest of the *mispallelim*. This teaches us that when you daven *b'tzibbur*, it is important to take everyone into account and not prolong the davening.

From *Hodu* until *Borchu* does not have to take more than ten minutes, and from *Borchu* until *Shemoneh*

.....
23. *Orach Chaim* 53:11.

24. *Brachos* 31a.

Esre should take approximately another four or five minutes.

May Hashem bless you with success in all your endeavors.

HOW LONG WILL I STILL HAVE TO WAIT FOR MY *SHIDDUCH*?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*; they give me so much *chizuk* in my daily life and I eagerly wait for more.

I am a nineteen-year-old girl and I very badly want to be married already. I recite the *tefillah* of "Metzias HaZivug" every day, and I try to remain positive with *emunah*, but sometimes it is very difficult. For example, it is very hard when I must go to another friend's *chasunah*.

Most of my classmates are either married or engaged, and it won't take long for the few that are still single to also find their *shidduch*. However, I have a few older siblings who are still waiting for their *shidduchim*, and hardly anything is being suggested for them. Therefore, every time I must attend

a classmates *chasunah*, I feel so forlorn.

I don't know if one is even allowed to think this way, but many times I feel as Hashem has forgotten about me, and it doesn't concern Him how badly I'm suffering. I don't want to envy my friends but it is so difficult. When I attend a *simchah*, I paste a smile on my face and pretend all is good, but inside I am so torn. I must sometimes leave in the middle because I need to breathe.

I don't want to continue with this attitude, but I don't know what I can do to change. Perhaps the Rosh Yeshivah would have an *eitzah* for me?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,
ה' אדה, שנת תש"פ לפרט קטן

Miss ...

Chazal relate²⁵ that there was a father who had to go on a long journey by foot with his son. When the young boy had no more strength to walk, the father lifted him up, placed him on his shoulders, and continued on his way. A short while later, when they passed someone selling food, the boy asked his father for something to eat, and the father gladly fed him. Then the boy asked for water,

.....
25. *Pisiktei d'Rav Kahana*, Rashi, *Shemos* 17:8.

and once again, the father immediately got him something to drink. Throughout the entire way, whenever the boy needed something, the father devotedly took care of his needs. A while later, the boy saw someone approaching and asked him, "Have you seen my father? I don't know where my father is?!" When the father heard this, he threw the child from his shoulders, and a dog came and bit him.

The same occurred when the *Yidden* left Mitzrayim. Hashem did great miracles with them. He took them out of Mitzrayim, split the sea, sustained them with *mohn* in the *Midbar*, and made water emerge from a rock. And then the *Yidden* asked,²⁶ "ה'יש ה' בקרבנו?" Is Hashem here with us? Has Hashem forgotten us? Immediately thereafter the story with Amalek occurred — Amalek attacked the *Yidden*.

Do you think Hashem has forgotten about you? *Chas v'sholom!* Hashem has not forgotten; Hashem remembers the needs of every individual; He runs his world with a perfect *cheshbon*. Both those who find their *shidduch* easily and those who must wait a while are all in the hands of Hashem. One must submit to Hashem and surrender his will, as the Rebbe once remarked to R' Nosson,²⁷ "When a situation is really difficult, one must be *mevatal* — invalidate himself completely."

26. *Shemos* 17:7.

27. *Sichas Haran* 279.

R' Nosson proceeded to ask, "How does one reach such a level of *bittul*?"

The Rebbe replied: "By closing one's eyes and by remaining silent, this is *bittul*." When a person remains silent, meaning that he doesn't question Hashem's ways; and he closes his eyes. He doesn't want to see or understand what Hashem's calculations are, but rather he places his complete trust in Hashem and acknowledges that He controls everything, then the person is *zocheh* to great miracles. Only then does Hashem give the person the salvation he is waiting for.

Do not despair; strengthen your *emunah peshutah* and you will merit great miracles.



HOW CAN I REPAY THE ROSH YESHIVAH FOR ALL THE *SHIURIM*?

Question:

To the Rosh Yeshivah *shlita*,

I enjoy the *shiurim* immensely. My *parnassah* improved, my *sholom bayis* transformed, and I saw change in every aspect of my life, all thanks to the *shiurim*.

I wanted to know if there is a way that I can repay the Rosh Yeshivah for everything he has given me.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,
ה' אדר, שנת תש"פ לפרט קטן

Dear ...

If your life transformed after hearing the *limudim* of the *heiliger* Rebbe, you must take the *eitzas* and spread them to more people so they, too, can draw *chizuk* from them.

It is not possible to repay the Rebbe for everything he has done for us. The Rebbe and his talmidim sacrificed everything so we should be *ehrllich*. R' Nosson underwent immense persecution in order to pass down the Rebbe's guidance to future generations. Everyone spoke out against him; he was ridiculed and locked up in prison. However, it didn't stop him from spreading the Rebbe's light to more *Yidden*.

Likewise, Mohorosh sacrificed so much to spread the *eitzas* of the *heiliger* Rebbe to the world. He suffered his

entire life so we should know how to live with Hashem. He gave up living in peace and comfort so we should know how to get along with a wife, and so that we should have a way to incorporate Torah into our lives. How is it possible to repay all that? When someone saves your life, it is not possible to repay them. The only thing left for us to do is to continue in their footsteps and try to emulate their actions by spreading the light of the Rebbe to another *Yid*.

May Hashem bless you with success in all your endeavors.



THANK YOU FOR THE *CHIZUK* TO FACE THE CHALLENGES OF TECHNOLOGY.

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim*. I recently listened to the *shiur* you gave at the P.T.A where there was a song played in which a girl asks her mother to stop obsessing

with her smartphone and instead pay attention to her. The song had a very strong impact on me.

Baruch Hashem, I don't have a smartphone, but even without one, one can still be busy for hours listening to hotlines or speaking and texting with friends, which also takes away a mother's focus from her children. After listening to the *shiur*, I strengthened my resolve to stop playing with my phone when my children are around, and instead give them the full attention they deserve.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,
ה' אדה, שנת תש"פ לפרט קטן

Mrs. ...

We live in a generation that is plagued by a small device that has already destroyed countless *Yiddishe* homes. All one needs is a small telephone and he can access all the immorality in the entire world. The *yetzer hora* has found such an easy tactic with which he can seize our youth and entice them with *aveiros*. Instead of having to work hard, to physically lure them to places that are harmful spiritually, all he must do is ensure the *bachur* or girl buys a smartphone or tablet, etc. and then he has them in his clutches. They can stay home, find a

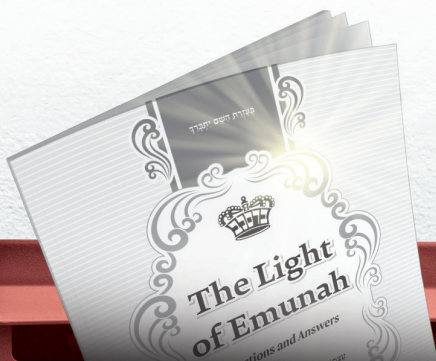
good hiding place, and be exposed to all the immorality in the entire world.

The *yetzer hora* presents himself very well; he makes the phone seem so enticing — so convenient and so important for one to have. This is his trick that enables him to entrap people in his net. Just as the poison one uses to get rid of mice is produced in a way that is appealing to them, but after eating it they all die, likewise, all the devices that seem so crucial and so convenient to a person end up destroying them.

All the people who think they know better and are confident enough to keep these devices in their homes, end up paying a very steep price.

How fortunate is the person who listens to what tzaddikim have to say and doesn't allow these devices into his home, not even for business use. Those who keep their homes pure and holy for Hashem will be *zocheh* to merit *nachas* from their children.





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