

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֶצְתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva





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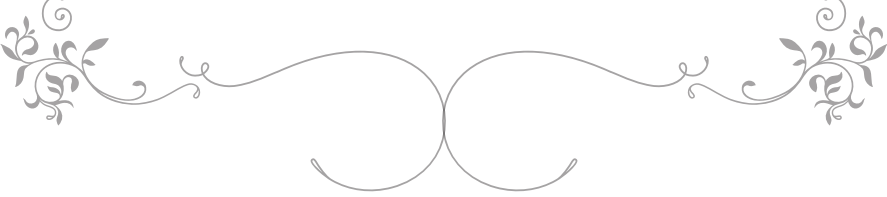
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THE LIGHT OF  
**EMUNAH**

**HOW CAN I START  
EXPERIENCING FULFILLMENT  
IN LIFE?**

.....

**Question:**

To the Rosh Yeshivah *shlita*,

I am a woman who lives in ... and I listen to your *shiurim*. I thought that perhaps you can help me overcome my problems.

*Baruch Hashem*, I have a good life, a devoted husband, and beautiful children. However, since I was very young, I have hated myself. I have so much criticism toward myself, and I never feel satisfied or proud of anything I accomplish. I can't find fulfillment in anything I do, and the few things that maybe would interest me, are not applicable for the stage I'm currently in.

Years ago, I tried going to therapy, but it didn't help. On the

contrary, it only made begin thinking that I should divorce. Hashem had pity on me, and He prevented me from destroying my home. However, I have now reached a point where I don't feel any pleasure in life. I can't take the suffering anymore and I have lost my will to live. I don't entertain thoughts of ending my life, *chas v'sholom*, my *yiras Shomayim* is still intact; however, I have no motivation to live, because I can't bear the situation anymore.

This week I tried talking to someone I thought perhaps would be able to help me. I didn't give him all the details, yet I made it very clear how crushing the pain is. However, that person brushed me off and minimized my suffering. I felt so humiliated afterward, I could not function normally for days.

I hear how the Rosh Yeshivah talks about speaking to Hashem, and I speak to Him often. I tell him how I'm suffering, and I beg Him to have pity on me; however, I see no improvement. My situation is just deteriorating. Does the Rosh Yeshivah have any guidance for me?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ויקהל-פקודי,  
כ' אדר, שנת תש"פ לפרט קטן

Mrs. ...

Try with all your strength to be happy; you should seek out the positive aspects of your life and delight with them. The *heiliger* Rebbe said, "*Mitzvah gedolah*

*lehois besimchah tamid*"<sup>1</sup> — It is a great mitzvah to always be happy. R' Nachman Toltchiner would say, "If the Rebbe commanded us to be happy, then there must be something with which we can gladden ourselves."

All the problems that people suffer from stem from misery and depression. When a person is depressed, his brain shuts down and he can no longer think about Hashem. The Rebbe states,<sup>2</sup> "Why are there people who are so demoralized that they can't build a close relationship to Hashem? It is because they don't have *yishuv hadaas*. They're not focused on what is really important in this world." The Rebbe then asks, "How can one have a clear mind, and know what his mission is in this world?" The Rebbe answers, "When a person is depressed, he can't think positively, he entertains only bad thoughts. However, when a person is *b'simchah*, then he has the power to manipulate his thoughts to think positively; such a person is liberated. Through happiness one's mindset is broadened and therefore he attains *yishuv hadaas*." As it is cited, "For in happiness you will go out,"<sup>3</sup> because a happy person is a free person; he emerges from all his restraints."

I am writing a *tefillah* that you should say to Hashem every day. Not only once, but rather every time bad thoughts enter your mind. When you start thinking negatively, when feelings of self-loathing take over, take this *tefillah* and daven to Hashem. If you do so, in a

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1. *Likutei Moharan* 2:24.

2. *Ibid.* 2:10.

3. *Yeshayahu* 55:12.

short time everything will reverse. You will start being kind to yourself, you will start feeling a sense of self-worth, and you will start feeling fulfillment in life. You will begin enjoying the beautiful world that Hashem created for us.

**“Riboino shel Olam, I thank You for all the blessings in my life, and for everything You always grant me. Thank You for my dear husband and for my beautiful children.**

Hashem, help me be happy, and find fulfillment in life. What should I do because I don't feel pleasure in life; instead, I feel depressed and miserable all day. I entertain bad thoughts that are so hard to get rid of.

Therefore, I beg You, my dear Father! Help me restore my faith in You, I should believe in You and sense Your Presence in my life. Hashem, I feel like I'm suffocating with my bad thoughts; all I do is think badly of myself. From when I was young, I dislike myself, and until this day I can't change the way I view myself. I have no way I can lift my spirits, I feel as if I am a captive of destructive forces; nothing that I do gives me a feeling of satisfaction or joy.

Hashem, I beg of You, have pity on me! Help me be happy, and start tolerating the way I am. Help me think positively and stop entertaining bad thought. Help me stop blaming myself, and help me remember that everything that happens to me is from You.

Hashem, see my tears; my broken heart; *Atah chonen l'adam daas* — Hashem, You grant *seichel*



to all, *u'mlamed le'enosh binah* — And You give us understanding; therefore, I beg of You: *Choneini maitcha chochmah binah v'daas*, give me the *seichel* and understanding to stop hurting myself with my destructive thoughts.

Hashem, many times I feel as if my life has no value, and I start thinking of ways to disappear. However, I know that there is nowhere to escape to, only to You, my dear Father.

Thus, I come before You and daven: Help me! Help me in the merit of the *tzaddikim* who sacrificed everything all their lives to sanctify Your holy Name. Help me in the merit of the *heiliger Avos*, Avraham, Yitzchok, and Yaakov; and in the merit of the *Imahos*, Sarah, Rivkah, Rochel, and Leah. Help me in the merit of the *heiliger Rebbe*, Rabbeinu Nachman ben Faiga *zt"l*, his talmid R'Nosson *zt"l*, and in the merit of Mohorosh *zt"l*. Amen."

Recite this *tefillah* every day, and you will soon see a big transformation. You will start feeling better about yourself, and you will start experiencing meaning and joy.

May Hashem bless you with success in all your endeavors.



## HOW DO I STRENGTHEN MYSELF AFTER SUFFERING A FINANCIAL LOSS?

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### Question:

To the Rosh Yeshivah *shlita*,

I have a close friend who regularly brings me the *kunteres Atzotai Emunah* and the weekly *gilyoines*, and I enjoy reading them immensely. Since I started reading them, I began learning Torah with a renewed passion, but what happened to me lately extinguished my desire to learn or to do anything productive.

About two years ago I was very successful in my line of business. I made some good deals and I became extremely wealthy. One day, I was sitting on a plane on the way home from a business trip, when a *heimisher yingerman* sat down next to me. He persuaded me to invest in a certain business that he was involved with. I invested a great deal of money in the deal, but things didn't turn out as planned. By the time I realized that the deal had turned sour I was financially ruined. Nowadays I'm drowning in debt.

I became so bitter and depressed that I gave up my daily *shiur*; I daven late every day, and usually without a minyan. How do I crawl out of my problems and resume living a normal life?

I am consumed by darkness, and my problems have completely overtaken my life. Perhaps the Rosh Yeshivah would have an *eitzah* how I can proceed.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת ויקהל-פקודי,  
כ"א אדר, שנת תש"פ לפרט קטן

Dear ...

Do not despair; there is a way out of every problem a person may be trapped in. There are many accounts of people who were entangled in bad business deals yet they didn't lose hope and remained strong with their *emunah* and *avodas Hashem*. They continued davening and learning every day, and, ultimately, they emerged from their debt and merited an abundance of blessing.

The Rebbe relates the following story:<sup>4</sup>

Once upon a time there was a *Yid* who was extremely poor. He worked hard all day, digging in the earth to find limestone that he could sell to make cement. One day, to his delight, while digging in the ground he dug up an incredibly valuable gemstone. He immediately went to the town's jeweler to have it appraised, so he could sell it. However, he was told that this specific stone is priceless, and no one in the entire country would be able to afford it. He was advised to travel to London and attempt to sell it to royal family, who would most certainly be thrilled to acquire such a precious stone.

Because he was so poor, he didn't have the money even to cover his travel expenses. Therefore, he sold all

.....  
4. *Sefer Kochvai Ohr* 2.

his belongings, and with the few pennies he received, he set out on his way to the port. When he arrived at the port, he had no money left to buy a ticket for the voyage. However, he didn't give up, he asked to be allowed to meet with the captain for a few minutes. When his request was granted, he sat down with the captain and disclosed the reason for his journey. He told him that he was a very wealthy businessman who does business with the royal court in London. He then proceeded to show the captain the gemstone he had in his possession. The captain was stunned at the revelation and immediately ordered the sailors to allow him onto the ship. The captain gave him the nicest cabin and treated him with great respect.

The *Yid* would sit in his cabin and be served the finest delicacies; many times during the meal he would take out the gemstone and play with it lovingly, expressing his appreciation to Hashem for his great fortune. One day after eating his meal, he drifted off to sleep. One of the sailors entered his room to clear the table, and unknowingly threw the entire tablecloth, together with the gemstone, into the ocean.

When the *Yid* awoke, to his great dismay he realized that he had lost everything. When he thought about the captain, his blood ran cold; if the captain were to find out that he had lost the stone, he will also throw him into the ocean! He decided that his only option is to continue behaving as if nothing happened, as if he was still the wealthy businessman and still had the precious gemstone in his possession.

The captain would still come into his cabin to banter with him, but the *Yid* never let on that he had lost his fortune. One day the captain came to him and said, "I see that you are a shrewd businessman; I want to entrust you with a secret. On this ship I have a large amount of merchandise that I want to sell in London, but I have trouble importing it, because the customs suspect me of stealing it. Therefore, I want to transfer the merchandise to you, and have you bring it into the country under your name. After you take it into the city, I will reward you for your efforts."

That's what happened; they arrived in London, and the *Yid* entered the country in possession of the captain's merchandise. However, before it could even change hands again, the captain had a heart attack and died. In an instant, the *Yid* suddenly found himself in possession of a huge fortune.

The Rebbe concluded the story by saying, "The gemstone never belonged to this *Yid*, as we see — he lost it; the merchandise on the ship did belong to him, as we see — he acquired it. Why did he merit to become so rich? Only because he didn't lose hope."

The Rebbe didn't end with a moral to the story, because every person can extract a different lesson. And many times, according to his circumstances, the lesson can change. Sometimes someone loses money, another time it's a *shidduch*, or *chas v'sholom* a more personal loss. A person must remember what the *Yid* did in his difficult situation after losing his precious stone — he remained steadfast and pretended that such

a catastrophe hadn't occurred. Through his behavior, he was able to generate his *yeshuah*.

If you lost all your money in a bad investment, you must believe that Hashem orchestrated the events exactly the way they happened. Stop rethinking the past and start thinking about your future. If you will pull yourself together and continue with your life; resume going to shul and daven with *simchah*, establish *shiurim* in *Chumash*, *Rashi*, and *Targum*, and learn some *mishnayos*, *Gemara*, and *halachah* every day, you will merit that Hashem will do great wonders with you.

May Hashem bless you with success in all your endeavors.



## I HAVE TERRIBLE ANXIETY FROM COVID; HOW CAN I STRENGTHEN MYSELF?

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### Question:

To the Rosh Yeshivah *shlita*,

I am gripped by fear of the coronavirus; to me it seems as if the entire world is coming to an end. I walk around with panic and anxiety. I talk to Hashem, and daven to Him, but I can't shake off the terror I feel.

I desperately need *chizuk*; however the Rosh Yeshivah must understand that regular *chizuk* won't do the job now. I also need to calm my wife and children, but before it is even possible for me to do so, I must be at peace. How can I calm them when I can't get out of bed from fear? I am definitely one of the coronavirus's casualties, I feel as if I'm dead already.

My wife cannot understand what happened to me; I can't tell her that I'm frightened to death, because I don't want her to also fall apart. I told her that I don't feel well.

I hope the Rosh Yeshivah will be able to calm my fears.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויקהל-פקודי;  
כ"א אדר, שנת תש"פ לפרט קטן

Dear ...

I received your letter.

The Rebbe quotes in *Sefer HaMiddos*,<sup>5</sup> "מי שיש לו" — "בטחון, אין לו שום פחד" — One who places his trust in Hashem has no fear in the world. When a person believes that Hashem is right next to him and protects him; he internalizes that Hashem is the Source of everything, and nothing can happen to a person without Hashem determining so, then he receives such a peace of mind, he is like a child in the hands of his loving father. When a child is with his father and there is something that scares

.....  
5. *Ois Bitachon*.





composed a tune to these words, and whenever he would go into the forest to talk to Hashem and would feel frightened by the animals or strange noises, he would sing these words, "ממלא כל עלמין, וסובב כל עלמין, ובתוך כל עלמין, אין שום מציאות בלעדיו יתברך כלל, ובכל תנועה ותנועה שם אלופו של עולם". He sang it so many times, until his entire fear disappeared; he started living with such a strong *emunah*, that nothing was able to scare him, and nothing in the world could shake his belief.

My dear brother, when a person trusts in Hashem, his capabilities to endure stress are strengthened; likewise, the opposite, when he has no faith, and he thinks that things occur without reason; he believes in *teva*, *mikra*, and *mazal*, then such a person constantly lives with fears, insecurities, and negative thoughts. Such a person always feels guilty, and this is what causes all his emotional problems to develop. The only cure for those who suffer from this is *emunah*.

I beg you; strengthen your *emunah*; constantly sing songs of *emunah* until it will penetrate your bones. Then all your fears will disappear, and you will be able to get out of bed; you will be able to continue with your daily life, because you will be at peace knowing that everything is from Hashem and you cannot even move a finger if He doesn't direct so.

Reread this letter many times until your fears abate; you will feel liberated and free; you will be *zocheh* to the *madreigah* the *tzaddikim* are on, in this world and in the World to Come.

May Hashem bless you with success in all your endeavors.



## WHICH APPROACH SHOULD I ADOPT IN REGARD TO LEARNING?

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### ❧ Question:

To the Rosh Yeshivah *shlita*,

I recently started listening to the *shiurim*, and they really changed many aspects of my life. My *sholom bayis* improved, and so has my learning; since I am aware of the *Seder Derech HaLimud*, I started learning very diligently. Thank you.

Also, I just wanted to mention about an acquaintance of mine, a young bachur two of whose older brothers already left *Yiddishkeit*. He was also heading in the wrong direction, until someone gave him the number to the hotline and he started listening to the *shiurim*. The *shiurim* filled the void in his life, and he started learning mishnayos and Gemara, and started being *maavir sedra*. His transformation amazes me, and I wanted to share it with you.

Now for my question. I am currently learning Gemara with the *Seder Derech HaLimud*; however, many times I chastise

myself, because I really do have the capabilities to learn the material thoroughly. What happens then is, instead of continuing quickly, I stop in my tracks and spend a few days on one *daf*. Then I become frustrated that I'm not making progress, so I reverse to learning quickly once again. This keeps on happening, and I'm feeling very confused. Which is the right approach for me? Thank you.

### 🌀 The Rosh Yeshivah's response:

בעזרתה' יתברך - יום ב' פרשת ויקרא,  
כ"ז אדר, שנת תש"פ לפרט קטן

Dear ...

Establish two *shiurim*. The first *shiur* should be learning in depth, slowly and thoroughly, just as the Rebbe directed us to. The second *shiur* should be through the method of the *Seder Derech HaLimud*, by saying the words and covering much material. The Rebbe directed us in *Sichas Haran* to say the words of the *heiliger* Torah, even if one doesn't understand.<sup>7</sup> "Even when one learns and doesn't understand his learning, he should persist and continue learning, because eventually he will understand. One should not become discouraged when at the outset he must struggle to comprehend what he is learning, because precisely the desire to understand impedes the person from comprehending. One should just continue saying the words, and at the end he will be *zocheh* to understand.

.....  
7. *Sichas Haran* 76.

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."<sup>8</sup> 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.

R' Nosson writes further, "The Rebbe would often speak about the *Derech HaLimud*, and clarify that one shouldn't initially try to understand, because by learning consistently he will ultimately attain understanding. When one learns with the *Derech HaLimud*, he manages to achieve much more than if he were to go slowly and try to understand the *pshat* of every single word — this method can sometimes hinder a person's success. There are people who completely stopped learning Torah because they didn't feel accomplished by learning in this manner. However, if a person becomes accustomed to learning consistently and quickly, as stated above, he will be *zocheh* to learn through the entire Torah — Gemara and all the *poskim*, Tanach with all the *midrashim*, and the *Zohar HaKadosh*, just as the Rebbe wanted us to."

If you will establish two separate *shiurim*, you will eliminate all the confusion. By listening to the Rebbe you will be *zocheh* to learn through the entire Torah.

.....  
8. *Shabbos* 63a.

May Hashem bless you with success in all your endeavors.



## IS ONE ALLOWED TO MAKE A GOIREL IN ORDER TO KNOW HOW TO CONDUCT HIMSELF?

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### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*, they infuse me with life.

Whenever a situation occurs in which I don't know how to conduct myself, I have a practice of saying a *kapitel Tehillim* and then doing a *goirel*. I then conduct myself according to the outcome of the *goirel*. I wanted to ask if this is an acceptable practice. Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ויקרא,  
כ"ז אדר, שנת תש"פ לפרט קטן

Dear ...

There is a halachah in *Shulchan Aruch*<sup>9</sup> that a person

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9. *Shulchan Aruch, Yoreh Deah* 179:1.

is not permitted to make a *goirel* to determine an outcome. The Mechaber writes, “One is not allowed to cast lots in order to know how to conduct themselves, as it is written in the Torah,<sup>10</sup> — “תמים תהיה עם ה' אלקיך” — You shall be wholehearted with Hashem, your Creator.”

Continue saying *Tehillim*; every time you are in a dilemma and are not sure how to conduct yourself, say a few *kapitlach* of *Tehillim*. Then ask Hashem in your mother tongue for clarity. Say, “Riboinoi shel Oilam, please help me know how to conduct myself. Help me make the correct decision, and be at peace with it.”

This is the *eitzah* the Rebbe gives us — we should ask Hashem, “Riboinoi shel Oilam, give me clarity to know how to conduct myself.” R' Nosson relates: The Rebbe once heard someone davening Maariv quickly, and swallowing the words of “ותקננו בעצה טובה מלפניך”; the Rebbe remarked, “These words must be said with special concentration; this is a very significant *tefillah*.”<sup>11</sup>

A person's greatest problem is when he is full of doubts and does not know how to conduct himself. Therefore, if a person is persistent and davens for clarity, whenever he has a dilemma he says, “ותקננו בעצה טובה מלפניך — Hashem, help me know the right way to conduct myself,” then Hashem will help him choose the right way. Start conducting yourself so; whenever you have a quandary turn to Hashem, and you will be led on the right path.

.....  
10. *Devarim* 18:13.

11. *Sichas Haran* 238.

May Hashem bless you with success in all your endeavors.



## HOW FAR MUST ONE EXTEND HIMSELF FOR A SHIDDUCH?

### Question:

To the Rosh Yeshivah *shlita*,

I must begin with expressing my appreciation for all the *chizuk* you give me, thank you.

I was recently suggested a *shidduch*, and the girl's family wants to know if I'm planning to learn in kollel for several years after we are married. I'm not cut out for learning in kollel, and I have already gone out to work. However, I make sure to find time to learn my *shiurim* every day. Should I pursue a *shidduch* where the girl wants me to learn in kollel? What happens when I leave? If the *chinuch* all her life was that only someone who learns in kollel is respected, why should I bother pursuing such a *shidduch*?

How should I proceed?

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת ויקרא, כ"ח אדר, שנת תש"פ לפרט קטן

Dear ...

If a *shidduch* is suggested, and the only catch is your plans about kollel, it isn't significant enough to turn down the *shidduch*.

After you are married, you should establish *shiurim* to learn Torah, and you should also engage in bringing *parnassah*. Chazal state, "It is advisable to learn Torah and engage in a trade, so there is no time to engage in frivolities."<sup>12</sup>

A person can work and, at the same time, utilize every spare minute to learn Torah; while another could sit in kollel and waste his entire day.

May Hashem help you establish a beautiful *Yiddishe* home.



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12. Avos 2:2.



## MY SON DOES MITZVOS WITH TOO MUCH PRESSURE; HOW CAN I HELP HIM?

### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim* and *chizuk*, they bring me clarity and warm my heart.

I wanted to ask for guidance dealing with my eight-year-old son. Recently he started doing mitzvos with an enormous amount of pressure. For example, he constantly washes his hands out of fear that they might be *tumei*; he is always making a *cheshbon hanesfesh* because perhaps he did an *aveirah* or forgot to make a *berachah*, etc. He does *teshuvah* every few minutes, and asks his siblings for forgiveness, but always with a terrible pressure and anxiety.

How do I help him?

Thank you

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ויקרא,  
כ"ח אדר, שנת תש"פ לפרט קטן

Dear ...

One must be very careful when he teaches children.

Especially when it comes to teaching mitzvos, they must be taught in a way that will not initiate pressure or anxiety when trying to fulfill them. The *heiliger* Rebbe says:<sup>13</sup> “When it comes to mitzvos, one must be very careful to stay away from *chochmas*, because the *chochmas* one has when he begins to serve Hashem are not *chochmas*, they are nonsensical and obsessions, and this ultimately causes a person to abandon everything. All those who are busy with *chochmas* and *sefeikos* are constantly doubtful whether or not they fulfilled a mitzvah correctly, and they are lacking joy for *Yiddishkeit*. These people always live with *sefeikos* and uncertainty, and their *chumros* cause them to go around depressed and miserable.”

However, in your situation, when your son is already under enormous pressure to fulfill the mitzvos correctly, the only way you can help him is with patience and wisdom. You can't tell him to stop, or make fun of his behavior, because it won't help. Instead, start building up his self-esteem and praise him for his behavior. By commending him for his actions and telling him how proud you are that he tries so hard to be good, his obsessions will go away. When he washes his hands repeatedly, tell him what the Rebbe says in *Sefer HaMiddos*, “By constantly washing one's hands, a person also washes his heart from impurities.”<sup>14</sup> When he makes a *cheshbon hanefesh*, praise him for living with a purpose and being close to Hashem. When he

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13. *Likutei Moharan* 2:44.

14. *Sefer HaMiddos, Emunah* 27.

asks his siblings for forgiveness, make him feel good that he cares about other's feelings. By lifting him up with positivity, you will generate that all his anxieties gradually disappear. Pressure and *simchah* don't work together; *simchah* is more powerful, and it pushes away angst and depression.

Of course, it would have been better if he had interpreted the way to do mitzvos correctly, but now that the situation has already escalated, you can't fight with this kind of *yetzer hora*. Try your best to help him with wisdom, compassion, and understanding.



## HOW CAN I REMAIN STRONG WHEN I AM STRUGGLING ON SO MANY FRONTS?

### Question:

To the Rosh Yeshivah *shlita*,

I must begin by thanking you for all the *shiurim* that give me oxygen to survive.

I am a sixteen-year-old *bachur*. My parent's *sholom bayis* is on the rocks, and the atmosphere in the house I grew up in is stifling. I decided to go learn in a yeshivah in a different town, and I hoped that not living at home would make things easier for me.

However, I was so disappointed. The yeshivah I entered is very strict and I have a hard time adjusting to the new routine. The *sedarim* are very rigorous, and we must sit in one place for long hours without a break. Also, the dormitory is run with an iron fist. For any small infringement, the *mashgiach* will harass me for a few days, as if I did the biggest *aveirah*. Besides this, I have challenging *nisyonas* in *kedushah*. I struggle every time I walk on the street not to look at things I shouldn't, and I have also succumbed to פגם הברית many times already. I am still so young! If I am so accustomed to it already, what will be with me when I will turn older?!

I very badly want to enroll in your yeshivah; should I do so? Perhaps the Rosh Yeshivah can give me *eitzas* and encouragement on how I, too, can be *ehrich*.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' לסדר טהרה,  
כ"ט ניסן, שנת תש"פ לפרט קטן

Dear ...

Never forget, that even though you stumble and succumb to פגם הברית - הוצאת זרע לבטלה רחמנא לצלן you still have a path to return to Hashem.

Hashem had compassion on our generation, and sent us the Rebbe's *neshamah* — who until to this day, can assist all those who are drowning in *aveiros* and see no way to rescue themselves. The Rebbe reveals Hashem's

compassion to every *Yid*, and shows us His love to each and every one of us. The Rebbe teaches us that Hashem is yearning for us to return to Him, and that we should turn to him in our pain and do *teshuvah*.

Therefore, listen to the *eitzas* the *heiliger* Rebbe gives us. Seek out a secluded place where no one will see you or be able to disturb you. Reveal to Hashem all the pain bottled up in your heart; tell Him about your difficult childhood, and how you left home because you couldn't bear witnessing your parents arguing, say to Him:

**Hashem, You know the truth that I yearn to be *ehrlich*, and I don't want to succumb to פגם הברית, but my life is so full of pain. My childhood was full of friction and heartbreak, and now in yeshivah I can't adjust. The mashgichim harass me, yet my biggest harassment is the *yetzer hora*, who doesn't let me go, he rages in me with no relief. There is a fire of *aveiros* burning in me; believe me, Hashem, I want to be good, I constantly resolve to stop my destructive behaviors, but what can I do? I continuously succumb to my temptations. Hashem, please forgive me for everything I have done, forgive me for my sins, and help me return to You.**

When a person confides in Hashem and pours his heart out to Him, thereby saying: "Riboinoi shel Oilam — I have sinned," and he feels regret for his actions, his *teshuvah* is immediately accepted by Hashem. Chazal teach us,<sup>15</sup> "When Bilaam saw the *malach* before him,

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15. *Bamidbar Rabbah* 20:15.

with his sword ready to kill him, he immediately said, 'I have sinned,' because he knew that when one confesses his wrongdoing, he is protected from all harm. Even a *malach* cannot harm him; therefore Bilaam immediately said, 'I have sinned,' thereby saving himself from certain death."

Hold tight and remain strong with the *eitzah* of *hisboidedes*, because Hashem delights when a person reasons with Him and begs him for forgiveness. Especially *bachurim* — nobody knows the pain they are in, they yearn to be married, but nobody believes them. No one takes notice of the challenges they must endure, besides the true *tzaddikim*, who stand in their defense. Mohorosh would always say, "When I come before the *Beis Din shel Maaleh*, I will stand up and argue in the defense of the *bachurim*. I will say, 'Bachurim are good, they don't want to do *aveiros*, the only reason they succumb to פגם הברית is because they need to be married. Therefore, they don't deserve a punishment for their wrongdoings.'"

May Hashem bless you with success in all your endeavors.



## HOW DO I TEACH MY CHILD TO TELL THE TRUTH?

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### ❧ Question:

To the Rosh Yeshivah *shlita*,

How can I teach my four-year-old child to tell the truth? He constantly lies and concocts stories. What can I do?

Thank you.

### ❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת צו,  
ה' ניסן, שנת תש"פ לפרט קטן

Dear ...

Many times, children are afraid to tell the truth out of fear of being punished. Therefore, they make up stories to try to extricate themselves from a sticky situation. What works is, you tell the child, "If you tell the truth you won't be punished; however, if you lie you will get a punishment." Almost always the child will then own up to his actions.

Let's say a child steals. Or to put it nicely, you find other people's belongings in his pockets. When you ask him where he got them, instead of owning up and being humiliated, he'll concoct a story. Therefore, it is much





should be a shorter way will only end up taking you longer.”

This is a fundamental concept to keep in mind when it comes to *chinuch*. There is a long way that in the end is easy and rewarding. When children are still young, it is crucial to spend time with them and teach them the right way to behave — even though it is hard and time-consuming, and it requires an enormous amount of patience. However, ultimately the results will be extremely rewarding. Such children will later bring much *nachas* to their parents. However, when one chooses the second route instead, the short path, the lazy way of *chinuch* — children are allowed to do what they please, say what they please, and get what they please — such children will later bring only heartache to their parents.

In conclusion, a person must daven and beseech Hashem if he wants to merit righteous children. Mohorosh would relate that a *Yid* once came to the *heiliger* Chofetz Chaim *zt”l* and requested a *brochah* to merit righteous children. The Chofetz Chaim picked up a *Tehillim* that was swollen from dampness and proclaimed, “This is my mother’s *Tehillim*; she would cry and daven every day that she merit children who should be *ehrllich*; this is how one is *zocheh* to righteous children.”

May Hashem bless you with much *nachas* from your children.



## HOW CAN I LEARN SHULCHAN ARUCH WITH THE SEDER DEREH HALIMUD?

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### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* I gain through the *shiurim*. Especially for the *chizuk* on the *Seder Derech HaLimud*, since I started learning with this approach, I am *maavir sedra* every day, and I already completed several *masechtos* in *Shas*.

I wanted to ask how I can learn *Shulchan Aruch* with the *Seder Derech HaLimud*. I want to learn the halachos of Pesach, but I wasn't sure if I should learn only the *Mechaber*, or also *Mishnah Berurah* and *Be'er Heiteiv*. Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת צו,  
ו' ניסן, שנת תש"פ לפרט קטן

Dear ...

The *heiliger* Rebbe was very *makpid* that one should learn *Shulchan Aruch* every day. He said,<sup>17</sup> "Every *Yid* must learn *Shulchan Aruch* every day without fail. Even if he does not have the time, he should learn at least one

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17. *Sichas Haran* 29.

*seif*, not necessarily in the order. Every *Yid* must learn *Shulchan Aruch* every day no matter his circumstances. One who does have the time in his day to learn, should learn *Shulchan Aruch* every day in an order, until he completes the entire *sefer*. Once he has completed it, he should once again start from the beginning. A person should conduct himself like this his entire life.”

It is worthwhile for a person to have two *shiurim* in *Shulchan Aruch*. The Rebbe instructed us to have two *shiurim* in *Shulchan Aruch*. The first should be a *shiur* in *Shulchan Aruch HaKetanim*, which is the Mechaber and the Rema, and the second in *Shulchan Aruch HaGedolim*, which is a *shiur* in *Shulchan Aruch* with all the *poskim*; for example: Turel Zahav, Magen Avraham, etc.

Follow the Rebbe’s instructions; establish a *shiur* in Mechaber and Rema; *anshei shlomeinu* would learn halachah every morning while still wearing *tallis* and *tefillin*. You could always find a small *Shulchan Aruch* tucked away in a Breslover chassid’s *tefillin* bag. Your second *shiur* should be according to the *sefer* of the *Shulchan Aruch* with all the *nosei keilim* until *halachah lemaaseh*, and, before a Yom Tov, learn the halachos of the upcoming Yom Tov.

May Hashem help us be *zocheh* to<sup>18</sup> “ונאכל שם מן  
;”כימי צאתך מארץ מצרים אראנו and:”הזבחים ומן הפסחים;  
”נפלאות.

May you have a joyous Yom Tov.

18. *Pesachim* 116b.

19. *Michah* 7:15.

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