



THE LIGHT *Of* **EMUNAH**

Questions and answers that address many pressing challenges today's generation face. Beautifully entwined with emunah, chizuk, and guidance that can be applied in one's daily life.

Written by:
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Roth Shlita**

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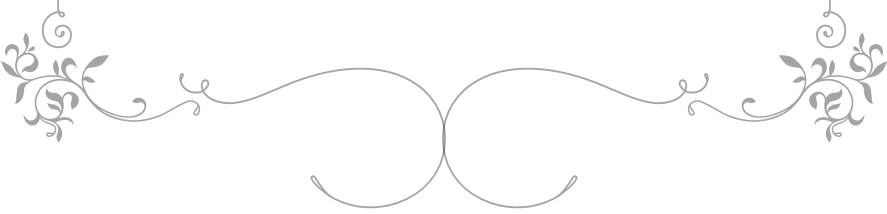
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THE LIGHT OF **EMUNAH**

HOW DOES THE “*SEDER DERECH HALIMUD*” WORK?

.....

Question:

To the Rosh Yeshivah *shlita*,

I'm a *yungerman* who works, and I don't have much extra time in my day to learn. However, I wanted to begin learning through the *derech halimud* that Mohorosh established.

I don't exactly grasp the concept, though. Is the point to complete Mishnayos or every mesechta one hundred and one times? And does it apply to the mesechtos of Mishnayos or Gemara?

Perhaps the Rosh Yeshivah can give me some guidance so I can begin learning with clarity.

Thank you.

🌸 The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום א' פרשת נשא א',
ראש חודש סיון, שנת תש"פ לפרט קטן

Dear ...

Begin with Mishnayos and start learning in order. Begin with the first *perek* and then go on to the next, until you complete the entire *mesechta*. Then continue with the next *mesechta* until you complete the entire *Seder Zeraim*. Then begin *Seder Moed*. Continue in this fashion until you complete Mishnayos. After celebrating this milestone, don't put the Mishnayos aside; begin once again by saying one *perek* and then another. Continue like this your entire life. Never part from your Mishnayos, because *Mishnayos* awakens a yearning in a person to learn more and more Torah.

In addition to Mishnayos, establish a daily *shiur* in Gemara. Begin with *Meseches Berachos*, and learn through one daf and then another. Say the words even if you don't fully comprehend the passage you are learning. By doing so, you will remove all the *kelipos* and harsh judgement from yourself. Chazal state,¹ “גמרא גמורא” — *tzaddikim* explain, גמורא גמור — by learning Gemara, זמורתא תהא — you will eradicate all the *kelipos* that surround a person's *neshamah*. זמורתא is an expression of “לזמר את כל העריצים ולהכרית את כל הקוצים”

1. *Shabbos* 106b.

הסובבים את השושנה העליונה". Gemara saves a person from evil.

Even if one day you forget to learn Gemara, continue the next day with the *daf* you were up to. Just as with Mishnayos, treasure the Gemara and never part from its holy pages. Continue learning in this fashion your entire life. Learning Gemara will generate *parnassah* and bring you riches.

The Rebbe would relate the following: ² There were two close friends, and one day one saw the other do something improper. However, he did not pay attention to it, assuming it was an accident. Later, he saw him doing something much worse and realized he is a sinner; he therefore estranged himself from his friend completely. Afterwards, he heard that his former friend (the *baal aveira*) began to prosper and grow very rich. He, on the other hand, became very poor and was constantly upset and complained about Hashem's injustice. He would say to himself, "I know my former companion committed a great sin. Why is he so successful? Why was he given such wealth? One evening the poor man had a vision. He saw a band of men approaching; they were carrying sacks of coins. As they came closer, he could hear the loud clinking sound of the coins. He tried to move towards them but they stopped him and said, "Do not touch any of this money; it all belongs to your former friend." Realizing this was an opportune moment, he asked them, "Why is he worthy of riches?

I myself saw him doing an *aveira*?!” They answered, “Your friend took upon himself, every day, to study a certain amount of Torah without fail. You, however, do not learn anything. Therefore, your companion is worthy of riches despite his sin. The letters of מעות which means money, spell מ'כבה ת'ורה ו'אין ע'בירה מ'כבה ת'ורה,³ even *aveiros* cannot extinguish Torah.”

Once you are *zocheh* to complete the entire *Shas*, then you can determine how to proceed. There are people who prefer to once again begin *Shas* in order, while others would rather choose a *mesechta* and learn through it one hundred and one times.

How fortunate is a person who doesn't let himself be deceived, and who utilizes his time with learning Torah. The Rebbe once asked someone, “Why don't you allocate time to learn Torah? You will receive such great reward for your learning! Once you will be *zocheh* and start sensing a true *ahavas haTorah*, you will no longer think about your future reward; you will only desire to study more and more.”⁴

May Hashem bless you with success in all your endeavors.



3. *Sotah* 21a.

4. *Sichos Haran* 17.

IS ONE PERMITTED TO PLAY LOUD MUSIC IN HIS PRIVATE BACKYARD?

.....

Question:

To the Rosh Yeshivah *shlita*,

I live in a quiet area outside the city, and I enjoy listening to music very much. I often go out into my backyard with my children to play with them, and I usually turn on loud music to liven things up. It doesn't bother my neighbors, but I wanted to know if it is permitted to play loud music outside.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת נשא א'
ב' סיון, שנת תש"פ לפרט קטן

Dear ...

Listening to music and being uplifted doesn't pose a problem; on the contrary, it is a good idea to turn on upbeat music in a Yiddishe home. Listening to happy music helps a person conquer his *yetzer hora*. *Tzaddikim* would say the reason Napoleon was successful in conquering so many countries was because he brought his military band to play alongside the soldiers fighting

at the front. They would march to music, and that is what gave them encouragement to fight against many mighty armies.

This is the way *anshei shlomeinu* conduct themselves; turn on happy, *leibedige* music at home and dance with your children. Rejoice with the fact that we were created as *Yidden* and we can serve Hashem. Perhaps in other places this sounds strange, other *kehillos* don't really place an emphasis on this, but we must listen to the *heiliger* Rebbe and be *moser nefesh* to be happy. The Rebbe said, "*Mitzvah gedolah l'hiyos be'simchah tomid* — It is a great mitzvah to always be happy and banish all thoughts of misery and depression from oneself. All the suffering and illnesses that afflict a person come only from depression and despair."⁵ The Rebbe continues, "Even all the doctors acknowledge that all sickness and disease originate when a person is unhappy, and *simchah* is a cure for everything." By focusing on always remaining happy, a person is liberated from his suffering and pain.

You should turn on music in your home and backyard, and you can turn up the volume to lift everyone's spirits. However, be careful to play only songs that are sung by *ehrliche* singers. The Rebbe states, "Behold! When someone listens to the singing of a *rasha*, it is detrimental to his *avodas Hashem*. But when he listens

.....
5. *Likutei Moharan* 2:24.

to a singer who is *ehrich*, it will help him in his *avodas Hashem*.”⁶

May Hashem bless you with success in all your endeavors.



HOW CAN I ENCOURAGE MY SON TO DAVEN AND LEARN?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the *chizuk* that I constantly get from the *shiurim* and letters; it is in your merit that my life has transformed in so many aspects.

I wanted to ask the Rosh Yeshivah if he can write a few lines to my son. He is fourteen years old, and I am frustrated by his behavior. He isn't serious about learning, he tries to shirk davening and all he is interested in is “action” and the pleasures of *olam hazeh*.

Thank you.

.....
6. Ibid. 1:3.

❧ The Rosh Yeshivah's response:

בעזרתה' יתברך - יום ד' פרשת נשא א',
ד' סיון, שנת תש"פ לפרט קטן

Dear ...

Don't be concerned that your son still wants to play around and enjoy himself; allow him to do so, it is only a child's nature. Children don't want to sit and learn; it is only if one uses his wisdom that he can generate that his child develop a meaningful relationship to Hashem and the holy Torah. However, one must make it enticing and pleasurable. You can reward him with prizes for learning and davening diligently, and you must praise him and make him feel worthy, thereby initiating more good deeds.

You must view your children positively; only then will they want to listen to you. Mohorosh z"l would relate that when the Ahavas Yisroel z"l relocated to Marmorosh, there were many *Yidden* in the town who didn't keep Torah and mitzvos the way they should. When the Ahavas Yisroel was asked how he would be able to convince the *Yidden* living there to do *teshuvah*, he replied, "I will love them with such a passion until they return to Torah and Mitzvos." Through love one can break through all barriers.

Chazal state,⁷ "לעולם תהא שמאל דוחה, וימין מקרבת" —

7. *Sanhedrin* 107b.

When it comes to teaching children or *talmidim*, one must always keep in mind that if he must rebuke his children, it must be with love, and with his right hand he must encourage and strengthen them. We must always remember to give more *chizuk* and encouragement than *mussar*, which carries the risk of driving them away.

Following is a letter to your son:

בעזרת ה' יתברך - יום ד' פרשת נשא א',
ד' סיון, שנת תש"פ לפרט קטן

Dear ...

Your father writes such nice things about you, saying that you are a bright and ambitious child, and you make the most out of life. I'm pleased to hear that you utilize your time and enjoy life; it's very healthy to have outlets.

Whatever you may need in life, ask from Hashem. When one davens for something, he gets it. Sometimes a person gets it after davening only once, sometimes he must daven for it twice, and sometimes it takes a while. However, ultimately, if one does not despair, he is then *zocheh* to see wonders. Through *tefillah*, a person receives everything he needs.

I am privy to many stories about *yungeleit* who struggled with *parnassah*, and had no money. They would daven to Hashem every day — in their own words — asking Hashem to help them, and they saw salvation in wondrous ways and became very wealthy. Breslever *yungeleit* who wanted fancy comfortable cars

asked Hashem and davened in their mother tongue, and they ultimately were able to afford what they wanted. These are only a few examples; there are thousands of stories of people who got whatever they wanted through *tefillah*.

Therefore, accustom yourself to talk to Hashem at every opportunity. For example, you and your friends are playing a game, and you want your team to win. In the middle of the game whisper a simple *tefillah* to Hashem, "Hashem, I really want to win the game; please help me and my team win." Lo and behold, you will see that your side wins. Another example: You want to go play somewhere and you don't have a ride there. Or, perhaps your parents don't let you go. Daven to Hashem, "Hashem, show me a miracle and help me have a ride; help my parents change their minds and allow me to go." Through *tefillah*, everything is possible. You will get a ride, and your parent's will even assist you in going.

Likewise, daven to Hashem about your struggles, too. The Rebbe would say⁸ that when he was young, he would become angry very quickly. Therefore, he would constantly daven to be able to control himself and conquer his anger, until Hashem helped him and he was able to uproot his difficult nature.

Finally, always honor and respect your parents. The Torah blesses such a person;⁹ "One who honors his

8. *Shivchei Haran* 22.

9. *Shemos* 20:11.

parents will reap the *schar* both on this world and the Next.”

May Hashem bless you with success in all your endeavors.



MUST ONE SAY “PLEASE” AND “THANK YOU” WHEN ADDRESSING CHILDREN?

Question:

To the Rosh Yeshivah *shlita*,

I wanted to begin with thanking the Rosh Yeshivah for all the letters and *chizuk* in the *sefer Atzaso Emunah*; both my wife and I read through it weekly, and we gain so much clarity. If only the Rosh Yeshivah would write more!

I have a longstanding disagreement with my wife, if it's appropriate to say “please” and “thank you” when requesting a child to do an errand. My position is that you don't have to say this to a child, yet my wife believes the opposite. We would appreciate if the Rosh Yeshivah can clarify what is correct.

I wanted to wish the Rosh Yeshivah *mazel tov* upon the birth of his first grandchild; may Hashem bless you with much *nachas* from this child, and from all your other children. Looking

at the pictures of the *bris*, I noticed that the Rosh Yeshivah was honored with *kvatter*. I wanted to ask if there is a special significance to it.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת נשא א',
ערב יום טוב שבועות, שנת תש"פ לפרט קטן

Dear ...

It makes me happy to hear that you gain *chizuk* from the letters I write; however, the words are not my own. Everything that is written is an excerpt from the *heiliger sefer Asher Banachal* that was written by Mohorosh with immense sacrifice over his entire life. Believe me, I would also want to write more often, I just don't have the time.

Regarding your question, where you ask if one must talk nicely to his children; the first answer is, don't argue with your wife. And in this case, she is right; one must talk nicely to everyone, and especially to his children. The way you talk to your children is the way they will then talk to others. Children imitate their parents; if they are spoken to nicely, and hear *please* and *thank you*, then they, too, will speak respectfully and thank others. Chazal teach us, "When you hear a child saying something, you can assume he heard it either from his

father or his mother.”¹⁰ *Chinuch* begins with oneself; the way the parents conduct themselves is the way the children will. Chazal ask¹¹ on the *pasuk* in *Bereishis*,¹² “וַתֵּצֵא דִּינָה בַת לֵאָה”: Why is Dinah described as “the daughter of Leah” rather than “the daughter of Yaakov”? And they answer: because Leah also went out onto the streets. Dinah encountered problems only because she was imitating the actions of her mother. Chazal cite “כְּאִמָּה - בַּתָּהּ” — like mother, like daughter. The way the mother conducts herself, so will her children.

Don't argue with your wife; Mohorosh would constantly remind us, “Never get pulled into a argument with your wife.” Especially in this case, she is right; it is extremely important to address children in a kind manner.

Regarding your question about the significance of *kvatter*, there are sources that state that it is likened to the offering of *ketores*. There are some that say that *kvatter* is an expression of “כְּבוֹד - טִיר” — this honor is at the door from which the child is brought in. There are many *segulos* that lie therein; some say that in this merit one will have children, and some say that it generates wealth.

May you have a joyous Yom Tov.



10. *Succah* 56b.

11. *Medrash Tanchuma*, *Vayishlach* 7.

12. 34:1.

IS IT PERMITTED TO LISTEN TO THE MUSIC OF R' SHLOMO CARLEBACH?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for taking the time to answer every question that is posed, I'm sure it takes lots of time and energy. I wanted to ask a question that has been bothering me for a while now, and I will be very happy if the Rosh Yeshivah will be able to clarify things for me.

About a year ago I had the opportunity to be in Tzfas for Shabbos. Throughout Shabbos, I davened in a so called "Carlebach minyan" and I truly had an uplifting experience. Since then, I began listening to his songs and discussions, and it changed my entire outlook on Shabbos and the meaning of *Yiddishkeit*. However, there is one thought still gnawing in my head: Why wasn't he accepted in our circles? And if he wasn't, am I permitted to continue listening to him?

These thoughts continue to confuse me. On one hand, he strengthens my connection to Hashem, yet on the other hand, I know there is disapproval to his *derech*. A while ago I heard the Rosh Yeshivah mentioning that he had some sort of connection to Mohorosh; I would appreciate if the Rosh Yeshivah could give me some background information about

their relationship, and whether it falls into the category under which the Rebbe says one should not listen to a *rasha* singing.

I also wanted to share that I had the *zechus* to visit Mohorosh's Tzion this week for the first time. I was there for eleven hours, and I was *mispallell* for the Rosh Yeshivah's *hatzlachah*.

Thank you.

🌀 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת נשא א',
ערב יום טוב שבועות, ה' סיון, שנת תש"פ לפרט קטן

Dear ...

R' Shlomo Carlebach worked tirelessly for *Yiddishkeit* and he succeeded in bringing many lost *neshamos* closer to Hashem. He would also distribute the *kuntreisim* Mohorosh wrote to *bachurim* and girls, thereby kindling a connection in them.

Once he attended a *sheva brochos* that took place by Mohorosh, and at the *seudah* Mohorosh sang the *niggun* he composed on the words of: "ממלא כל עלמין, וסובב כל עלמין, אין שום מציאות מבלעדיך כלל, ובכל תנועה ותנועה שם אלופו של עולם". These are the words Mohorosh would constantly repeat when he would go out to the wilderness to speak to Hashem, and with these words he would strengthen his *emunah*, that there is no one to fear because Hashem controls everything. Everything we see is merely a facade, and Hashem is behind every מדבר, דומם, צומח, חי.

When Mohorosh finished singing the *niggun*, R' Shlomo asked Mohorosh if he could also compose a tune on these words, and he then composed a new tune for them. From then on, Mohorosh would always sing both versions.

The reason he was not accepted in our circles is because people didn't approve of the approach he used to draw people closer to Hashem. However, *chas v'sholom* to say he falls into the category of a *menagen rasha*. You can continue listening to his music.

Have a joyous Yom Tov.



HOW CAN A MELAMED ALWAYS BE ON TIME?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for the lengthy letter you sent me with guidance on how to establish a Talmud Torah and teach the children.

I wanted to request *chizuk* on *shmiras hazmanim*. I am by nature a last-minute person. The Rosh Yeshivah often repeats at the *shiurim* the importance of a *melamed* being on time. Now that we established the *chadarim* here in Eretz Yisroel, I

really want to be able to apply myself properly. What can I do in that being punctual is against my nature?

Thank you.

❧ The Rosh Yeshivahs response:

בעזרת ה' יתברך - יום ב' פרשת נשא ב',
ט' סיון, שנת תש"פ לפרט קטן

Dear ...

On one hand, the position of a *melamed* is a tremendous *zechus*, and is among the most valued up in heaven. Yet, on the other hand, being a *melamed* is a mighty responsibility. If one does not fulfill his duties, he arrives late, or leaves his classroom without supervision, then it is a big *aveirah*. The Rambam writes that a *melamed* who oversees children and leaves the classroom, or does other things with them instead of learning, falls under the category of ¹³ארור עושה מלאכה ה"ל רמיה¹⁴.

A *melamed* must be on time. If it's something that you are not capable of, then you must give up your position. The Rebbe once asked one of his *talmidim* who was a *melamed*, "How much money do you earn each week as a *melamed*?" The man specified the amount. The Rebbe calculated how much it came out to for each day, and then each hour, and it was a very small sum.

13. Yirmiyahu 48:10.

14. Hilchos Talmud Torah 2, Halachah 4.

The Rebbe then remarked, “If this is the case, you can lose your reward in this world and in the Next for a few pennies. When one steals money from a person, he can always pay up and receive forgiveness. However, when one wastes time that was allocated for learning with children, it is something he can never repay and for which he can never receive forgiveness.”¹⁵

There is no *chizuk* I can give you on this topic. Either you are punctual or you must find a different *parnassah*. A *melamed* must realize that his job is not just any other job; he is working for Hashem, and he is working with His precious *neshamos*. Hashem is always in his classroom and listens in to his lessons and interactions. Hashem is waiting to hear the *melamed* imbue in his *talmidim emunah* and *yiras Shamayim*.

Mohorosh was also a *melamed* for many years. His *talmidim* would relate that in Mohorosh's classroom you could always sense Hashem's presence. Mohorosh's goal was to instill *emunah* into his *talmidim*, and he demanded complete *derech eretz* from his students. His *talmidim* recall that the *davening* and *learning* were exemplary; it always seemed as if a special guest had just stepped in to observe the class's diligence.

There is a story ¹⁶ about a *Yid* who once needed a favor from Mohorosh. He went to meet him in the Talmid Torah where he was employed, and he arrived just as Mohorosh was teaching the *pasuk* in *Vayeitzei*,

15. *Sichos Haran* 240.

16. *Sefer Parnassah Tovah* – *Sichos V'Hischazkus* 41.

“וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ, וַיֹּאמֶר אֲכֵן יֵשׁ ה' בַּמָּקוֹם הַזֶּה וְאֲנִכִּי לֹא יָדַעְתִּי.”¹⁷
 Listening from the other side of the door, the *Yid* heard Mohorosh interpreting the *pasuk* and explaining it to the children as follows, “And Yaakov awoke from his sleep, and said, ‘Surely Hashem is present in this place, and I did not know!’” When Mohorosh said the words “present in this place,” he pointed to the walls of his classroom, and when he said the words, “and I did not know,” he pointed to himself. Mohorosh then repeated it numerous times. The *Yid* later said that powerful message Mohorosh imparted by these words awakened such a yearning in him. He felt that the *pasuk* was speaking directly to him. How a person must wake up from his indifference and realize Hashem is here! Right beside me; I can talk to Him, and ask for everything I need. With every lesson, Mohorosh infused the children with pure, unadulterated faith.

A *melamed* must also instill *yiras Shamayim* into his *talmidim* by telling them stories of *tzaddikim*. When children hear stories of *tzaddikim* it awakens their pure hearts to serve Hashem; the holy Rebbe states,¹⁸ “דַּע שִׁסְפוּרֵי מַעֲשִׂיּוֹת מִצְדִּיקִים, הוּא דָּבָר גָּדוֹל מְאֹד” telling a story of a *tzaddik* is a very big thing, “כִּי עַל יְדֵי סְפוּרִים” מצדיקים נתעורר ונתלהב הלב בהתעוררות גדול להשם יתברך, “בַּחֲשֶׁק נִמְרָץ מְאֹד” because through a tale of a *tzaddik* one is awakened to serve Hashem; likewise, one starts yearning to be *ehrllich* after one sees what the *tzaddik* merited by withstanding all his *nisyonos*. Especially

17. Bereishis 24:16.

18. Likutei Moharan 1:248.

children, because of their innocence, absorb much more when told a story about a *tzaddik*.

There is a well-known story about the Sanzer Rav, who once asked his son's *melamed* if he learns *mussar* with him; to which he answered yes. When the Sanzer Rav asked which *mussar sefer* he learns, he answered *Chovos HaLevavos*. The Sanzer Rav replied, "This is not what I meant by *mussar*; I want to know if you tell them stories of the holy *tzaddik* Rebbi Elimelech from Lizhensk and his brother, the holy R' Zusha. Stories about *tzaddikim* will awaken a yearning in him to also grow up *ehrich*."

If you will be punctual and make sure to utilize the time to instill *yiras Shamayim* and Torah into your *talmidim*, then the *zechusim* you will accumulate will be immeasurable. As we learn in *Sefer Daniel*,¹⁹ "ומצדיקי הרבים ככוכבים לעולם ועד" — Those who teach righteousness to the multitudes will shine like the stars forever and ever." Chazal expound,²⁰ to whom is this *pasuk* referring? And they answer, "Those who learn Torah with children." They are likened to the stars that illuminate the night sky. Just as we cannot count the stars in the sky, likewise, the *zechusim* of a *melamed* who learns Torah with his *talmidim* are countless.

May Hashem bless you with success in all your endeavors.

19. 12:3.

20. *Bava Basra* 8b.

WHAT IS THE CORRECT WAY TO TEACH *CHASSANIM*?

❧ Question:

To the Rosh Yeshivah Shlita,

I begin with thanking you for all the *chizuk* I constantly receive, may Hashem repay you multifold.

I recently listened to a *shiur* where you come out strongly against *chassan* teachers. I personally have a strong desire to become a *chassan* teacher. Perhaps the Rosh Yeshivah can give some training sessions, with guidance as to what is the correct way to teach *chassanim*?

Thank you.

❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת נשא ב',
ט' סיון, שנת תש"פ לפרט קטן

Dear ...

When Mohorosh asked me to learn with *chassanim*, I asked the same question. I told Mohorosh I need training so I would know what to teach them. Mohorosh looked at me and answered, "This is your training. Teach the *chassanim* exactly what the *Shulchan Aruch* teaches us. *Chas v'sholom* do not add or subtract any *halachah*."

The same applies to you; if you want to teach *chassanim* and prepare them for life after marriage, teach them what the *Shulchan Aruch* teaches us, and *chas v'sholom* do not subtract or add anything of your own. Because when one adds or subtracts from *halachah*, he causes people to later abandon *Yiddishkeit*.

Know the severity of teaching *chassanim chumros* and unnecessary restrictions. This can then cause one to neglect important halachos, *Hashem yishmereinu*. The holy Vilna Gaon once remarked, “When one adds his own restrictions to the *Shulchan Aruch*, he then becomes a *porek ol*. Hashem gave us *taryag* mitzvos — תרי”ג, when one adds something, instead of תרי”ג it turns to תריד; on which the *pasuk* in *Bereishis* infers “והיה כאשר” — ת.ת.ר.ד. — ופרקת עלו.”²¹

Unfortunately, there are *chassan* teachers who teach their *talmidim* misleading and false lessons. They teach *chumros* and *perushus*, which leads to separations and divorce, and then succumbing to sin. If you want to teach *chassanim*, you must teach them what the Torah teaches us. Never add anything of your own to the words of the *Shulchan Aruch*. The Rebbe was extremely passionate about this, and would say that one who adds his own interpretations to the *Shulchan Aruch* — he wishes to be *frummer* than the Torah — is like the snake who approached Chavah in Gan Eden. At first, he added to what Hashem said,²² that they shouldn't eat from the

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21. 27:40.

22. *Bereishis* 3:3.

Eitz HaDaas, and then, posing as the “*frummer*,” he told Chavah, “לא תגעו בו” — also not to touch the tree. Afterwards, he succeeded in influencing Chavah to also eat from the fruit, which brought all the suffering to the world.

What should a person strive to be, if not a *pashuter Yid*? The Rebbe once said, “All my *madreigos* came mainly through simplicity, by conducting myself with *temimus* and *peshitus*.”²³

May Hashem bless you with success in all your endeavors.



HOW CAN SOMEONE RID HIMSELF OF AN AYIN HORA?

Question:

To the Rosh Yeshivah *shlita*,

I have a friend who is currently suffering through a very difficult situation. She went to someone who checks for *ayin hora*, and she was told that she has an *ayin hora* that keeps on reoccurring because someone is jealous of her. Perhaps the Rosh Yeshivah would have an *eitzah* that can help the situation?

Thank you.

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23. *Sichos Haran* 154.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת נשא ב',
ט' סיון, שנת תש"פ לפרט קטן

Mrs. ...

The best way to protect oneself from an *ayin hora* is: Every day, after reciting *Birchas HaShachar*, recite the *yehi ratzon* and concentrate on each aspect that is listed there; when you say the words "שתצילנו היום ובכל יום - מעין הרע", take a few minutes to daven to Hashem to remove all the evil eyes from you.

Mohorosh would say that if people would only know the significance of this *tefillah*, they would recite it with the utmost concentration. They would say it slowly and dwell on each aspect for a few moments, thereby meriting to be saved from an evil eye and from all other harm that can befall a person. *Tefillah* does more for a person than any other action in the world. There is no other *eitzah* that a person is more secure with than davening to Hashem.

Mohorosh gives us another easy *eitzah* to get rid of *ayin hora*: Every day, pour some salt on the threshold of the front door to the house. This is a *segulah* to ward off any harm that can afflict a person.²⁴

In conclusion, take note not to flaunt your success or

24. *Shalos U'Teshuvos Breslev* 1:112.

achievements to others. As Chazal teach us, “אין הברכה — מצויה אלא בדבר הסמוי מן העין — Blessing is only found in a place that is hidden from the eye.”²⁵ And the more hidden something is, the more blessing one will see.

May Hashem bless you with success in all your endeavors.



WHAT CAN I DO SINCE THERAPY DOESN'T HELP ME?

Question:

To the Rosh Yeshivah *shlita*,

I went through a very difficult and tumultuous childhood. I come from a dysfunctional home, and for many years I bounced around from one family to another. When I was seventeen, a goodhearted family took me in, and I lived there until I was *zocheh* to find my *shidduch*, *baruch Hashem*.

I am currently married for twenty years already, but I still carry scars that haunt me until today. I suffer from anxiety, depression, and low self-esteem, and they affect me on a day-to-day basis. *Baruch Hashem*, I am blessed with a wonderful

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25. Bava Metzia 41a.

wife, beautiful children, and a stable *parnassah*. However, my spirit is shattered. I can't even make simple decisions, because I'm lacking self-confidence.

I have already visited many doctors and therapists. I have spoken to therapists for hundreds of hours and have taken certain medications, but I still feel like I'm at Square One.

I know the Rosh Yeshivah doesn't approve of therapy, but it does say that Hashem gave permission for doctors to heal. Therefore, I'm confused: If I quit therapy, I'm doomed, yet why should I continue if I don't see results?

I desperately need salvation; perhaps the Rosh Yeshivah can help me?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת בהעלותך,
ט"ו סיון, שנת תש"פ לפרט קטן

Dear ...

Don't confuse the two. A doctor falls into one category, and a therapist into another. When one is unwell either physically or mentally, he must pay a doctor a visit and seek treatment. Therapy, though, is a waste of time. Just reread your own words; you write that you have spoken to therapists for hundreds of hours, and are still at Square One.

Instead of spending hours talking to a human being

who can't even help himself and certainly can't help others, take the *eitzah* the Rebbe gives us: the *eitzah* of *hisbodedus*; talk to Hashem — describe everything you have been through, and tell Him how badly you are suffering. Not once; many times, do so every day, talk to Him whenever you feel broken, until He will have compassion on you, and you will be *zocheh* to emerge from all your suffering.

Just imagine if you had taken all those hours of speaking to therapists and instead had spoken to Hashem. You would certainly have been healed already. And you would have accumulated treasures to take along with you to the Next World. As Chazal teach us, “When a person frequently talks to Hashem and davens to Him — his *tefillos* will accompany him when he is no longer alive.”²⁶

Listen to the Rebbe; find a quiet place where you will not be disturbed and pour your broken heart out to Hashem. At first it won't be easy; the *yetzer hora* despises *tefillah v'hisbodedus*, and he will give you the feeling that no one is listening to you. The Rebbe says, in *Sippurei Maasios*,²⁷ that the murderer said to the *bas kaiser*, “As soon as you scream, I will choke you and kill you.” The *yetzer hora* does the same to us; he is terrified of our scream — the scream a person emits when he calls out to Hashem. Therefore, he does everything in his power to hinder a person from talking to Hashem.

26. *Tana D'bai Eliyahu* 15.

27. Story 10.

He knows that when a person talks to Hashem, all his problems are then solved.

May Hashem bless you with success in all your endeavors.



THE GUIDANCE TRANSFORMED MY LIFE.

Question:

To the Rosh Yeshivah *shlita*,

I'm writing to thank the Rosh Yeshivah for the letter he wrote to me. The Rosh Yeshivah understood my situation precisely, and wrote exactly what I needed to hear. (See attached.)

The two *eitzos* transformed my life; first, focusing and putting an emphasis on *simchah*, and subsequently the guidance to stop counting how many days went by without succumbing to *פגם הברית*, instead davening every day anew to be *zocheh* to be *ehrich*.

Thank you for these two gifts and for showing me the light of the holy Rebbe. Also, for addressing me as “My dear beloved *chaver*.”

May Hashem repay you with blessing in this world and the Next, and may you have the strength to continue with your holy work only with *simchah* and *harchuvas hadaas*. Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת בהעלותך,
י"ז סיון, שנת תש"פ לפרט קטן

Dear ...

Many people make the same mistake; they count the days that they do not succumb to *aveiros*, and this is what gives them the strength to continue. They calculate, "It's been already ten weeks that I have not sinned." Or, "It's already three months that I have been *שומר הברית*." However, this is not a *Torah'dige* approach, and it is extremely damaging. A person is not a *malach*, and then when he does fall, he becomes so broken that he gives up and ceases trying again.

The Rebbe's *derech* is to strengthen oneself and start anew. Even if one falls, he should regain his footing and once again start serving Hashem. As the Rebbe once said, "Just as you see me; should I *chas v'sholom* transgress on the greatest *aveirah*, it would not discourage me even one bit; I would continue being exactly the same *ehrlliche Yid* as I was before, then I would do *teshuvah*."²⁸ A person must not let anything break him; even if he does find himself succumbing to *aveiros*, he must nevertheless continue to serve Hashem and do *teshuvah*.

It would be beneficial for you to learn through the

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28. *Chayei Moharan* 453.

beginning of the *sefer Shivchei Haran*²⁹; you will get a glimpse into how the Rebbe conducted himself. “The *heiliger* Rebbe always started anew. Whenever he would fall from one of his *madreigos*, he did not give up. He would simply say, ‘I will begin anew, I will act as if I am just beginning to devote myself to serve Hashem.’ This happened repeatedly, and each time he would start all over again. He would often begin anew, many times in a single day.” This is our approach. This is the way one can be *zocheh* to be an *ehrliche Yid*, a *tzaddik*.

The method of counting days is something that has seeped in from the non-Jewish school of thought. it is influenced by programs that supposedly help people emerge from *aveiros*. However, this approach is futile. Only the Torah's way, only the *derech* the *tzaddikim* paved us, is what can extract a person from his *aveiros*.

May Hashem bless you with success in all your endeavors.



(The following is the letter referenced in the above question.)

 **Remaining happy even during difficult circumstances is the most challenging aspect**

בעזרת ה' יתברך - יום א' פרשת במדבר,
כ"ג אייר, שנת תש"פ לפרט קטן

To my dear beloved *chaver* ...

Try your utmost to always remain happy, because when a person is happy, then he is *ehrllich*. When a person is happy then he won't seek out frivolities or *aveiros*.

Therefore, try with all your strength to focus on *simchah*. True, it is very difficult, possibly among the most difficult *avodos*; as the holy Rebbe says, "True happiness is one of the most difficult things to attain in *avodas Hashem*."³⁰ The *yetzer hora* fears a happy person because *simchah* destroys the *yetzer hora*'s purpose. When a person is happy, the *yetzer hora* has no control over him. Hashem protects a happy person from succumbing to פגם הברית.³¹

Don't count how many days have gone by that you have not succumbed to sin — "Two weeks, three weeks...." This is not our way. Instead *daven* to Hashem every day: "Ribono Shel Olam, I want to begin anew, today I will start being *ehrllich*."

May Hashem bless you with success in all your endeavors.



30. *Sichos Haran* 20.

31. *Likutei Moharan* 1:169.

הספר הקדוש הזה נרפס לזכות

מורינו ראש הישיבה שליט"א

וזוגתו

אסתר גיטל תחי',

וילדיהם

שלמה ומשפ',

אלחנן חיים ומשפ',

מרים העניא זיסל ומשפ',

שמעון, נחמן נתן, יצחק דוד, צבי,

רחל לאה, יוסף, מנחם, יחזקאל.

הקדוש ברוך הוא ימלא את כל משאלות
לבם לטובה ויתברכו מפי עליון בבני חיי
ומזוני רוויחא ויזכו לרות רוב נחת דקדושה
מכל יוצאי חלציהם

אמן כן יהי רצון

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