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AS TAUGHT BY MOHOROSH ZT"l AND THE ROSH YESHIVA SHLIT"l

לעלוי נשמת האשה
יוכבד בת אליהו נתן ע"ה
נפטרה כ"ד תשרי תשפ"ו

CHIZUK
FROM THE
PARSHA

THE KEY TO SUCCESS

וַיִּשָּׁאֵר אֶדְ נֹחַ וְאִשְׁרֵי אֶתּוֹ בַּתֵּיבָה

Only Noach survived, and those who were with him in the teiva.

The rains had finally stopped; the water had finally dried up. All vegetation, all animal life, all of civilization was completely wiped out. The world was empty and desolate – only those who were in *teiva* remained.

The word **אֶדְ** teaches us that Noach was somewhat diminished from his time in the *teiva*; he entered the *teiva* a healthy man, but when he was once late with food for the lion, the hungry beast bit him and left him with a limp (*Medrash Tanchuma, Noach 9*).

Lacking Livelihood, Lacking Peace

One of the most basic needs for every living thing is food, without which it is impossible to survive. *Chazal* teach us (*Bava Metziyah 59a*) that a person must be sure to bring home food for his family, since all conflict in the home begins when there is not enough to eat. This refers not only to actual food, but to *parnassa* in general – it is every husband's obligation to support his family; if he neglects to do so, his *shalom bayis* will suffer.

Chazal teach us (*Brachos 61a*) "אחורי ארי ולא אחורי אשה," which can be interpreted to mean that it is better to be late in bringing food to a lion than in bringing a livelihood for one's wife. True, Noach suffered terribly from the bite of the lion, but the torment of one who lives in conflict with his wife is much worse. Why? Because without *shalom bayis*, a person has nothing at all. When one's home lacks harmony, his mind cannot be at peace and he can't possibly succeed at anything. On the other hand, a person who lives in peace with his wife has a clear mind and he can then be successful in all areas.



In Her Merit

We all wish for abundance; we all wish to be successful. The most ludicrous "Get rich quick!" schemes spark avid interest in the most intelligent minds, all in the name of making lots of money easily. However, we must remember what *Chazal* teach us (*Bava Metziyah 59a*): "אין ברכה מצויה בתוך ביתו של אדם אלא בשביל אשתו" – A person's entire livelihood is in the merit of his wife. One who wants to be successful must treat his wife well, and this will cause the heavenly storehouses to open and blessing to rain down upon their home.

If this is true of success in *gashmiyus*, how much more does it apply in the spiritual realm. *Chazal* instruct us (*Kiddushin 29b*), "נושא אשה ואחר כך ילמד תורה" – One should get married and only after that learn Torah. *Chazal* also say (*Pesachim 112a*), "מצוה וגוף טהור נושא אשה ולו בנים" – A person can only live in purity if he is married. Marriage – a holy, peaceful, loving marriage – is a prerequisite to *avodas Hashem*. Only by being married and living in harmony with one's wife can a person have the presence of mind to grow in his *ruchniyus*.

Toch Hanachal, Noach 5775

MOHOROSH
SPEAKS

THE POWER IN YOU

A terminally ill man once came to the Chazon Ish and broke down in tears, crying that his doctor had given him a terrible prognosis of only four days left to live. Terribly afraid, he begged the Chazon Ish to help him.

The tzaddik listened intently and then took out a Chumash Bereishis and began reading the pesukim of Brias Ha'olam:

"On the first day, Hashem created light and darkness. On the second day, Hashem separated the upper waters and the lower waters. On the third day, Hashem created dry land and all things that grow. On the fourth day, Hashem created the sun, moon and stars."

The Chazon Ish looked up to meet the sick man's fearful gaze and exclaimed, "Look at all that Hashem created in only four days! Vast oceans, countless varieties of plants, the sun, moon and galaxies full of stars... and you are thrown off by a prognosis of four days left to live? Look at how much Hashem can change in that time!"

He advised the man

(Continued on page 2)

to turn to the Healer of all healers and beg for a complete recovery, and then the tzaddik gave his heartfelt blessing for a refuah.

The sick man immediately followed the Chazon Ish's advice. He found an empty shul and stood before the aron kodesh for hours, crying and beseeching Hashem to heal him from his illness.

Four days passed, then five, then six. The man recovered completely and lived another ten years in perfect health.

Can I Really?

We can all rattle off fifteen stories about the power of tefilla – if not more. Every Jew believes that tefilla brings yeshuos, yet typically, we forget to actually turn to Hashem when we have a problem. Why is that?

Usually, it isn't our belief in Hashem that is lacking, but rather our belief in **ourselves**. The yetzer hara is very good at breaking our morale by making us feel small and insignificant. *I'm no more than a simple person; how will my little tefilla help?* The truth is, however, that even the most simple Jew wields a tremendous power...

The Final Blow

The tzaddik R' Uri of Strelisk was known as the Saraf – the burning one – because of his intense passion for avodas Hashem. Every mitzvah, every tefilla, every part of his avoda was with a fiery devotion for Hashem.

A poritz once passed the shul where R' Uri was davening. Hearing the tremendous fervor in his tefilla, the poritz remained rooted to his spot, listening in awe until R' Uri had completed his devotions. He then approached the tzaddik and said, "Listen here, Rabbi, if the Jewish people weren't taken out of exile even with the power of your prayer, I don't think they ever will be redeemed."

R' Uri responded with a well-known mashal:

A wise and powerful king had a beautiful palace with magnificent gardens all around. Right in the center of the property was a terrible eyesore – a huge, gnarled tree that had been standing there for as long as anyone could remember.

The king wished for a garden to be planted in that prominent place, and he desperately wanted the tree uprooted. Knowing that it wouldn't be simple, he came up with a brilliant plan.

He sent a team of criers across his entire empire, who made the grand announcement in the name of the king: "Hear ye, hear ye! He who will succeed in cutting down the tree near the royal palace shall receive a great reward from the king's treasury!" At this, every able-bodied man in the kingdom rushed to the royal gardens, convinced that he'd be the one to get rid of the tree and take home the prize.

Over the next few weeks, the palace grounds were mobbed with people, both those who came to try their luck with the tree as well as those who came to watch the show.

Oh, how the people tried to uproot the tree. For days and weeks they kept at it, employing all sorts of sophisticated machinery and plant poisons to get rid of it, but the stubborn tree just would not budge! One by one, they all raised their hands in defeat and advised the king to accept the unfortunate reality: the tree was there to stay.

Suddenly, a teenaged boy weaved his way out of the crowd, walked up to the king and confidently announced, "I will get rid of the tree in honor of my beloved king."

All of the assembled burst into loud laughter, mocking what they called "misplaced idealism." After all, what could a thin, lanky teenager accomplish in place of all the muscle-boasting men?

Undeterred, the boy strode over to the tree with a simple axe, gave a few vigorous blows, and the impossibly thick trunk crashed to the ground.

An awed hush fell over the crowd. What was this boy, a superman? A magician?

*With an easy smile on his face, the boy explained, "This accomplishment wasn't really **my** doing. You see, people have been trying to knock down this tree for weeks, but they were all met with failure – or so they thought. In truth, their efforts had weakened the tree to the point of near-collapse, but right then, so close to success, the exhausted men conceded defeat.*

"I tried to get the tree down – not because I think I'm stronger than they are, but because I believed I could give the final touches on the job they had almost completed."

"The same is with us Jews in exile," Reb Uri concluded. We all try to 'take the tree down.' Each mitzvah is another blow at the thick trunk and another step out of galus. Although our tzaddikim have already hit the tree countless times with their awesome might, it has never been the right time for Mashiach... yet. When the right moment



will come, even a 'simple' Jew doing an 'ordinary' *mitzvah* will be able to bring Mashiach, because the *tzaddikim* have invested so much of their awesome power in shattering our *galus*.

Who, Me?

While we work to improve ourselves and come close to Hashem, the *yetzer hara* tries to convince us that we are thoroughly incapable, and that our goals are only misplaced idealism. "After all," he says, "there are so many people who are older and greater than you who didn't manage to accomplish what you're trying to do. Why do you think **YOU** will succeed? Just let go of your dreams. Be realistic and accept reality – your bad *middos* are here to stay."

We need to say **NO!** to that voice. It isn't true! Yes, you can succeed even if others haven't. Yes, you can succeed even if **YOU** haven't... yet. Keep banging, keep trying even when you think you're not accomplishing anything.

This is especially true with *tefilla* – are you davening and davening for something specific but are not seeing results? Tried everything already? Don't give up! Keep davening – every little *tefilla* brings your salvation one step closer.

Hang in there. You never know which small deed will finally uproot the tree and bring about the *yeshuah*.



FOR YOUR CHILD'S Sake -8-

Translated from לב אבות על בנים, a kuntres written by Mohorosh zt"l.

PART 3: TWISTED PRIORITIES

When looking for a match for one's child, having the right priorities is crucial. What really is important in a *shidduch*, and which requirements are mere foolishness?

Perfection does not exist. When parents can't overlook any flaw or accept anything different than what they expected, the outcome is nothing less than tragic. If they cannot settle for anything less than the "perfect match" (which has never existed and never will exist), and instead wait until their child's "*bashert*" (i.e. their dream *shidduch*) makes its appearance, they will continue to search... forever.

The Shtender's Friend

A well-to-do, respected man had a daughter on the market and sought the best bachur in yeshiva as a shidduch for her. After exhaustive research, he finally hit gold: a bachur who was both a genius and a masmid, known to sit and learn for twelve to fourteen uninterrupted hours each day. The perfect shidduch.

After the wedding, however, the sad truth emerged: along with the chassan's high level of learning was a high-level temper; he had terrible middos and fought with his new wife over the most insignificant matters. At times, he even came to blows! Dismayed, the unfortunate girl's father ran to his rebbe and shared the entire sorrowful saga. "זו תורה וזו שכרה?" He asked with tears in his eyes. "How can a bachur who learns so much Torah be such a rotten person inside?"

*The rebbe sadly shook his head. "Torah learning is indeed very valuable," he said, "and intelligence and hasmada are traits that can stand a person in good stead. However, it isn't enough. **Good middos are also important – perhaps even more so!** – and that is one thing that your new son-in-law has never learned. In yeshiva, he interacted with no one but his shtender. He learned for hours with the shtender and was able to let out all his feelings on its dependable and uncomplaining surface. Whenever he had a hard time understanding the Gemara, he pummeled his shtender with both hands; when he got really angry he even threw it onto the ground... This "top bachur" only had to get along with his shtender; he never learned how to relate to other people."*

The rebbe took the downcast man's hands in his own and concluded, "I'm not saying to put an end to this marriage, chas v'shalom; I don't think divorce is necessary in this situation. Rather, find a wise person who can teach your son-in-law the halachos of derech erez so that he should learn how to deal with other people."

Utmost Importance

The foremost priorities to have when looking for a *shidduch* for one's children are *yiras Shamayim* and good *middos*. All else is not only secondary, but also subject to change.

This is especially true in regard to a *bachur's* learning. There are many *bachurim* who learn with great passion and diligence while in yeshiva, but as soon as they get married, they have no desire to ever open a *sefer* again. The opposite is also true: there are a considerable amount of *bachurim* who don't have a reputation for learning at all, but after getting married, they take responsibility for themselves and are *kovei'a itim l'Torah* each day. **How diligent a bachur is or isn't should not be a deciding factor in shidduchim.**

All good attributes are rooted in good *middos*. Whether or not a prospective match is kind, considerate and respectful of others should be of prime consideration when looking for a *shidduch*. Any other attributes must be relegated to the very bottom of the priority list... or rather, taken off it completely.

To be continued next week, be'ezras Hashem.

Q & A

WHICH IS THE RIGHT WAY FOR ME TO LEARN?



QUESTION:

To the Rosh Yeshiva shlita,

I started listening to the shiurim recently and they changed my life in so many areas. My shalom bayis has improved and so has my learning – since I discovered the seder derech halimud, I began learning more diligently than I have in my entire life. Thank you!

I often wonder, however, if I am really doing the right thing by learning in this manner. I have a good head and am capable of learning Gemara in depth, but I now learn with the seder derech halimud instead – quickly and on a surface level, without getting stuck on something I don't understand.

What often happens is that I begin to doubt if this is the proper way for me to learn, and I stop in my tracks and spend a few days learning one daf in depth. Then I become frustrated that I'm not making progress, so I go back to learning quickly again.

This keeps happening, and I'm feeling very confused. What is the right way for me to learn?

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

Both approaches are correct. What you should do is establish two *shiurim*, using different methods of learning for each. Your first *shiur* should be for learning slowly and thoroughly, as the Rebbe taught us to learn *b'iyun* each day.

Your second *shiur* should be with the Rebbe's *seder derech halimud* – learning quickly and covering much ground, without a strong focus on understanding.

The Rebbe says (*Sichos Haran 76*):

"Even when a person learns and doesn't understand his

learning, he should nonetheless continue, because eventually he will comprehend. He must not become discouraged when he struggles to comprehend what he is learning at first, because it is the desire to understand that actually impedes the person from reaching comprehension. Instead, he should continue to say the words and in the end he will understand.

"If one doesn't understand his learning at the first try, he will at the second. And even if he doesn't understand the second time, he must still not be deterred, because Chazal teach us that a person should first say the words of Torah, and only afterwards should he learn in order to understand (Shabbos 63a).

"He who accustoms himself to learning quickly is zoche to make great progress in the holy Torah. Such a person ends up reviewing everything multiple times and eventually understands everything he has learned."

R' Nossan added to this, saying, *"The Rebbe often spoke about the derech halimud, saying that one shouldn't initially try to understand, because by learning consistently he will ultimately reach complete comprehension.*

"When a person learns with the derech halimud, he achieves much more than if he were to go at a slow pace and try to understand every single word, because doing so can sometimes hinder a person's success. Learning slowly and in depth has stopped some people from learning Torah altogether, because they did not feel accomplished by learning in this manner.

"One who accustoms himself to learning consistently and quickly will be zoche to learn the entire Torah – Gemara with all the poskim, Tanach with all the midrashim, and 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 zoche to learn the entire Torah.

May Hashem bless you with success in all areas.

Adapted from The Light of Emunah #3, page 30

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