



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:
**Harav Reb Yoel
Roth Shlita**

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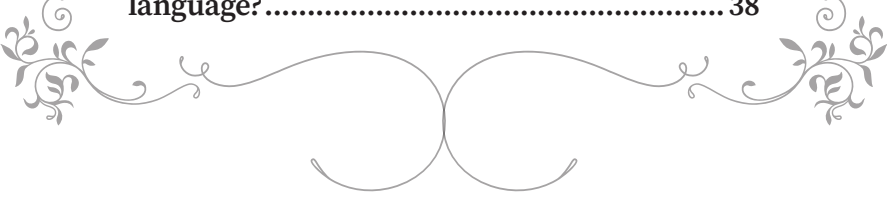
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THE LIGHT OF EMUNAH

HOW DO I TALK TO MY *TALMIDIM* ABOUT THE THIRD BEIS HAMIKDASH?

Question:

To the Rosh Yeshivah *shlita*,

I must begin by expressing my appreciation; you give me more than I can ever adequately thank you for.

I am a *melamed*, and I have two questions that pertain to the current time of year — the Three Weeks.

1. There are contradictory opinions if the Third Beis HaMikdash will descend from *Shamayim* or if it will be built from ground up. What do I tell my *talmidim*, who are eight or nine years old?

2. It is well known — and we constantly tell the children — that for every mitzvah a person does, another stone is added to the Beis HaMikdash, and for every *aveirah*, one is detracted. Is there a source for this, or is it simply someone’s imagination?

Thank you.

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - יום ד' פרשת דברים,
ראש חודש מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

How fortunate for you that you are a *melamed*, and you have the privilege to teach Torah to *tinokos shel beis rabbon* who are holy and pure.

Chazal state, “The entire world’s existence is only in the merit of the Torah that is learned by children.”¹ Rav Pupa asked Abaye, “Does *our* Torah have no value?” To which Abaye replied, “It is no comparison to the Torah of the children, who are holy and pure and have not yet experienced sin.”

To answer your first question, about the Third Beis HaMikdash. Will it descend from Heaven or will it be built on the Earth? The holy Rambam says ² that anything pertaining to *bias haMoshiach* is concealed

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1. *Shabbos* 119b.

2. *Perek* 12, *Hilchos Melachim u'Milchamos*, sec. 2.

from us, and we will not know exactly how it will unfold until Moshiach's arrival. He writes that these matters were kept secret even from the *Nevi'im* and the *Chachomim*; that is why there are so many contradictory opinions regarding these matters.

Therefore, the Rambam says, "One should refrain from delving into these matters, because it will not enhance one's *avodas Hashem*; a person should instead focus on what *he* can do to hasten Moshiach's arrival."

So, instead of probing, and searching for answers that explain how events will be in Moshiach's times, we must instead engage in doing mitzvos that will bring him closer. And when we cry over the destruction of the Beis HaMikdash, we must likewise cry over our personal destruction; as the Rebbe states,³ when we cry over the *Churban Beis HaMikdash*, we shouldn't cry that at one time in history there was a *Churban*; instead, we must cry over the *Churban* that is still occurring — over our current destruction. We must cry because we are so far from Hashem, and because we are captive to our *aveiros* and *taavos*, *Rachmana litzlon*. We must make sure that we are not those people who are withholding the *Geulah*. Therefore, the Rebbe instructed us to rouse ourselves for *tikkun chatzos*, because perhaps it was we, in the previous *gilgul*, who were the ones who generated that the Beis HaMikdash be destroyed. And even if we did not cause

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 3. *Likutei Moharan* 2:67.

the destruction of the Beis HaMikdash, perhaps it is we who are preventing it from being rebuilt. And if this is the case, then it is as if we are partner in the destruction.

Speak to the children about the severity of *machlokes* and *sinas chinam*. Chazal state ⁴ that the First Beis HaMikdash was destroyed because Klal Yisroel transgressed the three most severe *aveiros*, whereas the Second Beis HaMikdash was destroyed only because of *sinas chinam*. And Chazal conclude, “This *aveirah* is still prevalent among us.” Imbue *ahavas chinam* into the hearts of your *talmidim*. They should love one another, and sacrifice everything for each other. Through love for one another we will merit Moshiach’s arrival and be *zocheh* to witness the Beis HaMikdash being rebuilt.

To answer your second question, if every good deed hastens the *Geulah*; of course! This is not the product of someone’s imagination; every mitzvah brings Moshiach closer.

The holy Ropshitzer Rav says, “It is through our good deeds that the Beis HaMikdash will be rebuilt.”⁵ He states further, “I heard from the *heiliger* R’ Elimilech from Lizhensk, that once when he ascended to Heaven, he saw *malachim* carrying the *keilim* for the Beis HaMikdash, and they said to him, “These *keilim*

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4. *Yoma* 9a.

5. *Zera Kodesh, Parshas Ki Tetztei*.

were redeemed from their *galus* through your mitzvos and *maasim tovim*.”

It is absolutely true that with every mitzvah a *Yid* does, he generates another brick to be added to the Beis HaMikdash. And when a *Yid* does an *aveirah*, he causes a brick to be taken away; thus he delays Moshiach’s arrival. As the holy Satmar Rebbe writes in the introduction to his *sefer V’Yoel Moshe*,⁶ that the holy Sanzer Rebbe remarked, “The Beis HaMikdash is complete. It is built and complete. the only thing still missing is the *Paroches*.” The holy tzaddik R’ Yehosua’la from Tomoshav replied, “We believe the Rav can complete the *Paroches*.” The Sanzer Rav remained silent and didn’t answer. On another occasion the Sanzer Rav remarked, “Who said I didn’t complete the *Paroches*? I completed the *Paroches* but a *rasha* committed a dreadful *aveirah* and destroyed it.”

Therefore, this is the lesson you must instill into your *talmidim*. They should remember that through every good deed the Beis HaMikdash is being rebuilt and Moshiach’s arrival is brought closer. And with every *aveirah*, the completion of the Beis HaMikdash is delayed, and the longer our suffering will endure.

May Hashem bless you with success in all your endeavors.



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6. Page 9.

HOW CAN I HELP MY WIFE SNAP OUT OF A BAD MOOD?

Question:

To the Rosh Yeshivah *shlita*,

What can I do when my wife is in a bad mood or is uptight or sad?

It doesn't overly affect me, and I don't become upset with her; however, I need guidance to know how to help her be upbeat and happy. I have tried many tactics already, but so far nothing has helped. What can I do?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת דברים,
ב' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

It is commendable that you respect and value your wife, and you try your best to make her happy. Chazal state,⁷ בעלה משמחה - אשה — The husband has an obligation to gladden his wife.

7. *Kiddushin* 34b.

The Rebbe often warned us to honor and cherish our wives. The Rebbe said, “Women have much anguish from their children. They suffer in pregnancy and childbirth and they carry the burden of raising their children. This is besides the many other areas in which they suffer. You should take this into consideration and honor and respect your wives.”⁸ R’ Nosson said⁹ that he had a discussion with the Rebbe, noting that it had become fairly common for marriages to degenerate and often result in separation and divorce. The Rebbe then said, “This is the work of the *Yetzer Hora*. He works very hard to destroy marriages so he can then trap the couple in his net, Heaven forbid. “The *Yetzer Hora* lies in wait for them while they are still young, he destroys their relationship, and then he can entice them with *aveiros*.”

Therefore, you must continue doing everything in your power to make your wife happy. It is not an easy task, but it is the foundation for a holy home. When there is happiness at home, then there is love for each other. Only then does holiness prevail, and a person has a pure mind and holy thoughts. Through happiness and *kedushah* a person is satisfied with his lot, and he will not seek pleasures that are forbidden to him.

Make it part of your routine to learn at home. A husband will earn his wife’s respect when she sees

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 8. *Sichos Haran* 264.

9. *Ibid.* 263.

him learning at home — it is something every woman yearns for.

In conclusion, make sure to speak softly and with compassion. A man must address a woman differently from the way he speaks to other men. Learn from what Hashem teaches us, when he told Moshe Rabbeinu to speak to the *Yidden* and give them the Torah — He told Moshe to speak softly to the women.¹⁰ Never use harsh language like, “Come already!” or “You’re still not ready?!” If you are careful when you speak to her, she will be less likely to suffer a bad mood.

May Hashem bless you with success in all your endeavors.



MY DAUGHTER IS TOO ABSORBED IN THE LATEST STYLES. WHAT CAN I DO?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all your *chizuk* and guidance, may Hashem grant you strength to continue with your holy work to assist and be *mechazek Yiddishe kinder*.

10. *Shemos* 19:3.

I have a teenage daughter who generally is a well-behaved child. However, she is very attracted to all the current fashions and latest styles. She isn't immodest in any way; however, she doesn't see the beauty in *tznius*, and this causes us much heartache.

I wanted to ask the Rosh Yeshivah if there is a way to convince her of the beauty of *tznius* and dissuade her from always being busy with clothing and frivolities. How can we get her to appreciate the greater things in life and the true meaning of a *bas Yisroel*?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת דברים,
ב' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

It is not a problem for a girl to want to dress nicely; if your daughter is *ehrllich* and dresses in a modest fashion, then you should jump for joy, and only praise and compliment her.

With *kavod* you will win; give her *kavod*, give her compliments, always tell her how amazing she looks, how beautiful she is, and what good taste she has; by doing so, you will be the victor, and she will remain *ehrllich*. The Rebbe says, "The more limited a person's intellect, the more respect one needs to show him. This is because the more limited his intellect, the

more he craves honor. Thus, as we can see, women tend to be very particular about their respect. The reason is that a woman's *daas* is undeveloped."¹¹ If you will praise her, if you will look at her positively and give her compliments, then you will see *nachas* from her.

A person must grasp the opportunity when his children are still young, because then they are still supple and easy to mold. Once they are already older, one must already be more careful how he talks to them and how much he demands. Once children are older, one must use more wisdom and kind words.

In conclusion, one must daven to Hashem to merit righteous children. There once was a Breslev Chassid who succeeded in raising righteous children. When he was asked how he merited such *nachas*, he replied, "What do you think, such children come out of nowhere? I davened and cried to Hashem to merit *nachas* from them. I would cry to Hashem every day for *ehrliche* children — children who will grow up *tzaddikim* and refrain from sin. Only through *tefillah* was I *zocheh* to such *nachas*."

May Hashem bless you with success in all your endeavors.



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11. *Likutei Moharan* 1:202.

SHOULD GIRLS WEAR EXPENSIVE GOWNS TO WEDDINGS?

Question:

To the Rosh Yeshivah *shlita*,

I am a teenage girl and I gain so much *chizuk* and insight from the letters. Thank you.

I wanted to hear the Rosh Yeshivah's opinion regarding expensive wedding gowns.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת דברים,
ב' מנחם-אב, שנת תש"פ לפרט קטן

Miss ...

My opinion isn't relevant. It is the opinion of tzaddikim by which we must abide. It is their opinion that is important for us to know. Because the tzaddikim know what is best for us, and they pave the way for us to serve Hashem correctly. It is the tzaddikim who can guide us through every quandary.

On many occasions, Mohorosh writes about the foolishness of frittering away money on expensive *simchas* that last all of a few hours. Let's begin with

the flowers; people spend exorbitant amounts on flowers, and then as soon as the wedding is over, they are thrown out. Now dresses; thousands of dollars are wasted on a dress that will only be worn for a few hours. Squandering money is no joke, it is a big *aveirah*! Mohorosh writes that a person should not spend money on such expenditures, instead, if a person has the money, he should give it to the new couple to help them with their expenses or assist them by providing a down payment for their home.

Obviously, if a person does not have the funds, and he *borrow*s money to pay for all the extravagance, then the *aveirah* is even greater. People borrow thousands of dollars that they *know* they have no means of repaying, and for the rest of their life they are crushed under mountains of debt. Their entire life revolves around their debt and avoiding their creditors; as soon as they start repaying for one child, the cycle begins again with the next child.

Even if a person does have the means to throw such extravagant affairs — only to gain the admiration of others — that still does not make it right. It isn't the wealthy man's problem; as the Rebbe says in *Likutei Moharan*,¹² "The super wealthy, are complete *meshugim*." You can't teach a crazy person how to behave normally. The problem arises via those people who flatter the wealthy. They idolize them for their

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 12. 2:64.

wealth, and shower them with praise and admiration for wasting money on such frivolities. This is what then causes others to imitate them. I take tremendous pride in the fact that the *talmidos* of Bais Faiga, both the *kallahs* and their siblings, dress within their means. They don't insist on having expensive clothing, they don't insist on having flowers, they know what is truly important. And they even don't insist on having real jewelry; instead, they are satisfied with cheaper options.

Our *talmidos* take pride in conducting themselves with simplicity, and they truly want to help their parents to marry them off without going into debt. Between themselves, the girls boast about finding a *metziah*, they enjoy saving their parents' money; they know that their self-worth is not based on their dress or belongings. Likewise, they know that the flowers, the expensive dress, the jewelry are not what bring a person happiness, and they are not what the *simchah* is all about. They live with the knowledge that the beauty of life is living with Hashem, and He controls everything that happens. They know that the reason for marriage is when the *chosson* and *kallah* go home and start living the way the Torah commands us to. They know that when two people marry, they must start going out of their way for each other. They are taught that the beauty of marriage is making the most of the years Hashem grants us by living in harmony, speaking to each other with respect, and being *mevater* for each other. By doing so, a couple is *zocheh* to raise righteous generations.

It's a great pity that many *kallahs* don't know what life is really all about, and are constantly spending their parents' hard-earned money. It's a pity that after sitting in school for so many years, they still don't know what is really important. Of course, they are well versed in many complex subjects that they will probably never have to use later in life, but they are unfortunately lacking an understanding of real life and its challenges.

While Mohorosh was alive, he implemented in Yavniel — the Breslever town he founded in Eretz Yisroel — that a wedding should be at no cost. He built a wedding hall under the shul, so it shouldn't cost his *talmidim* even one shekel to marry off their children. *Baruch Hashem*, we were *zocheh* to follow in his path, and we marry off our children in our Beis HaMedrash, just as our forebearers did all through the ages. The *chuppah* is set up on the street outside, the meal is cooked by *anshei shlomeinu*, one family makes the kugel, another cooks some farfel, the next makes a cholent, and the *seudah* is a *seudah*! The *chosson* and *kallah* are overjoyed, and the parents can enjoy the *simchah* without worrying from which *gemach* they will get their next loan.

The tablecloths and the dishes are supplied by the Beis HaMedrash; they are the very same tablecloths and dishes the *chosson* and *kallah* ate on all through their years in yeshivah and school.

This is the opinion of tzaddikim on expensive wedding gowns.

May Hashem help us follow in their ways, and not establish new *minhagim*.



HAPPINESS SEEMS SO ELUSIVE; DO I DESPAIR OF EVER ACHIEVING IT?

Question:

To the Rosh Yeshivah *shlita*,

I recently heard the Rosh Yeshivah discussing the concept that many times a person despairs of ever achieving certain things, yet the Rebbe teaches us that even then, there is no such thing as giving up. A person has the ability to achieve everything he sets his mind to.

This discussion got me to contemplate my childhood and the lifelong effects it had on me. I grew up in a home devoid of happiness. My parents were never calm or happy, and all through the years I never even saw them exchanging a smile between them. I do not have one good memory of our family sitting together and just having a happy time; misery permanently permeated our home.

Throughout my entire childhood, I was witness to arguments, strife, and extreme negativity from both my

parents. As a result, I was left with extremely low self-esteem, and I'm constantly full of self-doubt. I'm not a young person anymore, but I'm still struggling to be calm and happy. I'm plagued by anxiety, and when I see someone who is happy, it makes me even more anxious. Happiness is such a foreign concept to me; I feel like an intruder in unfamiliar territory.

I have realized that I have completely despaired of ever feeling secure, calm, or happy in life.

However, the Rebbe said that a person may never despair; thus, is there a way for me to also start experiencing happiness?

On a side note, I still vie for approval and compliments from people, almost in a childlike fashion. It's embarrassing for me to even write this, yet I believe that because I never received attention as a child, I still seek it now when I'm already much older. Is there something that can help me in this respect?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת ואתחנן,
א' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

If you will implement the Rebbe's *eitzos* into your life — specifically the *eitzah* of *hisbodedus* — and start talking to Hashem and sharing your immense

pain and sadness, then I can guarantee you will be embraced by such warmth and love as you have never experienced in your life.

The rewards of *hisbodedus* are very hard to explain to someone who has not yet attempted it. A person starts experiencing such sweetness, a sensation he has never felt before, and what nothing else can give him. Speaking to Hashem brings a person extremely close to Hashem, and *hisbodedus* wields the tremendous power to heal a person from all his emotional pain. Even if a person is trapped in extremely difficult circumstances, if he adopts the *eitzah* of *hisbodedus* and he begins conversing with Hashem in his mother tongue, then his life is illuminated and his healing begins.

Therefore, if your childhood was so difficult and full of pain, and witnessing the strife between your parents left you crippled, so that you're surrounded by self-doubt and anxiety, embrace the *eitzah* of *hisbodedus*, and integrate into your daily life. Set aside some time every day to pour your heart out to Hashem. By doing so, you will gain new confidence, and your self-esteem will be rebuilt.

Addressing what you write, that you are thirsty for some warmth and recognition, and you find it embarrassing and childish — instead of seeking it from people, go to Hashem. Ask Hashem to give you love, ask Hashem to give you affection, ask Him for an embrace. When a person is *zocheh* to have a connection to Hashem, then he is enveloped in Hashem's love.

Mohorosh would relate that someone overheard R' Nosson's grandson, R' Mechela, saying *Tehillim* with a *geshmak* and intertwining his own *tefillos* into the words of *Tehillim*. When he came to the *pasuk*¹³ לְדוֹד רִיבָה ה' אֶת יְרִיבֵי אָמֹר, he was heard whispering to Hashem: “Ribbono shel Olam, fight for me and defend me; אָמֹר לְנַפְשִׁי יִשְׁעֲתֶךָ אָנִי — tell me, Hashem, that You love me; I'm so broken and dejected, I need some affection, I need Your embrace.”

The Rebbe said “There is no despair.”¹⁴ The Rebbe didn't say those words lightly; if a person heeds the Rebbe's *etzos*, then he can merit to cast away his yoke of mental illness and bitterness.

Fortunate is one who listens to the Rebbe; he will be *zocheh* in this world to experience what tzaddikim experience in Gan Eden.

May Hashem bless you with success in all your endeavors.



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13. 35:1.

14. *Likutei Moharan* 2:78.

WHY HAVE I SUDDENLY LOST MY INTEREST IN THE HOLY REBBE?

Question:

To the Rosh Yeshivah *shlita*,

Hashem was kind to me, and He guided me to the Rosh Yeshivah's *shiurim*, which launched my journey to the Rebbe and his *heilige eitzos*. Immediately, a new world opened before me, and my life took on new meaning as never before. Since that day, my life had completely transformed in every aspect.

However, over the past few days, the feeling has completely worn off, and I no longer find the *shiurim* or *eitzos* inspiring or *geshmak*. The Rebbe's *sefarim* no longer interest me, and I have been contemplating why I ever needed them in the first place. It sounds ludicrous, but I'm very confused and sad, especially because I am plagued by misery and depressive thoughts.

Perhaps the Rosh Yeshivah would be able to give me some *chizuk*, because I am barely functioning normally.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת ואתחנן,
ז' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

The *heiliger* Rebbe answers the question for you in *Likutei Moharan*:¹⁵ When a person is awakened to *teshuvah* and wants to amend his behavior and resolves to go to a tzaddik, the *Yetzer Hora* prevails over him, and makes him lose his initial passion and fervor. Once he arrives in the tzaddik's presence, the *Yetzer Hora* once again prevails over him, and makes him start doubting why he even wanted to come to the tzaddik in the first place. The Rebbe says, "Don't be confused or frightened by this; it only happens because when a person starts subduing his *Yetzer Hora*, the harder the *Yetzer Hora* will work to overpower him. As Chazal say, "The greater a person, the greater his *Yetzer Hora*."¹⁶ This is why before he came to the tzaddik and he wasn't on such a high *madreigah*, he had only a small *Yetzer Hora*. Yet once he came to the tzaddik, and the tzaddik brought him to higher levels in *avodas Hashem*, comes a bigger *Yetzer Hora* that tries with all his efforts to subdue the person.

Therefore, if you sense that you have lost your

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15. 1:72.

16. *Sukkah* 52a.

interest and desire for the Rebbe, and you are plagued by thoughts of leaving the Rebbe, know that every person goes through this stage. When a person discovers the light of the Rebbe, his soul is set aflame! He experiences Gan Eden! His connection to Hashem is reinforced, and he starts experiencing an incredible passion for Torah and mitzvos. However, after a while this yearning is taken from him. If a person withstands this test, and he cleaves to the Rebbe even without passion or interest but instead with doubts and confusions, then he merits to reach even higher levels in his *avodas Hashem*.

The most important thing is to daven to Hashem every day, **“Ribbono shel Olam! Help me be connected to the holy Rebbe, both on This world and in the Next. I should never abandon the Rebbe, and I should always remember who I was before I came to him.”** Only through *tefillah* can a person be protected, and only through *hisbodedus* can a person secure his connection to the Rebbe.

Thus, I beg you: Remain strong! Don't relinquish your connection; instead, fasten the bond! The question, confusions, and doubts are tools that can propel you higher. The Rebbe says, “In this, the chassidim are very mistaken. It suddenly seems to them that they have fallen from their devotion to Hashem. The truth is that they have not fallen at all. Rather, because they have to ascend a *madreigah*, the *klipos* are awakened and take control anew. They try to confuse a person

and lure him away.”¹⁷ Therefore, take no notice of these thoughts and instead strengthen your resolve to serve Hashem.

May Hashem give you the strength to overcome your doubts and remain attached to the Rebbe eternally.



HOW SHOULD I PROCEED WITH MY *SHIURIM*: COMPLETE *SHAS* AGAIN OR REVIEW EVERY *MASECHTA* 101 TIMES?

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I am proceeding with *Shas* for the second time, and it is only through the *shiurim* and *chizuk* that I have accomplished this so far.

I heard Mohorosh would advise people to complete a *masechta* 101 times, and then continue to the next *masechta*. I want to know if it is so, or should I continue towards completing *Shas* for the second time.

17. *Likutei Moharan* 1:25.

If it is preferable to complete each *masechta* 101 times, should I stop where I am and start with the first *masechta*, or complete *Shas* and then begin with this method?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ואתחנן,
 ז' מנחם-אב, שנת תש"פ לפרט קטן

How fortunate for you that you learn the holy Torah, that you were already *zocheh* to complete the entire *Shas*, and have started again.

Chazal in *Avos* bring down from R' Yossi ben Kisma, who relates, "I was traveling, and I met someone who asked me from which city I hail; I answered, that I live in a city of *talmidei chachomim*. Thus, he asked me, "Perhaps the Rebbi wants to come live in my city, and in exchange I will give you money and precious jewels?" And I answered him, "Even I you give me all the money in the world, I would never consider living anywhere else, only in a place where Torah is learned." Because when a person leaves This World, the only possessions he takes are the Torah he learned and his good deeds; the money, gold, and silver will be of no use."

This is the only thing that will remain of us: the Torah that we learned. The *dafim* Gemara and *perakim* of Mishnayos are what will accompany us to the

World to Come. As we learn:¹⁸ בְּהַתְּלַכְךָ תִּנְחָה אִתְּךָ — The Torah will accompany you on This World, בְּשִׁכְבְּךָ תִּשְׁמַר עֲלֶיךָ — and the Torah will protect you when you are already laid to rest, וְהִקִּיצוֹתָּ הִיא תִּשְׁיָחֶךָ — and the Torah will come to your defense before the *Beis Din shel Maalah*.

Continue learning in the manner that works for you. Mohorosh never instructed anyone to learn in a set manner. Mohorosh's aim was that every person should learn through the Torah many, many times. There are those who derive satisfaction from completing *Shas* again and again, but then there are those who find it more fulfilling to complete a *masechta* 101 times.

Don't allow such thoughts to confuse you; remain passionate and continue learning the holy Torah.

May Hashem bless you with success in all your endeavors.



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18. *Mishlei* 6:22.

HOW CAN I FIND CONSOLATION FOR MY TEENAGE YEARS THAT WENT TO WASTE?

Question:

To the Rosh Yeshivah *shlita*,

I'm nearing the age of forty, yet I have not learned anything since my years in yeshivah. That is, until recently, when I discovered your *shiurim* and the Rebbe's *Seder Derech HaLimud*, which prompted me to once again begin learning the holy Torah.

I'm currently learning *Meseches Shabbos*, and I keep encountering familiar passages; I still remember the *lashon* from the Gemara that we learned in yeshivah. It is still etched in my mind, even after all these years.

I keep thinking what a shame it is that I was not aware of the Rebbe's *Seder Derech HaLimud* back then. It would have given me an opportunity to learn so much Torah. I have this gnawing pain that I really wasted my best years. When I learn today, I don't have the memory and concentration that I once did.

Thinking back, instead of learning just a few *blatt*, I would have been able to complete volumes in the holy Torah. How can I console myself?

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת ואתחנן,
ז' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

It's not only upsetting for you; it's unfortunate that all of those who wish to learn Torah don't find a way that works for them. It's a great pity on all those *bachurim* who stray from the path of the Torah because they couldn't keep up with the *limudim* being taught in our yeshivos. Subsequently, the lack of fulfillment drives them to fill the void with unsavory activities, until they drift very far. Had they only been aware of the *Seder Derech HaLimud* of the *heiliger Rebbe*,¹⁹ then these problems would not occur. Every *bachur* would be able to find fulfillment in the holy Torah and forge a connection to Hashem.

Believe me, there is a way to save our generation from the pitfalls that await them. However, the *Yetzer Hora* utilizes all his power to interfere with the Rebbe's efforts. He appoints false *manhigim* who discourage our *bachurim* from learning with this approach. What is the answer for all those *bachurim* who are not successful when learning through a conventional method? What should those boys do who struggle to

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19. See *Sichos Haran* 76.

understand or have learning disabilities? Completely abandon the holy Torah?

Chazal state,²⁰ אֶלֶךְ בְּנֵי אָדָם נִכְנָסִין לְמִקְרָא ... יוֹצֵא — From a group of one thousand *talmidim*, only one will be successful; thus, what should the remaining nine hundred ninety-nine do? Should they close their *Gemaras* and walk away? For those who do not connect to the Torah, is the *eitzah* that they should give up? If only someone would show them a way they can learn Torah with success, they would certainly seize the opportunity to form a bond to Hashem and His Torah.

It's a shame that yeshivos are still so adamant to refuse the Rebbe entry; they still trash the Rebbe's *sefarim* and harass the boys who do find fulfillment by following the Rebbe's path. Instead of being engaged in their telephones or absorbed in watching movies, they would be able to learn many *perakim* Mishnayos, and *dafim* Gemara instead. When a *bachur* begins learning with the *Seder Derech HaLimud* and establishes *shiurim* in the entire Torah, when he starts saying eighteen *perakim* of Mishnayos every day — even if he doesn't understand even a word he is saying — he receives such gratification that he no longer needs anything else. He won't stoop to watching *aveiros*, because the Torah — just saying the words of Torah — satisfies his hunger.

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20. *Koheles Raba* 7:28.

R' Nosson would relate that when people spread lies about the Rebbe and said that he is part of the followers of Shabsai Tzvi, *Rachmana litzlon*, the Rebbe would cry and exclaim, "How can people fabricate such lies about me?" Yet, R' Nosson never understood what bothered the Rebbe so much; he thought, "So what? So he said that; why would it bother the Rebbe what every person says about him?!" Yet years later, when R' Nosson faced tremendous opposition, he remarked, "Now I understand the reason for the Rebbe's tears; it didn't bother the Rebbe that people spoke badly of him, what bothered the Rebbe was that the *lashon hora* drove people away from a relationship with the Rebbe and from following his guidance." The Rebbe has the power to rescue our generation from the clutches of the *Yetzer Hora*; if not for the *lashon hora* and the *motzi shem ra*, the Rebbe's guidance would have a much wider impact.

Mohorosh established that both his yeshivos in Eretz Yisroel, and in America utilize the *Seder Derech HaLimud*. The yeshivah curriculum is structured by the *sicha* in *Sichos Haran*,²¹ "If you do not understand a concept, do not spend too much time on it. Just continue saying the words of the holy Torah, and you will eventually comprehend the first thing as well. One should not become discouraged when at the outset he must struggle to comprehend what he is learning,

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21. *Sichos Haran* 76.

because it is precisely the desire to understand that impedes the person from comprehending. One should just continue saying the words, and at the end he will be *zocheh* to understand. 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 the act of Torah learning is greater than anything else. As Chazal teach us,²² גִּרְסָה נִפְשִׁי לְתַאֲבָה – my soul broke through with desire. The Talmud says that the surface must be broken, but the depths need not be explored. One need only read the words, even if he does not understand. When you study quickly, you will absorb a great quantity. You will be able to review each volume many times. What you do not understand at first will appear simple the second or third time. You will eventually understand everything that is possible.”

R' Nosson writes, “The Rebbe spoke about this so often that everything cannot be recorded. Accustom yourself to learn quickly, without too much attention to detail. Ultimately, you will have a better comprehension than one who tries to understand everything the first time. When a person learns with this method, he achieves more than if he would learn slowly and dissect every word. Because a person who is overly precise can become very confused. Often, he will abandon his studies completely and end up

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22. *Avodah Zarah* 19a.

with nothing.”²³ When one adopts this method, he is *zocheh* to learn through the entire Torah — Gemara with all the *poskim*, Tanach with all the *midrashim*, and the Zohar HaKodesh, just as the Rebbe wanted us to. As the Rebbe says in *Sichos Haran*, “Attempt to learn through all the holy *sefarim* in the course of your lifetime.”²⁴

May Hashem bless you with success in all your endeavors.



HOW CAN I MAKE MY HUSBAND SHOW MORE INTEREST IN ME?

Question:

To the Rosh Yeshivah *shlita*,

I am a woman who derives so much *chizuk* from the *shiurim*; thank you.

My husband is a social butterfly and has many friends. He spends lots of time with them, both at night and at every available opportunity. Three in the morning has become a “normal” time for him to come home.

23. *Sichos Haran* 76.

24. *Ibid.* 28.

It's very painful and lonely to be in such a situation, especially because he gives me the feeling that his friends are more important to him than I am.

What can I do so that he should want to be at home more often and spend time with me? I have discussed it with him in the past, but it didn't help much.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת ואתחנן,
 חי מנחם-אב, שנת תש"פ לפרט קטן

Mrs. ...

This is a mistake many people make. People think that by saying something once, they will immediately initiate change. And when things stay the same, they simply despair. If a person would state his needs or demands, consistently and pleasantly, then he would achieve his desired outcome. The Rebbe clearly stated that we should talk to people even if it doesn't seem as if our message is being heard. It is through persistence that the message will reach home.

If your husband lacks interest in coming home and instead fritters away his nights with his friends, it could be for two reasons. The first could be that something is bothering him at home, or it could simply be that he is still a tad immature, and he is still chasing the childish fantasy of "*chaveirim*." He hasn't yet realized that friends are an illusion.

Therefore, your role is to speak pleasantly to him and say, “My dear husband, I love you and I love spending time with you! Is there something that is bothering you about me, that makes you want to stay out all night with your friends?” Tell him how badly you want to spend time with him, and that you want to be on the same schedule. Tell him how unpleasant it is to go to sleep alone, and ask him if there is anything you can do on your part that will make him enjoy being home more. Tell him that you will do your best to make him happy.

By talking in a kind manner, with *seichel* and affection, consistently, again and again, you will initiate change. He will awaken from his drunken stupor, realize that *chaveirim* are but an illusion, and then start coming home earlier. And if there is something else bothering him, you are giving him an opportunity to share, and if it is something you can resolve, then you will, and things will settle between you.

However, you must have much patience in the meantime. Change doesn’t happen right away; it could sometimes take months or even years before one sees a positive outcome. And precisely because it can take time until a man is ready to change, many women don’t have fortitude and patience to stick it out until the end. This is, unfortunately, the reason for many divorces. It’s much easier to take the quick and lazy route, to stop communicating, and to eat yourself up alive, until the love and affection disappear, and you

start loathing each other. People think a divorce is the way to escape their problems, when in truth, a divorce leads to so much more pain and complications.

Daven to Hashem to help you and that your husband should have *ehrliche* friends who won't call him out every night. Every Friday night when you light the Shabbos *licht*, pour your heart out to Hashem; cover your face so nothing will disturb your concentration, and talk to Hashem from the depths of your broken heart. Say: **Ribbono shel Olam, help us live together in harmony! Help us understand each other! Hashem, please help my husband find *ehrliche* friends who will not lure him out at night. He should want to come home and spend time with me.** You can say this *tefillah* many times a day. By your doing so, things will change drastically and you will witness miracles.

Mohorosh would advise us to also whisper the *tefillah* that R' Nosson would ask his wife and children to say: **Ribbono shel Olam, just as I am lighting the Shabbos *licht*, You ignite the fire of the holy Rebbe in every Yid's heart.** Likewise, while lighting the candles, be *misallel*: **Ribbono shel Olam, grant me a peaceful Shabbos and a fulfilling life; there should be harmony in my home and love and understanding between me and my husband. Hashem, listen to my *tefillos*, help me be *zocheh* to *ehrliche* children who will serve You with love. Hashem, just as I'm illuminating our home with the Shabbos candles, bring light into our lives, and into the lives of all of Klal Yisroel.**

If you will follow the guidance in this letter, you will see that your life will transform and you will merit a holy and righteous home.

May Hashem bless you with success in all your endeavors.



HOW SHOULD I REACT WHEN SOMEONE USES FOUL LANGUAGE?

Question:

To the Rosh Yeshivah *shlita*,

I am a *bachur* whose friends sometimes use *nivul peh*. I want to know, what is the correct thing to do when someone speaks *nivul peh* or uses foul language.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת בראשית,
כ"ה תשרי, שנת תשפ"א לפרט קטן

Dear ...

What would you do if *bachurim* blow fire in your

face? What would you do if someone wishes to stab you with a knife? What would you do if someone wants to force you to swallow poison? Would you also ask what to do, or would you instinctively know that it's time to flee?

Speaking *nivul peh*, or even listening to *nivul peh*, is worse than being burned or stabbed. The holy Rebbe states, "The *aveirah* of *nivul peh* causes harsh decrees to be renewed, young children to die *chas v'shalom*, and orphans and widows to cry out and not be answered."²⁵

I beg of you; escape from someone who speaks *nivul peh*, because one loses everything through this *aveirah*. The Rebbe states, "One who speaks *nivul peh*, even if there is a seventy-year-old signed decree in his favor, it will be overturned to his detriment, and the *Gehenom* will be deepened for him."²⁶

If you will refrain from speaking or listening to *nivul peh*, I promise you, you will find your *shidduch* shortly.

May Hashem bless you with success in all your endeavors.



25. *Sefer HaMiddos, Nivul Peh* 3.

26. *Ibid* 4.

הספר הקדוש הזה

נדפס לזכות
מורינו ראש ישיבה שליט"א
וזוגתו
אסתר גיטל תחי',

וילדיהם
שלמה ומשפ',
אלהנן חיים ומשפ',
מרים העניא זיסל ומשפ',
שמעון ומשפ',
נחמן נתן, יצחק דוד, צבי, רחל
לאה, יוסף, מנחם, יחזקאל,
מלכה.

הקדוש ברוך הוא ימלא את כל משאלות לבם
לטובה, ויתברכו מפי אל עליון בבני חיי ומזוני
דוויחא, ויזכו לדרות רוב נחת וקדושה מכל יוצאי
חלציהם, אמן כן יהי רצון.

THE LIGHT OF EMUNAH JUNIOR

TEHILLIM WITH TEMIMUS

The *heiliger* Rebbe told a tale....



Once upon a time there were two good little boys, Srulik and Dovi. Srulik and Dovi were best friends. They loved each other so much; they played together, ate together, and went to yeshivah together. Whenever you saw Srulik, you could be sure Dovi was close behind.

One sunny day, Srulik wanted to play with Dovi. He ran over to Dovi's house and knocked on the door. Dovi's mother opened the door and told him that Dovi woke up feeling very sick. He was lying in bed, burning with fever. Srulik felt sad. He loved Dovi and wanted him to feel better. He ran into Dovi's room and asked, "Dovi, what can I do for you to help you feel better?"



Heiliger Bashefer, please help Dovi feel better

Dovi thought for a moment and answered weakly, "Say *Tehillim* for me."

Srulik ran home as fast as his little legs could carry him. He felt he had to do something right away. Srulik ran to his father's bookcase and reached for his big leather *Tehillim*. With a *temimus* and *emesdigkeit*, he started saying the words. Slowly and clearly, one *pasuk*

after another. Oh, how much he wanted Dovi to feel well again!

As soon as he finished the first *kapitel*, still carrying the *Tehillim*, he sprinted back to Dovi's house. He burst into his room and asked, "So, Dovi, do you feel better already??!"

But Dovi answered quietly, "No, everything still hurts."

Sadly, Srulik went outside and sat down on a rock. He forgot about his surroundings and once again opened his *Tehillim*. This time, with tears streaming down his face, he begged Hashem to heal his friend. As soon as he finished another *kapitel*, he quickly went to check up on Dovi. But Dovi was still not feeling well. Srulik was so sad; but did he give up?? NO!! He sat back down and said another *kapitel* for his friend. He said to Hashem, "*Heiliger Bashefer*, please help Dovi feel better; please send him a *refuah sheleimah*."

Sruklik continued *davening* and *davening*, pleading with Hashem. After every *kapitel*, he would check on Dovi to see if there was any improvement. Slowly but surely, Dovi started to feel better and stronger, until he was completely healed.

Now Srulik and Dovi are both happy, and even better friends than they were before.



Little Lesson Learned

The *heiliger* Rebbe told this story, so we can learn a lesson how to say *Tehillim* with *temimus*. We must believe that with every *kapitel* we bring a *yeshuah*! Just like Srulik, who believed that after every *kapitel* Dovi would feel better, we, too, must believe that when we say *Tehillim*, we can ask for anything from Hashem. And if after one *kapitel* our *tefillos* are not yet answered, do we give up and put away the *Tehillim*? NO! We say another *kapitel* and strengthen our faith in Hashem that our *tefillos* can create miracles.

