

1 - When it comes to prioritizing learning, Gemara (especially Iyun) generally comes first. I therefore have a chavrusa at nights for Gemara. However, I have found that I am forgetting a lot of halachos, in addition to the many halachos I never learned in the first place. BH my life is only getting busier and I have limited time to do my own learning. What should I do with all these halachos? Note: I am a HS Rebbi, if that's relevant

2 – There are so many things I'd like to learn, but with my busy work schedule, it's hard to find time to do all of them. Iyun, bkius, halacha, mussar, shanyin mikra etc. Does rebbi have any eitzos how to have a well rounded learning schedule in my 1 hour a day that I have available?

3 - What should be the goal of the amount of time spent learning each day for a man who is married and carries a full-time job? In another words--I assume that we would be advised that if a man is so busy that he cannot make minyan and fulfill a basic criterion of ruchniyus in his life, it would be an indication that his job is overbearing and he needs to work less. What would be the minimum amount of time that should be allocated to learning, which if not met would be an indication that there is an imbalance?

4 - I had the privilege from hearing a person who is a talmid of nevardic. He is naturally a very shy person. So when he goes to a wedding he would wear his hat backwards and do things like that to break his busha/fear of people.
Would rebbe recommend a shy person to do that?

5 - The whole world has becoming much more migushim. So what is normal and acceptable has changed (limashal kolel family having 5 dips at shabbos table. Buchorim flying places for chanukah vocation).
Should a person hold out, or this has become basic needs so don't fight it?

6 - My understanding of one of the bigger Hashkafic differences between the 'Yeshivish' and 'Modern Orthodox' crowd is that we believe that Daas Torah should influence all our life decisions, while the 'Modern' crowd has more of a distinction between 'religious' and 'secular' life, and would not necessarily consult with a Torah authority for 'secular' life decisions (i.e. career path, where to live, etc.).

One of the main arguments often used against following Daas Torah is giving examples where following Daas Torah had a negative outcome. Historically, one of the arguments used was regarding the Holocaust ("While they still had the ability to flee, Rabbis were telling people not to leave Europe to go to the 'Treife Medina'"), but there are many arguments being given using current examples as well, usually based on 'scientific' issues. For example, measles outbreaks

due to non-vaccination in recent years have been almost exclusively in 'Ultra-Orthodox' communities.

During the Covid crisis as well, there were objectively higher rates of infection and deaths in certain 'Torah communities' as opposed to the 'Modern communities'. There was a clear non-compliance with even the most basic health precautions in those areas, and the lack of meaningful and effective protest by any of their Rabbinic leadership seems to imply that their actions were approved.

If so, how should one respond when they encounter the argument that one should not follow Daas Torah, since the objective data seems to show that following 'Daas Torah' had historically been a 'wrong' decision from an objective, statistical outlook?