



The
FINAL WILL
Of
MOHORO"SH
Z"l

A HANDWRITTEN MANUSCRIPT;
IN WHICH HE LEAVES
INSTRUCTIONS PERTAINING TO
HIS BURIAL PROCESS, AS WELL
AS ALL HIS LAST REQUESTS AND
LOVING GUIDANCE FOR HIS
CHILDREN AND STUDENTS.

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Last Will
And Testament
of Mohorosh



Introduction

In this will I request of my sons, sons-in-law, and all of my dear disciples whom I regard as my own sons, to always try to fulfill everything that is stated herein, and I will try to be a good advocate for you in the Higher World, with God's help.

4 | LAST WILL AND TESTAMENT OF MOHOROSH

I wrote this entire document here in Yavniel, Breslov City, on the 21st day of Iyar, 5748, (the day) on which the Holy One, Blessed is He, granted me the privilege of attaining my 48th birthday. May He continue to give me a long life so that I will merit rectifying all that I have corrupted and blemished, and (so that) I may perfect my soul and spirit in order to unite them in a perfect union with Him.

.....

1.

(Dear) sons, daughters, sons-in-law, and cherished disciples, who study my books and hear my words and lessons. The Holy One, Blessed is He, has granted me the privilege of reaching this day, the 21st day of Iyar, 5748, in the 48th year of life in this world. I do not know the day of my death, therefore I have decided to write all of this truthfully, in order to



fulfill the verse (*Beraishis* 18:19): “*for I have loved him, because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice...*” I beg you very much to perform true kindness with me and to fulfill everything which is stated here, and I promise that you will have no regrets, neither in this world, and certainly not in the next world, if you will fulfill all that is stated herein.



2.

God’s kindness has overwhelmed me and even though I was undeserving He helped me, after all the troubles, difficult and bitter suffering, and numerous persecutions that I endured during my lifetime, to reach peace and to settle down. He gave me this wonderful place, Yavniel, which I desire with all my heart to turn into Breslov City, so that all of my

followers may dwell in it, and so that it will be a city of Torah, prayer, charity, and kindness. May God help me to see this still with my own eyes, during my lifetime in this world. At the very least (I beg you to) please try to fulfill my will and to move here, and I promise each and every individual who moves to this town that he will own his home, that he will have adequate income, that he will lack nothing, both spiritually and materially, and that he will merit to see grandchildren who are God-fearing.

.....

3.

Since the Holy One, Blessed is He, has granted me the privilege of building a home, a small House of Learning, and a *mikva*, it is my desire that they remain available for public use. Under no circumstances may they be sold, for God built this house for me by means

of clearly open miracles. May He grant my wish that this house will host our righteous *Mashiach*, who will certainly come, without delay, on that day which God has appointed for him. He will be revealed here, in the Lower Galilee, in Yavniel, Breslov City.

Therefore, my sons and sons-in-law, you should be responsible for this, and you will all have the rights to stay awhile or to live in this house, but not to sell it under any circumstances. Let none of you grab it and claim that you inherited it. Rather, it belongs to all of you, and none of you has the right to throw out his fellow. In addition, I want to build in the courtyard of the house an enormous *Bais Medrash* for public use. May the Holy One, Blessed is He, grant me the privilege of seeing it with my own eyes. This, too, may not be sold or used for private purposes; it may only be used for the public's merit so that it will be a

place of Torah and prayer for all of the dear followers of Breslov who reside in this town.

Furthermore, the Holy One, Blessed is He, has granted me the privilege of writing two Torah scrolls, one for my merit and one for my wife's merit. Please arrange to bring the scrolls to my House of Prayer in Yavniel, Breslov City, where they should remain, not to be sold under any circumstances, for they are only for public use so that the public's merit may protect us.

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4.

I fervently desire to be buried in Yavniel, Breslov City, in that plot of land that I chose for myself while I was still alive. I used to go there every *Erev Shabbos* to pray and converse with God. Additionally, whenever I had a particular concern I would go there and plead



for mercy for myself. Heaven is my witness that from the day that I merited to become close to *Rabbeinu*, when I was sixteen, I never ceased to have thoughts of the day of my death, burial, etc. It is always in front of my eyes. In particular, since I moved to Yavniel, Breslov City, all my thoughts concerned what would happen to me in the end. That is why I frequently went to pray and communicate with God in this spot where my body was to be interred. Consequently, it would be extremely beneficial if you would build over my grave a tomb with a closed roof, so that anyone who has a request, such as for salvation or for a cure, etc., could come there and God will help me to intervene on his behalf on High.

In particular, my sons, daughters, sons-in-law, and disciples who study my books, whenever you come to my grave to pray, may your prayers be

answered and may God grant your heart's desires for the good.

.....

5.

It is my wish that a monument be erected upon my gravesite. It should be taller than a man, so that no-one will prostrate himself upon my grave. A wall should be constructed around the monument, comprising ten rows of stones, corresponding to the ten *sefiros*, and the monument should be inscribed as follows:

Here lies

a genuine *chassid*, who served God in simplicity, sacrificing his soul for Him each and every day ever since he attained cognizance; who suffered terribly all the days of his life; who helped many to repent from sin, drawing them close to *Hashem*; who raised

numerous God-fearing disciples; who authored a book of responsa entitled *Asher Banachal* and a book entitled *Sfas Hanachal*, a wondrous commentary on the holy and awesome *Likutei Moharan* written by our holy *Rebbe*, the angelic man of God who descended from Heaven, the holy *Rebbe Nachman* of Breslov, may his merit protect us; who compiled numerous worthy books based on the words of his holy and formidable disciple, from whom nothing was secret, *Rabbi Nossan* of Breslov, distributing them throughout the world, especially the well-known booklets which revitalized thousands upon thousands of Jewish souls, empowering them to repent;

Eliezer Shlomo Shick (*Shem Yehudi Kadosh*)

who passed away on Friday, *Parshas Yisro*, the 17th of *Shevat*, 5775,

may he rest in peace, and may his soul be bound in

the bond of life.

(On the other side of the headstone please write the following words:)

I promise every unmarried young man or woman who will visit my grave and recite the entire Book of Psalms as a merit for me, that I will make every possible effort to help him/her find his/her true marriage partner. Consider this a firm promise on my part.

My sons, daughters, sons-in-law, and disciples! Heaven is witness that everything inscribed on my gravestone is true. God knows the truth, how my spirit is broken into a thousand shards. It is my hope that by people visiting my grave, praying and studying there, my soul will be rectified. Just as in my lifetime people were inspired to repent, so, too, now, after

my passing on High, when they will visit my grave they will be aroused to full repentance, attracting salvation and wonders. I will advocate on their behalf in Heaven, until everyone who comes to my grave to pray or study finds complete Heavenly salvation, especially unmarried young men and women who are searching for a mate: if they will come to my grave and recite the entire Book of Psalms without interruption, I promise that they will find their mate from Heaven, and I state this very firmly.

.....

6.

My dear sons, daughters, sons-in-law, and disciples! I beg you not to delay the printing of the numerous books which I was privileged to write. Please be aware that it is also commendable for every Jew to print them. The term “copyright reserved” does not

apply to my books, for they are a gift to the Jewish nation, and anyone who prints and distributes them will be blessed from the Source of all Blessing. Since they bring merit to the public, no sin will result from them. For God's sake, and for the sake of my eternal benefit, do not delay the printing of my numerous books. It is a merit for every individual, without exception, to print them; the concept of competition does not apply in this case. On the contrary! Torah will be glorified and increased.

.....

7.

My dear sons, daughters, sons-in-law, and disciples! I beg you to maintain harmony among yourselves, to support each other, to strive to judge each other favorably, and to love each other exceedingly. Remember how much I sacrificed for each of you,



how many tears I shed on your behalf before the One who knows all hidden things. Therefore make every effort to cultivate only peace and love among yourselves, and this will bring me great pleasure. (On the other hand,) if you will quarrel, know that this will cause me great anguish and I will have no peace. Therefore, fulfill my wish and strive to have only loyalty for, and unity with, each other.

.....

8.

My sons, daughters, sons-in-law, and disciples! Fortify yourselves with simple faith in God. Always bear in mind that the Holy One, Blessed is He, guides His world with meticulous precision, and that nothing exists apart from Him at all. Consequently, why should you worry about a world that is not yours? Why should you allow others to confuse you?

Accustom yourselves to turn only to God with all your requests. Speak to Him in your own language, Yiddish, or in any other language that you are familiar with. This alone will develop your faith. For when a person communicates with God and is accustomed to discussing all of his concerns with Him, he proves his conviction that nothing exists apart from God, and that God grants life, substance and existence to all of creation. Know that faith is fundamental to Judaism; it implies cleaving to God. By delving into the truth of God's existence, a person can envision the infinite light surrounding him on all sides. This comprises the main pleasure, delight, closeness, and vitality of the *tzaddik*, so that while he is still alive he already experiences the sensation of existing in the Next World. All of this is attained by means of simple, pure faith, and by frequently talking to God, in a simple and sincere manner, like one man to



another, or like a son to his father.

.....

9.

Remember this well, and let it settle in your minds, so that you may realize that man's salvation is naught, vanity of vanities. There is no-one who can help you, nor even harm you, therefore, do not fear any worldly creature. Moreover, do not flatter anyone either, because it will not help at all. On the contrary it will harm your health. This is so because when a person places his trust in flesh and blood and then things do not go the way he wanted, his intense disappointment can lead to a completely broken spirit and mental depression. However, by allowing oneself to have simple and total faith in God, one can be successful in all matters, for he flatters no-one and fears no-one. He simply goes on with life.

.....

10.

My dear sons, daughters, sons-in-law, and disciples! Avoid controversy and disagreement, and politics of falsehood. Know that all Jewish souls combine to form one complete structure, so that when you begin to look for (individual) faults, you are actually harming the entire structure, which may ultimately totally collapse, Heaven forbid. People may end up descending to the level of skepticism or even heresy, God forbid. Therefore do not get involved in any controversy whatsoever. Always stand off to the side and run only to Him, may His Name be blessed, even if you are told it's a *mitzva* and a holy duty to harass so-and-so. Run far from such "*mitzvos*". Hold on to the quality of peace, for it is the vessel that contains all blessing and salvation. Under no circumstances should you attach your signature to any document



against another Jew, for one who denounces another Jew is regarded to have raised his hand to strike his fellow, and he is considered wicked. The Holy One will take revenge upon him and remove him from the world, may Heaven help us. Therefore, stay away from vain disputes and strife, so commonly found today between different groups of *chassidim* and other Jewish factions and parties. Honor every Jew. Always beg God for peace and complete repentance for all Jews. And in the merit of always pursuing peace and praying on behalf of all Jews, your prayers will be accepted and they will bear fruit, for God reveres one who strives to live in peace with every Jewish soul, and who prays for them.



11.

What should I tell you? From the day that I

merited to become close to *Rabbeinu*, may his memory be blessed, my heart burns (with the desire) to reveal and publicize his light and his mind to the world. *Hashem*, may He and His Name be blessed, has helped me succeed in this, in that I have been privileged to print and publish all of *Rabbeinu's* books several times, and I yearn only to expose the genuine *tzaddik*. However, Satan himself opposed me, threatening bloody murder. He rallied opponents against me who hated me for no reason. I have already touched upon this subject in some of my publications, and I am not detracting one iota from my previous words, for I have yet to begin writing all that should be written. But since a father does not bequeath falsehood to his sons, sons-in-law, and disciples, particularly when he writes a will, therefore, you should know that all those who have a hand in slandering me “*may God excise all smooth-*

talking lips, the tongue which speaks boastfully. Those who have said, 'Because of our tongues we will prevail; our lips are with us; who is master over us?'" (Psalms 12:4-5). They will never be forgiven, as it is stated in *Shulchan Aruch: Orach Chaim: Laws of Yom Kippur*, paragraph 606, quoting the *Rema* "If someone is slandered he is not obligated to forgive," to which the *Mordechai* comments, "One who slanders another is never forgiven..."

For they prevented thousands of souls from repenting, and they are in the category of "sinners who cause others to sin". Since only *Hashem* knows this, He will certainly avenge me. Clearly anyone who speaks against me is flawed in the *bris* and reeks of adultery. In any case, whoever speaks against me "will be boiled in searing excrement".

All of the above notwithstanding, I earnestly beg

you, my beloved sons, sons-in-law, and disciples! Do not get involved in disputes that do not concern you. Instead, remain calm and silent in the presence of those who curse and abuse my soul, for *Hashem* is righteous and I have been wicked. I certainly need to repent fully, and indeed, I do so daily – repenting sincerely to Him, may He be blessed. It's not for nothing that they persecute me, for I reveal the truth of God's existence in such a manner that even the most unrefined, lowly, and coarse, etc. (human being) can also reflect the light of the life-force of Godliness.

Consequently, the attribute of harsh judgment condemns me, disguised in the form of these wicked people. All that is incumbent upon me is to repent fully, for one requires a special Heavenly merit to reveal spiritual lights. However, as far as you are concerned, just remain silent. Do not respond to



those who curse and degrade me, for they will all be punished in any case, some sooner and some later.



12.

My dear sons, daughters, sons-in-law, and disciples! I beg you to acquire the habit of speaking with *Hashem* in your own language, a practice that was referred to by *Rabbeinu* as '*hisbodedut*' – a conversation between a person and his Maker. In truth, after one achieves genuine peace of mind one merits to realize that no-one can help a person, both in matters of spirit or body, other than the Holy One, blessed be He Himself. It is futile to place one's hope in man. Woe to any person who trusts someone other than *Hashem*, for he stands to forfeit both worlds. Whether in this world or the next we have only our Father in Heaven. Elijah the Prophet said:

All the conversations (with God) and the prayers that a person prayed (during his lifetime) accompany him on his final journey to his eternal home (*Tanna D'vei Eliyahu Rabba*, Ch. 13). This is your main house of refuge in this world and the next.

Thus, when a person trains himself to indulge in frequent *hisbodedut* and conversation with his Maker he lives with the Holy One Himself. What does he have to fear? On the contrary, if he fulfills God's will, fine, and if, Heaven forbid, not, it's also fine, for God surely has a different plan, knowing what is good for you, and still one must never despair of God's mercy.

Our Sages have stated (*Berachos* 10:71), "*Even if a sharp sword is resting on a person's neck, he should not despair of mercy.*" Prayer always helps, both before the decree is issued and after. One must have a lot



of patience in conversing with God, begging and pleading for mercy with a great deal of supplication, pouring out one's heart before Him like water, with complete sincerity and simplicity. Only when one is patient, and one approaches God like a beggar asking for a handout, only then can one see open and unnatural miracles.

Therefore, take care to do this, and you won't be sorry, neither in this world nor in the next, neither regarding material matters nor regarding spiritual matters. In fact, this holy form of serving God will be introduced to the world by our righteous *Mashiach*. But at that time free choice will no longer be an option. Happy is the one who seizes the opportune present to live according to this principle, for then he is destined to enjoy much goodness that is in store for him. Happy is he!

.....

13.

My dear sons, sons-in-law, and disciples who peruse and distribute my books! I ask you to please contemplate what goes on in this transient world. You will conclude that all is vanity. Man's life passes by like the shadow of a bird in flight, literally in the blink of an eye. One moment a person is here, and the next moment he returns to the earth, and what remains of him? Only that which he accomplished in this world, as the holy *tanna* says (*Avos*, Ch. 6), “*A person is accompanied neither by silver nor gold or precious stones, only (by) Torah and mitzvos alone.*”

Therefore, remember well the precious gift that we merited to receive from *Rabbeinu*, of blessed memory, and that is the “Order of the Method of Studying”. By means of this simple, easy and pleasant method you will literally be able to visit all



the portions of the Holy Torah, including *chumash*, *mishna*, and *gemara* (*Bavli and Yerushalmi*), *tosefta*, *Rambam*, *Tur and Shulchan Aruch*, all the midrashic books, both large and small, including *Sifra*, *Sifri*, *Mechilta*, etc., as well as all the books of the holy *Zohar* and *Tikunim*, as well as all of the *Arizal's* writings, and all the books by the disciples of the *Baal Shem Tov*, may his merit protect us, and those of their disciples, etc. Thus, too, all books on ethics, and all the responsa and law books written by the greatest Halachic authorities. Only this you will take along with you, and only this will be your wealth during your long life in this world and the next. For other than Torah life is worth naught. Man is measured solely according to his learning, his diligence, and his persistence in studying the holy Torah. Torah is the wisdom of God, and when a person involves himself in Torah he places himself in God's wisdom. There is

no better sweetness, pleasantness, friendliness, light, and life than this, for there is no goodness other than Torah, as it says (*Mishlei 4:2*), “*I have given you a good teaching, do not forsake my Torah.*” Up there, in the higher realms, only Torah is important.

Consequently, my dear sons, sons-in-law, and disciples! Set aside time to study Torah every day; steal (some moments) of your time daily to study our holy Torah. Know that only this will remain from you. No matter whether it’s a lot or a little, the main thing is that your intent is for the sake of Heaven. As long as you are of sound body and mind run from all types of people who chatter nonsense and empty words, and certainly from all types of forbidden speech, such as slander, gossip, and mockery, etc. Escape daily to the holy Torah with great self-sacrifice, and when you will reach the World of Truth you will



marvel at the wisdom of *Rabbeinu's* "Order of the Method of Studying".

In that case, wherefore should you argue? "*Taste and see that God is good.*" Get into this habit, and you will sense all sorts of pleasures during your lives, for the Torah is our life in this world and in the next, both physical and spiritual life. Happy is the one who does not delude himself in this; who knows that the main thing about learning is only to fulfill God's will; who studies in order to perform His commandments and to give Him pleasure, which indicates that all of his learning is for the sake of God, and not for any ulterior motive, such as being referred to as 'Rabbi', 'scholar', '*tzaddik*', or 'kabbalist'. He studies solely for *Hashem*. The value of such intent is immeasurable. I hope you will obey me in this point; you will not regret it, both in this world and the next.

.....

14.

My sons, daughters, sons-in-law, and dear disciples! Know that man's life in this world is exceedingly difficult and bitter. Each individual is tested with different trials, the purpose of which is to see whom he will turn to in times of trouble. Therefore, I beseech you, see to strengthen yourselves no matter what happens to you, whether physical or spiritual; try to remain happy and joyous throughout your life, for joy is the source of man's salvation and healing. The more joyous one is, the greater is the salvation that one attracts. In addition, joy expands one's mind, so that one becomes a vessel to receive spiritual light, the vitality of his Godliness.

For, in reality, nothing exists apart from God. He grants life, presence, and existence to all of Creation. He guides it with a most awesome and wondrous



Providence. The sole purpose of all the troubles and suffering that a person experiences is to purify his coarse substance, which is impossible to purify and cleanse other than by suffering. Consequently, you should rejoice in the suffering that befalls you, as our Sages have said (*Beraishis Rabba*, 9:8) “ ‘*exceedingly good*’ – *this is the Attribute of Suffering, by means of which creatures attain life in the World to Come*”. This being the case, do not take your suffering lightly. Instead, know that by this means the body is purified and refined, and the soul is polished from all types of rust that have become attached to it. Remember clearly (*Berachos*, 5:71): “*Whomever the Holy One, blessed is He, cherishes, He purifies with suffering.*” If he accepts Him with love, he will see offspring, and he will live long.

What can I say to you, my dear children and

disciples?! You cannot begin to imagine the suffering and sorrow that I experienced in this world. I literally did not have a single good day in this world – without exaggeration! I cried every single day because of the great sorrow and pain that surrounded me from without and within. My only comfort was that, praise God, I believe in Him, and I know that everything occurs with precise and minute Divine Providence. I always turned only to Him, may He be always blessed, and this is what helped me during the times of my frequent troubles.

Therefore, you, too, should guard yourselves exceedingly from grumbling against God, Heaven forbid. Always remember the words of our Sages (*Midrash Tanchuma, Saitzai*): “*Man should be grateful to God when suffering comes upon him. Why? Because trouble brings a person close to the Holy One,*



blessed is He.” Furthermore, our Sages stated (*Sifri, Vaeschanan*), “A person should rejoice with suffering more than with (so-called) good, because if he has (only) good his sins are not forgiven, but with suffering all is forgiven.” The best way to handle suffering is to escape to Torah (study) and to compose Torah innovations (see *Likutei Moharan I*, 65). During times of trouble and suffering it is natural for man to nullify himself to the Infinite God. He shuts his eyes and escapes only to Him, may He be blessed, thereby drawing to himself plentiful Torah innovations. This is what our Sages were referring to when they stated (*Tanna D’vei Eliyahu Rabba*, 6), “If you see that troubles are about to come upon you, run to the chambers of Torah, and the troubles will immediately flee from you.” Heaven above is witness that this is precisely what I did every day when bitter troubles befell me, both physical and spiritual: I escaped only to Him, may He

be blessed, and to His holy Torah, and this resulted in all the Torah books that I merited to compile.

Therefore, my dear sons and daughters, sons-in-law and disciples! Do not feel broken at all by anything that happens to you. Just run to the holy Torah and compose genuine innovations, and you will be saved from all sorts of troubles, suffering, and bitterness. May God always bring upon you only mercy and loving-kindness.

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15.

My sons, daughters, and disciples who study my books: Know that the main thing is to have faith in our Sages, as *Rabbeinu*, of blessed memory, revealed to us (*Likutei Mohoran*, Section I:61): *Through faith in our Sages it is possible to know how to conduct one's self (in any situation).*



Therefore, try to reinforce your faith in our Sages in *Rabbeinu*, of blessed memory, and in everything he says. It is imperative to obey him, for this is the key to perfection (*Likutei Mohoran* I:123). By means of perfecting faith in our Sages in *Rabbeinu*, of blessed memory, you will know what to do in every circumstance.

Remember that *Rabbeinu*, of blessed memory, is our *Rebbe* in this world and the next. Watch out for false leaders, even if they be famous, who cannot conduct themselves (properly), much less others. The *Baal Shem Tov* revealed that in later generations false and famous leaders will multiply like leaves on a tree. Therefore, be on guard and refrain from having any association whatsoever with any false leader, even those who are found in our Breslov circles.

The way to differentiate between a false leader and

a true *tzaddik*, *Rabbeinu* said (*Likutei Mohoran* II:72), is as follows: If a person suddenly feels submissive, even going so far as to feel inferior to other Jews, this is a sign that he is attached to a genuine *tzaddik*. But if a person feels proud, with a strong sense of identity, considering himself superior to others and regarding himself as the only one in the right while everyone else is in the wrong, this is a sign that he is attached to a false leader from which one should escape. The greatest gift that one acquires from a *tzaddik* is humility.

Moreover, a genuine *tzaddik* encourages his followers to study the holy Torah, while the false leader will discuss anything but Torah study. Therefore, use this as a sign to recognize who is a genuine *tzaddik*: if you are increasing Torah study through him, and if he makes you feel more humble, you may be sure that



he is the generation's true *tzaddik*. All of this applies to *Rabbeinu*, of blessed memory, who completed all of the *tikkunim*.

Therefore, attach yourselves only to *Rabbeinu*, of blessed memory; travel every year to Uman for *Rosh Hashana*, to join all the Breslov followers. Run far from controversy, and do not get involved in any politics of falsehood.

Know that *Rabbeinu* is the Ark that contains the Tablets; the Ark carries those who carry it. Therefore, distance yourself from official positions. You visit *Rabbeinu's* grave on *Rosh Hashana* only in order to fulfil his desire. Do not get involved in any political party or group; just hold on to *Rabbeinu's* books, for this is the source of all attachments, as *Rabbeinu* stated (*Likutei Mohoran* 1:192): "The face, the intelligence, and the soul of a *tzaddik* are found within his holy

books.” By diligently perusing *Rabbeinu’s* books you will draw near to him, for eternal success.

If you will fulfill all of this, it will be good for you in this world and in the next, for all eternity.

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16.

Twenty-three years have passed since I wrote this will on the 21st day of Iyar, 5748 (1988). Today is the 24th of Adar II, Wednesday of *Parshas Sazria*, 5771 (2011), and since I feel extremely weak and I am experiencing sharp pains in my heart, I have decided to add several paragraphs to my original will that I wrote on the 21st day of Iyar, 5748 (1988).

What can I say to you, my sons and daughters, grandsons and granddaughters, great-grandchildren and numerous disciples, cherished followers of Breslov, both those who live in Yavniel and those



who live elsewhere? You can neither describe nor even imagine what I have gone through all these years since I moved to Yavniel. I have suffered numerous and bitter troubles and persecutions of all sorts, so great that the human mind cannot fathom their extent. The *samech mem* rose up against me in the form of the local *rav*. Woe to such disgrace and shame, that these people actually call themselves Rabbis, may Heaven help us from their ilk. Men like these cause people to transgress the basics of our religion. The *mikva* was not kosher at all: there was no water in its pit for collecting rainwater, thus rendering it into an ordinary bathtub. Because of him everyone transgressed the serious prohibition of *nidda*. The *eiruv* was not kosher at all, resulting in everyone violating the laws of carrying on *Shabbos*. I ended up constructing a kosher *mikva*, and repairing the *eiruv* myself, but words do not suffice

to describe the troubles and suffering that I was forced to endure as a result of this. They gleefully denounced us to the authorities, and then they even had the nerve to say that we were the ones harassing them, instead of the other way around. Our children had to suffer all these years, studying in smelly tin caravans, freezing cold during the winter, with rain leaking into the classrooms, and sweltering hot in the summer. It's impossible to describe the agony of the *Talmud Torah* boys and the school girls. And I have yet to touch upon his wickedness in inciting the local populace against us, not unlike a Greek priest (with a white beard).

He denounced me to the authorities several times, three times thwarting our plans to build a synagogue, all the while claiming that we were harassing him. After numerous hardships and



much bitter suffering *Hashem* helped me, and the big synagogue was built, after twenty-five years of eager anticipation (the moment I entered Yavniel I wished to erect a spacious synagogue, but due to his accusations it was prevented until now. Moreover I was forced to reduce its dimensions because of his wickedness.) Thank God, on *Shabbos Parshas Sazria, Shabbos Chodesh*, we are entering to pray there for the first time, may it be crowned with much success. May God grant that this synagogue will lead to the building of our Holy Temple, and to the Final Redemption which we are so eagerly awaiting for two thousand years. (There is a lot to write about my experiences since arriving in Yavniel. If God grants me life I hope to depict this in great detail in my autobiography to be entitled "*Rig'ei Mohorosh*".)

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17.

At this time I wish to reveal that since I began serving the public at the beginning of 5724 (1963), and in particular since *erev Chanuka* 5724 (1964), I have corresponded with many single and married young men, and these letters have been compiled into 89 sections of responsa by the name of “*Asher Banachal*”, which contains over 20,000 letters to date. There are, however, more than 50,000 additional letters ready for printing.

Therefore, I am requesting of my dear sons, daughters, sons-in-law, and disciples: Please publish all these letters, even repeatedly. There is no ‘copyright’ on them. I guarantee that anyone who prints even one volume will merit Divine salvation, for these correspondences have already saved tens of thousands of youths. Happy is he who has a part



in their printing!

On the topic of youths, I would like to inform you that I have participated in arranging the matches of over two thousand couples, as well as helping to marry them off, thank God. All my life I begged God to help me be a matchmaker, to bring together Jewish sons and daughters, in order to save them from serious sin.

I hereby reveal: After I leave this world, when any single young man or woman visits my grave and recites the entire Book of Psalms uninterrupted, I will act as an advocate for them on High and they will merit finding their true marriage partner from Heaven. I state this firmly.

This is what I command my dear sons, daughters, and disciples, and you may publicize it. May the Holy One help that His Name should be publicly sanctified,

both during my lifetime and after my demise. Amen
v'amen!