



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.

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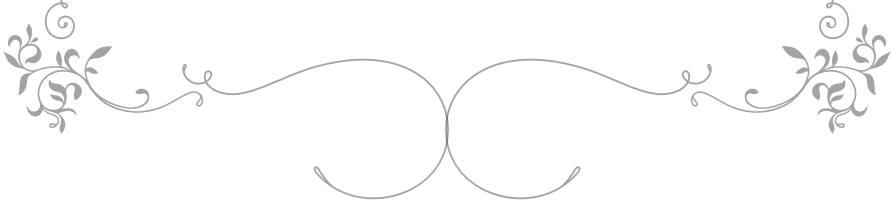
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THE LIGHT OF EMUNAH

WOULD THE ROSH YESHIVAH ADDRESS SPECIFIC ASPECTS MY SON NEEDS IMPROVEMENT?

Question:

To the Rosh Yeshivah *shlita*,

I don't know you personally, nor do you know me, yet I must thank you from the depths of my heart for your *shiurim* and *chizuk*.

My *bachur* recently began listening to your *shiurim*, and he tries his utmost to heed everything that he hears. He is just a regular bachur; he doesn't yet know exactly what he wants out of life, yet your *shiurim* definitely propel him in the right direction.

Therefore, I wanted to ask: Since it is you to whom he listens, as opposed to his *maggidei shiurim* or

mashgichim, perhaps it would be possible for you to speak about specific aspects in which he needs some improvement?

Thank you.

The Rosh Yeshivah's Response:

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

Dear ...

Your role should be to encourage him to continue listening to the *shiurim* and to live by the guidance of the Rebbe. With time and patience, he will change and he will be a source of *nachas* for you. As the Rebbe states, "Through every discussion I have with you, you can be *zocheh* to become an *ehrliche Yid* — the way I mean an '*ehrliche Yid*.'"¹ Similarly, the Rebbe says, "One who will listen to my guidance and heeds everything I say will certainly be *zocheh* to become a *tzaddik*; it makes no difference who he was originally."²

Don't focus on your son's shortcomings and on what he must improve in; instead, rejoice that he has a lifeline, the Rebbe, that infuses him with *chizuk* and life. With time you will see the transformation in him.

1. *Chayai Moharan* 358.

2. *Ibid.* 320.

There was a great *tzaddik* — a Breslever Chassid called R' Yisroel Karduner *zt"l*. He would bring people to Uman to the holy Rebbe's *tzion*, and say, "From now onward the Rebbe will look out for you." The same applies to your son; you bring him to the Rebbe, encourage him to continue listening to the *shiurim*, and from there onward, the Rebbe will look out for him.

Rejoice with the fact that your son strives to be good. Rejoice with the fact that your son wants to listen to *shiurim* that give him guidance on how to be *ehrllich* and that he feels a connection to a *tzaddik*.

May Hashem bless you with success in all your endeavors.



SHOULD I TELL MY TALMIDIM STORIES THAT SCARE THEM?

Question:

To the Rosh Yeshivah *shlita*,

I am a *melamed* for *kitah beis*. I listen to the *shiurim* of the Rosh Yeshivah, and I often tell the children stories that I heard during the *shiur*.

I often tell them the story of the holy Baal Shem Tov, about how his father died when he was very young,

and he would turn to Hashem for everything he needed. However, there are children in the class who ask me not to tell this particular story because it is too scary.

On one hand, I do believe this story teaches a powerful lesson: It demonstrates that even if undergoing suffering and hardship, a person is never alone. Yet, on the other hand, I don't want to scare them and have them entertain thoughts that perhaps their father will die.

Should I continue telling this story?

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

Continue telling the children stories about *tzaddikim*. This will awaken a yearning in their pure hearts to also be *tzaddikim*. As the Rebbe states, "Telling a story of a *tzaddik* is extremely significant, because through a tale of a *tzaddik* one's heart is awakened to serve Hashem."³ Likewise, one starts yearning to be *ehrlich* when he sees the levels *tzaddikim* were *zocheh* to by withstanding their *nisyonos*.

When you tell a story in which someone dies, do

3. *Likutei Moharan* 1:248.

so without dramatizing that part. When the children ask what death means, explain to them that a person has a *neshamah* that is eternal. And when someone dies, his body is buried, but his *neshamah* returns to Hashem and lives on. If a person learned Torah and fulfilled the mitzvos, then he is granted a tremendous reward up in Gan Eden and he basks in the holiness of the *Shechinah*.

Death is not a frightening concept. Every person must at one point return his *neshamah* to Hashem. The Rebbe says⁴ that death is like exiting one room and entering the next. What is frightening, though, is to leave this world barren of Torah and mitzvos. A *neshamah* that arrives at the heavenly court without Torah or *mitzvos* is indeed greatly to be pitied.

Your focus should be on the children who struggle academically; have extra patience with them and build their self-esteem. Likewise, when children challenge you and don't want to learn, use your wisdom and entice them to learn. Bribe them with prizes or goodies until you will win them over.

You cannot fathom the greatness of a *melamed* who uses his wisdom to entice his *talmidim* to learn and generates them to grow up to be *ehrlliche Yidden*. Chazal relate:⁵ It was during a time in Eretz Yisroel when there was a terrible drought. All the Yidden

4. *Sichos Haran* 156.

5. *Taanis* 24b.

gathered in the *Beis HaMedrash* to *daven* for rain. A simple Jew went up to the *amud* and as soon as he said the words “*Mashiv Haruach U’Moric Hageshem*,” rain started pouring down. When he was asked in what merit he was able to generate the *yeshuah*, he replied, “I am a *melamed* for young children, and I don’t differentiate between the *talmidim* whose parents pay me for my services and those who do not. I also employ another tactic; when I see a child isn’t interested in learning — I bribe him; I have a fish tank at home, and I entice him, saying that by learning well he will be able to come over and look at the fish. This is how I encourage all my *talmidim* to learn.” What we can learn from the above is that many times it’s important to bribe children in order to encourage them to learn. And, likewise, a *melamed* who cherishes every *talmid* in his class, no matter his abilities or financial status, has the power to generate *yeshuos* for Klal Yisroel.

May Hashem bless you with success in all your endeavors.



SHOULD I REFRAIN FROM ENGAGING IN HAFUTZA IF IT CAN CAUSE MACHLOKES?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with wishing the Rosh Yeshivah Mazel Tov in honor of his birthday; may Hashem bless you with health, happiness, and strength to continue your holy work of drawing *Yidden* closer to Hashem.

The Rosh Yeshivah has already written to me about the greatness of engaging in *hafutza*, and I frequently listen on the Kol Breslev telephone line to the personal stories people leave about their experiences with *hafutza*. The stories inspire me, and after listening to them, I determine that I, too, will begin doing *hafutza*. I grab a bag of *sefarim* or a pile of *gilyonos*, but then doubts start niggling in my head. Perhaps more harm will be done than good. Maybe a *yungerman* will take a *sefer* home and his wife will oppose it, which will cause friction between them. Or perhaps a *yungerman* will leave his *chassidus* because of me, which will cause a rift in his family. Therefore, I refrain from engaging in *hafutza*.

However, my innermost desire is to spread the *eitzos* to others. Therefore, I am writing to the Rosh Yeshivah, and I will listen to whatever the Rosh Yeshivah advises me to do.

Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת שלח,
כ"ד סיון, שנת תש"פ לפרט קטן

Dear ...

Machlokes?! Who is initiating *machlokes*?! Do you think the guidance, and light of the Rebbe cause *machlokes*? On the contrary, these *eitzos* and *sefarim* initiate peace between children and their parents. These *sefarim* initiate dialogue between a husband and his wife; why would you imply the opposite? There are thousands of couples whose *sholom bayis* was transformed in the merit of these *sefarim*. There are so many *Yiddishe* homes that have been illuminated by learning them.

Who else, besides the holy Rebbe, places such emphasis on *derech erez* and respect towards one's parents? Who else is *mechazek* to stay away from *machlokes* and live in peace with all one's family members as the Rebbe does? The entire life of one who starts learning the Rebbe's *sefarim* transforms. Such a person starts learning Torah, he establishes *shiurim* in all parts of the Torah, his *davening* is different, and he begins living with Hashem. How can you even say that these *sefarim* cause *machlokes* and that the *kuntreisim* and *gilyonos* are responsible for tearing families apart?

If you were so bothered by *machlokes*, you would have to be the first one to distribute the *gilyonos* to *shuls* and *yeshivos*, thereby drawing *Yidden* closer to Hashem. Because those who are even slightly aware of the challenges our generation face, how people are entrapped in *aveiros*, especially our youth, would engage in *hafutza* both day and night. Unfortunately, our generation must contend with so many of our *bochurim* and girls straying from the right path. They get caught up in the web of the *yetzer hora*, and they sink lower and lower in *aveiros* until they leave their homes. Their parents cry from great anguish, but everyone holds up their hands in defeat. No one has the right words to address them, no one knows what to say; no one knows how to save them from falling even lower into the abyss. However, the Rebbe has a way. The Rebbe finds common ground. The Rebbe knows what to say to them. The *eitzos* and *chizuk* form the language that will bring them back. *Hafutza* is a lifesaving work.

How can one sleep peacefully at night when there is a fire raging through our streets?! How can one sit idly when dear precious *Yiddishe neshamos* are sinking in *aveiros*? How can one rest when he has a way to bring them back? The *gilyonos*, *sefarim*, and *kuntreisim* are written in a way that even a person who is so far from Yiddishkeit finds *chizuk* in the words of the Rebbe.

The Rebbe can extract every person from the

swamp in which he has sunk. Even if someone has already been through every swamp and has already passed through all seven *Gehenoms*, the Rebbe can also help such a person. The Rebbe said, “I have the same abilities that Dovid HaMelech had. I can take a person out of the depths of *Gehenom*, and place him in Gan Eden.”⁶ Chazal state⁷ that at Avsholom’s *levayah* Dovid HaMelech said the following *pasuk* seven times: בְּנֵי אֲבִשָּׁלוֹם בְּנֵי בְנֵי אֲבִשָּׁלוֹם; by doing so he pulled his son out of the depths of *Gehenom* until he reached a place in Gan Eden. The Rebbe does the same to us, and this is the power the *sefarim* wield; they demonstrate the compassion Hashem has to us, and how strongly He yearns for each of us to return to Him.

Do not refrain from doing *hafutza*. Continue distributing the *gilyonos* and *sefarim* in your neighborhood. Likewise, start going around to houses and spread the light of the Rebbe to *Yiddishe* homes. By doing so, you will be part of bringing the *geulah sheleimah*.

May Hashem bless you with success in all your endeavors.



6. Chayai Moharan 298.

7. Sotah 10b.

HOW CAN I CONVINCE MY PARENTS TO ALLOW ME TO HAVE A FILTERED SMARTPHONE?

.....

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking the Rosh Yeshivah for the wonderful *shiurim* that transformed my life, and especially for the *chizuk* on the *Seder Derech HaLimud* and *hisbodedus*.

I am a sixteen-year-old *bachur*. Already from a very young age, as far as I can remember, I have been doing *aveiros* with other children. For the most part of my life, I have been entrenched in destructive behaviors and *aveiros* until Hashem had pity on me, and I discovered your *shiurim*. Slowly I started crawling out of the pit, I started battling my *yetzer hora*, but every day it is a new and painful struggle.

I learn in an outstanding yeshivah, and I'm considered one of the best *bochurim* in my *shiur*. My parents have no inkling about the challenges I grapple with. Therefore, when I asked them for a smartphone — and I have no objections to a strong filter — they refused, saying I don't need more than a simple kosher phone without texting capabilities.

My family is considered more open-minded, but they view me as the “good *bachur*,” and want to keep me “sheltered.” They don’t realize that I’ve been there, done that, and now I just want the smartphone for convenience. I don’t want it because I have bad intentions.

Perhaps the Rosh Yeshivah would have guidance for me?

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - יום ג' פרשת שלח,
כ"ד סיון, שנת תש"פ לפרט קטן

Dear ...

Do you want to hear the truth? Your parents are right. You are a good *bachur*. Your story demonstrates that you deserve the title as one of the outstanding *bochurim* in your *shiur*. You write such nice things about yourself, how you found out about the Rebbe’s *eitzos* — the *Derech HaLimud* and *hisboidedus* — and that you turned over a new leaf. A person who has the inner strength to do that can truly be considered a top *bachur*.

I want to give you two *eitzos*, and I hope you will heed them. First, establish *shiurim* in the entire Torah. Begin with a *shiur* every day in *mikra* — *shnayim mikra v’echad targum* — in addition with the Rashi. Start on Sunday and learn till *Sheini*, on Monday till *Shlishi*, and so on until you finish the entire *parshah*. Then continue with Mishnah; this will cleanse your

neshamah of all its impurities. Proceed with a *daf* Gemara. Begin Shas, and continue in an order. Even if you have trouble understanding, just say the words of Gemara, and in return Hashem will completely forgive you. Chazal state, "When a person takes upon himself the *ol haTorah*, Hashem considers it as if he has never sinned."⁸

Secondly, adopt the *eitzah* of *hisboidedus*. Find yourself a quiet corner and discuss your past with Hashem. Cry to Him that He forgive you for your conduct as a young child. You should spare no tears, and beg Him for forgiveness for the follies of your youth. Hashem will certainly forgive you.

In conclusion, make an effort to recite some *Tehillim* every day. This will bring you closer to Hashem.⁹

May Hashem bless you with success in all your endeavors.



8. *Yerushalmi Rosh Hashanah* 4, *halachah* 8.

9. *Likutei Moharan* 2:73.

WHY IS IT HARDER FOR ME NOW THAT I HAVE FOUND MY *SHIDDUCH* ?

.....

Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, I was recently *zocheh* to find my *shidduch*. However, since my engagement it's been much harder for me to be *ehrllich*. I find my eyes wandering and I can't control myself from watching movies. I feel hopeless and broken; how can I behave like this after Hashem gave me such a gift? Also, I feel as if I'm deceiving my *kallah*. She doesn't deserve a husband who succumbs to sin. Can the Rosh Yeshivah help me?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת ראה,
כ"א מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Mazel Tov on your *shidduch*! May Hashem help you establish a *bayis ne'eman b'Yisroel* and be *zocheh to ehrliche doros*.

It is a shame that now, after you found your *shidduch*, you still watch movies. When a person watches immorality and neglects to guard his eyes, he then commits the *aveirah* of *הברית נגם Rachmana litzlon*. This *aveirah* sucks the life out of a person until he becomes so depressed that he loses his will to live.

Many people who suffer from depression and anxiety don't realize that all these problems originate from the fact that they allowed their eyes to wander. When a person does not guard his eyes and looks at women, or at any offensive image for that matter, he causes the presence of the *Shechinah Hakedosha* to leave him. The Torah teaches us: Hashem says, "Your camp shall be holy, because if not, I shall turn away from you."¹⁰ When Hashem's presence leaves a person, intense emotions start raging within him. Without Hashem, a person feels very dejected, he must contend with destructive and depressing thoughts, and he is never at peace. He then starts pursuing therapists and different treatments, yet he must first realize that as long as his eyes are forsaken, then it is all for naught.

Make a calculation and decide what your goal is. Do you want to struggle all your life, or do you want to be content and at peace? Only you can make that decision for yourself. If you want to find fulfillment in life, if you want to be a happy person, then you must stop watching movies. Get rid of any device on which

.....
10. *Devarim* 23:15.

you can watch immoral images, because happiness and fulfillment cannot coexist with immorality. Movies, clips, and videos muddle a person's mind and obscure his faith. He feels distanced from Hashem. As the Rebbe says,¹¹ “*Emunah* and *bris* are intertwined, as it says in *Tehillim*:¹² וַיִּבְרִיתִי נְאֻמָּתָ לֹ; when one sins in בָּגַם הַבְּרִית - הוּצָאת זֶרַע לַבְּטֵלָה רַחֲמָנָא לְצִלָּן, he loses his *emunah*.”

Listen to the *eitzos* of the holy Rebbe and give *hisboidedus* a try. Pour your heart out to Hashem and beg Him to assist you in your struggle to guard your eyes. Say, “**Riboinoi Shel Oilam, please, help me be *ehrllich*! I want to stop watching movies or any dirty images that defile my eyes. Hashem, I feel so lost! What can I do? I am so accustomed to watching movies that I can't see a way out. I know how harmful they are, and I know how much I will suffer through my actions, but I still can't stop! I have already resolved so many times that I will not watch any more, but I still find myself falling lower and lower.**

Hashem, please help me! Imbue me with holiness, instill a pure spirit into me. *Lev tahor bera li Elokim*, give me a new heart, infuse me with strength so that I should feel disgust at the mere thought of watching immorality. Hashem, please answer my plea, accept

11. *Likutei Moharan* 1:31.

12. 89:29.

my *tefillah*, help me in the merit of all the *tzaddikim* who sacrificed everything to sanctify Your holy Name, help me in the merit of Rabbeinu Nachman ben Faiga *z"tl*, יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגאלי."

May Hashem help you guard your eyes, and may you approach your *chasunah* with holiness and purity.

DOES AVODAS HASHEM INVOLVE ABSTINENCE FROM OLAM HAZEH?

Question:

To the Rosh Yeshivah *shlita*,

I have already learned many *pesukim* in Tanach, many *perakim* of Mishnayos, many *dafim* in Gemara, many *simanim* in *Shulchan Aruch*, and I have spent many hours talking to Hashem, in the merit of your *shiurim*.

I recently saw a question in which someone asks the Rosh Yeshivah about the correct way to teach *chasanim* to prepare them for marriage. The Rosh Yeshivah answers that the only way is by teaching them exactly what we learn in the *Shulchan Aruch*, without adding one's own restrictions.

However, I was left confused. The *Shulchan Aruch* teaches us, ואך על פי שמתר בכל אלה, כל המקדש עצמו במתר לו, I understood that there are times that

one should abstain even from things that are *muttar*, and by doing so, he will reach higher levels in *avodas Hashem*.

Don't be mistaken; my goal is not to seclude myself, and abstain from earthly pleasures. I would just appreciate gaining insight on what the Torah approach truly is.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת שלח,
כ"ד סיון, שנת תש"פ לפרט קטן

Dear ...

It is hard for me to elaborate on this topic, because the questions and answers have a wide audience, and such topics are best discussed privately. However, I'll do my best and I hope you will be able to extract guidance from my words.

Chazal say,¹³ קדש עצמך במותר לך and what they imply is the opposite of what you think. Their intention by saying so is that a man should sanctify himself, precisely by living together with his wife, thereby protecting himself from *aveiros*. As R' Nosson teaches us,¹⁴ "מי שאינו נשוי - הוא פגום בברית", One who is not married will stumble in sin." The Rebbe was very

13. Yevamos 201.

14. Likutei Halachos, Yom HaKippurim 1:1.

makpid that *bochurim* should not come to him before they were married. When they did, he would tell them: “I want you to return with a *tallis*.” Only when one is married can he be protected from *aveiros*.

There are many aspects to this concept, yet it is difficult to go into detail. It is tragic that so many stoop to immoral behavior only because they were taught abstinence and unnecessary restrictions. If *madrichim* teach their students to abstain from marital relations, the men will subsequently seek fulfillment elsewhere — which results in *aveiros*, *Rachmana litzlon*.

Mohorosh would repeat that when one asked Harav Hakodesh R’ Avraham ben R’ Nachman M’Toltchin *zichrono livrocha* for guidance on marital issues, he would always say the same thing: “*Kinderlach heet aich fin kreises*, — Be wary not to stumble in *aveiros*.” Be stringent when it comes to *hilchos taharah*, and review the *halachos* as not to transgress on any. But likewise, be wary not to add any interpretations or restrictions of one’s own. When it is allowed, then everything is *muttar*. But on other days one must strictly abide by the laws of the Torah.

May Hashem bless you with success in all your endeavors.



HOW CAN I OVERCOME FEAR AND ANXIETY?

Question:

To the Rosh Yeshivah *shlita*,

I am a forty-year-old man, broken and insecure, with debilitating anxiety. My circumstances led me to Mohorosh, and for many years now, I have been listening to his *shiurim*, and trying to live by his guidance.

After the Rosh Yeshivah's *shiurim* also started being publicized, I began listening regularly; the *shiurim* give me immense *chizuk* and encouragement in my daily life.

Outwardly I am a very successful individual. However, I harbor a secret that I have never yet revealed to anyone. Already from childhood, I have been suffering from terrible fear and anxiety. Every small thing has the potential to scare me. Just overhearing a schmooze in *Beis HaMedrash* and someone mentioning the word "War" can set off such panic, even if there is no truth to his words. I hear the word "Iran" and I visualize army tanks at the borders around Eretz Yisroel and the worst catastrophe occurring. Insignificant events terrify me to an extreme.

As a child and then a *bachur*, I lived with constant fear; in my mind, it was just a question of time until I would

be attacked. *Baruch Hashem*, I married, established a beautiful *Yiddishe* home, and I have even married off children of my own. I thought that I would eventually grow out of my fears, but instead they just grew with me. I never revealed them to anyone, because I didn't want to be looked at as crazy. Finally, I gathered the courage and secretly visited a doctor who listened to my predicament and prescribed medication for my anxiety. Since then, I received a new lease on life. I felt like I was liberated, released from a terrible incarceration. My *hisboidedus* switched from weeping and desperation, to gratefulness and appreciation to Hashem for the many blessings He gives me. Since then, my mind is at peace, and my learning has drastically improved.

My question is: After years of listening, and learning *shiurim* in *emunah*, speaking to Hashem, and learning Mishnayos, why must I still take medication for my fears? I feel guilty in a certain sense; Mohorosh would say that it is through *emunah* that a person can heal all his mental problems. Medication is only for someone whose *emunah* is lacking. But what can I do? When I stopped taking medication, my fears immediately came back. Am I lacking *emunah*?

I would appreciate it if the Rosh Yeshivah can clarify this for me.

Thank you.

 **The Rosh Yeshivah's response:**

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

Dear ...

Instead of blaming yourself and feeling guilty, thank Hashem that He gave you the right prescription for medication that takes away your terrible fears. Thank Him that your mind is at peace and you no longer suffer from debilitating anxiety.

It is precisely because you believe and have faith in Hashem that the medication is effective. The *chizuk* and *eitzos* the Rebbe gives you, in addition to the medication, are what makes you calm.

By living with *emunah*, a person's life is illuminated. Darkness, doubt, and confusion are banished. Through *emunah*, a person can be healed from all his emotional suffering. The Rebbe states,¹⁵ "The most important thing a person must work to achieve is *emunah*, because there are many people who suffer from various ailments simply because they are lacking *emunah*." This refers to various emotional illnesses from which people suffer. The Rebbe states further, "When a person suffers from these ailments that occur from a lack of *emunah*, there is no cure; *tefillah* isn't

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15. *Likutei Moharan* 2:5.

effective and likewise *zechus avos* won't help." This is applicable to phobias, anxieties, and obsessions; the only cure is *emunah*.

When a person internalizes that nothing can occur without Hashem decreeing so, and that Hashem is מְמַלֵּא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין אֵין שׁוּם מְצִיאוֹת מִבְּלַעַדֵּיךָ, then he is tranquil and at peace.

May Hashem bless you with success in all your endeavors.



WHO RAISED THE BAAL SHEM TOV?

Question:

To the Rosh Yeshivah *shlita*,

I am a *melamed*. Before Shavuot, I sent home a small *kunteres* with insightful discussions about the Yom Tov. I also included some excerpts of the *sefer Peulas HaTzaddik*, which discusses some of the history of the Baal Shem Tov, including the fact that his mother died at his birth and his father raised him until he was five years old.

After Shavuot, my *talmidim* differed, and said that there

are different versions of the story. In other *sefarim* that discuss the history of the Baal Shem Tov, it is written that his father passed away before his mother.

I would appreciate it if the Rosh Yeshivah would be able to clarify what the different versions of the story are and which is correct.

Thank you.

The Rosh Yeshivah's response:

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

Dear ...

I commend you for the work that you invest in your *talmidim* and imbue them with *yiras Shamayim* by telling them stories about *tzaddikim*. The holy Rebbe said, "Telling a story of a *tzaddik* is a very big thing, because through a tale of a *tzaddik* one's heart is awakened to serve Hashem."¹⁶ Likewise, one starts yearning to be *ehrich* and emulate the *tzaddik's* ways when he sees what the *tzaddik* merited by withstanding his *nisyonos*.

In *sefer Peulas HaTzaddik*¹⁷ Mohorosh writes about the Baal Shem Tov's early childhood. The holy Baal Shem *zt"l* was born to older parents. His mother died

16. Ibid. 1:248.

17. 26.

during childbirth, and his father — R' Eliezer, who was one hundred years old — was left to raise him. When little Srulik was five years old, his father called him over one day and told him the following, “Yisrulik! My time has come to leave this world — just as everyone must. However, remember you are never alone! Hashem is always at your side; He accompanies you every minute of your life. Remember this well, and fear no one in the world.” When he finished saying this, he was *niftar*.

The Baal Shem Tov was left alone to fend for himself, yet he never forgot his father's parting words: He is never alone and Hashem is always at his side. He started living with these words, and whatever he would only need, he would ask from Hashem. Once he was walking in the fields singing to Hashem, when an elderly man came towards him. The old man asked him, “What are you doing here in the fields all alone?” And little Srulik answered, “I'm not alone! Hashem is here with me!” The man countered, “Hashem is here with you? Hashem is up in heaven; He has abandoned the world.” He quoted the *pasuk*:¹⁸ עָזַב ה' אֶת הָאָרֶץ. (What this *pasuk* truly implies is that one should not say Hashem doesn't see a person's actions in the dark and that Hashem has abandoned us.)

The man continued talking, speaking out against Hashem and those who believe in Him until Srulik had

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18. Yechezkel 8:12.

enough. He grabbed a branch from the ground and started hitting the old man again and again. While he hit him, he cried out,¹⁹ **יִתְפָּרְדּוּ כָּל פְּעָלֵי אָוֶן**. Suddenly the Baal Shem Tov looked around, and saw the old man had disappeared. He realized the old man was simply an illusion, a vision of the *yetzer hora*. This incident gave the Baal Shem Tov immense encouragement, and strengthened his *emunah* even more. He realized that the *yetzer hora*'s only goal is to take one away from his faith.

The holy Rebbe heard this story for the first time when he was still very young. It awakened a strong desire in him to also be a *tzaddik*. He said to himself, “*Gevald!* I also want to be a *tzaddik*! Perhaps if I imitate my grandfather’s actions and also begin speaking to Hashem, then I will also merit to be a *tzaddik*.” He immediately went to the *tzion* of the Baal Shem Tov and started crying to Hashem, “*Ribbono Shel Olam*, I so badly want to be a *tzaddik*, my only desire is to serve You and be *ehrich!*” until he merited his *madreigos* in *avodas Hashem*.

There are different versions of the story. There are those who say that his father passed away first and then his mother; however, *anshei shlomeinu* have accepted the version Mohorosh would narrate.

What’s most important is the lesson your *talmidim* extract from the story. First, a child should know and

.....
19. *Tehillim* 92:10.

always remember that he is never alone. Hashem accompanies him every moment of the day, and he can ask Hashem for everything he needs. Second, teach your *talmidim* that when they hear someone speaking out against the faith, they should not be frightened; on the contrary, they should shout out, "יִתְפָּרְדּוּ כָּל פְּעֻלָּי" and not be intimidated.

May Hashem bless you with success in all your endeavors.



CAN SIMPLE PEOPLE BE *MELAMED* *ZECHUS* UPON *YIDDEN* ?

Question:

To the Rosh Yeshivah *shlita*,

When a person speaks to Hashem, is it an opportunity for him to be *melamed zechus* upon *Yidden*? For example, can I tell Hashem that *Yidden* truly want to be good, but they must contend with difficult *nisyonos*?

I was wondering if a regular person can speak to Hashem so, or if it's an *avodah* reserved for *tzaddikim*.

Thank you.

 **The Rosh Yeshivah's response:**

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

Dear ...

It's a strange phenomenon. When it comes to *davening* for the benefit of *Yidden*, or speaking in favor of *Yiddishe kinder*, then people have doubts if it's their role, or perhaps such behavior should be reserved for *tzaddikim*. However, those who accuse other *Yidden* of wrongdoing, unfortunately, don't have these qualms.

You ask if simple people can be *melamed zechus* upon *Yidden* or if it is only for *tzaddikim*. Take note that through the eyes of the world, *hisboidedus* is also an *avodah* reserved only for *tzaddikim*. There are many stories about people who overheard *tzaddikim* asking Hashem for food, housing, etc. People don't realize that they, too, can do the same, and they should do the same. This is what the Rebbe gives us. He takes *avodos* that we think belong only to *tzaddikim* and shows us that we, too, can emulate them. The Rebbe gives us an opportunity to sense Hashem's presence, and speak to Him just as we would speak to a trusted friend.

R' Nosson related that at the very beginning of his relationship with the holy Rebbe, he once

came to him to discuss the troubles he was going through. The Rebbe invited him on a walk together, and the Rebbe discussed many beautiful concepts with him, and strengthened his new *talmid*. As they were walking, the holy Rebbe placed his hand on R' Nosson's shoulder and said the following words, which accompanied R' Nosson for the rest of his life. The Rebbe said, "Things become so much easier when you pour your heart out to Hashem, as if you would be speaking to a trusted friend." The Rebbe revealed the concept of *hisbodedus* to R' Nosson, that a person should accustom himself to talk to Hashem in whichever language he is comfortable with, and he should discuss every aspect of his life with Him. The Rebbe explained that someone who implements *hisbodedus* in his life is always calm and has a clear mind that benefits him in many ways.

R' Nosson later remarked, "When the Rebbe laid his hand on my shoulder and said those words, I immediately felt my redemption; I knew that I had a solution for any problem that may ever arise. No matter the trials I may face in life, I will never be alone; I can always approach Hashem and share my troubles with Him."²⁰

How fortunate is the person who applies the same to his life and turns to Hashem at every opportunity, to daven for himself and other *Yidden*. How fortunate is

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20. *Peulas HaTzaddik* 423-424.

the person who says to Hashem, “Ribbono Shel Olam! Who can compare to Klal Yisroel? There is no nation as holy as the *Yidden*. And if *Yidden* stumble in sin, it is not because they want to, it is only because of their *yetzer hora*. Hashem, redeem us from our dark and lengthy *galus*; it is only because we are scattered and must live among the nations that we stray from Your path. We are trapped in the *yetzer hora*’s net; however, deep down, every *Yid* wants to be good.”

The Rebbe once asked,²¹ “היתכן! Is it possible that we allow Hashem to bring harsh judgment upon the world?” We must ask Hashem to have compassion on us. When a person begs Hashem for compassion and shouts out, “Hashem, I want to be good, I want to conduct myself righteously,” then Hashem relieves all suffering and listens to the person crying out to Him. Therefore, Chazal state²² that *teshuvah* is so great that when an individual repents, Hashem forgives him and the rest of the world. When a person says, “Hashem, I so badly want to be *ehrllich*, don’t judge me for what I have transgressed. And just as I want to be good, so does the rest of Klal Yisroel. Every *Yid* strives to be good, but everyone has his *nisyonos* that consume him.” When a person reasons with Hashem in such a manner, then Hashem forgives him for his *aveiros*, and He also forgives the entire world.

21. *Sichos Haran* 70.

22. *Yoma* 86b.

May Hashem bless you with success in all your endeavors.



WHY IS THERE STILL SUCH OPPOSITION AGAINST HEICHEL HAKODESH?

Question:

To the Rosh Yeshivah *shlita*,

I must first begin with thanking you for all the wonderful *shiurim* that give me so much *chizuk*. I also wanted to relate that one day last week it was extremely hot here in Eretz Yisroel. I was unable to decide whether to do *hafutza*. I was listening to a *shiur* of the Rosh Yeshivah in which, the Rosh Yeshivah was discussing the *chashivus* of a *meifitz*, and suddenly the Rosh Yeshivah said, “A *meifitz* can sometime be lazy and say, ‘Today is too hot, I’ll do *hafutza* tomorrow.’” This was my sign, and I went to do *hafutza* despite the sweltering heat.

I wanted to ask if there are many Breslever shuls opening up recently in America in many different cities, however, there is still a strong opposition to Heichel HaKodesh, to the extent that these *shuls* do not allow Mohorosh’s *sefarim* or the *gilyonos* to be distributed there.

Do you have an explanation? Why are other *Breslever chassidim* still so opposed to Mohorosh and Heichel HaKodesh?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת קרח,
א' דראש חודש תמוז, שנת תש"פ לפרט קטן

Dear ...

You cannot fathom the greatness of engaging in *hafutza*, and spreading the light of the holy Rebbe, who teaches us that no matter how far one has strayed, he can still return to Hashem.

A *meifitz* has tremendous value up in heaven, and Hashem holds such a person very dear. Imagine that you had a son who cut off all ties with you. He left home and befriended unsavory individuals, and he is trapped in a web of *aveiros*. Any parent going through such circumstances would certainly be heartbroken. Now imagine that a stranger would approach your son, and offer him *sefarim*, *kuntareisim*, and songs about *teshuvah*. This stranger gives him *chizuk* to return to Hashem and make peace with you — his parents. How would you look at such a person? As a *schnorrer*? As a loser? Of course not! You would have such endless gratitude to him, you would embrace him and always greet him with an open door.

Mohorosh would emphasize the importance of a

meifitz up in heaven with the following story: When the holy *tzaddik* R' Yitzchok of Drubitch passed away, he was asked up in heaven by Rashi HaKadosh, "What virtuous deeds does your son, the *tzaddik* R' Mechele from Zlotchov, perform that here in heaven they make such a commotion about him?" R' Yitzchok answered, "He exerts great effort with his davening," to which Rashi replied, "That alone can't be a reason he creates such a storm up in heaven; many *tzaddikim* apply much effort with their davening, yet they don't generate such excitement as your son creates." R' Yitzchok continued, "He is extremely committed to his learning"; Rashi HaKadosh answered, "This, too, cannot be the reason, because many *tzaddikim* learn passionately and they don't create the excitement he creates." R' Yitzchok said, "Could be its because of his *tzedakah* and *chesed*?"; Rashi still wouldn't agree, until R' Yitzchok remarked, "Maybe it is because he also occupies himself with drawing *Yidden* closer to Hashem? He is very dedicated to this cause." And Rashi HaKadosh replied, "היינו דאדאני ליה, now I understand the excitement and commotion there is up here for him." Someone who brings *Yidden* closer to Hashem is very beloved up in heaven.

You ask about the opposition to Mohorosh, but the Rebbe already answered that question for us many years ago. The Rebbe revealed²³ that when it was time for his *neshamah* to descend to this world, the

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23. *Sippurei Maasios*, story 7.

רמ"ן ך"מ came before the heavenly court and cried out, "Ribbono Shel Olam! If this *neshamah* descends to the world, then what was Your purpose in creating me?" And he was answered, "The time has come for this *neshamah* to go down; you must find yourself a remedy." So he went away and then returned with an old and bent one, and they both laughed; the *yetzer hora* said: "I have already found myself a remedy, the soul may now go down to the world." This is your answer. If there is a *tzaddik* who has the power to generate that every *Yid* do *teshuvah* and return to Hashem, he has the power to bring the *geulah* — then the רמ"ן ך"מ must make a mockery of him; so that people refrain from taking the *sefarim*.

We don't gain from delving in *machlokes*. We must follow in the footsteps of Mohorosh, who never tired of spreading the *sefarim* of *emunah* to *Yidden* despite being ridiculed and scorned. He knew that for every person who refuses to take the *sefarim* and pokes fun at them, there are hundreds who are thirsting for them.

This is nothing new; a *tzaddik emes* is always ridiculed and scorned. Chazal state, "In every generation there are jesters."²⁴ The Rebbe says ²⁵ that the Torah describes the greatness of Chizkiyahu HaMelech, stating that during his rule, the *Yidden* were so engaged in *limud haTorah* that even young children were well

24. *Yerushalmi, Berachos* 2:3.

25. *Chayai Moharan* 397.

versed in the *halachos* of *tumah* and *taharah*, and that he was so great that he was on level to be Moshiach Tzidkeinu, but then the *pasuk* says, “After these events and show of faith, Sancheriv king of Assyria came.”²⁶ The Rebbe explains that when there are great *tzaddikim* who possess the power to bring the *geulah*, out comes a Sancheriv who destroys everything.

Therefore, continue engaging in *hafutza*, and don’t argue with anyone, especially those who say they are the true *Breslever chassidim*; it’s just a waste of time. Our calling is *hafutza*. The Rebbe relates in *Sippurei Maasios*, “There once was a wise man. Before he left the world, he gathered all his children and relations, and he left them his last wish. He told them that they could engage in other professions, too, but their main pursuit should be to water the trees.”²⁷ Mohorosh explains that the Rebbe is calling us, and he is demanding that we, too, should draw people closer to Hashem. A person is likened to a tree, as we learn,²⁸ *כִּי הָאָדָם עֵץ הַשָּׂדֶה*; therefore, the wise man asked his children: Engage in quenching people’s thirst. Give them *eitzos*, *chizuk*, and guidance on how they can live together with Hashem and serve Him with love.

May Hashem bless you with success in all your endeavors.

26. *Divrei HaYamim II* 32:1.

27. Story 3.

28. *Devarim* 20:19.



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