

בְּעִזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

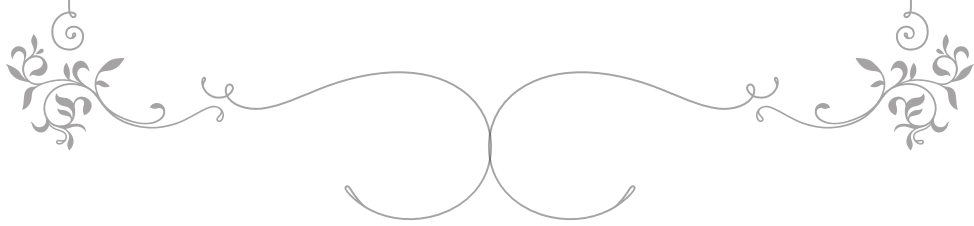
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❧ ... SHOULD I DAVEN EVEN WITHOUT THE RIGHT CONCENTRATIONS?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* and *shiurim*; they gave me a new outlook on life.

My question is: Is one allowed to *daven* if he doesn't have the right concentration, but instead he simply says the words as if he would be saying *Tehillim*?

I recently heard a *shiur* about the importance of having the right concentrations during davening; however I realize that when I am under pressure to concentrate, I would rather skip davening altogether. I try to focus on what I am saying but I find that my mind wanders right away.

What is the right approach?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חיי שרה, כ' חשוון, שנת תש"פ לפרט קטן

Dear...

If you can't concentrate during davening, and you find your thoughts wandering, don't resist them and don't try to push them away. Instead, start at that point where you are up to at the moment, and try concentrating on the meaning from there on. If your mind wanders again, don't try fighting with your thoughts; simply start your concentration again from where you are up to.

A person is powerless when he tries to push away a bad thought; when a person sees he cannot control his thoughts and he starts thinking inappropriately, he should, instead of resisting the thoughts, think about good things. The holy Rebbe says in *Likutei Maharash*,¹ "When a person has bad thoughts, yet he prevails over them, he brings Hashem immense pleasure. Just as we see when kings engage in an animal match — each king brings animals to fight each other, and each hopes that his beast will triumph. When his animal wins, it makes him very happy. The same is comparable to a person when he battles inappropriate thoughts. A person's thoughts are likened to the animals; the pure thoughts are like the kosher animals, the unholy thoughts like the non-kosher animals. The unholy thoughts are sent by Hashem to fight against the pure thoughts and when a person triumphs over the unholy thoughts, he brings Hashem great pleasure."

The Rebbe states further, "However, it is not possible for a person to think of two things at once; therefore, it is very easy to replace a bad thought by thinking of something

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 1 Chelek 1, Siman 233.

good. When a person thinks about Torah or *tefillah*, or even something mundane like business, he can rid himself of his bad thoughts.”

The Rebbe also said,² “It is not necessary for a person to fight against his bad thoughts and try to physically push them away, because it will never help. The opposite; it will only strengthen them and disturb the person even more. The best remedy is to simply try thinking of something else, and they will eventually disappear on their own.”

May Hashem bless you with success in all your endeavors.



... AM I READY TO GET MARRIED?

Question:

To the Rosh Yeshivah *shlita*,

I’m a *kallah* with a few months to go until my wedding, yet I’m very nervous about getting married. I watched many inappropriate movies over the years, and I don’t know how I can build a relationship with my husband when all the images I saw continuously plague my thoughts.

Can the Rosh Yeshivah give me guidance so I can move forward? I

very much want to start anew and be *ehrllich* from now on. What can I do? I am so lost.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת חיי שרה, כ' חשוון, שנת תש"פ לפרט קטן

Miss...

First you must thank and praise Hashem that you were *zocheh* to find your *shidduch*, and you are now standing at the threshold of building a *bayis neeman b'yisroel*.

You must internalize that you are now standing before a new chapter in your life. The Rebbe once remarked to a *chassan* what Chazal state in *Kesubos*³ "כיצד מרקדין לפני הכלה" - מרקדין - is a term used to describe dancing and jumping; when a *chassan* marries, he must skip over everything that happened to him in the past, and he must forget his follies and mistakes and start his life anew.⁴

The same applies to a *kallah*; on the day a couple is married, Hashem forgives them for everything that may have occurred throughout their lifetime. They are reborn, and they have a fresh chance. If you will not return to your old behaviors, and you will refrain from watching movies

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3 17.

4 Chai Maharar, *Siman* 586.

from now on, you will be *zocheh* to remain pure and *ehrllich* your entire life.

The Rebbe gives us a way to return to Hashem and be close to Him. The Rebbe writes in *Likutei Maharar*,⁵: “One who desires to do *teshuvah* should recite *Tehillim*.” The Rebbe then explains that there are three categories of people who wish to repent. The Rebbe writes “Every Yid strives to do *ratzon Hashem* and be *ehrllich*; however, not everyone succeeds in fulfilling their wishes. The first category is comprised of Yidden who do not have the ambition to carry through with their goals.” The Rebbe writes further, “The second set are people have the ambition, yet feel helpless, because they don’t know what is expected of them.” The last category consists of people, says the Rebbe, who have the ambition and also know how to do *teshuvah*. Yet, a struggle still awaits them; they must contend with the *Yetzer Hora* when he tries to confuse them by saying that they no longer can repent. However, the Rebbe concludes “When a person says *Tehillim*, he will be *zocheh* to possess the ambition to repent, and he will know what is required of him to reach his goals. Lastly, he will have the strength to battle the *Yetzer Hora*, and he will merit that Hashem will forgive him completely.”

Commit yourself to start saying *Tehillim* every day; if you can finish a *Yom Tehillim* daily, you will be *zocheh*

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5 *Chelek 2, Siman 73.*

to cleanse and purify your mind of all the images that are tormenting you.



FROM WHAT AGE SHOULD ONE START DAVENING FOR HIS ZIVUG?

Question:

To the Rosh Yeshivah *shlita*,

I was wondering if the *tefillos* the Rosh Yeshivah writes for *bachurim* to find their *shidduch* are only applicable to *bachurim* who are at the age to get married. Can a younger *bachur* who isn't yet at that stage say them as well? I don't think certain parts of the *tefillos* are relevant to me, since I will probably not start considering *shidduchim* before I turn 18.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת חיי שרה, כ"ב חשוון, שנת תש"פ לפרט
קטן

Dear...

Of course, you should daven to Hashem to find your *shidduch*; it makes no difference that you are still young, as every *tefillah* a person utters brings his salvation closer.

Chazal state⁶ regarding the *pasuk* in *Devarim*⁷: "כי מי גוי" "גדול אשר לו אלקים קרבים אליו כה' אלקינו בכל קראנו אליו" this means that Hashem listens to every *tefillah*. There are times when a person's salvation comes after davening for forty days, as we learn from Moshe Rabbeinu, who davened for forty days to be able to enter Eretz Yisroel. There are times when Hashem listens to one's *tefillos* after one was *mispallel* for twenty days, as we learn from Daniel. Then there are times when a person's salvation comes after davening for three days, as we learn from Yonah HaNavi. Lastly, there are times when a person's salvation comes immediately. A person must internalize that every *tefillah* he utters is priceless, and without doubt it is accepted in Heaven.

If people would only grasp the power of *tefillah*, they would find the time to daven all day and would ultimately be *zocheh* to everything they desire. However, the *Yetzer Hora* attempts to confuse the person so that he starts doubting whether it is even realistic for him to daven for certain problems. Once a person starts having misgivings whether his *tefillos* are worthwhile, he loses his motivation to daven. However, if a person would believe his *tefillos* are invaluable, he would never give up, and he would eventually generate the salvation for which he is yearning.

One must have plenty of patience when it comes to

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6 *Devarim Rabbah* 2:17.
7 4:7.

tefillah. Even if a person is *mispallel* for many days or even years, and it seems as his *tefillos* are not being answered, he should persevere, because his salvation will still arrive. The Rebbe states in *Likutei Mahararan*,⁸ “There are people who are mistaken; they think their *tefillos* are futile and are not even being heard; however, every *tefillah* uttered goes up to Hashem, but every salvation has a price tag — there is a certain number of *tefillos* required before the person receives what he is davening for”. The rebbe interprets what Raba Bar Bar Chuna says⁹: When a person merits Hashem’s compassion, the *tefillos* that he thought were lost and didn’t ascend to Heaven, tipped the heavenly scales in his favor and generated his *yeshuah*.

May Hashem bless you with success in all your endeavors.



HOW CAN I REMAIN CALM AS MY WEDDING APPROACHES?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*, songs, and *chizuk* that guide me throughout my daily routine.

Baruch Hashem, I recently found my *shidduch*, but as the wedding

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8 Chelek 1, Siman 2

9 Babva Basra 73

approaches I find myself becoming more stressed and anxious. I keep on thinking what happens if the *kallah* isn't my true *bashert*? What happens if we cannot build a harmonious relationship? My *kallah* isn't so attractive; will she be able to assist me with *shemiras einayim*? The above and many more doubts are distracting me all the time. Perhaps the Rosh Yeshivah has some guidance for me and can somehow calm my nerves so I can approach my wedding with peace of mind?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת תולדות, כ"ז חשוון, שנת תש"פ לפרט קטן

Dear...

Thank and praise Hashem that you have found your *shidduch* and are going to be married. Stop entertaining doubts whether this is your true *bashert*; this is only a tactic of the *Yetzer Hora*, who cannot bear the fact that you have found your *shidduch* and will now be shielded from *aveiros*.

Regarding your doubts whether you will be able to develop a loving relationship with her: This is contingent only on your behavior. If you will be *mevater* and not insist at always doing things your way, you will be *zocheh* to *sholom bayis*. Nothing bad happens when you give your wife the feeling that she is valued and you respect her opinion. You don't become less when you are *mevater*.

Furthermore, always be on the giving end. Don't be

stingy, either with money or compliments. Give her money for her needs, and constantly praise her and compliment her.

Finally, regarding your concerns about *shemiras einayim*, after one is married, he still must work on guarding his eyes. A person's *nisyonos* don't automatically disappear after his wedding. One must contend with the same *nisyonos*; it is simply easier for him to overcome them once he has a wife. One must continue to toil for pure thoughts and holy eyes. One must continue to beg Hashem: "העבר עיני מראות שוא" - Hashem help me have holy eyes, I shouldn't lose everything dear to me in this world, and the World to Come."

May Hashem bless you with success in all your endeavors.



... SHOULD A WOMAN GO TO SHUL TO DAVEN?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all your *shiurim* which give me so much *chizuk*, especially for the women's *shiurim*; no one in this generation gives such guidance that is so applicable to one's daily struggles.

The past Rosh Hashanah, I was wondering if it is preferable to go to shul to daven, or if I can daven at home. I'm a newlywed and I don't have children who can disturb the congregants, yet I don't feel

comfortable davening in shul between people. Especially when I start crying, I feel very self-conscious.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת תולדות, כ"ז חשוון, שנת תש"פ לפרט קטן

Mrs...

If you don't feel comfortable davening in shul, then you can remain home and daven there. When you have spare time, turn to Hashem and discuss everything with Him. Whatever you desire, ask of Him. Through *hisboidedes* one increases his *emunah*, and when one includes Hashem in his life, then what others think of him or say about him ceases to bother him.

A person should strive to reach such a level, that Hashem is so involved in his life, that others' opinions don't affect him. When a person relies on the help of others and thinks that his salvation lies in their hands, Chazal say¹⁰ such a person keeps on changing colors and cannot show his true self. He is constantly preoccupied with thoughts such as, "Perhaps someone will look at me while I daven?" "Perhaps I will earn respect from someone?" The Rebbe says explicitly¹¹ that a person who is obsessed with what others may say about him, and believes that another human being has the power to help

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10 Brochos 6:
 11 Likutei Mahararan, Chelek 1, siman 66

him, will have a very hard time davening between people. It is preferable for such a person to daven alone.

If you will begin talking to Hashem, you will realize that the world is a façade and Hashem is the essence behind every existence. You will start sensing Hashem's presence and nothing will have the power to confuse you. The Rebbe states further, "One who knows that another human being has no power to help him is not dependent on anyone's favors. Such a person can daven between thousands, yet focus solely on his *tefillos* and know he is davening to Hashem. A person who relies on Hashem knows that no one can give him *parnassah* or *kavod*, no one can assist him; he feels secure with knowledge that he lies only in Hashem's hands".

May Hashem bless you with success in all your endeavors.



... WHAT CAN I DO WHEN MY PARENTS INVOLVE ME IN THEIR ARGUMENTS?

Question:

To the Rosh Yeshivah *shlita*,

I must thank the Rosh Yeshivah for all the *shiurim*, which give me so much *chizuk* in my daily life, especially for the *eitzah* of *hisboidedes*. I try to talk to Hashem every day — and I see many times how Hashem answers my *tefillos*. Whenever I remember, I

write these anecdotes down, and when I feel sad or dejected, I read through the list, which lifts my spirits.

I'm a nineteen-year-old girl from a difficult home; my parents argue often in front of us children, and understandably, it is torture for us to continuously witness it. Many times, one of my parents will involve me in their argument and demand that I take sides and speak against the other. I know this is not allowed, yet what should I do in such a situation?

Leaving home is not an option for me, because at my grandparents' house the situation is even worse. Does the Rosh Yeshivah have a suggestion for me? This is a daily occurrence.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשוון, שנת תש"פ לפרט קטן

Miss...

Chazal relate¹² that Rabbi Eliezer was asked, "To what extent is one obligated to honor one's father and mother?" And Rabbi Eliezer replied, "Don't ask me; go and ask Dama ben Nesinah. He was one of the highest-ranking generals in the army, and his mother once hit him with her shoe, publicly, in front of all the soldiers in his battalion. In midst of her striking him, the shoe fell from her hands, and Dama ben Nesinah bent down to pick it up for her, so she wouldn't have to bend down and exert herself."

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In the merit that you will honor both your parents, and you will remain silent and not become involved when they argue, you will find your *shidduch* shortly.

I'm writing a short *tefillah* you can say when your parents try to draw you in to their argument: **“Hashem, give me the strength and fortitude not to treat either of my parents with disrespect. Help me in the merit that I honor them, and I am careful to treat them respectfully, that I should be *zocheh* to a righteous *chassan* and be able to establish a beautiful home together.”**

Whenever it is applicable, say this *tefillah* quietly to yourself.

May Hashem bless you with success in all your endeavors.



... WITH WHAT HARDSHIPS DID MOHOROSH HAVE TO CONTEND?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk*.

Mohorosh writes in his will that he did not have one good day in his life. I was curious: What did Mohorosh suffer through that made him express himself in that way?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשוון, שנת תש"פ לפרט קטן

Dear...

Not everything is designed to be publicized, however, because Mohorosh wrote it in his will and also instructed that the words "וסבל יסורים קשים ומרים כל ימי חייו" to be inscribed onto his *kever*, it is the truth. It makes no difference what the details are; what we must learn from Mohorosh is how to persevere despite our hardships. Despite everything Mohorosh was going through, he always had a happy and shining countenance — you would never be able to see that he was undergoing any kind of suffering. Mohorosh exuded true happiness and a complete submissiveness to Hashem. We must learn from Mohorosh to make it our priority to gladden and enlighten others.

Mohorosh would relate how R' Yisroel Kardoner (Halpern) found his way to Breslev, in order for us to learn an important lesson. R' Yisroel once found a letter in a *sheimos* box in which a father writes a beautiful letter of *chizuk* to his son, and he ends, "I must end here because there are policemen waiting outside the house to arrest me and take me to jail." R' Yisroel couldn't comprehend how someone who is going through such hardships and is about to be locked up in jail could have the presence of mind to

write such beautiful words of *chizuk*. He was adamant to find out who this Yid was, who even while being arrested could take the courage to strengthen another.

He started investigating, and he found out the letter originated from the *sefer* עלים לתרופה, yet he was told not to even look into the *sefer*, because it was written by R' Nosson from Breslev. He didn't listen to those who tried to convince him with senseless opposition, and that is how he formed his connection to the holy Rebbe. Ultimately, he became among the most respected people in Breslev.

Likewise, Mohorosh's life was very similar; despite going through extreme hardships Mohorosh only sought to strengthen and give *chizuk* to others. When one met Mohorosh, one could not fathom what he was really going through. (Even I, a few years after I came to Mohorash, still did not know about the suffering he had to contend with.) This is what we can learn from such a holy tzaddik: We should not fall apart when we must deal with challenges and *chas v'sholom* never start questioning Hashem's ways. We must believe that everything has an exact accounting and we must remain faithful to Hashem and even try to find the courage to strengthen others.

May Hashem help us follow in Mohorosh's ways, and also merit to reach such levels in *avodas Hashem*.



... WAS MY *TESHUVAH* ACCEPTED?

Question:

To the Rosh Yeshivah *shlita*,

For many years I was deeply enmeshed in *aveiros*. This past summer, I decided that I can't continue living a lie; I swallowed my pride and revealed everything to my wife. She gave me the *chizuk* I needed to repent and leave my past behind. Since then, I have completely abandoned my wayward behavior.

However, I'm concerned that Hashem didn't accept my *teshuvah*, because it seems as if everything positive that I want to do somehow backfires. I thought I would be receiving a work opportunity as a *melamed*, in a place that pays significantly better than what I earn at my current workplace, yet at the last minute I wasn't hired. Similarly, this Succos I extended my porch so I would be able to have a spacious succah; however, before Yom Tov I suddenly became ill and couldn't enjoy the Yom Tov. I felt that Hashem is punishing me and therefore ruined my Yom Tov.

I need *chizuk* to strengthen my *emunah*, and not return to my past behavior. Please help me and give me some guidance.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשוון, שנת תש"פ לפרט קטן

Dear...

How fortunate for you, and how great is your reward that you abandoned your wayward behavior and returned to Hashem. Chazal state,¹³ “*Teshuvah* is so great that as soon as a person even thinks about *teshuvah* and wants to return to Hashem, he reaches all the way up to the *Kisei HaKovod*.”

I must remark that what you write above — “Hashem ruined my Yom Tov” — is simply unacceptable for a Yid to express himself that way. Hashem is full of compassion and conducts Himself with so much kindness to us.

Dovid HaMelech says in *Tehillim*,¹⁴ צדיק ה' בכל דרכיו, “Hashem is good to all His creations; even when it doesn’t seem that way, or when a person cannot understand the reason behind his suffering, one must believe that everything is for his benefit.

When a person sins, his *emunah* is weakened. The Rebbe states in *Sefer HaMiddos*,¹⁵ “When a person sins, he starts entertaining heretical thoughts.” He starts questioning and doubting Hashem’s ways. You must do *teshuvah* if you are still contemplating such thoughts; you must repent and learn to submit yourself to Hashem’s will.

Begin saying *Tehillim* every day; by doing so, you will be *zocheh* to full repentance. The Rebbe writes in *Likutei*

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13 *Pisikta D’Rav Kahana*.

14 145:17.

15 *Emunah*, 22.

*Maharan*¹⁶ “One who wants to merit true repentance, should recite *Tehillim*.” R’ Nosson would say the *Yom Tehillim* every day, and finish *Sefer Tehillim* every week.

May Hashem bless you with success in all your endeavors.



HOW CAN ONE ALWAYS REMAIN HAPPY?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for everything you do, especially for the answer to my letter (see attached at the end of this one), where I asked how one can talk to Hashem as if he is talking to a trusted friend. It was great *chizuk* for me to hear that even the Rebbe struggled with this at first, and *hisboidedes* isn’t something that is naturally easy to do.

I wanted to ask regarding what the Rebbe says in *Likutei Maharan*¹⁷ that one must do everything in his power to be happy, and even make himself happy with מילי דשטותא — nonsense. How can one remain happy in every situation, especially when things turn out differently than planned? How can one be happy when things are going downhill? How does one make himself happy with מילי דשטותא?

Thank you.

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 16 Chelek 2, Siman 73.
 17 Chelek 2, Siman 24.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשוון, שנת תש"פ לפרט קטן

Dear...

The holy Rebbe taught us¹⁸ "מצוה גדולה להיות בשמחה תמיד" — it is a great mitzvah to always be happy. R' Nachman Toltchiner would say, "If the Rebbe said so, there is certainly a reason for everyone to rejoice."

You ask how one can remain happy even when things don't go as planned; the answer is, it depends on how strong the person's faith is. When a person internalizes that everything in his life has an exact accounting, and nature or luck play no role in the creation, rather it is Hashem Who determines everything, then such a person is not broken or saddened when things don't turn out the way he wanted. He remembers that everything is for his benefit, and he believes that things couldn't have been different, because if they occurred this way, then it is definitely for his good.

To begin with, one must always rejoice that he was born a Yid. The holy tzaddik, HaRav HaKodesh R' Tzadok HaKohen from Lublin relates in his *Sefer Pri Tzaddik* a beautiful story involving the holy Kedushas Levi z"l. The Kedushas Levi had a custom to recite *Birchas HaShachar* every morning out loud, and while saying *brochos* one morning, he skipped the *brochah* שלא עשני גוי. When someone pointed it out to him,

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18 Likutei Mahararan, Chelek 2, Siman 24.

he remarked, “I already said the *brochah*! This morning, I woke up and I felt very dejected. I couldn’t find anything to cheer myself up, until I said to myself, ‘At least I was created a Yid!’ From great joy, I just couldn’t contain myself and I immediately recited the *brochah* שלא עשני גוי as this filled me with such happiness.”

We can learn from this that even such a great tzaddik as the holy Kedushas Levi — whom the Rebbe gave the title “פאר הדור” — was so dejected yet was only able to strengthen himself with ‘שלא עשני גוי’ — we simple people must certainly internalize ‘שלא עשני גוי’ and rejoice therein.

Regarding your question how one gladdens himself by מילי דשטותא, the Rebbe writes in *Likutei Maharan*¹⁹ that a person should force himself to be happy, even if he must behave in a silly manner to do so. You can fulfill this *sicha* in the privacy of your home; you can behave in this manner with your children — dance with them, play with them, sing with them, etc.

May Hashem bless you with success in all your endeavors.



❧ . . . [HOW DOES ONE BEGIN SPEAKING TO HASHEM?

Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *shiurim*; I listen to them regularly and receive much *chizuk* from them.

I want to be a Breslev Chassid and I truly yearn to be *ehrich* and talk to Hashem constantly. However, when I try speaking to Hashem, I become confused and distracted, and it never lasts longer than a minute or two. Most of the time I only end up mumbling, “Ribono Shel Olam, I want to speak to You.” Perhaps the Rosh Yeshivah can give me an *eitzah* regarding how to speak to Hashem so that it feels as if I’m conversing with my father?

There is something else that has bothered me since childhood, and I thought I would have outgrown it already. Every time I must go to a doctor or dentist, I am gripped with intense fear; is there an *eitzah* on how to overcome this phobia?

Thank you.

The Rosh Yeshivah’s response:

בעזרת ה' יתברך - יום א' פרשת נח, כ"ח תשרי, שנת תש"פ לפרט קטן

Dear...

Your attempts to speak to Hashem are praiseworthy; continue saying “Ribono Shel Olam, I want to speak to You”;

say it as many times as you can, and you will start sensing Hashem's presence in your life.

When a person speaks to Hashem, he doesn't automatically feel as if Hashem is listening to his *tefillos*. It can take a while until a person starts sensing that Hashem is listening to every word, as if he were talking face to face with another human being. The holy Rebbe relates in *Shivchei Haran*²⁰ that at first when he would talk to Hashem, he felt very distant, and felt that his *tefillos* weren't being heard. Despite this, he continued speaking to Hashem, yet still felt that his efforts were futile, because his *tefillos* were not accepted. When he saw that many years had elapsed, and he still didn't feel a close connection to Hashem; he felt that he was being distanced from the *kedushah*, but he still did not despair and persisted with his efforts to serve Hashem and speak to Him. There were many times when the Rebbe became very discouraged after seeing that after all his efforts, he still felt insignificant; therefore, he stopped doing *hisboidedes*. When he realized his mistake, he felt very embarrassed that he had lapsed in his *avodas Hashem*, and he immediately resumed talking to Hashem. This occurred many times.

One learns an important lesson from the above *sicha*. A person must remain staunch with his davening and *hisboidedes*, even if he feels as if he is only doing it robotically, with no emotion or passion. Even if he thinks his efforts are in vain; he davens, yet his *tefillos* are not

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accepted. He must remain stubborn and continue with his *avodas Hashem*. When one remains firm and doesn't stop despite his lack of emotion, then he is *zocheh* to develop an unbreakable connection to Hashem. His thoughts are pure, and he starts living with such faith in Hashem that all his phobias become meaningless. No one can frighten him; no doctor, dentist, *malachim*, or even the *Malach Hamoves*; his only fear is of Hashem Himself.

May Hashem bless you with success in all your endeavors.]



HOW CAN I ESTABLISH A CHABURAH OF TALMIDEI HICHEL HAKODESH IN MY TOWN?

Question:

To the Rosh Yeshivah *shlita*,

I must begin with thanking you for all the *shiurim* and *eitzahs*; I feel a strong connection to the Rosh Yeshivah's *shiurim*, and likewise to the *seforim* of Mohorosh and the holy Rebbe. *Baruch Hashem*, since I found the *shiurim*, I feel that so much positive change has occurred in my life.

I live in Yerushalayim, yet I envy the people who live in other cities, and have a Beis HaMedresh Hichel HaKodesh in their town. It must be very different when you live near a place where you can obtain *seforim*, listen to *shiurim*, and be connected to more people who

derive *chizuk* from this place. Where I live there is no Beis HaMedresh Hichel HaKodesh, and nowhere one can obtain Mohorosh's *seforim*. Many times, I feel very lonely; of course, I have my wife, but I don't have any friends whom I can relate to in this sense.

I really want to establish a *chaburah* of *yingeleit* who also identify with Hichel HaKodesh so we can strengthen each other with the Rebbe's *eitzahs*. Can the Rosh Yeshivah give me *chizuk* and guidance on how to make it a reality?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשון, שנת תש"פ לפרט קטן

Dear...

Why envy others when you can take the initiative and open a Beis HaMedresh Hichel HaKodesh in Yerushalayim? By doing so you will gain *chizuk* and be able to spread the *chizuk* and light to so many others. Establishing a Beis HaMedresh that spreads the Rebbe's *eitzahs* is certainly a virtuous endeavor, especially because so many people will be able to benefit thereof.

A Beis HaMedresh Hichel HaKodesh should be a place where the conversation revolves only around the teachings of the Baal Tefillah. The Rebbe relates in *Sippurei Maasos*,²¹ The Baal Tefillah would travel far and wide to awaken people as to their purpose on this world. The Baal Tefillah would

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say, “There is no other purpose on this world, except serving Hashem.” Furthermore, the mighty warrior proclaimed to the Baal Tefillah that he had heard from the king, that regarding all lusts, one who had succumbed to them can be rescued, but he who had fallen into the desire for money cannot be taken out of it by any means. Lastly, the Baal Tefillah declared, “Still you want money? (In a manner of wonder) do not talk to me about money!”

Mohorosh took the words of the Baal Tefillah and inscribed them on the entrance of the Beis HaMedresh in Yavniel. Every time I visit and read the inscription, “Still you want money? Do not talk to me about money!” I am awakened anew, seeing and realizing that we had a tzaddik who lived with such purpose and internalized the Rebbe’s *eitzahs* with a *temimus*.

Start off on a small scale; at first it can be in your home (naturally, with your wife’s permission); begin with *sholosh seudas*. One person will come and bring another, and slowly people will start hearing about it. With time the *chaburah* will grow, and then you should find a larger location to accommodate it.

May Hashem bless you with success in all your endeavors.



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