

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



The Light of Emunah

Questions and Answers

Translated from עֲצוֹתוֹ אֱמוּנָה
Written by the Rosh Yeshiva

4



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INDEX

How can I bring the Rebbe into my home?4

How can I deal with my emotions?7

Am I Ehrlich?.....9

**How can I contend with feelings of
emptiness?11**

What can we do to merit children?..... 13

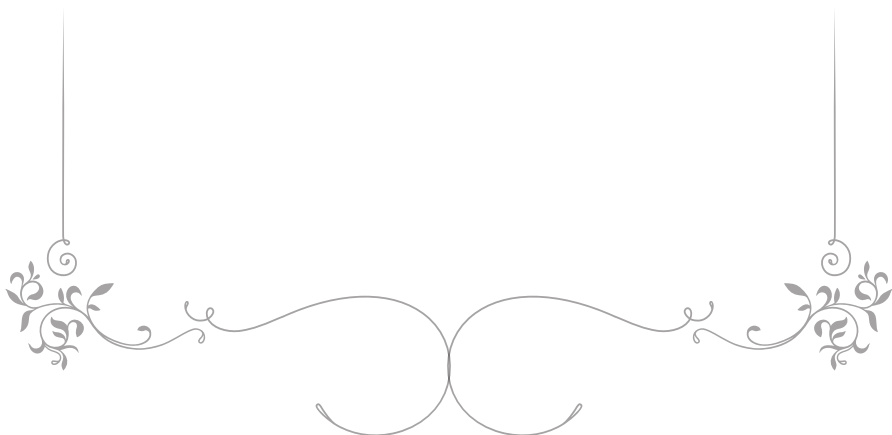
How much can one spend on a Simcha? 15

**At what age may boys no longer play together
with girls? 17**

**My son left Yiddishkeit, should I still learn
with him? 19**

Guidance on Tznius 21

**Does one need a specific location for
Hisboidedes?.....23**



 ... **HOW CAN I BRING THE
REBBE INTO MY HOME?**

Question:

To the Rosh Yeshiva Shlita,

Since I started hearing your Shiurim, I started learning Mishnayos and being Maavir Sedra; in two weeks' time I'll reach a two-year milestone of being Maavir Sedra every week; likewise, I also started learning Gemara and so on, and after my morning job as a Melamed, I now learn for five hours every day.

My life really transformed in every aspect; my Sholom Bayis, my Parnassah, and the Chinuch in my home; all thanks to the Shiurim and Chizuk of the Rosh Yeshiva Shlita.

Now for my question: my daughter noticed that everyone in my family belongs to a certain Chassidus, where they take part in Tishen, and everything else what comes along with it. She feels as if she is missing out, and wants to know why we can't belong somewhere. I tried to explain to her that we do have a Rebbe, and that we follow his Derech, and ask him all our questions, however, it's hard for her to understand, since she has a different perception of a Rebbe and Chassidus. How can I bring the light of the Rebbe, Maharosh, and the Rosh Yeshiva into my home and my family?

Thank you for everything.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת מטות-מסעי, כ"ט תמוז, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

The Rebbe once remarked to R' Nosson with an intense passion (Sichas Haran, Siman 209): "Convey to your children what transpired here"; meaning, we should teach our children that we have a Rebbe who understands every Yid, and whoever obeys his עצות and advice can be Zoche to achieve great heights. The Rebbe once remarked (Chai Maharani, Siman 358): "Through every discussion I have with you, one can be Zoche to become an Ehrliche yid - a true Tzaddik, an Ehrliche Yid the way I mean an Ehrliche Yid"; the Rebbe also said (Chai Maharani, Siman 320): "Whoever will obey everything I request will certainly merit to become a great Tzaddik - it makes no difference who the person is initially."

If you want your children to be connected to the holy Rebbe, tell them stories about him; tell them how the Rebbe sacrificed everything to make people aware of Hashem. R' Nosson relates (Sichas haran, Siman 249): "Of all the miracles we witnessed by the holy Rebbe, most of them would be bringing people closer to Hashem; every time a person came to the holy Rebbe, he would return to Hashem and become Ehrlich; the Rebbe transformed everyone he met."

Tell your children stories of Anshei Shlomeinu; the Rebbe stated (Chai Maharani, Siman 327): “There will still be many stories to relate about Anshei Shlomeinu” and “there will be many beautiful stories to tell;” likewise tell your children your Maasos of Tefilla and Hafutza, and stories how Yidden clung to the holy Rebbe with Mesirus Nefesh despite the humiliation and persecution. Relate how Yidden returned to Torah and Mitzvos through the Seforim and Kintreisim, and once they hear about it they will also want to take a part in it, and will no longer need Tishen etc.

People used to mock the Breslev Chassidim and describe them as ‘Dead Chassidim,’ because we travel to the Tzion of the Rebbe; however, nowadays everyone is well aware who the dead Chassidim are, and all other Chassidim envy Breslev. The Rebbe once said (Chai Maharani, Siman 335): “I am also capable of being like other Rebbes, where their Chassidim flock to them, yet they don’t know why they came, and go home with empty hands, and then they return, and once again go home with nothing to show for it; I didn’t want this, I sacrificed everything that you should be Ehrlich.

May Hashem bless you with Success in all your endeavors.

... HOW CAN I DEAL WITH MY EMOTIONS?

Question:

To the Rosh Yeshiva Shlita,

I am a girl who has been searching for a place to belong, somewhere where I can gain Chizuk and guidance for life; I recently found your Shiurim, and I derive much Chizuk and inspiration from them. I am very thankful to Hashem that he led me to them, and I thank you for everything you do.

I've been struggling for a few years now without relief. There are many times that I am overcome with intense feelings of love towards a person, to such an extent that it consumes me, and I can't concentrate on anything else. Usually it is towards men, however it sometimes happens with women too.

Understandably I don't do anything with these feelings, I never transgressed on any Halachos of Tznius, but these feelings constantly torment me and it affects my health.

Can I do something for them? Will they disappear after I get married?

I will appreciate if the Rosh Yeshiva can give me guidance how to conduct myself; may Hashem bless you with health and success with your holy work.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום א' פרשת דברים, ג' מנחם-אב, שנת תשע"ט
לפרט קטן

יחי'...

I received your letter.

Once you find your Shidduch, everything will fall into place.

Try with all your strength to remain upbeat and happy; listen to lively music and it will help you stay positive. The Rebbe quotes in Sefer Hamiddos (Ois Simcha): "Through song one becomes happy and upbeat;" if you will be happy, your life will be easier and you won't suffer so much.

in our school Bais Faiga, the girls dance together every day; after Davening all the students - from the youngest to the oldest dance together; this makes them happy, and once they are happy, their problems disappear. The Rebbe states in Sefer Hamiddos (Ois Simcha): "Through jumping and dancing one becomes happy, and once one is happy then his worries fall away."

Don't be frightened over what you are experiencing, everything will resolve as soon as you find your Shidduch Bezras Hashem.

May Hashem bless you with success in all your endeavors.

 ... AM I EHRlich?

Question:

To the Rosh Yeshiva Shlita,

Can I be considered Ehrlich? On one hand I constantly strive to be better in Avodas Hashem, and keep the Torah and Mitzvos, yet on the other hand, when I'm on the street, I cannot overcome my Yetzer Hora, and I don't guard my eyes.

How does this go together? Can the Rosh Yeshiva explain it to me?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום א' פרשת דברים, ג' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Try with all your strength to continue serving Hashem; don't allow the Yetzer Hora to create doubts and break your spirit.

The Rebbe states (Kitzur Likutei Maharar Hashalom, Chelek 1, Siman 6): "A fundamental part of Yiddishkeit is to remain steadfast, and not allow the Yetzer hora to confuse you"; this is the greatness of a Yid; that he remains unwavering in his beliefs, and serves Hashem with תמימות ופשיטות.

Even if it seems to him that he is trapped in his Aveiros, and he is drifting even further from Hashem, he should still cling to Torah and Mitzvos, and continue with his Avodas Hashem.

Maharosh would relate a story how a certain Chassid was drawn to the holy Rebbe; this Chassid was a young Bachur and struggled with difficult Nisyonas, which made him feel very depressed and dejected. He once entered a Breslev Shtibel in Warsaw, and overheard a Mispallel tell someone: “My dear brother, even if you fall, pick yourself up - the holy Rebbe would say, when one falls he must collect himself and start anew.” This Chassid told Maharosh “Those words penetrated; I thought to myself, ‘this is exactly what I need to hear now,’ and it was worth coming here to hear this.”

Remain strong with your Avodas Hashem, and don't dwell on your shortcomings. The holy Rebbe states in Likutei Maharan (Chelek 2, Siman 48): “A person must be very stubborn not to abandon his Avodas Hashem - both Torah and Tefila. And remember this Klal - when one starts serving Hashem he must internalize - persistence is the key; he must not allow the Yetzer Hora to confuse him with doubts misgivings.” Remain strong with all your strength and don't allow the Yetzer Hora to triumph over you.

Learn through the entire Torah, and you will be strengthened.

May Hashem bless you with success in all your endeavors.

 ... **HOW CAN I CONTEND
WITH FEELINGS OF EMPTINESS?**

Question;

To the Rosh Yeshiva Shlita,

What can one do when he feels empty; he feels as if his Neshuma is worthless, and only feels death?

This has nothing to do with reality, there are many days that are very pleasant and full of accomplishments, yet deep down all that can be felt is emptiness and worthlessness, and no satisfaction in life. This makes the person feel as if he is dying a slow death.

Unfortunately, this is the state I find myself in, and obviously the pain is excruciating. Is there something I can do to improve my situation?

Thank you for all the Chizuk, I hope you will be able to help me.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ב' פרשת דברים, ד' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Your question reminded me of a story Maharosh

would relate about the holy R'Avraham Kalisker Zt"l; an elderly Yid once came to him and exclaimed "I'm so fed up of living, all I want is to die already!" R Avraham replied "You fool! It is worth living for eighty years to be able to put on Tefillin even once; and you want to die already? You can still put Tefillin on for another day and in this merit, Hashem will forgive all your Aveiros."

The feeling of emptiness and worthlessness, comes from committing Aveiros. When a person doesn't guard his eyes, and then watches Aveiros he ends up sinking in the Aveira of פגם הברית - הוצאת זרע לבטלה רחמנא לצלן רחמנא לשזבן, and he becomes very depressed. The holy Rebbe states (Likutei Maharar, Chelek 1, Siman 50) "This Aveira causes a person to suffer from the Machla called 'ברעכעניש' - the persons spirit is shattered and life loses its appeal to him."

The only way to escape from this terrible habit is through Tefilla and Hisboidedes, one must Daven and plead with Hashem to help him abandon his sinful behaviors.

Another עצה which will give you meaning and satisfaction in life is to listen to the holy Rebbe and start learning Torah with the Seder Derech Halimud. Start today; take a Mishnayos and begin saying the words of Masechtas Brachos, even if you don't understand what you are saying, continue saying one Perek after another out loud on your voice. Once you're done with one Masechta continue to the next one, until you finish

the entire Shisha Sidrei Mishna. Then start anew, and continue like this your entire life.

Likewise, do the same with Gemara. Start Shas from the beginning. Take Masechtas Brachos and start saying the words of the holy Gemara. Once again, say one Blatt after another, until you finish the entire Masechta, then take Masechtas Shabbos, and continue like this until you're done with the entire Shas.

Even if you don't initially understand what you're saying, just continue learning this way, without comprehension; the holy words of Torah will infuse you with life, and you will start feeling that life is worth living.

May Hashem bless you with success in all your endeavors.

... WHAT CAN WE DO TO MERIT CHILDREN?

Question:

To the Rosh Yeshiva Shlita,

First of all, thank you for the wonderful Shiurim, we gain so much Chizuk from them

We are married now for a few years, and are still waiting to be blessed with children. Understandably it is very difficult for us, especially that my wife's friends all have several children already.

Someone who is blessed with children will never understand what we are going through, therefore very few people are able to give us Chizuk.

Likewise, we need Chizuk to strengthen our Emunah and Bitachon, because after Davening for this for so long, and after doing so many different Segulos and still not seeing our salvation, we hope our Tefillas are not for naught.

In the merit of helping so many Yidden, may Hashem grant you Nachas from your children. Please give us Chizuk, and please Daven for us that we also merit children.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת דברים, ו' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear....

I received your letter.

If you want to merit children, be generous with tzedakah, and gladden your wife. Chazal ask (Bava Basra 10:): "What should a person do to merit sons?" R' Eliezer answers: "He should give Tzedakah," and R' Yehoshua says: "He should gladden his wife."

Do everything you can to make your wife happy; Chazal state (Kiddushin 34:): "אשה - בעלה משמחה" - the husband has an obligation to gladden his wife. A woman by nature is inclined to be בעצבות, and a woman without children feels very dejected. A husband's duty is to

strengthen his wife, and cheer her up; this is the biggest Segulah to merit children.

Be very careful not to hurt her feelings; Chazal state (Bava Metzia 59.): A person should be extremely careful not to hurt his wife, because a woman is more sensitive and cries easily, and he will receive a big עונש Rachmana Litzlon.

You can send me your name, and your wife's name, and I will Daven for you until you merit salvation.

May Hashem help you, that you shall be able to convey good news very soon.

 ··· **HOW MUCH CAN ONE
SPEND ON A SIMCHA?**

Question:

To the Rosh Yeshiva Shlita,

Klal Yisroel owes you a big thank you for the awareness you spread, about spending unnecessary money on Simchas, which one cannot afford.

My question is: when making a Simcha, for ex. a Vachnacht, or a Kiddush, may one serve simple food for a few hundred dollars? Just so the people who attend should have something to eat.

I don't mean spending thousands of dollars on an ostentatious Simcha; just some simple food for a few hundred dollars.

I'm asking because I live in an area where there is a Breslev Shtibel, and I've been told that a Simcha should only cost between fifty and one hundred dollars.

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת דברים, ו' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.


It was always imperative to Maharosh that one shouldn't waste money on Simchas when it is not necessary. Even those who are blessed with money – may not squander it on lavish Simchas, and especially those who are struggling financially, may not borrow money to pay for things that are not essential. Therefore, Talmidei Hichel Hakodesh follow these directives, and try to make simple Simchas without any extravagances. A Simcha is a Simcha when everyone is truly happy and thankful to Hashem for the blessings he bestows us.

When one makes a Simcha he must make sure not to mistake what is really important, and focus on the reason why he is making the Simcha; to thank and praise Hashem for his kindness, and Daven for the future.

If you accustom yourself to talk to Hashem you will be Zoche to know how to conduct yourself in every

situation. the Breslev Chassidim who follow the Rebbe's עצה of Hisboidedes are blessed with presence of mind, and know how to respond in every situation. Even simple people; if they adopt the Rebbe's עצה and discuss their problems with Hashem in their own way, they receive a clarity which even the greatest people don't have.

May Hashem bless you with success in all your endeavors.

 ... **AT WHAT AGE MAY BOYS
NO LONGER PLAY TOGETHER WITH
GIRLS?**

Question:

To the Rosh Yeshiva Shlita,

I go away to a bungalow colony every summer, and I wanted to know at what age is it advisable not to allow girls and boys to play together. Likewise, is it something which I have to be very on top of, or is it enough if I remind them, and look the other way if it occurs?

I know this is something important, however, it's hard to run after them all day, and control everything they do, how do I know what is the right balance?

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת דברים, ו' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Fortunate for you that you focus on what is important, and put effort into raising your children, in this merit you will be Zoche to see Nachas.

Chinuch is the foundation of Yiddishkeit; if one fails to be Mechanech his children while they are still young, he can Chas Vesholom lose them entirely. The younger one begins, the better; as the Rebbe quotes in Sefer Hamiddos (Ois Banim): “It is essential to teach one’s child Derech Eretz when he is still young.”

It is important to teach boys from about five or six years of age that they should play only together with boys, and likewise the same applies to girls. You don’t have to supervise them all day; if you impart it with wisdom, they will absorb your words and listen. The holy Rebbe states in Likutei Maharash (Chelek 1, Siman 29): “When one speaks softly with Seichel – his words will be accepted.” Remind your son gently with a smile: “You’re a big boy already, so play with boys your age; only small boys play with girls;” if you repeat this softly your words will penetrate.

Even with the best advice one must still cry and beg Hashem to merit Ehrliche children. There once was a Breslev Chassid who really succeeded in raising Ehrliche children. When he was asked how he was Zoche to such righteous children he replied: “What do you think? I Davened and cried to Hashem to merit Nachas from

them. I would cry every day for Ehrliche children, and only in this Zchus did I merit them.”

May Hashem bless you with success in all your endeavors.



··· MY SON LEFT
YIDDISHKEIT, SHOULD I STILL LEARN
WITH HIM?

Question;

To the Rosh Yeshiva Shlita,

I have a son who sadly doesn't keep Yiddishkeit properly, however, I have a Shiur and learn with him every night. Recently a certain Mechanach advised me not to continue, because this gives him a pass for his bad behavior. He pats himself on the back, and uses it as an excuse not to be Ehrlich, because he has this one Shiur.

However, I do believe it is beneficial, if he at least has a Shiur in Mishnayos and Gemara, the holiness of the Torah will eventually bring him back.

Can the Rosh Yeshiva guide me and tell me what is the right thing to do?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת דברים, ו' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

Don't listen to this 'so called' Mechanach who contradicts our holy Torah which states that every father should learn Torah with his children; if your son wants to learn with you, you should definitely do so, because the greatness and light of the holy Torah will ultimately return him to Hashem.

Most importantly, look for his virtues; he certainly has good qualities. Chazal state (Chagigah 26:): Even פושעי ישראל are full of Mitzvos; if you commend him for his merits you will bring him back completely.

The holy Rebbe states in Likutei Maharar (Chelek 1, Siman 282): Even if a person is a Rasha Rachmana Litzlon, if you view him positively, and seek his virtues - even if you find only a tiny sliver of positivity; through doing so, you help him abandon his evil and he will become a Tzaddik. The Rebbe explains the Pasuk in Tehillim (37, 10): "ועוד מעט ואין רשע, והתבוננת על מקומו ואיננו" - if one finds 'ועוד מעט' a small deed, which with this he is good - he isn't a Rasha, then 'והתבוננת על מקומו' when I look at him I see - 'ואיננו' - he is no longer bad, he is a different person than before, he is a Tzaddik.

R' Nosson once was traveling with his Talmid R' Nachman Toltchiner, and R' Nosson was reviewing the abovementioned Sich'a of the Rebbe. R' Nachman was humming along, and R' Nosson exclaimed to him with passion: "Nachman, it's not a laughing matter! Believe me, if people would obey the holy Rebbe and view everyone positively, we will be able to return every Yid to Hashem."

If he feels your love, he will return to Yiddishkeit; it is not easy for a father to view a child who does Aveiros positively, yet, if you do so, and you try with all your strength to find every hint of good in him, the child senses it, and helps him return.

Continue learning with him daily, and find time to discuss mundane things with him, for ex. the news etc. And ultimately, don't spare tears, and cry to Hashem that He have pity on him, and on all the Yiddishe Neshumas who don't behave the way they should, and in this Zchus he will come back to Yiddishkeit.

May Hashem bless you with success in everything you do.

 ··· **GUIDANCE ON TZNIUS.**

Question:

To the Rosh Yeshiva Shlita,

I am a woman who enjoys the Shiurim immensely, thank you for everything.

My question is: is it permitted for a woman to wear makeup? I obviously understand that applying it in a way that attracts people's attention is definitely not allowed, but I want to know if applying it in a way that is natural and softly enhancing is permitted?

Thank you.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ד' פרשת דברים, ו' מנחם-אב, שנת תשע"ט
לפרט קטן

Mrs... תחי'

I received your letter.

A woman is allowed to be attractive for her husband, and fortunate for a woman who assists her husband and protects him from Aveiros. Especially nowadays, when we must contend with such difficult Nisyonas, one must have extra protection from the Yetzer Hora.

Chazal state (Brachos 17.): In the merit that a woman is ready for her husband, and safeguards him from the Yetzer Hora - she will be Zoche to an enormous reward in this world and the next.

One must Daven to Hashem to feel a connection to Tznius; Tznius is a sensitivity; there isn't a Siman in Shulchan Aruch that tells you exactly what a dress is supposed to look like; it is a feeling, a sensitivity, a self-

respecting woman dresses modestly. On the other hand, one has a responsibility, and may never look unkempt, for others to see, that Ehrliche women dress well, and are always clean and put together.

May Hashem bless you with success in all your endeavors.

 ... DOES ONE NEED A
SPECIFIC LOCATION FOR HISBOIDEDES?

Question:

To the Rosh Yeshiva Shlita,

I am somewhat confused when it comes to Hisboidedes. On one hand I heard the Rosh Yeshiva say that Maharosh would travel to Marine park for Hisboidedes, and I understood from that that it is integral to determine a specific place for doing it. Yet, on other occasions, Maharosh would be critical of the people who would rent a van every Thursday, and travel far to the fields for Hisboidedes. Maharosh would exclaim: "And what will be until Thursday?" Likewise, the Rosh Yeshiva teaches us, that one can do Hisboidedes wherever he is.

Can the Rosh Yeshiva clarify? Thank you very much.

The Rosh Yeshiva's response:

בעזרת השם יתברך - יום ה' פרשת דברים, ז' מנחם-אב, שנת תשע"ט
לפרט קטן

Dear...

I received your letter.

The holy Rebbe revealed to us in Likutei Maharash (Chelek 1, Siman 52) in regard to what Chazal say in Avos (3, 4): "רבי חנינא בן חכניאי אומר, הנעור בלילה וכו'" - the Rebbe applies this entire *Maamar* to Hisboidedes. "הנעור בלילה" - when one is awake at night, and connects himself to Hashem, and discusses everything with Him, and "והמהלך בדרך" - and one does Hisboidedes in a place where no one is around - because the *עיקר* is to do it somewhere in solitude, and "ומפנה לבו לבטלה" - he nullifies his entire self, and gives himself over to Hashem; he pours his heart out to Hashem, and tells Hashem everything, then he is *Zoche* to "הרי זה מתחייב בנפשו"; he reaches a *Madreiga* where he attaches himself entirely to Hashem.

The core of Chassidus Breslev is Hisboidedes. No one is mocking the notion of traveling far, to the fields or the woods to talk to Hashem. We cannot contradict the Rebbe's instructions of traveling out to the fields to do Hisboidedes. The Rebbe once even said "I want my people to go to secluded places, where people don't reside and talk to Hashem."

Maharosh would disapprove of those who got together as a group, and traveled to do Hisboidedes. The most important factor in Hisboidedes, is to be alone with Hashem. When you go together with *Chaveirim*, it becomes a game, one shouts, so the next one shouts

louder etc. Likewise, if you live in the city, and don't have the forests or the fields to escape to, don't wait until Leil Shishi to do Hisboidedes. It is vital to talk to Hashem in whichever place you find yourself. However, if you do find a place where you can talk to Hashem in solitude, then there is no reason to disparage it.

Maharosh Zt"l would relate, that when he first became connected to the holy Rebbe as a Bachur of sixteen years, he would often go to the fields or the forests to talk to Hashem. At first he was very frightened to be there, he was afraid of wild animals etc., so he would review the following words over and over again: "ממלא כל עלמין, וסובב כל עלמין, ובתוך כל עלמין, אין שום מציאות בלעדיו יתברך כלל, ובכל תנועה ותנועה שם אלופו של עולם" he would repeat these words again and again, until he felt no fear from anyone, or anything.

May Hashem bless you with success in all your endeavors.

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