

if that was the case, he doesn't want to interrupt the *bochurim's* Torah for their attendance at the *levaya*. Chazal say (*Shabbos* 119b) that Torah learning shouldn't be interrupted even to help rebuild the Beis HaMikdash. If that's the case, in such a situation where the *levaya* was really well-attended, the *bochurim* should most definitely not be interrupted from learning Torah.

After the man left, Mohorosh began talking a bit about what had occurred. He said that the real *kavod* that the *niftar* has is all the *malochim* who escort him. A person who uses *he seichel* and spends his time wisely fills up his days with *limud* HaTorah, *maasim tovim* and other *mitzvos*. Such deeds create innumerable *malochim*. The Tana D'vei Eliyahu says (ch. 12), "לפי שכל המרבה שיחות ותפילות הם, מלוין אותו עד שעה שהוא נכנס לבית עולמו" when a person talks a lot to Hashem in *tefillah* those words escort him all the way to his final resting place. The many fiery *malochim* that are created from all the *mitzvos* that he performs similarly escort him on his final journey from this world and watch over him in the world to come as well.

We can't begin to fathom the greatness of talking to Hashem in our own words, conversing with Hashem as we would with a good, close friend. Each word uttered creates a *malach* that escorts him to Gan Eden, making sure that nothing happens to him along the way. And, these *malochim* will continue to escort him for all of eternity.

The *levaya* that a person has in this world to accompany him to his final resting place isn't of tremendous import compared to what comes after the *levaya*. On the contrary, Rebbe Nachman says that even if a person prides himself with the well-attended, great *levaya* that will take place in his honor, he should know that it's an insignificant honor, a passing shadow. A person should rather work on preparing himself for the next world. We must constantly keep at the forefront of our minds the fact that one day we will return our *neshamos* to Hashem and leave this materialistic world behind. At that point, the only thing that will matter is the Torah, *mitzvos* and *maasim tovim* that he accumulated throughout his sojourn in this world. This is the only thing that will help him on his journey Upwards.

Mohorosh told a story about a Breslever named R' Hershke, who lived in the city of Teplik. Throughout his life, R' Hershke lived in a ramshackle hut on the outskirts of town. Nobody paid much attention to him, knowing him as a very simple, poor man.

Rebbe Aharon Kiblitchev, *z"l* once told his son-in-law R' Levi Yitzchok, *z"l*, to go to the edge of town near R' Hershke's house at *chצות* לילה to see what R' Hershke was up to. As R' Levi Yitzchok approached the house and peeked through the window, he was amazed at what he saw. R' Hershke was sitting and learning with such excitement and warmth. R' Levi Yitzchok later said that seeing such *limud* HaTorah left a lifelong impression on him. He saw how a man learned with such a *bren* even though no one would ever know about it. R' Hershke knew that no was paid attention to him, and therefore, no one would ever know about his learning at *chatzos* or give him honor for it. Yet, he learned לשם שמים in his own quiet corner with such warmth and excitement.

When R' Hershke was *niftar*, only three people attended his *levaya*

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A Letter From the Rosh Yeshiva, Shlit"a

ALONE, A PERSON IS LOST

Dear...

I received your letter.

It's of paramount importance to have an *ehrlliche* Rav or *dayan* to whom you can ask any question when you don't know what to do. There is no possible way for a person to be able to say, "I know the right way on my own." When a person tries to go on his own, he wanders. A person on his own drowns.

Every Jew must have a מורה דרך who can direct him on the right path. This is the only way to have *shalom bayis*. Chazal say (*Brachos* 59b), "כשם שפרצופיהם שונות, Just like no two people look the same, so too no two people have the same opinion on every matter. One spouse wants one thing, and the other wants the exact opposite. It's just like it says (*Toras Kohanim*, in the beginning of *Parshas Vayikra*), "שני כתובים המכחישים זה את זה עד שיבוא הכתוב השלישי" Therefore, a couple always needs to have an *ehrlliche* Rav or *dayan* who can establish the correct life principles for them.

Daven to Hashem that your home be built on Torah principles. Daven that you and your husband always have a *moreh derech* who will direct you both on the correct path, and to whom you can ask all your questions in every aspect of life.

A woman has the power to change everything in her home with her wisdom and a generous dose of patience. Chazal tell a story (*Beraishis Rabbah* 17:7), "מעשה בחסיד אחד שהיה נשוי לחסידה אחת ולא העמידו בנים זה מזה, אמרו אין לנו מועילים להקב"ה כלום עמדו וגר" There was once an *ehrlliche* Yid who was married to an *ehrlliche* woman. Many years passed without any children making their appearance, so the couple got divorced. "הלך זה ונשא רשעה אחת, ועשתה אותו רשע" the pious man married a wicked woman, and she made him into a *rasha*. "הלכה רשעה אחת, ונשאת לרשע אחד ועשתה אותו צדיק" the *ehrlliche* woman got married to a *rasha* and made him into a *tzaddik*. The Gemara then says, "הוי שהכל מן האשה", from here you can see that everything depends on the wife.

May Hashem help you be successful in all your endeavors.

כתיבה וחתימה טובה, א גוט געבענטשט יאר

(*Atzaso Emunah Ki Savo* 5782)

Q&A Breslev

HOW CAN I ASK HASHEM FOR SOMETHING IF I DON'T KNOW WHAT'S GOOD FOR ME?

Question:

To the Rosh Yeshiva Shlit"a,

I must thank you for all that you do for me and for all of Klal Yisroel. May Hashem grant you a lot of energy to be able to continue with all the amazing work that you do. From when I began listening to the *shiurim*, my life changed completely. I began to live according to the Rebbe's teachings, and I daven to Hashem for everything that I need. Thank you so much.

I wanted to ask a question; many times, I daven for something very much, but I don't really know whether or not it's good for me. Maybe Hashem will grant me what I ask for even though it's really not the right thing for me. For example, I daven a lot to have a car. But, perhaps Hashem knows that if I have a car it will get stolen, and that's why He hasn't yet given me one. Now, if I continue davening for a car, Hashem will give it to me at some point even if it isn't good for me to have it. This question confuses me a lot. How can I daven for something if I don't know whether or not it is good for me? I hope the Rosh Yeshiva will give me some clarity.

Thank you.

The Rosh Yeshiva's Response:

Dear...

I received your letter.

This is a question that you should discuss with Hashem as you ask Him for your needs and desires. Ask Hashem, "Hashem, help me have (fill in the blank), and if it isn't good for me, help me not even want it."

Mohorosh told over a story on this topic. A person once overheard a man talking to Hashem in *hisbodedus*, asking for warm boots. It was right before the frigid Ukrainian winter, and the man had no money for warm boots to brace himself against the bitter weather. He therefore asked Hashem for what he needed. He said, "Hashem, please give me boots to protect me against the approaching frosts. And, if it isn't good for me to have boots, help me not want them anymore."

Hisbodedus is so soothing. We can discuss everything with Hashem in the same fashion as we do when speaking with a very close friend. Rebbe Nosson once related, "When I began my relationship with Rebbe Nachman, I told him everything that I was going through in every aspect of my life. Rebbe Nachman told me, 'Nosson, let's go for a walk.' While walking together, Rebbe Nachman put his hand on my shoulder and said, 'It's good to continue in this way. Talk to Hashem. Pour out your heart to Him just as you would do with a good friend.'" Rebbe Nosson later commented on this story, saying, "When Rebbe Nachman put his hand on my shoulder and said those words I realized that I would never be lost. I became so calm knowing that I would always have where to turn, because no matter what hardships I might experience, I knew that I always have Hashem to talk to."

Fortunate is the person who discusses everything with Hashem. Such a person will merit to reach very great heights.

כתיבה וחתימה טובה

(Atzaso Emunah Netzavim 5782)

- R' Aharon Kiblitchev, his son-in-law, R' Levi Yitzchok and a third person. When R' Levi Yitzchok expressed his surprise at the pitiful *levaya* for such a special person, his father-in-law calmed him down by reminding him that although there aren't many people at the *levaya*, when R' Hersheke arrives Upstairs, he'll have plenty of escorts to accompany him. All the *malochim* who were created when he did *mitzvos* and learned Torah, specifically those nights that he spent in learning and davening to Hashem will escort him all the way. The *levaya* that awaits him when he arrives at the next world is far more significant than the *levaya* down here. And that *levaya* is bound to be very great and very well-attended.

When a person finds himself at a *levaya*, he should take the opportunity to remind himself where every person, himself included, will end up when his journey in this world is over. This should give him the impetus he needs to redouble his efforts in filling his days with Torah, *mitzvos* and *maasim tovim* so that he'll come to עולם הבא well-prepared. When a person utilizes his time in this world to its fullest, the *aron* in which he is carried to his final resting place is not the simple *aron* that it looks like. It is, in truth, an ארון קודש full of all the ספרי קודש that he learned throughout his life.

Rebbe Tzvi Elimelech Bluzhiv, *zy"a*, knows as the "Tzvi Latzadik", used to read through and learn a lot of Mishnayos. An older man once came to visit him. The man had been a *talmid* of Rebbe Tzvi Elimelech's father, R' Dovid'l Dinover, *zt"l*, who was the son of the B'nei Yissaschar. When the visitor saw that Rebbe Tzvi Elimelech was learning Mishnayos, he wasn't very happy. With a good measure of cheekiness, he called out, "You're also always busy with Mishyanos?!" The Rav tapped his hand lightly on the table and answered, "Oy vey, soon the one who has a thousand eyes is going to come." Seeing the man's confusion, the Rav explained his cryptic words. He described in detail the intense fear a person experiences during his last

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days when the *malach hamoves* - known as the *malach* with one thousand eyes - comes. It's such a frightening time that a person can pass out just from the fear. Rebbe Tzvi Elimelech ended off with, "But, *mishnayos* saves us from him! Nu, should I not learn and say a lot of Mishnayos??"

It's pretty common practice for people to learn Mishnayos *נשמח לעילוי נשמת* a *niftar*. But, very few people realize that they can also say Mishnayos in the *zchus* of their own *neschama* while they are still alive! *נשמה* has the same letters as *נשמת*. If Mishnayos can be a *zchus* for someone else's *neschama* after their passing, then it can most certainly be a *zchus* for one's own *neschama* while he is still among the living. Why should we wait until we are *niftar*, at which point we'll need a lot of *לעילוי נשמת* to have someone indeed learn Mishnayos *נשמח לעילוי נשמת*? A person should use his *seichel* and not wait until he's no longer alive. He should learn Mishnayos while he still can *נשמח לעילוי נשמת* his own *neschama* that is still in this world. This way, he doesn't need to rely on other people's favors.

Fortunate is the one who doesn't allow himself to be fooled and he learns a lot of Torah and does a lot of *mitzvos* while he still can. Because this is the only thing he'll have to accompany him both in this world and in the next.

(*Sichos Mohorosh* part 4, *Levaya*, and part 16, *Mes Mitzvah*)

The Rebbe's Life Story

Upon hearing these plans, the ladies of the family burst into tears, crying for days on end. But the Rebbe had no pity on them, insisting that he was going ahead with his plans, for "in any case the greater part of me is already there, and the rule is that the minority must follow the majority."

The Rebbe told his men, "I want to go to Eretz Yisrael. I am fully aware of the numerous obstacles that I will encounter. The Satan will even orchestrate a world war in order to prevent me from taking this trip. (This prophecy was fulfilled when Napoleon set out to conquer the world, as we will see later.) But as long as I am alive I will sacrifice everything in order to travel to Eretz Yisrael, and Hashem will do as He sees fit."

He added, "Each step I take in my quest for reaching Eretz Yisrael will come at great expense and sacrifice. Nevertheless, I would like to set out immediately even though I do not have sufficient funds to cover this trip." His loyal followers promptly went collecting on his behalf in nearby towns, until they gathered a sum that sufficed at least for the first leg of the journey, for the Rebbe was clearly in a hurry and would not be detained much longer.

to be continued next week, bez"H

The Power of Tefillah

On Erev Yom Tov, I was in a large supermarket doing some grocery shopping. The place was a beehive of activity and I was trying to maneuver my big cart around. My little daughter was sitting strapped into the cart, her chubby legs swinging back and forth in happy enjoyment of her ride. She was wearing a cute headband that I had purchased the day before, and I admired how well it suit her. I soon became very busy going up and down aisles, filling up my cart with everything for *yom tov*. When I finished, I made my way over to the check-out counter to pay. That was when I realized that my daughter's adorable headband was nowhere to be found. "What a pity to lose it now!" I thought to myself as I pictured her on *yom tov* wearing a cute dress, minus the matching headband. My eyes took a quick scan of my surrounds, and my first thought was, "Go find a needle in a haystack. You'll never find a tiny headband in this huge, busy supermarket!" But, another thought kept pushing me to search for it. I had gone to a good number of stores before finding the perfect headband for her, and it wouldn't be easy to replace. What now? Suddenly, I remembered the power of *tefillah*. So, I began whispering to Hashem, asking that He help me find the headband easily, as my legs were already throbbing from having been on my feet for so long. I started walking down the bakery aisle, my mouth moving in constant prayer, when I suddenly spotted something very familiar laying on the floor. I ran over to it and scooped up the new headband, now a bit dirty, but otherwise none the worse for wear. I got some strange looks at my evident exuberance, but I was too happy to care. My heart was full of thanks to Hashem for answering my *tefillah* so quickly.

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