



Igros Kodesh

IN HONOR OF  
**MORDECHAI LEIB BEN YAEI**  
FOR A FULL AND  
SPEEDY RECOVERY  
REFUAH SHLEIMA UKROVA



# Stress Management



I happen to have found out that lately people are saying about you that you become easily emotional. You have certainly heard from my father-in-law, the Rebbe, *haka”m*<sup>1</sup>—and you have learned from his *sichos*, *maamarim*, and letters—that there is no such thing as coincidence in the world—everything happens as a result of *hashgacha pratis*. From our end, we must endeavor to synchronize our actions with the will of Hashem. Now, who am I to know what Hashem’s will is? But since this matter became known to me, perhaps I am able to help, at least a little, and therefore I am writing this letter.

I was not told why you’ve been getting emotional, but it would seem that it is because you are not satisfied with your current situation: your *nefesh haElokis* isn’t satisfied with your spiritual situation, and your *nefesh habehamis* isn’t satisfied with your material situation. As a result, your body along with its nerves are giving way.

It is hard for me to respond with detail to your complaints about your current situation from your perspective, since I haven’t heard the complaints from you.

So I am only giving a general answer, regarding the description of your situation as I see it to be. Since you are less impartial than I according to the Torah, my testimony is more reliable.

And it is the following: My father-in-law, the Rebbe, *haka”m*, placed you in a pillar of light—which is Torah—and did not suffice with this, but he gave to those close to him the luminary contained within Torah—you and the educators who work under you are Chassidim who learn much Chassidus, or some, or at least a little. You plant *yiras Shamayim*—which is the ultimate goal of Torah and *mitzvos*—in those whom you educate.

And my father-in-law, the Rebbe, *haka”m*, did not suffice with this either, but has held your hand and guided you in

all your activities for a long time. You built a home on the foundations of Torah and *mitzvos*. Thank G-d you had, and continue to have, *parnasa* for yourself and your family, and you received the *brachos* of my father-in-law, the Rebbe, *haka”m*, that you will have *parnasa* in the future; and what’s more, that you will be able to give *tzedakah* generously.

This is a general description of your spiritual and physical situation. So, after all this, what is causing you to become emotional? Because you are given gifts and you have to add a bit of effort? Because there’s stress? Because you have to deal with ordinary people?

The Rebbe’s time and energy were certainly valuable. He certainly had more right to demand than others did. And nevertheless he put all of this aside in a big way [and invested time and energy in you].

And who can come and convince himself and claim, “I don’t want this, (and therefore, it seems to me that) I cannot do this. I’m going away, I’m getting emotional, etc.”

Is this the right thing to do, Reb ...?

Regards to your family; may they be blessed with all good things.

I have included a booklet that was just published.<sup>2</sup>

1. An acronym for הרניי כפרת משכבו — “I am the atonement for his bier,” which is customary to add when referring to one’s parent or teacher in the first year after their passing (Shulchan Aruch, Yoreh Deah 240:9; 242:28). Whenever the Rebbe referred to the Rebbe Rayatz during this period, he would add this acrostic.

2. *Igros Kodesh*, vol. 3, p. 284.