

NO NEED TO WORRY

The Rebbe's advice for quelling concerns and worries

WRITING ABOUT CONCERNS

You informed [me] that there are several negative things and you aren't sure whether or not to include them in your letter. Obviously, neglecting to inform [me] about your situation will result in the situation worsening, as the saying goes "knowing [what] the illness [is] is half the cure." I am surprised that there was any doubt in this matter.

Even taking into account the losses and the deficit caused by the lack of *pe'ulos* and the like, we know that the Rebbe, my father-in-law, would say that our *ziburis* (worst) is better than their *iddis* (best). This should encourage all of *anash*, that although yesterday and today the situation isn't as it should be, we can rely on this *pisgom*, which emphasizes that each of us is given enormous potential, and we've been assured that "none shall be left behind." Even the briefest moment (בשעתא חדא וברגעא חדא) is enough for each of us to change completely, and in doing so, to transform the situation for the better; a complete turnaround.

JOY IN DOING MY SHLICHUS

3 Cheshvan, 5724

In yechidus with Reb Reuven Dunin, the Rebbe said:

What about joy? Why are you depressed? What is the cause? I tell you to be joyous and if you don't implement this, you won't be fulfilling my request. So it would turn out that you're not involved, in your way, in matters important to me.

Since I can't be everywhere (I can't be in Cholon, Kfar Chabad, Tel Aviv, Yerushalayim, Eilat, Paris, Melbourne, and also [simultaneously] in Brooklyn) I send shlichim, and [I appointed] you over Haifa. I want to make you a high-ranking officer—a general—and you need to be joyous because of it, since a command must be done according to [the specifications of] the commander.

(*Mikdash Melech* vol. 2 p. 401)

Obviously, it is not enough to merely think about this; action is the main thing, and in our time [action] is as important as everything else combined (see *Iggeres HaKodesh* letter 9). However, a thought alone is sufficient to avoid even the possibility of depression.¹

CONCERNS OF SPIRITUAL WELLBEING

Thank you for the good news regarding the improved health of [...]. Regarding what you wrote about his spiritual situation, that you're concerned and worried about him:

You should derive a *kal vachomer* from the above. One's physical wellbeing isn't up to the person, but rather [it's in the hands of] Hashem, and yet we must make an effort [to remain healthy] in the natural way, and also exert spiritual efforts. Hence, you must certainly [make an effort] in regard to his spiritual wellbeing, which is dependent entirely upon the person. As *Chazal* say, "Everything is in the hands of Heaven besides for the fear of Heaven," and "According to the [strength of the] camel is the load." Hashem does not request of a person anything beyond his capabilities; "I am Hashem your G-d" was said to everyone, and so was the entire Torah and all its mitzvos [so it must be within everyone's capabilities]. From this it is clear that it is dependent solely on him; if he exerts the necessary effort, he will find goodness, and there is no greater good than Torah and mitzvos.²

HEALTH CONCERNS

I have written to you many times stating that it is necessary to be joyous. Yet letter after letter from you begins and ends in your old style of writing. [Every letter] highlights that nothing is as it should be; not your health and that of your family, not your livelihood, your anxiety, etc. This is despite your clearly seeing revealed miracles. (Apparently you don't want to recall the doctors' original prognosis, and how the pregnancy and birth eventually proceeded, entirely contrary to their predictions). We are used to *gulus* being concealment—a doubled and redoubled darkness—but even to this darkness

there must be a limit. In your case, it seems that any amount of good that you experience has no effect.

Although this is your own business, it is still painful [for me] to see a Jew cause himself to suffer from baseless concerns. In so doing, you damage your health, and [you will] certainly also affect the health of your family, since—as you always write—you are in much pain and very worried.

Regarding your request for a *brocha*: It is impossible to remove a Jew's free choice (since it is rooted in the fact that the *nefesh elokis* is literally a part of Hashem from above, and only there [Above] does unforced free choice truly exist, so this [free choice] applies to a Jew as well). If you illogically insist on specifically seeing the negative in each situation, and to entirely ignore all the good that is shown to you from Above, then who can tell you otherwise?

With blessing that ultimately you will devote yourself to the *hora'ah* of the Baal Shem Tov and of the *nesi'im* who followed him, to serve Hashem with joy; may you and your family [be blessed with] good health.³

CONCERNS OF LIVELIHOOD

I received your letter, in which you describe the condition of your business; that you're heavily in debt, etc. You write that there is an option to sell some of your properties but you can't decide what to do. What stands out from your letter is that your spirits have fallen and therefore your *bitachon* is faltering...

Since you ask my advice, so—after prefacing that, as requested, I mentioned you for a *brocha* at the *tziyun* of the Rebbe, my father-in-law—my opinion is that you need to work on yourself, *הארעווען אויף זיך*, to strengthen your *bitachon* in Hashem as much as possible. The true characteristic of *bitachon* is that even if we don't see any natural way [for things will turn out well], we [trust] beyond a doubt that everything will certainly be good, and that it is visible and revealed to physical eyes. This means livelihood in abundance, good health, etc. From the perspective of Above, concerns of nature are not significant at all. So when a person places himself above and elevates himself from the earth, even in the slightest bit, awakening his belief as a Jew—trusting entirely that he has no master besides Hashem—he can cause that even down here, nature will not be able to negatively affect him. My trust in Hashem is strong, that if you will but strengthen your *bitachon* in an absolute way, you will very quickly see a change in your situation with regards to physical lack, and your situation will begin to improve, going from good to even better.⁴

CONCERNS FOR THE FUTURE

In response to your letter in which you write about your

son, claiming that he should study to take matriculation examinations [to receive the equivalent of a high school diploma]; as if that is the only way for him to be established in his future life.

This is surprising. Since you are in Eretz Yisroel you are certainly aware that thousands of young men—*כן ירבו*—the same age as your son, are in yeshivos in Eretz Yisroel, learning our holy Torah, also called “the Torah of Life,” referring to life in this world and the next. They learn with perseverance and diligence, with self-confidence, joy, and good-heartedness. My astonishment becomes greater, as you've certainly been informed of what was printed in many periodicals in Eretz Yisroel about the condition of soul of the [Israeli] youth and their behavior, and that the strongest immunization against the foreign “winds” [i.e. bad influences] blowing in the street can only be received in these yeshivos; to the extent that among the thousands of youth who are criminals, there is not one full-time yeshiva student. Of all the responsibilities parents have to their children, the primary responsibility is to position their child stably in life; without torn emotions or inner conflict and complications. After much recent experimentation with various methods of education, the dry statistics, as mentioned above—which have been publicized everywhere [in Eretz Yisroel], as well as in other countries—illustrate the clear, unambiguous and obvious results.

In other words, if your son did not lean towards this form of education on his own, it would have been your responsibility to influence him to agree to it at least for a few years. But with Hashem's kindness, you have been graced with a son who has good *midos* and virtues, who did choose—on his own—the correct and holy abovementioned path, to follow it and the appropriate form of study. You must thank Hashem for this blessing; strengthen and encourage your son in his decision, and always be increasing.

I am absolutely certain that the One about whom we say “He who in his goodness sustains the entire world, with grace, with kindness, and with mercy,” who feeds two-and-a-half billion people, will provide livelihood for your son as well, in its proper time. He should learn the Torah of the Creator and Leader of the World, with warmth and enthusiasm. This will increase the blessings from Hashem, as it says, “If you will follow my statutes” (and as *Chazal* explain it to mean “You should toil in Torah”), [then] “I will give you your rain,” and [you will also receive] all the blessings that are mentioned in that *parsha*.⁵ **D**

1. Igros Kodesh vol. 14 p. 284

2. Ibid. vol. 12 p. 243

3. Ibid. vol. 10 p. 89

4. Ibid. vol. 6 p. 147

5. Ibid. vol. 19 p. 306