



Everything Is Possible!

Time is flying! You're getting older, but you don't feel that you've accomplished anything with your life. You're children are growing, and you still feel insecure, if not a failure, as a parent. Your family is spread-out too far and wide to help, and besides, they have their own problems; and you're tired and too worn-out to keep-up with neighbors and friends. Financially there just never seems to be enough and frankly, you're very worried! Times have been hard in the past, and you always managed to get through it, but now it seems impossible and you're at the end of your rope. Nonetheless, hang in there and tell yourself it is possible that things will get better, as Rabbi Nachman of Breslov said, "There is a way to turn everything around for the good" (*Sichos Haran*). But, firstly, let us ask: do you really know what good and bad are? How many of us get excited by a sunrise or a sunset? Who can hold a stone in his

hand and just stare at it with sheer wonder? How is it we are not puzzled and perplexed by the mystery of all of creation that presents itself to us at every moment? How do we allow our naked eyes to behold the marvel of creation, the sheer beauty and grandeur of nature, the poetic workings of the human body and of all living creatures – and not feel compelled to uncover its source? Indeed, every one of us has arrived into the world to confront life with our own set of unique experiences and situations, with the object of disclosing G-d's concealed presence, behind its earthly veneer. The tiniest leaf, the imposing mountain peaks, the painful moments and the happiest of times are all suggestive of something greater than us, larger than life itself, beyond all human experience and comprehension. Indeed, if the veil before our eyes, mind and heart could just be lifted, how vivid would be our awareness of G-d! How could our hearts not yearn to reach out for Him, and our mouths to speak to Him with expressed longing? Seems far-fetched? How come we don't see this occurring commonly on a widespread basis, you ask? Sadly, most people today are busy running away from G-d. They are primarily involved with the pursuit of pleasure and self-gratification,

rather than in service of the Creator. As Rabbi Nachman said, “The sin of a person makes him deny (G-d)” (*Sefer Hamidos*, Chap. Entitled “Faith”, Cit. 22). And furthermore, it is written in *Yeshayahu*, “Your sins have created a barrier between you and your G-d” (59,2). The more a person indulges in the pleasures of this world, the more difficult is it for him to relate to spiritual matters, and hence to relate to G-d – let alone to speak to Him. The further a person drifts away from G-d, the more he reinforces the impression in his mind of the impossibility of reaching G-d. But in reality it’s just a matter of misperception. G-d may seem far away, remote, abstract, uninvolved or simply unreachable, yet He never left or abandoned you. It is possible to reach G-d, because G-d is everywhere; right by your side; it’s just your mind that is shutting Him out – so, why don’t you reach out and get back in touch with Him. “But where do I begin; I can’t see G-d?” you ask. The answer is that despite the popular notion that “seeing is believing”, when it comes to connecting to G-d, “believing is seeing”. The firmer and more resolute you are that there is no reality except G-d, the more your heart will feel G-d. Sensing the ubiquitous presence of G-d so closely

and intimately, you will then be moved to speak to Him as you would to a close friend, so to speak, or as a son before his father. You will actually be engaging in a service so lofty that was practiced by all the righteous ones throughout the ages, as Rabbi Nachman said, “All the righteous ones achieved their exalted level, only through the practice of regularly speaking to G-d. The more they engaged in this practice, the more they removed the barriers that separated them from their Maker, until they achieved such a passionate state of connection that they only perceived (pure) Divine spirituality. But this light is revealed only to the righteous, while the wicked are far from this” (*Likutei Moharan*, 2,100). So why don’t you give it a try? Think positively and tell yourself that **everything is possible**; things will get better. And they will – if you firmly decide in your mind that from now on you will align yourself with G-d, no matter what happens. Give yourself a “pep talk” saying, “for better or worse, through sickness or pain, come what may, I will turn only to G-d and I will not be defeated!” Because, it’s not the human intellect, physical strength, or a man’s honor or wealth that necessarily carries him through the darkest chapters of his life; rather it’s the will

under the direst straits that, when summoned to defy logic and reason and exercise hope, can pierce through the seemingly impenetrable and stony silence of G-d, and cause a reversal of circumstances. Indeed, it's precisely when you feel so hopelessly far from G-d, that you can draw so close to Him. And ironically, you will discover that in reality all your negative experiences were really positive and for your own benefit, as the Sages said, "Everything that G-d does is for the good" (*Berachos*, 60a). "But it hurts so much and I'm in pain!" you cry. Indeed, which person today is not acquainted with suffering and pain? How many people are battling cancer and other serious diseases? How many older, single men and women are walking around in circles lonely and depressed, unable to find a mate? And this couple is struggling for years to have a child, and that couple see no joy from their children. And yet, others are financially crunched or have joined the swelling ranks of the unemployed, or are embroiled in legal battles with vengeful former business associates. Hold on! Isn't there a captain navigating the ship? Remember, that even though your life seems to have gotten out of hand, G-d is still in control and He is the guiding force. Again,

it is a matter of perception; life is not arbitrary. Once you realize that all outcomes in your life are in your favor because they originate from G-d, you will discover the good side of what you perceive as a bad situation, as Rabbi Nachman said, “When a person knows that all that happens to him (in life) is for his benefit – this conceptualization is but a fore-taste of the World to Come” (*Likutei Moharan*, 1, 4). The eternal question of why we must suffer internal conflict or strife from the outside world, and yet believe that it is all for the good – remains as mysterious as our grasp of the inscrutable concept of the World to Come, of which it is written, “The eye has never seen a god – except for You – that has acted (for those who trust in Him)” (*Yeshayahu*, 64,3). If the human mind could only imagine a future existence that is unearthly in nature, so absolutely sublime, rarified and transcendental, where the only form of pleasure and delight is amusement of indulging in the enjoyment of the King, you would spend your life in eager anticipation and joy. But, because the mind cannot fathom what the eye cannot see, you feel it’s unattainable and impossible. With nothing to look forward to, you go through life with a negative disposition suspecting the worse in others

and expecting the worst out of life. Suffering from tunnel vision, you become oblivious to the existence of G-d in your life, you slide in your observance of the Torah and the commandments and ultimately you lose sight of your own purpose in this world. Robbed of any meaning or purpose, the frustrations and vicissitudes of daily life seem so senseless and become a source of acute mental distress and pain. This actually reflects the tragic state of affairs of our generation who find themselves trapped in a very dark and vulnerable corner. Sensing their powerlessness in the face of global unrest and feeling their autonomy threatened, as did the Biblical Generation of Dispersal, our society has schismatically grouped themselves into parties or political factions all vying with each other in order to regain control and defend themselves against perceived threats. But thinly disguised under their politically correct and self righteous platforms, is the mere pursuit of personal honor, fame and prestige, at the expense of their fellow man which is line with thinking of the Generation of Dispersal, who audaciously proclaimed, "Let us build a city and tower whose pinnacle reaches the Heaven that we may make a reputation for ourselves, lest we be dispersed

across the land” (*Bereshis*, 11,4). Afraid to openly voice their anti-religious sentiments, these popular socio-political movements conveniently couch their hidden agendas behind nice-sounding causes that purportedly benefit mankind such as human rights, scientific advancement, and cultural pluralism. They may stomp and shout, insisting that their efforts are for the sake of Heaven, but in reality they are only out for themselves! And what reward has mankind reaped through the ages by turning their backs on G-d, thinking that they could improve the world without His help? The pages of history drip with the rivulets of tears and blood of the untold human misery and suffering that resulted from the countless wars and battles between nations thirsting for conquest because they couldn’t see eye to eye with each other. With the culmination of the “Me Generation” mankind now suffers the same fate as the “Generation of Dispersion” who lost common ground with each other when they decided that “I’m right” and only “me” matters, in fulfillment of the verse (*Yeshayahu*, 59), “And the truth became lacking” of which the Sages remarked, “This is to teach us that the truth will be (split) into groups, with each (group) declaring that they have the truth”

(*Sanhedrin* 96a). Yet, we all know that by definition there is only one truth, and as Rabbi Nachman said, “Who is one? – The Lord our G-d, the Lord is One – G-d is the only “One” (Likutei Moharan, 1, 51) as it is written, “But the Lord, G-d is true” (*Yirmiyahu*, 10,10). Therefore, it stands to reason that he who is standing by G-d is holding by the truth. He is not promoting a new cause, a new fad, a new religion, or even himself; his only agenda is to promote mankind’s greater awareness of G-d’s dimmed presence in the universe. And in truth, he is only revealing the obvious and the apparent because G-d is still around; He never left! It is only a person’s actions that causes him to perceptually lose sight of G-d and experience Him as remote, as the Sages said, “Originally – before the Jews sinned – the Divine Presence rested on each one individually; but because they sinned the Divine Presence disappeared from them (so to speak)” (*Sotah*, 3a). Let’s face it! Who is maintaining and sustaining us every moment of the day? Who feeds us and gives us to drink – if not G-d? But again, this is only a matter of perception. So why are most people clueless when it comes to sensing G-d in their lives? Why is it that they perceive of G-d as impossible to reach –

as if He was remote and resided far away, in outer space? The answer lies in our conduct and attitudes, which reflect more a focus on, our self-care, wants and needs than on G-d. We have become so full of ourselves; we have left no room in our thinking for G-d. Relegated to the back seat of our hearts and minds for most of life's journey, our sensitivity and awareness of His presence has become blunted and dull. Nonetheless, **everything is possible**; you can still revive the intimate connection to G-d, if you make a conscious effort to reach out and return to Him. Then you will witness the fulfillment of the Priestly Blessing, "G-d will illuminate His countenance on to you" (*Bamidbar*, 6,25), of which the Sages remarked, "G-d will offer you the illumination of his Divine Presence" (*Bamidbar Rabba*, Chap. 11, par. 13). Metaphorically speaking, the light of G-d's Divine Presence is synonymous with being consciously aware of G-d – or having a sixth sense that you're being guided. Conversely, the moment you lose sight of how G-d factors as the constant in your life, then the whole equation is wrong and your life fails to compute. Robbed of any meaning that only faith can impart, the inevitable suffering, typical frustrations and common annoyances of

everyday life seem pointless and only serves to drive you into a deep and bitter depression. As everyone knows, a life without the meaning that only faith in G-d can imbue, is a cursed life. Yet as human beings, we learn best by example; therefore it's important we choose role models whose own lives serve at once, to both inspire us that it is possible to derive meaning from life through faith, and to mentor us in the skills needed to acquire that faith. To get connected to G-d you must connect yourself to those unique individuals who already share that connection with G-d, as is written, "Where the righteous go – the Divine Presence follows; because the righteous ones are the "chariot" for His powerful presence" (*Bereshis Rabbah* 86, 7). Yet, as part of the Divine scheme of things, G-d challenges man's free will by deliberately riddling the reputations of the righteous ones with controversy and strife. From those standing sanctimoniously high in the pulpit down to the lowest stand-up comic, from the patently cynical media to the supposed well-meaning, but skeptical intellectuals – all take swipes at these superiorly unique religious figures. Tragically, the consequence of these smear campaigns – that have been instigated by the

opponents and detractors of the righteous *Tzaddikim* throughout the ages – was the serious undermining of their authority and the deaf ear offered to their message of deliverance, by a populace driven away by the slander. With their popularity sunk so low, so went the hope in each generation of reconciling with our Father in Heaven, and hence the long, protracted exile we find ourselves in today. Just look at what we're missing! These uniquely righteous individuals have the power to single-handedly bring the entire world to a genuine awareness of G-d (*Likutei Moharan*, 1,70). In an age of self-promotion and ego-tripping, these sincerely humble individuals hold themselves as nothing in comparison to vastness of G-d. In their selflessness, we see a mirror of the Divine, and thus we are drawn closer to G-d. But like any check and balance system, the charismatic pull and influence of the *tzaddikim* are held back by the libelous efforts of their opponents who throughout history have succeeded in prolonging the long and bitter exile. Yes, it's true that their specious arguments sound so logical and rational, but open your eyes and see where all their sophistication has gotten you! Admit it, after all the intellectualizing and brilliant theorizing about G-d,

do you feel more emotionally attached to Him? And now that you've analyzed and speculated about the origins of G-d, His role in the universe, and you've studied comparative religions, do you feel any more prompted to become observant and repent properly? Cease with all the philosophizing already! Realize that, instead of the all the seductive promises of reaching G-d through the mind, in your heart you feel more distant and estranged than ever before. Isn't it time to stop being so impressed by all the flights of fancy performed in the halls of academia, and to come back down to earth to the simple faith of the truly righteous? Judge for yourself; just how liberating for the soul is the approach of the liberal community? Can you really savor any meaning and warmth in their sterile, dry-textbook version of G-d in the abstract, so popular in world thought today? Get real! Only the *Tzadik*, or truly righteous figure of the generation, can open your eyes to the possibilities that lie in the seemingly impossible! Bridging the gap between heaven and earth, he shows you that everything is possible; that yes, you can have a personal and ongoing relationship with your Creator. He assures you that as unfathomable as G-d seems, and as forgotten and rejected as you

feel, there is still place to find relevance for G-d in your life. The *Tzadik* doesn't offer you a removed and impassioned G-d to serve on a part-time basis in a stale, religious manner. On the contrary, he's here to tell you that G-d is moved and deeply concerned with the poignant plight of every person down to the most common man; and that your harrowing daily struggle to survive, while still trying to derive some existential meaning out of the life's brief sojourn, means something to Him. Furthermore, he unlocks the mystery of G-d's seeming aloofness, by penetrating through your defense mechanisms and layers of denial, so that you can see with an honest eye your own role in causing this. Simply put, if G-d seems far away, you will be prompted to ask, "what actions or deeds have I done to push Him away?" You will suddenly realize that the moral astigmatism that results when we lose focus of G-d in our lives, leads to reckless behavior and poor conduct. Is it any wonder why your relationships are torn by domestic disputes or family squabbles, why your body is wracked with illness and disease, or why your pocketbook is taking a financial hit? Not grounded in faith, your whole existence becomes precarious and shaky, and your worst character

flaws begin to surface. Speaking in terms of the body and soul connection – character flaws are the outward expression of an underlying imbalance in our organic composition, which occurs particularly in our vulnerably weak states. As Rabbi Nachman explained, (*Likutei Moharan* 1,4), the four fundamental elements of creation – fire, water, wind, and earth – that comprise the human being, have corresponding negative character traits and drives from which they stem. Uncontrollable and burning rage is derived from fire; idle chatter, gossip, slander, and profanity are rooted in wind; the drives – sexual, monetary, eating and drinking, and pride are water-based; while the source for melancholy, despair, and depression can be traced to the element of earth. Most of us are struggling with some form of addictive behavior or emotional disorder derived from an imbalance amongst these elements, which explains the popularity of the recovery movement in the secular world today. In a method that is uniquely Jewish, however, managing behaviors that have become unmanageable, requires the intervention of the true *Tzadik*. The true *Tzadik* possesses the wisdom to guide you in gaining control over these uncontrollable drives and behaviors, and to

harness them for constructive purposes. Kaballistically speaking, the four aforementioned elements correspond to the four letters of the Divine name. This signifies that when you successfully achieve internal balance – meaning that you behave and act in a manner consistent with G-d’s will – your sense of G-d will be so palpable that you will be capable of visualizing His name before you always. Now, the operating principle underlying “recovery” in a Jewish sense is that when you give back control to G-d, you can regain control over your own life. Translated into action, this means that you must learn to live by the dictates of G-d, instead of the dictates of your own passion – which got you in trouble in the first place. This according to Rabbi Nachman (*Likutei Moharan*, 1,8) underscores the importance of mastering Jewish Law; to do G-d’s will, you must know what His will is. With increased knowledge of Jewish Law, the blurred lines of distinction between right and wrong – which heretofore caused you to morally stray – become clearer. After years of floundering in a confused and conflicted state, isn’t it time to start living a sane existence and taste the “good life”. And what is the true definition of “good”? “Good” is synonymous with G-d, as it’s

written, “G-d is good to all, and his compassion extends to all His handiwork” (*Tehillim* 145,9). Today, so many people are thirsting for knowledge of G-d to fill the spiritual void in their lives. Across the globe, this hunger has taken the form of a spiritual odyssey, a return back to the truth of Judaism on the part of the masses. However, many returnees are carrying emotional baggage that’s hampering the success of their journey. They may earnestly be seeking G-d, but they are haunted by a past of religious skepticism, moral straying and even blatant promiscuity. During particularly trying times on the journey back, the refrain, “Is G-d in our midst or not?” (*Shemos*, 17,7), uttered by the frustrated Jews wandering in the wilderness, echoes repeatedly in their minds. Afterwards, insidious doubts and second thoughts, which play on the mind and dampen the initial enthusiasm follow, as is expressed metaphorically in the next phrase, “And *Amalek* arrived”. This is precisely why the journey back to G-d cannot be conducted blindly. Rabbi Nachman was very insistent that any project of return must be grounded in Jewish Law. In fact he wrote that, “It’s the sacred duty of every Jew to learn each day Jewish Law, which straightens-out the heart from

its crookedness” (*Sichos Haran*, 29 and *Likutei Moharan*, 1,62). King David made this very same point generations earlier when he wrote; “I will give thanks to You (G-d) with an upright heart, when I study your righteous ordinances” (*Tehillim*, 119,7). The formula is clear: If you want a sincerely honest heart – then learn Jewish Law intensively! However, in an age of unprecedented freedom, you probably cannot commit to living a religiously disciplined life; and having slipped into habit-forming decadent behaviors and promiscuity, you feel too ashamed and far-gone to even consider the possibility of return. Well, **everything is possible!** For those that have only considered making a commitment to return, and even for those that have tried and failed, the message is as follows: Learn Jewish law regularly and you will succeed. Seek out Rabbis – dynamic religious instructors and teachers that are the true shepherds of Israel – that can show you the way, by schooling you in Jewish Law and practices. Remember, it takes time to heal, but eventually your faith in G-d and in yourself, will be restored, and you will be surprised to discover that even you can feel G-d; that He is right by your side. As the Sages said, “G-d’s Presence resides in every place” (*Bava Basra*, 28a).

Therefore, there's no room for self-pity and despair. Stop, whining that you're too far-gone; that you've fallen too deep into the abyss, where the light of G-d doesn't shine. Recall what the Sages taught (*Tanchuma Shmos*, 14), "Why did G-d reveal Himself to Moshe specifically in the thorn bush?" This alludes to the fact that G-d can be found even amongst the thorns and thickets. Hard to believe? Remember, even Moshe initially had difficulty accepting this paradoxical scene, as it is written (*Shmos*, Chap. 3, V. 2,3,4), "The angel of G-d appeared in a flame of fire from the midst of a thorn bush. And he (Moshe) saw and behold the thorn bush was burning with fire, but the thorn bush was not consumed. And Moshe said, 'I will turn and gaze at this great spectacle etc...'. And G-d saw him turn to gaze, and He called to him from the midst of the thorn bush, and He said, 'Moshe, Moshe, and he (Moshe) said, "I am here!" And so it was, that the Creator of the Universe was communicating from a lowly thorn bush. If you're chronically depressed, feel pushed to the ground and stepped-on – if the word "impossible" seems permanently etched in your heart and mind, and you despair of ever reaching G-d – remember the profound lesson of the thorn bush! With G-d,

everything is possible! Don't waste time! Find yourself a teacher or a mentor who is a true *Tzadik* – with no vested personal interest – except to help you feel G-d with the same conviction that he has. He will inspire you and model for you the most basic and fundamental principle that, to feel G-d you must talk to Him – like a friend, or like a son before his father. This constitutes the highest level of communion with G-d that was experienced by Moshe himself, of whom it is written that he spoke face to face with G-d. In fact, this is the resounding and thundering message that Rabbi Nachman wished to instill in every single Jew in every age that has fallen into the pit of despair due to moral ambivalence, and religious irrelevance, “there is no despair in the world whatsoever”. It is absolutely forbidden for a person to feel that it's impossible to get close to G-d. No, he must remember that indeed, **“everything is possible”!** Stick by the *Tzadik*; don't oppose him in any way; he will encourage you and work with you to restore your sense of G-d's involvement in your life to such a degree, that you will automatically speak to Him and seek your needs only from Him. But today, with our capitalist mentality and our social service orientation, the art of prayer and reliance on G-d

seems outdated and extraneous. So why, with all the advances of modern society, do we still feel so helpless and bewildered in the face of the new malignant strain of problems and tragedies that seem to have suddenly surfaced in our communities. Alas, have we forgotten the traditional Jewish response to challenges in times of crisis? What comfort can be offered to the patient stricken with illness who's lying in the hospital moaning in pain? Observe the comments of our Sages regarding the efficacy of prayer, especially on the part of the patient himself, "Better is the prayer of the patient himself than the prayers of others praying on his behalf" (*Bereshis Rabba*, 53,19). Furthermore, it is written, "There is nothing more efficacious than for the patient to pray to the Holy One Blessed Be He, because the Divine Presence rests above the head of the patient" (*Shabbos*, 12b). Of what therapeutic value is the random moaning and groaning of the patient in anticipation of some imaginary human intervention? Let him direct his cries for relief directly to G-d, by turning them in to prayers such as: "Master of the Universe, help me by sending me a complete recovery!" If one could only fathom the favorable impact made in Heaven by the heart-

rending plea uttered by the hapless patient to G-d, from the midst of his relentless pain and suffering, he would engage in no other act other than this. The medical field, however, has monopolized our hearts and minds. We have been conditioned that the moment we feel an ache we reflexively call the doctor, while keeping G-d on hold. Doctors, most of us have learned through experience, are fallible, and medical knowledge is limited and far from complete. Commenting on the foolishness of relying on human devices instead of G-d, King David wrote, “place not your trust in nobles, nor in human beings, for he holds no salvation” (*Tehillim*, 146,3). If he holds no salvation for himself, how can he possibly save you? Furthermore the Sages wrote, “If a person experiences a tragedy, do not cry to [the Angels] Michael, nor Gabriel, but rather to The Holy One Blessed Be He (*Yerushalmi Berachos*, 9,1). Let’s face it! If the Angels can’t help you, of what use is it to rely on a human being? Be smart, don’t wait for tragedy to strike; approach G-d now and ask Him to grant you continued good health; otherwise, you’ll be at the mercy of doctors and the callous medical field. Remember, prayer works for all things and with it, **everything is possible**. Try it! Open your mouth and speak to G-

d, as Rabbi Nachman said, “Prayer is the portal that leads to G-d” (*Likutei Moharan*, 2, 84). For the single people who cannot find a mate there is only one solution: discover G-d through prayer and you will uncover your partner for life. But be persistent! Prayer takes time and effort, but it’s worth it and you will witness miraculous results. But first you must rid yourself of that negative attitude by telling yourself, **“everything is possible!”** For our families, for our homes, for ourselves we need prayer; prayer works for everything and is effective in every situation in all stages of our lives. How many childless couples, formerly driven into despair by medical practitioners, have miraculously given birth by turning to G-d, as the Sages said, “Why were the forefathers Abraham, Isaac, and Jacob (challenged with) childlessness? Because G-d craves the prayers of the righteous” (*Yevamos* 64b). “But, I’m not a *tzaddik*, so who says G-d will listen to me?” you protest. Remember what is stated in the Torah, “And your nation are all righteous” (*Yeshayahu*, 60, 21). Take heart, you are not alone! After a two thousand year, dark exile, compounded by oppression, torture and wandering – and considering that there is not a household in Israel today that is not free from

some worry, stress, pressure, illness, and personal tragedy – we are all collectively suffering from an inferiority complex. The Nation has lost belief in itself and therefore each one of us is convinced that it's impossible to ever escape the darkness. G-d, however, never leaves His children orphaned. In each generation, He places the *Tzadik* as the sentinel to guard the faith of the people. As a shepherd wielding his rod to guide the flock, the *Tzadik* redirects our focus on to the reality of G-d in our lives. Once he opens our eyes to an awareness of G-d, our mouths open automatically to communicate with Him, as King Solomon wrote, “Show me your prayerful gaze, let me hear your supplicating voice” (*Shir Hashirim*, 2,14). The two go hand in hand; you can speak to G-d, once you are aware of His Presence. As if suddenly aroused from a deep sleep – a trance, the *Tzadik* shakes us out of our self-absorbed reverie, shattering us with the truth that there is more to our existence than us. Stunned, we stagger from the confines of narrow thinking and the monotony of daily routine to solemnly confront the meaning and purpose of our existence. Humbled by our smallness and finitude, in comparison to the vastness of G-d, we are suddenly struck by the penetrating insight that

the natural world as we see it, is one large shell disguising His existence. The pieces of the puzzle fall into place as we realize that the rise and fall of empires, the evolution of religions and philosophical thinking, the clamor of political parties and social movements, which all ran contrary to the immutable truths of the Torah, were part of mankind's deceptive charade to deprive G-d of His rightful recognition. Hardest of all, is facing the sad fact that we have wasted our years living in our own foolish fantasy world, following the illusions of our deceptive imaginations. Now that the truth has been spoken, and your self-consciousness has been transformed into a powerful G-d-consciousness, why not, "show us your prayerful gaze, and let us hear your supplicating voice"; don't be intimidated; raise up your voice to Heaven and reach out to G-d. There is no sweeter music to G-d's ears than to hear your voice, as it's written (ibid.), "for your voice is sweet and your countenance comely!" Yet, we live in a time of unprecedented darkness where waves of confusion and turmoil have swept so many onto the shores of skepticism and disbelief. Toppling from near collapse, the healing words of faith can no longer find a point of entry into our despairing

hearts, buried under the mounds of mounting life pressure and problems. Nonetheless, we are left with no choice today, except to defy logic and reason and conquer the darkness, by affirming over and over, “I can overcome this, because **everything is possible!**” Look what the Sages write, “Thus says the Holy One, Blessed Be He: If you see that the suffering is too intolerable, that is precisely when you will be redeemed” (*Shocheh Tov, Tehillim*, 20). Indeed how dark is the night of the Jewish People’s existence today! Corruption abounds and we are hard-pressed to find the truth. Our cherished values are trampled on by the cynical media and venal leaders, leaving in their wake the dispirited and disillusioned souls of our people who can’t find relief, as is written, “If you see a generation afflicted with much suffering, go out and examine the Judges of Israel” (*Shabbos*, 139b). To whom shall we look for guidance, justice and direction today? In the vacuum created by the absence of strong religious leadership, self-serving secularists and their unscrupulous religious appointees have grabbed the mantle of authority. As with any corrupt bureaucracy, the current regime operates on bribes and favoritism, and dirty politics. In fact, in every generation, there has been

the presence of some form of this dangerously hypocritical force that has invariably imperiled the soul of Israel. Sometimes masquerading as self righteous religious leaders and clergy, they continuously sabotage the tireless efforts of the sincerely righteous *Tzaddikim* to bring wayward Jews back to the fold and to inspire the defeated ones to continue clinging to their faith and Torah observance with joy. In their relentless pursuit of these *Tzaddikim*, they chase away the hope of enhancing G-d's prestige in the world. The corruption of their institutions and their crooked justice system, which operate on bribery and deceit, give religion a bad name. Fed up by the lack of moral integrity, so many have thrown up their hands in disgust and their Judaism out the door, convinced that it's impossible to make a sincere return to G-d. Nonetheless, there is a flower that blooms among the weeds, and it is the task of every person in his lifetime to find it, because therein lies his only salvation. The *Tzadik* has the remarkable power to help you envision the possible in the seeming impossible. By opening your eyes to G-d's control over the universe and your life, you can transcend the constraints of any circumstance in your life. So why are you so hopelessly

depressed and broken? To be sure, life is very trying today. Everywhere you turn there are problems, frustrations, distress and tragedy and things only seem to be getting worse. Unemployment is high, marriages are teetering, the divorce rate is soaring, our youth are falling into drugs and promiscuity, and serious illnesses are prevalent. People are so depressed and bitter that they think it's the end of the world or close to it. Hold on! The choice is yours; you can either give-in by giving up, or rise to the occasion by affirming that even at the last second, things can turn around for the good – because **“everything is possible!”** You see, it's all a matter of perception; once you recognize G-d's control over your fate, then in your mind the impossible now becomes possible; similarly, once the Jewish People accept as a whole the dominion of G-d over their destiny, the impossible-to-imagine redemption from the darkness of the long exile becomes possible through the hands of the *Moshiach*, as it is written, “The whole earth will be filled with knowledge of G-d as the water covering the sea bed” (*Yeshayahu*, 11,9). And the words of the prophet will be fulfilled, “For then I will change the nations [to speak] a pure language, so that they will all proclaim the

name of G-d" (*Zephania*, 3,9). Just imagine how beautiful the world will be in the future with everyone speaking openly to G-d! But, why wait? Isn't it about time you reach out to G-d and talk to Him? Then you will be surprised to discover that maybe, just maybe, what seemed all along so impossible **is now possible!**

