

בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֶצְתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva

23





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**Printed by:**

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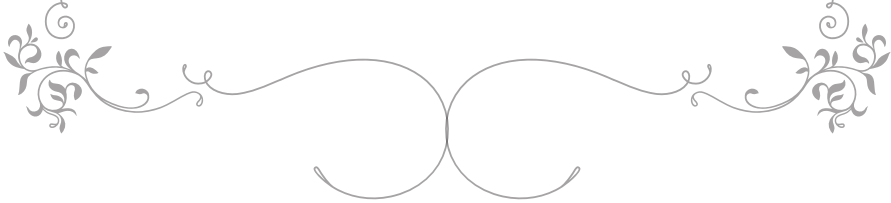
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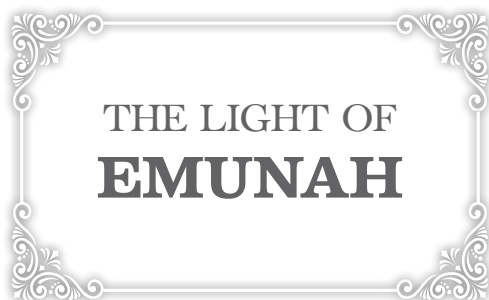


# INDEX

How does one create a connection to Heichel HaKodesh? .....	5
How can I create positive change? .....	8
How do I rectify the follies of my youth? .....	12
How can I strengthen my feelings of self- worth? .....	17
Thank you for transforming my marriage. .....	19
Can the Rosh Yeshivah give me <i>chizuk</i> for learning Torah? .....	22
Must I give up my smartphone? .....	24
How can I ensure that I remain attached to a <i>tzaddik</i> ? .....	26
Should I travel to Uman with my wife? ..	30
How do I navigate complicated relationships? .....	31







## HOW DOES ONE CREATE A CONNECTION TO HEICHEL HAKODESH?

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### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the letters, music CD's, and *shiurim* that changed the whole atmosphere in our home. The Rosh Yeshivah's guidance gives my husband and me such clarity, and we both feel that the approach of Heichel HaKodesh is the right way to run a *Yiddishe* home.

Just like everyone else, we constantly have questions as how to conduct ourselves in our daily lives. We wanted to know how we can reach the Rosh Yeshivah, to guide us and to clarify our uncertainties.

Thank you.

## 🌀 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,  
ה' אדה, שנת תש"פ לפרט קטן

Mrs. ...

It is only through learning the Rebbe's *sefarim* that it is possible for one to create a connection to the *heiliger* Rebbe. The Rebbe said in *Likutei Moharan*,<sup>1</sup> "The countenance, the intellect, and the *neshamah* of the *tzaddik* can be found in his *sefarim*." When one learns the Rebbe's *sefarim*, he gains clarity in life, because so many *eitzas*, *segulos*, and *refuahs* are hidden within the Rebbe's *torah's* in *Likutei Moharan*. The Rebbe once remarked,<sup>2</sup> "One can become a true *baal teshuvah* through learning *Likutei Moharan*; learning with an *emes* will cleanse his corrupted blood vessels and he will become an *ehrlicher Yid*."

Likewise, when one learns the *sefer Asher BaNachal* — the seventy thousand letters Mohorosh wrote throughout his lifetime — he gains a clear understanding of how to conduct himself in life. There are answers to every kind of question, and everyone can find his dilemma therein. Mohorosh would say that when someone has a question,

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1. 1:192.

2. *Chai Moharan* 349.

he should open *Asher BaNachal* to any random place, and he will find an answer to his question. Try it, it works every time.

In addition, establish a *shiur* in *The Light of Emunah*; each letter is relevant to everyone, and every letter contains guidance that enlightens one life. Learn through a couple of letters each day, and all your doubts and uncertainties will be addressed. All the content in the letters is sourced from the *sefer Asher BaNachal*, and the letters are written in a manner that our generation can relate to.

This is the only way one can be connected to Heichel HaKodesh. Mohorosh once remarked to someone, who while dancing tried to grab Mohorosh's hand, "You want to hold hands with me? Learn the *sefer Asher BaNachal* — that's how you will hold on to me."

May Hashem bless you with success in all your endeavors.



## HOW CAN I CREATE POSITIVE CHANGE?

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### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* and *shiurim*.

I am a mother of four young children. The oldest is not yet even four, and one of them is not healthy. My husband works, and things run smoothly, *baruch Hashem*.

My husband's workplace is not too far from our home, a walk of about fifteen minutes. There is another *yingerman* who works at the same place but leaves work an hour later than my husband. Instead of walking home once he finishes for the day, my husband stays at his office for an extra hour so he can get a ride home in his co-worker's car.

This set-up makes me so frustrated. I am drowning in work, running from one child to the other, and I'm desperate for him to come home so he can help me out a little. But the same thing repeats itself every day; he comes home an hour later, with the excuse that he had to wait for the ride home.

I have a few neighbors who try to help me out, but the bulk of the work falls on my shoulders. It really hurts me that my husband shows no consideration as to how hard I work. He tells me that I exaggerate it, and really it isn't as bad as I make it.



I've tried everything; positive, negative — nothing has helped.  
Perhaps the Rosh Yeshivah will have an *eitzah* for me.

Thank you.

## ❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה,  
ה' אדה, שנת תש"פ לפרט קטן

Mrs. ...

A woman once came to a Rav to ask for a *get*. When the Rav asked her why she wants to divorce, she answered that her husband comes home very late every day, and she can't continue taking care of the children by herself all her life. The Rav replied, "After your divorce your husband won't start coming home earlier — he won't come home at all! Divorce won't solve your problems."

It may sound like a joke, but in reality, his words convey an important message. Many times, a person feels such a desperate need to escape from his problems that he runs headfirst into even bigger problems. True, it's very difficult that your husband comes home late every day, but just think how difficult it will be without your husband in the picture. As hard as it is now, without a husband and a father for your children, it will only be much worse.

If you truly want an *eitzah* on how to create positive change, listen to the guidance of Mohorosh, who would

constantly remind us, “Be smart, not right.” This is the secret to a successful marriage; instead of trying to prove just how right you are, be smart. Is it worth destroying your marriage for this? Shlomo HaMelech says in *Mishlei*,<sup>3</sup> “The wise woman builds her home, but the foolish one tears it down with her own hands.”

When one hears your side of the story, they will without doubt agree that you are one hundred percent right. But you must deploy some *chochmah*, too. You must rise above the situation and see how you can create positive change. If you will speak kindly to your husband and greet him with a smile and positivity, you will see things will change between you. First, your mindset will change. You will receive him without contempt and you will appreciate the hours he does spend with you. As a result, he will enjoy coming home and won’t want to waste an hour just sitting around after work.

I acknowledge that it will be very difficult for you at first, especially because you feel so resentful already. However, do the right thing to salvage your marriage; greet him happily and speak kindly to him. A woman possesses the capabilities to completely transform her husband. You must, however, have patience until the transformation occurs, and not just abandon everything

prematurely. It is tragic to destroy one's home when there are still opportunities to save it.

Shlomo HaMelech also says in *Mishlei*,<sup>4</sup> "As water reflects a face back to a face, so one's heart is reflected back to him by another." When you look into water with a happy expression, your reflection will show the same, and if you frown, the water will reflect it back to you. The same is true regarding human interactions: Life is like a mirror. The way you behave is the kind of behavior you will receive in return. Therefore, don't insist on proving that you are right; instead, review the refrain of "Be smart, not right," and be the first to reconcile and speak kindly to him.

No one enjoys listening to criticism, especially not from his spouse. If you will shout at your husband, you will not change anything. On the contrary, every man has an ego and wants to feel respected; when his wife tries to order him around, it will only backfire. Instead, talk to him gently and with respect; as Shlomo HaMelech teaches us, "A gentle reply diffuses anger."<sup>5</sup> With anger and harsh words one accomplishes nothing. It has the opposite effect, which is a full-fledged shouting match.

4. 27:19.

5. *Mishlei* 15:1.

You write that you have tried with positivity, but it is hard for me to believe so. With positivity one can create whichever change he wants. Perhaps you tried talking nicely but with an underlying displeasure, because when one speaks kindly and has patience, he transforms even the most difficult person in the world.

May Hashem bless you with success in all your endeavors.



## HOW DO I RECTIFY THE FOLLIES OF MY YOUTH?

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### ❧ Question:

To the Rosh Yeshivah *shlita*,

Many years ago, as a young *bachur*, I succumbed to פגם הברית many times, *Rachmana litzlon*. Baruch Hashem, it has been a long time since then, and I no longer engage in such behaviors. My question is, how can I repent for everything that I did years ago? If *tzaddikim* told us the way to repent is not through fasting, what is left for us to do?

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת תצוה  
ה' אדה, שנת תש"פ לפרט קטן

Dear ...

The *aveirah* of פגם הברית - הוצאת זרע לבטלה is among the most serious transgressions. As it is *paskened* in *Shulchan Aruch*,<sup>6</sup> "אסור להוציא שכבת זרע לבטלה, ועון זה חמור מכל עברות שבתורה"; this *aveirah* is more serious than any other *aveiros* in the Torah. Likewise, Chazal state regarding someone who transgresses with פגם הברית that he deserves to be killed.<sup>7</sup> Rabbi Yitzchok and Rabbi Ami consider it as though that person engaged in spilling another's blood, and Rav Asi says it is as if the person worshipped *avodah zorah*.

When one does not repent, a great punishment awaits him. When the person leaves the world, all the *mazikim* he created remain attached to him. The Rebbe writes in *Likutei Moharan*,<sup>8</sup> "When a person dies, all the *kelipos* he created through this *aveirah* walk behind the *niftar* and lament over him. They behave exactly as his human children. But the fact that they march in the procession

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6. *Eben Ezra* 23,1.

7. *Niddah* 13b.

8. 1:141.

and lament over him is a great disgrace and humiliation for him. May Hashem protect us from such punishments.”

Woe to the person who succumbs to פגם הברית and through his actions cuts himself off from Hashem. The *heiliger Zohar* states,<sup>9</sup> “There is no *aveirah* in the world that one cannot repent for, except the *aveirah* of פגם הברית. Also, there is no sinful person who will not merit to see the *Shechinah*, except for a person who sins with the *aveirah* of פגם הברית.” This demonstrates how severe this *aveirah* is.

However, Hashem with His compassion sent the *neshamah* of the *heiliger* Rebbe to guide our generation; the Rebbe can rectify all the *neshamahs* that are held captive by this *aveirah*, and with his *eitzas* he can return them to Hashem. As the Rebbe remarked, “No one except me understands the *pshat* of the abovementioned *Zohar*—that when one succumbs to פגם הברית, *teshuvah* is futile. I proclaim that even when one commits this *aveirah*, he can still do *teshuvah*, even if he has done so many times.”<sup>10</sup>

The *heiliger* Rebbe bequeathed us with a gift called *hisboidedes*. The Rebbe taught us that a person can pour his heart out to Hashem in his mother tongue, and talk to Him as if he would be talking to a trusted friend. A person

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9. *Vayechi* 219b.

10. *Sichas HaRan* 71.

should find a private place and reveal to Hashem how the *Yetzer Hora* constantly tempts him with *aveiros*, and how he feels helpless in resisting him. One should tell Hashem how often he resolves that he will cease engaging in such behaviors, yet every time the *Yetzer Hora* gets the better of him. When a person conducts himself so, he removes from himself all the *kelipas* and harsh judgment.

Therefore, if you truly want to rectify the follies of your youth, listen to the Rebbe. Seek a place where you can talk to Hashem in solitude and share your struggles with Hashem. Tell Him how you must contend with the *Yetzer Hora* and how he sullies your thoughts and entices you with *aveiras*. Say to Him:

**Riboinoi Shel Olam, I so badly want to be ehrlich, yet I constantly succumb to פגם הברית. I am so gripped with this aveirah that I can find no way to extricate myself from its claws. Hashem, I am being consumed by taavos niuf, please save me! My only desire is to be ehrlich, yet I keep on returning to my sinful behaviors. My spirit is broken into shards. Hashem, have compassion on me and help me be able to repent for everything I ever transgressed.**

Continue speaking to Hashem in this fashion and don't hide anything from Him. By doing so you will ultimately emerge from the *Yetzer Hora's* clutches.

Instead of fasting, establish a *shiur* in Mishnayos;

even if you have a hard time comprehending what you learn, say the words of Mishnayos, because this will extract you from your *aveiros*. The Rebbe states in *Sichas HaRan*,<sup>11</sup> “Even a person who has fallen into the *Yetzer Hora*’s clasp, and has sunk so low that he is lying in שאול תחתית, if he establishes a *shiur* and learns a certain amount of Torah every day, he will eventually emerge from the depths. The power of Torah is so great, it can extricate a person from all his *aveiros*.”

When R’ Nosson heard the Rebbe say these words, he asked, “Can the Torah also save a person who has fallen captive to the *aveirah* of פגם הברית - הוצאת זרע לבטלה?” To which the Rebbe replied, “You cannot fathom the power of the holy Torah; its power exceeds everything else. Even someone who is accustomed to commit the *aveirah* of פגם הברית, and he even makes it part of his routine, if he will learn Torah every day, he will be *zocheh* to become an *ehrliche Yid*.”

May Hashem bless you with success in all your endeavors.



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11. *Siman* 19.



## HOW CAN I STRENGTHEN MY FEELINGS OF SELF-WORTH?

### ❧ Question:

To the Rosh Yeshivah *shlita*,

I can't take the loneliness anymore. I feel so isolated and rejected. The feeling that no one needs me makes me want to give up on life.

Perhaps the Rosh Yeshivah can give me some *chizuk*?

Thank you.

### ❧ The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת תצוה,  
ו' אדר, שנת תש"פ לפרט קטן

Dear ...

You write that no one needs you, and it causes you to despair. Let's say the above is true; why should it cause you to be so depressed? Even if no one in the world needs you, Hashem does! Thus, if Hashem needs you, why do you need anything else? What is the ultimate connection a person wants to achieve? That he should sense Hashem's presence at all times. When a person reaches that level of connection, he no longer needs anyone else.

A person should strive to live with such a strong belief in Hashem that he should always feel Hashem is next to him and accompanying him in his daily life. Nothing in the world can faze him. A person's entire fulfillment should come from the fact that he believes in Hashem, Who sustains the entire world. Every object, every plant, every animal, and every person draw their existence from Him. Everything is Hashem, and Hashem is everything, and when a person internalizes it, he is the luckiest person to exist.

Listen to the *eitzah* the Rebbe gave us, which is *hisboidedes*. Find a place where no one will disturb you and pour your heart out to Hashem in your mother tongue. The Rebbe said that when a person tells Hashem all his troubles and everything that is bothering him, Hashem Himself stands facing him and listens to every word.<sup>12</sup>

May Hashem bless you with success in all your endeavors.



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12. *Sichas HaRan* 70.

## THANK YOU FOR TRANSFORMING MY MARRIAGE.

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### Question:

To the Rosh Yeshivah Shlita,

I just wanted to share the amazing transformation in my personal life. I've been married for quite a few years, and for as long as I can remember, my *sholom bayis* was always on the rocks. I accepted my fate that I must live with a husband who isn't very interested in me, and doesn't really like me, either. He always gave me the feeling that I was the least important person in his life.

Although the situation bothered me greatly, I didn't know what I can do to change it; therefore, I just submitted to the fact that this is my life and I must learn to live with it. He never helped out at home, never gave me a good word, and the only reason I didn't leave him is because I come from a difficult background and my parent's home was never a viable option to return to.

Then one day a miracle occurred; my husband started listening to the Rosh Yeshivah's *shiurim*, and we started building a connection to the *heiliger* Rebbe. I can never thank Hashem enough for this; our lives have changed so drastically, it is impossible to describe. My husband suddenly started treating me completely differently. He started showing interest in me

and started sharing his life with me. He helps me now at home, and he makes me feel loved.

To me, it seems like a dream come true; I still cannot believe that my life completely transformed in a few weeks. We both feel like we are newly married, with a fresh beginning.

I cannot adequately thank the Rosh Yeshivah for everything he does, for the *shiurim* that saved my life and healed our marriage.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ג' פרשת תצוה,  
ז' אדר, שנת תש"פ לפרט קטן

Mrs. ...

It is just as you write; when a person begins listening to the *eitzas* of the *heiliger* Rebbe he becomes a new person. He gains such clarity and happiness — he starts genuinely living. If people would only know what the Rebbe teaches us, everyone would learn the Rebbe's *sefarim*.

The Rebbe said, “The world will marvel at the great love between you.”<sup>13</sup> This describes the relationship in a Breslever home — where husband and wife treat each other with respect and love. Unfortunately, there

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13. *Chai Moharan* 292.

are so many couples nowadays whose relationships are lacking; they argue, they speak badly of each other, or the husband mocks his wife to his friends. Their marriage is not fulfilling; therefore, he doesn't want to go home. He makes up stories or lies to her so he can spend time with his friends. His wife also treats him badly; she discusses private details regarding her husband with her friends, and she doesn't show him the proper respect and love. However, once one starts living with the guidance of a *tzaddik* and listens to the *chizuk* the *heiliger* Rebbe gives us, then what the Rebbe writes will materialize, and the love between husband and wife will amaze others.

How fortunate for the person who lives in harmony and is *mevater* for his spouse. Fortunate for one who tries to find only the positive in his spouse — such a couple will be *zocheh* to an abundance of blessing, as Chazal state, “איש ואשה - זכו, שכינה ביניהן” — when a couple is *zocheh*, Hashem Himself dwells in their home.”<sup>14</sup> Hashem's name is “Shalom”;<sup>15</sup> when husband and wife live in harmony, then there is *hashraus HaShchinah* and they merit every blessing.

May Hashem bless you with success in all your endeavors.

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14. *Sotah* 17a.

15. *Shabbos* 19a.

## CAN THE ROSH YESHIVAH GIVE ME *CHIZUK* FOR LEARNING TORAH?

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### Question:

To the Rosh Yeshivah *shlita*,

I recently started attending the Rosh Yeshivah's *shiur* in Gemara, aside from the other *shiurim* I have in *Shas*.

I wanted to ask for a *brochah* and *chizuk* to continue learning every day.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ד' פרשת תצוה,  
ח' אדר, שנת תש"פ לפרט קטן

Dear ...

How fortunate you are that you learn the *daf* Gemara every day; this will protect you from all harm. The Rebbe relates in *Sippurei Maasos*,<sup>16</sup> “The mountain said to the king (who was afraid that the people will come to kill him), ‘If the *daf* is your shield, you need have no fear of

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16. Story 7.

anything.”” This relates to the *daf* Gemara; that is, as long as one learns, he will be protected from all harm.

When a person learns Torah, the Torah will come to his assistance in his time of need. Chazal relate<sup>17</sup> that the daughter of Achar<sup>18</sup> came to Rabbeinu HaKadosh and asked for food. After hearing whose daughter she was, he proclaimed in wonder, “He still has children and grandchildren who are alive? It is written, ‘He will have neither child nor grandchild among his people, no survivor in his habitations.’”<sup>19</sup> There should be no surviving children from this *rasha*!” To which she replied, “I beg of the Rebbi to remember the Torah he learned, not his evil deeds.” As soon as she finished saying these words, a heavenly fire descended and consumed Rabbeinu HaKadosh’s chair in defense of Achar. Rabbeinu HaKadosh started crying and declared, “Behold, when even a *rasha* learns Torah, the Torah comes to his defense; all the more so when *ehrliche Yidden*, who do believe in Hashem, learn Torah, the Torah will certainly protect them and stand up for them.”

Remain strong with your *daf* Gemara, just as you would with laying *tefillin*; Mohorosh would repeat from the gaon Reb Sheftil *zt”l* who was the son of the *Shelah*

17. *Chagigah* 15b.

18. Achar was a Tanna and then became an *apikorus*.

19. *Iyov* 18:19.

*HaKadesh*, who wrote in his will,<sup>20</sup> “Learning a *daf* Gemara every day should be as important to a person just as he lays *tefillin* every day without compromise.”

May Hashem bless you with success in all your endeavors.



## MUST I GIVE UP MY SMARTPHONE?

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### Question:

To the Rosh Yeshivah *shlita*,

During the *shiurim*, I often hear the Rosh Yeshivah speaking about the dangers of a smartphone, which prompted me to start considering getting rid of mine. However, on the other hand, it’s hard for me to understand what is really so bad about it.

True, I don’t need it for business, but I have a good filter, and I only use it for entertainment. I play games on it, watch videos, listen to music, etc. Many times, I also use it to learn my *shiurim*.

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20. At the end of the *sefer Yesh Nochlin*.



It's just convenient. I can get all the information I need and communicate easily. I don't use it for anything that is not allowed; therefore, I wanted to ask if in my case I must get rid of it, or if I can continue using it.

I will do whatever the Rosh Yeshivah advises me to do.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת תצוה,  
ח' אדר, שנת תש"פ לפרט קטן

Dear ...

If you would only know the destruction the internet wreaks in *Yiddishe* homes, you would not want to own such a device for even a minute longer. The “convenience” of the internet is a misfortune that has befallen our generation and has already cost us a very steep price. So many *Yiddishe* families have been destroyed as a result.

The *Yetzer Hora* has found such an easy tactic to seize our youth and entice them with *aveiros*. Instead of having to work hard, to physically lure them to places that are harmful spiritually, all he must do is ensure the *bachur* or girl buy a smartphone or tablet, etc., and then he has them in his net. They can stay home, find a good hiding place, and are exposed to all the immorality in the entire world.

Don't be smarter than Mohorosh and all the other

*tzaddikim* who have come out against the dangers of technology. A smartphone robs a person of his life; as R' Avraham ben R' Nachman once remarked, "The *Yetzer Hora* isn't satisfied with depriving a person only of his *ruchniyus*; he wants to take away his *gashmiyus*, too. His goal is to kill him completely." This is what happens when a person watches *aveiros*: he loses control over his mind. When a person loses his *seichel* and cannot make rational decisions, he is truly lacking the most vital thing in life. Therefore, I ask you, "Is it worth it? Do you want to lose everything?"

I hope you will accept my advice and throw away your device. You write that you don't need it for *parnassah*; therefore, there is no reason for you to hold on to them.



## HOW CAN I ENSURE THAT I REMAIN ATTACHED TO A ***TZADDIK***?

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### Question:

To the Rosh Yeshivah *shlita*,

I must begin by thanking you for all the beautiful letters that

give me so much *chizuk*; a special thank-you for the *shiurim* you give every day — they completely transformed my life. I have already finished many *masechtos* in *Shas*, and *Mishnayos* multiple times.

I saw an old video of *Mohorosh*, and in the background I recognize people who are no longer part of *Heichel HaKodesh*. I started worrying that maybe I, too, will one day lose interest in staying connected to *Heichel HaKodesh*. What is the *eitzah* to always remain close to the *tzaddik*?

Thank you.

## 🌀 The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת תצוה,  
ט' אדר, שנת תש"פ לפרט קטן

Dear ...

The Rebbe says in *Likutei Moharan*,<sup>21</sup> “Every time a person journeys to the *tzaddik*, he must make certain that each coming is anew; not as though he has been to the *tzaddik* and is now coming again. Rather, it should be like he never visited the *tzaddik* before.” We must remember our past, and how we behaved before we were aware of the *heiliger* Rebbe, and that thought will propel us to maintain the connection.

If you want to remain connected to the *tzaddik*,

.....  
21. 1:62.

engage in *hisboidedes* every day. At first, thank Hashem that you found the light of the Rebbe, and realize how it changed your life, and then daven that you should always remain connected to the Rebbe, both in this world and in the World-to-Come. Daven:

**Riboinoi Shel Olam, help me always remain connected to the *heiliger* Rebbe. Help me so that my relationship to the Rebbe will always be passionate and meaningful, and help me never lose interest in such a *tzaddik*.**

Another *eitzah* for you to remain attached to the Rebbe is by learning his *sefarim*. Start with a *shiur* in *Likutei Moharan*. The Rebbe once said, “One who learns *Likutei Moharan* can be *zocheh* to become a true *baal teshuvah*; one who learns with an *emes* will cleanse his corrupted blood vessels and he will become an *ehrlicher Yid*.”<sup>22</sup>

Also learn the *sichas* of the Rebbe — *Chai Moharan* and *Sichas Moharan*. The Rebbe once remarked, “Through every discussion I have with you, you can be *zocheh* to become an *ehrliche Yid* — the way I mean an *ehrliche Yid*.”<sup>23</sup>

And lastly, you should learn every day, without fail, the *sefer Asher BaNachal* — the letters Mohorosh wrote

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22. *Chai Moharan* 349.

23. *Ibid.* 358.

for us. When one learns *Asher BaNachal*, it is as if he would be learning both the Rebbe's and R' Nosson's *sefarim*. *Asher BaNachal* is a summary of the Rebbe's *sefarim*; when one learns these letters, he forges an unbreakable bond to Hashem. Mohorosh would relate that R' Nosson's talmidim once praised the *sefer Shnei Luchos HaBris*, authored by the Shelah HaKodesh, saying that this *sefer* is a "*kol boi*"; that is, it entails all aspects of learning. To which R' Nosson remarked that his *sefer*, *Likutei Halachos*, is the Gan Eden of Hashem. Meaning that when one learns *Likutei Halachos*, he gains so much encouragement that he feels as if he is in Gan Eden. Mohorosh concluded this discussion by saying, "The *sefer Asher BaNachal* is Hashem Himself." This *sefer* is comprised of such holiness; no matter the page you open up to — every single letter contains such pure faith, which drives a person to begin living with Hashem.

May Hashem bless you with success in all your endeavors.



## SHOULD I TRAVEL TO UMAN WITH MY WIFE?

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### Question:

To the Rosh Yeshivah *shlita*,

I have a strong desire to travel to Uman with my wife for a visit during the year. I wanted to ask, is it recommended for women to recite the *tikkun haklali* at the *Tzion*? Also, what can I say that will help her grasp the significance of the place?

Thank you for all the *shiurim* and letters; may Hashem help you continue bringing *Yidden* closer to Him.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ה' פרשת תצוה,  
ט' אדר, שנת תש"פ לפרט קטן

Dear ...

The *heiliger* Rebbe promised that whoever will come to his *Tzion* and recite the ten *kapitlach* of *Tehillim* (16, 32, 41, 42, 59, 77, 90, 105, 137, 150) and give *tzedakah* for his *zechus*, even if he has committed the most terrible *aveiros*, "I will do everything in my power to do a favor for his *neshmah*, I will extract him by his *peyos* from

the depths of *Gehinnom*.” This guarantee is for men and women alike; whoever comes to Uman and recites the ten *kapitlach* at the Rebbe’s *Tzion* will merit that the Rebbe will give him or her a *tikkun*.

How fortunate for a person who is *zocheh* to visit, at least once during his lifetime, the *heiliger* Rebbe’s *Tzion*; it makes no difference between men or women, girls or boys. The Rebbe’s *Tzion* is for everyone; the Rebbe can rectify everyone’s *neshamah*.

May Hashem bless you with success in all your endeavors.



## HOW DO I NAVIGATE COMPLICATED RELATIONSHIPS?

### Question:

To the Rosh Yeshivah *shlita*,

Thank you for all the *chizuk* and *shiurim*, they are truly life changing.

I am an eighteen-year-old *bachur*, and I have two questions to

ask. *Baruch Hashem*, I have a beard and *peyos*, but my father dislikes the way I look and he wants me to remove them. Must I listen to him?

Also, my brother is getting married shortly, and I know that at the wedding there will be a lack of *tznius* and people will not behave properly. What should I do? Should I go to the wedding or rather remain home?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת ויקהל-פקודי,  
י"ט אדר, שנת תש"פ לפרט קטן

Dear ...

Of course, you should remain strong with your beard and *peyos*; internalize what the *heiliger* R' Nosson said, "A beard and *peyos* are a fundamental part of *Yiddishkeit*, and it's through a beard and *peyos* that you can identify if someone is a *Yid*. When one wants to question his faith and deny that there is a Creator, *chas ve'sholom*, the first thing he will do is remove his beard and *peyos*, because one's entire *Yiddishkeit* is contingent on his beard and *peyos*."<sup>24</sup> (Look into his holy *sefer* to see how he elaborates on this topic at length.)

Respect your parents; don't argue over this with your

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24. *Likitei Halachos, gilua'ch* 3,2.



father. When he speaks to you, listen to him and remain silent. However, never *chas v'sholom* remove your beard or *peyos*. We must honor our parents, as Hashem commanded us, "אִישׁ אָמוֹ וָאָבִיו תִּירָאוּ" <sup>25</sup> — yet at the same time Hashem commanded us, "וְזאת שְׁבִתִּי תִשְׁמְרוּ" — keep the holy Shabbos. Chazal elaborate<sup>26</sup> that if your father tells you to desecrate the holy Shabbos, you should not obey him. The same applies to all the other mitzvos, as well.

Regarding your question if you should attend your brother's wedding: Of course, you should go and take part in a family *simchah*. However, with wisdom determine when to join in with the festivities and when to remain on the sidelines. During *kabalas panim* and the *chuppah*, you should participate, but when there is mixed dancing, just step outside. Don't draw attention to the fact that you went out for a while; do it quietly, with *chochmah*. No one should even realize that you are missing.

If you will use your wisdom and behave with dignity, you will be able to cause your entire family to slowly draw closer to Hashem.

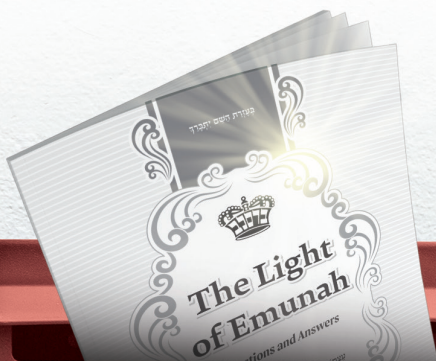


25. Vayikra 19:3.

26. Yevamos 6a.







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