



# *THE LIGHT* *Of* **EMUNAH**

Questions and answers that address many pressing challenges today's generation face.

Beautifully entwined with emunah, chizuk, and guidance that can be applied in one's daily life.

Written by:  
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Roth Shlita**



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**Printed by:**

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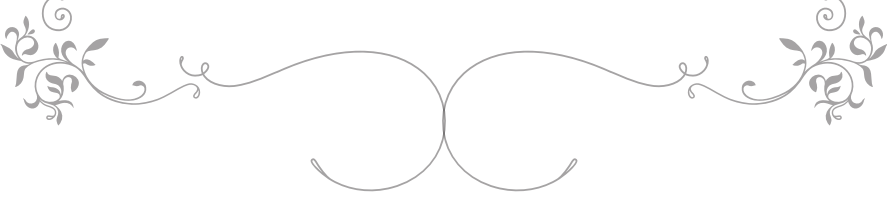
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# THE LIGHT OF EMUNAH

## SHOULD I ADOPT THE REBBE'S EITZAH OF HISBODEDUS?

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### Question:

To the Rosh Yeshivah *shlita*,

My primary *chassidus* is Chabad, yet I listen to your *shiurim* all the time. The whole concept of *hisbodedus* — talking to Hashem my own language — doesn't resonate with me. As known, in Chabad we place an emphasis on *hisbonenus* and thought, while talking to Hashem is reserved for davening. How can I find the passion to talk to Hashem in my own words, as it is taught in Breslev?

Despite my affiliation to Chabad, there were always Breslevers *sefarim* in my childhood home. My father would even give a *shiur* in *Sippurei Maasios* every week

to us children. Therefore, I am well acquainted with the Breslever *sefarim*. However, they are written in a very straightforward and simple manner, and I have a hard time connecting to them, whereas *Sifrei Chabad* are more intellectual, and they satisfy my inner thirst for knowledge. However, I don't find myself deriving *chizuk* from them for my day-to-day struggles.

I'm very confused. I don't know what I want out of life and what I should strive to achieve. Perhaps the Rosh Yeshivah can advise which *sefarim* I should learn and what goals I should aspire to. I want to be successful in life and especially in my *avodas Hashem*.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת ואתחנן,  
ד' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Continue learning *Sifrei Chabad*, and don't abandon the *heilige sefarim*. However, in addition, set aside time every day for *hisbodedus*. True, it appears simple — nothing lofty, but sometimes the simple things are the most significant to our daily struggles.

Bread and water are both very simple, yet they are the basic necessities a person must have to survive. Similarly, the *eitzah* of *hisbodedus*, is simple — straightforward; however, without this *eitzah* it is very difficult to survive. Every person must endure

difficult *nisyonos*, both physically and spiritually, and *hisbodedus* is the tool — the crutch, that helps a person overcome them.

Mohorosh would relate the following fascinating story to demonstrate exactly this point. There was a Chabads'ker *bachur* who had a relative in Uman, and the *bachur* went to visit him. While conversing, his relative told him about the concept of *hisbodedus*, and it deeply resonated with him. The fact that a person can converse with Hashem, just as he would with a close friend, was something that he found relatable and easy to implement.

A few years later, this *bachur* was arrested by the KGB and hauled off to Siberia. In Siberia he found favor in his commander's eyes and, instead of being sent to do backbreaking work, he was given a job as the commander's personal secretary. In the same office, there was a non-Jewish girl, a priest's daughter, who was also a captive. This created a terrible *nisayon*. The girl would nag him incessantly to do an *aveirah*. Day in, day out, morning and evening, she would pester him without relief. Alone, in the wilderness of Siberia, *hisbodedus* was all he had left. He would sneak out every night, despite the frigid cold, and shout out to Hashem, "Hashem, what should I do!? I am being tempted by a terrible *nisayon*! I feel as if I can't overcome it much longer; soon I'll be consumed by the fire of the *Yetzer Hora*! Hashem! Rather take away my *neshamah* then that I should succumb to this

girl's wishes." He would cry like this every night, and it gave him strength to prevail yet another day. The next day, when the challenge once again presented itself, he once again clung to the *eitzah* of *hisbodedus*, which was his only lifeline.

After three long years, the Russians finally released him. The officers threw a farewell party for him, and the non-Jewish girl asked to say a few words. She stood up and proclaimed, "If there is a holy man left in the world, then it is certainly this boy! I have been badgering him for so long to have a relationship with him, yet he never touched me."

The *bachur* traveled back to Uman and told his story; everyone who heard it, both young and old, wept. They were astounded; how could a young *bachur* possess such strength and courage only comparable to that of Yosef HaTzaddik? The *bachur* explained, "If I had not known about the simple *eitzah* of *hisbodedus*, I would have definitely succumbed. It was only in the merit of *hisbodedus*, talking to Hashem — crying to Hashem — that I was saved."

Therefore, this is my guidance to you; don't abandon your path of *avodas Hashem*. Stay connected to the holy tzaddikim — the Rebbes of Chabad who illuminated the world with their Torah. However, also seize the simple bread and water, the simple *derech* of talking to Hashem in the language you are accustomed to, because this will protect you from harm.



The simple path of *hisbodedus* can elevate a person to the highest levels in *avodas Hashem*. As the *heiliger Rebbe* once remarked, “My achievements came mainly through simplicity; I spent much time conversing with Hashem, and I conducted myself as a *prustik* – with absolute simplicity.”<sup>1</sup>

May Hashem help us be *zocheh* to be simple, *ehrliche Yidden*.



## MUST I HAVE A RELATIONSHIP WITH MY PARENTS AFTER I AM MARRIED?

### Question:

To the Rosh Yeshivah *shlita*,

I want to know how much contact I must have with my parents after I am married. Honestly, I want nothing to do with them; however, I want to know what is the right thing to do.

Thank you.

.....  
1. *Sichos Haran* 154.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת ואתחנן,  
ח' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

You ask how much contact you must have with your parent's after you are married; the answer is, exactly how much contact you would want your own children to have with you once they are married.

May Hashem bless you with success in all your endeavors.



## IS IT PERMITTED TO BUY A TICKET TO A *SIYUM* WITH MONEY ASSIGNED FOR *MAASER*?

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### Question:

To the Rosh Yeshivah *shlita*,

I want to know if it is permitted to buy a ticket to the upcoming *siyum Maseches Shabbos* with money set aside for *maaser*? Thank you.

 **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ד' פרשת ואתחנן,  
ח' מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Money that is set aside for *maaser* must be given to the poor. You cannot use it for other purposes.

If you cannot afford to buy a ticket, stay at home and listen to the *siyum* and *shiurim* over the telephone.

May Hashem bless you with success in all your endeavors.



**I CAN'T TAKE THE PRESSURE  
THAT ACCOMPANIES ME DURING  
THE YOMIM NORAIM.**

.....

 **Question:**

To the Rosh Yeshivah *shlita*,

The months of Elul and Tishrei are approaching and my head is starting to spin. I don't have the mental capacity for the seriousness and *davening* that accompany Rosh

Hashanah and Yom Kippur. I can't wait every year for the *Yomim Noraim* to finally pass. The whole talk that a person's entire year is determined in these few weeks puts me on edge, and I walk around feeling like I really have an impending court case coming up.

I know that *ehrlische Yidden* — for example, the Rosh Yeshivah — hum *niggunim* of Rosh Hashanah and it brings them *simchah*, but in my case, it is exactly the opposite. If I hear someone humming a tune from the Rosh Hashanah *nusach* my insides start churning.

Thank You.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת עקב,  
י"ג מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

The holy days are days of compassion; Hashem eagerly awaits our repentance and that we rectify all that needs rectifying. The *Yomim Noraim* are not days of fear — they are days of love; Hashem gives us an opportunity for us to return to Him.

The holy Baal HaTanya says<sup>2</sup> that the whole concept of the *Yomim Noraim* is comparable to a mighty king who resides in his magnificent palace. Simple people are not allowed entry when he sits on his throne.

.....  
2. *Likutei Torah, Parshas Re'eh*, 32:2.

Yet, when the king goes out to the fields and to the markets, then everyone can take advantage and gain an audience with him. Then the king is available to even the simple townfolk. The Baal HaTanya explains that during Chodesh Elul, the King —Hashem — is in the fields, mingling with the simple townfolk. It is a time when even the simple among us can receive a smile from the King. It makes no difference what a person's status is.

People panic during the holy days because they don't know what to do. They think that great *avodos* is expected of them. They think fasting or abstaining from earthly pleasures is what Hashem wants from them. Then, when they don't carry it through, they become very depressed. However, in truth, it is very easy to draw close to Hashem; it doesn't require fasting or other difficult *avodas*.

The *heiliger* Rebbe says, "One who desires to do *teshuvah* should recite *Tehillim*."<sup>3</sup> The Rebbe then explains that there are three categories of people who wish to repent. The Rebbe writes, "Every *Yid* strives to do *ratzon Hashem* and be *ehrllich*; however, not everyone succeeds in fulfilling his wishes. The first category does not have the ambition to carry through with their goals." The Rebbe writes further, "The second set of people have the ambition, yet feel helpless, because they don't know what is expected

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3. *Likutei Moharan* 2:73.

of them.” The last category, says the Rebbe, have the ambition and they also know how to do *teshuvah*. Yet, a struggle still awaits them; they must contend with the *Yetzer Hora* when he tries to confuse them by saying that they no longer can repent. However, the Rebbe concludes, “When a person says *Tehillim*, he will be *zocheh* to possess the ambition to repent, and he will know what is required of him to reach his goals. Lastly, he will have the strength to battle the *Yetzer Hora*, and he will merit that Hashem will forgive him completely.”

Therefore persevere, and set aside time every day to say *Tehillim* and talk to Hashem. Daven to Hashem that He should have compassion on you, and that He should draw you close to Him. A person cannot fathom the greatness of *hisbodedus*, as the Rebbe says,<sup>4</sup> “*Hisbodedus* is greater than any other *avodah*.” A person should set aside time every day, seclude himself somewhere, and converse with Hashem. He should pour his heart out to Him and say, “*Ribbono shel Olam!* Have pity on me, and help me connect to You with an *emes*.” A person should speak to Hashem in his mother tongue — in the language he is accustomed to. Because we don’t speak *lashon hakodesh*, it is hard for people to express themselves properly in it. However, in a person’s mother tongue it is so much easier.

This should be your *avodah* the entire Elul. You will

.....  
4. Ibid. 2:25.

start sensing such a closeness to Hashem, something you have never experienced before. It's the sweetness that tzaddikim experience in Gan Eden. Your life will transform, and you will feel free of the panic and the pressure. Instead, you will start experiencing joy during the holy days.

*A kesivah v'chasimah Tovah!*



## MY WIFE SUFFERS FROM DEBILITATING PAIN; HOW CAN WE REMAIN STRONG?

.....

### **Question:**

To the Rosh Yeshivah *shlita*,

My wife has been suffering from arthritis for the past year now, and she is in constant terrible pain. I listen to the Rosh Yeshivah's *shiurim*, and they give me strength to forge on despite the difficulties, and be both a father and mother figure to my sweet children.

Both my wife and I constantly daven to Hashem to merit salvation, but we have so far not seen any positive results. The anguish and pain are so great that I'm slowly

slipping towards despair. I desperately need *chizuk* to be able to endure this very difficult challenge.

Thank you again for all the wonderful *shiurim*; they are what keep me going.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

I beg of you, don't despair! With *tefillah* it is possible to generate every salvation a person may need. Chazal state:<sup>5</sup> If a person is *mispallel* for a specific thing, yet sees that his *tefillos* are not answered — he should persist with his *tefillos* and daven once again. As it says in *Tehillim*:<sup>6</sup> קוּה אֱלֹהִים, חֲזַק וַיֵּאמֶץ לְבָבְךָ וְקוּה אֱלֹהִים; a person should not give up after he is *mispallel* and does not immediately merit salvation. Rather, he must wait and continue davening until his *yeshua* arrives.

When a person davens to Hashem, he must flex his patience muscles, because not always does he merit salvation immediately. When days and months go by, and he is still pining for his redemption, then he must work harder to strengthen his resolve and not cease davening. Every matter a person davens for has a

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5. *Berachos* 32b.

6. 27:14.



price tag — a sum of how many *tefillos* are needed to receive it. We learn this from Moshe Rabbeinu, who davened to Hashem to be able to enter Eretz Yisroel; Chazal say,<sup>7</sup> Moshe Rabbeinu davened five hundred fifteen *tefillos*, which is equal to the sum of the letters of the word *V'eschanan*. If Moshe Rabbeinu had uttered even one more *tefillah*, then he would have merited to enter Eretz Yisroel. However, Hashem said to him:<sup>8</sup> רב אל תוסף דבר עלי עוד בדבר הזה, *don't be mispallel any further for this*. This teaches us the power of *tefillah*, and how stubborn we must be! A person should never despair, and he must truly believe that his *tefillah* has the power to bring a *yeshua*. One should never relent and never concede until Hashem helps him.

Internalize lessons in *emunah*, and review those lessons with your wife. Know: Everything Hashem does is good. And everything Hashem does is for the benefit of a person. When a person doesn't see the good, when all he sees is darkness and pain, he must believe that it only appears that way to us human beings. Really, it is the best possible way it could be for us. Thus, you may ask, if it is good, why should I even be *mispallel* for my circumstances to change? How may I even daven to Him to alter something that is truly good for me?! The answer is, because Hashem wants us to! He wants us to daven to Him and beg Him for assistance for what we perceive as good, yet

7. *Devarim Rabbah* 11:10.

8. *Devarim* 3:26.

at the same time, until we merit salvation, believe that this is now truly best for us. A person must constantly review that everything that happens to him is for his benefit only.

Strengthen your wife, and bolster her spirits with *emunah*. This will make her happy, and once she is happy the terrible disease will go away. Happiness can cure every illness or disease. As the Rebbe states, “All the suffering and illnesses that afflict a person only come from depression and despair. Even all the doctors acknowledge that all sickness and disease originate when a person is unhappy, and *simchah* is a cure for everything.”<sup>9</sup>

It is a mitzvah for a husband to gladden his wife. Chazal teach us:<sup>10</sup> בְּעֵלָה מְשַׂמְחָה - אִשָּׁה — the husband has an obligation to gladden his wife.

May Hashem bless her with a complete and speedy recovery.



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9. *Likutei Moharan* 2:24.

10. *Kiddushin* 34b.

## CAN I LEARN *KITZUR SHULCHAN ARUCH* AS PART OF MY DAILY *SHIURIM*?

### Question:

To the Rosh Yeshivah *shlita*,

The Rosh Yeshivah has already advised me a while ago to start learning *Shulchan Aruch* every day; however, I haven't yet been able to implement it into my *shiurim*. I wanted to ask the Rosh Yeshivah his opinion about an alternative option: learning *Kitzur Shulchan Aruch*, which is divided between the days of the year. Understandably, it will make it much easier for me, but will I fulfill what the Rebbe wanted, that everyone should learn *Shulchan Aruch* every day if I proceed in this manner? Or will it only be *bedieved*? My wife is also eager to join me in my *shiur* and learn some *halachos* together every day. Thank you.

### The Rosh Yeshivah's Response:

בעזרת ה' יתברך - יום ג' פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

You can fulfill your quota of learning halachah in this manner, not as a *bedieved*, but even as a *lecatchilah*.

The Rebbe wants us to learn halachah. The Rebbe

said, “Every *Yid* must learn *Shulchan Aruch* every day, without fail. Even if you are under duress and have no time, you may study any law in *Shulchan Aruch* even if it does not follow your regular course of study. You must go through at least one law every day of your life. And under normal circumstances, you should have a fixed practice of learning *Shulchan Aruch* in order, until all four sections are completed. Then start again at the beginning. Continue this way all the days of your life.”<sup>11</sup>

Besides being an extremely important *limud*, learning *Shulchan Aruch* is also a *tikkun* for everything a person must rectify. As the Rebbe states,<sup>12</sup> וְהוּא תִקּוּן נְהוּא תִקּוּן לְמַדְרָא. Likewise, the Rebbe expounds, if a person can learn all four sections with all the major commentaries from beginning to end, then all the better. However, if that is too much, then a person should at least learn the *Mechaber* with the *Rema*, so he knows how to conduct himself.

It is commendable that you learn *halachah* together with your wife; by doing so, you will know how to live according to the Torah and conduct yourself in a correct manner.

May Hashem bless you with success in all your endeavors.

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11. *Sichos Haran* 29.

12. *Ibid.*

## MY HUSBAND DOESN'T TRUST ME. WHAT CAN I DO?

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### **Question:**

To the Rosh Yeshivah *shlita*,

I must begin by thanking you for all the wonderful *shiurim*; they infuse me with life. I have been listening to them for close to a year now, and I cannot go to sleep before listening to a new *shiur*.

I have been married for twelve years now, and I am blessed with beautiful children and a kind and goodhearted husband who helps me immensely. I try to do my utmost as a wife and mother to create a happy and healthy atmosphere at home, but there is one aspect in our life that creates tension at home. My husband was orphaned at a young age and went through many hardships growing up; as a result, he lost his trust in humanity. He suffers from phobias and doesn't trust anyone, including myself.

Just last week, he came home one day and accused me of something. He had no facts, no evidence, his suspicions were merely based on illusions. When I told him that I have no idea what he is talking about, he started sulking and stopped talking to me. Such incidents upset me so much, and it is very hard for me to forgive him afterwards. Later, when we discussed it and he realized

he wasn't right, the bad feelings still remained. It is so painful that the closest person in my life doesn't trust me and can accuse me of such things. Can you give me some guidance?

Thank you.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג' פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Mrs. ...

I understand your pain; it is a very difficult feeling to live with someone who doesn't trust you. What does a woman want? All she needs is the feeling that her husband trusts her and believes her. When this is not the case, it can cause very hurt feelings between them.

However, I view your case a little differently. You yourself write how kind your husband is, and that he helps you out. His issues originate from the fact that he was orphaned when he was very young. Therefore, instead of feeling hurt, view him with compassion and try to place yourself in his shoes.

What do you do when your child gets angry and tells you, "You're a horrible mother!" or as children sometimes say, "I hate you!" Do you get hurt and upset, or do you understand that it's a child and a child doesn't know how to express what is really bothering him? View your husband the same way. True, he is an

adult already, and you expect him to express himself so, but because his childhood was so confusing and robbed him of his innocence and self-confidence, these incidents unfortunately occur.

Instead of being hurt, judge him favorably; by your doing so, Hashem will judge you favorably. Likewise, by rising to the occasion, you will merit to see *nachas* from your beautiful children.

May Hashem bless you with success in all your endeavors.



## SHOULD I TRY TO INFLUENCE MY FRIENDS TO BEHAVE WITH RESPECT IN YESHIVAH?



### Question:

To the Rosh Yeshivah *shlita*,

The Rosh Yeshivah is always happy to answer *bachurim's* questions, therefore I also want to ask something.

I am a chassidisher *bachur*, and I learn in a chassidische yeshivah. I have many friends — *ehrliche* good boys. However, my friends are often disrespectful to the

Mashgiach. Our Mashgiach is a respected *talmid chacham*, and he truly tries to help us grow, but when he is strict the boys ignore him or make fun of him. He pretends that it doesn't bother him, but I can see that it really does. Also, sometimes when he gets up to speak, the *bachurim* will hum or behave disrespectfully. How can I explain to them that their behavior is not right?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

It is not worthwhile for you to give *mussar* to the other boys. Chazal say: <sup>13</sup> כָּשֶׁם שֶׁמִצְוָה עַל אָדָם לֹמֵר דְּבָר — If one clearly knows that his words of rebuke will not be accepted, then he shouldn't bother saying anything. Don't give them *mussar*; not only will they not listen; you will also become a laughingstock for them.

You behave respectfully and utilize these brief years correctly. Chazal state, "A person's years during his youth are like a crown of roses."<sup>14</sup> Because when a person makes the most of the years when he is still

.....  
13. *Yevamos* 65b.

14. *Shabbos* 152a.



young, then the rest of his life is beautiful — like a crown. Chazal state further, “Woe to the beautiful years of our youth that disappear and do not return.”<sup>15</sup> Therefore, be smart, and utilize your years in yeshivah with Torah and *tefillah*.

Be very careful never to hurt another *Yid* — it makes no difference if it’s another *bachur* or the Mashgiach or even the janitor who cleans the yeshivah. If you will have compassion on others, then Hashem will have compassion on you.

May Hashem bless you with success in all your endeavors.



## IS ONE ALLOWED TO SEND *CHOSSON-KALLAH* PICTURES TO ONE’S FRIENDS?

### Question:

To the Rosh Yeshivah *shlita*,

I am very excited to inform the Rosh Yeshivah that I am, *baruch Hashem*, engaged to an *ehrliche* girl! I wanted to

15. Ibid.

ask if I am allowed to send pictures of me and my *kallah* to my friends.

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Dear ...

Mazel tov on your *shidduch*! I am very happy to hear the wonderful news, that you were *zocheh* to find a good *shidduch*, and are engaged to an *ehrlliche* girl. May Hashem bless you to merit to build a *bayis neeman b'Yisrael*, and be *zocheh* to *ehrlliche Yiddishe doros*.

Don't send a picture of your *kallah* to anyone; it is not *eidel* to do so. Likewise, after you are married, never post or send around pictures of you and your wife. It is not *tznius*.

Unfortunately, many people are not taught correctly, and they do not know how to behave. Instead of asking if such behavior is right, they imitate whatever they see their friends doing, and assume "If he is doing it, then I can as well." Young couples post private pictures of themselves, and think that this will cause others to envy them or perhaps to admire them.

Don't send private pictures of yourself, and don't look at pictures of others. Every time you guard your

eyes, you save yourself from a scorch in *Gehenom*. R' Nosson would say, "One less look – one less burn," when one guards his eyes, he spares himself terrible punishments that await in the world to come.

Don't choose your friends to be your mentor or Rav. When you have a quandary and you are not sure how to behave – ask an *ehrlicher Yid*. You are standing at the threshold of building a *Yiddishe* home; be careful which *hechsheirim* you bring into your home. Buy only food and drinks that have a good *hechscher*. Not everything you see your friends eating should enter your home. A person isn't happier if he eats and drinks whatever his heart desires. Nowadays, it is possible to buy almost everything with good *hechsheirim*.

Likewise, don't bring any magazines, or newspapers into your home. Even if it's printed in Yiddish, it doesn't necessarily mean that the writers are *ehrliche Yidden* and have *ehrliche hashkofos*. There is poison hidden between the lines that slowly penetrate a person's mind and draw him away from Hashem.

If you will ask all your questions and settle all your doubts with an *ehrlicher Yid*, you will successfully build a beautiful *Yiddishe* home and merit *nachas* from your future generations.

May Hashem bless you with success in all your endeavors.



## IF MY BEHAVIOR AND DRESS ARE NOT UP TO PAR, DOES IT MEAN THAT THE GOOD THINGS I DO ARE NOT VALUED?

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### Question:

To the Rosh Yeshivah *shlita*,

I am a girl from an upstanding and *ehrliche* home. However, my family adheres to many stringencies that make *Yiddishkeit* unappealing to me. Their view of *Yiddishkeit* is black and white; either I abide by all their rules or I'm worthless. I realize that if only they would allow me some leeway, I wouldn't then go all out to disobey them. For example: My mother doesn't allow me to wear makeup. I wear makeup, including eye makeup. If she would only allow me to wear some foundation and blush, I wouldn't apply eye makeup. However, if I'm disobeying her anyway, it makes no difference to me to what extent.

I'm confused and feel insignificant. Whenever I do something, someone will go snitch on me to my mother or grandmother. I'm not a bad person, but when I do dress modestly it is only to make them happy, not because Hashem commanded us to do so. I want that to change. I want to be *tzniusdig* because *I* want to, not because I was told to.

People are constantly reprimanding me, and giving me wise advice. At the time, it doesn't really resonate, but after I've mulled it over multiple times, it leaves an effect. For example, someone told me that if I don't dress modestly, then my davening is worthless. In truth, my dress is fine. Just according to their extreme version of *tznius* it isn't OK. However, I used to be very careful to daven every day, but since I heard this, I've become lax in my davening and I no longer have the same passion. I feel like I'm now on the other team, that I've been pitted against my family and Hashem.

Perhaps the Rosh Yeshivah will be able to help me. Many people have advised me to write to you for guidance.

Thank you.

### **The Rosh Yeshivah's response:**

בעזרת ה' יתברך - יום ג פרשת עקב,  
י"ד מנחם-אב, שנת תש"פ לפרט קטן

Miss ...

Do not contemplate such terrible thoughts! Thoughts that Hashem is against you are so far from the truth! Hashem is not far from you; He is always by your side. Hashem loves you, and He is eagerly awaiting you to continue davening to Him and asking Him for everything you need. It makes no difference who the person is, and what he has done, Hashem is *always* awaiting a person's return, and wants to hear his voice.

The *heiliger* Rebbe — the Breslever Rebbe's purpose in this world was to show us Hashem's compassion, and how He loves every *Yid*. The Rebbe constantly spoke to us about how badly Hashem desires that every *Yid* open his lips and whisper a few words to Him. When a person speaks to Hashem, he begins feeling an incredible closeness to Hashem. He finally starts feeling as if someone understands him, and he has someone to whom he can unburden himself. Hashem accepts a person unjudgementally; it makes no difference who he is or the way he looks.

Adopt the Rebbe's *eitzah* and sample the sweetness of *hisbodedus*. When you have a few quiet minutes, and no one will see you or disturb you, give it a try. Speak to Hashem in the language you are most comfortable with. Tell him exactly how you feel, and that you find *Yiddishkeit* so confusing and oppressive. Tell him about the battle that wages in your mind, and how *tznius* is a penalty for you, but something that you would want to abide by. Initially, speaking to Hashem is hard, something someone must get used to. But once you will do it often, you will become so strong, and you will start sensing Hashem's Presence and love at all times.

Don't listen to those who say that if your dress is not up to par then your davening is worthless; it is not true! Hashem wants everyone to daven to Him, He wants us to daven that we should feel a connection to Him, and he wants us to daven to Him for assistance to fulfill His wishes.

Again, I beg you, don't listen to those who say that your davening is worthless. This is the *Yetzer Hora's* doing; he wants to break you and push you further away from *Yiddishkeit*. Don't place Hashem on the same team as all those who put you down. Hashem sees a person's heart, He sees a person's willpower, and He can see how badly a person struggles to be good. He doesn't view us the same way a human being views another; he sees even the smallest fragment of good, and He treasures it.

The Rebbe tells us in the first story in *Sippurei Maasios*, the viceroy asked the wind, "What is valued there?" and the wind answered, "Everything is valued there." Mohorosh explains "There" refers to up in Heaven. In Heaven, everything is valued. Every small movement is treasured, and even the smallest effort to be good is recognized. Even if a person only *thinks* about amending his ways — a mere thought — it is valued by Hashem. As the *heiliger* Tanna Rabbi Shimon bar Yochai taught us,<sup>16</sup> לֵית רְעוּתָא טָבָא דְאִתְאַבִּיד — A good will is never lost; therefore, certainly if a person says a word, or does a good deed — then it is cherished up in Heaven.

I hope this letter will give you *chizuk*, and you will no longer take note of what others say to you. You will be true to yourself, and serve Hashem because He commanded us to. Discuss every aspect of your life

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16. *Zohar Terumah* 150a.

with Him. If something is difficult — tell Him about it and ask Him to help you. You will see, transformation will begin. You will find meaning in being a *Yid*, and you will find meaning in your life.

May Hashem bless you with success in all your endeavors.



To submit a question of your own, visit [breslevcenter.com/answers](http://breslevcenter.com/answers)



# THE LIGHT OF EMUNAH JUNIOR

## EVEN IF I FALL, I STAND UP

Dear children! Who waits all year for a snow day? Who enjoys playing in the snow? Snow can be soft and fluffy, but sometimes it can also be hard and icy. No one likes to slip on the ice, right? Listen to the following tale....



The *heiliger* R' Nossou had a loyal talmid, R' Nachman Toltchiner. One cold winter morning R' Nachman was hurrying to shul for Shacharis. Outside the roads were snowy and icy. All of a sudden, R' Nachman slipped and went sprawling to the ground. Quietly, at the side of the street, an old babushka was watching. This woman had heard lots of *lashon hora* about Bresleaver Chassidim, and she didn't like them.



Because I am a Breslever I picked myself up!

When she saw R' Nachman fall, she burst out laughing. She laughed and laughed so hard that tears ran down her cheeks. When she was finally able to catch her breath, she called out to R' Nachman, "See, because you are a Breslever you slipped and fell! This is your punishment!! Ha ha ha!!"

The *heiliger tzaddik* R' Nachman Toltchiner wasn't

upset or offended. He stood up, brushed the snow off his coat, and declared: “I fell because the roads are slippery and icy; but because I am a Bresleiver I picked myself up, and I didn’t stay there, lying in the snow.”



### Little Lesson Learned

R’ Nachman teaches us two things with his words. First, a person should remember that when he has a challenge, or something doesn’t work out the way he wanted it to, he shouldn’t say that because he is connected to a *tzaddik* a bad thing happened.

Second, R’ Nachman was repeating an important lesson that the *heiliger* Rebbe teaches us. Just as when we fall physically, we stand up, the same should be in other circumstances, too. For example, you worked hard on a project, but it didn’t come out the way you wanted it to, or you tried so hard to achieve something and you failed. Will you now give up and say, “I can’t do it anymore?!” Or will you pick yourself up, brush off the dust, and continue, trying even harder than before? We must remember never to give up!

In the same way, when a person does something wrong, he shouldn't think, "Now I'm a bad person, I can't do *teshuvah*." A person must remember that he can always return to Hashem and Hashem is always waiting for him.

