

בְּעִזְרַת הַשֵּׁם יִתְבָּרַךְ



# The Light of Emunah

*Questions and Answers*

Translated from עֲצוֹתוֹ אֱמוּנָה  
Written by the Rosh Yeshiva

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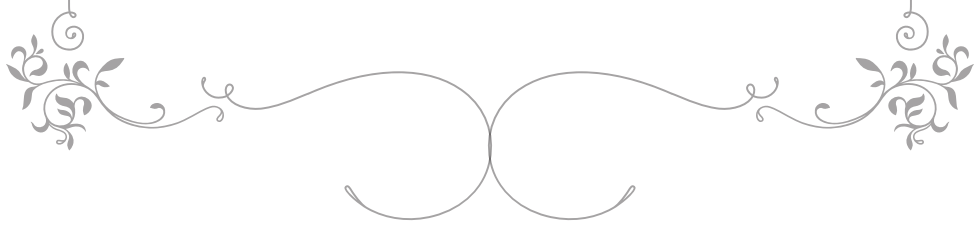
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## ... HOW SHOULD I PROCEED AFTER DIVORCING TWICE?

### Question:

To the Rosh Yeshivah *shlita*,

Perhaps you can help me figure out my current situation. I was married once and divorced, then married a second time and had two children with my second wife. However, the situation at home in the last two years has become unbearable; the children from my wife's first marriage never acknowledged me as the father figure at home. Instead, they challenged me and fought me at every opportunity. My role at home was to bring money and nothing more, which led to us separating, and we are planning to divorce shortly.

People view me as a loser — about to divorce for the second time; however, I feel that I don't deserve to be judged like that. It was simply bad luck the first two times.

I need *chizuk* to be able to persevere through these difficult times; at my current stage, who will want to marry someone who has been divorced twice? My children are with me, and I so very badly want to establish a normal stable home. How can I strengthen myself at the moment?

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ג' פרשת תולדות, כ"ח חשוון, שנת תש"פ לפרט קטן

Dear...

It is very hard for me to give you guidance when I am not privy to the entire situation; especially as you have not yet divorced. How can I intervene when I feel that "Divorce is seldom the solution."

You cannot imagine the pain children go through when their parents get divorced; it's the worst thing parents can do to their children. I can only relay the position Mohorosh always maintained regarding divorce: Divorce is not the solution. Especially when there are children involved; the children suffer their entire lives thereafter.

Throughout the fifteen years that I have dealt with children and bachurim, my experience has shown that most problems occur with children from divorced homes. Chazal state,<sup>1</sup> "When a husband and wife divorce, the Mizbei'ach sheds tears." Mohorosh would ask: Why does it specifically state that the Mizbei'ach cries? There were many other *keilim* in the Beis HaMikdash — the Shulchan, the Menorah, the Aron, etc. Why is it only the Mizbei'ach that cries? Mohorosh would answer that the Mizbei'ach cries as if to say. "So many *korbanos* were already sacrificed on me; it isn't necessary to sacrifice more...."

.....  
1 Gittin 90:

Your focus shouldn't be on your image or what others will say; what you should be thinking about is your children. How they will they feel, and how they will be affected when you divorce.

Strengthen yourself with *tefillah* and *hisboidedes*; find a private place and beg Hashem for an *eitzah* so that you will know how to conduct yourself. Reveal your pain and beg Him: **ותקננו בעצה טובה מלפניך, Hashem, give me the right thoughts, so I should know how to conduct myself.**

*Hisboidedes* is definitely a good start; it is important to daven for clarity and presence of mind, so one knows how to conduct himself. The Rebbe once heard someone davening Maariv quickly, and swallowing the words "ותקננו בעצה טובה מלפניך"; the Rebbe remarked,<sup>2</sup> "These words must be said with special concentration; this is a very significant *tefillah*." A person's greatest problem is when he is full of doubts and does not know how to conduct himself; therefore, if a person is strong with the above, and davens for clarity, Hashem will help him know how to behave.

May Hashem have compassion on you; you should be *zocheh* to know how to conduct yourself.



## MY SON'S MELAMED DOESN'T STOP HITTING HIM; HOW CAN I PROTECT HIM?

### Question:

To the Rosh Yeshivah *shlita*,

My son recently entered *Kitah Vav*, and his new melamed has a practice that at the beginning of the year he hits every child for even the smallest infringement; for example, for not having the right place while learning. As a result, every day my son comes home miserable from cheder.

I have spoken to the menahel a few times already, and he refuses to acknowledge the problem. He claims that he also has grandchildren who learned in this melamed's class, and now he has much *nachas* from them. He claims that it is no problem to give a child a *potch*, that is how they grow up *ehrllich*.

What other action can I take? I don't want to watch my son be destroyed.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת תולדות, כ"ט חשוון, שנת תש"פ לפרט קטן

Dear...

Meet with your son's melamed and be firm with him; at first, tell him nicely how happy you are that your son learns

in his class and that your son enjoys his lessons. Then tell him that your son comes home crying every day, and he is terrified to go to cheder. Ask him nicely to stop hitting your child.

If this approach does not work, and your son still comes home from cheder crying, go to the melamed and warn him that if he does not stop hitting your child, you will come over and break his bones. There is no justification for someone to use his hands in his work with children. Such a person should find employment in the sanitation department — Mohorosh would say that the melamdim who hit children should go work for the sanitation department, throw bags into the truck, and swing around garbage cans, and spare the poor children their fury.

There are so many children who later abandon *Yiddishkeit* because they received beatings in cheder for insignificant reasons. If your son's menahel merited a miracle that his grandchildren turned out well after such treatment, it doesn't mean that every child will. We learn in Pesachim<sup>3</sup>: אין סומכין: על הנס, Don't rely on miracles.

The holy Rebbe said one is not allowed to hit children. When one analyzes this behavior, he comes to realization that hitting is not an effective tool when it comes to *chinuch*. When one hits a child, it's an outcome of the parent's or melamed's uncontrolled emotions. Therefore, it is forbidden

.....



to hit children under these circumstances; not only does it not help, it just makes the situation worse.

(If you must use this approach and confront the melamed, you must be very careful that your child does not know about it. You do not want your son to disrespect his melamed in any way. It must be done privately so your son retains respect for him.)

Daven to Hashem that your children should grow up to be *ehrliche Yidden*. Parents must cry and daven to Hashem to be *zocheh* to see *nachas*. The holy Chasam Sofer was once asked how he merited such righteous children; he replied that every night while reciting *Tikkun Chatzos*, he would fill an entire cup with his tears for righteous children. Through tefillah, one is *zocheh* to righteous generations.

May Hashem bless you with success in all your endeavors.



## ... ARE THERE SPECIFIC MINHAGIM TO CONSIDER WHEN A BOY TURNS THREE YEARS OLD?

### Question:

To the Rosh Yeshivah *shlita*,

Baruch Hashem, my son's third birthday is approaching, and I'm preparing to cut his hair and make him *peyos*. I was wondering if

there are specific *minhagim* on how the parents of the boy — and the boy himself — should conduct themselves in this special day.

Thank you for everything.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת תולדות, ב' דראש חודש כסלו,  
שנת תש"פ לפרט קטן

Dear...

Thank and praise Hashem that you are now about to cut your son's hair and make him holy *peyos*; *peyos* are a foundation of *Yiddishkeit*.

The holy R' Nosson once said,<sup>4</sup> "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 v'sholom*, the first thing he will do is remove his beard and *peyos*, because ones entire *Yiddishkeit* is contingent on his beard and *peyos*." (Look into his holy *sefer* to see how he elaborates on this topic at length.)

On the day a child turns three years old, we make sure he shouldn't look at non-Jews; therefore, when we take him outside to bring him to cheder, we wrap him in a *tallis* to keep his eyes pure.

In cheder, the melamed says the *aleph-beis* with the child

4 .....  
Likutei Halachos, Halachah 3, Ois 2.

and then covers the letters in honey, and the child licks the honey from the *aleph-beis*.

You should be *makpid* that your sons *peyos* be curled; the holy rebbe was very *makpid* to go with neatly curled *peyos*. He would say that many secrets are hidden therein.

May Hashem bless you with success in all your endeavors.



## · · · IS ONE ALLOWED TO LEARN TORAH BEFORE IMMERSING IN A MIKVEH?

### Question:

To the Rosh Yeshivah *shlita*,

What are the halachas regarding saying *Tehilim*, *Bircas HaTorah*, or learning Torah before immersing in a *mikveh*? I'm referring to times when it is required to immerse in a *mikveh*.

I enjoy waking up at dawn and learning at home while my wife and children are still sleeping, but it's hard for me to go out of the house and then come back home to learn.

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת תולדות, ב' דראש חודש כסלו,  
שנת תש"פ לפרט קטן

Dear...

You should know that when a person immerses in a *mikveh*, his *neshamah* is cleansed and purified up in heaven. He is *zocheh* that Hashem removes from him any harsh judgment, as we learn in *Sefer HaMiddos*,<sup>5</sup> על ידי טבילת מקוה "נתבטל הצרות, וישועה באה."

R' Nosson once said: מקוה is the same *lashon* as תקוה; when one immerses in a *mikveh*, he will be *zocheh* to a *tikvah* and be able to amend everything he ever transgressed. The holy R' Aharon of Karlin z"l would say, "Mikveh isn't a mitzvah; however, no other mitzvah can bring a person to such spiritual heights as *mikveh* can."

If one has access to a *mikveh*, then it is definitely worth using it before learning or saying *Tehilim*. If you would only know to what one is *zocheh* by immersing in a *mikveh*, you would make it a priority as soon as you awaken. The holy *Meor v'Shomesh* writes<sup>6</sup> that the כ"ת ש"ץ became heretics because they were not meticulous in *tevilas ezra*. They learned kabbalah without *taharah*. On the other hand, the holy Baal Shem Tov would say that he only reached his *madreigos* in *avodas Hashem* through frequently immersing in a *mikveh*.

If one does not have access to a *mikveh*, then he can purify himself through תשעה קבין (understandably, only for

.....

5 Ois Hamtakas Hadin,.

6 Parashas Emor.

*tevilas ezra*), in order not to interrupt his Torah or *tefillah*. However, if it is possible to use a regular *mikveh*, then it is certainly advisable to immerse as soon as possible to remove from oneself all his impurities.

May Hashem bless you with success in all your endeavors.



## · · HOW CAN I EXTRACT MYSELF FROM *MACHLOKES*?

### Question:

To the Rosh Yeshivah *shlita*,

I have two brothers-in-law who were in a business partnership that went sour, and they broke up in a very ugly fashion. At the moment they are involved in *dinei Torah* and are constantly besmirching one another. I became involved against my will when my father asked me to send messages to my father-in-law, and then my father-in-law would reply through me. Both my brothers-in-law are now angry at me and claim that I'm taking the other's side. What can I do to extract myself from the mess I've gotten myself into?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת תולדות, ב' דראש חודש כסלו,  
שנת תש"פ לפרט קטן

Dear...

The holy Rebbe states in *Sefer HaMiddos*,<sup>7</sup> “מי שבורח מן” — a wise person flees from problems. Take these words as your guiding light: Do your utmost to avoid becoming entangled in problems.

If your family is involved in *machlokes*, why is it necessary for you to be part of it? At the end you’ll suffer more than all of them, because they will lay all the blame on you. Chazal relate,<sup>8</sup> “Rava was sitting in the Beis HaMedresh when he suddenly heard a scream and saw two blind people fighting between themselves. Rava approached them and extricated one from the other’s grasp, but as a response they both started attacking Rava.” What Chazal are trying to teach us from this incident is, that when two people are fighting, keep your distance so you don’t become embroiled in the *machlokes*.

You shouldn’t be the one to relay messages that can cause hurt between others. When your father sends you with messages to your father-in-law, you don’t have to pass them further. This is not *kibbud av*; listen to what he has to say, and don’t relay further.

*Kibbud av* does not necessarily mean fulfilling every request that your father asks of you. *Kibbud av* at your stage is establishing an *ehrlische* home, respecting your wife, and being *mechanech* your children — by bringing him *nachas*, you are fulfilling your duties of *Kibbud av*.

.....  
7      *Ois Pachad.*

8      *Berachos 56.*

The greatest reward one can give his parents is by conducting himself righteously, and bringing them *nachas*. Chazal state<sup>9</sup> on the *pasuk* in Devarim,<sup>10</sup> "זאהבת את ה" — it is your duty that through your action's Hashem's Name should be sanctified, and Hashem's Name should be beloved through you. When a person behaves in a refined and respectable manner, what do people say? "Praised be his parents who taught him Torah, praised be his Rebbes who taught him Torah, woe to the people who do not learn the holy Torah." When people see someone behaving in a righteous manner, they think, "Look at that person; because he learns Torah, he behaves in such a beautiful manner." This is the way Hashem's Name is glorified. The *pasuk* in *Yeshayahu*<sup>11</sup> states regarding such a person, "Hashem prides Himself and praises him."

May Hashem give you the wisdom to stay far away from *machlokes*.



## · · · WHAT CAN I DO WHEN MY TEFILLOS ARE NOT ANSWERED?

### Question:

To the Rosh Yeshivah *shlita*,

9 Yoma 86.

10 6:5.

11 49:3.

I constantly hear during the Rosh Yeshivah's *shiurim* that the *eitzah* for every problem is *tefillah*. I wanted to ask if it is really so, because I have heard from different places that when a *tefillah* is not fulfilled, that means that Hashem said, "No." At the current moment it is not for the person's benefit to get what he is davening for.

Is there a way for me to know what Hashem really wants? There are times when I daven for a specific thing and my *tefillos* are not answered. How can I know if I should continue being *mispallel*, or maybe it isn't the right time for me to receive what I'm davening for?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת תולדות, ב' דראש חודש כסלו,  
שנת תש"פ לפרט קטן

Dear...

The holy Rebbe said,<sup>12</sup> "A person is not allowed to be obstinate and demand that Hashem answer his *tefillos*; when davening one must approach Hashem with a plea for *rachmonas*. If Hashem answers his *tefillos*, then good for him, but if Hashem doesn't, he should not demand it from Hashem." The Rebbe interprets what Chazal say in *Avos*,<sup>13</sup> "אל תעש תפלתך קבע" — the Rebbe says קבע is a *lashon* of גזילה; the Rebbe elaborates that when a person davens for *parnassah*, for children, or for any other desire, he should not

.....  
12 Likutei Mahararan, *Chelek 1, Siman 196*.

13 2:13.



**demand** it from Hashem, because then it is as if he is stealing with his *tefillos*. Instead, one must daven with respect and beg for compassion for his *tefillos* to be answered.

However, when one talks to Hashem, it is vital to remain steadfast and not give up, even if time elapses and one's *tefillos* are not answered. A person must have much patience when waiting for salvation to arrive. One should continue davening for compassion that Hashem should send him his *yeshuah*.

May Hashem bless you with success in all your endeavors.



## · · · WHICH COLORS OF CLOTHING ARE NOT PERMISSIBLE TO WEAR?

### Question:

To the Rosh Yeshivah *shlita*,

Thank you so much for all the *chizuk* and *shiurim*, and especially for the questions and answers; they give me so much guidance.

I wanted to ask the Rosh Yeshivah for clarification regarding various colors of clothing. Is there a source in *Shulchan Aruch* for not wearing red, or is it just a *minhag* or a *chumrah*? Similarly, are children under three years of age allowed to wear red clothing? What about clothing that is similar to red; for example, rust, burgundy,

maroon, or hot pink? Lastly, is it a problem if an article of clothing has only a small design or print in red?

Thank you.

## The Rosh Yeshivah's response:

בעזרת ה' יתברך - ערב שבת קודש פרשת תולדות, ב' דראש חודש כסלו,  
שנת תש"פ לפרט קטן

Mrs...

The source for not wearing red is a halachah in *Shulchan Aruch*<sup>14</sup> stating that one should not wear red clothing in order not to transgress on<sup>15</sup> **לא תלכו** ובחקתיהם — we should not behave in the same manner as the nations. Likewise, Chazal relate<sup>16</sup> that Rav Ada Bar Ahavah once saw a woman wearing red clothing on the street, and went over to her and ripped it off since it was an immodest manner for a woman to be dressed in. Soon thereafter he realized that she was a non-Jewish woman, and he had to pay her compensation for her humiliation for shaming her in public. What we can learn from the incident is that it is not permissible for a Jewish woman to wear red clothing.

Colors similar to red do not pose a problem; however one must ensure they are not flashy and attract others' attention.

Daven to Hashem to feel a connection to *tznius*; you

14 Yoreh De'ah, Siman 178.

15 Vayikra 18:3.

16 Berochos 20.

should see the beauty in dressing modestly, and you should be able to discern whether or not an article of clothing is modest. By doing so, you will be *zocheh* to righteous children and grandchildren. Chazal state<sup>17</sup> regarding the *pasuk* in *Tehillim*,<sup>18</sup> "אשתך כגפן פריה בירכתי ביתך בניך כשתלי" "זיתים סביב לשלחנך", your wife will merit many children, just like a vineyard whose fruit is bountiful; and in the merit that she behaves modestly she will be *zocheh* to children who will learn *Mikrah* and *Mishnah*, and do many good deeds."

May Hashem bless you with success in all your endeavors.



## IS THERE A WAY FOR ME TO REPENT?

To the Rosh Yeshivah *shlita*,

*Baruch Hashem*, I am married, yet I'm leading a double life. I am addicted to the internet and have relationships with other women. Is there a way for me to escape? Would you have an *eitzah* or *chizuk* for me in my situation?

Thank you.

### The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת ויצא, ג' כסלו, שנת תש"פ לפרט קטן

.....  
 17 Bamidbar Rabbah 8:9.  
 18 128:3.

Dear...

Woe to you that you are engaged in relationships with other women; woe to you that you are married yet lead a deceptive life. Chazal state,<sup>19</sup> “For all Aveiros a person commits, Hashem eagerly awaits for him to repent, however with the *aveirah* of *niuf*, Hashem doesn’t prolong His anger; He brings harsh punishment upon the person.”

Don’t think you will succeed in hiding your actions and that you can engage in other relationships and no one will ever find out. Listen to what the *pasuk* states<sup>20</sup> and Hashem says, “ועין נאף שמרה נשף לאמר לא תשורני עין” — the *baalei aveirah* think to themselves, ‘We will wait until nighttime to commit our sins, and we will find places to hide so no one is aware of our actions’; however, Chazal say,<sup>21</sup> “הנואף אומר אין בריה יודעת בי, לפי שכל מעשיו אינן אלא בחשך” — a person thinks he can hide from Hashem, “והקדוש ברוך הוא מפרסמן בעולם” — but Hashem exposes him and he is shamed before the entire world.

Don’t think you can hide your actions from Hashem; Hashem says,<sup>22</sup> “אם יסתר איש במסתרים ואני לא אראנו, נאם ה'” — How can a person even hide from Me?” Hashem is infinite, he is everywhere.

.....  
19 Bereishis Rabbah 26:5.

20 Iyov 24:16.

21 Bamidbar Rabbah 9:1.

22 Yirmayahu 23:24.

Break all your relationships and connections to *aveiros*; even if they continue contacting you, ignore them. Change your phone number and close all your social media accounts, stop falling prey to the *Yetzer Hara*.

If you will repent, Hashem will forgive you. However, if you will continue pursuing relationships with *aveiros*, *Hashem yishmereinu*, you will ultimately lose everything. Your image will be forever tarnished by your friends and family — they will no longer want to have any connection to you. That's beside the fact that your wife will immediately divorce you when she finds out that you're going behind her back. Your children will be embarrassed because of you, and you will suffer the consequences for the rest of your life.

Be smart and change your behavior before it will be too late.



## · · HOW SHOULD I PREPARE FOR LIGHTING THE SHABBOS CANDLES?

### Question:

To the Rosh Yeshivah *shlita*,

Is it permissible for a woman to dress up, and apply makeup on Erev Shabbos and then light the Shabbos candles? Or could it be a

desecration to the holy candles by standing in such a manner before them?

Thank you.

**The Rosh Yeshivah’s response:**

בעזרת ה' יתברך - יום א' פרשת ויצא, ג' כסלו, שנת תש"פ לפרט קטן

Mrs. ...

It is no problem to enhance oneself and light the Shabbos candles; on the contrary, it is commendable to beautify one’s appearance in the honor of Shabbos. There are many places that have different customs to specifically wear something special while lighting the Shabbos candles. There are many who are particular to wear a white head covering and a white apron while lighting the candles. Mohorosh would repeat from the holy *Minchas Elazur* that נר — candle, is gematria צעיק — which means a *tichel*. The letters in the word 'צעיק' spell ע'מך ישראל צ'ריכים פ'רנסה, therefore there are those who wear a *tichel* while lighting the candles To generate *parnassah* for the rest of the week.

Likewise, Mohorosh states that while lighting the Shabbos candles it is a poignant time to daven for children; therefore there are those who wear a 'ס'נר — an apron, which is symbolic of the *pasuk* in Yeshayahu,<sup>23</sup> ואל יאמר הסריס, הן — a person shouldn't say, 'I'm like a barren tree that cannot bear fruit'; the last letters of הן יאמר הסריס הן

‘סִינֵר אֲנִי עֵץ יִבֶּשׁ’ spell, which is an apron, which goes to show that even if the doctors say that one cannot have children, he shouldn’t despair. Hashem’s power is boundless; while lighting the Shabbos candles one can generate His salvation.

Lighting the Shabbos candles is a tremendous opportunity; tzaddikim would say that during this time the שטן has no power to be מקטרג, and the מזיקים have no control over the person. It is a special time to be *mispallel*, especially for one’s children.

If women would only know how precious their *tefillos* are while lighting the Shabbos candles, they would be *mispallel* for their husbands, for themselves, and for their children to grow up to be *ehrliche Yidden*. It is not a desecration of the candles to dress up beautifully in the honor of Shabbos.

R’ Nosson would request from his wife and children that while lighting the Shabbos candles they should daven to Hashem, **“Ribbono Shel Olam, just as I am lighting the Shabbos *licht*, You ignite the fire of the holy Rebbe in every *Yid’s* heart.”** Likewise, while lighting the candles, be *mispallel*, **“Ribbono Shel Olam, grant me a peaceful Shabbos, and a fulfilling life; there should be harmony in my home and love and understanding between me and my husband. Hashem, listen to my *tefillos*, help me be *zocheh* to *ehrliche* children who will serve You with love. Hashem, just as I’m illuminating our home with the**

**Shabbos candles, bring light into our lives, and into the lives of all *Klal Yisroel*.”**

May Hashem bless you with success in all your endeavors.



## **HOW DO YOU TEACH CHILDREN TO BEHAVE IN A HOLY MANNER?**

### **Question:**

To the Rosh Yeshivah *shlita*,

To begin with, a big thank-you for all your wonderful *shiurim*; they constantly give us *chizuk*.

The Rosh Yeshivah frequently talks about the importance of teaching children to behave in a holy manner and not to place their hands where it's forbidden. I wanted to know if it's also applicable for children to guard their eyes and not look at places that the *Shulchan Aruch* said *Chassidim HaRishonim* would not look at.

Likewise, is it applicable for adults too?

Thank you.

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

בעזרת ה' יתברך - יום א' פרשת ויצא, ג' כסלו, שנת תש"פ לפרט קטן

Dear...



Of course, you should teach your children to follow in the ways of our holy tzaddikim and to guard their eyes. By doing so they will grow up holy and pure. Chazal relate<sup>24</sup> that when Rebbe was asked, “How were you *zocheh* to be called Rabbeinu HaKodesh?” his reply was, “I always guarded my eyes, and never looked at *מקום המילה*, therefore I was *zocheh* to title ‘Rabbeinu HaKodesh.’” Through guarding one’s eyes to not look at places he shouldn’t, he merits to be holy.

Especially when you take your children to the *mikveh*, you should teach them to behave with *tznius*. They should guard their eyes, and stand facing the wall with *tznius*. The holy *Zohar* states explicitly that one should not look; it doesn’t fall into the category of chassidus, it is an *issur*.<sup>25</sup>: “אסור לאסתכלא בקשת” — one is not allowed to look at the *אות ברית*. Furthermore, the *Zohar* also says,<sup>26</sup> “אסיד ליה לבר נש לאסתכלא באת קיימא דליה” — it is forbidden for one to look at the *אות ברית*. You should train your children from when they are still young to be holy and pure.

Fortunate is one who protects his children already from a young age — he will be *zocheh* to children who will grow up to be tzaddikim.

May Hashem bless you with success in all your endeavors.



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24 Shabbos 118:

25 Zohar Hakodesh parshas Bshalach, daf 66:

26 Parshas Kedoshim 84:

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