

במחשבות

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Lech Lecha

יחזיק יקר!
מצאת אתם בבורה"ד?
אתה יכול לקחת אותו בחנם!

Rabbi Rosenbaum's weekly shiurim in
Yiddish can be heard over the telephone by
calling

The Way of Emunah Hotline

In The U.S.: 718-298-3717 ext. 1

In Israel: 079-704-0017 ext. 1

In England: 03-33015-0717 ext. 1

To receive this pamphlet every week by email
Please send an email to 3875090@gmail.com
And write your name and the email address
you would like to the pamphlet to be sent to

For comments and questions, please call
one of the above phone numbers and leave a
message on ext. 9.



Parshas Lech Lecha



Parshas Lech Lecha's Connection to Sukkos/In The Future, There Will Only be Middas Hachessed/Avrohom Avinu Did Chesed on His Own/When a Person Grows, So Does His Yeitzer Hara/The Yeitzer Hara in Eretz Yisroel/Honoring One's Wife Causes Wealth/A Woman's Soup is Like a Rosh Yeshiva's Shiur/A Husband Must Overcome His Negative Traits/Breaking One's Bad Inclinations/A Eulogy on a Donkey/Bitachon/One Never Loses by Giving In/Even Those Who Cursed Him Wanted Their Sons to be Like Him/She Merited Prophecy in the Zechus of Sarah/Hagar's Mistake

11 Cheshvon - Jahrzeit of the Me'or Einayim of Chernobyl Zy''a

Resurrecting the Dead/Pidyon Shevuyim/Traveling With the Baal Shem Tov/Olam Haba in Exchange for a Mikvah/Doing Good for Good and Bad People/Moshiach Will Arrive in His Grandchildren's Days/Chadeish Yameinu/Our Eyes Are Uplifted to You/The Peddler Who Sold Children, Life and Sustenance

וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ וְגו' (יב, א)

And Hashem said to Avram, "Go for yourself from your land..." (12:1)

Parshas Lech Lecha's Connection to Sukkos:

The Bais Avrohom of Slonim zy" a quotes his grandfather, the Yesod Ha'avodah of Slonim zy" a as saying: Shabbos Bereishis is representative of Rosh Hashanah. Shabbos Noach

is representative of Yom Kippur. Shabbos Lecha Lecha is representative of Sukkos. Avrohom's act of leaving his homeland is representative of our leaving our permanent homes to dwell in temporary *sukkos*.

וְאֶעֱשֶׂה לְךָ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמִי וְגו' (יב, ב)

And I will make you into a great nation. And I will bless and I will make your name great. (12:2)

In The Future, There Will Only be Middas Hachessed:

Rashi states: "And I will make you into a great nation.' This is the basis of saying (in Shemonah Esrei) 'the G-d of Avrohom.' 'And I will bless you.' This is the basis of saying 'the G-d of Yitzchok.' 'And I will make your name great.' This is the basis of saying "the G-d of

Yaakov.' You might think that (the first *bracha* in Shemonah Esrei) should be concluded by mentioning them all. Therefore, the verse states: 'And you shall be a blessing.' With you they will conclude, and not with them."

Rav Berish of Oshpitzin zy" a (Sefer Divrei Tzadikim) explains that this is a hint to three attributes of *tzadikim*.

Some *tzadikim* have the *middah* of *chesed* of Avrohom. Some have the *middah* of Yitzchok, which is the *middah* of *gevurah*. Others have Yaakov's *middah* of *emes*, which he says is the middle level of the three.

Rashi states that one might think that we should conclude with all three, meaning that just like there are *tzadikim* now who possess each of these three *middos*, one might think that is also how it will be in the conclusion of time, after Moshiach comes. However, we learn from the *pasuk* that only the *middah* of *chesed*, which is personified by Avrohom, will survive.

In this vein, the Baal Hatanya *zy"ra* writes in his *Igros Kodesh* (Perek 9): **“The main focus of our *avodas Hashem* in these times, the times of the *ikvesa***

***d'meshicha*, is the *avodah* of *tzedakah*, as Chazal say: ‘Yisroel will only be redeemed because of *tzedakah*.’ And Chazal only said (Peah 1:1) that learning Torah is greater than all else in regards to their times, as learning Torah was the main *avodah* for them,** which is why the Tannaim and Amoraim were great *chochomim*. In the times right before the advent of Moshiach, however, we have fallen to a lowly level **and the only way to genuinely connect to Him is through acts of *tzedakah*.”**

Avrohom Avinu Did Chesed on His Own:

Rav Meir of Premishlan *zy"ra* explains Rashi's words by saying that since Avrohom Avinu enacted the prayer of Tefillas

Shacharis, he davened right at the beginning of the day and was then free to welcome guests all day long and to spend his entire day caring for their needs. Through this, Hashem's name became known in the world.

Avrohom specifically wanted to wait on his guests on his own, rather than having someone else do it on his behalf, because one gets a bigger mitzvah when he does a good deed on his own.

Yitzchok Avinu, on the other hand enacted the saying of Tefillas Minchah. Rav Meir of Premishlan understands this to mean that he davened all day

until Minchah time. Therefore, he had an agent take care of his guests on his behalf until then. Yaakov Avinu enacted the saying of Tefillas Arvis, which means that he davened all day until Maariv time. Therefore, he also had to do hachansas orchim through an agent.

For this reason, Hashem said that the bracha would end only with Avrohom. Since he would only do the mitzvah on his own, he personally glorified Hashem's name in this world. In return, Hashem glorified his name by having the bracha conclude only with him.

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה' וַיֵּלֶךְ אִתּוֹ לוֹט וְגו' (יב, ד)

And Avrohom went as Hashem told him. And Lot went with him... (12:4)

When a Person Grows, So Does His Yeitzer Hara:

The Me'or Einayim writes that there is a Medrash that says that Avram represents the *neschama*,

while Lot represents the *yeitzer hara*. He explains that when a *tzadik* grows and rises from one level to the next, his *yeitzer hara* grows alongside him. Even as he

becomes more spiritual and loses his desire for physical pleasures, his *yeitzer hara* tries harder to seduce him by attempting to persuade him to sin in small ways that he doesn't even recognize as sinful.

He says that a *tzadik* must be very vigilant to avoid falling prey to this strategy of the *yeitzer hara* and to make sure that he isn't being lured into even tiny sins.

The Yeitzer Hara in Eretz Yisroel:

It is related that when Rav Yaakov Shimshon of Shpitivka zy" a was planning on moving to Eretz Yisroel in order to benefit from the holiness of the land and

devote himself to Torah and avodah in a sanctified environment, he made a deal with his *yeitzer hara*. He said that he would only go to Eretz Yisroel if it agreed not to come with him and disturb his *avodah*. The Satan agreed to these terms and promised to remain in Chutz La'aretz.

When Rav Yaakov Shimshon arrived in Eretz Yisroel, he was surprised to find the Satan there. He asked, "Didn't we agree that you wouldn't come with me to the holy land?"

The Satan answered, "The one who you made the deal with in Chutz La'aretz was just one of my agents. **Here, in Eretz Yisroel, I personally do my work by myself!**"

וְלֵאבְרָם הֵיטִיב בְּעִבְרָה וַיְהִי לוֹ צֹאן וּבָקָר וַחֲמֹרִים וּגְוִ' (יב, טז)

And He benefited Avram for her sake, and he had sheep and cattle and donkeys...
(12:16)

Honoring One's Wife Causes Wealth:

Chazal say (Bava Metziah 59A): "A man should always be careful with his wife's honor because blessing is only found in the home because of a man's wife, as is stated: 'And He benefitted Avram for her sake.' This is as Rava told the residents of Mechuza, 'Honor your wives so that you can become wealthy.'"

A man once came to Rav Elazar of Reisha zy"ra and handed him a *kvittel*. He told the Rebbe that he had serious problems with his *shalom bayis*.

Rav Elazar replied, "That is no surprise. You don't honor your wife enough."

The man was amazed that the Rebbe could see this and assumed he must have *ruach hakodesh*. How did he know what went on in the privacy of

his home?

The Rebbe told him, "Don't be shocked. This is not *ruach hakodesh*. Rather, when you pulled the *kvittel* out of your pocket, I noticed that you also pulled out a receipt from the cleaners. I saw that you had given three of your garments in to be cleaned but none of your wives. Therefore, my advice to you is to buy her three new dresses, and then you will have *shalom bayis!*"

A Woman's Soup is Like a Rosh Yeshiva's Shiur:

Rav Yisroel Salanter zt"l said, "When a man tells his wife that her soup was tasty, it is akin to telling a Rosh Yeshiva that the *teretz* he said for a difficult Rambam is amazing or the *shiur* he gave was incredible. A wife's soup that she prepares for her husband is her '*shiur*' and she

wants to be appreciated for all of the work she puts into it. When her husband shows gratitude for all that she does for him, he gives her the encouragement she needs to continue caring for him.”

A Husband Must Overcame His Negative Traits:

Rav Moshe Dov Fisher *zt”l* (a disseminator of Torah in Zurich) related (in Sefer M’Do Bad) that he once brought a *kvittel* to Rav Yankele of Pshevorsk *zy”a* and simultaneously gave him a *kvittel* that he had been asked to give the Rebbe by a couple that was suffering from much discord and strife. The Rebbe told him as follows:

“You should know that these types of problems are the husband’s fault. He is failing to overcome his negative character traits. The Gemara (Rosh

Hashanah 17A) greatly praises one who overpowers his bad *middos*. I ask you, who is the Gemara talking about? To a man who learns Gemara or to a woman who kneads dough to make challah?

“Of course, it is speaking to the man! For the sake of *shalom bayis*, he has to work on improving his character!”

Rav Fisher adds that he continued to speak to the Rebbe about another topic but before he left, the Rebbe reiterated, “You must know that the husband is usually at fault. When he gets up from the table and leaves behind his dirty cup as a ‘memento’ for his wife, he certainly makes her upset... You must speak to the husband and tell him to change his ways. He must act like a *mentch* and he can then hope that peace returns to his home.”

וַיִּבְחַר לוֹ לֹט אֶת כָּל כַּפַּר הַיַּרְדֵּן וַיֵּסַע לֹט מִקְדָּם וְגו' (יג יא)

And Lot chose for himself the entire plain of the Yarden, and Lot traveled from the east... (13:11)

Breaking One's Bad Inclinations:

Rashi cites a Medrash Agadah that states: "From the east (*m'kedem*): He distanced himself from the '*Kadmono shel Olam*' (the Ancient One, i.e., Hashem) of the world. He said, 'It is impossible for me to be with neither Avram nor his G-d.'"

Rav Yechezkel Levenstein *zt"l* (Sefer Yad Yechezkel) asks how this could be possible. Lot was constantly together with Avrohom and Sarah and saw how they served Hashem with their entire hearts, influenced others for the betters, and spread the glory of Hashem throughout the world. It is certain that he also was instilled with fear and love of Hashem. How could he fall so suddenly to such a low

level of heresy?

He answers that Lot possessed inherent negative qualities. He desired money and earthly pleasures. As long as he was living with Avrohom, he was embarrassed to display his desires, but he also never eradicated these desires from within his heart. Therefore, the second he left Avrohom's company, his bad *middos* came to the fore and his true self emerged.

Rav Yechezkel used this idea to explain why some bochurim excel in yeshiva, both in Torah and *yiras shomayim*, but as soon as they leave yeshiva, they have a very swift downfall and fall prey to their desires, which were held in check as long as they were in the yeshiva environment.

He concludes: “Therefore, it is very important for a person to look at his surroundings and determine how conducive they are for his good *middos*, and how much they may bring out his bad *middos*. One must be very careful to retain the good things he attained in a good environment and bring those qualities to the fore.”

We can learn an important lesson from his words. Even if one is learning Torah and doing mitzvos, he has to make sure that these values become instilled within him. If he merely is doing them by rote, because everyone around him is doing them as well, he is in danger of having a spiritual downfall as soon as he leaves those surroundings. Therefore, from the time one is young, he must work on himself to make his *avodah* part of his very essence so that it follows him wherever

he goes.

A Eulogy on a Donkey:

Sefer Otzros Hatorah relates the story of a Rov who came to a city and wanted to determine the spiritual standing of the residents. He met one man and asked if the people of the town observed the Torah and mitzvos, and the man answered, “Everyone here is a *tzadik*. There are no murderers, thieves, or lowlifes here.”

The Rov thanked him and moved on. He met another man and asked the same question and received a similar answer. This man said, “We all love and respect each other. No one would ever say false testimony about his friend. No one envies anyone else. No one ever lifts a hand against a fellow man. If everyone would be like us, Moshiach would surely come already!”

The Rov was very impressed. He then asked, “What about *kiyum hamitzvos*? Does everyone daven, put on *tefillin* and observe Shabbos and yomtov on a high level?”

The man replied, “Why do you have to bring that up? Isn’t it enough that we don’t do *aveiros* and that we all get along? Why would you make so many demands of us?”

The Rov understood that this was how the residents of this town felt. They thought it was sufficient to avoid bad actions and to be nice to each other, and that they didn’t also need to actively do Hashem’s commandments. He realized that even if he gave a *drasha*, it would not be enough to convince them otherwise.

Suddenly, the Rov smelled a very bad odor. He looked around and saw the rotting carcass of a

dead donkey laying on the side of the road, which gave him an idea...

He turned to his *shamash*, who was accompanying him, and asked him to purchase a black blanket. When the attendant returned with the blanket, he used it to cover the decaying donkey. He then told the *shamash* to make announcement that a “*meis mitzvah*” (a dead body with no family to care for it) had been found and everyone was being asked to participate in the funeral. Since burying a *meis mitzvah* takes precedence to all other mitzvos, every man was told to close the stores and businesses, and every woman was told to leave their homes, in order to attend the funeral.

After the announcement was made, the Jews of the city hurried over. All the stores were closed, all business ceased and all the women left their kitchens. They

all were wondering who this stranger was who had died in their town with no family to arrange for the burial.

Once everyone was there, the Rov began his eulogy. He said in a tear-filled voice, “When a murder victim is found and no one knows who killed him, the residents of the closest city are obligated to bring an *eglah arufah* and declare, ‘Our hands did not shed this blood.’ We had nothing to do with this tragedy! This is even more relevant when the deceased is a *tzadik* and a holy man who never once spoke *lashon hara* or even said any pointless words!”

The Rov continued to praise the individual that he was eulogizing by saying that even when he was struck or embarrassed, he never took revenge. He never hit back or said an angry word to the one striking or shaming him.

Furthermore, he was an ascetic individual who never ate meat or fish. He made due with very simple clothing and never even slept on a bed; rather, he lay down on the ground and slept there.

Understandably, everyone was moved to tears. They were amazed to learn that such a great *tzadik* had been in their own city!

The Rov then declared, “This *tzadik* is laying here before you. We all must ask him forgiveness for not showing him proper respect!”

He yanked the blanket off, revealing the donkey carcass. Everyone drew back from the site and got angry at the Rov for making a joke out of them and wasting their time.

The Rov then said, “Everything I said is 100% true. This *nifter* never did any *aveiros*. But he

still was a donkey!”

We learn from this story that avoiding sins is not enough. One

also must do mitzvos, learn Torah and excel in all areas of Yiddishkeit.

וַיְהִי בַיָּמִי אֲמֵרָפֶל מֶלֶךְ שְׁנַעַר אַרְיֹךְ מֶלֶךְ אֶלְסֵר כְּדָרְלָמֵר מֶלֶךְ עִילָם וְגו' (א, יד)

And it was in the days of Amrafel king of Shinar, Aryoch king of Aleser, Kadralamer king of Eilim... (14:1)

Bitachon:

There is a Medrash Pliah (quoted in Damesek Eliezer, Parshas Matos-Masai) that says: “*Tzadikim* always eat stolen food (*gezel*) and they only eat cooked foods (*mevushal*), and they say, ‘Kadralamer’.” This Medrash is very puzzling.

The Damesek Eliezer explains in the name of the Imrei Bina that the word “*gezel*” is an acronym for “*gam zu l’tova*” (this too is for the good). The word “*mevushal*” is an acronym for “*mištapek b’mah sheyeish lo*” (satisfied with what one has). The word “Kadralamer” is an acronym for “*kol mah d’avid*

rachmana l’tav avid” (everything Hashem does is good).

One Never Loses by Giving In:

The *middah* of “*vatranus*” (giving in to one’s friend) is also a trait found by *tzadikim*, as one who is satisfied with what he has and says “this too is for the good” – and thereby accepts whatever Hashem sends his way – will not begrudge anyone else and will always give in.

There is a famous saying that “one who is *mevater*, never loses out.” The source for this is the Gemara (Bava

Basra 15B) that states: “What is written about Iyov is greater than what is written about Avrohom. Regarding

Avrohom, it is stated (Bereishis 22:12): ‘I now know that you are a man who fears G-d.’, whereas regarding Iyov it is written (Iyov 1:8): ‘You are a complete man, who is upright, fears G-d and avoids badness.’

“What is meant by the words ‘avoids badness’? Rav Abba bar Shmuel says that Iyov gave in on monetary matters. It is the way of the world that one pays the storekeeper for even half-*peruta* of merchandise (purchased from him). But (if somebody bought an item of such little value from Iyov) he would forgive him (his half-*peruta*).

“Then the Satan answered Hashem, and said: Does Iyov

fear G-d for free? Have You not made a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands... What is meant by: ‘You have blessed the work of his hands’? Rav Shmuel bar Rav Yitzchok says: Anyone who took a *peruta* from Iyov was blessed.”

Many years ago, there were two business partners – whom we shall refer to as “Reuven” and “Shimon” - who were very successful. One of the men they did business with was a single man with no children, whom we shall refer to as “Levi”. Levi had nowhere to eat on Shabbos or yomtov, so the two partners would invite him to eat with them.

When Levi came over for a meal, he would prater on and

on, relating his opinions on everything he saw in the house. The fact that Levi could not mind his own business and stuck his nose into his personal home life bothered Reuven very much. Finally, he told Levi, "I have opened my home to you and I treat you very respectfully. I am happy to do this but I would appreciate if you do me one favor. Please do not mix into how I run my home!"

Levi was very insulted and he stopped coming to Reuven's house. From then on, he only ate his meals by Shimon's house. Still and all, he continued to do business with both men.

A while later, Levi told Reuven that since he had no children, he had planned on dividing his inheritance between the two partners, with Reuven and Shimon

each getting half of his possessions. However, since Reuven had insulted him, he told him that he would now be getting nothing and he was changing his will to give everything to Shimon.

Reuven replied, "I understand why you are upset at me. It is your right to do whatever you want with your possessions."

Reuven overcame his negative feelings towards Levi and kept up a friendship with him. After a while, he invited him to come back to his house for Shabbos and yomtov meals, and Levi started frequenting his home again.

Not long thereafter, Levi informed both Reuven and Shimon that he had changed his will and his possessions would be split evenly between

them. He even gave Reuven a copy of his new will.

A number of years passed and Levi passed away. A few weeks later, Shimon told Reuven that he had taken possession of everything Levi had left behind, in accordance with his will. Apparently, he had completely forgotten about the new will – which divided the possessions evenly between Reuven and Shimon, and only remember the old will – which gave everything to Shimon.

Reuven didn't know what to do. On the one hand, he had a copy of the most current will, and he could rightfully claim half of the inheritance. On the other hand, if he pulled out his copy of the new will, everyone would think that Shimon had tried to cheat him out of his portion of the estate. This could cause a big

machlokes, and could have long-term ramifications for Shimon's *parnassah* and potential *shidduchim* for his children.

Reuven's claim to the estate was an astronomical amount - \$7 million! He was at a loss and had no idea what he should do.

He decided to travel to Eretz Yisroel to consult with the Posek Hador, Rav Shmuel Wosner *zt"l*, and he committed to follow his advice. He told Rav Shmuel everything and showed him his copy of the will, and then he asked the Gadol how he should proceed.

Rav Shmuel told him, "Since you have clear proof, you would win in a *din Torah*. Any *beis din* would grant you half of the inheritance. However, since this might

cause a fight to break out, I would advise you to keep in mind that no one ever lost out from being *mevater*. You will only gain from giving in and not demanding your share.”

Upon hearing this, Reuven immediately decided to forgo his claim. In order to remove all temptation, he grabbed his copy of the will and ripped it up right then and there. Rav Shmuel was extremely impressed and he said, “Since you are so willing to be *mevater* for the sake of peace, there is no doubt that you will experience great things!”

A short while later, Shimon approached Reuven and asked him to sell him his share in their business. He offered him a tidy sum, and Reuven agreed. He realized it was time to move on, and he didn’t want to be reminded about the will anymore.

He opened his own business and saw much success. Just two years later, he had increased his worth tenfold. He made a lot more money from his new business than he would have received from Levi’s inheritance

He once traveled to a vacation town, where he met Rav Shmuel Wosner. Rav Shmuel was very happy to see him and he asked, “Nu, tell me how you’ve been since we last spoke.”

Reuven told the Gaon that he not only hadn’t he lost anything from listening to the Rov, he had gained a lot more than he would have made from the will.

This is the power of being *mevater*. **No one ever loses by giving in.** However, it is important to remember that one also must be on a high

level of *bitachon*. One must fully believe that everything is from Hashem and only He decides how much or how little one will have.

Rav Boruch of Kossov zy" a (Sefer Amud Ha'avodah, Drush Habitachon, Os 13) writes that every Jew, even the simplest and smallest person, has his livelihood predetermined each year between Rosh Hashanah on Yom Kippur. At that time, it is decreed how much money he will make that year, and he cannot make one penny more or less than that amount.

This means that no one can ever "lose out" on money that is supposed to be theirs. Even if it looks like someone made a bad deal and lost money, he shouldn't think that he lost anything. Even if someone had \$1,000 and it was all stolen from him, he shouldn't be concerned. He should recognize that either

Hashem didn't want him to have his money and it was not destined for him, or, if it is destined for him, He will find a way to get it back to him.

If everyone would believe this, we wouldn't even need *batei din*. There never would be monetary disputes between two people because they would both know that Hashem gives everyone exactly what he is supposed to have. Therefore, no one would ever claim that his friend took anything away from him.

No one would ever take anything that isn't theirs because they would know that if it isn't meant for them, they will end up losing it in some other way. And no one would ever have a reason to call his friend to a *din Torah*, as there be no suspicion that anyone was cheating or stealing from anyone else. Therefore, all the *batei din* could close their

doors and cease to exist. However, the Torah recognizes that due to their *yeitzer hara* people do take money that isn't meant for them and people do have such complaints. Therefore, it established the rules of how *batei din* operate.

We see that one can never gain

or lose one penny more than Hashem decrees for him. Therefore, there is nothing to lose by being *mevater*. Even if someone steals from you, you must recognize that Hashem sent the thief to take what he took and He has many ways to return the money if He so desires.

וְאִבְרָכְהָ מִבְּרָכֶיהָ וּמִקְלָלֶיהָ אָאָר וְנִבְרָכוּ בְּהָ כֹּל מִשְׁפָּחָת וּגו' (יב, ג)

And those who bless you will be blessed and those who curse you will be cursed, and they will bless with you all families... (12:3)

Even Those Who Cursed Him Wanted Their Sons to be Like Him:

Sefer Likutei Yehuda quotes his grandfather, the Imrei Emes *zy" a*, as saying that when his brother, Rav Nechemiah *zt" l*, was three-years-old, he asked their father, the Sefas Emes *zy" a*, how the *pasuk* could first say speak about “those who curse you” and then say that “all families” will bless with you. If

“all” families bless Avrohom, who are the one who curse him?

The Sefas Emes answered, “There are people who curse the Rov of their city, but everyone still blesses their son to grow up to like the Rov. So too, even though some people cursed Avrohom, everyone wanted their children to be like him!”

וַיָּבֵא אֶל הָגָר וַתַּהַר וַתֵּמָר וַתֵּרָא וְגו' וַתִּקַּל גְּבֵרָתָהּ בְּעֵינֶיהָ (טז, ד)

And he came to Hagar and she conceived and she saw that became pregnant... and her mistress became unimportant in her eyes. (16:4)

She Merited Prophecy in the Zechus of Sarah:

Sefer Sifsei Tzadik quotes his grandfather, the Sefas Emes zy" a, as explaining this *pasuk* as follows:

Lavan told Yaakov (Bereishis 31:29): "I have the power to inflict harm upon you, but the G-d of your father spoke to me last night, saying, 'Beware of speaking with Yaakov either good or bad.'" Rav Bunim of Peshischa zy" a asks why Lavan told Yaakov that Hashem did not permit him to harm him. He answers that Lavan only merited prophecy one time, and he couldn't hold himself back from bragging about it.

The Imrei Emes says that a similar thing can be said about Hagar. The first time she saw

angels, she felt very proud. She thought that they had come for her, as a sign that she had reached a lofty spiritual level. Therefore, her mistress, Sarah, became unimportant in her eyes.

For this reason, the *malach* called her "Hagar, Sarah's maidservant." He was telling her that she only reached whatever levels she reached in the merit of being part of Sarah's household. She then realized the truth and said that she was fleeing from "Sarah, my mistress". In this way, she corrected her mistake.

Hagar's Mistake:

Sefer M'Deshen Baysecha explains the dispute between Sarah and Hagar with the following story:

A wealthy man once had to travel to Prague for business, and he hired a wagon driver to take him there. On the way, night fell and they stopped at an inn to sleep.

In the early morning hours, while the wealthy man was still asleep, the wagon driver put on the rich man's clothes and claimed to be him. He ordered the rich man to take the reins of the horses, saying that he was the wagon driver.

When they got to Prague, the wealthy man, who was now dressed like a wagon driver, ran to the Rov of the city, the Nodah B'Yehuda, and told him what the real wagon driver had done to him. The wagon driver, on the other hand, insisted that he was really the boss and the other man was lying.

The Nodah B'Yehuda told them to come back in the

morning. He told his *gabbai* that when the two men came back, he should instruct them to wait in the waiting room, and to make them stay there for a while. The Rov left the men sitting there for hours before he suddenly stuck his head into the waiting room and said, "Wagon driver come here!"

Immediately, the real wagon driver stood up without thinking. He realized his mistake and tried to sit back down but by that point, it was obvious who he really was.

Similarly, Hagar claimed that she was no longer Sarah's servant. She said that since she was married to Avrohom, she no longer had to work for her. Sarah countered that Hagar still belonged to her, and Avrohom ruled that Sarah was correct. Therefore, Hagar fled. The angel then came to her and called out, "Hagar, Sarah's maidservant".

When she immediately said “here I am”, it became obvious that she really still was Sarah’s servant.

11 Cheshvon

Yahrzeit of Rav Menachem Nochum ben R’ Tzvi The Me’or Einayim of Chernobyl Zy”a

Resurrecting the Dead:

While he was still a child, the Me’or Einayim zy”a was already recognized for his greatness.

It is related that when he was a boy, he saw in the writing of Rav Odom Baal Shem a holy name of Hashem that could be used to resurrect the dead. The shamash of the shul, with whom he had been very close, had recently died, and this pained him very much. He said the holy name, and the shamash came back to life.

When the residents of the city saw the dead man walking, they panicked. They didn’t know how

to respond to this crazy sight and asked the ghost how he had returned to life. He told them that someone had resurrected him by saying a holy name, and they told him that it would be best if he went back to his final resting place.

He said, “I can’t do that. Only the one who brought me back to earth can send me back to the grave.”

They asked who it was who had said the name and he told them that it was the young boy named Nochum. They ran to the boy and asked, “What have you done?”

He said, “I didn’t mean anything. I saw in a *sefer* that this name can bring back the dead and I wanted to see my friend again, so I said it.”

They asked him to say another name in order to let the dead man go, and he did.

Pidyon Shevuyim:

The Me’or Einayim was involved with the mitzvah of *pidyon shevuyim*. He would travel from place to place to collect money for this mitzvah. At one point, someone informed on him that he was bribing officials to let prisoners go free. He was arrested and placed in a prison in the city of Zhitomir.

Rav Wolf of Zhitomir zy”a (author of Ohr Hameir) received permission to care for the Rebbe in prison. Rav Wolf was once sitting with the Me’or Einayim

in prison when a woman entered. She asked, “What does Rashi mean when he says that Avrohom was told to go ‘for his pleasure and his benefit.’ What pleasure and benefit could he derive from wandering around in exile?”

The Me’or Einayim remained silent, recognizing that the woman had an answer that she wanted to say.

She said, “The meaning of Rashi’s words is that Avrohom Avinu was a great *machnis orchim*. His home was open to all. It even had four doors, one in each direction, so that every guest should find a way in, no matter where he was coming from. Still and all, he had not yet reached a level of perfection in this mitzvah. Hashem told him to go into exile and said that it would be for his pleasure and benefit because it would allow him to feel the pain of someone who needs a place to stay and

has no home. Once he knew what they felt like, he would be able to perform this mitzvah to perfection.”

She continued, “So too, the Rebbe is always busy with the mitzvah of *pidyon shevuyim* but because he had never been in jail, he couldn’t truly feel the pain of the imprisoned and he could not fulfill the mitzvah to perfection. That’s why Hashem caused him to be thrown into jail – so that he could understand exactly how a prisoner feels and fulfill the mitzvah perfectly.”

After the woman left, the Me’or Einayim told Rav Wolf, “That woman was Sarah Imeinu. She came to tell me why I was locked up in prison. Now that I know the reason, I can be released.”

And so it was. He was freed that day.

Traveling With the Baal Shem Tov:

Sefer Kerem Yisroel relates that when the Me’or Einayim was learning under his mentor, the Baal Shem Tov *zy”a*, he once saw him preparing for a journey. He very much wanted to come along, so he stood next to the horse and waited for him to board.

When the Baal Shem Tov saw his student waiting, he said to him, “Young man, if you can tell me the difference between the *tikkun* made by Leah and the *tikkun* made by Rochel, you can come with me.”

The Me’or Einayim replied, “The difference is that what Leah accomplished with her tears, Rochel accomplished with *simcha*.”

The Baal Shem Tov immediately told him to board the wagon and travel with him.

Olam Haba in Exchange for a Mikvah:

Sefer Otzar Yisroel relates that the Me'or Einayim once came to a certain city and discovered that there was no local mikvah. When he asked why the town had no mikvah, he was told that it was because the city was located on top of a hill and they would have to dig very deep to find water. The residents of the city were very poor, and they couldn't afford to pay for such an operation.

The Me'or Einayim wouldn't accept this excuse. He kept asking how it could be possible to raise the money to make a mikvah. Finally, he was told that there was one rich man who lived in that city. This man had the ability to pay for the entire mikvah but he refused to do so.

The Me'or Einayim went to see the man and asked him to

pay for a mikvah. The man said, "If you would give me your share in Olam Haba in exchange for the money, I will pay for the mikvah."

The Me'or Einayim said, "Every day, I recite Kriyas Shema and promise to serve Hashem *'b'chol m'odecha'*, with all of my resources. What resources do I have? All I have is my portion in Olam Haba! I must be willing to give it up to build a mikvah."

And the mikvah was built.

Doing Good for Good and Bad People:

A poor Lithuanian Jew once came to see the Me'or Einayim. He cried to him that his children had reached marriageable age but he had no money to marry them off. In fact, he didn't even have any money for his daily

living expenses.

The Rebbe was happy to help this poor man. He gave him the large sum of 50 silver coins, and he even gave him his own overcoat.

This man was an alcoholic and as soon as he had this money in his hand, he hurried over to a bar and got drunk. When those close to the Me'or Einayim saw this, they took away the rest of the money from him, took off the overcoat, and brought those things back to the Rebbe. They told him that the man was wasting money on whiskey, so they took the rest back.

The Rebbe told them, "I heard a proclamation in the Upper worlds saying: 'Nochum of Chernobyl possesses Hashem's *middah* of '*hatov v'hameitiv l'ra'im u'tovim*' – helping both bad and good people. Do you really want to take that away

from me?'"

He told them to quickly return the money and coat to the man, and they did.

Moshiach Will Arrive in His Great-Grandchildren's Days:

Rav Nochum of Rachmastrivka zy"va related that the Me'or Einayim once had no money to make Pesach. He didn't have a penny to buy the yomtov necessities.

Suddenly, a man named R' Moshe, who the Rebbe did not know, came to his house with a wagon full of food for yomtov, and he gave it to the Rebbe. As a sign of gratitude for the *chesed* he did for him, the Rebbe told R' Moshe that he could ask him for anything he desired.

R' Moshe said that he had sufficient livelihood and *nachas*

from his children. All he wanted was for the Rebbe to tell him when Moshiach was coming.

The Me'or Einayim said, "Since I told you that you could ask whatever you want, I have no choice but to answer you. He will not come in my lifetime, nor in my children's lifetimes. He also will not come in grandchildren's lifetimes. Perhaps he will come in my great-grandchildren's lifetimes."

Rav Nochum of Rachmastrivke concluded, "I am his great-grandson. Moshiach can come now! However, **we will need a forehead of copper and eyes of glass and a heart of iron to endure the time that will be before the coming of Moshiach!**"

Chadeish Yameinu:

The Me'or Einayim was the

sandik at the *bris* of his grandson, Rav Aharon of Chernobyl *zy" a*. He gave the baby a blessing that "he should see the coming of Moshiach."

When Rav Aharon was in his 80s, he began to look young again. He even grew new teeth. He sent a minyan to the gravesite of the Me'or Einayim and told them to say on his behalf, "Grandfather, you blessed me to live to see Moshiach. Chazal say (Bava Basra 49B) that if someone says 'I can't keep this type of decree of the Chochomim, we listen to him.' I am *mevater* on the *bracha*."

Our Eyes Are Uplifted to You:

Rav Yoel Ashkenazi *zt" l* of Tiveria related that he once heard the Me'or Einayim davening Shemonah Esrei and he heard him say, "Ribono Shel

Olam, I ask you to please get the cleaning lady to come back.”

He repeated this twice and those who heard him say these words asked him why he was davening for this. He answered that his cleaning lady had left and he was asking Hashem to send her back. They asked him, “Should one bother Hashem with such trivial requests?”

He replied, “Big things come from Hashem and small things come from Hashem. Do I have anyone else to ask for help besides Him?”

The Peddler Who Sold Children, Life and Sustenance:

The Me’or Einayim once told his *chasidim*, “I am a peddler. I have all types of merchandise to sell – *bani, chayi and mezoni* (children, life and livelihood). All you have to do in return is to serve Hashem.”

May the memory of the *tzadik* be a blessing for Klal Yisroel.



**Dear friend!
Are you in
need of a
yeshua for
parnassah,
shidduchim,
health or
nachas from
your
children?**

Credit card donations may be called in 24-hours

845-286-1007

Quickpay donations may be sent to:

3875090@gmail.com

For more information, go to:

www.lachmeimordchai.com

Every week, Lachmei Mordechai supports 145 families of widows/widowers and over 400 orphans in the city of Bait Shemesh by providing them with meat, fish, and many other food staples, delicacies, which are delivered straight to their door.

Hashem Yisborach guarantees that He will bring joy to those who bring joy to His children.

This is the best possible insurance policy for children, livelihood, health and peace of mind.

Sponsor the cost of sending a package of meat, fish and food staples for a widowed and orphaned family in Bait Shemesh and Hashem promises to send you whatever salvation you need!

A one-week sponsorship for one family's food package is \$200