

במחשבת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Va'eira

יחזיק יקר:
מנחת איתן במבית"ד?
אתה יכול לקחת אותו בחנם!

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Parshas Va'eira



Seen by Those Who Want to See/Giving Up a Gold Necklace for Hachnasas Kallah/The Three Bechinos of Avodas Hashem/In the Merit of the Avos, the Children Have Much Goodness/Forgiven in the Merit of Giving In/Forced to Serve Idols/Forgiven Because of Regret/One Who is Careful With His Words Can Use Them for Great Things/Moshe Annulled His Ego/They Did Not Bow to Pharaoh's Idol/Don't Worry About Tomorrow/Emunah Even While Not Knowing/Emunah is Not Hishtadlus/Serving Hashem in Both Good and Bad Times/A Kamaya for a Plague/Do Not Allow Children to Wander The Streets/One Who Learns Torah B'Ksav and Baal Peh Will Not Have Yissurin

**2 Shevat - Jahrzeit of the Rebbe Rav Zushe of Anipoli
Zy" a**

Bringing in the King/I Fear Hashem

וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגו' (ג, ו)

I appeared to Avrohom, Yitzchok, and Yaakov... (6:3)

Seen by Those Who Want to See:

Rashi states: “I appeared to the Avos.”

The Meforshim ask what Rashi is adding with these words, as the *pasuk* clearly mentions the names of all three Avos. Rav Moshe of Kobrin *zy”a* explains that the root of the word “Avos” has a connotation of “desire”, as in the verse (Bereishis 24:5): “*Ulai lo sa’aveh*” (perhaps she will not desire). Accordingly, Rashi is stating that Hashem says, “**I appear to those who desire to see Me!**”

Giving Up a Gold Necklace for Hachnasas Kallah:

I would like to relate an amazing story that occurred two weeks ago (this *shiur* was given in 5784). I personally heard this story first-hand and was awed to discover that even in the year 2024, there still live amongst us people who are truly willing to sacrifice of themselves and give away all they have for the benefit of others.

This is the story:

Two weeks ago, an orphaned boy arrived in the United States. This boy’s family lives in Beit Shemesh and I know them very well. He is currently engaged to be married but as a result of the dire poverty that afflicts the family, they have no funds to pay for the wedding expenses. The situation is so dreadful that there was a strong possibility that the wedding would have to

be pushed off. There was no money whatsoever to pay for the minimum costs.

Some distinguished communal activists in America became involved in this case and did all they could to help. They couldn't stand seeing this orphaned groom in such a terrible state and arranged for him to fly to America to solicit donations. They began to take him around to various batei medrash to collect during the *tefillos*, hoping they would be able to raise enough to cover the expenses.

A day after they started collecting, one of the activists called me and related an incredible story that occurred that day. He began his call by saying very excitedly, "I received a donation of \$8,000 for the orphaned groom in an amazing way".

He then related, "The groom

was walking around the bais medrash, collecting donations from the men. One young working man took note of him and, when he got home, told his wife that there had been a 19-year-old orphan in shul who was forced to collect money for his own wedding. When his wife heard this, she became very agitated.

"This young couple had been putting away a small amount of money every week, as they were saving up to buy the wife a golden necklace as a gift. Just a few days earlier, they finally had saved enough money for the necklace, and they had gone to a jewelry store and purchased a beautiful one.

"The wife told her husband, 'I think that the mitzvah of tzedakah will be a much better adornment for me than having this golden necklace around my neck. I think that the most

beautiful piece of jewelry I could ever have is the mitzvah of allowing an orphan to go to the *chuppah* without worry“!

”They quickly made their way back to the jewelry store and told the owner that something urgent had come up and they needed to return the necklace and get their money back. He was kind enough to give them a full refund of all the money they had paid for the necklace - \$6,000. The couple supplemented their donation with \$2,000 more from their *maaser* money, and gave the *chosson* a check for the sum of \$8,000“.

This is the epitome of “a Yiddishe Mamma”. She eagerly waited for many months to be able to buy this golden necklace, but she willingly gave it up to help an orphaned groom get married with joy.

I saw the check with my own eyes. I still can’t get over the fact that Jewish woman in the year 2024 is on such a high level that she was willing to make such a huge personal sacrifice for the sake of a fellow Jew in need.

This is the meaning of Rashi’s words: “Hashem is seen by those who desire to see Him.” If all one wants is to do the will of Hashem, he merits openly seeing His ways, and he is blessed with the purity of spirit to do amazing acts with genuine *mesiras nefesh!*

The Three Bechinos of Avodas Hashem:

Sefer Toldos Yaakov Yosef writes that the three Avos symbolize three *bechinos* of *avodas Hashem*. He explains that Hashem first draws a person close with His *middah* of *chesed*, even if the person is

unworthy, which is the *middah* of Avrohom. The person then must work on himself until he is worthy to receive this closeness according to the *middas hadin*, which is the *middah* of Yitzchok. Finally, he becomes used to serving Hashem properly at all times and becomes a person who “dwells in His tents”, which is the *middah* of Yaakov.

In the Merit of the Avos, the Children Have Much Goodness:

Someone once asked the Magid of Zlotchov zy”a why he lived a luxurious lifestyle and accepted honor and glory, while his father, Rav Yitzchok of Drohovitch zy”a, lived a life of poverty? He replied, “You have answered your own question. My father didn’t derive any pleasure from this world, so his sons inherited all of the honor

and luxury that he never used for himself.”

The Dzhikover Rebbe zy”a uses this story to explain this *pasuk*:

Hashem appeared to Moshe and said, “I am Havaya”, using His name that represents an abundance of goodness. He was telling him to lead Klal Yisroel in this manner, by providing them with an abundance of enjoyment. Hashem then said that He appeared to Avrohom with the name of “Shakai”. This name represents making do with little. He was saying that since the Avos lived simple lives, their children could live with much abundance.

Forgiven in the Merit of Giving In:

The Ohr Hachaim notes that the *pasuk* begins by saying that

“Elokim” spoke to Moshe, and it then says that He said, “I am Havaya.”

He explains that the name Elokim represents Hashem’s *middas hadin*, while the name “Havaya” represents His *middas harachamim*. Thus, Hashem was telling Moshe that He really should treat him with the *middas hadin* but He still will go above and beyond and treat him with *middas harachamim*.

The reason this is so is found in the Gemara (Rosh Hashanah

17A) that says that Hashem forgives the sins of those who forgive those who wrong them. If one forgoes his own honor and forgives others when they harm him, Hashem does the same, and He forgives his sins. Moshe Rabenu epitomized this *middah*. He was the humblest man in the world, and he always gave in on his honor. Therefore, even though Hashem held it as a complaint against him for speaking badly of the nation, He forgave him and treated him with his *middah* of “Havaya”.

וְגַם אֲנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבָדִים אֹתָם (ו, ה)

And also, I heard the moans of the children of Yisroel, whom the Egyptians are holding in bondage... (6:5)

Forced to Serve Idols:

The Chida *zt”l* (Sefer Pnei Dovid) explains the words, “And also, I heard the moans of the children of Yisroel”, as follows:

Hashem is saying that he heard the cries of *bonei Yisroel*. It is true

that there was a complaint against them for serving idols but this was because “the Egyptians were holding them in bondage” and forcing them to do so. Yes, once they became accustomed to serving idols they continued to do so – but they

never really wanted to do it in the first place. Therefore, Hashem remembered His covenant to redeem them, and

He did not punish them for the sin they committed against their will.

וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי (ו, יט)

And the sons of Merari were Machli and Mushi. (6:19)

Forgiven Because of Regret:

The Chida *zt"l* (Sefer Chomas Anach) writes that this *pasuk* hints to the greatness of a *baal teshuva*.

He states that if an individual realizes that he sinned and he feels regret for what he did, Hashem forgives him. Thus, the

pasuk can be read as saying: “And the sons of Merari” – if one bitterly regrets (*mismarer*) his sins. “Machli” – he is forgiven.

He adds that the word “*mushi*” can mean “to remove”, as in Zecharia 3:9: “*Umashti es avon ha’retz.*” (I will remove the sins of the land.) Thus, this name also indicates the removal of sins.

כִּי יִדְבַר אֲלֵכֶם וּגו' תִּנּוּ לָכֶם מִזֵּמַתְּ אֶל אַהֲרֹן קַח אֶת מַטְּךָ וְהִשְׁלַךְ לִפְנֵי פַרְעֹה יִהְיֶה לְתַנּוּן (ז, ט)

When he speaks to you, saying, “Provide a sign for yourselves.” You shall say to Aharon, “Take your staff, cast it before Pharaoh; it will become a serpent.” (7:9)

One Who is Careful With His Words Can Use Them for Great Things:

Rav Levi Yitzchok of

Berditchov *zy”a* (Sefer Kedushas Levi) asks why the *pasuk* says “provide a sign for yourself”, rather than simply saying “provide a sign.” The

word “*lachem*’, for yourself, seems to be extra.

He answers as follows:

The Arizal writes that every individual must believe that his words can provide pleasure to Hashem and accomplish great things for Klal Yisroel. If a person does believe this, he will be very careful with his mouth and ensure that no pointless and wasteful words are uttered.

Rather, he will only use his words to speak well of Klal Yisroel and for *divrei Torah*.

When one does this, he will certainly bring pleasure to Hashem and He will use this

person’s words to accomplish great things.

He thus explains that when the *pasuk* says: “Provide a sign”, it is meant as a lesson for us. That is why it says that this should be a sign “for yourself.” The *pasuk* is hinting to us saying that we know that our words are powerful, but we ask for a sign that they can be used to accomplish great things.

To answer this, Hashem gave the sign of Aharon’s stick turning into a snake. This symbolized how we have the power through our words to turn one thing into another and change the world.

לְמַעַן תִּדְעַ כִּי אֵין כֵּה' אֱלֹהֵינוּ (ת, ו)

In order that you should know that there is none like Hashem, our G-d. (8:6)

Moshe Annulled His Ego:

The Modzhitzer Rebbe zy”a (Sefer Divrei Yisroel) writes that this *pasuk* is hinting to the great humility of Moshe Rabenu. It

can be read as saying: “*Ki ayin*” – no man was ever found like him who epitomized the *middah* of “*ayin*”, i.e., self-annulment and considering oneself as insignificant and unimportant.

“Like Hashem, Elokim” – he writes that this is a reference to Moshe Rabeinu, who is referred to in the *pasuk* as “Elokim”.

Thus, the *pasuk* is saying that no man ever existed who annulled himself as much as Moshe did.

וַיֹּאמֶר ה' אֶל מֹשֶׁה הִשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה וְגו' (ח, טז)

And Hashem said to Moshe, “Arise early in the morning and stand before Pharaoh. (8:16)

They Did Not Bow to Pharaoh’s Idol:

The Alshich Hakadosh cites a Medrash that says that one had to walk through a very short door to get into Pharaoh’s palace. Sitting opposite the door was an idol, and since one had to bend down to walk through the door, one would inevitably bow to the idol.

walked through the door, it miraculously grew and became taller, and he was able to walk through while standing straight. The same thing occurred when Moshe and Aharon walked through the door. This is hinted to in the words “stand before Pharaoh”, which indicates that they were able to stand straight and did not have to bow. So too, it says about Yaakov: “And he stood before Pharaoh.”

However, when Yaakov

וְשִׁמְתִי פְדוּת בֵּין עַמִּי וּבֵין עַמֶּךָ לְמָחָר יִהְיֶה הָאֵת וְגו' (ח, יט)

And I will make separation between My people and your people; this sign will come about tomorrow. (8:19)

Don't Worry About Tomorrow:

The Modzhitzer Rebbe *zy"ra* (Sefer Divrei Yisroel) writes that the word "tomorrow" symbolizes the difference between Klal Yisroel and the nations of the world. A Jew does not live his life worrying about tomorrow, but a non-Jew does.

The Medrash says (Tanchuma Beshalach 20) that if one has enough to eat today but he worries about what he will eat tomorrow, he is a man of little faith. The Jewish nation is a people of faith, and we take one day at a time and fully believe that Hashem will provide for us tomorrow, so we have no need to worry. The gentiles, however, do not have this type of *emunah*, so they always worry about tomorrow.

This is the meaning of the verse (Mishlei 13:25) that says

that a *tzadik* eats until he is full but a *rasha's* stomach is empty. A *tzadik* has *emunah* that Hashem will provide for him tomorrow, so he eats until he is full and doesn't scrimp in order to save food for later. A *rasha*, however, is worried about tomorrow, so he makes sure to save food.

Emunah Even While Not Understanding:

It is related (Sefer Hasichos 5685) that a man once told the Rashab of Lubavitch *zy"ra* that he had questions on the concepts of souls and angels and, therefore, he didn't believe in them. The Rebbe answered with a *moshol*:

Two wise men were traveling in a wagon and speaking French to each other. What do you think the horse is thinking? It's thinking that it wants to eat some

straw! What do you think the wagon driver is thinking? He's thinking that he wants to drink some whiskey. Neither of them understands a word the two Frenchmen are saying. Does that mean that they don't exist?

The *nimshol* is obvious. If you don't understand something, does that mean that it doesn't exist? No. You just are lacking the knowledge to understand the truth.

Similarly, it is related (Shmu'os V'Sippurim 3) that someone once told the Tzemach Tzedek zy"l that he had doubts in his *emunah*. The Rebbe asked him, "Do you fear the king?"

The man answered that he did, and the Rebbe proceeded to ask, "Have you ever seen the king?"

The man replied that he had never once seen the king. The Rebbe then asked, "If you have never seen him, why are you

afraid of him? How do you know he is even real?"

The man said, "My brother once saw the king, and I trust him."

The Rebbe then said, "Do you also trust me?"

The man said that he did, and the Rebbe told him, "If you can trust me, you certainly can believe that there is a G-d who rules and guides this world!"

Emunah is Not Hishtadlus:

The Alter of Novardhok, Rav Yoizel Horowitz zt"l, would say that if a man would place his complete trust in Hashem and accept that he is the only one who can protect and save him, he would certainly be saved. Unfortunately, many people fail to recognize think this and tend to believe that *bitachon* is a form

of “extra *hishtadlus*”. In other words, they think that they have to do whatever they can on their own, and, in addition to this, they also have to have *bitachon*. Because of this erroneous mindset, they do not receive their salvation.

He explains this with a parable of a poor man who heard about the famed philanthropist, Baron Rothschild. He decided to travel to Germany to meet the wealthy baron and to ask for his help.

He traveled for months until he reached his destination and he returned home from his arduous journey with his face beaming with happiness, his cart loaded with expensive goods, and, in his hands, a huge sum of money that he received from the wealthy man. His friend witnessed this and decided to try his luck as well. However, unlike his friend, he decided that while he was traveling to Berlin, he would

stop by all the towns on the way and collect money there as well.

He was very disappointed when he met with Rothschild in his mansion and was handed a small donation. He immediately began to complain and asked why he got such a small amount when his friend was given a fortune. Rothschild replied, “There’s a big difference between you and him. Your friend traveled all this way just to come to me. He saw me as the only person in the world who could help him and relied completely on my assistance. Therefore, I had mercy on him and gave him a lot of help. But you went around to many people for help and also stopped by me as well. Since you didn’t rely solely on me, I didn’t feel any need to give you more than a minimal amount.”

So too, if we rely solely on Hashem and recognize that no

one can help us besides Him, then He will give us whatever we need. But if we make our own efforts to try to help

ourselves and also ask Him for help, He will not feel the need to take care of us.

וְהִפְלֵה ה' בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרַיִם וְלֹא יָמוּת מִכָּל לְבָנָי
יִשְׂרָאֵל דָּבָר (ט, ד)

And Hashem will make a separation between the livestock of Yisroel and the livestock of Egypt, and nothing of the children of Yisroel will die. (9:4)

Serving Hashem in Both Good and Bad Times:

The Dzhikover Rebbe zy”a (Sefer Imrei Noam) explains this *pasuk* by quoting the Tikunei Zohar (77A) that says that one must serve Hashem both when things are going well for him and when things are difficult. One should not allow anything to distract him from serving Him – neither an excess of wealth and goodness nor poverty or any other difficulty. In every circumstance, one must focus on this goal.

He uses this to explain the *pasuk* as follows: “And Hashem will make a separation” – He

will separate a man to be close to Him. Who will merit this closeness? One who serves him “between the livestock of Yisroel and the livestock of Egypt” – meaning whether he is in a good situation or a bad one (as the word “Yisroel” is used to represent a good thing and the word “Mitzrayim” represents a bad thing.)

If one is able to serve Hashem in this way, he will merit the end of the *pasuk*: “And nothing of the children of Yisroel will die” – meaning that nothing will be able to distract him or cause him to lose focus in any way on his goal of being a genuine servant of Hashem.

וּמִמִּקְנֵה בְנֵי יִשְׂרָאֵל לֹא מוֹת אֶחָד (ט, ו)

And from the livestock of the children of Yisroel, not one died. (9:6)

A Kamaya for a Plague: animals' necks. They did so, and the plague stopped.

Sefer M'Zekeinim Esbonen (Chelek 2, Ois 184) relates that a town was once struck with a plague that killed a lot of cattle. The cattle owners came to the Rebbe of Savron zy"ra and asked him what they should do.

Everyone wondered what was written in the *kamayos*, as no one had ever before heard of a *kamaya* for an animal. They opened one up and saw that the Rebbe had written the words: "And from the livestock of the children of Yisroel, not one died."

The Rebbe gave them a bunch of *kamayos* and told them to hang them from their remaining

הִירָא אֶת דְּבַר ה' וּגּו' הֵנִיס אֶת עַבְדָּיו וְאֶת מִקְנֵהוּ אֶל הַבָּתִּים (ט, כ)

He who feared the word of Hashem... drove his servants and his livestock into the houses. (9:20)

Do Not Allow Children to Wander The Streets: Who is a man who fears Hashem? One who doesn't allow his household members to wander

Sefer Imrei Chaim (Likutim) explains this *pasuk* as follows:

the streets and become influenced by outside forces.

וְהַחֲטָה וְהִפְסְמָת לֹא נִכּוּ כִּי אֶפִילַת הֵנָּה (ט, לב)

The wheat and the spelt have not been broken because they ripen late. (9:32)

One Who Learns Torah B'Ksav and Baal Peh Will Not Have Yissurin:

Sefer Yalkut MahaRia relates a story of a man who fell ill and traveled to see the Ziditchoiver Rebbe zy" a, arriving for Shabbos of Parshas Va'eirah.

When he told the Rebbe about his sickness, the Rebbe quoted this *pasuk* and said that the word "*chita*" (wheat) has a *gematriah* of 22. Thus, it is a hint to the 22

letters of the Torah. The word "*kusemes*" (spelt) has the same letters as the word "*Maseches*". Thus, it is a hint that one who learns *Torah Shebiksav* and *Torah Shebaal Peh* "will not be broken" – meaning that he will not suffer.

The *pasuk* concludes: "*Ki afilos heina.*" This can be translated to mean that only will this person not suffer, **he will also merit to see *pila'im*** (wondrous salvations).

2 Shevat - Yahrzeit of the Rebbe Rav Zushe of Anipoli Zy" a

Bringing in the King:

Sefer Maaseh Tzadikim relates the story of how the Rebbe Rav Zushe zy" a brought his brother, the Rebbe Rav Elimelech zy" a, to join the Chasidic movement and became a *chasid* of the Magid of Mezheritch zy" a:

Rav Zushe had become a close

chasid of the Magid at a young age. In those years, he would often seclude himself in the forest, where he would sing songs of praise to Hashem with much enthusiasm and love, and with a great desire to draw close to Him. People would apply to him the verse (Mishlei 5:19): "You shall always be intoxicated

with her love”, and say that he was so connected to Hashem with such a deep *dveikus* that he was drunk with love for Him and desire to serve Him.

His brother, Rav Elimelech, had yet to become connected to *chasidus*, and he spent his days studying Torah with other *lamdanim*. He was bothered by the fact that his brother, Rav Zushe, acted in a way that seemed so strange and he asked him about it.

Rav Zushe told him, “My brother, let me tell you a story that will help you understand....”

This is the story he told him:

There once lived a wise and mighty king. All of his subjects loved him very much.

In this kingdom, there lived a wealthy man who had made a fortune from his hard work. One day, he thought to himself: What

do I need all this money for? I never enjoyed earthly pleasures. I’m happy with a bit of bread and water. Since I don’t derive any pleasure from my fortune, what good is to me?

He decided to sell all his property and travel to the capital city, where the king lived, with the hope of using his fortune to obtain a position in the king’s cabinet. When he got there, he asked those close to the king if any position was open. He was told that only one job was available – the job of chopping wood for the king’s oven!

They added that even this position would not be easy to obtain. The king would only hire someone whom he liked and wanted near him.

The wealthy man was willing to accept any position that brought him close to the king he loved so much, so he said that he

was willing to donate his entire fortune to the king's treasury in exchange for this position. To his delight, his offer was accepted and he was given the job of chopping wood for the king's fire.

While this man chopped wood and fed the fire, he would often stand near the door to the king's room to see if he was saying anything about the temperature in the palace. He wanted to hear if he was saying it was too hot or too cold, so he would know if he should raise or lower the fire in order to make his king more comfortable. Over time, he figured out exactly what temperature the king liked, and he made sure to put the exact amount of wood into the fire to make the palace exactly right for the king – not too hot and not too cold.

After a while, the king realized that he had not been bothered by

heat or cold for some time. He asked his ministers what had changed. How was the palace being maintained at such a perfect temperature?

They told him all about the man who loved the king so much that he left his home, sold all his possessions, and traveled a long distance just to serve him and bring him pleasure. They described how he agreed to do this degrading work, and how he threw himself into the job and focused solely on providing a benefit for his beloved king.

When the king heard this, he asked for the man to be brought to him, as he wanted to meet the man who was so devoted to him.

The king was delighted to meet this man and he asked, "What can I do for you, my friend? How can I honor you?"

The man answered, "I don't want anything for myself. My

only desire is to serve the king. I only ask for one thing. I would like to be able to see the king whenever I am struck with a desire to see him!”

The king was very happy to hear how much the man loved him, but it was hard for him to fulfill his request. It would be unbecoming for him to make himself available to be seen by a low-level servant at all times and to open all of his doors to him. Therefore, he told him, “My friend, I cannot agree to this. But let me tell you what I can do. I can drill a small hole in the ceiling above my private room and put a telescope by that hole. You can always go into the attic and look through that hole with the telescope. This way, you will be able to see my face whenever you want to!”

The man loved this idea and he thanked the king very much. From then on, whenever his

heart desired to see his king, he would hurry to the attic and he would look at him through the telescope.

One day, the king made a grand feast for all of his ministers and friends. The prince, his only son, sat next to him at the head of the table. In the middle of the feast, the prince got a bit drunk and began to speak nonsensically in front of all the important guests. This made the king very angry, and he threw him out of his room, saying that he would not be allowed back for a full year and he did not want to see his face for all that time.

The banished prince missed his father immensely and yearned to see his face, but he had no way of seeing him. From time to time, he would see the woodchopper going up the attic and looking at something. He wondered what he was doing and asked him about, and the

man explained to him about the hole the king had made for him to use whenever he wanted to see him. The prince asked if he could use the telescope as well, and the man agreed. When the prince looked down and saw his father's face for the first time in a long time, he was overjoyed.

The man then said, "I am a simple, unlearned and uncultured man. It would be unbecoming for the king to constantly be seen with an unrefined man like me in his presence. So, for me, it is sufficient to look at the king through a hole.

"But you are the prince! You are a wise, refined and cultured man, and you should be near your father at all times. you shouldn't have allowed yourself to act in such an uncouth way. Because of this, you have to look through this hole too! How disgraceful!

"Take a lesson from this! From now on, make sure to speak and act properly, as is fitting for a man like you, so that you will be able to see your father from up close and you won't have to look at him through a hole in the ceiling!"

Rav Zushe then humbly said, "My brother, you know that I possess no Torah, no wisdom and no understanding. Therefore, I have to work hard to serve Hashem. I have to go to great length to be able to see His face.

"But you are a great *talmid chochom*. All you have to do is to be careful with you speak and act, and you will be able to be right near the King."

These words touched Rav Elimelech's heart and led him to travel to Mezheritch and to become a chasid of the Magid.

I Fear Hashem:

The Kedushas Tzion of Bobov zy" a hy" d related (Gilyon Pri Hakerem, Parshas Beshalach 5659) that when Rav Zushe went into self-imposed *golus*, and was traveling alone from place to place, he once stayed in the home of a wealthy man, who treated all his guests very kindly and served them very generously.

At night, after all the other guests had gone to bed, Rav Zushe remained awake. Quietly and unobtrusively, he engaged in his holy *avodah* of reciting Tikkun Chatzos and learning when no one was around to witness what he was doing.

One day, an expensive item went missing from the wealthy man's home. Everyone searched for it, checking every nook and cranny, of the house, but it could not be found. This led the household members to assume

that one of the guests must have stolen it. Since Rav Zushe was known to stay awake until late at night, when no one else was up, suspicion fell on him.

The homeowner approached Rav Zushe and asked him to return the item, but he said that he had not taken it. The man then demanded that he come with him to the Rov for a *din Torah*. The Rov was known as a great *talmid chochom*, as well as a *tzadik* and *mekubal*, and Rav Zushe agreed to go to him.

The Rov tried to convince Rav Zushe to admit that he took the item, telling him that if he didn't give it back, the people of the town would be discouraged from inviting any poor people into their homes out of concern that they might steal from them. However, Rav Zushe insisted that he was being wrongly accused and that he hadn't taken anything.

The Rov then walked over to his bookcase and picked up a Sefer Kabbalah. He showed Rav Zushe several names of Hashem that were written in it and said, “You should know that there is a place called Gehenim where sinful people are burned. I warn you, if you don’t admit that you stole the item right now, I will use these names to send you to the lowest level of Gehenim.”

Rav Zushe responded, “Really! You seem to be an expert in the4se type of Sefarim but let me tell you something. I am more afraid of the prohibition of ‘*Lo Signov*’ than I am of you or of Gehenim. Transgressing ‘*Lo Signov*’ is much worse than going to Gehenim!”

When the Rov heard these words emanating from Rav Zushe’s heart, and uttered with such *temimus* and simplicity, he knew that he was saying the truth. He looked at Rav Zushe

again and said, “Oy! I messed up! I was not seeing right! I falsely accused a righteous, upright man.”

The Rov asked Rav Zushe to forgive him and he told the wealthy man that he was innocent. He said, “This man isn’t afraid of me and he isn’t afraid of Gehenim. He is only afraid of Hashem!”

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



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