

בענוהתי"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Shemos

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Parshas Shemos

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וְאֶלְהֶשְׁמֹות בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיָּה אֲתָא יַעֲלֵב אִישׁ וְבַיתוֹ וְגוֹ' (א, א)

And these are the names of the sons of Yisroel who came to Egypt with Yaakov, each man and his household... (1:1)

Shnayim Mikrah V'Echad Targum and Limud Hatorah:

The Baal Haturim writes that the words “*v'eileh shemos bnei Yisroel*” are an acronym for “*v'odom asher lomed haseder shnayim mikrah v'echad targum b'kol naim yashir yichye shanim rabbos aruchim l'olam*.” (A person who learns the Parshah, *shnayim mikrah v'echad targum*, with a pleasant, melodic voice will always live for many long years.)

Rabenu Efraim writes that the entire *pasuk* (*v'eile shemos bnei Yisroel haba'im Mitzrayma es Yaakov ish u'beiso ba'u*) is an acronym for the following: “*V'chayav odom l'kroh haparshah shnayim mikrah*

v'echad targum. B'taamei neginah yikrena (Megillah 32A). *Yismach simcha rabbah im lamdah. Ha'osek b'talmud aino yira m'ha'onshin* (Brachos 5A). *M'kol tzaros rabbos yutzlu. M'shneini Torah al talmudo yechidim asu kibutz b'limudchem, az yiskayem shinunchem. V'halomed balayla yisaneg tamid b'chesed Elokim v'tovaso.*” (And a person is obligated to read the Parshah, *shnayim mikrah v'echad targum*. He should read it with the cantillation melody. He should be very joyful with his learning. One who is immersed in learning need not fear punishments. He will be saved from all suffering. One should not learn Torah alone; rather, learning should be with a gathering of people. Then,

the learning will last. And one who learns at night will always experience happiness and he will be blessed with Hashem's kindness and goodness.)

This is as Chazal say (Avodah Zara 3B): "If one learns Torah at night, Hashem places upon him a 'string of Divine kindness' during the day..."

וַיָּקָם מֶלֶךְ חָדָשׁ וְגֹוי אֲשֶׁר לֹא יֶדְעָ אֶת יוֹסֵף (שמות א, ח)

And a new king arose... who did not know Yosef. (1:8)

Pharaoh Had to Listen to His Subjects:

Rashi cites two opinions. One opinion is that this really was a new king. The other opinion is that it was an old king who made new decrees. Rashi adds that when it says that he did not know Yosef, it means that "he acted like he didn't know him."

According to the opinion that this was a new king, it is understandable that he made new decrees and acted like he didn't know who Yosef was. However, according to the opinion that this was the same

old king, we may ask why he would act this way. Until now, he was grateful to the Jews and acted kindly towards them. Why did he suddenly change his ways?

The Medrash (Bereishis Rabbah 1:8) learns like the opinion that this was the same Pharaoh and says that his subjects came to him and said that he should enslave the Jews. He opposed them and said, "You fools! Until now, we ate because of them. If not for Yosef, we wouldn't be alive."

Since he didn't listen to them,

they usurped his authority and removed him from his position for three months. He then came back to them and said that he would do whatever they wanted. They then reappointed him as king, and he acted like a new king who didn't know Yosef.

Sefer Toldos Yaakov Yosef (Parshas Va'eira) writes: I heard from my teacher (the Baal Shem Tov Hakadosh zy"a) an

explanation of the verse (Tehillim 37:35): "I saw a wicked man, powerful, well-rooted as a native who is fresh. And he passed away and, behold, he is not here, and I sought him and he was not found." He asked why anyone would try to find a wicked man who isn't here, and he answered that it is better to look for an old *rasha*, as the new one will probably be worse than him.

וַיַּקְרֵן כִּיְהַ וַיַּרְא וְגֹו' וַיַּקְרֵן אֲתָה כְּמִצְרֵי וַיַּטְמֵנֵהוּ בְּחֹל (שמות ב, יב)

And he looked this way and that way and he saw... And he hit the Egyptian and he hid him in the sand. (2:12)

The Power of Torah Annuls the Yeitzer Hara:

Sefer Bris Avrohom explains this *pasuk* by saying that "the Mitzri" is a reference to the *yeitzer hara*. The *pasuk* is telling us how to hit and defeat the *yeitzer hara* by saying to "hide him in the *chol* (sand)." The

word "b'chol" can be an acronym for "chukav u'mishpatav l'Yisroel" (Tehillim 147:19: His laws and rules for Yisroel). This is a reference to the Torah. Thus, the *pasuk* is hinting that the way to fight the *yeitzer hara* is by learning Torah, as the Gemara says (Sukkah 52B): "If you meet

this *menuval* (the *yeitzer hara*), the street. drag him into the *bais medrash*.”

Dragging the Yeitzer Hara Into the Bais Medrash:

The Kotzker Rebbe zy”a asks why we are told to drag the *yeitzer hara* into the *bais medrash*. Wouldn’t it be better for us to run into the *bais medrash* and to leave him outside? He answers that the *yeitzer hara* follows us wherever we go. It is impossible to get away from it. It even follows us into the *bais medrash*. However: **“The *yeitzer hara* in shul is not the same as the *yeitzer hara* in the street. It is more *eidel* (refined).”**

We drag the *yeitzer hara* into the *bais medrash* because it is more refined there and not as dangerous as it is when it is in

Hitting the Mitzri on a Weekday:

A group of residents of a certain city once came to Rav Boruch of Mezhibuzh zy”a and cried to him that they were suffering terribly under the ruler of their town, who was a thoroughly evil man who did horrible things to them. Rav Boruch answered by quoting this verse. He said, “And he saw that there was no man” – this is a hint to the ruler of your city, who is not a ‘*mentch*’ (man). ‘And he hit the Egyptian, and he hid him in the *chol*’ – this means that the wicked man doesn’t have to be hit through the merits of our *avodah* on Shabbos; rather, **he can even be brought down on a weekday (*chol*).**

וְאַתָּה הִמְלֹא כִּזְהַ תְּקַה בִּידְךָ אֲשֶׁר מְעַשָּׂה בָּו וְגֹו' דָּאָתָה (ד, יז)

And take this staff in your hand, with which you shall perform the signs. (4:17)

Humility Creates Salvations:

Rav Yisroel Berger *zt"l*, the Rov of Bucharest, related (cited in Sefer Eser Kedushos, Pesicha to Tinyana) that when he was first appointed to serve as a Rov, the Yitav Lev *zy"a* told him the following:

“You look at me now and see that everyone considers me a Rebbe and a miracle worker who accomplishes a lot in the world, and people are afraid of me. The truth is, however, that I am nothing at all. Still and all, I can accomplish a lot by being a

nothing. Since I know that I am nothing, I bend down before everyone else, and, in this way, I can accomplish many things.”

He used this idea to explain that when Hashem asked Moshe: “What is that in your hand?”, He was asking him what good *middos* he had. Moshe answered that he had “the stick.” He was saying that he could bend himself for any man. Hashem then told him to take “that stick” in his hand. He was saying that this *middah* of humility could be used to perform great miracles as a leader of the nation.

וַיַּרְא מֹשֶׁה וַיֹּאמֶר אָכְנוּ נַזְעַק הַדָּבָר וַיִּשְׁמַע פְּרֻעָה אֶת הַדָּבָר וַיַּבְחַשׁ
לְהֹרֶג אֶת מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְנֵי פְּרֻעָה וְגֹו' (ב, יד-טו)

And Moshe became frightened and he said, “Indeed, the matter has become known.” And Pharaoh heard of this matter, and he sought to slay Moshe. And Moshe fled from before Pharaoh... (2:14-15)

Don't Fear a Rasha:

Sefer Divrei Yisroel notes that the word “*hazeh*” seems unnecessary, as it would suffice to say that Pharaoh heard about “*hadavar*”. Why does it need to say that he heard about “this” matter?

He answers that the word “*hazeh*” is saying that Pharaoh saw Moshe’s fear. He heard about “this matter” that Moshe was afraid of a *rasha*, and felt that this would give him the power to defeat him. This gave him the courage to attempt to kill Moshe, and, as a result, Moshe had to flee.

וַיֹּאמֶר ה' אֶל מֹשֶׁה שְׁלֹחْ יְדֶךָ וְאֶתְּנֶה בְּצָנְבָו וַיִּשְׁלַח יְדָו וַיִּחְזַק בּוֹ וְגוֹ' (ד, ז)

And Hashem said to Moshe, “Send out your hand and grab its tail.” And he grabbed it... (4:4)

How to be Saved From a K’peida:

A *chassid* once came to Rav Yaakov Aryeh of Radzimin zy”a and related that he had insulted a certain Admor in Poland. This Admor was known as a big “*kapdan*” who placed curses upon those who opposed him, and many people had suffered as a result of his *k’peidos*. He thus asked Rav Yaakov Aryeh what

he could do to protect himself.

The Rebbe quoted this verse to him and said, “Think of the Admor like the tail of a snake. **If you consider him to be nothing more than a tail, he will turn into a stick**, and he will be unable to harm you.”

The Detriments of a Strict Leader:

On this topic, the Rebbe of Vilednik *zy”a* (Sefer She’eris Yisroel, Shaar Hazemanim, Rosh Hashanah) writes: “Some *tzadikim* have a *bechinah* of ‘yeshus’, and act like *reshaim*. This is certainly true of those who cause those who don’t obey them to suffer by cursing them. Regarding them, it is stated (Eichah 1:5): ‘Your persecutors became your leaders.’ ... **Regarding *mofsim* like this, the *pasuk* states (see Tehillim 105:27): ‘Wonders and miracles in the land of the children of Cham.’”**

zy”a, his student, the Radoshitzer Rebbe *zy”a*, was dishing out the soup to the guests. (The process was that everyone got a bowl with kasha, and the “waiter” came around to pour hot broth over the kasha.)

There were many Admorim sitting there wearing white clothing. The Radoshitzer was able to tell that one of them was unworthy of wearing white clothing, so he spilled a little soup on his garment. That Admor became angry and the Chozeb asked the Radoshitzer, “Why did you spill soup on him?”

A Good Friend is Like a Rebbe:

The following story is related in Sefer Otzar Yisroel:

At the wedding of one of the children of the Chozeb of Lublin

The Radoshitzer answered, “My job is to pour soup on kasha. I saw a kasha here, so I poured soup on it. My kasha (question) was why this man is wearing a white *beketche*. So I poured soup on that kasha.”

Later, the Radoshitzer got up on a chair to say *badchanus*, but this Admor was still angry at him for publicly humiliating him. The Radoshitzer got down from the chair and said to the Ropshitzer Rebbe *zy”a*, “Do you remember that the Rebbe (the Chozeh) once said that **a good friend can do as much good for a person as a Rebbe can.** Therefore, I ask you to help me now.”

The Ropshitzer then got up on the chair and began praising the Radoshitzer. He said that since the times of the Baal Shem Tov Hakadosh and the Rebbe Rav Elimelech, no one had afflicted himself like Rav Berel of Radoshitz, and added even more praises about him. Finally, the Admor who had been insulted was appeased and he told the Radoshitzer to get back up on the chair to say *badchanus*.

לֹא תִאָסְפוּ לְתַת תָּבֹן לְעֵם לְלִפְנֵן הַלְּבָנִים כִּתְמֹול שְׁלָשָׁם הֵם יַלְכֹּו וּקְשַׁשֹּׁו (ה, ז)

You shall not continue to give straw to the nation to make the bricks like yesterday and the day before yesterday. Let them go and gather for themselves... (5:7)

Don't Ascend More Than Your Ability:

Sefer Ohr LaShamayim writes that the Torah is teaching us that if one wishes to follow the ways of Hashem Yisborach, he should not attempt to rapidly do more than he is capable of. Rather, one

should take one step at a time, doing whatever Hashem grants him the ability to do.

He thus explains the *pasuk* as follows: “You shall continue to give *teven* (straw) to the nation.” The word “*teven*” can mean “*tevunah*”, understanding. Thus,

these words mean that one shouldn't try to understand things that are beyond him.

“Lilvon leveinim (to make bricks).” The word “*lilvon*” can mean “to make white” or “to purify”. Thus, these words mean that even if one’s intentions are to purify himself, he still should not try to do more than his capability.

“Like yesterday and the day before let them go.” This means that one should continue to gradually improve every day, doing only as much as he is able to do.

Saying Tehillim During Shovavim:

The Shinover Rov zy”a writes that the first letters of the words “*sheimos bnei Yisroel haba’im*

Mitzrayma” spell out the word “*hashavim*” (those who do *teshuva*), while the last letters of the same words spell the word “*Tehillim*”. This is a *remez* that **reciting Tehillim is an effective means of doing teshuva** (for the known *pegam*), especially **during the days of Shovavim**. We can learn from this that in order to purify our souls from all stains of sin during the days of Shovavim, it is appropriate to engage in the recitation of *Tehillim*.

Tehillim is Good for Teshuva:

This can be explained by quoting the words of Sefer Agra D’Kallah, which state that the exile in *Mitzrayim* was “a *golus* that incorporated all other exiles.” Therefore, although the

pasuk is speaking about the *golus* in Egypt, it is hinting to all other exiles and saying how to be redeemed from them all.

It is known that the redemption from all exiles depends on Torah and *teshuva*. *Teshuva* is something every individual can do, but not everyone can learn Torah on the level of a *talmid chochom*. However, Hashem promised Dovid Hamelech that reciting his Sefer Tehillim would be considered like learning *Nega'im* and *Ohalos*. **This means that when a Yid says Tehillim, it is considered like he learned Torah and did teshuva.** This is hinted to in the words “*shemos bnei Yisroel haba'im Mitzrayma*”, which contain a reference to both Tehillim and *teshuva*.

Dovid is the Leader of Singers:

The Medrash (Esther Rabbah, Pesichta 10:10) states: “Who worked and did, Who calls the generations from the beginning... (Yeshaya 41:4).’ From the time of the creation of the world, Hashem has prepared for everyone to receive what they deserve. Odom was the ‘*rosh*’ (the first and the leader) of all creations. Kayin was the *rosh* of murderers. Hevel was the *rosh* of murder victims. Noach was the *rosh* of survivors. Avrohom was the *rosh* of the circumcised. Yitzchok was the *rosh* of ‘*ne'ekadim*’ (the sacrificed). Yaakov was the *rosh* of *temimim* (simple people). Yehuda was the *rosh* of the Shevatim. Yosef was the *rosh* of *chasidim* (righteous men). Aharon was the *rosh* of Kohanim.

Moshe was the *rosh* of prophets. Yehoshua was the *rosh* of conquerors. Osniel was the *rosh* of dividers (of the land). Shmuel was the *rosh* of the anointers (of kings). Shaul was the *rosh* of the anointed (kings). **Dovid was the *rosh* of musicians.**

that affects an individual or the public at large, at all times and for all occasions... **It also contains precious *segulos* and hidden secrets of Hashem that are like medicine and elixirs of life, and keys to the Gates of Heaven.”**

A Personal Sefer Tehillim:

The Malbim (introduction to Sefer Tehillim) writes: “All of this was compiled (by Dovid Hamelech) in his old age so that it would be prepared for the needs of one who isolates himself (to pray). Everyone can see within it that it contains every prayer and every supplication, every expression of gratitude and praise for every matter and every topic, be it a difficulty or a salvation, a time of pressure or a time of broadness

The Power to Revive the Dead:

The Kotzker Rebbe *zy”a* (quoted in Sefer Emes V’Emunah) said that **if Dovid Hamelech had put the entire Sefer Tehillim in order, one would be able to revive the dead by reciting all of Sefer Tehillim.”**

His words are based on the Medrash (Yalkut Tehillim, Remez 625) that states: “Rav Elazar said that the Parshios of the Torah are not in order

because if they would be in order, anyone who reads them would be able to revive the dead and perform miracles..."

Saying Tehillim With Simcha:

The *pasuk* in Tehillim (65:14) states: "They shout and they also sing." The Rebbe of Vilednik zy"a (Sefer Sheeris Yisroel, Likutim) explains that if one wishes to scream in order to annul Divine decrees against Klal Yisroel, **he should sing with joy**. This is seen from the *pasuk* in Yeshaya (55:12): "With *simcha* they will go out." This indicates that through the power of joy, one can go out from all harsh decrees.

Tehillim is Good for

Chinuch:

A man once came to the Satmar Rov zy"a and complained that one of his sons, who was being educated in the Satmar educational system, was not succeeding in his studies. He blamed the teacher for his son's lack of success and asked the Rov to move him to a different class. The Rov placed the boy in a new class, with a different *melamed*. However, the man returned a few weeks later and said that the change had not helped at all.

The Rov then told him, "The truth is that when you came to me the first time, I knew that the *melamed* was not the problem. I knew that switching to a different teacher would not help, as your only solution is to take a Sefer Tehillim in your hands and to pour out your heart to Hashem.

That is the only way to help your son.”

Chosen as Rov Through the Power of Tehillim:

A city near Pressburg was once seeking a new Rov. The two candidates for the position were both great *talmidei chochomim*. One was a leading student of the Chasam Sofer zy”a, and the other was also known as a tremendous *tzadik* who spent a lot of time reciting Tehillim. Understandably, the Chasam Sofer advocated on behalf of his *talmid* but, in the end, the other candidate was chosen. When he heard the town’s decision, the Chasam Sofer said, “**What Tehillim can accomplish, I cannot accomplish.**”

A Little Bit With Kavanah:

It is known that the custom in Chernobyl was to say the entire Sefer Tehillim very quickly, while the custom in Ruzhin was to recite Tehillim slowly and intently. The Ruzhiner Rebbe zy”a once met Rav Mord’chele of Chernobyl zy”a and asked him why he recited Tehillim so quickly, as it is known that “*tov m’at b’kavanah m’harbei shelo b’kavanah.*” (A little bit with *kavanah* is better than a lot without *kavanah*.)

Rav Mord’chele answered that the actual meaning of that statement is: “***Tov m’at b’kavanah***” - how can one come to say a little bit of Tehillim with *kavanah*? “***M’harbei shelo b’kavanah***” – from saying a lot without *kavanah*. If one recites a lot of

Tehillim, he can be assured that he said at least a little with *kavanah*.

This would mean that according to Rav Elimelech's words that saying Sefer Tehillim three times is more valuable than fasting from Shabbos to Shabbos, it comes out that **reciting Sefer Tehillim three times is also more powerful and more effective for *teshuva* than 65,000 fasts.**

Saying All of Tehillim Three Times in One Day:

It is said in the name of Rav Elimelech of Lzhensk zy"a that if a person recites the entire Sefer Tehillim three times in one day, it is more powerful than if he had fasted for an entire week, from Shabbos to Shabbos.

Furthermore, it is stated in Siddur Rav Shabsi (Segulas Hataanis) "If one wants to do *teshuva* but he is afraid that he won't live long enough to fast enough days to atone for his sins, he should commit to hastening his *teshuva* by fasting from Shabbos to Shabbos, as this has the same value as 65,000 fasts."

Ziknei Torah are Those Who Say Tehillim:

The Mishnah (Kinim 3:6) states: "Ignorant old people, the older they become, the more their intellect gets befuddled, as it is said (Iyov 3:21): 'He removes the speech of men of trust and takes away the sense of the elders.' But when it comes to aged Torah scholars, it is not so. The older they get, the more their mind becomes composed,

as it is said: ‘With aged men comes wisdom.’”

The Rebbe of Vilednik *zy”a* (Sefer Sheeris Yisroel, Shaar Hiskashrus, Drush 7) explains that “ignorant old people” (*ziknei am ha’aretz*) does not necessarily refer to people who are ignorant of Torah. Rather, even a person who knows all of Shas and Poskim is called an *am ha’aretz* if he is immersed in “*artzius*”, earthly desires. The Mishnah says that such people become more befuddled as they grow older.

“Elderly Torah scholars” (*ziknei Torah*), on the other hand, refers to those who learn properly, even if they aren’t knowledgeable in all of Torah. Even if one can only say Tehillim and sing praises to Hashem, he is given this lofty title if he does so with proper intentions.

Saving a Jewish Village Through the Power of Tehillim:

The Mahariyat of Lubavitch *zy”a* related that the Baal Shem Tov *zy”a* once decreed that a Heavenly decree of destruction had been issued against a certain Jewish community. He sent for several hidden *tzadikim* and had them make a beis din to try to cancel the decree. He then made “*aliyas neshama*” and ascended on high, where he saw that the decree could not be annulled.

On his way back to this world, he saw that one Heavenly chamber was shining with a great light. It became known to him that this was the chamber of a simple villager who would recite Tehillim as he chopped wood. Even though he didn’t know the meaning of the words he was saying, he would recite

the entire Sefer Tehillim five times every day. Therefore, the letters of the words of Tehillim were shining brightly in his chamber.

The Besht traveled to the home of that villager and told him, “Do you know that you have the ability to save an entire Jewish community? If you give over your reward in Olam Haba to them, they will be saved from destruction.”

The villager replied, “If I have Olam Haba, I am willing to give it to them.”

And the decree was canceled.

From this story, we see the great value of Tehillim. Even when one recites the words without knowing their

meaning, the Tehillim is powerful enough to save an entire city from annihilation.

A Segulah for All Yeshuos:

It is said in the name of the Baal Shem Tov Hakadosh *zy”a* that **reciting one chapter of Tehillim with emotion, doing an act of kindness for one Jew, and showing love for a Jew are the keys to the Gates of Divine mercy, and they are *segulos* for *refuos* and *yeshuos*.**

Therefore, during the days of Shovavim one should strengthen his recitation of Tehillim. In this merit, one can accomplish great things.

18 Teves 5543

Yahrzeit of Rav Tzvi Elimelech ben Rav Pesach of Dinov, the Bnei Yissochor Zy”a

Hizhiru M’Gachalasan:

The Toldos Aharon Rebbe zy”a (Divrei Emunah, page 129) relates the following story in the name of Rav Yisroel Freund zt”l, Rov of Honiad:

While the Bnei Yissochor was serving as Rov of Ribititch, he once traveled to spend Shabbos Parshas Vayishlach in the city of Vilkelkoltch. In this town, there lived a *lamdan* named Yosef Tarler. On Shabbos, as the Bnei Yissochor was reading from the Torah, he came to the *pasuk* that says: “Therefore, *bnei* Yisroel do not eat the *gid hanashe*.” He read this verse with much emotion and enthusiasm, and Yosef Tarler started to laugh. He mockingly said, “We’re lucky the angel didn’t hit him in the

chest because then we wouldn’t be permitted to eat the best meat from the cow!”

Some of the men in the shul enjoyed the joke and laughed with him. The Bnei Yissochor heard the laughter and asked what was causing it, and someone told him Yosef Tarler’s joke.

The Bnei Yissochor said, “Is that what he said? I am sure that he is a *kofer*!”

When Yosef Tarler heard this, he got very upset. He went to Rav Naftali of Ropshitz zy”a and said, “Some man from Ribititch called me a *kofer*!”

The Ropshitzer told him, “If that’s what he said, then I have to heed his words because it is a

mitzvah to obey the words of *chochomim*.”

Not long afterwards, Yosef Tarler converted to Christianity and became the government censor. Many years later, when *Sefer Bnei Yissochor* was ready for print, his permission was needed to publish it. He said, “It was because of him that I became a *meshumad*, and now you also want me to give permission to print his *sefer*?”

After a lot of difficulty, the *sefer* ultimately was published.

A Revelation of Eliyahu Hanavi:

The Tosher Rebbe *zy”a* (quoted in *Sefer Avodas Avodah*) related that the father of the *Bnei Yissochor* *zy”a*, Rav Pesach *zt”l*, was a poor man who made

a living by hiring himself out as a *melamed*. He would travel to far-flung towns to teach children for several months, and would then return home for *yomtov* with some money to support his family.

One year, Rav Pesach was on his way home for Pesach when he passed through a certain village. In that village, he heard that the innkeeper was behind on his rent, and the local landowner was planning on imprisoning him in a pit as punishment. Rav Pesach felt so bad for the man that he gave the Poritz all the money he had earned over the course of the winter in order to redeem the innkeeper, leaving himself penniless.

When he arrived in his town, he did not want to go home emptyhanded, so he wandered the streets.

His family heard the news that their father had come to town but was embarrassed to come home, so they sent a messenger to tell him that he need not be ashamed because they trusted that Hashem would help them and that He would provide for them for *yomtov*.

The Bnei Yissochor, who was a young boy at the time, walked together with the messenger to look for his father. They found him and the three began walking home together. As they walked, a Poritz passed by in a fancy carriage. As he whipped his horses, a bag fell from his hand and landed on the ground. The Poritz did not notice and continued on his way.

Rav Pesach picked up the bag and found that it was full of money. The young boy said to his father, “Maybe we shouldn’t

take the money. The Poritz will come back and he will lock us up for stealing his money!”

His father told him, “Don’t worry. Hashem will help us. Take the money and use it to make *yomtov*.”

At the Seder, when they reached the time to open the door for Eliyahu, Rav Pesach asked the Bnei Yissochor to open it. When he opened the door, he exclaimed, “Tatte! The Poritz is here. He came for his money!”

The “Poritz” actually was Eliyahu Hanavi, who had come to help them in their time of need.

Two Mochos:

There was a certain woman who would come to the Bnei

Yissochor from time to time to bemoan her plight in life and ask for his *bracha*. He would always give her a warm blessing. After his *petirah*, the woman began to go to the Tzemach Tzadik, Rav Menachem Mendel of Vizhnitz *zt”l*.

When she came to the Tzemach Tzadik for the first time and handed over her *kvitel* and *pidyon*, the Rebbe gave her his blessings. She then said to him, “That’s not how my old Rebbe did it...”

The Tzemach Tzadik asked what she meant and she said, “My old Rebbe would write down whatever I asked for in his notebook...It is known that he had two brains. That is how he was able to write *chidushei Torah* while he simultaneously accepted *kivtach* and listened to requests for *brachos*. And I knew

that his blessings would always be fulfilled.”

She related that another woman once came to him and told him all her problems. As she spoke, he continued writing his *chidushei Torah*, and she thought that he wasn’t listening to her. This caused her to start crying and she asked, “Why doesn’t the Rebbe want to help me?”

He told her, “I heard everything you said. If you want, I can repeat every word you said to me over the past 10 years back to you.”

Appointed to the Rabbanus:

The Bnei Yissochor first official position was as Rov of the city of Ribititch. It was very difficult to obtain this position as

all applicants had to pass a test from the Rosh Hakahal. This man was very smart but he also was completely ignorant in regards to Torah. He would ask very clever questions that were based on a complete lack of knowledge and, therefore, were unanswerable. Therefore, he rejected applicant after applicant.

When the Bnei Yissochor went to be tested, the Rosh Hakahal asked him, “Are you a *lamdan*? Do you know how to learn?”

He answered that he was.

The Rosh Hakahal then asked, “Do you know what *sedrah* we will be reading this week?”

The Bnei Yissochor answered that it was Parshas Yisro.

The man then asked, “Who was Yisro?”

The Bnei Yissochor replied,

“He was the head priest of Midyan”.

“How many daughters did he have?” the Rosh Hakahal asked.

“Seven,” the Bnei Yissochor answered.

The Rosh Hakahal then asked, “If he was a priest, how could he have seven daughters? Priests don’t get married, so how could he have children?”

The Bnei Yissochor immediately answered, “This was before *Matan Torah*. At that time, it was still permitted for them to marry.”

The Rosh Hakahal liked this answer and he proclaimed, “You really are a *lamdan*. You will be our Rov.”

He accepted that position and served as Rov of the city for a number of years.

Shamra Nafshi Ki Chasid Ani:

The Modzhitzer Rebbe *zy”a* (Sefer Divrei Yisroel, Parshas Vayeitzei) related the following *vort* that he heard in his youth from a *chasid* who heard it directly from the Bnei Yissochor:

The *pasuk* in Tehillim states (86:2): “Protect my soul because I am a *chasid*.” Does only a *chasid* need protection?

The answer is seen from Chazal (Kiddushin 30B), who say that if one meets the “*menuval*” (the *yeitzer hara*), he should drag him into the bais medrash. This is referring to times when the *yeitzer hara* tries to seduce a person to do an *aveirah* by trying to convince him that it is, in fact, a mitzvah. Chazal advise us to drag him into the bais medrash and to say,

“You claim that this is a mitzvah. Show me in the Shulchan Aruch where this mitzvah is listed.”

For a simple person, this plan is sufficient. But if the individual is a *chasid*, the *yeitzer hara* will tell him, “It isn’t a mitzvah in the Shulchan Aruch. It is *lifnim m’shuras hadin*! Since you are a *chasid* who goes beyond the letter of the law, you have to do it.”

The only solution at this point is to turn to Hashem and beg Him: “Protect me from the *yeitzer hara* because I am a *chasid*.”

The Holiness Hidden in Agra D’Kallah:

The Vayechi Yosef of Pupa *zy”a* (quoted in the introduction to Sefer Vayaged Yaakov) related

the following in the name of Rav Yaakov Yichizkiya of Chustz *zt"l*:

Rav Yaakov Yichizkiya once entered the room of Rav Yissochor Dov of Belz *zy"a* and gave the Rebbe a *kvitel*. There also was another *chasid* in the room who handed the Rebbe a *kvitel*, upon which was written that his name was “Tzvi Elimelech.”

The Rebbe asked the man, “Who are you named after?”

The man answered that he was named after Rav Tzvi Elimelech of Dinov.

The Belzer Rebbe then asked him if he learned his namesake’s *sefarim*, and the man replied that he learned *Sefer Bnei Yissochor*.

The Rebbe then said, “**I would advise you to learn *Sefer Igra***

D’Kallah because those are the words that he said in front of crowds of Yidden and there is a great power of holiness hidden within them.”

The Author Has Ruach Hakodesh:

Rav Hertzka of Ratzfort *zy"a* once entered the room of his Rebbe, the Sanzer Rov *zy"a*, right before *tekiyas shofar*, and he found the Rov learning *Sefer Bnei Yissochor*, which had just recently been printed. He was surprised that his Rebbe would be learning a new *sefer* at such a solemn time and expressed his puzzlement.

At his *tish* that night, the Rov explained, “How am I supposed to deal with the *chasidim* of today? They peak to see which *sefer* the Rebbe is learning. Why

can't they understand that if the Rebbe is learning a *sefer*, it can be assumed that the author possessed *ruach hakodesh*."

Ruling Over the Sea:

A tragedy once occurred when a man named R' Avrohom drowned in a river.

The Chevrah Kadisha arrived and searched for the body for several hours but they could not locate it. They went to the Bnei Yissochor and asked him what to do. He went with some of his *chasidim* to the river and said, "River, what do you think? Do you think we can't do what Rav Pinchos ben Yair did? Do you think we can't spilt the waters? I command you to spit our R' Avrohom! If you don't, I will decree that you

should dry up and never flow again!"

As soon as he finished speaking, a wave arose from the river and threw R' Avrohom to the shore, thus allowing the Chevrah Kadisha to bring him to his final resting place.

Children With Long Life:

When the Bnei Yissochor was a young man, he would frequent the home of the Chozeb of Lublin *zy"a*. One time, he was on his way to Lublin when he came upon a carriage being pulled by four horses. The rich man who was riding in the carriage saw a young man walking on the side of the road, he asked him, "Yungerman, where are you headed?"

The Bnei Yissochor replied

that he was going to see the Rebbe of Lublin and the rich man said, "Very good. I am also going to see him. Climb aboard my carriage."

The Bnei Yissochor took the ride and got on the carriage. After he boarded, the rich man noticed that he looked hungry and tired, so he took out some whiskey and honey cookies and offered them to him. After eating and drinking, the Bnei Yissochor said, "You have revived me. I will repay you by speaking on your behalf to the Rebbe."

The rich man found this humorous. He thought to himself: I am a wealthy man and this guy is young and poor. Does he really think I need him to speak to the Rebbe on my behalf?

When they arrived in Lublin,

they parted ways. The rich man went to his hotel and the Bnei Yissochor went to his boarding house. The Bnei Yissochor then went to the Chozeh, with the wealthy man coming to the Rebbe a few hours later. When he got there, he found the door to the Rebbe's room locked. He peaked into the keyhole and saw that the Rebbe was sitting with the young man he had given a ride to and conversing with him. He was amazed by this because he had assumed that he was a simple man.

When the door was opened for him, the rich man entered and handed his kvitel and pidyon to the Chozeh. He wrote that he had not yet been blessed with children and asked for a *bracha* for a *yeshua*. When the Chozeh read the *kvitel*, he said, "I see that you will have children but

they will not live very long.”

The man began to tremble and he almost fainted from shock. He turned to the Bnei Yissochor and motioned to him for help. The Bnei Yissochor then said, “Rebbe, please read the *kvitel* again.”

The Chozeh read it a second time and repeated the same thing. The Bnei Yissochor then asked him to read it a third time. He did so, and again said the same thing.

The Bnei Yissochor then said, “If so, the Rebbe should daven to Hashem and arrange for the children to live long lives.”

The Chozeh replied, “I see that you have opened a new road for me with your words. With this road, Hashem will grant him children who will live long.”

And so it was. The Chozeh gave his blessing and it was fulfilled.

Tefillah Cancels Prophecy:

The Bnei Yissochor once quoted the Gemara (Megillah 16A) that says: “Anyone who says a wise thing, even if he is a non-Jew, is called a *chochom*.” He explained: Even the astrologists who can see the future by looking at the stars possess *chochmah*. So what will happen if they foretell a drought and a Jew comes along and prays to Hashem for rain? Of course, the tefillah will be heard and accepted.

Praying for the Redemption:

The Munkatcher Rebbe *zy”a*
(Sefer Divrei Torah, Mahadura
6, Ois 111) writes as follows:

My grandfather, Rav Tzvi
Elimelech *zy”a*, author of Bnei
Yissochor, once sadly said,
**”Ribono Shel Olam, You know
well that if we wanted to bring
close the ultimate *geulah*, we
could break through the walls
and tear them apart. But what
can we do? You made us
promise not to cause the
redemption through strength.
But we do have to daven for the
geulah!”**

May his memory be a blessing
for all of Klal Yisroel.



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