

במחשבות

# *The Way of Emunah*

Collected Thoughts  
on the Weekly Parshah

From

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**Chayei Sarah**

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**Parshas Chayei Sarah**



**Accomplishing With One's Acts Like in the Times of the Mikdash/  
Humility Sweetens All Judgments/A True Tzadik Sees No Bad in Others/  
He Strengthened Himself After His Wife's Death/Making Due With Little  
as a Result of Emunah/Everything is in the Hands of Hashem/One Who  
Has Emunah Will Not Experience Gehenim/Always Saying "Im Yirtzah  
Hashem"/Baalei Teshuva Are Close to Hashem/The Main Teshuva is Regret/  
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Chesed/Chesed is Bigger Than Yiras Shomayim/Meriting a Free Gift/Chesed  
Atones Like the Bais Hamikdosh**

### **30 Cheshvan – The Yahrzeit of Rav Hersh of Rimanov Zy" a**

**No Complaints Against Him in Shomayim/Standing Behind His Door/His  
Hand Only Stretched Out For Good Things/Eating Little/Full Teshuva/His  
Eating Was Greater Than His Praying**

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים וְגו' (כג, א)

And the life of Sarah was 100 years and 20 years and seven years... (23:1)

## Accomplishing With One's Acts Like in the Times of the Mikdash:

The Noam Elimelech says that this verse is meant to teach us the benefits of humility and annulling one's ego. The Gemara (Menachos 43B) says that one is obligated to make 100 blessings every day, and learns this from the verse (Devarim 10:12): "And now Yisroel, what (*mah*) does Hashem your G-d request of you..." It says that the word "*mah*" should be read as "*meah*" (100), which is a hint to the 100 daily *brachos*.

The 100 daily blessings are representative of the 100 *adanim* (sockets) that held up the Bais Hamikdosh. Thus, when the Gemara says that the word "*mah*" should be read as "*meah*", it can be understood to mean that

if one makes himself like nothing ("*mah*"), he can accomplish great things with his 100 blessings, as his actions are as powerful as the Bais Hamikdosh itself. **This is because a person who is humble and of lowly spirit has the ability to create great influences just like the Bais Hamikdosh.**

Similarly, the word "Sarah" is representative of a *tzadik* who is humble and modest like a woman. Thus, the *pasuk* can be read as saying that if one is humble like Sarah, he can reach the level of "*meah*", i.e., being equal to the 100 *adanim* of the Bais Hamikdosh.

## Humility Sweetens All Judgments:

Rav Uri of Sterlisk zy" a (Imrei

Kodesh, Ois 35) states that **when one is very humble and despises the trait of haughtiness, he sweetens all judgments that affect him. Even if there seems to be no way to remove a harsh decree, Hashem himself cancels it.** Even if thoughts of haughtiness occasionally enter his mind against his will, it is known in Heaven that he really does not want them, as his true desire is to remain humble and lowly. **Therefore, Hashem sweetens his judgments.**

### **A True Tzadik Sees No Bad in Others:**

The Me'or Einayim (Parshas Chukas) quotes the Baal Shem Tov Hakadosh *zy" a* as saying that a true *tzadik* sees no fault in others. If one does see bad in others, it is a sign that he is not a genuine *tzadik*.

He compares this to someone who is looking at himself in a mirror. If he sees a dirty face, it means that his own face is dirty. If he sees a clean, spotless face, it means that his own face is clean. So too, if one sees bad in others, it is because he is seeing his own faults.

With this in mind, he explains the *pasuk* (Vayikroh 19:18) of “*v’ahavta l’reacha komocha*” to mean that just like one would not hate himself if he recognized some flaw in himself, so too one should not have negative feelings towards his friend, even if he sees a flaw in him. Just like one would not focus on his own bad parts and would still love himself, one should feel the same way towards his friend.

He concludes with a hint to this concept from the verse in Tehillim (34:13): “Who is the man who desires life, he loves days to see good.” This can be

understood to mean that one desires to only see good in his  
 who lives the life of a *tzadik* fellow men.

וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֶתוֹ וְגו' (כג, ג)

And Avrohom arose from upon the face of his deceased... (23:3)

## He Strengthened Himself After His Wife's Death:

Rav Zev Wolf of Strikov *zy"á* (Sefer Zer Zahav) explains that after the difficult test of the *akeidah*, Avrohom heard an angel say that it was known that he was a man who fears Hashem and, therefore, he would have many offspring who would be blessed with all good things. However, when he returned home, he was met with the

tragedy of seeing that Sarah, his dear wife, had passed away. This created an opportunity for the *yeitzer hara* to attempt to confuse him and lead his thoughts astray. Therefore, the *pasuk* testifies that "Avrohom got up", meaning that he stood up on his feet and kept full control over his thoughts, never questioning the ways of Hashem and fully accepting that whatever He does is for the good.

וַאֲבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ וְגו' אַבְרָהָם בְּפֶל (כד, א)

And Avrohom was old, advanced in age, and Hashem blessed... Avrohom with everything. (24:1)

## Making Due With Little as a Result of Emunah:

The Medrash (Yalkut Shimoni, Remez 24) states: "Avrohom had a daughter and her name

was Bakol."

The Kobriner Rebbe *zy"á* (Sefer Imros Moshe) explains that the word "*bas*" (daughter) connotes a "*middah*" (as in

Yechezkel 48:10: “*U’bas tzedek yihiyeh lachem*. You shall have a trait of justice). Accordingly, the Medrash can be read as saying that Avrohom had the *middah* (“*bas*”) of making do with whatever he had. Even if he only had a little, he accepted this as Hashem’s will and felt as if he lacked nothing, as he understood that it was for his benefit.

We also see from this how the greatness of Avrohom’s *middah* of *emunah*. He fully believed in Hashem and accepted that whatever He did was for his benefit, and trusted that Hashem would provide him with whatever he needed.

### **Everything is in the Hands of Hashem:**

Sefer Otzar Hasipurim (Chelek 3, Ois 9) relates that when Rav Aron Leib of Premishlan zy”a (the father of Rav Meir of

Premishlan zy”a) was a young man, he was extremely poor. Since he had no money, he was forced to hire himself out as a *melamed* for the sons of a wealthy man.

This man was a miser. Whenever a beggar would ask for *tzedakah*, he would only give a very small amount. This bothered Rav Aron Leib a lot, so he told his employer that he should give a larger donation to each poor person and deduct the difference from his salary.

Shortly before Rosh Hashanah, when it was time for Aron Leib to return home, he sat down with the householder to calculate how much he was owed for his year of work. After deducting all the money that was given to *tzedakah*, however, it was determined that he actually owed the man two gold coins. Since he owed him money, the man took his *talis* and *tefillin* as “collateral”

to make sure that he paid his debt.

As he traveled home, a fellow traveler noticed that he didn't have his *talis* and *tefillin* with him. When he inquired about it, Rav Aron Leib told him that he had to leave it with the *baalhabos* because he owed him money. The other traveler immediately gave him two coins to pay back his debt. He ran back to retrieve his *talis* and *tefillin* and then continued on his way back home.

When he arrived in his town, he was too embarrassed to go home empty-handed. Therefore, he went to the local bais medrash and sat down to learn. When his wife heard that her husband was there, she sent her son to bring him home.

When he walked into his house, he found a gold coin laying on the floor. He said to himself, "If Hashem wants to

give me a coin, He can put it into my hand. He doesn't need to put it on the floor!"

He left the coin on the floor and did not pick it up.

A few minutes later, a very wealthy man entered his house to bring him a lot of good food. When he saw the gold coin on the floor, he picked it up and put it in Rav Aron Leib's hand. He then agreed to take it.

### **One Who Has Emunah Will Not Experience Gehemim:**

Sefer Avkas Rochlim, (Perek 12, Ois 41) relates that once, when the Yesod Ha'avodah of Slonim zy"ra was sitting by his table, he began to speak at length about the punishments a soul experiences in Gehemim. He then said, "**Anyone who believes in Hashem will not be in**



**Gehenim. The angel in charge of Gehenim will throw him out because he can extinguish all of the fires there with his tears.”**

### **Always Saying “Im Yirtzah Hashem”:**

Sefer Otzar Hasipurim relates that there once was a very rich man who owned a lot of fields. However, he didn't have any oxen to plow his fields, so he stuffed his wallet with cash and went to a market in a nearby city to buy some.

This man was very generous and gave a lot of *tzedakah* but his *emunah* in Hashem's Divine Providence left something to be desired. Unfortunately, he took credit for his own success and thought his wealth was the result of his own intelligence.

On the way to the market, he

met Eliyahu Hanavi, who was walking in the same directions. Eliyahu was dressed like a simple merchant and the man did not know who he was.

Eliyahu asked him, “Where are you headed?”

The wealthy man answered that he was going to buy some oxen and Eliyahu told him, “You should have said that you were going to buy oxen ‘*im yirtzah Hashem*’ – if it is Hashem's will.”

The man replied, “I have the money in my pocket. It's up to me whether I buy oxen or not.”

Eliyahu then said, “If that's what you think, you will be unsuccessful.”

Later, the money fell out of the man's pocket without him realizing. Eliyahu came along and picked up the wallet, and he placed it on top of a stone in the

forest, in a hidden place where no one would find it. When the man went to pay for the oxen he had selected, he realized that he had lost his money, and he was forced to go home without them.

The rich man took some more money and set out again for the market. Again, he met Eliyahu Hanavi who was disguised as an old man this time. When Eliyahu asked him where he was headed, he gave the same answer as before. When Eliyahu told him that he should say "*im yirtzah Hashem*", he again said that he saw no reason why he needed Hashem's help.

Eliyahu made the man feel very tired and he sat down to rest. As he slept, Eliyahu took his money without him realizing, and he put it with his other money in the forest. When the man woke up, he saw that his cash was gone, and he sadly went home.

On his way home, he finally realized that this must be the hand of Hashem. He recognized that because he did not believe in His *Hashgacha Pratis*, he was being punished. He decided that from then on, he would always say "*im yirtzah Hashem*" whenever he wanted to do something.

He took some more money and set off a third time. Again, he met Eliyahu, who was disguised as a young lad this time. When Eliyahu asked him where he was going, he replied, "I am going to buy oxen *im yirtzah Hashem*."

Eliyahu blessed him to have hatzlacha and he said, "I just want to make one request of you. If you need a helper to help you bring the oxen to your house, please hire me for the job."

The man agreed and said, "If Hashem helps me to purchase

the oxen, I will hire you to be my helper.”

He was able to purchase the oxen and he hired the lad – who was Eliyahu Hanavi in disguise – help him bring them home. As they traveled, they passed the forest where the money was hidden. Suddenly, the animals broke free and ran into the forest. The two men chased them and came to the rock where the money had been placed. The rich man saw that it was his money, and he thanked Hashem for returning it to him.

From then on, the oxen went peacefully and followed the men’s lead until they arrived at the their new owner’s house. The lad then suddenly disappeared, and the man realized that this was not a natural occurrence. He then said about himself the words of the verse (Tehillim 92:7): “A foolish man doesn’t know and an

unintelligent person doesn’t understand this.”

## **Baalei Teshuva Are Close to Hashem:**

The Zohar Hakadosh (129A) states about this verse: “Rav Yehuda began to explain by citing the verse (Tehillim 65:5): ‘Praiseworthy is he whom You choose and draw near to dwell in Your courts.’ Praiseworthy is the man whose ways are favorable before Hashem and He wants him to be close to Him.”

Avrohom always wanted to be close to Hashem. Throughout his entire life, he strove to draw near to Him. He didn’t reach this closeness in one day. Rather, with his good actions, he drew closer to Him little by little, getting a bit nearer each day, until he finally reached his loftiest level in his old age. This is seen from the *pasuk* that says

that when Avrohom was old, he was “advanced in days”, meaning that when he got old, he reached a very lofty spiritual level.

While this is the normal way to draw close to Hashem, *baalei teshuva* are able to jump to lofty levels in one day, or even in one moment, in a manner that even complete *tzadikim* cannot emulate. Avrohom Avinu himself was only able to get close to Hashem after many years, and Dovid Hamelech also only reached the level of being “advanced in days” once he got old (1 Malachim 1:1), but a ***baal teshuva* can connect to Hashem in an instant.**

For this reason, Chazal say (Brachos 34B) that in the place where *baalei teshuva* stand, even complete *tzadikim* cannot stand. Even pure *tzadikim* can only connect to Hashem after years of work, but ***baalei teshuva* can**

**get close to Him in an instant.**

In this vein, Sefer Otzar Haspurim (Chelek 3, Ois 10) relates a story that occurred with the holy brothers, Rav Elimelech of Lizhensk zy”a and Rav Zushe zy”a while they were in self-imposed exile to atone for the sins of the world. They once entered a tavern and saw a group of older men playing cards. Rav Elimelech said to his brother, “Zushe, tell them something!”

Rav Zushe banged on the table and said, “Friends, you should know that the *yeitzer hara* has quit its job.”

When they asked him why, he said, “The *yeitzer hara* once went into Gan Eden and, to his great surprise, he came across the souls of people who had ‘belonged to him’ when they were alive. He was shocked to see them sitting together with the *tzadikim* and basking in the

presence of the Shechinah.”

He asked how these souls ended up in Gan Eden after doing so many *aveiros*, and he was told that they had done *teshuva* and rectified their ways and, therefore, they merited being with the *tzadikim* in paradise. The *yeitzer hara* then sadly said, “If this is true, I am working hard for nothing. I work for years to convince people to sin, but they can still do *teshuva* and make it to Gan Eden!”

Rav Zushe said, “That’s why he quit and another angel was given his job.”

He continued to relate that a while later, the old *yeitzer hara* met the new one and asked him how things were going. The new *yeitzer hara* answered that everything was going well. The old *yeitzer hara* told him, “You are wasting your time. You are working for years to get a person

to sin, but he may still do *teshuva* and get to go to Gan Eden.”

The new *yeitzer hara* responded, “You messed up by working on young people and trying to get them to do *aveiros*. When they got old, they were still able to do *teshuva*. That’s not what I do. I convince old people like these to sin...”

At this point, Rav Zushe pointed at the old men playing cards, and continued to say, “Since old people don’t have time to do *teshuva* before they die, the new *yeitzer hara* devotes himself to convincing them to play cards and waste the remainder of their lives so that they will die without doing *teshuva*.”

With these clever words, he touched the old men’s hearts and got them to repent.

## The Main Teshuva is Regret:

The *pasuk* in Shemos (19:5) states: “And now (*v’atah*), if you surely listen to My voice and you shall be to Me as a *segulah* from all the other nation because the entire land is to Me.” Chazal say (Bereishis Rabbah 21:6) that the word “*v’atah*” always connotes *teshuva*.

Sefer Avodas Yisroel explains that the *yeitzer hara* comes to a person and says, “How could you do *teshuva*? You are full of sins!” However, this is definitely untrue. If one genuinely desires to do *teshuva*, he should know that even if he is full of sins, that is all in the past. From now on, he can do good. Therefore, the word “*v’atah*” – and now – refers to *teshuva*, as the way to do *teshuva* is to leave the past in the past, and to focus on rectifying oneself now.

Rav Mordechai Chaim of Slonim *zy”a* (Sefer Avkas Rochlin, Perek 12, Ois 3) quotes Rav Shalom of Prohovitch *zy”a* as explaining this idea with a parable of a garment that is covered in mud. One should not try to clean it while it is still wet, as this will only cause it to get dirtier. Rather, one must wait until it dries and he can then rub all the dirt away. So too, when a person is muddied by sin, he should not fall to despair and constantly think about his *aveiros*. This will only cause him to get dirtier and to do more sins. Instead, he should put his sins out of his mind and focus on serving Hashem from now on. If one does this, he will eventually be able to clean his *neshamah* very easily.

**Hashem Derives The  
Most Pleasure From  
Baalei Teshuva:**

The Zohar Hakadosh (Chelek 3, 100B) writes similarly that even one who is distanced from Hashem and can draw close to Him through *teshuva*. The Me'or Einayim (Parshas Toldos) states that a *baal teshuva* provides Hashem with twice as much pleasure as He derives from the *avodah* of *tzadikim*.

### **Becoming a New Man:**

The best way to attain full *teshuva* is through believing completely that one can leave behind his sins and become a new person. The Kedushas Levi (on Megilas Eicha) sees this lesson from the verse (Devarim 10:12): “And now (*v'ata*) Yisroel, what does Hashem your G-d request of you? Only to fear Him.” The Medrash (Bereishis Rabbah 21:6) states that the word “*v'ata*” always connotes *teshuva*.

He explains that we all must believe that Hashem grants new life to a person every second of the day. This is as Chazal say (Bereishis Rabbah 14:9): “Every *neshama* must praise Hashem’ (Tehillim 150:6).’ For each and every *neshima* (breath) that one breathes, he must praise Hashem.” This is because one needs Hashem to grant him new life with every breath that he takes.

Accordingly, when one does *teshuva*, he must believe that he is no longer the same person that committed the sin. Now that he is a new person, Hashem does not remind him of the sins that his old self did, and he is completely clean from *aveiros*. If, however, one does not believe this, his *teshuva* will not help.

Thus, the Medrash is saying that “*v'ata*” refers to *teshuva*, meaning that if one believes he is “now” (*ata*) a new person,

*teshuva* will help him.

The Kedushas Levi also uses this idea to explain the *pasuk* (Eicha 5:21): “Hashem, return us to you and we will return.” The verse continues to say that way we will return to Him is “*chadesh yameinu k’kedem*” – renew our days as of old. If one believes that he can do *teshuva* and become a new person, he does, in fact, leave behind his old self and his old aveiros.

### **Saying Every Word From a Siddur:**

Sefer Divrei Dovid (quoted in Sefer Ohalei Tzadikim) relates the story of a man who came to the Magid of Chernobyl *zy”a* and handed him a *kvittel*, in which he listed all of the sins he had committed in the past. Sadly, this man had sinned many times in very serious ways, and he asked the Magid how he could

do *teshuva*.

When the Magid saw how severely the man had damaged his *neshama*, he told him, “I am an old man. I am too weak to do such a hard job of helping someone so depraved do *teshuva*. Go to the Ruzhiner. He is young and he can help you.”

The man traveled to see the Ruzhiner Rebbe *zy”a*, and handed him his list of *aveiros*, and the Rebbe gave him instructions for how to do *teshuva*. He told him, “First and foremost, you should make sure to always say every holy word from a Siddur. You should look into a Siddur when davening, saying *brachos*, reciting Birchas Hamazon, and even saying Asher Yatzar. Do not say any of these things by heart.”

He also told him to constantly look at his face during *tish*, and not to allow his eyes to stray



from his visage.

The Ruzhiner Rebbe's son, Rav Dovid Moshe of Tchartkov zy"ta, related that he knew this *baal teshuva*, and he testified that the man reached a very lofty level, and even began to accept *kvitlach* and bring about *yeshuos* for other Yidden. Rav Dovid Moshe said, "Once he committed to do what my father told him, he automatically knew on his own what else he had to do to atone for each sin!"

This advice is based on the words of Rav Chaim Vital zy"ta (Shaar Ruach Hakodesh 34:2), who writes that he was told by his rebbi, the Arizal, that the main way one can attain *ruach hakodesh* is by having *kavannah* while reciting each bracha on food or drink. By doing so, one destroys the impure *klippah* that is within the food he is about to eat, which can damage the one who eats it. By saying a *bracha*

on the food with *kavannah*, one removes the *klippah* and purifies the food, and it becomes a source of *kedusha* for him.

### The Table Atones:

In this vein, the pasuk states (Bereishis 18:5): "And I will take a morsel of bread, and sustain your hearts; afterwards you shall pass on." Rav Uri of Strelisk zy"ta explains this to mean that one should eat with *yishuv hadaas*, calmness and serenity, rather than hurriedly. When one washes his hands before eating, he should not rush through it without thinking. Rather, he should concentrate on what he is doing and have simple *kavannah* that he is fulfilling the mitzvah of *netilas yadayim*.

When one then makes the *brachos* of Al Netilas Yadayim and Hamotzi, he should say each word slowly and concentrate on

the fact that he is fulfilling Hashem's will by making these blessings. While making Hamotzi, one should also have in mind that he is praising Hashem for providing him with sustenance.

He should then eat calmly – not ravenously and speedily. He should think that he is eating in order to have strength to serve Hashem. When he finishes eating, he should recite Birchas

Hamazon slowly and keep in mind that he is fulfilling Hashem's will to say this blessing.

Rav Uri states that if one eats like this, he will fulfill the words of the *pasuk* “afterwards, you shall pass”, meaning that **his table will be considered like a Mizbeach that atones for his sins and makes them a thing of the past.**

וְהָיָה הַנְּעֻרָה אֲשֶׁר אָמַר אֵלֶיהָ הַטִּי נָא כַדָּיִךְ וְאֲשֶׁתֶּךָ וְאָמַרְהָ שְׂתֵה וְגַם  
גַּמְלִיךָ אֲשָׁקָה אֶתְּהָ הַכַּחֲתִי לְעַבְדְּךָ לְיִצְחָק וְגו' (כד, יד)

And it will that the young girl to whom I will say, ‘Lower your pitcher and I will drink,’ and she will say, ‘Drink, and I will also water your camels,’ You have designated her for Your servant, for Yitzchok. (24:14)

## The Two Types of Chesed:

Sefer Beer Mayim Chaim writes at length about the mitzvah of *gemilus chasadim* and says that there are two types of people who do *chesed*.

referred to as as “*baal chesed*”. Chazal (Shabbos 104A) describe such people as those who run after poor people in order to help them. Their hearts drive them to assist those in need, and they constantly look around for people in need of assistance so that they can come to their aid.

The first type of person is

Regarding such people, the *pasuk* states (Mishlei 21:21): “One who pursues *tzedakah* and *chesed* will find life.”

The second type of person is known as a “*baal rachamim*”. Such a person does not run after poor people to ask if they need help, but if he happens to bump into a person who is clearly in need of assistance, he will help him. He doesn’t seek out opportunities to do *chesed*, but if they present themselves to him, he does what he can to help.

There is a big difference between these two groups of people. A *baal chesed* will always have a house full of people benefiting from his largesse, as he will make it his business to find those in need of a meal or any form of help. A *baal rachamim*, however, may not see anyone in need of assistance, so his home may be empty of guests, as he doesn’t

take it upon himself to go out and find them.

Chazal say (Megillah 12B) that Hashem treats people the same way that they act. Thus, **He will run after a *baal chesed* in order to do *chesed* for him. Even if such a person does not daven and ask Him for his needs, and even if he isn’t even aware of what he needs, Hashem will seek him out and provide for him in a wondrous manner.** When it comes to a *baal rachamim*, however, Hashem will help him only if he comes to Him and tells Him what he needs. He will not seek him out without him asking for assistance.

Another difference is that if a *baal rachamim* is approached by a poor man who asks for a dollar or two, he will feel bad for him and he will give him what he requests. A *baal chesed*, however, will go well beyond

that. Since he wants to do as much *chesed* as he can, he will give the poor man much more than a dollar or two.

Avrohom Avinu was a *baal chesed*. Throughout his life, he pursued opportunities to welcome guests and help them in any way he could. He sat by the gate of his tent (Bereishis 18:1) in order to find guests whom he could do *chesed* for

(Bava Metziah 86B).

Since this was his outlook on life, he tested Rivkah to see if she too was a *baalas chesed* and was worthy of joining his household. He told Eliezer to ask her for a little bit of water to see if she would offer to give even more than that, which would be a sign that she is a true *baalas chesed*.

וַיֵּרֶץ הַעֶבֶד לְקַרְאָתָהּ וַיֹּאמֶר הֲגַמְיָאֵינִי נָא מֵעֵט מַיִם וְגו' (כד, יז)

And the servant ran toward her, and he said, "Please let me drink a little water from your pitcher." (24:17)

### Chesed is Bigger Than Yiras Shomayim:

Rashi says that the reason he ran towards her was "because he saw the water rising towards her."

The Rebbe of Kuzhmir zy"va (Sefer Maamar Yechezkel) asks why he waited for the other signs. Wasn't seeing the water rising towards her enough to

know that she possessed *yiras Shomayim* and was worthy of marrying Avrohom's son?

He answers that he still needed to ascertain that she was a *baalas chesed*. Even though he knew that she possessed *yiras Shomayim*, he had to know that she did *chesed* before he could be certain that she was worthy of joining Avrohom's household.

וַתְּכַל לְהַשְׁקֵתוֹ וַתֹּאמֶר גַּם לְגַמְלֵיךָ אֲשָׂאב וְגו' (כד, ט)

And she finished giving him to drink, and she said, "I will also draw for your camels..." (24:19)

### Meriting a Free Gift:

Sefer Tiferes Shlomo states that this *pasuk* hints to the importance of supporting Torah scholars. He says that even if one is not a *talmid chochom* himself, he receives the same reward as one if he uses his money to support him. This is seen from this *pasuk* as the word "l'gemalecha" (to your camels) can be seen as a reference to *gomlei chesed*, and the word "to draw" can be understood as

referring to drawing out the influence of Torah by supporting those who learn it.

We see from this that even if one who does acts of *chesed* is unlearned and does not possess much Torah, **Hashem gives him a free gift and rewards him as if he did learn Torah.** This is because Hashem treats people the same way they act towards others, and if one is kind to others, He is kind to them.

וַיֵּצֵא יִצְחָק לְשׂוּחַת בִּשְׂדֵה לְפָנוֹת עָרֶב וְגו' וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים (כד, טג)

And Yitzchok went forth to pray in the field towards evening... and he saw, and behold, camels were approaching. (24:63)

### Chesed Atones Like the Bais Hamikdosh:

Sefer Divrei Yisroel says that when it says that Yitzchok went to "pray in the field towards

evening" it means that he went to recite *tefillos* about the destruction of the Bais Hamikdosh and the darkness of *golus*.

It is stated in the Medrash (Yalkut Hoshea, Remez 522): “Rebbe Yochanon ben Zakai once was walking in Yerushalaim and Rebbe Yehoshua was walking behind him. They saw the ruins of the Bais Hamikdosh and Rebbe Yehoshua said, ‘Woe to us that the house, the place where our sins were atoned, was destroyed.’ Rebbe Yochanon told him, ‘My son. Do not feel bad. There is another way to receive atonement. What is that? *Gemilus chasadim*’.”

Yitzchok went out towards

evening to daven to Hashem and he cried about the destruction of the Bais Hamikdosh, where Klal Yisroel received atonement for their sins. He worried how we would receive atonement after being sent into exile. He then lifted his eyes and saw “*gamalim*”, camels, coming towards him. This can be understood to mean that he saw *gemilus chasadim* and understood that it can bring about atonement just like *korbanos*. This led him to be calmed.

### 30 Cheshvan – The Yahrzeit of Rav Hersh of Rimanov Zy”a

#### No Complaints Against Him in Shomayim:

Rav Hersh of Rimanov zy”a was the attendant and student of Rav Menachem Mendel of Rimanov zy”a, and eventually became his successor. For this reason, he is sometimes referred

to as “Rav Hersh Meshares” (Rav Hersh the Attendant).

Sefer M’Zekeinim Esbonen quotes Rav Mordechai Chaim of Slonim zy”a as relating that a Rov once was in the bais medrash of Rav Menachem Mendel of Rimanov for davening on Rosh

Chodesh. Rav Hersh, who was known for his extremely enthusiastic davening, was also praying there that day. He would often become so passionate while he prayed that he would grab people and shake them as he paced from corner to corner. That day, he grabbed the visiting Rov and shook him up and down, even knocking him to the ground and tearing his long coat before walking away.

The Rov first thought that he might be a great Rov who davens with much enthusiasm, so he should not get mad at him. After davening, when Rav Menachem Mendel held a tish in honor of Rosh Chodesh, he saw that Rav Hersh setting up the food and realized that he was the attendant. He then told Rav Mendel what happened and asked, “Why are you keeping a ‘*shor hamazik*’ (an ox that does damage, i.e., a wild, unruly person who harms

others) in your home?”

When Rav Mendel heard these words, he put his head down on his hands for a long time. He then looked at the Rov and said, “How can I be upset at him? If they aren’t upset at him in Shomayim, how could I be upset at him?”

### **Standing Behind His Door:**

The Ropshitzer Rebbe *zy”a* once told his sons, “A day will come when you will stand behind Rav Hersh’s door to try to get inside.”

Rav Eliezer of Zhikov *zy”a* once came to Rimanov and found Rav Hersh’s door locked. He was given a chair to sit on but he refused to sit because his father had told him that he would stand behind the door – so he preferred to stand than to sit.

## His Hand Only Stretched Out For Good Things:

The Yeshuos Yaakov *zt"l* found it hard to believe that a Rebbe's attendant could become a Rebbe. Therefore, when Rav Hersh visited him, he did not want to show him any honor and he told his grandson in advance to remove all of the chairs from the house so that he would not have to offer him a seat.

The time Rav Hersh had made up to come arrived, but he did not show up. The Yeshuos Yaakov sent his grandson to find him, and he came back and said, "Rav Hersh is standing next to the *mezuzah*. He keeps touching it with hand but he is not making a move to kiss it."

The Yeshuos Yaakov asked for the *mezuzah* to be checked, and it was found to be *pasul*. He now saw that Rav Hersh was indeed a great man and he told his

grandson to bring the chairs back into the room so that he could sit. He then asked him, "If you sensed that the *mezuzah* was *pasul*, why did you keep touching it. Why didn't you just say that it is *pasul*?"

Rav Hersh answered, "I didn't know that it is *pasul*. However, I have trained my body to only be drawn to good things. When I saw that my hand refused to kiss the *mezuzah*, I knew that there was something wrong with it."

## Eating Little:

While Rav Hersh was staying with Rav Uri of Strelisk for a Shabbos, Rav Hersh could see that Rav Uri ate very little. He told him, "Rav Mendel of Rimanov worked on himself all week to be able to eat on Shabbos. Why don't you eat as well?"



The Strelisker *chasidim* were upset that their Rebbe was spoken to in this manner, but Rav Uri replied, “If I had the type of attendant that Rav Mendel had, I also would eat.”

### Full Teshuva:

Rav Hershel of Liska *zy”a* related that he once spent Rosh Hashanah in Rav Hersh’s *bais medrash* and Rav Hersh told the crowd on rosh Hashanah night, “*Teshuva* is not a bear that one fear. One must merely fix the past and not mess up in the future.”

With these words, he taught the people that it is not hard to do *teshuva* and that they all had the ability to do it.

### His Eating Was Greater Than His Praying:

Rav Noach Weinberg *zt”l* (quoted in *Sefer M’Zekeinim Esbonen*) would say in the name of Rav Hersh that we may ask the following question: We know that “one’s table” (the way that one eats) atones for one’s sins. If so, it would seem that we should eat before we daven. Why do we daven before we eat?

The answer is that we must ascend in holiness and not descend. (We first do the holy task of davening and then the even holier task of eating.)

**May the Memory of the Tzadik be a Blessing for Klal Yisroel.**







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