

במחשבות

# *The Way of Emunah*

Collected Thoughts  
on the Weekly Parshah

From

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**Vayechi**

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Parshas Vayechi



**Truth While in Golus/The Best Years Were in Egypt/Reading the Torah Provides Blessing/Praying for Oneself and Not Relying on the Tzadik's Bracha/Call to Us and We Will Come/Not Knowing When Golus Will End Makes it Easier/Not Knowing is For Our Own Good/The Humble Jew/Strength After the Fall/The Eternal Nature of Malchus Yehuda/Kiddush Cleanses the Body/Patience/Bizyonos are More Efficient Than a Mikvah/Saying 'L'yeshuascha" Saves From All Bad Things/One Who Awaits the Yeshua is Saved Even From Gehenim/The Chozeh Drew Close the Sinner Because He Was Joyous/Saved From Gehenim in the Merit of Mishnayos/A Ladder for the Soul/He Will Not See Gehenim/On His Last Day, He Cannot be Swayed From His Emunah/Rectification for the "P'gam Habris"/Saved From Damaging Angels/Purifying America With Mishnayos/The Geulah Will Come in the Merit of Mishnayos/A Holy Neshama in the Merit of Mishnayos/Nothing Compares/Remembered for Good/The Soul Asked Him to Learn For Him/A Segulah for Parnassah/A Segulah for Long Life/Guaranteed a Portion in Olam Haba**

**וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עָשָׂר שָׁנָה וְגו' (מז, כח)**

**And Yaakov lived in the land of Egypt for 17 years... (47:28)**

**Truth While in Golus:**

The Chidushei Harim zy"va writes that this *pasuk* is a source of encouragement for Klal Yisroel while we are stuck in *golus* amidst the gentiles by telling us that Yaakov Avinu managed to reach great, lofty level of *kedusha* even in the impure land of Mitzrayim. Although this land was full of depravity, Yaakov's holiness

was even stronger than the impurity of Egypt.

The Torah is eternal and we are meant to take lessons from the Avos and integrate them into our own lives. Therefore, it is evident that every Jew can connect to the *kedusha* of Yaakov by latching on to the *middah* of “*emes*”, which was the defining trait of Yaakov, as is stated (Micha 7:20): “Give *emes* to Yaakov.”

By connecting to Yaakov through the *middah* of truth, one can emulate him and remain on a high standard of holiness even while enduring a dark *golus*.

### **The Best Years Were in Egypt:**

The *pasuk* begins by saying that Yaakov lived in Egypt for 17 years, and only later tells us how many years he lived

altogether. My grandfather, the Kretchnifer Rebbe zy”a (Gilyon Kol Emunah) explains that this indicates that Yaakov had something during those 17 years that he didn’t have during the rest of his life.

Before coming to Mitzrayim, he endured many forms of suffering. Esav pursued him, Lavan tricked him, Dina was captured, Yosef was kidnapped, etc. During the 17 years that he was in Egypt, however, he did not face any difficult challenges like those. The Shechinah rested upon him and he was incredible *nachas* from his children.

Therefore, the verse first says that he lived 17 years, meaning that those were the good years when he truly lived. It is noteworthy that 17 is the *gematriah* of “*tov*” (good).

### **Reading the Torah**

## Provides Blessing:

My grandfather adds that whenever one reads this Parshah, its power has the ability to affect him.

It is known that reading a portion of the Torah arouses the spiritual influences of that portion. For example, if *tzadikim* were unable to travel to their Rebbe for yomtov, they would go for Parshas Pinchos, when the Torah portion of the yomim tovim is

read. Through the Kriyas Hatorah, the influence of the yomtov was aroused and they benefited as if they were with the Rebbe for yomtov.

On the Shabbos when this Parshah is read, the influences of those 17 good years of Yaakov's life are aroused **and one who listens to this reading can merit having good, healthy, happy years, full of *nachas* and serenity and connection to the Shechinah.**

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּקְחָ אֶת שְׁנֵי בָנָיו  
עִמָּו וְגוֹ' (מַת, א)

And it was after these things and it was said to Yosef, "Behold, your father is sick."

And he took his two sons with him... (48:1)

## Praying for Oneself and Not Relying on the Tzadik's Bracha:

A *chasid* once approached his Rebbe, Rav Meir Yechiel of Ostrovtsa zy"l, and said that he had a complaint against him. He said that he

had given the name of a family member who was very sick to the Rebbe and asked him to daven for him, but the sick man had not gotten any better. He asked how it could be that the *tzadik's* prayers had not accomplished

anything!

The Rebbe replied, “Am I to blame for the fact that Hashem hasn’t sent a cure for this sick person?”

The *chasid* responded, “Chazal say (Bava Basra 116A) that if there is a sick person in one’s household, one should go to a *chochom* and ask for mercy. I did just that. I came to the Rebbe, who is a *chochom*, and asked him to daven for my sick

relative.”

The Rebbe told him, “The Gemara does not mean that the only thing you have to do is go to a *chochom* and ask him to daven. It should be read as saying two things: ‘Go to a *chochom* and also ask for mercy.’ The first thing to do is to ask a *chochom* to daven, but **one must also daven himself. One should not rely solely on the Rebbe’s prayers.**”

הֶאֱסָפוּ וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֶתְכֶם בְּאַחֲרֵית הַיָּמִים (מט, א)

Gather and I will tell you what will happen to you at the end of days. (49:1)

## Call to Us and We Will Come:

The Tiferes Shlomo explains this *pasuk* by citing the verse in Shir Hashirim (1:4): “Pull me (*mashcheini*), we will run after you.” He explains this as a *tefillah* to Hashem to pull us close with

his *middah* of *chesed*, and we say that once He does this, we will run after Him.

He further explains that there are two ways to make a “*kinyan meshicha*”. One can take ownership of an animal by hitting it with a stick and thereby getting it to come to

him or, alternatively, one can accomplish the same thing by calling to it and summoning it to come to him. We tell Hashem that He has already used the first method. He has already hit us with this bitter exile. We ask Him to bring the redemption with the second method, by calling us to come to Him.

Accordingly, Yaakov called his sons to gather so that he could tell them about the end of days. He was referring to the final days before the advent of Moshiach, when Klal Yisroel will suffer terribly, and was saying that they should be called to come at this time, without the need to be hit anymore.

**Not Knowing When  
Golus Will End Makes it  
Easier:**

Rashi quotes Chazal who say that when Yaakov wanted to reveal the time of the redemption, the Shechinah left him, so he started speaking about other things.

The Ropshitzer Rebbe *zy"ta* (Sefer Zera Kodesh) explains that although Yaakov switched to other topics and began giving *brachos* to his sons, these blessings hinted to all events that would occur to each Shevet until the time of Moshiach's arrival.

In the beginning, Yaakov wanted to speak about these things openly. However, he was not given permission to do so. Therefore, he had to say them in a hidden way.

The Ropshitzer Rebbe says that this actually was a kindness from Hashem. Had Yaakov spoken openly and explicitly told his sons about how long and hard the *golus* will be, it would

have caused them a lot of pain. Furthermore, if all subsequent generations would have known that Moshiach was not coming for many hundreds of years, it would have been very hard for them. Instead, since we don't know when Moshiach is coming we wait for him every day and we hope that he will arrive soon.

This should serve as a source of encouragement for us. Although we find ourselves in a long, bitter exile, we know that Moshiach can arrive at any second.

Rav Dovid of Lelov zy" a suffered from many painful ailments. He once was asked how he was able to stand the pain. He answered, "Every moment of the day, I say to myself: The pains I have already experienced are in the past, so I don't have to worry about them anymore. The pains of the future haven't come yet, and I hope

that Hashem will prevent them from coming at all. As for the pains I am currently feeling, that will be over in a second. I can manage for one second of pain!"

This is the type of *emunah* we should have when we experience difficulty. The past is over and done with and the future is not here yet, so we don't have to worry about either of them. The present is only a moment, and we can manage for that moment with a strong *emunah* that Hashem will send Moshiach in a minute and our pain will end.

### **Not Knowing is For Our Own Good:**

We have stated that not knowing when Moshiach will arrive is for our benefit, and the same applies to all other things as well, as Shlomo Hamelech said (Koheles 1:18): "The more knowledge, the more pain."



It is related that a certain individual once did a big favor for the Baal Shem Tov *z"l*, and the Besht asked him what he could give him in return. The man said that he wanted the Besht to teach him the language of the animals so that he could understand what they are saying. The Besht tried to convince him to ask for something else, telling him that it was not in his best interest to understand what the animals say and that he would regret it, but the man insisted. So, the Besht taught him the language of animals.

A short while later, the man was walking in his yard when he heard several chickens having a conversation. One chicken said that there will be a major storm tomorrow and all of the wheat in the fields will be ruined. The man immediately gathered all the wheat from his field and stored them in a silo where they

would be safe from the storm. When the storm hit the next day, he suffered no loss.

A while later, he heard some animals speaking to each other and saying that the owner of the field was planning on traveling soon to the marketplace to purchase merchandise and, on his way back, he would be accosted by thieves who would steal everything he had. Of course, the man decided not to go, and he was saved from this loss as well.

The next time he heard the animals talking, he heard them say that there soon will be a fire in the silo that housed the grain. He went and moved his grain to another place, and it was saved.

The man was now very happy that he had been able to protect himself from all these dangers. However, he was shocked to hear one of his chickens say to

the others that their owner only had three months left to live.

The man was struck with panic and he quickly traveled back to the Besht to ask how he could save himself from death. The Besht told him, "I'm sorry but it's too late. There is nothing I can do for you. It was decreed

from Heaven that you must die. However, it was ruled that you could be atoned for through having your wheat destroyed in a storm, or being robbed or having your grain lost in a fire. Since you knew too much, you didn't allow yourself to receive this atonement, so you will die."

יְהוּדָה אֶתְּהָ יוֹדֵךָ אֶתְּיָדְךָ בְּעַרְףְּ אֲבִיךָ יִשְׁתַּחֲוֶוּ לְךָ בְּנֵי אָבִיךָ: (מט, ח)

**Yehuda your brothers will acknowledge you. Your hand will be at the nape of your enemies. Your father's sons will prostrate themselves to you. (49:8)**

### The Humble Jew:

The Degel Machaneh Efraim explains this pasuk by relating an explanation of a Gemara that he heard directly from the Baal Shem Tov zy" a.

The Gemara states (Megillah 13A): "Anyone who denies *avodah zara* is called a 'Yehudi'." The Besht explains that the *avodah zara* that the Gemara is referring to is the middah of *gaivoh*. Thus, one who

rejects *gaivoh* and embraces humility is called a true "Yehudi".

The Degel Machaneh Efraim adds: **"And I believe that depression is also an *avodah zara* because it is the worst of all *middos*.**

"It is known that even if a person possesses Torah and good deeds, if he has no *yiras shomayim*, it is all worthless. The 'yud' is the smallest letter.

Still and all, it is part of every letter in the Torah. You can start writing any letter by making a *yud* and then taking it from there and completing the letter. This indicates that just like the smallest letter is the start of

every other letter of the Torah, one who rejects the *avodah zara* of *gaivoh* and depression is called a 'yud' (a Yid, i.e., a Jew), and from this start, he can merit obtaining the entire Torah."

גֹּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנֵי עֲלִיתָ כָּרַע רִבִּץ פְּאַרְיָה וְגו' (מט, ט)

A roaring lion is Yehuda. From the prey, my son, you withdrew. He crouched, rested like a lion, and like a lion, who will rouse him? (49:9)

### Strength After the Fall:

Rabenu Bechaya explains that Yaakov Avinu was praising Yehuda by saying that even after he crouched and fell into the story of Tamar, he strengthened himself like a lion and rose again.

### The Eternal Nature of Malchus Yehuda:

Rabenu Bechaya further states (49:12) that the blessings given to Yehuda contains all 22 letters of the

Torah, with the exception of the letter *zayin*. This is symbolic of the fact that kingdom that would be ruled by the house of Yehuda does not keep power through "*kli zayin*" (military might) like all other kingdoms do. A Jewish kingdom doesn't retain power by waging war. Rather, they do so through the power granted to them by Hashem.

For this reason, the name of Hashem (Havaya) is found within the name "Yehuda".

This indicates that when Klal Yisroel acts properly and Hashem is with them, they do not need any weaponry to be victorious, as Hashem will wage our battles for us.

Moshiach ben Dovid will stem from the tribe of Yehuda, and his power will also not be a result of physical or military strength. He will be “an old man riding a donkey” (Zechariah 9:9), but he won’t need any tanks, planes or bombs. He will win wars through Hashem’s infinite might.

It is related that towards the end of his life, Rav Yissochor of Belz *zy”a* needed to go undergo a serious operation. He traveled to see an expert surgeon in Vienna, and he asked the doctor if he believed in G-d.

The doctor answered that he

did, and the Rebbe then asked him, “Do you believe in the concept of Moshiach?”

The doctor said that he could not go that far. He couldn’t believe that an old man on a donkey could conquer entire countries with strong armies. The Rebbe raised his eyes and looked squarely at the doctor. Under the Rebbe’s stern gaze, the surgeon was overcome with fear, to the extent that he was frozen in place, completely unable to move and his stethoscope that he had been holding fell out of his hand.

After a few minutes, the Rebbe lowered his gaze and said, “I am just a simple human being but you get scared when I look at you. Why can’t you believe that the entire world will be afraid of Melech Hamoshiach?”

אָסְרִי לְגַפְּךָ עִירוֹ וְגו' כַּבֵּס בִּינִי לְבִשׁוֹ וּבְדָם עֲנָבִים סוּתוֹ (מט, יא)

He binds his deer to a vine... He launders his garment with wine, and with the blood of grapes binds his clothes. (49:11)

## Kiddush Cleanses the Body:

My grandfather, the Kretchnifer Rebbe zy" a (Gilyon Kol Emunah) states that this *pasuk* hints to the wine of

Kiddush on Shabbos. It is hinting that **through Kiddush, one can reach a level of being able to cleanse “his clothing”**, which is a reference to one’s body – his earthly garment that covers his *neshama*.

וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֵת הָאָרֶץ כִּי נְעִמָּה וַיֵּט שִׁכְמוֹ לְסִבְלָו וְגו' (מט, טו)

He saw a resting place, that it was good, and the land, that it was pleasant, and he bent his shoulder to bear burdens... (49:15)

## Patience:

The *pasuk* seems to be saying that he had a pleasant, good life, but it then says that he bent his shoulder to work hard. If life is so pleasant, why would one want to work hard?

Rav Bunim of Peshischa zy" a answers that the word “*sovel*” (to bear) indicates “*savlanus*” (patience or tolerance). Thus, the *pasuk* is

teaching us that the best way to have a pleasant life is through having patience and tolerance.

If a person is impatient or intolerant, he will be able to live in peace. Even if everything is good for him, he will be unable to enjoy it. But if one is patient and tolerant, he will always feel at peace and he will truly be able to enjoy life.

Thus, the *pasuk* is saying that one who has this savlanus will find that life is good and pleasant.

### **Bizyonos are More Efficient Than a Mikvah:**

Rav Shloimke of Zhvil zy”a would go the mikvah very frequently. When asked for advice regarding complicated matters, he would say that he needs to get “*daas elyon*” (loftiness of mind). His intent was that he first needed to go the mikvah and then he would be able to think of an answer.

He once was on his way to the mikvah when an audacious man ran after him and began to yell insults at him. The Rebbe stopped and quietly listened to all of the insults, without answering a word. After the man finished shaming him and walked away, the Rebbe went back home. His family members asked him why he didn’t go to the mikvah, as he had planned, and he answered, “**Going to the mikvah is very beneficial, but getting *bizyonos* is even more beneficial.** Since I suffered so much shame, I don’t need to go to the mikvah!”

לְיִשׁוּעָתְךָ קוֹיֵתִי ה' (מט, יח)

For Your salvation, I hope, Hashem. (49:18)

### **Saying ‘L’yeshuascha’ Saves From All Bad Things:**

The Rebbe of Kobrin zy”a once met a man who looked very depressed. He asked him why he

looked so sad and the man replied, “I am going through a very difficult time.”

The Rebbe told him, “When a Jew finds himself in a challenging time, he has to say, ‘*L’yeshuascha*

*kivisi Hashem. Hashem, I hope for Your salvation.’* If his situation gets even worse, he should say it again.”

### **One Who Awaits the Yeshua is Saved Even From Gehenim:**

The Ramchal *zt”l* writes that if one hopes to Hashem for salvation, he merits great reward. He says that even if this person finds himself being led into Gehenim, he is taken out of there.

The Ramchal writes: **“One who hopes to Hashem, even if he enters Gehenim, he will be taken out of there,** as is stated: ‘Those who hope to Hashem will have their strength renewed. They shall raise their wings like eagles. Angels will lift him up and uplift him. Placing faith in Hashem (*mekaveh*) is what purifies Yisroel literally like a

*mikvah*. Through this faith, one rises to a lofty level that has no blemish... This is the secret of *teshuva*... When one does this, **the damaging forces cannot harm him...**

“One who has faith can literally break through to Hashem through the power of his faith. He can make a crack and hole to rise to Hashem’s throne of glory.

“And just like this person hopes to Hashem during his lifetime, he will do so after death. When he is brought to judgment, his faith in Hashem will be strengthened and he will be connected to Him. This is seen from the words ‘*L’yeshuascha kivisi Hashem.*’ If one hopes to Hashem, his faith will protect him even after his death.”

### **The Chozeh Drew Close**

## the Sinner Because He Was Joyous:

Sefer Ohr Hanifla'os relates that there was a sinful person in Lublin who became very close to the Chozeh zy"l. The Chozeh spent a lot of time drawing him close, making himself available to him at all. This upset some of the *chasidim*, who couldn't understand why the Rebbe would be so nice to a sinner. They all knew that the Chozeh

could see from one end of the earth to the other, so they wondered how he didn't see how badly this man behaved.

They went to speak to the Rebbe and inform him of this man's behavior, but he told them firmly, "I know all about it. But what can I do if I love joy and hate sadness? This man is always happy and, therefore, I believe that I can turn him into a *baal teshuva*," And so it was.

**מֵאֹשֶׁר יִשְׁמְנָה לְחֶמְרוֹ וְהוּא יִתֵּן מֵעֲדָנָי וְגו' (מט, כ)**

From Osher will come rich food, and he will yield delicacies. (49:2)

## Saved From Gehenim in the Merit of Mishnayos:

Medrash Talpios (Anaf Efod) quotes the Arizal as saying that Osher learned more Mishnayos than his brothers. He says that if it is ruled that a person must go to Gehenim, he calls to every Shevet for help, but none of

them respond. When he calls to Osher, he is asked, "Did you ever learn Mishnayos?" If the soul can answer that he did, he is immediately saved from Gehenim in the merit of his Mishnayos.

This is hinted to in this verse, as **the word "shmeinah" is made up of the same letters as the word**



**“*neshama*” and the word “**Mishnah**”.** Thus, it is a hint that in the merit of learning Mishnayos like Osher did, one’s soul can be saved.

### **A Ladder for the Soul:**

Shlah Hakadosh (Maseches Shavuos, Perek Ner Mitzvah, Ois 17) writes that for this reason, one’s major focus should be on learning Mishnayos, and reviewing it over and over. He writes: **“Praised is the one who merits to learn Mishnah and is fluent in all six sedarim. By doing this, he makes a ladder for his *neshama* that leads him to extremely lofty levels. A *siman* for this is that ‘Mishnah’ has the same letters as ‘*neshama*’.**

### **He Will Not See Gehenim:**

Rav Sheftel *zt”l*, the son of the Shlach Hakadosh *zy”a*, writes, **“I have a tradition that anyone who is an expert in Mishnayos will never see the face of Gehenim.”**

### **On His Last Day, He Cannot be Swayed From His Emunah:**

The Shomrei Emunim *zy”a* (quoted in Sefer Uvda D’Aharon) relates that during the last winter of the life of Rav Tzvi Elimelech of Bluzhev *zy”a*, one of the elder *chasidim* came into his room and saw the Rebbe learning Mishnayos by heart, like young children do.

The *chasid* was amazed by what he saw and he asked the Rebbe to explain. The Rebbe

said, “The end of my life is drawing near. When I am leaving this world, I will come face-to-face with a terrifying malach who will be as tall as the distance between earth and Heaven. This angel tries to take people on their deathbed and rip them away from their pure *emunah* right before they pass away. All of the frights a person has in his life don’t come close to the fear one feels at that time. **But if one knows ten chapters of Mishnayos by heart, he won’t be scared at all.**

### **Rectification for the “P’gam Habris”:**

Sefer Ohr L’Tzadikim (written by the mekubal, Rav Meir Paprish *zt”l*) writes: “It is good to learn Mishnayos every day, and, if possible, to

finish all of Mishnayos every month by completing 18 chapters every day, one for each of the 18 worlds. **This is a great rectification for the ‘p’gam habris’ and is also a *segulah* to kill the *yeitzer hara*...**”

### **Saved From Damaging Angels:**

Rav Yitzchok Isaac of Kamarna *zy”a* (Sefer Atzei Eden) writes: “**One who is fluent in Mishnayos and reviews them will be saved from damaging angels.**”

### **Purifying America With Mishnayos:**

When the Mahariyatz of Lubavitch *zy”a* arrived in America, he couldn’t stand the impure atmosphere in the streets. He paid several young men to

form a circle around him when he walked in the streets of Crown Heights in the morning and to learn Mishnayos by heart because **this kedusha can sanctify even the impure air of the American street.**

### **The Geulah Will Come in the Merit of Mishnayos:**

On the *pasuk* (Bereishis 28:16) that says that Yaakov woke (*vayiketz*) from his sleep (*m'shinaso*), Chazal say (Bereishis Rabbah 69:6) that he woke “from his learning” (*m'Mishnaso*).

The Chida *zt”l* (Sefer Nachal Kedumim) explains that this means that one can arouse the “*ketz*” (the end, i.e., Moshiach’s arrival) through the study of Mishnah. In the merit of learning Mishnayos, the redemption will arrive.

The Maharal of Prague *zt”l* writes similarly: “Today, many people do not focus on Mishnah. I say that this is the work of the Satan. Since the exile has gone on for a long time and it is fitting for the salvation and redemption to arrive... people err by not doing the thing that will bring an end to the exile. Learning Mishnayos brings close the redemption. Since the Satan doesn’t want this, he makes people err by not learning Mishnah.”

### **A Holy Neshama in the Merit of Mishnayos:**

The Maharash of Lubavitch *zy”a* related that after the birth of Rav Moshe, the son of the Baal Hatanya *zy”a*, the Baal Hatanya delayed the *bris* until after midday. In the early afternoon, a man walked in with a sack over his shoulder and a

walking stick in his hand, and the Baal Hatanya gave him the honor of placing the baby on the chair of Eliyahu.

After the *bris*, the Baal Hatanya was asked who the stranger was and he said, “This man has been shepherd for 40 years in a small village near the city of Shvintzen. He is an expert in all of Bavli, Yerushalmi, Rambam, Sifri, Sifra, and Tosefta. But he only merited an illuminated *neshama* through the study of Mishnayos by heart!”

### **Nothing Compares:**

The Chida *zt”l* (Sefer Avodas Hakodesh) writes: “**Nothing can compare to learning Mishnah in a loud voice, calmly and clearly.**”

### **Remembered for Good:**

The Magid Meisharim (Parshas Mikeitz) revealed to the Bais Yosef *zt”l* that he was protected by Hashem in the merit of his study of Mishnayos. **It added that everyone who immerses himself in Mishnayos is remembered for good.**

### **The Soul Asked Him to Learn For Him:**

The Yismach Moshe *zy”a* once told the Kol Aryeh of Mahd *zy”a*, “A certain man died a few weeks ago, and, before he passed away, he asked me to learn Mishnayos in his memory. I promised him that I would do this. One day, I was very busy and forgot to do it. In the evening, this man came to me from the Upper World and screamed, ‘Rebbe, please learn a chapter of Mishnayos for me. The day is almost over.’ Immediately, I fulfilled his request.”

Sefer Otzar Hasipurim (Chelek 1) quotes Rav Daniel Prusitz *zt”l*, the Magid of Presburg, as relating the following story that occurred to his great-grandfather (who also was named Rav Daniel Prusitz).

One Shabbos afternoon, after concluding his *seudah*, Rav Daniel was sitting and learning when he was visited by a woman who had died several weeks earlier. She told him that before her death, she had given the *shamash* of the *kehillah* a certain amount of money to learn Mishnayos in her memory, but he had not done it. She asked Rav Daniel to rebuke the *shamash* for failing to keep his word.

Rav Daniel promised to speak with the *shamash*, and the woman suddenly disappeared. Just then, the *shamash* passed by, knocking on windows to call the men to Minchah. Rav Daniel

called him over and asked him, “Is it true that this lady gave you money to learn Mishnayos for her?”

The *shamash* became very frightened, as no one besides him knew about this, but he admitted that it was true.

“Did you learn Mishnayos for her?” Rav Daniel asked.

The *shamash* began to tremble in fear and said, “I made a big mistake. I didn’t do it.”

Rav Daniel then told him, “This woman just appeared to me to complain about you. From now on, make sure to learn for her!”

The *shamash* promised that he would fulfill his word.

### **A Segulah for Parnassah:**

Sefer Imrei Pinchos quotes Rav Pinchos of Koretz *zy”a* as

saying that the word “Mishnah” has the same *gematriah* as the word “*parnassah*”. **This teaches us that if one learns Mishnayos every day, he will have a good livelihood.**

### **A Segulah for Long Life:**

Rav Tzadok Hakohen of Lublin *zy”a* (Sefer Takanas Hashavin, page 35) writes that **learning Mishnayos is a *segulah* for a long life.**

### **Guaranteed a Portion in Olam Haba:**

Sefer Mishnas Chochomim (Ois 370) writes: “Praised is one who can learn Mishnayos by heart until it is fluent in his hands with its explanation. **He is certainly guaranteed a portion in Olam Haba** and is as if he received the Torah on Sinai.”





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