

במחשבות

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Mishpatim

יחזיק יקר!
מנצח אותי במבוי"ד?
אתה יכול לקחת אותי בחינם!

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

The Way of Emunah Hotline

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

In Israel: 079-704-0017 ext. 1

In England: 03-33015-0717 ext. 1

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

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

Parshas Mishpatim

**Transferring Decrees to the Gentiles/The Poor Man's Money is Deposited by the Rich Man/The Benefit of Tefillah B'Tzibur/A Segulah for Wealth/The Rebbe of Lechovitch's Advice/In the Merit of Torah Study/One Who Does Teshuva Merits Wealth/Giving Tzedakah/In the Merit of Shemiras Halashon/The Middah of Shalom/Lending Money to the Poor/Serving as a Sandak/Honoring One's Wife/Making Kiddush on Wine/Saying "Kadosh, Kadosh, Kadosh" Out Loud/Hiding Prayers for Wealth/A Good Form of Poverty/Rebbi Swept Away the Wealthy/Trust in Hashem and Do Good/Before Turning to Doctors, Turn to Hashem/Genuinely Saying "Ani Maamin"/
Rewarded Even Without Asking**

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לְפָנֶיךָ (כא א)

And these are the laws that I place before you. (21:1)

Transferring Decrees to the Gentiles:

Targum Onkelos translates this *pasuk* as: "*V'eilin dina di tesader kadmeihun.*"

Rav Hersh of Rimanov zy" a
(Sefer Beeros Hamayim)

understands this to mean that if a "*din*" (harsh decree) is issued in Heaven against Klal Yisroel, we ask that it should go "before us" and be transferred to the gentiles, so that it is not applied to the Jewish people.

אם כִּסֶּף תַּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ וְגו' (כב, כד)

If you lend money to My people, to the poor person who is with you... (22:24)

The Poor Man's Money is Deposited by the Rich

Man:

The Ohr Hachaim Hakadosh explains this *pasuk* as follows:

“*Im kesef*” – if you see that you have more money than you need for yourself. “*Tilveh es ami es ha'ani imach*” – you should know that this extra money is not part of your portion. It is the portion of the poor man that was placed in your care and you are meant to give it to him.

We see from his words there is reason why some people are blessed with a lot more money than they need to sustain themselves, while others don't have a dollar to their name. One may think that this is unfair. Why doesn't Hashem distribute the money evenly?

Of course, the truth is that everything Hashem does is just and fair, and everyone is given an equal portion. However, He sometimes has reasons to deposit poor people's money in the hands of rich people. This could be because they do not have sufficient merits to be provided for in a comfortable way or because He knows that wealth will be bad for them, or for a number of other possible reasons.

Since part of the money in the rich man's possession really belongs to the poor man, it is his obligation to give it to them. **And if he faithfully fulfills his duty of distributing the money to its rightful owner, he will be rewarded by being granted more and more wealth.** If, however, he does not fulfill his duty and he keeps all the money

for himself, Hashem will by taking his wealth away.
ultimately relive him of this job

וְעַבַדְתֶּם אֶת ה' וְגו' וּבִרְךְ אֶת לַחֲמֶךָ וְאֶת מֵימֶיךָ וְהִסְרֹתִי מִחֲלָה מִקִּרְבְּךָ
(כג, כה)

And you shall serve Hashem, your G-d, and your bread and your water will be
blessed and I will remove sickness from your midst. (23:25)

The Benefit of Tefillah B'Tzibur:

The Meor Vashemesh asks why the verse begins with the word “*v'avaditem*”(and you shall serve), which is written in the plural, and continues with the words “*lachmecha*” and “*maymecha*” (your bread and your water), which is written in the singular.

He answers that this *pasuk* is hinting to the importance of davening with a *tzibur*. It is teaching us that **when one davens every day as part of a group, he will personally be blessed with whatever he needs, his *parnassah* will be sent to him each day**

sufficiently, *bracha* will be found in the work of his hands, and harsh decrees will be rescinded.

He uses this concept to explain the *pasuk* (Mishlei 14:28) that says: “*B'rov am hadras melech.*” (The king’s glory is in a multitude of people.) He says that this refers to a group of people coming together to daven and glorify Hashem. He adds that the word “*hadras*” can also mean “to turn back”. Accordingly, the *pasuk* can be understood to mean that **when a multitude of Yidden gather to daven, Hashem turns back from harsh decrees that would have been issued against Klal Yisroel and, instead, provides**

them with an abundance of goodness

In this vein, Rav Aharon of Karlin zy”a would say that ***tefillah b’tzibur is more effective than the tefillos of the tzadik hador.***

Since we have mentioned that davening with a *tzibur* is a *segulah* for wealth, it is appropriate to cite several other *segulos* for *parnassah* that have been passed down to us from the *tzadikei hador.*

A Segulah for Wealth:

The Mishnah in Peah (8:9) states: “If a person is not lame or blind and he pretends to be one of those (in order to collect charity), he will become one of those.”

Sefer Divrei Yisroel (Klalei Ohraysa, Ois 20) quotes his father, Rav Shmuel Eliyahu of

Zhvolin zy”a as saying that since we know that “*middah tova merubah*” (Sotah 11A) – the good is always more than the bad – **it is certain that if a person pretends to be wealthy, he will ultimately become wealthy.**

The Rebbe of Lechovitch’s Advice:

The Rebbe of Lechovitch zy”a would tell all those who asked him how to merit wealth and *bracha* that they should make sure to do three things – **to check the *tzitzis* of their *talis koton* and make sure they are not *pasul*, to say Ani Maamin with concentration, and to say five chapters of Tehillim slowly every day.**

A poor man once came to him and bemoaned his difficult life, saying that he didn’t have a penny to his name. The Rebbe

told him to be careful with these three things. The man followed his advice and, from then on, he saw much success and became very wealthy.

After the Rebbe's *petirah*, however, the man started to become lax in these three areas. One day, he was traveling through a forest when he was attacked by a group of bandits. They took all the money he had with him and tied him to a tree, with plans to murder him on the spot.

Suddenly, the Rebbe of Lechovitch appeared in a vision right before him and asked why he had stopped being careful with the three things he had told him to do. The man promised to once again do those three things and, as soon as he said those words, the robbers thought they saw a legion of soldiers coming to catch them. They ran off immediately, and the man was

saved. He took back his money, which the thieves had left behind, and he went back to carefully doing those three things.

In the Merit of Torah Study:

The Gemara (Bava Basra 25B) states: "If one wants to become wealthy, he should turn to the north (*yatzpin*)."

The Noam Elimelech *zy"ra* (Parshas Yisro) explains by citing the Gemara in Eruvin (53B) that states: "The Rabbanan said to Rav Avahu, 'Show us (*hatzpinenu*) where Rav Ilai is hiding (*tzafun*).' He said to them: 'He rejoiced with the latter (*acharonis*)...' Some say that this refers to a Masechta." Rashi explains that Rav Avahu was saying that Rav Ilai was learning a Masechta in Seder Kodshim.

Accordingly, when the Gemara says that one who wants to become wealthy should turn to the north (*yatzpin*), it can be understood to mean that he should “hide himself” to learn Torah, and **he will merit riches in the *zechus* of his Torah study.**

This is also seen from the *pasuk* (Iyov 37:22): “Golden splendor comes from the north (*m'tzfon*)”, which can be understood to mean that **one who learns Torah (“*tzafon*”) will merit gold and wealth.**

One Who Does Teshuva Merits Wealth:

The Gemara (Shabbos 155B) says: “Nothing is as wealthy as a *chazir* (pig).”

The Chozeh of Lublin *zy”a* explains the word “*chazir*” in the Gemara to be referring to one

who is *chozer b'teshuvah*, and saying that **one who does *teshuva* will merit an abundance of wealth.** He says that Hashem “digs a tunnel” under His throne of glory for those who do *teshuva* to reach Him, and, in this tunnel, they will find great treasures of gold and silver that they are permitted to keep.

Giving Tzedakah:

The Medrash (Mishlei 11) states: “It is stated (Mishlei 11:24): ‘There are those who give away (money to charity) and receive even more.’ Rav Avahu said: If you see someone giving away money to *tzedakah*, know that he is increasing his value.” In other words, when one gives money to charity, not only does he not lose anything, he will see an increase in the amount of money he has.

Similarly, the *pasuk* in Mishlei (18:16) states: “A man’s gift will make room for him.” The Alshich Hakadosh explains this to mean that **not only does giving money to the poor not decrease what a person has, it actually increases the amount of room he has to receive for himself.**

He compares this to a funnel. When liquid is poured into the large hole on top, it pours out through the small hole on the bottom and into a cup placed underneath. If, however, a stone is blocking the small hole, none of the liquid will make it into the cup. A wealthy man is akin to a funnel in that he has a large amount of money poured into him from Shomayim for him to funnel into the hands of the poor. If, however, he stuffs up the funnel by not giving money to the needy, he will not be sent any more from Shomayim. But if he

allows the money to flow to the poor people below him, Hashem will keep pouring more and more wealth into him. And, as the *pasuk* states, Hashem will “make more room for him”, meaning that **he will become a wider “funnel” so that Hashem can pour even more wealth into him.**

Sefer Divrei Yechezkel (Parshas Ki Sisa) relates that Rav Menachem Mendel of Rimanov *zy”a* once gave a certain man a *bracha* that he should become wealthy. Indeed, the man became incredibly rich. Rav Naftali of Ropshitz *zy”a* asked the Rimanover Rebbe, “Why did you bless one man to obtain so much wealth? Wouldn’t it be better to give a little bit of money to many different people so that all of them at least have enough to live on?”

The Rimanover answered, “I never said how much money this

man should have. I just blessed him with wealth. I never said if he would get a little wealth or a lot of wealth. The reason he got so much is because when he got a little money, he gave much of it away to *tzedakah*. Since he gave *tzedakah*, the money came back to him. And since he keeps giving *tzedakah*, money keeps coming back to him. The more he gives, the wealthier he becomes.

“Since he gives money to *tzedakah* without any limit, Hashem sends him unlimited money.”

The Divrei Yechezkel goes on to quote the Baal Haturim on the *pasuk* (Shemos 30:12): “And each man will give (*v’nasnu*) a redemption for his soul.” The Baal Haturim notes that the word “*v’nasnu*” is a palindrome, meaning that it is read the same forwards and backwards. This teaches us that when one gives

money to *tzedakah*, it will eventually come back to him and he will not lose anything by giving.

In the Merit of Shemiras Halashon:

The Chasam Sofer *zt”l* (Drashos, page 123) writes that wealth is the reward for specific mitzvos that most people stumble upon and only a special few fulfill properly.

It seems that one of those mitzvos is *shemiras halashon*. The majority of people fail to properly fulfill this mitzvah, as Chazal say (Bava Basra 165A): “All of them transgress ‘*avak lashon hara*’ (slight *lashon hara*).” **This means that one who guards his mouth and makes sure not to speak any *lashon hara* will be blessed with wealth.**

This is as seen from the Gemara (Chulin 46A) that says: “Rich men are miserly.” The Chozeh of Lublin zy”a explains that they are stingy with their words. They are careful with their words, and, **in this merit, they are granted wealth.**

The Middah of Shalom:

We also find that promoting peace is a *segulah* for wealth.

The *pasuk* states (Tehillim 147:14): “Within your borders He makes peace; with the best of the wheat, He will sate you.” This indicates that peace creates an abundance of crops and *parnassah*. Furthermore, the Shlah Hakadosh writes (Maseches Yoma, Derech Chaim, Ois 44) that one *machlokes* pushes away 100 measures of *parnassah*.

The *pasuk* in this week’s

Parshah states (Shemos 23:6): “You shall not corrupt the judgment of your poor man in his fight.” Sefer Divrei Yisroel explains this to mean that one should not corrupt himself and make himself poor by engaging in fights. This indicates that fighting causes poverty, but ***shalom*, however, creates wealth.**

Lending Money to the Poor:

The Alshich explains the *pasuk* in this week’s Parshah: “If you lend money (*im kesef tilveh*) to My people, to the poor person (*es ha’ani*) with you” by saying that one shouldn’t be hesitant to lend because he isn’t wealthy and doesn’t have gold. Rather, one should even “*im kesef*” – meaning even if he only has “*kesef*” (silver), and he isn’t very rich. If one does this, then the

One who is “*es ha’ani*” – i.e., the One who is “with the poor person”, which is a euphemism for Hashem, who stands with the poor man – **will be “with you” and will make you wealthy.**

Serving as a Sandak:

The Rema *zt”l* writes (Yoreh Deah 265:11) in the name of the Maharil that serving as *sandak* at a *bris* is akin to offering *ketores* in the Bais Hamikdosh. Therefore, just like a kohen would not be allowed to offer the *ketores* twice, a person should not serve as *sandak* twice for the same family. And just like offering the *ketores* was a *segulah* for a kohen to become wealthy, serving as *sandak* is a *segulah* for wealth.

It is related that Rav Eliezer Yehuda Finkel *zt”l*, Rosh Yeshivas Mir, was once honored

with serving as *sandak* at *bris*. Rav Yitzchok Zev Soloveitchik of Brisk *zt”l* was also present at the *bris*, and Rav Finkel told him, “The reason they asked me to be *sandak*, rather than giving it to you, is because I have a big *yeshiva* and I need a lot of money to sustain it. Therefore, they offered me to be *sandak*, as the Rema says that this is a *segulah* for wealth.”

The Brisker Rov replied, “The Vilna Gaon writes (Biur HaGra *ibid*:46) that he never saw anyone who became rich from being *sandak*.”

Rav Finkel responded, “For me, a ‘check’ from the Rema is good enough.”

It should be noted that Rav Akiva Eiger writes in a *teshuva* (Yoreh Deah 165:1) that the *segulah* is only when one serves as both *sandak* and “*kvatter*”.

A story is related about a man who borrowed a large amount of money from his friend and had no way of paying him back. When the borrower had a baby, he decided to honor the lender with being *sandak* so that he would get the *segulah* to become rich and this would be in lieu of paying the debt.

The borrower was unsure if he should forgive the loan in exchange for being *sandak*, and he decided to ask the Satmar Rov *zy" a* if he should accept the deal. When he presented his question, the Rov stood up and said, "***Sandaka'us is worth more than all the money in the world. There is no doubt that you should forgive the loan in exchange for a chance to be sandak.***"

Honoring One's Wife:

Chazal say (Bava Metziah

59A): "Rava told the residents of Mechuza, 'Honor your wives so that you can become wealthy.'" We learn from this that treating one's wife well is a *segulah* to become rich.

The Chida states that this idea is hinted to in the *pasuk* (Tehillim 45:14): "*M'mishbetzes zahav levusha.*" (Her clothing is superior to settings of gold.) The first letters of these three words spell the word "*mazal*". This is a hint that **buying gold and jewelry for one's wife is a *segulah* to have good *mazal* and to be successful.**

Making Kiddush on Wine:

Tzadikim say that making Kiddush on wine, with a fine goblet, is a *segulah* for wealth. This is hinted to in the Gemara (Megillah 27B) that states: "Rav Zakai's students asked him how

he merited long life. He answered, 'I had an old mother. Once, she sold her head-covering to buy wine for Kiddush.' It was related that when she died, she left over 300 barrels of wine (as she had become very wealthy. When he died, he left over for his sons 13,000 barrels of wine."

Saying "Kadosh, Kadosh, Kadosh" Out Loud:

Tana D'Bei Eliyahu (Perek 13) relates a story of a man who felt remorse that he had not learned much Torah. Eliyahu Hanavi was once with this man in a shul and when the *tzibur* reached Kedusha, the man raised his voice and said "Kadosh, Kadosh, Kadosh" very loudly.

Eliyahu Hanavi said to him, "My son, why do you scream so loudly?"

He answered, "Isn't it enough

that I haven't learned anything? At the very least, I should be able to raise my voice in prayer."

Within three years, this man moved from Bavel to Eretz Yisroel and was appointed a minister of the Ceasar. He amassed a fortune, which was passed down to many future generations.

Hiding Prayers for Wealth:

The Chozeh of Lublin *zy" a* states that if one wants to daven for wealth, it is best to keep those prayers hidden. He sees this from the Gemara in Bava Basra (25B) that states: "If one wants to become wise, he should turn to the south (*yadrim*). If one wants to become wealthy, he should turn to the south (*yatzfin*)." Since the word "*yatzfin*" can also mean "to hide", he understands this to

mean that one who wants to become rich should keep his prayers quiet, so that prosecuting angels won't hear them and try to obstruct them. If, however, one wants to become wise, he prays loudly (the word "yardim" can also indicate a "kol rom", loud voice), as prosecuting angels do not block such prayers.

A Good Form of Poverty:

Chazal states (Chagigah 9B): "Ya'ah aniyusa l'Yisroel." (Poverty is good for Klal Yisroel.) Rav Meir of Premishlan zy"ra understands this to mean that we ask Hashem to send "a good poverty" to Klal Yisroel. While we don't ask for a lot, but we don't want to be completely destitute. So we ask that our poverty should be "nice" – we should have a nice little house, a nice little property, a couple of animals, etc.

Rebbi Swept Away the Wealthy:

A *chasid* of Rav Yochanon of Rachmastrivke zy"ra once came to the Rebbe and complained that his boss, who also was a *chasid* of the Rebbe, had fired him, leaving him penniless. The Rebbe summoned the boss and asked him why he fired the man, and he started to defend himself. However, the Rebbe interrupted him and said, "I don't want to hear any excuses. Just give him his job back."

The wealthy *chasid* said that he couldn't do this. The Rebbe then stood up, took the man by the hand, and pushed him out of his house, while saying, "It is forbidden to look at the face of a *rasha*."

The wealthy man screamed back, "Doesn't the Gemara (Eruvin 86A) say that Rav Yehuda Hanasi would give

honor (*mechabed*) to wealthy men.”

The Rebbe replied, “The word ‘*mechabed*’ can also mean ‘to sweep out.’ The Gemara means that **Rebbe swept rich men out of his house.**”

My grandfather, the Kretchnifer Rebbe *zy”a* (quoted in Gilyon Kol Emunah, Leil Shishi, Lech Lecha, 42) would say in the name of his grandfather, Rav Mord’chele of Nadvorna *zy”a* that when the Gemara says that Rebbi honored wealthy men, it means that he honored them by taking them to a cold mikvah. This is because a wealthy man is strong and healthy and he can take the coldness of a freezing mikvah. He would then honor them by giving them the mitzvah of going from door to door to collect funds for the poor people of the city. He specifically wanted rich men to do this because he new

they would garner the most donations.

My grandfather added, “And I say that the way Rebbi honored the rich was that **when there was a big need in Klal Yisroel, he would be *mechabed* them by allowing them to give \$50,000 to tzedakah.**”

Trust in Hashem and Do Good:

We will conclude with the most tried and true *segulah* for wealth – having *emunah* and *bitachon* in Hashem.

The *pasuk* (Tehillim 32:10) states: “There are many maladies for the wicked but those who trust in Hashem are surrounded by kindness.” Sefer Agrah D’Pirkah (Ois 163) explains this to mean that **even a wicked person who has *bitachon* is surrounded by kindness and**

cannot be harmed by damaging forces.

The Agrah D’Pirkah adds that this is also seen from the verse in Tehillim (37:3): “Trust in Hashem and do good.” This indicates that trusting in Hashem alone was not enough for Dovid Hamelech, as even wicked men can rely on *bitachon*. Rather, he also wanted to do good.

Rav Dovid Yitzchok of Skolya *zy”a* asks how one can have *bitachon* that Hashem will help him if he knows that he is undeserving. He answers that **one who trusts in Hashem merits seeing open supernatural miracles**, even though he will be punished separately for his sins.

Before Turning to Doctors, Turn to Hashem:

The *pasuk* states (Shemos

21:19): “He shall only give him his wages for missed work and pay the costs for the doctor to heal him.” Chazal (Brachos 60A) learn from this *pasuk* that a doctor has permission to heal the sick.

Sefer M’Zekeinim Esbonen quotes Rav Mordechai Chaim of Slonim *zy”a* as citing the verse (Yeshaya 44:6): “I am first and I am last, and besides for Me, there is no G-d”, and explaining in the name of Rav Dovid Lubliner *zy”a* (a resident of Tzefas and student of Rav Shmuel of Kaminka *zy”a* and the Ruzhiner Rebbe *zy”a*) that when most people get sick, they first go to a doctor and, if that doesn’t work, they daven to Hashem. The *pasuk* is saying that this should not be the case. Hashem should be first and last, and the doctor should only be secondary.

Genuinely Saying “Ani Maamin

The Yesod Ha'avodah of Slonim zy" a writes that the main thing is for a person to strengthen his *emunah* and unquestioningly trust in Hashem, without entertaining any doubts. He adds: **“Holy words are a great *segulah*. When one says out loud ‘Ani Maamin B'emunah Sheleimah’ he brings a light of *emunah* onto himself.”**

He goes on to quote the Lechovitcher Rebbe zy" a as saying, “A Jew must believe that he is a believer.”

Rewarded Even Without Asking

Sefer M'Zekeinim Esbonen writes that he heard the following from Rav Mordechai Chaim of Slonim zy" a, in the name of Rav Moshe Leib of Sassov zy" a:

We recite in davening: “*V'sein sachar tov l'chol habotchim b'shimcha b'emes.*” (And give good reward to all who truthfully trust in Your name.) The reason we ask for this on their behalf is because those trust fully in Hashem do not ask for anything, as they simply rely on Him. **However, there is a rule that one does not receive something if he doesn't ask for it.** Therefore, we make this request for them.



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

Credit card donations may be called in 24-hours

845-286-1007

Quickpay donations may be sent to:

3875090@gmail.com

For more information, go to:

www.lachmeimordchai.com

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

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

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

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

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