

בעזרת ש"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Parshas Beshalach

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Parshas Beshalach



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עָדִי וְזִמְרַת קוֹה נִתְּנִי לִי לִישׁוּעָה זֶה קָלִי וְאַנְהִי וְגו' (טו, ב)

Hashem's strength and His song were my salvation; this is my G-d, and I will
 beautify Him... (15:2)

One's Level is Seen From His Tefillos:

The Yerushalmi (Brachos 1:2)
 relates that Rav Shimon bar
 Yochai said: "If I had been by
 Har Sinai, I would have asked
 Hashem to give a man two

mouths – one mouth for Torah
 and *tefillah*, and one mouth for
 mundane talk." He then retracted
 and said: "We see that man has
 one mouth and uses it so much
 for sin. If he had two mouths, he
 would sin even more."

The Bais Avrohom of Slonim zy”a quotes his father, the Divrei Shmuel of Slonim zy”a, as explaining that if one had two mouths, he would be able to dedicate one for Torah and *tefillah*, and the second mouth would be dedicated solely for sinful speech, and he wouldn’t even realize that he has to do *teshuva*. Since a man only has one mouth, however, he will notice that it is sometimes difficult for him to say words of Torah and *tefillah*. He will then recognize that the reason for this is because he defiled his mouth with sinful words, and this is making it hard for him to use it for *avodas Hashem*. And this will lead him to do *teshuva*.

With this in mind, the Bais Avrohom explains the *pasuk* to be saying: “Hashem’s strength and songs” – when one wants to

strengthen himself to sing songs of praises to Hashem by davening to Him, but he finds it hard to get the words out of his mouth, he is in a difficult predicament. The solution for this is: “*Li l’yehoshua*” – one must find his salvation by doing *teshuva* for sullying his mouth with sinful words.

The Egyptian’s Avodah Zara Was Saying Whatever Came to Mind:

Sefer Zera Kodesh notes that the *pasuk* (Shemos 14:2) says that the *avodah zara* of Egypt was known as “*pi hachirus*”, which can be translated as “freedom of speech.” This indicates that they used their mouths freely, to say whatever they wanted. Thus, when Hashem told the nation to return

and camp by “*pi hachirus*”, He was teaching them that anyone who had been influenced by Mitzrayim to speak freely and to use words improperly, he should return and do *teshuva* for this sin, and train his mouth to “camp”, i.e., to settle down, and not to talk this way anymore.

Thus, this time of year, when we read in the Torah about how Klal Yisroel were saved from the depravity of Mitzrayim, is the ideal time to commit to be careful with one’s words.

Guarding One’s Words is a Segulah for Wealth:

Furthermore, Sefarim Hakedoshim say that guarding one’s mouth is a segulah for wealth. The Chozeh of Lublin *zy”a* discerns this from the Gemara (Chulin 46A) that says:

“Rich men are miserly.” He asks: Are all rich men stingy? Aren’t some of them very generous?

The Chozeh answers that this isn’t referring to money. Rather, it means that they are miserly with their words. **They guard their mouths and do not speak unnecessary words and, as a result, they were blessed with wealth.**

Considered Like Mesiras Nefesh:

In addition to all this, when one guards his words and doesn’t speak more than necessary, it is considered as if he was literally *moser nefesh* and gave up his life for Hashem. Accordingly, it is said in the name of *tzadikim* that a “Taanis Dibbur” is more effective than a “Taanis Achilah”.

This is as the Baal Hatanya zy”a writes in his Sefer Torah Ohr (on this week’s Parshah): “Every time a Jew pushes away his physical desires and brings his heart close to serving Hashem, it is considered like *mesiras nefesh* because he is partially ‘killing himself’, and

what difference does it make if he kills all of himself or part of himself?”

This means that if one pushes himself to avoid speaking lashon hara, even if he only does so for a few seconds, it is already considered as if he was *moser nefesh*.

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר וּגו' (טו,
א)

Then Moshe and the children of Yisroel sang this song to Hashem, and they spoke, saying... (15:1)

Machshavah is the Foundation of Yiddishkeit:

Rashi states: “Then he sang (*Az Yashir*).’ Then, when he saw the miracle, he said I his heart that he should recite a song, and so he did... Likewise, the song of the *be’er*, which begins: ‘Then Yisroel sang (*Az Yashir Yisroel*).’ It explains afterwards: ‘Ascend,

be’er and sing to it.’ Likewise, it says: Then Shlomo built (*Az Yivneh*) a high place. The Chachmei Yisroel explain that he sought to build it but did not build it. We thus learn that the ‘*yud*’ (in the words *Yashir* and *Yivneh*) may serve to indicate a thought.”

Tzadikim explain that **the level of every “Yid” depends on his**

thoughts. If one has good *machshavos*, it is a sign that he is a good Jew.

In this vein, it is said in the name of the Baal Shem Tov Hakadosh zy" a: "In the place where one's thoughts are, that is where he is."

Simcha is a Segulah to Purify One's Thoughts:

It is stated in Tikunei Zohar (Tikun 22, page 67A) that the word "*machshava*" has the same letters as the word "*b'simcha*". This is a hint that **joy is a *segulah* to purify one's thoughts.**

וַיֹּאמֶר ה' אֶל מֹשֶׁה הִנְנִי מְמַטֵּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטְו
דְּבַר יוֹם בְּיוֹמוֹ וְגו' (טו, ד)

Behold! I am going to rain down for you bread from Heaven, and the people shall go out and gather what is needed for the day. (16:4)

The Mann Symbolizes Parnassah:

The story of the *mann* teaches us that the amount of *parnassah* one will have does not depend on how talented or capable he is. Rather, just like Hashem provided *parnassah* for the Jewish people in the desert, He continues to do so today. And just like Klal Yisroel in the

midbar received their portion of *mann* in an easy way if they had genuine *emunah* and *bitachon* in Hashem, the more *emunah* and *bitachon* we have, the easier it is to obtain our livelihood.

Parnassah is from Hashem:

The Alshich Hakadosh

explains the words “I am going to rain down bread” by writing that Hashem was teaching Klal Yisroel that their *parnassah* doesn’t come from their own talents. Rather, He rains it down from Heaven, and we simply have to collect it from the place where He drops it off.

Those Who Love Hashem Get Parnassah Without Toil:

Rabenu Bechaya writes similarly that the *mann* teaches us that one doesn’t have to work excessively to earn a living. This is seen from the fact that the *mann* fell at night, when everyone was asleep, so that they could simply get up in the morning and find their sustenance waiting for them. He compares it to the building of the Bais

Hamikdosh, when it only rained only on Wednesday and Friday nights so that the rain wouldn’t disturb the people’s work. Additionally, we find that Chizkiyahu Hamelech said, “I don’t have the ability to kill or pursue my enemies, and not even to sing Shira. I simply will go to sleep on my bed and You (Hashem) will do it for me.” Hashem told him, “I will do it”, and He struck the enemy’s camp at night (2 Malachim 19:35).

This entire idea is summarized in the verse (Tehillim 127:2): “It is futile for you who arise early, who sit late, who eat the bread of toil; thusly will Hashem give sleep to His beloved.” This means that some people get up early and work hard for a living, but still don’t have much. On the other hand, Hashem provides for those who love Him while they

sleep, without the need for them to work excessively.

This is as Chazal tell us (Yoma 75A) that for the *tzaddik*, the *mann* fell at the doorstep, whereas the *rasha* needed to gather in fields far away from the encampment. We learn from this that Hashem grants livelihood to a *tzadik* without the need for a lot of toil and work. A *rasha*, on the other hand, needs to work hard for *parnassah*.

One Who Increases His Work Doesn't Become Wealthy:

Rabenu Bechaya concludes: “It is futile for you who arise early.’ This refers to those who work hard and toil day and night to increase their value. All of their labor is futile because they only need to work the necessary

amount to fulfill the obligation of *hishtadlus* and to place their trust in Hashem to provide for them. If they would do that, they wouldn’t lose anything and they would receive what was decreed for them. They could then devote the remainder of their time to Torah, mitzvos and *chesed*.”

Sefer Beer Mayim Chayim writes that there everything depends on *bitachon*. He states: **“You should know that if a person tries with all his might, and he increases the amount of work he does and the amount of thought he puts into it, and he spends all his time, day and night, trying to make money, he still won’t earn one penny more than what Hashem decreed for him to get this year or this week.”**

One Who Trusts in Hashem Will Not Lack Parnassah:

The Kedushas Levi zy”a expounds at length about the importance of *bitachon*. He quotes the Baal Shem Tov zy”a as explaining the *pasuk* in Tehillim (121:5) that states “Hashem is my shadow” to mean that just like a person’s shadows mimics what he does, Hashem mimics the way we act, so to speak. Therefore, **if we treat others kindly and provide them with joy, He treats us kindly and gives us joy.**

If, however, someone is constantly worried about his *parnassah*, he will not merit this Heavenly assistance.

The Dubno Magid’s Moshol:

The Dubno Magid zy”a (Sefer Kol Yaakov, Koheles 2:24) relates a parable of a village where two *balhabatim* lived, one of whom was very generous and loved hosting guests, and one of whom was very miserly. One day, a poor man arrived in the village and made his way to the miser’s house. When he asked for some food, the wicked man told him, “If you want me to feed you a good supper tonight, you first must do some work for me.”

He then ordered the pauper to do some odd jobs around his house. After he finished, he told him, “Go next door and knock. I told the people there to give you whatever you need.”

The miser was actually sending him to the generous man’s house, who would have given him a meal for free in any case. When

he knocked on the door, he was greeted with a smile and served a delicious meal. He was then given a comfortable room for the night. He thought that he was being rewarded for his hard work, but he later was informed of the truth. When he told his friends what happened, they told him that he had been fooled, as the generous man would give anyone a free meal at any time. Thus, he discovered that he had worked hard for no reason at all.

The Dubno Magid uses this *moshol* to explain the *pasuk* (Koheles 1:3): “What benefit is there for a man from all the work that he toils.” Although it is Hashem’s will for people to work for a living, it is unnecessary to toil and work excessively hard. Instead, one should do his part and rely on Hashem to take care of him. As far as He is

concerned, there is no difference between a lot of work or a little.

Many people work long hours, thinking that the more they work, the more money they’ll make. This is a mistake. It is very possible that they would make the same amount of money if they worked much less, and spent the rest of their time learning Torah and doing mitzvos.

One Who Trusts in Hashem Will Always be Sustained:

However, this only will work if one has *bitachon* in Hashem. The Noam Elimelech explains the words “behold, I will (*hineni*) rain down bread from Heaven” by saying that the word “*hineni*” connotes something that is constant. Thus, the *pasuk* is

saying that He will create a constant flow of *parnassah*. It will pour down from the Heavens like rain. If, however, one is lacking *bitachon*, and he “goes out to collect every day”, meaning that he places his trust in his own handiwork, then the flow of *parnassah* will not be constant, and he will have to “collect every day”.

This is as is stated in the Rabenu Bechaya’s Sefer Kad Hakemach (Erech Avel: “**If one trusts in Hashem Yisborach, the *middas hachessed* that sustains the world surrounds him on all sides, as is stated (Tehillim 32:10: ‘One who trusts in Hashem is surrounded by *chesed*.’”**

If one lacks *bitachon*, however, he will have to work hard to earn a living. It is related (Sefer Siach Sarfei Kodesh, Parnassah, Ois

20) that the Kotzker Rebbe zy”a was once speaking with a man who was an expert craftsman who worked hard but simply saw no success financially. He told him, “The *pasuk* says (Koheles 9:11) that ‘wise men do not get bread, smart men do not get wealth, and strong men do not get victory in war.’ The explanation of this is that Hashem says: If you think you are wise, find your own *parnassah*. So they stay poor. But if one trusts in Him and doesn’t think he’s all that wise, he will be given *parnassah* from Hashem.”

Tangible Emunah:

This is the way of *tzadikim*. They trust in Hashem unquestioningly, and fully believe that He will provide

them with whatever they need, without the need for hard labor. In the end, they are able to see how He did, in fact, take care of them.

It is related (Sefer Darchei Chaim, Ois 13) that the Sanzer Rov *zy" a* was accustomed to recite "Ani Maamin" three times each day – once after saying Birchas Hatorah in the morning, once after Shacharis while still wearing his *talis* and *tefillin*, and once at night, before reciting Kriyas Shema al Hamitah. He would say the words in Hebrew and then translate them into Yiddish: "*'Ani maamin.' Ich gloib. 'B'emunah sheleimah.' Mit a emesdig gloibing. 'Sheborei Yisborach shemo.' Az der Eibishter gebentched zohl zein zein namen...*"

His son, the Rebbe of Gorlitz *zy" a*, once said to him, "*Tatte,*

ich gloib oichet." (Father, I also believe.)

The Sanzer Rov responded, "*Yah, Ich zei az du gloibst.*" (Yes. I see that you also believe.)

A Story From the Gemara:

The Gemara relates (Kesuvos 67B) that a poor man once came to Rava and asked for some food. Rava asked him what he normally ate, and he said, "I eat fattened hens and aged wine."

Rava asked him, "Aren't you concerned that you are a burden on the public (by forcing them to give you such expensive food)?"

The poor man said, "Am I taking food from the public? No. I am only taking food from Hashem. You taught us an explanation of the verse

(Tehillim 145:15): ‘Everyone’s eyes look to You with hope, and You give them their food in its time (*b’itam*).’ Why does it say ‘*b’itam*’ in the singular tense, rather than ‘*b’ito*’, in the plural? Rashi explains that this is meant to teach us **that Hashem gives every individual his livelihood in the correct time. Everyone always receives what is meant for him in the destined time.”**

As they were in the middle of speaking, Rava’s daughter, whom he hadn’t seen in 13 years, walked in. She had brought him a fattened hen and aged wine. Rava was amazed that she had brought exactly what the man requested. He told the poor man, “I spoke too much against you. Come and eat.”

From this story, we clearly see the power of *emunah*. **If one truly trusts in Hashem to**

provide for him, like this poor man did, he will be given whatever he desires.

The Poor Talmid Chochom Who Married off his Children Easily:

I heard the following amazing story from the *chavrusah* of the protagonist:

There was a big *talmid chochom* who learned for many years in Kollel Chazon Ish in Bnei Brak. He studied Torah dilligently, getting up early in the morning and staying up until late at night. His apartment was located in the basement of the kollel building, so he never left the building at all. He would spend almost the entire day in the bais medrash, only going downstairs to his home for a few hours of sleep each night.

He was very poor, and he certainly didn't have enough money to print his *chiddushim*. His wife was very worried about how they would marry off their children but he remained calm. He convinced her to retain her *emunah* and *bitachon* and trust that Hashem would help them.

His oldest son got engaged, and although he had no money for the wedding expenses, he continued learning without worry. Two months before the wedding, a lawyer called and informed him that a wealthy man had left him a large sum in his will. It was discovered that this rich man had visited Kollel Chazon Ish one morning and was amazed by the sight of men who put aside all worldly concerns and focused solely on their learning. He was especially moved by this *masmid* and asked

who he was. He was told, "This man **is** the kollel..." He was told about how he lived in the basement and spent all his time in the bais medrash. When the wealthy man heard this, he decided to leave a fortune to him in his will. With this money, he was able to comfortably marry off all his children, to support them for many years, and to print his *chiddushim*.

With this story, Hashem shows us that one can sit in Kollel Chazon Ish, with no source of *parnassah*, and still marry off his children comfortably, whereas others who work hard for many years are unable to do this.

**An Abundance of Good
Through Emunah and
Bitachon:**

The Ahavas Shalom *zy"ra* (quoted in Sefer Even Shesiya, Perek 3, Ois 3) relates that a *chasid* of Rav Levi Yitzchok of Berditchov *zy"ra* once told his Rebbe that he had been a very wealthy man, but – although no one knew about it yet - his fortune had changed and he now was tremendously in debt. He now had a daughter who was engaged, and he had no money for the wedding.

Rav Levi Yitzchok told him to purchase a lottery ticket, promising him that he would win a large sum. The *chasid* replied that he knew that the Rebbe's blessing would be fulfilled, but it might take a long time, as lottery drawings were only held once every few years. Since he needed money immediately, what would he do until then?

The Rebbe assured him that Hashem would send him the money soon, so he took his advice and bought a lottery ticket.

On the way home, he stopped at an inn for the night. That night, a high-official official arrived with a fancy carriage, and he also spent the night in one of the rooms. That night, the official dreamt that there was a Jew there who had a lucky lottery that would surely win, whereas his own ticket was worthless. He awoke and thought the dream was nonsense, but when he fell back asleep, he had the same dream again.

He immediately rose from his bed and commanded his servant to investigate if there was a Jew there. The servant found the Jew and called him to come to the official's room. When he stood

before him, the official asked him if he had a lottery ticket, and he said that he did. He then said to him, “I also have a lottery ticket. Let’s trade tickets, and I’ll also give you some money.”

The *chasid* replied, “I don’t want your ticket. Even if you pay me some money, I can’t make that trade.”

The minister raised his price and said that he would him 1,000 gold coins. When he saw that the *chasid* was being stubborn and would not agree to the trade, he became enraged and ordered his servant to take it from him by force. The servant did so, and the *chasid* was unable to stop him.

The minister then said to him, “Even though you put me through so much trouble, I do not want to steal it from you. I

am giving you 1,000 gold coins and my lottery ticket.”

The *chasid* told himself, “This too is for the best.” He traveled home and paid for the *chasuna* with the money he had been given, and he thanked Hashem.

A few months later, the *chasid* discovered that he had won 50,000 gold coins in the lottery with the ticket that the minister had given him. He immediately went to Berdichov to thank his Rebbe. When he entered the Rebbe’s room, Rav Levi Yitzchok explained, “I saw that your mazal was very bad. Therefore, I compelled the angel in charge of dreams to speak to the minister and get him to exchange lottery tickets with you, as I saw that his ticket was destined to win. The reason you got an additional 1,000 gold coins was because you said that

you needed some money to marry off your daughter immediately. Hence, at first, you had a small salvation, and later, a great salvation.”

The man then returned home and became an even greater rich man than before.

One Who Trusts in Hashem Merits Divine Protection:

Sefer Yesod Yosef (Perek 8 writes: “The *middah* of *bitachon* is so great that **angels of *chesed* surround anyone who trusts in Hashem and protect him from all harm**, as is stated: ‘One who trusts in Hashem is surrounded by *chesed*.’ **And he is greatly rewarded for his *bitachon*...** And at times when ‘the arrows of judgment’ are shot at him, he is protected by shields created

by his acts, **and he is not harmed at all.”**

Saying Shema Yisroel in Challenging Times:

The Meor Vashemesh writes: “We can see that when a Jew finds himself in a time of difficult, he should accept upon himself the yoke of Heaven and says Shema Yisroel... This is ‘*Minhag Yisroel Torah*.’”

Sefer Siach Sarfei Kodesh relates that Rav Bunim of Peshischa zy”a lived for a time in Germany and during this period, he would spend time every Shabbos with “Deitchen” (a euphemism for “modern” Jews who were affected by the winds of the time). He would relate *divrei Torah* to them, and they would mock the words they heard him say.

This situation bothered Rav Bunim's son, Rav Avrohom Moshe zy"l, very much. He asked his father, "Why do you say Torah to these heretics if they just make fun of it?"

Rav Bunim answered, "What else can I do? When I feel aroused to say words of Torah, the words automatically come out of my mouth. However, this coming Shabbos, if you see that I look like I am about to start saying Torah, kick my foot under the table to remind me to desist and I won't say it."

That Shabbos, when Rav Avrohom Moshe saw that his father was about to say *divrei Torah*, he pushed his foot to remind him not to. Rav Bunim then began to speak and he said, "The Deitchens are not real *apikorsim*. When one of them experiences even in a slight

headache, he immediately puts his hand over his head and cries out 'Shema Yisroel'. Please help me Hashem!" Pharaoh, however, was a real *apikores*. Even after Hashem struck him with *makkos*, he still said: 'Who is Hashem that I should listen to His voice?'

Three Ways to Merit Divine Goodness:

The Ruzhiner Rebbe zy"l stated that there are three types of wealth that Hashem provides the world. 1. A man sometimes is given wealth as a test to see if he will become haughty and refuse to give *tzedakah*, or if he will use his money to help others and do mitzvos. If he does the later, then he has passed the test. 2. Some people are given wealth as a fulfillment of the concept of "*tzadik v'tov lo*" (Brachos 7A).

Such a person “merits two tables”, as he is rewarded in this world, as well as in the next. 3. Some wicked people are given wealth because Hashem wants to pay them up in this world for their few good deeds, so that they will have nothing left in Olam Haba.

The way to know which category a rich man falls into is as follows: If one is in the third category, no one will benefit from his money. He won't give any to others, and he also won't derive benefit from it, as he will not be willing to spend any money even on himself.

If one is given his wealth as a test, it will be easy for him to use his money on himself but hard for him to use it for a mitzvah, as the *yeitzer hara* will constantly try to stop him from passing the test.

If, however, one is given wealth as a blessing from Hashem because he deserves “two tables”, he will give a lot to tzedakah and spend a lot on mitzvos, and he will see success in all that he does.

Rav Eliezer Zev of Kretchnif zy”a (Sefer Raza D'Shabbos) writes that all three types of wealth are hinted to in this *pasuk*. Hashem says that he will rain down bread from the Heavens, but there are three ways that he provides *parnassah*. The first is “*l'maan anosanu*”, in order to test you, which is the type of wealth that is given as a test. The second is “*hayelech b'Torasi*”, if you follow My Torah, which is the type of wealth given to complete *tzadikim* who merit reward in both worlds. The third is “*im lo*”, if not, which is the type of wealth given to those

whose reward is used up in this world.

gives food to her household.”

A Segulah for Parnassah:

Sefer Mishmeres Shalom (Siman 14, Ois 2) quotes a handwritten note from Rav Pinchos of Koretz zy”a that he had in his possession that states: “Tell people that it is *segulah* for *parnassah* to say **Parshas Haman and the 13 Ikkurim every day early in the morning, before any other words come out of their mouths.**”

Getting Up Early:

Rav Bunim of Peshischa zy”a said that it is a *segulah* for *parnassah* to get up early to learn Torah. This is seen in the *pasuk* (Mishlei 31:15): “She rises when it is still night and she

Parnassah in the Merit of Chesed:

The *pasuk* (Bamidbor 11:7) says that the *mann* was like a “*zera gad lavan*” (coriander seed). The Degel Machaneh Efraim explains this by citing the Gemara (Shabbos 151B) that says: “If one has mercy on others, Shomayim will have mercy on him.” Accordingly, the *pasuk* is saying that the “*mann*”, which represents *parnassah* that rains down from Shomayim, is like a seed of “*gad*”, which is an acronym for “*gomel dalim*” (helping the needy). **This indicates that if one helps the needy, he will receive an abundance of Diviner goodness.**

Believing That Hashem is the Provider:

The *pasuk* states (Tehillim 115:4) “*Atzabeiheim kesef v’zahav maaseh yedei odom.*” (Their idols are silver and gold, the handiwork of man.) The Lechovitcher Rebbe *zy”a* explains that the word “*atzabeiheim*” can be translated to mean “*atzvus*”, depression. Thus, the *pasuk* can be understood to be saying that if someone is depressed over silver and gold, i.e., a lack of money, he should know that this is because he views money as “the handiwork of man”, meaning that he thinks it is his work that creates his income. It is his lack of *emunah* that is causing his sadness.

A Rich Man With

Bitachon:

When the Brisker Rov *zy”a* got married, he was given several apartments in Warsaw as a dowry. The plan was that he would live off the rent from the apartment.

However, a few years later, he felt that being busy with the apartments was interfering with his Torah study, so he transferred it to a manager to handle for him. Then World War I broke out, and he was forced to leave the city. Upon his return, he learned that the manager had registered the apartments in his own name and usurped them from him.

During that period when he lost his source of livelihood, he delved deeply into the study of the Shaar Habitachon in Sefer Chovos Halevavos. He then said, “The world thinks that a

rich person is one who owns an entire block of apartments in Warsaw, but the truth is that a wealthy person is one who has the Shaar Habitachon of the Chovos Halevavos.”



בס"ד

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