

בַּעֲדֵי הַשָּׁבָע

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Eikev



The Way of Emunah

If you would like to Meet
Rabbi Meir Rosenbaum
in Person for a Blessing
or to consult any private or business matters

Please call or Text to
929-420-0554
To Schedule Your Private Appointment.

——
To receive this pamphlet weekly by email
Please send an email to 3875090@gmail.com
and write your name and email address, and we will
add you to the list

Parshas Eikev

One Must Keep Mitzvos Even With His Heel/The Reward for Polishing Shoes on Erev Shabbos/As if it Were Already Done/A Good Kaballah/The Power of Joy/The Value of Every Small Act/The Power of a Mitzvah Done With Shleimus/A Person is Not Alive to Eat or Work/Emunah and Bitachon Create Parnassah/Don't Rely on Hishtadlus/The Haughty Man Who Lost it All/The Horses Who Thought They Were Angels/It is a Person's Nature to Take Credit for Himself/All Ideas are From Hashem/One Who Has Regrets Lacks Emunah/Like a Baby in a Crib/Hashem Is the Cause of Everything/Wealth Brings One Close to Hashem

וְהָיָה עֲקֵב תִּשְׁמָעוֹן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וְגו' (ז)
(יב)

And it will be, because you will heed these laws and guard them and do them...

(7:12)

One Must Keep Mitzvos Even With His Heel:

When the Tzemach Tzedek of Lubavitch zy"ra was a child, he once came home from cheder and was asked by his grandfather, the Baal Hatanya zy"ra, "What did you learn today?"

The boy answered, "We learned Parshas Toldos."

The Baal Hatanya asked him, "What does the *pasuk* mean when it says (Bereishis 26:5): "*Eikev Avrohom shama b'koli* (Because Avrohom listened to My voice)?"

The child answered that it means that **Avrohom Avinu heard Hashem's commands even with the heel of his feet!**

(The word "*eikev*" can mean either "because" or "heel".)

The Baal Hatanya enjoyed this answer very much. He said that this is also the explanation of the *pasuk*: “*Vehaya eikev tishme’un.*” **The entire body, down to the heel of the foot, must hear and understand the mitzvas and do them.**

The Reward for Polishing Shoes on Erev Shabbos:

One doesn’t only fulfill mitzvos with the heels of his feet; they can even be done with one’s shoes. One can get a lot of reward when he cleans and polishes his shoes for Shabbos.

Sefer Razin D’Ohraysa quotes a “Medrash Pliah” that states: “Yisroel does not know the reward they will receive for cleaning their shoes on *erev* Shabbos. This is as stated (Shir Hashirim 7:2): ‘How beautiful are

your footsteps in shoes.’ This is also as is stated (Yeshaya 22:12): ‘And Hashem called on that day, for weeping, and for lamenting and for baldness, and for girding with sackcloth.’” What is the connection between these two *pesukim*?

The Apta Rov *zy”a* answers with a *moshol* of a very wealthy man whose fortune changed and he suddenly lost all his money. He became so poor that he was forced to travel from city to city and go around collecting from door to door. While on his journeys, he once came across a bunch of nice stones, and he filled up his bag with them. He continued on his way but since his bag was now very heavy, it was hard for him to walk. Therefore, as he went along the road, he kept throwing away one stone at a time. When he reached

a village, he was provided with a place to sleep at the home of a poor melamed. He was very hungry from his travels, and he began searching through his bag for a few coins to buy something to eat, but he found none. The only thing he pulled out of his bag was his last remaining stone. The melamed noticed the nice stone in his hand and made a suggestion.

“That looks like it might be worth something,” he said. “I advise you to take it to our local jewel dealer to have it evaluated. What do you have to lose?”

The man didn’t believe that the stone was worth anything and he didn’t want to waste time going to the gem dealer, but the melamed convinced him and went along with him to the dealer.

The jewel expert took one look at the stone and immediately said that he would pay 1,000 rubles for it. The poor man was in shock. The dealer thought he was silent because the offer was too low, so he raised his price. When the pauper heard this, he fell on the ground and began ripping out his hair. He cried, “Woe is to me! I had a whole bunch of those stones and I threw them away!”

The *nimshol* is that when a person ascends to the World of Truth with only a few small mitzvos to his name, and he sees how much he is rewarded for them, he will be overcome with grief. He will realize that he had the chance to do so many more mitzvos, but he threw them away! Thus, the Medrash is saying that when one sees how beautiful even a small mitzvah

like polishing his shoes in honor of Shabbos is, he will be overcome with weeping and lamenting.

In this vein, the Apta Rov zy”a explains the Medrash that says: “*Eikev tishma’un*. This is as is stated (Tehillim 126:6): “*Haloch yeilech u’bacha*. (He will walk along while weeping.)” This means that when goes away from this world, he will weep for not grabbing as many small mitzvos – the kind that a person “tramples with his heel”, such as polishing his shoes for Shabbos or answering *amein* to *brachos* - as he easily could have.

As if it Were Already Done:

Sefer Ohev Yisroel explains this verse as follows: “And it will be if you listen to these laws

and guard them and Hashem, your G-d, will protect the covenant...” Hashem is telling us that if we listen and commit to do the mitzvos, then He will uphold His covenant with us, even if we do not deserve it. Although we have yet to properly fulfill the mitzvos, He considers it as if we have already done them, and He rewards us accordingly.

A Good Kaballah:

Sefer Yismach Yisroel quotes his father, Rav Yechiel of Alexander zy”a, as explaining this *pasuk* by citing Sefarim Hakedoshim that say that one of the prerequisites for *teshuva* is “*kabbalah*”, i.e., accepting rebuke and committing to improve from now on.

This is seen from Rabenu

Yona's explanation of the Mishnah (Avos 3:9) that says that if one's actions are more than his wisdom, both will last. He explains this to mean that if one accepts to obey Hashem and do His mitzvos, even if his wisdom is limited and he doesn't know about all of them, it is considered as if he already did all the mitzvos. This is seen in the *pasuk* in Daniel (10:2): "From the first day when you gave to your heart..." This means that as soon as one commits in his heart to perform all the mitzvos, it is considered as if he already did them.

This helps us understand the Gemara (Brachos 33B) regarding the verse: "And now, Yisroel, what does Hashem, your G-d, ask of His nation? Only to fear Him..." The Gemara asks: "Is fear of Heaven a small thing?" It

answers: "For Moshe, it is a small thing." This is hard to understand as this mitzvah is given to all of Klal Yisroel, not just Moshe Rabenu!

The Yismach Yisroel explains that when the *pasuk* says that all one needs to do is fear Hashem, it means that one merely has to make a kabbalah to obey Him and do His mitzvos. The Gemara then asks if this is a small thing. Is making a genuine commitment really that easy? It answers that, yes, it is for "Moshe". In this context, the Gemara uses the word "Moshe" to mean that when the nation has a leader like Moshe Rabenu, who rebukes them and teaches them the right way, it is, in fact, easy to follow his words and accept to properly serve Hashem.

The Power of Joy:

The Yismach Yisroel goes on to offer guidance regarding how one can ensure that his commitment is long-lasting. He says that the way to do this is to remain upbeat and joyous to have the opportunity to serve Hashem, to get close to Him, and to have our past sins forgiven. **We should be overjoyed to know that by just accepting to do good, He allows us to start anew and to become a pure, new being.**

He quotes the words of the Rambam (Hilchos Teshuva 7:6) that although one sinned in the past, if he accepts to do *teshuva* then **“today he is beloved, cherished and close to the Beloved.”** This is also seen from the Gemara (Kiddushin 49B) that says: “If a man marries a lady on the condition that he is a complete *tzadik*, the

marriage is binding even if he is a *rasha* because we assume that he had thoughts of *teshuva*.” This seems to be a clear proof that the moment one commits to follow the ways of Hashem, **he is considered a complete *tzadik*.** Knowing this should make a person very happy, and this joy should encourage him to keep up his commitment.

The Parshah begins with the words “*v’haya eikev tishma’un*”. Chazal say (Bereishis Rabbah 42:4) that the word “*v’haya*” always connotes joy. Thus, the *pasuk* is saying that one should be happy to be able to listen to Hashem and to commit to serve Him as best as he can. In this merit, he will be able to do all the mitzvos and Hashem will “protect His covenant” and grant him Divine protection and kindness.

The Value of Every Small Act:

The Tiferes Shmuel sees hints in this Parshah to great lessons regarding our current exile and how important every mitzvah we do is in this difficult time.

He explains the verse of “it will be if (v’haya eikev) you listen to these laws...” as a reference to the “*ikvesa d’meshicha*”, the time immediately before Moshiach’s arrival. The *pasuk* is exhorting us to listen to the laws of the Torah, even if we can only do so on a low level. In this merit “Hashem will guard the covenant and the kindness that He promised to your forefathers.”

The Tiferes Shlomo zy”a writes: “It is fitting for every person to understand and know that in the great darkness of the current times every *hisorerus* to

serve Him, learn Torah and daven is very precious and desirable to Hashem, even if it is not perfect and not done with as much *kavanah* as was done in past generations. Still and all, even a bit of *avodah* is as valuable to Hashem as a lot of *avodah* was in past times.

”The reason for this is that as a result of our many sins, darkness has increased. We are burdened by the yoke of exile and are weakened by all of the suffering and turmoil of our times. The evil forces pursue us all day long, with no respite. Therefore, a small amount of *hisorerus* for *kedusha* accomplishes a lot in our times. A small amount of light can push away much darkness.

”Therefore, it is fitting for everyone to rise up with all of his strength and arouse himself

to serve Hashem in these times. The King is, to speak, standing and waiting at the door for us to enter, and He will accept us with love.“

He explains this by saying that although low-quality food usually cannot be sold for much, in a time of hunger, when food is scarce, even subpar food sells for a high price. So too, if we do even “low-quality” mitzvos in a time when they are scarce, they are very valuable.

With this in mind, he explains the verse “And Hashem will scatter you among the peoples, and you will remain few in number among the nations to where Hashem will lead you... And from there you will seek Hashem your G-d, and you will find Him, if you seek Him with all your heart and with all your soul.” He explains that if we

merely seek Hashem in times of *golus*, we will find Him.

The word “to find” indicates getting something that one never imagined obtaining. Thus, the *pasuk* is saying that if we put forth a little effort to look for Hashem, we will find much more than we asked for because He greatly values every bit of *hisorerus* in times of darkness and exile.

This is why the *pasuk* says “*v’haya eikev*”, with “*v’haya*” indicating joy. This is a hint that during the *ikvesa d’meshicha*, Hashem will have much joy from every mitzvah we do and, as a result, He will guard and protect us.

The Power of a Mitzvah Done With Shleimus:

The Yismach Yisroel also understands the word “*eikev*” to

be a hint to the *ikvesa d'meshicha*. He adds that the earlier generations were like the "body" of Odom Harishon, and the later generations are like his heel (*eikev*). Just like the heel is far from the head, the later generations are far from true wisdom, which makes it difficult to perform mitzvos properly. The *pasuk* is saying that if we listen to Hashem even in such a time, **it will be considered as if we did them on the highest level of wisdom and with the loftiest kavanos.**

He adds that it is said that Rav Chaim Vital *zy"ra* asked the holy Arizal that it is stated that the cow that belonged to Rebbe Elazar ben Azaria's neighbor once went out on Shabbos with a red string attached to its horns. Since Rebbe Elazar did not protest this desecration of

Shabbos, it was considered as if he had done the sin and his teeth became black. After he fasted and repented, his teeth returned to their whiteness.

Rav Chaim asked if Rebbe Elazar had to fast and repent greatly for such a trivial sin, what can we, who are full of sin, possibly answer for ourselves?

The Arizal replied that this level was expected only in previous generations. **In our times, in the midst of the darkness and gloom of exile, one cry or moan from the depth of the heart of a broken Jew is as valued as many fasts.**

The Yismach Yisroel *zy"ra* added that if this was true in the bygone days of the Arizal, it is all the more true in later generations, as the pain and suffering has grown more and

more by the day since then. It is certain that when Yidden cry out to Hashem in our times, it is as precious to Him as the fasting and supplication of earlier generations was.

The Yismach Yisroel continues to say that the main thing is to have a burning fire within us to fulfill the word of Hashem and to purify ourselves as much as possible. He uses this idea to explain the *pasuk* (Devarim 7:14): “And there will not be amongst you a barren man or woman.” Chazal say that this means that our prayers will not be “barren”, as they will always bear fruit. The Yismach Yisroel states that we see from here that one should never think his *tefillos* are unworthy of being heard because he cannot compete with the prayers of the people of earlier generations. The verse is teaching us that **there is no**

prayer that does not bear fruit because every *tefillah* is desired by Hashem.

This is further seen from the *pasuk* in Tehillim (119:33): “Instruct me, Hashem, in the way of Your statutes, and I shall keep it at every step (*eikev*).” With these words, Dovid Hamelech is hinting to the generations of the *ikvesa d’meshicha* and davening for them to do what is right in that difficult time.

It is known that Dovid Hamelech drafted *tefillos* for every person in every generation. This is seen from the *pasuk* (145:21): “And every person (*kol basar*) shall praise You holy name forever.” **This means that every person, in every situation, even if he is merely ‘*kol basar*’ (just a piece of meat that has sunk into *gashmius*), can daven to Hashem and have his voice heard.”**

וַיַּעֲנֵךְ וַיַּרְעֵבְךָ וַיֹּאכִלְךָ אֶת הַמָּן וְגו' כִּי לֹא עַל הַלֶּחֶם לְבַדּוֹ יַחְיֶה הָאָדָם כִּי
עַל כָּל מוֹצֵא פִי ה' יַחְיֶה הָאָדָם (ת, ג)

And He afflicted you and let you go hungry, and he fed you with manna... so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of Hashem a man lives. (8:3)

A Person is Not Alive to Eat or Work:

The Chofetz Chaim *zt"l* explains that some people's entire lives revolve around going to work. And they only go to work in order to earn a livelihood so that they have bread to eat. And they only eat so that they have energy to go to work. And so it goes, around and around. Their entire lives revolve around working and eating. Regarding such people, Dovid Hamelech said (Tehillim 12:9): "Wicked men circle around as they walk." A wicked man's life revolves solely around his own physical needs.

"man should not live on bread alone." A person's life should not revolve around eating. Rather, a person should live to fulfill the will of Hashem, to learn Torah and keep mitzvos.

Similarly, the Gemara (Beitzah 16A) says: "How foolish are the Babylonians who eat bread with bread." Sefer Bais Shmuel Acharon (Parshas Shemini) explains that they ate bread in order to have the energy to eat more bread. Their lives revolved around eating rather than on any higher purpose.

Thus, the *pasuk* means that

אֶרֶץ אֲשֶׁר לֹא בְמִסְכָּנָה תֹאכַל בָּהּ לֶחֶם לֹא תִחְסַר פֶּלַח בָּהּ וְגו' (ת, ט)

A land in which you will eat bread without scarcity, you will lack nothing... (8:9)

Emunah and Bitachon Create Parnassah:

Sefer Degel Machane Efraim explains that this *pasuk* is teaching us that *emunah* and *bitachon* can open the gates of *parnassah*. This concept is seen from the verse (Bereishis 25:5): “And Avrohom gave all (*kol*) that he had to Yitzchok.” This can be understood to mean that Hashem gave Yitzchok the *middah* of “*kol*”, which Hashem had blessed him with (Bereishis 24:1). The Zohar Hakadosh states that the word “*kol*” refers to *emunah*. Thus, the Torah is saying that Avrohom gave the *middah* of *emunah* to Yitzchok, and by doing so, he gave him everything good in this world.

Accordingly, the *pasuk* is

referring to Eretz Yisroel as a land in which the nation will eat bread without “*miskanes*” (scarcity). The word “*miskanes*” can also mean “wisdom” (as in Koheles 9:15). Thus, the verse is saying that one will not need to engage in any planning or scheming to earn a *parnassah*. The reason one will have *parnassah* without the need for any planning on his part is because “*kol bah*” – the *middah* of “*kol*”, i.e. *emunah*, will be the source of this blessing.

Don't Rely on Hishtadlus:

Although the Torah expects us to engage in *hishtadlus*, one must realize that his efforts are not the true source of his livelihood. Rather, **one must**

have *emunah* and *bitachon* in Hashem to provide for him and, in this merit, he will be granted *parnassah*.

Dovid Hamelech said (Tehillim 34:11): “Young lions suffer want and are hungry, but those who seek Hashem lack no good.” We can learn an important lesson from this *pasuk*.

One may wonder why the weakest animals – such as worms and other insects – find their sustenance easily, without the need to work hard, whereas the strongest animals – such as lions and bears – have to chase their prey and work hard to kill and devour them. The simple answer would be that the weak animals can’t be expected to fight for their food; therefore, Hashem has to grant them easy sustenance, whereas strong animals can be expected to fight.

The true answer, however, is that strong animals rely on their own strength and, as a result, they must use their own efforts to earn their sustenance. Weak animals, in the other hand, do not rely on themselves; therefore, Hashem provides for them.

Accordingly, Dovid Hamelech is saying that “lions suffer want and are hungry”, meaning that because they rely on their strength, they have to exert a lot of effort for their meals. But **those who seek Hashem do not lack anything because they trust in Hashem to provide for them and do not engage in excessive *hishtadlus*. As a result, He provides for them.**

In this vein, Rav Avrohom, the son of the Rambam writes (in Sefer Hamaspik L’Ovdei Hashem, Shaar Habitachon): “One who does not trust in Hashem is like a rebel

and traitor. Hashem punishes him by denying him *parnassah*. This is as Dovid Hamelech said: ‘Young lions want and are hungry...’.”

The Chovos Halevavos (Shaar Habitachon 7) writes that a righteous man had a neighbor who worked as a *sofer*. He once asked him how he was doing and the neighbor replied, “Everything is fine. My hand is making a good living.”

That evening, he injured his hand and was never again able to work in his field. This was his punishment for relying on his own efforts.

The Haughty Man Who Lost it All:

The Chofetz Chaim *zt”l* would often relate the following story

that depicts how a person should not rely on his wealth or business acumen to sustain him. Rather, one should rely solely on Hashem to provide his *parnassah*:

There once was a man who lived in Russia named R’ Eliyahu Lider *zt”l*, who was a *tzadik* and *talmid chochom*. He once visited a certain city and stayed in the home of a very wealthy individual. While he was in the rich man’s house, he heard him bragging and saying that he had so much property that he didn’t have to ever worry about losing his wealth. He said that even if the government would confiscate some of it, he would still have a lot left. Rav Eliyahu was very upset to hear such words and he reminded his host that wealth comes from Hashem, but the man insisted that he could never

fail and that he was in control of his fortune.

Several years later, Czar Nikolai visited the city where the wealthy man lived. He was crossing a bridge that the rich man had built – as he owned the contract to build bridges in the area – but his entourage of many wagons was too heavy and the bridge broke, which caused several servants and guards to fall to their deaths. The Czar considered the shoddy construction of the bridge to be an act of treason, especially after he heard that it was built by a Jew, and he sentenced the builder to death.

The man ran home, grabbed a box full of money, and hurried to escape. He figured that he had enough to reestablish himself wherever he went, but when he opened the box, he was shocked

to discover that in his haste he had made a big mistake. Instead of grabbing his box full of money, he had taken his box full of contracts and IOUs from debts that were owed to him. These documents were all worthless to him now, and he realized that he was now penniless. Left with no other choice, he became an itinerant beggar, going from door to door asking for alms. He suffered like this for a long time.

One Shabbos, he was staying in a guesthouse for the poor when he met R' Eliyahu. When he saw him, he began to cry and he said, "I remember how you warned me not to brag about my wealth. You were right!"

The Horses Who Thought They Were Angels:

The Ropshitzer Rebbe zy"ta

once saw a rich man who was very proud of his wealth. The man thought of himself as a very smart person who had earned his wealth due to his own wisdom. The Rebbe approached him and told him that the Baal Shem Tov *zy"v* once set out on a long trip, traveling in a wagon with two horses. As soon as he set out, he experienced "*kefitzas haderech*" and the horses began to run at supernatural speed. They flew over mountains, cities, and villages. As they were being transported at breakneck speed, one horse said to other, "It seems that we are angels, not horses!"

The second horses replied, "I still feel as hungry as a horse!"

The first horse said, "When we get to our destination, we'll know the truth. If they take us to a barn, we will know that we are horses. But if go up to the

Heavens, we will know that we are angels."

The Ropshitzer continued by telling the *gevir*, "Hashem provides sustenance for all creatures and He gives man the intelligence to succeed in business. Unfortunately, people sometimes forget that Hashem is the One who grants them wisdom and they think they are the cause of their own success. They become so confident in themselves that they no longer think they are regular men. They think they are some type of 'supermen'. They come to believe that they are better than humans and are like angels. But this ends when they arrive at their ultimate destination and their wealth and intelligence is taken from them. **They then realize that they are merely horses!"**

כִּן תֹאכַל וְשָׂבַעַת וּבָתִּים טוֹבִים תְּבַנֶּה וְגו', וְרַם לְבָבְךָ וְשָׁכַחַת אֶת ה' אֱלֹהֶיךָ וְגו', וְאַמַּרְתָּ בְּלִבְבְּךָ כִּחִי וְעַצְמִי יָדִי עָשָׂה לִי אֶת הַחֵיל וְגו' (ח, יב-יג)

Lest you eat and are satisfied and build good houses... Ans your heart will be uplifted and you will forget Hashem, your G-d... And you will say in your heart, "My strength and the might of my hand did... this wealth." (8:12-17)

It is a Person's Nature to Take Credit for Himself:

The Alter of Kelm *zt"l* would say that the *pasuk* does not say that one might say these words.

Rather, it says that one "will say" them. This is because it is the nature of a person to try to take credit for his successes due to his own talents and strength.

וְזָכַרְתָּ אֶת ה' אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כֹּחַ לַעֲשׂוֹת חֵיל וְגו' (ח, יח)

And you must remember Hashem your G-d, for it is He that gives you strength to make wealth... (8:18)

All Ideas are From Hashem:

The Targum translates this *pasuk* as follows: "And you shall remember Hashem your G-d because He gives you the decisions to acquire possessions." In other words, it is not sufficient to believe that one's possessions come from Hashem. **One also must believe**

that the decisions he made to purchase his possessions was placed in his head by Him.

This is as the Ramban writes (end of Parshas Bo) that one has no share in the Torah until he believes that everything that occurs in life is a miracle, and that "nature" does not exist. Rather, everything is from Hashem and if one does His will,

he will prosper, and if one disobeys Him, he will fail.

One Who Has Regrets Lacks Emunah:

In this vein, the Baal Shem Tov *zy"ra* would say that one must recognize that Hashem places in a person's mind the ideas to do whatever he does. Therefore, one should never regret any of his actions, as they were a result of Hashem's will.

This is in accordance with Chazal's statement that "wicked men are full of regrets." One may ask: If they truly regret their sinful actions, why are they called "wicked"? The answer is that Chazal do not mean that they regret their sins. Rather, **they regret things such as business deals and the like and express remorse for not doing**

certain deals, which they believe would have made them a lot of money. The reason they feel this regret is because they don't believe that everything that occurred was from Hashem, which is why they are called *reshaim*.

Like a Baby in a Crib:

The Chofetz Chaim *zt"l* would say: A man is similar to a baby in its crib. He thinks he can do whatever he wants, but, in truth, he can't do anything on his own.

Hashem Is the Cause of Everything:

Therefore, one must strengthen his *emunah* so that he fully believes that everything in life comes directly from Hashem.

Rav Eliyahu Desler *zt"l* (Michtav

M'Eliyahu, Chelek 1) expounds on this and writes:

When we see someone succeeding in business, we automatically start thinking of reasons for his success. We saw that he knows how to do business well or that he is very intelligent, etc. When we see an army win a battle, we automatically say that they must have excellent soldiers and machinery. We think that they must have expert generals, high-quality guns, tanks, and planes, etc. However, 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.” A person cannot do anything on his own. Rather, everything is decreed by Hashem.

Therefore, it is incumbent upon us to increase our *emunah* and to recognize that the only

true source of success is Hashem, and He decides who will be smart and who will be strong.

Wealth Brings One Close to Hashem:

A grandson of Rav Leib Saras zy”a once visited the Kotzker Rebbe zy”a, and the Rebbe asked him to repeat a *devar Torah* from his grandfather. He related that his grandfather explained this *pasuk* to mean that when Yidden become wealthy, they reach a level of “*ram levavam*” (their hearts become uplifted). They then are able to come to the level of “*v’shachachti*”, which he translated to mean “having a constant relationship” (*shechichim*) with Hashem. Since they don’t have to worry about *parnassah*, they are able to spend their time drawing close to Hashem.



בס"ד

**ARE YOU IN NEED OF A YESHUA?
ARE YOU STRUGGLING WITH
SHIDDUCHIM? HEALTH? PARNASSAH?**

**Assisting the widows and orphans of
Beit Shemesh is your solution!**

Remove the tears of **720** widows and orphans in
the city of Beit Shemesh and, in turn, Hashem
Yisborach will provide you and your loved ones
with all your needs!

Every week, Irgun Lachmei Mordechai

under the auspicious of Harav Meir Isomer Rosenbaum shlitza, sends
large Shabbos packages full of meat, chicken, fish, challos, cake,
kugels, candies and gifts for the orphans directly to their doors.

**FOR
\$250**

You can sponsor a Shabbos package for a needy widow and her children.
Donations can be submitted 24 hours a day to the anonymous hotline

845-286-1007

Or sent through Quickpay
3875090@gmail.com

Or through the Donor's Fund, OJC, Fletcher, etc.

LACHMEI MORDCHAI

Tax I.D# **87-1279722**

Or on the website at

אשריך בעולם הזה וטוב לך לעולם הבא