

בעזרת

# ***The Way of Emunah***

Collected Thoughts  
on the Weekly Parshah

From

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Rabbi Rosenbaum's weekly shiurim in  
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## Parshas Mikeitz

**Yosef Hatzadik Didn't Need to do Any Hishtadlus/Cast Your Burdon Upon Hashem/One Who Has Bitachon Gets Parnassah Without Toil/A Yeshua Come to One Who Has Bitachon/One Who Has Bitachon is Helped in Unexpected Ways/Hashem Doesn't Need Your Eitzos/The Spirit of Hashem is With Him/Everything Comes From Him/Hashem Provides Wisdom/She Threw the Kamea Made by Yaakov/He Worried About the Mitzvah of Milah/It Will be Revealed That Everything Was Good/A Tzadik Provides Parnassah for the World**

## Shabbos Chanukah-Zos Chanukah

**A Rectifying Neshamos/More Hislahavus Than Any Other Shabbos/Playing Dreidel/The Avodah of Zos Chanukah Remained With Him/Ner Shemini – the Bechina of Shemini Atzeres/An Auspicious Time for Tefillah**

**וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חָלָם וְגו' (מא, א)**

**And it was at the end of two years of days. (41:1)**

### **Yosef Hatzadik Didn't Need to do Any Hishtadlus:**

The Medrash states (Bereishis Rabbah 89:3): “Praiseworthy is the man who places his trust in Hashem. (Tehillim 40)’ This

refers to Yosef. ‘And he does not turn to the haughty.’ Because he told the minister of drink twice to remember him, two years were added to his sentence.”

This Medrash is confusing. It first refers to Yosef as someone

who placed his trust solely in Hashem but then says that he is criticized for placing trust in the minister of drink. We may further ask why it was considered improper for Yosef to ask the minister to remember him. Isn't a person commanded to do his *hishtadlus* to save himself from a difficulty?

Sefer Kometz Haminchah answers that although the *hishtadlus* of merely asking the minister to remember him would have been acceptable for most people, Yosef was such a *tzadik* that he was expected to live on the higher level of not putting forth any physical efforts to help himself. Therefore, even though he had full *bitachon* in Hashem, he was punished for engaging in any form of *hishtadlus*.

Accordingly, the Medrash is saying that Yosef was on the

highest level of trusting only in Hashem, which is why he was punished for asking the minister to remember him.

### **Cast Your Burden Upon Hashem:**

Sefer Chochmas Chaim relates that the Rebbitzen of Rav Yosef Chaim Sonnenfeld *zt"l*, the Rov of Yerushalaim, once knocked on the door of his neighbor and asked him if he could borrow a loaf of bread for lunch. The neighbor was very surprised, as the Rebbitzen never asked her neighbors for anything. He ran to bring her a loaf of bread, which she took and left.

The neighbor was very curious about this, so he peaked into the window and saw that Rav Yosef Chaim was sitting at his table, waiting for his wife to bring him

lunch. She gave him the bread she had gotten from the neighbor. After reciting the *bracha* of Hamotzi, she told him, “I wanted you to know what it feels like to have no bread so that you would be able to empathize with the pain of our hungry children who have nothing to eat.”

As she said this, she broke down in tears. She continued, “And I borrowed this bread from our neighbor...”

Rav Yosef Chaim was very pained by her words and by the fact that he had eaten bread that wasn't his, which went against his usual conduct. After reciting Birchas Hamazon, he said to himself, “I thought she had the level of *bitachon* that I have, but now that I see that this is not the case, I must go out and look for *parnassah*.”

He donned his coat and walked outside in search of *parnassah*. His neighbor wanted to see what would happen, so he discreetly followed him.

Rav Yosef Chaim walked through the gate near the Misgav Ladach Hospital, into the alley leading to Midan Street. Suddenly, he bent down. The neighbor hurried over and saw him pick up a gold Napoleon coin from the ground. Then Rav Yosef Chaim turned to him and said, “Well, I can go back home now. ***Boruch Hashem***, I already have made some *parnassah*.”

### One Who Has Bitachon Gets Parnassah Without Toil:

On the topic of *bitachon*, the Bnei Yissochor writes (Kislev, Maamar 3, Ois 24):

If one truly believes that every “natural” thing that occurs to him, even his business dealings and the like, is the result of *Hashgacha Pratis*, he will not think that his *hishtadlus* is the source of his success. Rather, he will know that the more *hishtadlus* he puts into Torah and mitzvos, the more success he will find in his *hishtadlus* in business, without the need for much effort and exertion. Such a person, won’t need to spend a lot of time working and doing business, because even though Hashem cloaks everything in the guise of “nature”, He will provide for him.

This is how it was with the eaters of the *mann*. It says about them (Bamidbor 11:8): “*Shatu ha’am v’laktu*. The people walked about and gathered it.” The Zohar Hakadosh writes that

the word “*shatu*” indicates that the people did a “*shtus*” (something foolish), by engaging in excess *hishtadlus* to gather the *mann*. For *tzadikim*, however, the *mann* fell right by the doors of their tents, and was piled so high that they didn’t even need to bend down to pick it up.

The only reason people need to engage in a lot of efforts for *parnassah* is because they fail to recognize that Hashem is the only source of their livelihood. Since they think their *hishtadlus* is what brings them *parnassah*, they must engage in it.

After Moshiach comes, however, fully formed loaves of bread and vessels will sprout from the ground (Shabbos 30B). Everything will be prepared for us, without the need for hard work. This is stated in the verse (Zechariah 14:21): “There will

no longer be a Canaani in the house of Hashem.” This means that there will be no more businessmen in the streets and marketplaces because “nature” will be abolished, everyone will recognize that everything comes from Hashem, and there will be no need for work or business.

### **A Yeshua Comes to One Who Has Bitachon:**

Rav Yechiel of Alexander *zy”a* once traveled with son, the Yismach Yisroel *zy”a*, for a vacation. In the middle of the night, Rav Yechiel did not feel well. He felt so weak that he thought he might faint. There was no doctor in the vacation town, and he asked his son to say Vidui with him, as he felt that his end was near.

The Yismach Yisroel told him,

“Tatte, go to sleep. I promise you that you will feel fine when you wake up in the morning.”

Rav Yechiel said, “If anyone else said that to me, I would think that he was just trying to comfort me. But I know that you are a man of truth, and if you make this promise, I am sure it will come true.”

He went to sleep and, when he woke up in the morning, he was fully healed. He asked his son, “How did you know that you could make this promise?”

The Yismach Yisroel answered, “I based my words on the explanation of the Ruzhiner Rebbe *zy”a* of the *pasuk* in Tehillim (13:2-3): ‘How long will You hide Your face from me? How long will I take counsel (*eitzah*) in my soul?’ He explained that as long as a person

is looking for *eitzos* to help himself, indicating that he believes he has the power to find his own solution, his salvation is far from him. But once one realizes that he has no *eitzos* other than to turn to Hashem, his salvation is near.”

He concluded, “If there had been a doctor here, I would have done my *hishtadlus* and summoned him. But since we were in the middle of nowhere, in the middle of the night, we had no *eitzos*. Therefore, I placed my trust solely in Hashem to send the *yeshua*.”

### One Who Has Bitachon is Helped in Unexpected Ways:

A man once approached the Pachad Yitzchak of Boyan zy”a and poured out his heart, saying

that he had lost his entire fortune and was left penniless and in great debt. He said that he saw no natural way to get out of his predicament and that he was so desperate that he was even thinking of taking his own life, *r”l*.

The Rebbe was very upset to hear such words. He said, “How can you talk like this?”

He got up, walked over to his cabinet, took out a large sum of money and gave it to the man. The man was shocked and said that his intent was not to ask the Rebbe for money, and he refused to accept it.

The Rebbe said, “I order you to take it.”

As he handed him the money, he added, “A few minutes ago, did you ever think you’d get such a large amount of money in



such a short time?”

The man said that he had never dreamed he would. The Rebbe then said, “You see that you can get money in unexpected ways. You must believe that Hashem can always help you in ways that you couldn’t even imagine!”

And so it was. The man merited to see salvations in a number of unexpected ways and his life changed for the better.

## Hashem Doesn’t Need Your Eitzos:

Sefer Siach Sarfei Kodesh relates that Rav Fishel of Strikov zy”a was once approached by an impoverished *chasid*. This man had a daughter who was getting older, but he was unable to marry her off due to his lack of money. He cried to the Rebbe, “My

situation is very bad. I have no *eitzos*. There is no natural way for me to get out of my troubles.”

The Rebbe advised him to purchase a lottery ticket, and blessed him that he should win and see continued success after that. The *chasid* went and bought a lottery ticket. However, as the time approached for the drawing, he didn’t have a single penny to purchase his Shabbos needs. He tried to obtain a loan to buy candles, wine, and challah, but he could not. Therefore, having no other choice, he sold the lottery ticket, and with that money, he bought food for Shabbos.

The following week, the winning number in the lottery was published. It was revealed that his ticket had won a total of 75,000 rubles, and the man who bought the ticket from him

became extraordinarily rich in an instant. When the *chasid* found out about this, he went to the Rebbe and began to cry, telling him that he had no other choice but to sell the ticket because he had no bread to eat on Shabbos. Now, the ticket had won the lottery, and he did not receive anything! He remained as poor as he had always been.

When the Rebbe heard this, he said, “This is proof that I am not highly regarded by Hashem. Why would my advice lead to a course of events where the devout *chasid* has no funds for Shabbos and he is compelled to sell his ticket which I prayed for and even promised would succeed? Therefore, from now on I will no longer be a Rebbe or *manhig*.”

He closed the door of his room, not allowing anyone to enter.

This caused great distress in the entire vicinity, as he was known as a miracle worker who could help people.

When Rav Bunim of Peshischa *zy”a* heard about this, he decided to go and comfort Rav Fishel so that he would open his door to receive the people once again. He went to him and asked, “Why do you not allow people to enter?” Rav Fishel answered by relating the story that he believed proved that he was not a *tzadik*.

Rav Bunim told him, “Chazal say (Moed Katan 16B) that a *tzadik’s* decree has the power to cancel out a Divine decree. However, in our Tefillos we recite: ‘A person should always fear Heaven... and who in all of Your handiwork, in the upper or lower realm, can tell You what to do...’ This seems to mean that no one is able to tell Hashem

what to do, which seems to contradict the Gemara.

“The answer seems to be that although a *tzadik* can decree that a certain person should be helped by Hashem, he cannot tell Hashem how to help him. He cannot give Hashem *eitzos*. Rather, he can only tell Hashem who to help, and Hashem will decide how to do it.”

Rav Buni concluded, “Of

course, you are considered a *tzadik*. If you tell Hashem to help this man, he will become wealthy. The problem was that you tried to tell Hashem how to make him rich, and that won't work. From now on, don't try to give Hashem *eitzos*. Just give people *brachos*.”

These words found favor in Rav Fishel's eyes, and he once again admitted people to see him.

וַיֹּאמֶר פַּרְעֹה וְגו' הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹקִים בּוֹ (מֵא, לח)

And Pharaoh said..., “Can there be found a man like this who possesses the spirit of G-d...” (41:38)

## The Spirit of Hashem is With Him:

Rav Bunim of Peshischa zy”a explains that Pharaoh obviously knew that *tzadikim* existed who possessed the *ruach* of Hashem. However, he thought that they were all recluses who served

Him in solitude, with no connection to the outside world. He believed that one could only reach this level if he removed himself from all earthly matters. He now saw that Yosef was such a *tzadik*, despite having served as the manager of the house of Potiphar. He oversaw the entire

household and fields, and was fluent in 70 languages, and also was of fine appearance, yet he still had the holy spirit of Hashem within him.

This is something Pharaoh had never seen. Thus, he exclaimed that he never knew that a man “like this” could still be a *tzadik*.

וַיֹּאמֶר פַּרְעֹה וְגו' אַחֲרֵי הוֹדִיעַ אֱלֹקִים אֶתְּךָ אֶת כָּל זֹאת אֵין נִבּוֹן וְחָכָם  
כְּמוֹךָ (מֵא, לט)

And Pharaoh said... “Since G-d has let you know all this, there is no one as understanding and wise as you.” (41:39)

**Everything Comes From Him:**

**Hashem Provides Wisdom:**

The *pasuk* previously stated (41:25) that Yosef told Pharaoh “what G-d is doing.” Rav Moshe Midner *zt”l* (Sefer Kisvei RaMam) explains that he informed Pharaoh that everything that occurs in the world is Hashem’s doing. After he told him about this, Pharaoh said that “since G-d let you know this”, since you know about this secret that Hashem guides and controls every aspect of the world, there is no one as understanding and wise as you.”

The Dubno Magid *zt”l* (Sefer Ohel Yaakov) explains this concept with a parable of a businessman who opened a huge store that sold all kinds of merchandise. The government thought that if someone could open such a big store, he must be wealthy, so they ordered him to pay a large amount in taxes. The storeowner, however, claimed that the merchandise was not his. He had purchased it all on credit. They retorted, “That is proof that you are rich. No one

would give so much credit to anyone if he wasn't very wealthy."

So too, Pharaoh told Yosef that he had heard that he was a wise man who knew how to interpret dreams. Yosef replied that the wisdom wasn't his. Rather, the

interpretation was given to him by Hashem. Pharaoh then said, "That is proof that you are very wise. Hashem would never give this knowledge 'on credit' to someone who wasn't exceptionally wise and understanding."

וַיִּתֵּן לוֹ אֶת אֲסֶנַת בִּת פּוֹטִי פֶרֶע פֶּהֶן אֵין לְאִשָּׁה וּגוֹ' (מא, מה)

He gave him Osnas, daughter of Poti Phera priest of On, for a wife... (41:45)

## She Threw the Kamea

### Made by Yaakov:

The Medrash (quoted by the Chida *zt"l* in Sefer Lechem Min Hashamayim) relates that Osnas was the daughter of Dina and Shchem. The Shevatim wanted to kill her, so Yaakov Avinu hung a *kamea* around her neck and sent her away. She went and hid amongst the bushes, and she was called "Osnas" after the "*sneh*" (bush) where she hid.

Gavriel came and took her to Egypt, depositing her with the wife of Potiphar. When Yosef came to Mitzrayim, all the women came to gaze at his beauty. Each one threw a piece of jewelry or some other item at him, and Osnas threw that amulet. When Yosef saw it, he knew she was Yaakov's granddaughter, so he married her.

Chazal tell us (Yevamos 62B) that if someone marries his

brother's daughter, we apply to him the *pasuk* (Yeshaya 58:9): "When you shall call and Hashem shall answer, you shall cry and He shall say, 'Here I am'." Thus, Yosef certainly merited at that time to have all his *tefillos* accepted and fulfilled.

As an aside, the same Gemara states that this *pasuk* is applied to three things: One who draws close his relatives, one who marries his brother's daughter, and one who lends money to a poor man in his time of need. It is said that all three of these things go against a person's nature, and one must push himself to do them, which is why Hashem says that He will answer this person's *tefillos* even if he is not really deserving.

It goes against one's nature to marry his brother's daughter, as a person naturally wants to find

the most respectable family to marry into. It also goes against one's nature to lend money to a poor man because, as Sefarim Hakedoshim, explain this is referring to someone who also is going through a hard time. If he doesn't have much for himself but still lends some money to someone else, that is going against his nature.

Drawing close one's relatives also goes against one's nature as people normally can't stand to be around relatives more than they have to. It is known that the Gorlitzer Rebbe *zy"ta* once asked (quoted in Divrei Torah, Mahadura 9, Ois 26) why the Torah needs to have two separate commands – one of "*v'ahavta l'reacha komocha*" (Vayikroh 19:18) and one of "*lo sisnah es achicha b'levavecha*" (do not hate your brother in your heart,

Vayikroh 19:17). If one must love everyone, why does it have to reiterate that one may not hate his brother? The answer is that even if one loves everyone, it is harder to love one's brother, as

brothers often get into fights over inheritances or out of jealousy, etc. Therefore, the Torah needs to stress that even if one cannot love his brother, he at least should not hate him.

וְתִרְעַב כָּל אֶרֶץ מִצְרַיִם וְגו' וַיֹּאמֶר פַּרְעֹה לְכָל מִצְרַיִם לְכוּ אֵל יוֹסֵף אֲשֶׁר  
יֹאמַר לָכֶם תַּעֲשׂוּ (מֵא, נה)

And the entire land of Egypt was hungry... And Pharaoh said to all of Egypt, "Go to Yosef, who will tell you what to do." (41:55)

## He Worried About the Mitzvah of Milah:

A *maskil* once told Rav Yonason Eibenschutz zy" a that he was not going to circumcise his son. He claimed that scholars say that this practice was started by the Egyptians, who taught it to the other nations, including the Jews.

Rav Yonason told him, "I see that you like bringing proofs from non-Jewish scholars, and I agree with you. I agree that the

ancient Egyptians practiced circumcision, as Rashi says that Yosef advised them to circumcise themselves. But who taught them how to do this? Yosef Hatzadik!"

The *maskil* said, "That doesn't make sense. Why would Yosef tell the Egyptians to circumcise themselves? What did he care if they did this or not?"

Rav Yonason answered, "Yosef knew that there would be *kofrim* who liked non-Jewish

sources more than Jewish ones. Therefore, he taught the Egyptians to do *milah* so that these heretics would want to do

this mitzvah in emulation of the *goyim*, since they never would do so for the mitzvah.”

וַיִּסָּב מֵעֲלֵיהֶם וְגו' וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאַחֲמָם אֶת שִׁמְעוֹן וַיֹּאסֶר אֹתוֹ  
לְעֵינֵיהֶם (מב, כד)

And he turned away... and spoke to them; and he took Shimon from before their eyes. (42:24)

## It Will be Revealed That Everything Was Good:

Sefer Netai Eishel quotes the Imrei Emes zy”a as stating that we can learn a major lesson in *emunah* from this Parshah. We see that the Shevatim didn’t recognize Yosef. They thought that he meant to harm them. In the end, however, they realized that everything that occurred was for their benefit. This is as Rashi says that he only took Shimon “from before their eyes.” It only appeared to their eyes that Shimon was being

imprisoned. In truth, however, as soon as they left Yosef took him out, and gave him food and drink.

This is how it will be at the time of the redemption. At that time, everyone will see that all the events of *golus* that seemed bad were actually for our benefit. It only seemed bad “to our eyes”, but it was actually good.

It is related that an elderly *mekubal* in Yerushalaim once approached the *mekubal* Rav Salmoun Mutzafi zt”l and tearfully told him that he had



some very precious, ancient sefarim in his home that had been stolen by robbers. He had tried to track them down to no avail. Since then, he had gone to see many *chochomim*, but no one had been able to console him.

Rav Mutzafi saw how upset he was and said, “You should be happy. You should thank the thieves. It is a sign that Hashem loves you. That is why He sent the robbers to steal the *sefarim* from your house.

“You are very old. You can no longer see well, so you can’t learn from those *sefarim*. When you pass away, the *sefarim*

would have complained to the *Bais Din Shel Maaloh* and said, ‘Why did you leave us for so many years in a house where no one read our contents?’ But Hashem had mercy on you. He wanted there to be no complaints against you in the *Bais Din Shel Maaloh*. Therefore, He sent thieves to steal the *sefarim*. They will probably sell them to *talmidei chochomim* who will learn from them. This will be a great *zechus* for you. So you should be happy!”

The old man said, “You have consoled me.”

וַיִּמְהַר יוֹסֵף כִּי נִכְמְרוּ רַחֲמָיו וְגו' וַיִּבְקֶשׁ לִבְכוּת וַיָּבֹא הַחֲדָרָה וַיִּבְךְ שָׁמָּה  
(מג, ל)

And Yosef hurried, for his mercy was stirred... and he wanted to weep; so he went into the room and wept there. (43:30)

## A Tzadik Provides Parnassah for the World:

Sefer Tiferes Shlomo writes that a *tzadik* is a pipeline for *bracha* to flow to this world. This is seen from the verse (Bereishis 47:12) that says that Yosef fed (*vayechalechel*) his brothers.” The word “*vayechalchel*” contains the word “*kol*” twice, which is a hint to the two *brachos* that come to this world through a *tzadik* – physical blessings that a person needs to live and spiritual blessings that a person needs to remain holy and sanctified.

He adds that this is also hinted to in the Gemara (Shabbos 21B) that says that one must add an extra *neir* on Chanukah “to use for its light.” This extra light is needed because it is stated (ibid 22A) that one may not count money by the light of the

Chanukah *neiros*. One may not engage in earthly matters by the light of the *neiros* because the Chanukah lights are holy and, as we recite in Haneros Halalu, “we have no permission to make use of them” for personal matters. This is a hint that one may only use holy things as a means to ask for Divine wisdom and *kedusha*. The Chochomim advise us that we need “another light” – the *shamash* that stands higher than the other *neiros* – as a means to receive all the blessing we need. This *shamash* is representative of a *tzadik* who looks out for the good of the public and ensures that we receive holy blessings in all areas.

This is also hinted to in this *pasuk* that says that “Yosef hurried because his mercy was stirred... and he went to the

room and wept there... and he restrained himself and said to serve the food.” When a *tzadik’s* compassion is stirred because of the length of the *golus*, he is

brought to tears because he may not force the *geulah*. However, he can say to “serve the food”, meaning that he can provide goodness at this time.

## Shabbos Chanukah-Zos Chanukah

### **Rectifying Neshamos:**

Sefer Tiferes Shlomo writes that Shabbos Chanukah is an auspicious time to create a *tikkun* for *neshamos* that have passed on from this world but have no rest in the Upper World even on Shabbos. It is known that on every erev Shabbos, the *neshamos* have an *aliyah* and rise to higher spheres, which pushes the *neshamos* that have no *aliyah* downward. These *neshamos* are of people who marred their souls in a manner that doesn’t allow them to ascend to their rightful place. On Shabbos Chanukah, even these

souls can ascend to lofty places.

### **More Hislahavus Than Any Other Shabbos:**

The Magid of Trisk zy”a (Sefer Magen Avrohom) writes that the first letters of the words “*olas Shabbos b’shabato al olas hatamid*” have the same *gematriah* as the words “*l’hadlik neir Chanukah*.” This is a hint that this Shabbos is loftier (*olas*) than all other Shabbosim.

He adds that the word “*hadlakah*” connotes “*hislahavaus*” (enthusiasm),

which indicates that the enthusiasm of serving Hashem on Shabbos Chanukah is greater than the *hislahavus* of all other Shabbosim.

Finally, he notes that the word “*v’niska*” is made up of the words “*nas kah*” (to run there). This is a hint that through this *hislahavus*, one can run away from all *klipos* and damaging forces that could harm him.

### Playing Dreidel:

Sefer Divrei Chana (Kaloshitz) relates that the Shinova Rov *zy”a* told the Kalashitzer Rebbe *zy”a* that when he was a child, he once came to the bais medrash to learn on one of the nights of Chanukah. As he sat and learned, his father, the Sanzer Rov *zy”a*, came in to light the menorah, and he continued learning

diligently. However, he was stumped by a question he had on the Gemara that he couldn’t come up with an answer for.

Meanwhile, a group of his friends came in to the bais medrash to play cards. They asked him to play with them and he said that he first had to think of an answer to his question. One of his friends asked what the question was and he told it to him. Immediately, the friend suggested a good answer. The Shinova Rov then told him, “It seems like the Satan put this answer into your head so that I would stop learning. Therefore, I commit to never place cards again, as it is clear that that’s what the Satan wants me to do.”

The Shinova Rov concluded, “From that day on, I never again played cards. However, I do play dreidel because that is a *minhag*

Yisroel.”

## **The Avodah of Zos Chanukah Remained With Him:**

The Ruzhiner Rebbe *zy”a* once came into his *kloiz* on the day of Zos Chanukah and found a group of a *chasidim* playing dreidel. He told them, “Keep playing dreidel because whatever you gained from the first days of Chanukah you are not assured of keeping because it can easily be lost tomorrow in the ‘new game’. But whatever you gain on Zos Chanukah will not be easily lost. It will surely stay with you.”

## **Neir Shemini – the Bechina of Shemini Atzeres:**

The Bais Aharon writes: Many

things are on “the eighth”. Milah is on the eighth day. Shemini Atzeres is the eighth day of Sukkos. On this day, there is a perfect connection of all “*yichudim*” that were made during the entire month and completed on Shemini Atzeres. And on Chanukah, we kindle eight lights. It seems to me that the eighth day of Chanukah has the same bechina as Shemini Atzeres. Therefore, *tzadikim* call this day “the final seal”.

## **An Auspicious Time for Tefillah:**

It is said in the name of Rav Elazar of Lizhensk *zy”a* that there are three times that are auspicious to daven for *gashmius* matters. One is during the *seudah* of Melava Malka, the second is on Shemini Atzeres, and the

third is on Zos Chanukah.

He explains with a parable of a king who visited a certain city. The residents were very poor but they did their best to prepare as fancy a welcoming party as possible. They put in so much effort to make it nice, that one wouldn't have been able to tell how poor they were. But when it came time for the king to leave, they prostrated themselves before him and cried about how impoverished they were, begging him to help them with their needs.

So too, Hashem comes to visit us every Shabbos and *yomtov*, and we honor Him with our best clothing and food. On Shabbos, one cannot tell how needy we are. But when Shabbos, *yomtov* or Chanukah comes to an end, and we are forced to part from Hashem, so to speak, it is an auspicious time to daven to Him and beg him to provide us with our needs.





ס"ד

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