בעזהשי"ת

# The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar Rosenbaum shlita**

## Toldos



# The Way of Emunah

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# Parshas Toldos

**Two Types of Simchah/The Coin that Proved that Yitzchok Was Avrohom's Son/ Davening for Hashem to Daven/Granting Children to the Barren/Even the Lowest of Jews are Good at Their Essence/Benefiting From One's Work/Love Draws Close/ Love Arouses Compassion/Tzedakah is Like Planting/Serving Hashem With Joy/ Constant Brachos/Yitzchok Wanted Yaakov to Get Esav's Brachos/Giving Tzedakah and Teaching Others to Give/Blessed in the Merit of Bitachon/The Eternal Reward for Bitachon/Wealth and Honor/Bitachon Even in Difficult Times/Bechirah for Emunah/Not Afraid of Anything/Wealth Due to Few Expenses/Emunah in Tzadikim**

**וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד וגו' (כה, יט)**

**And these are the generations of Yitzchok the son of Avrohom. Avrohom bore Yitzchok. (25:19)**

## Two Types of Simchah:

Rashi states: "These are the generations of Yitzchok: Yaakov and Esav who are spoken about in this Parshah."

Rav Avrohom Yitzchok of Sadiger *zy"a* (quoted in Sefer Ner Yisroel) states that there are two types of *simcha*. One type of *simcha* is the joy of serving Hashem, as is stated (Tehillim 100:2): "Serve Hashem with *simcha*." The other type is the opposite – the joy in sating one's earthly desires. Regarding this type of joy, it is stated (Koheles 2:2): "And what does *simcha* do?"

The name Yitzchok symbolizes *simcha*. When Rashi speaks of "the generations of Yitzchok", this can be understood to mean that *simcha* bears fruit. However,

there are two types of joy, which Rashi refers to as "Yaakov and Esav who are spoken about in this Parshah." There is a *simcha* of Yaakov – i.e., serving Hashem with joy – and there is a *simcha* of Esav as well. These two types of simcha are polar opposites of each other.

## The Coin that Proved that Yitzchok Was Avrohom's Son:

The Dubno Magid *zt"l* once visited a rich man named Yitzchok who was known to be very stingy. He asked the man to donate to a charitable cause, but he refused to give anything. The Magid then told him, "If you don't give anything, everyone will say that you are a *mamzer*."

He explained himself by quoting Rashi's words that the scoffers of the generation claimed that Yitzchok was really Avimelech's son. To counter this claim, Hashem made Yitzchok look exactly like Avrohom. Chazal add (Bava Kama 97B, see Rashi ibid) that Avrohom engraved his face on one side of a coin, and Yitzchok's face on the other. Thus, even those who had never seen Avrohom could tell that he and Yitzchok were father and son.

The Magid concluded, "We see that Yitzchok can only prove that he was Avrohom's son if he takes a coin out of his pocket. If he doesn't, people will say that he is a *mamzer*."

**וַיֶּעְתַּר יִצְחָק לַה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וגו' (כה, כא)**

**And Yitzchok prayed to Hashem opposite his wife because she was barren… (25:21)**

## Davening for Hashem to Daven:

Sefer Zera Kodesh (Likutim) explains that he continued to daven until Hashem, so to speak, davened with him. This is as the Gemara states (Brachos 7A): "How do we know that Hashem davens? Because it is stated, 'And Yitzchok prayed to Hashem.' He got Hashem to daven. By making an arousal in the lower world, he created an arousal in the Upper World…"

## Granting Children to the Barren:

Sefer Sipurei Tzadikim Hachadash (Ois 89) relates in the name of the distinguished *chasid*, Rav Leib of Letitchov *z"l* (who served the melamed in the house of the Degel Machaneh Efraim *zy"a)* that he once saw a couple approach Rav Boruch of Mezhibozh *zy"a* and beg him to bless them to have a child. They gave the Rebbe a *kvittel* that explained that they had been married for many years and had yet to bear children, along with a *pidyon* of 25 rubles, which was a lot of money at the time.

Rav Boruch told them that the only way either of them could have children was if they would get divorced and marry other people. He told them to go immediately to the Rov of the city to arrange the divorce.

The couple didn't want to get divorced, but they could not refuse the Rebbe. They sadly went to the Rov and told him to take care of the get. R' Leib witnessed all this, and he was greatly confused why the Rebbe would tell them to do this.

After the wife accepted the *get*, she returned to Rav Boruch's home. She stood outside the window and cried bitterly for a long time. R' Leib lay down in his bed in the *kloiz*, but he was so upset by this story that he couldn't sleep.

At around midnight, Rav Boruch entered the *kloiz*. R' Leib pretended to be asleep, and the Rebbe walked over to his bed. He whispered, "R' Leib, are you asleep?"

R' Leib said, "No. I can't sleep because I feel so bad for that woman."

The Rebbe said, "Get up. I want to tell you something."

R' Leib got out of bed, washed his hands, got dressed, and stood before the Rebbe.

Rav Boruch told him, "When a soul is sent from *Shomayim* to this lowly world, the *Sitra Achrah* (force of evil) also sends a soul to be its companion. If it is a male, the *Sitra Achra* sends a female soul for this purpose, and vice versa. Until the person finds its *shidduch*, the *Sitra Achra* thinks its *neshama* will be its match. When *shidduchim* start being discussed for the person, the *Sitra Achra* does all it can to obstruct them. If the *shadchan* says lies about the *shidduch*, the *Sitra Achra* is very happy because it loves falsehood, so it allows the *shidduch* to be finalized. If, however, the *shadchan* says only truth, **the *Sitra Achra* will never allow the *shidduch* to be finalized.**

"At a *chuppah*, the *kallah* walks around the *chosson* seven times. The reason she does this is that the *Sitra Achra's* grip is

very strong. It takes seven laps around the *chosson* to remove its grasp from him. Its grip on the *kallah* is not as strong, so it can be removed by the one ring that the *chosson* gives her and places around her finger…

"This couple did not do the *hakafos* properly at their *chuppah*. Therefore, they were still in the grasp of the *Sitra Achra,* which prevented them from having children. I told them to get divorced in order to be able to make a new chuppah. *Tomorrow*, I will make a proper chuppah for them."

And so it was. The couple got remarried the next day, with Rav Boruch watching over every aspect. He then blessed them, and they merited having children.

**וְאַחֲרֵי כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וגו' (כה, כו)**

**And afterwards his brother emerged, and his hand was grasping the heel of Esav. And they called him by the name Yaakov… (25:26)**

## Even the Lowest of Jews are Good at Their Essence:

The Yismach Moshe *zy"a* sees a hint in this verse that even though we sometimes see good traits in the offspring of Esav, when we look into their "heel", meaning that we go down to the bottom of the matter, we find that they only act kindly if they see it as a means to benefit themselves. Regarding Yaakov's offspring, the opposite is true. Even the lowest of them sin only when their desires overcome them, but if we look at the bottom of the matter, we will see

that they are all really good. Accordingly, the *pasuk* is saying that "Yaakov's hand is by the heel of Esav", meaning that the place where the goodness of Esav ends is the place where the lowest of Yaakov starts.

**וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו וגו' (כה, כח)**

**And Yitzchok loved Esav because he trapped with his mouth and Rivkah loved Yaakov. (25:28)**

## Benefiting From One's Work:

Targum Onkelos translates these words to mean that Esav ate the things that he trapped. Sefer Divrei Shaul (Modzhitz) explains that Yaakov loved Esav because he worked for his living. We also find that Yaakov Avinu told Lavan (Medrash Tanchuma, Vayeitzei 13) that he should not harm him because he had the *zechus* of working for his living.

## Love Draws Close:

It is stated in Medrash Hagadol: "And Yitzchok loved Esav: Didn't he know about Esav's degraded, corrupt conduct? The *pasuk* says (Tehillim 139:21) that one should hate those who hate Hashem. So why did he love him? Rather, he only loved him outwardly in order to draw him close. He made a *kal v'chomer* that if he acted so badly when his father loved him, he would act even worse if his father hated him. And our sages tell us (Sotah 47A) that one should always draw close with the right hand and push away with the left."

## Love Arouses Compassion:

Sefer Divrei Tzadikim explains Yitzchok's love for Esav by saying that his intent was to arouse Divine compassion for Klal Yisroel. He wanted Hashem to see that he loved his son, despite his evil ways, merely because he did one good thing of providing him with food. He did this so that He would show love and compassion for the Jewish people even when they act improperly, as they are full of many mitzvos.

We see from this that Yitzchok was aware that Esav was a bad person, but he was going to give him the *brachos* as reward for the one mitzvah that he did. It is thus certain that a Jewish person who does any mitzvos will receive untold reward.

In this vein, Sefer Tzipurei Tzadikim Hachadash (Ois 20) relates that Rav Aharon of Karlin *zy"a* was once learning Gemara when he had a *kasha* for which he could not come up with an answer. This caused him a lot of heartache, and he davened to Hashem to send him the answer. Suddenly, a wagon driver who had recently died entered his room. He said that he had been sent from the World of Truth to give him a message. He then handed him a note. The Rebbe looked at it and saw that the answer to his question was written there.

The Rebbe asked him how things were going for him in the Upper World, and the wagon driver answered, "Things are very good for me there. They gave me a big, beautiful room, where I sit alone. When they

need to send a messenger to this world, they send me. Only one thing is not so good. I am alone in the room with no company."

The Rebbe asked him, "Why did you get such a great reward? I knew you as a simple man!"

The wagon driver said, "It's true that I was a simple person, but I had one big *zechus*. I once was driving my wagon through a forest, when I saw a Jew hanging from a tree. He was still alive, and he yelled to me to help him. I hurried off my wagon and cut him down, thereby saving his life. As a reward for this, I was given my own room in Gan Eden."

The Rebbe later said that this story helped him understand the Gemara (Avodah Zara 10B) that says: "There are some people who acquire their world (*olamo*) in one hour." Why does it say that they acquire "their world"? Why doesn't it say that they acquire "Olam Haba"? The answer is that even simple people like this wagon driver who don't really deserve Olam Haba can acquire their own portion in the Upper World as the result of one good deed.

**וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא וַיִּמְצָא בַּשָּׁנָה הַהִוא מֵאָה שְׁעָרִים וגו' (כו, יב)**

**And Yitzchok planted in that land; and he found there 100 gates... (26:12)**

## Tzedakah is Like Planting:

The Medrash states (Yalkut, Remez 18) that the word "planting" is always a reference to tzedakah. Sefer Iparion explains why tzedakah is called "planting" by noting that planting one seed can

lead to the growth of numerous stalks of wheat, with each stalk containing dozens of grains. This would lead one to think that from one pound of wheat, one could grow at least 200 pounds of crops. However, we see that is not true, as only about 10 pounds of grain can grow from that much wheat. This is because not every grain can successfully be planted and yield crops. Only a small percentage of seeds actually end up bearing fruit. So too, it is true that many poor people are not worthy of receiving tzedakah, and it is probable that one receives no reward for supporting them (see Bava Kama 16B). Still and all, even if only a minority are worthy, one will receive a lot of reward for providing for them.

**וַיֹּאמֶר הִנֵּה וגו' זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי (כז, ב)**

**He said, "Behold now, I have grown old; I did not know the day of my death." (27:2)**

## Serving Hashem With Joy:

Sefer Agra D'Kallah notes that it says "I did not know", in past tense, when it seemingly should say "I do not know", in present tense. He answers as follows:

When Yitzchok wanted to give his blessings, he asked for delicacies to eat and drink. Why did he need that? The answer is that great *tzadikim* always serve Hashem with joy, especially when they want *ruach hakodesh* to rest upon them. They know that sadness is a deterrent to *avodas Hashem* and *ruach hakodesh,* whereas joy increases those things. This is why we make a *seudas mitzvah* on a happy occasion, as the joy

creates an atmosphere that is worthy of *ruach hakodesh*.

For this reason, Chazal say: "One should always incite his *yeitzer tov* against his *yeitzer hara*. If it wins, that is good. If not, he should engage in Torah study. If that doesn't work, he should remember the day of death." One may ask: If remembering the day of death is the most effective solution, why shouldn't one do this first?

The answer is that one should not think about anything that could lead to depression unless it is absolutely necessary. If one sees that the only way to defeat the *yeitzer hara* is to think about the day of death, then he should do so, but if he has any other strategy that does not involve the risk of falling into sadness, he should try that first, as it is always best to serve Hashem with simcha.

While the *middah* of *yirah* (fear of Hashem) is needed by most people who are unable to serve Hashem properly without it, great men use it only sparingly. This is as the Zohar says (Bereishis 11:2) that there are different types of *yirah*. Yitzchok Avinu's defining *middah* was *yirah*, but he used it in the form of "*yiras haromemus*" – awe of Hashem's glory – which is a form of simcha. He did not live in fear of punishment, as it could lead to sadness. At this time, when he wanted the Shechinah and *ruach hakodesh* to rest upon him so he could bless his son, he asked for delicacies to lift his spirits and bring even more simcha.

Accordingly, when he said that he did not know the day of death, his intent was that he never thought about death, as he never

lived with that kind of *yirah*. He was explaining to his son why he wanted to be joyful and why this was so important.

**וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ וגו' עֵשָׂו אָחִיךָ לֵאמֹר (כז, ו)**

**And Rivka said to Yaakov her son, saying, "Behold, I heard your father… tell Esav your brother, saying… (27:6)**

## Constant Brachos:

This *pasuk* uses the word "*laymar*", saying, two times. Sefer Bais Yaakov explains by quoting Rav Yitzchok of Vorka's explanation of why Yitzchok Avinu wanted to only bless Esav, and not Yaakov. Although Esav was the older son, why couldn't he also bless Yaakov? Couldn't he have blessed all his sons like Yaakov did (Bereishis 49:28)?

He answers that this was coordinated from Shomayim. Yitzchok's *brachos* were for all generations. If he had wanted to bless Yaakov, the *middas hadin* could have claimed that the *brachos* were only for Yaakov's offspring who are like him, meaning that they follow his ways completely. Therefore, Hashem made Yitzchok desire to only bless Esav, thus making it clear that the *brachos* apply to every Jew, as even the worst of them are better than Esav.

## Yitzchok Wanted Yaakov to Get Esav's Brachos:

Sefer Geulas Yisroel quotes Rav Pinchos of Koretz *z"a* as explaining why Yitzchok wanted to bless Esav and not Yaakov as follows:

Yitzchok really only wanted to benefit Yaakov and his holy

descendants. He knew that Esav was wicked, as is stated (26:15) that he caused him much anguish. Rashi says that he knew that Esav served idols and his actions caused him pain. He was aware of Esav's sins, and he also knew that Yaakov was a *tzadik*.

He certainly wanted to give his *brachos* to Yaakov. However, since Esav was also his son, he wanted to give him some blessings, similar to how Avrohom Avinu gave some presents to the sons of the *pilagshim*. Still and all, his main intention was to bless Yaakov. Even the *brachos* he gave to Esav were meant to ultimately come to Yaakov. He goes on to explain with a *moshol*:

A man had two sons, one of whom was a good boy who followed the ways of Hashem, while the other was a drunkard. The father had a good amount of money put away, as well as a large whiskey factory. He wanted to distribute his inheritance while he was still alive, so he called his sons to come to him. He gave the money he had saved up to the drunkard, and he gave his good son the whiskey factory and equipment, which was worth a lot less than the money. When he was asked by his friends why he had done this, he explained, "I had to give an inheritance to both of my sons because I didn't want there to be any hatred or jealousy between them. In truth, I wanted to give everything to my good son, so I came up with a plan…

"My good son will make whiskey in the factory, and my bad son will come to him to buy alcohol because he is a drunkard. Over time, he will spend all his

money on whiskey. Once that happens, my good son will have both the factory and the money."

That is what happened here. Yitzchok wanted to bless Esav with all the good of this world, and to bless Yaakov with the *bracha* he gave Esav that he would benefit from this world as long as he didn't "throw the yoke off from upon his neck." He knew that Esav would certainly transgress the Torah, and that his offspring would be like him. Thus, Yaakov and his descendants would never be under the rule of Esav, but Esav would be beholden to Yaakov because he definitely would not follow the ways of the Torah. Therefore, everything would ultimately go to Yaakov.

Rivkah, however, did not know Yitzchok's intentions, so she sent Yaakov to take Esav's *brachos*. In the end, everything was orchestrated by Hashem.

**וְיִתֶּן לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וגו' (כז, כח)**

**And may Hashem give you of the dew of the heavens and the fatness of the earth... (27:28)**

## Giving Tzedakah and Teaching Others to Give:

Rashi states: "May Hashem give you: May He give and come back and give more."

Sefer Divrei Yisroel asks why Hashem would need to give more than once. Couldn't He just give all that is needed at one time?

He answers by quoting the *pasuk* in Mishlei (11:24): "There are those who distribute and add more." He explains this to mean that the more one gives to

tzedakah, the more money is added to him from *Shomayim*. Accordingly, Rashi is saying that Hashem will give money, and if the person uses that for *tzedakah*, Hashem will give him more, and the cycle of giving and receiving will continue.

The same concept applies to Torah. The Mishnah says (Avos 2:8): "If you learn a lot of Torah, don't consider it to be goodness for yourself." The Medrash Shmuel explains that "goodness" refers to Torah. The Mishnah is saying that if one learns a lot of Torah, he should not think that the Torah is "for himself." He should not think that it is his alone. Rather, he must use it to teach others. In other words, he should continue the cycle of receiving and then giving to others, and then receiving more.

**וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵפוֹא הוּא הַצָּד צַיִד וגו' וְאֲבֹרֵכֵהוּ גַּם בָּרוּךְ יִהְיֶה (כז, לג)**

**And Yitzchok shuddered a great shudder, and he said, "Who then is the one who hunted game… and I blessed him? He, too, shall be blessed."**

## Blessed in the Merit of Bitachon:

The Medrash Tanchuma (Siman 13) states: "And Yitzchok shuddered a great shudder: This is as is stated (Mishlei 29:25): 'A shudder brings terror to a person, but he who trusts in Hashem will be safeguarded.' Due to the shudder that Yaakov caused Yitzchok, he deserved to be cursed by him. What caused him to be blessed? 'He who trusts in Hashem will be safeguarded.'"

We see that since Yaakov had *bitachon*, he received a *bracha*

and not a curse.

## The Eternal Reward for Bitachon:

The Medrash Tehillim (Mizmor 146) expounds on the topic of *bitachon* on the verse (Tehillim 146:4): "His wind leaves, he returns to his soil." It relates a *moshol* of a balloon filled with air that is sitting on the ground. If someone sees it, it may look big and frightening, but if he lets the air out, he sees that it is nothing special. The man will then say, "Is this what I was afraid of? It's just a bunch of air!"

So too, if the air is let out of the human body, there is nothing left. Once the wind leaves, the body returns to soil. Hashem says, "I created man. Why is he haughty? When Sancheriv got haughty and spoke against Hashem, his air was taken out of him, and he became nothing. The same thing happened to Pharaoh and Haman and all wicked people."

The Medrash continues: "Do you want a defender that will last forever? Trust in Him at all times, and you will survive! This is as is stated (Tehillim 146:5): 'Praiseworthy is he in whose help is the G-d of Yaakov.' …If one trusts in Him, his reward will never cease."

## Wealth and Honor:

Sefer Siach Sarfei Kodesh (Erech Parnassah, Ois 19) relates that a Rov who was very close to Rav Bunim of Peshischa *zy"a* once came to him and cried that the small town where he served as Rov could only afford to give him a very small salary, so he was extremely impoverished.

Rav Bunim *told* him, "What can I do for you? Believe me, if I was able to steal something from Shomayim for you, I would do it. But it says (1 Divrei Hayamim 29:12) that wealth and honor are "before Him", and it is impossible to steal any of it.

In this vein, a man once came to Rav Moshe Mordechai of Lelov *zy"a* and said that he didn't have enough money to support his family. Therefore, he had decided to move to America.

The Rebbe told him, "Let me tell you a story. There once was a Rov of a city who was very poor. Since he was the Rov of a small town, they couldn't pay him much, so he remained a pauper. One day, two wealthy men from another city came to him and asked him to come to their city to rule over a din Torah between them. They said that they would pay him nicely for his troubles. He asked them to wait until after Minchah, and he would give them an answer then. After Minchah he said to them, 'I cannot do it. I can't travel to your city.'

"After they left, the Rebbitzen asked why he didn't agree to go. He said, 'As I davened Mincha, I came to the *bracha* of Bareich Aleinu, in which we ask Hashem to grant us an abundance of blessing and livelihood. I thought to myself: All *parnassah* comes from His throne of glory. Chazal say that from the earth to the Heavens is a distance of 500 years, and from the Heavens to the *Kisei Hakavod* is hundreds of more years. Despite the great distance, Hashem sends us our livelihood from there in a short time. For Him, distance makes no difference.

"I then thought: If Hashem sends *parnassah* from such a distance, why should I need to travel to another city? He can send me my *parnassah* to this city just as easily as to anywhere else. If He wants to give it to me, He will give it to me right here."

And so it was. The two men returned and said that they agreed to have the din Torah right there, and they would still pay the same price."

The Rov understood the Rebbe's intent. He was telling him that there was no need to travel to America, as if Hashem wanted to give him *parnassah*, He would give it to him where he was. And if He didn't want to give him *parnassah*, he wouldn't get it no matter where he went.

## Bitachon Even in Difficult Times:

The Chofetz Chaim *zt"l* writes (Sefer Shemiras Halashon, Shaar Hatevunah, Perek 10): "When one thinks about it, one should be embarrassed for not trusting in Hashem.

"The *pasuk* states (Yeshaya 26:4): "Trust in Hashem very much because Hashem is the Creator of the world." The words "very much" are meant to teach us that even in our times, when Hashem's face is somewhat hidden and He is not as revealed to us as during the times of the Bais Hamikdosh, which leads some to deny His existence, we still must trust in Him."

He goes on to relate a moral of a king who ruled his kingdom with much pomp and glory and provided well for all his subjects. One time, a few individuals in one city were plotting to overthrow the king, and the king

found out about their plan.

The rebels were put on trial. One day, as the trial was ongoing, the king went out for a walk in his garden and saw a bird that looked very pretty and sang sweetly. He asked one of his servants to catch it for him and bring it into his chamber. As the servant was bringing the bird into the castle, it continued to sing its beautiful song.

A foolish man who was standing nearby said, "What a pleasant bird. How great is my desire to see you and to hear the sound of your pleasant song, and how great is my sorrow when I think about the great grief that will be yours, for where will your food come from now that rebels are plotting against the king!"

The servant yelled at him, "You fool! Do you think the great king can't provide a few grains of food for this bird just because there were a few rebels in some town?"

So too, Hashem created the entire world, as well as all the Upper Worlds. How could anyone be so foolish as to think that He cannot easily provide for him as well? Even though some heretics rebel against Him, one who doesn't trust in Hashem and thinks He can't provide for him should be embarrassed!

## Bechirah for Emunah:

Rav Aharon of Belz *zy"a* stated that just like one has free will to decide whether or not he wants to do any mitzvah, one also has free will to decide if he wants to have *emunah* or not. If one really wants to believe and trust in Him, he can do it, without

the need for any proofs or miracles. All one needs is the desire to believe, and he will find *emunah* in his heart.

## Not Afraid of Anything:

Rav Velvel Twersky of Zlatapol *zt"l,* related that his father-in-law, Rav Yehoshua of Belz *zy"a*, was by nature a fearful person. When he was traveling late at night to Chernobyl for the wedding of his son, Rav Yissochor Dov of Belz *zy"a*, the wagon driver noticed that he was afraid and said, "**Rebbe, why are you scared? I'm never afraid. Whenever I leave my house, I take my stick in my hand and Hashem in my heart, so I don't have to be scared of anything."**

When he repeated the driver's words, he praised his simple yet powerful *emunah*.

## Wealth Due to Few Expenses:

Sefer Siach Sarfei Kodesh (Erech Parnassah, Ois 15) relates that a chasid once came to Rav Bunim of Peshischa zy"a and complained that he was very poor. The Rebbe asked him, "Are you healthy?"

The man said that he was. Rav Bunim then asked, "Do you have a good appetite?"

Again, the man answered yes,

Rav Bunim then said, "So why are you complaining? You have a lot of money. The rich woman, Temer'l, the wife the rich Berke of Warsaw, spent 600 rubles to travel to an expert doctor because she had no appetite. That means that you have something worth 600 rubles."

## Emunah in Tzadikim:

The following story that depicts the importance of having *emunah* in the *tzadikim* of the generation is related in Sefer Sipurei Tzadikim Hachadash (Chelek Aleph, Ois 14) in the name of Rav Yisroel Ber of Vilednik *zy"a*:

There once lived a Jewish man who made a living from being a thief. He never stole from Jews, only from gentiles, and whenever he was in danger of being caught, he would run to the Baal Shem Tov Hakadosh *zy"a*, who would bless him to be saved. This occurred numerous times. This man was completely unlearned, but he had complete *emunah* in the Baal Shem Tov.

One time, the thief stole a large amount of money. The victim of the theft put a lot of effort into investigating the matter, and he discovered that this man was the culprit. When the thief realized he was in danger, he quickly set off for the Baal Shem Tov's home. On the way, he was informed that the Besht had passed on to Gan Eden. This was a great shock to him, and he burst into tears.

He then remembered that he had heard students of the Besht say that after his *petirah*, his successor would be the Toldos Yaakov Yosef of Polnoah *zy"a*. He traveled to Polnoah and told the Toldos Yaakov Yosef, "I stole a lot of money, and I'm in danger of being caught. I need a blessing to be saved."

The Toldos Yaakov Yosef got very upset and said that he would not give a blessing to a thief. He then had him forcibly removed from his home.

The thief then went to

Mezhibozh and prostrated himself upon the Baal Shem Tov's grave. He cried out, "Rebbe, just like you helped me during your lifetime, help me now! Go to Hashem and ask Him to save me."

He continued to cry like this for two hours, until he fell asleep.

As he slept, the Baal Shem Tov appeared to him in a dream and asked, "What do you need?"

He told him what he needed, and the Besht asked, "Did you try to get a *bracha* from anyone else?"

He said, "I went to the Rov of Polnoah, and he threw me out."

The Besht replied, "Don't worry. Go to my grandson, the Rov of Sedlikov (the Degel Machaneh Efraim). Tell him in my name that he should help you. I will give you a sign to prove that I sent you. Last week was Parshas Korach. I taught him the *divrei Torah* that he said at his *tish*. Tell him that, and he will believe you."

When the thief woke up, he hurried to Sedlikov and told the Rebbe that he needed to speak to him in private. He then told him the whole story and related the sign given to him by the Besht. The Rov of Sedlikov confirmed that the sign was real, and he promised the man that no harm would befall him.

The Rov then went into his house and told his *chasidim* the entire story. He then said to them, "**Look at the power of *emunah*! Even the simple *emunah* of a very simple person is so strong that my grandfather came to this world to ensure that I help this man!"**




בס״ד

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