



# מעשה אבות ... סימן לבנים

איש כי ידר נדר לה' או השבע שבועה לאמר אמר על נפשו לא יחל דברו ככל היצא מפיו יעשה ... (ג-ב)

It is said in the name of the **Ariza**’l: “*The posuk states: “לא יחל דבר” and Chazal interpret it that one should not make his words “חזל” (mundane). Every spoken word is precious for it creates huge fortresses in the upper worlds - both for good and for bad. If one speaks good words, he influences the powers of good and spirituality to his defense. If he does not, he causes the Sitra Achra (Satan) to be aroused and he creates negative angels who look to prosecute him. As it says in the rest of the posuk: “ככל היצא מפיו יעשה” - whatever emerges from his mouth in this world, “יעשה” will be felt in the next world.*

**R’ Shlomo Goldman ז”ל**, known endearingly as **Rav Shloimke M’Zhvil**, became the *Rebbe* of Zvhil in 1901. When the town of Zvhil in north-central Ukraine came under the Soviet hammer-and-sickle, Rav Shloimke realized that the future for *Yiddishkeit* there was bleak. In 1926, he left the Soviet Union and moved to Jerusalem with his grandson, **R’ Mordechai (Rav Motke) Goldman ז”ל**. Ten years later, Rav Shloimke’s son, **R’ Gedalya Moshe ז”ל**, was released from Siberia (after being punished for observing *Torah* and *mitzvos*) and joined his family in the Holy Land.

Stories abound of the greatness of Rav Shloimke, his humility and love of *mitzvos*, and it was well-known that to receive a blessing from the lips of the holy man, was akin to a gift from the celestial powers. On one occasion, as he was walking to the *Kosel Hama’aravi* (Western Wall) to *daven* and say *Tehillim*, a man met him on the way and asked for a blessing.

“*Rebbe,*” cried the man, “my wife and I have been married for years and we haven’t been blessed with children. My wife told me to get a *beracha* from the *Rebbe* and she warned me not to come home unless I have a guarantee from him that we will have a son! *Rebbe*, I really need that guarantee!” The man looked desperate.

Rav Shloimke stopped walking. He looked at the young man and he replied, “I will guarantee you if you will guarantee me!” The man did not comprehend and Rav Shloimke continued. “I know who you are. You are the ‘*Rosh Hamedabrim*’ (head of the talkers) in every place. Whether its in the *Mikvah*, or in the *Beis Haknesses*, your voice is the loudest. You always have some juicy news or gossip to tell over. Even during *davening*, you have no control and you continue talking, joking and gossiping throughout. So, now I will make you a guarantee if you make me a guarantee. If you guarantee to stop talking in the *Mikvah*, *shul*, anywhere - I will guarantee you that you will have a newborn baby boy!”

The man stopped smiling and in his most serious voice, announced, “*Rebbe*, I guarantee it! From here and on, I am accepting upon myself to keep quiet.” Rav Shloimke smiled, shook his hand, and guaranteed him a son.

That very day, a noticeable change was felt in the *Beis Haknesses* and the *Mikvah*. The loudmouth who always had what to say, was silent. Not a peep came from his mouth. People chided him and others thought he was losing his mind, but the man, to his credit, followed through on his *kabbalah* and refused to speak at all when around the gossiping public.

Nine months later, almost to the day, his wife gave birth to a healthy baby boy! His joy was indescribable. He asked Rav Shloimke to serve as the *Sandak*, and the *Rebbe* participated afterwards in the *Seudah* as well. After the meal, the joyously proud new father walked Rav Shloimke out of the building and asked him about the guarantee.

“Please tell me, *Rebbe*, what is the *Middah Keneged Middah* here? Why did *Hashem* grant us a child because I agreed to stop talking so much? How does one guarantee warrant the other guarantee?”

Rav Shloimke took the man’s hand in his and held it warmly. Then he said, “The *Chassidim* bring in the name of the holy **R’ Pinchos Koritzer ז”ל**, that the *Aibishter* doles out the exact amount of הנאה, of pleasure, that each person will enjoy in this world. Now, you had so much enjoyment from talking and gossiping, that you nearly used up all your allotment of pleasure, and you had no other merits to allow you to have more. But the second you stopped talking and gave up that huge amount of pleasure you were using here in this world, *Hashem* saw to it to refill your ‘pleasure chest’ and give you more. Thus, He gave you a son who is now going to give you all the pleasure you would have had from talking!”

## תורת הצבי על הפטרות

כי אם תכבסי בנתר ותרכי לך ברית נבתם עונך לפני ... (דמי ב-בב)

This week’s *Haftorah* is the second in the “Three *Haftoros* of Punishment” series. *Yirmiyahu HaNavi* rebukes the people for their devotion to the vanities of idolatry which surpassed even the standards of the pagan nations around them. *Yirmiyahu* declared: “*Even if you (Yisroel) wash with lye and apply an abundance of soap, your iniquity is marked as a stain before Me*” How could *Yirmiyahu*, who repeatedly encouraged the Nation to mend their ways in order to evade a calamity, say something like this? Besides, doesn’t a person always have the ability to repent for his sins?

The *Zohar* explains: if a person sins once, his sin makes an

impression which may be eradicated, similar to a stain in a garment that can be rubbed out. If he repeats his sin, the impression is strengthened, but it can still be removed. When a sin is repeated a third time, it becomes embedded so deeply in a person’s soul, it becomes like a stain that has penetrated to the reverse side of the material and no amount of scrubbing would be able to remove it. Similarly, *Bnei Yisroel’s* idolatry had become so deeply embedded in their souls that *Hashem’s* heavy decree of punishment was inevitable. *Yirmiyahu* was saying that of course, they must do *teshuva*, but at this point that alone will not suffice, since their very souls had become stained. Thus, in order to be purified, they must also bear a measure of suffering, either in this world or in the next.

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# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

ונבה הלב וילכד את קנת ואת בנתיה ויקרא לה נבה בשמי ותי' (ג-ב)

**Rashi** quotes in the name of *Rav Moshe Hadarshan*, that contrary to the regular rule of pronouncement, the word “לה” in this *posuk* is without a “*Mapik Hei*” (a *dikduk* principle that requires one to pronounce the word with an abrupt stop), as if it would have said “לֹא” (no) alluding to the fact that the name of the city, Novach, did not remain permanent.

Asks **R’ Shimon Schwab ז”ל**: in the previous *posuk*, the city, *Chavos Yair*, remained fixed as is mentioned in the *Navi Shoftim*. Why did this city merit to outlast the city of Novach? He says a beautiful *machshava*. When *Hashem* bestows good fortune on someone, they must recognize that these blessings are there to help him. Yes, they belong to us, but they have to be used for their G-d-intended purpose. Therefore *Yair*, by calling his city *Chavos Yair*, was correct in his definition and perception of his possessions. Novach, on the other hand, by titling the city after his own name, erred in his understanding. He thought it was just a part of his makeup. As a result, the city with his name was disqualified.

However, says R’ Schwab, when it comes to *tefillah* (and *Torah* and *mitzvos* in general), these things could and should become a part of us, making and shaping us. As *Dovid Hamelech* writes in *Tehillim*: “*V’ani Tefilla.*” An *ish emes* or a *kadosh*, knows to incorporate these *mitzvos* into his DNA. (As we go to print, our uncle, **Reb Shulem Hecht ז”ל**, was *niftar*. He famously lived his life as just such an *ish emes*. May he be a *meilitz tov* for the entire *mishpacha*.)

The *Yidden* defeated *Bilaam*, with the power and *kedusha* of the *tzitz*. Our strength against the forces of *tumah*, is our innate ability to become *anashim tehorim*. In these summer months, we must be extra vigilant in these areas. With our *davening* for *siyata d’shmaya*, may we earn the title “*Ovdei Hashem*” and help rebuild the *Bais HaMikdash* speedily.

## משל למא הדבר דומה

ואת הערים אשר תתנו ללויים את שש ערי המקלט ... (לה-ו)

**R’ Mordechai Pinchas Teitz ז”ל**, *Rav* of the Elizabeth, New Jersey community, was a unique individual, blending vast *Torah* scholarship with communal activism and an intense concern for the welfare of the individual. He combined key elements of the classical European *Rav* - master of *halacha*, teacher of children, guardian of *kashrus* - and applied them to the American scene with consummate effectiveness. His son once asked him why he insisted on maintaining a full rabbinate in a small town like Elizabeth, New Jersey, rather than accepting a more prestigious, though limited, position in a larger, more prominent city.

R’ Mordechai explained his attitude by recalling how in 1936, the League of Nations debated Italy’s invasion of Ethiopia. New York City Mayor Fiorello LaGuardia publicly denounced Italy and called upon the League of Nations to

impose sanctions. Italian delegates were outraged, asserting that a city mayor had no right to make such policy statements.

Interestingly, the final vote in the censure fell to Luxembourg, a county of 100,000 people. It had attained far more prominence as a small, independent country than the mayor of the great metropolis of eight million people.

R’ Teitz told his son that felt he would make a greater contribution by accepting full responsibility for the needs of an entire small community than as one *Rav* among many, or as one participant in a vastly larger organization.

**משל**: *Shevet Levi* did not receive a portion of the land, like the rest of the tribes did. Instead, they were granted 6 cities of refuge. These cities were meant to protect inadvertent murderers and the *Levi'im* took care of these people. It takes a *shevet* on the level of *Levi*, the scholars and teachers of *Torah* to the Nation, to be the ones chosen to do the “small” work that others wouldn’t. It just proves their true greatness.

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התגברות

## דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ידבר ה' אל ראשי הממות לבני ישראל ... (ב-ג)

The word “*Matos*” means sticks, and often times, people feel like they’ve been beaten down. Wherever they turn, there is another *potch* coming their way. Certainly in today’s times, we feel overwhelmed. If it is not Covid, it is rioting. If it is not anti-semitism it is a complete moral breakdown of society. People live in fear of what tomorrow will bring. It is a time of *Matos*, a time when the “sticks” of life are being hurled at us in order to break us. But the **Sefas Emes** says no! One should not go through this *parsha* alone. Connect it to “*Masei*.” This means to travel. One who is overcome by hardship should not allow his worries and fears to pull him down. A person must pick himself up and carry on. Falling down is common. It is human nature. It is perfectly normal. The problem is when we allow ourselves to STAY DOWN. Then we are in the clutches of the *yetzer hara*. We must move, travel, journey away from that scary, uncertain and negative place in our minds. A person must make every effort to fill himself with positive and hopeful thoughts. This is the way to combat the *yetzer hara*.

The **Tolna Rebbe shlitá** says: “KI B’SIMCHA TAYTZAYUN” - the way to get out of a difficult situation is through *simcha*! By constantly talking about the terrible *matzav* today, we do not gain - in fact, we lose whatever sense of normalcy we still maintain. People bemoan the political situation in the world, our financial situation, the physical and emotional health problems we are experiencing. The racism, materialism, anxieties and mental disorders - the world is CRAZY! People are so busy lamenting this that they literally pull themselves into a terrible state of depression. Once this happens, the *yetzer hara* is quite satisfied. He has accomplished his mission. But our mission is to guard our minds carefully. We must be careful not to allow people to fill our minds with garbage. Anything that will make us feel down is garbage. It is the ammunition of the *yetzer hara*. Anything that will fill us with *Emunah*, *Ahavas Hashem* and *Simcha* is OUR ammunition against the *yetzer hara*.