

מעשה אבות ... סימן לבנים

ויעתר יצחק לה' לנבא אשתו כי עקרה הוא ויעתר לו ה' ותהר רבקה אשתו (כה-בא)

One of the well-known *Maggidim* in *Eretz Yisroel* was once invited to speak at a *mesivta* in Jerusalem to deliver a *shmuess* and words of *chizuk*. He began by telling over a story that he had heard first hand.

In the city of Ofakim, a desert town twenty kilometers west of *Be'er Sheva*, there lived a *Yungerman* who was not blessed with children for many years. He and his wife lived in a community where many families had multiple children and it pained them that they could not partake of this wonderful blessing. Many years of treatments and visiting doctors in many parts of the world did not bring the desired results, and the couple resorted to all sorts of *segulos* and charms in their never-ending quest. When this too failed, the man became noticeably depressed.

His condition was not lost on the *Rav* of Ofakim, **R' Shimshon Pinkus ז"ל**, and one day, the *Rav* came over and said to the man, "I believe there is one *segulah* that you have not tried. I would love to share it with you but right now I am a bit busy. If you come to my house tonight after midnight, I will show you the *segulah*."

The *Yungerman* brightened and couldn't contain his excitement. He counted the hours until midnight and then hurriedly ran to the *Rav's* house where he knocked lightly on the door. In seconds, the door was opened, and *Rav Shimshon* ushered him outside and into his car. The man followed and they began to drive.

"*Rebbe*, what is the *segulah*?" asked the man impatiently. "Wait," answered *Rav Shimshon*, "not yet."

The two continued to drive east towards *Be'er Sheva*, and then further south in the direction of *Yerocham*. Thirty to forty kilometers sped by and *Rav Shimshon* hadn't said a word. Suddenly, he pulled over to the side of the road, and pointed to the flat desert terrain. "Here. Get out over here."

The anxious young man didn't know what to do. They were in the middle of the desert - in the middle of nowhere.

"Here? What is here? There is nothing here! Where is the *segulah*? What am I supposed to do?" The young man was frightened and unsure what to do.

"Right here, right now, you will be alone in the desert. Just you and the *Ribono shel Olam*. Now is the time for you to break down and cry real tears. *Daven to Hashem* like you've never *davened* before - *Hashem* wants to hear your *tefillos* - and in the merit of this *segulah*, you will see a *yeshua*. I will come back for you in a half hour."

With that, the *yungerman* got out of the car and *Rav Shimshon* sped off. All alone, in the pitch darkness, somewhere in the *Negev* desert, the man began to *daven* and soon he was totally caught up in his prayers. He begged and screamed and with no one around to inhibit him, he truly *davened* like never before. He begged and he cried and he asked *Hashem* to have mercy on him and his wife and give them a child.

Precisely thirty minutes later, *Rav Shimshon* drove up and rolled down his window. "No, you did not cry enough," said the *Rav*, to the astonished man. "This is not how to cry. Cry! Really cry! Beg and plead and cry from the depths of your heart and soul! Give it every last ounce of energy - use all of your remaining strength! Then....you will see salvation!"

Rav Shimshon rolled his window back up and drove away a second time!

The *Yungerman* walked back into the desert night and let it all out. He screamed at the top of his lungs and cried to the point of total exhaustion. When *Rav Shimshon* pulled up thirty minutes later, he got out of the car and smiled. "Yes! This is what I meant by crying!" The man's face was bright red and he was soaked through and through from perspiration - and buckets and buckets of salty tears! "Now, you will surely see *yeshuas Hashem*," concluded the *Rav*.

Indeed, nine months later, almost to the day, the couple was blessed with a beautiful, healthy baby boy!

The *Maggid* concluded his *shmuess* and as he was walking out of the *yeshiva*, an excited *mesivta bochur* came over and said, "*Kvod HaRav.... I am the son who was born to that couple*" How great is the power of a true *tefillah*!

תורת הצבי על הפטרות

הלוא אה עשו ליעקב נאם ה' ואהב את יעקב ... (מלאכי א-ב)

Malachi Hamavi describes the tremendous love that *Hashem* has for *Bnei Yisroel* and by contrast His utter disgust for the children of *Esav*. Interestingly, while the *Navi* makes this distinction clear, the words of the *posuk*, "*was not Esav a brother to Yaakov*" seem to equate the two brothers and legitimize *Esav's* standing. Does *Hashem* really retain an affinity for *Esav* and his descendants like He does for *Yaakov*?

R' Yitzchok Sorotzkin *shlit"a* (Rinas Yitzchock) explains that *Hashem's* promise of how He will give the Land of Israel to the children of *Avraham* would imply that *Esav* - who is also a grandchild of *Avraham* - should receive

a portion as well. However, what is seemingly overlooked is the clause upon which this promise rests. Upon their entrance to the land, *Klal Yisroel* was warned that should they corrupt the land, they would be forced to leave even though it is their inheritance. *Chazal* describe how initially *Esav* was given the same fair opportunity to inherit the Land of Israel just like *Yaakov*, but when his actions turned corrupt and immoral, his status as a child of *Avraham* and *Yitzchock* was revoked and with it went his inheritance.

Just as *Esav* lost his status in the family of the *Avos* as a result of his complete disregard of all that is holy in the name of *Hashem*, we must be extra careful to adhere to our heritage and not, G-d forbid, lose our status as the chosen nation.

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מחשבת הלב

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

The *Gemara* in *Yerushalmi* explains why *tefilla* is sometimes referred to as "עתר" an agricultural tool, a type of pitchfork. The same way an *eter*, a pitchfork, moves grain from place to place, so too the *tefillos* of *tzadikim* have the power to transform the attribute of "רוגז" (anger of *Hashem*) to that of "רחמים" (mercy). The **Ben Yehodaya** explains this *Chazal*. The *gematria* of "רחם" is 248. The *gematria* of "רוגז" is 216. The difference is 32 (לב). The difference in the power of a *tefilla* to alter *Hashem's* intent lies in the power of sincerity. With a true, meaningful and heartfelt supplication, *Hashem* showers us with His infinite mercy.

At the end of the *parsha*, after *Yaakov* received the *berachos*, much to the chagrin of *Esav*, *Esav* bemoaned his fate and asked *Yitzchok*, "Don't you have any *beracha* left for me?" To which *Yitzchok* replied in the negative. The *posuk* continues "וישא עשו קולו ויברך" - *Esav* let out with a cry. Suddenly *Yitzchok* gives *Esav* a *beracha*. But just a moment earlier, he had no *beracha* to give! What changed? The answer is that with those tears of sincerity a new supply of *berachos* was attained. As the **Zaida ז"ל** would quote from the **Kotzker**: "שערי דמעות לא ננעלו" - The gates of tears are never closed. If so, asks the **Kotzker**, why are there gates? He would answer because they must be real - not crocodile tears - to be allowed past those open gates!

This is why *halacha* directs us to look for a *baal tefilla* for *Yamim Noraim*, who is over 30, and married with children. At such an age, surely his heart can feel someone else's pain, and be able to produce real heartfelt tears. Those who were *zoche* to hear the *Zaida daven* for the *amud*, heard his voice at times choked with tears, reverberating on behalf of all of *Klal Yisroel*.

We must *daven*. But we must *daven* with our "Lev" not just our mouths. And we will *iy"H* be *zoche* to the fulfillment of the *tefilla*. "ברוגז (612) רחם (842) ותכור". With the *Lev*, we will be able to turn *Hashem's* anger into *rachamim*. *Amein*

משל למה הדבר דומה

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ... (כה-בו)

משל: At the wedding of **R' Chaim Soloveitchik ז"ל**, a great crowd of *Rabbanim* and well-wishers participated. As the son of the *Rav* of *Brisk*, **R' Yosef Dov Soloveitchik ז"ל (Beis Halevi)**, it was deemed a great honor to be in attendance at this auspicious event. Even the renowned *badchan* *Eliakum Zunser* came and performed at the event.

During the *seudah*, he got up and began regaling the audience with brilliant *derashos* and *gematriyos*, using his vast knowledge of *Tanach*, *Shas* and *Poskim*, to create an array of ingenious "play on words" all the while blessing the young couple with myriad *berachos*. The audience was spell-bound and delighted with the master performer's words.

All except the *Beis Halevi*. As soon *Zunser* finished talking, he came over to *R' Yosef Dov* and the *Rov* said to him, "Do you know what your *badchanus* is like? It is like the block of cheese of the itinerant villager."

Nobody knew what that meant so the *Beis Halevi* explained:

EDITORIAL AND INSIGHTSON THE MIDDAH OF - התבשרות

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

עד שוב אף אחד מןך ושכח את אשר עשית לו (כו-כה)

Rivkah tells *Yaakov* to run to *Charan*, "until your brother's anger subsides from you" - in other words, until the anger that YOU (*Yaakov*) feel towards your brother subsides. Feelings are reciprocal. *Shlomo Hamelech* tells us in *Mishlei* (כז-יט): "Like one's reflection is seen in the water, so too, does one heart reflect another." Why is this so? Is it not possible for one person to have negative feelings toward someone else, even if that person has positive feelings toward him?

R' Pinchos Horowitz ז"ל (Baal Hafla'ah) explains by detailing a concept known as "אור החורר" - which literally means "returning light." When one thinks positively about another person, he or she mentally sends that person a positive message. This is all taking place in the subconsciousness of the recipient's mind, but surprisingly so, there are times when we really do get the message, even on a conscious level. Do you ever suddenly think that you must call your mother and suddenly the phone rings and it is her? That is the "returning light." You thought about her - so she thought about you!

You can use this power (some call it mental telepathy) to cultivate positive feelings, by sending positive messages to people all over the world. When your child is in school taking a test, *daven* that she should do well and then send her a positive mental message: "Relax, *Mammala*, you know all the answers and you will be successful!" You'd be surprised how much this can help them to succeed! You can send positive messages to people all day long and not only will it cause you to feel warm and fuzzy about them, but it will create a wonderful feeling in them about you!

This is what *Rivkah* meant when she said these words to *Yaakov*! Try it, you just might be "positively" surprised!