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מעשה אבות סימן לבנים

כי יקח איש אשה חדשה לא יצא בצבא ולא יעבר עליו לכל דבר נקי יהיה לביתו שנה ושמה את אשתו אשר לקח וגו' (בר-ה)
Sometimes, we are worthy. Sometimes we see two random events and never know why they occurred. Other times, we witness two seemingly isolated incidences and watch how they intertwine and come together. We recognize that *Hashem* placed us in that spot, that office, that street, that city - all for a reason. It is then that we have a renewed appreciation of *Hashgacha Pratis* and we marvel in awe and gratitude at how the Creator runs His world using us as his messengers.

The following story was written by a man who sees *Hashgacha* everywhere he goes. No conversation is for naught and no random meeting is actually random. In his unique manner, he recalls the following story: One fine day in the early nineties, I received a call at my place of business from my mother. This was not unusual. I was her only available child living nearby in her neighborhood and I considered it a *zechus* to always be at her service when she called.

In her younger days, my mother was a whiz at baking. My siblings and I can attest to her prowess - just one look at us is all you need! She called me that day because she ran out of vanilla sugar while preparing a cake for the oven, and needed it posthaste. Unfortunately, I got bogged down at the office and wasn't able to run as quickly as she would have liked to get her what she needed. To my chagrin, I showed up at her door about 45 minutes later - vanilla sugar in hand.

Suffice it to say, she was not very happy with me. In all earnestness, she began explaining to me how her cake is sure to flop, and it's all because she had no choice but to wait for me to show up forty-five minutes late with the necessary ingredient. Just then, her house phone rang and thinking I was saved by the bell, I waved goodbye and headed for the door. But she was not done with me yet. Oh no, not by a long shot, and she quickly called out to me to have a seat.

Well, of course, I did as an obedient son would and I sat down in the kitchen. I couldn't help but listen to her side of the conversation, and I quickly realized it was a boy on the other end who had the night before, gone out on a date that my mother had suggested. He was calling to say thank you, but unfortunately it didn't work out. He explained that the girl was not for him as he was of slight stature, and she was rather broad. He felt intimidated. A few more minutes listening closely to the call and I was able to figure out who the "players" were. I knew them both. When she hung up, my Mother and I chatted for several more minutes about various topics, and then I apologized profusely for my tardiness, and was on my way.

Next stop, a client's office. I work in an industry that necessitates face to face meetings and I had this appointment scheduled for some time. No sooner did I sit down opposite my client, then his secretary buzzed his intercom.

"Your nephew is on line two," she said in a clipped, secretary voice. The man apologized for a second and asked me to allow him to take the call. Of course I acquiesced. He picked up the receiver and immediately began consoling the person - his nephew - on the other line. It seems that after dating the same girl for a long time, and finally making up his mind that she was "the one," he was unceremoniously "dumped" the previous evening. The boy sounded devastated.

My client consoled him for a few minutes, telling him it was *bashert*. "Look, there are two things you don't run after: girls and trains. There's always another one coming!" He ended the call, then looked straight at me and asked if I could think of someone for his nephew. I said, "Well, I don't know the first thing about your nephew! How can I *redd* him a *shidduch*?"

He replied with a large and almost desperate sigh, "What can I tell you? He's a big guy!"

So blatantly obvious was it to me that I was meant to eavesdrop on these two phone calls, one right after the other, that I immediately responded, "YES! I have someone for him!" Right then and there, I gave him the information about the "broad" girl from my mother's conversation, and he set up the *shidduch*. The two went out later that week.

What can I say? *Boruch Hashem*, they are now happily married with four adorable *kinderlach*, *ka"h*.

We know without a doubt that it's there, but sometimes, we are worthy to truly see the *Yad Hashem*!

P.S. Of course, I called Mom and said, "Imagine if I had brought you your vanilla sugar on time!"

אשר בחר בנביאים טובים ...

רני עקרה לא ילדה וכו' כי רבים בני שוממה ... (שנ"י נד-א)

Even though *Hashem* promised that the time would come when the Jewish nation would return to the land of their heritage, *Yeshaya HaNavi* still famously equated the holy city of *Yerushalayim* to a barren woman devoid of children.

From *Hashem's* promise one would think that *Klal Yisroel* was on the mend and there was hope for their future. If so, why would they be likened to someone who has no future?

R' Tzadok HaKohen ז"ל (Pri Tzadik) explains that *Hashem* takes pride in every Jew's accomplishments, be it large or small. In *Hashem's* eyes, an unlearned shopkeeper can achieve the same level of greatness that a highly learned

Talmud Chacham can, if his intentions are right.

Yeshaya HaNavi's comparison of the Jewish nation to a barren woman seems to be denigrating the Jewish people, however, in reality it was a new kind of hope to the nation. *Hashem* understood their spiritual status, yet He still embraced them and promised to return them to their homes. One must never forget that *Hashem* always sees the full picture and takes it all into account. Just because someone appears low and unimportant, it doesn't mean that he is, and vice a versa.

In exile, *Hashem* saw that even in their low state, His children were taking "baby steps" toward bettering themselves, and not only did He accept their *Teshuva*, He even took pride in them and promised to bring them back to *Eretz Yisroel*.

ויתר תודה לך על אונך וזהה בשבתך חוץ וחרפתה בה ושבת וכספת את צאתך (נב-ד)

In the *midbar*, a person was required to have a peg and shovel with him at all times to dig and cover his bodily waste because *Hashem* was constantly with the *Yidden* in the desert and it wouldn't be respectful for the *Shechina*, when one needed to relieve himself. I would like to offer three *machshavos* on this *posuk*. The *Gemara* (כתובות ה.) says, *Bar Kaparah* expounded on this *posuk* figuratively and said: A person should place his fingers, which are shaped like a "יתד" (peg) in "איניק" (ears) when he is about to hear something improper. In other words, *Hashem* created a person with the inborn ability to prevent himself from sin. A person's job is to use these methods correctly.

Perhaps we may suggest another *drush* on this *posuk*. "והיה בשבתך חוץ" - If a person was חוטא and finds himself "on the outside," perhaps not in the good graces, he can dig with his shovel, and "return" through *teshuva*, "וכסית את צאתך", - and then he will cover his waste, his sins. Why and how? Says the *Torah*: *Hashem* - "כי ה' אלקיך מתהלך בקרב מחניך" - *Hashem* Himself is within you, "להצילך ולתת איביך לפניך", - to save you and place your enemy, the *yetzer hara*, before you. And then, when you realize that you can never be too far away to do *teshuva*, and return to *Hashem*, then, "והיה מחניך קדוש", - you will become purified. This *machshava* is appropriate all year long, but especially in *Chodesh Elul* and *Tishrei*.

Lastly, the **Baal HaTurim** writes that the *gematria* for "ויתד" is "והאבות" each equaling 420. To teach us that in the *zechus* of our *Avos* we have the ability to do *teshuva* and return to the path that they paved for us with such devotion through adversity. May we utilize every moment of these propitious days to do *teshuva, mitzvos, learn Torah, and bring much nachas* to our forebearers.

משל למה הדבר דומה

וזה מניין קדוש ולא יראה בך ערות דבר ושב באחרך ... (נב-ו)

משל: One day, a *Yid* from out of town arrived in New York and wished very much to visit the **Vizhnitzer Rebbe, R' Mottel Hager ז"ל**. He had met and received *berachos* from numerous *Gedolim* in his life but he had never actually seen the *Vizhnitzer Rebbe*. Now that he was in town, he requested to be taken to visit the *Rebbe*.

On the day he drove to Monsey, he learned that it was also the wedding day of one of the *Rebbe's* grandsons, and many people would be walking by giving *Mazel Tov* to the *Rebbe*. It was the perfect time for him to walk by and also offer his *L'chaim* and *Mazel Tov* wishes, while the *Rebbe* responded to each person with a simple *beracha* of thanks.

As the men filed by, one by one, this *Yid* also walked by and when he reached the *Rebbe*, R' Mottel suddenly leaned forward, took his hand and kissed it. This was most unusual as the *Rebbe* did not do this for anyone else. Additionally, for a number of years, R' Mottel had lost his vision and he

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF - להשקל

לא תתקב אדמי כי אחיך הוא (נב-ח)
The word "אדומי" means red, as the *Navi Yeshaya* writes (1-18), - "If your sins are red like crimson dye." Thus, the **Yesod HaTorah** explains this *posuk* to mean as follows: "לא תתעב אדומי" - Do not hate your sins, "כי אחיך הוא", - because they can become your brother! Your sins can actually turn into something so precious and beloved!

We know that when a person does *teshuva* out of love, his sins are not wiped away, they actually turn into *mitzvos*. The *aveiros* that originally weighed down the Heavenly scale on the side of sin, are moved over to weigh down the side of merit. How does this work? It works because we changed ourselves. It is really not our *mitzvos* or *aveiros* that are on the scale. It is WE who get on the scale and WE who are weighed to see how our *mitzvos* and *aveiros* affected us. One *mitzvah* done with enthusiasm and joy can outweigh a thousand *aveiros* that were done without much emotion. *Hashem* weighs the love inside our hearts. How much *Ahavas Hashem* do we have? How much *Yiras Shamayim* do we feel? One should never be down on himself if he committed a sin. He should not become depressed or think that *Hashem* despises him. Never ever. *Hashem* is waiting and yearning for us to do *teshuva*, to change our *aveiros* into *mitzvos* by changing ourselves, our values and priorities.

Sometimes we catch ourselves doing something we should not be doing or saying something we should not be saying. Don't spend the next couple of hours bashing yourself. Rather say, "*Hashem*, I am so sorry. That is NOT what I meant to do. I love You so much and I feel terrible that I have caused You pain." Now, you just did *teshuva*. Not only that, but you turned your *aveira* into a *mitzvah*. The sin actually brought you closer to *Hashem*. So the *Torah* teaches us: Do not hate "*Adomi*" the red ones, your sins, because they are your brother. These sins can be a beloved brother for they can turn your sins into *mitzvos*.

מחשבת הלב

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