**Parshas Matos-Masei-Chazak: כל היוצא מפיו יעשה**

**Power of Speech**

ככל היוצא מפיו - Everything that comes out of your mouth and the way it is said, יעשה – it will have an effect. We know that sticks and stones can break bones. Now we know that words can have a powerful influence, as well. At a recent Shiur on the power of speech, the speaker shared some amazing insights about the words we say, and the perfection of LoshonHaKodesh. Current research into the power of our words, suggests startling implications. A Japanese scientist had people speak positive, gentle and encouraging words and phrases, next to a bowl of water. Then, he had them speak negatively - sharp criticisms, insults, spiteful and angry words, next to a second water bowl. After each round of positive and negative talk, droplets from a water sample was placed in a Petri dish and frozen. The images of the frozen droplets under a microscope revealed fascinating results. If ever a picture was worth so many words, this was it. I saw the pictures myself in a handout from the Shiur. The droplets from the round of positive talk, formed beautiful, delicate, snowflake-like constructions. The water exposed to negative speech, showed misshapen, asymmetrical formations.

Many, including fellow members of the scientific community, were dubious and skeptical about the reliability and inference of these conclusions. However, a team of Israeli scientists and researchers, both religious and secular, verified and fortified the Japanese study, with their own, “Heimish” approach to the experiment. Two, separate plants were planted in different locations, under matching conditions. One was watered with water from a container that someone poured off a little and drank from, saying a Birchasשהכל. The other was watered with a container of water that was exposed to negative, hurtful words. The experiment, duplicated by a number of Israeli research teams, showed similar results. The “positively charged” plants, thrived and showed remarkable growth. The negatively influenced plantings showed meager development and seemed to be drooping. Truly, ככל היוצא מפיו- everything that comes out of your mouth and the way it is said, יעשה – it will have an effect. You can try this yourself at home or have your kids do it as a school project. Now we know what words can do to inanimates, like water and plants. Imagine what a kind word of praise or encouragement, versus sharp comments and invective, does to our family, students or associates.

We can see these physical manifestations for ourselves, and appreciate the implications. We rely on Chazal, to help us learn and understand the metaphysical effects and spiritual consequences of our words and actions. The Zohar HaKadosh teaches that every word spoken, has an effect in Shomayim, whether in a good way or, ח"ו, in a not good way. The Chofetz Chaim expands on this in the הקדמהto SeferChofetz Chaim. The Chid”a writes that every דיבור של מצוהcreates a מלאךof Kedushah. Bad words create dangerously harmful Malochim. Words of בטלה, create a מלאךthat is as much a “Leidig-geier”, as the Batlan who speaks them. The problem is, that any דיבורים של קדושהthat are said by someone who said harmful words or spoke idle talk, are taken hostage by the bad and “Leidig” (useless, shiftless) Malochim, and cannot make their way upward, through the Heavens, without special intercession from Above.

כל היוצא מפיו - everything that comes out of your mouth, יעשה. The words we say carry weight and significance in other ways. A single woman becomes forbidden to other men, on pain of death, simply because her husband said הרי את מקודשת לי. Fruit attains Kedushah, by declaring it Terumah or Maaser. מלאכהbecomes אסורas soon as a person says words of Kabbolas Shabbos. The Parsha focuses on how to obtain release from Nedarim, rather than emphasizing the declaration of a Neder, as unfulfilled vows can, ח"ו, put a persons loved ones in peril. Our words of Torah, Tefilah and Chesed, last forever. Nobody dared set foot on the MakomHaMikdash, without proper sanctification and preparation. Yet, with mere words of שנאת חינם, the Kedusha of that most revered place, was violently disrupted. With good words, Heligeh words, that instill beauty and inspire growth, we can bring back the Shechina and see the BaisHaMikdash restored, במהרה.

Have a wonderful Shabbos and a Chodesh of ישועה ונחמה, yk

חזק חזק ונתחזק

***RavchaD’milsa Parshas Matos-Masei***

***Erev Shabbos Kodesh Parshas Matos-Masei, Rosh Chodesh Menachem Av***

**AharonHakohen,Elazar ben AharonHakohen**

**Rav Shlomo Halberstam** (1908-2000), son of Rav Ben Zion, grandson of Rav Shlomo, founder of the Bobov dynasty. At the outbreak of World War II, he and his father escaped to Lemberg. On the fourth of Av 1942 his father was killed, and Rav Shlomo escaped to the Bochnia Ghetto. In Bochnia, the Rav lost his Rebbetzin and two children. He managed to escape with his only surviving child, Naftali, to Budapest, and then to Bucharest. Rav Shlomo is believed to have been the last remaining Chassidic rabbi to have survived the Holocaust. Born in the Galicia region of central Europe, RavHalberstam arrived in the United States in 1946, alone and indigent after his group was largely obliterated by the Nazis. During the war, Halberstam dressed up as a nun in order to rescue other Jews, hiding them in the false bottom of a coal truck. The BoboverRov is widely credited with rebuilding the Bobover community in the United States and spearheading the creation of numerous Bobover communities and institutions around the globe.

***Shabbos Kodesh Parshas Matos-Masei - 2 Av***

*Klall Yisroel is finally reunited in the weekly Parshios, since Acharon shel Pesach.*

**Rav Moshe Stern, the DebreczinerRav**, author of Be’er Moshe (1914-1997). Born in Neuhaizal, Slovakia, on HoshanaRabah, his father, Rav Avraham, was the Rav of Neuhaizal, a historian and author of the sefarim, GapeiEish on the Shas, ShulchanEish and MelitzeiEish. After learning with his father and grandfather, Rav Moshe left Neuhaizal to study in Yeshivas Pressburg, headed by the ChasamSofer's great-grandson, RavAkivaSofer, the DaasSofer. After his marriage, he moved to Debrecen, Hungary's second largest city, where Jews had been barred from living until 1840. Debrecen had served as the capital of Hungary twice, once in 1849, and a second time, in 1944. In Debrecen, he was appointed a poseik and dayan. By 1941, 9,142 Jews lived in Debrecen and comprised about 7% of its population. After the war, about 4,640 Jews returned to Debrecen making it the largest Jewish community in the area. Rav Moshe restructured the kehillah. Together with the Admor of Erlau, he even founded a yeshivah in Budapest. In about 1950, RavMoshe was invited to be the rav of Buenos Aires, Argentina, where he stayed for a year. Soon afterwards, Rav Moshe moved to New York and established his 'KahalYesodei HaTorah' whose congregants were mostly immigrants from Hungary. In 1969, Rav Moshe began publishing his sefer of responsa, Be'er Moshe. Another of Rav Moshe's sefarim is his "KunterusHa'Electric" where he discusses the dozens of shaylos involved with electricity, such as accepting testimony over the phone and setting up alarms to work on Shabbos.

***Sunday, Parshas Chazon - 3 Av***

**RavShamshon of Astropolia,** one of the greatest Mekubalim, along with 10,000 Jews of Polana, died al kiddush Hashem, in the Chmielnicki massacres (1648).

***Monday, Parshas Chazon - 4 Menachem Av***

**RavBenzionHalberstam of Bobov**, Hy”d (1874-1942). Born in Bokovosk, Galicia , to Rav Shlomo Halberstam, a grandson of Rav Chaim of Sanz. In 1893, Rav Shlomo moved to Bobov and appointed his son, RavBenzionRav of the town. His father’s work at working with youth was sadly cut short when he died suddenly in 1905, at the age of 58. On the following Shabbos, RavShlomo’s brothers appointed RavBenzion the BoboverRebbe. He followed in his father’s footsteps by focusing on the youth. He was murdered with 20,000 Jews after being forced to dig a mass grave in a forest outside of Lvov (Lemberg). RavBenzion was survived by two sons – Rav Shlomo Halberstam, the BoboverRebbe (d. 2000), and RavYechezkelDovid (d. 1978), as well as 7 daughters, the oldest of whom was Devora Leah Twerski, of Milwaukee.

***Tuesday Parshas Chazon- 5 Menachem Av***

**Rav Yitzchak Luria Ashkenazi from Tzefas, the Arizal** (1534-1572), born in Jerusalem, son of Rav Shlomo Luria Ashkenazi, who is believed to be descended from Rav Yechiel Luria, Av Beis Din of Brisk and author of Chochmas Shlomo on Shas and the Yad Shel Shlomo. His father passed away shortly after his birth, and RavKlominus taught him. He and his family moved to Egypt when Ran Klominus died. There he learned with RavDovid ben Zimra, the Radvaz from age 14. Among the other talmidim was RavBetzaelel Ashkenazi, author of ShitaMekubetzes. He moved to Tzefas at age 36, in the same year that the Ramak, Rav Moshe Cordovero, was niftar. He was niftar 2 years later.

**RavGedalyahChiyun** (1750). Born in Turkey, he founded the Yeshivas BeisKel (in 1732), which studied Kaballah according to the approach of the ARI. His teacher was the great mekubal, Rav Chaim Alfandari. His greatest student was Rav Shalom Sharabi (Rashash) of Yemen. (5 Av, according to Yated 2007)

**Rav Chaim Ozer Grodzensky** of Vilna (1863-1940). Born in Ivye, a small town near Vilna where his father ( a talmid of RavYisraelSalanter) was Rav for forty years, preceded by his grandfather who had also served as Rav there for forty years, Rav Chaim Ozer was gifted with an infallible memory - never experiencing "forgetting," as he himself remarked, until his old age. At 15 years of age, he went to the yeshiva of Volozhin and was immediately accepted in Reb Chaim Brisker's select group. He married the daughter of the Vilna dayan, Reb Lazer, son-in-law of Reb YisraelSalanter at the age of 20. Two years later, his father-in-law died, and he took the position of dayan in Vilna, and over the next 55 years, he became the unofficial Rav of Vilna. His only child, a girl of seventeen, became ill, was bedridden for three years, and died at twenty. Reb Chaim Ozer was one of the founders of Agudath Israel and the pillar of the movement throughout his life. He authored SheilosUtshuvosAchiezer. With his petira, the Jewish people lost three giants in 10 months: Rav Shimon Shkop, Rosh Yeshiva in Telshe for 25 years, and in Grodno (9 Cheshvan), and Rav Baruch Ber Levovitz of Kamenitz (5 Kislev)

**RavBinyomin Paler** (1908-2000), a talmidmuvhak of the Brisker Rav, Rav Yitzchak Zev HaLeviSoloveitchik. His mother was a direct descendent of the Rema. Born in Brisk, RavBinyomin studied in TorasChessed of Rav Moshe Sokolovski, author of the Imrei Moshe. In 1931, he transferred to the yeshiva of RavVelvelSoloveitchik, the Rav of Brisk. He traveled with the Mir yeshiva to Shanghai, where he drew close to the mashgiach, RavYechezkelLevenstein. After the war, he arrived in the United Sates and founded the BeisHaTalmud yeshiva in Brooklyn. Soon afterward he married the daughter of Rav Shmuel Ehrenfeld of Mattersdorf. In 1967, he founded the Mekor Chaim yeshiva, where he taught for over thirty years.

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