



# מעשה אבות ... סימן לבנים

ביום הזה נבקעו כל מעינות תהום רבה וארבת השמים נפתחו ... (א'-ו) - נפתחו שיערי הכננה (והד הקודש)

One evening, many decades ago, a group of eighth-grade *yeshivah* students had a sleep-over party and decided they were going to make prank calls. But not to just ordinary people - to famous people like *Roshei Yeshivah* and *Gedolei Yisroel!* One boy by the name of Tzvi, decides to call **R' Moshe Feinstein ז"ל** at 12:30 am and ask a crazy, out of the world question. It was known that R' Moshe would typically go to sleep at 11:00 pm and wake up at 4:00 am to learn before *Shacharis*. On this night, at 12:30 am, *Rebbitzen Feinstein* answered a phone call. The boy says, "Hi, I'd like to speak with Rabbi Feinstein."

The *Rebbitzen* responded, "Well Rabbi Feinstein already went to sleep." The boy insists it is urgent. "It's an emergency, you have to get Rabbi Feinstein on the phone." The *Rebbitzen* hurriedly wakes up her husband and the *Posek Hador* comes to the phone! The boy brazenly starts asking a ridiculous question and R' Moshe waited patiently until the boy finished. In his astuteness, R' Moshe recognizes what is going on. In a loving, caring, concerned voice, he says, "Tell me, *yeshivah bochur*, what's your name?" The boy responds, "Tzvi." R' Moshe asked him what he was learning. The boy says *Bava Metziah*.

"OK, Tzvi, let's have a *chavrusah* - you and me, right now," said R' Moshe. The boy was surprised but decided that the way R' Moshe was speaking to him was so gentle, so soothing, that he went off to get a *Gemara*. At R' Moshe's urging, Tzvi starts reading the *Gemara*. It is already past 1:00 am and R' Moshe says, "Tzvi, do you *chap* (understand) the *Gemara*?"

"No Rabbi Feinstein, I don't know what I'm saying." R' Moshe tells him to say it again. And they learn it again. They learn it three or four times until R' Moshe is convinced that Tzvi finally understands. "Yes, Rabbi Feinstein, now I *chap* the *Gemara*."

"OK, Tzvi, good. Now let's go to Rashi." R' Moshe quotes Rashi word for word on the *sugya*. "Tzvi do you *chap* Rashi?"

"No, Rabbi Feinstein, I don't *chap*." Again, R' Moshe repeats the words, three, four, five times until he is convinced the boy understands clearly. R' Moshe says, "OK, Tzvi, we're going to do *Tosfos* now." "But I don't know how to learn *Tosfos*."

R' Moshe replied, "Don't worry Tzvi, I'm going to learn it with you." And R' Moshe proceeds to learn through the *Tosfos*, line by line, word for word (most likely by heart), painstakingly. And again, they review and review the words over and over, until R' Moshe is convinced that Tzvi really understands the *Tosfos*. By now, it's already 1:30 in the morning.

R' Moshe says, "Tzvi, now that you understand the *Gemara*, *Rashi* and *Tosfos*, I'm going to give you a bomb *kashya* (question) on the *Tosfos*. It's a question that the *Rishonim* and *Achronim* don't ask. It's my *kashya* and I want you to repeat it in class." R' Moshe tells him the *kashya* and the same thing occurs: R' Moshe teaches it once, twice, three times. It's already 2:00 in the morning before the *bochur* finally has the *kashya* clear. R' Moshe says, "Tzvi, I'm so proud of you! I want you to go into class tomorrow and say over this bomb *kashya*." Tzvi is so excited. He finally has something to say in *shiur!*

The next day, Tzvi goes to *yeshivah* and for the first time he knows what's going on in the *Gemara*. His *Rebbi* teaches the class the *Gemara*, and then the *Rashi*, and then he says, "OK, we're going to learn a *Tosfos* now." The *Rebbi* teaches the *Tosfos* and suddenly, Tzvi raises his hand. "*Rebbi*, I have a *kashya* on the *Tosfos*!" Tzvi proceeds to tell over the *kashya* that R' Moshe taught him at 2:00 in the morning and the *Rebbi* is falling out of his chair! He doesn't know what to do with himself!

"Tzvi," said his *Rebbi* excitedly, "that is an amazing *kashya*! I have learned this entire *sugya* and I have never seen anyone who asks this question! Did you think of it on your own? Where in the world did you come up with such a bomb *kashya*?"

Tzvi smiled wide. "What do you mean? I got it from my *chavrusah*, from Rabbi Moshe Feinstein last night, at 2:00 in the morning." By this time, the other *bochurim* are also falling out of their chairs. "You learned with R' Moshe?" they asked.

"Yes, we were learning *Gemara* between 1:00 to 2:15 in the morning, and reviewing it." The *Rebbi* was floored!

That experience gave Tzvi such inspiration and confidence that it picked him up like never before. From then on, he applied himself to his learning and is today a popular *maggid shiur* in a *yeshivah*. (R' Eliyahu Kohen, Olamiresources.com)

## תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

*Yeshaya HaNavi* exclaims that just as *Hashem* promised to abate his anger and never again bring a flood upon the earth the likes of which he brought in the days of Noach, so too *Hashem* promises to quickly abate his anger upon *Klal Yisroel*. But what indeed is the connection between the promise to Noach and *Hashem's* willingness to abate his anger to *Klal Yisroel*?

**R' Shlomo HaKohen ז"ל of Vilna (Sefer Binyan Shlomo)** explains that following the destruction of the world in the time of Noach, the decimation and sheer devastation was on an unfathomable magnitude. There was literally nothing left in the world, and it was understood that if *Hashem* did this once, He could surely do it again. Such an understanding is

sobering and somewhat depressing, and *Hashem* therefore not only promised that "there will not be another flood which will destroy the world" (*Bereishis* 9:15), but the Almighty also promised that "never again will I doom the earth because of humankind ... nor will I ever again destroy every living being, as I have done" (8:21).

It was this double promise of reassurance that *Yeshaya HaNavi* referred to when exclaiming to *Klal Yisroel* that *Hashem* won't ever get so angry with them. That just like the promise that there won't be another flood like the one during the times of Noach was a promise for generations, so too the promise that *Hashem* will always abate his anger towards *Klal Yisroel* was also a promise for generations.

ותהי ראשית ממלכתו ככל וארך  
ואכרז וכלנה בארץ שנערך ... (ו'-י)

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

# מחשבת הלב

*Chodesh Cheshvan*, which commenced this week, is referred to as *Mar Cheshvan*. The first two letters spell the word *Mar*. In Hebrew, this word means "bitter," which some homiletically connect to the fact that there are no special occasions that occur in this month. A month that is bereft of any significant days, even sad days like in the month of *Tammuz* and *Av*, is deemed more bitter than anything, because there are no moments that arise to give us pause and help us improve our ways.

I heard two other reasons, in addition to the more well-known reasons. The first, is in the name of the renowned *Baal Mussar*, **R' Yisroel Salanter ז"ל**. In *Gemara*, we find that *Chazal* use expressions such as מרי דעלמא or מרי דאברהם, which is a reference to *Hakadosh Boruch Hu*. So now, as we depart the month of *Tishrei*, the period of the ימים נוראים, and embark on the new year of תשפ"ד, we have cultivated a relationship with *Hashem* and proceed to travel through life with Him.

The **Zaida ז"ל (Baal Machsheves Halev)** would offer another explanation. Throughout *Shas*, we often encounter numerous times another expression - אמר מר. Now, as the *bochurim* return to their respective *yeshivos* for the new *zman*, the sounds of their *Torah* - specifically the words "אמר מר" will now be heard as *Limud HaTorah B'rabim* ramps up.

Similarly, **R' Moshe Mordechai ז"ל M'Lelov** said in the name of the **Ohr Lashamayim** from *Apta*, *psbat* in the above-quoted *posuk*. ראשית ממלכתו - the start of a person's ראשית עול מלכות שמים is קבלת עול מלכות שמים - *Talmud Bavli*. If one commits to learning *Torah*, then *Chazal* - he will be *zoche* to *arichas yamim*. As it is written ימים בימינה ימים.

We are taught by *Arach* that *Torah* has the power to protect us, especially in times of מלחמה. So let us all strengthen our *sedorim* which will, *b'ezras Hashem*, protect (more than we can imagine) *acheinu kol Bnei Yisroel* and all of *Klal Yisroel*. We will *b'ezras Hashem* be *zoche* to the *geula shelaima b'karov mamash*.

## משל למה הדבר דומה

קץ כל בשר בא לפני כי מלאה הארץ חמס ... (ו'-ג)

**משל: Rabbi Ilay Ofran** is the *R'* of *Kvutzat Yavneh*, and founder and joint head of *Mechinat Ruach Hassadeh*, a pre-military Jewish academy for boys, located in *Kibbutz Be'erot Yitzhak*. He is a graduate of *Yeshivat Kibbutz HaDati* and received his *Semicha* from the Chief Rabbinate of Israel. In addition, Rabbi Ofran is a psychologist, and has a degree in *Talmud* from Bar Ilan University.

Being close to many religious soldiers in the Israeli Defense Force gives Rabbi Ofran a unique opportunity to see some of the amazing qualities of these young men, even in the most pressing situations. One such event occurred during the most recent outbreak of the Israel-Hamas war. This is the story told over by Rabbi Ilay Ofran himself:

At one point in time, we were able to offer a brief leave

leave to our soldiers. I went to one that I thought could use this break and offered him to go home for a bit. He shook his head. "My wife and children are doing well," he said. "I'm ok. Put me at the end of the list and give it to that guy standing over there instead - he could really use a break."

That was fine with me. I went over to the other guy and made him the offer. "Me?!" he exclaimed. He shook his head and said, "Oh no, I'm single. I'm ok. Put me at the end of the list and give it to that guy over there, he has a family!"

My heart began beating with exuberance. I lifted my head towards the heavens with pride and whispered, "*Hashem, Mi K'amcha Yisroel!*"

**נמשל:** The devastating *mabul* was brought upon humanity because of the abysmal actions that they performed against one another. The way we counter that is by looking out for the good in each other and trying to help one another!

## דרגה יתירה EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

After the world is destroyed through the *Mabul* and eventually rebuilt, the *Torah* introduces us to the *Dor Haflaga*. The generation of the Tower of *Bavel*. These people were the "new generation." The people who lived in the shadow of the *Mabul*. They were united and respectful. They knew how to treat one another and were not looking to hurt another human being. But they were still wicked. They united their efforts to rebel against *Hashem*! They built a tower that reached the heavens so that they could wage war against *Hashem*! How ludicrous! What a terrible sin! To wish to overpower the only true power in the world? This seems to be much worse than a lack of respect between people! And yet, we see that in *Hashem's* eyes, the sin of total rebellion against Him, pales in comparison with the lack of honor and kindness between individuals! The *Dor Haflaga* was punished by mixing up their languages. But the *Dor HaMabul* was eradicated from the world!

What a tremendous lesson for us. How careful we must be with the honor and feelings of the people around us. How much must we value all people even if they are different from us. How important this is in the eyes of *Hashem*.

The *Torah* tells us that *Hashem* commanded Noach, saying, "*Tzohar Taase LaTeiva*." One of **Rashi's** explanations is that this means a bright light that emanated from a precious gem. As we know, the word *Teiva* in Hebrew means "word" and based on this we can understand the deeper message that we must make our words beautiful and shiny. We must think before we speak and know how our words will affect others. "Will my words brighten someone's day or darken it? Will my words show kindness and respect? If not, then maybe it is better to keep my mouth shut!" One of the greatest ways to generate kindness is with kind words. Let us use the power of *Lashon* to build a world of *chessed*. It is only with this great *Middah* of *Avraham Avinu* that the world will reach its final rectification and with unity and kindness may we all go out together to greet *Moshiach* very soon.