

מעשה אבות ... סימן לבנים

ולאדם אמר כי שמעת לקול אשתך ותאכל מן העץ ... ויקרא האדם שם אשתו חוה כי הוא היתה אם כל חי וגו' (ג-ז-ב)

Much has been written in the *Seforim Hakedoshim* about the greatness of *vitur*, of giving in to others. Although Chava caused Adam to eat from the *eitz hadaas*, which brought about all the forthcoming pain, anguish and death in the world, he did not shun her or hate her for what she had made him do, although he might have had a reason to. *Adam Harishon*, in his greatness, looked past the iniquity and saw who Chava really was - the future mother of all mankind. There are many who can testify that one does not lose out from being *mevater* (as evidenced in various Chassidic courts.) The following recent story was recounted by one of the prominent *askanim* in Lakewood, about how his *vatranus* personally helped him.

He relates that not long ago, his son became a *chossan*, and right after the engagement he booked a hall for the *aufruf*, which fell out on *Shabbos Parshas Noach*. A few days later, he received a phone call from another *Yid* who wanted to ask him a favor. He lives in the neighborhood, and said that he was also making a *simchah* on *Shabbos Parshas Noach*. However, his father-in-law is in a wheelchair, and he could not find a hall close enough to his house, and it would be much easier for him if he could use this hall that the *askan* had booked, especially since it has a ramp. Therefore, he was asking if he could be *mevater*, and let him have the hall for *Shabbos Parshas Noach*. Trying to avoid giving an answer on the spot, he said he needed to think about it. He tried to find another hall. The only hall he found available was quite far from his home, and moreover, there was no *eruv* in the area. That would have made it very hard for his family and guests. He thought to himself, "Why do I have to give in? It's my *simchah*, I booked the hall, and there's no reason for me to make life harder for myself."

As is common for kindhearted *Yidden*, though, the matter gave him no rest. On the one hand, he wanted to help another person, and on the other, he did not want to inconvenience his own guests and make it more difficult for them to attend. He reconsidered the whole matter. The other man has a father-in-law in a wheelchair and it was certainly harder for him to take a hall far from his home, where there was no *eruv*. Perhaps he should be *mevater*. He decided that he would give the hall to the other person - but he would not chase after him. If the man called again and asked for the hall, then he would agree.

Time passed and he didn't hear from the other man. The *askan* could not wait and finally decided that in honor of the *simchah*, he would make the gesture and call the other man to give him the hall for *Shabbos Parshas Noach*.

He called the other man, and told him that he had thought it over and had decided to let him have the hall. "It's fine, I don't need it," the other man replied. "I pushed off the date of the wedding a few weeks, and therefore I don't need it now."

The *askan* breathed a sigh of relief. Then, the *Yid* asked him when his wedding was, and he told him the date.

There was a short pause on the line. "If so," the *Yid* exclaimed, "you are making a mistake. Your *aufruf* is not *Parshas Noach*, but rather *Shabbos Bereishis*. *Noach* is really your *Shabbos Sheva Brachos*!"

The *askan* was thunderstruck as he realized that the man was right! The *aufruf* was indeed on *Shabbos Bereishis*.

He could not figure out how he had made such a mistake, until he realized that when he had married off his daughter, he had been busy looking for a hall for *Shabbos Sheva Brachos*. That's what he had been focused on at the time, so by his son, he automatically booked for the *Shabbos* after the wedding, instead of the *Shabbos* before! But it was a mistake; now he had the *chossan*, and had to book a hall for the *Shabbos* before the wedding, *Shabbos Bereishis*, which is the *aufruf*.

After realizing the mistake, he began calling around to find a hall for *Shabbos Bereishis* - and easily found a hall that was even more ideal than the one he had originally booked! The *askan* related that he was astounded, because by giving up on the hall and calling the other person, he learned of his mistake. If not for that, it never would have entered his mind that he had erred. By the time he would have discovered the mistake it would have been too late to find a hall even far away!

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ויאמר לו יהונתן מחר חדש ... (שמואל א' ג-ה)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

In the *Haftorah* of "Machar Chodesh," *Dovid Hamelech* and *Yonason ben Shaul* draw up a plan to ascertain *Shaul Hamelech's* true feelings for *Dovid*. **Rashi** explains that it was an accepted obligation that on *Rosh Chodesh* all members of the royal family dined at the king's table, and since *Dovid* was *Shaul's* son-in-law, he was expected to attend as well. The plan they concocted called for *Dovid* to not attend this special meal and based on *Shaul's* reaction to this seemingly minor infraction, they would ascertain *Shaul's* real feelings for *Dovid*. Interestingly, *Chazal* derive from the words "and you shall come to the place where you hid on the day of work" to mean that unlike the day before *Rosh Chodesh*, the first day of the new month was a day

when people refrained from working. Why is that so?

Rabbeinu Ovadia Seforno z"l explains that just as the moon receives its source of strength from the sun, so too, *Klal Yisroel's* accomplishments stem solely from *Hashem*.

The first day of the new month is a day reserved for *Klal Yisroel* and we have the ability to accomplish quite a bit on this day. Therefore, while other days of the month are meant to toil in hard labor, on the day of *Rosh Chodesh*, when we emulate the moon's characteristics and refrain from labor, we set the tone for the rest of the month's accomplishments. This emulation brings out the special relationship that we are blessed to have with our Creator, and further solidifies *Hashem's* deep love for His children.

ויפל ה' אלקים תרדמה על האדם וישן ויקח אהת מצלעתיו ויסגר בשר תחתנה וגו' (ב-א)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

מחשבת הלב

The world's first surgery was performed under anesthesia. When Chava was created from the rib of Adam, he went to "sleep." It was not for the pain that Adam would endure, because *Hashem's* surgery was painless. Rather, Adam was "put out" so that he wouldn't see Chava being formed from him which might cause him to look down on her! (**Rashi**) As *Hakadosh Boruch Hu* did an everlasting *chessed* in creating an *ezer kenegdo*. His "thought and sensitivity" was not forgotten. It's nice and even commendable to be kind to one's spouse - but often it's the thought and sensitivity involved that really makes it special.

We just said in the *tefillos* during *Simchas Torah hakafos*, "וזכנו להטיב ולגמול חסד" - we should be wise and insightful in our acts of *chessed*. It's not enough just to do *chessed* - we must put ourselves into the recipient's shoes. This *machshava* reminds me of a humorous anecdote I once saw. A teacher was trying to teach her class to do *chessed*. She gave everyone twenty minutes to do something. One of the girls came back to class an hour later all disheveled looking. When asked to explain her tardiness, she innocently responded that she had helped an old lady across the street. When asked to explain her appearance, she again innocently replied, "Well, she didn't really want to cross - but I forced her!" *Chessed* cannot be a selfish act because it's mainly for the recipient. Why, then, do we say this *bakasha* during *hakafos* on *Simchas Torah*?

Maybe we can suggest that the ability to do proper *chessed* is attained through learning *Torah*. *Torah* has the ability to elevate all of our actions, bringing them to an entirely new level of *shleimus*. Thus, we say in *Shemona Esrai*, "Toras Chaim Va'avavas Chessed" because only with *Toras Chaim* can we do the proper *chessed*. So at the outset of this new year, let's be *zoche* to do "smart *chessed*" through our new dedications to learning and *avodas Hashem*; and be *zoche* to *refuos* and *yeshuos*.

משל למה הדבר דומה

וימע ה' אלקים גן בעדן מקדם וישם שם את האדם ... (ב-א)

משל: In the back of our *Gemaros* is a commentary known as "Maharatz Chayus" written by the famous *Rav* of Kalish, Poland, **R' Tzvi Hirsch Chayus z"l**. He is possibly the only commentator included in the back of the *Vilna Shas* edition with a PhD, as in 1846, the Austrian authorities compelled rabbinical candidates to pass a university examination in philosophy. R' Tzvi Hirsch did so and received the degree of Doctor of Philosophy.

On one occasion, he had the honor of hosting a great *Tzadik* by the name of **R' Zelig Shrintzker z"l**, as his *Shabbos* guest. After the Friday night *davening*, R' Zelig was walking to the house of the *Maharatz Chayus* when he suddenly stopped at a certain corner and inhaled deeply. With a smile, he commented to his illustrious host, "Ahh ...

it smells like *Gan Eden* here."

Puzzled and intrigued, R' Tzvi Hirsch attempted to find out what so special about this corner. He called on the elders of the city to find out if anything unusual occurred on this spot and at first, nobody knew. Finally, one older man recalled that when he was young, he was told that it was at this corner where the renowned **Magen Avraham, R' Avraham Gombiner z"l**, sat and wrote his famous commentary on the *Orach Chaim* section of *Shulchan Aruch*.

משל: After the sin, *Adam Harishon* and Chava were sent out of *Gan Eden* to roam the earth. But undoubtedly, they took part of the holiness and purity of Eden with them on their trek. Their descendants maintain trace amounts of this *kedusha* within them - some have more and some have less. Our job here on earth is unearth those small trace pockets of *kedusha* and restore *Gan Eden* to a degree in our world.

ויאמר קין אל ה' גדול עוניי מנשוא ... (ד-ג)

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

דרגה יתירה

After the tragic murder of Hevel, *Hashem* punishes Kayin by telling him that he will wander forever. He will never be able to settle down in one place; he will constantly be on the move. When Kayin hears his punishment, he immediately reacts and says, "גדול עוניי מנשוא" - "My sin is too great to bear." The **Kotzker Rebbe z"l** explains that Kayin was reacting to his punishment. He said, "Hashem, this is too much! If I will never have the chance to settle down, then how will I ever be able to do *Teshuva*?" The worst punishment in the world is to be so busy, that a person has no time to think! Kayin realized that he made a horrible mistake, but the fact that it would be impossible for him to sit in one place and think about the things that are important in life, would be unbearable, because it would make it so difficult to truly repent!

We find ourselves in the midst of a worldwide pandemic. What are we being asked to do? What is our "punishment"? We are asked to stay put. Don't go out unless you have to. Don't run around. This is hard for us. We are used to packing our day with so many activities that we don't have a minute to breathe! And we are so proud of it. The busier you are, it seems like the more you are accomplishing! But we see here that this is not the case. "נע נד תהיה בארץ" is actually a punishment. It is not what we should be striving for. Yes, it is true we need to do and we need to accomplish, but sometimes we need to realize that we will accomplish more by staying home and spending quality time with the people that are closest to us. Sometimes we will accomplish the most by sitting by ourselves and simply thinking.

It is true that Corona has caused much hardship, pain, anguish and even tragedy to so many people, but let us try, as we should with everything in life, to find the positive in a difficult situation. Let us not focus on the fact that the "lockdown" is not allowing us to do the things we want, but let us realize that the "lockdown" might just be allowing us to accomplish so many things that are truly important in life. May everyone be healthy and utilize this special time to change our focus and find the inner strength and peace of mind to pass this *nisayon* and understand the message that *Hashem* is sending us.