

(Monsey, NY)

הדלקת נרות שבת - 5:51

זמן קריאת שמע/מ"א - 9:21

זמן קריאת שמע/הג"ר א - 9:57

סוף זמן תפילה/הג"ר א - 10:52

שקיעת חמה ליום השבת - 6:07

מוצש"ק צא"כ / מעריב - 6:57

צא"כ / לרביע תע - 7:19

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Shabbos Parshas Noach - October 20, 2012

לקחי חיים ודברי התעוררות צסדרו עפ"י פרשיזת השבוע
מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

ותבוא אליו היונה לעת ערב והנה עלה זית מרף
בפיה ונז' (ח-יא) - בשנינו ממדת חיי האדם בשולם הזה

ויישב הרב המחבר, "שמעתי מהרב הגאון מו"ה צבי הירש מגיד משימים וימורה צדק דקדוק קרישא ווילנא, שיישב כך, דהנה האדם נברא באחרונה, אחר כל מעשה בראשית, ומצא את העולם כולו ערוך לפניו, כדי לראות לו שיכול לליהנות מעולם הזה, וכדאיתא בגמרא (סנהדרין ל"ח), 'אדם נברא בערב שבת, וממפני מה וכו', כדי שיכנס לסעודה מיד - 'שימצא הכל מוכן, ויאכל מאשר יחפוץ' (רש"י), משל למלך בשר ודם, שבנה פלטין והתקין סעודה, ואחר כך הכניס אורחיו וכו', אך על הנאה ואלהיה לו להיות מוגדרת ומובבלת, והיינו, ללא הידומשכות אחריה יותר מדי, שאז תושחת ותתקלקל תכלית בריאותו, אולם לא כן עשו אנשי דור המבול, שנמשכו אחריה יותר מדי וכו'.

לזאת, הדבר הראשון שהביאה היונה לנח כדי להשתמש עמו בעולם החדש, הייתה עלה זית הבאה מגן עדן, כדי להורות לו, שעל האדם לא להימשך יותר למימי אחר הנאה ואכילה זו, כמו שעשו אנשי דור המבול, אלא שתמש עמה רק בכפי הנצרך בשביל עבודת ה', ויהיו מזונותיו מרורים כזית. **אבל יבואו מגן עדן** - **מחמיי עוה"ב**, והיינו, שיסכים לכך, שתהיה מצבו החומרי מר כזית, אבל יהיה בו הנצרך להנצל לא בשביל לחיי עוה"ב, כיוון שבידי ש'העולם הזה דומה לפרפורות בפני העולם הבא, התקן עצמו כפרודור, כיוון שבידי ש'תכנס לטרקלין' (אבות ד' ט"ז), ולא מתקין כדבש, אבל יבואו מעוה"ז, והיינו, שידורק למצב חומרי טוב ביותר, כיון שיבקש לחיות רק בשביל ליהנות מעוה"ז.

שהם זה אנו קורים על דור המבול ודור הפלגה, והנה כאשר נתבונן קצת ע

אמנם נראה לפרש בדרך הרמז כי רצה הקב"ה להראות את הדרך להדוות הבאים, שכאשר יש מבול בעולם, אזי העצה היחידה היא אך ורק להסתגר בתוך תיבת נח, שכרום הזה הם החבורות והמסגרות למיניהם. כאשר יותר ויותר אנשים מכירים את הנוציות שברב למענם ולמען דורם, כי לאבוינונו או נמצאים בדרך קשה מאד, ממש מבול בראש כל חצות, וסכנה עצומה מרחפת על ראש כל אחד ואחד של אדם יושף עם מי המבול של המים הידונים, ואשר על כן אין לנו שום עצה אודות כל אלה להתלכד יחד ריאה' וברי' לבב, לחוק המגדל השני בכל עת מצוא, והרוביה מוטלת על כל אחד להראות את עצמו למסגרת כלשהי, אשר יוכל להסות בצילה הוא ובניו, להבטיח לעצמו שיהיה מגן מן הרוחות הרעות הנושבות בחור.

entreating him with gifts and words of praise.

בַּמֶּסֶל: Hashem told Noach, “*Your fear and intimidation will be cast over all the beasts of the land.*” Chazal teach us that anyone within whom the image of G-d rests in totality

Forgotten and Little Known Halachos and Customs (4)
The Constant Mitzvos. Last week we discussed the six basic constant *mitzvos* that a person can fulfill at anytime - possibly all the time - by focusing and concentrating on them, as was explained. These main *mitzvos* are:

We also quoted from the **Sefer Chassidim** that there are other *mitzvos* that are deemed constant such as:

אומר...

“I have heard the following: Just as Noach built an ark to save himself, another person in that generation also built an ark, but he drowned together with his ark during the *mabul*. Thus says the *posuk*: וַיִּשְׂאֵר אֶךְ נֹחַ - ‘And only Noach remained.’ This man wished to save himself like Noach but he drowned. The reason? Because Noach was a *tzaddik*; he was not. Noach was commanded to build an ark; he was not. Noach was destined to be saved; he was destined to be destroyed. We can learn from this a great lesson: Two people can act the same way and do the exact same things but if *Hashem* has destined one to succeed and the other to fail, this is the way their lives will turn out.”

“If one sees a boy who comes from a lineage of righteous *Torah* scholars stealing an apple from an apple cart, you should know that his misguided ways did not happen overnight but was derived over time. How so? Most likely, his grandfather, the righteous and pious Jew, did have a streak of pride and conceit which he hid in a cloak of humility, a manifestation of גניבת דעת (intellectual theft). His son, the boy’s father, was also a scholar, but he would steal *Chiddushei Torah* and pass it off as his own. Now, after two generations of theft in his genes, this boy has come to be a thief as well.”

“If it were not for injustice, no man would ever know the true meaning of justice.”

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Mazel Tov to the Hoffman and Blonder families upon the birth of a baby girl, Risha (Rosie) Hoffman. May they be zoche לגדלה לבן תורה לחופה ולמעשים טובים ארי"ר

מעשה אבות... סימן לבנים

וישלח את היונה מאתו לראות הקלו המים מעל פני האדמה ונו' (ח-ה)

It was Friday afternoon, and the Jewish residents of Pressburg, Czechoslovakia, were winding down their *Shabbos* preparations. The food was cooked, the children bathed, and it was now time for the men to begin heading out to the great synagogue for the special Friday night prayers. As the great *Rav* of Pressburg, **R' Moshe Sofer ZT"l (Chasam Sofer)** put on his rabbinic coat and stepped through the doorway of his home, he instinctively placed his right hand on the *mezuzah* to kiss it, as he was careful to do whenever he walked through a door.

This time, however, as he placed his hand on the *mezuzah*, he paused for what seemed like quite a while and appeared to be deep in thought. His attendant and family members watched him curiously, and just as they were about to ask him why he had paused by the *mezuzah*, the Chasam Sofer spun around and hurried back into his inner study chamber where he kept his wallet and valuables. The onlookers continued to watch as he opened his pouch and removed some coins.

“Here. Take this money,” the Chasam Sofer said to his attendant, holding out exactly eleven gold Thaler coins. “Run, quickly and deliver these coins. Do not tell the recipient who sent these coins - and then come right back!”

The Chasam Sofer then told him the name and address of the person to whom the coins should be delivered. The attendant did not hesitate or question his master’s command and sprinted off to fulfill his duty. Within minutes, he arrived at the address and found the young man to whom the Chasam Sofer had referred to standing in the street amidst a heap of clothing and furniture. Without another thought, the attendant handed him the money, wished him a good *Shabbos* and ran off in the direction he came. He met the Chasam Sofer along the way, and together they walked to shul.

Minutes after *Shabbos* ended the following evening, found the young man seeking out the attendant who had brought him the money the day before. “Please tell me,” he begged, “who sent you with this money yesterday afternoon?”

Of course, the attendant refused to divulge his secret benefactor and told him that he was not authorized to tell. “Well, I must know,” said the man excitedly, “for if it wasn’t an angel sent from heaven who directed you to me, then you surely possess *Ruach Hakodesh* (Divine Spirit) to have known what absolutely no one could have known!”

The attendant’s curiosity was piqued and the young man explained. “I am a student in the *yeshivah* here in Pressburg and like many other students, I rent a room in town. Unfortunately, I do not always have the means to pay my rent and for quite a few months now, I have been stalling my landlord with excuses. When I do come into a bit of money, I pay her what I can but it is not nearly enough to cover my debt. As of yesterday afternoon, I was in arrears in the amount of eleven gold Thalers and my poor landlord was at her wit’s end. The fact of the matter is, she is almost as poor as I am and when she came to my room in the afternoon demanding that I pay her what I owe, she was frantic. She did not even have enough money to buy candles for *Shabbos* and she blamed it all on me. I tried to come up with some excuse but she wasn’t having any of it. ‘Get out,’ she finally told me, ‘and take your stuff with you!’”

The young man’s eyes were shining with the recollection. “I begged her to let me stay just a few more days, that I was expecting money from a relative. Instead of allowing me to stay, she grabbed my few belongings and threw them out the door. ‘I could have rented this room to someone who would pay me what he is supposed to,’ she screamed. ‘Now, all because of you, I don’t even have a few pennies to buy candles for the holy *Shabbos*!’ With that, she broke down in tears, but not before throwing me out and slamming the door, leaving me and my possessions stranded out in the street.”

“What can I tell you?” said the young man smiling. “At that exact moment, you showed up and handed me eleven Thalers! It was like money falling from Heaven! You should have seen the look of pure joy on my landlord’s face when I gave her the money!” His smile faded and he looked suddenly anxious. “But now, my dear man, I must know. Who was the angel who sent you at that exact moment?” The attendant smiled inwardly. His *Rehbe* may not be an actual angel but he clearly possessed *Ruach Hakodesh*!

משל למת הדבר דומה

ומראבם וחתכם יהיה על כל דת הארץ ועל כל עוף השמים וכו' (ב-ב)

משל: The governor of Sali, where **Chacham Chayim ben Attar ZT"l (Ohr HaChayim)** lived, was marrying off his daughter. The entire family bought expensive clothing and sent them to Chacham Chayim, a master weaver, to weave gold threads into the material. But he refused saying, “I have already earned enough money for my livelihood this month and now I must devote the rest of the month to *Torah* study.” They explained that the wedding was a few short weeks away but he still refused the job, and returned to his studies.

The governor was incensed and sent the *Chacham* a dire

warning that if he does not accept the job he will be cast into a den of lions. The Ohr HaChayim ignored the warning and continued learning. The governor’s henchmen eventually took him from his home and pushed him into the lion’s den.

A miracle occurred and the lions formed a circle around him, watching and listening as he sang chapters of *Tehillim* in a sweet, pleasant voice. Everyone was amazed and even the governor came to see with his own eyes. As soon as he looked into the den, he ordered that Chacham Chayim be lifted from the lion’s den. He begged the rabbi for forgiveness

וידבר אליהם אל נח לאמר. צא מן התבה אתה ואשתך ובניך ונשי בניך אתך ונו' (ח-טומוז)

At the funeral of the **Ponovezher Rav, R' Yosef Shlomo Kahaneman ZT"l**, one of the *maspidim* (eulogists) spoke and compared the life of the deceased to that of Noah in the days of the flood. **R' Shmuel Rozovsky ZT"l** explained that *Hashem* specifically told Noah and his family to leave the ark. The *Medrash* teaches that Noah reasoned: Just as I entered the ark only after I was told to do so, so must I exit it only when I am told to do so. Had Noah not been so instructed by *Hashem* to leave he would have remained in there indefinitely for since he had been instructed to enter the ark, those instructions would remain in force unless and until he received instructions to the contrary.

R' Shmuel then provided a further explanation of Noah’s actions. Before the flood, *Hashem* needed to instruct Noah to enter the ark, not once but twice. The first time was when *Hashem* told him, “*I will establish My covenant with you, and you shall enter the ark.*” (י-י) Later on, *Hashem* once again tells Noah, “*Come you and your family to the ark.*” (י-א). Why indeed was this repetition necessary? It was because Noah could not bring himself to turn his back on an entire world that he knew was about to perish. Their fate was sealed; Noah was distraught; and thus *Hashem* had to reinforce his command a second time to enter the ark and leave the world to its fate. When the flood was over, Noah knew that a destroyed world was waiting for him outside, and he couldn’t bring himself to step out into such a world. Only when *Hashem* directed Noah to leave the ark did he have the strength to face up to it.

In much the same way, the Ponovezher Rav knew firsthand of the great loss *Klal Yisroel* had suffered during the Holocaust and the destroyed world waiting outside. Perhaps what gave him strength was that he felt he had a mission, to rebuild Jewry and to rebuild *Torah* from the ruins. This enabled him to be active long into his very old age.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

גדלות

The waters of the flood are called “מֵי נֹחַ” - waters of Noah, as if he was responsible for them. *Chazal* tell us that indeed Noah was held accountable for the *mabul* because he did not intercede on behalf of the wicked people to try and save them. It is true that Noah was a *tzaddik*, but there is a vast difference between one who is a righteous only for himself and his own interests - a “*tzaddik in peltz*.” (a righteous man in a fur coat) as the expression goes - and one who truly cares about others.

One may wonder, if the *Torah* calls Noah “אִישׁ צַדִּיק” then it would seem to be ok to be righteous without truly considering the needs of others. However, *Hashem* is teaching us that there are different levels of greatness that people can achieve. We are introduced to Noah, who was a *tzaddik* in his generation. This is the first step to righteousness. It is “בֵּין אָדָם לָעַצְמוֹ” - between man and himself. A person must examine his own actions and be the best Jew he can. But then he must climb higher, like *Avraham Avinu* who treated everyone as though they were family. Avraham was called “*Avinu*” because he truly cared for the needs of others like a father cares for his children. He was the epitome of kindness “בֵּין אָדָם לְחֵבֵיר” - between man and his fellow man. However, there is a level of greatness that is even beyond that, the exalted level of the greatest prophet of all time, *Moshe Rabbeinu*, the master and teacher of the Jewish people. He achieved a level of “בֵּין אָדָם לְמִקְוָם” - a relationship between man and *Hashem* that was the epitome of greatness in all three. Moshe was the *tzaddik* of all generations, not just his own.

Let us remember that there are many rungs on the ladder towards greatness in *Avodas Hashem*. The goal is to keep climbing!

TORAH GEMS

כל רמש אשר הוא חי לכם יהיה לאכלה
ביום עֲשׂו נָתַתִּי לָכֶם אֶת כָּל וְנו' (ט-ג)

After the waters of the flood receded and the world began to spring back to life, *Hashem* informed Noah that he is now permitted to eat food that was previously forbidden to him. Rashi writes: “*I (Hashem) did not permit Adam Harishon to eat meat, only produce of the field. To you (Noach), not only the produce that I abandoned (הפקרתו) for Adam Harishon, to you I have given everything.*” Rashi employs the curious expression of “הפקרת” - “*Abandoned,*” to describe the way He gave Adam his food, whereas to Noah, *Hashem* said “נָתַתִּי” - “*I have given.*”

R' Zundel Kroizer Shlit'a (Ohr Hachama) provides a unique understanding based on the words of the *gemara* (ברכות לה). “*Rav Yehudah said in the name of Shmuel: Whoever derives benefit from this world without first reciting a blessing is regarded as if he has derived benefit from the consecrated property (מועיל בהקדש) of G-d.*” Since the entire world belongs to the Creator, one who makes use of it without proper attribution is benefiting improperly. In the case of *Adam Harishon*, *Hashem* allowed him to eat from the produce in the fields and did not allow him to eat from the flesh of animals. Since *Hashem* left it for Adam to take, this removed him from the possibility of מועיל בהקדש - benefiting from the property of *Hashem* without permission.

For Noah, however, it was quite different. The *Torah* tells us that immediately after exiting the ark, Noah built an altar (מזבח) and sacrificed animals to *Hashem*, as a means of giving thanks to *Hashem* for saving him and his family. *Hashem* accepted these sacrifices - “*Hashem smelled the pleasant smell (of his korbonos)*” - and was pleased with Noah. Thus, rather than “abandon” food and allow Noah to partake from it, He “gave” him sustenance and rewarded Noah with the means and ability to eat not only from the produce and vegetables, but even from the flesh of the animals that he worked so diligently to rescue.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

אלה תולדות נח נח איש צדיק תמים היה בדרותיו (י-ב)