

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת נח

Shabbos Parshas Noach

ג' חשוון תשס"ו - November 5, 2005

12: 10 - מנחה גדולה / שבת	(Monsey, NY)	4: 30 - הדלקת נרות שבת
4: 47 - שקיעה של יום השבת	~~~~~	4: 48 - שקיעה של ערב שבת
5: 37 - צאת הכוכבים / מעריב	~~~~~	8: 30 - זמן קריאת שמע/מ"א
5: 59 - צה"כ / לשיטת רבינו תם	~~~~~	9: 06 - זמן קריאת שמע/הגר"א



ומשום כך יש במעשה זה בחינה של "קטלא", כאמור, ואיבדה את ברכתו של נח.

ולפיי? יש לנו לעשות ק"ו לעצמנו: אם בצמחים ובבעלי חיים שאין בהם דעת ותבונה ולא נצטוו בזה, כך ק"ו בן בנו של ק"ו באדם המחונן בשכל אלקי, בחכמה ובבינה, כמה יש לו להיות זהיר מאד אף בעת שהוא מקיים מצות נשגבות, שלא יפגע משהו בסדר העולם, ואף בדבר הנראה פגוט ביותר בעיניו.

על כן קרא שמה בבל כי שם בלל ה' שפת כל הארץ ומשם הפיצם ה' על פני כל הארץ וגו' (יא-ט)

פרש"י למד שאין להם חלק לעולם הבא. וכי איזו קשה של דור המבול או של דור הפלגה? אלו לא פשטו יד בעיקר ואלו פשטו יד בעיקר להלחם בו. ואלו נשטפו ואלו לא נאבדו מן העולם. אלא שדור המבול היו גזלנים והיתה מריבה ביניהם לכך נאבדו. ואלו היו נוהגים אהבה וריעות ביניהם, שנאמר "שפה אחת ודברים אחדים" עכ"ל.

והנה מסביר האדמו"ר מגור, הרה"ק מו"ה יהודה אריה ליב אלטר זצ"ל, בס' שפת אמת, שההבדל בין

**ותבא אליו היונה לעת ערב והנה עלה זית טרף בפיה
וידע נח כי קלו המים מעל הארץ וגו' (ח-יא)**

איתא במדרש: "והנה עלה זית טרף בפייה" - מהו טרף? קטיל (המית), היך מד"א "טרף טרף יוסף" (וישב לז-ג). אמר לה, אילו שבקתיה (לא קטלת) אילן רב הוי מתעבד". הרי מצינו שהיונה תוך מעשה הטוב שלה שבישרה לנח על מיעוט המים, מ"מ גרמה איזו פגיעה שהיא בבריאה, שטרפה את עלה הזית וגרמה שלא יצמח יותר.

ומבאר **הסבא מסלבודקא**, הגמור'ר **נתן צבי פינקל צ"ל**, **בס' אור הצפון**, שכשאדם הולך לקיים מצוה אפי' מצוה גדולה ודחופה, הוא לא ישים לב אם יש געגוע כלשהי במעשהו בעיניו סדר דרך ארץ, ולא נתן לב דברים פעוטים. אמנם מדברי חז"ל לומדים אנו שיש לזהר הרבה במעשינו שלא תפגע מעלה א' בחברתה ופני' כמלוא נימא. כי אע"פ שהיונה מילאה בזה את גליחותה ששלח אותה נח לראות הקלו המים, וכוונתה הייתה לטובה ממש, להוכיח לו על אמינותו בשורתה, בכל זאת יש במעשה זה שלקח עלה זית פגם, שהופסק לו ידה צמיחתו של עלה אחד, שבכוחו היה להוסיף

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (2)

In our ongoing series dealing with students in *yeshivos* and seminaries, we continue to quote from the *sefer* "תורת הישיבה" which includes many *halachos* relevant to *yeshiva* students, high school and seminary girls, etc. The following is a selection of *halachos* from the *sefer*:

Reserving items for oneself and for others

The *gemara* ⁽¹⁾ discusses a rule known as *התחום לבשל* - "*One who grabs (an item) for a creditor at the expense of others who may be entitled, does not acquire it.*" For this reason, one may not reserve important items for his friend, i.e. chairs, beds, a valued seat in the *Beis Medrash* or classroom, at the expense of others. This applies as well to reserving premium portions of food, before others can get to it ⁽²⁾. If it is not accepted in that particular institution, one may not reserve for another. However, if it is an acceptable practice to reserve food, seats or places for friends, i.e. by propping up a chair at a specific spot by a table, etc., then it all depends on the *מנהג המקום* - *Custom of the place*.

Property of the institution such as *seforim* and books, are generally for everyone's use and it is therefore prohibited to hide away a *sefer* for one's exclusive use, thereby depriving others. If one damages school property, he must notify whoever is in charge to arrange suitable payment.

ט:רצח (4) עיין פתחי תשובה יו"ד רמ:ח (5) עיין יו"ד רמ:כה



R' Simcha Bunim of Pshischah ZT"l would say:

"The *Torah* calls Noah a *tzaddik* and from the names he gave to his three sons, we can learn from him the proper path to *Avodas Hashem*: ״שׁ - One must always focus on the ineffable Name of *Hashem* so as not to sin. ״ח - All *mitzvos* should be performed with the maximum amount of energy and warmth. ״ת - Every action and deed should beautify the individual and at the same time glorify *Hashem*."

The Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"L would say:

"Since everyone must have cares and worries in life, it makes more sense to carry the burden of spiritual struggles, which ultimately lead to blessing and happiness, rather than waste our efforts on mundane cares, which drain a person emotionally and offer little in return."

A Wise Man would say:

"The secret of a good memory is attention, and attention to a subject depends upon our interest in it. We rarely forget that which has made a deep impression on our minds."

נתנדב לעי"נ נטע בן בערל הכהן ע"ה - תנצב"ה

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accomplish a double benefit. As *Chazal* tell us, "כל המרחם על הבריות, מרחמים עליו מן השמים" - "*Whosoever takes mercy on all creatures, is shown mercy from Heaven.*" By taking pity on a stray cat and protecting the *seforim* of the poor people, I can hopefully elicit kindness and mercy from *Hashem*."

TORAH GEMS

את קשתי נתתי בענן והיתה לאות ברית ביני ובין הארץ (ט-יג)

The Heavenly sign of the נקש - *Rainbow*, is to inform mankind that *Hashem* will never again flood the entire world, thereby killing all its inhabitants and destroying the earth. Yet, most recently, within a short span of the past few years, we've watched in awe and trepidation as the destructive forces of the Almighty have been unleashed all across the globe; tsunamis, hurricanes, earthquakes and mass flooding have washed across a huge amount of the earth killing hundreds of thousands of people, causing innumerable suffering to millions upon millions.

We say in *Tehillim* מה גדלו מעשיך ה' מאד עמקו - "How great are Your actions, Hashem, so deep are Your intentions." Says **R' Yoel Pinchasi Shlit'a**, we cannot fathom G-d's inten-tions but we can observe the pattern of His ways. When *Hashem* drowned the Egyptians in the *Yam Suf*, Rashi explains that the "טובים שבהם" - the "good" Egyptians mercifully died right away with the lightest form of penalty, whereas the "רשעים שבהם" - the worst offenders tossed about for awhile before succumbing, so as to suffer. So too, during the *עקבתא דמשיחא* - the period of time leading up to the arrival of *Moshiach*, *Hashem* begins His Righteous Judgement of the nations of the world, with the "טובים שבהם" leaving the ultra-wicked to suffer at the very end.

Thus, these awesome natural "disasters" are not the end-all, but rather the means to an end. All the victims who perished died through drowning, a form of suffocation - חנק - which is the lightest form of punishment from among the four מיתות דין. Only the first wave, the "טובים שבהם" merit this form of death and as a result, *Hashem* is

showing us the beginning of His final Judgement,
leading up to the glorious redemption of *Moshiach*.

**ויקח שם ויפת את השמלה וישימו על שכם שניהם
וילכו אחורנית ויכסו את ערות אביהם (ט-כג)**

After leaving the Ark, Noah drank wine, became intoxicated and exposed himself inside his tent. The *Torah* relates how his two sons, Shem and Yefes, took a garment and walking backwards, approached their father and covered him. The question is: Why did they walk backwards which is very awkward and can easily have caused them to trip? It would have been much simpler to have walked forward with closed eyes.

To this the **Alshich Hakadosh, R' Moshe Alshich ZT"l** writes: Shem and Yefes were more righteous than their third brother, Cham. Thus, they did not want their exposed countenance to come "face to face" with the impure sight of their father in an uncovered state, as it would have contaminated them even though their eyes would have been closed and they would have seen nothing. The face of a person is his **צלם אלקים** - *G-dly image*, and when it faces impurity, it absorbs some of that squalor. This in turn affects the person negatively, even though he has not physically looked at the *tumah* - impurity.

If we consider these extraordinary words, and then reflect on the extent to which our exposed faces unfortunately come into contact with unclean sights, it is hardly surprising that *tznius* is urgently in need of strengthening in our times! The Alshich's holy words should also inspire both men and women to steer clear, if at all possible, of streets where impurity is rampant, even if one is careful not to look intently at the *pritzus* that is there.

דור המבול ובין דור הפלגה הוא, שדור המבול הלכו אחר תאות לבם לגמרי, והלכו אחר הגשמיות בלבד, ולכן עונשם היה שנאבד גשמיותם, דהיינו גופם אבד ונכחדו מן העולם. ואילו דור הפלגה הלכו אחר החכמות, שהדעת והחכמה שלהם העבירה אותם על דעתם ועל דעת קונם, שהיה להם חכמה בלא אמונה ויראת שמים, וממילא לבסוף נענשו ואבדו את חכמתם ואחדותם, אמנם לא מתו.

מעשה אבות סימן לבנים

וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבָה וְכו' (ח-א)

On this *posuk*, the *Medrash* quotes the words of *Dovid Hamelech* in *Tehillim* (קמה-ט): "טוב ה' לכל" - "Hashem is good to all and His mercy is on all his creations." Just as Noah worked tirelessly to provide food and comfort for the many animals residing in the Ark that he built, and as a result, *Hashem* remembered his kindness towards others and saved him; so too, when human beings show kindness and mercy to one another - and in fact to all of *Hashem's* creations - He will then shower mercy and everlasting kindness upon them.

One *Erev Yom Kippur*, the entire congregation of Salant gathered in the central synagogue to begin the *Kol Nidrei* prayer, however, as the hour grew late there was still no sign of the holy *Rov*, **R' Yisroel Salanter ZT"l**. This was unusual and the congregants continued to wait with growing apprehension for R' Yisroel to come to *davening*. When they finally went to search for him, they found him at home, holding a small pan of milk and trying to coax a street cat into his house. When he finally got it inside, he took his hat and *kittel*, closed the door behind him and made his way to the *shul*. The people were shocked and dismayed. What was the *Rov* doing?

"Let me explain," R' Yisroel began. "As you know, I have a large collection of *seforim* in my bookshelves. What you don't know is that many of these *seforim* do not even belong to me. The poor people of Salant who do not have enough space in their own small hovels needed a place to store their books and *seforim*. They know they can trust me to watch over them and even use them when I feel the need to, so they asked me if I can keep them in my house. Of course, I obliged."

"But what has all this to do with a stray cat?" the people asked.

R' Yisroel was quite serious in his tone and manner. "All year long, practically from dusk till dawn, there is a constant stream of people coming through my home. Many come to speak with me, ask questions, discuss their problems, and so on. Since there are so many people in my house at any given time, I am not worried that anything will happen to the *seforim* that were given to me to safeguard and I feel confident that they are safe in my possession. However, on *Erev Yom Kippur*, and of course, the night of *Kol Nidrei*, people are busy. Everyone has needs to attend to and I realized this afternoon that my house was empty of people. Now I began to worry that due to the absence of people and activity, mice might find their way inside, as they inevitably do, and do damage to the *seforim*. This would be a terrible thing and especially on *Yom Kippur*.

"Thus, I thought of an idea. If I bring a cat off the street and allow him to roam my house, the mice wouldn't dare come in and if they would, the cat would make short work of them. This way I can