

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הי"טס

Rosh Yeshivah, he is permitted to travel away to *Yeshivah* even if his father objects. If he is “sure” or close to it that going there will help his learning, he may do so even if he will not be honoring his father’s wishes. The question is: how does this fit with the previous rule of pushing away *Torah* for a *mitzvah*?

Temporary Break vs. Permanent Loss. The *Pischei Teshuvah* (4) quotes the words of the *Pri Chodosh*, which are explained by learning the commentators in the following manner: If a person has a temporary break in his learning, which he can basically make up later, he should stop learning to do *Kibbud Av V'em*. However, if there will be a permanent loss of learning, or level of learning, were he to stop; in that specific situation we apply the rule of the *Gemara* of “*Gadol Talmud Torah Yoseir M’ Kibbud Av V'em*,” and therefore one is allowed to leave the city for *Talmud Torah*. To be continued in the coming issues.

בין הרייזים - תבלין מדר היום “You’re in Good Hands” - Menachos Daf 58b

Rava says a *Kometz* (fistful of flour taken by the *kohen* for sacrifice on the *mizbeach*) must be the size of two *k'zaysim* (olives). However, this could pose quite a challenge. There are those who say that our measurements over the years have changed and a *k'zayis* might be as large as a full-size egg. If so, how can we expect a *kohen* to fit a *Kometz* the size of two eggs in one hand? To further complicate matters, there seems to be a *Yerushalmi* which holds that if a *kohen* is *posul* or unable to perform one of the *avodos* in the *Mikdash*, he is *posul* to do all the *avodos*! The **Steipler Gaon ז”ל** says not to worry! When *Moshiach* comes and the *Bais HaMikdash* will descend, *Hashem* will provide us with *Kohanim* that have large enough hands and can hold two *k'zaysim* in one hand! The *Yerushalmi*, however, still needs to be dealt with.

(1) מגילה טו; (2) הל' כיבוד אב"א י"ד רמ"ג (3) שם-כה
(4) פתחי תשובה רמ"ה

הלכה למעשה

A SERIES IN HALACHA
LIVING A “TORAH” DAY

The Greatest Mitzvah of All (97) - **Torah Learning vs. Mitzvah Obligations: Kibbud Av V'em.** As we return to our previous discussion which centered around the possible clashes between *Torah* learning and *mitzvah* obligations, we come across the challenging topic of *Talmud Torah* vs. honoring one’s parents - the *mitzvah* of *Kibbud Av V'em*. **NOTE:** There are basic guidelines in *halacha* for these situations. However, since there are many variables, judgment calls, family dynamics and other important and pressing factors, often a *Rav* or *Talmid Chacham* who knows the specific family situation and circumstances involved, will be needed to instruct on how to proceed according to the guidelines of *halacha*.

Introduction. There seem to be contrary rulings about *Talmud Torah* vs. *Kibbud Av V'em*. On the one hand, the *mitzvah* of honoring one’s parents is a top-priority *Torah mitzvah* (Biblical) and one should stop learning for it just as he is required to do for any *mitzvah* that cannot be fulfilled through others. On the other hand, the *Gemara* (1) tells us: “גדול תלמוד תורה יותר מכבוד אב ואם: - שכל אותן שנים שהיה יעקב אבינו בבית עבר לא נענש” - *Studying Torah is greater and more important than honoring one’s father and mother (and a proof of this is that) for all those years that our father Yaakov spent in the house of Ever (and studied Torah there) he was not punished for having neglected to fulfill the mitzvah of honoring one’s parents.*” This *Gemara* is mentioned in two places in the *halachos* of *Kibbud Av V'em* (*Yoreh Deah*). In the first place (2), it simply states that *Talmud Torah* is a bigger *mitzvah* than *Kibbud Av V'em*. Further on (3), there is a resulting *halacha* that a student who wants to go out of town because he knows he will excel in his learning from a certain *Yeshivah* or

הוא היה אומר ...

R’ Pinchas Menachem Yostman of Piltz ז”ל (Sifsei Tzaddik) would say:

I am conflicted if Noach was working on constructing the ark even on the day of *Shabbos*, since we know that he did rest on *Shabbos*. However, I would say that he most likely did work on *Shabbos* since he was given the *mitzvah* of building the ark directly from *Hashem*, whereas he was never actually commanded to keep *Shabbos*, rather he learned *mitzvos* from the *Torah*, like which animals were kosher and which were not.”

R’ Moshe Feinstein ז”ל (Igros Moshe O”C 5:10:1) would say:

The language of ‘*Ashkenaz*’ is included in the blessing that Noach gave to his son Yefes, who had a grandson with this name. For the Jews who lived in ‘*Ashkenaz*’ (Northern Europe: Germany/France) years ago, adopted the local dialect and even when they moved on to other countries like Poland, Russia, Lithuania, Hungary, etc., they retained this language, interspersing it with their own local words and flavor, forming what we refer to today as ‘*Yiddish*.’ This language is mostly Germanic and still spoken today, even by Jews in Israel and many countries, and *Limud HaTorah* in most of the large *Yeshivos* is conducted in *Yiddish*. This is all a result of Noach’s original blessing to Yefes.”

A Wise Man would say:

“It’s important to know who is a real friend and who is not. Lots of people want to ride with you in the limo, but what you want is someone who will take the bus with you when the limo breaks down!”

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זמן לתפילת מנחה גדולה - 1:02 | שקיעת החמה שבת קודש - 6:19 | מוצע"ק צאת הכוכבים - 7:09 | צאה"כ / לרבינו תם - 7:31

טיב התבלין

מאת הוגדר רב גמליאל חסון ובשכ"ז שלטיארי שר השטות יחזיק עוזיק

תמים היה בדרתיו ... (ו-ט) - ומצדיקי הרבים כבוכבים לעולם ועד
לרש"י: יש מרבתינו דורשים אותו לשבת, כל שכן שאילו היה בדור צדיקים היה צדיק יותר, ויש שדורשים אותו לגנא; לפי דורו היה צדיק, ואילו היה בדורו של אברהם לא היה נחשב לכלום. הנה, מאחר שרואים אנו שיש אפשרות לדרוש בשבת, מן הראוי לנו להתבונן ולהבין, על מה הניחו מקצת מרבתינו את הדרוש לשבח ודרשו במקומו לגנא; הלא בהכרח רצו ללמדנו דבר מה.
בטרם נבוא לבאר בדרך אפשר את עומק כוונתם, עלינו להקדים ולומר כי אין בכונתנו להטיל מום באותו צדיק, ואפילו אם יכולים לדייק מתוך המקראות על צדיק מאלו הדורות שלא נהג להליה כשורה, עלינו לדעת כי אין לנו כלל הבנה אמיתית באותו צדיק, ולא ניתן לנו פתחון פה לדרוש ולפרש כך את המקראות כי אם כדי להפיק לקחים עבורנו, כי תורה' הוא מלשון 'תוראה', כי בכל תיבותיה היא מורה לאדם הליכות חיים, וכיוון שהיא נצחית, לכן ברשות כל דור ודור לעשותה תבלין נגד אותו רוח שהיה מנשב בו, אך בר בבר עלינו לדעת כי אין באלו הדמוים משום הטלת דופי באלו הקדושים שאין לנו כל הבנה לא בהם ולא במעשיהם.

נחזור לבאר את כוונת הדרושים לגנא; הנה, רואים אנו שבשעה שהגיע זמנו של המבול אמר לו הקב"ה לנח, (להלן נ' א) בא אתה וכל ביתך אל התבה כי אותך ראיתי צדיק לפני בדור הזה, זאת אומרת כי באותו זמן לא מצא הקב"ה צדיק נוסף מבלעדי נח, ועל אף שצדיק גדול היה והזהיר את בני דורו על ביאת המבול משך מאה ועשרים שנה, בכל זאת לא דאג להאזיב את בוראו בין בני דורו, הוא אכן עשה את המצווה עליו למחות בעד בני דורו, אבל לא עשה פעלים לקרבה תחת כנפי השכינה, וכתוצאה

מאוצרותיו של המגיד

מאת הרב שלום פערל שליטיארי מו"ר מירוס' בעק בית שמש

ויוכר אלקים את נח ואת כל החיה ואת כל הבהמה...ועכר אלקים את נח וגו'
על הארץ וישבו המים (ה-א) - כוונת הכתוב 'ויוכר אלקים את נח וגו' (תב רש"י), "ויעבר אלקים רוח על הארץ, רוח תנחומין והנחה עברה לפניו. על הארץ, על עסקי הארץ". וביאר הגר"ז הלוי מבריסק זצ"ל, "ויעבר אלקים רוח על הארץ וגו', ופרש"י שדור תנחומין והנחה על עסקי הארץ עברה לפניו", ויש להקשות, דלפ"י לכאורה אין כל מובן למה שנאמר 'ויעבר' שהוא לשון פעולה, והנראה בזה על פי מה ששמעתי מאדוני אבי מורי ורבי הגאון החסיד רבי חיים זצ"ל בכונת הפיוט לראש השנה ויום הכיפורים 'לפועל רחמינו בדין', הדנה באמת לא שייך אצל הקב"ה עניין 'רחמים' כלל, כאשר ביאר הדמכ"ם בפ"א מהלכות יסודי התורה הי"א וי"ב, שכוון שאינו נוף, לא יאיר לו אחד ממאורעות התופים...לא כעס ולא שחוק ולא שמחה ולא עצבות וכו', שכל אלו המידות מצויות רק בגופים אבל הוא יתברך שמו מרומם מכל זה, רק שבשעה שהקב"ה שופט את עולמו ורואה שאנשיו נוקקין לרחמים או הוא פועל (מפעיל את 'מידת רחמים' שברא) ומרחם עליהם, והוא 'לפועל רחמינו בדין' ובשעת הדין הרחמים נפעלים מאתו וייתברך, ולפ"י ש לבאר את דברי רש"י כאן, דוח תנחומין והנחה על עסקי הארץ עברה לפניו, דהרחו תנחומין והנחה שעברה

מעשה אבות סימן לבנים

ויהי הנשם על הארץ ארבעים יום וארבעים לילה. בעצם היום הזה בא נח ושם והם ויפת וכו' אל התבה (ו-יב:)

In the first chapter of his monumental work *Emunah U'Bitachon*, **R' Avraham Yeshaya Karelitz זי"ל**, the renowned **Chazon Ish**, details the wonders of the human body. “*In front of us, we have ... the construction of the human body to receive food, digest it, chemically distribute distinct elements, and send each element to its rightful place ... The system that involves the large and small intestines, the liver and bladder, the spleen and kidneys ... the bladder, heart, brain, and every organ with its unique duty. They all work together with tremendous alacrity, repeatedly filtering and purifying the blood, insuring the proper quantities of red and white blood cells required for the machine known as ‘man.’ It balances the amount of sugar the body needs, along with other functions that are balanced incredibly precisely. Man is fool-hearted and unaware of the ‘forces’ constantly acting on his behalf, to keep him alive and maintain his presence in this world.*”

The *Chazon Ish* was very conscious of maintaining one’s health, as he viewed the human body as a wondrous gift from *Hashem*. He would often take walks in the fields around *Bnei Brak* in order to breathe the fresh air and allow his limbs and joints to stretch and move. Many students found this a fortuitous time to talk to the *Tzaddik* in learning or ask questions of *halacha*. The *Chazon Ish* enjoyed these walks for the health component, as well as the company who came with him.

Early one morning, after *davening* *Vasikin*, as was his custom, the *Chazon Ish* set out on a stroll down the main boulevard of *Bnei Brak*, a street that used to be called *Rechov Ezra*. Today, that street has been renamed, *Rechov Chazon Ish*. He took with him a young student named Shmuel Tzvi Kovalsky and they walked the full length of the street where it ended in a series of orchards and fields. The two continued walking and speaking of *Torah* topics, seemingly lost in the conversation.

Suddenly, and without warning, the clouds opened up and a torrent of rain poured down from the heavens. The *Chazon Ish* and Shmuel Tzvi were caught in the heavy rainstorm and were far from any building or shelter to wait out the storm. Instead, they quickly became drenched and hurried back to the end of the main road from where they had come. They stood there, their hats and clothing soaked through and through. At that early hour of the morning, there was almost no one on the street.

Within seconds, though, good fortune smiled upon them. A taxi cab was spotted coming down the main road, driving right towards them. The cab slowed down and the driver instantly recognized the celebrated *Tzaddik* standing in the rain.

He quickly opened the passenger side door and called for the *Chazon Ish* and the young *bochur* to get in. “I am anyway going to *Bnei Brak*,” he declared, “so I can take both of you along - of course for no charge.”

The scene was surreal. The darkness of the early hour, together with the multitude of overhanging black clouds cast an eerie glow on the sky. A deluge of rain cascading down on the quaint Israeli street, a taxi cab with its passenger door opened wide - and the *Chazon Ish* just stood there, waiting, hesitant. “Rabbi, please get in. You and the boy are getting soaked.”

But the *Chazon Ish* was a man of *halacha*, a man of principle. His integrity and the wholesome truthfulness of his very fiber, would not allow him to get in - until he ascertained whether it was permitted by *halacha*. “Do you own this cab or do you work for a *chevra* (taxi company)?” he asked the driver. The question hinged upon whether the free ride that was being offered was a gift and gesture of the vehicle’s owner, or if the driver leased the vehicle from a taxi company and therefore, was offering a free lift that was unsanctioned, and possibly misappropriating time and money that belonged to the owners.

Shmuel Tzvi’s sighed with relief, and even the face of the *Chazon Ish* brightened considerably, when the driver quickly responded, “No, I own this vehicle.” Immediately, the *Chazon Ish* took a step toward the cab and with a slight, almost imperceptible nudge, pushed Shmuel Tzvi toward the open front door. The boy paused in mid-step: he was not going to sit in the front seat, a more honorable place in the cab, than the *Chazon Ish*! But the *Tzaddik* kept nudging him to move; Shmuel Tzvi stood his ground. A few seconds passed in this manner. Meanwhile, the rain was pouring down on both of them...

The *Chazon Ish* looked at boy and explained, “I must show my gratitude to the one who accompanied me on my walk”

אשר בחר בנביאים טובים ...

כי מי נח ואת לי אשר נשבעתי מעבר כי נח ... (שעה נח:)

The connection between the *Parsha* and the *Haftorah* is clearly based on the *posuk*: “*For as I have sworn that the waters of Noah shall no more go over the earth*” - in which *Hashem* swears that he will never again bring another *Mabul* (flood) to the world. One must understand: if *Hashem* already swore that he will never bring another *Mabul*, why is it necessary to swear a second time? Shouldn’t the original oath at the time of the *Mabul* (in Noah’s times) be enough?

The **Levush**, **R’ Mordechai Yoffe זי"ל**, quotes the *Medrash Raba* which states that although the floodwaters at the time of Noah wiped out the whole world, *Eretz Yisroel*

was not affected at all. *Hashem* lifted up the Land and caused it to float above the destructive waves. It follows that when *Hashem* uttered His original oath to never again destroy the world, this only included the parts of the world that were decimated by the *Mabul*. Since the Land of Israel was not affected by the *Mabul*, *Hashem*’s promise at that time did not include it. Therefore, now *Hashem* restates His oath, but He includes *Eretz Yisroel* this time, swearing never to destroy it.

This oath is a clear statement that even if *Bnei Yisroel* are not perfect, and even if they sin to the extent that *Hashem* is forced to drive them out of the Land; if they repent and renew their commitment to *Hashem*, they will eventually be allowed to return to *Eretz Yisroel* and repopulate the Holy Land.

מחשבת חלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

אלה תולדת נח גה איש צדיק תמים היה בדרתיו את האלקים התהלך נח וגו' (ח-ט)
The *Medrash Tanchuma* notes that Noah’s name was repeated three times in the first *posuk* alluding to the three different worlds he experienced. He first saw the world when it was complete; then during the destruction of the *Mabul* and again when it was resettled. **R’ Simcha Wasserman זי"ל** commented that he too saw three worlds: He saw pre-war Europe, with its great *Yeshivos*; then he witnessed its destruction, including the murder of his illustrious father, **R’ Elchanan זי"ל Hy”d**, and then was able to witness the rebirth of *Torah* in America, continuing his father’s dream, to replant *Torah* on this side of the ocean.

Perhaps the most striking thing about Holocaust survivors was their ability to pick up the shards of their shattered lives and re-establish a world that has been growing stronger ever since. It took much courage for those select survivors who had witnessed the destruction of whole families, communities and *Torah* institutions and still have the fortitude to rebuild.

Noach was originally referred to as "איש צדיק" but after the *Mabul*, he was derogatorily called "איש אדמה". Why? Because he debased himself by planting a vineyard, drinking the wine and becoming drunk. Noah, one of the only survivors of the flood, was depressed with his lot. Unlike *Avraham Avinu* at age 137, he did not pick himself up and start over. Instead, he got drunk!

My parents *a”h*, came to the U.S. in 1925. Although they were here during the Holocaust, they still felt a responsibility to rebuild *Torah* life on these shores, to pick up and continue to rebuild the world of their youth. They often repeated the words of *Yosef HaTzaddik*, "כי למרחה שלחנו" - we were sent here to save lives - "למרחה" - to give food to the remaining members of their family, whom they successfully brought to America, sustained, supported, married off, and were *zoche* to witness them flourish again. It is now our obligation to continue where they left off; enabling *Yiddishkeit* to continue its growth both in *America* and in *Eretz Yisroel*. If we do, we shall, very soon, be able to stand proudly when we hear the *Shofar shel Moshiach*.

משל למח הדבר דומה

ולא מצאה היונה מנוח לכף רגלה ... וישלח ידו ויקחה וכו' (ח-ט)

משל: Once there was a wise old man and a smart little boy. The boy could not stand the fact that people thought the old man was wise. “I am smart,” thought the jealous boy, “the old man is a fool.” He was driven by a desire to expose the old man as a fool. The boy had a plan. He went out and captured a small, fragile bird. With the bird cupped in his hands, the boy’s scheme was to approach the old man and ask him, “Old man, what do I have in my hands?” to which the wise old man would inevitably reply, “You have a bird.”

Then the boy would ask, “Old man, is the bird alive or is it dead?” If the old man replied that the bird was dead, the clever boy would open his hands and allow the bird to fly off into the forest. But if the old man replied that the bird was alive, the boy would then crush the tiny little bird in his cupped hands, until the bird dies. Then the boy would open his hands and say, “See, old man, the bird is dead!”

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF פנימית

דרגה יתירה

נח איש צדיק תמים היה בדרתיו ... (ח-ט)

Rashi tells us: Some Sages viewed Noah favorably; he was a *Tzaddik* in his time - how much more so if he had lived in a generation of righteous people. Others viewed him negatively; in his generation he was righteous, but if he had been in *Avraham Avinu*’s generation, he would not have been considered of any importance. **R’ Yehuda Yosefi שליט”א** makes a fascinating observation. A *Tzaddik* is considered righteous compared to the people of his time. If one is living in a generation where everyone is on a high level. it is more difficult to be considered a *Tzaddik* in the eyes of *Hashem*. But if one is living in a generation that is full of immorality, indulging in pleasures and sinking sadly into the depths of materialism, then it is much easier to be considered a *Tzaddik*! All you have to do is raise yourself up, a little bit, out of the mud! You don’t have to be as brilliant as the **Rambam**, as saintly as the **Chofetz Chaim**, or as learned as the **Shaagas Aryeh**. You have to watch that you don’t fall from the pitfalls of the generation that you are living in! **R’ Chayim Vital זי"ל** writes in the name of the **Ariza”l**, that a small deed in his day is worth more than big *mitzvos* of previous generations because the *tumah* is much greater in his time!

Noach was surrounded by immorality and theft. But he stayed far away from these sins, and the *Torah* calls him a *Tzaddik*! We, too, are living in a generation that is steeped in immorality. We are drowning in a world that is indulging in every form of pleasure, entertainment and nonsense imaginable! You want to be a *Tzaddik*? It’s not so hard! Look around and see where people are going astray and make sure you stay far away from those activities! Don’t fall into the trap of being like everyone else. Don’t do it just because “everyone is doing it!” Raise yourself above it, even just a little, and you too can be a *Tzaddik*!

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