

נמשל The purpose of the *mabul* that flooded the world was in order to cleanse the earth of its corrupt and rotten constituents. Only Noach, who took the time (120 years!) to recognize the gravity of the situation, was able to

protect himself and his family. We, too, must take the time to stop and contemplate and yes, run through the rain and allow its cleansing power to wash away our degenerate tendencies so that we can rise up and rebuild the world!

A SERIES IN HALACHAH
LIVING A “TORAH” DAY

Halachos Pertaining to the “Torah” Table (2)

Last week we started to discuss the importance of a proper Jewish table, mainly as a way of serving *Hashem*, and also as a means of bringing us a good *parnassah* (livelihood). In these times of uncertain economic stability, this is an appropriate *Torah* response to *Hashem’s* call for self-improvement.

Divine Plan For Humans to Eat. We were created in a way that necessitates our need to eat constantly, so that we may:

- 1) Recognize constantly *Hashem’s* love and kindness (1).
- 2) Feel obligated to “repay” Him by serving Him.
- 3) Elevate the material world by making it a “partner” in spiritual endeavors.
- 4) Give a person the trial of eating properly. The original and classic trial in human history was when *Adam Harishon* was commanded not to eat from the *Etz Hadaas*.
- 5) Give every individual a chance to do kindness each and every day with food, both with family members, guests and others outside the house.
- 6) Unite family members and others with a common “constructive-universal-human-needs” activity.

The Intent of Eating. A person can turn and elevate his every bite into many *mitzvos* and inspiring service of *Hashem*. He can do so by training himself to have the proper intentions as he eats. This might not always be a true and selfless intention immediately, but it does gradually become a reality. Also, the

הוא היה אומר ...

R’ Aharon Kotler ZT”L (Mishnas Reb Aharon) would say:

“It is *Hashem’s* will for man to grow ceaselessly, never to be content with his spiritual achievements no matter how lofty they may be, but to continually ascend to ever higher levels. Noah is called ‘a man of the soil’ as an admonition for planting a vineyard. Having attained such levels of spiritual elevation as to make him worthy of saving the world from extinction, he is chided for taking up the mundane labor of tilling the soil. *Moshe Rabbeinu*, by contrast, after performing all the great miracles and ascending to Heaven to receive the *Torah*, never ceased to reach for more exalted spheres. He always viewed himself as standing on the lowest rung of an endless ladder.”

R’ Aharon Yaakov Greenberg HaLevi ZT”L (Iturei Torah) would say:

“The rainbow is a sign of peace. It is composed of several colors which, when combined, become one glorious color mass. By the same token, there are differences between individual people, groups and nations. A life rooted in understanding and tolerance of others, leads to the unity which is the basis of the world’s existence.”

A Wise Man would say:

“You may be only one person in the world, but you may also be the world to one person.”

ה"ר ש"יכו לבינת בית נאמן בישראל. MAZEL TOV TO NAFTALI & YITA RIVKA MINZER ON THEIR CHASUNA.

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בדאת יצר הדל ובראתי לו

תורה תבלין

מזוזה גדולה/שבת - 1:10

שקיעה של יום השבת - 5:51

צאת הכוכבים / מעריב - 6:41

צאה כ/ לשליטת רבינו תם - 7:03

הדלקת נרות שבת - 5:34

זמן קריאת שמע/מו"א - 9:28

זמן קריאת שמע/הג"א - 10:04

סוף זמן תפילה/הג"א - 10:56

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ג' זשיון תשס"ט - November 1, 2008

טיב התבלין

הגדע"רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים ע"ה

רעיונות ופרושים לעורר את האדם לעבודת
הש"י והתחזקות בצומנה ובטחון מאת

זה הכלל: לא להיות באחדות עם הרשעים

לכן יבדוק כל אדם היטב עם מי הוא מתחבר ועם מי הוא יושב על שלחן אחד, וכמו שאמרו רז"ל (סנהדרין דף כג.) על אנשי ירושלים שלא ישבו בסעודה עד שידעו מי הולך לישב עמם. וכל פעם יבדוק האדם את עצמו אם עושה טוב או לא וכן בכל דבר ודבר, ולא יחיה עם ההנחות שלמד, כי לא כל מה שעושה יש עליו לימוד זכות, אלא כל דבר צריכים למדוד לגופו של ענין. מי שלא ינהג כך - עלול להגיע לידי כפירה ממש, עד כדי כך שרואים שאבדו דור ההפלגה גם את חלקם בעולם הבא, וכמו שאמרו רז"ל (סנהדרין דף קז): "דור הפלגה אין להם חלק לעולם הבא, שנאמר (בראשית יא, ח) ויפח ה' אותם משם על פני כל הארץ, ויפח ה' אותם - בעולם הזה, ומשם הפיצם ה' - לעולם הבא", ע"כ. והכל הגיע להם מחמת שהיו להם חברים רעים, ולכן תיקונם היה רק הפירוד הגמור שלא הבינו האחד את השני כלל, ולכן יראה האדם לא להיות כלל בקשר עם רשעים, רק עם יראי ה' האמיתיים, שאיתם מצוה עלינו להתאחד.

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
נ"ע בישיבת הגר"ע קושלבסקי

אלה תולדות נח, נח איש צדיק וכו' (ו-ט)

שנח הוליד את עצמו, ע"י שעמל בתורה כראוי (ע"רש"י בראשית ז, ב') וזכה להשיג את האור הרוחני הגנוז בתורה, ונהפך מחומרי לרוחני. וכן כתב רש"י (במדבר ג', א') על הפסוק: "ואלה תולדות אהרן ומשה, ביום דבר ה' את משה בהר סיני", וכתב רש"י: "ואינו מזכיר אלא בני אהרן, ונקראו תולדות משה, לפי שלימדן תורה, מלמד שכל המלמד את בן חבירו תורה, מעלה עליו הכתוב כאילו ילדו. **ביום דבר ה' וגו'**", נעש אלו התולדות שלו, שלימדן מה שלמד מפי הגבורה". ומבואר כדברינו, שהעמל בתורה שבעל פה נחשב כאילו נולד מחדש, כיון שהשיג אור הרוחני, ונהיה מחומרי לרוחני, ולכן המלמד חבירו תורה, וזיכה אותו באור הרוחני, הפך אותם מחומרי לרוחני, ונחשב כאילו הולידו.

ולפי"ז מבאר **הצל"ח** (דרושי הצל"ח, אהבת ציון, דרוש ב') דברי בן עזאי, שהסביר הטעם שאינו מתחתן משום ש"נפשי חשקה בתורה" (יבמות ס"ג:), שנכלל בדבריו שמקיים עניין של פריה ורביה ע"י שילמד תורה לישראל, ויהיו נחשבים תולדותיו.

כצינו בקרא: "ויהי כל הארץ שפה אחת ודברים אחדים" (א:א). הנה כידוע האחדות היא מהדברים הגדולים והחשובים ביותר בעולם, וכמו שהאריכו הרבה חז"ל במעלת השלום, ואף על פי כן רואים כאן שהשלום היה יסוד חורבנם, שהרי כל צרת דור הפלגה באה להם על ידי שהיו באחדות. והיינו משום שכל דבר בעולם יש בו דבר והיפוכו, ואמרו רז"ל (סנהדרין דף כו.), להדיא דקשר רשעים אינו מן המניין, כלומר: עם רשעים אסור להתאחד, וכאן על ידי אותה אחדות באו לידי כפירה, ורק ע"י שפירסם הבורא נפרדו ובאו לידי תיקונם. למדנו מכאן, שבכל דבר בעולם צריכים סייעתא דשמיא מיוחדת והרבה תפילה, ובלאו הכי האדם אינו יודע כלל איך להתנהג. הנה, אדם רואה בכל הספרים הקדושים המדברים כולם בשבח ובגדולת האחדות, והולך לקיים דבריהם כפשוטם ומתאחד אפילו עם הרשעים, או יושב באסיפות שמדברים שם לשון הרע ורכילות, והכל מכח חשיבות האחדות, ואינו יודע שכאן האחדות היא לרעתו ממש.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אֵתָא במדרש (ל', ד): "כל מי שנכפל שמו יש לו בעולם הזה ויש לו בעולם הבא וכו'", היינו שכפילות השם מורה על חלק בשני עולמות, ובא הכתוב להשמיענו שיש לנח חלק בעולם הבא, ואינו כאנשי דורו שאין להם חלק בעולם הבא (ע'סנהדרין קז:).

וי"ל באופן אחר, על פי יסוד שנלמד מדברי המדרש תנחומא (נח, ג') על הפסוק "אלה תולדות נח נח" עיי"ש, והיינו, שאי אפשר להשיג תורה שבעל פה כראוי, אם לא יותר על החיות החומרית - תענוגי עולם הזה, והיה "ממית את עצמו עליה". והטעם לכך, כי בתורה שבעל פה טמון אור רוחני שאינו נקלט אצל האדם החומרי, וכמבואר בהמשך דברי המדרש תנחומא, ש"אור [הרוחני] שנברא ביום ראשון, גנוז הקב"ה לעמלי תורה שבע"פ", ורק ע"י עמלות בתורה שבעל פה ישיג את האור הרוחני הגנוז. אמנם צריך להבין, כיצד משתייך מאמר זה אל הפסוק "אלה תולדות נח נח"?

ושמעתי **ממ"ר הגאון הגדול ר' צבי קושלבסקי שליט"א**, שהוקשה למדרש כפילות שמו של נח בפסוק, ועל כך יישב, שכוונת הפסוק לרמוז

מעשה אבות סימן לבנים

ומכל החי מכל בשר תביא אל התבה להחיות אתך וכו' (ו-ט)

The Leica is the pioneer 35mm camera. It is a German product - precise and utterly efficient. Behind its worldwide acceptance as a creative tool was a family-owned, socially oriented firm that, during the Nazi era, acted with uncommon grace, generosity and modesty. E. Leitz Inc., designer and manufacturer of Germany's most famous photographic product, saved its Jews. Ernst Leitz II, the steely-eyed Protestant patriarch who headed the closely held firm as the Holocaust loomed across Europe, acted in such a way as to earn the title, "the photography industry's Oskar Schindler."

As soon as Adolf Hitler YM" S was named chancellor of Germany in 1933, Ernst Leitz II began receiving frantic calls from Jewish associates, asking for his help in getting them and their families out of the country. As Christians, Leitz and his family were immune to Nazi Germany's Nuremberg laws, which restricted the movement of Jews and limited their professional activities. To help his Jewish workers and colleagues, Leitz quietly established what has become known among historians of the Holocaust as the "Leica Freedom Train," a covert means of allowing Jews to leave Germany in the guise of Leitz employees being assigned overseas. Employees, retailers, family members, even friends of family members were "assigned" to Leitz sales offices in France, Britain, Hong Kong and the United States.

Leitz's activities intensified after the Kristallnacht of November 1938, during which synagogues and Jewish shops were burned across Germany. Before long, German "employees" were disembarking from the ocean liner Bremen at a New York pier and making their way to the Manhattan office of Leitz Inc., where executives quickly found them jobs in the photographic industry. Each new arrival had around his or her neck the symbol of freedom - a new Leica camera. The refugees were paid a stipend until they could find work. Out of this migration came designers, repair technicians, salespeople, marketers and writers for the photographic press.

The "Leica Freedom Train" was at its height in 1938 and early 1939, delivering groups of refugees to New York every few weeks. Then, with the invasion of Poland on Sept. 1, 1939, Germany closed its borders. By that time, hundreds of endangered Jews had escaped to America, thanks to the Leitzes' efforts.

Leitz Inc. was an internationally recognized brand that reflected credit on the newly resurgent German Reich. The company produced range-finders and other optical systems for the German military. Also, the Nazi government desperately needed hard currency from abroad, and Leitz's single biggest market for optical goods was the United States. Even so, members of the Leitz family and firm suffered for their good works. A top executive, Alfred Turk, was jailed for working to help Jews and freed only after the payment of a large bribe.

Ernst Leitz's daughter, Elsie Kuhn-Leitz, was imprisoned by the Gestapo after she was caught at the border, helping Jewish women cross into Switzerland. She eventually was freed but endured rough treatment in the course of questioning. She also fell under suspicion when she attempted to improve the living conditions of 700 to 800 Ukrainian slave laborers, all of them women, who had been assigned to work in the plant during the 1940s. (After the war, Kuhn-Leitz received numerous honors for her humanitarian efforts, among them the Officier d'honneur des Palms Academic from France in 1965 and the Aristide Briand Medal from the European Academy in the 1970s.)

Why has no one told this story until now? According to a prominent freelance writer and editor, the Leitz family wanted no publicity for its heroic efforts. Only after the last member of the Leitz family was dead did the "Leica Freedom Train" finally come to light.

משל' למה הדבר דומה

ויהי הגשם על הארץ ארבעים יום וארבעים לילה וגו' (ו-יב)

משל: A little girl had been shopping with her Mother in a department store. Outside, it was pouring rain. When they finished, they came outside and stood under an awning together with a group of people waiting for the rain to abate. Some waited patiently, others were irritated because nature messed up their hurried day. The little voice was so sweet as it broke the hypnotic trance all were caught up in. "Mommy, let's run through the rain," she said brightly. "No, honey. We'll get soaked," her mother answered. "But that's not what you said this morning," the young

girl protested as she tugged at her Mother's arm. "This morning? When did I say anything like that?" "Don't you remember?" said the little girl. "When you were talking to Daddy about his cancer, you said, 'If G-d can get us through this, he can get us through anything!'" All the people standing and waiting stopped - it was dead silent. Her mother paused and thought for a moment about what she would say. "Sweetie, you are absolutely right. Let's run through the rain. If the Lord let's us get wet, well maybe we just needed a good washing!"

אלה תולדות נח נח איש צדיק תמים היה בדורותיו את האלקים התהלך נח וגו' (ט-ט)

The *posuk* in *Yeshayahu* (נד-ט) refers to the *mabul* that destroyed mankind as, "the waters of Noah" - as if to blame the flood on Noah and his failure to return the wicked people of his generation to proper and moral conduct. But the question is: Didn't Noah build the ark for 120 years, facing constant mockery and abuse from his neighbors? Surely he told them a punishing flood was coming and they simply ignored and laughed at him! Why do we fault him if his generation was so wicked?

The renowned **Mahar'i (Yehudah) Asad ZT" L** offers a unique response based on the words of Rashi, that regarding Noah, the *Torah* informs us: "אתה אלקים התהלך" - "With G-d, went Noah," in other words, Noah required the assistance of the Almighty to survive. On the other hand, by *Avrohom Avinu*, it states: "ה' אשר התהלכתי" - "I went before Him (*Hashem*)" - Avrohom supported and maintained himself. What help did Noah need that Avrohom did not?

The answer is that when Noah saw that the corrupt society around him was living and prospering, he could not understand why *Hashem*, in His perfect justice, did not punish the wicked. His faith might indeed have faltered had *Hashem* not informed him of the impending flood. This is the "assistance" that Noah required. In contrast, Avrohom fled the idolatrous land of Aram only to find in Canaan another immoral society. Yet his faith never wavered. On the contrary, he traveled around preaching about G-d and even prayed that wicked Sodom be spared.

Thus, Noah who craved absolute justice (מדת הדין), walked "with G-d" ("את האלקים"), while Avrohom sought mercy and compassion for all (מדת הרחמים), and as a result, he was able to "walk before Hashem" ("ה' אשר התהלכתי").

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עת לעשות לה'

דרכה יצירה

ויחל נח איש האדמה ויטע כרם. וישת מן היין וישכר וכו' (ט-כא)

The *Torah* informs us - right off the bat - that Noah was a *Tzaddik*, a righteous man in his generation. A bit further on, however, the *Torah* calls him "איש אדמה" - a man of the earth. How does one slide from the heights of "איש צדיק" to the apparent depths of "איש אדמה"? What happened to Noah that he lost his exalted status - and in such a short time?

In the era of the horse and buggy, traveling was a slow and arduous ordeal. Although it was primitive and very time-consuming, yet if the horses scraped each other or the wagons collided, there was little damage and few casualties. Today, in our "space-age," when it takes a few short hours to fly from one end of the world to the other - it is fast-paced and hassle-free - but if two jets collided in midair, that would be the end of both planes - there'd be nothing left!

After the *mabul*, *Hashem* put a special blessing into the world that events that would normally take many years, occurred in one day. The very first thing Noah did when he came out of the ark was plant a vineyard. The vines grew, the grapes blossomed, the juice squeezed, the wine fermented, and Noah became drunk - all in one day! Since the power of time was so great, the damage Noah did to himself was equally great! He went from an "איש צדיק" to an "איש אדמה" so rapidly for he neglected to seize the opportunity of rebuilding, regenerating and growth for *tzidkus* - spirituality and righteousness. Instead his own earthly efforts brought about his immediate and precipitous downfall! How careful we must be to utilize those special opportunities in our own lives to achieve more than we ever imagined!

יפת אלקים ליפת וישכן באהלי שם ויהי כנען עבד למו וגו' (ט-כו)

The *gemara* (מגילה ט:) derives from this *posuk* that the "beauty of Yefes shall reside in the tents of Shem." Chazal applied this blessing of Noah specifically to the use of the Greek language to translate the *Torah* since it was the "most beautiful language of the descendants of Yefes." (Rashi). Furthermore, the *Yerushalmi* (מגילה א:ט) states that our sages "investigated and found that the *Torah* cannot be properly translated into any language other than Greek."

Regarding Greek philosophy, however, **Rabbi Yehudah HaLevi** writes: "Let not Greek wisdom lead you astray, since it produces only flowers but no fruit." It is told that when the **Rem'a, R' Moshe Isserles ZT" L** was criticized by **R' Shlomo Luria ZT" L (Maharsha' l)** for quoting from "the wisdom of the Greek Philosopher Aristotle," he wrote the following in his defense: "Although I have quoted from the words of Aristotle, I bring heaven and earth as witnesses that in my life, I never had anything to do with any of his books, besides what I read in *Moreh Nevuchim* and other *seforim* written by *talmideichachamim*."

With the descendants of Cham, it was a whole different story. Rather than a blessing, they received a curse from Noah. Rather than "reside in the tents of Shem," they blasphemed time and time again against what Shem stood for. The grandson of Cham was the wicked King Nimrod, of whom the *Torah* writes: "He was a mighty hunter before Hashem" - he preyed on people's consciousness and urged them to rebel against the Creator.

When the news that Czar Pavel gave birth to a son, Nikolai, **R' Chaim Volozhiner ZT" L**, reportedly let out a cry of grief. "We have a *kabalah* from our ancestors that any ruler whose name begins with a 'v' will be wicked: Nimrod, Nevuchadnezzar, Niron - and now Nikolai!"

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO