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 הדלקת נרות לשבת – 5:39
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שבת קודש פרשת נח - Shabbos Parshas Noach

ב' דר"ה חשוון תשע"ב - October 29, 2011

העד"צ רבי גמליאל הכהן רבינוביץ שליט"א
 ראש ישיבת שער השמים בירושלים ע"ה"ק

טיב התבלין

עשה לך תבת עצי גפר קנים תעשה את התבה וכו' (ו-י) – ללמוד מכל דבר מוסר אך להתנהג בכל דבר בעולם

לכל אדם להתקרב אל הבורא, ורוצים ללמוד ברמזים אלו איזה לימוד בעבודתו, וצריך האדם לחיות באמונה ובהשגחה פרטית, ולדעת בבירור ממש, שלא בחינם מגיע מעשה הזה וחדשות אלו אלו, רק שמוציא צריך ללמוד מזה איזה דבר למעשה. ולימוד זה הוא צריך לדעת, בכל מהי חדשות ששומע בעולם, בין אם שייך הדבר אלו ממש, ובין ששייך זה לקהילתו, או לעירו ולאוצו, ואפילו כל החדשות של כל העולם כולו, שדבר זה ששמע בא במיוחד אצלו, וצריך הוא לדעת שאם הוא שראה או שמע הוא זאת, זה סימן שבדבר זה יש ענין מיוחד בשבילו, והוא לעוררו לעבודת הבורא. שאם לא יקח מזה איזה לימוד, יהיה עליו על זה תביעה חזקה למעלה, וכמו שרואים שהיה כאן על המרגלים, שאם רואים איזה דבר בעולם, צריכים להתבונן ולקח מזה דבר מוסר השייך אצלו, או לקחת מזה דרך בעבודת השם, ואם לא יעשה כך, יכול לצאת מזה קטרוג גדול עליו, ויכול להיקרא גם בשם רשע, כמו המרגלים כאן, ורק על מה שלא לקח מוסר מכל זה. ונמצא שיש בזה לימוד ומוסר גדול, ולא רק מספרי מוסר ומהתורה, אלא מכל דבר שקורה בעולם, שכל מה שרואים ושומעים בעולם, הוא רק שנבוא לקחת מוסר, ומכל דבר ששומע ממנו ניקח לעבוד את השם בעולם.

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

למען זה היו מכה השתמשותו הכנוכה במידת הענוה- **שהכניע את עצמו לגמרי** תחת ה', ובמידת הגאווה- **שהתורמם** נגד אמונתם הכוזבת של האומות **והתנגד** לה, **והתגבר** על רצונו לחיות, ומסר חייו למען אמונתו בה'. ויש להוסיף, שגם מידות אלה שגרמו למסירות נפש זו, **נרמזים** בקריאת **שם** המקום **אור** כשדים בעבור נס הצלת אברהם אבינו מכבשן האש, וזה על פי מה שהמשך וכתב 'רבינו בחי', 'דע כי לשון אור כולל שלושה עניינים, בקעה והר ואש. **בקעה** מלשון מאורת צפוני (ישעיה א', ח), כי הכתוב יקרא חורו העמוק של הצפוני מאורה, והבקעה הוא העמוק, והוא כאילו אמר בבקעת כשדים. **הר**, מלשון באורים כבוד ה' (שם כ"ז, ט"ו), וקרא ההרים הגבוהים אורים, על שם שמדליקין שם ומשיאין שם משואות מהר אל הר, כדי להודיע החדשים-ה"ינו איזה יום הוא ראש חודש' במרחק, ביום אחד, (וכדאיתא בגמרא ר"ה [כ"ב]: "בראשונה היו משיאין משואות וכו'"), והוא כאילו אמר הר"ה כשדים". והינן, שבכוונת 'אור' נכללת, בקעה שהיא שפלה, ומורה על מידת הענוה והשפלות, והר שהוא גבוה, ומורה על מידת הגאווה והתערוממות.

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

וימת ה' על פני תרה אבינו בארץ מולדתו באור כשדים (יא-כא) – מסירות נפש מכות השתמשות במידות הענוה והגאווה

(תב ר"ש, "על פני תרה אבינו-שע"י אבינו מת, שהתולדו תרה על אברם בנו לפני נמרוד על שכירת את צלמו והשליכו לכבשן האש והרן יושב ואומר בלבו אם אברם נוצח אני משלו ואם נמרוד נוצח אני משלו. וכשניצל אברם, אמרו לו להרן משל מי אתה, אמר להם הרן משל אברם אני השליכוהו לכבשן האש ונשרף והוה, אור-מלשון אש' כשדים", (שהמקום נקרא כך בעבור נס הצלת אברהם מכבשן האש [רמב"ן]). והינן, שמבואר בפסוק זה אודות מסירות נפש של אברהם אבינו למען אמונתו בה'. ונע"י כתב 'רבינו בחי', "הכתוב הזה יודיע אותנו מעלתו של אברהם, שמסר עצמו למיתתו על אמונת ה' ית', ואלמלא רמז הכתוב הזה, היה ראוי להודיעו תחילה מעלתו של אברהם והנהגתו ומידותיו ואז ויאמר ה' אל אברם, כי אק יתכן להיות דיבור ה' ית' לאדם, ולא הודיענו תחילה מי הוא, שהרי בנה לא בא אליו הדיבור ויאמר אליהם לנח עד שהודיענו תחילה מידותיו שהיה איש צדיק ומצוי. וע"כ בא הרמז בכת' הזה והעדונו על מעלת אברם, באור כשדים, שעליו היה ראוי שיהיה השכינה מדבר עמו". והנה התנגדות זו של אברהם אבינו לאמונתם הכוזבת של אר"ה ומס"נ

במשל: The world had become a treacherous place during the times of Noah. It was filled with anarchy, deceit, theft, and all sort of licentiousness and hedonism; a wanton abandon of any semblance of modesty and chastity. It wasn't just the

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (29)
Honest Money. This week in *Parshas Noach*, we learn an important lesson, which has much to do with meriting good *parnassa* and not losing the money that one already has. *Chazal* teach us that even though the generation of Noah was guilty of many crimes, the final decision of *Hashem* to totally destroy these wicked people came about because of the monetary crimes that they were guilty of committing on a consistent basis.
How Should One Act to Merit Wealth? This question is one that has been asked for generations. The answer is that one should conduct his business dealings in a faithful and honest manner and daven to *Hashem* to allow him to succeed in his earnings ⁽¹⁾. On the same note the **Shulchan Aruch** ⁽²⁾ writes that a worker should do his job faithfully, for that is what made *Yaakov Avinu* wealthy when he worked for Lavan. Furthermore, in *Meseches Derech Eretz* ⁽³⁾ it says: *"If you take things that you are not entitled to, what you have will be taken away from you."*
 Even wealth gained from cheating gentiles will not last. This is awesomely true as we find in the words of the **Be'er Hagolah**: *"I am writing the following for generations to know. I have seen some people 'get rich' by cheating gentiles, but it did not last. They lost it all and left over nothing worthwhile."* ⁽⁴⁾

הוא היה אומר

The Mahara'l, R' Yehudah Loewy ZT"l (Netzach Yisroel) would say:
 "After the *Torah* describes the harrowing events of the *Mabul*; the incessant rain, the destruction of all living creatures, the receding waters, Noah's attempt to determine if the land is habitable, etc., the *Torah* concludes the entire affair with the words 'יבשה הארץ' - *'the land (finally) became dry*.' The numerical value of these two seemingly redundant words adds up to 613, which teaches us that in the merit of the 613 commandments that will be given to *Bnei Yisroel* in the future, the world was finally dry - and ready to be lived in again."

R' Aryeh Leib Tzintz of Plotzk ZT"l (Melo Haomer) would say:
 "Chazal tell us (ויק"ר י-ד): *"The Master of Mercy (Hashem) does not go after the soul (of a sinner to kill him) first. First, he punishes a person by 'attacking' his possessions and if this does not help, only then will he 'attack' the person.*" Based on this *Medrash*, why did *Hashem* immediately wipe out the *Dor HaMabul*, and not first punish them through their belongings? The answer is that *Hashem* 'goes after' one's possessions when they actually belong to him. But as we know the *Dor HaMabul* was steeped in 'גל' (thievery) and thus, no item truly belonged to its holder. As a result, *Hashem* could not attack their possessions first and thus destroyed them outright!"

A Wise Man would say:
 "Never be afraid to try something new. Remember, an amateur builder built the ark, professionals built the Titanic."
SPECIAL MAZEL TOV TO ELI MEIR HOFFMAN ON HIS BAR MITZVAH. MAY HE GROW UP TO BE A GREAT SOURCE OF NACHAS TO HIS PARENTS, RABBI & MRS ALEXANDER HOFFMAN, AND HIS GRANDPARENTS
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(1) נדה ע' (2) חושן משפט של"ב ג' (3) (4) חושן משפט שמח (5) שם עולם פרק ר' (6) סו' שצח (7)

מעשה אבות סימן לבנים

והבאים זכר ונקבה מכל בשר באו כאשר צוה אתו אלקים ויסגר ה' בעדו וגו' (ו-טז)

Chazal tell us that Noach used a “secret weapon” with which he was able to rebuild the world anew after the destruction of the flood: “עולם **חסד** יבנה”. **R’ Mordechai Gifter ZT”L** explains that the fact that Noach was locked inside a floating ark for 120 days with nothing to do but *chessed* - kindness for his family, kindness for the animals - was for the sole purpose of entrenching the ideal of *chessed* into his very fiber so that when it would be time to come out and start all over again, he would do so with the attribute of kindness. This was - and continues to be - the only way the world can exist.

It is told that one day a *Yid* from Yerushalayim traveled to Bnei Brak to ask the *Rosh Yeshivah* of *Ponevezh*, **R’ Shmuel Rozovsky ZT”L**, about a boy in the *yeshivah* for his daughter who had reached marriageable age. He arrived at the *yeshivah* and entered the *Rosh Yeshivah’s* home during the break between learning sessions.

R’ Shmuel greeted him cordially and asked why he had come. He explained to the *Rosh Yeshivah* that he was inquiring about a particular boy and R’ Shmuel told him to ask what was on his mind.

The man wanted to know, first and foremost, how many hours a day did the *bochur* learn? Was he punctual in arriving to *Seder* and did he spend his time diligently? Does he come to davening on time and does he actively participate in the *Shiur*? Does he ask relevant questions and does he understand the answers?

R’ Shmuel knew the boy well and was able to answer each and every question satisfactorily. After receiving a favorable report in regard to his questions, the man thanked R’ Shmuel for his time and began to get up to leave. At this point, R’ Shmuel in his gentle and noble manner, turned to the father and said, “Until now, you’ve asked me a number of questions. Do you mind if I ask you a couple of questions?” Of course, the man agreed.

R’ Shmuel looked at the man and said, “It seems to me that you are inquiring about the boy for your daughter and you seem happy with the report I gave you. You obviously think that all your daughter needs to know is whether he comes on time and if he is a *lamdan*, a boy who is studious and well-versed in the intricacies of the Talmud.” The man nodded his head in agreement. “Did it ever occur to you,” asked R’ Shmuel, “do you think it is entirely possible that your daughter would like to know if this boy is a *mentsch*? If he is a *Baal Chessed*?”

R’ Shmuel continued. “It would seem fitting that you should ask me: How often does he brush his teeth? Is he pleasant to sit next to? How does he behave in the company of others? Does he arrive first to the dining room and take the biggest portion, or does he linger after *mincha* for a few minutes to learn with his study partner and eat whatever portion is left?”

The man began to answer but R’ Shmuel just continued speaking. “I’m sure your daughter would be curious to know what does he do when the pitcher is empty on the table; does he wait for someone else to fill it up or does he run to fill it up himself? Does he ever go into the kitchen to thank the staff for preparing the food? Does he eat the food even if he doesn’t like it and thanks them graciously for preparing it or does he just go to the nearby kiosk to buy something he likes?

“You came to the conclusion that he is a *masmid*; did you ask what he does when he finishes learning late at night and his roommates are sleeping? Does he take off his shoes and tiptoe in so as not to wake them or does he walk in noisily? Does he make his bed and keep his things neat? Does he think about others and want to do *chessed* for them or does he just think about himself?” R’ Shmuel concluded, “I think that you need to check these things out. If he is spoiled and he arrives home in the afternoon and does not like the food your daughter will work hard to prepare, will his face crumple in obvious dissatisfaction? Will your daughter then be happy that her father checked the boy out with the *Rosh Yeshivah* who told him that he knows every *Ketzos* and *Rabbi Akiva Eiger*? Will you daughter say, it’s true that he has no manners and no social skills but I respect him anyway because he knows the *sugya* of the bees and the mustard in *Bava Basra*?”

The man hung his head in shame - but he got the message. This is was R’ Shmuel’s approach to finding the proper *shidduch* for a *bas yisroel*.

משל למא הדבר דומא

ותשחת הארץ לפני האלקים ותמלא הארץ חמס וגו' (ו-יא)

משל: **R’ Mendel Kaplan ZT”L** once brought his car into a repair shop for some maintenance work. In the garage, there was a calendar hanging with all sorts of images from which we are taught to avert our gaze. The typical reaction for most of us would have been to simply ignore the calendar and look the other way. R’ Mendel, however, an older man in his later years, did not just look away; he risked life and limb by ripping the calendar off the wall right in front of the rough-looking crew working in the garage.

The mechanics were shocked by the elder man’s actions

but to their credit, they did not retaliate in any way.

The question is: Why did R’ Mendel bother? What was the point of potentially setting off a riot by acting so brashly, especially since it is probably safe to assume that none of the mechanics in the shop were Jewish?

The reason is because R’ Mendel saw himself as responsible for the world that *Hashem* created. The calendar, with its lewd images, polluted that world and degraded human beings created in the Divine image. Thus, he felt he had a responsibility to rip it down.

ויהל נח איש האדמה וישע כרם. וישת מן היין וישכר ויתגל בתוך אהלו וגו' (ט-כא)

When Noach finally disembarked following his long journey on the ark, his first action was the planting of a grapevine. Soon after, he drank of its wine and became intoxicated. This led to a tragic situation that culminated in the cursing of his grandson, Canaan. The **Seforno** writes: “(*Noach*) began with an action that was lacking in refinement, and it led to a terrible misdeed. A slight impropriety at the beginning can cause much destruction in the end.” Since wine is not a staple for food or nourishment - but rather a means to enjoyment and pleasure - it should not have had first priority in the rebuilding of the world. This was Noach’s slight indiscretion that ultimately led to so much calamity for himself and his descendants.

R’ Alter Henach Leibowitz ZT”L writes that there is another area of improper conduct aside from those prohibitions stated explicitly in the *Torah*. A technically permissible action may be considered “Nit Shain” - not nice, or inappropriate for a *Torah*-observant Jew to do. Discerning this type of violation requires not only familiarity with the *Torah* guidelines of right and wrong, but also a finely tuned sense of superior judgment.

The concept of “Nit Shain” is unfortunately overlooked by many people. When told that a certain type of behavior is inappropriate, they respond, “What law am I violating? Where does it say that this is forbidden?” The answer is that it doesn’t have to be written in black on white that an action is prohibited. There is a higher level of unwritten law restraining us from actions that are merely “Nit Shain.” Sometimes we need to consult with others who are more sensitive to this problem, especially *Torah* scholars, to alert us to possible violations. As *Hashem’s* Chosen People, we have a special obligation to refine our behavior to such a degree that all our actions befit our royal status.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בתורה

As I am still “on a high” from the glorious *Yom Tov* of *Sukkos* and now have to write a *shtickel Torah* about *Parshas Noach*, I was struck by a most fascinating idea that connects the two. When we think of Noach, we immediately focus on the *Mabul*, the raging waters with such destructive power that they destroyed the entire world! A tornado, hurricane and tsunami put together, do not come close to the terror and havoc that resulted from the “מי נח” - the waters of Noach.

Sukkos is a time of utilizing water for tremendous *simcha*. The celebration of the ניסוך המים - pouring water on the *mizbeach*, was symbolic of the abundance of *beracha* that we hope and pray *Hashem* will shower upon us throughout the year. The joy was palpable when the water was being spilled on the *mizbeach* and everyone present felt the great power of water and all that it represents. Water is life sustaining and fills us with joy when it symbolizes the abundance of *Hashem's* blessing. However, water can also be so devastating and damaging that it can destroy the entire world.

A Jew can be compared to water. Every Jew has the power to pour blessings and joy upon the world or *chas v'shalom* demolish and destroy the world around him. It all depends on how he chooses to use his gifts of speech and action.

At the conclusion of *Chag HaSukkos*, we recite the special prayer for rain. We ask *Hashem* that the water that will fall from Heaven should be a blessing and not a curse; bring life and not death; sustain us and not impoverish us. Let each and every one of us - with our free choice - make sure to shower the world and the people in our lives with blessings and kindness.

TORAH GEMS

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

Generation - דור המבול and the Dispersion (הפלגה) of the Flood, and consequently that of the Dispersion (הפלגה) belies the common origin of the human race. **R’ Joseph Breuer ZT”L**, *Rav of Khal Adas Yeshurun* (KAJ) explains: “The phenomenon of the memory of the *Torah*-recorded Noachidic flood continues to live on in Noach’s descendants, albeit in frequently distorted form. According to a profound comment by our sages, the nagging fear of a possible recurrence of a world catastrophe on the scale of the destructive force of the flood, was the cause for mankind’s single-minded determination to meet this danger with joint force by mounting the heaven-conquering attack against the Almighty Creator Himself in the form of building the Tower of Babel. The goal: to ‘unseat’ G-d and erect, in His place, the throne of human might.”

R’ Breuer eloquently continues, explaining that the same method that *Hashem* used to foil the plans of those first Tower-builders is what continues to foil man’s attacks on *Hashem* and the very concept of G-dliness today; the individuality and egotism of humankind. These traits stand in the way of true unity, thus making coordinated efforts to fight against *Hashem* impossible. Instead, man has used his vast abilities to pursue war, and to bring himself to the brink of the very destruction which he so fears, through the mindless pursuit of the nuclear arms race.

As Jews, we know that the world’s existence is threatened less by atom bombs than it is by an absence of men who are overwhelmed by the wisdom of *Hakadosh Boruch Hu*, which is demonstrated in the tiny atom. Our testimony to that wisdom (part of the wisdom of creation in general) is our observance of *Shabbos*. This observance demonstrates our knowledge that the existence - as well as the destruction - of the world is in *Hashem’s* hands alone.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

והמים גברו על הארץ (ז-ט)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead