

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

הדלקת נרות לשבת - 5:44
זמן קריאת שמע/המ"א - 9:24
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שבת קודש פרשת נח – ב' דראש חודש חשון תשע"ה **Shabbos Parshas Noah - October 25, 2014**

מאוצרותיו של המגיד מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

אלה תולדות נח נח איש צדיק תמים היה בדורותיו וגו' (ו-1)
 - ביאור כוונת המילים 'נח איש צדיק תמים היה בדורותיו'
 (תב בספר 'סדרת מעורף לחיים' (לרבי חיים פלאני זצ"ל, חלק ב', סוף דרוש ב' לשנת הגדול ד"ה וזהו כוונת הכתוב בסוף וכו'), "הנה פירש בעיקר יעקב את כוונת דברי הגמרא (סנהדרין ק"ח), 'תנא דבי רבי שמעאל, אף על נח נחתך גור הדין, אלא שמצא חן בעיני ה', שנאמר 'נחמתי כי עשיתם וגם מצא חן בעיני ה', וכתב רש"י 'נחמתי כי עשיתם וגם - סמוכין דרש', ופירש בעיקר יעקב, אף על נח נחתם גור הדין אלא שמצא חן בעיני ה' - ומראה טעמא הצריך ה' לנח לעשות תחיבה, וזהו הדין רוח והצלה לפניו, אלא שגם הוא נכשל קצת בעוון גול, וכדי לכפר על גול הרבים, עשה תחיבה שהיה צרכי רבים להציל כל זה וכו'". (ויעוין שם שפירש בדרך נוספת, 'עוד י"ל, דלכך אף על נח נחתם גור הדין אע"פ שלא היה רשע, כיון שאנדרלמוסא באה לעולם והורגת טובים ורעים, כמו שפרש"י [בראשית ו' י"ג ד"ה קץ וכו'], ועל כן הוצרך למציאות חן, [ויעוין ברבנו הגד' יצחק זאב הלוי סאטאוויצק זצ"ל ריש הפרשה, שפירש בדרך שלישית, "הנה כתב הרמב"ם [פרק ג' מהל' תשובה ה"א וב], שכל אחד ואחד מבני האדם יש לו זכויות ועונות, ומי שזכויותיו יתירות על עונותיו הוא צדיק, ומי שעונותיו יתירות על זכויותיו הוא רשע, ואם הוא מחצה למחצה הוא צדיק, וכן המדינה, אם היו זכויות כל יושביה מרובות על עונותיהן הרי היא צדיקה טובה, וכן כל העולם כולו וכו', ואדם שעונותיו מרובות על זכויותיו מיד הוא מת ברשעו וכו', וכן מדינה שעונותיה מרובות מיד היא אובדת וכו', וכן כל העולם כולו, אם היו עונותיהן מרובות מזכויותיהן מיד הן נשחתין שנאמר 'וידא ה' כי רבה רעת האדם וגו'.

והנה במדינה או בעולם שעונותיהן מרובות מזכויותיהן שהם נשחתין מיד, הרי גם הצדיק שאינו גמור שזכויותיו מרובות על עונותיו נשחת עמהם, כיון שמיעוט עונותיו מצטרפות לרביי העונות של העולם כולו, ולפיכך נידון עם העולם כולו, משא"כ לגבי צדיק גמור שאין לו עונות כלל, ואין מקום לצרפו לדין של העולם כולו. ולפ"י ש'לפרש כוונת דברי הגמרא בסנהדרין ק"ח - 'אף על נח [שהיה צדיק שאינו גמור, והיה מקום לצרפו לדין של העולם כולו] נחתך גור הדין, אלא שמצא חן בעיני ה'").

ואחר בקשת המחילה והסליחה ממנו, אמינא דשרי ליה מריה על מה דאמר הכי על נח, אחר שהכתוב מעיד עליו 'נח איש צדיק תמים היה בדורותיו' (והיינו, שלא נכשל כלל בעונות אנשי דורותיו), ופירש **הרב מרן זקני בספרו עין יוסף** דרוש ב' לפרשת נח ד"ה ובהו יובן היטב וכו', 'ונגד הגול של אנשי דורו שזה צועק על חמסו וזה על חמסו ורואים זה בזה חיסרון של חמס וגול, אמה תמים [-ללא חיסרון] היה בדורותיו, שלא היה אדם מאנש דורו שצעק עליו שחמס ממנו וראה בו חיסרון של חמס וגול וכו'".

אם היה כל העולם כנגדו, הוא יעשה האמת שלו בלא שום התפעלות. כח זה חדר במציאות טבעו ואופיו של איש ייחודי ועל שם מידה זו הוא נקרא "יהודי", מל' יחיד.

wagging their tails docilely, not harming a hair on his head!
נמשל: After Noah and his family emerged from the ark, a new reality took effect in the world. *Hashem* decreed that since every living creature owed their lives to Noah, they were to subjugate themselves to their savior, even for

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (24) Performing Mitzvos in an Unclean Place. (cont.) Previously, we mentioned the discussion of the *Poskim* regarding fulfilling a *mitzvah* in an unclean place like a bath house or toilet. We concluded that indeed, two types of *mitzvos* are permitted.

- 1) *Mitzvos* that one does to another Jew (בין אדם לחבירו) and are done without a *beracha*, like גמילות חסדים, and can be performed in such unclean places.
- 2) *Mitzvos* that are done “just” as a מתיר - to take off an *issur*, like *shechitah*, etc., are permitted as long as the *beracha* is not made there. The question remained regarding performing a *mitzvah* like *Shofar* or *Lulav* (without a *beracha*).

Possible Proof from Tzitzis. The *Mishna Berura* writes (1) that although according to strict *halacha* one can wear a *Talis Gadol* (*Kittel* and *Gartel* too) into a bathroom, it is preferable not to do so, since it is a garment worn specifically for *Tefillah*. From this it is clear that one can wear a *Talis Katan* into a bathroom, like we all do, since it is worn all day, not just for davening, and while it is on his body, he is definitely fulfilling the *mitzvah* of wearing *Tzitzis*. However, one might make the following arguments:

- 1) While in a bathroom, one has an “automatic” intention not to fulfill the *mitzvah*. This might not hold ground, though, since the **Biur Halacha** (2) holds that if one does this he transgresses an *aveirah* of wearing a four-cornered garment without *Tzitzis*.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

“A window you shall make for the Ark.” The *posuk* uses the word “לתבה” to refer to **“the ark”** that Noah built, but homiletically, “תיבה” can also mean **“word”** - referring to the words of *Tefillah*, prayer, that a *Yid* says three times a day. Indeed, when a person pours out his heart in prayer to *Hashem*, he should make sure to pronounce each and every word with his full heart and total concentration, so that his prayers will shine like the sun.

Interestingly, three words - רצה, צרה, צרה - are all comprised of the same letters and it occurred to me that the similarity in these words teaches us that if a person’s *tefillos* shine brightly to *Hashem*, it can have the immediate effect of changing his (pain) רצה (appeasement) in the form of a plea, **“Hashem, please help me.”** As we say in *bentching* on *Shabbos*, “*Hashem*, please help me.” We ask *Hashem* that He should be “רצה” - “*appeased*” in order that there should not be any suffering.” The “צרה” - “*brightness*” of our *tefillos* can change our situation and answer all of our prayers, and thus, we recite the *tefillah* of “... אלקינו בעמך ישראל...” three times a day in *Shemona Esrai*, to further signify the שושלת (three-fold chain) of these three aspects of prayer. May *Hashem bentch* us with פרנסה נחת, געזונט, and תהא שנת ענני הגפן - תשע"ה in this new year of

A Wise Man would say:

“Sometimes you find yourself in the middle of nowhere, and sometimes in the middle of nowhere you find yourself.” Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)		נתגבר ונתקדש לעילוי נשמת ר' אברהם משה ב"ר אליעזר שלאסער ו"ל * תנצב"ה	Merockdim Camp 26 Parker Blvd. 845.362.0287	מוקדש לעילוי נשמת ר' אריה לייבוש ב"ר פנחס ז"ל יאצ"צויט כ"ז תשרי תהא נשמתו צדורה בצרור החיים
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the purposes of food. But in order for an animal to recognize the superiority of a human being, the person must behave as true - צלם אלקים - a holy and virtuous image of *Hashem*. When a Jew reaches this level, no animal - no matter how wild or crazed - will have any control or power over him.

הלכה למעשה

- מאת מו"ה ברוך הירשפלד שליט"א
 ראש כולל עטרת חיים ברוך קליבלנד הייטס
- 2) *Tzitzis* is “only” a מתיר to wear a four-cornered garment, similar to *shechitah* mentioned above. However, this argument too, does not hold ground, as the *Mishna Berura* (3) holds that *Tzitzis* is not a מתיר to wear the garment, but rather a *mitzvah* to perform once he is wearing the garment.
 - 3) *Tzitzis* is not such a “holy” *mitzvah* since it is not an absolute obligation. It is only an obligation after one chooses to wear a four-cornered garment. This is known as a מצוה קיומית.
 - 4) The *mitzvah* of *Tzitzis* is being performed without any special *mitzvah*-act. It just sits on his body. For such a passive *mitzvah* it might not be shameful to do it in a bathroom.

Conclusion from Shofar. The *Biur Halacha* (5) brings from the **Magen Avraham** and **Match Efraim** that if one is blowing *shofar* and starts to urinate, he must stop. Perhaps, he says, the need to have in mind to fulfill *Mitzvas Shofar* is like thinking *Torah* thoughts. But this is hard to digest because that intention has been fulfilled with a one-second thought even before he starts the *mitzvah*, and is also not actual thoughts of *Torah* learning but a simple intention to do the *mitzvah* (6). The *Biur Halacha* concludes that the M”A seems to hold that it is despising a *mitzvah* to fulfill it with urine there. It might be similar to the *halacha* that one is not permitted to cover blood (כיסוי הדם) by kicking the earth over it with his feet. However, the **Chida** and **Ikrei Hadat** rule that it’s *mitzvah* in an unclean place (7).

(1) מ"ב כא"ד (2) סימן ס' (3) יגט (4) דרכי תשובה י"ד
 יטכ"א (5) תקפה: ב (6) עיין מפתח אשר פרשת כי תצא (7)
 טוב עין להחיד"א יתלו, עיקרי הדת אור"ח בטר

מחשבת הלב

מעשה אבות ... סימן לבנים

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

For centuries, the great *Torah* academies of *Bavel* (Babylonia), birthplace of the Talmud, were the center of Jewish life. Although numerous Jewish communities were located throughout the civilized world, many if not most of them, were a long way from *Bavel*, both physically and religiously. It took almost a year for questions of Jewish law to reach *Bavel* and then almost a year for the answer to come back. Most outlying communities were not equipped with their own scholars and thus, were unable to grow, expand or flourish unless they could somehow end their dependency on Babylonian Jewry and the rabbinate of the *Gaonim*. Notwithstanding this fact, the *yeshivos* of *Bavel* toward the end of the 10th century, faced a serious economic crisis, and were on the brink of extinction, unless drastic measures were taken. With little choice, they adopted the time-honored formula of sending fundraisers overseas. And because the situation was so desperate, they did not just send out any collectors. They sent the heads of four of the top yeshivos themselves, along with their wives and families. Their names were: **Rabbeinu Shmaryahu ben Elchanan ZT”L**, **Rabbeinu Chushiel ZT”L** (father of **Rabbeinu Chananel ZT”L**), and **Rabbeinu Moshe ZT”L** (father of **Rabbeinu Chanoch ZT”L**). The fourth man is widely believed to be anonymous, although some sources say it was a descendant of **Rabbeinu Nosson HaBavli ZT”L**.

The four great rabbis set out together, but in those times, the Mediterranean Sea was a dangerous place. Aside from storms and the uncertain fate of ships, pirates abounded. Not only did these pirates look for booty, they looked for people whom they could kidnap and sell on the slave market. The pirates knew that if they could capture Jews, especially prominent Jews, they could collect a great ransom as redeeming the kidnapped is one of the primary *mitzvos* of the *Torah*. Thus, they were always on the lookout, with spies and informers. When they were told that four great rabbis were traveling on the same ship, they made their move. Not more than two or three days out of port, the ship - and consequently, the great rabbis - were captured.

The rabbis were brought to the slave markets in Alexandria, Egypt, where Rabbeinu Shmaryahu was ransomed. But the pirates were unable to get a high enough price for all four rabbis, so the remaining captives were brought west to the slave markets of Tunis and Fez. There were Jews there, but they were never able to attract great rabbinic leadership. Now, these Jews saw a golden opportunity, and struck a deal. They would ransom one rabbi if he agreed to stay in North Africa and build up the fledgling Jewish community. Rabbeinu Chushiel and his son Rabbeinu Chananel agreed. The pirates moved on and arrived at the large slave market of Cordova, Spain. There, Rabbeinu Moshe was ransomed, though according to the legend, his wife threw herself into the Mediterranean and drowned rather than submit to the advances of the pirate leader, Ibn Rumahis. The fourth rabbi was later sold off in Sicily, Italy, however, according to one account, a small group of French Jews put up a lot of money to redeem this descendant of Rabbeinu Nosson HaBavli on the condition that he come and start a *yeshivah* in their community in France - which he did.

Rabbeinu Shmaryahu moved from Alexandria to Fostat (old Cairo), where he accepted the title of chief rabbi out of gratitude to the Jews of Egypt for redeeming him, thus breathing new life into the ancient community. Rabbeinu Chushiel settled in Kirouwan, Tunisia, where he commenced the chain of great North African *Torah* scholars, including **Rabbeinu Nissim ZT”L** and his son Rabbeinu Chananel, who taught **Rabbeinu Yitzchok Alfasi ZT”L (Rif)**. Rabbeinu Moshe mourned the death of his noble wife and settled in Cordova, Spain. The resident chief rabbi, Rabbi Nissin, vacated his post and insisted that Rabbeinu Moshe take over as new chief rabbi. He nurtured many great students such as **Rabbi Yehudah HaLevi ZT”L**, **Ri Migash**, **Rabbeinu Maimon ZT”L** and the **Rambam** himself. The fourth rabbi was the predecessor of the great Ashkenazic communities of France, Italy and Germany, from whence came **Rabbeinu Gershom ZT”L**, **Rashi** and the **Baalei Tosfos**. From these great rabbis, the era of the *Rishonim* began and lasted for over 500 years. The center of Jewish life shifted from *Bavel* and all the various traditions of Jewish life came from these four sources and four different locations.

משל למח הדבר דומה

ומוראכם וחתכם יהיה על כל חית הארץ ועל כל עוף השמים בכל אשר תרמש האדמה וככל דגני הים בידכם נתנו וגו' (ט-ב)
משל: An amazing story is told that when the Nazis arrived in one Polish town and rounded up the local population, one Jew barely escaped their evil clutches and ran as fast as his legs could carry him to the nearby forest. He hid there for a number of days until his food supply ran out and he was forced to emerge from his hiding place and forage for nourishment. As it turns out, he walked out of the forest and right into the yard of a house that, unbeknownst to him, had been converted into the local Gestapo headquarters!

He tried to turn around and run but it was too late! He was

caught, much to the glee of the S.S. man who collared him.

“What are you doing here, Jew?” spat the Nazi. “And how did you get past my dogs?” As he looked, there in the front yard of the house was a howling pack of wild, mad dogs, who were trained to tear apart any trespasser they encountered.

The Nazi was surprised. “Tell you what,” he said. “If you can get past my dogs, I will let you walk right out of here!”

The Jew turned around and offered up a prayer to the Almighty. Then, to the amazement of all, he walked right down the path and out of the yard. The dogs just sat there,

ותשחת הארץ לפני האלקים ותמלא הארץ חמס (ו-א)

* TORAH GEMS *

At the time of the *Mabul*, the great flood that wiped out all of humanity, the power of evil (כח הרע) reigned supreme in the world, without the slightest bit of good (טוב) to temper it. As long as the world maintains a combination of good and evil, writes **R’ Gedalya Schorr ZT”L**, the good serves to restrict and inhibit the evil from taking over. Once there is no more good in the world, evil has no boundary and is fully in control. This is the meaning of the words “*ותמלא הארץ חמס*” - “*the world was filled with deceit*.”

He further writes that he heard from **R’ Boruch Sorotzkin ZT”L**, how the famed *Tzaddik*, **R’ Leib Sarah’s ZT”L** (an ancestor to the Sorotzkin family) once asked his *Rebbe*, the saintly **Baal Shem Tov ZT”L**, to explain the meaning behind the precise detail and exact measurements of Noach’s ark. The Baal Shem Tov answered as follows:

“The universe consists of two sources of evil; one on this world and one in heaven. On this world, evil is represented by the snake (נחש), while in heaven, the Satan (סמא-ל) is the essence of evil. However, even within these two, there is a bit of good mixed in for if not and their wickedness is left unchecked, they will take over both worlds. Within the letters of “נחש” the “ח” is pure evil, while the “נ” and “ש” surround it with good and restrict its power. Similarly, in the name “סמא-ל” the two last letters are the Name of *Hashem*, the purest form of good (טוב) in the world. The “ס” and “מ” comprise the wickedness of the deadly angel, Satan.

“These three letters spell “חמס” which indicates that in the time of the flood, unadulterated evil ruled the world - there was no good at all. How can this be? Where was the good? It was found inside the ark that Noach built. It was 300 *amos* long (“ש”), 50 *amos* wide (“נ”) and 30 *amos* high (“ל”). It also contained one (“א”) *amah* “*to finish it from above*.” These four precise measurements allude to the remaining power of good in the world, which was part and parcel of the ark.”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

* השתתפות *

Rashi cites the contrast between Noach and Avraham. Noach was a *Tzaddik* who “*walked with Hashem*,” while Avraham “*walked before Me (Hashem)*.” What is the difference? **R’ Ezriel Tauber Shlit’a** says that one who “*walks with Hashem*” is akin to a very loyal and dedicated employee. He does whatever his boss tells him to do. He does it carefully and scrupulously - but he doesn’t do more than that! Noach “*walked with Hashem*” - he did only what *Hashem* told him to do, no more no less. Avraham, was not a simple associate - he was a partner! Avraham, “*walked before Hashem*.” He carved out a new path. He independently “raised the bar” in his relationship with *Hashem*, as well as his relationships with others. He didn’t just follow the rules; he opened his heart and his mind to uncover the greatness in himself, to realize the gifts *Hashem* gave him, to help people discover their own individual greatness, and to form a real bond of love with *Hashem*.

This is a question that every person must ask himself: Am I an employee or a partner with *Hashem*? This was the test given to *Adam HaRishon*. He was put on this world as an employee with the opportunity to raise himself to “partner status” - but he failed! Noach was a terrific associate, but he too, never “made partner”! Ten generations later, *Avraham Avinu*, picked up all the pieces and earned for himself and all future generations of Jews a permanent partnership with *Hashem* with all the privileges and responsibilities that go with it. We are partners with the Creator of the World. These are our privileges. We must avoid the repercussions of not upholding our end of the partnership! May we merit to “*walk before Hashem*” in all that we do!

ויאמר ה' אל לבו לא אספק לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעוריו (ח-כא)

When Noach emerged from the ark, he built an altar and offered sacrifices of gratitude to *Hashem*. This was most pleasing to the Almighty and right then and there, *Hashem* swore: “*I will no longer curse the earth because of man, for the inclination of man’s heart is evil from his youth, and I will no longer smite all living things as I have done*.”

What is the meaning of this oath? The cause and effect is unclear. Apparently, *Hashem* is now saying that He destroyed the original world because of man’s inequities - not because of the earth - even though the initial reason given for the destruction was: “*And the earth was corrupt before the Lord, and the earth became full of deceit*.”

The **Baal Hafla’ah**, **R’ Pinchos Halevi Horowitz ZT”L**, provides an innovative understanding. As a child, a person tends to act immaturely due to the nature of his age and physical being. Rashi tells us that because man sinned, the earth was cursed on his account because he “comes from the earth” - just as a woman is cursed on account of her child: “*Cursed is she who bore such a child*.” (בראשית ג-טז). As a person grows older, however, his physical nature is intended to mature to the point that upon entering adulthood, he ceases to behave immaturely and cleaves to spirituality, for man’s mind becomes more refined with age.

The reality of the situation, however, is the opposite: The inclination of an adult’s heart is even worse than in his youth, which means that his wickedness does not stem from the fact that he is composed of dust. Rather, it is because his evil inclination assails and dominates him. Thus the earth cannot be blamed for having placed evil in man, for we see that the opposite is the case: The older man grows, the worse his deeds become. Thus, the *posuk* states: “*I will not continue to curse the ground on account of man*” simply because he was taken from the ground; “*for the inclination of man’s heart*” - when he is an adult - is more “evil” than in his youth.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

תמים היה בדרתיו את האלקים התהלך נח ... (ו-ט)

דרגה יתירה

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