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Shabbos Parshas Noach

ו' השון תשס"ז - October 28, 2006

הדלקת נרות שבת - 5:40 (Monsey, NY) מנחה גדולה / שבת - 1:10

שקיעה של ערב שבת - 5:58 ~~~~~ שקיעה של יום השבת - 5:57

זמן קריאת שמע / מ"א - 9:25 ~~~~~ צאת הכוכבים / מעריב - 6:47

זמן קריאת שמע / הגר"א - 10:01 ~~~~ צאה"כ / לשיטת רבינו תם - 7:09

פתח לבי בתורתך

את קשתי נתתי בענן והיתה לאות ברית וכו' (ט-יג)
איתא בגמ' (חגיגה טז): המסתכל בג' דברים עיניו כהות.

בקשת, בנשיא, ובכהנים בשעה שהם מברכים את העם בשם המפורש ע"כ. ויש להבין, מדוע דוקא אצל הג' ענינים אלו עיניו של אדם כהות, ואיזה ענין טמון בהן?

ומפרש החכם הספרדי כמהר"ר משה חלאוה זצ"ל, בס' אמרי שפר, ששלשה דברים אלו מייחס אחד שמכוונים להעמדת העולם וקיומו. כי הקשת אות לשמירה מהמבול, ונשיא הוא המלך המנהיג את הבריות ומשמרן, והכהנים מברכים את העם שיהיה להם קיום והעמידה. וא"כ המסתכל בג' דברים אלו ומתבונן בהם ואומר, אם חפץ השל"ת בשפלים ומשגיח בהם, מה צריך לקשת ולאות? וכי יש שכחה לפני כסא כבודו, הרי אם רצונו להצילם אף בלתי אות יצילם! וכן נשיא ומלך, אם הבורא ית' רוצה בעולמו שיתקיים, כמה שלוחים לפניו ליפרע מן הרשעים ולשמור הטובים, ולמה נותן כבודו ותהלתו לבן אדם? וכמו"כ הכהנים, אם הקב"ה חפץ בברכת עמו יברך את עמו בשלום ובכל טוב, ולמה הצריך לנבראו לברך את בראויו?

לפיכך אחז"ל שהמתבונן ומחשב באלו הענינים ומכניס את עצמו ובלבו ספיקות באמונה, אז עיניו כהות. אלא צריך שיקבע בנפשו שהשל"ת תיקון וסידר עולמו ביותר טוב שאפשר, וכך רצה השל"ת לענין נעלם ממנו חכמתו, ואנו שאין שכלנו משיג לדעת את זאת לא נטריד מחשבותינו במה שאי אפשר להשיג.

ויבא נח ובניו ואשתו ונשי בניו אתו אל התיבה מפני מי המבול וגו' (ו-ז)

פרש"י אף נח מקטני אמנה היה, מאמין ואינו מאמין שיבוא המבול עד שדחקוהו המים עכ"ל. והלא פלא גדול לחשוד את נח ה"צדיק תמים" שהיה מטני אמנה בהשל"ת ח"ו?

אלא נראה להרה"ק מו"ה יחיאל מיכל מולאטשוב זצ"ל, דבאמת תיבת "אמונה" יש בו שני פירושים: א' כפשוטו, האמנת הדבר שבודאי יהיה כך. ועוד יש לפרש "אמונה" מל" "ויהי אומן את הדסה" (אסתר ב-ז), והוא לשון המשכה וגידול, כי באמונה יש כח זה שעל ידי האמונה יומשך הדבר הזה ממקורו ויבוא, דהיינו ע"י שהוא מאמין בהשל"ת ובוטח בו באמונה שלימה על שום איזה דבר, אז נמשך הדבר ההוא ובא בשלימות.

והנה נח הצדיק בודאי האמין בשלימות בכל אשר דיבר אליו השל"ת בכל לבבו ובכל נפשו בתמימות כדרכו הטוב מאז ומקדם. אך בדבר זה היה ירא להאמין באמונה שלימה בכל לבבו, כי אולי יהיה הוא הגורם להבאת המבול, כי ע"י שלימות אמונתו יתכן שימשך מזה בודאי הבאת המבול, ולא היה יודע נח איך ליתן עצות בנפשו מה לעשות.

וזהו משפרש"י שנה מקטני אמנה היה - ר"ל, באמת היה מאמין, רק שירא להאמין בשלימות שהשל"ת יביא המבול, כי אולי יהיה הוא הגורם להשחתת העולם כולו. אמנם כשדחקוהו המים, אז לא היה לו ברירה ונכנס אל התיבה.

A SERIES IN HALACHAH
BEGINNING A "TORAH" DAY

הלכה למעשה

הגאון הרב ר' חיים חיים של"ס ז"ל
רב וקהל אהבת ישראל, קליבלנד הייטס

The best way to start one's day is by securing a good night's sleep. One should go to bed early enough to ensure that he wakes up on time to daven תפילה בציבור - *prayer with the congregation* (1). When going to sleep, one should think - or even verbalize - that he is doing so in order to be fresh and alert to serve Hashem properly the next day (2).

Tefillah B'Tzibur

Davening with the congregation ideally means to begin *Shemona Esrai* with the rest of the *minyan*, without needing to skip any parts of *davening* in order to do so (3). If one started a bit after the rest of the *minyan*, presumably while they are still saying the first *beracha*, some *poskim* (4) consider this as being just as good. If one started when they (or at least nine of the people) are holding anywhere in *Shemona Esrai*, this is still called *Tefillah B'Tzibur*, although it is considered less than the ideal form of *davening* (5). One should, therefore, allow himself sufficient time to:

- (1) Cleanse his body from the inside (use the bathroom) (6).
- (2) Dress properly and appropriately for *davening*.
- (3) Arrive in *shul* in a timely and calm manner, which can assist in one's concentration, as opposed to rushing and hurrying into *shul*, which takes away from one's *kavanah*.
- (4) Put on one's *Talis* and *Tefillin* and be ready to *daven* and reach *Shemona Esrai* together with the congregation.

There are three other preparatory steps which take almost no time at all, but can greatly enhance one's *davening*:

- (1) Giving some money to *Tzedakah* - charity (7).
- (2) Verbally accepting the *mitzvah* of Loving a Fellow Jew. The accepted phrase is של עשה של "I hereby accept upon myself the positive commandment to love my friend as I love myself." By doing so, it serves to unite *Klal Yisroel* here on earth, as well as our souls above, thus giving more power to our *tefillos* (8).
- (3) Pausing a few moments before *davening* to clear one's mind and concentrate on Hashem's greatness, and the importance of prayer (9).

WEEKLY CHIZUK # 2

This week, let us work on thinking and/or speaking the correct words before going to sleep. One should focus on the following: "I am going to sleep in order to wake up fresh and fully rested to properly serve Hashem." Although one might not fully mean these words, still he does recognize that deep down he truly wishes to serve Hashem correctly, and by verbalizing (or thinking) these words, he will gradually come to truly mean what he says, more and more. As the *Torah* states: - בפ"ק ובלבד לעשותו" First, one must speak out the words so that later on he will come to fulfill them.

(1) רמ"א א"ח אא (2) עיין משנה ברורה רלאה (3) שם סוילה (4) בצל החכמה ד"ב (5) אגרות משה א"ח ג"ד (6) ברכות טו. (7) א"ח צבי (8) קיצור שו"ע יבב (9) א"ח צגא

הוא היה אומר ...

R' Shneur Zalman of Liadi ZT"L (Baal Hatanya) would say:

"If the intention of the *Mabul* - Flood, was only to destroy the wicked evildoers, surely Hashem could have destroyed them in some other way. Rather, the purpose of the flood was to purify the world from the uncleanness of that generation's corruption. The 40 days of rain correspond to the 40 *se'ah* required in a *mikva*. Furthermore, *Chazal* tell us that the holy Land of Israel remained untouched by the flood. This is additional proof that the true purpose of the flood was the rest of the world's spiritual purification."

R' Menachem Mendel Morgenstern ZT"L (Kotzker Rebbe) would say:

"We *daven* each day that Hashem should bring *Moshiach*. Do you think Hashem doesn't want to bring *Moshiach*? Of course He wants to bring *Moshiach*! But He wants us to bring *Moshiach*, He wants us to truly deserve and justify the arrival of *Moshiach*!"

A Wise Man would say:

"When it comes to a major project, everyone is willing to do something; some are willing to help, while others are willing to let them help!"

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his time was devoted to others. Noach, on the other hand, had three children with which to give over the proper values, and he chose to work with them over the wicked and corrupt people of his generation.

At the tender young age of twenty-five years old, **R' Moshe Feinstein ZT"L** accepted the mantle of *Rabbonus* in the city of Luban, Russia. This was a difficult time for the Jews in Russia, as the Communist government of the U.S.S.R. was doing its utmost to root out any vestige of religious practice. If the ordinary Jews found life difficult, the Rabbis and community leaders were put through all manner of torture, both physically and mentally, to try to dissuade them from practicing their religion. The *shochet* was first banned from ritual slaughtering and later deported to Siberia. The *Shamash* of the main synagogue, with his wife and seven children, was forced to live in a one-room shanty adjacent to the *shul*, and within a short time, he was required to take in the newly evicted rabbi and his family in that same tiny shack. The rabbi's salary was continually slashed year by year, to the point where it became nearly impossible to support himself and his family. Late night visits from the Russian secret police was intentionally done to spike the family's growing tension and fear. The *mikvah* was shut down and it took a great deal of R' Moshe's clandestine ingenuity in maintaining a kosher working *mikvah* for the townspeople, right under the Soviets' noses.

Through it all, however, R' Moshe soldiered on. For sixteen arduous years, he bore the brunt of the authority's manipulations but never once wavered in the performance of his communal duties. He was wont to remark: "A Jew is but a soldier in the midst of battle, and a soldier never deserts the ranks!" The community loved him for his ferocious dedication and he loved them in turn.

Thus, when the news hit town, it came as a bombshell that tore through the hearts of the citizens of Luban: The rabbi is leaving! R' Moshe is moving to America! Not only that, but even the local Russian officials were facilitating the processing of his papers, so happy they were to rid themselves of this unrelenting foe! The community leaders came rushing to his home. Why was he leaving? How could he leave them? Of course life was hard, but it was hard for all of them and they were all in it together.

R' Moshe looked at their worn faces. It was a difficult decision. "Believe me," he said, "it's not any fear of the Russians, nor is it the danger. I've dealt with that for so many years."

"Then what is it?" they cried. "What did they do to you to finally cause you to break?"

"Nothing caused me to break," replied R' Moshe. "It's just that the situation has changed. Like I've always said, 'A Jew is but a soldier in the midst of battle.' But the most important battle that a Jew must fight - and win - is the battle of חינוך הבנים - *educating our children*. My children are growing up and it is impossible for me to raise them to be G-d-fearing and observant Jews here in Russia. Although I want to remain here and guide you, my first responsibility is to my children, to ensure that they receive a true *Torah* education."

Indeed, R' Moshe taught his children - and the rest of *Klal Yisroel* - for the next fifty years!

משל למח הדבר רומה

יהיו בני נח היוצאים מן התיבה שם וחם ויפת וחם הוא אבי כנען וגו' (ט-יה)

משל: Terror filled the village! The Cossacks were coming! Every Jew in town ran to the large synagogue to hide until the danger passed.

Sitting huddled in the darkness of their hiding place, sat the great and wise *Rov*, the community leaders, the tradesmen, and even the boorish peasants. Everyone was praying fervently, both the piously devout and the non-observant. The hours passed this way, as each person repented in his own inimitable fashion and begged *Hashem* for salavtion.

After some time, the people emerged from hiding to find that they had indeed survived the massacre! Their joy was most profound. But then an interesting

thing happened; while the *Rov* and devout members sincerely thanked *Hashem*, the boorish and unobsers-ervant people just went home. All the previous crying and praying had no effect on them whatsoever!

במשל: Says **R' Zalman Sorotzkin ZT"L**, while the sons of Noach were in the ark enjoying Divine protection and observing their righteous father performing *chessed*, they were likewise righteous and penitent. But as soon as they emerged, they reverted back to their former selves. Yefes went right back to his previous life, totally consumed with physical beauty, while Cham returned to his normal "cursed" existence. The תיבה had no positive effect on them at all!

מן הבהמה הטהורה ומן הבהמה אשר איננה טהורה וכו' (ז-ח)

TORAH GEMS

כי יצר לב האדם רע מנעוריו ולא אסף עוד להכות כל חי (ח-כא)

The *gemara* (פסחים ג.) learns from this *posuk* that the *Torah* is particular to choose only untainted words. When Noach was commanded to take two of each type of non-clean animal into the ark, *Hashem* used five words: "ומן הבהמה אשר איננה טהורה" - "*and from the animal that is not clean*," rather than simply saying: "ומן הבהמה הטמאה" - "*and from the defiled animal*." Since it was possible to use a more refined term, *Hashem* did so. However, later in *Parshas Kedoshim*, we find that the *Torah* reverts back to calling unclean animals (כ-כה) "בהמה טמאה" and seems to disregard the lesson of untainted speech. What is the meaning of this discrepancy?

R' Moshe Sternbuch Shlit'a provides a telling explanation. *Hashem* especially revealed the requirement of clean language just before the flood - a time when the world was utterly corrupt - to teach us that instead of ignoring purity of speech at such a time, it is in fact one of the most important things for us to strengthen. Downward trends always start with leniencies in areas which people consider to be trivial or of secondary importance. Therefore, a clean and pure tongue is imperative - and especially in our times more than ever, keeping our speech clean and refined must be a top priority.

On the other hand, in *Parshas Kedoshim*, when the *Torah* is discussing the purity of *Klal Yisroel* and the strict prohibition from eating non-kosher animals, it states explicitly what to be wary of: a defiled and *Tamei* animal. This is not the place for lessons in morality or a discourse in pure speech. One must know exactly what to stay away from, lest he defile himself and his *neshomah*.

After the great flood, *Hashem* promises not to destroy the world ever again because "*the soul of a man is evil from his youth*," and he seems to be incapable of reigning in his desires and impulses. As such, sin is inevitable. What is interesting is that the main reason for bringing the *mabul* in the first place was because "*the evil of man sprouted on the earth and every impulse of his soul is only evil the entire day*." (בראשית ו-ה) If the entire cause for the flood was the evil of man, how could this be the very reason why not to punish him again?

There is a difference, denotes the **Nesivos Sholom, R' Sholom Noach Barzovsky ZT"L**, between the "רע" of before the *mabul* to the "רע" that came about afterwards, and is still very much in effect until this very day. The *Torah* informs us that before the *mabul*, the world was so steeped with evil, that even the earth itself became corrupt - "ותשחת הארץ לפני - האלקים" - and every living organism was likewise permeated with wickedness and vice. This sort of "evil" had gone too far and *Hashem* realized that the world could not continue in its present form.

When the world began anew, however, the old "רע" was wiped away and a new situation arose: "כי יצר לב - האדם רע מנעוריו" - The sins of man came as a result of weakness, of humans following their evil impulses, of acting like a "נער" - "*child*" whose natural tendency is to frustrate authority and not always do as he is told. *Hashem* recognized that this sort of behavior is the natural progression of man and because of it, he cannot always control his impulse to sin, although it is his task in life to do so. Thus, his "רע" cannot be the grounds to bring about the destruction of the world.

מעשה אבות ... סימן לבנים

אלה תולדות נח נח איש צדיק תמים היה בדורותיו וכו' (ו-ט)

Chazal seem to find fault with Noach in the fact that although he was righteous, he did little to promote this sense of right and wrong to the people of his generation. Whereas *Avrohom Avinu's* entire lifetime was dedicated to drawing in people of every kind to embrace *Hashem* and the belief in one G-d, Noach seemingly did not concern himself with attempting to rectify the misdeeds and treachery that plagued the people of his time. The **Ksav Sofer, R' Avrohom Shmuel Binyomin Sofer ZT"L**, however, does not view Noach's inaction as a negative. Quite the contrary. The reason why Noach did not invest his time in influencing the people of his generation was because he was too busy instilling the values of righteousness and kindness in his own children! *Avrohom Avinu* did not have children for the first one hundred years of his life; as a result,