

מעשה אבות סימן לבנים

ויבא נח ובניו ואשתו ונשי בניו אתו אל התבה מפני מי המבול ... (1-1)

Although Noach had great faith in *Hashem* and followed His every command under a great deal of pressure and mockery, he nonetheless maintained a flaw in his *Emuna* and for that reason waited for the waters of the *mabul* (flood) to almost literally push him and his family into the *Teiva* (Ark). While *Chazal* derive this from the *posuk*, it seems almost incredible. Noach would now at the last minute somehow hesitate? Shouldn't he have run into the *Teiva* with glee? **R' Y. Dov Krakowski *shlita*** explains that while Noach listened to *Hashem's* instructions and built the ark, collected the animals, and prepared the necessary provisions, he still lived in a world of routine. This world of routine was so powerful that it (almost) overpowered his trust in *Hashem*. Noach somehow allowed routine rather than his faith in *Hashem* to take charge. Noach couldn't imagine the flood actually coming and thus denied it until he no longer could.

In this vein, the **Ziditchover Rebbe *shlita***, tells over the following story about the importance of elevating oneself above the routine: One Friday afternoon, a man entered the study of the renowned **Tchortkover Rebbe, R' Yisroel Friedman *z"l***, with a request that was very common in those days.

"My son was drafted into the army. We are devastated," the man began. "However, we do have a way out. On Sunday, we have an appointment with a doctor who will declare him unfit for service. This way he will be spared certain misery, perhaps even death in that terrible army. *Rebbe*," he asked, "I need your blessing that he will evade the draft."

The *Rebbe* quietly told the man that *Shabbos* was nearing and he could not concentrate on blessings. The man should return to him on Friday night after his *tisch* and he will see him then. The man did so. After most of the *chassidim* had left, the man repeated his request, almost verbatim. Again the *Rebbe* was non-committal. "Return to me after the *Shacharis*." Unperturbed, the man noted that he would really like to resolve this matter before Sunday morning.

Shabbos morning, after *davening*, the man approached the *Rebbe* again. Calmly he repeated the predicament. "Sunday morning, I am going to a doctor who will falsely declare my son unfit for military service. Please pray that we will evade conscription." The *Rebbe* was not moved. Again, he deferred until the afternoon. At the third *Shabbos* meal, the scene repeated itself yet again, precisely the way it had the previous three times. "I understand that you are leaving Sunday morning. Come back to me late Saturday night," said the *Rebbe*. "By then I will have an answer for you."

All this time, the *Chassidim* were shocked, their curiosity was piqued. They had never seen their *Rebbe* so reluctant to mete out a blessing, especially when it was one that would save a Jewish soul from the frightful Polish army.

On *Motzei Shabbos*, a large crowd gathered as the man approached with his request. Frustrated and disgruntled, the man, once again, repeated his story, almost verbatim, for the fifth time. Staring at the *Rebbe*, he waited for a response.

Immediately, the *Rebbe* sprung from his chair and began to shout. "What are you asking me? Why should one even try to evade the service of our wonderful country? How dare you ask for a blessing of that sort? Your son would make a fine soldier for our country. I wish him the best of luck in the army!" The man quickly scurried from the room and left town.

The *Chassidim* stood shocked and bewildered. Never had they heard such an uncharacteristic outcry from the *Rebbe*. "I will explain," said the *Tchortkover*. "The man was an obvious fraud. He had no son, and if he did, he wanted him in the army. He was sent by the government to test our loyalty. *Boruch Hashem*, we passed the test."

"But, *Rebbe!*" cried the *Chassidim*, "how did you know? What gave him away?"

"Simple," explained the *Rebbe*. "I watched the level of intensity. From the moment he met me until tonight there was no increase in intensity nor any sort of feeling of desperation with each request. The moment I heard his request tonight and it contained no more passion or desperation than his first request on Friday night, I knew he was a fraud."

תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

The *Haftorah* of *Shabbos Rosh Chodesh* discusses the grandeur of *Hashem*, and while we may read this *Haftorah* on any other *Shabbos* of the year, being that it now falls out on *Parshas Noacha* connection must be there.

Yeshaya HaNavi's opening words describe how *Hashem* declares heaven His throne and earth a "footstool" wondering where a house could be built for Him on earth that could withstand the awe-inspiring power and holiness of the *shechina*. The question begs to be asked; if *Hashem* does not believe that the world could withstand his holiness, then why have *Klal Yisroel* attempt to build a house for Him altogether?

Chazal note that it took well over 400 years from the time *Klal Yisroel* came into *Eretz Yisroel* until *Shlomo HaMelech*

actually completed the construction of the *Bais HaMikdash*, partly because the world was meant to observe and see *Klal Yisroel* busying themselves with its construction in the hopes that they will recognize the true mastery of *Hashem*.

Furthermore, **Rashi** tells us that even though *Hashem* could have saved Noach in many other ways, *Hashem* burdened him with constructing the Ark for 120 years so that he could help the people around him repent and avoid the flood.

Perhaps, the two are linked. *Klal Yisroel* is meant to be a light unto the nations and a shining example of what a human being is meant to be. We are supposed to put our heads down and do the work *Hashem* wishes from us, and through our seemingly mundane actions, the world will become a better place.

עד כל ימי הארץ ורע וקציר וקר והם וקרין וחרף ויום ולילה לא ישברו ... (ח-כב)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l

מחשבת הלב

In the aftermath of the *Mabul*, *Hashem* promised that the seasons, night and day, will not cease to exist. Things will forever run in their "natural" fashion. The *Gemara* (*Sanhedrin 58b*) derives a *halacha* from this *posuk*: "ואר"ל עכו"ם ששבת חייב מיתה שנה" **Rashi** explains that "חייב מיתה" - *Reish Lakish* says that a *goy* who keeps *Shabbos* is not to be punished. "ואר"ל עכו"ם ששבת חייב מיתה שנה" - *Reish Lakish* says that a *goy* who keeps *Shabbos* is not to be punished. **Rashi** explains that "חייב מיתה" is not solely referring to the world, but to people as well. They mustn't remain idle for a 24-hour period. *Ravina* says that this prohibition isn't limited to our *Shabbos*, but even on a random Monday people may not abstain from work.

Why did *Reish Lakish* feel the need to also apply this to all to mankind; the *posuk* is referring to the world, not people. Also, why only after the *Mabul* was this edict enforced? Lastly, according to *Ravina* that it's applicable any day of the week, what is the meaning of this *din*? If it's only applicable on our *Shabbos* we can understand it, because *Shabbos* is reserved specifically for us, *Hashem's* children. But why should a random Tuesday pose a problem? (see **Emes L'Yaakov**)

Perhaps the idea is as follows. When *Hashem* created the world, everyone easily recognized His presence, His total command and control over its existence. After the deluge, *Hashem* altered the actual nature of the universe. Now the world would function after its own way, the sun would rise and set at predetermined times, after which the moon would appear. A gentile's existence is also a natural one. Therefore, by him not working is the antithesis of his DNA. A *Yid* on the other hand lives his life according to the will of *Hashem*. Our entire existence is miraculous. *Shabbos* is our day with *Hashem*, where everything ceases to exist and is then created anew. It is in essence, a touch of "מעץ עולם הבא". Thus, we strive to connect with that, while a *goy* cannot. *Ravina* came along and said that this idea that a person doesn't work on any random day but relies on *Hashem* to provide him is also a *chiddush* that only us *Yidden* can live by, and therefore גוי ששבת חייב מיתה.

משל למה הדבר דומה

ואלה תולדת תרה תרה הוליד את אברהם ... (א-כז)

משל: The waiting room of the **Beis Yisroel of Gur, R' Yisroel Alter *z"l***, was never lacking in action. There was always a constant hustle and bustle, all hours of the day and night, as many people waited for their chance to speak to the *Rebbe* and benefit from his wisdom. Some needed sagely advice, some a listening ear, and some didn't know what they needed until they received it from the saintly *Rebbe*.

Once, a grandson of a prominent *Chassidische Rebbe* was waiting for his turn to speak to the *Beis Yisroel*. After waiting for quite some time, he approached the renowned *gabbai*, **Reb Chaninah Schiff *z"l***, and whispered, "When you bring me into the *Rebbe*, tell him who my grandfather is."

The *gabbai* replied, "It isn't our custom to do so." But the young man insisted. He nudged and nudged the

gabbai numerous times so that when he was finally accompanied into the inner sanctum of the *Beis Yisroel*, the *gabbai* hurriedly blurted out, "He wants the *Rebbe* to know that he is a grandson of a certain *tzaddik*."

The *Beis Yisroel* stopped what he was doing and looked up in surprise, "I should know? He should know!"

נימשל: Every Jew has greatness in him. He should know where he comes from and stand up for his heritage. This is a key to his personal growth. The same is true regarding our inner greatness. We should all know our *yichus*. The *Torah* states: "These are descendants of Terach, Terach gave birth to Avraham." In this way, we are taught where "it all began," with the great *Avraham Avinu*. We should know that we are descendants of the holy *Avos*. This awareness should fill our hearts with pride and joy and be a catalyst for us to reach greater heights, just as our forefathers led their virtuous lives.

המים גברו מאד מאד על הארץ ויכסו כל הדרים הנבחים אשר תחת כל השמים ... (1-12)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

A glorious *Yom Tov* has passed, and now we must get back to reality without losing all we have gained. The singing, the dancing, the family and friends, all contributed to the atmosphere of *zman simchaseinu*. But what we achieved more than anything was a relationship with *Hashem*. After a *geshmake Elul*, a royal *Rosh Hashana*, a cleansing *Yom Kippur*, and an uplifting and inspiring *Sukkos*, we came to the goal of, "Ata Hareisa Ladaas ki Hashem Hu HaElokim, Ayn od Milvado."

But now, as we read *Parshas Noach*, I am struck by a most fascinating connection. When we think of Noach, we immediately focus on the *Mabul*, the raging waters and destructive power that 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.