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שבת קודש פרשת נח Shabbos Parshas Noach

ב' דראש חודש חשוון תשע"א - October 9, 2010

הגד' צרבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

לתיבה, ואין כבר מבוז, וכבר יבשה הארץ, מכל מקום אין שום עצות
וחכמה לבטל ציווי השי"ת, רק צריכים הם ציווי מיוחד מהשי"ת לצאת
מן התיבה.

וכמו כן פירש **האור החיים** הק' בפרשותינו (ח', א') "ויעבור אלקים
רוח על הארץ וישכו המים", הכוונה הוא להודיע כי ה' צויה על המים
להתגבר כאשר צויה עליהם בששת ימי בראשית "שרצו המים" (א',
כ'), כמו כן צויה להם כאן לנהוג בתגבורת, ולזה תמצא שאחר שנמחה
כל היקום, אומר הכתוב (ז', כ"ד) "ויעברו המים" והוא ללא צורך, כי
כבר נמחה אפילו גולמי הנבראים. והטעם הוא כי המים היו עסוקים
במצוותם אשר גזר עליהם ה', ואין להם לדרוש דרשות למנוע
התגברות, אחר שנמחה כל היקום, עד שזכר ה' לנח, ואז צויה למים
להיות נחים מתגבורתם עכ"ל.

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

מאת הרב שלום פערל שליט"א

אלה תולדות נח נח איש צדיק ויולד נח שלשה בנים וכו' (ו-ט, ט) – על האדם להוליד את עצמו בבחינה רוחנית

מעלותיו-גם וכו', וגם לפי דבריו מתיישבות שתי השאלות.
ואולם ב'נועם מגדים' (נח, ד"ה אלה תולדות נח וגו') ביאר באופן
אחר, בהקדם דברי המדרש על הפסוק, "אם בחוקותי תלכו, ואת
מצוותי תשמרו, ועשיתם אותם" (ויקרא כ"ג ג'), שהוקשה למדרש מדוע
לא נאמר "ואת מצוותי תשמרו **לעשות** אותם", וכתב המדרש (ויקרא
רבה ל"ה ז') ליישב "אם שמרתם את התורה, הריני מעלה עליכם, כאלו
עשיתם את עצמכם-לעשיתם אותם", וזאת משום שכאשר שמר את
התורה קנה לעצמו מעלה רוחנית, וחשב כאילו שעשה והוליד את
עצמו.

ולפי' מבאר ה'נועם מגדים' את הפסוק, "כיון ששם התייגע בתורה
ועבודת ה', עד שזכה להיות צדיק גדול ובעל רוח הקודש ונביא, נחשב
כאילו עשה והוליד את עצמו, וא"כ כוונת הפסוק 'ולשם יולד גם הוא'
היינו, **ששם גם הוליד את עצמו**".

ולפי' שם הוא ממשך ומבאר גם את הפסוק בתחילת הפרשה, "כי גם נח
היה בבחינה זו, כאילו עשה את עצמו, וזהו אומרו 'אלה תולדות נח נח',
רצה לומר שהוא בעצמו היה תולדה שלו, וממשיך הכתוב לבאר מדוע
זה כך, "איש צדיק וגו'", והיינו משום שיגע בתורה ועבודת ה' עד שקנה
לעצמו מעלה רוחנית".

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

(Monsey, NY)

הדלקת נרות לשבת – 6:09
זמן קריאת שמע/מ"א – 9:16
זמן קריאת שמע/הגר"א – 9:52
סוף זמן תפילה / הגר"א – 10:49
שקיעת החמה ליום השבת – 6:25
מוצש"ק צאצ"ב/ מעריב – 7:15
צאצ"ב/לשית רבינו תם-7:37

רעיונות ופירושים לעורר את האדם לעבודת
השי"ת והתחזקות באמונה ובטחון מאת

ויאז והנה חרבו פני האדמה. ובחודש השני יבשה הארץ (ה-ג, יד) – נח חכה עד שקבל ציווי מאת השי"ת

אזנה מבוזר דבר נפלא במעשים של נח ואשתו וכל משפחתו, והוא
שהגם שיבשה הארץ לגמרי ממי המבול, ויכולים היו כבר לצאת מן
התיבה לגמרי, כיון שאין עוד מים על פני כל האדמה, מכל מקום לא
יצא נח מן התיבה מיד והתחיל לשבת על הארץ ולבנותה מחדש, אלא
חיכה עד שיאמר לו השי"ת לצאת מן התיבה, וכמו שכתוב לקמן (ח',
ט"ו - י"ז) "וידבר אלקים אל נח לאמר, צא מן התיבה אתה ואשתך
ובניך ונשי בניך איתך, כל החיה אשר איתך מכל בשר, בעוף ובבהמה,
ובכל הרמש הרומש על הארץ הוצא אותך".

והיה ציווי מיוחד מהשי"ת, הן על נח, הן על אשתו, והן על בניו, והן
על נשי בניו, והן על כל החיות, ועל כל עוף, ועל כל בהמה, ועל כל
השרצים, כל אחד בפירוש, כיון שנכנסו לתיבה בציווי השי"ת, הוצרכו
גם לצאת בציווי מיוחד מהשי"ת, הגם שכבר בטלה הסיבה למה נכנסו

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אלה תולדות נח נח איש צדיק ויולד נח שלשה בנים וכו' (ו-ט, ט) – על האדם להוליד את עצמו בבחינה רוחנית

צריך להבין את הכפילות-נח נח. וכן צריך להבין, מדוע הפסיק
הכתוב בשבחו של נח, לפני שפירט את תולדותיו, (ועל רש"י)?

ובהמשך הפרשה נאמר, "ולשם יולד גם הוא, אבי כל בני עבר וגו'"
(בראשית י' כ"א), ויש להבין, הלא היה צריך לכתוב 'ולשם יולד גם לו'.
ועוד יש להבין, מדוע לא מספיק לכתוב "בני שם וגו'" (שם פסוק כ"ב),
כמו שנאמר "בני יפת וגו'" (שם פסוק ב'), ו"בני חם וגו'" (שם פסוק ו').

ומייעב הספורנו "ולשם יולד גם הוא, כלומר **שנוול לו בן שדומה לו**
במעלה, והוא עבר וכו", וא"כ לפי דבריו מתיישב מדוע לא מספיק
לכתוב "בני שם וגו'", כיון שמחדש לנו הכתוב שנוול לו בן שדומה לו
במעלה רוחנית, וגם מתיישב מדוע לא נאמר 'גם לו', כיון שגם הוא'
היינו שנוול לו בן שהוא כמותו.

וב'**הכתוב והקבלה**' פירש, "אחרי שידענו מקבלת רבותינו, אשר שם
היה אחד מאנשי המעלה, עד שאמרו, 'יעקב אבינו למד בבית מדרשו
של שם ועבר' וכו', אמרו לי לבי, כי גם הכתוב לא העלים מלהודיע
מעלתו, וכללו במילת 'גם הוא', שמילת 'גם' הוא לשון תוספת וריבוי,
וכאן היא מורה על תוספת וריבוי מעלה שיש ב'שם', והיינו שאחר
שהתחיל לומר 'ולשם יולד' כדי להודיע תולדותיו, הודיע גם שבח עצמו,
ואמר 'גם הוא', רצה לומר **שזה האיש שם-הוא', הוא מופלג ביתרון**

במשל: For 120 years, Noah built his ark, "בפני כל עם ועדה", -
before the eyes of all the inhabitants of the earth, in order to
show them why they need to repent their sinful and evil
ways. The Lord is angry at you, Noah would say, and He

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (18)

The "Hopeless" Patient. There are often cases when a doctor
will give up hope and tell a sick person's family that there is
nothing more to be done to help the patient, and it's just a
matter of time. This "category" encompasses two types of
situations: Those who are in such a bad state that no one has
never survived in the annals of documented medical history;
and those that are very sick but do have a slim, minimal chance
of being healed. In truth, we must view them as one and the
same since the answer to the following question might be the
same by both.

Davening for Him? The nagging question becomes: should
we still daven for such a sick person? There are two different
approaches from our *Gedolim* and the basics of *Emunah* and
faith to be learnt from both are important enough to quote in
detail and by name for both paths. These types of "predictions"
seem to be more common now and that's why the documented
responses are from our recent *Gedolim*

Approach One. The opinion of many *Gedolim* is to keep
praying as until now, for a רפואה - healing. The **Chazon Ish**
ZT"L is quoted as saying so in ספר פאר הדור (the documentary
of his life) ⁽¹⁾. His reasoning is that there is always hope and
new discoveries in the medical field. In the *Gemara* ⁽²⁾
regarding the sickness of Chizkiyahu, it does indeed say that no

wishes to destroy you. Unfortunately, the people did not
grasp the full import of what was to come and they neither
seized the opportunity to repent, nor took Noah's words to
heart - until the rains began and by then it was too late!

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

matter how close one may be to death, he can and should still
daven for salvation. Presumably, this is also true regarding
others davening for him. In our generation, יב"ח, **R' Yosef S.**
Elyashiv Shlit'a is also quoted ⁽³⁾ as saying the same.

The 5 reasons of the Steipler Gaon ZT"L ⁽⁴⁾ ספר תולדות יעקב
about the life of the Steipler, is quoted to say that *tefillos* on
behalf of a terminally ill patient should continue for five reasons.

- 1) Even if ח"ו death has been decreed on that person, a heartfelt
prayer will work to lessen his pain. (Minimizing pain is also
part of healing)
- 2) Many times, *tefilla* will work to lengthen a sick person's life
and each second of life is priceless.
- 3) We see ⁽⁵⁾ that Chizkiyahu's prayer saved him from his
"hopeless" state and we have also seen many such cases
where Divine Intervention has altered the state of things.
- 4) Even if *tefillos* will not help a sick person physically, they
do add to his spiritual merits in the World To Come,
because through him many *Yidden* are praying sincerely.
These merits help both him and possibly children and
further generations.
- 5) *Tefillos*, even if they don't work for this cause, work
immediately - both directly and indirectly - for all sorts of
salvation for the entire nation of *Klal Yisroel* and and for
individuals.

(1) ח"ו ע' לד (2) ברכות י. (3) ספר שועתי אליך וע'
קבא (4) ע' קיח (5) ברכות שם

הוא היה אומר

R' Aryeh Leib Tzintz ZT"L (Kometz Hamincha) would say:

"*Chazal tell us (כתובות נ"ט): 'Idleness (בטלה) brings to immorality.'* The Generation of the *Mabul* lived in idleness
and drifted into sin. Only after the flood, did *Hashem* decree, '*Seedtime and harvest, cold and heat, summer and
winter, day and night, shall not cease.*' (ח-כב) Only then, will man be compelled to reap, harvest and toil to provide
for his needs from season to season. Once he will be forced to work day and night without respite - thus removing
any time for idleness in his day - he will have little time for sin."

Rabbeinu Eliezer of Worms ZT"L would say:

"When the people of the earth gathered together to build a tower that would reach the Heavens, the *Torah* tells
us that they all spoke one language (שפה אחת). Rashi informs us that this language was *Lashon Kodesh* - the holy
tongue. How did Rashi come to this assessment? Because the *gematria* of 'לשון הקדש' (795) equals that of 'שפה אחת'
(with the כלול) and thus it was obvious that there was no other language than this."

A Wise Man would say:

"Appreciation is a wonderful thing; it makes what is excellent in others belong to us as well! THANK YOU!"

**MAZEL TOV TO MR & MRS AMI SCHWAB ON THE BAR MITZVAH OF THEIR SON, SHIMMY. SPECIAL MAZEL
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מעשה אבות סימן לבנים

צא מן התבה אתה ואשתך ובניך ונשי בניך אתך ... ושרצו בארץ ופרו ורבו על הארץ וגו' (ח-טז,י)

After the *Mabul* (flood) wiped out mankind and civilization as it were, *Hashem* spoke to Noach and commanded him to rebuild the world once more. Noach was not simply a “survivor”; he was charged with an awesome task, a responsibility like no other. He must go forth and repopulate, replant, resettle - and basically restart life on this world.

A father and mother once came to the home of **R’ Shlomo Zalman Auerbach ZT”L**, to discuss issues regarding their fourteen-year old son, who was unfortunately mentally unbalanced. As a result, he created trouble for the family and the neighborhood. The mother dearly loved her child and refused to part with him. She did not want to commit him to a mental institution. R’ Shlomo Zalman, speaking softly, convinced the mother to agree to have him committed to a certain institution where he would receive good care. This would benefit the boy, his parents and the neighborhood.

But then, the *Rosh Yeshivah* paused. “What does your son think about all this?” he asked the parents.

The parents were amazed at the question. “Why ask his opinion?” they wondered, “since he is mentally disturbed.”

But R’ Shlomo Zalman was considering the boy’s confused outlook. “Since he is going to be confined to an institution, it is not right to give him the impression that he has been thrown out of his parents’ house,” R’ Shlomo Zalman explained. “A way has to be found to make him go willingly to the new home. This will also help restore his psychological equilibrium.”

The parents agreed. “But how are we to do that?” they asked. “How can we give him the desire to leave home?”

R’ Shlomo Zalman said to them, “Bring him in here. I’d like to have a talk with him.”

The parents left the house and returned a short time later with their son.

“What’s your name?” R’ Shlomo Zalman asked the boy. “Menachem.”

“My name is Shlomo Zalman Auerbach and I want to tell you something,” the *Rosh Yeshivah* said tenderly. “All homes and institutions listen to what I say because I am a big rabbi. Now, there is one institution where they want to appoint a young rabbi to oversee the place. Would you be willing to become the rabbi in that home?” The boy thought for only a moment and then nodded eagerly.

R’ Shlomo Zalman then placed both hands on the boy’s head. “From now on you are my representative. Any problem that comes up, you get in touch with me. I am giving you a very important job and a great responsibility.”

The very next day, the boy happily entered the institution and was delighted to officiate as rabbi. After all, he was filling an appointment he had received from a great rabbi!

After a few weeks, the boy’s parents came to take him home for *Shabbos*. Incredibly, the boy refused to go. “How can I leave this place?” he said, “Don’t you know that Rabbi Shlomo Zalman Auerbach made me his deputy rabbi here? Sorry, but I may not leave this place, not even for one *Shabbos*.”

This story became known during the *shiva* for R’ Shlomo Zalman. Newspaper correspondents doubted the authenticity of the story, and investigated the boy, the family and the institution. They interviewed the psychiatrist who headed the institution. He expressed his deep admiration for the phenomenal psychological insight of R’ Shlomo Zalman, and told them how dumbfounded he was to see how the *Rosh Yeshivah* had been able to able to boost the boy’s morale in just one brief conversation.

The psychiatrist added, “This boy takes pleasure in doing his rabbinical job every day.” He related how the child helps the sick put on *tefillin*, watches the *kashrus*, and all the while, his mental health continues to improve from day to day.

משל למאדבר דומה

ואתה קח לך מכל מאכל אשר יאכל ואספת אליך והיה לך ולהם לאכלה וגו' (ו-כא)

משל: There was once a severe drought that plagued a certain town in Europe. The people of the town decided to proclaim a day of fasting and prayer in order to invoke Divine mercy upon their small enclave.

When the **Apter Rov, R’ Avraham Yehoshua Heschel ZT”L** heard about the proclamation, he gathered a group of his disciples and they traveled to that town. The Apter Rov was very much against the practice of people who fasted and practiced self-affliction, and when he arrived in the town, he and his *chassidim* immediately sat down to a

festive meal with plenty of food and drink.

The local people were aghast. “How can you do this?” they complained. “A public fast has been proclaimed here. *Rebbe*, we need rain!”

“That’s precisely why we’re eating a *seudah*,” said R’ Avraham Yehoshua. “You need rain so that you will have food and drink, but by fasting you’re showing *Hakadosh Boruch Hu* that you can indeed survive without food and drink! On the contrary, my advice is that you should eat and drink and show *Hashem* why you need rain!”

וימח את כל היקום אשר על פני האדמה וישאר אך נח ואשר אותו בתבה (ו-כט)

The *Medrash* derives from the extra word “אך” that one day Noach was late in bringing food to the lion, and was subsequently mauled by the beast. Why was he deserving of punishment for being a few minutes late, especially when every other day he fed all the animals on time, carrying out his work with utter dedication?

R’ Avraham Kalmanovitz ZT”L, the *Mirrer Rosh Yeshivah*, answered this question in a speech to the *Vaad Hatzalah* of America following the Second World War. R’ Kalmanovitz explained, “The animals in Noach’s תיבה were the only remnants of a world that was, and they deserved special attention. Likewise, Noach was a remnant of the Old World and thus he carried the burden of caring for these special creatures. Therefore, he was judged strictly, as his purpose was to sustain the whole world.”

Movingly, R’ Kalmanovitz continued. “So too with us, we were saved from the murderers. Just two from a village, one from an entire family remain. The burden lies on our shoulders to strengthen ourselves and save our brethren who are the remnant of *Klal Yisroel*!”

The holy **Chofetz Chaim ZT”L** was a man of such faith in the imminent coming of *Mashiach* that he kept a bag packed, ready for his arrival. Once he asked rhetorically, How can people be so sure in their belief that tomorrow the sun will rise and it will be day again? He answered that this is because it is promised in *parshas Noach*, “*Continuously, all the days of the earth day and night shall not cease.*” (ח-כב) Just as we have complete trust that tomorrow will be a new day, we should also have complete *bitachon* that *Mashiach* will come, since this is also written in the *Torah*, as it says, “*But as I live, and the glory of Hashem shall fill the entire world.*” (במדבר יד-כא) (**Treasure Within**)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

גשם

The rain cycle is quite miraculous, designed by the Creator of the World in His infinite wisdom to sustain the world. The oceans of the world hold 97% of the world’s water. Two percent is frozen in the polar ice caps. The constant recycling of the remaining one percent provides us with all the water we use! It is amazing that all the water in the entire world’s atmosphere only equals about 10 days normal rainfall! If water was something that is used up like gas or oil - we would run out of water very quickly. But because water gets re-used over and over, we do not have this problem.

Water is an incredible liquid. It is a combination of two atoms of hydrogen and one atom of oxygen. Each of these two gases alone cannot feed us, yet when they combine together they form the wonder liquid from which we live. Would this not be so, the water vapor in the air would never condense and form clouds! Snow wouldn’t fall in the winter, and if it snowed, it would never melt. Although the oceans are full of salty, undrinkable water, it vaporizes into the atmosphere and becomes a blessing for us. It has no color and no smell. It is pure! We cook with it, bathe in it, it regulates our body temperature, moves out our wastes, lubricates our joints, helps to digest our food - and don’t forget swimming!

A rainy day is often called, “nasty weather”; a “rotten summer” means it rained a lot; “the weather was just awful” implies that we do not like to be inconvenienced and thus spurn this most wonderful blessing. Let’s appreciate the magnificent gift of rain from our Beloved Father and, even if it is inconvenient and even if you get wet, please don’t ever call rain nasty again!

TORAH GEMS

ויפץ ה' אתם משם על פני כל הארץ ויחזלו לבנות העיר וגו' (א-ח)

Rashi explains what would happen as a result of the confusion of languages: “*Someone would ask for a brick and the other man would bring him mortar. The first man would then rise up against the second and smash his brain.*” It seems fairly obvious that the building of the Tower of Babel would have come to a stand still once there would no longer be any means of communication between the people involved in its construction. But why does Rashi add that the resultant communication breakdown would lead to murder? The intention was to halt the work; why was it necessary for there to be bloodshed as well?

The **Brisker Rav, R’ Yitzchok Zev Halevi Soloveitchik ZT”L** explains that Rashi is teaching us an important lesson about the evil in man. Once a person has resolved to commit a sin he is not deterred by Divine punishment, even if it ruins his original plan of action. The builders of the tower were so determined to finish the tower, that even when they found themselves unable to speak with each other they would not consider abandoning their plans. Instead they became so frustrated at the delay in their objective that they reacted irrationally and began to kill each other.

It is interesting to note further that even after these acts of murder were committed, work was still not stopped on the tower, as we see from the next *posuk*: “*And Hashem dispersed them from there over the face of the whole earth and they stopped building the city.*” The confusion of the language and the violence that followed in its wake were both not sufficient to put a stop to the project - until *Hashem* actually dispersed them forcefully! It is a sobering thought to realize the depths to which a human being can sink once he has made up his mind that he wishes to ignore his conscience and pursue a course of sin!

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

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