

בראתי יצר הרע ובראתי לו **תורה תבלין**

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מדעת עליון

אם היה צדיק גמור, אז זכאי הוא לראות באבדן הרשעים. ולכן, מכאן נבעה המחלוקת בענין הצוהר, דמי שסובר שנה היה צדיק גמור וזכאי לראות באבדן הרשעים סובר ש"צוהר" היינו החלון שניתן לראות אפילו מה שנעשה בחוץ, אמנם מי שסובר שנה היה צדיק שאינו גמור כמו אברהם אבינו ולא היה זכאי לראות באבדן הרשעים, הוא סובר ש"צוהר" זה אבן טובה שלא ניתן לראות בחוץ ורק מאירה בפנים. ובאמת מדויק הדבר הזה כי אותם התנאים - ר' נחמיה ור' יהודה - החולקים בפי המילה "בדורותיו", הם אותם התנאים החולקים בפי המילה "צוהר".

והיתה הקשת בענן וראיתיה לזכר ברית עוה"ל בין אלקים ובין כל נפש חיה וכו' (ט-טז)
 פרש"י כשתבא מדת הדין לקטרג עליכם (לחייב אתכם) אני רואה את האות וזכר עכ"ל. ויש להקשות, הרי איתא בגמ' (שבת פח.) תנאי התנה הקב"ה במעשי בראשית, אם יקבלו ישראל את התורה מוטב, ואם לאו יחזור העולם לתהו ובהו עיי"ש. ואם כן, היאך הבטיח הקב"ה לנח ובניו כעת, לפני שנתקיים התנאי הזה, שלא

אלה תולדות נח נח איש צדיק תמים היה בדורותיו את האלקים התהלך נח וגו' (ו-ט)

פרש"י בשם הגמ' (סנהדרין קט) יש מרביתנו דורשים אותו לשבח: כל שכן שאילו היה בדור של צדיקים היה צדיק יותר. ויש שדורשים אותו לגנאי: לפי דורו היה צדיק ואילו היה בדורו של אברהם לא היה נחשב לכלום עכ"ל. ולכאורה צריכים אנו להבין, למאי נפקא מינא אם היה צדיק או צדיק גמור?

ומבאר הר"ר מיכאל אביטן שליט"א, בס' **טיב הפרשה**, שבאמת צדיק גמור יש לו זכות כפולה. אי היא להנצל בעצמו. ובי לראות באבדן הרשעים, ואילו צדיק שאינו גמור, דיה לו הזכות להנצל בעצמו, אמנם אינו זכאי הוא לראות באבדן הרשעים. והנה המדרש מביא ב' דעות על הפסוק "צוהר תעשה לתיבה". ו"א חלון, ו"א אבן טובה המאירה להם. והחילוק ביניהם הוא שבחלון יש פעולה כפולה: מאירה בתוך הבית, ורואים מתוכה מה שבחוץ. משא"כ האבן טובה מאירה רק בתוך הבית, וא"א לראות דרכה לחוץ. ולפי"ז יש לומר שבאמת נחלקו התנאים במילה "בדורותיו", האם נח היה צדיק גמור או רק צדיק, שרק

Halachah in Practice: Dvar Halachah from Horav Boruch Hirschfeld Shlit"a

את קשתי נתתי בענן והיתה לאות ברית וכו' (ט-יג)

One who sees a rainbow, recites the blessing: ברוך אתה ה' אלקינו מלך העולם זוכר הברית ונאמן Blessed are you Hashem, our G-d, King of the universe, who remembers the covenant, is trustworthy in his covenant, and fulfills His word (1).

The purpose of this *berachah* is two-fold: 1) To thank Hashem for His *covenant*, not to destroy the world. 2) To awaken and arouse people to repent and improve their deeds when they realize the critical situation in which we find ourselves presently, and thus, the need for Hashem to remember this important covenant (2).

One should recite this *berachah* only when he sees an entire half-circle rainbow. If only a portion of the rainbow is visible or he can only see part of the full rainbow, there is a strong doubt if a *berachah* is recited (3). The *Ramba"m* (הלי ברכות י-ה) rules that the blessing on a rainbow may be said while sitting, however, many are accustomed

to stand when they make the *berachah* (4).

The blessing is made as follows: One should briefly gaze at the rainbow and immediately recite the *berachah* (5). If he was unable to say it immediately after looking at it, he can still recite it as long as the rainbow is currently visible in the sky (6). It is improper to allow more than a brief glance at the rainbow, since doing so is like staring at the *Shechina* itself (7). If one saw a second rainbow within 30 days, he should repeat the *beracha*. Even if he saw it on the same day - if the clouds dispersed and then it became cloudy again - he should once again repeat the *berachah* (8). It is advisable to memorize the text of the blessing so as to enable one to make the *berachah* in a timely manner, even if he does not have a *siddur* at hand.

The *Mishna Berurah* (רכט-א) quotes the חיי אדם that one who observes a rainbow should not talk about it to another person as this is considered to be spreading bad news. (See משלי י-יח and the *gemara* :פסחים ג.) However, other poskim write that one should in fact inform others in order to allow them to make the *berachah* as well (9).

פסקי תשובות רכט-א (5) סידור יעב"ץ, רבבות אפרים ו-תט (4) ביאור הלכה רכט-א (3) אבודרהם (ברכת שבת), ספורנו, אלשיך (בראשית ט-יג) (2) אורח חיים רכט-א (1) מגדים, Vol. 3, page 626 ילקוט יוסף, ספר חסידים תת"ז see (9) ברכת הבית כט-יט (8) חגיגה סז, זהר בשלח סו-ב (7) פרי מגדים רכו m.2.2 (6)

הוא היה אומר.....

R' Moshe Amiel ZT"L would say:

"Noach's son, Canaan, told others about his father's drunkenness and was cursed, whereas Noach himself was not. Thus, speaking ill of one who has sinned is worse than he who committed the sin."

R' Menachem Mendel of Kotzk ZT"L would say:

"My mission on this world is to recognize the void - inside and outside - and then fill it!"

R' Meir Kahana Z"L HY"D, would say:

"This is the way Jewish history goes. Hashem sends us into exile for some purpose, whether as punishment or to sanctify His Name. However, we fail to recognize His purpose, and instead turn the exile to our own material advantage. When the time for the exile ends, Hashem therefore has to force us to return to *Eretz Yisroel*, as he had to do with the generation of the Exodus."

לעילוי נשמת ר' נטע בן בערל הכהן ע"ה רבינוביץ - נפ' כ"ח תשרי תשמ"ו - תנצב"ה

that if things are left unchecked, more destruction could wreak havoc on the world. Amazingly, the non-Jewish judge understood the message of the *gemara* and accepted the implication of the citation that was read out before him. He acquitted the community leaders of any wrongdoing.

TORAH GEMS

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

Since Noah was commanded to gather food, it was obviously for the purpose of eating. Why then does the Torah add the words "אֲשֶׁר יֹאכַל" - "*To eat*"? Also, why does the *Torah* add "וְלִאֲכֹלָהּ"? Isn't it obvious that the food they gathered was to be consumed by Noah's family and by the animals?

R' Elchonon Wasserman ZT"L HY"D
answers: The *Medrash* tells us that the world before the flood was entirely different from that of the *post-mabul* world. Beforehand, people would plant once in 40 years and the resulting crop would last for the entire period. And the weather was consistently pleasant. As a result, the fruit and produce were vastly superior in their appearance, taste, and fragrance to the fruit and produce that were planted after the flood. Noah knew that after the *mabul* the situation would change drastically. He might have entertained the thought that he should hoard as much of these fruits as possible for after the flood. Thus, when *Hashem* commanded him to take "*From all the food that you will eat*" - and nothing more, he was being told not to withhold any food in order to save it for after the flood. Why? The entire world at this point was similar to an עיר הנדחת - a city that deserved to be destroyed due to the sins of its inhabitants, of which anything inside of it is prohibited to make use of - איסור הנאה. Noah was forbidden to derive any benefit from the destruction of the world except what was necessary for survival.

הבה נבנה לנו עיר ומגדל וראשו בשמים וכו' (יא-ד)
What was the intention of the people who were

building this tower? Rashi writes that the people were actually afraid that the Almighty would bring down blows upon them and disperse them all over the world against their will. It was for this reason that they attempted to build one large tower for all to be together. But did they actually believe that they would be protected in their tower, that they could climb all the way into the heavens and actually defeat G-d?

R' Yehonason Eibeschutz ZT"l gives us an unusual explanation: We know that the generations before the flood developed mentally and physically much faster. For example, the story of Kayin and Hevel, in which they both brought sacrifices and Kayin ended up killing his brother, apparently took place when they were one day old. The entire story of Adam and the snake happened on the day that he, Adam, was created. Obviously, the people grew and advanced much quicker than we do today, and were capable of many things that we, in our day and age of modern advancement, need years and years of research and development to understand and create.

The generations following the flood feared another deluge, and thus sought places of refuge. When the people on the ground would look up, they saw a giant object - the moon. They thought to themselves that possibly one such potential refuge was the moon. The ancients understood, however, that the earth's atmosphere which they believed to be five miles thick made launching a spacecraft difficult. They therefore hoped to build a tower that would penetrate the atmosphere so that they could launch their escape-craft from its top.

למשנה, ומה ששנו החכמים. וכך נאמר, "שנו חכמים בלשון המשנה, ברוך שבחר בהם ובמשנתם. וה"ת" הוא רמז לגמרא, וכמו שמוזכר הרבה פעמים בכל הש"ס, בלשון זה של "תנו רבנן".
ובכן, זהו מה שנאמר בקרא כאן "והיתה הקשת בענן" - אם תהיה **קש"ת**, כלומר, אם בני ישראל יקבלו עליהם התורה של מקרא משנה וגמרא, אז "וראיתיה לזכר ברית עולם" - העולם יתקיים.

יחרב העולם, הרי מצינו מפורש שזה תלוי במשהו אחר כדי שיהיה קיום לעולם?

ותירץ **החכם הספרדי**, בעל השולחן ערוך, הגמור"י **יוסף קארו זצ"ל**, **בס' תולדות יצחק**, שבאמת הקשת בעצמה מלמדת את ענין התנאי, כי הקשת מכילה רמז לכך. "קשת" בראשי תיבות מקרא, משנה וגמרא. "ק" רמז לקורא בתורה, דהיינו מקרא, כי כך מצינו בכמה מקומות שנקט הלשון "היה קורא בתורה". ה"ש" רמז

מעשה אבות... סימן לבנים

וירא אלקים את הארץ והנה נשחתה כי השחית כל בשר את דרכו על הארץ וגו' (ו-יב)

It happened once in the city of Pinsk, that a serious outbreak of disease occurred and several young rabbinical students died suddenly, one after the other. This was a tremendous blow to the community and they were determined to learn the cause of this outbreak. After investigation, some of the influential members came to the belief that it was the immodest behavior of a certain individual in the community that was responsible for the series of tragedies. After all, *Chazal* tell us in *gemara* (שבת לג.) that indiscriminate death and destruction often plague the world as a punishment for the immodest behavior of society. The people wanted to stage a demonstration at that man's house, to register their protest against his manner of behavior, but they realized that the man had connections to the government, and that any steps taken against him were likely to result in trouble from official sources. The community decided not to protest publicly this time, but resolved that if another calamity would befall them, they would definitely do something to show their displeasure. It was, literally, a matter of life and death. Thus, it was decided that should there be another funeral procession, it would pass demonstratively in front of this man's house.

And so it happened. Another young man passed away, and the funeral procession was routed to pass by the immodest man's house. As was feared, the man was incensed and pressed charges against the leaders of the Jewish community, bringing them before the local courthouse, which was known for its fierce anti-Jewish bias.

When the time for the trial came, the party who spoke on behalf of the Jewish community was none other than the *rov*, **R' Elazar Moshe Horowitz ZT"l**. At the appointed time, all were assembled at the courthouse to witness this unusual event. The great scholar and rabbi stood proudly before the judge, and when asked why the funeral procession was directed to pass by the plaintiff's house, he replied matter-of-factly, "Your honor, it is very clear that as a result of this man, who conducts himself in a manner which is wholly indecent, he is deemed to be solely responsible for several deaths in the Jewish community."

The judge was amused and asked incredulously, "Rabbi, surely you exaggerate. What possible connection could there be between immodest behavior and the life expectancy of the people in your community? You have no such evidence to support such a wild claim." At that point, R' Elazar Moshe opened up the volume of the Talmud that he had brought with him and began to read. He translated for the benefit of the judge where it was written that the two matters were indeed related to each other and