

Parashat Noach - Table Talk

Rabbi Yehoshua Landau

"Eleh toldot Noach, Noach ish tzaddik haya be'dorotav" "Sohar taaseh la teyvah ve'el amah techalenah milemaalah" (1:17)

(1) Noach could be looked at in two ways. Either he was a Tzaddik compared to his generation or if he was in a greater generation then he would even be considered an even greater tzaddik. The Torah Temimah says that the people who claim that the *sohar* was a pearl look at Noach in a derogatory way. The people that say that a *sohar* was a window look at Noach in a good way. The one who holds it's a window it's because Noach merited to look outside. If it is a pearl, Noach does not merit to look outside.

"Noach ish Tzaddik tamim hayah be'dorotav"(1:1) "Ra'iti Tzaddik lefanai bedor hazeh" (6:7)

(2) Why the difference? Rashi says because you don't praise a person in front of his face. The Beit Yosef says a Tzaddik is someone who does *bein Adam lechaveiro*, Tamim means perfect with G-d. Noach lived in two extreme generations. Dor Hamabul and Dor Haflaga. The main aveira of the flood was stealing (*bein Adam lechaveiro*). The main aveira of the Dor Haflaga was between man and G-d. Noach was a tzaddik tamim because he was in both generations. G-d pointed out "tzaddik tamim" when people didn't believe in G-d and they didn't do "*bein adam*". G-d pointed out tzaddik when everyone else wasn't.

"Vayaar Cham avi Canaan et Orot aviv va'yaged lishnei achiv bachutz"(8:22)

3) Because of the word "*vayaar*" we learn out that a slave leaves if his tooth gets knocked out or if his eye gets poked out. The Baalei Brit Avraham says Cham was cursed by Noach after this. The Eved Canaani comes from Cham. The sin of seeing and talking makes him an eved. But if his eye gets poked or his tooth gets knocked out he leaves, punishing Cham for his sin.