

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

(Monsey, NY)

הדלקת נרות לשבת - 5:56
זמן קריאת שמע/המ"א - 9:20
זמן קריאת שמע/הגר"א - 9:56
סוף זמן תפילה/להגר"א - 10:51
שקיעת החמה שבת קודש - 6:13
מוצש"ק צאת הכוכבים - 7:03
צאה"כ / לריבוע תם - 7:25

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שבת קודש פרשת נח - ד' מרחשון תשע"ו **Shabbos Parshas Noach - October 17, 2015** **טוב התבלין**

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שני השנים קודשלים ע"ה

בא אתה וכל ביתך אל התיבה וכו' (ו-א) - את הדרך אשר נלך בה
אזנה מפרשתך יכולים אנו מהליכותינו של נח, האופן שעל ידה ביכולת האדם לדעת מה הקב"ה שואל מעמו, ואיך מוטל עליו להתנהג בכל עניונו, כי בתחילת הפרשה (ו, ג) רואים אנו שהש"ת אמר לנח קץ כל בשר בא לפני וגו' והגני משוחתם את הארץ, וכיוון שכן, המשיך הקב"ה ואמר לנח (שם, יד) 'עשה לך תיבת עצי גופר' וגו' ופירט לו הדיבור בהמשך איך יעשה את התיבה גדולה וקומותיה ושאר פרטותיה, ואח"כ אומר הכתוב (שם, יח) 'זהקומותי את בריתי אתך ובאת אל התיבה אתה ובניך ואשתך ונשי בניך אתך', והנה, בזה הדיבור גילה הקב"ה מפורשות לנח את תכלית ומטרת בתיבה, כי בעת המבול בשעה שיהיה מים על פני כל הארץ יכנס הוא ובני ביתו אל התיבה, והדעיה נותנת כי באותה שעה שכבר היה אמור לבוא מבול על הארץ, יכנס בה נח ובניו ביתו מרעת עצמם, שהרי למטרה זו נבנתה התיבה. אך למעשה רואים אנו שלא נכנס בתיבה עד אחר שאמר לו הש"ת שוב (ו, א) 'בא אתה וכל ביתך אל התיבה וגו'', כי על אף שידע נח את תכלית ומטרת התיבה, בכ"ז כיון שבפועל לא הורה לו הש"ת להיכנס אל התיבה, לא רצה להיכנס מעצמו, עד שחזר אליו הדיבור ואמר לו מפורשות בא אתה וגו' אל התיבה, אז כבר ידע בבירור שכבר הגיע הזמן להיכנס בה ונכנס. והיינו שאלה תלה הדבר ברעת עצמו, אלא עדיין המתין עד שישמע מפורשות, שכך היא דעת הקב"ה ורק אז קיים דברו.

אותה הנהגה רואים אנו גם בצאתו מן התיבה אחר המבול, גם אז רואים שעל אף שכבר יבשה הארץ, לא יצא נח עם התיבה עד שחזר אליו הדיבור שוב ואמר לו, (ת, טז) 'צא מן התיבה אתה ובניך' וגו', ועל אף שידע ששוב אין צורך בתיבה, כי היא נועדה רק להגן מפני מי המבול, בכל זאת המתין עד שהקב"ה בעצמו יאמר לו כי כבר הגיעה שעתו לצאת, ולא רצה לעשות מעשה בפועל על פי דעתו. והטעם לזה הוא, כי האדם הוא מלא עם נגיעות ופניות, וחשש נח שעל אף שמצד השכל הגיעה כבר הזמן להיכנס ולצאת, בכ"ז שמא מחמת היותו קרוב אצל עצמו נוטה דעתו לטובתו, ואינו מרגיש ברקות הנגיעות, ושמא עדיין לא הגיעה השעה שבו אמור הוא להיכנס, ורק מחמת שיעו רצונו להיכנס כבר בעוד מועד נוטה דעתו לומר שכבר הגיעה העת, וכן בצאתו חשש שמא עדיין יצרו מטעה אותו, כי זה שנה שלימה שהזנבלו לשרות בתיבת, וגם בתוך התיבה לא היה לו ולבניו ביתו מנוחה, כי תמיד היה עליהם להתעסק עם הבעלי חיים שבתביה ולהעמיד להם כל צרכם, ונפשו כבר משתוקק למנוחה ורווחה, והוא חפץ ביציאה, לכן לא רצה לעשות שום מעשה עד שישמע מפורשות שכך הוא רצון הש"ת. ומכאן הוראה לדורות, כי גם עלינו מוטל להתנהג באותו דרך, ובכל ענין וענין ראוי לנו לברר אם הנהגתינו הוא על פי דעת תורה או לא, והיינו שעלינו לשאול את דעת הרב, או לעיין בשולחן ערוך ולראות בכל פרט מהו דעת תורה בזה, אך אין לנו לאדם לדמות מילתא למילתא, ולספוק דין לעצמו, כי שמא מחמת נגיעותינו נדמה לו כי כך הוא האמת, ואילו כשיעייין בשו"ע ויתנהג על פיו, יכול הוא להיות סמוך ובטוח שאכן עושה הוא את המוטל עליו כדבעי. יעודר ה' שנזכה לשמוע חוקיו ומשפטי כראוי, ולא ניכשל ח"ו בשום נטיה לא באיכות הכוונה, ולא בעשיית מעשה בפועל.

perfect. One mistake made in the 12th century resulted in a 14,500-ton leaning tower. This miscalculation would later become a symbol of Italian civic pride, but tell that to the man who designed it! On the other hand, the Biblical Tower of Babel, never actually "got off the ground"! It wasn't an

A SERIES IN HALACHA LIVING A "TORAH" DAY
למעשה הלכה
Keeping the Jewish Camp Holy (55)
Washing Hands After a Haircut. Chazal tell us (1) that one who takes a haircut and doesn't wash his hands afterwards "should be afraid" (מפחד) for three days that something bad might happen to him. Therefore, the **Shulchan Aruch** lists (2) this among the activities that necessitate washing one's hands. This applies to all types of hair-cutting, whether it is with scissors or electric equipment. Even removal of hair with powders and creams (which is not cutting) still requires handwashing (3).

Who Needs to Wash and When? Even though the *Gemara* might be referring to someone who cuts his own hair, it is assumed that even if one has his hair cut by someone else, he should wash his hands (4). It would seem that this is not a cleanliness issue, because usually one does not touch the hair and his hands remain clean. It must, therefore, be deemed an issue of "רוח רעה" - spirit of impurity, that rest on the hands. As a result, one should wash his hands immediately after his haircut (5) and not wait at all. Nevertheless, the **Kaf Hachaim** (6) writes that the person giving the haircut should also wash his hands because they usually will get dirty and become greasy from touching another person's hair and scalp. When one scratches his own head and touches his hair (which also requires handwashing (7)), there are two opinions: **Eliyahu Raba** (8) says that one must wash because of cleanliness which does not need

הוא היה אומר ...
Rabbeinu Yonah ZT"l writes: "In *Avos* (ה:ב) we learn: 'There were ten generations from Adam to Noach. This is to teach us the extent of Hashem's tolerance; for all these generations angered Him, until He brought upon them the waters of the Flood.' From here, we can also discern that eventually, all actions will be answered and no evil deed goes unpunished. This should bring us comfort in this long and bitter *golus*. The gentiles do as they please thinking that it will go on forever, but in truth, *Hashem's* patience and tolerance will be exhausted and they will receive their due justice, while we will be redeemed!"

R' Moshe Sofer (Schreiber) ZT"l (Chasam Sofer) would say: "Chazal tell us (ב:ב) that from the day the *Bais HaMikdash* was destroyed, the Gates of Prayer have been closed, as it says (איכה ג-מד) 'You have enveloped Yourself in a cloud, so that no prayer can pass through.' However, there is a way to break through. The **Shulchan Aruch** (א"ר"ח קכ"ג) writes that one who recites these four things - 'עשה למען שמך, עשה למען תורתך, עשה למען קדושתך' - at the end of *Shemona Esrai*, will merit to greet the Face of the *Shechina* (אזכרה ומקבל פני השכינה). The first letter of all four spell the word 'קשתי' and the *remez* is here in the *posuk*, - one who recites the words of 'קשתי' - *Hashem* will bring close into His cloud."

A Wise Man would say: "Man is meant to work. But if work is so terrific, why do they have to pay you to do it?"

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בברכת מול טוב ובשמחה מלא, נתעבר לזכות הבחור הבר מצוה צבי מנחם אַנְגֶר נ"י יהיה שיגדל פתורה ויריש ויביא המון נחת לכל משפחתו

(1) פסחים ק"ב, (2) או"ח ז'ט"ז, (3) פסקי תשובות ז"ח: (4) כ"ף החיים ז'צ"ב, (5) משנה ברורה ז"ח: (6) ז'צ"ג, (7) או"ח ז"ח: (8) ד"ג, (9) משבצות זהב ז"ט: (10) ז'מ"א

מעשה אבות ... סימן לבנים

ויזכר אלקים את נח ואת כל החיה ואת כל הבהמה אשר אתו בתבה וכו' (א-ה)

The *Medrash (Tehillim 37)* describes the famous meeting between *Avraham Avinu* and *Malki-Tzedek* (found in next week's *parsha*). *Chazal* teach that *Malki-Tzedek* was in fact Shem, the son of Noach, and he told Avraham that it was in the merit of *tzedakah* (charity) that they survived in the ark. "With whom did you do *tzedakah*?" asked Avraham. "With the animals and the birds," *Malki-Tzedek* answered. "We did not sleep at night. We went from one animal to the next making sure they had enough to eat. Once we were late, and my father was injured (see Rashi [7:23] who says it was by a lion)." Avraham said to himself, "If they were only saved by the charity they did with animals and birds, and the one time Noach was late he will be repaid' and injured, then if I perform charity with people, who are formed in the image of the angels, surely in this merit I will be protected from injury!" Immediately, Avraham pitched a tent, and provided his guests with food, drink, and lodging.

A number of years ago, a man by the name of Reb Nissim rented out an apartment on the ground floor of a building that he owned in Tel Aviv. The previous tenant was not observant at all, and had lived in this apartment for two years. However, problems had already started within the first month of her lease, when she had complained about seeing mice in her apartment. Reb Nissim was perplexed, since he had been renting this apartment for a very long time, and nobody ever had such a complaint. True, it was located on the ground floor, but mice? There had never been any mice there before.

Whatever the case, he certainly wasn't going to argue the point. If the tenant was claiming that there were mice in her apartment, then the solution was simple: he would call the city and ask them to carry out a pest control sweep of the area. When he called, the city sent someone down and swept the area. Yet to Reb Nissim's surprise, the procedure wasn't successful! Within a few days, the tenant was calling him once again with the same problem: "There are still mice in the apartment!"

After another pest control sweep also proved ineffective, Reb Nissim offered to tear up the tenant's lease without penalty. She refused, however, preferring to stay in the apartment, brave the mice, and continue to complain.

One day, Reb Nissim came up with a novel idea. When the tenant called the next time to complain, he told her the story of Rabbi Pinchas ben Yair (*Yerushalmi, Demai 1:3*), whom all the inhabitants of a certain city went to see. They sought his help because of an epidemic of mice, which was threatening their entire harvest and could lead to a famine. After investigating the matter, Rabbi Pinchas ben Yair discovered that these people did not give *tzedakah* (a tenth of their harvest for *ma'aser*), which is why their harvest was being attacked by mice. "I don't know if this will help, but perhaps if you gave *tzedakah*, the mice will leave," Reb Nissim said to the tenant. In fact, from that day on, she never called him about the issue again.

Of course, as the relieved landlord, Reb Nissim himself never called to find out what happened in her apartment. As long as she wasn't complaining, he preferred to steer clear of any potential problems and not contact her. A few months later, however, she called him because she had decided to move. At that point, she described all the changes that had taken place in her life since their conversation, the one in which he had encouraged her to give *tzedakah*. "My friends here in the big city, view the poor as 'parasites' and 'opportunists' and there certainly isn't any reason to help them! At first, I disagreed with them but little by little, their words wormed their way into my heart, and I began refusing to help people, eventually followed by no longer giving money to charity. That was the day when the mice started to appear!"

By bringing up the subject of *tzedakah*, Reb Nissim had triggered something within her and she knew she must change her ways. A miracle then happened, and when she started giving charity, the mice vanished as if they had never existed!

The story doesn't end there. The tenant in question left the apartment and someone else moved in. After a short time, this new tenant called Reb Nissim with the same complaint: Yes, there were mice in the apartment. This time, Reb Nissim knew just how effective municipal services were, and so he did not try contacting them to solve the problem. Instead, he directly advised the tenant to give some money to *tzedakah*, all while explaining what had happened to the previous tenant. As expected, once the new tenant gave money to *tzedakah*, the mice vanished as if they had never even been there!

משל למת הדבר דומה

ויאמרו הבה נבנה לנו עיר ומגדל וראשו בשימים ונקשה לנו שם ... (א-ד)

משל: Construction of the Leaning Tower of Pisa began on August 9, 1173. Originally designed to be a bell tower, the structure actually stood upright for over five years, but just after the completion of the third floor, it began to lean. The citizens of Pisa were shocked to see it leaning ever so slightly. The foundation of the tower, only 3 meters deep, was built on a dense clay mixture and impacted the soil. As it turned out, the clay was not nearly strong enough to hold the tower upright, and so the weight of the tower began to diffuse downward until it had found the weakest point.

A century later, construction on the tower continued, but the 5.5 degree tilt was still there. The builders actually tried to straighten it out by making the stories on one side taller than the side with the tilt. This didn't work, but it did give the tower its infamous curve. Construction stopped again.

The Tower of Pisa was finally completed in 1372, over a period of 199 years! And it's still crooked till this day! Luckily, a restoration phase between 1990 to 2001 helped strengthen the foundation and touch up the building's surface.

נמשל: Human beings make mistakes, after all, no human is

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

ויהי נח איש האדמה ויטע ברם וישת מן הדיו וישבר ויתגל בתוך ארולה וכו' (א-ג כא)

When Noach emerged from the תיבה (ark), Rashi tells us: "עשה עצמו חולץ שהיה לו לעסוק תחילה בנטיעה אחרת". Noach changed himself from a righteous *Tzaddik* to a simple, mundane person. What was his crime? He planted a vineyard.

Let us speculate for a moment. Noach saw the entire world around him destroyed. Not one living organism remained after the *mabul*. There was total devastation, complete destruction. Noach became sad. He needed something to cheer himself up and what better way than with wine? *Chazal* teach us: "תנו יין למרי נפש" - Give wine to sad people, and *ישמח* "יין ישמח" - Wine will gladden a man's heart. So why not? What was so bad about planting a vineyard? Rashi answers this by saying that Noach made himself "חולץ" - not a *rasha*, but also not befitting a *Tzaddik* who had reached such lofty heights in the תיבה. For months, Noach didn't sleep. He was too busy caring for all the people and animals 24/7. So when he came out, his goal should have been to continue his lofty deeds by planting food like wheat, vegetables and fruit for other people to eat - not planting a vineyard to cheer himself up! It may be understandable - but it's "חולץ"! It's unbecoming of Noach.

Interestingly, the **Baal Haturim** notes that the word "ויטע" (he planted) appears three times in the *Torah*. In *Parshas Beraishis*, it says: "ויטע ה' אלקים גן בעדן"; in Noach, it says: "ויטע כרם"; in *Parshas Vayera*, about *Avraham Avinu*, it says, "ויטע אשל", which *Chazal* tell us stands for "אכילה, שתיה, לילה" - in other words, he built a house of *hachnosas orchim*, with food, drink and lodging for others. To this, I would add, that our "ויטע" - all that we plant in this world - be it an "אשל" or a "כרם" - will determine our "ויטע גן בעדן" - what type of *Gan Eden* we will merit in the World to Come. May we be *zocheh* to grow and see much *nachas* from our children and enjoy a special year in תשע"ו - which stands for "תהא שנת עושר ורחת"

DRUSH V'CHIDDUSH

ומכל הדי מכל בשר שנים מכל תביא אל התבה להחית אתך (א-ו)

The **Ramban** addresses the obvious question of why an ark was necessary to rescue Noach and the animals. Why was Noach ordered to build an enormous boat, if it in any event would be unable to accommodate every species without a miracle from *Hashem*? In that case, *Hashem* could have saved them in any other way. The **Ramban** suggests that this project was perhaps intended as a means of drawing the people's attention to the ark, which could potentially have had the effect of inspiring the generation to *Teshuvah*.

R' Chayim Elazary ZT"l (Shvilei Chayim), offers a beautiful insight here. Ever since the second generation of mankind - Kayin and Hevel - relations among people have been characterized by envy, greed and violence. Indeed, the sentence against the generation of the flood was issued specifically on account of "חמס" - violent theft (Rashi). The

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... ערך האדם

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

נח איש צדיק תמים היה בדורותיו ... (א-ו)

As I sit and write this article, here in ירושלים עיה"ק, my heart is pained and petrified at the daily news reports. I hear ambulances wailing and helicopters soaring overhead, and I know that this is a bad time - an "עת צרה ליעקב". The question that each one of us is asking ourselves is: WHAT CAN I DO? How can I make a difference? I am small and insignificant in the scheme of things so what can I do? And with that little speech from that little voice, we proceed to do just that ... nothing!

Rabbeinu Chaim Vital ZT"l once asked his *Rebbe* the **Ariz'al** (שער הגלגלים הקדמה לח), "How can I believe that I am special when compared to previous generations I am nothing?" The **Ariz'al** told him that a person is not merely measured by his deeds and actions, but by the generation in which he lives. The actions of giants from the past cannot be compared to the seemingly small things that people do today. The *yetzer hara* of today is unlike the *yetzer hara* of years ago and therefore even a small good deed today is considered a great and lofty action like from years ago! This is like Noach who was an איש צדיק "איש צדיק" in HIS generation. And yet, had he lived at a different time he might not have been considered a righteous man! It wasn't so much what he did as much as the times he was living in that allowed him to do those things.

Well, one thing we all have in common is that we are all living in this generation together! At this very difficult and stressful time, we must realize that every small act we do makes a big difference. One who is able to do small acts of kindness for others is a *Gadol*, a *Tzaddik* in his generation. Let us not minimize our worth. Although the **Ariz'al** is not here today to tell us how special we are, let us tell it to each other and tell it to ourselves! The enemies from without and within are constantly trying to knock us to the ground - but let us prevail! The Jewish Nation lives on, but only if we truly live like the Jewish Nation!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Metz, Yisroel with zero overhead