



Parshat Noach

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Weekly Dvar Torah

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Leaving The Ark

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The physical actions we do are often given meaning by the feelings or thoughts that generated those deeds. A simple act of kindness can be transformed into an act of *chesed* solely by the thought that goes into it. From Parshat Noach we gain an insight into the importance and value of every *Mitzvah* we perform and how that value is affected by our feelings that inspired that *Mitzvah*.

After the flood waters had subsided and Noach left the *Taivah* (Ark), he proceeded to plant a vineyard and consume some of the wine he had produced. Noach then became intoxicated and uncovered himself in a way that was unbecoming a man of his stature. His son, *Cham*, discovered this and told his other brothers, *Shem* and *Yefet*. The Torah then describes what these two sons of Noach did to restore the honor of their father (9:23):

כג ויקח שם ויפת את-השמלה וישימו על-שכם שניהם וילכו אחרנית ויכסו את ערות אביהם ופניהם אחרנית וערות אביהם לא ראו
And Shem and Yefet took a garment, laid it upon both of their shoulders, and they walked backwards, and covered their father's nakedness; their faces were turned backward, and they saw not their father's nakedness.

Rashi points out that the first word of the above *posuk* is written in singular form, when it should have been written in plural form since it is referring to the two people who performed the act. He explains that, even though physically both Shem and Yefet performed the act together, Shem was *מִיִּפְתַּי* יותר במצווה יותר, or exerted more effort than Yefet and was therefore rewarded even more. Shem was rewarded with the *mitzvah* of *Tzitzit* which was given to his descendants and Yefet was rewarded by the fact that his descendants would be buried in Eretz Yisrael.

The *Baalei Mussar* extrapolate from this Rashi the value of every added small *mitzvah*. If both Shem and Yefet were doing the same physical action, the difference between the two of them could not have been that substantial. Yet, the Torah writes it as if only Shem had done it, to show us the importance and reward for every added effort or feeling. If this is the reward for exerting extra effort in our *mitzvah* performance, imagine the difference in reward between performing the *mitzvah* and passing up the opportunity. This is a powerful lesson in the value of every good deed and the potential reward that is available for every capitalized opportunity.

If one analyzes this Rashi even further, there is another lesson to be learned. What does *יותר במצווה יותר* really mean? Does it mean that Shem acted with *zrizus*? We often think *zrizus* means acting quickly or energetically, and if so, did Shem run to cover his father while Yefet walked at a leisurely pace?

The Maharal, in his *Gur Aryeh* commentary on Rashi, explains that the difference between their two actions was that Yefet did not perform the deed with a "Kavanas Nafshoh" (internal intention) but rather with his body alone. The reward for having the physical bodies of his descendents buried in Eretz Yisrael reflected the idea that the act was purely physical in nature. On the other hand, Shem was rewarded with the spiritual holiness of a *mitzvah* which represented that his act was much more than just physical. What has emerged from this Maharal is that, ultimately, our thoughts or feelings are what can give value to the physical actions we perform. If Yefet would have performed the act with the lofty intention of helping his father and with heartfelt feeling, then his reward would have matched that of his brother's.

Many of the *Mitzvot* or good deeds we do are often performed out of habit and without much feeling. The lesson of this Rashi is that, if we can somehow pause to contemplate our actions and really appreciate their value, it will infuse our deeds with new meaning. A charitable gift or a helping hand can be elevated to a different spiritual level if we perform the action with intent and feeling. Our *davening* and *mitzvah* performance will be completely different if approached with "Kavanas Nafshoh" and will naturally lead to an enthusiasm and energy as we perform that *mitzvah*. True *zrizus* is when an action is the product of a deliberate and calculated thought or feeling to perform a *mitzvah*. If we can muster these feelings and permeate *mitzvot* with purpose and intent, our actions will have more value and HaShem will reward us with the blessings we seek. Shabbat Shalom

The Weekly Sidra

"The Two Generations Of Noach"

Rabbi Moshe Greebel Z"L

It is most interesting to note that within the nine hundred and fifty year span of his life, Noach lived through two separate generations- the Dor (generation) of the Mabul (deluge), and the Dor Haflaga (being scattered throughout the world).

Now, temporarily leaving that bit of information aside, in this week's Sidra we are introduced to the Dor Haflaga:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a valley in the land of Shinar; and they lived there." (B'raishis 11:1-2)

The phrase in the Torah of "And they lived there" seems to be quite obvious, especially after stating, "That they found a valley." What then, is the meaning of this phrase "And they lived there?" For an answer to this question, we turn to the *Yalkut Mai'am Lo'az* (B'raishis #1, page 247) by Rav Ya'akov Culi, who died in 1732 of blessed memory.

In LaShon HaKodesh (holy tongue) the expression for 'They lived there' is '*Vayaishvu Sham.*' Now then, if we take the Gematriya (alphanumeric values) of the word '*Sham*' (there), we get '*Shin*' (300) and '*Mem*' (40), or three hundred and forty, which is the exact amount of years from the Mabul, which destroyed all life on the earth, to the building of the Migdal Bavel (Tower of Babel). The timetable of years to the Creation would be thus:

- 1056- Birth of Noach
- 1656- Mabul (Noach is 600 years old)
- 1996- Migdal Bavel (340 years after the Mabul- Noach is 940 years old)
- 2006- Death of Noach (950 years)

The *Yalkut* tells us that when it came to the Dor Haflaga, HaKadosh Baruch Hu criticized that generation. For, after hearing of the terrible punishment of the wicked by the Mabul, this generation contrives to sin again a mere three hundred and forty years later. And, that is the meaning of "And they lived there."

It goes without saying that this generation which relocated to the valley of Shinar, the ancient cite of Babylonia, was terrified that HaKadosh Baruch Hu would bring another Mabul upon them, even though He had sworn metaphorically speaking, not to flood the entire world again. And so, they built a tower, as the Torah narrates:

"And they said, 'Come, let us build us a city and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.'" (B'raishis 11:4)

The Gemarah in Sanhedrin 109a reveals to us the strategy of this generation:

"The Dor Haflaga has no portion in Olam Haba'ah (world to come)! What did they do? The scholars of Rav Shila taught, 'They said, 'Let us build a tower, ascend to heaven, and cleave it with axes, that its waters might gush forth.....'"

They were of the opinion that flood waters were stored in a heavenly reservoir, and wanted to chip away at the wall of that reservoir to empty it slowly of its waters. In this way, the earth would not suddenly be flooded again. Or, so they thought.

But, let us return now to our original theme of Noach having lived in two separate generations through the examination of two P'sukim (verses) in this week's Sidra:

"These are the generations of Noach; Noah was a righteous man and perfect in his generations, and Noach walked with G-d." (B'raishis 6:9)

Later on though, we see this:

"And HaShem said to Noach, 'Come you and all your house into the ark; for you have I seen righteous before Me in this generation.'" (ibid. 7:1)

In this Passuk, while Noach is still being referred to as a righteous person, the adjective 'perfect' is not used again. Why should this be so? In the text *Myna Shel Torah* (page #31) in the name of Rabbeinu Mahari Kari of blessed memory, we have the following answer to our original question.

The first of the two generations through which Noach lived was referred to by our Rabbanim of blessed memory as the Dor HaMabul (generation of the deluge), which was a pernicious generation in a more ethical sense. It is as the Torah writes:

"And G-d looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted its way upon the earth." (ibid. 6:12)

On this Passuk, Rashi instructs:

"Even cattle, beast, and fowl interbred with those not of their own kind."

If this was the state of the creature population of the earth at that time, one could only imagine at the immorality of human kind. Now, one who removes himself from such sexual immodesty is referred to by our Rabbanim as a Tzadik, or, a righteous person, as we see with Yosef from the Gemarah of Yoma 35b, which speaks of one's final judgment after the shedding of this mortal coil:

"To the wicked person they would say, 'Why have you not occupied yourself with the Torah?' If he said, 'I was beautiful and obsessed by sensual passion,' they would say to him, 'Were you perchance more beautiful than Yosef?' It was told of Yosef the Tzadik that the wife of Potiphar every day endeavored to entice him with words. The garments she put on for him in the morning, she did not wear in the evening. Those she had put on in the evening, she did not wear in the morning. She said to him, 'Yield to me!' He said, 'No.....!'"

Therefore, teaches the Mahari Kari, the expression "Generations of Noach" refers to both generations through which he lived. In the Dor HaMabul he did not engage in the immorality of the time, and was therefore, a Tzadik. And, in the Dor Haflaga he did not subscribe to the madness of being able to outsmart HaKadosh Baruch Hu, and was referred to as 'Tamim' (perfect), something which every Jew is commanded to be as we see:

"You shall be perfect with HaShem your G-d." (D'varim 18:13)

However, the Passuk which states, "For you have I seen righteous before Me in this generation" refers only to the Dor HaMabul, when Noach did not yet have to prove his 'T'mimus' (perfection) to HaKadosh Baruch Hu.

So conclude the words of the Mahari Kari. One way or the other, Noach represents to us the perfect individual who would not give in to popular immodesty or grand delusion. He is the perfect forerunner to Avraham Avinu who would not concede to the idolatry of Nimrod, to Mordechai who would not bow before Haman, to Matisyahu and his sons who would not Hellenize themselves, and to all the other Tzadikim who have withstood countless threats to their Judaism, and prevailed over their adversaries.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

"And the Waters Abated"

Rabbi Dovid Sochet

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"And the Dove returned to him at the time of evening, and behold in her mouth was a freshly plucked Olive leaf, and Noach knew that the waters were abated from upon the earth"(Breisheis 8:11). Now the question arises, how did Noach have proof that the waters of the flood had receded? Perhaps all the dove found was a lone leaf floating on the water?

One of the *zemiros* we sing on Shabbos is the *zemer* of *יום שבתון אין לשכוח - yom shabbason ein lishkoach*. The author of this beautiful *zemer* was rabbi Yehuda Halevi (1075-1141, the author of *sefer Kuzari*) who is also considered one of the greatest Jewish poets. At the end of every stanza we say the words *Yonah matzah Bo manoach*. The great rabbi, Rabbi Yaakov of Emden (1697-1776) also known as of the *Yaavitz* writes in his *siddur*, *Bais Yaakov*, that the *Yonah* - the dove, finds rest on Shabbos and it will not rip out grass nor will it eat from leaves that were ripped on Shabbos. So to the Jews who are compared to doves (see tractate *Shabbos 49a*) also rest on Shabbos.

In this *Zemer* We also say *ו-שם ינוחו יגיעי כח - Vesham yanuchu yigiai koach* which means that since the *gehenom*- hell shuts down on Shabbos the souls that are unfortunately there also find rest on Shabbos. Rabbi Yosef Shaul Nathansohn (1808-1875) who was the rabbi of *Lemberg-Lvov* writes in his work *Divrei Shaul* that now we can understand how Noach had proof that the waters had receded, considering that doves do not rip out leaves on Shabbos, the dove certainly had to wait until after Shabbos to rip off a leaf from the Olive tree. Seeing that the dove didn't return until nightfall Noach was certain that the dove couldn't find any leaves and this she had to wait until nightfall in order to be able to rip off the leaf of an olive tree, this then served Noach as ample proof that the waters decreased. Good Shabbos.

Parshas Noah: Noah v. Abraham: Two Different Approaches In Serving The Creator

Parshas Ноя: Ной v Авраам: Два разных подхода в обслуживании Творца

Rabbi Yisroel Yitzchok Silberberg

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Пророк Исаия в отношении к наводнения этого недели главе, как "потопа". Мидраш рассказывает нам, что Пророк, намекая на завуалированной критики Ноя. Хотя Ной описывается как цадика, благочестивой человека, и Аль-Могучего выбрали, чтобы восстановить мир через Ноя и его потомков, есть небольшое упрек в сторону Ноя до такой степени, что наводнение называют его именем.

Что может сделать Ной уже больше? Он строить ковчег на 120 лет, и он заботился о всех диких животных в ковчеге с такой преданностью?

Реб Хаим Shmuelevitz, Глава ешивы в Мир, постулируется, что Ной критикуют за не молиться Аль-сильный, чтобы избавить нечестивых е своего поколения. Авраам, напротив, молился с таким рвением к Творцу, что люди Содомы и Гоморры не будет уничтожен. Ной на его защиту чувствовал, что его молитвы не будет успешным, так как было только восемь человек из его семьи она заслуживает, чтобы быть сохранены. Существует как минимум десять требуется для Аль-сильный, чтобы сохранить остальных людей. Тем не менее, тем не менее, когда другие люди будут страдать он должен был чувствовать свою потерю и боль. Остальные молчали является признаком безразличия, и это не подходит даже против самых нечестивых.

Возможно, мы могли бы предложить иной подход. Ной был прав, что его молитвы не помогут спасти мир. Тем не менее, Аль-Могучий хотел Ноя активно дотянуться до людей и помочь им исправить свои пути. Раши говорит нам, что Аль-Могучий мог бы спасти Ноя без такого трудного усилия с Ноем построить ковчег. Тем не менее, он хотел, чтобы люди наблюдать Ной строит ковчег 120 лет, чтобы дать им открытие покаяться. Как вся цель жизни Авраама было привести людей ближе к Аль-Могучего, выполняя благотворительностью по отношению к ним, а затем показать им красоту веры в Аль-Могучего.

Существует продолжается дискуссия в еврейском мире, должен ли человек быть активным в пропагандистской и попытаться изменить мир, как Авраам. Или мы должны остановиться в наших собственных границ безопасных религиозной святости в страхе, что внешние силы будут влиять наши убеждения. Возможно, сообщение пророк Исаия посылает нас с критикой Ноя, что обе идеологии являются необходимыми. Человек должен иметь ковчег и быть заняты строительством убежищем для себя и своей семьи и друзей, но в то же время мы должны активно пытается привести других, которые не так благочестивый по вкусу и, в конечном счете присоединиться к нам в нашей святыни.

Охват является важным и должно быть выполнено всеми нами, но мы должны быть осторожны, чтобы выполнить охвата в близких пределах нашего святыни. Аль-Могучий не хочет с нами путешествовать по миру и искать потерянные души, которые отошли, а созданные такой укрепленный ковчег в наших границ, которые будут магнит, свет для народов, и влиять на других людей из нашего крепости.

На этой неделе мне довелось быть из моего регулярного элемента в офисном здании в Нью-Джерси. Как я шел в офис ищите для ассоциированной компании, леди помогла мне с направлениях. Когда я уезжал ее присутствие, она позвонила мне и спросил меня, если я мог бы дать ей благословение, чтобы найти ее Basshert, что означает ее матч. Я сразу же дал ей искреннюю благословение, как я ушел. В ретроспективе, может быть, я сделал ту же ошибку, как Ной. Может быть, она была в поисках некоторых слов охвата и хотел поощрение, чтобы прийти к к религии. Или, возможно, это был всего лишь хорошая возможность, чтобы произвести впечатление на нее, что ее матч придет, если она принимает малые шаги, чтобы стать более наблюдательным, таких как освещение свечи Шаббат или наблюдения Шаббат.

Май мы все продолжаем укреплять наши святости изнутри и воспользоваться возможностью, чтобы активно обращаться к другим или, по крайней мере реагировать на них, когда они обращаются к нам. Можем ли мы быть привилегированным, чтобы освятить имя Аль могучей и вдохновлять других, вдохновляя себя. Хорошие Шаббат

Meafar Kumi

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וירח ה' את ריח הניחח ויאמר ה' אל לבו לא אסיף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו ולא אסיף עוד " כתוב בפרשתנו "יצר לב האדם רע מנעריו (בראשית ח, כא). מבואר שהסיבה שה' לא יביא עוד מבול על העולם, הוא בגלל ש) "להכות את כל חי כאשר עשיתי וירא ה' כי רבה רעת האדם בארץ וכל יצר מחשבות לבו רק רע כל היום. וינחם ה' כי עשה את האדם "לכאורה טעם זה אינו מובן, לפני המבול כתיב " בארץ ויתעצב אל לבו. ויאמר ה' אמחה את האדם אשר בראתי מעל פני האדמה מאדם עד בהמה עד רמש ועד עוף השמים כי נחמתי כי עשיתם בראשית ו-ז). סיבת המבול הייתה גופא בגלל יצרו הרע של האדם. אם כן, מדוע ה' לא יוסיף להביא מבול על האדם בגלל יצרו הרע, בעוד שזה כל (סיבת המבול מלכתחילה

רשפי "א, סוף הספר התחלת דרוש ט', בשם ה"ה' ברא את האדם עם שתי עיניים. והגאון רבי מאיר יחיאל הלוי מאוסטראווצא (מאיר עיני חכמים ח מבאר שעין אחת תכליתה לראות גדלות ורוממות ה'. עין שניה תכליתה לראות בשפלות עצמנו, בחסרונו ובחטאינו. מוסיף עוד הרבי ("אש מקורו בהגיגה ב). בעין אחת ה' רואה רוממות וגדלות) "שתי עיניים"ה יש כביכול "מאוסטראווצא (שם, אות ח), במקביל לעיניים שלנו, גם להקב דברי הימים א, יז כא). בעין השניה) "מי כעמך ישראל גוי אחד בארץ"ה מניח תפילין, ובתפילין שלו כתיב "ישראל. וכדברי הגמרא (ברכות ו). שהקב ה רואה לתלות את החטאים והחסרונות של ישראל בעצמו (ולא שחש ושלומו יש לו יתברך חסרונות, אלא רק תולה סיבת חסרונו בעצמו). וזה על "הקב ה, אני הוא שהרעותי, שבראתי להם את היצר הרע. ומבאר הרבי מאוסטראווצא, "מיכה ד, ו), אומר הקב) "אשר הרעותי": (פי הגמרא בברכות לב) ה. מליץ טובה עלינו ומסיר מאיתנו קטרוג עוונות – על ידי שתולה את חטאינו וחסרונו בעצמו"שזו הדרך שהקב

ה מתנהג עמנו כפי שאנו מתנהגים עמו. לכן, אם אנו מסתכלים על עצמנו בעין השפלות, ומכירים את חטאינו "תהלים קכא, ה), הקב) "ה' צלך" ידוע ש שהוא ברא את יצרנו הרע "אשר הרעותי" לתלות את חטאינו בעצמו, בבחינת "עין השפלות" וחסרוננו, זה גורם לה' שיסתכל ב

מבאר עוד הרבי מאוסטראווצא: משה רבינו היה כנגד עין הגדלות, שהוא הראה לישראל את גדלות ורוממות ה' על ידי האותות והמופתים שעשה. וכן זבחי אלקים רוח "אהרן הכהן היה כנגד עין השפלות, שהיה מראה לישראל שפלות ושבירת לב על ידי עבודת הקרבנות. כל ענין הקרבנות הוא בבחינת ן (ויקרא א, ט) שהאדם באמת היה צריך להקריב את עצמו מחמת חטאיו, ובחסד ה' נתן לנו האפשרות להקריב "תהלים נא, יט). וכתב הרמב" (נשברה קרבן במקומנו. ובעת שהאדם מקריב קרבן, עליו לחשוב כי חטא לאלקיו בגופו ובנפשו, וראוי לו שישפך דמו וישרף גופו, לולא חסד הבורא שלקח ש. נמצא שענין הקרבת הקרבן הוא לראות "הקרבן ממנו כתמורה וכפר שיהא דמו תחת דמו, נפש תחת נפש, וראשי אברי הקרבן כנגד ראשי אבריו, ע בעין השפלות, ולהכיר חסרוננו וחטאינו

ה התנהג עם העולם כרגיל. היה להם יצר רע, "מכאן נראה לי לפרש את ההבדל בין הנהגת ה' לפני המבול ולאחר המבול באופן נפלא. לפני המבול הקב ויבן נח מזבח לה' ויקח מכל בהמה הטהורה " :לא התגברו עליו וחטאו, וממילא מחוייבים עונש מבול. אבל לאחר המבול, כשנח יצא מהתיבה כתיב וירח ה' את ריח הניחח ויאמר ה' אל לבו לא אסיף לקלל עוד את האדמה בעבור האדם כי "ולאחר מכן כתיב . "ומכל העוף הטהור ויעל עולות במזבח בראשית ח, כ-כא). והסיבה: הקרבת הקרבנות שנח הקריב ענינם הסתכלות ("יצר לב האדם רע מנעריו ולא אסיף עוד להכות את כל חי כאשר עשיתי ה, אני הוא שהרעותי, "מיכה ד, ו), שאז אומר הקב) "אשר הרעותי" בעין השפלות. ממילא זכה על ידי זה לשנות את הנהגתו יתברך ולעורר בחינת כי אז, "לא אסיף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו" שבראתי להם את היצר הרע (ברכות לב). וממילא גרם לה' לומר היצר הרע גופא נעשה סיבה לפטור את העולם ממבול נוסף

עין "ללמד שריח הניחוח של הקרבנות הוא גופא (951) "עין השפלות" עם הכולל) עולה בגימטריא ("וירח ה' את ריח הניחח": ורמז נפלא לדבר "לא אסיף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו" של נח, והוא שגרם לה' לומר "השפלות

מאמר החכם

מנהגו של סוחר

בראשונה נותן לקונים לטעום בחינם

ואחר כך משלמים היטב בעד סחורתו

אף מנהגו של היצר כך

בעל שם טוב

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