

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת נח
ו' חשוון תשפ"ד
5784
OCTOBER 21, 2023
ISSUE #160
RABBI YITZCHOK
HISIGER, EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

GROWING AND BUILDING

Rabbi Frand on the Parashah 3

אֵלֶּה תּוֹלְדוֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדִרְתּוֹ אֶת הָאֱלֹקִים הִתְהַלֵּךְ נֹחַ.
These are the offspring of Noah — Noah was a righteous man, perfect in his generations; Noah walked with G-d (6:9).

In the opening verse of our *parashah*, Noah is mentioned by name three times: “These are the offspring of Noah — Noah was a righteous man, perfect in his generations; Noah walked with G-d.”

The *Midrash Tanchuma (Vayeishev 5)* explains that this alludes to “three worlds” that Noah experienced: He saw the world when it was settled, when it was destroyed, and when it was settled once again.

Rav Simchah Wasserman commented that anyone who lived in Europe before the Holocaust, lived through the horror, and merited to emerge alive and settle in either the Diaspora or Eretz Yisrael, followed Noah’s trajectory: He saw a settled world, a world in destruction, and a resettled world.

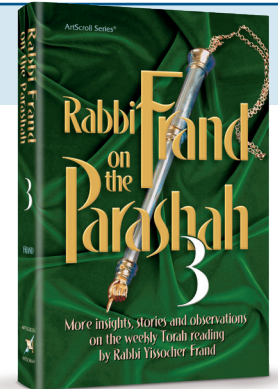
While Rav Simchah wasn’t referring to himself, he is a prototype “three-world Jew.” He saw Europe in its final days of Jewish glory: the great *yeshivos*, the great Jewish communities that existed there — a “settled world.” He then witnessed the world in destruction, including the murder of his father, Rav Elchonon Wasserman *Hy”d*, at the hands of the Nazis. He eventually reached the United States and settled in Los Angeles and established Torah study there, later moving to Eretz Yisrael and establishing a *yeshiva* there too — taking part in resettling the Torah world.

Rav Simchah once summarized his life with a beautiful metaphor. As a young man, he had

learned in the Telshe Yeshiva in Europe. Telshe was in Lithuania, which is very far north, where summer days are extremely long and the nights are extremely short. He recalled walking in Telshe during the summer. Looking to the north, he saw a pitch-black sky full of stars. As he looked to the southwest, he saw a beautiful red sky in which the sun was just beginning to set. And when he looked to the east, he saw the first rays of light heralding the break of dawn. At one moment, he was able to see sunset, pitch darkness, and the beginning of another bright day. This memory became the metaphor for his life. He witnessed the sun setting on the European Jewish community, he witnessed its darkest night, and he witnessed the new sunrise after the war.

Perhaps the most striking thing about Holocaust survivors such as Rav Simchah Wasserman was their ability to pick up the shards — shards of their shattered lives, and shards of Torah Judaism — and reestablish a world that has been growing ever since. No one would have blamed them for living the rest of their lives in mourning, as many other survivors did. Nowadays, who can even fathom the courage that it took for people who had seen so much they had built and cherished — families, communities, and institutions — destroyed, to begin building again?

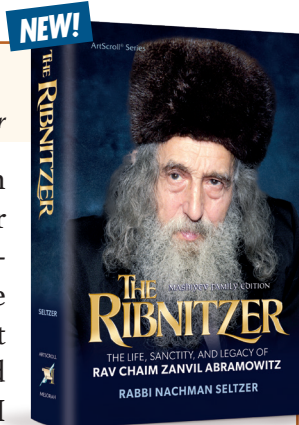
It is perhaps in this light that we



Rav Simchah Wasserman

It is perhaps in this light that we

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“My Rebbe, the Ribnitzer *tzadik*,” Mordechai Ben David said, “was known all over the world as a tremendous miracle worker, someone who could work *yeshuos* for *Yidden*. The Rebbe fasted daily for fifty or sixty years — no one knows exactly how long — and he said *Aneinu* during *Minchah* every single day. On an ordinary day, the Rebbe went to the *mikveh* twice: once before *Tikkun Chatzos* and again before

Shacharis. There are many stories to be told, but I witnessed the following incident with my own eyes.

“I was in Florida with the Rebbe. The doctors told him that he had to go there for his health, since his lungs were in bad shape. One evening, a *chashuve rav* came to see the Rebbe, and he asked me to let him in last. Knowing that the Rebbe knew this *rav* well, I allowed him to be the last one in that night.

He was with the Rebbe for all of ten minutes. Then he walked out and said good night, and I went to the Rebbe, who was about to break his daily fast.

“Why did you let him in?” the Rebbe shouted at me.

“I didn’t know what *continued on page 3*

GROWING AND BUILDING *continued from page 1*

can appreciate a comment from the very same Rav Simchah Wasserman. The Torah relates that immediately upon emerging from the *teivah*, “Noach, the man of the earth, debased himself (*vayachel Noach*) and planted a vineyard. He drank of the wine and became drunk ...” (9:20-21). While Noach seemingly did nothing wrong by planting that vineyard, the Sages teach that he was remiss in making that his first priority upon leaving the haven in which he had been spared from the destruction. His mandate was to replant the world, and he should have commenced by planting necessities, not wine. The Sages comment that the word *vayachel* (which derives from the same root as *chullin*, mundane) teaches us that the choice to plant grapes made Noach *chullin* — prosaic, pedestrian.

What do the Sages want from Noach? wondered Rav Simchah. A man experiences the destruction of the world and emerges from the Ark to a totally desolate world. Who wouldn’t be depressed? And the way some people deal with depression is by giving “wine to those bitter of spirit” (*Mishlei* 31:6).

The answer, says Rav Simchah, is that the Torah doesn’t say Noach became a wicked person. He wasn’t bad or evil. He was *chullin*, pedestrian. A person who is one of the few saved from apocalyptic destruction cannot wallow in depression. He has a job to do. He has to

pick up and start over.

Baruch Hashem, we are not in the situation of the handful (relatively speaking) of survivors who had to rebuild the Torah world. But there is a lesson from Noach being labeled prosaic that applies to us just as well.

Rav Leibel Hyman suggests that what made Noach *chullin* was that he chose to look at his past accomplishments, his heroic salvation of all animal life in the Ark, and say, “I did enough. Now it’s time to retire, to relax with a glass of wine.”

This lesson applies to each and every Jew, to this very day.

One of the greatest myths that American culture has invented is the “marvel” of early retirement.

And even if retirement is the Great American Dream, it shouldn’t be ours. Americans, as *bnei Noach*, earn their retirement honestly. It is their heritage from their *elter-zeide*.

And these are not wicked or evil goals; they are *chullin*, prosaic goals.

We trace our roots back to Avraham Avinu, who, at the ripe old age of 137, was still overcoming daunting challenges, without looking to put his feet up and relax. While those around us follow their heritage from Noach into the world of *chullin*, we should strive to follow the path of our ancestor Avraham, and continue to grow and build as long as we can. 📖

THIS WEEK’S DAF YOMI SCHEDULE:

OCTOBER / חשוון

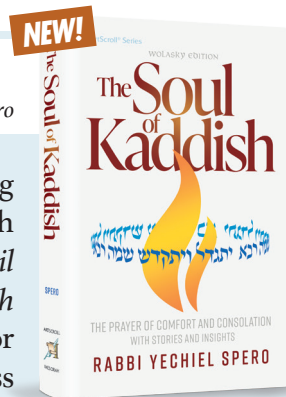
| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| Kiddushin 69 | Kiddushin 70 | Kiddushin 71 | Kiddushin 72 | Kiddushin 73 | Kiddushin 74 | Kiddushin 75 |

THIS WEEK’S MISHNAH YOMI SCHEDULE:

OCTOBER / חשוון

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|----------------|----------------|----------------|---------------|---------------|---------------|---------------|
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| Chagigah 3:3-4 | Chagigah 3:5-6 | Chagigah 3:7-8 | Yevamos 1:1-2 | Yevamos 1:3-4 | Yevamos 2:1-2 | Yevamos 2:3-4 |

The Soul of Kaddish by Rabbi Yechiel Spero



The Alter of Kelm, Rav Simchah Zissel, once spoke to his *talmidim* to be *mechazek* them and shared the following (see *Notrei Amen*, Vol. I, p. 241):

All the world and all its pleasures cannot supply the reward an individual deserves for responding “*Baruch Hu u’varuch Shemo*” one time. Moreover, it was worthwhile for Hashem to bring the world into being for 6,000 years so one Jew could answer “*Baruch Hu u’varuch Shemo*” just once!

It goes further:

Saying “*Baruch Hu u’varuch Shemo*” 1,000 times doesn’t reach the reward for one *Amen*! In fact, it was worthwhile for man to be created and to come to This World — even to endure the suffering of Iyov for seventy years — just to answer *Amen* one time!

But there is more:

The reward for responding *Amen* 1,000 times doesn’t reach the reward for an *Amen* for *HaKeil HaKadosh* or for *Shome’a Tefillah* (in *Shemoneh Esrei*), or *Kedushah* or *Borchu*, which declare the holiness of Hashem *Yisbarach*.

Rav Simchah Zissel added: 1,000 times of responding *Amen* doesn’t reach the reward of responding “*Amen*

yehei Shemei rabba mevorach” just once.

Then came the clincher:

The reward for responding “*Amen yehei Shemei rabba mevorach*” 1,000 times does not come to the reward of one word of Torah!

What power we possess! 📖

WHAT POWER WE POSSESS!

SEALED AND DELIVERED

continued from page 2

hit me. The Rebbe had never yelled at me before. He never yelled at anyone.

“What happened?” I asked the Rebbe.

“He pressured me so much that I had to promise him something.”

“Hearing that, I started laughing, because I knew that whatever the story was — it was now a done deal.

“You’re laughing,” the Rebbe said. “Why are you laughing?”

“After a few minutes the Rebbe calmed down and said, ‘Come here, come here.’

“He rose from his seat and walked over to the *amud*. Taking the *kvittel* he’d been handed by the *rav* — it was a request for children for his daughter and son-in-law, who had been married for nine years without children — the Rebbe said, ‘I want

you to read together with me.’

“He read the *kvittel*, and when he came to the name of the *yungerman* and his wife, he grabbed the *kvittel* and stuck it into his *siddur* — he *davened* from a Rav Yaakov Emden *siddur* — then picked up the *siddur* and



Mordechai Ben David, third from left, with the Ribnitzer Rebbe at a wedding.

said, ‘You are my witness. I decree that (here he said the couple’s names) should be granted a healthy child.’

“Hearing the Rebbe’s words,” Mordechai Ben David continued,

“I got goosebumps, because I knew that this was signed, sealed, and delivered. The Rebbe then opened the *siddur* to see where he had put the *kvittel*, and the first line on the page was from *Kiddush Levanah*.

“I read the words: ‘*Asher b’ma’amaro bara.*’ ‘You see what it says here?’ the Rebbe asked me. “With His word He created.”

“I used to travel back and forth to New York,” Mordechai Ben David continued. “In those days, the Sefardishe Shul held numerous *minyanim*. There, I ran into the *rav* who had come to see the Rebbe in Florida.

“I told him the story and he thanked me for sharing the good news. Several months later, I was back in New York and I ran into him again. He said to me, ‘*Baruch Hashem.*’

“The baby was born nine months after his visit to the Rebbe.” 📖

This week’s Yerushalmi Yomi schedule:

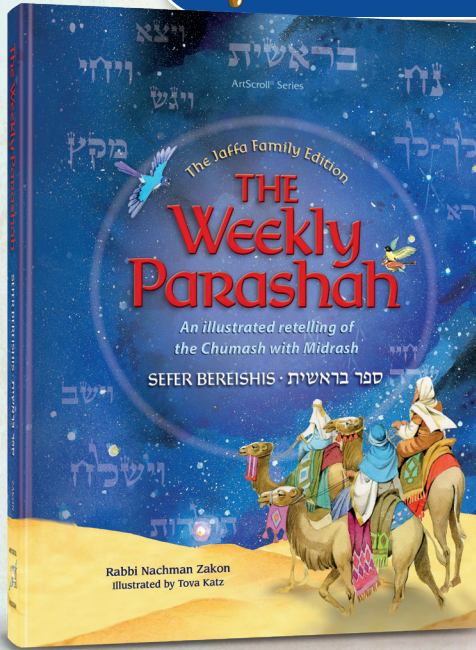
OCTOBER /
חשוון

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|
| 21 Shevi’is 14 | 22 Shevi’is 15 | 23 Shevi’is 16 | 24 Shevi’is 17 | 25 Shevi’is 18 | 26 Shevi’is 19 | 27 Shevi’is 20 |



Parashah for Children

פרשת נח

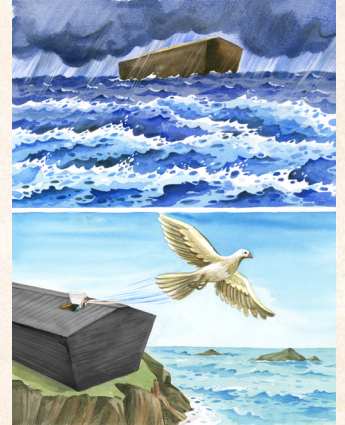


The Teivah Is in Danger!

The rains came down hard. Suddenly, powerful fountains of water began shooting out of the earth. The land began to flood, and people were surrounded by deep, rushing flood waters.

An angry mob gathered around the Teivah. "Destroy it, break it into small pieces!" they shouted. Noah and the animals in the Teivah were in terrible danger!

Hashem sent vicious bears and lions to surround the Teivah and protect it from the mob. They killed anyone who tried to get near the Teivah. The Teivah was saved!



The End

Boiling hot rain began to fall. For forty days and nights it rained, and rained non-stop. Hashem opened up the ground and streams of boiling hot water shot out of the ground.

There was so much rain that the rivers and seas overflowed. The water level over the earth got higher and higher. People watched as everything they owned was destroyed by the waters of the Mabul. Their homes came crashing down as a result of the force of the flood, then crumbled to dust in the Mabul's hot water. Even their gold burst into flames and burned to nothing.

People and animals ran to higher ground, to the hills and mountains, hoping to escape the rising waters. It was no use. The water rose higher and higher, until even the

mountaintops were covered with water. The people died first, then the animals.

At the end of the 40 days and 40 nights, the rain stopped. For another 150 days the water level kept rising, until the highest mountaintops were covered by 15 amah (approximately 30 feet) of water.

It was 1,656 years after Hashem created the world. Human civilization was gone. Not a building or tree was left standing. Not a bird, animal, or human was left (except for those in the Teivah, and the fish).

People's evil behavior had brought about their end. The entire surface of the earth was covered with water. The world needed a reboot.

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THE WEEKLY QUESTION

Question for Noach:

How do we know that Noach learned Torah?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*

The winner of the question for Haazinu is: DEVORAH PEPPER, New York

*The question was: In the Beis HaMikdash, when Hashem's Name was said out loud, what did the people answer?
The answer is: The people would answer, "Baruch Sheim kevod malchuso l'olam va'ed."*

