



Rabbi Reisman – Parshas Noach 5786

1 – Topic – A thought regarding the cities

As we prepare for Shabbos Parshas Noach. And here I'd like to touch on a couple of topics. One has to do with pshat, the simple teitsch of a pasuk, which is difficult, and the understanding of it may be very helpful as a halacha as well. In the tenth perek in Parshas Noach, in pasuk yud aleph, it describes (וַיִּבְנוּ, אֶת-נִיְנוֹה, וְאֶת-רֶחֱבֹת עִיר, וְאֶת-כַּלַּח) the building of these three cities: Ninveh, Rechovos Ir, and Kalach. Okay. The pasuk mentioned building of many cities. The following pasuk, yud beis, is a difficult one. It reads as follows: (וְאֶת-רֶסֶן). Okay, one more city was built, Resen. Where was Resen? (בֵּין נִיְנוֹה וּבֵין כַּלַּח). Between the two cities mentioned in the previous pasuk. Resen was (הָעִיר הַגְּדוֹלָה). (הוא, הָעִיר הַגְּדוֹלָה). She is the big city. Again, (וְאֶת-רֶסֶן, בֵּין נִיְנוֹה). (הוא, הָעִיר הַגְּדוֹלָה). Who is she? She is the big city.

Who's that? Anybody teitching the pasuk normally would assume it's referring to Resen. (וְאֶת-רֶסֶן). Resen is the only new city mentioned here, and the city was between two old previous cities. And (הוא, הָעִיר הַגְּדוֹלָה). Rashi says (הוא, הָעִיר הַגְּדוֹלָה) is Ninveh, she'ne'emar, as it says in the fourth perek of Yonah, that Ninveh was (הוא, הָעִיר הַגְּדוֹלָה). So, it needs some type of explanation. It does not fit well into the simple aleph beis translation of this pasuk.

Recently I traveled together with some very chashuve talmidei chachamim, and one of them suggested the following pshat. (וְאֶת-רֶסֶן), there's no question. Resen is the city that's being built here. Where was Resen? (בֵּין נִיְנוֹה וּבֵין כַּלַּח). Very often, you have a city. Let's say New York City. Originally, there were some houses in Brooklyn, and that was called Brooklyn, or Kings. There were some houses in the Bronx, it was called the Bronx. Some houses in Manhattan. Over decades, each of these built out, until they all flowed one into the other. So that there is no space of empty land between Brooklyn and Queens or Manhattan or the Bronx, maybe even Staten Island. And suddenly it became one big city. How did it become a big city? Because small cities built out and touched each other.

Perhaps that's pshat in the pasuk. (וְאֶת-רֶסֶן). An additional city was built. Pasuk Yud Aleph already said (וַיִּבְנוּ, אֶת-נִיְנוֹה, וְאֶת-רֶחֱבֹת עִיר, וְאֶת-כַּלַּח). Described the building of these cities, Ninveh separately and Kalach separately. And Resen. Resen was between Ninveh and Kalach. (הוא, הָעִיר הַגְּדוֹלָה). These three cities, which grew one into the other, became the big city. After all, it was three cities that spread out until they flowed one into the other, and that becomes (עִיר הַגְּדוֹלָה). It's a wonderful pshat in the pasuk.

More importantly. Yerushalayim ir ha'kodesh. Rav Zevin in his Moadim B'halacha talks about the question of what part of Yerushalayim is truly Yerushalayim l'gabbei Shushan Purim and Purim. And he quotes Rav Tukachinsky as saying that the old city is Yerushalayim. The new neighborhoods are not. Meah Shearim, further out, Unschorf, Mattersdorf. And yet further out, the neighborhoods that continue to be built are not really part of Yerushalayim, they're separate neighborhoods. Yet, Rav Zevin says, no one listens to him. Everybody wants to be part of Yerushalayim. And therefore, we consider all of the kein ayin hora, the growing city, the greater Yerushalayim to be part of Yerushalayim. Here we have a source for it. We have a source that if you have small settlements and they build one into the other. That's what Yerushalayim is. That's why the streets don't go into each other in a grid. That's why they're all over the place, 'cause they were separate neighborhoods, each with its own few blocks, and they grew into each other. Are they one city? Here we have a makor that they could possibly be considered one city.

2 – Topic – A thought regarding the animals

Let's move on to another technical topic. 7:2 (מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה, תִּקַּח-לָךְ). We know that Noach was told to take seven of every (בְּהֵמָה הַטְּהוֹרָה), and two of every (אֲשֶׁר אֵינָנָה טְהוֹרָה). And the seven, every Rishon tells us, was so that there would be kosher behaimos for korbanos, beyond the two that were needed for kiyum ha'min for the min to reproduce.

What is the pshat? Are there seven? Are there seven pairs? The Rishonim argue. The Sifsei Chachamim on Rashi brings two pshatim. Either there were seven animals, three pairs and one individual animal, or seven pairs of animal. It's not clear to the Sifsei Chachamim which one Rashi means.

The Ramban in pasuk ches says that they were an addition of six pairs. In other words, one pair for the animal to continue, as the beheimah temeiah was one pair. And then six more for korbanos.

Rabbeinu Bachya says something fascinating. Rabbeinu Bachya says shiva l'tzorech korban. Seven pairs were needed for korbanos. He calls it sod ha'korbanos, the secret of korbanos. U'navi b'zeh sheva mizbechos. Bilam said hachen li b'zeh shivah parim v'shivah eilim. Prepare for me seven oxen, seven rams and seven mizbechos to bring korbanos. He calls it a sod of the seven. And according to Rabbeinu Bachya, it would turn out that there were eight pairs. This is from the pasuk. 6:20 (שְׁנַיִם מִכֹּל יָבִיאוּ אֵלֶיךָ). Two come on their own. And 7:2 (תִּקַּח-לָךְ שְׁבַעֲךָ שְׁבַעֲךָ), you bring. So every min, two they came on their own and seven that were brought. So we have three different pshatim in how this worked.

I have a problem with the flow of Rabbeinu Bachya. Rabbeinu Bachya says why does it say about the seven, you bring it, as opposed to the two which came on their own? Says Rabbeinu Bachya, Av harachaman. Hashem is the father of mercy. Lo ratzah ligzar she'yavo'u me'atzman l'hiyosam nishchatim. Hashem didn't want to say to animals, come on your own and they're going to end up slaughtered. So, the animals that were for the continuation of the min, they came on their own. The animals that came to be slaughtered, no. You tikach l'cha, you take it.

I don't understand this. One pair was taken for the kiyum hamin, so the animal could continue. The rest of them were about to be drowned in the mabul. The seven that came, came and lived an extra year. It's true ultimately they were slaughtered as a korban. But they didn't drown in the mabul. They lived a year longer. So what does it mean the Av harachaman didn't want to tell them to come on their own? Adaraba, coming on their own would be the ideal. Tzorech iyun gadol. Something which needs some sort of an explanation.

3 – Topic – A thought regarding Shem, Cham v'Yefes.

The significance of the difference between Shem, Cham v'Yefes is brought out to us by the Kuzari. Let me be makdim. Let me say first, that we know the Greeks in the age of the Greek philosophers, Aristotle, Plato, and Socrates, were great philosophers. The Rambam praises their wisdom.

What's fascinating is that the Rambam writes in Hilchos Kiddush Hachodesh, that when he describes the tekufos, when he describes the way that the celestial bodies travel, the Rambam says in Perek Yud Zayin Halacha Chaf Daled that (הספרים שחברו חכמי ישראל שהיו בימי הנביאים), those sefarim that were originally written by the chachmei Yisroel, (לא הגיעו אלינו). They're lost. We don't have them. And therefore he writes that he relied on the (חכמת התקופות והגימטריות), on the (שחברו בה חכמי יון ספרים הרבה והם הנמצאים עכשיו ביד החכמים). He relied on the Greek philosophers. Halo davar hu. It's an amazing thing that a whole part of halacha should be written based on Greek philosophy. The Rambam says it's emes, be m'kabel the emes from whoever says it. It's fine, no problem. But min hashamayim such a thing should take place.

The Kuzari, in his first ma'amar, says in os samech gimel and further, that true wisdom, secular wisdom, is only true when combined with a source of elokus, when it comes from a G-dly chochma. And says the Kuzari, we shouldn't rely on the secular philosophy, except to the degree that it's rooted in wisdom of Torah. Yet, we find that the Greeks had this wisdom.

He writes incredibly, and he writes about this in Ma'amar Beis Os Samech Vov as well, that part of the Churban Beis Hamikdash and the four kingdoms that followed was not only a churban of the physical Eretz Yisroel, but also of the chochma of Klal Yisroel. As long as the wisdom of Klal Yisroel stayed in the bnei Shem, it was fine. Of course, ideally it should be in Klal Yisroel, but as long as it stayed among the children of Shem, which is Bavel. Who destroyed the first Beis Hamikdash? The Babylonians. Who took over from them? Paras u'Madai. As long as it stayed in the bnei Shem, it was pure. Later, when the Greeks, the third kingdom came, and the Greeks come from Yefes, at that point, the wisdom became tainted. It became not so reliable.

The loss of the Beis Hamikdash and others taking over the Beis Hamikdash was mirrored by a loss in the chochma, in the wisdom of the world, the worldly wisdom not being a chochmas Elokus. And in that loss, the wisdom became less reliable.

He brings a ra'aya, he brings a proof to this, because he says the Greeks had great philosophers just at that period of time when they took over Eretz Yisroel. Says the Kuzari, komu bahem hafilosofim hamifursamim bayamim haheim, lo kodem l'chein v'lo l'achar mikein. It never happened that the Greeks had great philosophers later. Me'ais she'shava hamalchus l'Romaim.

From when the malchus, the fourth kingdom came, the Romans, who are children of Shem, lo kam bahem filosof mefursam.

The yesod he says is that even when there were great philosophers and great studiers of the wisdom, chachmas ha'olam, of the sciences, it's always lacking something when it's not rooted, when it's not passed down as part of the mesorah of Klal Yisrael. Therefore, there was a period, it matched the period that the Yevanim took over Eretz Yisrael. And it matched that as well.

One of the achronim says an incredible thing. There were 13 pirtzos that the Greeks made in the Beis HaMikdash. We know that from the Mishna in Midos, perek beis mishna gimmel. They made pirtzos in the wall that surrounded the heichal. We say Yevanim nikbetzu alai, azi b'yemei Chashmanim, u'fartzu chomos migdalai. And they made holes, it wasn't just a destruction of holes. Those holes represented the right of other nations to go into the Beis HaMikdash.

We also know from the story of Talmai, maseches Megillah daf tes, that the Greeks forced Klal Yisrael, the chachmei Yisrael to translate the Torah, so that the Greeks could seize on the Torah. And changes were made. Instead of Bereishis bara Elokim, it says Elokim bara Bereishis. The Gemara there in Megillah talks about changes they made. That was also 13 changes. As if to represent, to teach us, that the destruction of the Beis HaMikdash and the Greeks taking over the world wisdom, were part of one and the same thing. Part of the churban. The chochmah belongs among Bnei Shem.

So what happened in this week's parsha was more than just a passing incident, it's an eternal ownership sort of the mesorah of true wisdom of the world. Which remains with the Bnei Shem and not the Bnei Yefes. And this understanding, that for a window of time, the Yevanim had extraordinary wisdom as well. And so with these three thoughts, I wish one and all an absolutely wonderful Shabbos, Shabbos Parshas Noach. May it be a Shabbos that is meaningful, a Shabbos of growth for you, for me, and for all of Klal Yisrael!

Rabbi Reisman – Parshas Noach 5785

1 – Topic – A Thought on the Parsha from Rav Chaim Kanievsky

As we prepare for Shabbas Parshas Noach, the Parshah begins with of course HaKadosh Baruch Hu commanding Noach to make a Taiva, 6:13 (וַיֹּאמֶר אֱלֹדִים לְנוֹחַ), let's start with Midas HaDin, and He tells Noach in that Parsha to build a Taiva and to bring as it says in 6:19 (וּמִכָּל-הַחַי מִכָּל-בָּשָׂר) (שְׁנַיִם מִכָּל, תָּבִיא אֶל-הַתֵּבָה), to bring two of every animal into the Taiva. Then, the second Parshah, the second Nevua, after Sheini in 7:1, (וַיֹּאמֶר יְרֹד לְנוֹחַ), there it's already with Midas HaRachamim, (בֹּא-אִתָּה וְכָל-בְּיֹתֶךָ אֶל-הַתֵּבָה), he's commanded to go into the Taiva, presumably this is 120 years later, and there HaKadosh Baruch Hu tells him a Chiddush, 7:2 (מִכָּל-הַבְּהֵמָה הַטְּהוֹרָה, תִּקַּח-לָךְ שְׁבָעָה) (שְׁבָעָה--אִישׁ וְאִשְׁתּוֹ). That from every Kosher animal you should take 14 animals, seven male, seven female, into the Taiva. (וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא, שְׁנַיִם--אִישׁ וְאִשְׁתּוֹ). it goes back to the previous command of (שְׁנַיִם--אִישׁ וְאִשְׁתּוֹ), four, two male, two female. So this is the Tzava. Today I'd like to talk about this Parshah.

We find, Rashi tells us that Noach understood, why is HaKadosh Baruch Hu telling him to bring in a greater number of Kosher animals than not Kosher animals? So Noach understood that the reason was in order to bring a Korban. Rashi says it here, and he also says it later, that Rashi understood that the Kosher ones are being brought in, in order, (כְּדִי שְׂיִקְרִיב מֵהֶם קָרְבָּן בְּצֵאתוֹ). It needs an explanation. If it's (כְּדִי שְׂיִקְרִיב מֵהֶם קָרְבָּן) why seven of each? Why not one extra of each? You want to bring a Korban, bring one, bring two, what's the number seven? That's like five extra male, five extra females. Well, what is the number five or ten from each animal? Where does that come into a Cheshbon? It really needs an explanation.

Rav Chaim Kanievsky in Taima Dikra has an incredible technical answer as to why seven and seven. It also helps us understand Noach's thinking. Because Mai'haicha Taisi, how do you know that Hashem wanted more Kosher animals because of Korbanos? Maybe HaKadosh Baruch Hu wanted the world to have more Kosher animals? There are Baalei Machshava who seem to say that. It doesn't fit with Rashi. Where did Noach get the message that it was to be Makriv Korbanos?

Rav Chaim Kanievsky, in a few short words, says the following. He says we find in the Rambam, in the first Perek of Hilchos Ma'achalos Asuros, that there are ten families of Kosher animals. Three Behaimos, which are of course, the ox family, the sheep family, and the goat family. Three in the Behaimos family. And seven among the Chayos, which is listed in the Torah. So there are ten Kosher species of animal. Well, if Noach was going to bring 14 of each, seven male, seven female, that means 14 times 10, there would be 140 Kosher animals in the Taiva. The non-Kosher were Shnayim. So had this been a non-Kosher Min, there would have been 20. And instead, there were 140. There would have been 20, 10 Minim, and you would have brought male and female. And now it was 140. So there were in effect, an extra 120. So what? So there are 120 extra animals.

If you bring one Korban a day, 120 animals last 120 days, just over four months. Chazal tell us that a Behaima Daka, meaning an animal like a sheep or a goat, has a typical pregnancy of five months. In other words, it takes five months to give birth. But the Gemara says that it doesn't always need a full five months. Four months and a day or two, an animal, a sheep or a goat, is capable of giving birth. What that means is that for four months, there would be no new animal born. The animals did not procreate in the Taiva. And therefore, Noach understood that the first 120 days after they leave the Taiva, no new animals would be born. And then HaKadosh Baruch Hu says to him, bring an extra 120 Kosher animals into the Taiva. Noach immediately recognized, why 120? So that he could bring one Korban every day. And that he did. Every day he brought one Korban for 120 days. On the 121st day, he also brought a Korban. Because by then, the sheep and the goats had already given birth perhaps to multiple offspring. And that number, the 120, is what made Noach understand that it was to bring a Korban, a Korban a day. And that makes very precise the message of (שִׁבְעָה שִׁבְעָה), bring seven of each animal. Gevaldig, the Cheshbon is extraordinary. And it fits. It fits to what happened. And it fits very well into why Noach understood immediately. When he saw the number 120, he understood immediately it was to bring one Korban per day.

2 – Topic – Thoughts from the Maharal

Let's move on to a second thought on the very same Posuk. I quoted to you earlier, one of the Rashi's on this Posuk, 7:2, where Rashi said, (כְּדִי שִׁקְרִיב מֵהֶם קָרְבָּן בְּצִאתוֹ) – (שְׂבָעָה שְׂבָעָה). The other Rashi, (מִכָּל הַבְּהֵמָה הַטְּהוֹרָה), says as follows. (הַעֲתִידָה לִהְיוֹת טְהוֹרָה לִישְׂרָאֵל). Obviously, Noach was not commanded in Kashrus. All animals were equally Kosher to him. (הַעֲתִידָה לִהְיוֹת טְהוֹרָה). Bring the animals that will eventually be Kosher (לְמַדְנוּ שֶׁלֹּא נָח תּוֹרָה). Rashi tells us, we learn from here, that he learned Torah. How else would he know which are the Kosher animals, which are the non-Kosher animals? (לְמַדְנוּ), we learn from here that Noach learned Torah. Who taught him, Rashi doesn't say, but that he learned Torah.

The Maharal is disturbed here. And he says, he has two difficulties, two separate Kushios. I'd like to address each one separately and tell you my lack of understanding of each of the two points that the Maharal makes. One point the Maharal makes, he has a Kasha, a Ben Noach that learns Torah, is Chayav Misah. Only Klal Yisrael was supposed to learn Torah. Now, of course, the Sheva Mitzvos Bnei Noach. So Tosafos says in Avodah Zora 3a, that a Bnei Noach has Schar for learning the Torah and the Sheva Mitzvos Bnei Noach. However, a Ben Noach is not supposed to learn the rest of the Torah. So what does it mean here? It tells us that (לְמַדְנוּ שֶׁלֹּא נָח תּוֹרָה). Why do we see Noach learning Torah? That's the Kasha of the Maharal.

Enfert the Maharal. Kodem Matan Torah it was Mutar. That what's the Mekor that an Akum shouldn't learn Torah? Devarim 33:4 (מִוְרָשָׁה, קְהֵלֶת יִצְחָק). The Torah is (מִוְרָשָׁה), it is a Yerusha, the heritage for the Jewish people. So B'nai Noach should not learn. Before it was (מִוְרָשָׁה, קְהֵלֶת יִצְחָק), at that point, he was allowed to learn Torah. This is the Maharal's very understandable Teretz.

I have a problem and I don't know. Let me ask you a question. Let's say somebody is working. He's a butcher. Okay. Today, butchers don't bring live animals into their butcher shop. But once upon a time, there was a butcher and he was working. He was not a Jewish fellow. He had a Hechsher, he had a Mashgiach, he had a Shochet. He's a butcher. So he says, well, which animals are Kosher that I could bring? Which animals am I allowed to bring into my butcher store?

So a Yid would teach him the butcher store. Very good. He would teach him. He would tell him, in your butcher store, only sell Kosher food. Let's start with the grocery. He says, oh boy, I have Jewish clientele what should I buy? We tell him, listen, don't buy anything with Chazer in it. Don't buy anything with any derivative of a hog, of a pig. Don't. So he says, okay, thank you. Am I teaching him Torah? Am I Over anything? Of course not. Something that's practical. Of course he could teach it.

So here, Noach had to know which animal to bring into the Taiva. So he learned. He learned Torah. What's the Kasha? Very hard to understand. So he learned. Maybe it bothers him the lashon of (לְמַדְנוּ שֶׁלֹּא נָח תּוֹרָה), but who says he learned parts of Torah that were not L'mayseh, he learned the parts that were L'mayseh? This is one Ha'ara on the Maharal.

The Maharal asks a second a Kasha. The Maharal says that, where do you see from here that he learned Torah? Maybe the animals came on their own. He says, hold on a second. There is such a

Gemara. The Gemara says, I believe he's quoting from Masechta Sanhedrin. He says that the Taiva only accepted animals that had not been Mashchis Es Darkam, that had not misbehaved, so to speak, in their experience before the Mabul. Those animals that had not been faithful to their own Min, those the Taiva did not accept. That doesn't mean that in any way that Noach knew, because he didn't know. Rashi says it before Sheini in 6:20 (אוֹתָן שֶׁדָּבְקוּ בְּמִינֵיהֶם וְלֹא הִשְׁחִיתוּ דְרָכָם, (וּמֵאַלֵיָּהֶם בָּאוּ, וְכָל שֶׁהִתְבָּה קוֹלָטָתוֹ הַכְּנִיס), that the Taiva itself only accepted the eligible ones. Freigt the Maharal. So maybe the Taiva accepted seven animals, only of the Kosher. If non-Kosher came, the Taiva wouldn't accept them. So Mai'haicha Taisi, what's going on with the entire business with the (לְמַדְנוּ נֵחַ תּוֹרָה) (שֶׁלֹּא שֶׁבָּעָה שֶׁבָּעָה). Maybe the Torah that he learned was only what the Kosher animals were? This is the Kasha that the Maharal asks.

I have a problem. I don't understand the Kasha. It may very well be true that the Torah was only Kolet seven Zachar and Nekaiva of Kosher, and only two Zachar and Nekaiva of non-Kosher, and other animals came, and they were refused by the Taiva. Nothing to do with this Rashi. Rashi is not going on the Posuk that they came to the Taiva. Rashi is going on the Posuk where HaKadosh Baruch Hu says to Noach. (מָלֵךְ הַבְּהֵמָה הַטְּהוֹרָה, תִּקַּח-לָךְ שֶׁבָּעָה שֶׁבָּעָה). He commands him to take (שֶׁבָּעָה שֶׁבָּעָה). So from there we learn that Noach knew which was Kosher and which was not.

It's somewhat similar to HaKadosh Baruch Hu telling Moshe Rabbeinu what the Menorah in the Mishkan should look like. HaKadosh Baruch Hu told him. At the end, Moshe Rabbeinu didn't make a Menorah. Rashi tells us that it was made miraculously. He threw the gold into the fire and the Menorah was made. They're two different things. It was made miraculously, but the Tzavah, he was told, how to make it. The same thing here. It may well be that the animals came on their own. We're not learning from (בְּאֶ-אֶתָּה וְכָל-בְּיִתְךָ אֶל-הַתְּבָרָה) that Noach was (שֶׁלֹּא נֵחַ תּוֹרָה). We're learning it from HaKadosh Baruch Hu telling Noach. It's saying to Noach (מָלֵךְ הַבְּהֵמָה) (הַטְּהוֹרָה, תִּקַּח-לָךְ). The (תִּקַּח-לָךְ) is a Raya that Noach understood. And so, two things the Maharal says on this Posuk. Two Ha'aros, food for thought. I'm sure there's a proper Teretz. The Maharal could certainly answer it. I may be missing something.

Be that as it may. These are two thoughts of Parshas Noach as we begin the winter Zman. It's Rosh Chodesh. It's a new Haschalah. Tonight is the most special Mishmar. Bachurim who are in town and going out of town for the new Zman are eligible to come to Mishmar. They have no night Seder wherever they are. And of course, the rest of us, we start our Zman tonight. We start our Mishmar Zman. Let's make it very, very solid tonight, please. Let's make it a solid Mishmar. Everyone to be there, learn with Hasmada, put in the time, put in the effort. Chazer, if you finish what you are learning, Chazer what you're learning. IY"H we should be Zoche to be Miskarev to the Ribbono Shel Olam and what better way than dedicating our Sedarim the way they should be. Wishing everyone an absolutely wonderful, extraordinary Shabbos Kodesh!

Rabbi Reisman – Parshas Noach 5784

1 – Topic – The Current Matzav in Eretz Yisrael

As we prepare for Shabbos Parshas Noach in a different world, a world of great worry, sadness for the past, and probably greater is the worry for the future. For Yishuv in Eretz Yisrael, for Klal Yisrael all over the world. But particularly for those who are Omdim Al Mishmar Artzeinu, those soldiers who are standing at the borders in the north and south of Eretz Yisrael and ready to be Moser Nefesh to protect Klal Yisrael.

I would like to share with you something that Rav Chaim Shmuelelevitz has in Sichos Mussar. (In the new editions of Sichos Mussar, there is a section of Matzav Hazman or Regel Hazman which is at the end. Those are the Shmuzzin that he said during the six day war). There I believe in the 4th Maimar, Rav Chaim Shmuelelevitz says something very powerful. He says, we know that Rochel Imeinu is the one who is (מְבַכָּה עַל-בְּנֵיהָ), who cries for her children, who cries for Klal Yisrael. It is her cries that HKB”H answers and says to her as the Navi Yirmiya says 31:15 (מִנְעִי (קוֹלָהּ מְבַכִּי, וְעֵינֶיהָ, מִדְמָעָה). Rochel stop weeping and (וְשָׁבוּ מֵאֶרֶץ אוֹיֵב) Klal Yisrael will return. Rav Chaim Shmuelelevitz asks why not the other Imahos. What about Sarah, Rivka and Leah who certainly were as aware of the Tzaros of Klal Yisrael as Rochel was and why is it Rochel more than anybody else?

Rav Chaim Shmuelelevitz says something really incredible. He says it is not similar the feeling of pain to feel along with people who are struggling when you are there as when you are not there. Meaning to say, even a Neshama Kedosha like the Imahos, there is a difference in how they feel along with the Tzar of Klal Yisrael if they are there, if they are where Klal Yisrael is in the moment of Tzarah, and if they are not there. If they are not at that exact spot at the time of Tzarah. Rochel is there, she is at the side of the road and since she is at the side of the road, her feelings, her Hergaishim are stronger. The Imahos certainly Davened, the Avos as well. But it doesn't come to the feeling of someone who is there.

Zagt Rav Chaim Shmuelelevitz in very powerful terms, that those who are in Eretz Yisrael and say that they will go to Chutz L'aretz and from Chutz L'aretz they will Daven for those who are in Eretz Yisrael, he says Sheker Heim Omrim, it is a lie. Those who are in Chutz L'aretz and are far away can't possibly Daven like those who are close. He encourages everyone to stay. Mind you this is during the six day war, a time of far greater Sakana than we have today.

The message that we have to take from this, is the underlying message. Rav Chaim Shmuelelevitz is saying, if you think you can Daven far away from this and Daven properly, Sheker Heim Omrim. It is not true. It is very difficult. It is a challenge that we have to respond to. It is a challenge that we need to realize. Those who are closer there, certainly feel the mood much more and more appropriately and their Davening is different. Those who are actually on the front lines even more so. Those of us who are so far away, we need to work very hard to be able to feel along with the feelings of Acheinu Bnei Yisrael in Eretz Yisrael. The sorrow of the extraordinary losses we've had. The pain of people who are being held captive by subhuman behaving people. The worry of so many of Acheinu Bnei Yisrael, so many young men who are standing ready

really to be Moser Nefesh with great courage on behalf of Klal Yisrael. We need to be Mechazeik in our Tefilla.

The Torah presents two Pesukim as a source for the Mitzvah of Davening. Devarim 11:13 (וְלִעֲבֹדוֹ, בְּכָל-לִבְבְּכֶם). Taanis 2a (זו היא תפילה). The Gemara says Tefillah is Merumaz in (בְּכָל-לִבְבְּכֶם). In loving G-d with all your heart.

The Ramban in the Sefer Hamitzvos bring a different Posuk. He brings the Posuk of somebody who goes out to battle in Bamidbar 10:9 (וְהִרְעִיתֶם, עַל-הַצָּר הַצָּר אֲתֶכֶם--וְהִרְעִיתֶם, בְּהִצְצֹתָם). When there is a big army standing up against you (וְהִרְעִיתֶם, בְּהִצְצֹתָם) blow the trumpets. The trumpets Zag the Ramban is the Davening. It is the Davening of a Shas Tzarah, it is a Davening of a time of pain.

We find in the Mishkan the Maiseh Hamenorah that Kula Miksha Hi. The most famous of all of the Keilim that existed is that the Menorah was Miksha. What does Miksha mean? It means it was one solid piece. They took a block of gold and they chiseled out the Menorah. Extraordinarily difficult work and they chiseled out the Menorah. When you chisel out a utensil and it is one piece, it is much more difficult to do. It takes a lot more work to do. But what you end up with is much stronger because it is one piece.

Actually, we find this somewhere else. We find in Parshas Behaloscha 10:2 (עֲשֵׂה לָךְ, שְׁתֵּי תְּצוּצֹת) (מְקֻשָּׁה). That the trumpets that were blown were also made (מְקֻשָּׁה). It must be very hard to make a trumpet by etching it out from one solid piece of silver, but that is what the trumpets were. What is the similarity between the Menorah and the trumpets that both of them are made (מְקֻשָּׁה)?

I once saw I believe in the Sefer Drush V'ha'iyun, the following from Rav Zalman Sorotzkin. He says (מְקֻשָּׁה), when something is etched out of a solid piece, it is very hard to do but you end up with something very strong. The Menorah represents Limud Hatorah, it represents the proper study of Torah. It needs Ameilus, it needs a lot of hard work. Without Yigia it is not possible to really accomplish. There are many people who learn, they relax, sit back with their coffee and cake and they learn. Okay, it is very commendable, but it is not what the Menorah is. The Menorah represents the highest level of Limud Hatorah. Torah which the Menorah represents Chochmas Hatorah. It requires Ameilus, a lot of hard work and being strong. You have to be powerful. There are a lot of moments where a person is learning and he feels a Yiush, he doesn't understand, he doesn't get it. There is something difficult, he doesn't get it. It requires a lot of strength, a lot of pushing and on the other hand it creates a very powerful Limud Hatorah.

The (תְּצוּצֹת), the trumpets are those that were used to call people to Milchama, to battle. The sound of the Tekia from the trumpet is a call to battle. (עַל-הַצָּר הַצָּר אֲתֶכֶם--). Going out to battle requires a lot of hard work, a lot of courage, it is not easy. The Ameilus, the hard work, the focus, to be able to do what needs to be done is immense. A person can't make a mistake when a person goes out to such a front. He can't make a mistake. It is like somebody who etches out, he has to make the utensil out of one solid piece and he is chiseling. If he makes one mistake he has to start all over again. It broke and then it is not one solid piece. So too, somebody who goes to Milchama.

A person who sits and learns and a person who goes out to Milchames Yisrael, both of them are compared one to the other. They are both (מְקַשֶּׁה), they both require a tremendous amount of devotion and not only do they require a devotion but it has to continue. The Ameilus has to continue. You have got to be strong. You have got to be like iron. Davening at the time of Milchama, the Ramban says we learn from (וְהִרְעַתָּם, בְּהִצְצוֹתָם). So that the Tefilla then too, has to be the Ameilus V'hatzlacha. It has to be with hard work and Hatzlacha.

I am failing. I am not Davening the way I should be Davening. It should be a different Davening. When I say (מִגֵּן אֲבִרָהֶם) and I talk about Hashem protecting. How can it be that not every time I have the right Kavana? When I say (רָעָה בְּעֲנִינֵינוּ. וְרִיבָה רִיבֵנוּ), Hashem fight our battles. How can it be I don't always have the right Kavana? How can it be? Somebody who is going out to battle can't make a mistake, he can't slip up once. It can't be. Those of us who are representing the Ameilus, the support system for those who are standing there, they need to have that same type of a power.

There is actually a third (מְקַשֶּׁה) besides the (תְּצַצְרָתָם) and the Menorah the Keruvim were also (מְקַשֶּׁה). I don't know why. It could be the Sh'leimus is in the connection between the Jewish people and the Shechina has to have that same hard Ameilus. It all goes to one place, it goes to the Keruvim which shows the love of Klal Yisrael to the Ribbono Shel Olam from where the Shechina speaks. Perhaps that is why it is all connected. But this call (וְהִרְעַתָּם, בְּהִצְצוֹתָם), you got to be iron, you got to be solid, you got to be powerful. B'ezras Hashem hopefully we will be and will have that Koach Ha'tefilla.

In Flatbush we are planning on this Sunday an outdoor Atzeres Tefilla in front of Rabbi Landau's Shul. Ashkenazim, Sefardim, Chassidim, all parts of the Orthodox Torah community of Flatbush are called to come together in one big Kol to Daven one Mincha as an Am Rav at 2 pm followed by Tehillim. We need to do it. We need to make it count. We need to make it be something that will be a protection. We need the strength, the Ameilus to stand and really we are going to Daven a proper Davening, feel a proper feeling and feel the Hergesh of Acheinu Bnei Yisrael. There is nothing going on in the world.

I remember my father in law Alav Hashalom telling me that when he was in the labor camps by the Nazis Yemach Shemam, he and his friends used to say to each other, could it be that there are Jews somewhere in the world sitting at a Shabbos table eating Cholent and saying Divrei Torah and enjoying the Shabbos table? Could it be? In middle of such a nightmare, could it be?

There are sometimes that I get this feeling and Boruch Hashem that Tzarah was an unparalleled Tzarah and Boruch Hashem today we are in a much better place. I don't mean to compare except the Hergish, the feeling that could it be that we are forgetting what is going on and the heavy weight that sits on Klal Yisrael. Could it be that we are really not thinking of Eretz Yisrael? Could it be that we stand a Shemoneh Esrei and don't feel that we are facing Eretz Yisrael? Could it be? Could it be that there are restaurants in Brooklyn where people are sitting and joking around and having parties? Could it be that there are people watching football games when these things are going on? Could it be that there is somebody in Flatbush that would be watching a football game when the Tzibbur is getting together at a Kinus Tefilla? Can there be

such a human being? I don't think it could be. It shouldn't be. We have to feel, we have to be Margish, it is not easy. (מקשה), we have to be tough and strong and B'eZRas Hashem we will be.

HKB"H please see the coming together of Klal Yisrael, the efforts of Klal Yisrael. The tremendous outpouring of financial help in Eretz Yisrael. The government wasn't ready for 380,000 soldiers to be outfitted. I know somebody in the Golan in the army, it is cold there at night and the rain will come soon. They are not ready for it. We need to get together to do what has to be done. To find honest places, as there are many dishonest places. You have to make sure to be responsible and in an honest direction, give of ourselves, to give of our finances, to give of our hearts, to give of our time and IY"H Klal Yisrael will come together Vayichan Yisrael as one. K'am Echad we will be Matzliach. I want to wish everybody an absolutely wonderful meaningful Shabbos and we look forward to Besuros Tovos!

Rabbi Reisman - Parshas Noach 5783

It's a very special day on the calendar, the second of Cheshvan. Baruch Hashem it's *chazra v'hutra*, the *heter* comes back, to say *tachanun*. We're able to say *tachanunim* in front of the Ribbono Shel Olam. For those who daven Nusach Sefard, the "Ashamnu Bagadnu" is very *mehudar*. Every day, how many *aveiros* are there already from 24 hours ago, but here the Ashamnu Bagadnu goes all the way back to 11 Tishrei till today, so most of us have something to think about, and we can say the "Ashamnu Bagadnu" with a lot of *kavanah*.

Looking to our preparation for Parshas Noach; Parshas Noach, of course, has the Mabul at the beginning and it also has the Dor Haflaga at the end. Let's try to share a thought about each of them.

Regarding the Mabul, it's interesting, at the end of last week's *parshah* Hashem sees the רבה רעת האדם, the evil of human beings and, *kaviyachol*, regrets having created them. In this week's parsha, וירח את ריח הניחוח, Hashem makes a *shevuah* never to bring a Mabul again. What exactly changed with all this that has taken place. I'd like to share with you two thoughts:

The first one is from the sefer Tomer Devorah. Tomer Devorah is, as you know, a sefer written by one of the *mekubalim* of Tzefas, which describes the thirteen *middos* of Hashem and how a person is supposed to relate to those *middos*. He refers to the Middos as brought in Michah, מי א-, ל כמוכה, the thirteen *middos* there are brought in greater detail. There is one very important *middah* that is brought over there, and that is the *middah* of לא החזיק לעד אפו.

The way the Tomer Devorah explains it means the following: לא החזיק לעד אפו is a *middah* of Hakadosh Baruch Hu that when human beings deserve to be punished, deserve the anger, and people don't get the message, they don't do *teshuvah*, there comes a moment of לא החזיק לעד אפו, where Hakadosh Baruch Hu says, "Well, if I continue to punish the relationship will fall apart entirely." Therefore, it is a time of *rachamim*, not because the people deserve it but because there's an excellent *middah* of the Ribbono shel Olam – they're all excellent, but it would be excellent for people to emulate – of לא החזיק לעד אפו.

Sometimes, it pays to just back off because the relationship is getting ruined. It happens very often that somebody is angry at a relative of his or a long-term friend – they’ve had many good years together – and now something the relative did disturbs the second relative. And he might be right to be angry. He’s upset, he doesn’t want to talk to the guy. There comes a moment of *לא החזיק לעד אפו*. You get angry and you hope he’ll back off, but he’s not backing off. He’s not doing *teshuvah*. You’re faced with a very stark choice: Would you rather destroy the relationship entirely or would you rather back off and save the relationship.

The Ribbono shel Olam has a *middah* of *לא החזיק לעד אפו*. He says, “If *teshuvah* is not happening, I’ll back off. I’ll never bring a Mabul again.” The Michtav MeEliyahu says that this was Hakadosh Baruch Hu’s *middah* after the Holocaust. The Holocaust did not bring about a *teshuvah* movement. Hakadosh Baruch Hu said, “So much has been destroyed it’s time to have *rachamim* on Klal Yisroel.” Not because they did *teshuvah*, but because the relationship between Klal Yisroel and the Ribbono shel Olam is in danger of being destroyed. Certainly, after the mabul when everything was being destroyed, there’s a *middah* of *לא החזיק לעד אפו*. It’s a *middah* that *halevai* – people today, there are people who’ve had relationships for years, decades, sometimes husband and wives married for decades, they’ve definitely had good years, and they come to an impasse in their relationship, and they go separate ways. Sometimes it’s necessary, but the frequency with which relatives are fighting, long term friends are fighting, shows a lack of the *middah* of *לא החזיק לעד אפו*, a lack of understanding that not everything is worth destroying the relationship over.

In the sefer Gan Naul I saw a second *biur*. Adam Harishon brought *korbanos*, and the Rambam says in Hil. Bais Habechirah (2:2), that Noach brought these *korbanos* on Har Hamoriah, the place the Bais Hamikdash would stand, and he says “משם נברא” from the earth of that place Adam was created. Why is that important in the context of Noach’s *korban*? The Gan Naul explains as follows, quoting a beautiful Maharal from Tiferes Yisroel (3). The *passuk* says that Adam was called “אדם” because he came from “אדמה” – he was taken from the earth. The Maharal asks, what is special about that? All *beheimos*, mammals, came from the earth. What is special about Adam? The Maharal explains beautifully. Earth is dirt. To be created from dirt it’s not important to be called Adam. But אדמה is different. אדמה has the ability to grow. You can plant things there, and from a little seed, you can create so much good. That is the *middah* for which Adam is called “אדם”.

Animals are stagnant, but a human being is called Adam because he has the ability to make things grow, to make something beautiful from something that is rotting away. *That middah is what Noach had in mind when he went to bring the korbanos*. He landed on Harei Ararat. Ararat is far away, on the border of Turkey, and Noach traveled, he traveled to the place where Adam was created, to say, “After all this, we can come back, just like the earth, the אדמה, that can take a rotting seed and make something beautiful, make *peiros*.” The Maharal says that this is why a person’s actions are called *peiros* in Chazal, פרי עמלו, the fruit of his labor, like fruit that comes from the אדמה. That’s what he was invoking on the Mizbeiach.

Let’s move on to the דור הפלגה. The Torah says that they were divided into seventy languages, שבעים לשון, שבעים עממין. Question: is Lashon Hakodesh one of the seventy languages? Or does the Torah count seventy-one languages, seventy plus Lashon Hakodesh. There are conflicting

mashmausin. The Gemara Sotah (36) says that the Malach Gavriel taught Daniel 70 languages. He already knew Lashon Hakodesh, so that's 71. The Gilyon on the Gemara Sota mentions this proof. The Gemara Sanhedrin (17b) says that אין מושיבין סנהדרין אלא אם יודעים שנים לשון. He has to know seventy languages. It says seventy, not seventy-one, so Lashon Hakadosh was one of them. The Gemara Megillah (13b) says that Mordechai was from the יושבי לשכת הגזית and knew seventy languages. It says seventy, not seventy-one! This needs a *biur*.

I'm not sure who asks it; I'm sure someone does. Let me just think aloud here, the Gemara Shabbos (12b) says if you *daven* in Aramaic, the Malachim who help a person's *tefillah* ascend don't help the *tefillas* in Aramaic. Therefore, the Mishnah Berurah (101:19) says that if you daven *b'yechidus* don't daven the Aramaic pieces; without a *tzibbur* you need the help of the Malachim, because it doesn't go straight up like it does with a *tzibbur*, so skip the Aramaic. The question is whether this is specifically Arami or its any language. The Rosh's *shitah* is that it's specifically Arami. They understand all languages this but not Arami because it is לשון הקודש – distorted – so they don't accept it. Therefore, says the Maharal (Gevuros Hashem 54), that Aram is an outlier. It's something outside, Aram is not one of the 70 nations and Aram not one of the 70 languages. Because it's לשון הקודש מקולקל. In other words, it's not a language because it has its own distinct personality. Lashon Hakodesh is unique in that it's not just a language, it describes the essence of the thing. Like אדם – אדם, or מה בהמה means מה – what's in it? So, any other language, if you have French that's מקולקל, it could be a language unto itself. But a corruption of Lashon Hakodesh is not one of the seventy languages. Lashon Hakodesh is a חטיבה בפני עצמה. Lashon Hakodesh stands for itself, and it's not one of the seventy languages, and a corruption of Lashon Hakodesh is also not one of the seventy languages. Therefore, the Maharal says Aram is not one of the seventy nations and its language is not one of the seventy languages.

Ad kan the discussion of Aramaic. If so, the same thing is true of Bnei Yisroel. We are not part of the seventy nations. We're not! We're חטיבה בפני עצמה. The seventy nations each one has its own *malach*, Klal Yisroel does not have a *malach* in *shamayim*. The Borei Olam is, *kaviyachol*, the protector of Klal Yisroel. The seventy lashonos according to the Maharal are an explanation of the seventy אומות. Klal Yisroel is outside of the אומות, so Lashon Hakadosh is not called a *lashon*, it's the *etzem hadibbur*. It's not a language, that's why a corruption of Lashon Hakadosh is מאוס, it's not desirable. Therefore, we can go back and say that it's true that there are seventy-one *leshonos*, Gavriel taught seventy languages, because there are seventy besides Lashon Hakadosh. Nevertheless, we say that Sanhedrin knew seventy *leshonos*, because there are seventy '*leshonos*' as opposed to Lashon Hakadosh which is not a '*lashon*' it's the העצם. There are seventy *umos*, what about Klal Yisroel? Klal Yisroel is חטיבה בפני עצמה. Lashon Hakadosh goes into its own category. This is the lesson of the contradiction between the seventy and the seventy-one. It's separate but it's not a seventy-first language. Klal Yisroel is separate but It's not a seventy-first nation.

Now with that thought I will wish everybody an absolutely wonderful Shabbos Parshas Noach. May we be *zocheh* as we march forward in 5783 that it will be year of great *hatzlachah* for one and all.

1 – Topic – A Thought on the Parsha regarding the Dor Haf'laga

As we celebrate the month of Mar Cheshvon. Mar means dripping water. Mar Cheshvon, the month of Beracha, the month in which we are Zoche to rain in Artzeinu Hekdosha in Eretz Yisrael. The wonderful month of Mar Cheshvon when Yeshivos begin their learning again.

Parshas Noach. Let's try a thought on the beginning of the Parsha and a little bit to continue on the topic of Shemittah in which we find ourselves. Let us talk about the Onshim in this week's Parsha. We have the Onesh of the Mabul and then the Onesh of the Dor Haflaga. The Mabul was total destruction – Hashchasa and the Onesh of the Dor Haflaga was that languages became the norm instead of everyone speaking 1 language the world was divided by 70 languages. Today there are more than 70 because of the division of the dialects of the different languages.

These are not just Onshim, these are not just punishments like you go to your imagination and think how can I get them. But each punishment was befitting what took place and that is I believe something that I once explained regarding the Mabul. The idea that the Tzuras Ha'adam was destroyed and it was Nisma'eit the level of human beings were Nisma'eit at the Dor Hamabul. Today I would like to explain and by the Mabul it was as is found in 7:23 (וַיִּמַח אֶת-כָּל- (הַקִּיּוֹם)). The previous existence changed to a new existence.

Today I would like to share with you something from the Pachad Yitzchok on Rosh Hashana regarding the Onesh of the Dor Haflaga and as you will see this does explain a rather perplexing puzzle. The Onesh of the Dor Haflaga was that the existence of all of humanity with one language changed to an existence with 70 Leshonos. That wasn't just an Onesh that the Ribbono Shel Olam Kavayochel thought of, but it was something that was a Mi'ut in the level of the human being.

The Targum famously says that HKB"Y created man Ruach Mimalala, a man capable of communication. That is the Darga of the Adam over Behaima, that human beings are capable of conversation of letting their thoughts be known from another person and the division to 70 Leshonos was a lessening of the Dargas Ha'adam. So that people no longer had this ability to communicate with everybody else. That is actually a Mi'ut in Dargas Ha'adam. Because part of the Gadlus of a human being is the fact that he communicates to other people. We have to see that as a unique spiritual talent that people have. Sometimes you know that you need to tell someone something but you are lazy and you don't tell them. Sometimes I have seen people walk into Shul and their hat is crushed a little bit or they have some dirt on the shoulder of their jacket and people don't tell me, people are lazy to tell them.

I remember once that we had a Mispallel years ago, he came to me and complained bitterly. He said he gets up early in the morning and takes a shower before he comes to the 6:15 Minyan in Shul and he uses Q-Tips to clean out his ears. He said that morning he had somehow been distracted and without knowing it he left a Q-Tip sticking out of his ear and he walked to Shul. He came into Shul and people said good morning to him and walked around with a Q-Tip sticking out of his ear. When he put on his Shel Rosh he noticed that he has a Q-Tip. He asked

me I don't have any friends here in Shul? Nobody told me? People are sometimes lazy to say something. The power of speech which a human being has, the ability to communicate with other people, to make things better for other people, make people feel good. It doesn't have to do with a Q-Tip it has to do when people are down.

Sometimes you might know somebody who went through a hard time. A broken engagement, a divorce, a loss of a loved one, or a loss of a job. Lo Aleinu these are tragedies, but they happen to people. Others are afraid to communicate with them, they are afraid to call. I won't know what say. Pick up the phone. If you know someone going through a hard time call him up. You don't know what to say? I will tell you what to say. Say to him I am calling you just to let you know that I am thinking of you. I know that you are going through a hard time, I just want you know that I am thinking of you. You will be surprised how appreciative the person will be. How meaningful it is to reach out.

Ruach Mimalala - the ability to communicate. The Mi'ut, the lessening of the Tzelem Ha'adam was that a person can no longer communicate with everybody. People have different languages and that is what happened in the Dor Haf'laga, a Yerida of the Tzuras Ha'adam.

What do we gain with this? Says Rav Hutner now we understand Gedolei Olam, Sanhedrin, Yosef Hatzaddik knew how to speak 70 languages. Remember that the Sanhedrin was trained to speak 70 languages, wow. Now one second why is that important? It is hard for me to imagine that a Gadol B'yisroel would sit down and study 70 languages. Why is it important to know more languages?

We understand now that on a certain Darga the ability to communicate with more and more people is fundamental to the Tzuras Ha'adam, to the Hashpa of a person. I don't say that we are on the level that we should learn more languages but on the level of a Mordechai Hatzaddik, Mordechai knew 70 languages why was it important to him?

Tehillim 81:6 (עֲדוּת, בִּיהוּסָף שְׁמוֹ-- בְּצֵאתוֹ, עַל-אֶרֶץ מִצְרַיִם). We said it today in the Yom of Yom Chamishi. The Posuk refers to when Yosef went out of jail to Eretz Mitzrayim (שָׁפַת לֹא-יִדְעָתִי (אֲשָׁמֶּה). Languages that I had previously not known now I knew. As you know Yosef learned the 70 languages.

Communication is part of the Tzelem of a person. Communicating in a spiritual way, I am not saying pass the steak, pass the fries, I am talking about communicating with someone to share with him something which gives him Chizuk, something which teaches him things is the Koach of the Ruach Mimalala – the ability to speak. And so, that is a thought on the Parsha. Just like the Mei Hamabul was a lessening of the Darga of a person. 8:21 (לֹא-אִסַּף לְקַלֵּל עוֹד אֶת-הָאָדָמָה בְּעֵבוֹר (הָאָדָם). Afterwards people had become on a lower level. HKB"Y said that they are no longer on a level that their actions will cause damage to the earth. The same thing, the Mi'ut Ha'adam was in the fact that people spoke different languages.

2 – Topic – Hilchos Shemittah – Continuation from last week

As I mentioned to you last week in Artzeinu Hakedosha, in Eretz Yisrael where they live Yiddishkeit all of the time they are learning Hilchos Shemittah. Of course it is Noge'a to them more than it is to us in Chutz L'aretz, but in general there is an excitement towards Shemittah. Here Boruch Hashem we finance and support those who keep the Shemittah but we too should at least be learning at least some of the Halachos that are Noge'a to us.

I would like to share with you surprising Halachos but to give you a Mar Makom because when it comes to Shemittah people Shmuz and talk and they read things in books. I am telling you now a quote from Derech Emunah. Derech Emunah is Rav Chaim Kanievsky's incredible four volume, it is a Mishna Brura on Hilchos Zeraim. On the Seder Zeraim of the Rambam. On the top where the Mishna Brura has the Shulchan Aruch Rav Chaim has the Rambam and underneath he has also a Biur Halacha, a Mishna Brura and notes like a Shaar Tzion. He goes through Halacha L'mayseh.

In the 4th volume is Hilchos Shemittah V'yovel and there, there are of course many Halachos that are Noge'a to us. I want to tell you a Chiddush that Rav Chaim holds in Perek Aleph Halacha Beis in Tzion Halacha (footnote) Yud Ches. Listen to what he says.

As you know it is Assur to water a field on Shemittah. It is not only where crops are growing. Even grass you are allowed to water it in an amount that is needed so that it doesn't get ruined but beyond that we don't water the grass. If you are walking in the street in Eretz Yisrael and you are drinking a cup of water and you don't want to finish it, sometimes people spill it out on the grass on the side of the street and throw away the cup. Don't do that as it is Assur to water the grass.

Rav Chaim there has a Chiddush L'chumra. He says to turn on an air conditioner if you know that the water will drop on the grass, it is Assur. It is a Davar She'aino Miskavein, it is not your intention. You are not thinking of watering the grass, however, says Rav Chaim it is a Psik Raisha. It is something that will certainly happen and since it will certainly happen then it is Assur.

I have to tell you that there are those who disagree. There are those who hold that Psik Raisha D'lo Nicha Lei is Muttar in such a case where it is only a Grama. You are not pouring water on the ground you are only Gorem that water goes on the ground. On Shabbos you are allowed to spill onto a concrete pavement even though it is going to run onto the grass on Shabbos. Rav Moshe is quoted by Rav Shimon Eider as saying that. It is a Psik Raisha D'lo Nicha Lei, you don't care about it. It is only a Grama. Rav Chaim holds that it is Assur. The Aitza would be of course to put a pail where the water would come. You have to put the pail there before Shabbos because on Shabbos that water that is created will become Muktzeh and it will make the pail Muktzeh. So you put it there before Shabbos.

But one minute, maybe the pail will fill up and overflow. What they do in Eretz Yisrael is that they put some bleach into the pail so that even if the water fills up and overflows the water is not

good for growing and that is what they do. At any rate, my main point is to show Ad Heichan Hedevarim Magi'in, how far it goes.

In Derech Emunah Rav Chaim says something else. The spilling of the Sponga water out where it is going to pour onto the grass is also Assur. Even though it is a Koach Sheini and it is a Davar She'aino Miskavein, Rav Chaim writes that that is something that is Assur.

On a separate note, there is an Issur to take Peiros Shemittah from Eretz Yisrael that has Kedushas Shemittah out of Eretz Yisrael. I am not talking about vegetables – Sefichin which are Assur anyway, I am talking about fruit. But things that are Muttar.

You want to go on the airplane and take on the plane with you a bag of nuts, if those nuts grew in Eretz Yisrael in Perek Vav, Mishnah Hei it says that it is Assur. There are two reasons that it is Assur, either because there is a Chiyuv Bi'ur. The Peiros that are not eaten have to be in Eretz Yisrael or the Raivad says that Peirus should be Motzi (found) in Eretz Yisrael during Shemittah where there are fewer Peiros, therefore, it is Assur. L'mayseh, it is Assur to take it out.

I know that you are going to say what happens if I got an orange and it is an Eretz Yisrael grown orange and I am in Chutz L'aretz. Rav Moshe in the Igros Moshe Cheilek Aleph Teshuva Kuf Pei Vav says that if someone else took it out of Eretz Yisrael then you can have it in Chutz L'aretz. The Issur is only on taking it out.

How do those who plant Esrogim send the Esrogim to Chutz L'aretz as you are not allowed to take it to Chutz L'aretz? They rely on a Teshuva of Rabbeinu Chaim Berlin who wrote a Teshuva that if something is planted Al Daas to be taken for export then it is Muttar. That is basically what they rely on.

But if you find yourself in Eretz Yisrael next year and you are coming back for Sukkos it is not a Davar Pashut to bring an Esrog back. It is not a Davar Pashut to bring any fruit to Chutz L'aretz. (It is not a Davar Pashut to bring people to Chutz L'aretz). Fruits have Kedusha, what about people? Yidden don't have Kedusha, however, people go all the time? That is a separate discussion.

At any rate, I want to wish everybody a lot of Hatzlacha. Chap a' Rein there are a lot of Kuntresin with Dinai Shemittah. Make sure they come from a good source. There are lot that are not from a good source. Learn Hilchos Shemittah. Wishing everybody a wonderful Shabbos a wonderful beginning of the Zman and lots of Hatzlacha!

Rabbi Reisman – Parshas Noach 5781

1 – Topic – A thought about going in to the Taiva

As we prepare for Shabbos Parshas Noach in what are very turbulent times for us here in the NY area, certainly in the Brooklyn area and in Klal Yisrael in general. Let's try to learn something from Noach's going into the Taiva and something from Noach's being released from the Taiva. Let's start from the beginning of the Parsha with the building of the Taiva.

The fundamental question is why HKB"H required Noach to build a Taiva. Of course the Hatzala of Noach could have taken place in many different ways. Certainly HKB"H could have put Noach on an island and that would save from the Taiva or in Eretz Yisrael that was saved from the Mabul and HKB"H chose Noach to build a Taiva. The Taiva took so long to build, incredibly. Ub'lav Hachi the Rishonim already say that the Taiva could not have possibly held all of the creatures in the world and it was done to be M'ma'ait the Neis, to make sort of an explanation of what took place. But that also needs an explanation. The Taiva had very specific dimensions, a very specific size. It was built exactly the way HKB"H commanded and it needs an explanation as to why exactly that was done.

There is a separate question that needs an explanation and that is that Noach sent out the dove and the raven from the Taiva to see if the water had abated, if the dry land was visible. Presumably he did so to know when an Adam can get out of the Taiva. But that is not true because later we see as Rashi brings that Noach didn't leave the Taiva until he was commanded by HKB"H. HKB"H said to go in and you don't go out until HKB"H says leave. He understood that. What was the purpose of sending out the Yonah and the Oreiv?

Rav Druk in his Sefer on Chumash Darash Mordechai (the piece starts on page 74 and goes to page 77) has an explanation and I would like to add a little Nekuda to what he says. His basic explanation is the following. Noach Matza Chein. Exactly what level Noach was on in absolute reasons we don't know as Rashi brings. But we do know that Noach Matza Chein. What does it mean Noach Matza Chein? What is Chein?

The Posuk in Mishlei 3:34 says that (וְלִעֲנִיִּים, יִתֶּן-חֵן). There are a lot of explanations from Achronim on what Chein is, however, Shlomo Hamelech says L'anavim Yitein Chein. What exactly Chein is it goes to somebody who has some sort of humility.

Noach is called an Ish Tamim. What is Tamim? (The first) Rashi in Avodah Zorah Daf 6a says (שָׁפֵל רוּחַ). He Teitches (תמים) as someone who has humility. How does that come to Tamim which means complete?

The Gemara says in Megillah 29a (12 lines from the bottom) (מֵאֵן דִּיהִיר בֶּעַל מוֹם הוּא). Someone who is a Baal Gaiva is a Baal Mum. Somebody who practices humility, then such a person is Tamim. He is someone who is complete, someone who is Motzei Chein.

By Achav we find that even though he did Aveiros as is found in Melachim 1 21:29 (הִרְאִיתָ, כִּי-) (לֹא-אָבִי הִרְעָה בְּיָמָיו--בְּיָמֵי בְנוֹ, אָבִיא הִרְעָה עַל-בֵּיתוֹ, יַעֲזֹב כִּי-נִכְנַע מִפָּנָי; וְנִכְנַע אַחֲזָב מִלְּפָנָי) since Achav showed humility at one point to HKB"H, so Mimeila Achav had the Zechus that in his generation his Malchus did not come to an end. He lived to see a child take over for him. Anava – humility.

Humility is a Middah which brings a person to a certain level of Chein, of favor in HKB”H’s eyes.

Says Rav Druk, the building of the Taiva was for what purpose? To be saved? No. The building of the Taiva was as is found in 6:22 (וַיַּעַשׂ, נָח: כָּלֵל אֲשֶׁר צִוָּה אֹתוֹ, אֲלֵרִים--בֶּן עֶשְׂהָ). The Middah of humility is built in a person. When a person takes his own opinion, his own desire, his own wants, his own wishes and subjugates them to Ratzon HKB”H. When someone takes the things he wants and says that I am going to make myself uncomfortable, I am going to limit myself. I am going to do things that are difficult. Why? Because that is the Ratzon Hashem. That brings humility to a person. That brings a person to a level of Anavah. A person who squashes a desire that he has in order to do Ratzon Hashem, someone who is inconvenienced, certainly to build a Taiva for 120 years, that itself builds Anavah. (וְלַעֲבָדִים, יִתֵּן-הֵן).

The idea of a person, every person, an intelligent person has opinions on everything. We all have opinions on everything. Jews certainly have opinions on everything. When we subjugate that, when we lower that and talk about Ratzon Hashem that is Chein, that is (וְלַעֲבָדִים, יִתֵּן-הֵן).

So it sounds like Rav Druk is saying that the building of the Taiva was purposeless and HKB”H said just do it and it will give you Chein. That is what it sounds like.

I would like to add a Nekuda from Rav Gedalya Shorr Zatzal. If I recall correctly, Rav Shorr is focused on a Chazal. Chazal say the following. Does HKB”H care if you Shecht an animal from the neck or from the tail? Why does HKB”H tell you to Shecht an animal from the neck?

Hashem gave us Mitzvos to give us Schar. So there we have a similar question. Is it just a Narishkeit. HKB”H tells us to do something and it doesn’t matter if you do it or not. If you do it I will give you Schar. That sounds like the way to treat a child. You tell a child to do something. It has no purpose, but because you are listening to me I will give you a reward. It doesn’t sound like the proper thing to do.

Zagt Rav Shorr, Histakeil B’oraissa U’borei Alma. HKB”H looked at the Torah and created the world. The Torah is a list of things that we have to do. Doing them creates a Middah Tovah in a person. When we subjugate our Ratzon to HKB”H, when we do that that creates in a person humility, it creates in a person a human being who has good Middos, who behaves properly, who controls himself, who is disciplined. Histakeil B’oraissa U’borei Alma.

Those things that in HKB”H’s world perfect a person, they cause perfection in the world too. HKB”H created a world in which when you Shecht an animal as Halacha required, in the world that Hashem created that creates a certain Koach Hakedusha, a certain Koach Hatahara. It actually creates beneficial things for a human being. All the Mitzvos that HKB”H gave us is not because of his personal Kavayochel preference. It is that the Mitzvos were given to make us better people and that discipline makes us better people. HKB”H created a world where there is an actual benefit in it. So that building the Taiva aside from the fact that it had a benefit because it was the tool through which Hatzalah was to come, it was subjugating his will to the will of HKB”H that saved him from the time of the Mabul.

When we live in a time that the world is Mabuling around us, there is turbulence all around us. Caution, turbulence. At that time we have to bow our heads to the will of Hashem. One of the strangest things about the Corona Virus and its subsequent political unrest followed by this extraordinary amount of anti-Semitism that it has unleashed, is that everybody has an opinion. Whoever I meet knows exactly. I have spent hours on this, I don't know politically, I don't know medically. I don't know if masks do help or if masks don't help. All this talking. I don't know. Does anybody know? Probably not. The only thing I know is that I don't know. It has unleashed a tremendous amount of opinionated talk which doesn't lead to Achdus in Klal Yisrael and it doesn't lead to Ahavas Yisrael. It doesn't lead to our doing the Ratzon Hashem as Bnei HKB"H. Banim Atem L'Hashem Elokeichem. We have to bow our will to the will of HKB"H.

No one knows what tomorrow will bring, not politically, not medically, not health wise. We have to do what we have to do but we have to not allow the unrest and the fact that we are so disturbed to create within us behavior that is not K'fi Ratzon HKB"H. That is our Tzorech, that is our great need at this moment. Bend your will to the will of HKB"H and HKB"H will create the Taiva, HKB"H will bring us the Taiva. The will of HKB"H is Banim Atem L'Hashem Elokeichem. Don't speak Lashon Hora about anybody. Whatever anybody does they are experts on five different directions. I mean one person is going in five different directions. Be careful. We are human beings and we have opinions. But be careful. Have Shemira on the Achdus of Klal Yisrael. Don't talk Lashon Hora about Klal Yisrael. We have plenty of our enemies who we can talk Lashon Hora about.

The Government has taken people who are anti- Semitic people in the first place and has given them a title of inspectors and now it is legal. So what are we going to do, fight with each other? What are you doing? Anyway this was a thought on going in to the Taiva.

2 – Topic – A thought about going out of the Taiva

As it says in 8:1 (וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ). Rashi says an interesting thing. Rashi says why was it (וַיִּזְכֹּר) (זֶה הַשֵּׁם מִדַּת הַדִּין הוּא, וְנִהְפָכָה לְמִדַּת רַחֲמִים עַל יְדֵי תַפְלַת הַצַּדִּיקִים) that Elokim is Midas Hadin and it got switched to Rachamim through the Tefilla of Tzadikim. Which means to say something that is not usually mentioned, not usually stressed. Noach was saved from the Taiva because of his Tefillos, because of his Davening. What did he Daven? We know that he Davened Tehillim 142:8 (הוֹצִיָאָה מִמֶּסְכֶּר, נַפְשִׁי-- לְהוֹדוֹת אֶת-שִׁמְךָ). Take me out of this jail so that I could praise you. He Davened.

It is important to note that one of the Tainos on Noach before he went in is that he didn't Daven for his generation and he got out because he Davened for his generation. With the understanding of this Rashi it answers a Kasha that I must have asked in previous years. It always disturbs me why on Rosh Hashana we talk about Vayitzkor Elokim Es Noach. We talk about whatever we talk about on Rosh Hashana, we talk about all of the Pesukim and we talk about what has to do with Klal Yisrael. Why are we talking about Noach in the Zichronos of Mussaf on Rosh Hashana Shemoneh Esrei?

But if we understand Vayitzkor Elokim Es Noach, that he was a person who had not adequately Davened before and now he picked himself up and he Davened, such a person who picked himself up and Davened that is an extraordinary lesson going forward. Vayitzkor Elokim Es

Noach. HKB”H please remember us, think about us and B’ezras Hashem Yisborach. Ribbono Shel Olam please take us Mitzarah L’harvacha. Take us from Choshech to Ohr B’karov Mamash. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Noach 5780

1 - Topic - A thought that connects Sefer Yechezkel and Parshas Noach.

As we prepare for Shabbos Parshas Noach which is also a very special week. Tonight Thursday night at the Mishmar 2 which is the midnight Mishmar, we will be making a grand Siyum on Sefer Yechezkel. Imagine, 3 Minyanim of Yidden learning Sefer Yechezkel all after midnight and finishing all 48 Perakim. We will have a Siyum post-midnight and we will begin Divrei Hayamim. For those of you who have not learned Divrei Hayamim over the last 4 or 5 years, you are invited to join us to connect and learn Sefer Divrei Hayamim. We do about a Perek a week Bekiyus style. Please join us.

In honor of the occasion, I would like to talk about Sefer Yechezkel. What does Sefer Yechezkel have to do with Parshas Noach? You are only asking because you never learned Yechezkel. Noach's name actually appears in 14:14 (וְהָיוּ שְׁלֹשֶׁת הָעֲנָשִׁים הָאֵלֶּה, בְּתוֹכָהּ--גֵּם, דָּנָאֵל (דְּנִיֵּאל) וְאַיִיב) it mentions 3 great people, Noach, Daniel and Iyov. As righteous people who merit being saved as each was saved from a Tzarah. The Posuk says (סִי-אֲנִי נָאֻם אֶרְנִי יְרוּר, אִם-בָּנִים וְאִם-בָּנוֹת יִצְּלוּ: הֵמָּה) (לְבָדָם יִצְּלוּ). It says that they had Zechusim so they were able to help themselves but they were not able to help others. This is the way that we learn the Posuk in Yechezkel.

The Kasha is obvious. What do you mean that they were not able to save their children or their daughters? It is not true. As anybody who learned Parshas Noach knows that not only he and his wife but also his 3 sons were saved in the Taiva. Maybe Sheim was saved in his own Zechus and it could be that it was not in the Zechus of his father. But Cham about who we learned so many derogatory things and even in the Taiva he behaved improperly, it must be that he was saved in the Zechus of his father. A very Shtarke Kasha but only if you learned Sefer Yechezkel.

Rav Chaim Kanievsky in his Taima Dik'ra (page 366 on Yechezkel 14:14) asks the Kasha and he answers the following incredible answer. Just like Noach was told to bring in the animals, and birds and all of the creatures so that after the Mabul the world could be populated once again with all of the these creatures, so too Noach deserved to be saved in his own Zechus and perhaps Sheim as well, but he was told to bring in a couple of human beings to make sure that there could be a rejuvenation of the world after the Mabul. Noach himself was not a Bar Banim as he was already too old to have children, and therefore, the others were brought in just like animals were brought in, and so too they were brought in L'kiyum Ha'olam. A new look, a new glance at the story of Noach. I hope that this entices you to at least look at Yechezkel 14:14 and know what it says there.

2a - Topic - The story of Haran in the Kivshan Ha'aish - Yeish Dorshin Lishvach

At the end of the Parsha we learn that Terach had 3 children, Avram, Haran and Nachor and as you know only Avram and Nachar left Ur Kasdim and Haran died in Ur Kasdim. As Rashi

brings in 11:28 when Avram Avinu was thrown into a fire for believing in the Ribono Shel Olam, Haran was a bystander. Haran said to himself, (אם אברם נוצח, אני משל). If Avram will win this I am on his team. (ואם נמרוד נוצח, אני משל). If Nimrod will win this I am on his team. When Avram was saved, Haran declared his belief in the Borei Olam and he was thrown into the fire and that is where he died. This is what Rashi says. I think that it is a well-known idea and thought that Haran was somehow a traitor. He was not a straightforward person and he said I will go on the team that wins. Which team are you a fan of? Let's wait until the World Series is over and whoever wins I am his fan. That is what it seems to be saying.

The Kli Chemdah on Parshas Noach page 29 asks that it needs thought. Yes it is true that Haran was not on Avram's level. So what? Not everyone is on Avram Avinu's level. Avram was Makir Es Borei, he recognized the creator. Haran didn't. Haran needed a miracle of Avram being saved and then he recognized his creator. So why was Haran killed, Haran was Moser Nafsho Al Kiddush Hashem. At the end of the day Haran at that moment believed in the Ribono Shel Olam and he gave up his life Al Kiddush Hashem.

Zagt the Kli Chemdah a Chiddush. He says you are right. Haran died Al Kiddush Hashem like Rabbi Akiva died Al Kiddush Hashem. He is the first recorded person who died Al Kiddush Hashem. It is not derogatory of Haran. It is saying that Haran was somebody who died Al Kiddush Hashem. Ai why wasn't he saved? Throughout the generations people died Al Kiddush Hashem and they weren't saved miraculously except in very few cases. Avram was saved.

The Kli Chemdah brings a Medrash that Avram was saved because the Bnei Yisrael had to come out of him. Yaakov Ashe Pa'deh Es Avraham it says. Avram had to be saved because he had to have a Yitzchok from whom Klal Yisrael would come. But that is not meant to imply that Haran did anything wrong, on the contrary.

And look, we come from Haran. Haran left two daughters, Sarai and Milka. Sarai become Sarah and married Avraham Avinu so that Klal Yisrael comes from Haran and Milka who had a descendant named of course Lot and ultimately Rus and Moshiach came from Milka who married Nachor. And so, according to the Kli Chemdah's examination of the case, the death of Haran Yeish Darshin Lishvach, it is meant to be something praiseworthy. Rav Shimshon Pincus in his Sefer on Parshas Noach brings it and discusses it as well.

2b - Topic - The story of Haran in the Kivshan Ha'aish - Yeish Dorshin Lig'nai

There is also the more popular well-known approach which is negative and that Haran was wrong. It is very hard to understand. When Avram was thrown into the Kivshan Ha'aish there were dozens and probably hundreds of people there. Haran came forward and said if Avram wins I am with him, I believe in the creator. There were many hundreds who saw the miracle of Avram being saved and it didn't shake them up at all and they stayed with their Avodah Zora. Why is Haran worse?

I once saw in the Kuntras Chachmei Leiv a beautiful explanation in the name of the Kotzker. The Kotzker said we find that Avraham Avinu wanted a Shidduch from Mai'artzi Umo'laditi, from Aram, from where I come and not from Canan.

The Kasha is why. When Avram was in Ur Kasdim they threw him into the fire. When Avram was in Canan they joined him and Avram was Megayeir Anashim and Sarai was Megayeir Es Ho'anashim. Why is Canan any worse for Klal Yisrael then Aram, then Ur Kasdim?

Enfert the Kotzker, Avram Avinu wanted a people that will be loyal to their commitments. A people that would believe in something through thick and thin. Not people who bend in the wind. When it is one way it is one way and when it is the other way it is the other way. In Canan he saw, he came, he offered them to eat and Shoin they are Megayeir. That is not a deep commitment. Give them to eat and they said thank you and he said back don't thank me thank G-d. Oh who is G-d? And bang, they abandoned their Avodah Zorah and they believed in G-d. It was not a deep commitment and it did not last. In Ur Kasdim they believed in Avodah Zorah. Avram was thrown into the fire and they still believed in Avodah Zorah.

In order to convince them that there is a creator Hashem Elokeinu Hashem Echad, it takes a lot of doing but their personality is to be Am K'shei Oref, to be people who stick with their beliefs even if there are questions on them. That is Klal Yisrael. Klal Yisrael doesn't want to be a people like Haran who you believe in Avodah Zorah and then they see a show that Avram is saved and now you believe in G-d. No! Darshu L'gnai, that is not good.

He brings a story that the Kotzker when he left his Rebbe in Tamashov and went to look for a city to start Chassidus, he went to a number of cities where they were interested in him coming but he didn't go there. When he came to Kotzk, the Jews of Kotzk were Misnagdim and they came out and threw mud, dirt and rocks and told him to go away. The Kotzker said Ah! Dus Iz a Shtut, this is a city. Let's go here. Here they feel strongly in their beliefs. That is Klal Yisrael. Klal Yisrael believes strongly in its beliefs.

This idea came to mind when we started the Mishmar. People said do a Mishmar with Kugel and Cholent. I had the sense that if we have a Mishmar with Kugel people and Cholent people, people who come for the Kugel and Cholent they are not going to stick with it. The next week they will be on a diet or the next week they will have kugel and Cholent somewhere else and finished.

A Mishmar has to be with people who believe in the importance of learning late at night. It may not be easy to get people to come right away. Kugel and Cholent...they come running. You have to convince them. You have to talk about it on the phone and in person and you have to push but eventually they will get there and they will stick with it. That is the way it is. The 100 most special Jews in Flatbush, including at least one or two from the 5 Towns who drive in. These are the most wonderful people who are committed. They believe in something and they stick to it. It is not the Kugel and it is not the Cholent. It is the Ruchnios, it is the spirituality Shebo.

We need another 100. Where are you? Do it! Make it Happen. Not for Kugel and not for Cholent but for a very special Seder of Learning and Davening together on a Leil Mishmar.

3 - Topic - A Kasha on the Parsha - (Ed. Note: Hint: Answer to be found in Darash Moshe Cheilek Bais page # 3 on the Posuk in 8:12).

Everybody knows that Noah sent out first the Oreiv then the Yonah to see if the waters had dried off of the land and that there was dry land. When HKB"H says to Noah 8:16 (צא, מן-הַתְּבָרָה) so we also know that Noah was not allowed to leave the Taiva until he was commanded to do so. Hashem said go into the Taiva, so a Mitzvah of Hashem you are not allowed to violate until you get a Heter. So he did not leave the Taiva until HKB"H said leave the Taiva.

If Noah couldn't leave the Taiva until HKB"H told him to do so, why did he send out the birds to see if the earth was dry, what was the difference if the earth was dry. You can't leave the Taiva until you are commanded. Why send out the birds? What a great Kasha!

Wishing everybody a wonderful Mishmar, a wonderful Shabbos and a Gutten Vinter!

Rabbi Reisman - Parshas Noach 5779

As we prepare for Shabbos Parshas Noach. Of course today a very special day, the second day in the month of Mar Cheshvan, the first day in three weeks that the Issur of saying Tachanun falls off. We have once again the Heter to say Tachanun, that powerful Tefillah in our Davening. Let's hope that we make it meaningful and appreciate it. We have Kavanna in our Nefillas Apaim, in our Vidu'im.

1 - Topic - A thought regarding Noah's Korbanos when he left the Taiva.

For Parshas Noach I would like to share with you a thought that connects back. So let's review. I have mentioned numerous times in the name of the Netziv, that the bringing of Korbanos was known by Klal Yisrael to be a matter in which to bring Beracha to Olam Hazei.

The Netziv had said for example, that the reason the greatest kings even Chizkiya that were able to rid Eretz Yisrael of Avoda Zora, Rak Habamos Lo Saro. Could not get Klal Yisrael to give up bringing Korbanos on a Bama in the time of the Issur of Bama. Why? Because Klal Yisrael understood that Korbanos are a way of bringing Beracha and that is the Netziv's Yesod in numerous places in his Pirush on Chumash.

This week, I saw a Sefer that I had never seen before. The name of the Sefer is Peh Kadosh and it brings the writings of Rav Itzilah of Volozhin (the Netziv's father in law) who was the son of Rav Chaim of Volozhin on Torah, on the Parsha, on Chumash. There, RavItzilah of Volozhin writes on Parashas Noach, that one should be Medayeik in the Chumash in the order of what takes place.

We all remember that after the Mabul HKB"H promises Noah that he will not bring a Mabul ever again. He promises Noah that from now and on as it says in 8:22 (וְקִיץ וְחֹרֶף, וְיוֹם וְלַיְלָה--לֹא יִשְׁבְּחוּ). The world will go on and there never will be another Mabul. Zag RavItzilah, but look at the order of the Pesukim. First Noah comes out of the Taiva, then he brings Korbanos, and then there is the Haftacha from the Ribbono Shel Olam.

Zagt, Rav Itzilah, Noach understood that bringing Korbanos is what brings Gilui Shechina, it is what brings Beracha. When Noach left the Taiva he was fearful of having children and setting up a world once again where such terrible destruction could take place, so he brought Korbanos. Only after the Korbanos of Noach, does the Borei Olam come to him and He says okay there will never be another Mabul.

Zagt Rav Itzilah of Volozhin, Kach Haya Darka, I'm Ratzu Lir'os Pnei Hashechina, Hai'vi'u Korban. Rav Itzilah of Volozhin was the father in law of the Netziv and so we have a little bit of a clue into where the Netziv got his Yesod in Beracha.

I have mentioned to you that the five Avinu Malkeinu Kasveinu B'sefer are K'neged the five Chumashim. 1. (אָבינו מלכנו. כְּתִיבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים) is K'negged Beraishis which is about the creation of life. 2. (אָבינו מלכנו. כְּתִיבֵנוּ בְּסֵפֶר גְּאוּלָּה וַיְשׁוּעָה) is K'negged Shemos which is the book of Geulah. The Ramban calls it the Sefer Hageulah. What about the third Avinu Malkeinu (אָבינו מלכנו. כְּתִיבֵנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה) which is K'negged Sefer Vayikra? That fits according to the Netziv and now we know that Rav Itzilah of V'l'ozhin's rule that Vayikra, the Sefer of Korbanos, that brings (פְּרִנָּסָה וְכִלְכָּלָה), that brings a Beracha.

As the Netziv writes that Biz'man Hazeh there are no Korbanos, Tefillah is in its place. Tefillah is what brings Beracha. The Netziv says for example that that is why they were commanded in Birchas Hamazon only now that they entered Eretz Yisrael in Chumash Devarim. This is because Kol zman that they were in the Midbar, Parnasa was prepared for them. Now they needed the Zechusim of Bentching to bring (פְּרִנָּסָה וְכִלְכָּלָה). We have here another Mekor for the Yesod interestingly enough from the father in law of the Netziv.

A little bit of a deeper understanding on this topic can be gained from a letter in the Igros of the Pachad Yitzchok. Let's learn the Igeres Chaf Ches. We are referring to a Gemara in Arvei Pesachim (10th Perek in Maseches Pesachim). The Gemara says in Maseches Pesachim 118a (11 lines from the top) that there were 26 generations before the Torah was given. 10 until Noach, 10 from Noach until Avraham and then from Avraham until Mattan Torah another 6 generations. 3 of the Avos, then the next 3 generations until Moshe Rabbeinu. Levi, Kehas, Amram and then the Torah was given. So that there were 26 generations.

The Hallel Hagadol which is Tehillim 136 (כִּי לְעוֹלָם חֲסִדּוֹ) which is said (in Nusach Sfar) before (בְּרוּךְ שְׁאָמַר) has 26 (כִּי לְעוֹלָם חֲסִדּוֹ) because each one is K'negged one of those generations where the world existed with Hashem's Chesed. The world can't exist without Torah. It was a Chesed Hashem. This is what it says in the Gemara in Arvei Pesachim.

The Kasha is that there are Rishonim that say that there were generations from Noach until Avraham that were Mekayeim because of the Zechus of the Korbanos of Noach. As a matter of fact, Rav Hutner brings from the Bartenura on the Mishna at the beginning of Pirkei Avos 1:2 (עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עומד) and one of them is (עַל הַעֲבוּדָה). On that the Bartenura says, what does it mean that the world exists based on Avodah? He says, Biz'chus Hakorban She'hikriv Noach Niskayeim Ha'olam. In the Zechus of Noach's Korban the world had a Kiyum. So the Kasha is, I thought that 26 generations was without a Zechus and it was just with Chesed? What's the Pshat in 26 generations without a Zechus? Rishonim say that it was in the Zechus of Noach's Korbanos?

To answer this, Rav Hutner writes that there are two types of Chesed. The world really shouldn't be able to exist without Torah. The first 10 generations it was a total, complete, absolute Chesed. A Vitur L'gamri. The next generations, the generations of Noach and on, it was a Vitur of Chesed, it was done with a Cheshbon. There was a Haftacha, the Korban of Noach brought a certain Haftacha, a promise that the world would continue to exist. It was still B'chesed because there was no Torah, but it was a different type of Chesed. It was a Chesed that came because of the Haftacha, because of the promise that HKB"H gave. Azoi Shteit in the Igros of the Pachad Yitzchok.

We learn from here an important idea. There are two types of Chesed. Sometimes you do a Chesed to someone and he doesn't deserve anything. There is another type of Chesed where you are faithful to someone. When you give your word and you are faithful because you have a relationship. That is another type of Chesed.

The Yesod is that the Korbanos bring a relationship. The idea that Noach's Korban is what caused the next generations to be Kayeim is that Noach's Korban brought a relationship with the Borei Olam. Today it is Davening that brings a Shaychus to the Borei Olam. You are looking heavenwards to see where you are holding. That is the idea of a Korban. That is the idea of Davening. It is not just asking for stuff but having a relationship with the Borei Olam. When you Daven you are talking to Him. When you are saying Nefillas Apaim in Tachanun, you are beseeching him. It is a closeness to the Borei Olam. That Hergish is the Hergish that they are referring to.

So when Noach came out of the Taiva he said I need to have a relationship with the Borei Olam before I am Maimud Doros. HKB"H shouldn't be so distant. He set up the idea of Korbanos, the idea of Avodah, of a relationship. A tremendous Amkus to the idea of the Davening not just being something you do but being a sign of a Shaychus, of a connection. Gevaldig! That is Noach's Korbanos.

2 - Topic - A lesson about Dibbur from Rav Pam.

Let's move on to a second topic. I don't think that in all of the years that I am giving the Shiur here that I have mentioned Rav Pam's signature Shiur and Schmooze on the Parsha and I would like to do it today. Rav Pam would speak on Parshas Noach about Nekiyus Hadibur about being careful in how you speak. (Ed. Note: The topic was discussed briefly in Parshas Devarim 5778 the second thought).

The Gemara in Masseches Pesachim 3a (13 lines from the bottom) says (לעולם אל יוציא אדם דבר) (מגונה מפיו). A person should not say improper words. (שהרי עקם הכתוב שמונה אותיות ולא הוציא דבר). (מגונה מפיו שנאמר מן הבהמה הטהורה ומן הבהמה אשר איננה טהורה מן-). In our Parsha 7:8 it says (הַבְּהֵמָה, הַטְּהוֹרָה, וּמִן-הַבְּהֵמָה, אֲשֶׁר אֵינָנָה טְהוֹרָה) which is longer than saying Behaima Temai'a. So the Torah has 8 extra letters to teach us that it is nicer to say not Tahor better than to say Tamei. That is the lesson.

Everybody asks, the Torah does say the word Tamei is many places? The answer is Zagat Rashi (in the Gemara) (בחד דוכתא ללמדך לחזור על לשון נקיה) in one place the Torah teaches us this lesson. In the rest of the places, the Torah teaches us Halachos. It says this is a Behaima Timai'a this is a

Behaima Tehorah where you are teaching me Halachos. But in one place the Torah points out that in discussion you should talk to other people in a fine way.

Rav Pam would talk about Nekiyus Hadibur. I'm not talking about Lashon Hora which is an Issur as that is one thing. Nekiyus Hadibur is something else. This is very confusing to many people. Many people, Ehrliche people, Frum people, they don't see what is wrong with saying derogatory words. Saying words that are just not fine words. They are just not the way fine people talk. Mentioning bathroom words, or lack of Tzniyus words, what's wrong? These things are part of Olam Hazeh! What is wrong with mentioning these words?

Rav Pam would explain to us that when a person talks he has to be sensitive to the fact that his power of speech is an extraordinary gift. It is a gift that has to be used properly. Anyone who heard Rav Pam's Shmuezin would know every word was measured. Every word was Ois'gecheshboned.

Once in a Shmuez he said that he heard a Yeshiva Bachur talking and he heard him say whatchamacallit. He was beside himself. If I recall correctly he said in Yiddish, Velliche Sart Vort Iz Das? What type of word is that? It shows that you are speaking without thinking! Whatchamacallit? Don't say Whatchamacallit. Stop and think about what you call it or describe it. Velliche Sart Vort Iz Das.

There was once someone in Yeshiva who was arguing with a friend if the English word for Gehinnom is a dirty word. Are you allowed to say it? Gehinnom is not a dirty word. So they went to Rav Pam and they asked Rav Pam that there are some words that the world considers inappropriate but really they don't mean anything bad. He was asking regarding the English word for Gehinnom. Rav Pam said what do you mean? So he wasn't about to say the word, so he beat around the bush and stammered and said you know there are words that are not so nice and people consider them curse words and not pleasant.

Rav Pam said what do you mean? Finally Rav Pam said oh I see you mean words like Fress. Well if the question was if Fress was an appropriate word then the Bachur said yes that is what I mean. That was the end of the conversation. I suspect Rav Pam knew what words the boy was referring to. That was his answer. Words should be fine. Even if inherently a word doesn't have a bad meaning, but it is something that people don't say, fine people don't talk about, it shouldn't be.

What is wrong with going into Davening with your shirt untucked? I don't know. Is there a Din that a shirt has to be tucked in or not tucked in? But one thing I can tell you, when people of stature go to a meeting, they tuck themselves in and make sure that they look appropriate. When you go to the Borei Olam you have to look appropriate. There are things in life that you can say what is wrong with it but don't fool yourself. That is what the Torah does. It says think before you talk.

There is such a thing as Hilchos Behaima Tehorah and Hilchos Behaima Timai'a. When you talk to someone be sensitive. And so, one lesson about Korbanos and one lesson about Dibbur.

3 - Topic - A beautiful Medrash regarding patience.

I would like to add one more Nikuda from Parshas Noach which is an unbelievable Medrash. The Medrash says that when Hashem wanted to create the world he called the Malachim and said should I create the world and they said as is found in Tehillim 8:5 (מִה-אֶנּוּשׁ כִּי-תִזְכְּרֶנּוּ). Who needs man? So HKB"H destroyed the Malachim. A second Kat (group) of Malachim came, and Hashem asked should I create the world? They said man, man is not perfect. HKB"H destroyed those Malachim as well saying that they were not good for this world. The third Kat of Malachim came and Hashem asked should I create man? They said Ribbono Shel Olam You know the answer. Those Malachim stuck.

Zagt the Medrash, came the Dor Hamabul, came the Dor Haflaga and the Malachim came to the Borei Olam and they said (מִה-אֶנּוּשׁ כִּי-תִזְכְּרֶנּוּ). Ribbono Shel Olam what is going on and the Ribbono Shel Olam answered and said don't worry about me, Ani Esbol. I can wait.

The Medrash goes on to say when Shaul Hamelech came and did an incredible Maiseh of Mesiras Nefesh Hashem called the Malachim back and said look that is not (מִה-אֶנּוּשׁ) that is (אֶנּוּשׁ). That is a good person.

The lesson is when things don't go right and things seem to be in the wrong direction, but Ani Esbol, hold on and wait, be patient. That is the Midda of the Borei Olam. Wow! Patience is satisfaction in life. If we had that patience we would be so much more wonderful in our Bain Adam L'chaveiro and the world would be such a nice place. Ani Esbol, I am Sovel and I wait. Parshas Noach. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Noach - Shabbos Rosh Chodesh Mar-Cheshvan 5778

1 - Topic - Noach Tamim Haya B'dorosav - New Zman for the Mishmar.

As we prepare for Shabbos Parshas Noach and we begin the winter Zman with Rosh Chodesh Mar-Cheshvan and the month of Mar-Cheshvan coming upon us. Everyone thinks that Mar-Cheshvan means the bitter Cheshvan because there are no Yomim Tovim. While there might be Drushi Sefarim that say that, it is not the Teitch. Mar means rain. Mar-Cheshvan the blessed month of Cheshvan. The month in which we have rain. IY"H Eretz Yisrael should have rain and Beracha. Let's look at the coming month not as the upcoming bitter month coming upon us but as a joyous month, a blessing of rain Min Hashamayim.

Speaking about rain. Parshas Noach, I would like to share with you a couple of thoughts regarding the Parsha. The most famous Rashi in this week's Parsha is of course the Rashi right at the beginning of the Parsha where the Posuk tells us in 6:9 that (נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה, בְּדֹרֹתָיו). There is a great man in his generation. Rashi says (יש מרבותינו אותו לשבח, ויש שדורשים לגנאי). Some say that in Avraham's generation he would have been greater and some say that in Avraham's generation he would have been nothing. Of course there are many thoughts regarding this Rashi but none of them seem to have Halacha L'ma'isa.

Rav Chaim Kanievsky brings in his Taima Dikra (on page # 12) from the Chazon Ish, who says that both are true. That Noach was on a certain level and had he stayed on that absolute level in

the generation of Avraham it would not have been considered Choshuv. However, had he lived in the generation of Avraham, the support of the people around him would have made him an even greater person. So it's both true. It's true that in absolute terms his level was not as high as the generation of Avraham, but given the fact that he didn't have people around him to help him with what he was doing, we can assume that if he had lived at Avraham's level with the same amount of effort he would have been on a greater level. Meaning that you can Darshun it both ways, but the facts are the facts.

L'mai Nafka Mina. Halacha L'maisah is a big Nafka Mina. The Nafka Mina is the understanding that when you have people around you pushing you and doing the same good things that you want to do, you Mimeila become a greater person.

I heard an absolutely beautiful Vort and Nikarim Divrei Emes regarding one of the Gemaras in Berachos. The Gemara on 28a brings the famous story of Yavne where Rav Gamliel who was the Nasi was deposed. He was dismissed from being the Nasi and was replaced with Rav Elazar Ben Azarya. The Gemara says that when that happened and the strict requirement for entry from Rabban Gamliel were changed and you no longer had a Shomer at the door saying (כל תלמיד שאין) (תוכו כבדו לא יכנס לבית המדרש). He allowed more people in. So more benches were added to the Bais Medrash. (אתוספו כמה ספסלי) How many more benches? The Gemara says (א"ר יוחנן פליגי בה) (אבא יוסף בן דוסתאי ורבנן חד אמר אתוספו ארבע מאה ספסלי וחד אמר שבע מאה ספסלי) one said 400 benches and one said 700 benches of Talmidim were added to the Bais Medrash.

I heard a beautiful explanation of this. How was there a Machlokes of 400 to 700? It is a big Machlokes. If you say there were a certain amount and there were a few more I understand. But from 400 to 700 that is a very big difference. I heard the following. When Rabban Gamliel was Nasi there were 300 benches in the Bais Medrash. When they allowed more Talmidim to come in 400 were added. (אתוספו כמה ספסלי). One said 400 were added so you had the original 300 and 400 more. The other one said no. 700 were added. The first 300 learned differently when you had 400 additional benches learning there. When you have the additional 400 the original 300 were Nitosfu, they were also added, they also became different. It is not the same. When you have 300 or 700 it is different. Not only would Noach who was one person would have had an Aliya if it was more but even the 300 Talmidai Chachamim in Yavne would have had an Aliya with more.

We have to realize our responsibility to the community around us when there are Sidrei Halimud, when a person makes it happen, who attends, takes a Chavrusa. He adds to it, he adds to every person's learning. Of course my point is the Mishmar. When you have a Mishmar late at night and you are learning, 2 people or 10 people it is hard. If you have 20 it is easier. The goal of course is that you should have 700 so that it is easier for everybody like in the Yeshiva of Yavne. Undertake the beginning of the winter Zman, a Rosh Chodesh is a new beginning, Thursday night. Undertake to make it happen, to be part of the Mishmar, to come. You're a big boy, you can do it and you can handle being up.

Those of you who are accountants and were busy until October 16th. How can you say that you are too tired, you have been up so late. Now certainly, the Torah should be no less than the business. You should be part of the Mishmar. As we begin a new Mishmar Zman, I am

encouraging everyone to be part of it and not to let it fall apart. Yeish Darshim Lish'vach. Be part of the Darshim Lish'vach, that when you have more people it is even better.

2 - Topic - A lesson for Tefilla

In the Mussaf of Rosh Hashana we mention Noach. V'gam Es Noach B'ahava Zocharta Vatifkidaihu D'var Yeshua B'rachamim. In the Zichronos (section of Mussaf), we say that HKB"H remembered Noach. We say in the Davening of Rosh Hashana, Al Kein Zichrono Bo Lefanecha Hashem Elokeinu, L'harbo Zar'o K'afrei Teivel V'tze'etza'av K'chol Hayom Kakasuv B'sorosecha Vayitzkor Elokim Es Noach.

Now it is strange enough to mention Noach in Davening. Now Noach is our Zaida but he is everyone's Zaida. He is not typically in Davening. Punkd by Mussaf on Rosh Hashana he is Davening. Okay, it says Vayitzkor Elokim Es Noach so we mention him in Zichronos. But then we are Mevakeish L'harbo Zar'o K'afrei Teivel V'tze'etza'av K'chol Hayom. We are Davening for the descendants of Noach. A Davar Pele! It is hard to understand. Very hard to understand.

What may be, is that this is all found in Rashi. Rashi on Vayitzkor Elokim Es Noach which is of course 8:1. Rashi asks what does it mean that Hashem remembered Noach? Rashi says (זה השם (מדת הדין הוא, ויזכור אלקים את נח. ונהפכה למדת רחמים על ידי תפלת הצדיקים). It was the Davening of Noach that made it happen. We think that it had to come to an end at some time. It was a Mabul and the Mabul was not going to last forever, so finally the time came and Vayitzkor. No! That is not the Pshat says Rashi. (על ידי תפלת הצדיקים). It was through the Tefillos of Noach and those righteous people with him in the Taiva that the Mabul finally came to an end. It is the Koach Hatefilla. Koach Hatefilla is certainly something we want to mention in our Yomim Noraim Davening. We want to think about it all of the time. It is the Koach Hatefilla of Vayitzkor Elokim Es Noach that we think about.

I saw in the name of the Baal Shem Tov, why was Noach told Asei Lecha Taiva, make for yourself a Taiva, a box. It could have been Asei Lecha Sefina, make yourself a boat, Asei Lecha Bayis. Why is the word Taiva used specifically? HKB"H was Merameiz to Noach, Asei Lecha Taiva. Taiva also means a word in Hebrew. A Taiva is a word. HKB"H was Merameiz to him that this all depends on words of Tefilla, all depends on your Davening. If you are going to Daven, then something will happen, then the Mabul will come to an end. Asei Lecha Taiva, make for yourself a Taiva, take words and make sure that the words are something that you take with you.

Not only that, but the Zohar says that when Noach came out of the Taiva and he Davened to the Ribbono Shel Olam when he saw what had happened and he Davened that it should never happen again. HKB"H said in the Hebrew translation of the Zohar, the Lashon is that Ro'eh Shota, foolish leader, now you Daven? You should have Davened before the destruction, you should have Davened right away. Even though the Din was already decided in Shamayim.

Asei Lecha Taiva, make for yourself a Taiva of words that can make things happen. Tzohar Ta'aseh L'taiva. Tzohar, make for yourself a shining light. Make a Davening that has meaning, that has a Koach L'ha'ir to give light.

A grandson of the Baal Shem Tov, the Degel Machane Efraim brings this Upteitch in HKB"H's hidden message to Noach. Of course Noach ultimately did it through Davening as is seen in Tehillim 142:8 (הוציאה ממסגר, נפשי-- להודות את-שםך). Take me out of my prison which Chazal Teitch as is either referring to Yonah or it was the Tefilla of Noach. (הוציאה ממסגר, נפשי-- להודות את-שםך).

So that, a lesson of the Taiva. Word being Taiva is the Koach Hatefilla. A person has to Daven and that Koach is very much a lesson of the Taiva of Noach.

Daf Yomi just past a fascinating Gemara. The Gemara in Sanhedrin says that Nevuchadnetzar praised Hashem and was threatening to say praises that would outshine the praises of Dovid Hamelech in Tehillim. So a Malach came and smacked him on his mouth to quiet him so that he shouldn't say praises that are greater than the praises of Dovid Hamelech. The Kotzker asks Hayetachan if Nevuchadnetzar is ready to praise HKB"H in such a wonderful way, why are you stopping him, that is not right?

He answers Gevaldig. The Malach didn't stop Nevuchadnetzar, he smacked him. You can keep on saying praises after you are smacked. The Malach said look, you are sitting on the throne and you are the king of the world, so you praise Hashem. Dovid Hamelech praised HKB"H when he was in a time of Tzar, a time of Tzarah, a time of difficulty. You want to outdo Dovid's praises, I will smack you across the mouth and see what you will say then.

You know how it is when you are in a good mood and then you stub your toe or you get a splinter and suddenly you are not in a good mood anymore. What do you do now? Nevuchadnetzar's challenge was to keep on saying praise. The Malach left him with the opportunity, he didn't take away his opportunity to praise Hashem at a time when he was in pain.

The lesson of course is Asei Lecha Taiva, Daven and say the praise Hashem in a time of difficulty, in a time of pain, in a time when you are disappointed Kavayochel in the way that HKB"H is treating you. That time is when a person can achieve greatness. What a lesson from the Taiva, the words that HKB"H told Noach. Asei Lecha Taiv, make for yourself a Taiva.

And so, we have one lesson for being Mechazeik Chaverim in learning and one lesson for Tefilla and Torah. IY"H we should be Zoche that this month of Mar-Cheshvan, the rainy month of Cheshvan should bring physical rain and Beracha to Eretz Yisrael and to all of us and more importantly Beracha in our Ruchnios.

We should undertake in the coming Zman to stop being little kids who can't stay up at night. We can only stay up at night to look at the yeshiva world on the computer. L'asid Lavo, you are going to want to learn and the Ribbono Shel Olam is going to say that Moshe Rabbeinu is giving Shiur and you will show up and they will tell you no no, you have to read yeshiva world news while Moshe Rabbeinu is giving Shiur. We are sentencing you to Gehinnom where the sentence will be that you have to read yeshiva world news all of the time and for those who are very undeserving, they will only have appeals for money and there will be nothing else there. Is that what you want? Is that your Gan Eden? Make your Gan Eden be in the Bais Medrash. Looking

forward to seeing all of you this evening. Looking forward to being Mosif 400 Safsalim in the Bais Medrash tonight. A Gutten!

Rabbi Reisman - Parshas Noach 5777

1. As we prepare for Shabbos Parshas Noach. Today is the second day of Cheshvon and before I talk about the Parsha I want to talk about the significance of Beis Cheshvon. Today is the first day at least for the Minhag of most of us in many weeks that we finally have a Heter to say Tachanun once again. That we are once again allowed to say Nefilas Apaim, that very special Tefilla that we say after Chazaras Hashatz.

I would like to encourage you to learn Tehillim Perek Vav, it is a very short Perek in Tehillim. It is all of 11 Pesukim, 10 of which are Nefilas Apaim. If you take out a Tehillim with the Teitch and learn it you will know what you are saying by Nefilas Apaim.

Let me speak out a Radak on Perek Vav Posuk Aleph. The Radak's issue is something that you should have thought of. When you say something in Tehillim, let's say you said (לְדוֹד יְרוּרָה, אוֹרִי) and you say (שְׁבִתִּי בְּבֵית-יְרוּרָה, כָּל-יְמֵי חַיִּי) for example. When you say (שְׁבִתִּי בְּבֵית-יְרוּרָה) what are you thinking? Are you thinking about yourself (שְׁבִתִּי בְּבֵית-יְרוּרָה)? I wish that I should be able to sit in the house of Hashem all my life or no, that Posuk was written by Dovid. (שְׁבִתִּי בְּבֵית-יְרוּרָה) your Kavana is that Dovid Davened to be able to sit in the Bais Hashem all of his days. What is the proper Kavana when you say that?

As a matter of fact, when you say Nefilas Apaim and you say words like (רָפְאֵנִי יְרוּרָה--כִּי נִבְהָלָו) (עֲצָמִי) or you say (אֶל-בְּאֶפְדֵּי תוֹכִיחֵנִי). What is the Kavana? Are you thinking that Dovid Davened (אֶל-בְּאֶפְדֵּי תוֹכִיחֵנִי) Hashem don't punish me, or are you thinking me, I (אֶל-בְּאֶפְדֵּי תוֹכִיחֵנִי). I am talking to the Ribbono Shel Olam and am saying these words. How does one say words of Tehillim that are in the Siddur, that are in Nefilas Apaim?

The Radak in Perek Vav Posuk Aleph writes that when Dovid Hamelech said the Kapitalach of Tehillim he really said it with both Kavanos. Many of the paragraphs of Tehillim which are requests, which are prayers to HKB"H, Dovid wrote them about himself but that they should also apply to every single person who Davens. Therefore, when you say to HKB"H (אֶל-בְּאֶפְדֵּי תוֹכִיחֵנִי) you are joining with Dovid in a Bakasha that Dovid made for himself and for you as well.

2. Let us now turn to this week's Parsha, Parshas Noach and I would like to begin with a thought that has in it an extraordinary lesson. After the Mabul is over the Posuk tells us that Noach left the Taiva and he offered up a Korban to the Ribbono Shel Olam. 8:21 (וַיֵּרָח יְרוּרָה, אֶת-רֵיחַ הַנְּחִיחַ) And the Posuk says (וְיֹאמַר יְרוּרָה אֶל-לְבָבוֹ לֹא-אֶסְפָּה לְקַלֵּל עוֹד אֶת-הָאָדָמָה בְּעִבּוֹר הָאָדָם) I will no longer bring this type of punishment on Adam. Why is HKB"H deciding Kavayochel not to bring such a punishment again (כִּי) because (יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו) people are naturally inclined to misbehave and therefore, we have to give some special understanding to human beings. So this is a reason for Rachamim. (כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו).

But if you look back in 6:5 there it says (וַיֵּרָא יְרֹנָה, כִּי רָבָה רַעַת הָאָדָם בְּאָרְץ). There when HKB"H is punishing it says that HKB"H saw the Ra of Adam and he decided to punish them. Why? Because he saw (וְכָל-יֹצֵר מִחֻשְׁבֹּת לִבּוֹ, רַק רַע כָּל-הַיּוֹם) that a human being has a nasty Yeitzer Hora that brings him bad thoughts all day. A Pele! First it says that Hashem will punish. Why? (יֹצֵר). (כִּי יֹצֵר לֵב הָאָדָם רַע מִנְעֻרָיו). Then it says that Hashem will be Meracheim. Why? (כִּי עַם-קָשָׁה-עֲרָף אֲתָה). The same exact thing. It is a Davar Pele. Why should it be this way that the same reason is a reason to punish and the same reason is a reason to have Rachmanus. It is a Davar Pele.

It reminds me of a similar Kasha that I asked once probably in Parshas Ki Sisa. This is because we find a similar thing that in Parshas Ki Sisa HKB"H says to Moshe Rabbeinu in Shmos 33:2 (וְשִׁלַּחְתִּי לְפָנֶיךָ, מַלְאָךְ) let a Malach go before you and I am not going to go with you personally. Why? 33:3 (כִּי עַם-קָשָׁה-עֲרָף אֲתָה). Because you are a very stubborn people. This is the reason Hashem says I won't go, let a Malach go in my place.

Later, when we find Moshe Rabbeinu defending Klal Yisrael, we find that Moshe Rabbeinu defends Klal Yisrael with a Taina that don't let a Malach go with them because (עַם-קָשָׁה-עֲרָף). The same exact reason is given for a punishment and for a reason not to punish. Halo Davar Hu!

Let me share with you a thought from the Sefer Tomer Devora. The Tomer Devora which was written by the Ramak, Rav Moshe Cordevora (1522 - 1570) one of the great Chachmei Tzefas has in the first part a discussion of the 13 Middos of Hashem. One of those Middos is Lo Hechzik La'ad Apo, Hashem doesn't continue to be angry forever. As the Ramak explains, this has nothing to do with people doing Teshuva. When HKB"H sees fit to punish and the punishment takes place, there is a Middah of not staying angry forever. Lo Hechzik La'ad Apo. The purpose of a punishment is for people to do Teshuva, but even if they don't there is a time to be angry and there is a time when that passes.

We often make a mistake, we are upset at someone, we are angry at someone and we can't let go of it. We ruin a relationship with someone who is otherwise a good friend or a relative, over an issue where we may be right. Lo Hechzik La'ad Apo. There comes a time when a person has to back down from his anger.

There is a lesson here. Agav, I forgot to mention that the Michtam Eliyahu writes that after the Shoah, after the Holocaust, HKB"H was very Meracheim on Klal Yisrael and brought us here to America and even greater to Eretz Yisrael and allowed Klal Yisrael to have a rebirth. The Michtam Eliyahu writes, there was no Teshuva as a result of the Holocaust but it was the Midda of Lo Hechzik La'ad Apo. The anger brings a punishment and then it is a time of Rachamim. That is certainly what happened with the Mabul. After the Mabul is over it is a time of Rachamim.

It is an important lesson to know. If you have a friend, an acquaintance, a relative, a spouse who has a certain Middah that is unusual. A person has an extreme Middah in one way or another. Typically speaking, the exact same Middah is a Chisaron and a Maila. Let's say for example, you have someone who is a Type A personality, a very active personality. He runs to do, he is quick, he sometimes has Behala and he just does things. It is a Chisaron and it is a Maila. What I mean

to say is, he rushes to do things and sometimes doesn't think it through properly and makes mistakes. On the other hand, he is quick to do things and in doing so he accomplishes.

The Middah of Zerizus of doing things successfully and quickly and Behala, doing things too quickly to a point that it brings confusion, those two Middos are outgrowths of the same type of a personality. When you look at such a person, on the one hand you get frustrated by his failures and on the other hand you are interested in his abilities.

When you look at a person, you can look at exactly the same Middah and you can look at it with Middas Hadin, or you can look at it with Middas Harachamim. You can see in him his failures and you can see in him his accomplishments. The same exact Middah.

The Ribbono Shel Olam Kavayochel decided that the Middah of (יִצְרָר לֵב הָאָדָם רַע) came to a point where it deserved for a Mabul to be brought upon the world for the good of the world. That is what the world needed. (וְכָל-יִצְרָר מִחֻשְׁבֵּת לְבוֹ, רַק רַע כָּל-הַיּוֹם). On the other hand, after the Mabul when it was a time of Rachamim, HKB"H said look at that Middah, the (יִצְרָר לֵב הָאָדָם רַע מְנַעֲרִיו) and still he can bring a Korban for Raich Nichoach. He may have failures but he also has accomplishments and those accomplishments are because he overcomes that (יִצְרָר לֵב הָאָדָם רַע).

You can look at a person in two ways. It is an important lesson. There may be a time when something upsets you, when it is a time to discipline. Or it is a time to be Marchik, to distance yourself from someone because of a certain Middah. But when that passes, look at that Middah and try to see the good in it, see the positive in it. The same exact Middah can have a side that is positive and a side that is negative. Human beings like to see things black or white, we don't like gray. We like things to be cut and dry. It should be clear this way or that way. Most things in life are not so clear. It is a lesson in HKB"H being Mefuyas, HKB"H reaccepting of humanity after the Mabul, of Klal Yisrael after the Holocaust, to try to see the good in the people around you.

3. And so, I am urging you to do well in Tachanun, to learn from this week's Parsha good Hanhagos in people and let me end with a Dvar Halacha.

There are Sheva Mitzvos Bnei Noach. We all know that there are Sheva Mitzvos Bnei Noach, actually six Mitzvos were given to Adam Harishon and the 7th which is Aiver Min Hachai is added in this week's Parsha. Yet it is called Bnei Noach. Why Sheva Mitzvos Bnei Noach? The usual answer in different forms is that it is not that Mitzvah that Adam was given. Adam was given it in one form and after Noach it took on a new form. So the different Terutzim have the different ways of saying this. But in the Mitzvos Bnei Noach there was an elaboration on all Sheva Mitzvos Bnei Noach. It was expanded.

The Rambam in Sefer Shoftim, Hilchos Melachim Perek 9 Halacha 2 writes a Chiddush that the Bnei Noach are not allowed to make statues for beauty. The Rambam means that that Issur that all Yidden have in making statues B'derech Klal (Shemos 20:19) (לֹא תַעֲשֶׂוּן, אֱתֵי) that applies to Bnei Noach too because that is an expansion of the Issur of Avodah Zora.

A Jew is allowed to make a statue of a sheep or a goat, we are not allowed to make statues of a human being or of any heavenly body, or any way in which HKB"H appears as a Navi in a dream. There are limitations on which statues we could make.

The Rambam in Hilchos Melachim says a Chiddush that it applies to Bnei Noach as well. (וכל ע"ז) (שבית דין של ישראל ממיתין עליה בן נח נהרג עליה) What is the source? From where did the Rambam get this? That the Bnei Noach had this expansion of the Issur of Avodah Zorah. There is an incredible Pnei Yehoshua at the end of the second Perek of Rosh Hashana and he says that when Klal Yisrael came at the time of the sin of the Eigel to Aharon, they asked for a statue of a human being as is found in Shemos 32:1 (כִּי-זֶה מַנְשֵׁה הָאִישׁ אֲשֶׁר הָעִלְנוּ מֵאֶרֶץ מִצְרַיִם, לֹא יִדְעֵנוּ מָה-הָיָה לוֹ). Make us a statue of a person. Aharon instead made an Eigel because a statue of a human being you are not allowed to make. A statue of an Eigel that is something else.

The Chemdas Yisrael which is the Kli Chemda's Sefer on Sefer Hamitzvos writes that is a Mekor for the Rambam. Because at the time Moshe Rabbeinu had not yet brought down the Torah, the Chiyuvim were still the Sheva Mitzvos Bnei Noach and the statue of an Ish was Assur at that time. That is the Rambam.

I have a question. I don't know where there is a section in the Shulchan Aruch for Mitzvos Bnei Noach. In my Shulchan Aruch there is no section for Sheva Mitzvos Bnei Noach. The Sugya is in Sanhedrin (56a on the bottom). The Rambam in Hilchos Melachim brings the Sheva Mitzvos Bnei Noach. Indeed it is a Chiddush that he says that you are not allowed to make a statue but it is a Rambam and I don't know who argues.

In Igros Moshe, Yore Dai'a Teshuva Bais, Siman Nun Daled, there is a fascinating Teshuvah about making a statue. It seems that after the Kennedy assassination, the community is McKeesport, Pennsylvania got together to make a statue of Kennedy. The Rav there, Rav Chin asked Rav Moshe whether they could contribute to making such a statue. After all, a Jew is not allowed to make a statue of a person. Rav Moshe in his Teshuva Paskened that they are permitted, but that they should have in mind not to own the statue and they could contribute to the non-Jews making it.

In the Teshuva, Rav Moshe seems to assume that non-Jews are not Metzuba in the Issur of making a statue. Tzorech Iyun as according to the Rambam they are. Apparently Rav Moshe understood not to Pasken like the Rambam but I wonder what the Mekor is.

I want to thank everybody for joining us here today. I wish everybody an absolutely wonderful Mishmar night tonight followed by an absolutely wonderful Shabbos. May we all be Zoche this Parshas Noach to renew our Bris with the Ribbono Shel Olam and go forward to a wonderful year of 5777. Good Shabbos to all!

Rabbi Reisman - Parshas Noach 5776

1. It is always confusing in the Mussaf of Rosh Hashana that we say V'gam Es Noach B'ahava Zocharta. In the Zechiros in the Mussaf on Rosh Hashana we mention Noach that HKB"H remembered in the Parsha. To me it is always a wonder why are we mixing Noach into a Tefilla of Klal Yisrael. V'gam Es Noach B'ahava Zocharta, also Noach he remembered with love. Where was the Zechira? In this week's Parsha 8:1 (וַיִּזְכֹּר אֱלֹדִים, אֶת-נֹחַ). HKB"H remembered Noach, he thought Kavayochel of Noach.

The question of course is why does Noach need to be remembered in Zechusim in order to be saved from the Mabul? After all, the generation sinned and deserved to be punished. Noach, Pashtus did not deserve to be punished and therefore, he was not killed, he was given a way to be saved from the Mabul. So why does it say in the Posuk that HKB"H had to remember Kavayochel a Zechus for Noach, L'chora Noach didn't need Zechusim?

Rashi perhaps was bothered by this Kasha because if you look in Rashi it says (מה זכר להם (לבהמות, זכות שלא השחיתו דרכם קודם לכן). Perhaps if you look in Rashi, it is not so clear but maybe Rashi means that. That Noach deserved to be saved but (וַיִּזְכֹּר אֱלֹדִים, אֶת-נֹחַ, וְאֶת כָּל-הַחַיָּה) is going on the animals and not on Noach. However, in the Davening in Mussaf we don't say that. We say V'gam Es Noach B'ahava Zocharta, that Noach himself needed some sort of Zechira to be saved from the Mabul. Therefore, our goal today is to understand what that means, Noach didn't deserve to be killed so he was saved, what special Zechira was needed?

Rav Pam in the Atara L'melech brings a Chiddush regarding Noach. In the Maimar entitled (וְנֹחַ, מִצָּאָה) Rav Pam brings that the Gemara in Masseches Sanhedrin 108a (16 lines from the bottom) (אף על נח נחתך גזר דין אלא שמצא חן). That Noach really deserved to be included in the Onesh of the Mabul (אלא שמצא חן). He had some Zechus and he was Motza Chein. The question is what is Chein? What does Chein mean? It is a hard word to translate, what does it mean that he found Chein. If he didn't deserve so why was he saved?

Rav Pam answers this by quoting from the Sefer HaChareidim. The Sefer Chareidim says somebody who does not anger finds Chein in the eyes of HKB"H. Noach was a Savlan, he was Noach Lab'riyos. He was easy with people. He was a Liechte Mentch, he was an easy person. He didn't get aggravated easily. If Noach saw that someone parked and was blocking his driveway he didn't get all upset. He didn't get all angry. If Noach came home and one of his children had eaten his favorite dessert he didn't get all upset, he didn't get all angry. If in Shul he didn't get a Kibbud, Noach Savlan Haya. Noach was somebody who did not get angry.

The Gemara in Arvei Pesachim (in Masseches Pesachim 113b 8 lines from the top says) that (שלשה הקדוש ברוך הוא אוהבן מי שאינו כועס). The Gemara gives categories of people who Hashem loves. One of them is someone who doesn't get angry. (וְנֹחַ, מִצָּאָה) because he had a Midda that he didn't get angry. That Gevura, that strength is what really was the Zechus that got Noach the Gezaira taken off of him. Still he was Motzei Chein. That is a big Yesod in life. Even someone who doesn't deserve to be saved will be saved if he has this Middah. The Middah of Savlanus.

When you think about it, it is not only a mystical idea it is also a practical idea. It is displayed all the time in the world that Hashem created. Someone is driving a car on Halloween night and children throw an egg at the car. There are people who are Savlanim, they take it easy, they drive home and the next day they get a car wash. Every once in a while you have a Ko'ais who stops the car and gets out screaming. Those are the people who get murdered. Those are the people who get injured. Those are the people that get in trouble. In this world somebody who is a Savlan is better off. Not only because HKB"H treats him differently but because HKB"H created a world in which a Mi'she'aino Ko'ais gains much more.

Let's return to Noach in the Taiva. The Gemara says in Sanhedrin 108b (11 lines from the bottom) that אמר רב חנא בר ביזנא אמר ליה אליעזר לשם רבא כתוב למשפחותיהם יצאו מן התיבה אתון היכן (הויתון א"ל צער גדול היה לנו בתיבה בריה שדרכה להאכילה ביום האכלונה ביום שדרכה להאכילה בלילה האכלונה בלילה). Sheim the son of Noach met Eliezer the servant of Avraham Avinu and Eliezer asked Sheim what was it like in the Taiva? Sheim responded it wasn't a cruise, it was a very difficult time. An animal that was fed at a certain hour we made sure to feed the animal at that hour. We also had special menus each animal. Why did HKB"H make it so difficult for Noach in the Taiva? The answer is that Noach survived in the Zechus of his Savlanus, of his patience that he didn't get angry. Therefore, the entire period in the Taiva, Noach was Zoche, he had the Zechus because HKB"H saw his ongoing Savlanus and that is what protected him. (ויזכר אֱלֹרִים, אֶת-נֹחַ). HKB"H remembered Noach. He saw Savlanusi and for that he made it.

On Rosh Hashana we mention it. V'gam Es Noach B'ahava Zocharta. That he didn't deserve except as payment for his Savlanus, his lack of anger, HKB"H Zachar, remembered him L'tov. What an appropriate thing to say in the Zechiros at the time of the Din in heaven on Rosh Hashana. HKB"H we may not deserve but we request to be helped in the Zechus of Savlanuso.

At a time that Klal Yisrael needs Rachamei Shamayim, at a time that there is Kavayochel Kas in heaven, there appears to be a Kas in heaven on Klal Yisrael. On a whole Tzibbur of Yidden in Eretz Yisrael. It is important that we understand what is happening. It is a Shas Hakas. I don't know if we are Ra'ui. Gam Mi She'aino Ra'ui B'zechus Savlanuso. To battle Kas we down here have to squash the Kas which is part of our lives all too often. It is a time to be sincere in serving HKB"H and in dealing with other people to think about HKB"H. If we swallow something Hashem Kavayochel will swallow a punishment that we deserve. If we lash out at someone who wrongs us then Midda K'negged Midda G-d forbid, heaven will do the same. It is a time to practice squashing Kas down here. In that way in heaven too the Kas will disappear.

People ask if they should send their children back to learn in Eretz Yisrael. To send the girls to the seminary in Eretz Yisrael. This is the best time to send them. It is a time that the Avir, the atmosphere in Eretz Yisrael is serious, is sincere. The Davening the Learning is a better Davening a better Learning. When you are around the corner, around the block, or a neighborhood over from a place where danger erupted, where a Sakana happened, you Daven differently and you listen differently. If you have a child that is supposed to go to Eretz Yisrael next Zman, consider having the child moving up the time to go to this Zman. This is the best Zman to go. The time where Eretz Yisrael needs the support of everybody. Everybody needs to think about Eretz Yisrael, we need to do for Eretz Yisrael, we need to walk around with the

feeling that at a time of Kas, a time of Kavayochel Din, and we need to squash Din and not to practice Din with the people that we know. And so, a thought regarding (וַיִּזְכֹּר אֱלֹדִים, אֶת-נֶחֱ). (וַיִּזְכֹּר אֱלֹדִים, אֶת-נֶחֱ).

2. The Dor Haflaga at the end of the Parsha. We know that the Mabul took place in the year 1656. This is a calculation based on Parshas Beraishis. People ask when did the Dor Haflaga take place. The Posuk in 10:25 says (וְשֵׁם הָאָדָם פֶּלֶג, כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ). Peleg was named Peleg because during his lifetime the Dor Haflaga happened, the dispersion of Migdal Bavel happened. But it doesn't say when. Peleg lived for over 300 years. When was it?

Let me tell you what you would discover if you investigate this question. A technical question with a Mussar lesson. The Daas Zekanim Baalei Tosafos at the beginning of Parshas Lech Lecha says Avraham Avinu was 48 years old at the time of the Dor Haflaga. Avraham was born in the year 1948 from creation and 48 years later was the year 1996 from creation. So that answers the question with which we began. When was the Dor Haflaga? 1996 from the year of creation. Then we discover a Davar Pele. We go back to Peleg (כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ). Peleg died 340 years after the Mabul. The Mabul was in 1656. Add 340 and it comes out that Peleg died in 1996. (כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ). It was in his days that the dispersion took place. A Pele. It was barely in his days, he died at the same time as the Dor Haflaga and he is called Peleg (כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ)?

The answer is that there is a tremendous Mussar here. It is not just telling you about a name and a historical fact. When you see something happen on the world stage, when you see that there is dispersion, humanity who live together as one people is now dispersed into the 70 nations. You say when did it happen? In the year 1996. No, the dispersion happened then but it was coming. There were 340 years of built up, lack of use of the oneness of humanity. It was building up to the Dor Haflaga from the Mabul for 340 years that human beings did not use their unity, their ability to be one people towards a positive end. Finally it came to an apex, it came to a final decree in the year 1996. But don't make a mistake, it didn't happen then. It was noticeable then, but everything that has to do with the Dor Haflaga is in the circumstances that lead up to it, in the time that leads up to it. In the world when you see something and it disturbs you, such as today, in heaven there is patience. Punishments don't happen right away. When something is under-appreciated, when something holy is under-appreciated there is patience and a certain time is Mali S'asan in the language of Chazal. A punishment comes forward. Therefore, when things on the world stage happen, we have to understand that it calls for a reordering of an appreciation for that which HKB"H seems to be threatening to take away from us. On the world stage when the unity of humanity is threatened they should have understood that they weren't using it right. When Shalom is Eretz Yisrael is threatened, we have to understand that our appreciation of Eretz Yisrael perhaps is not being used correctly.

3. For the last minute of the Shiur I would like to share with you a thought. At the end of the Parsha in 11:29 the Posuk says (וְשֵׁם אִשָּׁת-נָחוֹר מִלְכָּה). We have the name Milka. This is one of the few names in Tanach which we pronounce differently. We pronounce Malka not Milka. There are a number of such names. Basya a common name today should be Bisya as the daughter of Pharoh is called in Divrei Hayamim. Nochum should actually be Nachum not because of the Sefardi pronunciation but because the Navi was named Nachum. There is a Patach under the Nun. There are a number of such names.

Why is it that way? We don't know. It just might be social. People are just not accustomed to the name Bisya and they are used to Basya. There may be a deeper reason for it. Rav Yaakov Kaminetzsky wrote on Nach and recently one volume of his Chiddushim on Nach was printed. There I saw that the name Shimshon is often called Shamshom. Often today people are named Shamshon instead of Shimshon. In Chassidishe circles certainly with the name Shamshi or Shamshon. Rav Shamshon Refael Hirsch signed his name Shamshon. There is a copy of his signature with a Patach under the Shin. Shamshon Refael Hirsch.

Why? Says Rav Yaakov because Shimshon died in a way that is very sad and very tragic, therefore, we don't want to take the name Shimshon after him exactly. The Shinui of Shamshon took place.

Similar to the name Yeshaya which comes from the name Yeshayahu but Yeshayahu was murdered and hence many people use the name Yeshaya. Coming back to Milka and Malka. Perhaps we don't want to use Milka after all, Milka married Nachar and was not Zoche to marry Avraham and therefore, we are Meshaneh. This rule may account at least for some of the names in Nach which are pronounced differently because if that person himself has a reason that we don't want to name after him precisely we would be Meshaneh the name. A thought.

With this I wish everybody an absolutely wonderful Shabbos. We Daven for Sholom. Sholom in Eretz Yisrael, Sholom between Yidden, we shouldn't be fighting with each other, we shouldn't have disputes with each other. Who knows maybe in heaven there is a count of how much Sholom there is among Yidden and that influences the amount of Sholom Klal Yisrael has from its enemies around it. Let's do something to make it better. A Guttent Shabbos to one and all!

Rabbi Reisman - Parshas Noach (Shabbos Rosh Chodesh Cheshvan) 5775

1. I would like to begin with a Yesodosdika Machshava that has to do with this week's Parsha. In the Haftorah we read from Yeshaya as is found in 54:9 (כִּי-מִי נֹחַ, זֹאת לִי, אֲשֶׁר נִשְׁכַּעְתִּי מֵעֵבֶר מִי-נֹחַ) (עוֹד, עַל-הָאָרֶץ). When the Ribbono Shel Olam talks about the Mabul he calls it Noach's water. It is a bit difficult. Why are you calling it the waters of Noach, it was everyone in the generation but him that caused this Mabul to come.

The Zohar says and it is quoted in many places, that Noach made a mistake in that he didn't Daven for the members of his generation. The Zohar says this in a very powerful way. He says that when Noach exited the Taiva and he saw a desolate world, he was very moved and he wept. He said, Ribbono Shel Olam you are called the all merciful one. You should have had mercy on your creatures. To which HKB"H responded to Noach, you foolish leader, now you say this? You should have Davened for the people earlier when you knew that you found Chein in my eyes. Now you stand and Daven?

Noach is faulted for not Davening earlier to save his generation. Noach's error was in the fact that he didn't understand that even though HKB"H told him as is found in 6:13 (וְהִנְנִי מַשְׁחִיתָם, אֶת-) (הָאָרֶץ) I am going to destroy the world, it is still a time that a person could Daven. Yafa Tzeaka Bein Kodem Gezar Din Bein L'achar Gezar Din. Noach made a mistake and he thought that he

was too late and that his Tefilla wouldn't help. HKB"H told him you are foolish, you are underestimating the power of Davening.

I saw brought in the name of the Baal Shem Tov that when HKB"H said to Noach to make a Taiva. Taiva is a box. Why didn't HKB"H say Asei Lecha Sefina, Asei Lecha Bayis. Why a Taiva? The Baal Shem Tov said that he was Merameiz to him Asei Lecha Taiva. It is time for you to Daven. Taiva is a word. Take words and use your words. 6:16 (צִהָר תַּעֲשֶׂה לְתִבָּה). Take the Taiva, the words that you have and make them beautiful and shiny. (צִהָר תַּעֲשֶׂה לְתִבָּה). And so, the lesson here that Noach failed to appreciate, was that Tefilla helps.

Rav Nebenzahl in his Sichos on Parshas Noach brings a Gemara in Maseches Makkos and explains it beautifully based on this. The Gemara in Makkos 11a (21 lines from the bottom) says (לפיכך אימותיהן של כהנים מספקות להן מחיה וכסות כדי שלא יתפללו על בניהם שימותו) that the mothers of the Kohanim Gedolim would try to make the Arei Miklat (cities of refuge) comfortable for those who were there because she was afraid that they would pray for the death of the Kohen Gadol. Halacha is, that when the Kohen Gadol dies those that are in the Arei Miklat go free. She didn't want them to Daven for the death of the Kohen Gadol and therefore, tried to be helpful to them.

The Gemara in Makkos asks (14 lines from the bottom by bringing a Posuk from Mishlei 26:2) (קללת חנם לא תבא) שהיה להן לבקש (שהיה להן לבקש) (רחמים על דורן ולא בקשו) that the Kohen Gadol made a mistake in that he should have Davened for his generation and therefore, he is a bit at fault for the fact that somebody went to the Ir Miklat. This is the Gemara.

The Gemara later in the Mishnah on 11b (18 lines from the top) says (משנגמר דינו מת כ"ג ה"ז אינו) (גולה אם עד שלא נגמר דינו מת כ"ג ומנו אחר תחתיו ולאחר מכן נגמר דינו חוזר במיתתו של שני) that if the Kohen Gadol died between the time that someone killed B'shogeig and the time that Bais Din told him to go to the Ir Miklat and a new Kohen Gadol is appointed, then the Kohen Gadol who is alive at the time of the Gmar Din of the Psak of the Bais Din is the one whose death causes the Rotzaiach to go free. Here the question is why? He was not Kohen Gadol when the death took place, so there is no complaint of (שהיה להן לבקש רחמים על דורן). For this the Gemara says (11 lines from the bottom) (היה לו לבקש רחמים שיגמור דינו לזכות ולא ביקש). The Kohen Gadol should have Davened that Bais Din would find some Zechus, some type of favorable way to judge the one who killed B'shogeig.

Says Rav Nebenzahl, from where do we learn such a thing that after the Bais Din is already judging a case and the correct ruling in a case is that this Rotzaiach should go to an Ir Miklat, we say the Kohen Gadol should Daven that they should find favor and Pasken differently and incorrectly? Could it be that a Kohen Gadol should Daven that way?

Says Rav Nebenzahl yes, we learn it from here because Hashem Paskened that the generation of Noach deserves death and yet there is a complaint to Noach to Daven for them anyway. So too, the Kohen Gadol should have Davened for this person anyway even though the ruling of the Bais Din would be a negative one and that would be correct.

From here we learn an incredible thing. The idea that Tefilla has an incredible power. But more than that. It is demanded of us that we Daven. It is demanded of us that we pray for Klal Yisrael even in a time that Klal Yisrael is G-d forbid not deserving. Even when the Gezaira is a Gezaira, nevertheless we have to do our part by Davening and Davening can help. (Ed. Note: This topic of Maseches Makkos with the Kohen Gadol who died and the second Kohen Gadol is blamed for the Rotzaiach being sent to the Ir Miklat was brought up in Parshas Maasei 5771 with a Teretz from the Sefer Tal Shamayim. Ayin Sham).

2. Let's move on to a second thought. The second thought is based on an incredible idea and I believe that I saw it in V'harev Na on Parshas Noach. He talks about Yir'as Shamayim in general. Rav Elchanan Wasserman for those of us who have learned about him, from his biography, was a person of incredible Yir'as Shamayim. It is said that he never smiled, he was a person with an incredible seriousness who walked around with the feeling of the Shechina over his head. Perhaps some prophetic feeling of the terrible tragedy which was about to befall Klal Yisrael. Rav Elchanan had an incredible memory. Whatever he learned he remembered and that is really something incredible. The Talmidim would remark that Hashem blessed him with an incredible memory. To this, Rav Naftali Tropp said no, it is not that Rav Elchanan has an incredible memory it is that the Torah says (הִשָּׁמֵר לְךָ, פֶּן-תִּשְׁכַּח) be careful don't forget a word in Torah. Rav Elchanan had such incredible Yir'as Shamayim that he was afraid to forget a word of Torah and violate that which it says in the Torah itself. Incredible Yir'as Shamayim that caused him to remember his learning, to remember the Torah. It is an incredible insight into the greatness of Rav Elchanan.

I remember once seeing a Vort in Parshas Shemos. The Miyaldos, Yocheved and Miriam saved the lives of the Jewish children. As it says in Shemos 1:17 (וַתִּירָאנָה הַמִּיָּלְדוֹת, אֶת-הָעֶלְרִים). They had fear of Hashem. They had fear of Hashem? They were tremendous Baalei Chesed, they were kind people, they were people who helped with childbirth. Helped mothers giving birth and caused the children to remain alive. They were Baalei Chesed.

The idea is that even Chesed only goes well if the Chesed is accompanied with Yir'as Shamayim. A person who does Chesed because he has feelings of Chesed is very nice but we need a Chesed that is accompanied with Yir'as Shamayim, with guidance from HKB"H.

I am learning the Sefer Hakuzari and in Maimar 3 Os 7 he says that everyone knows that a Chok, a Mitzvah that we couldn't figure out on our own needs to be decreed from heaven. But it is also true about Mitzvos Sichlios, logical Mitzvos. While it might be logical to honor our parents or not to harm others, we need HKB"H to give a Shiur, to give guidance to how much respect are we obligated to give our parents. To what degree are we prohibited from doing damage to other people's things. Are there situations where perhaps it is permitted? We need HKB"H even to help us with our Chesed. A beautiful thought. And so, one thought regarding Davening and one thought regarding Yir'as Shamayim.

3. Let me now share with you a technical idea, a beautiful idea to answer a technical question. We read in the Parsha that Adam was not allowed to eat meat. It was only after the Mabul that Noah and his descendants were allowed to eat meat. The Ramban at the end of the first Perek in

Beraishis explains that it was because Noach saved the lives of all these animals that they were therefore, subservient to him to the degree that man was allowed to eat meat.

There are a few difficulties with this. One difficulty that the Aruch Laner asks in Maseches Sanhedrin 59 that if so, how did Hevel bring Korbanos, bring animals as Korbanos if he wasn't allowed to kill animals he shouldn't be allowed to slaughter it as a Korban?

There are other difficulties. The primary difficulty that Adam was not commanded with additional Mitzvos and therefore, the prohibition against his eating meat seems to have no real source.

To answer these difficulties, I saw in the Ayeles Hashachar on Parshas Beraishis (starting on the bottom of pg # 18) that Rav Shteinman says a short idea but it is so beautiful. He says that at the end of Perek Aleph in Beraishis where HKB"H says 1:29 (וַיֹּאמֶר אֱלֹדִים, הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע) (זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פֶּרִי-עֵץ, זֶרַע זֶרַע: לָכֶם יִהְיֶה, לְאָכְלָהּ). The Ribbono Shel Olam tells Adam that your diet is a vegetarian diet. You can eat whatever grows on a tree, whatever grows from the ground. 1:30 (וְכָל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל רֹמֵשׁ עַל-הָאָרֶץ, אֲשֶׁר-בּוֹ) (וְנִיחֵי-) (אֶת-כָּל-יֵרֶק עֵשֶׂב, לְאָכְלָהּ) and to all of the living creatures (לְאָכְלָהּ) and it was so. What is (וְנִיחֵי-כֵן) asks Rav Shteinman? When Hashem says let there be light (וְנִיחֵי-כֵן) it happened. When HKB"H says to Adam eat vegetables and fruit and the animals would eat that which grows from the ground (וְנִיחֵי-כֵן). What is (וְנִיחֵי-כֵן)?

Says Rav Shteinman Pshat is that (וְנִיחֵי-כֵן) means that it became the nature of man. Just as it is the nature of animals to eat (יֵרֶק עֵשֶׂב) it is not because they have a commandment to eat this or something else so too with Adam. When HKB"H said to Adam eat a vegetarian diet HKB"H said (וְנִיחֵי-כֵן) this would be the nature of man. There was no prohibition. It was the nature of man. The fact that Hevel brought a Korban didn't contradict that. It was the nature of man to eat things that grow from the ground exclusively.

After the Mabul the nature changed, the Teva changed in the person and he could now eat animals and birds as well. But the whole thing is in the Teva Habria and therefore, the Kashas are answered. There was no prohibition and it had nothing to do with bringing meat for Korbanos.

4. I would like to end with a question. This question was just asked of me within the last hour and for the moment I do not have an answer. In Parshas Noach we find that Noach sends out the raven 8:7 (וַיִּשְׁלַח, אֶת-הָעֶרֶב) (וַיִּצֹא וְשׁוּב, עַד-יִבָּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ). The raven doesn't do his job, he doesn't go to look for dry land. (וַיִּצֹא וְשׁוּב, עַד-יִבָּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ) the dove was sent out. Rashi says (לסוף שבעה ימים). Rashi says that when Noach sent out the raven the raven did not go on a scouting mission. (הולך ומקיף סביבות התיבה ולא הלך בשליחותו שהיה חושדו על). (בת זוגו). The raven was protective of its mate and therefore, it did not fly off. It stayed in the area of the Taiva.

The question is if the raven didn't do its job well now I understand why the second time and the third time the Yonah was chosen. But why wasn't the Yonah sent out right away, the raven didn't do its job so now the dove should be sent immediately? Why was there a waiting of seven days?

It is even more difficult because if you read the Chumash, Posuk 7 (וַיִּשְׁלַח, אֶת-הָעֶרֶב) and then Posuk 8 (וַיִּהְיֶה עוֹד, שְׁבַע יָמִים) it doesn't say that he waited. Subsequently it says 8:10 (וַיִּסָּף שְׁלַח אֶת-הַיּוֹנָה, מִן-הַתֵּבָה) that seven more days elapsed and then the Yonah was sent out. Rashi says that the first time between the Yonah and the dove there was also a seven day waiting period. Why? If the raven didn't do its job send out the Yonah right away. At least for now it is a Tzorech Iyun.

I wish everyone a good winter Zman as you know the Mishmar winter Zman begins this evening Rosh Chodesh Cheshvan. Even if you think you can't keep it up do it this week, do it a week at a time and make it happen. We are starting Maseches Avodah Zora this evening on Bais Amud Aleph. Hope to see everyone there B'eZRas Hashem.

Rabbi Reisman - Parshas Noach 5774

1. In this week's Parsha of course we learn the Pesukim that only Noach and his family were saved from the waters of the Mabul. However, in Pirkei D'rebbi Elazar we learn that Og Melech Habashan also survived the Mabul and Tosafos in Maseches Niddah 61a adds (זה עוג שפלט מדור) המבול. הכי נמי נפלט סיחון מדור המבול כיון דאחי הוּוּ אלא דהך הפליט קים ליה דהוא עוג ולא סיחון מהאי טעמא גופיה כיון דדחיל ליה משה ועוד אמר (בפרק רבי אליעזר) (דף לד) שעוג מצאו לאברהם אבינו שהיה עומד בגרנות לתקן עוגות לפסח ועל שם זה נקרא עוג ומייתי ליה משום דמחזי כלישנא בישא דאמר במדרש עוג אמר בלבו אלך (ואומר לאברהם וילחם וימות ואשא שרה אשתו אפילו הכי היה ירא משה שמא תעמוד לו זכות אברהם) that Sichon as well survived the Mabul. So the 2 giants survived the Mabul as well. They lived until Moshe Rabbeinu defeated them in battle prior to the entry into Eretz Yisrael which was 700 years later.

In learning Nach, we wonder what was so special about Sichon and Og. The fact that Sichon and Og were killed in conquering Eretz Yisrael makes them one of many. One of more than 30 kings that were killed. Yet we give a special thank you as it says in Tehillim 136:19 (לְסִיחֹן, מֶלֶךְ) (וּלְעוֹג, מֶלֶךְ הַבְּשָׁן: כִּי לְעוֹלָם חֲסָדוֹ) & 136:20 (הָאֲמֹרִי: כִּי לְעוֹלָם חֲסָדוֹ) We make a special thank you for their death.

Rav Gedalya Schorr in the Ohr Gedalyahu in Parshas Devarim (page # 173) explains that there was indeed something special about the Koach Hatuma, the power of Og and Sichon. In the Lashon of Rav Schorr, Heim Sosmim B'air Hamayim B'Torah She'bal Peh B'mamanel Liknisa L'erezt Yisrael. They were the key for the lock that had to be unlocked to allow the Yidden to enter Eretz Yisrael and also as long as they were still alive it was difficult to teach Torah She'bal Peh. So that in the beginning of Parshas Devarim we find as it says in 1:4 (אֶת סִיחֹן מֶלֶךְ) (הָאֲמֹרִי, אֲשֶׁר יוֹשֵׁב, בְּחֶשְׁבּוֹן--וְנָאֵת, עוֹג מֶלֶךְ הַבְּשָׁן, אֲשֶׁר-יוֹשֵׁב בְּעֶשְׂתָּרֶת, בְּאֶרְצֵי הַוַּאֲדַי מִשָּׁה, בָּאֵר) (1:5). Then, (אֶת-הַתּוֹרָה הַזֹּאת לֵאמֹר). After the death of Sichon and Og Moshe Rabbeinu explained the Torah in a new way. What was so unique and special about Og and Sichon that gave them this Koach Hatumah?

Let me pause and share with you a Vort on Parshas Noach and then we will return to this. In Parshas Noach I had a difficulty for many years. At the end of the Parsha we find HKB"H promising Noach that there would never again be a Mabul. This needs an explanation. When a Mabul came on the earth, HKB"H had decreed a Mabul and it was obviously because that is

what was necessary for the world and humanity. The world had become so corrupted that it was necessary to start again with the best people. This was a good thing for the world. It was bad that it came to this point. But once the world reached this point it was HKB"H's decree, it was for the best that the Mabul destroyed all of creation outside of Noach and his family. The question is what is the promise that HKB"H makes that there will never again be a Mabul?

Mimanafshach, if the world does not reach a degree of corruption that would demand a Mabul then there wouldn't be a Mabul anyway even without this promise. If the world would again G-d forbid reach such a degree of corruption and decay that the Mabul would be the best thing for the world so what is the Chesed in Hashem's promise that the Mabul will not come again? If that is what is best for the world then it should come? This difficulty troubled me for a very long time in the understanding of Hashem's promise that the Mabul would never recur.

I heard from one of the Talmidim of Rav Yitzchok Hutner that answered as follows. He said that HKB"H told Noach that humanity would never reach the high level that it had before the Mabul. Before the Mabul, human beings were capable of corrupting nature, of corrupting the world to bring it to a degree where it would deserve a Mabul. Human beings were capable of extremely great things and extremely bad things. After the Mabul, human beings capacity for good and capacity for evil became limited. And HKB"H's promise was that after the Mabul human beings would never again have that level of Koach Hatumah to be able to corrupt, to decay the entire world. This is an explanation of HKB"H's promise.

Returning now to Sichon and Og. Of all of the human beings in the world, Sichon and Og were unique. They were born before the Mabul. They alone among all of humanity were capable of creating a Hashchasa, (a decay), a destruction that would affect all of nature. I might add that Sichon and Og were not obligated in the Sheva Mitzvos Bnei Noach. Whereas everybody else in the world was obligated in keeping the Sheva Mitzvos Bnei Noach, Sichon and Og and their offspring were not.

In the Ayeles Hashachar he points out that when Sichon and Og were killed, all of their offspring were killed as well. So that all of humanity that remained is Michuyav in the Sheva Mitzvos Bnei Noach. Sichon and Og were unique. Their ability in Koach Hatumah was extraordinary because they were from the generation before the Mabul.

Now we understand the concept that Rav Gedalya Schorr is writing. That Sichon and Og are the keys to the Koach Hatumah. Sichon and Og have the ability to be destructive to the world. Sichon and Og are Sosmim B'air Hamayim of the Torah She'bal Peh. It is a certain Koach Hatumah that would be unmatched forever after the death of Sichon and Og. Therefore, we thank HKB"H as it says in Tehillim 136:19 (לְעוֹלָם חֲסִדּוֹ) & 136:20 (וְלַעֲוֹג, מְלֹךְ) (הַבְּשֹׁן: כִּי לְעוֹלָם חֲסִדּוֹ) for removing these 2 people from the world so that Klal Yisrael can enter Eretz Yisrael with proper Kedusha.

We might add that Sichon and Og lived over 700 years after the Mabul until the time Jews entered Eretz Yisrael. But that is not really unusual because they were from those who lived in the generations before the Mabul and it was not unusual for them to live over 700 years. Therefore, their longevity fits well with the idea that Sichon and Og were from that old

generation, the pre-Mabul generation. And so, this is an insight into the uniqueness of Sichon and Og.

2. Let us move on to another idea. We find in 7:12 (וַיְהִי הַגֶּשֶׁם, על-הָאָרֶץ) and Rashi explains (ולהלן) הוא אומר (פסוק יז) ויהי המבול, אלא כשהורידן, הורידן ברחמים שאם יחזרו יהיו גשמי ברכה, וכשלא חזרו היו (למבול). When it started to rain HKB"H began the rain as beneficial rain. So that if the people of the world would do Teshuva, these rains would bring blessing. They did not do Teshuva and it resulted in the Mabul. This idea is found in the Gemara in Maseches Rosh Hashana 17b (17 lines from the bottom) as relating to the rains of every single year. The Gemara there relates to the fact that the decree in heaven for Parnassa, for rain takes place on Sukkos when we Bentch Geshem. On Rosh Hashana and Yom Kippur where there is a decree of Mi Yai'ani and Mi Yai'asheir, who will be wealthy and who will not in the coming year. Still the Gemara in Maseches Rosh Hashana 17b says the following. (הרי שהיו ישראל רשעים גמורין בראש השנה ופסקו להם גשמים מועטים). If on Rosh Hashana the Jews were not deserving of a lot of rain but (לסוף חזרו בהן) during the year Klal Yisrael did Teshuva (להוסיף עליהן אי אפשר שכבר נגזרה גזרה) to change the amount of rain is impossible because the Psak was sealed at the beginning of the year. (אלא הקב"ה מורידן בזמן על) HKB"H sticks with his decree that there would be very little rain. But HKB"H in his wisdom brings the rain in just the right spots (הכל לפי הארץ) where the land needs it and it is a blessed year. The Gemara says that the reverse is true too. If Jews were Tzaddikim on Rosh Hashana and the Psak was for a lot of good rain (לסוף חזרו בהן) and Klal Yisrael (G-d forbid) turned bad during the year (לפחות מהן אי אפשר) so to bring less rain is not possible the Gemara says because it was already decreed on Rosh Hashana. So what does Hashem do? The Gemara says that if Klal Yisrael is not deserving, (אלא הקב"ה מורידן שלא בזמן על הארץ שאינה צריכה להן) HKB"H brings all that rain but not in the right time and out in the desert in a place where the rain is not needed. This is a Gemara in Maseches Rosh Hashana 17b. Tosafos on 16a Dibbur Hamaschil (כמאן מצלינן האידנא אקצירי ואמריעי כרבי יוסי) brings this Gemara and adds that it is not only true about rain it is true about all Inyanim of Parnasa as well. That whatever decree took place it could be changed in the coming year depending on what happens. The amount of rain will not be changed but the way it is brought will change and bring greater benefit. Tosafos also says this of illness as well. Even if on Rosh Hashana it was Paskened that someone would be ill, (דמתי יחלו נגזר מתי יתרפאו לא נגזר) when he becomes ill was Nigzar. But as far as when he will be healed that can still be changed. And so we learn in this Gemara together with Tosafos something absolutely incredible.

Having learned this we have a big Kasha. What is going on? We make such a bog fuss over Rosh Hashana and Yom Kippur with B'rosh Hashana Yikasaivun and B'yom Tzom Kippur Yaichasaimun. Then we learn that it is not so real after all because it changes. Don't worry, Hashem decreed a small amount of rain and HKB"H can bring it in a way that it can bring plenty of crops. Or Hashem decreed a lot of rain, it could change. Hashem decreed someone to be ill, it could change. Don't panic. So suddenly the urgency of Rosh Hashana and Yom Kippur seems somehow to be removed. It is sort of what the world says that after Yom Kippur it could change on Hoshana Rabbah, it could change on Chanukah some say, it could change on Tu B'Shvat. If it could keep on changing what are we making this great fuss on Yom Kippur with B'rosh Hashana Yikasaivun and B'yom Tzom Kippur Yaichasaimun? It really needs an explanation.

Rav Pam explained as follows. Rav Pam said that from Rosh Hashana until Yom Kippur there are no Chazakos. Meaning as follows. From Rosh Hashana until Yom Kippur there is no Psak, everything is wide open. It can be changed easily. Once Yom Kippur comes there is a Chazakah, there is a Psak. (דמתי יהלוי) He might get ill, or the amount of rain. To change it afterwards is very difficult because it is already B'chezkas difficulty. The amount of Zechusim between Rosh Hashana and Yom Kippur are less. As it says in Yeshaya 55:6 (קְרָאָהוּ, בְּהִיּוֹתוֹ קְרוֹב). Hashem is close to helping us. It is after Yom Kippur when the Psak is sealed that it can change, but not easily. That is the idea, that is the concept that Rosh Hashana and Yom Kippur is a Chasima, it can change but it is not easy, it takes a lot of doing.

From our end, we also have a Chazaka. If from Rosh Hashana to Yom Kippur we decided to do things better in the coming year that is also B'chezkas. We have to stick to it, we have to not lose it, we have to not lose the conviction, the desire, the dedication that we have when Rosh Hashana and Yom Kippur pass. Afterwards, it is easy to lose it. We know it is lost very quickly. And so going into the coming year we hope and pray that our desire to make things different this year will somehow happen.

It has been my dream for a very long time to make Thursday night into Mishmar night in Flatbush. Halevai everywhere. To turn Thursday night which seems to be just a busy night in the house, a busy night shopping, into what it is in the Yeshiva world into a time of Mishmar, of staying up late. Denying ourselves sleep to be able to learn a little extra. Tonight in our Shul, in the Agudah on Avenue S and the corner of east 22nd street we are going to start a Mishmar program from 10:30 - 11:30 PM. I beg you to come especially those of you who have Sedorim earlier. To add this extra hour of learning to your week. Not just to add the hour but to turn Thursday night into a Mishmar night once again. It is our suggestion that you join us by learning Maseches Makkos an Amud a week. IY"H finishing the Masechta over the year. I will be giving a Chabura for those who want from 11:30 until 11:45 on the Lomdus on the particular Amud. Whether you are learning Makkos or part of the Chabura is not crucial but that you come is crucial. That we succeed as a group to do as a group what we can't do as individuals. To turn Thursday night into a Mishmar night a night of dedication to Avodas Hashem to learning. Many of you feel you don't have time to be Maavir Sedra every week. What kind of Teretz is that in Shmayim. You are being offered Thursday night, come. You are tired, there will be coffee. Join us and be part of the learning Seder. If you want to do your Maavir Sedra that night, if you fall behind in the Daf do the Daf that night. Please bring a Chavrusa. Join us and don't let the Yeitzer Hora push away the dedication we have on the Yomim Noraim. Please be part of it. I look forward to greeting you this evening. IY"H we should be Zoche to start something that has a Kiyum, a Thursday night Mishmar. A Kiyum from the Yomim Noraim of 5774.

May HKB"H grant the Zechus that we keep a positive influence of the Yomim Noraim, a positive inspiration of the Yomim Noraim into the coming year, that HKB"H should keep the positive pieces of the decree to rip R'oi'a Gizar Dinainu the negative parts and to keep the positive parts that this coming year should be a special year for each and every one of us. Look forward to seeing you this evening. Those of you who are out of town make a Mishmar wherever you are. Join us from long distance. A Gutten Shabbos to all.

Rabbi Reisman - Parshas Noach 5773

I would like to share with you a thought or two relating to the end of the Parsha. Much is said about the Mabul itself. Let's start with after Shishi where we find that Noach leaves the Taiva and there is a glorious new beginning to the world. As it says in 9:20 (וַיֵּצֵא נֹחַ אִישׁ הֶעָדְמָה; וַיֵּטֵעַ, (פָּרָם). We know the unfortunate set of circumstances where Noach upon leaving the Taiva set out to plant a vineyard and the vineyard grew miraculously and from that he drank wine, became drunk, and an unfortunate incident followed.

The question really is what was so terrible about his behavior. What was so terrible about going out and planting, I would think that that would be the job of man. Man sets out to settle the world after a Mabul, perhaps it was not the best thing. However, what was so terrible about the action that he did and what exactly do we learn from this?

To explain this I would like to share with you a thought that was related in 1999. 1999 - 5760 during this time of the year right after Rosh Hashana/Yom Kippur there was a gathering in Yerushalayim to be Mechazeik the group of Jews known as the Pirushim. The Pirushim were the original Talmidim of the GR"A who settled Yerushalayim. This is where Jews who were Ashkenazim returned to Yerushalayim. The group of the Pirushim over the years had become mixed up with many other Yerushalmi Jews and there was a gathering of the descendants of the original Pirushim, they started the Pirushim Yeshiva again. Someone spoke there and I remember reading the following thought that he shared.

We say at a Siyum Anu Mashkimim V'heim Mashkimim, Anu Ameilim V'heim Ameilim, Anu Ratzim V'heim Ratzim. We compare the efforts of Lomdei Torah with those who are not. Then we say Anu Ratzim L'chayei Olam Haba, we run to the study of Torah by running to Olam Haba. V'heim Ratzim Lib'air Shachas, and the others are running to destruction. The question that he asked is that it is not so. There are those who are running to Torah and there are those who are running to take care of Parnasah. Why is taking care of Parnasah Lib'air Shachas. It is true that if you compare those who are running to Torah to those who running to do Aveiros we would say Anu Ratzim L'chayei Olam Haba, V'heim Ratzim Lib'air Shachas. However, when you compare it to the ordinary people of the world, most are running to take care of their Parnasa. What is so terrible about that? Why should that be called Lib'air Shachas?

He answered an explanation which is really a Yesod of that Kehilla with the following answer. He said it is true that there is a Gizaira Min Hashamayim that human beings have an Ol Haparnasa, have the responsibility to go out and earn a livelihood. However, there is no reason that a person should be Ratzim, that a person should run towards something which is a Gizaira (which is not the way it should be). The Midda of rushing or hurrying is a Hanhaga (behavior) which should be for knowing Hashem.

The Shulchan Aruch brings a Minhag that when one comes to the courtyard of a Shul, one runs. That is the way it should be. People saunter into Shul especially those who are late. It makes no sense. Why are they walking so casually into Shul. Even when one is early the Minhag is brought to run into Shul. Even on Shabbos when you are not supposed to run one is permitted to do that, to run to enter Shul.

The Midda of Anu Ratzim V'heim Ratzim, the Midda of Ratz (running or rushing) to something that is a Midda which has to be used properly. Therefore, Anu Ratzim V'heim Ratzim, the Taina is why are they running to Lib'air Shachas. When one deals with Parnasa as something that is necessary to be able to raise a Yiddishe Shtub (a Jewish home), to have time to learn, to have time to Daven, to be able to give Tzedakah, that is the way it should be. But the running towards physical needs that is a problem. Imagine, you have a sports fan and it is post season, he is going to a ball game. He is a Frum Yid and he doesn't belong at a ball game, but he is running to a ballgame anyway. So he runs and he is there early. It is exciting to him. Ok, maybe on his Darga there is nothing wrong with it. But when he goes to Daven is he running? Could it be that when he comes to a ball game he is early and when he goes to Davening he is late? That is a Kitrug on a person.

So too, when Noach left the Taiva, Noach was beginning as it says in the Posuk (וַיִּתְחַל נֹחַ) Noach started again. Rashi uses the Lashon of Chullin (עָשָׂה עֲצָמוֹ חוּלִין, שֶׁהִיָּה לוֹ לְעֶסֶק תַּחֲלָה בְּנִטְיָעָה) (אֶחָדָת). Rashi says that Noach used that energy for ordinary things. Parnasah is necessary, it is something that is done reluctantly. It is not the beginning, it is not where a person starts. The lesson of Noach is that even when you are allowed to do something, and supposed to do something, and it is the right thing, it can become B'air Shachas if it is used improperly.

Let us move on to the part of the Parsha to which people pay very scant attention. And that is Perek 10 the ending of the Parsha (וְאֵלֶּה תּוֹלְדֹת בְּנֵי-נֹחַ, שֵׁם חָם וְיִפֶּת; וַיִּוְלְדוּ לָהֶם בָּנִים, אֶחָד הַמְּבּוֹר). A listing of the descendants of Noach. (בְּנֵי יִפֶּת--גִּמְרַן וּמָגוֹג, וּמְדֵי וַיֵּן וְתֻבֶּל; וּמִשֵּׁן, וְתִירָס) and so on and so forth. This list is a list of 70 names. I think that it is known that Jews say there are 70 nations. Are there really 70 nations? The United Nations has I believe over 190 nations. Now of the 190 there may be 100 which deserve no mention as nations, but certainly there are more than 70 that do. What is our concept of the 70 Umos (nations) which in appearance seems to be something that fluctuates. There are some nations that existed generations ago and no longer exist. There have been nations that have come into being. So what is the concept of 70 nations? The 70 Parim of the Chag that are brought on Sukkos are meant to correspond to the 70 nations. Or Shivim Lashon, we say there are 70 languages. Eliyahu taught Yosef 70 languages. What is 70 languages, there are more than 70 languages today? What is this idea that there are 70?

The answer is that the 70 are the 70 nations, the descendants of Noach mentioned here. That itself needs an explanation. There are places like the (וְתַרְשִׁישׁ, כְּתִים, וְדַנִּיִּם) that don't exist anymore. So what is going on with these 70 nations being eternal nations, is that the idea?

The Ramban in Parshas Behaloscha 11:17 explains that the idea of the 70 nations are 70 Sarim Umos Haolam. This is a theme that is mentioned often by the Ramban on Chumash. That every nation has its Malach, it's agent in Heaven. HKB"H created 70 nations. The concept of 70 Malachim, 70 Kochos, the nature of each nation is different. For that there are 70 Kochos in the world, 70 non- Jewish attributes which are attributes of the other 70 nations. K'negged these 70 nations in Shamayim says the Ramban, HKB"H had 70 Yardim Mitzrayim, 70 Jews who came down to Egypt and were the roots, the beginning of the Jewish people. Negged these 70 Kochos these 70 powers of the nations the Sanhedrin have 70 members. 70 members who work and strive in Kedusha to counteract the power of these 70 nations.

The Ramban in numerous places explains concepts, ideas as best understood when one understands this idea of 70 nations. Today, I would like to share with you four ideas that are well understood based on this.

The first is in the Ramban in Parshas Acharei Mos 18:25. The Ramban says that when we talk about the Kochos the power of the Avodah Zora of the nations. It is a real power a real Koach as it says in the Posuk in Devarim 31:16 (וַיִּזְכֹּר אֱלֹהֵי נֹכַח-הָעָרִץ). There is a danger that a Jew will stray after the god of a foreign nation. Which means to say that there really is an idea. Greek philosophy really is a power. The American feeling (nature) of pursuing enjoyment all the time and recreation all the time, it really is a power that attracts a person. These 70 Kochos are really Kochos of the world. This is understood again with this Yesod, with the idea of 70 Umos, 70 nations.

There is a second idea which is well understood based on this idea. This is again from the Ramban in Parshas Acharei Mos. The idea of Eretz Yisrael and Chutz L'aretz. Chutz L'aretz (the land outside of Eretz Yisrael) is not our place. It is not so just because every nation has its country and place. It is more than that. It is that the Sar Ha'umos, the power of every nation is in that nation, is in that country. America has an Avir (an atmosphere) which attracts certain non-Jewish ideas, which attracts Jews that unfortunately either to outright assimilation or even to non-assimilation. They are Frum Jews who get involved in where a Frum Jew doesn't belong.

Dovid Hamelech said in Shmuel I 26:19 (כִּי-גִרְשֹׁנִי הַיּוֹם מִהִסְתַּפֵּס בְּנִחְלַת יָרֵךְ לֵאמֹר לִךְ עֲבֹד אֱלֹהִים) (אֲחֵרִים). When Shaul caused him to leave Eretz Yisrael he said I am being chased to go serve foreign gods. Dovid Hamelech in Galus is going to serve foreign gods? No, (Kol Hador B'chutz L'aretz K'mi She'ain Lo Eloka) a person is influenced by the Teva of these nations.

There is a third idea which is well understood based on this. This comes from the Netziv in Parshas Devarim. We find at the beginning of Devarim 1:5 (הוֹאִיל מֹשֶׁה, בְּאֶרֶץ אֶת-הַתּוֹרָה הַזֹּאת) (בְּאֶרֶץ אֶת-הַתּוֹרָה: בְּשִׁבְעִים לָשׁוֹן) (פִּירְשָׁה לָהֶם) he explained it in 70 languages. This is very difficult to understand. Why explain the Torah in 70 languages to people who only know one language. Jews who grew up in the Midbar knew only one language, Lashon Kodesh. Isn't that ridiculous to sit there and explain the Torah in Chinese, French, and in other languages?

Answers the Netziv and the Sefer Haksav V'hakabala (volume 2 page # 332) as well, that Moshe Rabbeinu spoke Hebrew. He explained the Torah as it would apply to Jews in any of the 70 nations, in any place where a Jew would be taken to Galus, be influenced by the 70 Umos and the 70 languages. There too there is a place for a Jew, a place for Torah. It is best to be in Eretz Yisrael but wherever a Jew is he should be able to learn Torah there too. That was the (הוֹאִיל מֹשֶׁה, בְּאֶרֶץ אֶת-הַתּוֹרָה הַזֹּאת).

So I have explained 3 concepts, the concept of the Kochos of Avoda Zora, the concept of the power of Eretz Yisrael as opposed to Chutz L'aretz, the idea of Moshe Rabbeinu explaining in 70 languages the Torah.

The fourth and final idea is something I heard from Rav Moshe Shapiro on Shiva Asar B'tammuz in Eretz Yisrael. We know that when Jews are in Galus our job is to gather the 70 Nitzotzos of Kedusha. In every nation we gather the Nitzotzos of Kedusha that exists from that nation. From where did these Nitzotzos of Kedusha come? Had Klal Yisrael not fallen in the Midbar how would we have gathered these Nitzotzos of Kedusha?

Rav Moshe Shapiro explained, on Shiva Asar B'tammuz we mourn the breaking of the Luchos. What is so terrible about the breaking of the Luchos. It is sad that the Luchos were broken, however, new Luchos were made and were given to Klal Yisrael. What is it that is so unique about the breaking of the Luchos? He explained that the Luchos contained the Kedushas HaTorah. What they broke, what became scattered was the Torah message, the idea of Torah. The message of Torah. The idea that there are different sparks of Kedusha which was scattered now among the nations of the world. The nature of each of the nation's, there is good just as there is bad and in that good there is a spark of Torah. So that we who are here in America and are very much influenced by the American value system, we have to look to take what is good from the value system in America. What is good from the idea in America of a nation that really has a highly unusual acceptance of people who are different than them. That idea is something that shouldn't be lost on Yidden. We too have to take that value and feel an Achdus in our own family of Klal Yisrael. Wherever we go we have to take sparks of Kedusha. This is this idea. If so, the 70 Umos at the end of this week's Parsha are more than 70 nations, they are the personality of 70 nations, the Sar Ha'Umah which is the personality of each and every one of these nations.

The question of the week is: Rashi says on the Posuk that can be found in 7:2 (מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, (תקח-לךָ שְׁבָעָה שְׁבָעָה--אִישׁ וְאִשְׁתּוֹ; וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהֵרָה הוּא, שְׁנַיִם--אִישׁ וְאִשְׁתּוֹ). Since HKB"H commanded Noach that Kosher animals would enter the Taiva in groups of 7 whereas non-Kosher would be in groups of two. We know from here that Noach learned Torah (הטהורה: העתידה). I don't understand. Rashi later in 7:9 says that Noach didn't bring these animals onto the Taiva, he didn't go out and collect them (באו אל נח: מאליהן). They came on their own which is really a Gemara in Maseches Sanhedrin 108b (4th wide line) (רבי אבהו אמר מאותן הבאין מאליהן). If so that they came on their own, then what is the Raya that Noach learned Torah, it is no Raya at all.

It becomes even more confusing because Rashi in 6:20 (מהעוף למינהו: אותן שדבקו במיניהם ולא (השחיתו דרכם, ומאליהם באו, וכל שהתיבה קולטתו הכניס בה) where it talks about the birds, so Rashi says that the birds came with Seichel to their Min, they came on their own. Why does Rashi say that the birds came on their own which is a Medrash. The Gemara really says it about all the animals that they all came on their own for the same reason to be Tahor L'minaihem. This theme of Rashi seems to be inconsistent and it needs a Birur.

In parting, I would like to mention to you there are some names in common use which are pronounced differently from the way that they are pronounced in the Torah. In this week's Parsha we have for the first time a woman named Mem Lamed Chaf Hei. The name Malky or Malka is a common name. Yet when we look in the Parsha we find that the name is Milka the way that it is spelled here in the Torah. Ok perhaps Malka and Milka are two different people.

We find the name Batya which is also a common women's name. Of course Batya Bas Pharoh is not Batya. If you look in Divrei Hayamim there is a Chirik under the name so that it is Bisya.

We have a common name Nachum. If you look in Trei Asar there is a Navi whose name is Nachum with a Patach under the Nun. Why do we call it Nochum, this is one place where the Israelis pronunciation trumps ours. Also the name Daniel is pronounced by people as if there is a Tzeirei under the Aleph. Dani-ail. Like Yisroel & Yishmael. It is not so. Look in Navi. While the other names I mentioned have a Tzeirei under the Aleph like Refoel & Michoel it is not so with Daniel. In Daniel the Tzeirei is under the Yud. The transliteration is Daniel and that is close to correct than Dani-ail. Daniel puts the Tzeirei under the Aleph. Dani-ail has the Tzeirei under the Yud. Just a thought something to wonder about if the changes are correct or not. If your name is one of the other I guess that is your name now. Malka or Batya or any of the others. It is just interesting that we seem to be inconsistent to what it says in Tanach.

I wish everyone a wonderful Shabbos Parshas Noach and a wonderful beginning of Chodesh Mar Cheshvan. Mar could mean bitter, however, Mar in Mar Cheshvan actually refers to Mar means raindrops. So it should be a Gut Gebenshed Chodesh to all.

Rabbi Reisman - Parshas Noach 5772

Let me share with you a thought that Rav Pam once said on Shemini Atzeres in preparation for Simchas Torah which is a Mussar really for after Simchas Torah. Rav Pam once said that there are three reasons for the joy on Simchas Torah. Two reasons that are known and one reason that he was adding. The two known reasons of the joy on Simchas Torah are a) that we make a Siyum on the Torah when we complete the Torah and b) We make a Siyum on the Mitzvos of Chodesh Tishrei. That the month of Tishrei has many Mitzvos; the preparation for the Seudos of the Yomim Tovim, Mitzvas Shofar, fasting on Yom Kippur, Sukkah, and Lulav and we make a Siyum on completing doing which we had to do. Those are two reasons for the Simcha. Rav Pam added a third. He based it on a Rabbeinu Gershon at the end of Maseches Taanis.

The Gemara in the end of Maseches Taanis (31a 5 lines from the top) says (רבה ורב יוסף דאמרי) תרוייהו יום שפסקו מלכרות עצים למערכה (תניא) רבי אליעזר הגדול אומר מחמשה עשר באב ואילך תשש כחה של (חמה ולא היו כורתין עצים למערכה לפי שאינן יבשין אמר רב מנשיא וקרו ליה יום תבר מגל) that there was a Yom Tov on Tu B'av to celebrate the completion of the cutting of the wood for the Bais Hamikdash. Why is that a Simcha? Poshut Pshat is that it is a Siyum. Rabbeinu Gershon adds another reason. He says that as long as the Kohanim were busy cutting the wood for the Bais Hamikdash for the coming year, they were Torid, they were quite busy and they didn't have much time to learn. When Tu B'av came, that was the deadline when enough wood had been cut for the coming year. They rejoiced because now they no longer were Torid in the Mitzvah and they were able to go sit and learn and they didn't have to be busy with anything else.

Rav Pam said that the Simcha of Simchas Torah is that it is a Siyum, we have finished the Mitzvos of the month of Tishrei. What is the joy? The joy is that now we have Simchas Torah, now we have the ability to go back to our Sedarim, we have the ability to go back to our learning. When all is said and done a joy, the Simcha of Simchas Torah is the joy of Kabbalas Hatorah, completing the Torah and starting it again. Even though the Mitzvos are so great,

Shofar, fasting on Yom Kippur, Sukkah, and Lulav, nevertheless we rejoice that we no longer have the Achrayos of these Mitzvos and we can go back to our regular Sedorim and to our learning which is certainly something that the Bnei Torah do as they go back to Yeshiva to the new Zman and I hope that those of you who are Osek in Inyanei Parnasa too are able to Chap back and get back into your regular Sedarim.

I would like to share with you something that happened here in the Yeshiva on Simchas Torah, something quite interesting. We were dancing here during the Hakafo and the boys were singing the well known song Olam Habbah is a Gutta Zach, Leren Torah is a Besser Zach... During the Hakafo the boys in their singing were Meshane a bit in the language of the song. Rav Belsky stopped the Hakafo, he held up his hand and asked everyone to stop. He told us the story behind the song. The song is well known but I had never heard the story behind the song. This is something that Rav Belsky said B'sheim Rav Yaakov Kaminetsky. He said the GRA passed away on Chol Hamoed Sukkos. When the GRA passed away (in 1797) on Chol Hamoed Sukkos his Talmidim were naturally in Aveilos and were very sad. So when Simchas Torah came they were not in the mood to dance. Rav Chaim Volozhiner (1749 - 1821) got up and said to them Olam Habbah is a Gutta Zach, that Olam Habbah is a good thing. Meaning that the GRA is in Olam Habbah, we can dance because the GRA is in a good place. The Talmidim responded Leren Torah is a Besser Zach, meaning learning Torah is better than Olam Habbah. Someone who is in this world and is able to learn Torah is better and therefore, there is a reason for sadness. The Chaburah was quiet for awhile and Rav Chaim Voloziner thought about it and then he said it is true Leren Torah is a Besser Zach, Zul Leren Torah Nach and Nach, we have to keep on learning Torah. But still Olam Habbah is a Gutta Zach. Olam Habbah is still a good thing. The GRA is still in a good place and it is still a time that we can dance. That was the origin of this song. They made a song out of it, celebrated it, singing those words.

In Yeshiva the boys were dancing and singing the last stanza Leren Torah Nach and Nach, and then instead of ending Olam Habbah is a Gutta Zach they sang Leren Torah Nach and Nach Un Nach and Nach, yet more, which is beautiful. However, Rav Belsky said if you want to keep to the history of the song it has to end with Olam Habbah is a Gutta Zach. That was Rav Chaim Voloziner's point.

Let's move on to Parshas Noach. A Vort on the Mabul, and a Vort on the Dor Haflaga, each a lesson onto itself.

We find in the Mabul that the level of water on the earth at the end of the 40 days of rain was 15 Amos above the Roshei HaHarim as it says in 7:20 (חָמֵשׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה, גָּבְרוּ 7:20) Amos above the highest mountain, which is a lot of water. Later in 8:5 (וְהַמַּיִם, הָיוּ הָלוֹךְ וְחֹסֶר, עַד, הַחֹדֶשׁ הָעֲשִׂירִי; בָּעֲשִׂירִי בִּאָחָד לַחֹדֶשׁ, נִרְאוּ רִאשֵׁי הָהָרִים) we find on Rosh Chodesh that the water began to recede. The earth dried over the next month and 27 days. 57 days later the earth was dry as it says in 8:14 (וּבְחֹדֶשׁ, הַשְּׁנִי, בִּשְׁבַעַת וָעֶשְׂרִים יוֹם, לַחֹדֶשׁ--יָבֵשָׁה, הָאָרֶץ).

Rav Schwab in Mayan Beis Hashoeva (page # 17) asks that this is certainly miraculous. That amount of water 15 Amos above the highest mountain receded to the point that the valleys were dry in 57 days was certainly a Neis. Being that such a miracle occurred we have a question as to why it was 57 days. Why didn't it happen quickly? The Ribono Shel Olam performed a miracle,

let it happen in two days or a day. What is the lesson to be learned from Hakadosh Baruch Hu's waiting so to speak?

Rav Schwab writes that this is an important Yesod, something that he writes in other places in his Sefer on Chumash as well (like page # 130 for example). That Hakadosh Baruch Hu's behavior with human beings is to teach patience in Avodas Hashem.

It says twice that Noach waited 7 more days once in 8:10 (וַיִּחַל עוֹד, שְׁבַעַת יָמִים) and once in 8:12 (וַיִּיחַל עוֹד, שְׁבַעַת יָמִים). 7 more days at a point that Noach thought the water had receded adequately. That Avoda of serving Hashem with patience, as it says in Tehillim 33:18 (הִנֵּה עֵין ה' הָאֵל-יִרְרָה, אֶל-יִרְאָיו; לְמַנְחִלִים לְחַסְדּוֹ). Hakadosh Baruch Hu's eyes so to speak is to those who fear him, to those who have patience and wait for his Chesed. That is the Midda of Olam Habbah. Patiently awaiting Hashem's kindness. We find this idea when Bnei Yisrael entered Eretz Yisrael.

In the Motzei Shabbos Navi Shiur we are now learning the beginning of Sefer Yehoshua and one of the lessons of Sefer Yehoshua, something that I believe I mentioned in a previous Shiur is the lesson of (Shemos 23:30) (מַעַט מַעַט אֶגְרֹשְׁנֶם, מִפְּנֵיהֶם, עַד אֲשֶׁר תִּפְרָה, וְנִסַּלְתָּ אֶת-הָאָרֶץ) M'at M'at Agarsheinu Mipanecha, Hakadosh Baruch Hu said I will cause the non Jews to leave the land of Eretz Yisrael slowly, a bit at a time, with patience. Good things come with patience.

In Tehillim 145:15 it says (עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ). We say about Hashem that everyone's eyes are turned to you and you give them what they need at its right time. Everything requires the patience of the Eved Hashem.

Later in the end of Parshas Shemos we find that Moshe Rabbeinu complained in 5:22 - 23 (לָמָּה (הִרְעַתָּה לָעַם הַזֶּה--לָמָּה זֶה, שְׁלַחְתָּנִי מִצְרַיִם). Why have things become worse for the Jewish people in Mitzrayim. (וּמֵאֲזוּ בָאתִי אֶל-פְּרַעֲה, לְדַבֵּר בְּשִׁמְךָ, הֲרַע, לָעַם הַזֶּה; וְהַצַּל לֹא-הִצַּלְתָּ, אֶת-עַמִּי). From the time I came to Paroh to speak in your name, Hashem, you said that you will save Klal Yisrael, what is going on? Moshe Rabbeinu didn't understand this Nikuda that Geulah and Yeshua require patience.

The Gemara says in Maseches Sanhedrin 111a (5 lines from the bottom) (עַתָּה תִּרְאֶה (אֵת) אֲשֶׁר (אֵעֲשֶׂה לְפָרַעַה בְּמַלְחַמַת פְּרַעַה אֵתָּה רֹאֶה וְאִי אֵתָּה רֹאֶה בְּמַלְחַמַת שְׁלִשִּׁים וְאַחַד מַלְכִּים) that Hashem responded to Moshe Rabbeinu now you will see what I will do to Paroh but you will not see that Eretz Yisrael will be conquered. The Midah K'neged Midah says Rav Schwab is that Moshe Rabbeinu didn't have the patience to wait for a Yeshua and therefore he was not fit to be the leader of Klal Yisrael when they enter Eretz Yisrael. It takes a long time, M'at M'at Agarsheinu. It took patience to conquer Eretz Yisrael.

Moshiach is called (עֲבָדִי, צִמְחָה) Avdi Tzemach in Nach (Zechariah 3:8 for example). The Eved Tzemach will sprout forth. As we say in Shemoneh Esrei, Matzmiach Yeshua, Yeshua grows like a plant. Something that grows grows slowly. It is hard to see the progress day to day that someone has planted. That is the Yeshua. We are impatient people. We have always been an impatient people and certainly in our generation. We need to know to wait for Yeshuas Hashem, to wait for Hakadosh Baruch Hu's Yeshua. To have the patience. That is the lesson of the 57 days of the drying of the earth. This is Rav Schwab's thought regarding the Mei Hamabul.

Let me turn now to the Dor Haflaga. As you know man tried to build a tower to reach the heavens and Hakadosh Baruch Hu caused the Bilbul Haleshonos and until then man had only spoken in Lashon Kodesh. At that point the people suddenly were talking 70 languages. And because they spoke in 70 different languages this ended up causing a Haflaga, a difference between them, disagreements between them, the project could not continue and man spread over the face of the earth.

What is not well known is a Posuk in Tzefania 3:9 (כִּי-אֶזְזוּ אֶהֱפֹךְ אֶל-עַמִּים, שִׁפְּהָ בְרוּרָה) which talks about the time of Moshiach. On that day I will turn human beings into speaking a clear tongue. The Radak, Even Ezra, and Mari Kar all explain that in the days of Moshiach, human beings will go back to speaking only Lashon Kadosh. That this punishment will come to an end and human beings will speak only Lashon Kodesh.

What is the importance of that? What is the Chashivus of the Az of that in Moshiach's times all human beings will speak only Lashon Kodesh?

This brings to mind the Chasam Sofer who has a Maimar L'chvod Hatorah which is printed in the Toras Moshe of the Chasam Sofer, I believe it is in Parshas Emor. There he wonders why Yidden find it hard to speak Lashon Kodesh, it is easily forgotten and even today when Ivrit is spoken it is a Lashon Kodesh Meshubash. There are many serious errors in the way the language is spoken even in some of the words. Why is it so difficult? The Chasam Sofer writes that Klal Yisrael went to Galus for 70 years after the first Churban and when they came back they were not speaking Lashon Kodesh they were speaking Aramaic. He says that in his own day immigrants for many generations stayed with their own language. What happened?

The Chasam Sofer says Lashon Kodesh is a tongue of holiness, of Kedusha. Since it is a Lashon of Kedusha it is easily lost from a person who is not Kodesh who fails to have the proper Kedusha. Therefore, speaking Lashon Kodesh both requires Kedusha and it brings about Kedusha to a person. So Lashon Kodesh is linked with Kedusha just as Torah is easily forgotten because it is Kodesh. So too Lashon Kodesh is easily forgotten because of its Kedusha.

This explains that when people no longer spoke Lashon Kodesh, at that time there was Machlokes, there was no Aguda Achas. When Moshiach comes and there will once again be an Avir Kedusha, an Avir of Aguda Achas in the world, a sense of purpose, at that time it will come back. Lashon Kodesh will come back. A sense of Kedusha will come back. People will once again be able to speak Lashon Kodesh easily, to retain it and to have the proper Kedusha.

The question of the week is: A pre Bar Mitzvah boy in my Shul asked me this question.

Parshas Noach 7:13 (וַיִּשְׁלַח נֹחַ וְשְׁלֹשֶׁת נָשָׁי-בָנָיו אֹתָם--אֶל-הַתְּבָה) בעצם היום הזה: למדך (Rashi says) הכתוב שהיו בני דורו אומרים אילו אנו רואים אותו נכנס לתיבה אנו שוברים אותה והורגין אותו, אמר הקב"ה אני (מכניסו לעיני כלם ונראה דבר מי יקום) that people said that they would stop Noach from entering the Taiva. So Noach entered the Taiva in middle of the day and no one was able to stop him.

וידבר ה' אל משה בעצם היום (There is a Rashi in Parshas Haazinu in 32:48 at the end of the Parsha)
הזה: בשלשה מקומות נאמר בעצם היום הזה, נאמר בנח (שם ז, יג) בעצם היום הזה בא נח וגו', במראית אורו של
יום, לפי שהיו בני דורו אומרים בכך וכך אם אנו מרגישים בו אין אנו מניחין אותו ליכנס בתיבה, ולא עוד אלא אנו
נוטלין כשילין וקרדומות ומבקעין את התיבה. אמר הקב"ה הריני מכניסו בחצי היום, וכל מי שיש בידו כח למחות יבא
וימחה. במצרים נאמר (שמות יב, נא) בעצם היום הזה הוציא ה', לפי שהיו מצרים אומרים בכך וכך אם אנו מרגישים
בהם אין אנו מניחים אותם לצאת, ולא עוד אלא אנו נוטלין סייפות וכלי זיין והורגין בהם. אמר הקב"ה הריני מוציאן
בחצי היום וכל מי שיש בו כח למחות יבא וימחה. אף כאן במיתתו של משה נאמר בעצם היום הזה, לפי שהיו ישראל
אומרים בכך וכך אם אנו מרגישים בו אין אנו מניחין אותו, אדם שהוציאנו ממצרים וקרע לנו את הים והוריד לנו את
המן והגיו לנו את השליו והעלה לנו את הבאר ונתן לנו את התורה אין אנו מניחין אותו. אמר הקב"ה הריני מכניסו
בחצי היום וכו' (בַּעֲצֵם הַיּוֹם הַזֶּה) 3 times in the Torah. Rashi says there that it says this expression of 3
1) Noach, 2) Yetzias Mitzrayim, 3) by the death of Moshe Rabbeinu. In each case people said
that they would prevent the event from happening and the Torah says (בַּעֲצֵם הַיּוֹם הַזֶּה) that the
Ribbono Shel Olam did it openly and you see that you can't stop it.

On Sukkos we Lain the portion of Parsha Emor that has to do with the Yomim Tovim. This Bochur came over to me and asked me a great Kasha. He said he had just been Mavir Sedra Parshas Haazinu and he learned that Rashi says in 3 places in the Torah it says (בְּעֶצֶם הַיּוֹם הַזֶּה). So he said to me in all innocence in today's Laining in Parshas Emor Perek 23 it says (בְּעֶצֶם הַיּוֹם הַזֶּה) 4 times in 23:14 (וְקִרְאתֶם בְּעֶצֶם הַיּוֹם הַזֶּה), 23:21 (עַד-עֶצֶם הַיּוֹם הַזֶּה), 23:28 (וְכָל-מְלָאכָה לֹא תַעֲשׂוּ, בְּעֶצֶם הַיּוֹם הַזֶּה: כִּי יוֹם הַזֶּה, מְקַרֵּא קֹדֶשׁ יְיָהּ לָכֶם--כָּל-מְלָאכָתָּ עֲבֹדָה, לֹא תַעֲשׂוּ), 23:29 (כִּי כָל-הַנֶּפֶשׁ אֲשֶׁר לֹא-תַעֲשֶׂה, בְּעֶצֶם הַיּוֹם הַזֶּה--וַיִּנְכַּרְתֶּהּ, מֵעַמִּיהָ) כַּפְּרִים, הוּא, לְכַפֵּר עֲלֵיכֶם). How could Rashi say that it says (בְּעֶצֶם הַיּוֹם הַזֶּה) in 3 places in the Torah if in that one Parsha it says it 4 times? If I remember when we get to the next (בְּעֶצֶם הַיּוֹם הַזֶּה) I will try to share with you an answer to the Kasha which gives you a number of weeks to come up with a Teretz of your own.

Rabbi Reisman - Parshas Noach 5771

6:11 חָמֵס; וְתַמְלָא הָאַרְץ, לְפָנֵי הָאֱלֹהִים יָא וּתְשַׁחַת הָאַרְץ, In the beginning of the Parsha we learn that there was the Aveira of Arayos and Avodah Zorah that brought about the destruction of the world as Rashi says 'לתשחת: לשון ערוה ועבודה זרה, כמו (דברים ד טז) פן תשחיתו, כי השחית כל בשר וגו' and we have a Kabbala that the Chasimah of the Din was the Gezel. As the Pesukim go on, it uses the term Hishchis, however, it leaves out Chamas for the most part.

The Dubno Maggid explains a Vort that has to do with Rosh Hashana and Parshas Noach. When a person is judged in Shamayim, there are the accusing angels (prosecutor) and the defending angels (like a defense attorney). The power that prosecutes in Shamayim is called Middas Hadin. The power that defends is Middas Harachamim. Every time a person or a generation is judged, the Middas Hadin speaks against him and the Middas Harachamim speaks for him.

The Dubno Maggid explains that the worst thing for a person is that the person's lawyer should be prosecuting him. On Rosh Hashanah we say Has Kateiger V'yikach Saneiger M'komo. We hope that the prosecutor should be silent and the defending angel should win out. When a person does Aveiros, in Shamayim the Middas Harachamim defends him.

However, in this case *הַמָּס הָאֶרֶץ*, *הַמָּס* there was Gezeila going on in the world. There were poor people that were oppressed. There were widows and orphans whose material possessions were stolen.

The powerless lost their money to the people who had the energy and the power to take from them. Therefore, the Middas Harachamim was not defending the leaders of the generation. They were Gazlanim. The normal courtroom scene in Shamayim has Middas Harachamim defending. That would have helped had only the Aveira of Arayos and Avodah Zorah had come to judgment in Shamayim. Middas Harachamim would have helped. However, *הַמָּס הָאֶרֶץ*, *הַמָּס* there was Gezeila and therefore, the Middas Harachamim became the prosecutors because they had Rachmanus on the people who suffered and were oppressed. Because of that, the Middas Harachamim couldn't defend and became a prosecuting angel. The Din was on Arayos and Avodah Zorah however, because the Middas Harachamim couldn't defend against the Gezeila, therefore the Din was Nechtam for the Mabul.

It is a beautiful thought that those Kochos that we hope should help us in Shamayim are things we have to protect. We have to be especially careful not to lose them. The Shul's we Daven in should be our Zechusim and defenders and talking during Davening turns their defense into a prosecution.

כא ויִרְחַ וְיִרְחַ, אֶת־רֵיחַ הַנִּיחֹם, וַיֹּאמֶר יְרֹחַ אֶל־לְבוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעֶבּוֹר הָאָדָם, כִּי יֵצֵר לִבּוֹ 8:21 In the middle of the Parsha we learn that the Ribbono Shel Olam is going to have Rachmanus on the world. Why? Because the Ribbono Shel Olam recognized that a person is tilted from youth towards Ra. From this we learn that a person is born just with a Yeitzer Hora. The Yeitzer Tov comes to a person later when he is Bar Mitzvah.

The question is, many children do well until 13 and the "at risk fallout" starts to happen at 13, so it would seem that the Yeitzer Hora comes to a person when he is 13? Is there something that happens at 13?

When people are asked what is Bechira, they say that you have free will to do what you want. That is not really an accurate explanation. Animals do what they want and they are not considered to have (Bechira) free will.

When we say that a person has Bechira it means a person has the ability to do things that they don't want to do. A person doesn't want to get up out of bed early. However, because a person has Bechira and knows that he has responsibilities, he gets up and goes to learn and goes to Daven. Bechira is more accurately translated as the ability to do things that you don't want to do. That is the difference between a mature person and an immature person.

There are many children that excel at Yeshiva. They are doing what they want to do. They get a Geshmak and they get honor. When they do what they want to do it is wonderful. Ideally, a person should want to do only good.

The ability to come to a point that even with a Yeitzer Hora where he doesn't want to do it (something good), and he does good anyhow, that Yeitzer Tov is in a mature person. We say that when a person becomes a Bar Mitzvah he gets a Yeitzer Tov, he is expected to do things that he really doesn't want to do. He is expected to refrain from doing things that he wants to do. That is the difference between the Yeitzer Hora and the Yeitzer Tov.

The end of the Parsha has 10 generations from Noach until Avram as in Beraishis there were 10 generations listed from Adam until Noach. We notice that in Hebrew the smaller number is listed first like for example 5 and 30 years as it says in 11:12 - אֶת- וַיֹּלֶד, אֶת- יב וְאַרְבָּעֶשֶׁד חַי, חָמֵשׁ וּשְׁלֹשִׁים שָׁנָה; וַיֹּלֶד, אֶת- וַיִּשְׁלַח. Why is it listed this way and not 30 and 5. When we count Sefira it is the same way 4 and 40 days. The small number first and the bigger number second.

By the Halachos of Shtaros it is not that way as the Shulchan Aruch says. When you write days it is the smaller number first and when you write years it is the larger number first. By a Kesuba you will see that it is smaller number first by the days and the larger number first when it comes to years, like 5000, 700, and 71 years. The GRA says that this is based on Tanach where the larger number is written first by years.

Why in the Chumash by counting the generations is it the other way around that the smaller number is first for the years?

When you are just mentioning a number you mention the larger number first as in 4:24 כִּי כִּי שְׁבַעִים וְשָׁנָה the larger number first and the smaller number second. In Beraishis and Noach however, when you are counting how long a person is living then each year goes up in years because each year is significant. Like 120 would be 20 and 100 years and then 21 and 100 years. Here a person wants to give Chashivas to each and every year.

Following Rosh Hashana we have to take this awareness that every year counts and this year is an important year and it is what you make of it. It should not be that we are back to the old and the way things always were. That is a wrong attitude. This year IS a significant year and important year. It is the one year, the year that comes first.

6:16 & 8:6- The question of the week is: it appears that it is a Machlokes if there was a window or not in the Tayvah. The Posuk says צֹהַר תַּעֲשֶׂה לַתֵּבָה and Rashi brings (יש אומרים חלון, ויש צהר: יש אומרים חלון, ויש צהר) one opinion is that it was a window and the other opinion is that it is a stone. This is great if you don't get past Shaini. However, in 8:6 the Posuk says וַיִּהְיֶה, מִקֵּץ וַיִּפְתָּח נֹחַ, אֶת-חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה Noach opened the window. The window?? I thought it was a Machlokes if it was a window? So how can the Posuk say window? So it appears there was a window.

I guess one can answer that yes there definitely was a window and the Machlokes is just what is the translation of צֹהַר The Pardes Yosef says a well known Vort on that Rashi. Some say that Tzohar is a window and some say it is a stone. Earlier we had a Machlokes if Noach was a Tzaddik or only a Tzaddik in his generation. We know that a Rasha has no right to look as others are being punished. This is something we learn from the wife of Lot when they escaped S'dom and they were told not to look back.

So the Pardes Yosef says if you hold that Noach was a Tzaddik then it was a window and he had a right to look out of the window. If you hold that he was not a Tzaddik and it was only in his generation that he was considered a Tzaddik then he wasn't such a great person and he had no right to look out. Then Tzohar is a stone of some sort.

However, that Vort appears to be incorrect. There definitely was a window in the Tayvah as the Posuk that is brought down above says. If you say that the window had some sort of dark glass that a person couldn't see through, then say the same thing by the Rashi on 6:16 that a window is something that you can see through. Therefore, it appears that the Vort of the Pardes Yosef is incorrect and there definitely was a window? This Kasha needs a Hesber.

Rabbi Reisman - Parshas Noach 5770

8:8 ה' וַיִּשְׁלַח אֶת-הַיּוֹנָה, מֵאֵתוֹ--לִרְאוֹת הַקָּלוּ הַמַּיִם, מֵעַל פְּנֵי הָאָדָמָה . Meaning, He sent the dove to see if the water had subsided from the surface of the ground. Where is any part of Parshas Noach brought in Yoreh Dai'ah Hilchos Basar V'chalav?

The Shach in Siman 96:20 brings that an Olive is a bitter thing (Davar Mar) which has different Halachos in Yoreh Dai'ah, based on the Chazal that Rashi brings. The Gemara is in Masseches Eiruvim 18b (10 lines from the bottom) says (פראשית) וא"ר ירמיה בן אלעזר מאי דכתיב (בראשית) והנה עלה זית טרף בפיה אמרה יונה לפני הקב"ה רבש"ע יהיו מזונותי מרורין כזית ומסורין בידך ואל יהיו מתוקין כדבש ותלוין ביד טרף בפיה אמרה יונה לפני הקב"ה רבש"ע יהיו מזונותי מרורין כזית ומסורין בידך ואל יהיו מתוקין כדבש ותלוין ביד (בשר ודם) that the Dove said to Noach that I'd rather that my Parnasa be Merura K'zayis (bitter like an Olive) and come from Hashem, than be sweet as honey and be dependent on you Noach. That Merura K'zayis, is a M'kor that the Shach brings that Olives are a Davar Mar.

There is a Ben Yehoi'yada in Eruvin 18 which is really something that anyone who is a working person should learn and bear in mind. The Ben Yehoi'yada there explains this Chazal by bringing a Maisch. There was once 2 brothers, one was a blacksmith and one was a diamond dealer. The blacksmith worked much harder than the diamond dealer, however, the diamond dealer was more prosperous. The blacksmith went to his Rav and said he doesn't understand. We have the same Parents so it is obviously not the Z'chus Avois that is helping my brother prosper. We are also on the same Madreiga in Ruchniyois, so why is my brother the diamond dealer more Matzliach?

The Ben Yehoi'yada brings the answer as follows. The Rav said, you only see in this world the value of the pay that you get for your work. You don't see the value in Oilam Habo. He explained to him the following. When a person is Davening or sitting in Learning, we all understand that he is being involved in Avidas Hashem and he gets Schar in Oilam Habo. The same thing is true when a person is working. When a person is working faithfully and keeping to the Mitzvois Hatorah, he is keeping away from the Issurim of G'neiva and Oisek (misleading people). A person who is working is also Oisek in Avidas Hashem. He is also involved in serving Hakadoish Baruch Hu and therefore, there is also Schar for this work. Someone who has to put in a lot of energy into his work has more Schar much the same way as someone who puts in a lot of effort into his Learning gets more Schar than the one who is relaxing while Learning.

During this time that a person is working he is perfecting the world and hence receives Schar in the Oilam Ha'emes.

That idea that when a person is working and incidentally he brings the same thing for a Woman whose job is in the home, this is Avoidas Hashem. There are so many Mitzvois involved in being honest at work, that it is perfecting Oilam Hazeh and being Oisek in Avoidas Hashem. That is the Mashul of the Zayis. An Olive is something that is bitter. When you bang it, you pull out sweetness from it. The same thing with Y'hei M'zoinoisai Mirurin K'zayis, when a person has to work hard for Parnasa, it is bitter like a Zayis. Just like a Zayis, that when you bang it you end up with something sweet, so to when you work hard you end up with something sweet, with the Avoidas Hashem that is being done. This should keep people honest and people shouldn't be Oiver Aveirois at work. This is accomplished when you realize that when you are Oisek in work you are being Oisek in Avoidas Hashem. This is the lesson of the Mashul of the Zayis.

8:8 On the Rashi Vayishalach, Rashi is bothered why it doesn't say Vayishlach. (וישלח: אין זה לשון) (שליחות אלא לשון שלוח, שלחה ללכת לדרכה, ובזו יראה אם קלו המים שאם תמצא מנוח לא תשוב אליי We see later in Parshas Vayishlach that it says 32:4, וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵי אֵל עֲשׂוֹ אָחִיו אֶרְצָה שְׁעִיר שָׂדֶה, אָדָם. So why here is it Vayishalach?

Rashi explains to us the difference. Vayishlach is used when you send someone and he will come back. For example you send a messenger and the messenger will return. Vayishalach is what is called Binyan Kaveid, which has a Dageish in the Lamed and a Patach, that is for a one way trip. Vayishalach Es Hayona Mai'i'toi.

Examples are Parshas B'shalach, as in B'shalach Paroh which was a one way trip. Or, by Shiluach Hakan it says Shaleiach Tishalach Es Ha'aim. So we have a Shverkeit. Why does Rashi say Vayishalach Es Hayoina in 8:8 the Teitch of Vayishalach, one Posuk earlier we had . וַיִּשְׁלַח that the Raven was sent out. Why didn't Rashi teach us the Teitch of Vayishalach here in 8:7 instead of waiting for the Yoinah in 8:8?

According to our understanding of the Posuk it is very Geshmak. It says this P'shat in the Maharal in Gur Aryeh. The Sifsei Chachamim brings it Bishmoi. By the Raven why would I think that there was a possibility for it to come back, the Posuk doesn't say why Noach sent him away. However, by 8:8 it says וַיִּשְׁלַח אֶת הַיּוֹנָה מֵאֵתוֹ לִרְאוֹת הַקָּלוּי הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה, so I might think that Noach sent him to come back and let him know, so Rashi explains to us that Noach sent him, period. Mimeila, Noach would know one way or the other.

Rav Yaakov in his Sefer Emes L'Yaakov on page # 118 uses this idea in Parshas Vayeira to explain a Posuk. It says in 19:13 that the Mal'achim say to Lot, יְגַדְלָה צַעֲקָתָם אֶת-פְּנֵי יְרֵדָה, וַיִּשְׁלַחְנוּ יְרֵדָה לְשַׁחֲתָהּ. Meaning We are going to destroy this place, for the wailing concerning them has become great in the presence of Hashem, and Hashem has sent us to destroy it. It is Shver, they were sent as messengers and Pashtus would be that they would go back. When Hakadoish Baruch Hu sends Malachim, they return.

Rav Yaakov says in one of his P'shatim, the Malachim sinned in that they spoke as if they were going to do the destroying themselves and they were pushed away from the Mechitza of Hakadoish Baruch Hu. Which means that they didn't come back. This is very Geshmak.

8:8 Noach sent away the Yonah and the Yonah came back with a leaf. There is a Ramban here that deals with a mystery. Where did the Yonah get the leaf from, the trees were also destroyed?

From Eretz Yisrael. In Maseches Zevachim 113a (23 lines from the top) (אמר לו רבי יוחנן והלא כל) (א"י בדוקה היא במאי קמיפלגי מר סבר ירד מבול לא"י ומר סבר לא ירד) we see that Rav Yochanan holds that Loi Yarad, the Mabul did not descend on Eretz Yisrael. So the Ramban must be going according to this P'shat that the Mabul didn't affect Eretz Yisrael and that is where the leaf came from. However, if the Yonah got the leaf from Eretz Yisrael, how is that a Raya that the earth had dried? Maybe the earth didn't dry and since Eretz Yisrael didn't have water, the Yonah was able to obtain a leaf from there?

The Ramban himself says this is Shver. So we are left with a Kasha. Rabbi suggested a Teretz based on another Kasha. Rashi says in 8:2, ויסכרו מעינות: כשנפתחו כתיב (זיא) כל מעינות, וכאן אין כתיב, 8:2, כל, לפי שנשתיירו מהם אותן שיש בהם צורך לעולם, כגון חמי טבריא וכיוצא בהם. That is why it doesn't say Kol Ma'y'nois dried just some dried. If the Chamei Tiverya remained from the Mabul then it proves that there was a Mabul in Eretz Yisrael?

You might suggest an answer that it is a Machloikes whether there was a Mabul in Eretz Yisrael or not. However, it was Rav Yochanan who was the Man D'omar in Maseches Zevachim who said that the Mabul did not descend on Eretz Yisrael. Rav Yochanan also says in Maseches Sanhedrin 108a (24 lines from the bottom) (כל מעינות תהום רבה א"ר יוחנן שלשה (בראשית) שנאמר) (נשתיירו מהם בלועה דגדר וחמי טבריא) that the Chamei Tiverya remained. It is a Pele. It is a Stira in Rav Yochanan, because if there was no Mabul in Eretz Yisrael how did the Chamei Tiverya remain from the Mabul?

The Margaliyos Hayam asks this question in Sanhedrin 108. He brings the following Teretz which is brought from the Chizkuni. The rains of the Mabul did not fall in Eretz Yisrael. However, Niftichu Ma'y'nois, the waters did come up from the ground. So Mimeila it is not a Stira. The Chamei Tiverya remained from the Mabul, however, the rains did not fall in Eretz Yisrael. L'mai Nafka Mina?

The Gemara says the rains destroyed everything, the Ma'y'nois did not destroy everything. Eretz Yisrael had a flood from the Ma'y'nois, and therefore when it dried the Yonah was able to get a leaf. The tree was able to remain because the destructive rains did not fall in Eretz Yisrael. This suggested Teretz answers the Stira in Rav Yochanan from Maseches Zevachim and Maseches Sanhedrin as well as answers the Ramban's Kasha.

9:12 Hashem promises Noach, וְיָאֵמֶר אֱלֹהִים, זאת אות-הַבְּרִית אֲשֶׁר-אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם, וּבֵין כָּל-נֶפֶשׁ, יב, וְאֶשֶׁר אֶתְכֶם--לְדֹרֹת, עוֹלָם, חֵיָהּ, that the rainbow will be a Siman that a Mabul will not happen again. What is the benefit in that Havtacha? Bish'lomo if you hold it is a promise that the world will never be destroyed again, fine. However, if you learn as the Poshut P'shat in the Pesukim, that there will never be a Mabul Mayim Al Ha'aretz, what is the benefit of that? There can still be a

different destruction in that case? What is the Ma'ala that there will never be destruction from water? There can still be a destruction from fire or something else? Rabbi left us with this Kasha.

Rabbi Reisman - Parshas Noach 5769

There are 4 Questions posed, however, with no resolution:

1) We find when Noach goes out of the Tayvah, the first thing he does is plant a vineyard. It says in 9:20 **כִּי יֵצֵא נֹחַ, אִישׁ הָאֲדָמָה; וַיִּטֵּעַ, כֶּרֶם**. Rashi explains this is the first thing Noach did upon leaving the Tayvah. It might have been the next day, however, it is implied that this happened in close proximity to leaving the Tayvah. The problem with this is, after the incident with his children when Noach had been intoxicated, 9:25 says, **וַיִּהְיֶה לְאַחֵיו, עֶבֶד עֲבָדִים, אָרֹר כְּנָעַן**. Cena'an is Chom's son, meaning Noach's grandson, so how can it be that immediately after the Tayvah, Cena'an is there?

2)

There is a Posuk later in 10:6 that says, **וּבְנֵי, חָם--כוֹשׁ וּמִצְרַיִם, וּפּוּט וְקִנְעָן**. Pashut P'shat would dictate that Cena'an is the fourth son of Chom. So it is very shver.

Ram Pam brings in his classic work on the Torah, Atarah L'melech, B'oisoi Yoim Notah, B'oisoi Yoim Shosa, U'b'oisoi Yoim Kilkul. That this first growing had a tremendous B'rocha, and everything happened on the same day. So how was Cena'an already old enough to already cause all kinds of tzaros?

2) When the Tayvah touches ground, Noach and all those in the Tayvah do not leave until the Ribboinoi Shel Oilam gives instruction to leave. Why did they not leave until this instruction, because Hakodosh Baruch Hu gave them the instruction to enter the Tayvah, so they have no right to leave without explicit permission. If this is the case, how did Noach have the right to send out the Yoinah and Oroiv? L'choirah, this was violating the direct commandment of Hakodosh Baruch Hu?

3)

4) In 8:7, Rashi says **בשבעה עשר יום: מכאן אתה למד שהיתה התיבה משוקעת במים אחת עשרה (אמה, שהרי כתיב (פסוק ה) בעשירי באחד לחדש נראו ראשי ההרים, זה אב שהוא עשירי (למרחשון) לירידת גשמים והם היו גבוהים על ההרים חמש עשרה אמה וחסרו מיום אחד בסיון עד אחד באב חמש עשרה אמה לששים יום, הרי אמה לארבעה ימים, נמצא שבששה עשר בסיון לא חסרו אלא ארבע אמות, ונחה התיבה ליום המחרת, למדת שהיתה (משוקעת אחת עשרה אמה במים שעל ראשי ההרים) that it took 60 days for the water of the Mabul to dry until the tops of the mountains were seen. The Tayvah was 15 Amos over the tops of the mountains, which means that every Amoh took 4 days to dry. So the Tayvah must have been 11 Amos deep in the water based on this calculation. So according to Rashi the water was drying evenly all the days. How can Rashi say this?**

5)

It took 60 days for Roshei Hehorim which Rashi says was 15 amos. However, it only took another 60 days for Yoshvah P'nei Ha'aretz. Meaning the water went from the top of Har Arorot all the way down. How many amos is that? The mountain had to be higher than 15 amos? So how can Rashi assume that there was a consistent amount of evaporation for the first 60 days if we see that for the next 60 days it is impossible that it was consistent?

6) Rashi brings a number of P'shotim as to what type of structure the Dor Haflagah was building. Either way, the goal was to reach Shomayim. Why did they start building in a valley? They should have started on a mountain. It says in Perek 11:2, **וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמָּצְאוּ בְקֶעֶה בְּאֶרֶץ**, **וַיֵּשְׁבוּ שָׁם**. Maybe you will try to answer, that the materials were more available in this valley. However, it says in 11:3, **וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ הִבָּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְבָּנָה**, **לֵאמֹן וְהַחֲמֹר הָיָה לָהֶם לַחֲמֹר** that they had to manufacture bricks, in essence that the Bikah was the worst place for this construction to begin?

7)

Regarding the Sheva Mitzvos B'nei Noach, the Mishnah in Maseches Avodah Zorah mentions the concept of a Ger Toishav. On Daf Gimel Amud Aleph, the Gemarah says a goy who learns Torah can be Zoiche to Oilam Haboah. Toisafos (פי' בשבע מצות) (שלם דאילו בשאר מצות אמרינן בסנהדרין פרק ד' מיתות (דף נט.) עובד אלילים העוסק בתורה חייב מיתה) mentions that means he learns the Sheva Mitzvos B'nei Noach. We also find that the Goy must be Mekabel the Sheva Mitzvos. What does it mean, Mekabel?

The Rambam mentions that he must go to a Beis Din Shel Yisroel and be Mekabel on himself the Sheva Mitzvos. He is Metzava in the Mitzvos anyway, what is the meaning of the Kabbalah?

The Ritva actually asks this in Maseches Makkos. The Brisker Rav in a letter in the back of the Griz Al HaRambam, says a Ger Toshav has to keep the Sheva Mitzvos because they were given at Sinai. A Goy might keep the Mitzvos because it makes sense to him. This wouldn't qualify, because he must keep the Mitzvos because he was Metzaveh to keep them at Sinai, Laasos Reztain Boirei.

A Mashul would be, when you have a person who cooks food and puts it on the table. He didn't know his father would partake of the meal. Is he Mekayaim the Mizvah of Kibbud Av? The Guf Hamitzvah he did, however, the Ratzon (or Neshamah) of the Mitzvah is not there. It is almost like an Oinas that he did the Mitzvah, certainly not to the optimal degree. It is only due to the circumstances, which most probably is not enough to be Mekayaim the Mitzvah. A person must do the Mitzvah because it is Ratzon Hashem. So Ger Toishav is a Ger because he is Mekabel Mitzvos to do the Ratzon Hashem like a Yid.

Maybe we can explain something else as well. Most Middos are not mentioned in the Torah. There is no Lav not to get angry for example. Rav Elchonon in Koivet Ma'amorim in page Lamed Gimel brings Rav Chaim Vita'al, that says Middos are a Hakdamah to Torah. Something that is a Hakdamah to Torah is not one of the Mitzvos of the Torah.

Another Teretz is offered by the Ohr Sameach, in the beginning of Hilchois Talmud Torah, where he says an important Yesod. Every Mitzvah is given, and normal people can be Mekayaim them. To be Mechayaiv someone to not get angry, since not everyone is the same, wouldn't be appropriate. Some people find it hard not to get angry once a year. Others have it hard not to get angry once a month or once a day. People have different natures. Middos are Talui in the Teva of a person. We can't give a Mitzvah that is Talui in the Teva of a person.

The two Terutzim go hand in hand. One Teretz is on the Guf Hamitzvah, and one Teretz is on the Neshamah of the Mitzvah. Rav Chaim Vita'al says that Middos are a Hakdamah to Torah,

without Middos you can't be Mekabel the Torah. The Ohr Sameach says Af al Pi Kein, Avadah, a person has to have Middos before he can be Mekabel the Torah, but now that you are a Ben Middos Tovois, do it because it's the Ratzon Hashem, and let it be a Mitzvah als that? For that he has a technical answer that Middos can't be a Mitzvah because it depends on a person's nature.

A thought regarding Shabbos Rosh Chodesh which is this Shabbos.

In the Sefer Yakar Tiferes there is a beautiful thought regarding Shabbos Rosh Chodesh. The Tur writes that the Sholosh Regalim are K'negged the 3 Avois. The 12 Roshei Chadashim are K'negged the 12 Shevatim. The Tur writing in the beginning of Hilchos Rosh Chodesh says that really the 12 Roshei Chadashim should have been Yomim Toivim, however, because of the Cheit Ha'eigel, Rosh Chodesh was turned from a Yom Tov to an almost ordinary day of the week. The Shulchan Aruch says that you should be Marbe K'tzas Simcha on Rosh Chodesh. However, it does not have a Din of Yom Tov. The women who did not sin by the Cheit Ha'eigel have a very special obligation and Mitzvah to treat Rosh Chodesh as a bit of a feeling as a Yom Tov.

What does this have to do with Shabbos Rosh Chodesh? The Sefer Yakar Tiferes suggest that on Shabbos Rosh Chodesh it does get the original aspect of Yom Tov. Since Shabbos is Mai'ain Oilam Haba, and is L'maila Min Hacheit, when Rosh Chodesh falls out on a Shabbos it has a higher level of Kedusha like a Yom Tov.

He brings a few Rayas to his thought. In Atah Yatzarta that is said on Shabbos Rosh Chodesh by Mussaf, we say Ahavta Oisanu V'ratzisa Banu V'roimamtanu Mikoil Haleshoinois. Those words don't belong in the Shabbos Rosh Chodesh Davening. They are not found in a Rosh Chodesh Davening or a Shabbos Davening. So Shabbos Rosh Chodesh should also not have these words which are found by a Yom Tov Davening? He answers that since Shabbos Rosh Chodesh has the Koiach of Yom Tov, therefore this Tefilla has the Nusach of Yom Tov.

With this he explains a Halacha. The Halacha is when Rosh Chodesh Iyar falls out on Shabbos a person is permitted to shave on Erev Shabbos even though he is in middle of Sefira. It is a Pele because we don't find anywhere that it is a Mitzvah to take a haircut on a regular Erev Rosh Chodesh? Why by Shabbos Rosh Chodesh does it add that you should take a haircut on Erev Shabbos Rosh Chodesh? According to this it fits well because Shabbos Rosh Chodesh has an aspect of Yom Tov and since it has an aspect of Yom Tov that Shabbos Rosh Chodesh has a very special Kedusha.

Perhaps that is why there is a Minhag in Klal Yisrael to have a double Kugel on Shabbos Rosh Chodesh even though we don't find that when Rosh Chodesh falls during the week that people eat anything special to celebrate it. Shabbos Rosh Chodesh has a special aspect of Kedusha and beauty to it.