



Ohr Yerushalayim News

17th October 2015 - Volume 8 - Issue 14 – פרשת נח – ד מרחשון תשע"ו

News This Week

Kiddush This Shabbos

There will be a Kiddush this Shabbos after Davenning sponsored by Jitschok Nager in honour of the recent Yahrtzeit of his late father. Chaim Aruchim.

Ohryerushalayim.org.uk

Mazel tov! The Shul website has had a complete overhaul. Have a look at www.ohryerushalayim.org.uk and feel free to give your feedback via the 'contact page'

Weekly Newsletter

Looking for a volunteer to provide short practical Hilchos Shabbos articles for the Rov to vet and then to go in the newsletter each week please - if you're available please speak to Avi.

The Shabbos Project - Shabbat UK

Inspire and be inspired!

Let's really enjoy this Shabbos and further the Achdus in the Shul. We have members waiting to host - be a guest for Shabbos Lech Lecha and get to know each other better. Please get in touch by Sunday Evening at the latest with Oshi Wilks - 07799 199 995 and we will endeavour to accommodate you. Which meal will you be guests and how many are you?

Newsletter - Parshas Lech Lecha

What captivates you and your family at the Shabbos table? Share and inspire the rest of us - please send in your contributions to the newsletter for Parshas Lech Lecha to oshiwilks@gmail.com.

By Aaron Chaim David – in honour of Yossi's third birthday this week.

אֵלֶּה תּוֹלְדוֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו (ו:ט)

Eileh toldos Noach, Noach ish tzadik, tamim haya bedorosav. (6:9)

The Torah uses two descriptions to describe the righteousness of Noach. First the Torah calls him "Tzadik" righteous and then "Tamim" perfect. Later on when Hashem told Noach to go into the Ark it only uses one term to describe him "Ki Oscha ra'isi **Tzadik** lefanai bador hazeh" "For in you I see a righteous one before me in this generation". Rashi comments on this that we see from here that when speaking about a person in front of him one should not praise him fully, rather one only expresses part of his praise – Miktzas shevacho befanav.

The question persists, why does the Torah choose to call Noach "Tzadik" righteous? And why in the first Posuk does it say "Bedorosav" "in his generations" (plural) and later it says "Bador hazeh" "in this generation" (singular)?

The Beis Yosef answers that Noach lived in the times of two generations of sinners. Firstly he lived in the 'Dor Hamabul' the Generation of the Flood. Their Aveirah was gilui arayos - immorality, and in that generation Noach was a Tzadik. The word Tzadik refers to one who guards himself in the area of arayos like we find with Yosef who had his test in the area of arayos (when Potifar's wife tried to seduce him). That is why he was

called Yosef Hatzadik, to demonstrate where he excelled.

Later on Noach lived through the 'Dor Haflaga' the Generation of the Dispersion. This was a generation where the downfall came about by their denial of the existence of Hashem. It was all Avodah Zara, they wanted to take away the controls of the world from Hashem – as it were. Noach managed to stand out even in this generation. For this he was known as an "ish tamim". 'Tomim' is one who manages to stay away from Avodah Zara. We see this in Devarim 18:10-13; after the Torah warns us about the practices of "passing one's son or daughter through fire, me'onen, menachesh, mechashef... etc" the posuk ends off that section with "Tamim tiyeh im Hashem Elokecho" "You shall be Tamim with Hashem". So we see that "Tamim" is the opposite of one who serves Avodah Zara.

When Hashem told Noach to go into the ark He said to him "Ki Oscha ra'isi Tzadik lefanai bador hazeh" "For in you I see a Tzadik before me in this generation". This was still the 'Dor Hamabul', and in this Dor, which had a problem with Arayos, immorality, he was the Tzadik. He was not called Tamim here because that was not the problem of this generation.

The beginning of the Parsha, however, speaks of the general attributes of Noach which he had throughout his life, that is why it says "tzadik, tamim haya bedorosav" in both generations in which he lived he was a Tzadik and a Tamim.

(Talelei Oros – adapted from 'A Gishmakke Vort' by Rabbi Aryeh Leib David)

The Torah says "Tamim haya bedorosav" Noach was a great tzadik in his own generations. Rashi explains that there are two ways to understand this. Either he was a great man in his own time, an era of great wickedness, how much more so would he have been great in a generation of tzadikim. Or, he was only considered great because there was no one else around, if he were to have lived in the generation of Avrohom he would have not been considered as anything.

The Week Ahead

פרשת נח

Candle Lighting	5.56pm
Mincha	6.01pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.16am
1st Mincha	1.30pm
2nd Mincha	5.38pm
סעודה שלישית	following
Maariv & Motzei Shabbos	6.58pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.50pm
Late Maariv	8.00pm

My father-in-law, Rabbi YY Katz Shlit" a points out, that taking a closer look at Rashi, perhaps we can say the following b'derech melitzah. Rashi says "Yesh meraboseinu dorshim oso leshvach" "There are those of our Rabbis who expound this as praise" and later "veyesh dorshim oso l'gnai" "and there are those who expound this as deprecation". Those who seek to praise Noach are called "Raboseinu" "our Rabbis" or "our teachers". Rashi is hinting that these are the people we should be learning from. We should seek to praise and encourage those who work on themselves and succeed to rise up above the spiritual decay of their generation. It is the other unspecified people who seek to downplay the greatness of a man who managed to swim against the tide of corruption that washed away his world. These people are not titled as "Raboseinu" "our teachers".

A Place To Be

Rabbi Yochanan Zweig (Torah.org)

"And it came to pass after the seven-day period that the waters of the Flood were upon the earth"(7:10) According to most Halachic opinions "shiva", the seven day mourning period observed after the death of a close relative, is not a Torah-mandated obligation, rather a Rabbinical institution. Rashi cites an allusion to shiva from this week's parsha. After Noach completed construction of the Ark, Hashem delayed the onset of the rains for seven days. Rashi cites the Midrash which states that Hashem waited until after the righteous Metushelach passed away, before punishing the world. The seven days preceding the flood was the shiva period observed after his passing.

It is customary to comfort a mourner with the statement "Hamakom yenachem eschem besoch she'ar aveilei Tzion v'Yerushalayim" - "Hashem (lit. "the Place") should comfort you among the rest of the mourners of Zion and Jerusalem". Hashem has other names, such as "Rachum" or "Chanun" which reflect His mercy and compassion, and they would therefore seem more appropriate for this occasion. Why do we use the appellation "Makom" - "Place" in this case? How is this statement a source of comfort for a mourner?

Regarding Hashem, the Midrash states "M'komo shel olam v'lo Ha'olam mekomo" - "the world is contained within Hashem's space and not Hashem within the space of the world". Our Sages are teaching us that space was not a preexisting reality. Rather, when Hashem brought the world into existence, He created the reality of space. Consequently, Hashem does not exist within space; space exists within Hashem's reality.

The name of Hashem which reflects this notion is "Makom" - "Place". It is therefore appropriate to specifically use the appellation "Makom" when comforting a mourner. The sense of loss precipitated by the death of a loved one stems from the feeling that the deceased no longer exists within the same reality as the living. In times when long distance communication was non-existent, the migration of a family member to a distant country would not invoke the same sense of loss as the loss brought on by death, for there is comfort in knowing that a loved one continues to exist within the same space as us. The appellation "Makom" is reflective of the notion that everything is within Hashem's space. Therefore, even though the departed has left our own perceived reality, he continues to exist within Hashem's created reality.

Although he may be on a different plane of existence, he continues to share the same space as us. This concept is a great source of comfort to the bereaved.

The Holy Ark

"two by two they came to Noach..." (7:9)

In this week's parsha, Hashem instructed Noach to build a "teivah" - "ark". When the teivah was completed, the animals and birds came to Noach on their own volition. Citing a Midrash, Rashi states that only those animals that remained faithful to their species, not corrupting their way, were accepted by the teivah. Presumably, it was Hashem who instructed Noach as to which animals to permit aboard. Why does Rashi phrase his comments in a manner which implies that the teivah determined whether or not to permit entrance to the animals? Why does the Torah dedicate so many verses to the description of the teivah? What is gained by our knowing each detail of the teivah's construction?

The Midrash cites a verse from Koheles which states "When the spirit of the Administrator is upon you, leave not your place". The verse, explains the Midrash, is alluding to Noach who did not take leave of the teivah until Hashem instructed him to do so by saying "Go forth from the Ark". The Midrash concludes that Noach understood that just as he needed permission to enter the teivah, he needed permission to take leave of it as well. Why did Noach need authorization to leave the teivah?

The Ramban comments that the sheer number of different species of animals, in addition to the food required to sustain them, could not possibly be accommodated by the dimensions of the teivah. Clearly, the entire voyage was of a miraculous nature. Living under miraculous conditions translates into a greater manifestation of Hashem's presence. The teivah was a vehicle which housed Hashem's presence and contained tremendous levels of "Kedusha" - "sanctity". The Roke'ach makes the connection between the teivah and the Aron Kodesh used to house the Torah, which is also referred to in the Talmud as a teivah. Since this was such a holy place Noach needed permission to enter and take leave of it. This message is delivered by the Midrash when it cites the verse "When the spirit of the Administrator (i.e. Hashem's holiness) is upon you, leave not your place".

The Holiness of the teivah would not tolerate any animals that had corrupted their way. Therefore, Rashi states that only those animals that remained faithful to their species were accepted by the teivah. Throughout the Torah we find that when a place or vessel is being constructed to house Hashem's Kedusha, the dimensions and descriptions of the item are recorded in great detail. Similarly, the Torah elaborates upon the construction of the teivah.

Traditionally, at the end of each parsha a word is formed containing the numerical value of the number of verses in it. This word is known as the "siman" and alludes to an important theme discussed in the parsha. Parshas Noach has the siman "Betzalel", who was the architect of the Mishkan and the individual who built the teivah which housed the "luchos" - "Decalogue".

עונג שבת

THE CHIEF RABBI'S

 SHABBAT UK-23/24 OCT'15

To mark Shabbat UK, bring your family and come join us for Simcha, Zemiros and Nosh at an

Oneg Shabbos

with
Rabbi Yisroel Friedman שליט"א
 Rov of Chortkov

Shabbos Parshas Lech Lecha
 after dinner - 11.00pm
 at 3 Holden Road, Salford