



# Ohr Yerushalayim News

1 מרחשון תשפ"א – נח – 224th October 2020 - Volume 13 - Issue 15

## News This Week

### מזל טוב

Mazel Tov to Peter and Ann Nissen on the recent bar mitzvah of their grandson, Yona Nissenbaum.

Mazel Tov to Michael and Dina Freedman on Rochel Miriam's engagement to Dovid Meir Dresdner.

### Shabbos Shacharis

Please note that the first Shacharis Minyan takes place in the marquee and the second in the Shul.

### Farewell

Farewell to Yossi and Leah Lipsey on their upcoming Aliya, we wish them much Hatzlocho with their move.

### Change Your Clocks!

Don't forget that the clocks go back one hour on Motzei Shabbos.

### Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Sun 7th Cheshvan - R' Berel for his father

Thurs 11th Cheshvan - Dani Epstein for his father

### New Mincha Minyan

From this week we will be trialling an early Mincha at 1.15pm daily which if successful will continue throughout the winter.

## Something's Lost in the Translation

Rabbi Label Lam (Torah.org)

Now the entire earth was of one language and uniform words. (Breishis 11:1)

one language: Loshon HaKodesh. The Holy Tongue – Rashi

This is quite a remarkable record! At one time the entire world spoke one language and it was Hebrew, the Holy Tongue. For many reasons it makes a lot of sense. The major support for this premise is from our holy traditions but there is a definite logic to it as well.

Firstly our sages tell us that the world was created through the letters of the ALEPH BEIS. The Zohar says that HASHEM looked into the Torah and created the world. Adam the first man gave names to the creatures and the Torah tells us that those were the names. What does that mean? He gave each creature its essential name by identifying the letters with which it was created, which defines the optimal purpose for which it was created.

For example, a cow is a PARA – PEH REISH ALEPH! Why? What is the mission of a cow? Why is PARA an appropriate name? How are some other animals useful and not so useful? A goat gives milk and meat and skin but you can't ride a goat or use it to pull a plow or a wagon. A horse can pull a wagon and you can ride on it but it is not for milk or meat. A sheep gives wool and meat and milk but it serves no function for labor. Now a cow is good for all of these things. All PEH REISH words have to do with being fruitful and multiplying. (PERU) A PARA is the most PROductive creature because it is good for everything.

The Hebrew Language is different from all other languages. The Western Languages, like English are ideographic languages. "A" doesn't mean anything and "B" doesn't mean a thing. They represent sounds and when combined they produce words. When pronounced or read those words wake up pictures or the meanings implied by that combination of letters. CAT awakens a feline creature with whiskers that likes mice.

The written form of Eastern Languages is pictographic. The word for tree is an icon, a symbol, a picture of a tree. So it is with all other words. How to pronounce that word is a matter of memory based on a social agreement and a tradition about how it is spoken out loud.

These two language systems are a universe apart since the Tower of Babel was frustrated by G-d confounding their ability to communicate. It makes sense then that the original language Loshon HaKodesh, the Holy Tongue should have both ingredients of being sound oriented and picture based. The letter LAMED is not an arbitrary sound and the shape of the letter has a pictorial quality as well. The name of the letter LAMED means to learn. Observe the profile of someone who is sitting and learning. What do you see? Draw a line from the foot to the knee and then from the knee to the back and all the up the back to the head and you will have written the letter LAMED. LAMED as a prefix means, "to" or "for", because when one learns, they gain both direction and purpose.

Loshon HaKodesh can be most closely compared to the language of chemistry. Water in Hebrew is MAYIM – MEM YUD MEM. Two MEM's and a YUD. In chemical language Water is H<sub>2</sub>O. Two Hydrogen atoms and an Oxygen – HOH. That's the true description of what's on the inside and what it is composed of. Now, Loshon HaKodesh also describes the purpose for which it is optimally made by the creator. A table is a SHULCHAN. SHULCHAN does not mean a flat surface on which you serve food. The Hebrew source is the word SHALACH – send How so?

A SHULCHAN is a mailbox and a launching pad. It's an interface between heaven and earth. HASHEM sends us attractive and delicious foods in a physical format and through making blessings and singing to HASHEM and learning Torah we send back spiritual gifts. It's a huge understatement to say it but this all gives credence to the notion that "something's lost in the translation".

## The Rainmaker

Rabbi Mordechai Kamenetzky (Torah.org)

Noach lived through trying times to say the least. He survived not only a generation of spiritual chaos, but physical annihilation as well. However, Hashem walked with him and guided him. He instructed him every step of the way. He warned him of the impending flood. He instructed him to build an ark. He told him to bring all the animals to the ark. Yet Noach is labeled as a man who was lacking in faith. The Torah tells us that, "Noach with his

## The Week Ahead

### פרשת נח

Zman Shabbos & Lighting	5.38pm
Mincha & Kabbolas Shabbos	5.43pm
Shacharis - Hashkomo	7.30am
2nd Shacharis	9.30am
סוף זמן ק"ש	10.23am
1st Mincha	1.30pm
2nd Mincha	5.32pm
Rov's Shiur	Following
Motzei Shabbos	6.42pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha	1.15pm
Mincha & Maariv	4.30pm
Late Maariv	8.00pm

wife and sons and his son's wives with him, went into the ark because of the waters of the Flood" (Genesis 7:6).

Rashi quotes a Midrash which proclaims that Noach, to a small degree, lacked faith as he only entered the ark "because of the waters of the Flood." The implication is that Noach did not enter the ark until the rain forced him to.

The obvious question is how can we say that Noach lacked, even to a tiny extent, faith? He had to believe! After all, he spoke to Hashem! He built the ark! He gathered all the animals! He was the only one in his generation to worry about the impending doom! Surely, he must have believed! Why is there a complaint against Noach? What is wrong in waiting until he had no choice but to enter? To what degree is he considered lacking in faith?

Rabbi Shimshon Sherer, Rav of Congregation Kehilas Zichron Mordechai, tells the following story.

In a small town there was a severe drought. The community synagogues each prayed separately for rain, but to no avail. The tears and prayers failed to unlock the sealed heavens, and for months, no rains came.

Finally, the town's eldest sage held a meeting with prominent community rabbis and lay leaders. "There are two items lacking in our approach, faith and unity. Each one of you must impress upon his congregation the need to believe. If we are united and sincere, our prayers will be answered!" He declared that all the synagogues in the city would join together for a day of tefilah. Everyone, men women and children would join together for this event. "I assure you," he exclaimed, "that if we meet both criteria – faith and unity – no one will leave that prayer service without getting drenched!"

There was no shul large enough to contain the entire community so the date was set to gather and daven in a field! For the next few weeks all the rabbis spoke about bitachon and achdus (faith and unity). On the designated day the entire town gathered in a large field whose crops had long withered from the severe drought. Men, women, and children all gathered and anxiously awaited the old sage to begin the service.

The elderly rabbi walked up to the podium. His eyes scanned the tremendous crowd that filled the large field and then they dimmed in dismay. The rabbi began shaking his head in dissatisfaction. "This will never work," he moaned dejectedly. "The rain will not come." Slowly he left the podium. The other rabbis on the dais were shocked. "But rebbe everyone is here and they are all united! Surely they must believe that the rains will fall! Otherwise no one would have bothered to come on a working day!"

The rabbi shook his head slowly and sadly.

"No. They don't really believe," he stated. "I scanned the entire crowd. Nobody even brought a raincoat."

The level of faith that the Torah demanded from Noach would have had him bolt into the ark on the very morning that the Flood was meant to come. He had no inkling of the ferocity that was impending at the storm's first moments. Though it began as a light rainstorm his waiting until being forced by the torrents is equivalent to one who hears predictions of a tornado and stands outside waiting for the funnel to knock at his door. Noach should have moved himself and his family in the ark at zero hour without waiting for the rains to force him in. The instinctive faith should have kicked in turning the bright sunny day that he may have experienced into one that is filled with fatal flood water. But he waited to see if it would really come. And for that he is chided.

How often do we cancel plans or change a course of action on the say-so of the weatherman, but plan our activities so in contrast with the predictions of the Torah? Even Noach, who built the ark under intense pressure, is held accountable for the lack of instinctive faith that should have been interred in his bones. And on that level of faith, unfortunately, all of us are a little wet behind the ears.

## What A Deal

**Rabbi Yisroel Ciner (Torah.org)**

This week we read the parsha of Noach. A mere ten generations after creation, the world had reached a state of depravity that necessitated its destruction. However, "Noach ish tzaddik, tamim hayah b'dorosov {Noach was a righteous man, perfect in his generation}.[6:9]" Only Noach, his family and all those that would sheltered in his taivah {ark} would be saved from the flood.

What were the grievous sins which were being committed?

"And the land was destroyed before Elokim..."

Rashi explains that the "destroyed land" is a reference to its spiritual state, as it was filled with adultery, incest and idol worship.

"...And the land was filled with thievery. [6:11]"

The usual term for thievery is 'gezel', yet here the passuk {verse} uses the term 'chamas.' The Medrash explains that this term refers to stealing an amount so insignificant that it is unclaimable in court (less than a sha'veh prutah). When a merchant would bring out a basket full of lupines (a type of herb) to sell, people were careful to come and steal only one or two stalks. Ultimately, the vendor was left with nothing.

It's a bit hard to understand the mind-set of the 'dor ha'mabool' {the generation of the flood}. Adultery, incest and idolatry were all part of the daily schedule. But stealing? Me? A thief? G-d forbid! I'd never really steal anything... Maybe help myself to a few lupines, (maybe a few towels from the hotel). But to steal? Heaven forbid!

Why were these debased and corrupted people so careful to avoid actual stealing?

Rav Sholom Schwadron zt"l explains that a person can be involved in the worst of things and yet consider himself to be a tzaddik {righteous}. While he's enjoying that which he stole he's relishing the feeling that he's so cautious and observant of the injunction against stealing.

Rav Sholom relates that he was once walking through the back-streets of Jerusalem. In the distance he saw that when people would pass near to a certain place, they would grab their noses and run. As he drew closer he started to smell a putrid odor but still didn't know where it was coming from. As he drew even closer and the odor grew that much stronger, he noticed a group of people gathered around a large sewage pit.

Realizing that the sewer was the source of the smell, Rav Sholom's first inclination was to distance himself as quickly as he could from there. However, he was overcome with curiosity. What fascinating sight was holding the attention of all of those people in spite of the sickening odor? He too went close to the sewage pit and was amazed by what he saw.

This was a very large, main sewage point into which many smaller sewage routes emptied. As such, the stench was incredible. Inside were a number of workers trying to open up a blockage with, all of that which one expects to find in a sewer, flying all about. Amazingly, one of the workers had moved off to the side, cleared out a little area, sat himself down and was enjoying a falafel. The same enjoyment and satisfaction that one feels when dining at an elegant restaurant was being experienced by this 'subterranean sanitational engineer' in this sewer!

As Rav Sholom was walking away (at a rather rapid pace) he began to contemplate what lesson could be learned from what he had just seen. How was it that he was gagging from the smell already from a distance and yet this worker, sitting in the midst of the smell's source, was able to enjoy his falafel? Why wasn't he gagging? Rav Sholom understood that when one is in the midst of the stench, he doesn't even smell it...

I recently took my sons to Yad Vashem, the holocaust memorial museum in Jerusalem. There's a quote there from one of the S.S. men who was in charge of one of the concentration camps. He said that it was very important, while being involved in his 'work' all day, to still be a good guy—a good father, husband and friend—once he got home. In the midst of the stench, one doesn't even smell it...

The 'dor ha'mabool' {the generation of the flood} were able to relish their abstention from actual theft as they were committing every other forbidden act in the book. I'm really a good guy. Those other acts don't define who I am. This defines who I am. I'm really a wonderful person. No need for me to work on myself.

"Elokim said to Noach, the (time for the) end of all flesh has come before me because the land is filled with chamas {the aforementioned type of stealing}.[6:13]"

The ultimate cause of the flood wasn't the adultery or the idolatry—it was the 'chamas.'

As such, it follows that the 'new world order' which would follow the flood would deal with illicitly gained wealth...

The Medrash relates that falsehood approached Noach, wanting to enter the ark. Noach responded that nothing can enter without a partner. Falsehood then met up with loss and destruction who asked, "Where are you coming from?" Falsehood explained that Noach had turned him away because he didn't have a partner. "Would you be my partner?" he asked loss and destruction. "What will you give me?" it responded. Falsehood offered a deal. "Any profit that comes about through me (through falsehood) will be given to you (loss and destruction)." With the deal agreed upon, they entered the ark.

That deal stands until today.