



# Ohr Yerushalayim News

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## News This Week

### מזל טוב

Mazel Tov to Zak Wreschner and his parents, Yoel and Hitzel, on the occasion of his Bar Mitzva this Shabbos. The Kehilla is invited to a Kiddush after davening in the Stenecourt new hall

Mazel Tov to David and Eunice Wolfson on the recent birth of a great granddaughter in Israel

### Chaim Aruchim

We wish Chaim Aruchim to the Rov for the Yahtzeit of his father on Friday, 7th Cheshvan

### Shalosh Seudas

Shalosh Seudas season restarts this Shabbos, the Shabbos. Please try and assist with the cost of the סעודה by sponsoring or jointly sponsoring a week by putting your name against a Sedra on the list on the notice wall in the foyer

### Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

## Standing Firm

Rabbi J Rubinstein

"It is better for me to be called a fool all my life, than to be wicked, even for one hour, before Hashem." This statement was made by the sage Akavye Ben Mahallel (Mishneh Edeyos, Chap. 5 Mish. 6). A similar sentiment was expressed in a different way, by the sage Yehuda Ben Teima when he said, "One should be bold as a leopard ...to do the will of your Father in heaven". (The leopard is a symbol of an animal which is not as strong as some other animals, yet is bold and ignores them in its actions). It is extremely difficult, to endure being considered a fool by all those around you, or to go against the overwhelming tide of public opinion. But one must be prepared to do so, if necessary, in order to keep the Mitzvos of the Torah.

In the era before the flood, the prevailing attitude was permissiveness towards immorality and also towards theft, but נח (Noah) went against the trend. In a later generation, when the people attempted to build to build a tower against Heaven, נח once again resisted what everybody else was doing. This is the meaning of the description at the beginning of the Parshah, נח איש צדיק תמים היה בדורותיו, "Noah was a perfectly righteous man, in his generations", not just one generation. On the first occasion, he had to stand against selfishness, and the indulgence of all one's desires, which had become generally acceptable. That is the reason he was called righteous. On the second occasion he resisted an intellectual challenge to Hashem's supremacy, which all the other people were engaged in. That is the reason he was called perfect. (Based on the writings of Rav Yisroel Belsky)

The underlying message is, Hashem's teachings are immutable, and every Jew has to be prepared to suffer isolation and even mockery, for his adherence to every Mitzvah.

When Dayan Yechezkel Abramsky was the head of the London Beth Din, he once removed the Beth Din's seal of approval from a butcher who was caught selling non-Kosher meat. The butcher took the Beth Din to court for ruining his livelihood. The night before the court case took place, Dayan Abramski heard that the lawyer representing the butcher was a Catholic. The Dayan immediately contacted the non-Jewish lawyer who was representing the Beth Din, to explain to him a fundamental concept. In the Catholic religion, the Pope has the authority to change previously accepted teachings. Where Judaism is concerned, no religious figure can change the law. For example, if any Rabbi or Beth Din would declare

that it is permissible to eat non-kosher meat, they would immediately be disowned by the religious community. After some hours of discussion, the lawyer grasped the basic concept. The next day in court, the lawyer explained clearly to the judge, that no Rabbinical figure can change the law and declare non-Kosher meat to be Kosher. The judge upheld the Beth Din's case.

That was a communal example of being prepared to stand firm even at the risk of incurring hostility. But even at an individual level, most people experience at some time, situations in which it is unpopular or uncomfortable to adhere to all the laws of Judaism. Those are the occasions on which we have to be inspired by the example of נח in this week's Parshah.

## Shabbos - Time of Rachamim

R' Shaya Klyne

When Hashem tells Noah to start building the Teiva, he discusses the reason behind it and how many animals to bring in. At the beginning of Perek 7, Hashem gives the final call to Noah to come into the Teiva. He now gives a different reason for building the Teiva and mentions a different number of animals to come in. At first Hashem tells Noah that he must build the Teiva in order that mankind can continue, and he only mentions how two of each species of animal must be brought in. The second time Hashem tells Noah that the Teiva is for him, because Hashem has seen how he is a tzadik. Hashem also adds that seven of all kosher animals shall be brought in.

I heard the following suggestion from R' Tzvi Davidson of Yeshivas Kerem Byavneh. The difference between the two directions is hinted to in the way that Hashem speaks to Noah. In the first instance, the pasuk says "Vayomer Elokim l'Noach", Hashem spoke to Noah as Elokim, whereas in the second instance the pasuk says "Vayomer Hashem l'Noach".

The Shem Elokim represents midas hadin. Midas hadin is the mida of cause and effect. You do something wrong, you are punished. It represents systems and orders. The pasuk says Breishis bara Elokim, the creation of the world is by midas hadin, there are rules of nature; this is midas hadin. In the Gemara the word din is used for logic in terms such as "v'halo din hu" and "hu hadin". Hashem first portrays himself to Noah as Elokim, who is bothered about the order of the world. In order for the world to continue, I need mankind to continue as well as two of each species.

In the second instance, Hashem presents himself with the Shem Hashem. The Shem Hashem signifies Midas Horachamim, mercy, compassion and feelings. This is the Shem of Hashem that connotes a relationship with feelings. This time Hashem expresses the relationship reason why Noah is going into the Teiva; because Hashem sees his efforts and how he is a tzadik. Hashem expresses how the world is not just going to live on, but how there are Mitzvos that need to be kept through the Kosher animals.

## Davening Times

זמן שבת & Candle Lighting	4.20pm
Mincha & Kabbolas Shabbos	4.25pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.31am
Mincha	1.30pm / 4.05pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	5.25pm
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 & Maariv	4.15pm
Late Maariv	8.00pm

Later in the parsha, Noah blesses Shem and Yefes. Shem who is the ancestor of Avraham, the father of the Jewish nation is blessed with "Baruch Hashem, Elokei Shem", Blessed is Hashem the G-d of Shem. and Yefes is blessed with "Yaft Elokim l'Yefes", may Elokim extend Yefes. The Gemara in Megila explains that this bracha to Yefes was going on Yavan – Greece, descendants of Yefes. Yavan who had philosophers, students of science had the ability to relate to Hashem, but only as "Elokim". The Mida of Yefes of analysing the world can lead a person to realise there is a power behind the pattern. This is relating to Hashem as Elokim. However, when describing Shem, Noah says Blessed is Hashem, the G-d of Shem. The descendants of Shem, the Jewish nation are able to relate to Hashem on a much more personal plane. Through the Oholei Shem – the tents of Shem, through our Batei Midrashos where we learn Torah and hear from Hashem his purpose for us in this world we develop a real connection with Him. We are not just aware of a Creator, but we are intimately involved with Him every day. We fulfil His mitzvos, we talk to Him in prayer, and through this, we can relate to our G-d as Hashem. In Likkutei Torah, the Alter Rebbe suggests a drush on the words "Vayechal Elokim bayom Hashvii"; Elokim finishes on the seventh day. When we reach the Shabbos and are no longer involved in melacha, in cause, effect and order of the world, then we are now able to elevate our connection with Hashem. When Shabbos comes in, we no longer talk to Hashem as Elokim, rather we talk to him as Hashem. In fact, as we usher in the Shabbos with the words of Kabbalas Shabbos, the name of G-d through the entire Kabbalas Shabbos is with the Shem Havaya and not with the Shem Elokim. Shabbos is a tremendous opportunity to develop our relationship with Hashem. Let's make the most of it.

## 'Midah K'neged Midah

Dr Michael Wilks

My son-in-law Chaim Lichtenstein suggested this Dvar Torah.

The Kli Yakar (6 (17)) explains the reason for the fate of the generation of the Flood.

The generation of the Flood was judged because they sinned through idolatry, immorality, and theft.

Concerning idolatry, it is written, "They have forsaken Me, the source of living waters, to hew out for themselves cisterns, broken cisterns that cannot hold water" (Jeremiah 2:13). This sin reflected their turning away from the true source of life. (They broke the cisterns and were drowned as a result.)

For the sin of immorality, as when one commits adultery, the punishment is strangulation. The sages taught (Ketubot 30a) that even though the four death penalties of the court were abolished, their judgments were not cancelled. Therefore, one liable for strangulation will drown in water. The generation of the Flood, who engaged in adultery and deserved strangulation, were accordingly judged to perish by drowning in water, as it says (Psalms 32:6), "For this, let every devout one pray to You at a time of finding," which the sages interpreted as referring to a wife. And the verse continues, "Surely, the rushing mighty waters shall not reach him," implying that when one fails in the sin of adultery, he will indeed be overtaken by many waters.

Regarding the sin of theft, since every thief trespasses into the domain of another, it was fitting to bring upon them a flood of many waters, in which each drop touches and enters the domain of its fellow. In contrast, regarding rain of blessing, it says (Job 38:25), "Who has divided a channel for the torrents of rain?" From this, we learn (Bava Batra 16a) that each raindrop has its own unique path, separated by the width of a hair so that one drop does not encroach upon another's boundary. Yet, for the generation that stole and trespassed into the domains of others, it was just that rain of blessing would turn into a flood, causing all the drops to intermingle without boundaries, (midoh keneged midoh).

## The Animals Saved Noah! Rabbi Yissocher Frand (Torah.org)

The pasuk in Parshas Noach says, "For in another seven days' time I will send rain upon the earth, forty days and forty nights, and I will blot out all existence that I have made, from upon the face of the ground. And Noah did according to everything that Hashem had commanded him." (Bereshis 7:4-5) All things being equal, our first impression would be to think that the words "And Noah did all that Hashem commanded him" means that he built the Teivah. However, that is not how Rashi explains it. Rashi interprets "And Noah did what he was commanded" to refer to the fact that Noah came to the Teivah. This is certainly not the simple way of understanding pasuk 5.

The question raised by the Ohr HaChaim is more difficult. The Ohr HaChaim asks on Rashi: We don't need a pasuk to ambiguously allude to the fact that Noah entered the Teivah. The Torah states explicitly

that Noah went into the Teivah – first in Bereshis 7:7 "And Noah came with his sons and wife and daughters-in-law with him into the Teivah because of the flood waters" and again a few pesukim later in Bereshis 7:13 "On that very day Noah came with his sons Shem, Cham, and Yefes, and his wife and his three daughters-in-law with them into the Teivah." Those who comment on Rashi explain that pasuk 7:5 is not teaching us that Noah went into the Teivah. That we learn from pesukim 7 and 13. Rashi is explaining that "And Noah did that which he was commanded" means he came up to the Teivah. So the question becomes, what is the big deal here? It does not seem significant that Noah came up to the door of the Teivah!

The Tolner Rebbe cites a very interesting observation from the Tiferes Shlomo, the Radomsker Rebbe. The Medrash says in two places that Avraham asked Noah's son Shem, "How were you able to save yourself from the waters of the flood, from the great wrath that was present in the world at that time?" He paraphrases the Medrash's recording of Shem's response to Avraham. Shem said, "I don't know why we were saved. All I know is that the entire year of the flood, all we did was take care of the animals, night and day."

The Medrash Tanchuma is a little more explicit: "Eliezer, the servant of Avraham, asked Shem: 'What did you do in the Teivah?' Shem responded, 'Those animals that ate at night we were busy feeding at night; those animals that ate during the day, we were busy feeding during the day.' The entire twelve months, neither Noah nor his sons tasted sleep."

The reason Noah was saved was that he had rachmanus on the animals. In this merit, he survived the flood. Rachmanus begets rachmanus. This also answers another question. The Talmud teaches (Bava Kama 60a) that when permission is granted to the Angel of Destruction (to destroy), there is no distinction between the righteous and the wicked. So why was Noah and his family saved? The answer is what Shem the son of Noah told Avraham and Eliezer: We were saved for one reason, and one reason only—because we had mercy on the animals.

Based on this, the Tiferes Shlomo answers another question. The Medrash says (as Rashi brings) that in the final analysis the decree was only pronounced upon the Dor Hamabul for the sin of theft. Certainly, the Dor Hamabul did far worse things than stealing from one another. They engaged in all sorts of sexual perversions. (I can still tell it like it is and call it perversion—even though such labeling is no longer allowed in other segments of society!)

True, theft is not a nice thing. But "and the entire earth was corrupted (by sexual perversions)" (Bereshis 6:11) to the extent that it had a corrupting influence even on the animals—that seems far worse. So when there was promiscuity, adultery, homosexuality, and all types of other sexual perversions throughout society, how is it that the final decree came down because of theft? Why is that the "straw that broke the camel's back?"

The answer is that had they engaged in all this other terrible activity but they would have been nice to each other and have had mercy on one another, that merit of rachmanus would have saved them. Maybe it would not have saved them entirely, but the Ribono shel Olam would have meted out the punishment slowly, over a long period of time. He would not have wiped out the entire world in a matter of a year. People can do a lot of bad things, but if they behave properly with their fellow men, that goes a long way in protecting them from punishment.

The upshot of all of this is an amazing way of looking at the story in our parsha. Who saved whom in the story of Noah and the Teivah? We thought Noah saved the animals! Noah took the animals with him and saved all living things. However, based on this Medrash, the Tiferes Shlomo says that it was just the opposite! The animals saved Noah! Because he had mercy upon them and mercy begets mercy, therefore Noah was not subject to the rule that "Once the Destroyer is permitted to destroy, he does not distinguish between the righteous and the wicked."

Based on all of this, the Tolner Rebbe says that this is what Rashi is teaching by interpreting "And Noah did that which Hashem commanded" to mean that Noah came up to (rather than into) the Teivah. Why is that significant? It is because the simple act of going up to the Teivah separated Noah from his entire generation. When he walked to the Teivah he was telling the rest of society "I don't want to have anything to do with you." By separating himself and preparing the Teivah, Noah accepted the task of preparing to save the world. According to Rashi, the praise that the pasuk gives Noah is: He went up to the Teivah – demonstrating his rachmanus for the future of all birds and wildlife on the planet!