

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

הבה נבנה – הבה נרדה

Come let us build – Come let us descend

There is a parable about a boy who would regularly hurt his friends. He was unable to control his emotions and couldn't keep himself from speaking harshly. No matter how much he tried, he could not succeed, until one day his father told him to take a wooden board and, each time he hurt someone, to take a nail and hammer it into the board. The boy did as his father instructed. Each time he lost control and hurt someone, he would go to the board and hammer in a nail. Over time, the board filled with nails, and the boy became very embarrassed by his actions. His father then said, "Now, begin to ask forgiveness from each person you hurt, and each time you reconcile with someone, remove one nail."

The boy started asking for forgiveness from those around him. For each apology he received, he pulled a nail out of the board. Eventually, the board was empty of nails. The boy joyfully went to his father and showed him the empty board. His father said to him, "Indeed, there are no nails here anymore. But notice that the board is full of holes that you cannot remove. These holes are left in the hearts of those you hurt. Even if they have forgiven you, the marks left behind will remain forever."

The generation of the Tower of Babel rebelled against HaKadosh Baruch Hu, and said (11:4), 'הבה נבנה לנו עיר ומגדל, ויאשו בשמים... פן נפוצ על פני כל הארץ' 'Come, let us build a city and a tower with its top in the heavens... lest we be dispersed across the whole earth.' When the time came for their punishment, HKBH said (11:7), 'הבה נרדה ונבלה שם, ויאשו בשמים... פן נפוצ על פני כל הארץ' 'Come, let us descend and confound their language... and God scattered them from there.' Rashi explains, "Come (Havah) – measure for measure. They said, 'Come, let us build,' and He, in turn, measured against them and said, 'Come, let us descend.'" And further, "Hashem dispersed them from there" – fulfilling precisely what they feared when they said, "lest we be dispersed."

Hashem Yisbarach has given us the power of speech, as well as the ability to choose what to say and what not to say. But we must know that every word and action of ours has an impact and leaves an impression, even if we cannot always see it with our eyes. Therefore, we have a duty to be very careful with our deeds and our words. Perhaps, if we always remember that every word has an effect, we will be more cautious, avoid forbidden speech, and refrain from hurting others. Instead, we should increase our good words, kind expressions, and compliments toward those around us.

- Tiv HaTorah - Noach

טיב ההשגחה

'לא שייך אצלו לטעות' - 'He does not make mistakes'

I used every connection available to me to try to get a job at a certain place I thought would be good for me. To my great disappointment, despite all my efforts, I received a negative response. One of those who had tried to help me called and gave me an encouraging talk that meant a lot to me. Among other things, he said: "Know that when things don't go as a person planned, he might think that perhaps HaKadosh Baruch Hu somehow made a mistake or didn't notice, or simply couldn't help him—thoughts people think but rarely say out loud. But there is one thing HaKadosh Baruch Hu cannot do. The only thing He cannot do is make a mistake. Hashem never makes mistakes! Yisbarach knows what is best for you, and you will see that only good will come of it!"

He ended the conversation by suggesting that I listen to a daily ten-minute lesson from *Chovos HaLevavos*, specifically from the section on *Shaar HaBitachon* (the Gate of Trust). So I did.

Since I began listening to the lesson, my life and my family's life have completely changed. In an amazing turn of events, a few months later, I found a job in my field of study, with especially flexible hours so I could continue my studies and specialize further. Now, I work in a field I love (as *Chovos HaLevavos* states, a person should work in a field he loves), and, in addition, I receive a good salary with flexible hours—something I never dreamed could really happen. Indeed, HaKadosh Baruch Hu does not make mistakes; He is simply preparing the best plans for you!

ר.ט.ש

'עולם הרמז' - 'The world of hints'

I say *berachos* and *karbanos* calmly at home, and afterward, I head to *shtiblach* to continue the Tefillah.

In *shtiblach*, I have a regular spot where I place my *siddur* after *davening*. After *davening*, I went to put my *siddur* in my usual spot and waited for a man standing in the corner, saying *berachos* with special *geshmak* (enthusiasm), word by word, with great devotion. I was impressed and waited for him to finish the *berachos* before placing my *siddur* in my spot. As I waited, I thought to myself, "What is Hashem trying to hint to me by placing this man in my spot, saying *berachos* with such *kavanah*? It is written in *seforim* that Hashem hints to a person a thousand and tens of thousands of times each day on how to draw closer to Him."

Suddenly, I was struck with shock—I remembered that I had not said *birchas hashachar* that day. I had skipped them because I did not have someone to answer *Amen* at home and thought I would say them later when I could find someone to respond. And here, Hashem arranged a reminder for me—I had forgotten and had not yet said the *berachos*!

I thought to myself, how amazing it is that someone can stand aside, praying with *kavanah*, not even knowing that he saved me from a day without *berachos*!

ה.ר.

וַיְהִיו בְּנֵי נֹחַ הַיִּצְאִים מִן הַתְּבֵה שֵׁם וְחָם וְיָפֶת וְחָם הוּא אָבִי
כְנָעַן: שְׁלֹשָׁה אֱלֹהֵי בְנֵי נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל הָאָרֶץ: (ט:יח-יט)

The sons of Noah who came out of the ark were Shem, Cham, and Yafes, and Cham was the father of Canaan. These three were the sons of Noah, and from these the whole world was spread out. (9:18-19)

The Torah, immediately after recounting these verses, proceeds to narrate the events surrounding Noah upon his exit from the ark. It tells of his planting a vineyard, his subsequent inebriation, his sons' reaction to the incident, his awakening from the effects of the wine, his curse upon Canaan, and his blessings for Shem and Yafes. Only after this (in Chapter 10) does the Torah list the descendants of Noah's three sons. Given this sequence of verses, a question arises. The initial verse, 'ויהיו בני נח...' 'And the sons of Noah were...' seems necessary for understanding the narrative that follows, as all those mentioned in this *posuk* are involved in the events surrounding Noah, as the Torah reader will see. However, the content of the following *posuk* appears redundant or out of place; without stating that "from these, the earth was populated," it would become evident to the thoughtful reader in the subsequent section of the Torah, which details the families of the earth and Noah's descendants. So why was an entire *posuk* needed for this purpose? And even if the Torah wished to emphasize these matters, it would have been more fitting to do so where it begins listing the descendants, not here, where the narrative of Noah's experiences follows directly after. Anyone who examines the text will observe that this statement seems to interrupt the flow.

This can be resolved by noting that this verse was written immediately after the mention of their departure from the ark because the Torah wanted to teach us how to properly appreciate a young child who has just been born. These three sons, upon exiting the ark, were like children born anew; the world around them lay desolate, and they emerged from the ark into the world as if newly created. The Torah hints that we should contemplate the events following their exit from the ark, as, indeed, at that time, only three people emerged, yet eventually, the entire earth was repopulated by their descendants. From this, we are to learn what potential is hidden within a newborn child, who has just entered the world; though they may appear small and frail now, in the course of time, they will grow, build a home, and merit numerous descendants. This is evident even today, when elderly people who have lived long lives leave behind families numbering in the thousands.

This understanding is essential for every parent and educator. They must recognize that they are not merely educating one child or student; rather, they are educating that child along with all the descendants that will eventually come through them. The education they provide will be passed down, and in time, this child will instill it in their children and future generations.

When a parent or educator reflects on the worlds they are building through the education of the child before them—realizing that instilling reverence and love in this child means increasing divine service for generations to come—their approach to their work will be more grounded and purposeful. They will invest their best efforts in guiding the child along the right and desirable path.

If some students face difficulties in their studies, they will put more effort into explaining until the concepts resonate with the students. They will understand that by doing so, they are instilling a love for Torah in their students, who will, in turn, pass down this love to their own children and descendants. Likewise, if there are students who do not behave appropriately, educators should not let their emotions dictate their response without careful reflection on how to react in a way that truly benefits the student.

When a student does something wrong, the immediate reaction might be to rebuke or even punish them, hoping that associating negative behavior with pain will encourage better behavior. However, this approach is not always effective "education," as it may not lead the student to truly understand the gravity of their actions. Instead, the student might simply avoid misbehavior out of fear of their teacher.

Therefore, when dealing with intelligent and capable students who can grasp the seriousness of their actions, it is preferable to calmly explain to them how foolish their behavior is, allowing them to come to this realization on their own. This approach fosters a genuine understanding and desire to avoid repeating the mistake. In doing so, the teacher not only influences the student's upright behavior but also leaves a positive impact on the behavior of their children and future generations.

Fortunate are the educators who are blessed to see the fruits of their labor, for we can never truly know what each day will bring. The love instilled in the heart of a young student today could, generations from now, spark a movement of holiness among the Jewish people—even when the teacher or parent has long departed this world. Their positive actions will continue to bear fruit for many years to come.

Similarly, educators and parents must bear the responsibility for any neglect in education. Sometimes, due to various pressures and distractions, the commitment to education may be neglected partially or even significantly, *chas v'shalom*. This neglect can create a sense of apathy in the child's heart; when they see that their shortcomings do not deeply concern their parents or educators, they may grow up with these flaws ingrained in them. Even as they mature, these habits may remain uncorrected, and they may wonder why they were not guided when they were young, making it difficult for them to accept criticism later on. Inevitably, this apathy may also be passed down to their own children, with responsibility for these outcomes held in heaven against the parents and educators.

Recognizing the precious value of each Jewish soul should also inspire a desire to fulfill the mitzvah of bringing children into the world, even with great dedication and sacrifice. Parents must understand that each child is a complete world unto themselves, and they should not miss the opportunity to bring them into existence. All the effort invested in raising children is worthwhile, as, in time, they will yield immeasurable rewards.

And if a person might say, "I lack the strength to support a large family, and I do not see myself as capable of doing so," one can answer him with the principle handed down to us by Chazal (Avodah Zarah 3b): 'HaKadosh Baruch Hu does not make unreasonable demands on His creations.' If, nevertheless, He commanded us to fulfill this mitzvah, it is necessarily because HKBH is telling a person, "Do your part, and I will do Mine. You focus on the mitzvah, and I will ensure that all their needs are provided."

In truth, this argument is fundamentally flawed, for a person's sustenance does not depend solely on their own strength or ability; rather, it depends entirely on the decree of the Holy One, Blessed be He. As we see in reality, no person truly knows where their livelihood will come from. Sometimes a person may anticipate that their income will come from a certain source, but in the end, Hashem arranges for it to come from a different place altogether.

The only expectation placed upon a person is to place their trust in God, as the *posuk* says (Tehillim 55:23): 'הַשֵּׁלֶךְ עַל ה' יִהְיֶה וְהוּא יִלְכָלְךָ' - 'Cast your burden upon Hashem, and He will sustain you.'