

Parashas

Noach

• 705 •

ג' חשון תשפ"ו

5786

י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

בענין העסק בקירוב רחוקים

טיב המערכת

ויקח מכל הבהמה הטהורה

And he took from every pure animal

It is related that in the time of the leader of the Jewish people, the Chafetz Chaim ז"ל, the "camera" that photographs images was first invented, as well as the "phonograph," which was the first device that recorded voices. And when the Chafetz Chaim heard of this he said: these devices were made in order to remind us that there is an eye that sees and an ear that hears. And he further added and said: in earlier generations, when the people of those generations were righteous and God fearing, they would remember all this on their own, but in the later generations, when fear of Heaven has cooled, they invented in the world objects that arouse and remind of it...

When HaKadosh Baruch Hu commanded Noach to build the Ark He said to him (6:19), 'ומכל החי מכל בשר שנים מכל תביא אתך אל התיבה', "And of every living thing of all flesh, two of each you shall bring with you into the Ark." But when the time came to enter the Ark He said to him (7:2), 'ומן', "Of every pure animal you shall take for yourself seven and seven, a man and his wife, and of the animal that is not pure, two, a man and his wife." And Noach did as he was commanded — even though he did not understand why from these two and from those seven. But when he exited the Ark he understood. ויקח'יובן נח מזבח לה' מכל הבהמה הטהורה ומכל העוף הטהור. "And Noach built an altar to Hashem, and he took of every pure animal and of every pure bird, and he offered burnt offerings upon the altar" (8:20). And Rashi HaKadosh explains, "He said, HaKadosh Baruch Hu did not command me to bring of these seven and seven except in order to offer a sacrifice from them." And how did Noach understand that this was the reason that Hashem commanded him to bring from these species seven?

It is brought in the sefarim that the purpose of everything that exists in the world is for the purpose of service, meaning the entire creation was made in order to serve Hashem. And this matter is brought in many sefarim in several ways, and the common denominator among them is that a Jew must always know that everything that happens and exists in his surroundings is for his sake, in order to serve Hashem and draw him close to the purpose. And this Noach knew and understood — that if Hashem Yisbarach commanded him to leave from the pure animals more than from the rest of the living creatures, it is only and exclusively in order to serve Him Yisbarach. And this matter we also must remember — that everything we have was made for the purpose of service. And a Jew who always lives with this understanding, merits closeness to G-d and to serve Him Yisbarach with attachment, literally like Noach who was "a righteous man, perfect."

Tiv HaTorah - Noach

On the topic of bringing those distant closer

ויבא נח ובניו ואשתו ונשי בניו אתו אל התיבה מפני מי המבול: (ז, ז)

Noach, and his sons, and his wife, and his sons' wives with him, went into the ark because of the waters of the flood. (7:7)

Rashi explains: Because of the waters of the flood – Noach, too, was one of those with little faith; he believed, yet he did not fully believe that the flood would come, and he did not enter the ark until the waters forced him to.

These words of Rashi have their source in Chazal (Bereishis Rabbah 36:6). And behold, there is no doubt that whoever contemplates their words wonders and is astonished, for at the beginning of the parashah (above 6:9) the Torah testifies about Noach that he was "a righteous man," and the primary foundation of the righteous one is faith, for faith is that which leads its bearer in the straight path. And according to the value of a person's faith, so is the value of his good deeds, for it is that which gives birth in his soul to fear and love of his Creator, and as a result of them he distances himself from evil and is drawn after good. And one whose faith is exceedingly clear is he who has the ability to merit the title "righteous," for "righteous" means that all his ways are straight and there is no blemish in them whatsoever. If so, there is no doubt that Noach who merited this title merited clear faith. What then did Chazal mean when they said that "he was of little faith"?

Indeed, many explanations were said in order to resolve their words, and we too shall say a matter. And for this purpose, we shall first speak regarding the difference between Noach and Avraham Avinu. For behold, we find in Avraham Avinu that he too was at first alone in his faith, but since he recognized the obligation of faith, he understood that this is an obligation upon every man, and therefore he strove greatly to convert converts and to reveal to them that there is a master of the palace. And his influence extended also to his descendants after him, as HaKadosh Baruch Hu Himself testified about him (below 18:19): 'ונשמרו דרך ה' - "For I know him, that he will command his children and his household after him, and they shall keep the way of Hashem." But in Noach we see that although he was an exalted righteous one, and for six hundred years he stood firm in his faith against all the people of his generation, nevertheless he did not shine of his radiance to the inhabitants of the earth to incline them to faith. And we require a reason why he too did not make souls for his Creator. In order to resolve this wonder, we must preface that the primary foundation in faith is "temimus" (wholesomeness / simplicity), meaning, even if a person's intellect is limited and his mind does not grasp the existence of the Creator Baruch Hu upon him is to believe that there is a master of the palace. However, there were

among the great ones of the generations those whose opinion was that Chachamim whose intellect is fine shall add to simple faith also recognition of His existence Yisbarach from the perspective of the intellect — and this by way of “investigation,” in the depth of knowledge. But not everyone who wishes is able to take this title “chacham” for himself and engage in “investigation,” especially in our times when even those called “chachamim” have intellect very limited, and the investigation is liable to harm them.

According to the aforementioned, one may say that the opinion of Avraham Avinu was fine, and therefore he set his heart to reveal the faith also from “investigation.” And support for these words is from that which is related in the Midrashim of Chazal that he labored to recognize his Creator, and therefore he investigated at first every idolatry in the world, and when he found nothing in them, he was very distressed that he did not find that which he sought. And then the mercy of HaKadosh Baruch Hu was aroused upon him, and He revealed Himself to him and said to him, “I am the master of the palace.” Behold from their words that the very faith that there is a master of the palace — Avraham already had it from the beginning, but he also desired to grasp His existence from the perspective of the intellect, and therefore he investigated at first the idols, perhaps he would find in them something of truth, and only afterwards did HaKadosh Baruch Hu reveal Himself to him in His glory and essence, and he grasped what he grasped, and it was much more than that which the intellect is able to grasp. And for this reason he was not afraid to spread the faith, for with his clear knowledge he had the ability to refute all the claims of the heretics, and he did not fear lest he be harmed by them, chas v’shalom.

Different was Noach, who feared the service of “investigation.” And as the posuk testifies about him, “He was wholesome (tamim),” his way in holiness was only in “temimus” (simplicity / wholeness). He sufficed with simple faith that there is a master of the palace, and with his upright conduct he intended to serve Him, but he withheld himself from recognizing His existence through intellect. And this was “in his generations” — due to his generations, for in his days the generations were very degraded, and they perpetuated in the world an awful heresy. And therefore, he was apprehensive that “investigation” would be a cause to draw him into heresy. And since this was a great virtue in his service of Hashem — for although he merited simple faith, he needed to bend himself to the ways of the Creator in a generation so defiled, without having any intellectual recognition whatsoever of His existence — nevertheless, on the other hand, since “he was wholesome,” this was noticeable “in his generations,” for he did not

have the ability to incline them to faith, for he feared that perhaps through this they would bring upon him investigations and instead of him bringing them back to good, they would undermine his foundations and he too would go astray after them, chas v’shalom.

This is what Chazal meant in saying, “Noach was of little faith” — Noach preferred to be counted among those who do not have intellectual recognition of the truth of the Creator and serve their Creator only out of “simple faith.” And this was said to his praise, for his intention was for good, so as not to be drawn after heresy. And here Chazal added and said that although as a result of this he did not have the ability to prove to the people of his generation that there is a G-d in the land, he did not refrain from doing that which was within his ability. And accordingly he warned them that they would be punished with the Flood if they would not improve their ways, since he had hope that through this he would find an opening in the end to arouse in their hearts a point of faith — namely when the time of the Flood would actually arrive, for then the Flood itself would testify in them that there is a master of the palace, and from this they would merit a thought of repentance and be saved from calamity. For he already knew from the beginning that at first HaKadosh Baruch Hu would bring down the waters with mercy, perhaps through this they would be aroused to repentance (see Rashi 6:12). And this is what they said: “He believed and did not believe that the Flood would come, and he did not enter the Ark until the waters forced him.” Meaning, he believed that the word of Hashem would be fulfilled and HaKadosh Baruch Hu would cause rain to fall upon the earth, but he did not believe that the wicked would not be aroused through this and in the end the waters would need to turn bitter and the Flood would come. And therefore, he waited and did not enter the Ark, in order to strengthen them when they would be aroused in repentance and to save them. And thus,

he stood until the last moment, when he was forced against his will to enter since the waters forced him.

There is in these matters a lesson for generations. For behold, there is nothing that brings pleasure on high more than one who draws close the children of HaKadosh Baruch Hu to Him, and one whose mind is broad and has the ability to engage in this is “obligated” in the matter. However, on the other hand we must know that not all souls are equal and not all are permitted to engage in this — especially in our times when for the most part our faith depends on “temimus,” and the wholesome one who speaks with those from whom wholesomeness is distant, his faith can be weakened from the nonsense of their mouths, and regarding him and those like him it is fitting to say, “One who comes to purify, they contaminate him,” Rachmana litzlan. And therefore, one who wishes to engage in this field needs to consult first with a great person, and after the latter will examine his nature he will say to him whether he is worthy of it or not. Also, one who has the ability to engage in this field needs the instructor to choose for him the methods through which he will find blessing in his toil, and to warn him from the means reserved for his harm, chas v’shalom — like Noach in his time, who withheld himself from investigation and sought to draw close through admonitions.


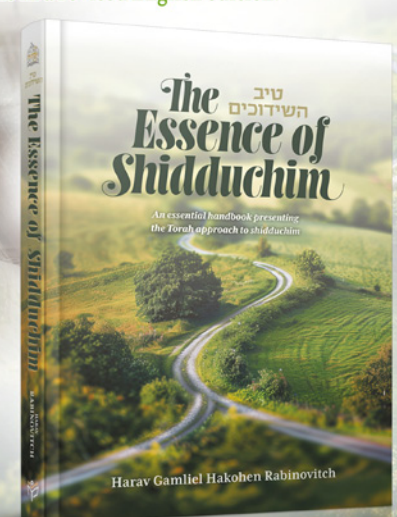
Tiv Hashidduchim


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‘פתק נח’

‘A nachas note’

After a journey of visiting graves of tzaddikim in Hungary I traveled to the airport in order to return on a flight from Budapest to England. When I arrived at the biometric passport inspection station — the device did not function. I approached the counter manned by a person and requested help. The clerk looked at my passport and asked me where I am traveling to. I answered him that I am on my way from Budapest to England. He asked again and I again answered the same answer. But he again repeated himself and asked where I live. I answered him the name of the city, but he requested to know the name of the street. I did not understand what interest it was to him and what was the meaning of his digging, but on the other hand I did not want to cause problems, so I answered him the name of the street.

The clerk was not satisfied with that and asked where I pray. In wonder I answered him and asked whether he knows me or the area. He replied to me with a question and asked if a certain rabbi is connected to me. I answered that that is my son. Now the clerk became emotional and said that he knows him well!!! And he related that every morning he has a long drive to work and he listens to the shiurim of my son, and that this strengthens him very much and he did not stop to praise and extol the shiurim. Now I understood why the automatic passage did not work — in the end HaKadosh Baruch Hu wanted to give me pleasure, to rejoice that the Torah of my son, the talmid chacham, is being heard from one end of the world to its other end!!!

l.ק.

‘יפנצו לפניכם רינה’

Will break out in glad song’
‘before you

After a day full of receiving the public my driver arrived to transport me to Beit Shemesh. In the car I said to the members of my household that from the sheer burden of people I did not succeed to put anything into my mouth. The driver, who is also a friend, heard this, and while we were speaking he drew out fresh and high quality nuts and asked that I make a bracha. Indeed I was very hungry and HaKadosh Baruch Hu arranged for me a respectable meal to quiet my hunger...

Moreinu HaRav shlita

Shabbos Menuchah

אלה תולדת נח, נח איש צדיק תמים היה בדורתי וגו'. ויולד נח שלשה בנים, את שם את חם ואת יפת (ו, ט-י).

These are the generations of Noach: Noach was a righteous man, perfect in his generations... And Noach begot three sons: Shem, Cham, and Yafes (Bereishis 6:9-10). It is well known and widely taught in the holy sefarim that Parashas Noach alludes to the rest and tranquility of Shabbos Kodesh. As it is stated in Tikkunei Zohar (54b): “Noach — this refers to Shabbos, for in it the righteous find rest.”

And behold, it is taught in maseches Shabbos (119a) that whoever delights in Shabbos is granted deliverance from three afflictions:

He is saved from the subjugation of foreign kingdoms.

He is spared from the birth pangs of Moshiach.

He is safeguarded from the war of Gog and Magog.

This, then, is the allusion in the pasuk, These are the generations of Noach — meaning, these are the offspring or the resulting rewards of Shabbos, which symbolizes menuchah, tranquility: through the rest and delight of Shabbos one merits to be spared from these three calamities:

שם — from Shibud Malchuyos (subjugation by kingdoms).

חם — from Chevlei Moshiach (the travails preceding Moshiach).

יפת — from Gog uMagog, for they descend from Yafes, as it is written (10:2): “The sons of Yafes: Gomer and Magog.”

Thus we find that the three salvations are hinted at through the three sons of Noach, who personify Shabbos Menuchah. And in the merit of Shabbos, the Jewish people will ultimately be redeemed with the complete redemption and merit the rebuilding of the Beis HaMikdash in all its splendor, speedily in our days, Amen.

Rav Mordechai Aharon Sheinberger zt”l told of his father, the pious Rav Yosef Chaim Sheinberger zt”l, who in his later years had become blind, and therefore required others to accompany him wherever he went.

One Friday afternoon, as he was being escorted to shul, they passed by a small beis haknesses known as the Rumeinische Shul. From its window came the sound of a man chanting Shir HaShirim with sweetness and deep yearning.

The melody was so pleasant to his ears that he paused to listen for several minutes, standing silently and attentively absorbed in the heartfelt song. After some time, he turned to his escort and said, “This Shir HaShirim sounds like the Shir HaShirim of Reb Zusha!”

Hearing this, the escort entered the shul and found, in a quiet corner near the aron kodesh, the righteous Rav Yosef Dinkels zt”l. He had sought a tranquil place to recite Shir HaShirim in honor of Shabbos Kodesh, and since the shul was then empty, he had sat down and poured out his soul before Hashem through the sacred words of Shir HaShirim, the holiest of songs.

The escort came out and reported to Rabbi Yosef Chaim, saying, “The man reading Shir HaShirim inside seems to have no notion that there was ever a Baal Shem Tov in the world...” — for indeed, Rav Yosef Dinkels was not from among the chassidim, but rather one of the early perushim, the saintly men of old in Yerushalayim the beautiful, who served Hashem in simplicity and wholeheartedness. Rav Yosef Chaim replied, “I do not know, but somehow I feel that from this Shir HaShirim wafts the fragrance of the Rebbe Reb Zusha...”

They continued on their way, and later that Shabbos night, after he had already returned home, he happened to meet Rav Yosef Dinkels in one of the alleyways of the holy neighborhood of Meah Shearim. He told him, with a smile, of what had occurred — how it had been said that his Shir HaShirim bore the scent of the beis midrash of Reb Zusha.

Upon hearing this, Rav Yosef was deeply moved and said: “Why do you say that as a jest? Know for certain that there is truth in that feeling — for indeed we are descendants of the holy Rebbe Reb Zusha, may his merit protect us!”

Isn’t this amazing?

Among the esteemed rabbis and regular scholars who learn in the beis midrash of our holy Yeshiva Sha’ar HaShamayim here in the Holy City, may it be built and established, was a distinguished and honorable Torah scholar, the saintly Rav Avraham Yitzchak Segal zt”l, the son of the righteous Rav Moshe Aharon zt”l.

Besides being a great Torah scholar, he was also an extraordinary masmid, constantly occupied with the study of the holy Torah at every available moment. I had the merit of learning with him as a chavrusa in several tractates studied in the yeshiva. He had ingrained within himself a special trait of zerizus (alacrity); he was accustomed to perform all his actions with remarkable swiftness and diligence, and was renowned as a great masmid who never wasted even a moment from Torah and avodas Hashem.

Once, when he came to attend a tish of the holy Rebbe, the Beis Yisrael of Ger zt”l, the Rebbe, upon seeing him in the beis midrash—for it was known that before sitting down to begin the tish, the Rebbe would first walk among the crowd, gazing with his holy eyes to see who had come—smiled

at him and said, "Vas tust du do? (What are you doing here?) S'iz nisht far dir! (This is not for you!) You should be learning!"

When the time came for him to marry off his children, and he lacked the necessary funds, he was compelled to travel abroad, to the doors of generous and pious benefactors.

On one of these journeys, Rav Avraham Yitzchak stayed in America for an extended period, as several of his children had reached marriageable age, and he had to remain there many months until the required sum could be collected. In those days, such journeys were extremely difficult and exhausting—not as in our times, when overseas travel is relatively easy and quick.

After about ten months spent visiting various cities throughout the United States, and still lacking sufficient means to marry off his beloved children, he decided to travel yet farther—to South America. He journeyed to the distant land of Brazil, to its capital city, Brasília, where there was a distinguished community of fine and honorable Jews, many of whom lived in wealth and dignity.

When he arrived in Brasilia, he was received by the local Jews with great joy and honor. In those days, few Jewish visitors ever journeyed as far as Brazil, and so they were overjoyed at the arrival of such a distinguished guest—a Jew of stature, a revered Torah scholar, noble in bearing and spirit.

He arrived there on Erev Shabbos, was given a fine and respectable lodging, and sanctified the Name of Heaven among the Jews of that place with love, uplifting them with Torah, holiness, and pure yiras Shamayim.

On Shabbos morning, he sought to learn where the local mikveh was located, so that he might immerse for the Shabbos morning tevilah, as was his holy custom, following the practice instituted by Rabbeinu the Arizal (Shaar haKavanos, Derushei Shabbos, derush 1, end of Inyan haShulchan). But to his astonishment, he was told that there was no mikveh at all in the entire city!

This news struck him like a flame of fire, granting him no rest. Throughout Shabbos he walked about like a burning torch, praying and pleading before Hashem—how could it be that an entire Jewish community should exist without a mikveh taharah?!

He did not hide his pain from his hosts, good and upright Jews, who had never truly realized the gravity of the situation. During his Shabbos afternoon discourse, he aroused the hearts of the people with fervent emotion, emphasizing that every Jewish community must have a mikveh!

Immediately after Shabbos ended—before the inspiration could fade—he could not rest. He asked that a great Melaveh Malkah gathering be held that very night for the Jews of the city, to organize an urgent appeal for the building of a mikveh! In his fiery zeal, he completely forgot the original purpose of his journey—to raise funds for the marriages of his beloved children—and gave himself over entirely for the sake of the purity of Israel.

He was accompanied there by great siyatta diShmaya, in the merit of his messirus nefesh for a matter from which he could easily have excused himself, as it was not his own personal obligation. The community responded warmly to his heartfelt call. Immediately after Ma'ariv that Motza'ei Shabbos, an urgent assembly was announced—a melaveh malkah for the purpose of establishing the mikveh, attended by the distinguished guest from Jerusalem, the Holy City.

At the gathering he explained, with sound reasoning and wisdom, the immense importance of a mikveh, and he recounted stories of great sages of past generations—such as Rabbeinu the Chafetz Chayim zt"l and others—who had labored with mesirus nefesh to establish mikva'os wherever Jews resided. When the speeches were concluded, the main stage of the evening began—the financial appeal. At first, several donors responded with small sums, far from sufficient to meet the great expense of constructing a proper and respectable mikveh.

Seeing this, Rav Avraham Yitzchak rose with passionate zeal and declared:

"I see that you have not yet fully grasped the matter—how precious and far-reaching this mitzvah truly is! Therefore, I shall be the Nachshon, the first to jump into the sea. You know well that for more than ten months I have traveled through many cities across the United States to raise funds to marry off my two children, and I have managed to gather a respectable amount. Now I hereby donate to you the entire sum I have collected! You already have before you a substantial part of the mikveh's cost—complete the rest among yourselves!"

Needless to say, an immense awakening took place. Everyone opened their hearts and their wallets generously, and within a short time, the mikveh in Brazil was completed and established—a lasting monument to this day!

The elders of Brazil would often recount the story of the founding of that first mikveh taharah on Brazilian soil—that it began with the search for a Shabbos mikveh. Therefore, they were always careful to enhance the Shabbos immersion there with special beauty and care.

The Admor of Skulen–Lakewood shlita once related that on one Shabbos, he merited to be in the hospital at the bedside of his saintly grandfather, the Admor Rav Eliezer Zusia, author of Noam Eliezer of Skulen.

It was toward the end of the tzaddik's life, when his illness had greatly intensified, and he lay in a weakened and fragile state, connected to many medical devices.

On Erev Shabbos, a few hours before the onset of Shabbos, the grandson noticed that his grandfather was murmuring something with his lips. From weakness he could no longer speak aloud—his holy lips moved, but his voice was inaudible. The grandson leaned close, pressing his ear to the tzaddik's mouth, and heard him whisper: "Ich darf a Shabbosdige kleid!"—"I need clothing for Shabbos!"

The grandson was stunned—who could think about Shabbos garments now? In such a grave condition, it was completely impossible to change his clothing, for he was attached to the machines surrounding him from every side.

The grandson tried gently to explain that it could

not be done, pointing to the medical equipment sustaining his body, and telling him that perhaps, with Hashem's help, when he recovered and returned home in good health, he could once again wear his Shabbos clothing.

But the Rebbe did not yield. He persisted, whispering with holy lips, "Bald kumt arayn di Shabbos Kodesh, un ich hob noch nisht ongeton di Shabbosdige kleider!"—"Soon Shabbos Kodesh will begin, and I have not yet put on my Shabbos garments!"

The grandson spoke to the doctors and department heads, but they dismissed the idea entirely. He conveyed this to his grandfather, explaining that the doctors absolutely forbade it.

Suddenly, after much time pleading without being heard, the medical monitors began beeping from several directions, the readings spiked up and down, and the doctors rushed in alarm. It became clear that the Rebbe had taken their refusal so deeply to heart that his distress had endangered his life, Rachmana litzlan.

Seeing this, the doctors finally instructed that his request be granted, despite the difficulty. With great effort, they disconnected and reconnected the machines after dressing him in his Shabbos clothing.

The grandson testified that when the tzaddik saw that his request had been fulfilled and his Shabbos garments brought to him, his holy face shone with a wondrous light, and it was impossible to describe his joy at being privileged to don the Shabbos raiment. Upon each garment they dressed him in, he said with full voice and fiery enthusiasm: "Lichvod Shabbos Kodesh!"—"For the honor of Shabbos Kodesh!"

From one matter to another, in the same vein, the Admor of Skulen–Lakewood shlita related another story about his father, the Admor Rabbi Yisroel Avraham zt"l of Skulen. He had a special Lesheim yichud that he would recite before putting on his shtreimel for Shabbos Kodesh, dedicating the act solely for the honor of Shabbos and for no other reason.

He would say that the Shabbos shtreimel is a remembrance of the mitznepes—the turban of the kohen gadol in our holy and glorious Beis Hamikdash—and therefore one must be exceedingly careful with its honor and holiness.

When it was his custom to adorn the heads of grooms with the crown of the holy shtreimel before their eshem l'Torah on Shabbos—as practiced in many Jewish communities—he would recite together with the groom that same Lesheim yichud, and after placing the shtreimel upon his head, he would join him in a beautiful dance, singing "U'v'yom haShabbos" to the renowned Skulen melody.

Scholars have found a source for this custom in the writings of the Rebbe of eshemz t"l, who wrote: "Shabbos—an acronym for Shtreimel b'makom tefillin," meaning that the shtreimel serves as a analogous sign, performing a similar function. Since Shabbos itself is an os—a sign—between Hashem and Yisrael, there is no need for another os of tefillin on that day. Therefore, the special shtreimel for Shabbos symbolizes that sign of the covenant; and just as one must not divert his thoughts from the tefillin, so too must one not divert his mind from the sanctity of Shabbos Kodesh.

And just as a special eshem yichud was composed before donning tefillin, so was a particular eshem yichud composed before placing the shtreimel upon one's head.