

The Mabul Teaching Cohesion

By Akiva Gluck, 12th Grade

One of the most intriguing questions of Jewish life is the relationship between our role as individuals and our obligations to the community. The dual role that we all enjoy was succinctly defined by Hillel who said "If I am not for myself, who will be for me, and when I am alone, who am I?"

The utter futility of rugged individualism as well as the pitfalls of a community that makes no allowances for individual differences are both graphically illustrated in Parshat Noach.

On one hand, the Torah utterly rejects the anarchy and self-absorption of the Dor Hamabul. Even the shining light of that wretched period, Noach in some small measure, shared the dominant trait of his contemporaries-being overly concerned with his own growth and development to the detriment of the broader community. This subtle flaw may help explain why Noach was unable to successfully influence to do teshuva.

On the other hand, the inverse of the Dor Hamabul- the totalitarian collective state demonstrated by the builders of the Tower of Bavel is equally flawed. The unity they displayed was a perverse one, joining forces for the purpose of "engaging Hashem in battle." Not only was their mission doomed to failure, but even the methods they used to realize their goals were utterly wrong. Individuals

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Get Out!

By Dylan Broder, 11th Grade

Parshas Noach discusses the flood that Hashem brought on the world when the world was filled with sin. Hashem commanded Noach to make a teivah and bring two animals of each non-kosher species and seven pairs of kosher animals. The flood lasted an entire year. Yet, when the Earth finally becomes usable for man, Hashem had to command Noach to leave the teivah! Why would Noach have to wait for this command? Noach was trapped in the small teivah with thousands of animals! Wouldn't he be racing to get out? Why did he need to be commanded?

Similarly, Hashem told Noach to let the animals leave the teivah. The pasuk says the word hotzei but when it is read in the Torah, we read it as Hayetzei. Rashi comments that Hashem was saying if the animals don't want to leave the teivah, then Noach should force them out of the teivah. Again, why would the animals want to stay in the teivah?

The Lubavitcher Rebbe says that in the teivah Noach and his family experienced something incredible, something me'in olam habba, that there was total peace. There are natural enemies in the animal kingdom like the

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

Parshas Noach**Questions**

1. Which mitzvah is given personally to both Adam and Noah?
2. Which grandfather and grandson had the same name?
3. When do we say Kaddish after a non-Jew dies?
4. Where else in the Torah is a raven referred to?
5. Aside from the 40 days of rain, where else is the number 40 mentioned in this parsha?
6. Where else in the Torah was someone saved from harm by being situated in a taiva?

Answers

1. Adam and Noah are both given the mitzvah "to be fruitful and multiply" (Genesis 1:28, 9:1).
2. Nachor has a son Terach who has a son also named Nachor (Genesis 11:24, 26).
3. In the last verse of the parsha, Terach dies (Genesis 11:32). When completing the reading of the parsha, the one who reads the Torah, recites Kaddish.
4. The raven is found in Leviticus 11:15 and Deut. 14:14 in the list of non-kosher birds.
5. Noah waits 40 days from seeing the tops of the mountains, to opening up the window to send out the raven (Genesis 8:6, with Rashi)
6. Baby Moshe is placed into a taiva by his mother to save him from being drowned in the Nile river by the Egyptians (Exodus 2:3).



1st Aliyah - In this Aliyah we are told that Noach and only Noach was a Tzadik and he was faithful to Hashem. He is informed that a Mabul was coming which will destroy the world, he is to build a Taiva and fill it with his family and every species of animal to repopulate the world after the Mabul.

2nd Aliyah - In this Aliyah Noach is told to bring seven pairs of each Kosher species in addition to the two by two pairs of other animals and then Noach, his family, and all the animals all get on the Taiva and the Mabul begins.

3rd Aliyah - In this Aliyah the Mabul continues for forty days and forty nights. The waters cover even the highest mountains on earth. The waters kill all humans and animals except for Noach and all of the people and animals on the Taiva. The waters continue to storm on for another 150 days and eventually the waters subsided, the Taiva rests on Har Araras. Noach sends out a raven and then dove. Eventually the dove does not return which means that the earth can be inhabited again and after one full year in the Taiva the earth dried out .

4th Aliyah - In this Aliyah Hashem commands Noach to leave the Taiva along with everyone else that had been in the Taiva with him. Noach then builds a Mizbiach and brings Korbanos. Hashem promises to never again curse the earth as He had just done. Hashem blesses Noach and his sons with Proo Orivoo and the Aliyah continues with Hashem allowing humans to eat meat. Hashem prohibits murder and suicide and Aiver Min Hachai.

5th Aliyah - In this Aliyah Hashem tells Noach that He is establishing a covenant to never again bring a flood to destroy the entire world. Hashem showed Noach the rainbow in the sky, as a sign, as a reminder, of that covenant.

6th Aliyah - This Aliyah continues to describe Noachs actions after departing from the Taiva. Noach plants a vineyard, he makes wine, he becomes drunk and falls into a deep, drunken slumber. Noach's son Cham saw his father and assaulted him and told his two brothers what happened. The brothers Shem and Yefes modestly approach their father and covered him. When Noach wakes up he curses Cham's son Cnaan and he blesses Shem and Yefes. This Aliyah also names Noach's seventy grandchildren and great grandchildren - what will become the so called seventy nations of the entire world.

7th Aliyah - This Aliyah tells the story of Migdal Bavel. The people of the world gather to build a tower. Hashem disrupts their plan by mingling their language and causing them to disperse and settle in different lands in the world. The Aliyah then lists the ten generations of Shem descendants all the way to Avram who marries Sarai.



Rabbi Moshe Atik's
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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Learning Torah

- **What are the levels of Talmud Torah?**
 - Learning Torah in one's mind without an audible voice
 - Reading from a Sefer or listening to a Shiur without an audible voice
 - Learning with an audible voice
 - Learning with a song
- **Thinking in Torah.**
- **Is thinking like saying with regard to Mitzvos?**
 - In Gemara Berachos (20b), the Mishna states a Baal Keri must say Krias Shema in his mind. The Gemara brings a Machlokes as to the what this accomplishes.
 - Ravina says thinking is like saying, so he fulfills his obligation.
 - Rav Chisda says thinking is not like saying, and he isn't fulfilling his obligation. However, it is inappropriate to not think about Krias Shema while everyone is saying it.
 - The Gemara Shabbos 150 brings down the Halacha that speaking worldly matters on Shabbos is Asur, but thinking is allowed. According to this, there is support for Rav Chisda's opinion.
- **Does one have to say Birchas HaTorah before thinking about Torah?**
 - The Shulchan Aruch (Siman 47 Sief 4) Poskins one doesn't have to.
 - The Biur HaGra disagrees and says one needs to make the Bracha since the Mitzvah of Talmud Torah is (Yehoshua 1:8) Vihigisa Bo, "you should contemplate it."
 - The Achronim point out that the Shulchan Aruch can respond that one does fulfill the mitzvah of Talmud Torah, however, one only makes a Bracha on an active Mitzvah like speaking, but thinking is not an action.
 - For example, one only says the Bracha of Leishev B' Sukkah if he is doing an action such as eating in the Sukkah.
- **Can one think about Torah in a bathroom?**
 - The Gemara (Zevachim 102) says one can't unless one is an Ones.
 - The Shulchan Aruch (Siman 85 Sief 2) includes the prohibition of learning Torah in any dirty place.
- **Learning from a Sefer or listening to a Shiur without an audible voice**
- **What are some sources that it should be done with an audible voice?**
 - The Gemara (Eruvin 54) shows the importance of learning verbally and its help on memory, from a student who lost three years of Torah knowledge because he learned quietly.
 - The Chida (Pesach Einayim Eruvin 54) writes that one reason why in Parshas Toldos 27:22 when Yitzhak was about to give the Bracha to Yaakov it says HaKol (without Vav) Kol (with Vav) Yaakov, The voice is the voice of Yaakov, is to show that the voice of Tefillah is supposed to be said quietly, but the voice of learning is supposed to be said out loud.
 - The Shulchan Aruch HaRav (Hilchos Talmud Torah Perek 2 Halacha 12) says one doesn't fulfill the Mitzvah of Talmud Torah if one has the ability to speak but doesn't. However, if one is thinking about the learning to digest what was said, it is not a violation. (This is not the mainstream opinion, but it does show the importance of learning out loud.)
- **Learning with an audible voice.**
- **What are the benefits of learning out loud?**
 - The Maharal, in Nesiv Hatorah Perek 4, says when one combines speech with Torah, he combines the best aspects of a person. This combination results in a very high form of learning.
 - The Gemara (Eruvin 53b-54a) brings the story of Beruria rebuking a student learning quietly. She kicked him and said, only if the Torah is going through your entire body, you

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With Yaakov Fuchs

Klal Yisrael's defense attorney, the saintly Rav Levi Yitzchak of Berditchev, has a beautiful answer to the commonly asked question on the practical difference between Noach and Avraham Avinu. He explains that there are two types of Tzaddikim in this world, the one who serves Hashem with enthusiasm but fails to draw others close to their Maker, and the second one who succeeds in bringing lost individuals back to Hashem. We can see that Avraham Avinu was a prime example of the latter; Avraham served Hashem with his trademark zerizus and additionally succeeded in teaching the masses about Hakadosh Baruch Hu.

According to Ari'zal, Noach was actually punished for not giving mussar to the idolaters in his time; his punishment consisted of his soul being reincarnated in Moshe's body in order to accomplish what it had failed to accomplish on its first-round inside a human body. Moshe made up for the sin of omission of Noach by constantly rebuking Klal Yisrael for their shortcomings. When the Gemara in Kiddushin 40 discusses the difference between a Tzaddik and a Tzaddik Tov, it is taught that the former is righteous with G-D, whereas the latter is righteous both with G-D and with his fellow man. Being "good" to one's friends involves more than being helpful and charitable; it means giving mussar to a peer when he is seen doing issurim.

According to the Gemara in Sanhedrin 99, teaching one's friend's son Torah is one of the most important ways in which to demonstrate one's concern for him, so-much-so that a talmid who has been taught Torah by someone other than his biological father is considered to be that teacher's "son". In introducing Avraham to us, the Torah states that when heading for Eretz Canaan from Charan, Avraham and Sarah took with them, "the souls they had acquired while in Charan" (i.e all the people they taught about Hashem). When the Torah refers to Avraham, it never used the terminology of "eleh toldos Avraham", as opposed to our pasuk here where amongst the Toldos of Noach we are told about his three sons; there is no mention or allusion to any converts that Noach had attracted to Hashem other than himself and his immediate family. The word eleh, "these," is almost always used as a limitation, i.e. "these and none other." We see from here that unlike Avraham Avinu, Noach failed to "acquire souls".

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were considered worthless. A greater premium was placed on lost bricks than on injured or even dead individuals. This mindless, utterly dangerous, society was saved from itself by being forced to yield its most potent tool- its capacity to communicate with each other.

Just as Parshat Noach enriches our lives by warning us of the path not to take, it also demonstrates for us the happy medium- the proper role played by individuals within the community. In the wake of the Universe's greatest disaster, Hashem enters into a covenant with Noach assuring him that the universe will never again be totally destroyed. But Hashem went even further than establishing a pact with Noach. He demonstrated to him the most effective means of ensuring that there would be no more floods-by sealing the Bris with the sign of the rainbow. Even a cursory glance at the rainbow teaches us a profound lesson. Just as the rainbow consists of many colors, so, too, there is room for a great deal of diversity. Contrary to the assumption of the tower builders, individuals and creative thinking do count. On the other hand, the rainbow does not consist of disjointed fragments. Its individual components are blended together to form a unified whole. So, too, if mankind wants to ensure its continuity, it must learn from the sign of the Covenant that diverse individuals can co-exist as harmonious members of a community.



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Never Give Up

By: Ari Katznelson,
11th Grade

In this week's parsha, we are introduced to Avraham (Avram) Avinu, our first forefather. We find that Avraham finds Hashem and the meforshim say he followed the commandments of the torah. When one becomes a ger, his lineage starts from him and he doesn't have a father or mother halachically. If you don't have a parent, then you aren't obligated in kibud av va'eim (honoring one's parents). The fact that Avraham doesn't have any connection with his parents anymore, it is conflicting with the concept chazal learns from the pasuk regarding the bris bein habesarim, where Hashem promises Avraham "You will come in peace to your ancestors" Rashi asks on this pasuk, what sort of promise is this, why would Avraham want to be with his idol serving father in the world to come. From here, we learn Terach must've done teshuvah for his idol worshipping. We had previously explained that Avraham had no ties to his lineage anymore, so why did Hashem promise him to be with his fathers in the world to come? The answer to this might be a demonstration of Avraham's high level of self-perfection and refinement of character. Even though Avraham had no connection to Terach and no obligation toward him, he desired to help Terach and help him repent and earn a place in the world to come. Even though Terach was a big idol worshipper, and had abused Avraham severely, Avraham was still pleased to find out that Terach would one day repent and join him in the world to come, and therefore, Hashem told Avraham he would come in peace to his ancestors. We can use this concept nowadays as well. Even if someone isn't doing the right things and is straying from the Torah's ideals, we should still try and help him get back to the right place, in hope that he eventually will get back to where he should be.

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wolf and sheep, yet all of these animals lived peacefully on the same floor that was only 300 amos long! This is why Noach did not want to leave the teivah. Who wouldn't want to stay in a place where there is a constant incredible miracle that is a feel of olam habba?!

The animals didn't want to leave because they were scared. The herbivores were afraid that when all the animals were let out of the teivah, the carnivores would immediately attack them and kill them. Likewise, the carnivores were also afraid because they were afraid of other carnivores attacking them. This is why we read the pasuk as a word of forcefulness, since the animals didn't want leave out of fear of death and their species extinction. However, Hashem reassured Noach and told him to forcefully take them out and that He would be with them. The words Hayotzei and Hotzei put together spell the four-letter name of Hashem and the word tzei, go out. Hashem was telling Noach that he should take the animals out and nothing would happen to the animals because Hashem would be with them.

What message does this hold for us? The Ba'al Shem Tov comments that the word teivah not only means ark, but also means letters. This alludes to the letters of the Torah. When we learn torah we often get into this wonderful atmosphere of torah which is me'in olam haba. Why would someone want to leave such an incredible gift? Comes the Torah to teach that just as Hashem commanded Noach to enter the teivah, He also commanded him to exit the teivah. The point of Torah study is not just to stay in the Beis Medrash all day, not just to enter into the teivah, but also to exit into the world. And with the Hotzei we must remember that there is also Hayotzei, Hashem is with us to help us live in the more mundane world and apply what we learned in our studies to the world around us.

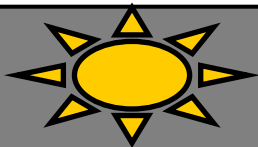
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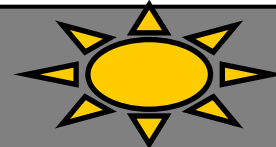
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Positive Speech Builds A Brighter World

By: Moshe Coronel



This week's Torah portion, Noach, has many obvious lessons of G-d's treatment of evil in the world. The most self-indulgent society in the history of the world is annihilated in a flood, and nature is permanently changed and with it shortened life spans. The next generation, while unified, builds a tower to go to the heavens to fight G-d, so G-d spreads the people out and separates them linguistically. Even Noach's misuse of the vine warrants a curse for a third of humanity.

Yet, for all of these messages, one of the most profound messages is subtly found in the initial stages of the flood. In G-d's instruction to Noah and in the account of Noah's follow through on his orders (Beraishit/Genesis 7:2 and 8) the Torah describes G-d's command that Noah take seven pairs of the animals which are clean ("tehora") and two of the animals which are not clean ("ולא טהורה" and "טהורה"). Our tradition teaches us that the Torah does not have any extra words or even any extra letters. So the simple yet glaring question is why, if the Torah already has a word for impure (טמא), did the Torah use a different phrase to describe the impure animals?

The answer can be introduced through a Gemara in Masechet Pesachim (3a), which introduces Pasuk 8 as a proof in declaring that a person should never say a coarse expression. Rashi on the Gemara comments that the alternative expressions are not inherently coarse, but that one who is wise always searches for a more professional method of expressing oneself. However, The Maharsha questions the conclusion of the Talmud; the extra wordiness is only indicative of a lesson to be drawn if it is unique, but since the extra-wording is mentioned more than once, (in both Pesukim 2 and 8), the Torah is indicating it is the norm. Maharsha resolves his own challenge with a

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By: Ephraim Herrmann, 12th Grade

A New World Built On Chesed

In Parshat Noach, the Pasuk states, ותשחת הארץ לפני האלקים ותמלא הארץ חמס, "And the world was corrupt before Hashem and it was full of robbery" (Bereishis 6:11). In this pasuk, the Torah is describing how mankind were at a level where immorality was a way of life for everyone. As a result, Hashem decided to bring a flood to destroy the world. Hashem then commanded Noach to build a Teyva so as to save himself, his family and the animal kingdom. The question is, what is the message behind the Teyva? How would destroying and rebuilding the world solve any problem? Wont it just happen again? Was the Teyva just the practical way in which Noach, his family, and the animals would be saved? Or is there a bigger message that lies within the Teyva that in fact will enable Noach to rebuild the world in a way that won't require another flood again?

Dovid HaMelech writes in Sefer Tehillim (89:3), "Olam Chesed Yiboneh", "the world is built on the foundation of kindness." Dovid HaMelech is teaching us that Chessed is an essential ingredient for the world to function and to endure. It is this essential focus on chessed that can help us understand the eternal message of the Teyva. Hashem commanded Noach to nurture, care for, and develop the entire animal kingdom for a whole year. This was in order to develop the ultimate trait of Chesed. Therefore, by commanding Noach to build the Teyva and take care of these animals for the duration of the flood, Hashem was laying out the strongest foundation possible for the new world that Noach was going to establish. In this way, Hashem created this new world, built on chessed, in a way that won't require destruction.

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will remember it. (This shows it helps with focus and memory.)

- The Pelah Yoatz writes the sounds of Torah pierces the Heavens and brings joy to Hashem.
- **What if learning aloud will definitely disturb others?**
- Rav Zilberstein quotes the Halacha in Shulchan Aruch that one cannot daven Shemoneh Esrei out loud because it can disturb others. So, in the case of learning, one should learn with a lower voice to not disturb. (However, if it won't disturb, learning aloud would be better.)

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STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Some 300 years ago, there lived an affluent man named Avigdor. He once brought a large sum of money to Rabbi Israel Baal Shem Tov, the founder of the chassidic movement, to be distributed to the poor on his behalf. Accepting the contribution graciously, the Baal Shem Tov (literally, "Master of a Good Name") inquired if perhaps Avigdor would like a blessing in return. After all, the Baal Shem Tov was renowned not only as a great Torah scholar, but also as a righteous individual who had the power to give blessings. "No thanks!" replied Avigdor arrogantly. "I am very wealthy; I own many properties, and I have servants, plenty of delicacies and everything else I want. I have more than I need!" "You are very fortunate," replied the Baal Shem Tov. "Perhaps you would like a blessing for your family?" "I have a large and healthy family of which I am very proud; they are a credit to me. I don't need—or want—anything." "Well, then perhaps you can help me. May I request one thing of you?" inquired Rabbi Israel. "Can you please deliver a letter to the head of the charity committee in Brody?" "Certainly," responded Avigdor. "I live in Brody and would be happy to assist you in this matter." The Baal Shem Tov took out a pen and paper, wrote a letter, sealed it in an envelope and gave it to Avigdor. Avigdor took the letter, placed it in his jacket pocket and returned home. But he had so many projects on his mind that by the time he arrived in Brody he had completely forgotten about the entire encounter with Rabbi Israel. Sixteen years passed, and the wheel of fortune suddenly turned. All of Avigdor's assets and properties were lost or destroyed. Floods ruined his fields of crops; fires destroyed his forests. Calamity after calamity. He was left penniless. Creditors took his house and everything he owned. He was forced to sell even his clothing to feed his children. One day, while cleaning out the pockets of an old jacket he planned to sell, he found a letter—the letter that he had received from the Baal Shem Tov 16 years earlier! In a flash, he recalled his visit and his haughtiness

when he thought he had everything. With tears in his eyes, he rushed to finally fulfill his mission and deliver the letter. The envelope was addressed to a Mr. Tzaddok, chairman of the charity committee of Brody. He ran into the street and encountered one of his friends. Grabbing his arm, he said, "Where can I find Mr. Tzaddok?" "Mr. Tzaddok? You mean Mr. Tzaddok, the chairman of the charity committee?" "Yes, I must see him immediately!" replied Avigdor. "He is in the synagogue," said Avigdor's friend. "I was there only a few minutes ago. Mr. Tzaddok is indeed a lucky man. Just this morning he was elected chairman of the charity committee." "Tell me more about Mr. Tzaddok," insisted Avigdor. Willing to oblige, Avigdor's friend continued, "Mr. Tzaddok was born and raised here in Brody. A tailor by profession, he was always down on his luck, never able to make a decent living. He was hardly able to support his family, and they always lived in abject poverty. He sat in the back of the synagogue, and no one ever took notice of him. Despite working many hours, he never earned much; it was hard for him to scrape together enough money for even a loaf of bread for his family." "Recently, however, the tide changed. Mr. Tzaddok was introduced to a local nobleman, and he made uniforms for all his servants. The nobleman was very satisfied with Mr. Tzaddok's craftsmanship, and his business started to pick up. He even received an order for 5,000 uniforms for the army. He became a rich man and gained respect in the eyes of the community. He did not forget his former poverty, and gave generously to many, taking an active role in communal affairs. Just this morning, he was unanimously elected chairman of the charity committee." "Hearing this story, Avigdor hurried to the synagogue and found Mr. Tzaddok busy perusing the many requests for financial assistance. He handed Mr. Tzaddok the letter. Together they read the words of the Baal Shem Tov, penned 16 years earlier:

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