

## The Importance of the Teiva

By Zack Goldberg, 12th Grade

When Hashem tells Noach to build an ark for the upcoming storm, the Torah uses an unusual language of *Teiva*. This language, is not commonly seen in the Torah as a way to talk about a boat. The Sfas Emes explains that the reason the Torah specifically used this lashon is because the word *Teiva* has another meaning: 'word.' The *Teiva* was used to save Noach from the *Mabul*. So too a single word of *tefilah* can save someone. We see this by *Yom Kippur* when the *Kohen Gadol* goes to the *Kodesh HaKodashim* and he asks for one thing; that the travelers *tefilos* should not be answered. The power of the *tefilos* of the travelers is so great that we need the holiest of days in the holiest of places to overcome it. *Tosfos* explains by *Bilam* that with one word *Bilam* could have destroyed the entire Jewish people if not for Hashem's kindness. How much more so can one word of prayer do for a good cause.

There's a very powerful story told about the wife of *Rav Nachman m'Hordonka* and his wife. *Rav Nachman* saw in a vision that his wife would die after childbirth. To avoid this he divorced his wife. The *Baal Shem Tov* told him to ask his wife first who said she'd rather stay with him even with the knowledge

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## Making It Perfect

By Jacob Penstein, 11th Grade

From the lifetime of *Adam HaRishon* to the lifetime of *Noach*, life on earth had degraded to the point where Hashem decided that the only salvation could be to destroy virtually all life and start from scratch. "The earth had become corrupt before G-d and the earth had become filled with snatching," (*Beraishis* 6:11). This societal breakdown mandated their destruction, with only a select few reestablishing life on earth; however, in other places throughout the Torah, Hashem uses other destructive means such as the ten plagues in Egypt, which left the Jews unaffected. What was the significance of the ark in salvation of humanity and life on earth?

The *Michtav Eliyahu* explains that if apathy, or even hate, towards others beings was the main issue of life, then by the principle of *Midah Kineged Midah*, the only way to save it is through the opposite, kindness.

*Noach* and his family, a crew of only eight, spent almost their entire time in the *teivah* tending to the needs of tens of thousands of animals, each and every one according to its own schedule and diet. This exceptional kindness and

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Noach****Questions**

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

**Answers**

1. The six parshas named for a person: Noach, Chayei Sarah, Yisro, Korach, Balak, Pinchas.
2. 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)
3. 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).
4. The raven is found in Leviticus 11:15 and Deut. 14:14 in the list of non-kosher birds.
5. Adam and Noah are both given the mitzvah "to be fruitful and multiply" (Genesis 1:28, 9:1).
6. Nachor has a son Terach who has a son also named Nachor (Genesis 11:24, 26).
7. 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.



1st Aliyah- As society became corrupt, Noach was the only one who kept his faith in Hashem. Noach was told by Hashem that a mabul will come and destroy all of civilization and only Noach and his family will end up surviving in a teivah that he would soon build. Hashem gave him the exact dimensions of the teivah and commanded him to bring animals of each species and food to feed the animals with him in order to repopulate the world after the mabul.

2nd Aliyah- Noach was commanded to bring seven pairs of each species of animals. His family, along with the animals, boarded the teivah and the mabul began.

3rd Aliyah- The torrential rain lasted for 40 days and 40 nights. The water levels rose higher than the highest mountain, killing all of the world's inhabitants and animals except for Noach, his family, and the animals on the teivah. After another 150 days of water, Hashem caused the rain to be less intense and the teivah rested on Har Ararat. Noach opened the window of the teivah and sent out a raven to see if it was safe to leave the teivah and it did not do its job. He then sent out a dove, which on its third try didn't come back, meaning the world was safe to live in. After one year of the mabul, the earth was now dry and it was time to leave the teivah.

4th Aliyah- Hashem commanded Noach to leave the teivah, along with the animals and his family. Noach built a mizbeach and offered korbanos which pleased Hashem. Hashem then promised to never again curse the world the way He just did. Hashem allowed man to eat meat, but prohibited them from killing another man.

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Chezky Rothman

## Making Sushi on Shabbos

### Suggested issues involved in Sushi Making:

1. Bishul—Cooking on Shabbos
  - a) Obviously an Issue if you were to cook the rice on Shabbos
  - b) If you are only taking the rice and putting it next to the raw fish it would be fine. This would only be problematic if it was done with “piping hot” rice.
2. Mimareiach—smoothing out the rice with the bamboo mat
  - a) Rabbi Ribiat The 39 Milachos Book Pgs. 921-925: The issue is only when you use a smoothing motion, but if you just flatten the sushi, then it is not an issue.
  - b) Furthermore, most Poskim assume that you can evenly spread something over a food (ex. cream cheese over a bagel) if it is better spread out and not in one big clump.
3. Uvda D’chol—weekday activity
  - a) It is unclear what part of the sushi making would be considered Uvda D’chol.
4. Muktzah—Something that normally has no use on Shabbat—sushi ingredients
  - a) Shulchan Aruch Siman 308 Seif 2: Raw unsalted fish is muktzah.
    - The only issue over there was because raw fish had no purpose on Shabbat, but now that the raw fish is being used to eat, it is fine to use it.
5. Makeh B’patish—making a finished product
  - a) Shulchan Aruch Siman 218 Seif 4: Makeh B’patish doesn’t apply to food.
- b) Biur Halacha—if they are slightly large slices then it is Mutar. Still, you have to be very careful to avoid cutting them too small.
  - Beis Yosef—you should cut them large and do it right before the meal.
    - ◊ Poskim say before the meal refers to after Davening.
- c) At a Kiddush the sushi is always eaten right after it’s made and the chefs use large pieces of vegetables when making it so this is not problematic
2. Boneh—Building
  - b) Gemara Shabbos 95: It is assur to make cheese on Shabbos. (Because of building)
    - Chayei Adam Klal 39 1: Boneh by food is defined by connecting different foods together to create a shape, not only by cheese, it is also by vegetables.

### Geder of Boneh by food

- a) Rashba Shabbos 102: Only assur when a new name is created from the creation.
  - Ex. By putting together raw fish, seaweed and vegetables you “create” sushi
- a) Rambam Hilchos Shabbos Perek 7 Halcha 6—putting multiple ingredients together to create a single unit is assur.
  - Magen Avraham: only assur when concerned about beauty of the food, want it to be a certain shape.
- c) Rav Asher Weiss, Minchos Asher Hilchos Shabbos Siman 83: Very Machmir by this, if put cream between layered cake it is considered Boneh

### Genuine Issues Involved in Sushi Making:

1. Tochein—Grinding
  - a) Shulchan Aruch: Chopping up vegetables into tiny pieces is a violation of Tochein.
    - Mishna Berurah Seif Kattan 38: That even applies to raw/eaten vegetables because tochein doesn’t just apply to
- grain.
- a) The shape is only for ease of eating and not for design
- b) Not a permanent shape
- c) Magen Avraham: Something lightly molded together

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Hillel Golubtchik  
Grade 10

## Building the Teyva with Chesed

As we read the Parsha of Noach and the story of the Teyva, we must stop for a moment to think what is the message that is intended for us to learn from this episode.

The Torah tells us that at this point the morals of man plummeted to a level where immorality and improper business ethics evolved into a way of normal life. The world and man were on a collision course with destruction. Noach is then commanded to build a Teyva to save himself and the animal kingdom. What is the message of the Teyva? Was the Teyva merely a means for Noach to save himself or is there an eternal message that lies within the Teyva that in fact will enable Noach to rebuild the world without the inevitability of deserving a flood again?

It is famously known that the foundations of the world is kindness. As Dovid HaMelech is quoted for saying: "Olam Chesed Yiboneh", the world is built on Chesed. In order for a world or a society to endure, kindness is essential. Without it we are doomed for failure. However, with this, one might still wonder: What is the difference between chesed- kindness and Rachmanut - mercy? Chazal explain that chesed is when one does for another out of care and love, whereas Rachmanut is when one does for another because he simply feels bad for them. For example, let's say someone falls and cuts his knee and his friend rushes over to help him. If his friend's zeal emanates from knowing how it feels to have a bloody knee that is rachmanut. If his friend genuinely cared about his fallen friend, out of true love and admiration than that is Chesed.

It is this differentiation that can help us understand the Teyva. Kindness breeds within people as an innate love for one another. This love prevents us from being callous with another and avoids the moral decline of the generation of Noach. Hashem commanded Noach to nurture, cherish, and develop the entire animal kingdom for a whole year in the Teyva: this was the ultimate in Chesed. Hashem, in commanding Noach to build the Teyva and act so selflessly, with such dedication was laying the strongest foundation possible for the new world that Noach was going to initiate.

Chesed is one of the hallmarks of a Jew. It is not random; it is not self-centered or with an ulterior motive. It is the selfless act of another out of respect and esteem. It makes us who we are as a nation and it makes us who we are as individual.

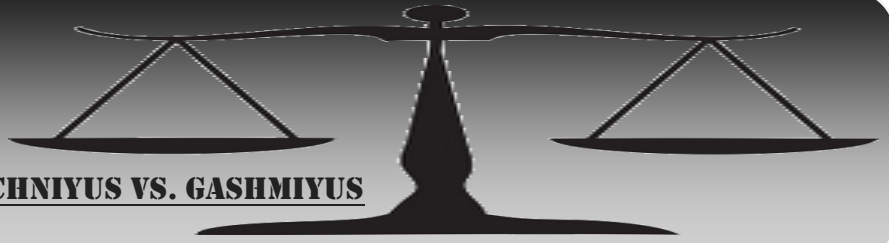
*(10 Minute Halacha- Continued from page 3)*

is not considered Boneh.

L'halacha:

- Rav Asher Weiss: Assur M'dareissa because of Boneh (it has a new name). Furthermore, he holds that even if the shape is only temporary, it is still an issue of Boneh.
- Rav Willig & Rav Shachter—Assur M'drabanan
- Rav Belsky: Uncertain. So if a Baal Simcha wants sushi at a Kiddush, you should lightly discourage it, but if they push they can have it.

Yaakov Fuchs  
Grade 11



**ATTAINING EQUILIBRIUM: RUCHNIYUS VS. GASHMIYUS**

One of the famous and more unfortunate events of this week's Parsha is when Noach, almost immediately after leaving the teivah and settling onto dry land, plants a vineyard. What proceeds is detrimental. Noach subsequently becomes intoxicated from the vineyard, and ends up unclothed on the floor of his tent. The glaring question that could be asked is how could something so low happen to a tzaddik like Noach? How could the first thing he did out of the Teiva be something so mundane? This seemingly sounds like an act that the prior pre-mabul civilization may have done! Is this really the Noach that "walked in the ways of Hashem?"

There are multiple intriguing answers to this question. One answer suggests, that the Etz Hadaas of Gan Eden was in fact a grape vine. Before Adam and Chava's aveirah, all that existed in the world was Ruchniyus. The Neshama was all that they were aware of, and their Guf meant nothing to them. However, after the fruit was eaten, they suddenly became aware of their Guf; they were suddenly cognizant of their nakedness and covered themselves up. Gashmiyus was now introduced to the world in the form of a body/Guf.

Now let's take this idea back to Noach. What was his frame of mind here? Noach realized that the world was starting fresh from him; the world was almost as new as the day of creation. As a result of this thought process, he concluded that it would be best to replicate Gan Eden by planting and eating from this "Etz HaDaas" and removing his clothes, reversing the effects of Gan Eden's Etz Hadaas, ultimately removing the Gashmiyus that had come into the world. However, this in fact didn't work out, and although Noach may have had pure intentions, the end result wasn't the right thing. Stepping back to Noach's fault process: Noach didn't realize that when Adam and Chava ate the Etz Hadaas, the result really should've been a healthy mix of both Ruchniyus and Gashmiyus. We can prove this from when Hashem gave Adam and Chava animal skins to wear, showing that this is how Hashem wanted His world to run. Unfortunately, the next generations forgot about the Ruchniyus, and relied strictly on Gashmiyus, prompting Hashem to destroy the world. The message of creation until after the Mabul is that too much is never good. We need to maintain a proper balance of both Ruchniyus and Gashmiyus.

This message can explain why Parshas Noach falls out the week after Simchas Torah. The Jewish calendar is laid out in a pretty strange matter, reminiscent to a roller coaster. We have the pure Ruchniyus of Elul and the Yamim Noraim, the Gashmiyus and physicality of Sukkos, the winning of the spiritual battle on Chanukah, the winning the physical battle on Purim, our physical exodus on Pesach, and lastly the reception of our Holy Spiritual book on Shavuot. We fluctuate between these two polar opposites throughout the year and throughout life. The message of Noach is that we need both Ruchniyus and Gashmiyus in order to serve Hashem to our fullest.

*(Zack Goldberg- Continued from page 1)*

of this vision. After a while the wife gave birth to a child. Shortly after, she became very ill and was unable to nurse the child. When it came to the point where her life was in danger she began to daven with immense kavanah and became healthy again. When Rav Nachman heard her davening he said it was too bad she didn't daven for a little more, if she asked to live another 70 years she would have.

This is one of many stories about the immense power of tefilah. Let us take this lesson of the Sfas Emes about the power of our words of tefilah and try and focus on our davening a little more and B'ezrat Hashem our tefilos will hopefully be answered.



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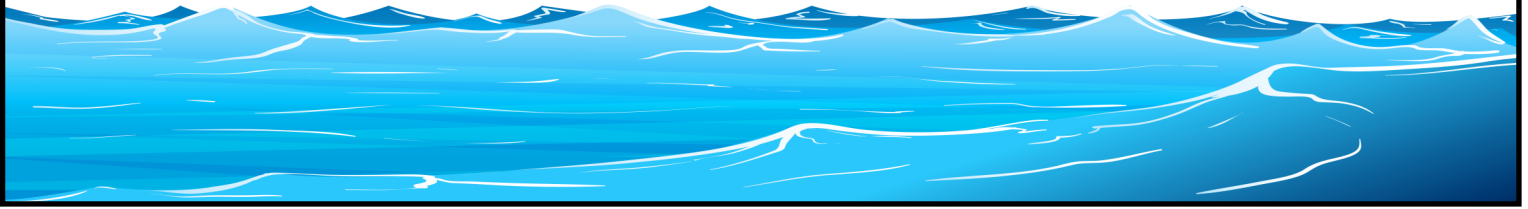
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Avi Cohen  
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## Flooded With Emotion



Often times we know the right thing to do; however, in certain case we can get caught up and abandon what we know in our hearts and in our souls to be true and correct.

This idea presents itself in this week's parsha. Specifically, Noach knows that he needs to build a tevah despite communal doubt. And, notwithstanding this, he commits himself fully to building and constructing the tevah, as instructed by Hashem. Nevertheless, even though Noach had faith in Hashem, an apparent logic takes control of Noach as he becomes too suspicious of the impending flood and delays his boarding of the tevah. The Torah and the Midrash tell us that at this point all of the other animals were onboard. It wasn't until the water came up to his ankles that Noach decided to finally board the tevah. What was he waiting for? Did he not know what was going to happen next!?

Perhaps we can find answers from Brachos 28b, where the famous story of the student of Rabban Yochanan Ben Zakkai's occur. The gemara discuss the students who visited him when their rebbe was ill. Before they left, Rabban Yochanan Ben Zakkai famously blessed them, saying, "May your fear of heaven be as great as your fear of your fellow man." The lesson here, is famously, that we should recognize the presence of Hashem in every moment of our lives and act as if we were a mere person be standing before us. Incredibly, our "fear" of people can, but should not be, be greater than our yir'as shamayim. A person will make sure to avoid being seen by other people, as there is a conscious fear of being "caught" in sin and be humiliated. When it comes to Hashem, it's not enough that a person be aware that Hashem is watching him to deter that person from sinning but instead a person needs some other motivation, like emotion, to deter him from sinning. This is something which Rabban Yochanan Ben Zakkai felt was a tremendously difficult challenge, even to the best of his students. The ability to intellectualize an abstract concept is simple, but to internalize and emotionally feel a concept is something that even the greatest of people struggle with.

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*(Aliyot Summary- Continued from page 2)*

5th Aliyah- Hashem told Noach that He promises never to curse the world like that again. Hashem created a rainbow as a sign of the promise that He would never do this again.

6th Aliyah- Noach made a vineyard and made wine and got drunk and fell asleep naked. One of his sons, Cham, saw his father without clothing and assaulted him and informed his brothers Shem and Yafes. Shem and Yafes approached their father and covered him. When Noach woke up he blessed Shem and Yafes and cursed Cham's son Cannan. This section goes on and lists the seventy descendants of the "seventy nations".

7th Aliyah- This Aliyah speaks about the story of the tower in Bavel. Noach's descendants gathered in Bavel to build a tower so high that it would be able to reach Hashem, in order to battle God. Hashem disrupted the build-



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 (Avi Cohen- Continued from page 6)  
 In fact, this was the apparent lack of faith within Noach to which the Midrash refers. Noach understood perfectly that Hashem was bringing a flood upon the world and built the tevah in preparation as commanded. But Noach lacked the emotional connection to Hashem’s warning, and thus Noach waited until the water had accumulated before taking action to ensure his safety. This isn’t a flaw inherent only to Noach, but one which we all struggle with ourselves.  
 And it is for this reason perhaps that Noach’s logic clouded his connection to Hashem in that he convinced himself that he had completed the will of Hashem by simply building the tevah when the completion of Hashem’s tzivuy was for Noach to actually board the tevah and leave his world behind. It is not easy to do the ratzon Hashem when others are in the background chastising or criticizing you. But like Rabban Yochanan ben Zakkai taught his students, we must trust Hashem first and above all else. In conclusion, the lesson of Noach is that the “thing” that is in your “mouth” is one way to connect to Hashem, but the deeper level is to also to serve Hashem  
*Bilvavecha LaAsoto.*

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 (Jacob Penstein- Continued from page 1)  
 selflessness was the spiritual lifeblood of the ark. If one of the animals was not properly taken care of, the results could highly destructive. As the Medrash says, the lion lashed out when Noach was once late, rendering him maimed for life. This physical disability was a manifestation of Noach’s spiritual defect, a lapse in his performance of chessed. The entire existence of the ark was miraculous, from its ability to fit all of the animals to its ability to survive the destructive forces of the flood. This chesed was their lifesaver and the source of this miracle.  
 The Michtav Eliyahu further explains the Sages’ statement of “A world is created by chesed.” Every moment of our existence benefits from Hashem’s limitless chesed. His entire relationship with us is one of giving. If we dedicate ourselves only to taking His gifts, we become acclimated to them and lose all appreciation for it. Therefore, the way we meet our objective of appreciating G-d’s presence in our world is to emulate Him and strengthen our own ability to give.  
 By performing chesed we are correcting the mistakes of those made during the time of the mabul. We are continuing Noach’s repentance for their mistakes and ensuring the Hashem’s support the continuance of life on earth. We are completing the goal of the flood and eradication of most of life on earth, returning a sense of kindness and chesed to the world. We are perfecting the world. But we are also emulating Hashem’s relationship to all of His creations. We are making Hashem’s actions are own. We are bringing the spiritual into the physical.  
*Adapted from Torah.org*

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 (Aliyat Summary- Continued from page 6)  
 ing by making each builder speak a different language which destroyed their communication, inevitably causing them all to scatter and leave in different lands. The Aliyah goes on to list the 10 generations of Shem’s descendants.

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 (Stories of Greatness- Continued from page 8)  
 scanned the entire crowd. Nobody even brought a raincoat.” This shows that anyone can act as if they are fully in, but when the time comes are we really believers?  
 Have a Good Shabbos!

## STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

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 of this 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 of his generation to worry about the impending doom! He must have believed! Why is there a complaint against Noach? What is wrong in waiting until he had no choice but to enter?

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 tefillah. 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

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