



# Ohr Yerushalayim News

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## LATEST NEWS ... LATEST NEWS ... LATEST

### מזל טוב

Mazel Tov to the Rov and Rebbetzen on the birth of a granddaughter, born to Rabbi & Mrs Amir Elituv.

Mazel Tov to Mr & Mrs Dan Smith and family on the occasion of Josh's Bar Mitzva this Shabbos. The Kehilla is invited to a Kiddush after Davenning in Beis Menachem.

Mr & Mrs Zacky Graf invite the Kehilla to a Kiddush after Davening at 20 Tewkesbury Drive to celebrate the recent birth of their daughter, Penina.

### אריכת ימים

We wish **אריכת ימים** to Mrs Donna Danziger and Mr Richard Danziger on the recent Petira of their father/grandfather in South Africa.

We wish **אריכת ימים** to Mr Simon Grant on the recent Petira of his father, Mr Reuben Grant, in Leeds.

### New Seuda Shlishis Season

The new Seuda Shlishis season restarts this Shabbos following the second Minyan for Mincha. Why not sign up to sponsor a Shabbos - or sponsor one jointly. For details please contact Yitzchok Steinhaus or the committee.

### Children's Shabbos Group Returning Soon

The children's Shabbos group will resume next Shabbos.

## LATEST NEWS ... LATEST NEWS ... LATEST

### Don't Shout At Me!

Rabbi Yaakov Menken (Torah.org)

"Make for yourself an Ark of Gopher wood, make it with cages, and cover it inside and outside with pitch." [6:14]

Rabbi Shlomo Yitzchaki (Rashi) asks: why did G-d call upon Noach to build an Ark? There are many ways that G-d could protect or save all those who eventually rode in the Ark -- so why the construction project?

The answer is that construction of the Ark was supposed to become not only common knowledge, but an inspiration. Noach spent 120 years building it, in order that his generation would see him building it and ask him what he was doing. And he would answer that the Holy One, Blessed be He, was going to send a flood -- and perhaps they would change their behavior.

Yet as we see, no one did. When the prophet Yonah came to the city of Nineveh and told them that G-d was going to destroy the city because of their evil behavior, everyone immediately stopped what they were doing. The King himself came down off his throne, and sat on the ground wearing sack cloth. But in Noach's generation, no one changed his behavior; no one outside his immediate family was saved.

What was the difference? Why was Noach unable to have an impact in 120 years?

I heard the following answer: we see later in the parsha that "Noach

went in, and his sons, and his wife, and his sons' wives, went with him into the Ark, because of the waters of the flood." [Gen. 7:7] Rashi says (from the Medrash Tanchuma) that Noach "believed and did not believe" that there would be a flood, so he did not enter the Ark until the last moment, when the rising water forced him to enter.

There is a great difference between belief of the mind and belief of the heart. It is one thing to believe intellectually that something is true, and quite another to feel it intensely, in the heart. The Birkas Peretz says that Noach certainly believed the flood was coming, but on an intellectual level. If he had internalized this knowledge and had truly feared the coming flood, he would certainly have entered the Ark immediately.

It was for this reason that Noach could not affect his generation. Because he himself only believed that the flood was coming on an intellectual level, he had no impact. Had he feared the destruction on a visceral, internal level, **then** he would have been able to reach others. [This doubt was not necessarily a point against Noach - many say that he held onto the hope that G-d would be merciful, even at the last moment. But in any case, it made no difference:] Since Noach did not feel absolute certainty in his heart, he could not adequately transmit this fear to others.

In the Torah, we learn that we have a mitzvah to correct others when they make mistakes: "...you shall surely rebuke your neighbor, and you shall not bear sin because of him." [Lev. 19:17] But the word "rebuke" has harsh connotations which are entirely inappropriate in this context. What is supposed to take place is a heart-to-heart transmission of love and concern for the individual making the error.

A person should correct himself or herself first, for otherwise, how can he or she claim to be motivated only by the severity of the issue? And similarly, Maimonides says that the rebuke must be delivered in a gentle voice -- and Rabbi Chaim of Volozhin said that this is a mandatory

### The Week Ahead

| פרשת נח                      | שבת ראש חודש           |
|------------------------------|------------------------|
| Candle Lighting & Shabbos    | 6.23pm                 |
| Mincha & Kabbolas Shabbos    | 6.28pm                 |
| Seder HaLimud                | 8.40am                 |
| Shacharis                    | 9.00am                 |
| <b>סוף זמן ק"ש</b>           | 10.06am                |
| Mincha 1st Minyan            | 1.30pm                 |
| Mincha 2nd Minyan            | 6.05pm                 |
| Followed by Seuda Shlishis   |                        |
| Motzei Shabbos               | 7.25pm                 |
| Sunday                       | 7.15am / 8.20am        |
| Monday / Thursday            | 6.45am / 7.10am        |
| Tuesday / Wednesday / Friday | 6.45am / 7.20am        |
| Mincha & Maariv All Week     | 6.15pm                 |
| Late Maariv                  | 8.00pm                 |
| Candle Lighting Next Shabbos | 6.06pm (Mincha 6.11pm) |

prerequisite. One cannot fulfill the mitzvah of rebuke by shouting.

When someone is truly motivated by knowledge of the truth and concern for the other individual, then he or she will not yell at the other person, but will speak gently. Shouting isn't merely a technical disqualification; it is evidence that this "rebuke" is being delivered for the wrong reasons.

We have a mitzvah of "rebuke" because it is yet another opportunity to demonstrate our care, concern and love for others. We, too, have up to 120 years to deliver the message -- let's be certain we're able to have an impact!

## **Flooded With Real Ecstasy**

**Rabbi Naftali Reich (Torah.org)**

The Midrash explains that the word "bul" is connected to the word "mabul," meaning flood. The Torah tells us that the flood actually began in the month of Cheshvan. The waters of the flood rose and raged unabated for forty days, the pasuk tells us. This is alluded to by the letter mem, the first letter of the word mabul, which corresponds numerically with the number 40. Thus, in the word "mabul," we have "mem" (40) followed by "bul," flood, connoting that the flood rained down for forty days.

The word "bul" in modern Hebrew actually means a stamp. But the etymological core of the word denotes its ability to transform the appearance of an object, erasing its original shape and enabling it to assume a completely different image. This is what took place during the Great Flood, when Hashem destroyed the world to make room for the development of a new, more upright civilization.

The commentaries point out that Torah begins with the letter bais and ends with the letter lamed. The Talmud teaches us that at the very epicenter of the Torah is a vov. These three letters (bais, vov, lamed) spell "bul." This alludes to the powerful properties of the Torah which was given to Moses during his forty day encounter with Hashem on Mt. Sinai. Embedded in the Torah is a powerful transformative force which when harnessed, empowers an individual to erase his negative character traits and build himself into a spiritually rejuvenated and renewed person.

This concept has special relevance to the cycle of festivals through which we have just passed. The powerful effect of Rosh Hashana helped us elevate ourselves to a higher calling. Yom Kippur purged and cleansed us of our weaknesses and foibles. Succos fortified our faith and drew us into Hashem's embrace through our sojourn in the succah. Simchas Torah cemented our spiritual growth by granting us the opportunity to express our love for the Torah in an outpouring of joy and energy. That prolonged cycle of spiritual ascension assures that the transformative journey that we have launched will be sustained through the year.

We too live in a generation similar to Noah's. Pernicious influences swirl about us, and the allure of the material world constantly threatens to engulf and silence the yearnings of our neshama.

The Torah is the antidote to the corrosive forces that impinge upon us. With its uplifting, restorative energies we can ennoble ourselves immeasurably. As the crowning point of creation, a Jew represents the nexus between Heaven and Earth, with each force struggling for dominance over man's soul. The hidden letters of "Bul" that link the beginning, middle and end of the Torah encourage us to immerse ourselves in the purifying waters of Torah, to counteract the flood waters of decadence that threaten to suck us in.

Let us take care to ensure that our embrace of the Torah is complete and that we move on to deepen and secure our connection to the Torah's ennobling power. Only thus can we continue to expand our personal growth and our ability to reach heights we never thought possible

## **A World is Built!**

**Rabbi Label Lam (Torah.org)**

The two great epochs of human history broadly described in this week's portion are not mere historical accounts but rather they are portraits of a classic human dilemma that persists till today.

The flood was brought upon the world, our Torah tells us, because of

robbery and personal immorality. Rav S.R. Hirsch teaches us that the word "chamas"-violence that "filled the world" at the time is etymologically related to the word "chometz" which means spoilage. The fabric of society began to become frayed and irreparably eroded due to rampant individual selfishness. Business and personal relationships based upon trust are worn thin and hopelessly deteriorate when every person is only interested in himself. The result of unbounded individual freedom is anarchy. Suspicion reigns where a bridge of trust might have been built and gridlock occurs where competing desires intersect. As resentments mount and grudges grow more insurmountable barriers are continually being erected between people. The fruit of that society caused it to suffocate itself and it remains a model of human failure for all time.

The next great era was a response to the prior. The society of the tower sought to correct some of the problems identified in the time of flood. Everyone is herded together. An iron curtain is created to hem humanity into a single location. Part of the reason of the Tower of Babel was to create a rallying point to unite all of mankind. The project of the tower was to show the unity and cooperative spirit that was lacking in the previous era. Why was this attempt also thwarted and ultimately relegated as a paradigm of human folly?

Not one person is mentioned by name in the recording of that event. "Come let us build a city and a tower with its head in the heavens and let us make a name for ourselves" (Breishis 11:3). Every accomplishment is for the group. Everyone's individual identity is rendered meaningless and merged automatically with the goal of the whole. The society and its aspirations are dictated at the expense of the single individual. Our sages tell us that when a brick fell down people agonized but when a person died in the process of building they carried on without acknowledgment.

The classic human dilemma can simply be described like this: When the full emphasis is on the individual, supreme chaos and anarchy prevails and the goals of society as a whole are frustrated. When society is all-powerful the individual suffers the dictated fate of the faceless drone bee. All his personal ambitions are squelched and his talents sacrificed for the sake of the state made holy above all.

What then is more important? The individual or the society! Is this not the also the debate of every political election and the cause of much of the struggle in the world today!?

The answer is simple and difficult. The next important focus of the Torah after the tower is the life of our patriarch Avraham. Rav Hirsch makes note of the fact that the Torah turns to the life of an individual, one that would have the most powerfully positive influence on the affairs of mankind, to reject the previous failed experiment. How is this a solution? Does the pendulum swing back to the world of the selfish individual? They answer is not in the extreme or even the healthy compromise of the two. The answer is a radical departure; a new order.

The paradox is resolved with the simple understanding that selfish individualism breeds anarchy, and a selfish dictator homogenizes the identity of his people. Avraham was the model of selflessness. His principle was kindness- being concerned with the needs of others. A society of Avraham-like people would produce a qualitatively different world order and a leader that would be as concerned about private needs as he is about the general public good.

Where are such people, though, being produced and where are they being appreciated? The saintly Chofetz Chaim softly rebuked two students who came late to class one day. It was not the lateness that was the issue. Each had retrieved a chair after realizing that all seats in the room were occupied.

The Chofetz Chaim pointed out to them the lost opportunity. If each would have gotten a chair for the other, both would have had a chair and both would have had an act of kindness. The principle of thoughtfulness and kindness and is that new order on which a world is built!