**Monsey Edition** 

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# שבת קודש פרשת נח – ו' מרחשון תשפ"א Shabbos Parshas Noach - October 24, 2020

הדלקת נרות שבת – 5:45 | זמן קריאת שמע / מ״א – 9:29 | זמן קריאת שמע / הגר״א – 9:59 | סוף זמן תפילה/הגר״א – 10:53 זמו לתפילת מנחה גדולה – 1:10 | שקיעת החמה שבת קודש – 6:02 | מוצש״ק צאת הכוכבים – 6:52 | צאה״כ / לרבינו תם – 7:14

לעילוי נשמת ר'

אברהם יוסף

שמואל אלטר בו

ר' טובי' ז"ל

רעיתו רישא רחל

בת ר' אברהם

שלמה ע"ה קורץ

מאיר את עיני ושכלי. והיה ביכולתי לעבוד את השי״ת ביתר שאת. והייתי צדיק יותר, ומכח רצון זה מתעלים מעשיי ונחשבים כלפי שמיא כאילו אכן קיימתים בשלימות כבדורו של אברהם. שהרי הנני בכלל אלו שעליהם אמרו חז"ל (ברכות וו) 'חישב לעשות מצוה ולא עשאה מעלה עליו הכתוב כאילו עשאה'. אולם 'ויש מרבותינו הדורשים לגנאי' כי על האדם להקטיז מעשיו. שמא יבוא ח"ו לידי גיאות. ולדעתם היה גם נח מקטיו עצמו באמרו שלעומת מדרגת אברהם אין מעשיו נחשבים לכלום. והביא רש"י את שתי הדיעות כדי להורות שבימינו מו הראוי שנדרוש כשתיהם. כי לפעמים יש צורר לעבוד את השי״ת בדרר זו ולפעמים בדרר זו. ורק ע״י

האחיזה בשני הדרכים ינצל ממזימות היצר. דהנה בימי קדם היו בעלי נפש שאכן ידעו היטב להבחין בין התחזקות להתפארות. ורק בימיהם היו שנטו לומר שהדרישה בשבח הינו נחלת הכלל. ואיז לחוש שמא יערבו ההמונים התחזהות עם התפארות. שונים פני הדברים בימינו שנתקטנו המוחיז. וכתוצאה מכר עלולה הדרישה לשבח לעורר גיאות. ועל כז יש לשקול שלא להחזיק שוב במידה זו, אולם מאידך י"ל שדוקא הקטנות נותנת טעם שלא להרפות ממידה זו. כי אם יחזיק רק במידת ה'דורשים לגנאי' ויקטין מעשיו בעיני עצמו. תביאנו הקטנות לידי עצבות. ועל כז איז מנוס מלהחזיק בשניהם יחד. וכשרואה שיצר העצבות מעורר בו עצלות יתחזק בשמחה על שהינו זוכה לעשות נחת רוח במעשיו. אולם בראותו שכתוצאה מכך מבקש היצר לכבדו בגיאות. אז תיכף ישנה השהפתו להמעיט בעיניו את ערר פעלו. והדברים חוזרים חלילה כי אז ישנה גם היצר את עורו ומתור נימה של עצבון יסכים גם הוא לדעתו שאין מעשיו נחשבים לכלום, ואז תיכף ימלט את נפשו מצפרניו. ויגבה לבו בדרכי ה' לדרוש שוב לשבח. ויעורר השמחה על שזוכה להקדיש

משוה פרוטה. והגם דבן נח נהרג על גזילה פחות משוה פרוטה מכל מקום מדוע הוי הסיבה ליחרב כל העולם כולו. אינו חמור כל כר כמו הג' עבירות החמורות שמחויב ליהרג ואל יעבר אותם?

את זמנו להשי"ת ולתורתו. כנ"ל, ועל זה הדרר ינצל מכל היצרים.

יהנראה לומר. דאינו רק משום עצם האיסור של הגזל פחות משוה פרוטה, דלעניז החומר של האיסור. אה"נ הג' עבירות שהם ביהרג ואל יעבר יותר חמור. משא״כ שאר כל העבירות שאינם באיסור של יהרג ואל יעבר אינו חמור כל כר. אולם לעניז השחתה. הגזלה שגזלו היתה הסיבה להיבא המבול. והביאור. דליכא יצר הרע כל כך לעבר עבירת איסור של גזל שהוא פחות משוה פרוטה. דבשלמא גזילה של מידי דשוה. שייר להביז דאיכא היצר רע לגזול. אבל בדבר קטו כזה. ליכא שום יצר הרע כ״כ. ואעפ״כ גזלו פחות משוה פרוטה. ע״כ זהו רק מכח דהשחית את דרכו על הארץ. פי' כיון דהם עסקו כל כך בעבירות שמרבה תאוה על גבי תאוה, עד כדי כך שהם עושין דברים רעים מאוד. ועושים עבירות דליכא שום יצר הרע לעשותם. ולזה היה הסיבה להביא המבול לשחת כל בשר.

ושוב ראיתי כעיז זה בדברי הכלי יקר (בראשית א. א) שכתב דהטעם שנחתם גזר דנים בעבור הגזל. היה בעבור הרעה הנמשכת ממנו, שהחוטא בגזל לא ישים אשם בנפשו ויאמר אין פשע כי אין אלהים שופטים בארץ. ר"ל. שהשחית עצמם כל כר. דלית דיז ולית דייז. והיינו כנ"ל. שעשו עבירות דליכא יצר הרע כל כר.

נה איש צדיק תמים היה בדרתיו (ו-מ) - בתחבולות תעשה לך מלחמה לרש"י: יש מרבותינו דורשים אותו לשבח, כל שכן שאילו היה בדור צדיקים היה צדיק יותר. ויש שדורשים אותו לגנאי. לפי דורו היה צדיק. ואלו היה בדורו של אברהם א היה נחשב לכלום. לכאורה יש להביז כוונת רש"י בלשונו הסתום 'יש מרבותינו' מבלי לפרש שמותיהם בו בשעה ששמות הדורשים מופיעים בפירוש בגמ' (סנהדריז קת.) הלוא המה ר' יוחנן וריש לקיש. וגם אם היה לו לרש"י איזה כוונה לסתום ולא לפרש מי הם ירשים. יש להביו מדוע לא אמר בזה הלשוו: 'פלוגתא היא בגמרא חד דורש לשבח' כו'. מדרי ממשמטות לשונו 'שו מרבותינו' יכולים לשטות ולחשור שררים מרבותינו נמלו חלק בצדדי הפלוגתא. ולאמיתו של דבר לא נחלקו בדבר כי אם שניים מחכמי הגמרא. ואפשר שבא להורות לנו את דרכי העבודה הרצויים. דהנה, מאז ומעולם נחלקו גדולי גאוני אומתינו איזהו דרר ישרה שיבור לו האדם בדרכי העבודה. יש מרבותינו שאמרו שעל האדם להחשיב כל פעולה שהוא עושה להקב״ה ולעורר בכר את שמחתו על שזכה : יהיומם כי בכר יתעודד להרבות בהם כהנה. ויש מרבותינו שאמרו שעל האדם להקטיו ל פעולה ולחשוב מחשבות שעדיין לא נגע בעבודה האמיתית. רבותינו אלו שוללים את רעת רבותינו דלעיל. מתור טענה שמהלכם עלול להביא את האדם לידי גיאות.

וזהו שרמז רש"י בדבריו 'יש מרבותינו הדורשים לשבח'. כי הללו אומרים שיש החשיב כל מעשה טוב שהאדם עושה, ולדעתם היה גם נח בעצמו דורש לשבח שמעשיו חשובים מאוד, והוא בעצמו היה אומר. אילו הייתי בדורו של אברהם הייתי צדיה יותר. כלומר. מלבד מה שהנני שמח בחלקי על שוכיתי לעורר נחת רוח להקב״ה מעשיי. יש בי מעלה נוספת בזה שברצוני להיות בדורו של אברהם. כי אז היה אברהם

### ליסודים כסיות חרב אברחם דניאל ליסודים מאת חרב אברחם דניאל אבשטיין שליטיא, בעמיס שדה אברחם

יאמר אלהים לנח קץ כל בשר בא לפני כי מלאה הארץ חמם מפניהם הנני משחיתם את הארץ (ו-יג) - בביאור מדוע נחתם גזר דינם על הגזל

- לרש"י "כי מלאה הארץ חמס - לא נחתם גזר דינם אלא על הגזל". עכ"ל. תמוה מאוד. מדוע נחתם גזר דינם אלא על הגזל. דהנה איתא במדרש ורבה לא. -ו) שעברו על ד' עבירות. עבודה זרה. גילוי עריות. שפיכות דמים. וגזל. אם כו זמוה מאוד. דאילו נחתם גזר דינם על השלשה עבירות החמורות שמחויב ליהרג אל יעבר אותם. מובן הייטב, דעל עבירות אלו בעי המבול לשחת כל העולם כולו. אבל על עבירת גזל אינו חמור כל כר שיהרג ואל יעבר. ואם כז תמוה מדוע נחתם נזר דינם של דור המבול אלא על הגזל?

ונראה לבאר זה, נקדים דברי המדרש (ב"ר ל"א) ז"ל, "קץ כל בשר בא לפני, הגיע זמנם להקצץ וכו'. איזהו חמס ואיזה היא גזל. א״ר חנינא חמס אינו שוה פרוטה. יגזל ששוה פרוטה. וכר היו אנשי המבול עושים היה אחד מהם מוציא קופתו מליאה ורמוסים והיה זה בא ונוטל פחות משוה פרוטה וזה בא ונוטל פחות משוה פרוטה. עד מקום שאינו יכול להוציאו ממנו בדיז, א"ל הקדוש ברוך הוא אתם עשיתם שלא בשורה, אף אני אעשה עמכם שלא כשורה". עכ"ל. ומבואר דהגזל שעברו. היה פחות

### A SERIES IN HALACHA LIVING A "TORAH" DAY

ראש כולל עטרת חיים ברוך, קליבלנד הייטס Coronavirus: Relevant Halachos in These Trying Times (27) Interesting Sukkos Shailah. Ouestion: In our local Jewish nursing home, there are a few hundred Jewish patients. In previous years, for Sukkos we purchased a few sets of Daled Minim (Esrog Lulay, etc.) and they were passed around from resident to resident every day to say the beracha and fulfill the mitzvah. Now, due to the Coronavirus, the people in charge of health standards for the home have ruled that they cannot pass from resident to resident. To buy a set for each resident is not in the budget of the nursing home. To sanitize the *Lulav* and *Esrog* between each person's usage is not practical because that will definitely ruin the *Hadassim* and *Aravos*. To sanitize their hands before each one uses it would seem proper but those in charge feel that we cannot rely on the many old and infirm people to do a proper sanitizing. Is there any way to give them the opportunity to fulfill the *mitzvah*, at least according to some opinions?

**Answer:** Fresh paper or plastic bags should be given out to all the residents (gloves are not appropriate for the old people because the disposable ones are very tight fitting and hard to put on) to wrap around their hands. One person (or one of the chaplains) should do the *mitzvah* in the regular way of holding the four species and say a beracha, having in mind to exempt all the others. Then, without talking out in middle, the residents should pick up the four species, one after the other.

בין הריחים – תבלין מדף היומי – עירוביו דף עא:

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

tis an act of פנץ (transferring ownership) & since ביטול hold that בית שמאי it is an act of בישות ומיקנא רשות בשבת אסור" performing an act of קנין on shabbos is בית הלל. must be done on *Erev Shabbos*. בית הלל השור holds that *Bitul* is only a סילוק (withdrawal) of ownership rights & since it's not a סילוק it is *muttar* to execute on *Shabbos*. There is a מרולוקת if making something (declaring your property ownerless) is מיתר to do on שבת. When ערב פסח falls out on Shabbos, like this year, we will say in Kol מפקיר On Shabbos, as it is assur to be מבטל חמץ on Shabbos, as it is assur to be מבטל חמץ בשבת? The י"ן בייסול חמץ explains that אין ה"ז the usual מעשה הפקר that bitul is. This is because (פסחים דף א'ן ה"ז her Torah just puts it in our רשות. so all that is needed is a גילוי דעת. so all that is needed is a ביטול, that we don't want ownership of it. & that's what we are doing with this The או"ח תלד] guotes the above ר"ר & says this is the reason why being הבטל חמץ בשבת is not a problem of making הפקר בשבת. It is not a full fledged מעשה הפקר which is usually עירובין עאן **רש"ש** argues on the above & says we see from ב"ב in our *gemara* that one can be מפקיר on *Shabbos*. The הלכות לולבו שער המלד here that says maybe the ריטב"א here that says maybe the הלכות לולבו in our *gemara* to be מבטל on *Shabbos* is only to facilitate the *mitzvah* of עירוב, but would otherwise be assur to do on *Shabbos*.

The אייח תלד] שו"ע paskens that one may make a שנה ברורה his אייח תלד] שו"ע paskens that one may make a משנה ברורה his אייח תלדן שו"ע explains that although משנה ברורה will work. הפקר that it's not the usual סברא through מפקיר נכסים that it's not the usual סברא will work. הפקר

1) שו"ע או"ח תרנא:ז (2) משנה ברורה שם לב,לג

**Reasons:** In the **Shulchan Aruch** (1) and in **Mishna Berura** (2),

there are two opinions regarding *chatzitza* (an intervening

substance) between the hand and the *Daled Minim*. One opinion

holds that a chatzitza invalidates the mitzvah. However, the

opinion of the **Ran** is that *chatzitza* does not invalidate the

mitzvah. but there is another similar problem called "לקירוה תמה" -

a perfect taking - of the *Lulav*. In this category, explains the *Ran*,

there is a difference between a wrapping around the hands or a

wrapping around the *Lulav*. A wrapping around the *Lulav* does

invalidate the *mitzvah* because it is not a *Lekicha Tama*. On the

other hand, a wrapping around the hands is nullified to the hands

(בטול) of a human and becomes like the hands themselves. This,

according to the *Ran*, is a valid way of doing the *mitzvah*. If one

looks at the *Mishna Berura* there, he will see that the *halacha* in

this debate is unclear so one can't say a beracha on such a

fulfillment of the *mitzvah*. However, if one does the *mitzvah* and

says a beracha for all of them this would work and all the people

will have fulfilled the *mitzvah* according to the opinion of the *Ran*.

**Note:** There might be a better way of fulfilling the *mitzvah* 

according to all opinions, although there was no time to work it

out. If one would create a very decorative handle to place around

the Arba Minim, made of a material that can be sanitized

between uses by a nurse, it would suffice. See *Mishna Berura* (3)

R' Yeshava Halevi Horowitz zt''l (Shnei Luchos Ha'Bris - Torah Ohr) would say:

"והיה בענני ענו על הארץ ונראתה הקשת בענן" - I heard in the name of the **Rema (R' Moshe Isserles** zt''l) that, although the rainbow is a natural phenomenon, it does not have to occur. Chazal say that if are zoche, rain would fall only at night when it would not interfere as much with man's activities. It follows that if we merited, we would never see a rainbow. Indeed, the Gemara (כתובות עה) records that no rainbows appeared in the generation of Rabbi Yehoshua ben Levi. In short, the appearance of a rainbow is a sign that we are not meritorious, and that *Hashem* must 'remind' Himself not to destroy us in a flood.'

A Wise Man would say: "Teachers always say there are no stupid question. If there are no stupid questions, then what do stupid people ask? Do they get smart just in time to ask questions?"

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BUT totally with us! ...We don't feel Him... **BUT you CAN & must connect! \*It's our Test\*** 

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Mazel Tov to Tzvi & Nechama Hoffman on the birth of their daughter Bracha Risha, and to the entire Hoffman,Davis,Blonder

and his sources for the logic of this method.

ייהיו בני נח היצאים מן התבה שם וחם ויפת ... שלשה אלה בני נח ומאלה נפצה כל הארץ וגו' (מ-ימ)

This week seven years ago, 3 Marcheshvan 5773 (October 7, 2013), we mourned the passing of the great Gaon and Tzaddik, Chacham Ovadia Yosef zt"l. His brilliance in learning, his phenomenal memory, his decades of public service and his many scholarly works were equalled only by his great kindness and righteousness. May his merits serve as an everlasting protection on behalf of all of the Jewish people at this difficult time and for the future as well.

Chacham Ovadia once told his students a story that occurred more than sixty years ago, in order to demonstrate just how far-reaching a father's decision can be on his children and future descendants. At the time, Chacham Ovadia lived on Rechov Elkanah (near Yirmiyahu street) in Jerusalem. One Shabbat morning, just as he sat down with his family to eat his Seudat Shabbat, there was an urgent knock at his door. He hurriedly opened it to find a well-respected Rav from the Bukharian community in urgent need to speak with him. The Rav told him that he had just come from his synagogue, where they had just had a Kiddush following davening and he overheard one of his congregants telling another about his six sons and how he was enrolling them in the Morivah Trade School. The Ray took the man aside and told him how he was concerned about the irreligious atmosphere and influence in the school and how it can do harmful damage to the spiritual nature of his children. The man refused to listen and said that he was more concerned that his sons will learn a trade and be able to support themselves in the future than the level of their spirituality. The man was adamant and could not be swayed.

Immediately, Chacham Ovadia grabbed his hat and coat and hurried out the door with the Ray. His family was in shock but he told them to continue the meal without him, as he had a very important *mitzvah* to see to at this exact moment. It was a cold and blustery day, but the two *Rabbanim* walked all the way to the Bukharian section of Jerusalem, directly to the man's house.

Chacham Ovadia knocked urgently and the door was opened by the suprised man himself. "To what do we owe this special honor and privilege," he inquired. The two *Rabbanim* came inside and were seated with great honor at the man's table. Without preamble, Chacham Ovadia launched right into his prepared words about the importance of a Torah education, and the harm to one's children, an education lacking in *Torah* can produce. The *Sephardic* man listened with great respect but he continued to maintain that without a trade or any sort of working experience, his boys will never be able to earn a livelihood and support themselves and their families in the future. The *Chacham* patiently explained again and again that his boys had great potential and it would be a shame to see their future scholarly abilities go to waste.

In the end, Chacham Ovadia managed to convince the man to enroll his sons in the local Talmud Torah and provide them with a Torah education. They can learn a trade in their free time, he reasoned. "However," said the man to the Rabbanim, with an air that seemed to indicate his firmness on this one matter, "my oldest son is already registered in Moriyah and has attended classes there. He is currently in an advanced level and I will not remove him from there." All entreaties to enroll this son in the *Talmud Torah* were in vain. Finally, the two *Rabbanim* thanked their host for his hospitality and left.

"This man had six sons," Chacham Ovadia later recounted to his pupils. "I kept track of them. The five boys who went to Talmud Torah each excelled with great diligence in their studies and each became a respected Rav. One is a Chief Rabbi. Another is an Av Beit Din. The third heads a prominent Kollel. The fourth leads a large Kehillah in Rishon L'Tziyon, and the fifth is a well-known educator and *Rebbi* in the community. They all did well for themselves and earn a fine *parnassah* from their respective positions." Here, the *Chacham* shook his head, sadly. "And the sixth son, the oldest one who didn't go to Talmud Torah? He became an electrician. He keeps Torah and mitzvot but he is not fluent in Torah. He makes a living ... nu, it's not a bad thing ... but he does not even earn what his brothers make. So, what did this man accomplish with sending his son to earn a trade at the expense of *Torah* learning? All the boy knows is how to fix ovens and air-conditioners ....."

### A PENETRATING ANALYSIS OF THE WEEKLY TIPESTA אשר נשבעתי מעבר מי נח עוד ... (ישעי' נר-ם)

Hashem made with Noach that he would never again bring a flood over the entire earth. **Rashi** quotes *Chazal* who say that although Noach was a Tzaddik, he was someone who was lacking Emunah (מקטני אמנה), believing Hashem would indeed bring the *Mabul* while at the same time not really believing - even waiting to enter the Ark until the waters forced him to. However, if Noach did believe that the Mabul would happen, then he was clearly not lacking in *Emunah*. and if he did not believe it would occur, then he was obviously lacking belief in *Hashem's* word. Both can't be true, so how then do we understand *Chazal's* statement?

R' Peretz Steinberg shlit"a (Pri Eitz HaChaim) quotes

The Haftorah compares the final redemption to the pact the **Rambam** (Hilchos Yesodei HaTorah 8:1) who explains, that one who bases his belief in Heaven on miracles, leaves room in his heart for suspicion. That nagging suspicion will more likely than not fester in his heart, and his belief would eventually give way to it. Chazal tell us that when Noach was preparing the ark, *Hashem* instructed him to gather animals of every species. At first, he tried to do it on his own, but when it became apparent that the task was too much for him, *Hashem* performed a miracle and the animals gathered themselves.

Therefore, says R' Peretz, even though he was extremely righteous, Noach believed that the flood would occur only because Hashem had "proven" Himself by performing miracles, and in doing so his basic *Emunah* became weakened

ואלה תולדת בני נח שם חם ויפת

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The **Ramban** explains that although the sons of Noach were old enough to have children of their own, *Hashem* withheld that capability from them, so that their offspring wouldn't perish in the *mabul*. Rashi mentions earlier in the *parsha*, that Noach had a child at the age of 500 for a similar reason. Perhaps the message the *Torah* is conveying is never to question Hashem's divine plan. Can you imagine the pain and frustration Noach and family had to endure for years on end? But it all became clear in hindsight. Sometimes we are zoche to eventually recognize the plan and sometimes we may never see it. But the lesson we must internalize is to always accept it, never to complain about it, and equally important, to never give up.

In the aftermath of the *mabul*, *Hashem* tells Noach, "העצא אתך" - go out of the ark, you and your family "העצא אתך" Rashi explains that even if they don't want to exit, force them. It seems rather baffling that after the exhausting and tedious work in the teiva, they wouldn't want to be relieved from it. Rashi even says that Noach was sighing and coughing up blood from the intensive labor. My machshava is that sometimes we would rather suffer in a known situation than face and embark on a new frontier. Although the new world outside the *teiva* provided many new opportunities, they may have preferred the old life that they were familiar with. But *Hashem's* message is loud and clear: Get out there and try the unknown. Leave behind the current plight in search of a better opportunity. Never remain locked away. Always try new avenues in the hope of improving. This applies to business, relationships, learning and our entire avodas Hashem.

We must learn from Noach and the people who went out of the teiva, and realize. "כל מה דעביד רחמנא לטב עביד" - All that Hashem does is for the best. We must never give up and always search for new and real meaning in life, be'ezras Hashem.

## משל למה הדבר דומה וישאר אך נח ואשר אתו בתבה ... (ז-כג)

מטל: A tale is told of a renowned speaker and educator who was giving a class to a group of students. The children were spellbound and the man weaved a beautiful mosaic of stories and educational information into his lesson. Everyone was concentrating so deeply on the man's words that nobody realized a cat had entered the room and finding the man's cashmere coat on a chair, it made itself comfortable on its smooth hem and went to sleep.

Now the teacher and the others were unaware of this cat, even though he continued to speak for the remainder of the lesson. For many hours, the cat slept on the hem of his coat, finding warmth and healing in the shadow of the classroom.

When the lesson came to an end, everyone realized what had happened. One student was about to wake the cat and

shoo him away but the teacher quickly stopped him. Slowly, without any sudden motion, he took a sharp knife out of his pocket and began to cut off the hem of his coat where the cat was sleeping. Carefully, his blade cut into the fine cashmere material until he had extricated his coat from under the cat. When he was finished, he simply took his coat and left the cat sleeping. In this way the teacher destroyed the most beautiful of garments, but left the cat undisturbed in its slumber.

נמשל: Compassion for others is a symptom of love for one's self. Noach saw to the needs of each animal in his ark, and even incurred injury and hardship when the animals took their anger out on him. He displayed such an other-worldly level of rachmanus towards other living creatures, that Hashem knew he was the man to rebuild the world after the flood. Even when we give up things we love to assist others, it is worth it for "the world is built (and rebuilt) on kindness."

## שלש מאות אמה ארך התבה חמשׂם אמה רחבה ושלשים אמה קומתה (ו-מו)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Words are the building blocks of relationships. Unfortunately, words, even one word, has an equal power to destroy. If you were entrusted to carry around a grenade that had in it enough dynamite to blow up an entire city, would you be nervous? Would you handle that grenade with care, and make sure not to drop it? Well, our mouths have infinitely more power than the strongest ammunition in the world. "מות ורזיים ביד הלשון" (Mishlei 18-21) - Death and Life are in the hands of the tongue.

If you examine the word LASHON, you will find something amazing. The root of "לשנו" is Lamed, Shin, Nun. The Lamed is the tallest letter, the Nun (סופת) is the lowest letter and the Shin in the middle is the widest letter with three prongs. R' Yossi Cohen shlit'a explains that the middle prong in the Shin is YOU. You have the choice to move to the right or the left. This is the bechira that every person has. If you choose to use your Lashon properly, then you can be like the Lamed, you can raise yourself up to the highest place. But if you choose to say words that are negative, hurtful and improper, then you will move towards the "Enda Nun" and you will bring yourself down to the lowest place. The choice is in your .... mouth!

In fact, the **Maharal M'Prague** zt''l discusses the power of speech when he speaks about the *Teiva* of Noach. The word means an ark, but it also means a WORD. He explains that just as Noach saved himself and his family from the waters of the flood that destroyed the entire world, we too, can save ourselves from the evil forces that take over the world, with the power of the WORD. By being careful how we speak, and by being an example unto others of kind and proper speech, we can insulate ourselves and our homes from all kinds of terrible calamities that come to the world, as it says in Mishlei 21-23. "Shomer piv uleshono, shomer mitzaros nafsho." The Maharal goes on to say that if you examine the measurements of the Teiva, they correspond directly to the word LASHON. The Teiva was 30 amos, that's lamed, by 300 amos, that's shin, by 50 amos, that's nun. The measurements of the Teiva spell out the word Lashon. What a great lesson for us. If we wish to save ourselves from the world's calamities, (and we are experiencing one right now) we need to be extremely careful with our words