

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

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ד' חשון תשפ"ג
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

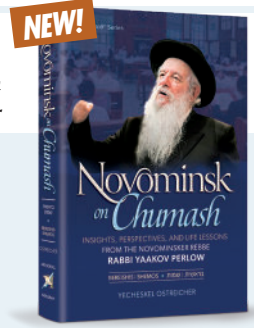
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

POSITIVE ACTIONS

Novominsk on Chumash

From the Novominsker Rebbe zt"l, written by Rabbi Yechezkel Ostreicher



וַיְרַח ה' אֶת רִיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֵל לְבוֹ לֹא אֶסַף לְקַלֵּל עוֹד אֶת הָאָדָמָה
בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו.

Hashem smelled the pleasant aroma... "I will not continue to curse again the ground because of man, since the imagery of man's heart is evil from his youth" (8:21).

Rashi says in Parashas Vayikra (1:9) that "rei'ach nichoach" in reference to *korbanos* means *nachas ruach*, contentment, for Hashem that His will was carried out. Interestingly, Rashi does not explain these words here. Why is that?

Furthermore, the second half of the *pasuk*, which describes man as evil from his youth, is puzzling. Why is the fact that man has evil in him from when he is born a reason that Hashem will not destroy the world? Shouldn't that be a reason why man should be condemned?



The Novominsker Rebbe

The answer, says the Ramban, is that Hashem had found a justification for man's evil behavior. The *korban* that Noach brought had an immense impact in Heaven, awakening *rachmanus*, mercy, on man. The *korban* demonstrated that although man sins often, there is still reason to allow him to exist; even with all the problems of man, there is a "silver lining."

Prior to the *Mabul*, Hashem said of the inhabitants of the world that they were *rak ra kol hayom*, [nothing] but evil always (*Bereishis* 6:5). However, when Noach brought the *korban*, he caused a change in *Shamayim*. He caused

Hashem to say that the world is in truth redeemable, despite all the evil that people do. Noach's *korban* served not as a source of contentment, like a regular *korban*, but as appeasement for the evil actions of mankind. That is why Rashi does not explain the meaning of *rei'ach nichoach* in this *parashah*.

The *Baal HaTurim* cites a *mesorah* that the phrase *vayorach es rei'ach* appears in two places: here, and again when Yaakov came to receive Yitzchak's blessing: *Vayorach es rei'ach bekadav*, He smelled the fragrance of his garments (*Bereishis* 27:27). The *Baal HaTurim* adds that Chazal (*Sanhedrin* 37a) read this *pasuk* as *rei'ach bogdov*, the

fragrance of His betrayers; Yitzchak smelled the fragrance of those who would betray Him. This teaches that even the evil sinners of *Klal Yisrael* have some good in them, which brings contentment to Hashem.

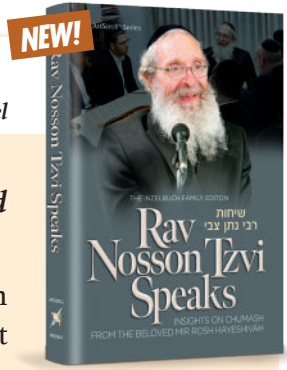
Why is this *remez* written specifically here? It is because just as the *korban* of Noach brought Hashem happiness, so to speak, despite all the sin and destruction that had just taken place, so are the sinners of *Klal Yisrael* redeemable through their positive actions, even if few and far between. 📖

EVEN WITH ALL THE PROBLEMS OF MAN, THERE IS A "SILVER LINING."

ARTSCROLL PUBLISHED MONTHLY

SHARING THE BURDEN

Rav Nosson Tzvi Speaks – Insights on Chumash from Rav Nosson Tzvi Finkel



כִּי־יִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְר מִיַּד עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֶיךָ וּמִגֶּרְבֶּךָ.
For [like] the waters of Noach this shall be to Me: Just as I swore that the waters of Noach would never again pass over the earth (Yeshayah 54:9).

Why is the *Mabul* called *mei Noach* — the waters of Noach? *Chazal* explain that the *navi* refers to the *Mabul* as “Noach’s waters” because he did not *daven* to save his generation from the flood after learning that he and his children would be spared (*Zohar, Bereishis 7:1*).

This statement of *Chazal* is puzzling in light of Noach’s incredible selflessness, as the *Midrash* describes (*Tanchuma 58:9*) that throughout the many months that Noach and his family dwelled in the *teivah*, they devoted themselves exclusively to sustaining creation, laboring arduously and indefatigably to feed the animals, to the extent that they did not sleep for even a moment.

Furthermore, the *Radak* teaches (*Bereishis 9:4*) that the reason Noach was ultimately permitted to eat meat from the flesh of animals was that “he toiled with the beasts and wild animals and insects and birds, to sustain them in the *teivah*.” These intensive efforts were not for his own sake or even on behalf of his children, who surely had no need for all the various animal species. Had Noach been absorbed in his own needs and desires, he could have justifiably allotted himself several hours of rest and peace of mind each day, instead of busying himself day and night with the needs of the

animals. It is obvious that Noach’s efforts were spurred by noble intentions to sustain the world, so why did he fail to *daven* on behalf of the people of his generation and thereby prevent their annihilation?

Upon learning of the imminent destruction of *Sedom*, Avraham Avinu petitioned Hashem repeatedly to spare the city even on behalf of only ten righteous individuals, as the Torah states: *Vayomer al na yochar...va’adabra ach hapaam ulai yimatzun sham asarah, Let not my Lord be annoyed and I will speak but this once: What if ten would be found there?*”



The Brisker Rov

(*Bereishis 18:32*). When Hashem replied that even ten *tzaddikim* could not be found in *Sedom*, Avraham stopped *davening*.

WHEN IT HURTS, YOU CRY!

Chazal explain that Avraham Avinu saw that “in the generation of the *Mabul* there were eight [*tzaddikim*], and the world was not saved in their merit” (*Bereishis Rabbah 49:13*). Since the merits of eight righteous people in the era of Noach had not spared the world from destruction, Avraham grasped that this was not a sufficient *zechus*, and he did not attempt to *daven* that Hashem spare *Sedom* for the sake of eight *tzaddikim*.

If Avraham Avinu was not faulted for stopping to *daven* when he reached only eight *tzaddikim*, it stands to reason that Noach knew that his prayers on behalf of his generation would be ineffective. Why, then, was he held accountable for failing to *daven*?

Human nature is such, the Brisker Rav observed, that one who is suffering cries out in pain even when he knows his cries won’t help. When it hurts, you cry! And if a person doesn’t cry, that indicates that he is not in great pain.

Although Noach dedicated himself wholeheartedly to sustaining the world inside the *teivah*, he was still held accountable for failing to *daven* to save his generation. Noach knew that without the merits of ten *tzaddikim*, the world could not continue, yet he should nevertheless have prayed, shed copious tears, and sounded an agonized cry upon the annihilation of humanity and the destruction of Hashem’s beautiful world, just as he would have grieved his own personal destruction. Since *Noach* did not *daven*, it is clear that he did not sufficiently feel the pain or mourn the indescribable loss. Therefore, he was faulted for not *davening*, and the *Mabul* was called *mei Noach*, as if he, himself, had brought it upon the world. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

OCTOBER-NOVEMBER / חשוון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29	30	31	1	2	3	4
Nedarim 4	Nedarim 5	Nedarim 6	Nedarim 7	Nedarim 8	Nedarim 9	Nedarim 10

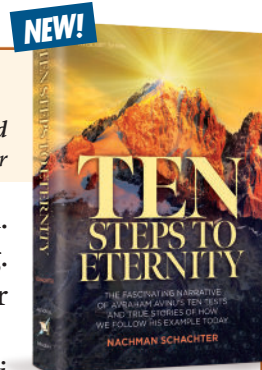
THIS WEEK'S MISHNAH YOMI SCHEDULE:

OCTOBER-NOVEMBER / חשוון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29	30	31	1	2	3	4
Bikkurim 1:1-2	Bikkurim 1:3-4	Bikkurim 1:5-6	Bikkurim 1:7-8	Bikkurim 1:9-10	Bikkurim 1:11-2:1	Bikkurim 2:2-3

THE GROUCHY GUEST

Ten Steps to Eternity – The fascinating narrative of Avraham Avinu's tent tests and true stories of how we follow his example today by Nachman Schachter



Rav Mordechai Elefant zt”l was the *rosh yeshivah* of Yeshivas Itri in Yerushalayim. In his younger years, he learned in Bais HaTalmud when it was located in East New York. He was a prize *talmid* of the *rosh yeshivah*, Rav Leib Malin. Rabbi Elefant married Goldie Herman, a granddaughter of Rabbi Yaakov Yosef Herman of *All for the Boss* fame. Rabbi Herman's *hachnasas orchim* was legendary. His granddaughter Goldie faithfully perpetuated that legacy, and Rabbi Elefant equally embraced this *mitzvah*.



Rav Mordechai Elefant zt”l

Numerous individuals came in and out of the Elefant house at all hours of the day and night. These guests could always be assured of a hot meal and a friendly listening ear.

Among this group of visitors was an individual who was a survivor of World War II. He often arrived to spend *Shabbos* unwashed and bedraggled. His unkempt appearance, while unpleasant, was overshadowed by the fact that he continuously complained about everything. The fish was always either too salty or not salty enough, the soup was either too cold or too hot, and the chicken was

either too spicy or not spicy enough. He had a complaint about everything. Week after week, he came; week after week, he complained.

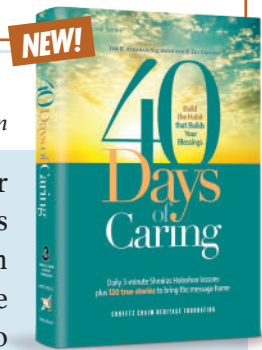
At some point, Rabbi Elefant felt that enough was enough. Considering all the time and effort his wife put into her preparations, why should she have to continually tolerate all these complaints? Wanting to spare his wife the hurt she surely must be feeling, he told her, “If he complains one more time, I will ask him not to come back again.”

His *rebbetzin*, however, would not hear of it. With a voice filled with emotion, she said, “Absolutely not!” Explaining her vehemence, she told him, “*Hachnasas orchim* is more than just giving someone something to eat. It is looking after all of their needs. Some people have a need to complain, but, alas, do not have anyone to complain to. I am happy to satisfy his need and be the one who handles his complaints. Let that be an integral part of our *mitzvah* of *hachnasas orchim*.”

POWER OF SPEECH

THIS IS ALL FOR YOU

40 Days of Caring The Chofetz Chaim Heritage Foundation



As a young man, Rabbi Yosef Weiss was given the privilege of accompanying the Manchester *Rosh Yeshivah*, Rav Yehuda Zev Segal, on an extended trip to Semmering in Austria. It was a time of special closeness to this *tzaddik*, whose very essence was to draw others close.

After eight weeks away, the *Rosh Yeshivah* and Rabbi Weiss returned by train to Manchester. Anticipating their arrival, Reb Moshe Kupetz, son-in-law of the *Rosh Yeshivah*, had arranged an outpouring of welcome from the *bnei Torah* of the city.

As they pulled into the station, Rabbi Weiss was overwhelmed by the sight of the throngs swarming the platform, waiting for a glimpse of the *Rosh Yeshivah*. A large “*Bruchim Haba'im*” banner completed the royal welcome.

“I responded in my American

way, with a ‘Wow!’” Rabbi Weiss recalled. The *Rosh Yeshivah* barely registered any interest in the scene, and returned quickly to his *sefer*. But once the train had come to a stop and Rabbi Weiss emerged with his holy *rebbe*, the *Rosh Yeshivah* was swept up by the crowd. Rabbi Weiss, a *bachur* of 18, was left behind guarding the luggage.

After eight weeks as the *Rosh Yeshivah*'s essential assistant and close companion, he suddenly felt superfluous. But his injured feelings lasted only for a few seconds, because the *Rosh Yeshivah* quickly induced the crowd to do an about-face and head back to the stranded Rabbi Weiss.

“He came over to me and said, ‘You

know, all of this is for you,’” Rabbi Weiss related. “I asked him what made him come to that conclusion and he said, ‘Look at the sign. It says *Bruchim Haba'im* [welcome, in the plural], not *Baruch Haba* [welcome, in the singular].”

With that, he grabbed his *talmid* and rejoined the group.

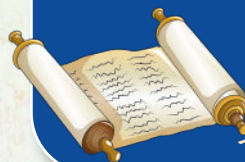
Addressing the crowd at the *melavah malkah*, Rabbi Weiss highlighted the power of feeling connected and understood. It's the most powerful way to keep a student or child on the right path, because it's on that path that he finds the love and validation that motivate us all.



The Manchester Rosh Yeshivah, Rav Yehuda Zev Segal

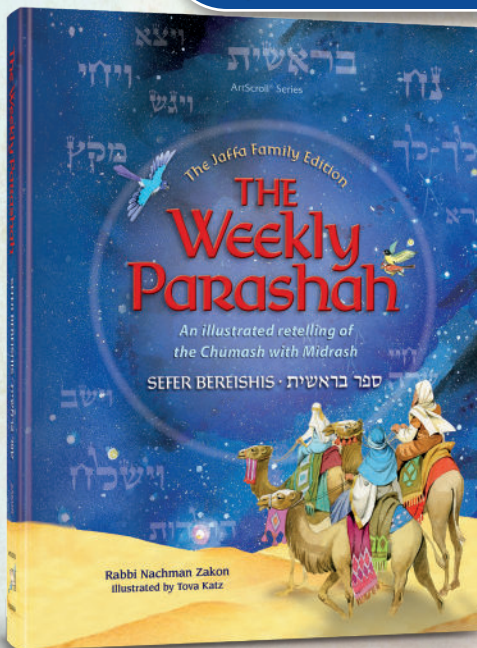


Rabbi Yosef Weiss



Parashah for Children

פרשת נח



The Teivah

Noach finished building the Teivah. He followed Hashem's instructions on how to build it. It was big. It had to carry Noach and his wife, his three sons and their wives — and the biggest zoo the world had ever seen! The Teivah contained a male and female of every creature on earth, and 7 pairs of all kosher animals. The Teivah would also have to carry a year's supply of food to feed everyone, people and animals!



The Teivah was 300 amos long (almost 600 feet), fifty amos wide (almost 100 feet), and 30 amos high (almost 60 feet high). That's the height of a four-story building, and it was very long and wide!

Think about it. As big as it was, it wasn't big enough for every single animal! It was a miracle that everything fit in.



There were no refrigerators or freezers back then. How could the food Noach took with him in the Teivah last a whole year without going bad?

Hashem gave him a special blessing that the food wouldn't spoil.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Noach:

Where did the light in the teivah come from?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Vayeilech question is: SHLOIMY MODDEL, Lakewood, NJ

The question was: How many letters are there in a Sefer Torah?
The answer is: A Sefer Torah has 304,805 letters.