

Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
Biderman
Shlita

Noach



בס"ד

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Torah Wellsprings

Noach

Temimus

It is important to serve Hashem with temimus. Temimus means to perform Hashem's will, even when we don't understand. Temimus also means accepting how Hashem leads our lives, even when we don't understand or wish it would be different.

Noach was extremely wise. It states (6:9) אלקים התהלך נח, and the Baal HaTurim writes that the final letters spell חכ"ם, indicating Noach's wisdom. Noach would serve Hashem with temimus, as it states (6:9) נח איש צדיק תמים. Temimus goes together with wisdom. The Divrei Yisrael zt'l explains that the greatest wisdom is to serve Hashem with temimus.

The Divrei Yisrael writes that this is also alluded to in the pasuk (Mishlei 10:9) הולך בטם, "He who walks with temimus walks securely." The final letters spell חכ"ם, indicating that the greatest wisdom is when one has temimus.

This is because a wise person recognizes the feebleness of his mind in comparison to Hashem's perfection. He performs Hashem's will, even when he doesn't understand because he knows that Hashem knows what is best. Hashem knows better than him. Furthermore, he accepts his life the way Hashem leads him, even when it doesn't make logical sense, because he knows that Hashem knows what is best for him.¹

1. Chazal say מזה ענין שמיטה אצל הר סיני. Rebbe Moshe Mordechai of

The Torah (Bamidbar 7) tells us that the nesi'im donated gold and silver utensils and korbanos for the chanukas hamizbeach. Rashi explains that each of their donations had significance. One of their donations was (Bamidbar 7:19) מִזְרֵק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ, שְׁנֵי־הֵם מִלֵּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה, "one silver sprinkling basin weighing seventy shekels... filled with fine flour mixed with oil for a korban minchah." Rashi writes that the gematriya of מִזְרֵק אֶחָד כֶּסֶף is 520. This represents two things. Rashi writes, "It

represents that Noach had children when he was 500 years old and that the decree of the flood began 20 years before Noach had children."

Why is it important to commemorate that the decree of the flood began 20 years before Noach had children? It is to demonstrate Noach's temimus.

The purpose of the teivah was to grant survival for mankind and animals after the flood. Noach thought he wouldn't bear children. He was already 480 when

Lelov zt'l explained that the greatest level of emunah wasn't attained at Har Sinai, when Hashem opened the heavens, and everyone saw that there is none other than Hashem. There is a greater level of emunah. That is during the shemittah year, when a farmer doesn't work his field for a year. He doesn't know what he will eat in the upcoming year, but he believes with emunah peshutah and temimus, that Hashem will help. This is the highest form of emunah. This is hinted in Chazal's expression, מִה עֵינַי שְׂמוּטָה, אֵצֶל הַר סִיני, which can be translated as, "How can you even compare the emunah of shemittah to the emunah of Har Sinai? The emunah demonstrated on shemittah is far greater."

Rebbe Shlomke of Zvhil zt'l said that this is hinted at in the words (Koheles 2:9) אִף חִכְמוֹתַי עִמָּדָה לִי "Also my wisdom supported me." א"ף is roshei teivos of אמונה פשוטה. This is because this simplicity is greater than all wisdom.

Hashem told him to build the teivah, and he didn't yet have children. So, Noach understood that he was building the teivah for others, for someone who would bear children, and not for himself, because he couldn't produce future generations. Noach built the teivah during these twenty years with temimus. He didn't ask, "Why should I build a teivah for someone else? Let this other person (whoever it is) build the teivah himself." Noach didn't ask these questions. He built the teivah with emunah and temimus, which is why these twenty years were memorialized in the nesi'im's donation.

As we wrote, temimus means to do Hashem's will, even when we don't understand the reason, and it also means to accept the life that Hashem gives us, even when we don't understand why this should be our portion. For 499 years, Noach was barren, but he didn't ask, "Why

should I, the tzaddik of the generation, remain barren, while all the reshaim around me are bearing children?" He didn't ask this question because he knew that Hashem's ways are just.

Indeed, it was for his good, as Rashi (5:32) writes, "People were bearing children at the age of one hundred years. Why did Noach have to wait until he was five hundred years old? Hakadosh Baruch Hu said, 'If Noach [will bear children in his younger years, and if] his children will be *resha'im*, they will be destroyed in the flood, and it will be devastating for this tzaddik. And if they will be tzaddikim, I will burden him to build many *teivos*.' Therefore, Hashem withheld children from him until he was five hundred years old so that Yefes, his oldest son, would be younger than [one hundred], the age of punishment, when the *mabul* came." Noach never asked questions about Hashem's hashgachah because Noach

had the most incredible wisdom – the wisdom of temimus- to know that Hashem knows what's best.

Temimus - Hashem Knows What's Best

The *nusach* of Yizkor, is אב הרחמים שוכן מרומים, "Compassionate Father Who dwells in heaven." Also, at a levayah, people say א-ל מלא רחמים שוכן מרומים, "Hashem Who is full of compassion and dwells in heaven."

Why do we mention in these tefillos that Hashem dwells in heaven? It is because we are saying, "In this world, Hashem's ways might not appear like רחמים, compassionate, but Hashem dwells in heaven, and from that vantage point, it is clear and evident how everything is compassion and for the good.

Moshe Rabbeinu asked Hashem to explain to him why there are tzaddikim who suffer and resha'im who prosper (see Brachos 7.) Hashem responded (Shemos

33) הנה מקום אתי, "There is a place near Me..." Hashem was telling Moshe that if you will come to My place, in heaven, you will understand, and you will see that everything is for the good.

It can be compared to a person on an airplane. From up there in heaven, he sees so much further than a person looking from this world. Hashem told Moshe, come up to heaven, and you will understand how everything is compassion and just.

The Chofetz Chaim said that this is the reason an *ehrllicher* Yid is often called a "*hechere* Yid," a high Yid. It can be compared to a person standing near a fence and can't see over it. But someone tall can see above the fence. He sees so much more than others. Similarly, a *hechere* Yid is a person who can see the world from a higher perspective, and such a person knows that the world is run with chesed and rachamim.

The Chofetz Chaim told a mashal of a person who came to a beis medresh for the first time in his life, and he thought that the gabbai distributed the *aliyos* unfairly. The gabbai called up a young bachur for the first aliyah. "Why doesn't he call up a respected person for the first aliyah? The boy is probably his relative." The next aliyah was given to someone sitting in the back, and the next aliyah to someone sitting on the left side of the beis medresh. There didn't seem to be any method or order. "These are his friends," the man assumed. "But it isn't fair that he is choosing on his own. It would be wiser and fairer to go in order."

After the tefillah, he rebuked the gabbai. The gabbai explained to him that he doesn't know the entire picture, and that is why he thinks injustice occurred. He explained that he gave the first aliyah to a young bachur because he was the only kohen in the beis

medresh. "The person in the back has *yahrzeit*, so he got the second aliyah..."

The Chofetz Chaim explained that Hashem runs the world with perfect order, and everything He does is with compassion. If we don't understand, it is because we don't see the entire picture.

The Chofetz Chaim told another mashal of an unlearned person who heard someone say in Ashrei, שומר ה' את כל אוהביו ואת כל הרשעים "Hashem protects all who love him and all the wicked..." The man didn't understand. "I understand that Hashem protects the people who love Him, but why does Hashem protect the *resha'im*?"

Then he heard another person say, את כל אוהביו ואת כל הרשעים ישמיד "For all those who love Him and all the wicked He will destroy." He didn't understand why Hashem would destroy, *chalilah*, those who love Him.

But then he heard the entire pasuk, שומר ה' את כל אוהביו ואת כל הרשעים ישמיד, "Hashem protects all who love Him, and all the wicked He will destroy." Now the pasuk made sense to him.

When we see the world, we don't see the entire picture, and that's the reason we have questions. We only see what happens in this world, but we don't see what happens after one's death, and what happened in previous gilgulim. We see only part of the picture, and therefore we don't understand Hashem's ways. But if we could see the entire picture, we would know that Hashem is just, and all his ways are compassionate and kind.

These ideas are relevant to the difficult times we are living in. There are many things that we don't understand, but it isn't expected that we should understand Hashem's ways. We are not in heaven to see the entire picture, but we believe that everything is

only Hashem's compassion, everything is kindness, and everything is exactly as it should be.

The Ibn Ezra (Devarim 14:1-2) writes that just as children rely on their parents to take care of them in the best way, we are Hashem's children, as it states בנים אתם לה' אלקיכם, and we should trust that Hashem is leading us with kindness and with compassion. We don't always understand, but like children, we know that it is always good.

Emunah in Hashgachah Pratis

It states (Bereishis 6:8) ונה' בוצא חן בעיני ה', "Noach found favor in the eyes of Hashem." Some explain that Noach found favor in Hashem's eyes because Noach believed that whatever happened to him, was בעיני ה', by Hashem's *hashgachah pratis*.

This emunah is essential during these turbulent times. We shouldn't think that the frightening situation

in Eretz Yisrael happened by chance. Everything occurs *בעיני ה'*, according to Hashem's hashgachah.

At the sheva brachos of a man's youngest child, the father stood up and said, "I married off all my eight children, and Hashem didn't help me."

His children hinted to their father that he should sit down and stop speaking. Their father humiliated them because how can he say Hashem didn't help him?

But the father kept speaking, explaining, "When someone says that Hashem helped him, he means that he did his part, and Hashem did His part. But I didn't do anything at all. Hashem did it all. Hashem didn't help me. He did everything!"

This is the level of emunah we must attain. It isn't our deeds; Hashem's will runs the world.

A hint to this idea is in Tachanun when we say, *אבל*, *אנחנו ואבותינו הטאנו*. This can be translated as, *אבל אנחנו*, when people say "we also did things," *אבותינו הטאנו*, this is a "father sin" (*אבי אבות החטאים*), a very grave sin. We must know that **everything** is from Hashem.

Regarding the war that is happening now in Eretz Yisrael, *r'l*, we shouldn't say that the war is because of this person, or because of that country, and so on, because everything is entirely in Hashem's hands. As we wrote above, although we don't understand Hashem's reasons and ways, we believe that everything is just and for the ultimate good.²

2. Some readers will say that they already know these ideas, and it is obvious. The answer is that even the obvious must be reviewed so that these truths will penetrate the depths of our souls.

It states (Tehillim 42:8) תהום אל תהום קורא לקול צנורך, "Deep call to deep to the roar of Your water channel." Chazal say that תהום refers to the troubles that people suffer in life, and the hardships we endure from the goyim. These troubles are compared to the deep waters, which sometimes appear to be prepared to destroy

everything. Reb Shamshon Refael Hirsh zt'l explains that the sea seems to be acting on its own, but the Torah clarifies, לקול צנורך, it obeys Hashem's voice. It will only do what Hashem decrees. A צנור can be translated as a pipe that pours water where one directs it. Similarly, the world's troubles are directed

A man approached Reb Nota Tzeinvert zt'l with a bright smile and said, "Today, I discovered that Hashem is kind and that He performs kindness."

Reb Nota told him a story of a person who having difficulty understanding the Gemara he was learning. After toiling over the Gemara for some time, he discovered that Tosfos asks his question. He read Tosfos' answer, and it resonated with him. On the margin of the Gemara, he wrote next to the Tosfos, "Also, me, Yankele from Yerushalayim, agree to Tosfos' answer."

With this short story, Reb Nota taught this person that it is obvious and known that Hashem is kind. Hashem doesn't need his haskamah.

The man replied, "Is it forbidden to say that I saw that Hashem is kind?"

Reb Nota quipped back, "Is it forbidden for me to tell you a story?"

Regarding our topic, perhaps it is known that Hashem does everything and that He is kind. To say such matters might be akin to saying, "I, Yankele, also agree..." Nevertheless, we should talk about and repeat these matters many times until we feel in our bones the truth that everything is from Hashem and is for our good.

precisely where, when, and how Hashem decrees, and nothing happens on its own.

Chen

It states (Bereishis 6:8) וַנַּח מָצָא "Noach found favor in the eyes of Hashem." What did Noach do to receive *chen*, favor in Hashem's eyes?

The Or HaChaim says, "There is a single mitzvah or perhaps three or four mitzvos that are *mesugal* for *chen*." Noach performed those mitzvos, and Hashem found *chen* in him (however, the Or HaChaim doesn't specify which mitzvos are *mesugal* for *chen*).

Some say, as we wrote above, that Noach had *emunah* that everything occurs *בעיני ה'*, according to Hashem's *hashgachah pratis*, and with this *emunah*, he attained *chen* in Hashem's eyes.

The Ben Ish Chai (*Ben Yehoyada*, *Beitzah* 16.) writes that *bitachon* is *mesugal* for *chen*. The hint is that the word

bitachon is comprised of two words: *בטחון* - *חן*. "With *חן* - טוב, one merits *חן* and טוב, *chen* and Hashem's kindness." This is hinted in the *pasuk* (*Tehillim* 84:12), *חן וכבוד יתן ה' לא ימנע*, "Hashem will give *chen* and honor; He will not withhold good from those who go with *bitachon*."

The Chareidim (*Mitzvos Asei* 1) writes, "Noach was always calm and tranquil. It states, וַנַּח מָצָא חן בעיני ה', and the Midrash explains that his calm and tranquil attitude found favor with Hashem. This is because tranquility comes from the side of *kedushah*, and anger comes from the side of *tumah*."

So, according to the Chareidim, Noach found favor in Hashem's eyes because of his nature of *נה*, calmness, and avoidance of anger.

The Gemara (*Succah* 49:) states, "If a person has *chen*, you can be certain that he fears Hashem." So, we have another explanation of how Noach attained *chen*. Noach

had *chen* because of his *yiras Shamayim*.³

Guard Your Eyes

The Slonimer chassid,
Reb Mordechai (Motke)

Leider *zt'l* of Teveria, was once very ill as a young man; people thought he would die. After miraculously recovering, he came to the Slonimer beis medresh in Teveria. He

3. The Skulener Rebbe of Monsey Shlita related that someone once came to his father *zt'l* seeking a *segulah* for *parnassah*. The Rebbe told him to say פִּרְשֵׁת הַיְרֵאָה (printed after *shacharis* in many siddurim). The man thought the Rebbe misunderstood him, so he explained that he wasn't seeking a *segulah* for *yiras Shamayim*; he was seeking a *segulah* for *parnassah*. The Rebbe replied that it states (*Tehillim* 111:5), טַרְף נָתַן לַיְרֵאִיו, "Hashem provided food for those who fear Him." When you fear Hashem, you will have *parnassah*."

Reb Yehudah of Nasod *zt'l* was once on a train in a private compartment when an elderly woman came aboard. Fearing the prohibition of *yichud*, the Rav jumped off the moving train. His students asked him, "Why were you *moser nefesh*? There was nothing to fear. She's an old woman!"

He replied, "I wasn't afraid of her. I was afraid of the *aveirah* of *yichud*."

Chassidim would come to The Koznitzer Magid *zt'l* to receive counsel and *brachos*, but he didn't admit women to his room. Once, when the *gabbai* wasn't around, an elderly woman entered the Magid's room. The Koznitzer Magid hurried to the window and was ready to jump out. Fortunately, just then, the *gabbai* returned. Later, the *gabbai* asked, "The woman was old, and you're ill. What were you afraid of? Why did you risk your life and jump out of the window?"

The Koznitzer Magid replied, "When the *yetzer hara* takes control, he can make an old woman appear young and a sick person healthy."

announced, "Yesterday, I almost did the *kuntz*" (trick, implying that he almost died and went up to heaven. He was telling that this would have been better for him because then he wouldn't have the tests of this world).

Another Slonimer chassid, Reb Elazar Katz *zt'l*, replied, "What did you say? That you almost made 'the *kuntz*'? How would you survive up there in heaven without a *לא תתורו* (the mitzvah to be cautious with one's eyes)?"

It states (6:8) *וַיִּחַ מִצָּחַ חֵן בְּעֵינֵי ה' , "Noach found favor in Hashem's eyes." The Beis Avraham *zt'l* taught that Noach found *chen* *בְּעֵינֵי ה'* because he was cautious with his eyes.*

The Torah (9:23) tells us that Shem and Yefes covered their father, Noach. For this good deed, Yefes was

rewarded that his descendants were brought to burial, and Shem was rewarded with the mitzvah of *tzitzis*.

When Shem and Yefes went to cover Noach, they walked backward so they wouldn't see Noach unclothed. While covering him, they had to turn towards their father, but they were cautious to turn their faces away.

Rashi (9:23) says that this is the reason it states *אחורנית*, backward, twice in this *pasuk* (see footnote).⁴ One refers to when they entered the room, and the other *אחורנית* is when they covered their father. Their bodies faced Noach to cover him, but they turned their faces away. This is how cautious they were to guard their eyes and not to disgrace their father.

4. The *pasuk* (9:23) states: *וַיִּקַּח שֵׁם וַיִּפֹּת אֶת הַשְּׂמֹלָה וַיִּשְׂמֹו עַל שְׂכָם שְׁנֵיהֶם וַיֵּלְכוּ וַיִּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם וַיִּפְנִיחַם אַחֲרָנִית וַיִּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם וַיִּפְנִיחַם אַחֲרָנִית וַיִּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם לֹא רָאוּ* "Shem and Yefes took a garment, laid it upon both their shoulders, and they walked backwards, and covered their father's nakedness; their faces were turned away and they didn't see their father's nakedness."

The Alshich HaKadosh asks, why didn't they simply close their eyes? The Alshich answers that even facing an *ervah* creates a *p'gam*, a blemish, on one's soul.

In contrast, the Torah (9:24) tells us, וירא חם אבי נען את ערות אביו, "Cham, the father of Canaan saw his father's *ervah*." Chazal (*Sanhedrin* 70)

reveal other terrible sins that Cham did to his father, but from the literal words of the *pasuk*, it seems that Cham's sin was that he saw his father's *ervah*. The Beis Yisrael *zt'l* said we should learn from this the severity of not guarding one's eyes. For that sin alone, Cham deserved all the curses he received.⁵

5. A yeshiva *bachur* in Yerushalayim made a *kabbalah* one Elul not to leave the yeshiva for the entire month so his eyes would stay pure.

But during Elul, he developed a rash, and his parents wanted him to see a doctor. "I'll go after Elul," he told his parents, not wanting to compromise his *kabbalah*.

The parents spoke with the *rosh yeshiva* Reb Yehudah Cohen Shlita and expressed their concern. The following day, after *shacharis*, the *rosh yeshiva* called over the *bachur* and advised him to go to a doctor, as his parents requested. The *bachur* began to cry.

The *rosh yeshiva*, realizing how sincere the *bachur* was in his resolve, told him, "Come to me this afternoon. I have to think this through."

That afternoon, a doctor from Brazil came to the yeshiva. He told the *rosh yeshiva*, "I saw you at a *chasunah* last week, and I'm concerned about a blotch I saw on your skin. I came to make certain that everything is good."

After the examination, the doctor confirmed that the *rosh yeshiva* was fine. The *rosh yeshiva* thanked him and asked him if he could look at one of the *bachurim* in the yeshiva who had a terrible rash but refused to see a doctor because of his *kabbalah*.

The final words of the Torah (34:12) are לעיני כל ישראל, "before the eyes of all Yisrael," and connects with the first word of the Torah, בראשית, because the foundation and the beginning of the Torah is to be cautious with one's eyes.⁶

The Torah tells that the dove returned to Noach with an olive branch in its mouth, וידע נח כי קלו המים מעל, הארץ, "Thereby Noach knew that the waters upon the earth had receded." The

Midrash (*Bereishis Rabba* 33:6) asks: How did the bird get an olive branch? Weren't all the trees destroyed in the flood? One answer is נפתחה, לה, שערי גן עדן והביאה משם, "The gates of Gan Eden opened, and she brought the olive branch from there."

The Ramban (8:11) quotes this Midrash, and he asks that if the olive branch came from Gan Eden, where the flood didn't fall, how did Noach know from the olive

The doctor agreed to see the *bachur* and prescribed a specific ointment, which, by *hashgachah pratis*, the doctor had with him.

The lesson we learn from this story is that when a person desires to be holy, Hashem will help him.

One elderly Yid said on his deathbed that he isn't afraid of the judgment in heaven because he guarded his eyes. He said that each time he succeeded in guarding his eyes, he considered it like he earned money, and with that thought in mind, he was very cautious with his eyes. He said, "I've earned so much over the years, I consider myself a multimillionaire. I'm not afraid to stand before the court in heaven. I'm coming prepared..."

6. On the *pasuk* לעיני כל ישראל, Rashi writes, זו שבירת הלוחות, referring to [when Moshe] broke the *luchos*." The Beis Yisrael *zt'l* said that implied that when one isn't careful with his eyes, that's like שבירת הלוחות, the shattering of the *luchos*, *chas veshalom*.

branch that the waters of the flood were subsiding?

The Ramban answers that during the *mabul*, the gates of Gan Eden were sealed so the flood waters wouldn't enter there. When Noach saw that the dove was able to enter Gan Eden, Noach understood that the gates of Gan Eden were open once again. That was his sign that the waters had receded.

But why were the gates of Gan Eden sealed during the flood? It must be that even Gan Eden was at risk of being affected by the flood. Let this be a lesson for our times when there is a flood of apikorsus and immorality in the world and things that we shouldn't see.

Our homes are our Gan Eden, but the doors must remain locked, not to permit these foreign influences to enter, because when there's a flood, everyone's in danger.⁷

Taking Away Parnassah

It is a grave aveirah to take away someone's *parnassah*.

Once, Rebbe Yechiel of Alexander zt'l said to a man who was trying to take away the *parnassah* from a Rav, "I received from my Rebbes that when one takes away another person's *parnassah*, he is risking his own life." Rebbe Yechiel proved this to him from the pasuk (9:6), שׁוֹפֵךְ דַם הָאָדָם בְּאָדָם דְּמוֹ יִשְׁפֹךְ, "Whoever sheds the blood of man...his

7. The Midrash (*Tanchumah, Behaloscha* 10) states, "The Jewish nation says to Hakadosh Baruch Hu, 'Ribono Shel Olam, you know the great strength of the *yetzer hara*. [How can we possibly overcome him?]' Hakadosh Baruch Hu replies, 'Remove him little by little in this world, and I will remove him entirely from you in Olam HaBa.'" It is true that it is tough to overcome the *yetzer hara* and to guard the eyes. Therefore, we are advised to take on small *kabbalos* to help us improve, and then Hashem will help us succeed.

blood shall be shed." He explained that the pasuk is discussing taking away another person's *parnassah*, for this aveirah, דְמוּ יִשָּׁךְ, his own blood is shed.⁸ Rebbe Yechiel read the pasuk with him and had him repeat each word with the translation. The chassid was afraid, and he promised that he wouldn't attempt anymore to have the Rav fired and to cause him to lose his *parnassah*.

But when he returned home, his friends convinced him to continue his *machlokes* and to try to have the Rav removed from his position. He took some action that could lead towards dismissing the Rav, and then he immediately began spitting up blood. He spit up blood until he died. It was as Rebbe Yechiel of Alexander had told him.

When one takes away someone's *parnassah*, he is risking his own life.

There was a Rav of a certain community who had *paskened* incorrectly on some halachic matter. People who wanted to see this Rav fired sent a letter to Reb Yitzchak Elchanan Spector zt"l, the Rav of Kovno, and they wrote to him the *psak* that the Rav of their town had reached. They figured that Reb Yitzchak Elchanan would berate the Rav for *paskening* incorrectly, and then they would publicize the Kovno Rav's letter, so everyone would agree to remove their Rav.

Reb Yitzchak Elchanan understood what they were attempting to do, so he sent back a telegram with praises for their Rav, and he also praised the *psak* that he

8. Also, the Kamarna zt"l (*Heichel HaBrachah* 9:5) writes, "We learn from this *pasuk* how cautious one must be not to take away the *parnassah* of his fellow man because it is literally like murdering him."

gave, saying that it was the correct conclusion!

The people who sent the telegram were shocked. There was a Shach (a primary posek in Shulchan Aruch) who ruled differently. Had the Kovno Rav forgotten the *Shach*, just as their Rav had?

A few hours later another telegram arrived. It said, "I retract my previous *psak* because I just realized that the *Shach* says differently..."

In this manner, Reb Yitzchak Elchanan showed the town that he respected

the Rav, and that it wasn't so terrible if their Rav had forgotten a *Shach*. Even Reb Yitzchak Elchanan, from the *gedolei hador*, forgot the *Shach*, initially. And with his second telegram, he made certain that the Torah law was upheld.⁹

Segulos for Parnassah

It states (8:11) והנה עלה זית וטרף בפיה "and behold the dove had an olive leaf snatched in its mouth." Rashi explains that טרף has two translations. טרף can be translated as snatched (חטף),

9. Reb Yitzchak Elchonon Spector hardly slept because he wanted to study Torah as much as possible. Someone asked him, "Doesn't the Rambam say that one should sleep eight hours a night?"

He answered, "I was up many nights to answer and explain this Rambam as well."

He battled against the *maskilim* (followers of the Enlightenment movement). There was another person who worked with him in this battle. However, this person wasn't interested in battling the *maskilim*; he simply enjoyed the excitement and the challenge involved.

Reb Yitzchak Elchanan asked him, "Do you know the difference between us? It can be compared to homeowners and cats. They both hate mice. The difference is that homeowners don't want to see the mice at all, while cats hope to find and catch them."

and טרף can mean parnassah. The dove had a bitter olive leaf in its mouth. So, the pasuk is discussing (1) bitterness, (2) parnassah, and (3) snatching, and the Divrei Yisrael zt'l shows how these three matters are associated with each other.

He explains that the pasuk alludes to the bitterness people experience when they try to snatch and grab their parnassah. The pursuit of parnassah should be done with calmness and with tranquility. People shouldn't work extra hard, like someone who is trying to snatch and grab something that is distant from him. If it is bashert for you, you will get it, you don't have to panic, and you don't need to rush.

This is as Chazal (Brachos 64.) say, כל הדוחק את השעה השעה כל הדוחק את השעה, דוחקתו, whoever tries to rush matters, to take things before its time, the time pushes them away.

When one goes about the pursuit of parnassah without

panic, he will experience sweetness in his pursuit for parnassah, and he will end up earning more.

The Mishnah (Bava Metzia 10.) states, "If someone sees a lost object and he falls on top of it, and someone else comes by and picks it up, it belongs to the person who picks it up." The Rebbe of Kotzk zt'l explains that the one who fell on top of the lost object didn't acquire it because he did *too much* hishtadlus. He lost his peace of mind and did extra measures to acquire the lost item. He should have calmly picked it up, not being afraid that someone might get it first. If it is bashert for him, he will get it. There is no reason to rush or to panic. For trying too hard, he ends up losing it.

This is also alluded to in the Mishnah (Kiddushin 82.) הריעתי את מעשי וקפחתי את פרנסתי, "I did bad deeds, and therefore, I forfeited my parnassah." Rebbe Mordechai of Neshchiz zt'l explains, "I did bad deeds," means that I did

too much hishtadlus. Therefore, "I forfeited my parnassah."

This is as the Yaavatz (on Avos 3:6) teaches, "When one works less, he will eat and be satisfied. But when one runs after his parnassah, by day and by night, he won't have enough food to eat."

The explanation is that when one does the correct measure of hishtadlus, without overdoing it, this shows that he believes in Hashem, and he trusts that Hashem will support him. But when one does more than necessary, his actions show that he trusts in his attempts and not in Hashem, and therefore, he will end up with a smaller portion of parnassah.

Rashi (7:23) writes that Noach brought the lion's meal late, so the lion struck him. The Imrei Emes zt'l explains that the lion attacked also because it was upset to receive food from a human being. The nature of wild animals is to obtain

their parnassah directly from Hashem's hands, unlike domesticated animals that humans feed.

The sefarim say that חיות (wild animals) are more intelligent than בהמות (domesticated animals). Chazal (Rosh Hashanah 11.) say that the animals were created according to their will (לדעתן) (נבראו). The beheimos (domesticated animals) requested that man should support them, but the chayos (wild animals) asked that they should receive their parnassah from Hashem's hand, as it states (Tehillim 104:21) הכפירים שואגים לטרף ולבקש מוא-ל אכלם, "The young lions roar after their prey, and to seek their food from Hashem." This demonstrates that chayos have greater intelligence because they understand that receiving their parnassah from Hashem is best.

In the *teivah*, however, also the *chayos* were being supported by men because Noach and his family would bring them food. The lion

was upset about that, and therefore, it hit Noach.

For us, at least, let us not be like the *beheimos*, but rather like the *chayos* that seek their *parnassah* from Hashem. And even if we work for a boss, we should know that our *parnassah* comes from Hashem's hands and not through our *hishtadlus*.

Rashi (7:7) writes, אף נח מוקטני אמונה היה, מאמין ואינו מאמין שיבא המבול, "Noach also had weak *emunah*. He believed, and he didn't believe that the *mabul* would come. Therefore, he didn't enter the *teivah* until it began to rain, and he was forced to go inside because of the flood."

How can we understand this Rashi? How can it be that Noach, the צדיק תמים, didn't have perfect *emunah*?

The Ohev Yisrael *zt'l* writes in the name of Rebbe Michel of Zlotchov *zt'l* that the nature of *emunah* is that it causes things to happen.

Noach was afraid to believe that the *mabul* would come because he knew that believing it could cause it to happen.

This is because אמונה also means to raise, as it states (*Esther* 2:7), ויהי אמן את הדסה, that Mordechai raised and reared Esther. This indicates that believing can raise and cause things to occur.

The Ohev Yisrael writes, "Noach certainly believed in Hashem with all his heart and soul, but regarding this matter, he was afraid to believe in Hashem with all his heart because he feared that his belief may cause it to happen. For this matter, he didn't know what he should do. This is Rashi's intention, מאמין ואינו מאמין. This means he really believed, but he was afraid to believe fully that Hashem would bring the *mabul* because perhaps that belief would cause the *mabul* to happen. That is why he waited until the flood began and only then entered the *teivah*."

As for our discussion, emunah will help one earn parnassah. Emunah has the segulah to help things occur. Panicking and overworking isn't the path towards prosperity, but belief in Hashem, Who supports His creations, will grant one parnassah without snatching and bitterness.

Tosfos Shabbos

It is always the right time to discuss Shabbos, but we add that there is a special indication to Shabbos in this week's parashah. One of the songs of Shabbos is *יונה מצאה* *בו מנוח*, "The dove found rest on Shabbos." Some explain that the dove is the Jewish nation (who are compared to a dove), and some say that the song alludes to the dove that Noach sent out of the *teivah*. On Shabbos, it found solace and rest.

We learn from last week's parashah that the weekdays were cursed, and Shabbos was blessed. The week was cursed as it states *בזעת אפך תאכל לחם* "by the sweat of your face, you will eat bread." In contrast, Shabbos is blessed, as it states, *ויברך אלוקים את יום השביעי ויקדש אותו*, "Hashem blessed the seventh day, and He sanctified it."

The Chofetz Chaim *zt'l* says that the wise will bring in Shabbos early and leave Shabbos late, so they can have more blessing and less curse.

Reb Zalman Sorotzkin *zt'l* taught, that when a guest asks for another portion, you know that the guest enjoyed the meal. Similarly, when one takes in Shabbos early and leaves it late, *tosfos Shabbos*, it demonstrates that he loves the Shabbos and wants more of it.¹⁰

10. When one keeps *tosfos Shabbos*, in addition to being rewarded for the *tosfos Shabbos*, he will also earn a greater reward for keeping Shabbos. He is demonstrating that Shabbos is meaningful

The Rema writes, "The custom is to say והוא רחום and ברנו with a long and pleasant tune [on the *Maariv* of *motzei* Shabbos] to add from Shabbos onto the weekday." By drawing out these words, he holds onto Shabbos for a few extra moments. The source is from Rav Hai Gaon, and he promises that those who do so will have immense *hatzlachah* throughout the week. "This is בדוק ומנוסה, proven and true" (see *Shaarei Teshuvah* 293:2).

He is only adding on a few moments to Shabbos, because how long can a person stretch out these words? Nevertheless, he will be blessed with immense *hatzlachah* throughout the week, and this is proven to be true! We learn from this that even just a few seconds of *tosfos* Shabbos are very precious to Hashem and will grant him many *brachos*.

The Rebbe of Lechovitz *zy'a* said, "If people would listen to me, they would keep *tosfos* Shabbos, and they wouldn't lack anything throughout the week."

Rebbe Noach of Lechovitz *zy'a* explained that Shabbos is entirely spiritual, and one cannot earn material benefits from Shabbos. *Parnassah* comes specifically from *tosfos* Shabbos.

The *Sidduro Shel Shabbos* (1:4:11) writes that when Yidden are careful with *tosfos Shabbos*, "They should add the thought...that they are showing Hashem how much they love the Shabbos, and therefore, they add on to the Shabbos... It states (*Shemos* 16:5), והיה ביום השישי והכינו, 'On Friday they will prepare [for Shabbos].'
והיה is an expression of joy (see *Bereishis Rabba* 42:3). This means Hakadosh Baruch

to him, which is why he is extending it. And since Shabbos is important to him, his reward for keeping Shabbos increases.

Hu has immense joy when we make *tosfos Shabbos*..."

It states (*Shemos* 31:16) ושמרו בני ישראל את השבת לעשות את השבת, "Bnei Yisrael kept the Shabbos to make the Shabbos." The Or HaChaim asks about the expression, לעשות את השבת, "to make the Shabbos." How does one make Shabbos? Hashem makes Shabbos, and not us!

In one explanation, the Or HaChaim answers, "The [minutes and hours] that

one adds from the weekdays to Shabbos, Hashem agrees to call it Shabbos. So, this person *made Shabbos* – literally. Bnei Yisrael turns a part of Friday afternoon and *motzei Shabbos* – which are weekdays – into Shabbos."¹¹

It is remarkable that a human being has this ability. The holy Shabbos belongs to Hashem. How can we create it? But the Torah says that every Yid can. He can turn the weekday into Shabbos.

11. Yet another source for *tosfos Shabbos* is (*Yeshayah* 58:13) וקראת לשבת עונג. The Zohar says that this alludes to the mitzvah of *tosfos Shabbos*, but the Zohar doesn't say how it knows that. Rebbe Yitzchak Vorker zt'l explains that it is because it states וקראת, to call out to Shabbos. One calls to his friend when he is at a distance. If he is nearby, there is no reason to call him. Therefore, וקראת לשבת עונג, to call the Shabbos, hints at *tosfos Shabbos*. Shabbos is still far away, but you call the Shabbos, and you begin it early (שש"ק ח"א תכ"ח).

The primary source is the pasuk (*Vayikra* 23:32) וענייתם את נפשותיכם, בתשעה לחדש, "You shall fast on the 9th [of Tishrei]." Yom Kippur, we know, is on the 10th of Tishrei. Why does the pasuk tell us to fast on the 9th? The Gemara (*Rosh Hashanah* 9) explains, הא כיצד מתחיל, "The pasuk teaches us to begin fasting when it is still daytime." He should begin fasting on the 9th of Tishrei, to add a few moments onto Yom Kippur. And the Gemara adds that this obligation applies to Shabbos and yom tov, at its beginning and end.

Chazal (*Shabbos* 118:) say, אלמלי משמרין ישראל שתי שבתות מיד ונגאלין, "If all Yidden keep two Shabbosim, they will be redeemed, immediately." The Yeitav Panim (*Shabbos HaGadol* 2) says שתי שבתות, "two Shabbosim" refers to the very same Shabbos. Because Shabbos has two parts: the Shabbos that Hashem makes, and the Shabbos that Klal Yisrael creates (with *tosfos Shabbos*). When Yidden will keep both aspects of Shabbos (שתי שבתות), Moshiach will come.

In other words, this means *tosfos Shabbos* is *mesugal* for bringing the *geulah*. Why?

The Yeitav Panim explains:

When we make *tosfos Shabbos* we bring in Shabbos before its time. Hashem acts with us, *middah keneged middah*. Just as we make Shabbos before its time, Hashem will also bring us the Shabbos of the future - יום שכולו שבת, the era of

Moshiach - before its set time.

The Benefits in this World for Tosfos Shabbos

Chazal (*Kiddushin* 39:) tell us, שכר מצוה בהאי עלמא ליכא, "There are no rewards for the mitzvos in this world."

But there are exceptions to this rule. Some good deeds are rewarded in this world, too. One example is *tosfos Shabbos*. The reward is in this world. The Yeitav Panim writes that when one goes beyond his limited obligation (like when one makes *tosfos Shabbos*) he is rewarded in this world, too.

One can earn בני חיי ומזוני, children, health and longevity, *parnassah*, and more from keeping *tosfos Shabbos*.

בני Children

The Arizal would tell those who don't have children to be careful with *tosfos Shabbos* at its beginning and at its end and to teach others to do the same

because this is *mesugal* for bearing children (*Segulas Yisrael, Banim*).

Someone told the Pnei Menachem *zt'l* that his son went off the *derech, r'l*. The Pnei Menachem replied, "My father, the Imrei Emes, *zt'l*, would say that *tosfos Shabbos* is *mesugal* for all types of *yeshuos*. Therefore, I recommend that you, your wife, and your children should make *tosfos Shabbos*, and use that time to say Tehillim. You will see wonders."

The man says it took just a few days, and his son returned home and did *teshuvoah sheleimah*.

One of the harsh *gezeiros* that the Yidden in exile had to deal with was the Cantonists, when young Jewish children were forcefully consigned into the Czarist army, and, as a result, were estranged from Yiddishkeit.

A committee of Lithuanian Rabbanim sent a letter to Rebbe Mordechai of

Lechovitz *zt'l* regarding the Cantonists decree. The messenger who delivered the letter was Reb Meir of Mir, a student of Rebbe Mordechai of Lechovitz *zt'l*. When Reb Meir arrived, the Lechovitzer was pacing in his room, saying *Tehillim*, as he held the Tehillim that he inherited from Rebbe Shlomo Karliner *zt'l*. After some time, the Lechovitzer said to Reb Meir, "Tell the Rabbanim that if the Lithuanian Yidden will accept Shabbos two hours earlier, I take it on myself to annul all harsh decrees" (*Toras Avos* p.281).

חיי, Life

The Pri Megadim (*siman* 256) writes, *המוסיף מחול על הקודש, מוסיפין לו חיים*, "Whoever adds from the weekday to the Shabbos, he will live a longer life."

We can explain it like this:

Adam and Chavah ate from the Tree of Knowledge on Friday afternoon. The Midrash states that if Adam

and Chavah had waited until Shabbos, they would be permitted to eat from the Tree of Knowledge. Their sin was that they ate from the tree too early when it was still Friday afternoon. For this *aveirah*, death came to the world. The Imrei Emes zt'l says that when we make *tosfos Shabbos*, we turn Friday afternoon into Shabbos. This means that, in retrospect, when Adam and Chavah ate from the Tree of Knowledge, it was already Shabbos. They ate the fruit at a time of day that people now consider Shabbos. Consequently, *tosfos Shabbos* atones for their sin. Their sin brought death to the world. By making *tosfos Shabbos* and rectifying their sin, it will save people from their deaths and enable them to live long.

Reb Simchah Kaplan zt'l (Rav of Tzfas) related that when he was young, he learned in Mir (Poland) and ate and slept in the home of a kind, elderly family who had only one son. He noticed

that the parents were very scrupulous with *tosfos Shabbos*. When he asked his hostess why, she replied, "We have only one son. He was born twelve years after our *chasunah*. We were so happy when he was born, but the child wasn't healthy. The best doctor in Cracow, where we lived, told us that he had a heart condition and recommended we go to Vilna, home of a heart specialist - the top in the field.

"We took our son to Vilna, but even this great specialist couldn't help us. 'There is no known cure for this condition,' he said.

"Before returning to Cracow, we stopped in Radin to speak to the Chofetz Chaim. The Chofetz Chaim was old and frail at the time, but Baruch Hashem, after making some *hishtadlus*, we got in. We told him about our child's illness and the doctor's prognosis. He replied, 'Why did you come to me? I can't be מוהיה מתים.'

"We broke down and cried.

"The Chofetz Chaim's grandson was in the room, and said to his grandfather, 'This is their only child; he was born to them after twelve years of waiting. And now the child's life is in danger. We can't just send them away empty-handed.'

"The Chofetz Chaim asked us, 'Are you ready to be *mekabel* to keep *tosfos Shabbos*?'"

"We replied that we were. The Chofetz Chaim said, 'Bring in Shabbos early, when it is still well before Shabbos, and you will see *yeshuos*.'

"As we were riding home, the child began feeling better. By the time we came home, our son was entirely well. We brought our son to the doctor. The doctor, an irreligious Yid, was shocked by the miracle the Chofetz Chaim performed. He gave us money and asked us to

return to the doctor in Vilna to show him the miracle that had occurred to our son. We traveled to Vilna to ensure that our child was completely out of danger. When the doctor saw the child, he said, 'This can't be the child you brought to me before! The child I saw was beyond hope.'

"We told the doctor about the Chofetz Chaim's *brachah* and promise. The doctor said, 'No doctor in the world could've cured your son. The Chofetz Chaim made a miracle, יש מאין.'"

After telling this story, she told Reb Simchah Kaplan, "Now I'm sure you understand why we are so careful with *tosfos Shabbos*."

בזווי, *parnassah*

Tosfos Shabbos is also *mesugal* for *parnassah*.

Rebbe Mordechai Lechovitzer would say, "*Baalebatim* complain that they don't have enough *parnassah*. If they listened to me, they would keep *tosfos*

Shabbos, and then they won't lack anything."

Reb Mendel of Riminov *zt'l* said that this is alluded to in the Gemara (*Shabbos* 118.): עשה שבתך חול ואל תצטרך לבריות. He explained, עשה שבתך חול, bring your *Shabbos* into the weekdays through *tosfos Shabbos*, ואל תצטרך לבריות, and you will never need to ask people for financial aid.

Rebbe Noach of Lechovitz *zt'l* (*Divrei Shmuel, Likutim* 6) explained the pasuk (Bereishis 49:20) מאשר שמנה לחמו והוא יתן מעדני מלך:

אש"ר are the letters before שב"ת. So אשר alludes to *tosfos Shabbos*, the moments before שבת. The pasuk says מאשר, from *tosfos Shabbos*, שמנה לחמו, one earns *parnassah*. והוא, from *Shabbos* itself, יתן מעדני מלך, one receives spirituality, *ruchniyos*, the King's pleasures. Because *Shabbos* is מקור הברכות, the root of all blessings. *Shabbos* itself extends spiritual blessings, and *tosfos Shabbos* gives us material and worldly bounty.

The *Tola'as Yaakov* (*Sod HaShabbos* 6) explains that when one keeps *tosfos Shabbos*, he is broadening the boundaries of *kedushah*, for he is turning the weekday into *Shabbos*. Heaven will treat him in the same way (*midah kneged midah*), and Hashem will expand his *parnassah*.

Cheshvan

The Chida (*Moreh b'Etzba* 298) writes, "After *yom tov*, in the month of Cheshvan, strengthen your *yiras Shamayim* and Torah study *l'shmah* because it is the beginning of the year, and this will be a good sign for the entire year. After all, Cheshvan is close to the Aseres Yemei Teshuvah, and one must demonstrate that his *teshuvah* was sincere, and not just a show, *chas v'shalom*. Therefore, make a good *siman* for the entire year. Run like a warrior to study Torah and to perform mitzvos."

This month is called Mar Cheshvan. The Gemara (*Megillah* 27:) says that if a person needs the bathroom in the middle of davening, he must wait (the time it takes to walk) four *amos* before he relieves himself. The Gemara explains that he may not relieve himself immediately after he completes his tefillah because מרחשן שפוותיה, his lips are still moving. After one finishes the tefillah, his heart and *kavanah* are still on the tefillah; it is like his lips are still moving, so it isn't proper to relieve oneself at this time.

The Ruzhiner said that מרחשון are the same letters as מר חשון. This hints that in Cheshvan, our lips are still moving, and we are inspired by the tefillos and the mitzvos we performed in the previous month of Tishrei.

The Imrei Chaim *zt'l* compared it to a rolling tire. The tire continues to roll, even after one lets go of it. Similarly, we just experienced a month of

tefillos, *teshuvaah*, and requests. Our mouths are accustomed to moving and praying, and even after we stop, the momentum continues. This is the unique reality of Cheshvan. The influence of the holidays is still upon us, and we should allow the momentum to continue.

The Chidushei HaRim *zt'l* describes the uniqueness of Mar Cheshvan from the *pasuk* (*Tehillim* 45:2), רחש לבי דבר טוב, which indicates that in this month, the hearts of the Jewish nation are inspired to perform good deeds.

The Maor v'Shamesh (*Shemini* ד"ה אל) writes that this month "is *mesugal* to understand Torah, more than all other months."

Cheshvan is also a time to review the *kabbalos* we undertook for the new year and to try to keep them. It is easy to forget everything we took upon ourselves since it is human nature to revert to old routines.

It states (9:13), את קשתי נתתי, בענן והיתה לאות ברית ביני ובין הארץ, "My rainbow I have placed in the cloud, and it shall be for a sign of a covenant between Myself and the earth." This means Hashem designated the rainbow as a sign to remind Him that He won't bring another *mabul* to the world. It seems strange that Hashem needs a reminder. Doesn't Hashem remember everything?

Rather, we can explain that the rainbow is a sign and reminder *for us*. It teaches us that it is proper to make signs to remind us to maintain the boundaries and *kabbalos* we took on ourselves for the new year.

The *teivah* had three floors. *Rashi* (7:16, and Sanhedrin 108:) explains that each floor served its own purpose. עליונים לאדם, אמצעים למדור, תחתיים

לזבל, "The top floor was for man, the middle floor was for the animals, and the bottom floor for garbage."

We can ask: Why did Noach and his family need to have their own floor? Chazal (*Tanchuma* 9) tell us that Noach and his family were busy 24/7 tending to the animals. They were probably hardly ever in their living quarters.

We can answer that the top floor was their sign and reminder that they weren't lowly animals. Because they mingled with the animals for a year, they needed this reminder that they were different; they are people.

Similarly, we must make signs to remind us of the matters that are important to us so we shouldn't forget what we need to do.