

Noach | Cheshvan 4 - 10 | October 19 - 25



דברי חיזוק לעת צרה ומלחמה
מאת מרן הרב גרשון אדלשטיין זללה"ה
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will NOT be in town for Shabbos



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Zmanim by our incredible Gabbaim

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Shabbos Zmanim

Summer 2023 **Early Friday Mincha**, 18 Main
at מנחה גדולה and every 15 minutes
from 1:30pm-4:45pm

CANDLE LIGHTING	5:50 ^{PM}
MINCHA in tent Aleph	6:00 ^{PM}
CHABAD MINCHA	6:00 ^{PM}
SHKIYA	6:08 ^{PM}

SHABBOS SHACHRIS MINYANIM:

Shachris 1, 20↑	6:35 ^{AM}
Shachris 2 18 Main	8:00 ^{AM}
Shachris 3 Tent κ	9:15 ^{AM}
Shachris 4 BAIS CHABAD 20↑	10:00 ^{AM}
Shachris 5 18 Main	10:30 ^{AM}

PIRCHEI	2:00 ^{PM}
MINCHA FOLLOWED BY SHALOSH SEUDOS	5:45 ^{PM}
SHKIYA	6:06 ^{PM}
MAARIV 1	6:46 ^{PM}
MAARIV 2	6:51 ^{PM}

Late Maariv Motzei Shabbos Every 15 Minutes!
8:15 pm – 10:30 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Oct 22 - 28

Shacharis — 20 min. before Neitz

**Mincha & Maariv — 12 min. before Plag
and 12 min. before Shkia**

NEITZ

S 7:16 | M 7:17 | T 7:18 | W 7:19
T 7:21 | F 7:22 | SH 7:23

TEFILA- GRA

S 10:52 | M 10:52 | T 10:52 | W 10:53
T 10:53 | F 10:53 | SH 10:54

SHEMA- Magen Avraham

S 9:16 | M 9:17 | T 9:17 | W 9:18
T 9:18 | F 9:19 | SH 9:19

CHATZOS

S 12:40 | M 12:40 | T 12:40 | W 12:40
T 12:39 | F 12:39 | SH 12:39

SHEMA- GRA

S 9:57 | M 9:58 | T 9:59 | W 9:59
T 10:00 | F 10:00 | SH 10:01

PLAG

S 4:57 | M 4:56 | T 4:55 | W 4:54
T 4:53 | F 4:52 | SH 4:51

SHKIA

S 6:05 | M 6:04 | T 6:02 | W 6:01
T 5:59 | F 5:58 | SH 5:57

For Shiurim:



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Rabbi Scheiner's
weekly Inspirational
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Daf Yomi
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women:

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For 20 Min Daf
Yomi

For a 4 min
video of Chizuk
connecting to the
day



Rabbi Coren



The World Changed

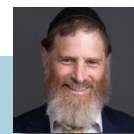
A few questions were presented to the Malbim on the nature of the world and why and how things have changed. How is it that people used to live for a 1000 years and now people don't even live 10% of those years? Scientists have found in an iceberg a frozen sheep with grass in its mouth. How is it possible that a sheep was found in a place where the climate is so cold it could not graze or even exist? How could there have even been grass in its mouth in a place that is covered with ice and snow? Archeologist found the bones of elephants and monkeys in northern Europe; cold weathered countries though these animals live only in the warm climates of the world? Lastly, how is it that a rainbow is the expression of a covenant between Hashem and the world that he won't bring a flood? We know it's just the reaction between the bending of sunlight as it shines in the clouds, much like a prism that shows different colors, it's a natural reaction to light. How does a natural rainbow represent this agreement? It's like saying if there are clouds in the sky then its proof, yet clouds are there anyway.

The Malbim explains that the basic change in the earth was the slight modification in axis from 0 degrees to 23.4 degrees that created the new world we live in today. Imagine if you lived in New York which is 1500 hundred miles from Miami and in a flash Miami weather turns to New York weather, and New York turns into the Arctic Circle.

From the equator till the North or South Pole is about 6000 miles every 10 degrees equals 690 miles therefore $690 \times 18 = 12,420$ there is 180 degrees in half a circle. So $23.4 \text{ degrees} = 1637 \text{ miles}$ and if in a flash the world was tilted that many miles, the polar caps had a meltdown and the world flooded. This is how the flood came about.

From the great flood the world changed. Before it was one pleasant climate, now we have the different seasons of winter spring summer and fall. Since the climate changed, animals who lived before the flood were found where they no longer live now. Before all was constant and the luminaries were a function to differentiate between day and night, signs, holidays and years. (Beraishit 1-14). If a person lived in New York it was always 73 degrees; if he wanted cooler weather, he traveled north, and south for warmer weather. Because before the flood there was no change in climate, there was no stress and impact on the human body, and people lived longer and were stronger.

The Medrash tells us that once in forty years, clouds would come in and it rained for a few days. Then they were gone, there was never a cloud in the sky to form a rainbow. Unlike today where we constantly have clouds in the sky and many days of rain, then people experienced rain only once in 40 years. It was therefore very frightening and the rainbow reassured humanity that it won't be a flood. The rainbow was not simply something pretty in the sky but evidence of our new changed world. In this way it serves as a covenant between Hashem and humanity that He will never send another flood.



Dear Achinu Bnai Yisrael

by Rabbi Daniel Coren

Who can't shudder over the last two weeks of horror that has befallen our nation?

However as the Navi says *עַתְּ צָרָה הִיא לִיעֶקֶב וּמִמֶּנָּה אִיוּשׁוּעַ* it's a time of calamity — but from the calamity itself we will see salvation and we already see salvation. The Chidush of *מִמֶּנָּה אִיוּשׁוּעַ* is that from the צָרָה itself we can see great salvation.

In our case the salvation is screaming out to us. We all know the incredible divide that existed prior to Yom Tov and there is no point in finger pointing, because when there is division in Klal Yisrael we are all responsible for it. As the Yerushalmi in Nedarim relates, the Jewish people are one body. As the Ramak in his powerful Sefer Tomer Devorah explains, we are actually so connected with each other that *each one of us has a part of their soul in everyone else* — which is why if you didn't make Kiddush I can make Kiddush for you even after I was already Yotze. If you didn't make Kiddush, then I didn't either — for that part of me which is in you has not yet heard Kiddush.

It sounds complicated, but it is quite simple: we are one flesh and soul, and we affect each other directly. We are responsible for each other both for physical needs and especially for spiritual needs. Hence the next obvious call from heaven was the Chizuk that Am Yisrael needs in Shmiras Shabbas.

How scary it was to discuss the fact that this year we didn't blow the Shofar the first day of Rosh Hashana? As is well know that can be an opening for a very dangerous year. We see now clearly what that can mean. Nevertheless, through this great Tzara we have seen unity and concern for each other like we haven't seen in years— the soldiers putting themselves on the line ready to give up their lives for the Jewish people. The rest of the Jewish people running around day and night with whatever needs that the soldiers have — including the best kosher food, music, dancing, camouflaged Tzizis, vests and helmets, undergarments... you name it. The brothers and sisters were running to help each other — מי כעמך ישראל?

There has been a great thirst to keep Shabbas too. May we be Zoche to see the words of Chazal fulfilled this Shabbas *אם ישראל שומרים שבת אחת כראוי מיד בן דוד בא*.

Shnayim Mikra – How and When?

by Rabbi Nachum Scheiner



In regards to the mitzvah of Shnayim Mikra, the term used by the Gemara and the Shulchan Aruch is to complete the Parsha, which sounds like one should read the entire parsha at one time. The Mishna Berura writes that there are two basic options in the poskim: to read each pasuk twice and then the targum of that pasuk, or to read from a “parsha,” which means from one paragraph – either psucha or stuma until the next.

According to the second opinion – that one reads from a psucha or stuma – there is a question as to the correct way to read a pasuk that has a psucha in the middle of the pasuk. Many poskim rule that one should actually stop in the middle of the pasuk. Others maintain that one should not stop in the middle of a pasuk, rather one should finish the pasuk.

Most poskim write that the correct way is to read the pasuk or parsha twice and then the targum, not to do targum first. This is how the Mishna Berura rules. He does add, in Shaar Hatziun, that if one read the targum after reading the chumash only once it is also good. This was in fact, the custom of the Chazon Ish. He explained that since the targum is here to explain the pasuk, this way, the second time reading the pasuk will be with an understanding of the pasuk.

When to do it

When is the earliest time that one is allowed to start? Tosfos points out that although in regards to some halachos the beginning of the week is still connected to the previous week, here the expression “im hatzibur – along with community” means the whole week. Since we start leining the next parsha at Shabbos mincha, it is considered along with everyone. This ruling of Tosfos is quoted in Shulchan Aruch. But it is interesting that Tosfos writes that the entire week is allowed, which sounds like one can only begin on Sunday, and not on Shabbos. The Shulchan Aruch also writes that one can start on Sunday. However, the Mishna Berura writes that it really means from Shabbos afternoon, since that is when we start leining the next parsha.

When is the best time?

Although, as mentioned one can start in the beginning of the week, there is a discussion as to the most opportune time to do this mitzvah:

1. The Magen Avraham quotes the Arizal, who writes that the best is to do the whole parsha on Friday. According to some that means on Friday morning, and according to others it means Friday afternoon.
2. He also quotes others that say that one should start on Friday, but one can finish by Shabbos morning.
3. The Gra would do a little bit each day – either until a psucha or stuma, or until the end of the topic.

When should one try to finish?

Tosfos quotes a Midrash that Rebbi told his children not to eat bread on Shabbos – which is referring to the seuda by day – until one has finished shnayim mikra. In other words, one should finish before the Shabbos day meal. But the poskim add that this is only lichatchila, the correct way, but one should not push off the meal past chatzos because he

has not yet finished shnayim mikra.

Until When?

If one missed this deadline, until when can he still finish?

There are three shitos:

1. Shabbos Mincha – when we start the next parsha.
2. The end of Tuesday – which for some halachos is still connected to the previous week.
3. Simchas Torah – when we finish the entire Torah.

Summary

There are different ways how to do Shnayim Mikra, either pasuk by pasuk or each section. Most say to read the chumash twice and then the targum.

The best time is either Friday or a little bit each day. One should finish before the Shabbos day meal. If one missed this deadline, one can still finish until Shabbos Mincha, Tuesday or Simchas Torah.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
Currently: מסכת סוכה פרק הלולב הגדול
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
Currently: הלכות יום כיפור

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm
- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
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- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

On the Essence of Education – Part 2



Rabbi YY Jacobson

Hypocrisy

When asked about the greatest challenge he faces today, the principal of one of the largest Jewish high schools in the United States related this thought: Parents spend thousands of dollars a year in tuition to send their children to our school where, along with calculus and chemistry, we are expected to teach some basic ethics. Then, on Sunday, the parents take their child to an amusement park and lie about his age in order to save five dollars on the admission fee. To save five bucks they destroy a \$25,000 education.

Most parents and teachers realize that values and perspectives must be planted by personal example. However, in practice, we sometimes try to build into our childrens' and students' behavioral routines that we personally have not yet mastered. We insist that our children eat properly, even though we survive on coffee and donuts. We insist that they don't sit by the TV for hours, while we fall short of these expectations. In short, we find it easier to work on our children than on ourselves, and so that is sometimes what we do.

This hypocrisy has disastrous results: Too many children legitimately view their parents and teachers as insincere. Disrespect burgeons slowly until, around ages 12-15, it shreds the parent-child or teacher-student trust and relationship. Then children reject the moral authority of the adults in their lives. They isolate themselves emotionally from parents and teachers, and begin making their own (often self-destructive) decisions.

In a famous study regarding the transmission of values from parents to children, the following question was asked of many children: What do your parents want you to be when you grow up—rich, smart, famous or good? Most of the children -- from a variety of demographic and cultural sectors -- ranked rich, smart, or famous as most important. And the characteristic that ranked lowest was being 'good.' Ironically, parents across the same sectors responded that they favored 'good' as the preferred characteristic for their child.

Why was there this disconnect between the desire of the parents and the perception of their children?

The answer may be that preaching to children demands parallel practice by parents. True goodness is not taught in books, it is transmitted by living example. Parents may tell their children that they want them to be good people above all, but what are the children *experiencing* from their parents? Are they—the parents—placing goodness above all other comforts?

If you want to touch the heart of your child, make sure that your own heart was touched. And work not just on your conscious, but also on your unconscious identity. Children often respond to the unconscious of their parents even more than to their parents' conscious selves.

This was the message of Jacob's children to their father: The reason there is in our heart only One, is because our hearts reflect and mirror YOUR heart, and in your heart, there is only One. This is true concerning every parent and teacher.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

WHAT WOULD THE REBBE SAY WHAT DID THE REBBE SAY



UFARATZTA

The first time the Rebbe addressed the Chassidim [after the Yom Kippur war] was on 13th of Tishrei, just three days after the war began. And when I started reading the Rebbe's words, I was so surprised to see that the Rebbe was speaking about... increasing in joy!

Joy? How can you increase in joy when Israel is under such a vicious attack? How can the Rebbe, who saw his dire warnings fall on deaf ears and is now witnessing the dire consequences, speak about joy?

It slowly dawned on me. Back then, just as it is now, Israel was at war. In war, you need to do everything you can to win. You can't go into battle with a faint heart or low morale. A battle cannot be won with tears. You need to be strong, courageous, and positive. Despite everything that happened up to that point, you need to be filled with faith that G-d will be with you.

The Rebbe quoted a famous Jewish idea that [Hashem Tzilcha] -- G-d is our "shadow," reflecting our behavior. When we act joyously, He mirrors that joy back to us. Despite everything, we need — we must! — be filled with positive energy!

==== By a Rabbi looking to guide his community. chabad.org
I Desperately Needed to Know What the Rebbe Said

Dedicated Lizchus Staff Sergeant Chaim Sholom ben Elka [Pinson] stationed in northern Israel.

BS'D

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The Fruits of Indulgence

Rabbi Yissachar Frand



What exactly did the people of the Generation of the Flood (*Dor Hamabul*) do to deserve such a dreadful fate? The Torah is quite explicit on this point. "And the earth was degenerate before the Lord, and the earth was filled with violence" (*Bereishis*, 6:11). They were corrupt, degenerate, violent. They reached the outer limits of perversion, affecting even the animals and the land itself. We can well understand when society becomes so depraved and incorrigible, it is time to wipe the slate clean and make a fresh start.

But the Midrash tells us something entirely different (*Bereishis Rabbah* 32:2). The men of the Generation of the Flood used to take two wives. One was designated to bear children, the other to keep her husband company. The first was forced to live in seclusion, in a state of virtual widowhood while her husband was still alive. The second was given medications that would make her barren. She would sit beside her husband, heavily made up, and entertain him. This is inferred from the verse in *Iyov* (24:21), "He encourages the barren woman that does not give birth, but he gives no benefit to the widow." Rashi quotes this Midrash in *Bereishis* (4:19).

Now, we would certainly not argue that this sort of practice reflected the highest levels of spirituality. In fact, it was certainly an indication of a high level of self-indulgence. But was this such a terrible sin that virtually the entire human race had to be wiped out?

The answer is that this Midrash is not providing a picture of antediluvian society in its final degenerate form. Rather, it is revealing to us the root cause of the precipitous decline of society. How does society fall so low that it is defined by pervasive degeneracy, theft and violence? By making the unchecked pursuit of personal pleasure the ultimate value.

Eat, drink and be merry. Have a good time. Enjoy yourself. Live for today. Self-indulgence. Gratification. When these are the values of society, when the moral compass goes haywire, the road leads straight down. Today, people may limit themselves to made-up, barren pleasure wives, but tomorrow they will inevitably expand their horizons. Eventually, they will turn their greedy eyes to unexplored illicit indulgences and all sorts of other acts of perversion and immorality. It is only a matter of time before it happens. The two-wife system led to the "degenerate world filled with violence" that triggered the Flood.

This insight allows us to understand a rather puzzling passage in the Midrash (*Bereishis Rabbah* 36:3). The Torah tells us (9:20) that after the Flood, "Noach, the man of the earth, profaned himself and planted a vineyard." The Sages observe that Noach, who had originally been described (6:9) as "a righteous and perfect man in his generations," was now described as a lowly "man of the earth." In contrast, Moshe was originally described (2:19) as "an Egyptian man" and is eventually described (*Devarim* 33:2) as "a man of the Lord." Moshe went up, while Noach went down. And all because he planted a vineyard.

What is so terrible about planting a vineyard? Was planting a vineyard such a dreadful crime?

Indeed, it was. By planting a vineyard before anything else, Noach showed that he had not fully learned the lesson of the Flood. He saw the end result of many long years of degeneracy - the perversion, the immorality, the violence - but he did not penetrate to the root causes. He failed to see the whole picture. He did not recognize that it had all begun with some supposedly harmless self-indulgence. He did not recognize that the vineyard, the self-indulgence of intoxicating wines, was the symbol for the downward spiral that led to the Flood.

If there was one thing he should not have done after such a Flood, it was to plant a vineyard.



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Parshas Noach

Who Killed Haran?

11:28 "וימת הרן על פני תרח אביו בארץ מולדתו באור כשדים"

"Haran dies in the presence of Terach his father, in his native land – in Ur Kasdim." Avrohom was thrown into a fiery pit and miraculously emerged unscathed. While Avrohom was saved, his brother was killed by fire during this incident. The great miracle that occurred for Avrohom, and how he smashed the Avodah Zarah of his father Terach, are not stated explicitly in the Torah. Why does the Torah not state explicitly that Avrohom stood up for the sake of Hashem, and how he was miraculously saved? Why wasn't Haran saved along with Avrohom?

"Who killed Haran?" When Avrohom was cast into Ur Kasdim, a fiery pit, Hakodosh Boruch Hu revealed Himself and saved Avrohom. When Avrohom emerged from the fire unharmed, the people thought that perhaps the reason that Avrohom was not burned was in order to save his brother, Haran, the pain of seeing Avrohom being harmed. Immediately, a fire came (not from the people, but from Above) and burned Haran in order to eradicate that thought from their minds. Others explain that the people thought that the progeny of Terach had a special power in that fire could not hurt them, being that Terach toiled in creating and serving Avodah Zara. They therefore took Haran and threw him into the fire. When they saw that the fire killed Haran, they recognized that Avrohom

was saved from the fire only because of Divine intervention. The world knew on that day that it was only Hakodosh Boruch Hu Who saved Avrohom, and all realized that it was Hakodosh Boruch Hu Who runs the world, and they need not fear Nimrod nor anyone else. (זוהר הקדוש)

Avrohom was a man on a mission. He searched for the true Master of the world, and he found the Master – Hakodosh Boruch Hu. He went and destroyed the Avodah Zara of Terach, for he wanted to make a point that the Avodah Zara had no power, and were certainly not the masters of the world. By doing so, he placed his life in danger, and was cast into a fire. He was not commanded to do so by Hakodosh Boruch Hu, but did so of his own volition. This Nisoyon is not mentioned explicitly in the Torah, for while it was a indeed a great deed, Avrohom was not commanded to do so, as opposed to the other Nisyonos where there was a direct command. Although Avrohom was not commanded to risk his life, he was saved because he was in fact prepared to be Moser Nefesh for the sake of Hakodosh Boruch Hu. Haran, either burned by a fire from Shomayim, or thrown into the fire like Avrohom, was not really prepared to be Moser Nefesh. He inherently chose the Avodah Zara. However, when he saw what happened with Avrohom, he said he was on his side, for he wanted to be on the winning side. There needed to be a clear sign that Avrohom was a true Eved Hashem, and Haran was not – and therefore he was killed. Through this great miracle, Avrohom was Zoche to continue doing what he wanted to do, make Hashem's Name great in the world and bring people close to Hashem. May we be Zoche to be a true Eved Hashem, like Avrohom Avinu.

Dateline:Gaza

RABBI BEN ZION SNEH



I had been planning it for weeks. Parshas Noach would be about Covid and what we have learned from it, now nearly four years after its tragic onset.

One calamity belongs near another.

Then the war hit us.

Our Sukkos vacation in Eretz Yisroel went from simchas yomtov to Tehillim, heartfelt davening and no small measure of fear.

I walked past R' Itche Mayer Morgenstern's shul in Gush Shmonim, Yerushalayim and witnessed the following sight: the aron kodesh was wide open, tekios were being blown- followed by the Yud Gimmel middos of rachamim recited with Kabbalistic intentions, by the Rebbe.

The uncertainty was palpable, but we were all being brought on a spiritual journey of hope.

Noach was chosen to survive and lead a new world.

The seforim say he merited salvation by the very things we are now doing to merit a good judgment.

He served by feeding and attending to the needs of those with him in the teivah.

We as a nation are emulating this by taking care of the soldiers and each other.

Chesed is the currency that will eventually bring us peace.

The "teivah" the ship that Noach sailed on is also understood in hebrew as the "Word". The Sfas Emes said Noach set the stage, he taught future generations how to survive. Hide in the teivah of Hashem, the words of Torah and tefillah- The amount of times Tehillim is being said over and over around the world is unprecedented.

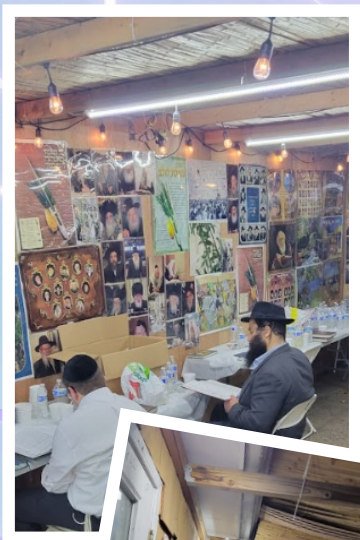
Taking on more Torah and Tefillah and Gemilas Chasadim is of paramount concern to us these days, BH.

In contrast to Covid, which tended to be polarizing to us, both physically and spiritually,(we are just now beginning to unravel from its after effects.)- this calamity is uniting us in every aspect of our lives.

May Hashem continue to protect His nation

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

*Learning at the
Yeshivas
Bein Hazmanim*



Erev Sukkos at Ohr Chaim



At Scheiner's you can see everything

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

Rabbi Klein Shiur in Sukkah

Photo credit Yanky Kaif



Tehillim with the children of the Monsey Community for the situation in Eretz Yisroel





Speech

Rabbi Eli Mansour

In *Bereishis* (11,1), the Torah writes "*Vayihe kol ha'aretz safa achat u'devarim achadim.*" The Torah tells us that at this time in history, all the nations were talking one language, and then as a result of the Tower of Bavel, G-d came down and mixed their tongues up. It was at that time that different languages began to manifest itself on the planet. Today, we have 70 languages or more, as a result of the Tower of Bavel, where G-d came down and confused their tongues in order to wreck their plans of construction.

There's a fascinating explanation written by Rav Yitzchak Hutner (1906-1980) in his book '*Pachad Yitzchak*' that explains why the Rambam in his book *Yad Hachazaka*, used a seemingly odd title on the section about speech. *Yad Hachazaka* encompasses all the laws from the Gemara, and each section has a title befitting the content contained within. But the heading he gave to the section on speech didn't fit the pattern, as it was titled *Hafla'ah*, which literally means 'wonder.'

Rabbi Hutner gives an explanation as to why Rambam might have called this section *Hafla'ah*. Man is made up of 2 parts. Man is made up of a physical body, and of a soul (*Neshama*). The Torah says that G-d blew the spirit (*Ruach*) of himself into man, and the *Chachamim* tell us that it is from the spirit, the soul of man, that we have the ability to speak. Speech emanates from the soul. A man without a soul cannot speak. Animals do not have a *neshama* and thus they are unable to speak. They might have the ability to communicate with sounds, but

the ability to talk words and language is uniquely gifted to man through his *neshama*.

We say the *beracha* '*Rofe kol basar u'mafli la'asot*' every morning, and every time we come out of the bathroom. This is *beracha* to Hashem for He made a wondrous creation. The *chachamim* explain that this refers to the fact that G-d was able to put 2 complete opposites together and yet they are able to coexist in harmony. The soul is the enemy of the body, and the body is the enemy of the soul. They are enemies that reside in mankind, but yet Hashem enabled them live in peace. That is a wondrous thing. That is why we say *u'mafli la'asot*. It's like putting fire and water together. If one would see such a combination, he would be awed by such a thing. The fact that human beings are able to maintain a soul in a physical body is truly wondrous.

Rav Hutner writes that Rambam called this section *Hafla'ah*, because our words stem from our *Neshama* and our words have a truly wondrous and powerful impact. This section in *Yad Hachazaka* discusses the laws of speech: the laws of oaths, and vows, the laws of *nizeerut*, and the laws of putting somebody in *cherem* (excommunication). Thus we see that speech is very wondrous, as it has the ability to do a *mitzvah*, but it also has the ability to perform an *aveira*. We must therefore always remember the power of speech, as this power is fueled by our *neshama*. Speech can do wonders, but it can also be very dangerous; *mitzvot* can result from speech, but so can *aveirot*.

Conflicted Belief

Rabbi Avraham Twerski, zt"l



Noah with his sons, his wife and his son's wives with him, went into the Ark because of the waters of the flood (Genesis, 7:7).

Rashi comments on the phrase "because of the waters of the flood" that Noah did not enter the Ark until the rising waters of the flood forced him to do so. Why? Because Noah was of diminished faith. He believed yet did not believe that there would be a flood.

The Torah commentaries struggle with Rashi's statement. The Torah describes Noah as being "a perfect tzaddik." How can a perfect tzaddik be lacking in faith? Furthermore, just what is meant by "he believed yet did not believe?" This statement appears to be an internal contradiction.

The Steipler Gaon provides us with an important psychological insight. Knowledge of something can be

of two types: There can be an intellectual knowledge and an emotional knowledge. For example, a person may have a desire for something, and is told to avoid going after it because there is excessive radiation in that area and the exposure is dangerous. If his desire for the object is intense, he may risk the exposure. However, if the object is in a building that is aflame, even an intense desire will not make him risk his life. Why the difference? Because a person does not see radiation. One can understand that radiation can be dangerous and even lethal, but this is an intellectual awareness, which can be overcome by an intense desire. The danger of fire, however, is rasped emotionally, and is strong enough to override temptation.

Rashi is not critical of Noah, who was indeed a perfect tzaddik and had a complete intellectual faith in the word of God that there would be a flood. Rashi does not say that Noah was lacking in faith. Indeed, his faith was

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What the Tzaddik Reveals Rabbi Yitzchok Adlerstein



And he said, "Blessed is Hashem, the G-d of Shem, and let Canaan be a slave to them.

Be'er Mayim Chaim: Since Noah's intention was to offer a blessing to Shem, why didn't he just do it? He could easily have said, "Blessed is Shem!" Why was his berachah addressed to the G-d of Shem instead?

We can get to an answer only by way of a digression, one in which we will consider the praises we offer to Hashem, and the statements we make about Him. One might think that extolling G-d in every which manner is a good thing. He certainly deserves all the laudatory words we can come up with! Chazal thought differently, however. Their position is expanded upon by the Rambam in his Moreh Nevuchim. Essentially, they caution against praising Him, because anything we say about Him misses the mark.

Let's say that we wanted to praise Hashem for His great wisdom. How much of that wisdom do we see, or understand? When we use the very word "wisdom," we invoke certain ideas and experiences which place an upper, human, limit on what we say, while His wisdom really exceeds anything we can imagine. We only detect the most infinitesimal part of His greatness, as reflected in any midah of His at all.

And yet, that tiny fraction is hugely important to us. Through it, we understand what it is that we do not understand! By catching a small glimpse of His chesed, we at least realize that it comes from an enormous font of even greater chesed. What we see is something sourced in a much more powerful form of chesed, but is visible to us only because it has become accessible to us by being cloaked in many layers of covering.

complete, but was of a lesser quality because it was only intellectual. This is what is meant by the phrase, "He believed yet did not believe." Noah believed intellectually, but not emotionally. Perhaps Noah was simply incapable of having an emotional awareness, and this limitation was not his fault.

I see this regularly in my work treating alcoholics, who typically do not accept treatment to stop their destructive drinking until they hit rock-bottom, i.e., until they experience a severe crisis which forces them to acknowledge their problem. In my book, *Substance Abusing High Achievers*, I cite cases of people of the highest intellect who know that their drinking is destructive, yet are unable to stop. One physician who was the director of a treatment center for alcoholics and who regularly saw the ruination caused by alcohol was himself a heavy drinker. His intellectual awareness of the dangers of drinking was not enough to make

The tzaddik functions similarly. G-d sends the neshamah of the tzaddik to this world to point to Hashem's greatness. People observe that the tzaddik manages, on a very reduced scale, to do some of the wondrous things that Hashem Himself does. Just as Hashem brings the rains, blesses the childless with offspring, makes small amounts plentiful, so does the intervention of the tzaddik accomplish the same. Because they realize that the tzaddik's effectiveness is entirely drawn from Hashem, people learn about His power and chesed through the life of the tzaddik.

The tzaddik teaches about his Creator in another important way as well. Those privileged enough to study the lifestyle of the tzaddik are taken in by his dedication, by his incessant service of Hashem, by the kedushah and purity of his pedestrian affairs. They see him conduct himself with wisdom, patience, and yir'as Hashem. They observe how his ahavas Hashem translates into love of people, and drawing them close to Torah. He hears how the tzaddik always defends other Jews, rather than criticizes them.

The observer has little choice but to connect the accomplishment of the tzaddik with HKBH. He credits not only the tzaddik himself, but understands that the tzaddik draws his greatness from Hashem himself. Thus, the tzaddik testifies to Hashem's greatness.

Noah reacted the same way to Shem's behavior. He was not merely pleased by the exemplary behavior of his son in that difficult episode, but understood that its source was the G-d to Whom Shem was connected. Therefore, Noah blessed not Shem, but the Divine Source from which flowed Shem's laudable actions.

him stop.

Billions of dollars have been spent to prevent young people from using drugs. None of the many prevention programs has proven effective. This is because regardless of how much we impress youngsters with the dangers of drugs, they achieve only an intellectual awareness, which is not sufficient to overcome the emotional desire to get "high."

Distraught parents whose child wishes to intermarry desperately try to discourage this move in every possible way. They have the rabbi talk to their child and they may take him or her to a psychologist. Rarely are these efforts successful. The child may understand why he should not intermarry, but this intellectual knowledge does not change his mind.

Even Noah, "a perfect tzaddik" believed yet did not believe.

אין ישראל נגאלים אלא מתוך צרה

- נאמר ב"ירחי כלה", אב תשע"א -

באמת אמרו (אבות-ג, ב) הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו, וכיצד שייך לשמוח בזמן שעדיין לא עברה הפורענות? עלינו לדעת שכל הפורענויות נועדו לעורר אותנו להתחזק ולחזור בתשובה, ועדיין לא ניכר חיזוק מיוחד בציבור, רק אולי משהו בפנימיות הלב.

כל קיומנו הוא נס בזכות התורה

כל אחד צריך לחשוב על המצב ולדעת כי "אשור לא יושיענו", ומה שיש מדינות בעולם שיש להם חשבונות לעזור לנו ועומדים לצידינו, זהו נס מן השמים! כמדומה שאף פעם לא היה המצב כמו היום, שיש מדינות שלמות נגד עם ישראל, שרוצים להשמיד להרוג ולאבד בלי שום סיבה, כמו שביקש המן הרשע בשעתו. חלק גדול מהעולם נגדנו ומבקשים להשמידנו רח"ל, ואינם מתביישים להודיע על כך בגלוי, ומצבנו ממש כמו שאמרו חז"ל (אסתר רבה י, יא) כבשה אחת בין שבעים זאבים.

כמדומני שאין חידוש בדברים שאמרנו, אבל צריכים להתעורר שיהיה איזה שינוי למעשה, להתחזק יותר בתורה ובתפילה, שיהיה יותר ברצינות, ויותר זמן, תלמוד תורה כנגד כולם, וכבר אמרו (מכות י, א) "מאי דכתיב עומדות היו רגלינו בשערך ירושלים מי גרם לרגלינו שיעמדו במלחמה שערי ירושלים שהיו עוסקים בתורה".

לימוד המוסר וחיזוק האמונה

ונזכיר דבר אחד חשוב מאד, שמפורש במשנה ברורה ובכל הפוסקים, לעסוק קצת בכל יום בספרי המוסר, יש הרבה ספרים מלאים בדברי חיזוק ומוסר, וכל אחד יכול למצוא ספר מוסר שהוא אוהב ללמוד בו, יש שאוהבים ללמוד 'אורחות צדיקים' שכתוב בסגנון שווה לכל נפש, ומתאים לכל אחד ואחד, והכרתי אחד שאוהב ללמוד בספר 'העיקרים' שיש בו דברים לחיזוק האמונה, וכהנה יש עוד הרבה ספרים, וכל אחד יכול לבחור ספר מוסר שמשפיע עליו ומושך אותו.

וכבר אמרו (מכות כד, א) "בא חבקוק והעמידן על אחת שנאמר וצדיק באמונתו יחיה", היינו שעיקר החיזוק צריך להיות באמונה, להתחזק באמונה שהכל בידי שמים ואין מקרה בעולם, וצריכים להודות להקב"ה על כל נשימה, שכל רגע של חיים הוא חסד מן השמים, ולהתנהג למעשה בהתאם לזה, כפי מה שהתורה מחייבת, שזה מה שכדאי לאדם, ובזה זוכה לעולם הבא וגם לפירותיהן בעולם הזה.

יהי רצון שנוזכה "ומתוך צרה המציאם פדות ורווחה", ונזכה לישועה קרובה!

יש פסוק בירמיה (ל, ו) "עת צרה היא ליעקב וממנה יוושע", היינו שישועה תבוא מתוך הצרה - "ממנה", וכן אמרו במדרש שוחר טוב (תהלים פוק קו) אמר רבי אלעזר אין ישראל נגאלים אלא מתוך חמישה דברים: מתוך צרה, ומתוך תפילה, ומתוך זכות אבות, ומתוך תשובה, ומתוך הק, והיינו גם כן שהצרה תביא את הגאולה והישועה, ויש להבין מה שייכות הצרה לגאולה, וכיצד הצרה תביא את הישועה?

ומצינו גם ביציאת מצרים שכתוב (שמות ב, כג) "ותעל שוועתם אל האלוקים מן העבודה", היינו שעצם הייסורים, גם בלא תפילה, הביאו את הישועה ואת הגאולה.

והענין בזה כי הייסורים ממרקים ומעוררים מידת הרחמים, ואמנם ודאי שצריך גם תשובה, אך הייסורים מעוררים לתשובה, ומתוך הייסורים אדם מקבל הבנה שהעולם הזה הוא כלום, והעולם הבא הוא העיקר. לכן אמרו שהגאולה תבוא מתוך הצרה, וממנה יוושע, כי הצרה מעוררת לתשובה ולתיקון המעשים.

קיומנו בתוך כל הסכנות - השגחה מיוחדת

והנה בימים אלו יש מצב של [מלחמה] בדרום הארץ, ויש שחושבים כי הצרה נוגעת רק לתושבי הדרום ואינה שייכת אלינו, אבל זה לא נכון, ומה שאיננו נמצאים בתוך הצרה זהו נס ממש, כי כדוע שאין מקום בטוח כאן בארץ, ובמדינות העולם רואים את הסכנה שיש כאן, כפי שסיפר לי אחד שהוא "אזרח חוץ", שקיבל מכתב ממדינתו שהם חוששים לשלומם וקוראים לו לשוב לארצו, כי הם רואים את המקום הזה כמקום מסוכן, וזוהי המציאות באמת, רק אנחנו לא מרגישים בזה, ושמעתי ממרן הרב מפוניבז' צ"ל שאמר כי מה שאנו יושבים כאן בבטחה ללא מורא ופחד, זהו מכוח הבטחת התורה (ויקדא כו, ה) "וישבתם לבטח בארצכם", ואין זה בדרך הטבע אלא נס בתוך נס, נס אחד הוא עצם הדבר שאנחנו חיים ומתקיימים בתוך כל הסכנות, והנס השני הוא מה שאנחנו רגועים ובטוחים ולא מרגישים את הסכנה, כמו שאמרו (נדה לא, א) שאין בעל הנס מכיר בניסו.

הפורענות אזהרה משמים להתעורר לתשובה

וכשרואים את המציאות והמצב בדרום הארץ, זוהי אזהרה מן השמים, שעלינו להתעורר מזה, כמו שאמרו חז"ל (יבמות סג, א) אין פורענות באה לעולם אלא בשביל ישראל שנאמר הכרתי גויים נשמו פינותם החרבתי חוצותם, וכתיב אמרתי אך תיראי אותי תקחי מוסר. היינו שכל האסונות והפורענויות שיש בעולם, נועדו בשביל כלל ישראל, שיראו שיש השגחה, ועל ידי זה יתעוררו לחזור בתשובה. אבל נדמה שאנחנו נשארים רגועים, ושומעים פורענויות ולא מתעוררים מזה.

יש פסוק בישעיה (מב, כה) "ותלהטהו מסביב ולא ידע ותבער בו ולא ישים על לב", היינו שבתחילה יש פורענות "מסביב" - במדינות העולם, אבל אם זה לא מספיק, "ולא ידע", לא מתעוררים לתיקון המעשים, אזי "ותבער בו" - האש שורפת כבר "בו", בתוכו, ועדיין "לא ישים על לב" - לא שמים לב לחשוב מה הסיבה, ואם לא מתבוננים מה רוצים מן השמים, זה גורם למצב גרוע יותר של פורענות רח"ל (עייין שערי תשובה ב, ב).

והנה כבר ימים רבים שיש פורענויות מסביב, מהפכות ומלחמות במדינות ערב, ויש שרואים ושמחים לאיד, אבל



התהגה הראוה בזמני סכנה



באמור בשיעור היומי בעת מלחמה,
מנ"א תשע"ד

בימים אלו מפעם לפעם נשמעות "אזעקות", ויש כאלה שיוצאים החוצה ונהנים לראות את נפילת הטילים. והנה [מבלי להיכנס לסכנה שבדבר] אם מפסיקים לזה באמצע הלימוד, ודאי שזה איסור חמור, כמו שאמרו (אבות ג, ו) המהלך בדרך ושונה, ואומר מה באה אילן זה, מועלה עליו הכתוב כאילו מתחייב בנפשו, היינו שאם אדם הולך בדרך וחוזר על תלמודו, ובאמצע הוא מפסיק להתבונן בנפלאות הבריאה, אף על פי שיש בזה חיזוק האמונה ועבודה שבלב, אם הוא מפסיק לזה באמצע הלימוד זה חמור מאד, ואמרו (תגאה יב, ג) כל הפוסק מדברי תורה ועוסק בדברי שיחה נאכילים אותו גחלי רתמים.

וגם שלא בשעת הלימוד זה לא ראוי, שהרי ציבור גדול מישראל שרויים כעת בצער, ונמצאים בסכנת נפשות ובפחד מורא, וצריכים להשתתף בצער הציבור, כפי שכבר סיפרתי שהיה אחד כאן בארץ, שאחיו נשלח לעבודת פרך בסיביר (Siberia) שברוסיה, ובכל הימים שאחיו היה בסיביר, גם הוא לא ישן על מיטה בוחה, מפני שלא היה מסוגל לישן בנוח כשאחיו מצטער, ואמנם אי אפשר לדרוש מהציבור עד כדי כך, אבל בודאי שאין ראוי "להתענג בתענוגים" בזמן שרבים מישראל שרויים בצער.

Challenging Times

- Rabbi Shalom Rosner



These are the generations of Noah, Noah was a righteous man he was perfect in his generations; Noah walked with God. (Bereshit 6:9).

There are many derashas on the first pasuk of parshas noach. Most relate to the term tzaddik (righteous) and dorosav (his generation) to determine whether Noah was a true righteous person or he was righteous only in comparison to his society. Let's focus on a different word in this pasuk – the word "היה" -was. There is a midrash (Bereshis Rabbah 30:8) that states that the word היה (was) is used to depict five individuals in tanach. Noah – Noah was a righteous man (Bereshis 6:9); Yosef – Yosef was seventeen years old (Bereshis 37:2); Moshe- Moshe was pasturing the flocks of Yisro. There must be some deeper meaning for the use of the word "hayah" in connection with each of these individuals and the way they were able to perceive a "new world". In his book "Power of a Vort", Rabbi Yissachar Frand offers the following insight. We witness two diverging approaches among those who suffer a tragedy. Some people are able to overcome a seemingly hopeless situation, while others become obsessed with their troubles, romanticize over how wonderful the past was and it becomes impossible for them to move on. Perhaps the lesson this midrash is suggesting – lies in the word "hayah" – was. The key to being able to experience a "new world" is to let the past fade rather than harp on it. For example, it must have been very difficult for Noah to adapt to the new reality following his exit from the ark. There was not a soul to be found. Complete destruction – as what would transpire following a nuclear war. Climate change. Noah did not sit and contemplate his glorious past, rather he let it go. He began to build his future- at the age of 601!

We witnessed this in our generation with people who survived the Holocaust. The Klausenberg Rebbe for example, lost his wife and eleven children, yet he was able to pick up the pieces, rebuild and establish a Hassidic dynasty with tens of thousands of followers. This was possible because he had the attitude of "hayah" – what happened in the past was terrible, but he was able to put it behind him and move forward. Again, this is not an easy task and we cannot judge anyone's reaction to experiencing a tragic event. Yet, in order to be able to rebuild, one has to put the past behind them and focus on building a brighter future.

We are all currently experiencing very challenging times. No matter how difficult and challenging the current environment, we cannot allow ourselves to dwell on the past, rather we have to focus on what can be done to rebuild. May we be able to emulate these five individuals who rose from despair and were each successful at building a bright future.

JOKES

Want to hear a joke about a roof?

The first one's on the house.

How come teddy bears never want to eat anything?

Because they're always stuffed.

Where should you go in the room if you're feeling cold?

The corner- it's 90 degrees there

I can never take my dog to the park because the ducks keep trying to bite him.

I guess that's what I get for buying a pure bread dog.

What's the difference between a poorly dressed man on a unicycle and a well-dressed man on a bicycle?

Attire.

You know why you never see elephants hiding up in trees?

Because they're really good at it.

A horse walks into a bar.

The bartender says, "Why the long face?"

I stayed up all night and tried to figure out where the sun was.

Then it dawned on me.

I couldn't believe the highway department called my dad a thief.

But when I got home, the signs were all there.

Can a kangaroo jump higher than the Empire State Building?

Of course! The Empire State Building can't jump.

What did the duck say when it bought some lipstick?

"Put it on my bill."

"Did you hear about the golfer who was hospitalized?

The doctors say it was due to too many strokes.

What did the tie say to the hat? You go on ahead. I'll hang around.

I started a new job as a tailor last week.

It's been sew-sew.

What kind of shoes does a spy wear?

Sneakers.

I've been trying to make a

sarcastic club, but it's been really hard to tell if people are interested in joining or not.

A Roman legionnaire walks into a bar, holds up two fingers and says, "Five beers, please."

I tried to catch fog yesterday.

Mist.

Working in a mirror factory is something I can totally see myself doing.

I got a new job last week as the new top guy at Old MacDonald's farm.

I'm the new C-I-E-I-O.

What washes up on very small beaches?

Micro-waves.

What did one elevator say to the other?

I think I'm coming down with something.

What happened when a faucet, a tomato, and some lettuce ran a race together?

The lettuce was ahead, the faucet was running, and the tomato was trying to ketchup.

What do you call a belt with a watch on it?

A waist of time.

What did the grape do when it got stepped on?

It let out a little wine

I have an inferiority complex, but it's not a very good one.

I told my doctor that I broke my arm in two places. He told me to stop going to those places.

I was wondering why the baseball kept getting bigger and bigger, and then it hit me.

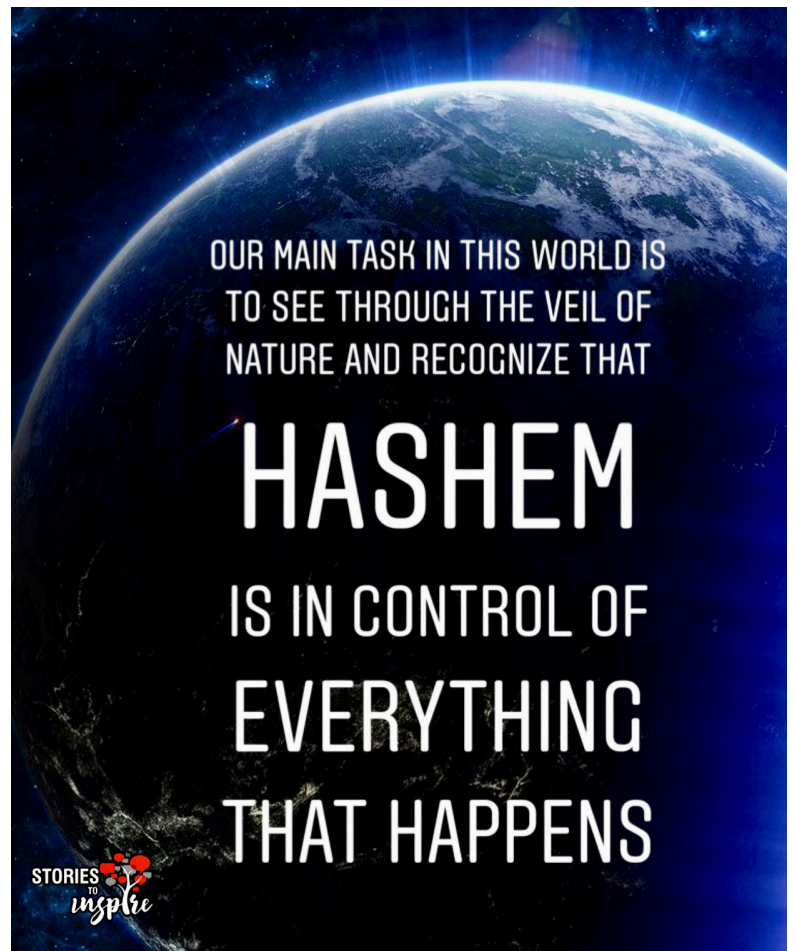
Why did the employee get fired from the calendar factory?

She took a day off.

Worrying works! Case in point: 90% of the things I worry about never happen.

I ordered a chicken and an egg from Amazon. I'll let you know which comes first.

I broke my finger last week. On the other hand, I am OK.





Noah's Spiritual Leadership

- Rabbi Berel Wein

The usual take on Noach seems to be that even though he was himself a righteous individual he really is not to be overly commended since he was unable – some say even unwilling – to save his generation from the cataclysm of the flood.

Since the opinions of the rabbis and the sages of Israel over all of the ages is pretty much divided on how to deal with Noach – especially vis a vis Avraham – I really cannot venture a definitive opinion on this matter. However, as an individual and certainly as a rabbi I empathize greatly with Noach and the challenges that he faced.

The story is told about a great Jewish holy man (insert any favorite name you may wish here) who once ruefully stated: "When I was young and fresh out of my yeshiva training and undertaking my first rabbinic post I was convinced that I could influence all of humankind for the good. However, as I grew older I realized that this was beyond my abilities, so I concentrated my efforts on changing my community for the better.

As I grew still older, I realized that this was also beyond my capabilities so I decided to concentrate my efforts on my synagogue members solely and elevate them spiritually to proper heights. This I also discovered was not within my capabilities so I now concentrated on changing my family members for the better.

When it became apparent to me that this was also a somewhat futile effort, I finally realized that my efforts should be directed solely towards my own personal self-improvement." Though this is obviously an overly pessimistic view of Jewish spiritual leadership and its ability to change and influence people, it certainly gives us an insight into Noach, his greatness and eventual tragedy.

Noach builds his ark publicly and painstakingly over many decades. He exhorts his generation to repent from its evil ways and warns of the coming apocalypse. For his pains and prescience, he is mocked and reviled, rejected and isolated. Some of his own descendants will eventually betray him with their behavior and attitudes.

It is not the trauma of the Flood itself that so depresses Noach as much as it is that somehow he has not found a way to communicate his message to his society and even to his own family. We are told little about Noach after his family disappointments upon emerging from the ark. He is apparently sapped of his will to influence others after so many years of being rejected. He sees no basic difference in post-flood humankind than in pre-flood humankind.

Avraham will also face many disappointments and failures in his chosen mission of spreading Godliness in a heathen, immoral and violent world. But if Avraham will initially fail with Yishmael he will succeed with Yitzhak. If Avraham cannot enlist Lot in his cause he will at least save him from destruction. If he cannot change Sodom he will strive to see that it is never again rebuilt.

The true test of spiritual leadership is what happens after one's dreaded disappointments have proven to have been accurate. Since Noach could not save his generation prior to the flood, he somehow gave up on the generations after the flood as well. Therein lays the undertone of implicit criticism of this great and pious person that is reflected in Jewish rabbinic tradition over the ages.

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