

# עטרת השבוע

## Ateres HaShavua

A Weekly Torah Publication from the Students of Mesivta Ateres Yaakov  
Ruth & Hyman Simon High School

פרשת נח  
תשע"ג

October 20, 2012

Candle Lighting:	5:50
First קריאת שמע זמן:	9:19
Second קריאת שמע זמן:	9:55
First תפלה זמן:	10:26
Second תפלה זמן:	10:50
שקיעה	6:06
Earliest הבדלה:	6:56 <small>(50 minutes)</small>

*All times are for The Five Towns*

This week's edition of the Ateres HaShavua is sponsored by Rabbi & Mrs. Leibe Wolf 'לע"נ רות בת אריה נפטרת ו' מרחשון

This week's edition of the Ateres HaShavua is Sponsored by Mr. & Mrs. Avi Behar on the birth of their son Ezra Tuvia

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### TRUE KINDNESS

By Rabbi Leibe Wolf, 10th Grade Rebbe

The Torah describes Avraham Avinu as the "sar shel chesed", the paragon of kindness. However, perhaps Noah who preceded Avraham Avinu should be described as נח איש חסד. After all, look at the kindness Noah dealt to the animals in the teivah. For close to a year, day and night, he persevered in caring for all the animals of the teivah.

However, the Torah does not characterize Noah as a baal chesed because he did what was required of him mitzad hadin. He was responsible for the care of the animals put in his charge. Avraham Avinu went beyond the call of duty, and conducted himself as a paragon of chesed because his penimius, his inner self, called within him to do so. Avraham erected a tent with four doors because he envisioned the wayfarer approaching the back of his tent with a parched throat. Therefore, Avraham erected a tent with a door in each direction, truly feeling for the wayfarers. Chazal tell us את האלקים התהלך נח the word את over here means עם with. Noah needed assistance from HaKadosh Baruch Hu, and HaKadosh Baruch Hu provided that aid, whereas Avraham Avinu was mechazek himself, and reached the madriegah where he didn't need any extra assistance, as the pasuk says, "אשר התהלכתי לפניו" "That I walked before Him."

Avraham Avinu was mispallel for the cities of Sodom and Amorah where only resham dwelled. The inhabitants of Sodom were the antithesis of what

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### RESULTS OF OUR ACTIONS

By Gavriel Guttman, 12th Grade

The Ramban, commenting on a commentary from Rashi in regard to the 1st pasuk in Beraishis states that even though the average person will never be able to understand the events described in sefer Beraishis it is still of great use because the events described provide a diagram to how Mishpat Elokim in the world works. Beraishis described how Chava didn't listen to her husband and thus did not listen to Hashem then causing Adam to sin which resulted in punishments for Adam and Chava, and the nachash who started the chain reaction. Kayin and Hevel are then born and the Torah then describes both their korbonos and how Kayin's korbon was not accepted. Hashem then introduced the idea of teshuva to Kayin who subsequently ignores that suggestion and kills Hevel. Kayin is then forced to travel for the rest of his life as a punishment for what he did. The story continues up until Noah who is the one righteous person amongst people who steal and do avayros and avoda zara. Hashem tells Noah that he is going to destroy the world and that Noah can be saved if he builds himself a teiva

The story goes on and everybody knows that in the end, Noah survives and the world lives happily ever after; at least for a little bit. But after reading about these events in the Torah, a person should be faced with an extremely fundamental question: Beraishis is here to teach us about how Mishpat Hashem works, but do we see the consequences that happened to the *dor hamabul* happening to us? The crimes of the *dor hamabul* were brazen stealing, adultery, and other promiscuous

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# ATERES HASHAVUA

*Rabbi Leibe Wolf (Continued from page 1)*

Avraham represented. They forbade anyone to invite guests, yet Avraham was mispallel for them because as long as they were alive, he felt that there was hope they would be Chozer B'teshuva, because his kavanos were L'shem Shamayim.

Noach however felt that al pi din, his generation deserved death, and therefore, so be it. He was not mispallel for his generation and therefore we find Chazal referring to the mabul as ,”מִי נִהַ” as to imply that his insensitivity for his generation caused the mabul to come. The first Bais HaMikdash was destroyed because of the three cardinal sins. Seventy years later the second Beis HaMikdash was built. However, 420 years later because of sinas chinam it was destroyed, and as of yet has not been rebuilt. The opposite of sinas chinam is ahavas chinam; love for no reason except because your fellow man is a Yid!

In the tefillah of Yomim Noraim the Chazan recites, וכלנו מלכנו זכור רחמיך וכבוש כעסך וכלה “אבינו מלכנו זכור רחמיך וכבוש כעסך וכלה... דבר... וכל גזירה רעה ושנאת חנם מעלינו ומעל כל בני ברייתך” We know when Chazal enumerate by listing, it is done from the lightest to the heaviest. Obviously sinas chinam is the last on the list since it is the most severe aveirah. On Purim we say, “ברוך מרדכי היהודי, וארור המן אשר בקש לאבד כל היהודים” When cursing Haman we recite a reason, yet when blessing Mordechai no reason is recited; he is blessed simply because he was a Yehudi. From all these lessons of chesed, we can gain immensely and truly be zoche to the geulah shleimah through the merit of ahavas chaim, speedily in our day.

*Gavriel Guttman (Continued from page 1)*

actions, and worship. I can personally say that I know people who commit these sins and have yet to see the apocalypse.

Parshas Noach at first glance, seems to be teaching us that if we do bad things, then bad will happen to us but this is not always so evident in the real world. How can we answer this apparent contradiction between the Torah and reality?

To answer the apparent contradiction the pesukim in Noach must be looked at more carefully. The pasuk says “וַיֹּאמֶר אֱלֹקִים לְנֹחַ כֹּל בֶּשֶׂר בָּא לִפְנֵי כִי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתָם אֶת – הָאָרֶץ” (Noach 6:13) – “And Elokim said to Noach, the end of all flesh has come before me because the land is full of ‘treachery’ because of them and behold they are destroying the land” (Noach 6:13). Looking at the language of the pasuk does not seem to be taking responsibility for the upcoming destruction of mankind; He blames it all on man. He tells Noach that they, the people have brought this destruction upon themselves and they are destroying the land. What does this tell us about Mishpat Hashem?

Hashem doesn't send lightning bolts upon people when they sin, nor does he send a mabul to everyone. Each individual sin is its own sin and it brings its own consequence. Reward and punishment is a very natural concept; the Torah is not telling us anything extraordinary. It is simple that every action a person does will have a consequence, good or bad. Any gentile on the straight can tell you this. What the Torah is adding is the idea that Hashem is behind it all. So yes, when we steal, a mabul will most probably not occur but we will be punished in our own way. This is perhaps the message we can derive from this extraordinary parsha.

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## Stories of Tzaddikim

By Azriel Goldman

When Rabbi Mordechai Kamenetzky was in seventh grade, one of his classmates was frustrated at a difficult commentary that Rashi had cited. "I don't like this Rashi," quipped the student. The rebbe, Rav Shmuel Dishon shlit"a, stopped him short with a story that occurred to his friend Chaim. Chaim was on a tour of Paris' Louvre. On the tour was an elderly American woman, whose appreciation for art must have begun and ended with her grandchildren's works which hung proudly on her refrigerator. As the guide passed the Mona Lisa, the oohs and ahs of the crowd were drowned out by the cynicism of the woman. "Is she smiling or not smiling? Can't DiVinci make up his mind?" she kvetched. The Rembrandts and Reubens did not forego her criticisms either.

When the guide began to explain the distinction of painting style, the differences of oils and brushstrokes and a host of other amazing facts and analysis, the women let out a sigh of impatience. "I really don't see what is so wonderful about these pictures! My gr..." The guide cut her short. In perfect English with a French accent, he began. "My dear madam, when you go to the Louvre you must realize the paintings are no longer on trial. They have already been scrutinized and analyzed by those who have spent their entire lives studying art. Every stroke of the brushes has been praised and critiqued. What hangs here are the standard bearers for every generation of artists to come. "No my dear," he continued, "at the Louvre, the paintings are not on trial. It is you who are on trial. The paintings have passed the test. It is you who have failed." Needless to say, Reb Kamenetzky's classmate understood their Rebbe's point.

### Thoughts On The Haftorah

**New**

By Ari Halpern

In the haftorah for this week's Parsha, Parshas Noach, Hashem informs the prophet, Yeshaya, that he is approaching the final exile. He explains to Yeshaya that the happiness at the time of the redemption would far exceed the pain of the harsh exile. He then says that, just as he promised to never bring another flood to destroy the earth, He would also guarantee to make the next exile the last one. When the pasuk speaks of this comparison it uses the phrase, "Ki-Mai Noach." The commentaries debate whether the phrase "Ki-Mai" is one or two words. Some hold that the phrase should be read as one word, Kiyemai (like the days of), while others maintain that it should be read as two words, Ki Mai (like the waters of). At first glance, the second Pshat seems to be the obvious meaning of the Pasuk because several words later the expression Mai-Noach appears, which can only mean the waters of Noach. What could have prompted some commentaries to prefer the first Pshat?

Possibly, we might be able to answer that those commentaries are looking at the way the words are connected by dashes in the Pasuk. In the beginning of the Pasuk it says "Ki-Mai" and then Noach, while later on the pasok refers to "Mai-Noach". It seems that linking the word "Mai" with different words implies different translations of the word. Perhaps, Yeshaya is using poetic license or a pun by using two different metaphors for the Mabul in the same pasuk - "the days of Noach" and "the waters of Noach."

## אם תשיב משבת רגלך

### Tochain- Grinding

Basic Premise– The basic premise of tochain is grinding up something in to a new substance made up of the smaller pieces that would be fit for use. This does not mean that one must grind something up into tiny particles to transgress this melacha, even just to break something down into smaller pieces would be considered tochain.

Tochain in the Mishkan– Tochain was used to grind wheat into flour for the lechem hapanim. It was also used to grind up herbs and plants for the various dyes that were needed.

Shiur needed to transgress Tochain– According to the Rabbanim there is no shiur needed to transgress the melacha of tochain because breaking anything down into any amount of pieces is still considered tochain.

Exceptions of Tochain– There are 4 exceptions of tochain.:

1) Tochain only applies to earth grown foods. This means that any food which is not from the ground, like cheese, meat, etc. may be ground.

2) There is no melacha of tochain on something which is already ground. This means that one can crush or grind foods that were previously ground. For example, one may grind a cookie into crumbs because the main ingredient in a cookie (flour) is already ground.

3) Just like borer, tochain is allowed if it is to be used immediately afterwards.

4) Tochain is exempted if it is done with a shinui ( abnormal manner)

Next week iy'H we will discuss what is and isn't tochain

### **OUTREACH INITIATIVE**

By Eli Bienstock 12th grade

“אלה תולדת נח נח איש צדיק תמים היה בדרתיו את האלקים התהלך נח”

“These were the children of Noach, Noach was a righteous man, complete in his generations, Noach walked with g-d. (6:9)

The parshah begins with praising Noach. It says that he was righteous, complete, and he was so holy that he even was zocheh to walk with Hashem. However, when the Torah mentions Avraham later in the sefer, Rashi adds that not only did Avraham walk with Hashem, but he walked in front of Hashem! Clearly Avraham is on a higher level than Noach. Why was this so? What did Noach do that made him on a lower level than Avraham? Horav Zaidel Epstein responds to this by saying that the difference between Avraham and Noach were in the heritage of serving Hashem. Noach was unable to convince others Hashem's existence, ultimately forcing the destruction of the world. Avraham on the other hand was very instrumental in converting people to the ways of Hashem. Rashi tells us in next weeks parsha that both Avraham and Sarah would go each day and try to convert people. Furthermore, a Ben Noach is someone who is only commanded to do seven mitzvos while Avraham's children have 613 mitzvos. A Ben Noach requires guidance and support from others to sustain his faith. However, Avraham's descendants do not need counseling but can be on their own. Bnei Avraham strive to be able to learn Torah on their own, and ultimately teach others. Bnei Avraham strive to be their best no matter what it takes. Avraham took the initiative and convinced others to see the true path which gave him the zechus to walk in front of Hashem.



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