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COMMUNITY PARASHA SHEET

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Lirefuat Yitschak Ben Mazal Douek
Hakohen Betch Shaar Cholei Yisrael.

NOACH

3rd CHESHVAN 5777

Shabbat begins: 16:12

Shabbat ends: 17:16



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Beneath The Surface

Have you ever seen an iceberg up close? Take a look at the picture on this page. Quite startling. The photograph came from a rig manager for Global Marine Drilling in St. John, Newfoundland. They have to divert the path of the iceberg away from the rig by towing it with ships. The estimated weight: 300,000,000 tons! So I was told, until I did some research. In reality, this image was produced in 1999 by Ralph A. Clevenger, a professional nature and underwater photographer. As Mr. Clevenger explained, this image is

not a single photograph but a composite of four different photographs (not all taken in the same place):

"The iceberg image is a digital composite that I designed to illustrate the concept of "what you see is not necessarily what you get". As an underwater photographer I knew that my "vision" of what a big iceberg looks like was impossible to get in reality so I had to create it. The image exists in nature but due to water visibility is not possible to capture on film."



There are 4 separate images involved; the sky, the background, the top iceberg (shot in Antarctica), and the underwater iceberg (shot above water in Alaska and flipped in the final composite).

When one approaches the reading of the Torah one should do so with this idea in mind. Our view is only the tip of the iceberg, beneath lies much more. We spend a lifetime studying G-d's unique blessing to mankind. There are many facets to the Torah. It's up to us to learn, put the images together and reveal the deeper beauty.

Upon leaving the ark after the Mabul (deluge) Noah planted a vineyard. The vineyard produced grapes and Noah made wine which he drank and became "intoxicated". Alone in his tent, Noah disrobed and fell into a deep sleep. While asleep and uncovered, Canaan the son of Cham, and Noah's grandson, entered his grandfather's private residence, and upon seeing his grandfather's less than dignified condition informed his father. Cham

Living with Mitzvos

1. Why was he called the name "Noach"?
2. What is the difference between the ship of the tayva and an ordinary ship?
3. Was there any creatures that did not enter the Tayva and still managed to survive?
4. A minimum of two of each animal were taken to ensure their survival, a male and female. Why did he take more from the kosher animals?
5. What leftovers do we have nowadays still from the Mabul's waters?
6. Do we know anything that happened to Noah's Tayva afterwards?
7. Noah has three sons. What was their order of birth from oldest to youngest?
8. Is there any special reason why Noah did not have any daughters (only three sons)?
9. If it was already a miracle how everything managed to fit into the tayva then why does the Torah need to say the specific dimensions of it (300 amos by 50 by 30)?
10. How did Noah know how much food to take into the tayva – when he would be allowed out?
11. Who lived the longest in history and how old?
12. Hashem closed the door of the tayva (Noach, 7:16). Why not Noah?
13. The fish did not die in the mabul (Rashi, Noach, 7:22). Why?

Answers On Page 3

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entered his father's tent, degraded and assaulted his father's dignity and then told his two brothers (Shem and Yefet) who undertook to care for their father without further compromising his dignity. After these events the Torah proceeds to list Noach's descendants. Noach's son Cham had a son called Kush. The Torah then lists five children of Kush followed by what would seem on the surface a simple introduction to Kush's sixth son, Nimrod;

(Bereishit 10:7) And the sons of Kush were Seba and Havilah and Sabta and Raamah and Sabtecha...

(10:8) And Kush begot Nimrod; he began to be a mighty man in the land.

(10:9) He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before G-d."

Our Sages asks two fascinating questions on these Pesukim which really open our understanding to what lies beneath the surface.

Firstly, why did the Torah separate Nimrod from the other brothers? He should have been mentioned together with them in Pasuk 7.

Secondly, Nimrod was an evil person. Why is he given the titles of "a mighty man" and "a mighty hunter before G-d"? Why mention G-d's name, surely Nimrod represented the exact opposite?

The Zera Barech brings the great debate that ravaged between Avraham and Nimrod. (Tana Dvei Eliyahu (Perek 25)) Nimrod was seen as a god. The people revered him and no one ever dared challenge his word. Until Avraham came on the scene. Nimrod was furious at Avraham and said, "Do you not know that I am the master of all: the sun, moon, stars, Mazalot. People are nothing to me. Why do you try and destroy my gods?"

Avraham wisely answered Nimrod in several ways, challenging Nimrod to prove that he has the power to be master over the constellations; daring him to make the sun rise in the west and settle in the east.

Avraham ended with a knockout blow.

"Don't be astonished, you are not master of the world. Rather you are merely son of Kush. If you were the master of the world, how come you never saved your father from dying?"

Nimrod was beaten.

The Zera Barech explains that this is the reason why the Pasuk goes out of its way to stress that Kush begot Nimrod. He was no real god. He was but a mortal the son of Kush.

The Ben Ish Chai (Od Yosef Chai) explains that this is also the reason that Nimrod is called "a mighty man in the land". He was after all mighty, but the Torah is stressing that his might was only

in the land. He was physically strong, but in reality had no powers over the constellations.

Once Avraham had challenged him and the word spread, people realised he was no god, rather he was human like them. It is then that whenever they met a person who pretended to be a god they said, "Like Nimrod, a mighty hunter before G-d." They would challenge fake gods, with the slander of trying to copy Nimrod. As if to say we all know that Nimrod was a scam, a hunter who tried to trap people into thinking he was a god, and you are just like him. Avraham was able to turn a situation with a false god like Nimrod, into a real saying that included delegitimising Nimrod whilst at the same time through comparing to the real G-d, sanctifying G-d's name.

We have now delved beneath the surface of what seem to be simple Pesukim. The Torah is laden with gems beneath the surface. Deep down lies the story of Avraham and Nimrod, the realisation in the world that Nimrod was a scam and that in fact the Torah is not complimenting Nimrod but rather chastising him for he became known to be the first revealed conman.

The more we learn the more we realise how much we don't know!



RABBI MASHIACH KELATY

Never Enough!

Many of you will be familiar with the following domestic scene:

Husband goes out shopping, bearing huge shopping list from Wife. Husband goes to kosher shop, trawling round and round the aisles, furiously crossing off things from the the list. Thinking (foolishly) that this will end soon. But meanwhile Husband answers his phone on many different occasions while Wife adds more items to the list (reminds me of Yaakov Avinu crossing the River

Yabbok countless times, at the angels' behest). And lo and behold – despite the sheer volume of items filling his trolley – the list keeps getting bigger. One step forward, two steps back.

Finally, husband arrives home, after visiting several kosher shops (of course – you can't expect to find everything in just one place, can you?). As he crosses the threshold, he greets Wife cordially, gives her the flowers he's bought her (they weren't even on the list – that's just his brownie points), and proceeds to unpack the shopping. It's all going swimmingly, until.....Wife finds out Husband forgot the tin of peas.

The nature of this publication and its holy readership prevents me from relating the next scene.

Do you ever get the feeling that whatever you do, it's just *never enough*?

Well here's the strange thing: After spending what was effectively *the entire lifespan of Moses* building a gigantic floating zoo, you may be surprised to

hear that Noach, the man who found grace in the eyes of G-d, who, with his family, were the progenitors of all future humankind, was criticised with actually being *responsible* for the flood. In this week's Haftorah, the mabul is called "Mei Noach" – the waters of Noach - indicating Noach's culpability for the world's worst disaster.

Chazal tell us that this was because when the flood was due to start, Noach waited outside the Ark to see if the rain would really fall. Only when it started did he finally enter the Ark.

But hang on a minute - wasn't he the tzaddik? Why does the Torah rain on his parade? (sic)

The story is told of a town suffering from a very heavy drought. Small groups of people gathered in the shuls and batei midrash to say tehillim and beseech Hashem for mercy. Despite the best efforts of the people, not a drop of rain was forthcoming.



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Once the situation had become almost intolerable, the Rabbi of the town made an announcement to all the townspeople: he ordered the entire population to gather in the town square to pray in perfect unity and harmony to the Creator. Yes, they would storm the Heavens with their united prayer!

At the appointed time, all the people came together and were ready and waiting for the Rabbi to instruct them.

When the Rabbi turned up, though, he took one look at the vast crowd and hung his head in despair.

With a voice of helplessness and a sigh of desperation, he muttered "This will never work".

"Why not?" asked his gabai. "Rabbi we are all here! Just as you instructed!"

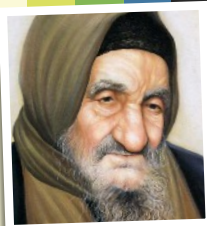
The Rabbi looked up and said "I know. But not one single person brought an umbrella!"

One may have the strength of character to spend 120 years on a mission to rescue the world. But if your faith does not surpass your efforts, you may need more than an umbrella to weather the storm.

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STORIES OF OUR CHACHAMIM

The Baba Sali

A young Israeli soldier who was injured in battle arrived at Rav Yisrael Abuchatzera's home in Netivot in a wheelchair. He told Rav Yisrael his story: "I was injured by a bullet in my back during the Yom Kippur War. Although I underwent a series of operations, I am still a cripple and can't stand up. One of my legs is so bad that the doctors want to amputate it. A friend suggested that I visit the Rav, who is supposed to work wonders with his prayers. At first I refused. But in my despair, I decided to give it a try."

"Do you put on tefillin every day?" Rav Yisrael asked. "No."

"Do you keep Shabbat?"

"No."

"If such is the case," Rav Yisrael replied, "you should be thankful that only one leg is in such a serious condition. We believe that Hashem gives us healthy limbs so that we may serve Him. Those who don't keep the mitzvot should regard their healthy limbs as gifts."

At that, the young man burst into tears.

Rav Yisrael looked him the eye and asked, "If I bless you that you will be able to stand, will you begin to observe the mitzvot?"

"Yes," the young man eagerly replied.

Living with Mitzvos

1. Rashi (5:29) says that this name is associated with "comfort" as he invented the plough that helped man till the land.
2. The difference lies in the shape. Usually a ship is narrow at the bottom and widens as it goes upwards. It also has sails. However, the tayva was the opposite being wide at the bottom and went narrower as it went upwards and was without sails. (Ibn Ezra, Noach, 6:14)
3. The fish survived in the water and Oig survived near the Tayva, outside it.
4. Noach knew that later he would bring sacrifices from them. The Radak adds that since meat was permitted to mankind and Noach kept the Torah, he took more kosher animals to replenish the stocks to enable the eating of meat.
5. Certain hot waters like Chamei Teveria, the hot springs of Teveria (Rashi, 8:2) that were not closed when the Mabul finished.
6. There is a Midrash on Megillas Ester that Homon managed to get such a long piece of wood the size of fifty Amos from the Tayva of Noach.
7. There are three opinions. The Radak (Divrei Hayomim I, 1:2) holds that it is like the order always mentioned in the pesukim, namely Sheim then Chom and then Yefes. The Ramban holds that Yefes was the oldest and then was Sheim with Chom being the youngest. The Sifsei Chachomim learns in Rashi (5:32) that the oldest was Yefes then Chom and Sheim was the youngest.
8. It appears that he did not have any daughters. The reason not to have them before the Mabul is perhaps like the reason why the Ramban (Bereishis, 24:1) brings why Avrohom did not have a daughter. Because the people around him were evil and a woman is under the influence of her husband, therefore she would not find a fitting husband. After the flood, according to some opinions, Noach was castrated and therefore could not have more children.
9. Rabbeinu Bechai (6:15) explains that we see from here an important principle. We need to do as much as we can in teva and then Hashem will do the rest as miracles.
10. Either he knew in advance how long he would be there. Alternatively, he took a reasonable amount and he knew that Hashem would do a miracle and ensure that from that food there would remain plenty with which to feed all of them on the tayva.
11. Mesushelach who lived to the old age of 969.
12. The Bechor Shor says since animals came by themselves Noach was scared to close the door in case there would be more who were meant to enter. Hashem who knew when the last one came in then closed the door.
13. The Maharal says that since they were the only creatures who were not with man when he negatively influenced all the other creatures on land therefore they did not deserve to be punished.

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"Then give me your hand, and may you have a refua sheleima (full recovery)." After the young man kissed Rav Yisrael's hand, Rebbetzin Abuchatzera told him to try and stand up. To his surprise, he was able to stand up immediately, and even take a number of steps without assistance. Startled by the remarkable change in his situation, the young man ran out of the

house in search of a telephone. The nearest telephone was in Yeshivas Hanegev, a few feet away from Rav Yisrael's home. The young man raced over to the yeshiva, and called his family to tell them about the miracle. The yeshiva students, who overheard the conversation, were

stunned. Taking him by the hand, they broke out into a fervent dance. A short while later, the young man returned to Rav Yisrael's house with many of the yeshiva students, and a special seuda (party) was held in honour of the miracle.

Reb Shneur Zalman of Liadi

Reb Shneur Zalman sat in prison day after day, with nothing to eat but a few fruits and vegetables. He would not eat non-Kosher food, even though he was so hungry and weak!

The warden (head of the jail) tried to get him to eat some cooked food. "I will not eat non-kosher food under any circumstances!" declared the Rav "Well," said the warden, "if I get you Kosher food, will you eat it?" The Rav replied, "Yes, but only if it is cooked by a Jew, and you personally take it from him and bring it to me!"

So the warden searched secretly for a reliable Jew, and found a chossid, Reb Mordechai, who could give him the food. He didn't tell Reb Mordechai who it was for, though! Of course, the chossid wondered.

He decided to put a note on the bottom of the jar of food to find out if Reb Shneur Zalman might be getting this food, because then he can tell the Chassidim that the Rav is alive! He hoped the warden wouldn't catch him by finding the note, because then he would probably be arrested, too.

The next day the jar was returned. Reb Mordechai looked inside excitedly – and found that the mysterious prisoner had left over some food at the bottom, and sure enough, underneath it was a note! Reb Shneur Zalman wrote that he was the prisoner receiving the food and that there were certain things the Chasidim could do to help him get out of prison. Sure enough, soon afterwards the Rav was let out of jail—and all because he wouldn't eat non-kosher food, even at the risk of his life!

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