

# TAL TorahActionLife

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Leiluy Nishmat Morenu Verabenu Harav  
Hagaon Rav Ovadia Yosef Ben Gorjia  
Zecher Tsadik Vekadosh Livracha

## COMMUNITY PARASHA SHEET

### NOACH

4th Cheshvan 5776  
Shabbat begins: 17:51  
Shabbat ends: 18:50



RABBI JONATHAN TAWIL

### How's Your Commute?

If you think your commute home is bad, well you're lucky you don't live in China! Nobody likes sitting in traffic, but in the overcrowded People's Republic of China, rush hour has an entirely different meaning. Last week saw a national week long holiday in China, where More than 750 million individuals — double the population of the United States — left their homes during the so-called "Golden Week". They might all leave at different times, but the problem occurred upon their return! Fifty lanes were whittled down to fewer than 20 around a toll, which left hundreds of thousands of travellers stranded in a desperate attempt to pass through. The massive traffic nightmare recalled memories of the now-legendary China National Highway 110 traffic jam of August 2010 for some. The jam kept thousands of vehicles at near standstill for more than 60 miles and lasted a whopping 10 days, causing many to abandon their cars altogether. Sounds horrific? Would you like to have been caught up in such a place? For some the answer is *yes* and I will explain what happened next shortly. But first a delve into the Parsha. G-d saw that man's evil on earth was increasing. Every impulse of his innermost thoughts was only for evil, all day long. G-d regretted that He made man on earth, and He was pained to His very core. G-d said, 'I

will obliterate humanity that I have created from the face of the earth; man livestock, land animals and birds of the sky. I regret that I created them.' However, Noach found favour in the eyes of G-d. (Bereishit 6:5-8) Noach's uniqueness was present even at birth, having been born already circumcised. This is perhaps why his presence on earth greatly impacted creation: He called him Noach, saying, "This one will comfort us from the work and

Adam HaRishon; in Noach's time, this stopped. (Rashi) Noach represented a breath of fresh air. Life was tough, but it was hoped that with the birth of Noach things would improve. The only question is, if Noach was born with such special qualities, then why was he considered unique? The answer is that, it wasn't the qualities that



sorrow of our hands because of the ground that G-d cursed." (Bereishit 5:29) This one will comfort us ... he will ease the burden of our hands, for until Noach came people had no agricultural instruments and he made some for them. The earth had brought forth thorns and thistles when they sowed wheat because of the punishment of



1. Why was he called "Noach"?
2. Were there any creatures that did not enter the Teiva and still managed to survive?
3. A minimum of two of each animal were taken to ensure their survival, a male and a female. Why did he take more from the kosher animals? Why seven more?
4. What leftovers do we have nowadays still from the Mabal?
5. Do we know anything that happened to Noach's Teiva afterwards?
6. Noach has three sons. What was their order of birth from oldest to youngest?

Answers on Page 3



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Noach was born with that made him special; it was what he did with those qualities that found him "favour" in the "eyes of G-d."

Everyone has potential, it is about materialising that potential and creating yourself a life out of even the most tough of circumstances.

Back in the Garden of Eden, when Chava gave the forbidden fruit to Adam and they both sinned, they were severely punished. Adam put the blame on Chava, and Chava in turn blamed the snake. Hashem still punished both of them as they should have known better, and at the end of the day it was down to their own decisions that they sinned.

Nevertheless, if you were Adam at the time, how would you feel by having been influenced by Chava. You might be justified in being angry at how she manipulated the situation and convinced you to eat the

forbidden fruit. Perhaps you would have opted for a divorce, or decided not to speak to her ever again. After all she was the cause of the punishment.

Yet the Torah relates a fascinating encounter. Adam is told about his punishment and how he will be exiled, and in the midst of the tough new reality the Torah relates that he then called his wife Chava – because she was the Em Kol Chay – mother of all life.

Why is the Torah telling us now what Adam called his wife? Surely he should have called her a name earlier. What is the significance of this name?

Our Sages explain that Adam had an awesome capability, he was a very spiritual being. He realised his sin and lack of appreciation of his wife. He knew her regret and bore no grudge and instead focussed now on a new life together built on positivity. He concentrated on her constructive character – she was after all the one who would bring continuity into the world – she was the Mother of all life.

What a wonderful lesson. Amongst all the mist and darkness, don't dwell on the sad

situation, move on, and focus on the positivity of others.

So what happened back in China in 2011 when hundreds of thousands of people were stranded in the cars for days?

The incident is also known for its creation of a "mini-economy," which saw vendors sell goods like water, noodles, snacks, and cigarettes to the stranded at highly inflated prices. Well at least someone benefited.

Of course that is not the ideal. But the point is always focus on the positive. Noach was so called to bring about 'rest and ease', Adam was able to look through the destruction and see the great virtue of his wife.

A wise man once said "If you focus on results you will never change, if you focus on change you will get results."

As the year 5776 let's begin by appreciating those around us and building a new positive vibe achieving the results we deserve.



Parashat Noach

As we read about the mabul that destroyed an entire generation, and left only NOACH with his family intact in the safety of the Teivoh, we need to give this a little thought.

What was the severity of the sin of that generation - unlike any other, that meant that they needed to be wiped off the face of the earth?

The Gemoro in Sanhedrin Daf 108 (same Gematria as *chomos* and *mei Noach*) teaches us that the decree was sealed because of stealing.

*Lo nechtam gzar dinom elo al hazezel.*

Is the sin of stealing that severe?

1. The Ramban explains that it is common sense. A person understands without needing to be told that he cannot take another's possessions. Therefore, this *aveiro* was punished very severely

2. The Melo Ho'omer explains this differently. We learn in Parshat Tazriya that when Hashem needs to punish us, He first punishes our wealth, then, our homes and only later do we receive a bodily punishment. *Tzora'as* would first come on one's home, then on his clothes and only later if he still refused to repent, would the plague come upon his body.

stealing and their money wasn't their own - thus they were punished by death immediately.

The Dushinski Rebbe zatz'l adds that this is hinted to in the Possuk.

*'Ketz Kol bosor bo lefonai'* which can be understood to mean that the end of all flesh - has come at the first instance ' *Ki moloh ho'oretz chomos*', since they are all involved in theft!

3. The Chofetz Chaim offers a different explanation. He says that while every bad deed that we do creates a prosecuting angel that seeks to harm us, they are all nervous to open the proceedings against us. No angel wants to speak and be heard first.

However the angel creating by stealing - is created with chutzpah as one needs to be possessed with a large amount of audacity to steal from another - and thus this prosecuting angel - with chutzpah - speaks first and attacks us for the sin of theft at the beginning.

May we be *zoche* to learn to be more careful with others and their possessions and merit to be the '*neki chapayim*' who will ultimately be '*yiso brocho me'eis Hashem*'.

IT WOULD HAVE BEEN FAIRER TO PUNISH THEIR MONEY AT FIRST - BUT THIS COULDN'T BE ACHIEVED AS THEY WERE STEALING AND THEIR MONEY WASN'T THEIR OWN

With this in mind, he wonders why the *Dor Hamabul* were wiped out - shouldn't they have been punished with their wealth at the outset?

Both questions are now resolved - with each other. Indeed, it would have been fairer to punish their money at first - but this couldn't be achieved as they were

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## Toys & Games On Shabbat (Series)

### Bicycles

The Halacha for Sephardim regarding bicycles is not straightforward. The Ben Ish Chai ruled that it is permissible for everyone, even an adult, to ride a bicycle on Shabbat in a place with a kosher Eruv. This somewhat controversial ruling is not agreed to by the more modern poskim (Rav Ovadia Yosef, Rav Benzion Abba Shaul and Rav Yosef Meshash) and the Yaskil Avdi went so far as to claim that the Ben Ish Chai eventually changed his mind and prohibited it. Therefore adults should definitely not ride bicycles at all and it is advisable that those under Bar Mitzvah do not either; this is also the position of the Ashkenazi poskim.

However, it is permissible across the board for children to ride tricycles and scooters on Shabbat within an Eruv, although one should remove the bell before Shabbat.

### Binoculars & Telescopes

Shemirat Shabbat Kehilchata rules that it is permissible to use binoculars and telescopes on Shabbat provided that no electricity is used and one may also focus them on Shabbat (16:45; this is also the pesak of the Kaf Hachaim and the Ketzot HaShulchan).

### Board Games

As a general rule, it is permitted to play all types of board games on Shabbat, including those involving the use of dice; there are however a few exceptions, especially with regards to Monopoly and Scrabble. With regards to Monopoly, Rav Benzion Abba Shaul ruled that there is no problem and although Shemirat Shabbat Kehilchata appears to agree, he writes that it is preferable to refrain from playing Monopoly on Shabbat.

There are various reasons given as to why one should not play Scrabble on Shabbat and it is preferable to avoid doing so. Some poskim, including Sefer Tiltulei Shabbat, believe that Scrabble should be considered a keli she'melachto le'issur

since it is a game which involves writing down the score and he extends this prohibition to any game during which one would normally write things down. There is also an additional problem of the prohibition of "writing" with regard placing the tiles on the board with individual squares for each tile; some poskim do permit it if one does not use the board.

### Clay & Play-Doh

It is not permitted to play with clay, plaster or Play-Doh on Shabbat as it could involve aspects of certain melachot such as kneading (Beer Moshe and Shemirat Shabbat Kehilchata).



1. Rashi (5:29) says that this name is associated with "comfort" as he invented the plough that helped man till the land.
2. All fish survived in the water and Og survived near the Teiva, outside it...
3. Noach knew that later he would need to bring sacrifices from them.
4. Certain hot waters like Chamei Teveria (Rashi, 8:2) that were not closed when the Mabul finished.
5. There is a Midrash on Megillas Ester that Haman managed to get such a long piece of wood, the size of fifty Amos; from the Teiva of Noach.
6. There are three opinions. The Radak (Divrei Hayomim I, 1:2) holds that it is like the order always mentioned in the pesukim, namely Shem then Cham and then Yefet. The Ramban holds that Yefet was the oldest and then was Shem with Cham being the youngest. The Siftei Chachamim learns in Rashi (5:32) that the oldest was Yefet then Cham and Shem was the youngest.

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# Save the Date!

**Thursday 5th November**  
**Fabulous Party in a**  
**posh London venue**  
**Nibbles, cocktails, music, sights to see!**  
**Stay tuned!**

## Mazal Tov

Sophie Haim and Benjamin Wigoder on their engagement!

### Please Pray For Refuah Shelaima of:

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# Dear Rabbi,

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Could you provide some background on the very perplexing warning that a pregnant woman who walks on a fingernail clipping is in danger of miscarriage?

The ruling that one should carefully dispose of fingernail clippings is found in the Talmud and is cited in the Shulchan Aruch. The reason the Talmud gives for this 'very perplexing ruling' is that a pregnant woman who steps on a fingernail clipping is in danger of a miscarriage. What is the idea behind this?

According to Kabbalah, Adam was created with a hard shiny membrane covering his whole body. When he ate from the forbidden tree Adam lost this covering, but it remained on the tips of his fingers and toes.

This concept is a metaphor for a very deep idea: Every person is intrinsically immortal due to his spiritual soul. However, by attaching himself to the physical world through improper actions (Adam's sin) a person becomes vulnerable to death and material destruction (loss of protective covering).

The concept of a fingernail harming a pregnant woman is based on the following idea: The nail, which is dead matter, represents death and the mortality of the human being. The pregnant woman represents creation, life and immortality. In mystical thinking, objects contain 'sparks' of the ideas which they symbolize. Opposite 'sparks' brought together can cause harm on the spiritual and physical level. Hence, the fingernail, death, is kept away from the pregnant woman, life.



**Over Succot, TAL hosted a fabulous Simchat Bet Hashoeva Party with a fantastic turn out as you can see below and also a huge gathering at the Canary Wharf Succah together with BGC-Cantor**



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