

can't put them to good use. Self-esteem is necessary, not forbidden.

If you paint a picture of yourself that portrays you as small and weak, put down your brush and think about the task you were about to take on. If it was something that would really help others or something that would help you take another positive step in spiritual growth – attribute your “weakness” to the stratagems of the Evil Inclination. Take another look in the mirror and you will see that Hashem put this task before you as a test of your spiritual resolve, and that he gave you all the tools you might need to complete the project successfully. If you train yourself to think this way, you will start to have a success rate that even you yourself thought you could never achieve! (One Minute with Yourself – Rabbi Raymond Beyda)

A Blessing in Disguise

“We say, Blessed is He who has mercy on the earth. Everything that we see – rain, snow, wind, sunshine – helps the earth. Everything is also for the purpose of doing kindness to the people of the world. This means that the good that is being done for the benefit of the world is not being done at the expense of the well – being of mankind.”

Challenges that arrive in one's life can feel like a rainy, stormy time. With the proper perspective, one's most difficult times are a Blessing in Disguise. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

No Smoking

In the Yeshivot of pre-war Europe, young *bachurim* were often paired up with older *bachurim* who would serve as their *chavrutot* and mentors. When a fourteen-year-old orphaned *bachur* arrived in the yeshiva of Slutzk in 1920, he was assigned to an older *bachur* named R' Laizer Shach, later to become the famed *Rosh Yeshiva* of Ponevezh. The young *bachur*, too, would later become one of the *gedolei Yisrael*. In those days, most people were still unaware of the dangers of smoking, and, like many *bachurim*, this orphan smoked. One day, R' Laizer Shach approached his young charge and said gently, “From now on, I never want to see you smoking again.”

“Why not?” asked the young *bachur*, surprised. “Everyone smokes.”

“I can't explain my reason to you right now,” replied R' Laizer, “But I beg you to please listen to me.” Implicitly trusting his beloved mentor, the *bachur* complied and quit smoking immediately.

Many years passed and the two *gedolim* eventually made their way to *Eress Yisrael*, where they both settled. When they finally met up with each other, the younger *chavrusa* reminded his former mentor of how he had forbade him from smoking. “Now can you tell me why you were so insistent that I stop smoking?” he asked. “For years I've been wondering about it.”

“Rav Shach smiled warmly and explained, “In those days, Communism was a powerful force, as many *bachurim* were captivated by its ideals and led astray from the path of the Torah. I knew that the Communists were actively targeting brilliant *bachurim* like yourself, and the finest were being swept up in Communist fervor. I was worried that perhaps they would succeed in convincing you too to join their ranks. I insisted that you stop smoking, so that if you were to *chas veshalom* be drawn into their clutches and become a *mehalel Shabbat*, at least you wouldn't smoke on Shabbat. Then even if they succeeded in influencing you, the desecration of Shabbat each week would be somewhat minimized because of the fact that you were not a smoker.”

Even as a young man, Rav Shach had the outlook and foresight of a *gadol beYisrael*, taking into consideration all the possibilities that the future might bring, as he made every effort to minimize the transgression of the Torah. (Sparks of Majesty)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשֻׁמַת לֵאָה בַּת בְּהֵיָה

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SHABBAT NOAH ☆ נֶחֱ נְשֻׁמַת

Haftarah: Yeshayahu 54:1-10

OCTOBER 23-24, 2020 6 HESHVAN 5781

Friday Minhah: 5:46 pm

Shaharit: 6:18, 8:15, 9:00 am

Candlelighting: 5:46 pm

Morning Shema by: 9:20 am

Evening Shema after: 6:44 pm

Shabbat Class: 4:20 pm

These times are applicable only for the Deal area.

Shabbat Minhah: 5:20 pm

Shabbat Ends: 6:42 pm (R”T 7:14 pm)

This bulletin is dedicated in memory of Victor Rishty
by his wife and children לְעִילּוֹי נְשֻׁמַת וִיקְטוֹר רִישְׁטִי בְּנֵי רַחֵל

This bulletin is dedicated in memory of Ralph S. Cohen
by his wife and children לְעִילּוֹי נְשֻׁמַת רַפְאֵל בֶּן סוֹפִי

This bulletin is dedicated in memory of Abe Shalom לְעִילּוֹי נְשֻׁמַת אַבְרָהָם בֶּן מְנַחֵם

Mabrook to Eli & Esti Yazdi on the birth of a baby boy. Mabrook to the grandmother, Sylvana Dwek.

A Message from our Rabbi

”אֵלֶּה תוֹלְדוֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרֹתָיו”

“These are the offspring of Noah – Noah was a righteous man, perfect in his generation.” (Bereshheet 6:9)

Rashi cites two opinions on how to interpret the word “*bedorotav* – in his generations.” One opinion is that the Torah is praising Noah that he was great despite the terrible generation he lived in. The second opinion holds that the Torah was criticizing Noah, saying he was only a righteous man relative to his generation. He was not as great as Abraham.

Rabbi Reuven Trop zt”l asks, since when do we consider this a criticism if he is only righteous compared to his generation? Every time we use the term *sadik* it is always a relative term. In the days of the *Talmud* there were separate sections in the cemetery for different criminals. People who committed relatively minor crimes were not buried near more vicious criminals. The minor criminal was considered a *sadik* and he must not be placed near one that was more wicked!

The answer is that Noah's crime was that he didn't pray for the wicked people of

his generation. This was the difference between Noah and Abraham; Abraham prayed for the wicked people of Sodom but Noah didn't pray for the wicked people of the flood generation. In this sense *Rashi* says that Noah was not as great as Abraham.

Rav Trop explains the difference between Noah and Abraham with an example. Imagine someone who commits suicide. The person actually committed a crime of murder, on himself. It should be that people should hate him as if he killed someone else. However, we see that people look at it differently. People pity him and feel sorry for him. The reason is that we feel mercy on him that he was killed. We won't be angry at him because he was killed as a result of his crime.

Abraham *Abinu* understood the depth of a sin and he saw it as if a man is trying to kill himself. Abraham pitied him and prayed for him to stop and repent. He didn't get angry at him. One who doesn't understand the damage and the tragedy of a sin does not feel mercy, but might feel anger. This was why Abraham could honestly pray for the wicked, something which Noah couldn't do.

I believe that if we could internalize this feeling that Abraham had, the world would be a better place. Shabbat Shalom. Rabbi Reuven Semah

Time to Relax

Noah, after saving the world, emerged from the *Teba* and “Noah, the man of the earth, debased himself (*vayachel Noah*) by planting a vineyard.” *Rashi* quotes *Hazal* that the word *vayachel* implies debasement. *Rashi* points out that out of all the things that someone could plant, Noah should not have planted a vineyard.

Noah did plant a vineyard, he drank the wine, he became drunk. How did this person in whom the Almighty saw such potential – how did it happen to him that the first thing he did after leaving the *Teba* was planting a vineyard and getting drunk?

There is a *Sefer* on *Humash* called *Chikrei Lev* from Rabbi Leibel Hyman. He suggests a theory as to what happened to Noah:

During the whole period of the Flood, Noah had a horrible time. He was not enjoying life on a cruise ship. Besides the fact that the whole world was destroyed, and he was aware of that, Noah literally could not sleep. Just feeding the animals was a full time job. By the time Noah came out of the *Teba*, he was a broken man to say the least. He was, however, a man who felt that he accomplished his mission. He literally saved the world. From now on, everyone is going to be a *Ben Noah* – one of his descendants! What more can people accomplish in this world than what Noah accomplished? He saved the world at great personal stress and pain. The experience was horrible!

When a person feels “I have done my job in this world” certain emotions go with that feeling: It is time for me to relax, to take off my shoes, put my feet up on the table, lean back, and enjoy myself. It is time for me to call it a career, call it a lifetime. The way Noah envisioned doing that was to plant a vineyard and drink the produce thereof and enjoy life. His attitude was: I have it coming! I earned it! I did what I was supposed to do! What else do You want from me?

The *Chikrei Lev* makes a very interesting sociological observation. There is a common—almost universal—opinion in the world that after a person completes his job he retires. That, he says, is a concept for Children of Noah. It started with Noah. This was Noah's gift to the world—the idea of retirement. Therefore, his descendants—*Bnei Noah*—follow in his footsteps. If you are lucky, you can do it at 62, if you retire on full Social Security, you can do it at 66, if you become a millionaire you can do it at 54, and so forth. But at some point, you retire. And then what do you do? I don't know. You can travel the country, you can read the paper, you can take up bridge.

That is not what Hashem expected from us. Retirement is something a Jew should

never think about. That does not mean that a person can never stop working a job. But no one should have the attitude “I am finished. I can sit back and relax now.”

That was Noah's mistake. “I already did what I was supposed to do. What else do You want from me? Now I am going to sit back and enjoy myself.” That is a *Bnei Noah* attitude—not a *Bnei Yisrael* type of attitude.

This is not suggesting that we need to die in our offices. However, we must remain productive. When we reach the “Golden Years,” while we can perhaps “sit back” and take it easy from our work, we must remember that the Jewish approach remains, “It is today when it must be done; and tomorrow to receive the reward.” (Rabbi Yissocher Frand)

Cover Up

”וַיִּקַּח שָׁם וַיִּפֹּת אֶת־הַשְּׂמֹלָה וַיִּשְׂמֹו עַל־שִׁכְמָם שְׁנֵיהֶם וַיֵּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֶת עֶרְוַת אֲבֵיהֶם”

“Shem and Yefet took the cloak, placed it on their shoulders, and walked backwards, covering the nakedness of their father” (*Beresheet* 9:23)

After leaving the ark, Noah drank wine, became intoxicated and exposed himself inside his tent. The Torah related how his two sons, Shem and Yefet, took a garment and, walking backwards, approached their father and covered him. Why did they walk backwards, which is very awkward and could have easily caused them to trip? It would have been much simpler to have walked forward with closed eyes.

To this the *Alshich Hakadosh* writes: Shem and Yefet did not want their exposed countenance to come “face to face” with the impure sight of their father in an uncovered state, as it would have contaminated them even though their eyes would have been closed and they would have seen nothing. The face of a person is his “*selem Elokim* – G-dly image”, and when it faces impurity it absorbs some of that squalor. This affects the person negatively even if he has not physically looked at the impurity.

If we consider these extraordinary words, and then reflect on the extent to which our exposed faces unfortunately come into contact with unclean sights, it is hardly surprising that *seniut* is urgently in need of strengthening in our times! The *Alshich's* holy words should also inspire both men and women to steer clear, if at all possible, of streets where impurity is rampant, even if one is careful not to look intently at the immodesty that is there. (*Torah Tavlin* II)

Really Worth Something

Sometimes people confuse the concepts of conceit (*ga'avah*) and self-worth. Our teachers put things in perspective. Rabbi Eliyahu Lopian z”tl said, “The essence of the concept of humility is not that one should be unaware of one's capacities. To the contrary; a person should recognize his strengths. However, he should know that his skills and talents are a gift from Hashem, and that they are not his doing. He should feel that had another person been equally endowed, he could have achieved more.”

The *Hazon Ish* said, “One should know his value, and if he is learned in Torah, he must know this. But one should not feel that this makes him superior to others.”

Rabbi Yerucham Levovits said, “The person who does not recognize his strengths and talents is much worse off [than the one who does not recognize his defects], because he is totally unaware of the tools with which he can achieve spiritual goals.”

The *Yeser hara* (Evil Inclination) will often make people believe that they are not so special. He likes to prevent people from doing “good” by making them think that the “good” that is done in the world should be left to those more talented, more religious, or more dedicated than themselves. People who don't recognize their talents