

PARSHA INSIGHT

Noach with his sons, his wife, and his sons' wives with him, went into the Teivah because of the waters of the flood. (7:7)

Noach's faith was not complete. He believed that the flood would come, but he did not believe it completely. Therefore, he did not enter the Teivah until the water forced him in. (Rashi)

Noach spent a hundred and twenty years building the Teivah in order to be protected from the flood. Why did he invest so much time if he did not believe completely?

And the rains were upon the earth... (7:12)

The rain is called rain, and not flood waters, for if the people would have repented, Hashem would have left the rain as rain of blessings, and the flood would never have come. (Rashi)

Hashem is always awaiting repentance from the sinners. Based on this premise the B'eir Yosef answers that Noach knew this principle and was hoping that the people of his generation would do teshuva. Noach, therefore, did not rush to enter since he was optimistic that there would be no need to be locked in the Teivah. He believed that the flood would come, but he did not believe it completely, hoping it would no longer be necessary.

It seems Noach was acting properly. Why is he faulted for this and termed someone whose faith in Hashem was not complete?

Hashem said to Noach, "Come to the Teivah, you and your household... (7:1)

Hashem commanded Noach to enter the Teivah. Following his own calculations, Noach decided he should not enter as of yet. When one makes his own calculations, and allows his personal thought process to interfere with following the word of Hashem, he is called someone who does not completely believe in Hashem. Noach is faulted for not adhering to Hashem's command and it is for this reason that he is termed as one whose faith in Hashem was not complete.

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With the utmost respect and reverence, the entire community pays tribute to the following Bnai Torah who delivered Divrei Torah in the shuls they daven in during Yom Tov.

Joey Frank

Yossi Keller

Tzvi Levitin

Mordechai Nisenbaum

Avigdo Leib Peters

Yehuda Schlesinger

Eitan Soclof

A hearty yasher koach to them and all those who facilitated this outstanding Kiddush Hashem. May these Bnai Torah continue to develop in Torah and be a pride to Hashem, themselves and their families.

HALOCHO

However, your blood which belongs to your souls I will demand... (9:5)

One who wounds his fellow, and renders him a "goseis" (moribund), the murderer does not receive the death penalty, until the wounded dies. (Tosfos Sanhedrin 78a)

One who wounds his fellow and renders him a "triefah" (fatally wounded in a way that halocho rules he will not live out the year), the murderer receives the death penalty immediately (Rivash 251)

If the murderer is only subject to the death penalty on account of the death of the wounded, why does rendering him a triefah impose on him the death penalty?

If a fatal wound suffices to warrant the death penalty, why does rendering him a goseis not impose on him the death penalty?

The Chavatzeles Hasharon answers; the death penalty is administered for murdering a person. Rendering someone a goseis is not murder. Once the person dies it is clarified that the wound was a murderous wound, and only then is the death penalty imposed.

However, a triefah has the same halchic status as a dead person. Therefore when a person renders someone a triefah it is considered as if he already murdered him. Even though the triefah is physically alive, in accordance with halocho the person is considered dead, and his "murderer" is punished immediately with the death penalty.

A GLIMPSE OF GREATNESS

For the earth is filled with robbery... and behold I am about to destroy them... (6:13)

A widow and her young children lived in a rental property of a wealthy Jew. Despite how hard she worked to support her family, her monthly rental fees sometimes went unpaid. During one particularly difficult year, after many months of not paying the rent in full, the landlord evicted her from the apartment.

"It is in middle of the winter," she pleaded to the landlord, "can we wait until the weather warms a bit so I do not have to expose my children to such inclement conditions?" Instead of agreeing, he removed part of the roof of the apartment, allowing the freezing winter wind to penetrate inside.

Left without an option, the widow gathered her belongings and left the apartment to the mercy of the elements. Luckily some other kind people took her in, and with time, the memory of this callous act was forgotten.

The Chofetz Chaim was a teenager at the time and he made sure not to forget the incident, certain that Hashem would take retribution from the landlord. Ten years passed and the landlord continued to live a successful life, until one day he was bitten by a sick dog. Within a couple of days he began to bark like a dog and he began to suffer terrible pain. The landlord died less than two weeks later. The Chofetz Chaim was sure that this punishment was due to the callous act of a decade earlier.

Please submit your answers to OnegShabbos@BeachwoodKollel.com.
Answers will IY"Y appear in next week's issue

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PARSHA DILEMMA

Make for yourself a Teivah of gopher wood... (6:14)

A boat is called an "aniya" or a "sefina". Why is the Teivas Noach called a Teivah, which means an ark or a box?

TORAH RIDDLE

Then he sent the raven... until the waters dried from the earth. (8:7)

Noach did not want to allow the raven into the Teivah. Hashem told him, "There will be a time in history when the raven will be needed." Noach asked Hashem, "When?" Hashem told him, "When the water will be dried from the earth" for there will be a time when a righteous person (Eliyahu HaNavi) will dry up the earth, with a drought, and the ravens will be used to feed him. (Breishis Rabba 33:5)

Where is Eliyahu Hanavi hinted to in the posuk?

Last week's riddle:

How could a person be transgressing an aveira while building a sukka (on a weekday)?

Answer: If he builds it on Har HaBayis.

Congratulations to: Sorry, no congratulations this week.

WHO AM I?

1. I kept my surroundings cool
2. I had nothing fishy
3. I was for survival
4. In the end I was used to kill

Last week's clues: I was for cattle, I was cloudy, I make you move, My name describes my design.

Answer: Suka

Congratulations to: Tal and Ronen Lowenthal, Tuli Stoll

1. I had a tower
2. I have gemora
3. I am mixed up
4. I am not a bubble

Last week's clues: I have a siyum, I make you circle, I make you rejoice, I am the day to say goodbye.

Answer: Shemeni Atzeres / Simchas Torah

Congratulations to: Ronen and Tal Lowenthal, Tuli Stoll

KOLLEL BULLETIN

MAZEL TOV

- ♦ Dr. and Mrs. Shmuel Cohen on the bar mitzva of a grandson and on the birth of a great grandson
- ♦ Rabbi and Mrs. Ephraim Nisenbaum on the marriage of Shevy Mr. and Mrs. Yakov Nisenbaum
- ♦ Rabbi and Mrs. Shimshon Sandler on the birth of a girl

CONDOLENCES

- ♦ Rabbi Yakov Zev Katz on the passing of his mother
- ♦ Mr. Robert Brenis on the passing of his father

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