

PARSHAH INSIGHTS

Noach was a righteous man, perfect in his generations, Noach walked with Hashem. (6, 9)

An individual whose sins are more than his merits will immediately perish, due to his wickedness... so too, a country whose sins are more than its merits, the country and all its inhabitants will be destroyed... the same applies to the entire world, as well. (Rambam Teshuva 3, 1)

If a majority of the world lived a corrupt lifestyle, why was Noach spared?

The Brisker Rov answered that the Rambam's ruling that the entire world, including a righteous person, will be destroyed if more sins were committed than merits performed only applies if the righteous person contributed to those sins. However, if the righteous person did not sin, he is not included in the punishment administered to the public. Since the Torah states that Noach was perfect and righteous, it obviously means that he did not contribute to the world's sins – and therefore he merited to be saved.

The above question on the Rambam can be answered in another manner. We must first understand the meaning of "Noach walked with Hashem"?

In addition, Rashi (6, 14) explains that Noach spent one hundred twenty years building the Ark. How was Noach able to withstand one hundred twenty years of scoffing from the people of his generation without conceding his belief in Hashem?

Rav Shach zt'l answered that a person changes his position upon being ridiculed only when he is in doubt of the righteousness of his point. However, when the person is one hundred percent certain that his view is correct, people mocking him will not deter him and force him to change his mind.

This is also the interpretation of "Noach walked with Hashem." Since Noach knew that the Will of Hashem was the total truth and that he was adhering to it faithfully, he had the courage to be steadfast in his position and not alter his outlook when people were laughing at him.

Following this thought, the Netziv answers the Rambam as follows. Noach merited to be saved from the Flood because when one follows the Path of Truth, he is guaranteed that Hashem will protect him, even when the entire world is guilty and being punished.

"And as for you, take for yourself from every food that is eaten and gather it unto yourself, so that it will be food for you and for them (the animals)." (6, 21)

It is forbidden for a person to eat before he feeds his animals because the posuk (Eikev 11, 15) first states the animals, "I shall provide grass in your field for your cattle," and then it says "and you will eat." (Brochos 40a)

In our Parsha, the Torah states that Noach should gather food for humans before animals. Shouldn't the Torah have reversed the order, as mandated by halocho, which commands that animals should be addressed first?

What is the halocho in the following scenario - if a person does not own an animal but is responsible to feed it, does he have an obligation to feed the animal before he eats?

The Chasam Sofer (Yore Deah 318) is of the opinion that whoever is responsible to feed an animal is required to feed it prior to his own eating. However, Rav Yitzchok Yeruchom Diskin zt'l maintains that only a person who owns an animal has an obligation to feed it before he eats.

Although Noach was obligated to feed the animals, he was not their owner. In accordance with Rav Diskin's position, Noach was not obligated to feed the animals before eating his own meal. Therefore, the Torah wrote that the food should be designated for the people before the animals ate.

TABLE TALK

PARSHA DILEMMA

Haran died in the lifetime of Terach his father... (11, 28)

Haran was the first person in the world to die before his father. (Zohar Lech L'cha)

Didn't Hevel die before his father Adam?

In addition, Shem merited to live a long life. Still, many of his children died during his lifetime. What is pshat in the Zohar who says that Haran was the first person to die during his father's life?

WHO AM I?

(Guess who I am from the following clues)

- 1 Don't confuse me with a rat
- 2 The Torah is not on me
- 3 I was the rest
- 4 I was the Haman family climb

Last week's clues: I ruled with another, Some confuse me with a boy, I referred to Yakov, When I leave Shabbos comes.

Answer: The sun

Congratulations to: Ronen Lowenthal, Shmuel Aaron Shyken

WHO AM I (Junior)?

(Guess who I am from the following clues)

- 1 I mean easy
- 2 I was a captain
- 3 I was a favorite
- 4 Was I righteous?

Last week's clues: I was created from surgery, My title defines my source, My name defines my purpose, I caused pain.

Answer: Chava

Congratulations to: Ronen Lowenthal, Shmuel Aaron Shyken, Malcmacher Family

TORAH RIDDLE

Where do we find in this week's Parsha the prohibition to hunt just for sport?

Last week's riddle and answer:

Which creation was given the opportunity to live the longest?

Answer: The human given the opportunity to live the longest was Adam. The animal given the opportunity to live the longest was the Levyoson.

Congratulations to: Ronen Lowenthal, Shmuel Aaron Shyken

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed. and be entered in a raffle for a "High end designer watch" for the month of Cheshvan/Kisleiv. The answers will IY"H appear in next week's issue

A GLIMPSE OF GREATNESS

In April of 1945, the Skulener Rebbe, Rav Eliezer Zusia Portugal zt'l, arranged the purchase of wheat in order to produce kosher matzos for the seder. The chasidim valiantly attempted to bake the greatest amount of matzos possible. This would allow other

Rebbes in the area, who were also saved from the Holocaust, to lead a *seder* for their chassidim, as well.

The Skulener Rebbe instructed his followers to distribute only three matzos to each Rebbe, the minimum amount necessary for one *seder*. A week before *Pesach*, Reb Moshe Hager, the son of the Seret-Vizhnitzer Rebbe, came to the Skulener Rebbe and requested six matzos for his father. The Skulener Rebbe told him, "How can I give you six matzos? It is so difficult to bake them and with so many people needing them, we simply do not have enough to give anyone six matzos."

Reb Moshe insisted and said, "This is an issue of honoring my father who requested that I get him six matzos; I cannot leave without all of them." The Skulener Rebbe thought for a moment and responded, "Then we have no choice. We will give you the six matzos as your father requested."

On *Erev Pesach*, Reb Moshe returned with three matzos. He presented the matzos to the Skulener Rebbe and said, "My father, the Seret-Vizhnitzer Rebbe, told me to return these matzos to you." The Skulener Rebbe was startled, "Now you bring back the matzos? In the beginning, I only wanted to give you three and you insisted on six. What is the point of returning them now?"

Reb Moshe replied, "My father said, 'the Skulener Rebbe is so kind to others that I am sure he will distribute every matza he has and not save any for himself.' Therefore, my father took an extra three matzos so that you will be able to have matzos at your seder." Indeed, the Skulener Rebbe needed those matzos for his *seder*.

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