

Parsha Press

Parshat Noach

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Unity and Rebellion Naomi Perry

"And G-d said, 'Behold, they are one people with one language for all of them, and this is what they have begun to do; now will nothing be beyond them, to do anything they plan to do?' [11:6]

After the destruction caused by the Flood, there was no guarantee that people would devote their efforts to improving the world and to knowing *Hashem*. They were able to join together to do the opposite - rebel.



According to the *posuk* above, their greatest advantage lay in their unity and ability to communicate. Because they all spoke the same language and were convinced by *Nimrod* to follow his leadership, there was no disagreement. The *Sforno* explains that "nothing would prevent them from completing whatever they intended to do, all people acting upon their united decision, and not one of them would turn aside to know G-d or to understand that He was the Creator of all."



The *Chofetz Chaim* sees in this the great power of unity and peace. Without *Hashem's* intervention, nothing could stop them from doing whatever they wished to do—because they did it together. Because they were one nation with one language, nothing stopped their idolatry and their rebellion.

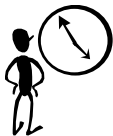
We know that any attribute used for good is more powerful than when used for evil, "*Midah Tovah Merubah MiMidah Poraniyos*." If so, says the *Chofetz Chaim*, it is possible to imagine what we could achieve in the true service of G-d - were *Israel* only united and willing to serve *Hashem* "with one mind." Just think what we could accomplish, if we would only do it together!

Based on a *dvar torah* by Rabbi Yaakov Menken

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It's not what you say, but how you say it Mrs. Kaminetsky



Shabbat Starts:

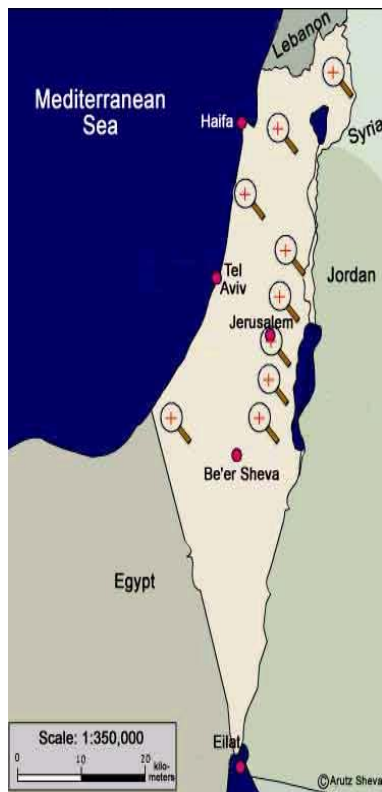
5:57

Noach has always struck me as someone of great faith and conviction. He was not one to follow the crowd and lived his life to a moral and ethical standard that was far greater than all those around him. When *Hashem* instructs Noach to build the *Tayva* he does so without asking any of the questions that might have come to our minds.... How long will the *Mabul* last? Is anyone other than my family going to be saved? What will life be like after the *Mabul*?... and immediately does exactly as *Hashem* asks with unwavering dedication. It is no wonder that the *passuk* refers to him as an *Ish Tzadik*, *Tamim Haya B'dorotav* *Rashi*, based on a *Gemara* in *Sanhedrin*, suggests that it is possible that Noach's greatness was only relative to the depraved society in which he lived. It was only in his generation that he was (*continued on*

News From Israel

By: Goldi Nissel

When Saddam Hussein was in power, he supported terrorism against Israel by paying \$25,000 apiece to families of Palestinian suicide bombers. Although he is no longer in power, Hussein's policy of rewarding suicide bombers may continue. What's the proof? A "Certificate Of Martyrdom" document was discovered by a U.S. Military Unit on the body of an Iraqi combatant in Northern Iraq. Since Hussein's capture and Israel's construction of its security fence, there has been a sharp decline in Palestinian terrorism against Israel.



It's not what you say, but how you say it (cont.)

pg.2) to be considered perfect, but had he lived in the generation of Avraham, he would have paled in comparison to Avraham's greatness. The Shem Mishmuel points out that it is interesting to suggest that Avraham was greater than Noach, considering that in Perek yud zayin pasuk aleph when Avraham is 99 years old, Hashem says to him: Hithalech Lifanai V'heyeh Tamim - walk before me and be perfect, indicating that despite the fact that Avraham had passed so many of Hashem's tests and lived a life dedicated to Hashem, he was not yet perfect. Noach on the other hand is described as already having reached a stage of perfection.

Herein lies the difference between Noach and Avraham. Noach was always a spiritual person. He had unique intrinsic kedushah from the time he was born. He was an Ish Tzadik, that was his essence, always; perfect from the start. Avos D' rabi Natan teaches us that Noach was born with Brit Mila. His Tzidkut was "built in" and it was not something that he had to develop and nurture. The focus of his life was warding off negative influences, in order to protect the Tzidkut that naturally lay within him.

Avraham's greatness was achieved through his own efforts. He was born into a home that was full of idolatry. Avraham's life, was a life of self development, of "making himself perfect" He approached every opportunity and test in life as a chance to become better and stronger in his avodat Hashem. Avraham was a self made man and in that sense. He towered over Noach who had many maasim tovim but was not actively involved in his own growth process. (continued on pg 3)

The CORRECT Thing Shanna Naiman

It says in *Parshat Noach, perek Vav, posuk Chof Chet*: "Vyaas Noach Kichol Asher Tzivah Oto Elokim Ken Asah." Noach did so; just as G-d commanded him, so he did. It appears as if the last two words of this *posuk*, *Ken Asah*, are redundant. We were told that *Noach* did as G-d commanded, so why does the *Torah* include these words after?

We see numerous times in the *Torah* that this phrase is used to praise someone for following G-d's orders, even though it may not be beneficial to him. This praise applied to *Noach* as well. Had someone asked *Noach* why he was building the ark, he would not have given the answer any normal person would have, such as to save himself from the flood. The word *Kein* literally means correct. In these words the *Torah* is showing us that *Noach* acted correctly in keeping the spirit of God's command. *Rashi* says that *Noach* specifically spent 120 years building the ark so that he could warn the people to do *tshuva* for their sins before G-d would destroy them. He knew that had they done *tshuva* all his work would be in vain, and he would have looked like a fool spending such a long time working for a flood that never came. Yet *Noach* continued his work with the CORRECT spirit and frame of mind. He understood that even if he never used the ark, he would be fulfilling G-d's will and obeying the commandment.

Noach's approach can teach us all a lesson. We may be commanded by G-d to do *mitzvot* such as taking the *arba minim* on *Succot*. This *mitzvah* may bring no physical change in the world, yet like *Noach* we should do the *mitzvah* because G-d commanded us to do it. We know that what we are doing is the CORRECT thing, and fulfilling G-d's *mitzvot* regardless, with the proper attitude.

(cont. from page 2)

Greatness is not only measured by what we accomplish, but the koach we invest in achieving it. May we all be blessed with the opportunities to take our natural talents and inclinations, and combine them with the efforts necessary to achieve our own greatness.

Hakarat Hatov Beth Stein

With *Succos* just behind us, it is imperative that one reflects upon the importance of *hakarat hatov*. After all, we just left the security of our homes so that we could appreciate the greatness of *Hashem's hashgachat pratit*. However, *Hashem* also clearly emphasizes the importance of *hakarat hatov* in this week's *parsha*.

Hashem promises *Noach* that He will never bring another Flood that can destroy the entire world. In order to show *hakarat hatov* to *Hashem*, we now say, "zocher habrit v'neeman b'breeto v'kayam b'maamaro" every time we see a rainbow. Since the message of this *bracha* is so clear, it is categorized as a *bracha* of "shevach v'hodaah."

Secondly, *Parshas Noach* discusses the hardest form of *hakarat hatov* - the one involving our parents. The *psukim* clearly tell us that *Cham* sees his father's shame, and informs his brothers, *Shem* and *Yafet*, about it. Immediately, *Shem* and *Yafet* cover their father with their faces turned backwards.

From here the *Torah* teaches that not only is it forbidden to mock or belittle our parents, but additionally, we should turn the other direction if our parents are experiencing an "embarrassing" moment. Although our gratitude to our parents should seem natural, it is something that is often unrecognized. How many of us think twice about the many things that our parents do for us? How many of us realize that no matter how hard we try, we can never "pay back" our parents for all that they do?

Unfortunately, these are not questions that we often consider. Therefore, one must be dedicated to showing *hakarat hatov* to his/her parents. Through working on the *midah* of *hakarat hatov*, we hope *Hashem* will bestow upon us a happy and healthy new year.

Story of a Gadol

Rav Shlomo Zalman Auerbach ZT"L

On one occasion, Rav Shlomo Zalman's sister asked him about a possible shidduch for her daughter, in the presence of Rav Shlomo Zalman's wife. Rav Shlomo Zalman replied: "He's a fine boy."

When his sister was ready to leave, Rav Shlomo Zalman suggested she visit their other sister who lived in the same neighborhood. She agreed. After she was done visiting their sister, she was astonished to see Rav Shlomo Zalman waiting outside for her. Immediately he approached her and said, "You asked about a certain young man. But you should have asked your question in private!"

"But who was in the room?" she asked.

"The rebbetzin was there, and why should she have to hear lashon hara?" He then told her, "Don't go ahead with the match. He's not for your daughter."

When his mother-in-law's eyesight failed her, she wondered how she would be able to continue her practice of reciting the entire book of Tehillim every day. In order to assist her, Rav Shlomo Zalman personally taped the entire Tehillim for her, so that she could repeat the words of each chapter after him.

-<http://www.tzemachdavid.org/gedolim/ravauerbach.html>

"Quote of the Week"

Success is the ability to go from one failure to another with no loss of enthusiasm.

Sir Winston Churchill

SHMIRAT HALASHON

"If the information was about the speaker's relative, he would be reluctant to say it"



"Our reaction to negative reports often depends on whom the report is about"

Chofetz Chaim:
A Daily Companion





Mazel Tov

OCTOBER 18

Julia Ellner
Gittel Klein
Rebecca Simon

OCTOBER 19

Adina Seidenwar

OCTOBER 21

Alyse Stein
Malkie Warshaw

OCTOBER 22

Sarah Rosenberg
Aliza Rosenberg



ROSH CHODESH **QUESTIONS ANSWERED**

Why is *Rosh Chodesh* a women's holiday?

When the men came to collect the women's jewelry for the *eigel*, the women said to their husbands- "We will not obey you to make an abomination which has no power to save!" They were rewarded with the special day of *Rosh Chodesh*. *Hashem* rewards them by giving the women the power of constant renewal- which characterizes *Rosh Chodesh*.

Why are there two days of *Rosh Chodesh*?

In the Torah only one *Rosh Chodesh* day is mandated- the first day of the new month. However, from the days of the first *nevi'im* it was the *minhag* at times to celebrate *Rosh Chodesh* for two days. The reason we sometimes keep two days is because in ancient times there were doubts of when the new moon came, so two days were kept. Nowadays, the second day is essential and the first is kept because of our forefathers *minhag*. The second day of *Rosh Chodesh* is considered the first day of the new month because the first day of *Rosh Chodesh* is considered to be part of the proceeding month.

Tali Davis and Yael Haar (*The Book of Our Heritage*, by Eliyahu Kitov)



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