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DAF KESHER

SHAPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z" L PATHWAYS ISRAEL & PATHWAYS PLUS

The Darche Noam/Shapell's community mourns the tragic death of
Brachya Yitzchak ז"ל, beloved son of Avrom and Adina, יבל"ח, Suslovich.
This Daf Kesher is dedicated in his memory.

DVAR TORAH A MAN, A TZADDIK, A TAMIM

Our Parshah opens with the Torah's beautiful description of Noach: "נח איש צדיק תמים היה בדורותיו" – Noach was a righteous man; he was perfect in his generations" (Bereishit 6:9).

Harav Eliahu Guttmacher, זצ"ל (1796-1875, a disciple of Harav Akiva Eiger, זצ"ל, and Rov of Greiditz, Poland) suggests (in the first article of his Margaliot Tovah commentary on Parshat Noach) that the three words of Hashem's description – תמים, צדיק, איש – refer to three layers of Noach's greatness.

איש – Noach was an איש. In Jewish literature, the word איש, a man, has the connotation of a lofty person. For instance, the Kohen Gadol (High Priest) was referred to as "אישו כהן גדול" – My man the High Priest" (Mishnah Yoma 1:3). An איש has a well-developed character. An איש is a mensch, a great individual, a great human being. He has derech eretz. He is mature, self-disciplined, nice, successful, intelligent, honorable. But an איש is not necessarily a צדיק, a righteous man.

צדיק – Noach was also a tzaddik. A tzaddik is righteous. He does Hashem's Will. He not only doesn't sin; he does righteous acts. Not only doesn't he harm others but he acts charitably towards them – צדיקה. He lives his life in line with justice – צדק. But not every righteous person is 100% consistent. And not every righteous act is flawless. The Torah adds a new layer to the description of Noach:

תמים – Noach's righteousness was without blemish. It was complete and consistent. And, the Torah testifies, Noach remained righteous "in his generations." He was five-hundred years old and had lived through many different generations and faced many challenges; yet he remained consistently righteous throughout all those generations.

How did Noach develop into such a person? What drove him? What can we do to follow his lead? The Torah answers this in the end of the same verse: "את האלקים התהלך נח" – Noach walked with G-d" (Bereishit 6:9).

How did Noach "walk with G-d"? Rav Guttmacher explains: Before everything Noach did, he made sure that he intended to do it for G-d's sake. "Bar Kapara taught: There is one little passage that the entire Torah is dependent on – בכל דרכיך דעהו והוא יישר ארחתך" – Know Him with all of your ways and He will make your paths straight" (Mishlei 3:6)" (Berachot 32a). There is a difference, says Rav Guttmacher, between a דרך and an אורה. דרך refers to a large road, as in דרך המלך, the main highway. אורה refers to a small path. Inevitably in life a person encounters difficulties in serving Hashem; he is turned off the main road onto some side path. If in his life a person "knows G-d" – he does things for G-d's sake – that will evoke a Divine reaction. If you "know G-d" on the main road, the דרך – you lead your life dedicated to doing things for G-d's sake – then Hashem will straighten out your paths, ארחתך, and keep you straight. This was the secret of Noach's consistency and perfection: את האלקים התהלך נח – He walked with G-d and G-d kept him walking.

Also in this week's Daf Kesher: Source Guide – "The Torah's First 'Vayedaber'" – "Light out of Darkness," by Rabbi Yitzchak Hirschfeld

SOURCE GUIDE: THE TORAH'S FIRST "VAYEDABER"

The first of the 140 times the word “vayedaber” (and he spoke) appears in the Torah is in our Parshah: “And G-d spoke to Noah.” A passage in the Midrash is built on the significance of this first “vayedaber,” and a passage in the Shem Mishmuel is built on that Midrash. This source guide is based on that passage in the Shem Mishmuel.

A. The Torah’s First “Vayedaber”

The Midrash, expounding on a verse in Kohelet, contrasts Noah with all those who preceded him:

<p>1. Bereishit Rabbah 34:5 Another explanation: “Leave the Ark”: It is written, “Wisdom gives strength to the wise man, more than ten rulers who were in the city” (Kohelet 7:19). “Wisdom gives strength to the wise man” – this refers to Noah; “more than ten rulers who were in the city” – more than the ten generations from Adam until Noah. And from all of them, I (says Hashem) did not speak with any one of them except for you. “G-d spoke to Noah.”</p>	<p>בראשית רבה לד:ה ד"א "צא מן התיבה": כתיב "החכמה תעוז לחכם מעשרה שליטים אשר היו בעיר" (קהלת ז:ט). "החכמה תעוז לחכם" – זה נח; "מי שליטים" – מי דורות מאדם ועד נח. ומכולם לא דברתי עם אחד מהם אלא עמך. "וידבר אלקים אל נח."</p>
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At first glance the Midrash seems very puzzling. Didn't Hashem also speak with Adam and Chavah? Didn't He speak with Kayin? However, answers the author of the Shem Mishmuel (Harav Shmuel Bornshtein, זצ"ל, 1855-1926, Poland, in his comments on Noach 5673), when Hashem spoke with Adam, Chavah, and Kayin, the Torah uses the verb ויאמר and not וידבר (see Bereishit 1:28, 4:9). The first time the Torah uses the verb וידבר is when Hashem speaks with Noah after the Flood:

<p>2. Bereishit 8:14-17 (14) And in the second month, on the twenty-seventh day of the month, the earth was dry. (15) And G-d spoke to Noah saying: (16) "Go out of the ark, you and your wife, and your sons, and your sons' wives with you. (17) Every living thing that is with you of all flesh, of fowl, and of animals and of all the creeping things that creep on the earth, bring out with you, and they shall swarm upon the earth, and they shall be fruitful and multiply upon the earth."</p>	<p>בראשית ח:יד-יז (יד) ובחדש השני בשבעה ועשרים יום לחדש יבשה הארץ. (טו) וידבר אלקים אל נח לאמר. (טז) צא מן התבה אתה ואשתך ובניך ונשי בניך אתך. (יז) כל החיה אשר אתך מכל בשר בעוף ובבהמה ובכל הרמש הרמש על הארץ היצא אתך ושצו בארץ ופרו ורבו על הארץ.</p>
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This explains the line in the Midrash, “I never spoke with any of them, only with you.” The Midrash was precise in its formulation - לא דברתי עם אחד מהם - “I never spoke using דיבור with any of them.

But we are still left with a list of questions about this passage:

- In what way is ויאמר different than וידבר? Don't they both mean “he spoke”?
- Why did Hashem only “speak” (וידבר) with Noah, and not with Adam, Chavah, and Kayin,?
- Furthermore, why did Hashem only use the expression וידבר when He spoke with Noah **after** the Flood, not before?

B. “Dibur” vs. “Amirah”

What is the difference between these two words for speech, דיבור and אמירה? The author of the Shem Mishmuel quotes the distinction made by his father (Harav Avraham of Sochotchov, זצ"ל, 1838-1910, author of Responsa Avnei Nezer):

<p>3. Shem Mishmuel on Noah – Rosh Chodesh Cheshvan 5673 This can be understood based on what my father, my master and teacher, of blessed memory, said about the distinction between the two words for speech: דיבור and אמירה. אמירה refers to the speech itself, whereas דיבור refers to the</p>	<p>שם משמואל על נח - ר"ח מרחשון תרע"ג ויובן עפ"י מה שהגיד כ"ק אבי אדמו"ר זצלה"ה בהפרש שבין דיבור לאמירה. שאמירה מורה על עצם המאמר, ודיבור על צירוף המדבר והנדבר עמו.</p>
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connection between the speaker and the one spoken to.

The generic word for speech is אמירה; דיבור refers to communication that involves a connection between the speaker and the one being spoken with.

A comment by Rashi on Devarim reflects the same phenomenon. During the years that the Jews were being punished for the sin of the spies in the desert, Hashem's prophecy to Moshe dropped down to the level of אמירה:

<p>4. Devarim 2:14-17 (14) And the days when we went from Kadesh Barnea, until we crossed the Zered Stream, numbered thirty-eight years, until all the generation of the men of war expired from the midst of the camp, just as the Hashem had sworn to them. (15) Also the hand of Hashem was upon them, to destroy them from the midst of the camp, until they were consumed. (16) So it was, when all the men of war finished dying from among the people, (17) Hashem spoke to me, saying:</p> <p>Rashi's Commentary on Devarim 2: 17 "Hashem spoke to me" – But from sending the spies until now the word וידבר wasn't used, only וידבר. (This teaches us that during the thirty-eight years that Israel was chastised, Hashem's speech didn't unite with Moshe using language of endearment, face-to-face, calm. This teaches that the Divine Presence only rests upon the prophets for the sake of Israel.)</p>	<p>דברים ב:יד-יז (יד) וְהַיְמִים אֲשֶׁר הִלְכְנוּ מִקְדֵשׁ בְּרִנֵּעַ עַד אֲשֶׁר עָבְרְנוּ אֶת נַחַל זֶרֶד שְׁלִשִׁים וּשְׁמֹנֶה שָׁנָה עַד תָּם כָּל הַדּוֹר אֲנָשֵׁי הַמִּלְחָמָה מִקְרֵב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע ה' לָהֶם. (טו) וְגַם יַד ה' הִיָּתְהָ כִּם לְהַמָּם מִקְרֵב הַמַּחֲנֶה עַד תָּמָם. (טז) וַיְהִי כַּאֲשֶׁר תָּמּוּ כָּל אֲנָשֵׁי הַמִּלְחָמָה לְמוֹת מִקְרֵב הָעָם. (יז) וַיְדַבֵּר ה' אֵלַי לֵאמֹר.</p> <p>רש"י על דברים ב:יז "וידבר ה' אלי וגו'" – אבל משילוח המרגלים עד כאן לא נאמר בפ' [זו] "וידבר" אלא "ויאמר" (ללמדך שכל ל"ח שנה שהיו ישראל נזופים לא נתיחד עמו הדבור כלשון חבה פנים אל פנים וישוב הדעת ללמדך שאין השכינה שורה על הנביאים אלא בשביל ישראל.)</p>
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C. Noach Before and After the Flood

The author of the Shem Mishmuel now explains why Noach was the first person Hashem communicated to through דיבור, and why only after the flood. He cites a comment by the Midrash on the words "קנים תעשה את" – Make compartments for the ark" (Bereishit 6:14). The Midrash quotes Rabbi Yitzchak, who builds on the association between the word קנים and the word קן, meaning bird's nest. The word קן is often used to refer to the pair of birds offered in the purification process for someone who was smitten by the metzora plague:

<p>5. Bereishit Rabbah 31:9 "Make compartments for the ark" – compartments and rooms. Rabbi Yitzchak said: Just like the bird's nest purifies the metzora, so your ark purifies you.</p>	<p>בראשית רבה לא: ט "קנים תעשה את התיבה" – קילין ומדורין. א"ר יצחק: מה הקן הזה מטהר את המצורע אף תיבתך מטהרתך.</p>
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This explains why Noach merited Hashem's דיבור communication only after the Flood:

<p>6. Shem Mishmuel on Noach – Rosh Chodesh Cheshvan 5673 This is exactly what happens here, that Noach, when he left the ark, was pure and righteous, as they said, "Your ark purified you" (Bereishit Rabbah 31:9). He merited a connection that no one else had experienced from the time of creation of Man on earth until now.</p>	<p>שם משמואל על נח - ר"ח מרחשון תרע"ג והיינו הך דהכא שנח ביציאתו מן התיבה טהור וצדיק, כאמרם ז"ל (ב"ר פ' ל"א) "תיבתך מטהרתך," זכה לחיבור מה שלא הי' איש עומד במצב כזה מיום ברוא ה' אדם על האדמה.</p>
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That explains why Noach only merited דיבור after the Flood. It also explains why Kayin, Adam, and Chavah did not merit דיבור communication after their sins. But when Hashem initially spoke with Adam before Adam sinned, why didn't Adam, Hashem's newly-created perfect being, merit דיבור?

<p>7. Shem Mishmuel on Noach – Rosh Chodesh Cheshvan 5673 For even Adam the First, before the sin all of his high levels were created within him and not the results of his own actions. Noach, before the flood, also had some questions</p>	<p>שם משמואל על נח - ר"ח מרחשון תרע"ג כי אפי' אדה"ר קודם החטא, כל המדריות שהיו לו היו רק מתולדתו ולא מפרי מעשיו, ונח קודם המבול נמי היו עליו קושיות שהרי</p>
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LIGHT OUT OF DARKNESS BY RABBI YITZCHAK HIRSHFELD

Reb Tzadok (Harav Tzadok Hakohen Rabinowitz, זצ"ל, of Lublin, 1823-1900) points out (see Pri Tzaddik Mishpatim 4) that the Talmud which we study originated in Bavel (Babylonia), the same land from which the nations of the world at the Dor Haplagah (the Generation of the Dispersion) were dispersed, the land where the confusion of our poly-lingual world originated.

Is this coincidence? The Babylonian Talmud (Sanhedrin 24a) refers to itself as darkness – hardly an attractive description.

Let us define the enlightened state as one where we understand principles and general rules so clearly that the proper application to specific cases is obvious. For instance, I may understand the principles of the laws of berachot (blessings) so clearly that I know without doubt what the proper berachah over rice-cakes is.

For many hundreds of years the Jewish People enjoyed this clarity – no machloket (dispute) – until we were exiled and dispersed to the Land of Darkness, Bavel. The clarity was gone. To follow our example, rice-cakes, the precise meaning of the rule which determines the proper berachah was lost. Some say “Borei Minei Mezonot”; some say “Borei Minei Ha’adamah.” Along with the dispersion of the Jewish People the Torah itself was dispersed. From principles to a wealth of detail, light turned to darkness.

Now, we have to work backwards. Out of the mass of detail we need to rediscover the principle, out of darkness to recreate light.

As we approach any Torah topic, awareness of our being so much in the dark is humbling, the tikun (repair) for the sin of arrogance of the Dor Haplagah, and it is the first step in our return towards the light of Torah.

“כי נר מצויה ותורה אור” – For a mitzvah is a candle and Torah is light” (Mishlei 6:23)

שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.