



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Waters of Noach

Presented by Rabbi Zacharia Schwartz

Former Kollel Scholar and currently a Kollel Adjunct

In this week's *Haftarah*, the prophet Yeshaya refers to the great flood of this week's *Parsha* as "The waters of Noach". Commentators express amazement at this description as these waters should have seemingly been ascribed to everyone but Noach. After all, *Hashem* sent the waters to destroy all of the wicked people of the world, sparing only Noach and his family. Many explain that the flood waters are attributed to Noach because he failed to convince the people of his generation to repent and leave their evil ways. Had Noach succeeded and convinced them to repent, there would have been no need for the flood. Accordingly, he is "blamed" for the flood.

This answer teaches us a powerful lesson. While our primary concern must be with our own spiritual well-being, we must not be content with that alone. Whenever we see an opportunity to impact others positively, to bring them closer to *Hashem*, we must view it as our duty to do so. This must obviously be done with wisdom and caution. For instance, we must not jeopardize ourselves spiritually, nor should we risk driving the other person away. Nevertheless, when the right opportunities arise, we must grab them.

Our Rabbis teach us "*Kol Yisroel areivim zeh lazeh*" – "All Jews are responsible for each other". Let us aspire to make this lofty ideal a part of us, and may we be successful in bringing *Hashem's* children closer to him.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

(After the flood) "The fountains of the deep and the windows of the heaven were closed..." (8, 2)

Rashi comments: *When they were opened (at the onset of the flood) it says, "All the fountains". Here (after the flood) "all" is not written. Why? (After the flood) some remained open - those for which the world had a need, such as the hot springs of Tivrya and the like.*

The Gemara (Zevachim 113a) says: *The flood did not affect Eretz Yisroel.*

If the flood did not reach Eretz Yisroel, it means that at the beginning of the flood the fountains were not opened on Eretz Yisroel. If so, how can Rashi give the hot springs in Tivrya as an example of fountains that remained open after the flood?

PARSHA RIDDLE

What was the name of Noach's wife?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvos does a person perform with his or her whole body?

Answer: 1) Sukkah
2) Tevila in a mikvah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

What is the Torah's perspective on the exploration and colonization of space? Discussion of this topic often refers to the episode of the Tower of Babel in Parshas Noach, in which men planned to build "a city and a tower, whose top may reach unto heaven ... lest [they] be scattered abroad upon the face of the whole earth." Hashem determined to foil their plan by "confound[ing] their language, that they may not understand one another's speech," and thus "scattered them abroad from thence upon the face of all the earth" (Bereshis 11:1-9).

Why did Hashem disapprove of their plan? Rashbam and Chizkuni explain that the goal of concentrating all of civilization in one specific geographical region was contrary to Hashem's fundamental charge to humanity of "Be fruitful and multiply, fill the earth and subdue it" (Bereshis 1:28). R. Menachem Kasher argues that even if we interpret this verse as limiting human habitation to our planet, perhaps this only restricts permanent colonization, but not temporary exploration. He is, however, concerned about the inherent danger of space travel, as well as the impossibility of fulfilling mitzvos on the moon (Ha'Adam al Ha'Yare'ach, end of Ch. 6. See also the discussion of R. Nachum Eliezer Rabinovich in Ha'Darom, #15 - Nissan [5]762, p. 121).

On the other hand, Ralbag explains that Hashem's problem with the geographical concentration of human civilization is that a major natural disaster, such as a great storm, earthquake, or flood, could cause the extinction of humanity. Accordingly, geographical diversification is a necessary precaution for the preservation of the human race. This idea can be extended into an argument for the imperative of spreading civilization beyond our planet, as a precaution against potential planetwide extinction events.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am lightly.
2. I recognize you.
3. Wait for me.
4. Now you can wrap.

#2 WHO AM I?

1. Human
2. Animal
3. Garbage
4. Fish

Last Week's Answers:

#1 Arba Minim (4 species) (I am for your heart/lips/spine/eyes.)

#2 Sukkah (Normally I am 4; sometimes I am 3; I may be 5; I am not a sucker, rather a ...)

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to
Win a
LASER PEGS
HELICOPTER SET



*Mazel Tov to Leushi Schwechter
for winning the latest raffle!*

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to another raffle ticket and increase
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RAFFLE WILL BE
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For Men

Sunday Kollel Brunch and Learn resumes this Sunday, Oct 22 at 9:30am at YISE, 1132 Arcola Ave.
CLAS (Community Learning at Shomrai) resumes this Monday, Oct 23 at 8:15pm at YISE, 1132 Arcola Ave.
Fall Semester at the Kollel begins this Monday, Oct 23 at 8:15pm at GWCK, 10900 Lockwood Dr.

*Classes for Women with
Mrs. Sara Malka Winter*

Horeb: The Power of Mitzvos, Mondays, 8:15pm at YISE, 1132 Arcola Ave. - *New Topic!*
Tehillim: An In-Depth Analysis, Tuesdays, 8:15pm at GWCK, 10900 Lockwood Dr. - *New Topic!*

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