



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Building Our Own Ark

Presented by Rabbi Moshe Sadwin, Kollel Scholar

Our Parsha begins with Hashem vowing to wipe out mankind with a flood due to mans' sins and corruption. Hashem instructs Noach to build an ark for himself and his family to save themselves (along with the animal species) from the deluge.

Rashi comments that Noach worked on the ark for one hundred and twenty years until it was fit for use. Even though Hashem could have saved Noach using a less cumbersome method, He specifically desired that Noach *build* the ark. Hashem didn't want to punish the people without ample warning beforehand. By mandating a prolonged building process, Hashem knew that people would surely question Noach as to why he was taking upon himself such a building project. Noach would explain to them that a flood is coming to punish them for their misdeeds and that they should repent from their ways before it is too late. The people, unfortunately, did not listen to Noach and they ended up perishing in the flood.

Rabbi Moshe Sternbuch suggests another idea to explain why Hashem particularly wanted Noach's salvation to transpire via the ark. The ark protected Noach and those inside it from the flood even though they were literally floundering in the floodwaters. The waterproof exterior was the only barrier that separated them from certain death. This was a message for Noach. Although he lived in a generation of terrible sinners, he remained faithful to Hashem and refused to be influenced by their sinful ways. In the merit that he was able to insulate himself from the evil around him, Hashem saved him by insulating him from the floodwaters.

We live in a time where we are bombarded by messages that are antithetical to our values. They can be the over-emphasis of materialism, the glorification of immoral ideas, or other notions that can cause us to lose focus of our ultimate purpose. Let us take the lesson from our ancestor Noach and strive to protect ourselves from messages that are contrary to our true mission in life.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Make for yourself a Teivah of gopher wood... (6:14) A boat is called an "aniya" or a "sefina."

Why is the Teivah called a Teivah, which means an ark or a box?

Parsha Riddle

Which animal does not uproot its food from the ground on Shabbos?

Please see next week's issue for the answer.

Last week's riddle:

Why is the sky blue?

Answer: It reflects Hashem's throne which is made of sapphire, which is blue. (Chulin 89a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In Parashas Noach, the Torah relates that after emerging from the ark, Noah planted a vineyard, drank its wine and became intoxicated, and "uncovered himself within his tent". (9:18-21) The Talmud cites opinions that something much more terrible befell him as well, and is critical of him: "The Holy One, Blessed be He, said to Noah: Noah, shouldn't you have learned from Adam the first [man], whose [banishment from the Garden of Eden] was caused only by wine? [The Talmud notes:] This is in accordance with [the opinion of] the one who says that the tree from which Adam the first [man] ate was a grapevine." (Sanhedrin 70a)

In general, the Talmudic attitude toward wine is nuanced. "Rabbi Hanin said: Wine was created only in order to comfort mourners [in their distress], and to reward the wicked [in this world so they will have no reward left in the World-to-Come], as it is stated: 'Give strong drink to him that is ready to perish,' [and wine to the bitter of soul.' 'Him that is ready to perish' refers to the wicked, who will perish from the world, while 'the bitter of soul' denotes mourners.] Rabbi Hanin bar Pappa said: Anyone in whose house wine does not flow like water is not [yet] included [in the Torah's] blessing ..." (Eruvin 65a)

Regarding legal liability for one's conduct while intoxicated, the Talmud rules that a drunk's purchases and sales are binding, and he is criminally liable for any sins he commits, and concludes: "The principle is [that] he is like a sober person in all matters, except that he is exempt from prayer." The Talmud proceeds to qualify, however, that this holds only insofar as he has not reached "the intoxication of Lot"; one who has reached that level is "exempt from all [liability]." (ibid.) Even one so inebriated, however, is only exempt from criminal liability, but remains civilly liable for any injuries he causes, particularly if those injuries were foreseeable (at least insofar as his intoxication was voluntary). (Yam Shel Shlomo Bava Kama 3:3; Shut. Ha'Bach ha'yeshanos #62; and cf. Erech Shai CM 378:9 s.v. hagah)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I may have been a window.
2. I may have been the first light bulb.
3. I did not need electricity.
4. Don't confuse me with the Zohar.

#2 WHO AM I?

1. You sing about me.
2. I could be your name.
3. I was not swallowed by a fish.
4. I discovered dry land.

Last Week's Answers

#1 Light (I am from the first day, I am not man made, Speech caused me, I am not heavy.)

#2 Eisev (Grass) (I am not Yaakov's twin, I am not moldy, yet I'm green, You cut me to control me, I have blades.)

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

Win a
Great
Prize!

Congratulations
to Dovid Walls
on winning a
Gravity Maze!

Visit gwckollel.org to submit your answers.

**Answer as many as you can.
Each correct answer will entitle you
to another raffle ticket and increase
your chances of winning!**

THE NEXT
RAFFLE WILL BE
December 18.

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