



Parashat Noach 5770

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## On the Parashah ~

[From Sichat Ha-Rav Tzvi Yehudah – Bereshit pp. 90-92, edit by Rav Aviner]

The Dubno Maggid once came to a small town. He went to minyan and there were only nine men, and the Maggid was greatly distressed. They asked him if it was permissible to count "Chaim'ke the Thief" for the minyan. He rebuked them: "G-d forbid you should refer to a Jew by this name." They went and brought him. The Magid welcomed him with great respect: Shalom Alecha, Reb Chaim. The following day, the Magid was looking for a messenger to bring some money to a nearby city. They suggested "Reb Chaim" to him. The Magid was surprised: "How can someone suspected of theft serve as a messenger for this? They reminded him that he himself honored him and called him: "Reb Chaim." The Magid told them that there is a major difference in the two cases. When you are simply talking about a Jew, it is forbidden to call him a thief, but when it comes to a practical matter, everything must be clear: is he a thief or not?

The source for this idea is found in this week's parashah. On the one hand, Rabbi Yehoshua ben Levi said in the Gemara (Pesachim 3a): One should not speak in a derogatory manner since Hashem commanded Noach to bring the animals into the ark with these words: "From the pure animals and the animals which are not pure" (Bereshit 7:2). Instead of saying "the impure animals," the Torah was unusually verbose – and said: "the animals which are not pure" in order not to speak in a derogatory manner. This principle is quoted by the Magen Avraham (#156) as the proper practice.

On the other hand, when it comes to matter of practical Halachah, we do not employ this principle. The Rishonim point out that when the Torah lists the non-kosher animals in Parashat Shemini, it says: "the impure animals." When it comes to

practical Halachah, there is a need to be clear. If a Rabbi says "Not kosher" instead of "Treif," perhaps someone will not hear the word "not."

We see this many places in the Torah. When a person stricken with Tza'arat left the camp, he called out: "Impure, impure" (Vayikra 13:45) and not "Not pure, not pure." And "Do not eat Treif meat, throw it to the dogs" (Shemot 22:30) instead of "Do not eat non-kosher meat." And the son in the Haggadah of Pesach is called "The wicked son" and not "The not righteous son."

When it comes speaking to other Jews, we must speak gently and with respect: "Reb Chaim." But when it comes to practical Halachah, we use the clearest and most direct language: "Chaim'ke the Thief."

## **Rav Aviner on...**

### Expelling the Children of Foreign Workers in Israel

[Q&A from Ha-Rav's Radio Show]

Question: A storm is raging in Israel regarding the Government's intention to expel approximately 2000 children of foreign workers, most of whom were born in Israel, raised in Israel, whose friends are Israelis and who speak Hebrew. What is the Torah's view of this issue? Is it ethical to expel them?

Answer: This subject is divided into three parts:

1. Is it a good idea to bring foreign workers to Israel?

It is not a good idea. They influence many things in the country through their culture which is inappropriate in the view of Judaism. There is no prohibition of non-Jews living in the Land with the condition that they follow the laws of the State. On the whole, the foreign workers who come here are law-abiding. But we must be cautious. If we open the gates of Eretz Yisrael, we will find millions of non-Jews here tomorrow. Although we have a great desire to help humanity, our primary obligation is to strengthen ourselves here, and then we can bring a blessing to humanity. We therefore should not bring foreign workers here. There are other countries who do not bring in foreign workers since they then settle there. It is impossible to flood the country with non-Jews. It will cause assimilation. Who will do the work? The Jews need to work. Many Jews lack a livelihood, and they need to work.

2. It is permissible to oppress them?

G-d forbid! It is forbidden to maltreat another person. It is forbidden not to pay their wages. It is forbidden to steal from them. We are obligated to uphold the conditions upon which we brought them here. The men are forced to do all sorts of horrible things, and the women all the more so. This is a travesty and it is forbidden to be silent.

3. Is it permissible to expel them?

We must always uphold our commitments. If someone brings a foreign worker here for two or three years, he must follow his agreement and then the worker needs to leave, and all the more so if the worker came here illegally. No one can say that this is illegal. If I enter your house in an illegal fashion and you remove me, it is ethical.

The question regarding the children is the simplest. A child can easily adapt to a new place. Isn't Israel full of the children of new immigrants? And this is certainly true when we are talking about returning them to their native country. We must distinguish between individual morality and communal morality. It is impossible to run a country based on emotions. Everything must be carefully analyzed.

## Stories of Rabbenu — Our Rabbi, Ha-Rav Tzvi Yehudah Ha-Cohain Kook

Maran Ha-Rav Kook's grave

Rabbi Yaakov Filber relates that Maran Ha-Rav Kook's grave on Mt. Olives remained completely intact during the period between of the War of Independence and the Six-Day War when the area was under Jordanian control. While all the other graves were vandalized and the tombstones were uprooted by the Arabs and used for paving roads, Maran Ha-Rav Kook's grave remained untouched. He heard from reliable sources that every time a Jordanian tractor came reach the grave, the tractor would flip over. The Jordanians were struck by the holiness of the grave and left it alone. Our Rabbi filled in the details. While everything around Maran Ha-Rav Kook's grave was bombed out or destroyed, his grave remained whole. An Arab worker related that they received special instructions from their superiors not to damage the grave in any way (Sichot Ha-Rav Tzvi Yehudah #51). (Mareh Cohain of Ha-Rav Yaakov Filber, p. 139 including pictures of the untouched grave and its destroyed surroundings immediately after the Six-Day War).

Ha-Rabbanit Chava Leah

Until his last day, a picture of his wife hung over our Rabbi's bed, which was a clear sign to his students that this was an expression of an eternal connection. (Be-Derech Ha-Torah Ha-Goelet, p. 108)

After his wife's death, our Rabbi would regularly eat Shabbat meals at his sister's and brother-in-law's house – Batya Miriam and Ha-Rav Shalom Natan Ra'anan. One day he suddenly stopped coming on Shabbat night. When they asked him the reason, he responded that his wife appeared to him in a dream and asked why he was leaving her alone in the house on Shabbat. (Ha-Rav Dov Lior heard from one of the students. Be-Derech Ha-Torah Ha-Goelet, p. 108)

#### Question on the Rambam

Our Rabbi had a question on the Rambam and he went to present it to Ha-Griz from Brisk and Ha-Rav Iser Zalman Meltzer, since they both authored works on the Rambam. (Gadol Shimusha p. 45)

#### Quick Reader

A student gave our Rabbi a booklet to read while walking, and he finished it after ten meters. The student asked if he read it all. Our Rabbi responded: I read eight lines at a time, and Abba z"l would read twenty lines at a time. (Iturei Cohanim #39)

### *From Rav Aviner's Commentary on Birkat Ha-Mazon, entitled Shir Ha-Ma'a Lot*

"I never saw a righteous person abandoned, with his offspring begging for bread"

But there are many poor and downtrodden righteous people?! There are those who say that because of this we should recite this verse in a whisper in order not to embarrass a poor guest (see Siddur Avodat Yisrael, 562).

There are those who explain the meaning of "I have not seen" as "I have never seen indifference," rather I immediately exerted myself to give him food, with the understanding: "How can I bear to witness the destruction of my Nation" (Esther 8:6). But this is not the literal meaning. The literal meaning comes out from the entirety of Tehillim 37 in which our verse appears. The Psalm brings up the difficult question of a righteous person who suffers. The solution is long range. It is possible that the righteous person is hungry, but in the end his offspring will not beg for bread. The mills of Divine justice grind slowly.

Even the Book of Kohelet discusses at length the problem of the human lot which, at times, seems unfair. "Because the sentence for wrongdoing is not executed quickly - that is why men are encouraged to do evil" (Kohelet 8:11). When they see that there is no punishment for a sin, the wicked add sin upon transgression. Why does Hashem act in this manner? "Because a sinner does what is wrong a hundred times," the sinner returns to his evil ways over and over, "and He is patient with him," Hashem is patient and waits for the evil to repent. But why then is the righteous one guilty, and why does he suffer? "Yet nevertheless I am aware that it will be well with those who fear God," but this is also a good system for the righteous, "those that show fear before Him" (ibid. verse 12), in order that they serve Hashem for the sake of serving Him alone. If every evil person was immediately punished and every righteous person was

immediately rewarded, it would ostensibly appear as though every person was righteous, but in truth we would only be like animals which act in a certain way to receive a treat. Since the Master of the Universe mixes up the cards of reward and punishment, one who serves Hashem does so out of an awe of heaven.



**Family Matters** - Ha-Rav writes weekly for

the parashah sheet "Rosh Yehudi" on family relationships

### The Cost of Marriage

"Abba, how much did it cost you to get married?"

"I don't know, but I am still paying!"

*Marriage is a truly constant effort from both members of the couple.*

*In advertisements, a precious item is sold for a small amount and only in the fine print does it mention the hefty monthly payments.*

*The wedding itself is inexpensive: You are betrothed to me with this ring – and the ring only need to be worth a perutah (a minimal amount). The Ketubah, however, stipulates many obligations, both daily emotion and financial ones.*

*One has to exert effort day in and day out! Exertion of emotion, exertion of time, exertion of effort. This is especially true for men who sometimes have the tendency to feel like a tourist at home and do not take responsibility. Someone who thinks that marriage is only romance will be sorely disappointed.*

*There is great effort involved, but it is so pleasant.*

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