

# פרשת נח

This adaptation is dedicated in honor of:  
our new niece, Aliza Bracha,  
born to my dear brother, Mendy,  
and my dear sister(-in-law), Adina Dina. !!! מזל טוב!!!

"אלה תולדות נח נח איש צדיק תמים היה בדורתו"  
"These are the generations of Noach,  
Noach was a righteous man, he was  
perfect in his generation" (ו, ט)

Why is Noach labeled a *tzaddik*? He fed Hashem's creations – earning him the title of "tzaddik." Two individuals were called *tzaddikim* for feeding others – Noach and Yoseph. They were similar to Hashem, Who feeds all of Creation.<sup>1</sup>

## נח איש צדיק

### Noach was a righteous man

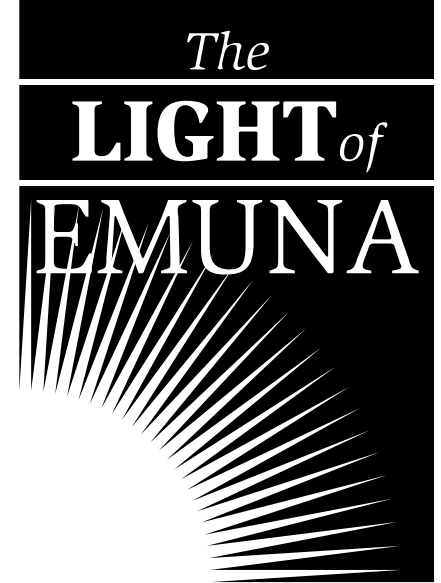
Master of the World! From where did Noach draw the strength to provide for so many animals? To know precisely what the elephant liked to eat, what the giraffe's preference was, what the duck enjoyed – where did he obtain the unlimited vigor to know exactly what to provide to each rumbling stomach? It is truly amazing.

What motivated Noach was his love for every one of Hashem's creations. One who loves Hashem's handiworks, one who is inspired by their very existence, one who perceives his Heavenly Father in every creature – is filled with love and boundless inner fortitude – he does not sleep, he does not rest – all, in order to fulfill their needs. If it is so with animals, it is so much more so with human beings – the crown of Creation – who are an actual part of G-dliness from above.

We must *daven* abundantly for this - to constantly love others, to be able to do kindness

1

תנחומא הקדום ד



Based on Harav Menachem Azolai's "Ohr Ha'Emuna"

with others. To plead before Hashem that we may merit this attribute – for it requires much Divine assistance. Dovid Hamelech said, "May only goodness and kindness pursue me."<sup>2</sup> Dovid was asking to merit relentlessly chasing good and kindness, fulfilling *mitzvos* and doing *chesed*.<sup>3</sup>

Primarily – *tefilla*. An abundance of prayers is needed. What else? Chazal teach us that if one wants to connect to the love of others, he should occupy himself with the other's benefit.<sup>4</sup> Perform a lot of favors for someone and you will develop love towards him. The simple explanation for this phenomenon is that a person acts according to his actions and his heart and thoughts are consistently drawn after his actions.<sup>5</sup>

Even a thoroughly evil person, if he begins to be diligent in *Torah* and *mitzvos*, even with ulterior motives, will quickly become good – for the heart is drawn behind actions. The more consistent a person is in his acts of kindness, even if only for show, the more the attribute of *chesed* becomes ingrained in the innermost parts of his soul.

We must remember that giving is ultimately for our own benefit. That is how we build our

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אך טוב וחסד ירדפוני (תהילים כג)

3

תפארת שלמה

4

מסכת דרך ארץ (זוטא פ"ב)

5

החינוך טז

spirituality. That is how we earn a connection to other souls. We've explained in the past that when souls connect, we experience Hashem.

There is a sanctuary in Heaven in which designated angels gather acts of kindness that a person performs in this world – when the attribute of judgment prosecutes the Jewish people, those angels immediately display the acts of kindness and Hashem takes pity on the Jewish people. He so treasures charity that even when we are guilty, if we treat each other generously, Hashem shows mercy and forgives.<sup>6</sup>

Chazal instruct us to give to everyone, even those that have only acted poorly towards us. This requires incredible conquering of our inclinations – principally by clinging to *chesed*.

It is told regarding R' Moshe Leib of Sassov zt"l that he would act kindly even towards those who were not decent. Once, a well-known degenerate approached him for charity. R' Moshe Leib gave generously – giving the man everything that he had with him, leaving himself with empty pockets. One of his close students asked, "Rebbe, why would you give so much to such a rotten person?" R' Moshe Leib answered with graceful humility, "I too am not a good person! If I give charity to a wicked person, Hashem will judge me accordingly and provide me with my needs, despite my base nature."

**Harav Eliezer Berland *Shlita*:** A person who is afraid to give *tzedaka* should give *tzedaka*. Give something, don't be afraid, everything will open up for you, all of the gates of Heaven will open for you – as it says, "פתח תפתח"<sup>7</sup> – if you open your hand to the needy person, things will open for you. When a person gives charity, he opens all of the gates - the gates of knowledge, the gates of wisdom, the gates of understanding, the gates of prayer, the gates of *shidduchim*, the gates of livelihood. When a poor person comes our way, it is a sign that we are being requested to save him, to save him from some misfortune, from

some calamity. "*Tzedaka* rescues from death"<sup>8</sup> is not just an adage - it is very literal. If a person's child falls ill – he should give *tzedaka*, miracles will occur, there will be healing. At the moment that a person distributes charity he cannot fathom what miracles can occur for him, what wonders will happen for him – he will be enveloped in the tree of life, he will find himself above the natural order, he will not be of this world, he can nullify all of the decrees against himself and the Jewish people. Some *tzaddikim* had the custom of not eating without guests - that was Avraham Avinu's custom as well. Avraham sat at the entrance of the tent in the heat of the day to find a passerby to invite into his home. When Eliezer returned and informed him that there were no guests to be found, he went out himself in the oppressive heat. The world was burning up, but Avraham did not feel it, he felt nothing aside from the lack of guests at his table. Hashem finally brought him angels in the guise of guests so that he would not suffer any longer. Such is the custom of the righteous, they will not eat alone – the food does not belong to us, we must always recognize that our food is really Hashem's – we must share it with others – for it is a gift from Hashem. Our money is not ours, we are mere guardians. Whatever we "own" is not really ours – it is for the good of the Jewish people. A person must give *tzedaka* – a tenth, a fifth – in the end, he will see it increase. If he gives away one hundred dollars, he will receive one thousand dollar – if he gives away one thousand dollars, he will receive one hundred thousand dollars. He will witness it. Money is called זוזים from the root of זוז "move" – we must move our money. We must not leave it sitting in our wallets, we must move it, pay it forward – if we move it, we will watch it multiply. At the moment that a person gives *tzedaka*, gives anything - he sees his livelihood begin to soar, money starts to flow. This is how Rebbe Nachman explained the *pasuk*<sup>9</sup>, "If Hashem is in your pain, silver shall be abundant for you" – One who feels Hashem's pain, i.e. the pain of every Jew, will have an abundance of

<sup>6</sup>

<sup>7</sup>

תומר דבורה א  
דברים טו, ח

<sup>8</sup>

<sup>9</sup>

צדקה תציל ממוות (שבת קנו):  
והיה שקי בצריך וכסף תועפות לך (איוב כב, כה)

silver – his livelihood will soar like a bird. But, one who accumulates and holds on to his wealth will see it fly away and disappear.

עולם חסד יבנה – the world is built on kindness. The world is only sustained by the acts of kindness that people do for each other. In this merit Hashem recreates all of His good each day. The Shlah Hakadosh advises that a single day not pass without some act of benevolence, whether personally or with one's money. The Toldos Avraham Yitzchak Rebbe *Shlita* excitedly related that several years ago he had been walking in the streets of Meah Shearim on the way to his *Beis Midrash* when a man in a car pulled up and offered him a ride. The Rebbe accepted and inquired as to why the man had stopped, the Rebbe had not been looking for a ride. The man explained that twelve years earlier he had been contemplating buying his car. Being afraid of accidents, he visited the Beis Yisroel, the Rebbe of Ger, to seek counsel. The Rebbe's counsel: "accept upon yourself never to go to sleep without performing some favor for a fellow Jew with your car." The man concluded with the fact that in twelve years nothing bad has happened to him and this had been his last drive of the day and he had not found anyone yet today to do a favor for - until he encountered the Rebbe.

The Arizal Hakadosh revealed that as soon as a person contemplates doing a *mitzvah* – the soul of a *tzaddik* from a previous generation who used to chase this particular *mitzvah* immediately appears and imparts the strength to perform the *mitzvah* according to its precise *Halacha*. Were it not for this, the evil inclination would overcome and seduce him into not performing the *mitzvah*. Therefore, when we conceive of the notion to help a friend, we must act without delay because we are now receiving Heavenly assistance and one never knows what the situation will be like later.

Someone once approached Baron Rothschild for help marrying off his daughter. Baron Rothschild checked his pockets only to come up empty. Instead, he removed his gold watch and proffered it to the man. The man was reluctant

to accept and offered to return the next day when the Baron would have money with him. Baron Rothschild responded, "Take my advice and accept the watch because right now, thank G-d, I have a good desire and am happy to give generously – tomorrow, who knows whether the evil inclination will distract me and convince me to give you much less. That is what the *Mishnah* means when it says, "If not now, when?"<sup>10</sup>

It is forbidden for a day to go by without doing some kindness for another. A day without doing a favor for a fellow Jew is not considered a day of living. The favor need not be a big one. It may be a simple loan of a household utensil to a neighbor, making a small monetary loan, preparing a cup of tea for someone (even if he could do it himself) – it doesn't matter whether it is big or small. Sometimes someone offers us something and we say "no thank you" because we do not want to inconvenience them or we do not need the favor or we are begrudging and do not want to feel like we are in someone else's debt. Overcome! Accept the favor joyously. Say "thank you" and bless the other party. In this way, the kindness that you receive becomes a kindness on your part as well – often the highest manner of kindness.

By nature, we are self-absorbed. We love ourselves. In order to fulfill the *mitzvah* of ואהבת לרעך כמוך we must inspire ourselves to think positively regarding others – to be happy for their joy and to feel their pain. "When you hear that your friend had a baby, be as happy as if you yourself had a baby. If something negative occurs to him, feel pain, as if it happened to you."<sup>11</sup>

We must speak well of other Jews - sing the praises of others. We must *daven* for others. When a person prays for another, it is the highest form of *tefilla* – it is the primary form of *chesed* - not only when one's friend is in distress, it applies even when things are going well for him – ask Hashem to multiply his blessings.

<sup>10</sup>

אם לא עכשיו, אימתי (פרקי אבות א, יג)  
יסוד ושורש העבודה

<sup>11</sup>

One who knows how to learn, should seek people to teach. The chief form of *chesed* is to draw others near to the service of Hashem. We know how to do *chesed* when someone else has difficulties but we miss the best and simplest variety. The true answers to the difficulties of this world are *emuna* and *bitachon* in Hashem. With a lot of love and sweet words, we can draw others close. That is what Chazal mean when they say that whoever saves a single Jewish soul is as if he saved an entire world.

If you exhibit a happy face, if you receive people well – you have performed great charity. If one gives his friend all of the gifts in the world but the friend remains depressed, it is as if he gave him nothing – but one who welcomes his friend graciously despite not giving him anything physical, is as if he gave him everything good in

the world.<sup>12</sup> One who accustoms himself in this manner is considered to be doing *tzedaka* at all times.

It is critically important to honor others. When one loses his dignity, he feels as if he is dead. When a child's Rebbe yells at him and then his father yells at him and then his mother – his soul is finished, he is destroyed. The soul must sing – if the song is removed, the soul is removed. We must be so careful with the dignity of others.<sup>13</sup>

The world is built on kindness. Hashem lowered some of His G-dly light to create the world. That is an indescribable kindness. We live with Hashem's benevolence; the world is full of His kindness. Everything that we have is a tremendous gift from Hashem. We must learn from Hashem and emulate His ways of *chesed*. We stand only to gain by doing *chesed*.

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### תפילה

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**Master of the World!** Help me keep my mouth closed and abstain from commenting. Even when I am correct and I have already asked many times and still nothing changes. Help me, Father, to acknowledge that comments do not help - they merely serve to depress the other party.

Help me understand that I do not run the world and the fact that I say something does not obligate anyone. There are no guarantees that anyone will act according to my will.

Help me judge others favorably and accept the fact that when someone does not do something for me – it is not personal – maybe he simply has not succeeded in changing his ways.

Help me dominate my ego and to cease losing my temper when others do not do my bidding. Give me patience to accept all that occurs, whatever others do to me - help me, Father, to refrain and not say a word.

Help me remember that this too is from Hashem - nothing just happens. Maybe whatever happened was to teach me to hold back, restrain, and remain calm - even when things do not go exactly my way.

In place of comments, help me, Father, to say only good things, encouraging words, words that draw others closer to You.

**Have an awesome, uplifting and wonderful Shabbos,**

Dov

Notice: The foregoing is based on my limited understanding of the Parsha Sheet, *Ohr Ha'Emuna*, disseminated by Harav Menachem Azolai *Shlita* and is not a complete or exact adaptation of *Ohr Ha'Emuna* and is not necessarily even a reliable interpretation of the ideas presented therein. *Ohr Ha'Emuna* is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material - any inaccuracies, omissions or confusion should be attributed exclusively to me. I still hope you enjoy and it provides some *chizuk*.

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אבות דרבי נתן יט  
באור פני מלך חיים