



# Cincinnati Torah מס'ני תורה

Vol. V, No. II

## New & Improved

No'ach

### A LESSON FROM THE PARASHA

RABBI MOSHE FUCHS

## Daven. It Matters.

OUR SAGES TEACH US THAT IF NO'ACH would have cried and davened to Hashem to save the world, then the world would have been saved from utter destruction. But No'ach did not believe the enormity of the calamity that was to arrive. By the time the Flood started to rage and he realized his error, it was too late to save the world. No'ach's lack of faith was considered a sin.

Let us ponder this for a moment. How can it be that No'ach, the righteous

man in his generation, did not believe Hashem when He said that He was going to bring the Flood?

There are many answers to this question. I will share one that I heard from Rabbi Yisroel Kaufman, in the name of the *Kedushas Levi*.

No'ach's shortcoming was not a lack of belief in Hashem. He obviously did believe that Hashem was going to bring a Flood to the world, *but he lacked belief in himself!* He did not believe that his

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### A HALACHA FROM THE PARASHA



RABBI CHAIM HEINEMANN

Last week we talked about some of the reasons behind the mitzvah to eat *Melave Malka*, a fourth, post-Shabbos meal: escorting the Shabbos Queen, nourishing the "Luz bone," and King David's custom. It therefore follows:

One should wear his special Shabbos clothes until after *Melave Malka* (*Kaf haChayim* 300:14). The custom of many is to say prayers, sing *zemiros*, and even light candles, similar to the way a queen would be escorted out (*Taz* 300:1).

Women are also obligated to eat *Melave Malka*, since they are generally included

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### DELVING DEEPER

RABBI TZVI FISHMAN

## Sacrificial Status

And No'ach built an altar to Hashem... and offered burnt offerings on the altar... Hashem smelled the pleasing aroma. (8:20-21)

THE MISHNAH IN Z'VACHIM TELLS US THAT sacrifices were brought in different places until the initiation of the Bais Hamikdash, the Temple in Jerusalem. At times it was permissible to bring a *Korban* on a *bamah*, a makeshift altar in an arbitrary location. It would seem,

then, that No'ach built a *bamah*.

Yet the Mishnah in *Zevachim* also states that a *bamah* does not have the status of a *mizbe'ach*, a full-fledged altar, nor does it achieve *rei'ach nicho'ach*, a "pleasing aroma." The Torah's description of No'ach's offering is now difficult to understand. How could No'ach's altar be referred to as a *mizbe'ach*, and how could it produce a "pleasing aroma?"

Rabbi Meir Simcha of Dvinsk answers, based on a midrash, that No'ach's

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### THIS WEEK IN JEWISH HISTORY



RABBI MOSHE TZVI CRYSTAL

The Siege of Jerusalem during the First Crusade ended in 1099 with the expulsion of Jews. Saladin recaptured Jerusalem from the Crusaders on **28 Tishrei, 4948** (1187) at the Battle of Hattin. Saladin then allowed Jews to return to the city, after an absence of 88 years.

A Sunni Muslim of Kurdish background, Saladin founded the Ayyubid dynasty, centered in Egypt, which reigned over much of the Middle East during the twelfth and thirteenth centuries. Saladin's victory in Jerusalem sparked the Third Crusade. 🕍

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- in tremendous gratitude to Eli Polsky for the years of hard work he put into *Cincinnati Torah*
- wishing *b'racha v'hatzlacha* to Rabbi Moshe T. Crystal, who has agreed to take on the project going forward
- with unending appreciation of Alter Raubvogel for his continuous time and effort in the design, typesetting, and overall production of *Cincinnati Torah*

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## A HALACHA FROM THE PARASHA

(CONTINUED)

in all mitzvos of Shabbos—and they also have a “Luz bone,” (*Kaf haChayim* 300:2, *Sh'miras Shabbos k'Hilchasa* 63:3).

One should try to eat bread for *Melave Malka*. If one finds it difficult, cake is sufficient. Otherwise, one should have at least some fruit or vegetables.

Authorities point out that, since one typically honors and escorts a dignitary when he or she leaves, not *afterward*, one should try to eat *Melave Malka* as soon after Shabbos as possible (MB 300:2 *Sha'ar haTziyun* 300:5). One can eat it later if she isn't hungry, but certainly not past *chatzos* (the halachic midpoint) of the night (*Sha'arei T'shuvah* 300:1).

I myself witnessed and joined Rabbi Chaim Kanievsky for *Melave Malka*, which he sat down to eat immediately after *Havdalah* in his house.

Rabbi Ovadia Yosef adds (*Yalkut Yosef*, Shabbos Vol 1, 300:1) that if *chatzos* has already passed, one can fulfill the mitzvah until dawn. He proves this from a story about the Vilna Ga'on (brought in *Ma'aseh Rav* 39): One time the Ga'on was sick after Shabbos, and he did not eat *Melave Malka*. When he got somewhat better, he asked if it was still before dawn, in order to still eat *Melave Malka*, which is what subsequently did.

There is no obligation to have *Melave Malka* after Yom Tov (*Sh'miras Shabbos k'Hilchasa* 63:4)

One last, very relevant halacha: If one extended his *Se'uda Sh'lishis* until after dark (*tzeis hakochavim*, even by a relatively early definition), then ate another olive's volume of food, he has technically fulfilled the mitzvah to eat *Melave Malka*. (*Eliyahu Rabbah* 300:1). Although some question this ruling, *Aruch haShulchan* (300:3) agrees with it and can be relied upon (R' Shmuel Kamenetzky, *Kovetz Halachos* p. 786). Perhaps this is why we find that many people are not so careful to eat *Melave Malka*. 🙏

### Daven... CONTINUED

prayers were capable of saving the world. This was considered a sin. He did not recognize the power of his own prayer.

In a similar vein, the Zohar says that

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### Sacrificial Status CONTINUED

sacrifice actually was brought with the same status and laws as if it were on the *mizbe'ach* in the Bais HaMikdash. (See Rambam, *Beis haB'chira* 2:2, that No'ach brought his offering in the location of the Bais Hamikdash.) Because it was done in accordance with the protocols of the Bais Hamikdash, it achieved the status of a sacrifice offered there.

However, another *halacha* relating to sacrifices is relevant here, and it will leave us with a question.

*Vayisha'er ach No'ach*—only No'ach survived. (7:23)

*Ach No'ach*—No'ach alone. This is its simple meaning. The Midrash [however, explains that] he had [once] fed the lion late and it had bitten him... (Rashi's commentary)

If so, No'ach had the status of a priest with a blemish, and he would be unfit to serve in the Bais Hamikdash! (See Talmud, *Z'vachim* 15b.) This seems to challenge the answer of Reb Meir Simcha. What was truly the status of No'ach's sacrifice?

Nu—you have an answer? Please share it with me on Shabbos. 🙏

## PARASHA PONDERABLE

RABBI CHAIM HEINEMANN

Hashem instructed No'ach to build the Ark and to take care of the animals.

“...Take for yourself some of every food that is eaten, and gather it... It will be food **for you and for them.**” (6:21)

Question: The Talmud (*B'rachos* 40a) teaches that we are commanded to feed our animals **before** we feed ourselves. Yet the above verse, which places Noach first, seems to imply otherwise!

Please share your answers with me. (I can think of three!) 🙏

one can sin with his words without even speaking! If someone is in a situation where he should speak—for example, he should give rebuke or daven—and he does not, this is considered a speech-

related sin, just like *lashon hara* (slander).

We all have this power. We must never think that our prayers are incapable of achieving great things. Our prayers matter. Each of us can save the world. 🙏