



21 Cedar Street Lakewood



Volume 2 Issue 2

פרשת נח/Parashat Noah

Friday / ערב שבת	Shabbat Morning / שבת	Shabbat Afternoon / שבת
Minha / מנחה - 5:27	תפילות - 8:00	שיעור הלכה - 3:35
Candle Lighting - 5:32	ה' מלך - 8:15	מנחה - 4:50
Shekiah / שקיעה - 5:50	שמע מ"א - 9:29	שקיעה - 5:48
	שיעור חובות הלבבות	שיחה - 6:20

## Dor Hamabul

Rabbi Shalom Schwadron zt"l wanted to understand why Hashem brought the mabul on the world. Throughout history we do see nations sin and do evil acts, but to wipe them out completely and by mabul, was never done. Let us delve into the Midrasheh Hazal which explain the pasuk **כִּי מַלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם**. The reason for the mabul was that the land was full of Hamaas. Rabi Hanina explains that **גזל** is when at least a shaveh peruta was stolen, but hamaas is even if less than a shaveh peruta was stolen. This was the conduct of the people of in the Dor Hamabul; stealing less than a peruta. A merchant would put out a box of Turmussim (beans) to sell. Each person would pass by and take one, which was worth less than a peruta, until all the merchant's turmussim were gone. There was no way to take anyone to court since the value of a bean was less than a peruta. Hakadosh Baruch Hu saw the evilness in the people and said that you are acting in a non orthodox way, I will do the same. The normal punishment for stealing is to pay back what is stolen and if the laws of earth are not effective, Hashem says, then I will take the law into My own hands. Here it should have been a punishment of loss of money to the thieves and they would get the message clearly why they were being punished. Why then did Hashem punish them so severely? Moreso asks Rabbi Schwadron, they were transgressing worse sins, zenut, killing, cruel judges etc. Why was the sin of hamass the decisive point of wiping them out and by a flood? Rab Schwadron gives a very profound explanation. People who sin because of their desires and lusts for wealth, honor, or enjoyment, know that their Yetser Hara or their temptations are over coming their logic. Their deeds are not so much in order to harm others, but are basically to fulfill their own desires, even though there is always a possibility for them to overcome their passions and even control them. Therefore Hashem punishes them Mida kneged Mida, in order to awaken them to their sins and to repent. But there are others that are malicious and look to harm others and their punishment is more severe with the possibility of death as their cure. Here the Dor Hamabul sinned in multiple ways, first they sinned to the fullest extent of evil which made them into living monsters, instruments of harm. Worse than that was that they took the misvot that Hashem gave *(Continued on [page 2](#))*

*(Continued from page 1)* to Bnei Noah and used them as a tool to harm others. They found Heterim for their acts. The Torah does not osser (forbid) stealing less than a peruta, therefore they reasoned that it's muttar. Their judicial laws were absurd, but they used the Torah to kosher them. For instance, if a person hit someone and caused him to bleed, the judge would make him pay the harmer, since letting blood was healthy and they would pay a doctor for it, so now pay him. Taking women as wives against their will, was also by them a misvah since they felt they were doing them a favor by benefiting them with children etc. Therefore Hashem said, "Perverting My Torah is the grossest sin, there is no chance for them to change". The lesson here is that justifying your evil lifestyle through the Torah and saying Hashem would definitely agree to my actions, that is worse than the one who knows that he is wrong, but his Yetser Hara is strong. For him there is a chance to make teshuba, but the others have no chance. Hashem wants us to be better and by punishing us this is the best sign that He cares about us. He wants us to enjoy the rewards of both worlds. If we can use the truth of the Torah as our guide in life then we will merit to bring happiness not only to ourselves, but also to Hakadosh Baruch Hu.

Shabbat Shalom

HaRav Ezra Zafrani

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## Stories of Gedolim



Rav Moshe Sofer ZT" L , otherwise known as the Chasam Sofer was the famous rav of Pressburg during the late 1700's to the mid 1800's. he headed the illustrious yeshiva to where many flocked to learn. The Rosh Yeshiva would deliver a shiur to the bochurim who thirsted to hear his words. There was one bochur in particular who remained in the yeshiva for many years was able to imitate the rav to the tee.

One day the bochur decided to have some fun. Having been in the yeshiva for some years and being among the brighter boys, he was able to repeat the rav's shiur of what they were learning at that time. Before the Chasam Sofer was scheduled to arrive, the bochur stood up and delivered the shiur that he had remembered from a previous zman on this sugya.

The bochur did an excellent imitation and sure enough, a little while later when the Chasam Sofer arrived he delivered the shiur exactly as the bochur has just moments before. Noticing the smirks on the boys' faces he immediately realized that something was amiss. After finding out what had happened the Chasam Sofer, upset at what transpired closed his sefer and walked out, refusing to deliver the shiur.

The boys were ashamed and unsure how to react. What was the correct way to rectify the situation? But they were unaware of the greatness of the rav and did not expect what followed next. The next day, the Chasam Sofer entered the beis medrash as he had the day before and addressed his beloved talmidim. "Yesterday, I refused to deliver my daily shiur, and as a result one of my precious talmidim, one that even knows my shiurim by heart became embarrassed. Shame on me! Please forgive me".

The talmid forgave the rav wholeheartedly. The Chasam Sofer overlooked what had been done to him and looked constantly to improve his midos. It was truly a lesson to his talmidim, one that highlighted the greatness of their rosh yeshiva and one that they would hopefully be able to imitate in the future.

## נפלאות הבורא

### Hashems Amazing World

#### HASHEM CURSED the SNAKE

In last weeks Perasha we were taught that after the snake had caused Adam and Chava to sin HaShem had cursed the snake who used to walk Erect, that it would lose its arms and legs and have to live on its belly. The following article was written Oct 21 2016 on CBS news:



The ancestors of today's slithery snakes once sported full-fledged arms and legs, but genetic mutations caused the reptiles to lose all four of their limbs about 150 million years ago, according to two new studies. The findings are welcome news to herpetologists, who have long wondered what genetic changes caused snakes to lose their arms and legs, the researchers said. Both studies showed that mutations in a stretch of snake DNA called ZRS (the Zone of Polarizing Activity Regulatory Sequence) were responsible for the limb-altering change. But the two research teams used different techniques to arrive at their findings. According to one study, published online Oct. 20 in the journal *Cell*, the snake's ZRS anomalies became apparent to researchers after they took several mouse embryos, removed the mice's ZRS DNA and replaced it with the ZRS section from snakes. The swap had severe consequences for the mice. Instead of developing regular limbs, the mice barely grew any limbs at all, indicating that ZRS is crucial for the development of limbs, the researchers said. "This is one of many components of the DNA instructions needed for making limbs in humans and, essentially, all other legged vertebrates. In snakes, it's broken," the study's senior author Axel Visel, a geneticist at the Lawrence Berkeley National Laboratory in California, said in a statement.

Visel and his colleagues began looking at the genomes of "early" snakes that were closer to the base of the snake family tree — such as the boa and python — that have vestigial legs, or tiny bones buried within their muscles. The scientists also studied "advanced" snakes, including the viper and cobra, which do not have any limb structures. During their investigation, the researchers focused on a gene called sonic hedgehog, which is key in embryonic development, including limb formation. Sonic hedgehog's regulators, located in the ZRS sequence of DNA, had mutated, they found. However, the researchers needed proof that the ZRS mutations were responsible for limb loss. To find out, they used a DNA-editing technique called CRISPR (short for "clustered regularly interspaced short palindromic repeats") to cut out the ZRS stretch in mice embryos and replace it with the ZRS section from other animals, including snakes. When the mice had ZRS DNA from other animals, including humans and fish, they developed limbs just like any regular mouse would. But when the researchers inserted the python and cobra ZRS into the mice, the mice's limbs barely developed, the researchers found. Next, the researchers took an in-depth look at the snakes' ZRS, and found that a deletion of 17 base pairs (that is, paired DNA "letters") within the snakes' DNA appeared to be the cause of the limb loss, they said. When they painstakingly "fixed" the mutations in the snake ZRS and inserted it into mice embryos, the mice grew normal legs, they found. However, creatures usually have redundant DNA that protects against mutations such as these, so it's likely that multiple evolutionary events led to limb loss in snakes, Visel said. "There's likely some redundancy built in the mouse ZRS," he said. "A few of the other mutations in the snake ZRS probably also played a role in its loss of function during evolution."

Adult snakes don't have limbs, but extremely young snake embryos do, according to the other study, published online today in the journal *Current Biology*. Like the researchers of the *Cell* study, the scientists found that snake ZRS had disabling mutations that prevented limb development. However, they also found that during the first 24 hours of their existence, python embryos have a "pulse of sonic hedgehog transcription [the first step of gene expression] in just a few limb bud cells," said the study's senior author Martin Cohn, a professor of molecular genetics and microbiology at the University of Florida College of Medicine. But that transcription switches off within a day of the egg being laid, meaning that the snake cannot fully develop legs, Cohn and his co-author Francisca Leal, a doctoral student in Cohn's lab, found. "Python ZRS proved to be very inefficient, turning on transcription for a short time in a few cells," Cohn said. However, even during that short time, python embryos managed to begin development for leg bones such as a femur, tibia and fibula, the researchers found. "[But] those distal structures degenerate before they fully differentiate into cartilage, and python hatchlings are left with just a rudimentary femur and a claw," Cohn said. He added, "the results tell us that pythons have retained a lot more of the leg than we appreciated, but the structures are transitory and are found only at embryonic stages." Cohn called the *Cell* study, "a tour de force" and "absolutely thrilling." "The two groups took very different approaches to the question of limb loss in snakes," Cohn said. "Axel [Visel]'s group started with genomics, and we started with developmental biology, and the two groups converged on exactly the same discovery."

So 5777 years later or what the scientists call "150 million years", great professors have finally arrived at the conclusion that the Torah teaches every 5 year old! Of course they attribute the change to "genetic mutations and evolution" however, the Jewish people are privileged to know the truth of our holy Torah!

(Thank you to Mr. Ezra E. Ashkenazi for bringing this article to my attention.)

Rabbi Eliyahu Tobal

# הלכות למעשה

## Weekly Halachot

### The Laws of Amira L'Nochri (Week 11)

#### **Amira Le'nochri from Ereb Shabbat**

אמירה לנכרי מערב שבת

1. It is forbidden for one to hire a non-Jew prior to Shabbat to purchase various items from a market on Shabbat. However if one did not specify to purchase it on Shabbat then it is permitted even if he will purchase them on Shabbat.

2. It is forbidden for one to hire a non-Jew prior to Shabbat to purchase various items from a market that is only open on Shabbat for it's considered as though he directly told him to purchase them on Shabbat.

Example:

- If a department store has a one day sale only on Shabbat one may not instruct a non-Jew even from before Shabbat to purchase various sale items for him.

3. It is forbidden for one to instruct a non-Jew shortly before Shabbat to have work completed for him immediately after Shabbat. The reason is that although he did not specify to do the work on Shabbat nevertheless since there is no other time for the non-Jew to complete the work other than Shabbat it's considered as though he told him to do it on Shabbat.

Examples:

- One may not give clothes to the cleaners on Friday a few minutes before Shabbat to be ready Saturday night immediately after Shabbat.
- Similarly one may not bring a car to the mechanic a few minutes before Shabbat to be fixed immediately after Shabbat.

#### **Deriving benefit from a Nochri (non-Jew) on Shabbat**

*In addition to the prohibition of Amira le'nochri the Hachamim prohibited one to benefit from a melacha that was done by a non-Jew for a Jew on Shabbat. Furthermore they prohibited one to benefit even after Shabbat for the amount of time it takes to do the melacha (בכדי שיעשו).*

*The reason for this prohibition (explained by Tosafot) is to prevent one from transgressing the prohibition of Amira le'nochri for if one would be permitted to benefit from the melacha of a non-Jew he will eventually tell a non-Jew directly to do melacha for him. Another reason (explained by Rashi) is in order not to benefit from a forbidden melacha that was done on Shabbat.*

איסור הנאה ממלאכה שאסורה מן התורה

1. If a non-Jew performed a melacha that is prohibited according to Torah law it is forbidden for all Jews to benefit from it until after Shabbat including the time it takes to do the melacha. [this prohibition applies only when the melacha is done for a Jew or even if there is to

suspect that it was done for a Jew however if it is obvious that it is not done for a Jew then it is permitted]

Examples:

A) If a non-Jew carried water from a רשות היחיד (private domain) into a רשות הרבים (public street) for a Jew it is forbidden for all Jews to use the water for the entire Shabbat including the time it took to bring the water.

B) If a non-Jewish maid filled a hot water urn on Shabbat for her Jewish boss, the water that was boiled (בשול) is forbidden for all Jews for the entire Shabbat (בכדי שיעשו) as well as the time it takes to boil water. Therefore one must inform those that are accustomed to have there maids prepare for them coffee or tea, that if she boiled the water or turned on the coffee machine on Shabbat that it's forbidden to drink for the entire Shabbat until about ten minutes (estimated time it takes to make coffee) after Shabbat.

C) If a non-Jew turned on a light in a dark room for a Jew on Shabbat it is forbidden for all Jews to benefit from the light on Shabbat.

D) If a non-Jew on his own consent cleaned ones clothes on Shabbat it is forbidden for a Jew to wear them until after Shabbat including the time it took to clean the clothes.

E) A non-Jew who harvested vegetables or fruit on Shabbat even if there is a doubt as to whether he did it for a Jew or for a non-Jew or there is a doubt that perhaps it was harvested prior to Shabbat, nevertheless it is forbidden for all Jews to benefit until after Shabbat including the time it took to harvest and transport them.

F) If a non-Jew turned on an air conditioner on Shabbat for a Jew it is forbidden for all Jews to benefit from it on Shabbat. [However on a very hot day there are leniencies]

G) If a non-Jew turned on the heat on Shabbat for a Jew it is forbidden for all Jews to benefit on Shabbat. [However on a very cold day there are leniencies]

#### **Turning on an oven or a stove on Shabbat**

H) It is forbidden for one to instruct a non-Jew to turn on an oven or a stove in order to reheat the Shabbat food, even if it's essential for the Shabbat meal (which is a misvah), nevertheless it is forbidden. Therefore if one instructed a non-Jew to turn on an oven in order to reheat the Shabbat food, the Hachamim prohibited one to benefit from the food even after it gets cold for the entire Shabbat [however others may benefit after it gets cold]. Similarly if a non-Jew on his own consent turned on an oven to reheat the Shabbat food it is forbidden for one to benefit from the hot food however after it cools off one may eat it.