



# *Ohr* SHABBOS

*Parshas Noach*

R' Yoni Welcher



In this week's parsha, we learn that during the mabul נבקעו כל מעינות תהום רבה (7:11) - "All the springs of the great deep were broken open." Rashi [as explained by the Be'er BaSadeh] is bothered by the seemingly superfluous word: רבה - "great." Since there is only one deep water, it is extraneous to define which deep water is under discussion. Rashi [based on Sanhedrin 108a] therefore explains that the passuk is teaching us the reason why the world was punished with water; it was measure for measure. רבה רעת האדם - "The evil of man was great" (6:5), and therefore the people who committed the sin were punished with waters bursting from "the great deep."

What is the meaning of this statement? In what way was the people's sin great? Additionally, in what way is water considered great? The Maharal (Chiddushei Aggados, Sanhedrin 107b-108a) explains that the primary sin of that generation was their depraved lust for physical pleasure. The most extreme manifestation of this is immorality, which is described by the Torah as "great," as it states (Bereishis 39:9) "And how can I commit this great sin?" (See further in the Maharal for a deeper explanation.) Water, which lacks any form, is the greatest expression of physicality (Maharal Gevuros Hashem 14). Therefore, water was the most appropriate creation to be used to punish those who sinned by embracing their physicality.

## *Inspiring Stories*

Rav Chaim related that when the Chazon Ish's mother first arrived in Eretz Yisrael, her primary residence was in Yerushalayim at the home of one of her daughters. But from Rosh Chodesh Elul until after Shemini Atzeres, she stayed in Bnei Brak by her daughter (the mother of Rav Nissim Karelitz), and during that time, the Chazon Ish would visit her almost daily, sitting with her for about a half an hour! Rav Chaim added that when he was still young, he did not understand this behaviour of the Chazon Ish. Ordinarily, the Chazon Ish would not waste even a moment from learning Torah, but when with his mother, he would have all the time in the world to hear stories and just sit with her. But when he got a bit older, he understood that this is the correct manner to perform kibbud av v'eim. On another occasion, Rav Chaim related that one day the Chazon Ish felt weak and missed his daily visit with his mother.

Rav Chaim happened to be visiting with his grandmother (the Chazon Ish's mother) that day, and overheard her say quietly to herself, "It is interesting that R' Yeshaya didn't come today." Later that day, Rav Chaim repeated this comment to the Chazon Ish. Immediately, the Chazon Ish took his hat and jacket in hand, and ran to his mother's residence. Rav Chaim testified that he was unable to keep up with the Chazon Ish, who ran with all his might, radiating fear that he was lax in fulfilling the mitzvah of kibbud av v'eim. Finally, Rav Chaim related that once a group of young bachurim were being tested by the Chazon Ish on their studies. One of the youngsters asked, "How does one become a 'Chazon Ish'?" After a short silence, the Chazon Ish answered, "In the merit of the mitzvah of kibbud av v'eim."

### *Riddle*

How is it possible that if one eats kosher meat he is חייב מיתה; however, if this meat would be traif he would not be חייב מיתה?



**Someone gave me a bike to fix. When he came back a few days later, the bike was lost. Feeling responsible, I paid for the bike, and a week later I found it. The person claimed that he has no need for his old bike as he had already bought a new one. Can I force him to take back the bike and refund the money?**

A shomer (guardian entrusted with the custody of another's item) who pays when the item he is watching was stolen, acquires that item (Shach C.M. 295, 11). Accordingly, if the thief is found, he must pay the shomer.

The Gemara relates that someone gave earrings to a shomer, and the earrings were misplaced. Rav Nachman required the shomer to pay for the earrings; but the shomer refused. So Rav Nachman expropriated the shomer's house. Eventually, the earrings were found and they had appreciated in value. The shomer argued that the jewelry belonged to him; he had paid for them. But Rav Nachman disagreed. This is difficult to understand. If the shomer paid for the earrings, why did he not acquire them (Gemara)?

The answer: only when a shomer pays by his own volition does he acquire the item (Shulchan Aruch C.M. 103, 11). The shach adds that this applies whether the item was stolen or it was found in the shomer's own house.

So when a shomer willfully pays for an item and it is subsequently found, regardless of where it was found, the item belongs to the shomer. If, however, the shomer was obliged to pay, he does not acquire the item. Instead, the owner would return the money he was paid and keep his possession.

If the shomer pays for the lost item by his own volition but does not want to acquire the item, it seems that he would not be forced to (see Chidushei Rav Shlomo siman 11).

Rav Moshe (Dibros Moshe 41, 12) takes a different approach. Rav Moshe writes that Rav Nachman required the shomer to return the earrings because they were found relatively quickly. Had their owner known that they would be found in such a short time, he would have never taken payment from the shomer. As such, the entire transaction was a folly. Only when the lost item is recovered after a significant amount of time has elapsed, does the shomer acquire the item.

Accordingly, if the bicycle was found within a short span of time—a time-frame in which one could manage without a bicycle—the payment is considered to be in error and must be refunded. But if the bicycle was only found after this time-frame has elapsed, the payment is valid and the bicycle repair man must look for someone else to purchase his new bicycle.

## Knowing Our Sages

### Rambam: Rav Moshe ben Maimon

The Rambam was born in Cordoba, Spain, on the 14th of Nissan (erev Pesach) of the year 4895 (1135 CE). His father, Rav Maimon, a direct descendant of Dovid haMelech, was a judge in the city's beis din. His mother passed away when he was still a small child. At the age of thirteen, his family was forced to flee Cordoba when a fanatic Islamic sect took control of the city; the Jews were attacked by rioters and many synagogues were destroyed. His family moved to Fez, then to Israel, then to Alexandria, and finally to Fustat, also known as Old Cairo. In Egypt, the Rambam was supported by his brother Dovid, a merchant who imported diamonds from India. His financial support gave the Rambam the ability to devote himself to the study of Torah. When his brother tragically died, the Rambam began to practice medicine in order to support himself. Eventually he was appointed as royal physician to the sultan. This provided him more financial stability and time to learn Torah. He passed away on the 20th of Teves in 4965 (1204 CE) and was buried in Teveria. His most well known works are his Yad HaChazaka, Peirush HaMishnayos, and Moreh Nevuchim.

## Shabbos Schedule

FRIDAY NIGHT	
Mincha & Candlelighting - EC	5:56
Shkiah	6:14
SHABBOS MORNING	
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:49
Sof Zman Krias Shema - 2	10:25
SHABBOS AFTERNOON	
Mincha #1 - EC Cafeteria	5:00
Mincha #2 - EC	5:38
Shkiah	6:13
Maariv #1 - EC	7:03
Maariv #2 - EC	7:13
72 Minutes	7:25