

**PARASHAT NOACH**  
YIRAS HASHEM HI OTZRO  
Rav Baruch Simon

*“Vayomer Elokim LeNoach kaytz kol basar le-fanai ki malaa ha aretz chamas mipeneihem ve’hineni mishchitam et **haeret**z.” (6:13)*

Hashem is going to destroy the land. Whats the lashon of destroy “et haaretz”? The first pshat Rashi says is Hashem will take things away from the land or destroy the land itself that even 3 tefachim of the ground (when you plow the first 3 tefachim are affected) were destroyed by the flood. Even the land itself was destroyed. So whats the significance of the 3 tefachim of the ground?

*“Vayikra et shemo Noach le’mor **zeh yenachmeini** mimaaseinu u’me’itzavon yadeinu min ha’adama asher arera Hashem.” (5:29)*

When Noach’s name is given in Parasha Noach is says that he was called so because Noach brought something new to the world. Something was lackng, and now we have some type of positive energy in the world that we didn’t have before. What was this “positive energy”? Says Rashi before Noach, man didn’t work the land. There was no plows around. Whatever grew, grew by itself. Noach invented the plow. Now, man wont just be a passive viewer of the briya, he himself will take an active role in taking G-d’s world and producing something of it.

The **Paneyach Raza** says that the concept that we have fingers which is split up, only began from the time of Noach. All the 10 generations had hands that were just one piece of bone and flesh. So whats the idea is that now man is taking an active role in participation and cultivating the land. So therefore, Hashem now created man in a way so it will be easier to be able to facilitate this proactive role of man through having separate fingers.

The **Ksav Sofer** says the famous kasha that originally Noach is called a tzaddik tamim and then later on he is called a tzadik. Rashi says because when Hahsem is speaking to him he says less of a praise then when he is not talking directly to him.

Then the passuk says that Hashem was angry. Noach’s contribution was the plow and Hashem made man more adapted to use this plow. The plow was a challenge because man was now going to be

productive. Whenever you do things in life, there is always a risk. You have to go out and take smart risks. Noach now was taking a risk, he wants that man should be active not a passive bystander. Once man was passive, they knew everything was coming from Hashem. But if they were now creating, there was a risk that they would forget G-d. Man will now become a partner with nature. So now what could happen is that man will forget Hashem. That's why they started stealing, because they forgot G-d. You have something I want, since I am a creator, I have the right to take it.

Hashem, when he destroyed the 3 tefachim in the ground, he was destroying the plow, he was destroying what originally started all the sins. The plow represented the attitude of man as a. active creator in nature, but it was only supposed to be used for good.

*“Va'yechal Noach eesh hadama vayita kerem. Vayesht min hayayin vayishkor vayitgal betoch a'ho'lah. Vayareh Cham avi kanaan et ervat aviv voyaged lishnei achiv bachutz. **Vayikach Shem vayafet et hasimlah vanadium al Shechem shneihem vayeilchu acharonit vayekasu et ervat avihem u'peneihem acharonit ve'ervat avihem lo ra'oo. Vayikatz Noach me'yeyno va'yedah et asher asah lo be'no hakatan.**” (9: 20-24)*

**Rashi** says why does it say vayikach and not vayikchu. This is because Shem wanted to do the mitzva quicker and that's why they had the zechus to have the mitzva of talis shel tsisit.

The **Netziv** says that he did the mitzva more than yefes. Why was it that Shem was more quicker to do the mitzva? Why didn't both cover him together? Obviously if both went, both were needed to cover their father. Shem viewed it as a religious thing, Hashem sees that my father is being disgraced and its my obligation to cover him, his motivation was a mitzvah- yiras hashem. But Yefes, did not have a religious perspective, he did it because of logic. If it's a mitzvah, its considered mitzvah bo yoter mi shelucho. But if its logic, then who cares who does it as long as its done?

So why was Bnei Yisrael zocheh to tsisis? The **Meshech Chochma** explains there are 4 corners to the world. A beged is 4 corners representing the 4 corners of the world. Tsisis are needed for a beged that is 4 corners. Tsisis are attached by loose strings. Hashem said I made a world but I didn't complete it. I left loose strings for you to complete. But Hashem gave techeyles which is the color of the kisei hakavod. So even when you are doing your own thing, don't forget about the kisei hakavod , about Hashem.

In this world, there are the Shem people and the Yefes people. So the **Malbim** says we know that Avraham Avinu had to say that Sara was his sister and not his wife because he was afraid that they

were going to kill him. He says the reason why he lied is because he saw that they don't have Yiras Elokim. Even if you see a nation full of intelligent people, with middos, but its all because its is morally correct and not because G-d said so, then one day their tayva is going to be more that the intellect and they will act the way they desire. Sometimes, logic will become secondary to tayva. The people on Noach's generation were intelligent and sophisticated but they had no yiras elokim.

**Rabbi Bronspiegel** says what can we learn from the Holocause. We shouldn't think that just because society is intelligent and modern and sophisticated, but if there is no yiras elokim, who knows what can happen.

**Gemara Shabbos** says that when you go to shamayim they ask you 6 questions. Even if you accomplished all 6 things in your lifetime, but you did not have yiras hashem, they will not let you in. Yiras Hashem is a prerequisite for everything