

From the Rabbi's Desk
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Stories with a Twist [232]



You Cannot Enter, Unless You Find a Proper Mate

Insights into Midrash on Psalms 7:11

Background to Our Story

Noah and the Flood



[http://en.wikipedia.org/wiki/Noach_\(parsha\)](http://en.wikipedia.org/wiki/Noach_(parsha))

The Torah writes that Noah was a righteous man, blameless in his age, who walked with God. Noah had three sons: Shem, Ham, and Japheth. God saw that all flesh on earth had become corrupt and lawless.

God told Noah that God had decided to bring a flood to destroy all flesh. God directed Noah to make an ark. God would establish a covenant with Noah, and that he, his sons, his wife, his sons' wives, and two of each kind of beast — male and female — would survive in the Ark. Noah did everything that God commanded him to do.

Seven days before the Flood, God told Noah to go into the Ark with his household, and to take seven pairs of every clean animal and every bird, and one pair of every other animal, to keep their species alive

Psalms 7:15

Behold, he [the wicked one] is pregnant with evil, conceives destruction, and gives birth to deceit. (Psalms 7:15).

The Text: Midrash on Psalms 7:11

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הנה יחבל און והרה עמל וילד שקר. א"ר לוי בשעה שאמר הקב"ה לנח שיכניס שנים שנים מכל מין ומין לתיבה באו ונכנסו כולם לתיבה ([בראשית ז ט](#)) שנים שנים באו אל נח (מכל בשר). נכנסו כל אחד ואחד וזוגו

עמו. אתי שיקרא בעי למיעל א"ל נח לית את יכיל למיעל אלא אם כן נסבת לך בר זוג. אזל שיקרא תבע בר זוג. פגע בפחתא אמר ליה מנן את אתית. מן גבי דנח דאזלית בעי למיעל לתיבותא ולא שביק לי דאמר לי אי אית לך בר זוג יכיל את למיעל. ואי בעי את דתהוי לי בר זוג. אמר ליה ומה את יהיב לי. אמר ליה אנא מתקן עמך דכל מה דאנא מסגל את נסבא. אתקון ביניהון דכל מה דשיקרא מכניס פחתא נסבא. עילון תרויהון לתיבותא. כיון דנפקין הוה שיקרא מכניס ופחתא נסבא. דקדמאי קדמאי. אזל שיקרא אמר ליה הן מאן אינון דכל דסגלית. אמר ליה לא כדין אתקנת עמי דכל מה דאת מכניס אנא נסבא. לא הוה ליה פתחון פה. כל מה דשיקרא מכניס פחתא נסבא. לכך הרה עמל וילד שקר. שיקרא מוליד שיקרא:

Rabbi Levi taught: When the Holy One, blessed be He, said to Noah (Genesis 6:19): "*You are to bring into the ark two of all living creatures,*" the creatures came and all of them went into the ark, as is said (Genesis 7:15): "Pairs of all creatures that have the breath of life in them came to Noah and entered the ark."

When they came unto Noah, they went into the ark, each with his proper mate. Deceit also came and wished to enter, but Noah said: "You cannot enter, unless you find a proper mate." Thereupon Deceit went looking for a mate, and encountered *Destruction*.

Destruction asked: "Where are you coming from?" And Deceit replied: "From Noah. When I came and wished to enter the ark, Noah would not allow me to, unless I had my proper mate with me. If you so desire, be my mate."

Destruction asked: "What will you give me?" and Deceit replied: "I pledge you that all that I may lay by, you shall take." And so it was arranged between them that all that Deceit might bring in, Destruction would take, and they both went into the ark.

When they went forth out of the ark, Deceit fetched everything that he had laid by, but Destruction took them, one by one, so that nothing remained for Deceit. And so Deceit said: "I shall set to and demand something from my companion, Destruction." But when Deceit went to Destruction and said: "Give me what I laid by," Destruction replied: "Was it not so agreed, that I would take everything you could lay by?"

Deceit had nothing more to say. Indeed, he [the wicked one] *conceives destruction, and gives birth to deceit. Deceit breeds deceit.*



Explaining the Story

What is the sequence of events that take place in the story?

Comprehension and Analysis Questions

? Why did *Deceit* wish to enter into the ark?

? Why did Noah say to *Deceit*, "You cannot enter, unless you find a proper mate"?

Answer 1 _____

Answer 2 _____

? "Thereupon *Deceit* went looking for a mate." Do you think it was easy for *Deceit* to find a mate? Why yes? Why not?

? Why did *Deceit* pledge to *Destruction* "all that I may lay by, you shall take"?

Answer 1 _____

Answer 2 _____

? Why couldn't *Deceit*, deceive *Destruction*?

? How does *Deceit* breed deceit?

"The Twist" – Or the Lessons We Can Learn from the Text



Lies and deceit always travel with company.

EPILOGUE

Despite His noble intentions, after the flood, God fails to re-create a new world free from corruption, lies and destruction. Noah, the chosen one, lets deceit and destruction enter into the ark, and hence into our world. Deceit, falsehood and lies, bring with them destruction, damage, and unhappiness. Whatever we attain through deceit, lies and falsehood, doesn't last, and in the process, we hurt others and ourselves.

1# פְּחָתָא n.f. depreciation (↓ פחת; cf. Sy וּשְׁקִיל אַגְרִיָּה וּשְׁקִיל chasm LS 563) sg. וּשְׁקִיל אַגְרִיָּה וּשְׁקִיל he takes its fee [i.e. for the use of the vessel] and he takes its depreciation (charge) *BM* 70a(11); אִי אַגְרָא לֹא פְּחָתָא וְאִי פְּחָתָא לֹא אַגְרָא if a fee, not a depreciation (charge); if a depreciation (charge), not a fee *ib.* 12; נְפִישׁ אַגְרִיָּדוֹ וְחֹטְרֵי פְּחָתֵיָּדוֹ their [i.e. the tools'] fee is great and their depreciation is small *ib.* 82b(9); 69b(9); יְהִיב depreciation is taken into consideration *Ket* 67a(27); *ib.* 26

Voc: פְּחָתָא HGP 29b:7; Y: פְּחָתָא *BM* 70a(11); BAYTN 50).

2# פְּחָתָא n.m. (uncertain; perh. < Akk *pīhātu* governor AHW 862, AIOA 82; BA פְּחָתָא cs. HAL 1764) ↓ בְּרַ פְּחָתֵי

Since the pl. of this word in OfA is פְּחָתָא, the exact deriv. is uncertain.

PARSHAT NOACH

By Rabbi Bromberg

The *Midrash* (ילקוט) says that שקר came to Noach to be entered into the תיבה. Noach refused him because he did not have a בן זוג (partner), so שקר went and found פתא (the Koach of damage and loss) and requested he be his בן זוג. פתא asked, "What will you give me in order for me to agree to come?" So שקר said, "All the gains that come through me, can be yours to destroy." With this agreement they partnered and entered the Teivah. After they left the שקר made "gains" and פתא came and ruined them. שקר asked "Where are all the gains I made?" פתא answered, "This was our deal. I can ruin your gains."

The Chofetz Chaim explains, things that would disrupt the Seder Kiyum of the world were not allowed in the תיבה and that's why שקר could not be allowed in. Only after it partnered with פתא that would not allow the dealings of שקר to succeed, could שקר also enter the תיבה.

The (ירמיה יז,יא) פסוק says אשר לא במשפט בחצי ימיו יעזבו פסוק. This is the facts of life. Dishonest conduct will not succeed. In *Mesechta Derech Eretz Zuta* it says, if you take what's not yours, eventually you will lose even what's your own and be left with the חטא alone.

The Chofetz Chaim also quotes a פסוק in *Mishlei* 10,22) ברכת ה' היא תעשר ולא (10,22) only wealth from Bircas Hashem (money that came honestly) will be good for him but if Chas Veshlom it's the opposite, his wealth will cause him Tzaros.

A chaver related to me a story about his grandfather that really is a live example to what we have written above. In the "early" American years to make an honest "Torahdik" Parnassa was very difficult. His Zaida struggled

to make ends meet; never compromising on honesty. His friends at the time were "cutting corners" and were doing well. He was very bothered by the fact that he was dealing honestly and struggling, but his friends who were not, were doing much better off than he. He decided to visit R' Shimon Schwab Zt"l and get some Chizuk. After relating his feelings Rav Schwab told him, "You should know שקר doesn't have continuity." Eventually it will fall like we see in Ksav Ashirus (the way letters are written in the torah) that שקר has no solid standing. The ש is pointy at its bottom and the ק and ר only stand on one leg. This is a Remez to the fact that שקר does not remain standing and eventually falls. Whereas the letters of אמת have flat bottoms or two legs, thus affirming its solidity. Rav Schwab then told the man to continue honestly and he would eventually succeed and his friends will end up failing. His grandfather confirmed that this is what ended up happening. He ended up being successful and sadly watched his friends lose what they had got.

Emes is not only a concern in monetary matters; rather it has branches in all areas. Even within a person, one has to be honest with himself, for building yourself based on שקר also has no Kiyum. The מדרש says אמת told Hakodosh Baruch Hu not to make the world because it is Kulo Shkarim. Rav Wolbe Zt"l explains that the Gashmius aspect of this world (the Guf) is שקר. אמת comes from the Neshama as the Rabbeinu Yona writes אמת מיסודי הנפש (אמת is from the foundations of the soul). Hashem gave us the Torah which is כולו אמת and through it a person can make his Neshama rule his Guf to become an איש אמת. No one is naturally an איש אמת because we all are part Guf and because the world we live in is שקר. Only through effort to bring out our Kochos Haneshama can a person truly achieve making himself an איש אמת.

As we are going through Sefer Bereishis, a person needs to keep focused to internalize the teachings of the Torah within himself. Rashi, in last week's Parsha, starts with a question: why do we start the Torah with Bereishis and not with the Mitzvos which the Torah is there to teach us? Rashi answers why Brias Haolam came first. But the question arises that Rashi only answered for Bereishis and not why Noach and onward come before the Mitzvos? I heard a Pshat that Rashi never had difficulty with the rest of Bereishis preceding Mitzvos because the Limud of Middos Tovos comes first based on the concept of Derech Eretz Kodma Latorah. Therefore, the precedence of Noach and Ma'sei Avos starting with Avraham Avinu, Rashi understood. Only Brias Haolom did Rashi need to explain why it comes first. We should be Zoche to learn the Parshios and internalize their lessons for eternity and create ourselves to be אנשי אמת because Torah is כולו אמת.