



ב"ה

Parshah Noach in a Nutshell

G-d instructs Noah — the only righteous man in a world consumed by violence and corruption — to build a large wooden teivah (“ark”), coated within and without with pitch. A great deluge, says G-d, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family, and two members (male and female) of each animal species.

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely— exactly one solar year (365 days) after the onset of the Flood—G-d commands Noah to exit the teivah and repopulate the earth.

Noah builds an altar and offers sacrifices to G-d. G-d swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. G-d also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

Noah plants a vineyard and becomes drunk on its produce. Two of Noah’s sons, Shem and Japheth, are blessed for covering up their father’s nakedness, while his third son, Ham,

is punished for taking advantage of his debasement.

The descendants of Noah remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; G-d confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

The Parshah of Noach concludes with a chronology of the ten generations from Noah to Abram (later Abraham), and the latter’s journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Noach

Erev Shabbos – Oct. 12, 2018

Candle Lighting 6:03 pm
Mincha 6:05 pm

Shabbos – Oct. 13, 2018

Shacharis9:30 am*
Torah Reading.....10:35 am
Rabbi Neubort’s Drasha11:10 am
Kiddush..... 12:10 pm
Gemara (2-31 Summit) 5:00 pm
Mincha 6:00 pm
Rabbi’s Drasha 6:20 pm
Shabbos Ends..... 7:00 pm

**Latest morning Shema is now 9:51 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am
Mincha 1:45 pm
Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am
Halachah, Mon-Fri 1:40 pm
Torah Studies..... Mon. 7-8:00 pm
Tuesday Talmud..... 9:30-10:00 pm

Kiddush

This week's kiddush is sponsored by Rabbi Dr. Avi & Adrienne Kuperberg who are celebrating the “sheva brochos” of their son, Etan, and Tzipora Lasdun of Silver Spring, MD.

Thank You to:

**Mr. Nachum Nachum
Kiddush and Shalosh Seudos
Volunteers**

Chassidic Masters

“Lunar Flood, Solar Year”

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

You've designated the weekend for some quality time with your family when the phone rings; naturally, it's an emergency at the office which requires your immediate involvement. You've set aside the evening for volunteer work in your community; instead, you spend it with your neighborhood mechanic attending to another eruption of car trouble.

Few of us, fortunately, have faced a "real" flood in which torrents of water threaten to engulf one's home. But we're all familiar with the experience of being flooded with the cares of material life, of being swamped with all sorts of matters demanding our attention just when we were finally getting down to the things which are truly important and precious to us.

The Chassidic masters explain that this is the contemporary significance of the great Flood which the Torah describes in the seventh and eighth chapters of Genesis. A basic tenet of Chassidic teaching is that the Torah is eternal, its "historical" events ever-present realities in our lives. Noah's Flood is the prototype for a challenge which we all face: the flood of material concerns which threatens to quench the flame of spiritual striving we harbor in our souls.

Indeed, our sages tell us that Noah's Flood began as an ordinary rainfall, which the misdeeds of man caused to escalate into the Flood. In other words, in their proper proportion and context as a regulated means to a higher end, the waters of materiality are a beneficial, life-nurturing rain; but when allowed to overstep their bounds, they become a destructive deluge.

The deeper significance of Noah's Flood is also reflected in the fact that it began and ended in the second month of the Jewish year, the month of Cheshvan.

The first month of the year, the festival-rich month of Tishrei, is wholly devoted to spiritual pursuits: the renewal of our commitment to the Divine Sovereignty on Rosh Hashanah, repenting our failings on Yom Kippur, celebrating our unity as a people and G-d's providence in our lives on Sukkot, rejoicing in our bond with the Torah on Simchat Torah. The following month, Cheshvan, marks our return to the "daily grind" of material life. On Cheshvan rain begins to fall in the Holy Land after the six rainless months of the summer season, signifying the return to a life that derives its nourishment from the earth. It is no coincidence that Cheshvan (also called Mar-Cheshvan — mar meaning both "bitter" and "water") is the most ordinary of months — the only month of the year without a single festival or special occasion.

The Jewish Calendar

Noah's Flood commenced on the 17th of Cheshvan in the year 1656 from creation, and ended on Cheshvan 27 of the following year.

The biblical commentaries explain that the Flood lasted exactly one year, and that the 11-day discrepancy in the dates represents the 11-day difference between the solar and lunar years.

This reflects the fact that different components of the calendar are based on a variety of natural cycles which do not easily lend themselves to synchronization. The month derives from the moon's 29.5 day orbit of the earth; the year, from the 365-day solar cycle. The problem is that 12 lunar months add up to 354 days — eleven days short of the solar year.

Most calendars deal with this discrepancy by simply ignoring one or the other of the celestial timekeepers. For example, the Gregorian Calendar (which has attained near-universal status) is completely solar based. Its 365 days are divided into 12 segments of 30 or 31 days, but these "months" have lost all connection with their original association with the moon. There are also calendars (such as the Moslem Calendar) which are exclusively lunar-based, with months that are faithfully attuned to the phases of the moon.

Chassidic Masters

(continued from previous page)

Twelve such months are regarded as a year, but these "years" bear no relation to the solar cycle (a given date in such a calendar will, in certain years, fall in the midst of summer and, in other years, in the dead of winter).

The Jewish calendar is unique in that it endeavors to reconcile the solar and lunar time-streams. By employing a complex 19-year cycle in which months alternate between 29 and 30 days and years alternate between 12 and 13 months, the Jewish calendar sets its months by the moon, its years by the sun, combining lunar time and solar time into a single system while preserving the integrity of each.

For the sun and the moon represent the two sides of a dichotomy which bisects virtually every aspect of our existence — a dichotomy whose differences we must respect and preserve even as we incorporate them in a cohesive approach to life.

Light and Darkness

On previous occasions, we have explored various aspects of the solar/lunar polarity: the contrast between the surety and consistency of tradition on the one hand, and the yen for flux, innovation and creativity on the other; the male/female dynamic, which imbues us with the passion to give and bestow on the one hand, and the capacity to accept and receive

on the other. On this occasion, we shall dwell on another aspect of this cosmic duality: the twinship of spirit and matter.

The spiritual and the material are often equated with light and darkness. Indeed, a number of religions and moral systems regard the spiritual as enlightened, virtuous and desirable, and the physical-material side of life as belonging to the "forces of darkness." The Torah, however, has a different conception of spirituality and materiality — a conception embodied by the solar/lunar model.

The sun is a luminous body while the moon is a dark lump of matter. Yet both are luminaries. Both serve us as sources of light — the difference is that the sun's light is self-generated, while the moon illuminates by receiving and reflecting the light of the sun.

Spirituality is a direct effusion of divine light. When studying Torah, praying or performing a mitzvah, we are in direct contact with G-d; we are manifestly revealing His truth in the world. But not every thought of man relates directly to the Divine Wisdom; not every word we utter is a prayer; not every deed we perform is a mitzvah. G-d created us as material creatures, compelled to devote a considerable part of our time and energies to the satisfaction of a multitude of material needs. By necessity and design, much of our life is "lunar," comprised of the "dark matter" of non-holy pursuits.

Dark matter, however, need not mean an absence of light. It can be a moon-dark matter serving as a conduit of light. It's all a matter of positioning. The moon is dark matter positioned in such a way as to convey the light of the sun to places to which it cannot flow directly from its source. Placed in the proper context, the material involvements of life can serve as facilitators of divine truth to places which, in and of themselves, are not in the "direct line" of spirituality and holiness. The proceeds of unavoidable overtime at the workplace can be translated into additional resources for charity; the unplanned trip to the mechanic can be the start of a new friendship and a positive influence on a fellow man.

A Complete Year

Our lives include both a solar and a lunar track — a course of spiritual achievement as well as a path of material endeavor. These orbits do not run in tandem — at times they clash, giving rise to dissonance and conflict. The simple solution would be to follow a single route, choosing an exclusively solar or exclusively lunar path through life. But the Jewish calendar does not avail itself of the simple solution.

**You can sponsor
the Shabbos Kiddush
or the Weekly Bulletin.
Please contact the Rabbi.**

Chassidic Masters (continued from previous page)

Our calendar insists that we incorporate both systems in our time-trajectory: that we should cultivate a solar self — thoughts and feelings, deeds and endeavors, moments and occasions of consummate holiness and spirituality; and that at the same time we should also develop a lunar personality — a material life which reflects and projects our other, spiritual self.

This is also the lesson implicit in the 365-day duration of Noah's Flood. The deluge of material concerns which threatens to overwhelm our lives can be mastered and sublimated. The Flood can be reconciled with the solar calendar and made part of a "complete year" in which lunar and solar time converge and the moon receives and conveys the light of the sun. ❖

Halachic Zmanim

Shabbos, October 13

Daylight Saving Time

Earliest Tallis 6:09 AM

Latest Morning Shema..... 9:51 AM

Earliest Mincha (Gedola).. 1:11 PM

Plag Hamincha..... 5:13 PM

Earliest Evening Shema.... 6:47 PM



Good Shabbos to all!

From Our Sages

G-d said to Noah: "The end of all flesh has come before Me, for the earth is filled with violence through them" (Genesis 6:13)

Why was the generation of the Flood utterly destroyed, but not the generation of the Tower? Because the generation of the Flood were consumed by robbery and violence, while amongst the generation of the Tower, love prevailed.

(Midrash Rabbah)

Haftorah in a Nutshell - Noach

Isaiah 54:1-10

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G-d made with Noah in this week's Torah reading. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse." ❖

ב"ה
 נמלאה הארץ דעה אתה
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning

שׁוּבָה יִשְׂרָאֵל (תּרנ"ט)

THE POWER OF RETURN

by the Rebbe Rashab

Monday-Friday 5:55-6:10 AM

Halachah • שיעורי הלכה

Explore the Ins-and-Outs of Prayer

Hilchos Tefillah..... 1:40-1:45 PM

Monday-Thursday

Tuesday Talmud • שיעורי

גמרא

Tractate Sukkah.....9:30-10:00 PM

WANT TO LISTEN TO A CLASS ON-THE-GO?

Text your WhatsApp number to 201-362-2712
 to join the Torah Classes @ Anshei Group

Schedule for the new course by the
 Anshei Lubavitch

Rosh Chodesh Society
 for women

**Larger Than Life: Weaving
 G-d Into the Details**

2018	November 14.....	7:30 pm
	December 12.....	7:30 pm
2019	January 16.....	7:30 pm
	February 13.....	7:30 pm
	March 13.....	7:30 pm
	May 15.....	7:30 pm

Questions? Want to host a class? Call
 or text Rivky Bergstein: 201.362.2909



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

Monday, October 15 2018

BE AN INFLUENCER!

The Best Defense Is Offense

“No one will ever change the way I think and act!” said no one, ever. The fact is that our environment has a tremendous impact on shaping who we are, and to think that you will remain completely unaffected by your surroundings is wishful thinking. So: What to do if you find yourself in sundry situations? Discover the wisdom embedded in Avraham’s first test and what it tells the modern person today.

Monday, October 22 2018

BE MY GUEST

Hospitality at the Next Level

So you think you’re a great host, right? You probably are, and the detailed account of Avraham’s hospitality is here to up your game. A detailed look at the behavior of our generous forefather reveals that hospitality is a whole lot more than simply opening your home—get ready to become a therapist too!

Stay Tuned for More Info

New JLI Course coming up

Crime and Consequence

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.



**Wrestling with
 Faith**

Beginning October 21

Most people, even the most devout, struggle with issues about God. We sit in the synagogue during the High Holidays and affirm the essentials of Judaism in theory, but when it comes to trusting God with our daily lives, we share a secret, painful fear that God isn't really looking out for us.

Many have been brought up under the assumption that mainstream science is incompatible with genuine Jewish faith—so when they see compelling evidence for biological evolution, for example, they feel forced to choose between science and their faith.

Wrestling with Faith was created for tackling questions like these, the “big issues” that keep people from intimate faith with God. In Wrestling with Faith, we acknowledge the often-unspoken doubts and questions that all people share—as we share their invitation for us to dig deeper for the answers.

In Wrestling with Faith, JLI offers a steady and inspiring voice to help us reaffirm and understand our faith in a world where nothing seems solid or permanent. Drawing upon 3,000 years of Jewish knowledge, as well as a storehouse of literary, psychological, and theological insights, the course examines the fears and doubts that challenge us. It is in these struggles to find meaning that the course lays out a path for belief in a world struggling to find faith; but perhaps more important, it helps us find our own rhythm within which to walk that path.

Lesson 1 – Where’s the evidence?

Lesson 2 – Does G-d really care?

Lesson 3 – Why do some Jewish practices seem primitive?

Lesson 4 – Why would a good G-d do bad stuff?

Lesson 5 – Do religious beliefs contradict scientific discoveries?

Lesson 6 – How can I enjoy a close relationship with G-d?

FIND OUT MORE by calling 201.362.2712. or
 email: RabbiBergstein@FLChabad.com

Scoreboard

C. Krasnerman	6
J. Ganger	6
E. Ganger	6
M. Neubort	6
S. Bergstein	6
Y. Bergstein	6
C. Bergstein	6
L. Bergstein	6



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so you can join the
program:

[flchabad.com/youth/
Shabbos-groups/](http://flchabad.com/youth/Shabbos-groups/)

RIDDLE OF THE WEEK

I purchased an awesome ice cream cone consisting of five different flavored scoops. The five flavors are: Pistachio; Mint-chip; Strawberry; Marshmallow and Raspberry I will give you three clues so that you can figure out the order of flavors from bottom to top. 1. The bottom flavor of the cone has 10 letters. 2. The marshmallow scoop is between pistachio and the mint-chip scoop. 3. Marshmallow is above the raspberry scoop but below the mint-chip scoop. So can you figure out the flavors of ice cream in order from bottom to top

Answer will be in next weeks newsletter



Questions of the week

1

What was the צוהר that Noach placed in the Taiva?

2

How old was Noach when the Mabbul started?

3

How many times in total did Noach send out a dove from the Taiva?

4

From which animals and birds did Noach offer on the מזבח?

5

What's the sign that Hashem would show if he was thinking about destroying part of the world?

6

How many children did עֵבֶר have? What were their names?

7

Why was בְּבֵל called בְּבֵל?

8

How long did Terach live for?

H

When else during the year do we read this Haftora?

TRIVIA QUESTIONS OF THE WEEK

What does Mar Cheshvan mean?

- The first one to come to Rabbi Eli with the answer by the Kiddush Will get something special—if you try to tell Rabbi Eli the answer beforehand, you will be disqualified.



ב"ה

*Anshei Lubavitch Women's Circle
invites you to*

Paint Night

Enjoy smoothies and a salad bar.

Create your very own masterpiece
under the guidance of a skilled artist.

No experience necessary!

Bring a friend along for an evening
of art, inspiration, fun, and friends.

Wednesday, October 31, 2018

7:45 p.m.

Price: \$18

10-10 Plaza Road

RSVP: leah@flchabad.com or
rivky@flchabad.com

