

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Oct 8 / Cheshvan 2

Candle Lighting 6:09 pm

Mincha 6:10 pm

Shabbos Day – Oct 9 / Cheshvan 3

Shacharis..... 9:30 am*

Torah Reading..... 10:40 am

Kiddush 12:20 pm

Mincha 6:05 pm

Rabbi's Drasha 6:30 pm

Shabbos Ends..... 7:06 pm

**Latest morning Shema is now 9:50 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs) 1:45 pm

Maariv (Sun-Thurs) 9:15 pm

Mazal tov to Aylone and Karla
For Aylone's Ufruf
And Mazal tov to their parents
Ori and Ronit Katzin
And Karen and Nathaniel
Padawer Solomon

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 (and 7 of the "pure" 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 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.

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Chassidic thought explains that Noah's ark was a microcosm of the era of Mashiach. The same environment of peace and tranquility that will pervade the world at large during the era of Mashiach permeated Noah's ark.
-- The Rebbe

This week's Kiddush is sponsored by the Katzin family in honor of Aylone's Ufruf

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 70 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. ❖

Halachic Zmanim

Shabbos, Oct 9, 2021

Daylight Savings Time

Earliest Tallis..... 6:06 AM

Latest Morning Shema 9:50 AM

Earliest Mincha (Gedola) .. 1:13 PM

Plag Hamincha..... 5:17 PM

Earliest Evening Shema 6:53 PM

Chassidic Masters

On the mystical significance of the rainbow

*Based on the teachings of
the Lubavitcher Rebbe*

G-d spoke to Noah and to his sons with him, saying: "... This shall be the sign of the covenant which I am making between Me and you and every living creature that is with you, for all gene-rations.

"My rainbow I have set in the cloud. ... When the rainbow shall be seen in the cloud, I shall remember My cove-nant. ... Never again shall the waters become a flood to destroy all flesh."

Genesis 9:8–15

The rainbow, of course, is a natural phenomenon. Rays of sunlight pass through water droplets suspended in the atmosphere; the clear, crystal-like droplets refract the light, unleashing the spectrum of colors it contains and displaying them in an arc across the misty skies.

Yet before the Flood this natural occurrence did not occur. There was something about the interaction between the moisture in the earth's atmosphere and the light emanating from the sun that failed to produce a rainbow. It was only after the Flood that the dynamics that create a rainbow were set in place by the Creator as a sign of His newly formed covenant with His creation.

The spiritual and the physical are two faces of the same reality.

This change in the physical nature of the interaction between water and light reflects a deeper, spiritual difference between the pre- and post-Flood worlds, and the resultant difference in G-d's manner of dealing with a corrupted world.

Contrary Differences

An examination of the Torah's account of the first twenty generations of history reveals two primary differences between the world before the Flood and the post-Flood era.

The pre-Flood generations enjoyed long lives—we find people living into their 8th, 9th and 10th centuries (Noah's grandfather, Methuselah, lived 969 years; his father, Lemech, 777 years; Noah himself, 950 years). The Zohar explains that this was an era of divine benevolence, in which life, health and prosperity flowed freely and indiscriminately from Above.

Following the Flood, we see a steady decline in the human lifespan. Within ten generations, Abraham is old at the age of 100.

The second difference is one that seems at odds with, and even contradictory to, the first: After the Flood, the world gained a stability and permanence it did not enjoy in the pre-Flood era. Before the Flood, the world's very existence was contingent upon its moral state. When humanity disintegrated into corruption and violence, G-d said to Noah:

The end of all flesh is come before Me, for the earth is filled with violence through them; behold, I shall destroy them and the earth.

Following the Flood, G-d vowed:

I will not again curse the earth because of man . . . neither will I again smite everything living, as I have done. For all days of the earth, [the seasons for] seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.

No longer would the cycles of life and nature totter on the verge of extinction whenever man strays from his G-d. The post-Flood world is a world whose existence is assured, a world that is desired by its Creator regardless of its present state of conformity to His will.

And the guarantor of this assurance, the symbol of this new stability, is the rainbow.

An Opaque World

Before the Flood, man's role in creation lay primarily in reacting to G-d's involvement in the world. The flow of divine vitality into the world was plentiful and uninhibited, enabling man to attain great material and spiritual heights; but these achievements were merely man's acceptance of what was being bestowed upon him from Above, rather than the fruits of his own initiative.

The pre-Flood world was like a brilliant pupil who grasps the most profound teachings of his master, but who lacks the ability to conceive of a single original thought of his own. So, once corrupted—once it had distanced itself from its Master and disavowed its relationship with Him—it lost the basis for its existence.

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When man ceased to respond, the world held no further use for the Creator.

After the Flood, G-d imbued the world with a new potential—the potential to create. He granted it the ability to take what it receives from Above and develop it, extend it and expand upon it. The world was now like a disciple who had been trained by his master to think on his own, to take the ideas which he has learned and apply them to new areas. Man was now able not only to absorb the divine input into his life, but also to unleash its potential in new and unprecedented ways.

Such a world is in many ways a weaker world than one that is wholly sustained by divine grace. It is more independent, and thus more subject to the limitations and mortality of the human state. Hence the shorter lifespans of the post-Flood generations. But in the final analysis, such a world is more enduring: even when it loses sight of its origin and purpose, it retains the ability to rehabilitate itself and restore its relationship with its Creator. Because it possesses an independent potential for self-renewal, it can always reawaken this potential, even after it has been suppressed and lain dormant for generations.

Rising Mist

The rainbow is the natural event that exemplifies the new post-Flood order. Moisture rises from the earth to form clouds and raindrops, which catch the light of the sun.

A less refined substance would merely absorb the light, but the purity and translucency of these droplets allows them to focus and channel the rays they capture in such a way that reveals the many colors implicit within each ray of sunlight.

The pre-Flood world lacked the rainbow. There was nothing in or about it that could rise from below to interact with and develop what it received from Above. Such was its spiritual nature; as a result, the conditions for a physical rainbow also failed to develop—the mist it raised could only absorb, but not refract, the light of the sun.

Lacking a creative potential of its own, the pre-Flood world was left without reason and right for existence when it ceased to receive the divine effluence from Above. Then came the Flood. The rains that destroyed a corrupted world also cleansed it and purified it, leaving in their wake a new world with a new nature: a world that rises to meet and transform what is bestowed upon it; a world with the translucency and refinement to develop the gifts it receives into new, unprecedented vistas of color and light.

When this world goes astray, G-d sees its rainbow, and the sight causes Him to desist from destroying it. For the rainbow attests to the world's new maturity—its ability to ultimately rise above its present lapse and rebuild its relationship with its Creator. ❖

Haftorah for Bereishis in a nutshell

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." ❖

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)

G-d said to Noah . . . "Make yourself an ark" (Genesis 6:13-14)

G-d has many ways to save someone; why did he make Noah toil to build the ark? In order that the people of his generation should see him occupied with the task for 120 years, and they should ask him, "Why are you doing this?" and he would tell them that G-d is bringing a flood upon the world. Perhaps this would cause them to repent.

-- (Rashi; Midrash Tanchuma)

When G-d said to Noah, "The end of all flesh has come before Me," Noah said: "What will You do with me?" But he did not pray for mercy for the world, as Abraham would pray for the city of Sodom. . . . This is why the Flood is called "the waters of Noah" (Isaiah 54:9)—he is culpable for them, because he did not appeal for mercy on the world's behalf.

-- (Zohar)

G-d said to Noah . . . "Come into the ark" (Genesis 7:1)

The Hebrew word for "ark," teivah, also means "word." "Come into the word," says G-d; enter within the words of prayer and Torah study. Here you will find a sanctuary of wisdom, meaning and holiness amidst the raging floodwaters of life.

-- (Rabbi Israel Baal Shem Tov)

G-d spoke to Noah, saying: "Go out of the ark . . ." (Genesis 8:16)

This, too, is a divine command. G-d commands us to "enter into the ark," into the sanctums of spirituality we are to create in the material world. But then we must "go out of the ark" to carry forth its sanctity to the ends of the earth.

-- (The Chassidic Masters)

G-d descended to see the city and the tower which the sons of man had built (Genesis 11:5)

Obviously, G-d did not need to "come down" in order to see their crime; but He wished to teach all future judges not to judge a defendant until they see [the case] and understand [it].

-- (Rashi) ❖

שבת שלום גוט שבת!



Good Shabbos to all!