



Parshas Noach in a Nutshell

(Genesis 6:9–11:32)

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. 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.

(continued next column)

A person cannot seclude himself in a synagogue or a house of study and claim that he is creating G-d's dwelling. For if all G-d wants is prayer and study, He would not have created a physical world. He would have made us spiritual beings with heightened intellectual potentials.

-- *The Rebbe*

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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. ❖

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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 28 / Cheshvan 3

Candle Lighting.....5:39 pm

Mincha5:40 pm

Shabbos Day – Oct 29 / Cheshvan 4

Shacharis9:30 am*

Torah Reading10:30 am

Kiddush.....12:00 pm

Mincha5:40 pm

Rabbi's Drasha6:00 pm

Shabbos Ends6:38 pm

**Latest morning Shema is now 9:59 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

Bulletin

*This week's Bulletin
is sponsored by
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Halachic Zmanim

Shabbos, Oct 29, 2022

Daylight Savings Time

Earliest Tallis.....6:26 AM

Latest Morning Shema9:59 AM

Earliest Mincha (Gedola).. 1:07 PM

Plag Hamincha..... 4:54 PM

Earliest Evening Shema 6:25 PM

Chassidic Masters

Hollow Tower

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

They said to one another: “. . . Let us build for ourselves a city, and a tower whose top shall reach the heavens; and we shall make for ourselves a name, lest we be scattered over the face of the entire earth . . .”

G-d dispersed them from there across the face of the earth, and they stopped building the city. Therefore its name was called Babel (confusion), for there G-d confused the language of the world (Genesis 11:3–9)

What was their sin? Their motives for building a city with a tower “whose top shall reach the heavens” seem quite understandable. Mankind was only just reconstructing itself after the Flood that had wiped out the entire human race, save for Noah and his family. If fledgling humanity was to survive, unity and cooperation were of critical importance. So they set out to build a common city to knit them into a single community. At its heart, they planned a tower which would be visible for miles, a landmark to beckon to those who had strayed from the city, and a monument to inspire commitment to their common goal—survival. All they wanted was to “make for ourselves a name”—to ensure the continuity of the human race.

And yet, their project to preserve humanity deteriorated into a rejection of all that humanity stands for, and an open rebellion against their Creator and purpose.

Their quest for unity resulted in the breakup of mankind into clans and factions, and the onset of close to four thousand years of misunderstanding, xenophobia and bloodletting across the divisions of race, language and culture. Where did they go wrong?

But precisely that was their error: they saw survival as an end in itself. “Let us make a name for ourselves,” they said; let us ensure that there will be future generations who will read of us in their history books. But why survive? For what purpose should humanity inhabit the earth? What is the content of the name and legacy they are laboring to preserve? Of this they said, thought and did nothing. To them, life itself was an ideal, survival itself a virtue.

This was the beginning of the end. No physical system will long tolerate a vacuum, and this is true of spiritual realities as well: unless a soul or cause is filled with positive content, corruption will ultimately seep in. A hollow name and shrine soon becomes a tower of Babel.

After the Flood

Never has the lesson of the Tower of Babel been more pertinent to our people than it is today. We, too, are a generation struggling to recoup after a holocaust of destruction that threatened to erase us from the face of the earth. Reconstruction and survival are uppermost in our minds, and together, with the Almighty’s help, we are succeeding.

At a time like this, it is extremely important that we not repeat the error of the builders of Babel. Rebuild we must, but the objective must be more than a more enduring name, a greater city, a taller tower.

If we are to survive, we must give import to our survival, reiterate the “why” of our existence. We must fill our name with value, our city with significance, and crown the tower of our resurgence with the higher purpose for which we were created. ❖

Powerful Insights from the Rebbe.

Our Sages explain that Noah lived an insular existence. 120 years before the flood, G-d told him to warn the people of his generation of the impending retribution and motivate them to improve their conduct.

Noah began building the ark. If anyone would ask him why, he explained: “The world is filled with corruption; this has enraged G-d, and He is going to bring a flood.” Noah did not extend himself to seek out people and communicate with them.

A leader is not supposed to be merely a model of excellent conduct. A leader should lead; he should take people with him. That’s the kind of repose and satisfaction which Noah was supposed to generate. He should have infused the lives of the people around him with depth and meaning to allow them to define the purpose for their existence. ❖

**Join us each weekday
morning Mon-Fri as we
delve into the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by Shacharis.**

From Our Sages – Noach

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)

Noah began to be a man of the earth, and he planted a vineyard (Genesis 9:20)

When Noah took to planting, Satan came and stood before him and said to him: “What are you planting?” Said he: “A vineyard.” Said Satan to him: “What is its nature?” Said he: “Its fruits are sweet, whether moist or dry, and one makes from them wine, which brings joy to the heart.” Said Satan to Noah: “Do you desire that we should plant it together, you and I?” Said Noah: “Yes.”

What did Satan do? He brought a lamb and slaughtered it over the vine; then he brought a lion and slaughtered it over it; then he brought a monkey and slaughtered it over it; then he brought a swine and slaughtered it over it; and he watered the vine with their blood. Thus he alluded to Noah: When a person drinks one cup, he is like a lamb, modest and meek. When he drinks two cups, he becomes mighty as a lion and begins to speak with pride, saying: Who compares with me! As soon as he drinks three or four cups he becomes a monkey, dancing and frolicking and profaning his mouth, and not knowing what he does. When he becomes drunk, he becomes a pig, dirtied by mud and wallowing in filth.

(Midrash Tanchuma)

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) ❖

URGENT NEED

A child from our community is in urgent need of a kidney donation. Renewal.org is organizing a county-wide (no commitment) adult cheek swabbing event to help find a donor on Sunday, October 30th from 8:30am to 12:30pm in Fair Lawn at:

Congregation Darchei Noam:

10-04 Alexander Ave, Fair Lawn.

Contact Howard Eisenstadter @ 201.960.3326 for details

Haftorah for Parshas Noach 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." ❖



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Marc S. Berman, Esq.

Attorney-at-Law

140 E. Ridgewood Ave.

Suite 415

Paramus, NJ 07652

Telephone: **(201) 797-4411**

msb@bermanlawoffice.com

www.bermanlawoffice.com

17-10 River Road, Suite 2C

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Good Shabbos to all!