

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Israeli Division:

Rabbi Yudi and Chana Eisenbach

Shabbos Schedule

Erev Shabbos – Oct 20 / Cheshvan 5

Candle Lighting 5:51 pm

Mincha 5:55 pm

Shabbos Day – Oct 21 / Cheshvan 6

Shacharis 9:30 am*

Torah Reading 10:45 am

Kiddush 12:10 pm

Bais Midrash 4:50 pm

Mincha 5:50 pm

Rabbi's Drasha 6:10 pm

Shabbos Ends 6:49 pm

**The latest time for saying the morning Shema is now 9:55 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 sponsored by
"The Berman Law Office"
and
"Psychiatric Family Care"*

Noach — 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 Noach 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 Noach 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 Noach to exit the teivah and repopulate the earth.

Noach 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 Noach 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.

Noach plants a vineyard and becomes drunk on its produce. Two of Noach'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.

(continued next column)

Eruv: www.fairlawneruv.com
Eruv Hotline: 201-254-9190.

The descendants of Noach 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 Noach 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. ❖

**Thank You to:
The Baal Korei, and
The Security Volunteers**



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

**Halachic Zmanim
Shabbos, Oct 21, 2023
Eastern Daylight Time**

Earliest Tallis 6:17 AM
Latest Morning Shema 9:55 AM
Earliest Mincha (Gedola) . 1:09 PM
Plag Hamincha 5:03 PM
Earliest Evening Shema 6:36 PM

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 in the 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. In 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 Muslim Calendar) which are exclusively lunar-based, with months that are faithfully attuned to the phases of the moon. 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

(Continued next page)

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.

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 Noach'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. ❖

One ought to know, once and for all, that faith is not something that is meant to remain only in one's thoughts; it must permeate the whole of one's life. So, the very first point of belief is that G-d directs the world.

-- The Rebbe

From Our Sages – Noach

G-d said to Noach: “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 Noach . . . “Make yourself an ark” (Genesis 6:13–14)

G-d has many ways to save someone; why did he make Noach 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)

The chronology of events, as indicated by the dates and time periods given in the Torah’s account and calculated by Rashi, is as follows:

Cheshvan 17: Noach enters ark; rains begin.

Kislev 27: Forty days of rain end; 150 days of water’s swelling and churning begin, during which the water reaches a height of 15 cubits above the mountain peaks.

Sivan 1: Water calms, and begins to subside at the rate of one cubit each four days.

Sivan 17: The bottom of the ark, submerged 11 cubits beneath the surface, touches down on the top of Mount Ararat.

Av 1: The mountain peaks break the water’s surface.

Elul 10: Noach open the ark’s window and dispatches the raven.

Elul 17: Noach sends the dove for the first time.

Elul 23: The dove is sent a second time, and returns with an olive branch in its beak.

Tishrei 1: Dove’s third mission. Water completely drained.

Cheshvan 27: Ground fully dried. Noach exits the ark.

Total time in ark: 365 days (one solar year; one year and 11 days on the lunar calendar).

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) ❖

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 Noach 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." ❖

Leadership: Noach and Moshe Rabbeinu

Based on the teachings of the Lubavitcher Rebbe.

120 years before the flood, G-d told Noach to warn the people of his generation of the impending retribution and motivate them to improve their conduct.

So what did Noach do? He began building the ark. If anyone would ask him why, he would explain: "The world is filled with corruption; this has enraged G-d, and He is going to bring a flood." But Noach did not extend himself and seek out people to communicate to 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 Noach 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.

And getting the message through should have been important to him. After the sin of the Golden Calf, when G-d told Moses that He would destroy the Jewish people and make a new nation from Moses' descendants, Moses told G-d that he could not accept this. "Save the people and if not wipe me out from this book."

Moses could not understand living without his people. Therefore, he was successful in saving them, and ultimately, in inspiring them.

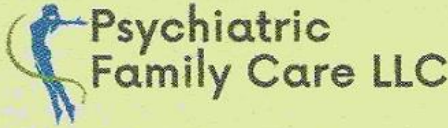
Noach, by contrast, was very happy to go into the ark together with his family.

Both Noach's path and that of Moses lie before each of us, for we are all leaders. In our homes, in our workplaces, and in our communities, we all have positions of influence. We all have positive qualities, and there are others with whom we should share.


Will we resign ourselves to polishing only our small corner of the world? Or will we take an active part in spreading that light to others? ❖

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Good Shabbos to all!