

# THE CHABAD WEEKLY

Vol 6, # 2

Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

[beverlyhillschabad.com](http://beverlyhillschabad.com)

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After the Torah relates how the world was almost completely wiped out by the Flood, it states: "And only Noah remained." The word "only" seems superfluous, as by then we already know the fate of the rest of civilization. Rashi, however, explains that the use of the word "only" connotes that something was lacking or less than perfect about Noah when he exited the ark.

According to Rashi, the literal meaning of the verse is that only Noah remained alive out of everyone of his generation. Yet he goes on to cite two additional explanations from the Midrash: 1) Noah "was groaning and faint from the exertion of taking care of all the animals"; and 2) he "delayed feeding the lion, and was bitten." Thus according to the Midrash, Noah was either sick and exhausted from overwork or physically injured when he first stepped out of the ark.

But why would G-d allow Noah to be bitten by the lion? Out of all the lions that lived prior to the Flood, G-d chose that particular one (and its mate) to go into the ark. Why would He permit it to attack Noah just because its food was delayed on one occasion?

Rashi answers his own question with a quote from Proverbs: "Behold, the righteous man is rewarded on earth." When a righteous person commits even the tiniest misdeed, his punishment is meted out in this world to preserve his reward for the World to Come. Being bitten by the lion was actually to Noah's benefit, for it expiated whatever sin he would have been punished for later.

This contains an important lesson for our generation: Like Noah, the sole survivor of the Flood, we are "the firebrand snatched from the fire" that consumed the Jewish people only a generation ago. And just as Noah was entrusted with a special mission to nurture and sustain G-d's creations in the ark, so too have we been charged with providing spiritual sustenance to our Jewish brethren all over the world.

It is not a simple mission. Indeed, it is fraught with difficulties and obstacles, and an occasional threatening "lion." Yet we must not be frightened or become discouraged. Like Noah, we too must forge ahead despite the daunting nature of the task.

In truth, the fact that we have personally merited to fulfill G-d's mission is cause for great happiness and joy. That we have merited to be alive when so many of our righteous brethren perished should alone inspire us.

Furthermore, learning from Noah's example, we must always strive to ensure that the sustenance we provide is never "delayed." Rather, we must go out of our way to help our fellow Jews both materially and spiritually. (Adapted from Likutei Sichot, Vol. 5, Fro L'Chaim 5760, #589)

**G-d said to Noah, "Come you and all your house into the ark" (Gen. 7:1)** The Zohar explains that the name Noah ("Noach" in Hebrew), from the root meaning to rest, is an allusion to Shabbat, which is also derived from the Hebrew word meaning cessation of work. Moreover, in the same way that the ark was the means by which Noah and his family were saved from the Flood, so too is the holy Shabbat the "lifesaver" that rescues the Jew from drowning in the world's deluge... (Avnei Eizel) (From: L'Chaim 5761, #642)

**"And from the animals which were not clean [kosher]." (Gen. 7:8)** The Talmud (Pesachim 3a) asks why the Torah uses the longer expression "which were not clean" (three words in Hebrew) instead of the briefer word "ha'tameah"-- "unclean" (only one word in Hebrew). The Talmud answers that the Torah uses additional words to teach us the eternal lesson that we should always try to express ourselves in decent language, even if it means using extra words. (L'Chaim 5757, #439)

**"He sent forth a dove." (8:8)** Where did it fly? To the land of Israel, which had not been inundated by the great Flood. The Jewish people is likened to a dove. Banished and exiled over the face of the earth, the Jew's heart is nonetheless always drawn to the Holy Land, the land of Israel. (Be'er Mayim Chaim)

**"I have set My bow in the cloud, and it shall be a sign of My covenant between Me and the earth...and I will remember My covenant." (9:13-14)** Before the Flood, the clouds in the sky were thick and dense, obscuring the light of the sun. The Flood, which cleansed and purified the earth, also refined the clouds and made it possible for the rainbow to be observed, a phenomenon caused by the sun's rays. The rainbow, a product of the process of purification, is therefore symbolic of the Final Redemption, which will come about through the refinement and elevation of the physical world, as stated in the Zohar: "When a rainbow appears with its shining multicolored hues -- await the arrival of Moshiach." (Lubavitcher Rebbe) - [www.ascent.org.il](http://www.ascent.org.il)

## SQUEEZING THE HEAVENS

*There was once a draught in the times of the Baal Shem Tov. A fast day was proclaimed and special prayers were said in the synagogue. The Besht noticed one unlearned man among the worshippers who placed particular emphasis in the Kerias Shema upon the words, "And G-d will restrain (otzar) the heavens and there will be no rain", weeping and bawling as he recited them. When the Baal Shem Tov later asked him what his thoughts were as he exclaimed this verse so fervently, the simple man answered:*

*"I was beseeching G-d that he squeeze the heavens (otzar — as in atziras anovim — the squeezing of grapes) so that no rain remains above and all will fall upon the earth." It was through this very man's prayers and concentration explained the Baal Shem Tov, that the people's supplication was answered, for the blessed rains fell soon afterwards.*

*The Creator who divines a person's innermost thoughts, desires the service of the heart and was gratified by this simple man's intent, although confused, which had sprung from the depths of his soul. (Be'er Moshe)(From: Stories of the Baal Shem Tov)*

When the Alter Rebbe wished to bless R. Yekusiel Liepler with wealth, the latter said he did not want it; he did not want wealth to distract him from studying Chassidus and from his involvement with avoda. When the Rebbe wished to bless him with longevity, his answer was: But not "peasant years" - men that have eyes but do not see, who have ears but do not hear, who do not perceive G-dliness nor do they hear G-dliness.  
 . (From Rebbe's Hayom yom Cheshvan 6).

**Three things you must know to be an adult: Don't fool yourself. Don't fool others. Don't let others fool you. -and do it all without trying to impress anybody. Rabbi Sholom Ber told this to his son before his bar mitzvah.**

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

**SHABBOS PARSHAS NOACH**  
*October 11, 2002*

**Candlelighting:(Los Angeles) 6:06 PM**  
**Friday Mincha: 6:20 PM**

**LATEST TIME FOR SHEMA: 9:47 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Chumash 5:10 PM**
- **Mincha 5:55 PM followed by Seuda Shlishit**
- **Shabbat ends 7:06 PM**

**Kiddush** this week is being sponsored by Mr. and Mrs. Dovid Sochaczewski in memory of Rivka and Miriam Sochaczewski's yartzeits.

**Yartzeits:** Sima Salzberg – Cheshvan 6, Rivka and Miriam Sochaczewski – Cheshvan 7.

**Happy Birthday** to Samuel Levy, Lazare Pazuelo, Karen Einstein, Sara Meira Mishael, Gittel Tova Chodorow and Blume Dahlia Chodorow.

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*Chabad of Beverly Hills has hundreds of hours of online audio Torah classes by Rabbi Y. Shusterman. Subjects include Gemara, Tanya, Chassidut, Jewish Law and Customs, Chumash, and Stories. The audio classes are accompanied by online text. There are online lessons on how to read Hebrew and how to read the Torah. You can view our Weekly and Halacha Newsletters from the past years. We also have an Ask the Rabbi Section and the Mezuzah and Tefillin Information Center.*

**GOOD SHABBOS**

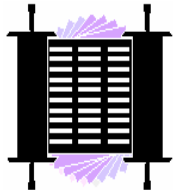
**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:15 AM and 7:30 AM**

**Sunday 9:00 AM**

**Mincha/Maariv: 6:20 PM**

Starting Monday, October 14, the 6:00 AM Shacharis minyan will begin at 6:15 AM for the next two weeks. (Due to the halachic time when it is permitted to daven)



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman. Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643