



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 4-5, 2016 ■ 4 Cheshvan, 5777 ■ Shabbos Noach
Candlelighting: 6:14P ■ Shabbos Ends 7:22P

KIDDUSH this Shabbos is sponsored by Wes and Tricia Sutkin in honor of Ari Goldberg and family, who kindly honored Wes with Chassan Bereishis on Simchas Torah. The Sutkins would like to thank the Goldbergs for their many years of friendship and would also like to recognize those CTC families, like the Goldbergs, who give so much of their dedication, time, donations and their heart and soul to the shul. **SHALOSH SEUDOS** this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, November 4th

- » Mincha/Kabbalos Shabbos/Maariv – 6:15P
- » Candlelighting – 6:14P

Shabbos Day, November 5th

- » Shacharis followed by Kiddush–8:30A
- » **NEW:** Mommy & Me with Tricia Sutkin–10:15A-End of Service
- » Chumash/Pirkei Avos Shiur (M&W)–5:00P
- » Mincha/Shalosh Seudos for men in shul – 6:00P
- » Shalosh Seudos for women & young children at the Rich home – 6:00P
- » Maariv/Shabbos Ends–7:22P
- » Time Change to Standard Time–2:00A

■ WEEKDAY SCHEDULE

- » Weekday Shacharis–6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)–5:15P

■ REFUAH SHELAIMA

MEN

- » Aryeh Laibel ben Leah (Friend of Suzanne Luftig)
- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Zoosav ben Lipke (Father of Suzanne Luftig)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

WOMEN

- » Chaya Gittel bas Shandel (Friend of Suzanne Luftig)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

» Mommy & Me at CTC:

- Teacher/Group Leader: Tricia Sutkin
- When: Every Shabbos morning (Starting Shabbos, Nov 5), 10:15-10:45 AM (or until the end of davening, whichever is later)
- Where: Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
- What: Davening and Parsha Stories & Discussion
- For: Young Boys & Girls
- Cost: None

» Rebbi Michoel Bodenheimer

Sometimes sitting quietly in shul for an extended period of time can be challenging for our younger members.

We, at CTC, are introducing a new program to address this critical issue. Rabbi Michoel Bodenheimer, a Talmid Chacham and mechanech (educator), will engage your sons in stimulating learning, enlightening discussion and enjoyable activities. Friday night between Kabbolas Shabbos and Ma'ariv, Shabbos morning during the Rabbi's sermon, and Shabbos afternoon during Shalosh Seudos, your sons will have a break from adult centered learning. They will have the opportunity to participate in programs designed just for them, giving them the recharge to return to davening.

Of course, should your son decide to remain with the adults for any or all of the above times, he is more than welcome.

■ IT'S ALL TRUE: RABBI LABEL LAM

And HASHEM said to Noach, "Come into the ark, you and all your household, for it is you that I have seen as a righteous man before Me in this generation. (Breishis 7:1)

The Kuzari presents a fascinating question that may relate more directly to The Beginning of the world. The sun and the moon were neatly placed in the sky not just to function as luminaries. They serve another importance function for mankind. A day is measured

by the movement of the sun across the sky. It is our primary clock. The length of a day and the time of the day can all be discerned by the position of the sun.

Now we move to the relationship between the moon and month. At night the moon does its dance like the blink of an eye, as it opens and shuts ever so subtly over the course of a 29 and ½ day period. From a crescent to full to another squinty eyed beginning we can reliably count and figure where in the cycle of the month we find ourselves.

Then we have the big guy, the year, with its consistent 365 and ¼ days. As we hurdle through space on our elliptical orbit at break neck speeds approaching 66,000 miles per hour we complete that journey and that finishes and starts another solar year. Down here on earth the angle of the sun as the summer solstice and the winter equinox indicate along with the seasonal changes what time of the year it is!

Now we can introduce the question of the Kuzari. Where do we find in the celestial calendar and clock a measurement that signals a seven day week? Why does the world keep a week? Maybe it's easier to explain why cultures whose strength is drawn from the Torah or the Bible or a book born from our traditions do this but what about those societies and civilizations that seem disconnected and distant from Torah. Why do people in India and China keep a seven day week?

Maybe the direction to find an answer can be found in a curious phenomenon having to do with Noach and the Ark and the great flood that swallowed up the world.

It's astonishing to note how many different cultures spread out across the globe have embedded in their historical memories a story of a great flood and the survival of a protagonist and his family.

Dr. Duane Gish says that there are more than 270 stories from different cultures around the world about a devastating flood. There are great similarities that several of these "myths" have with the Torah account of the great flood. Although there are varying degrees of accuracy, these cultural legends and national stories all contain similarities to aspects of the same historical event. I can present a list from the Inuit- Eskimos of Alaska, to the South Australia Wiranggu, to the Chingpaw of Upper Burma, to the Bhil of central India, to the Samoa of the South Pacific. The list is way too long and the accounts range the planet but the essential story is one.

This helps pave the way for appreciating the answer the Kuzari presents. Shabbos which followed the six days of creation was blessed from the very beginning. "And G-d blessed the seventh day and He hallowed it, for thereon He abstained from all His work that God created to do." (Breishis 2:3)

The concept of the Shabbos and the notion of a seven day week was not unknown until the Commandment to Keep it Holy was proclaimed on Mt. Sinai. There is a remnant of the origin of Shabbos and a historical cultural memory that persists. The mystical dimension is not to be ignored entirely. What G-d blessed remains so. Great lessons of history are not forgotten entirely. They only need to be dusted off and studied but from a reliable and truthful account.

Checking out of Walmart just last night, all I purchased was a blank notebook, a bound sketchpad without lines. I told the cashier half cynically that I wanted to have in my possession a book that every word in it is true. This kindly elderly lady with her name, "June" on her badge, chimed in profoundly, "Well there's always the Torah, that's surely true!" I had to admit that I couldn't agree more but as I strolled out I continued to wonder how she knew it's all true.

■ THE GREAT FLOOD: ABARBANEL ON THE PARSHA

At the end of Parshat Bereishet the Torah states, "And G-d saw that the wickedness of man was great upon the earth... I will blot out man, whom I created, from the face of the ground" (Ber. 6:5-7). G-d is stating clearly that man's evil nature is the cause of the destructive flood. However, in Parshat Noach, at the conclusion of the flood, G-d says, "I will not continue to curse again the ground because of man, since the nature of man's heart is evil from his youth; nor will I continue to smite every living being." (Ber. 8:21). Here G-d is saying that man's evil nature is the reason for not bringing another flood.

Abarbanel explains that man's being "evil from his youth" is not a reason to be forgiven for transgressions. Rather, the punishments will take place over the course of a lifetime, beginning in his youth and extending into his old age, instead of being one cataclysmic event. Additionally, the verse concludes "...seedtime and harvest, cold and heat, summer and winter... shall not cease." This indicates that future punishments will occur in the context of earth's natural cycles of drought, famine, and extremes of heat and cold.

Prior to the flood, the earth's rich physical environment led to gross materialism. Just as the first stage of an individual's life is characterized by spiritual emptiness, so too the first stage in the development of mankind was characterized by spiritual emptiness, materialism and sensuality. The phrase "man's heart is evil from his youth" is a reference to this first stage. The flood obliterated this first stage and led to an attachment to spiritual pursuits, obviating the need for another flood.

The rainbow is then presented as the sign of the covenant that G-d will not bring another flood. Abarbanel points out a difficulty in understanding this narrative. First of all, a rainbow is a natural phenomenon which must have existed prior to the flood. If G-d is promising a new relationship with mankind, the sign should be something new as well. He answers that after the flood there was a change in the physical nature of the clouds themselves. During the flood they were so dense that no sunlight could penetrate to produce a rainbow. From this point onward they will no longer be so dense as to envelop the entire atmosphere in cloud. This would allow for the refraction of light necessary to produce the rainbow. This new atmospheric reality hints to the new status of mankind. There will no longer be one unified, immoral society. Some societies will sink into immorality, others will not. Just as rain will now fall in some areas and not in others, so too some regions will suffer due to the behavior of their inhabitants and others will not.

The rainbow is a reminder to mankind that G-d has modified nature and diluted the density of the atmosphere, precluding the possibility of another catastrophic deluge.

■ PARSHA Q&A: NOACH

1. Which particular sin sealed the fate of the flood generation? 6:13 - Robbery.
2. Why did Hashem tell Noach to build an ark, as opposed to saving him via some other method? 6:14 - So that people would see Noach building the ark and ask him what he was doing. When Noach would answer, "Hashem is bringing a flood," it might encourage some people to repent.
3. The ark had three levels. What function did each level serve? 6:16

- The top level housed the people, the middle level housed the animals, and the bottom level, the refuse.

4. What indication do we have that Noach was familiar with the Torah? 7:2 - Hashem told him to take into the ark seven of each kosher-type animal, and two of each non-kosher type. "Kosher" and "non-kosher" are Torah concepts.
5. Why did Hashem postpone bringing the flood for seven days? 7:4 - To allow seven days to mourn the death of Metushelach.
6. Why did the first water of the flood come down as light rain? 7:12 - To give the generation a chance to repent.
7. What did people say that threatened Noach, and what did Hashem do to protect him? 7:13,15 - People said, "If we see him going into the ark, we'll smash it!" Hashem surrounded it with bears and lions to kill any attackers.
8. What grouping of creatures escaped the punishment of the flood? 7:22 - The fish.
9. How deeply was the ark submerged in the water? 8:4 - Eleven amot.
10. What did the olive branch symbolize? 8:11 - Nothing. It was a leaf, not a branch. (The olive leaf symbolized that its better to eat food "bitter like an olive" but which comes directly from Hashem, rather than sweet food provided by humans.)
11. How long did the punishment of the flood last? 8:14 - A full solar year.
12. A solar year is how many days longer than a lunar year? 8:14 - Eleven days.
13. When did humans receive permission to eat meat? 9:3 - After the flood.
14. What prohibition was given along with the permission to eat meat? 9:4 - The prohibition of eating a limb cut from a living animal.
15. Why does the command to "be fruitful and multiply" directly follow the prohibition of murder? 9:7 - To equate one who purposely abstains from having children to one who commits murder.
16. Name two generations in which the rainbow never appeared. 9:12 - The generation of King Chizkiyahu and the generation of Shimon bar Yochai.
17. Why did Noach curse Canaan specifically? Give two reasons. 9:22,24 - Because Canaan is the one who revealed Noach's disgrace to Cham. And because Cham stopped Noach from fathering a fourth son. Thus, Noach cursed Cham's fourth son, Canaan.
18. Why does the Torah call Nimrod a mighty hunter? 10:9 - He used words to ensnare the minds of people, persuading them to rebel against Hashem.
19. The sin of the generation of the dispersion was greater than the sin of the generation of the flood. Why was the punishment of the former less severe? 11:9 - They lived together peacefully.
20. Why was Sarah also called Yiscah? 11:29 - The word "Yiscah" is related to the Hebrew word "to see." Sarah was called Yiscah because she could "see" the future via prophecy. Also, because of her beauty, everyone would gaze at her.

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday following Maariv)
- » Pirkei Avos/Chumash for men & women (Shabbos 60 mins before mincha)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)
- » In-Depth Hilchos Shabbos for women (TBD)