

Mazel Tov

Mazel Tov to Albert and Chaya Miller on the Bar-Mitzvah of their son, Shlomo. Mazel Tov to the grandparents, Mrs. Celia Miller and Mr. and Mrs. Herbert Schabes. Mazel Tov to the entire Miller and Schabes Families. The Kehilla is invited to Kiddush following davening at the Torah Academy sponsored by the Miller Family in honor of Shlomo's Bar-Mitzvah. Please wait for the Rav to make Kiddush.

Mazel Tov to Rabbi and Mrs. Yerucham Prero on the birth of a son. May the bris take place *b'ito uvizmano*.

Welcome/Shiur This Shabbos

The community welcomes Rabbi Tzvi Berkowitz from Ner Israel in Baltimore and Rabbi Yitzchok Wasserman the Rosh Yeshiva of Yeshivas Toras Chaim in Denver, who are here in honor of Shlomo Miller's Bar Mitzva. Rabbi Berkowitz will give a shiur 45 minutes prior to mincha and Rabbi Wasserman will be speaking at Shalosh Seudos.

Shalom Zachor Tonight at the Prero Home, 2823 Salem Starts at 9P.M.

Page Numbers Etc.

Shabbos Parshas Noach/ Rosh Chodesh Cheshvan Artscroll p. 30, Hirsch p. 34. Maftir Bamidbar 28:9-15 Artscroll p. 890, Hirsch p. 622. Haftorah Artscroll p. 1208, Hirsch p. 930.

Shalosh Seudos

Shalosh Seudos is co-sponsored by the Prero Family and the Miller Family in honor of their Simchas

Bnos: 2:30-3:30

PK: Bluma Brenningstall

K: Yehudis Frank

1st: Chaya Rochel Gres

2nd-3rd: Tzippy Silverberg

4th-5th: Chanie Weinberg (note change)

Melave Malka This Motzei Shabbos

There will be a Melava Malka, Motzei Shabbos Parshas Noach, commemorating the Shloshim of Miriam Leah Kaufman's Father, Sidney Frank. Aduv Israel Synagogue, 2237 Edgumbe Rd., 9:00 PM.

Shaimos Burial: This Sunday

There will be a Shaimos Burial on Sunday, October 17th. Please bring your Shaimos on Sunday morning and deposit it in the Weinberg truck in the shul parking area before 9:30 AM sharp. **DO NOT BRING SHAIMOS INTO THE SHUL!** Minimum donation per family is \$18.

Swimming Information

Boys swim on Sundays from 6:00-7:00 Nov 7th and 21st and December 5th and 19th. To register and for more info call Leah Weinreb at 922-3364. Cost \$12.00 per session. *** Swimming for girls: Motzoei Shabbos November 6th, November 20th, December 4th December 18th and January 8th. 6:30-7:30 P.M. \$15.00/ per girl for entire series. To register call Aliza Frank at 952-929-2550.

Schedule of Services/Events

Shabbos Parshas Noach

Shacharis	8:30 A.M.
Mincha	5:55 P.M.
Shabbos Over	7:16 P.M.

Sunday

Shacharis	7:00 & 8:00 A.M.
Mincha	6:05 P.M.
Second Maariv	10:00 P.M.

Monday - Thursday

Shacharis	6:45 & 7:00 A.M.
Mincha	6:05 P.M.
Second Maariv	10:00 P.M.

Erev Shabbos Parshas Lech Lecha

Shacharis	6:30 & 7:00 A.M.
Candle Lighting	5:57 P.M.
Mincha	6:00 P.M.

Shiurim Given by HaRav Moshe Tuvia Lief:

W&Th:	Mesechta Kiddushin at 6:45 P.M.
Tu & Th:	Mesechta Chagiga at 8:15 A.M.
Wednesday:	Lunch and Learn. Noon. Altman & Izek
Thursday:	Hillel UofM 4:00 P.M.

For membership information or general information regarding activities and events at Bais Yisroel, write Congregation Bais Yisroel, 4221 Sunset Blvd., St. Louis Park, Minnesota 55416 or contact HaRav Moshe Tuvia Lief at (952) 926-7867 or (952) 922 8881. **E-mail: BaisLine@BaisYisroel.org** Be sure to visit the Bais Yisroel Website at <http://www.baisyisroel.org>. *The BYSO is published in conjunction with Puma Press.*



THE BAIS YISROEL SHABBOS OBSERVER

ב"ט

Issue Number 540

Rosh Chodesh Cheshvan 5764

Parshas Noach

October 15 & 16, 2004

The Bais Yisroel Shabbos Observer is a weekly publication that brings you divrei Torah on the week's parsha from around the world and around the block as well as events going on in the Bais Yisroel Community. To submit a dvar Torah or item of interest to the community, contact: Hindy or Arnie Frishman at 952-927-5134 before Thursday of each week.



The community celebrates the Bar Mitzva of Shlomo Miller this Shabbos. Mazel Tov to the entire Miller and Schabes families. Pictured here is Shlomo with the Rav.

משה טוביה לייף
רב קהילת בית ישראל
מיניאפוליס מיניסוטה

Message From the Rav

Doing Our Part

Many of us remember being taught and inspired by the heroism of Avraham Avinu, who allowed himself to be thrown into the fiery furnace by Nimrod in Ur Kasdim because of his belief in Hashem. The story of course, goes as

This issue of the BYSO is sponsored by Albert and Chaya Miller in honor of Shlomo's Bar Mitzva.

follows: Avraham's father, Terach, was the premier manufacturer and dealer of idols. The Midrash relates that once when Terach left young Avraham in charge of his business, Avraham smashed all of the idols in inventory except for one. Avraham left the largest idol standing and placed in its hands an ax. Upon his father's return, Avraham told him that the idols had had a territorial turf war, and as to be expected, the biggest idol emerged victorious. Terach understood what Avraham had done and also realized that his son was bad for business. With his stock depleted, Terach took his son Avraham to Nimrod, and Nimrod had Avraham thrown into a fiery furnace, from which Avraham was ultimately saved.

What heroism! What courage on the part of Avraham Avinu. One would think that the Torah would have chronicled this episode for all generations. Amazingly, however, this episode, which is only alluded to in the Midrash, is not even mentioned in the Torah. In fact according to many commentaries, this attempted martyrdom on Avraham's part is not even one of the ten nisyonos, tests and tribulations, of the Patriarch Avraham.

The commentators offer several explanations as to why this attempted act of martyrdom was not mentioned. The Ramban writes that society at that time did not perceive the deliverance of Avraham from the furnace as a miracle. Instead, they understood it to be an act of *kishuf* or witchcraft. Unlike the miracles which took place at Yetzias Mitzrayim, which were clear and accepted by all to be the Heaven sent miracles of Hashem, the miracle of the fiery furnace at Ur Kasdim lacked this definitive clarity in the eyes of the world. Therefore, as wondrous as it was, it nevertheless was not mentioned explicitly in the Torah.

From this Ramban, we can deduce an extraordinary idea. The Torah contains and records only those events that are undoubtedly recognized by all to be the unqualified truth. By foregoing the opportunity to mention the loyalty of Avraham and the beneficence of Hashem in saving him, the Torah emphasizes the need for precise clarity in the manifestation of Hashem's miraculous involvement with Klal Yisroel. The lesson for us from this is clear: We, too, must exude precision and clarity in our behavior and lifestyle so that Hashem's greatness may be made manifest to those around us.

There is yet another insight to be gleaned from the fiery furnace at Ur Kasdim. There are those who would question the unique greatness of Avraham Avinu by noting that many Jews throughout the generations have sanctified Hashem's name by giving their lives al Kiddush Hashem. What was so special, therefore, about Avraham's attempted martyrdom at Ur Kasdim? the Admor, Rav Yitzchak M'varka ZT"L explains that Avraham was the only Jew in the world at the time of Ur Kasdim. How could he even have thought of endangering himself, the only person who would continue the chain of Judaism. Who would be alive to even mention the name of Hashem to mankind if Avraham was martyred? the Soton, in fact, used this very logic and advised Avraham that it would be far better for the Jewish cause for Avraham to appear to subjugate himself to Nimrod, to bow to him only for the appearance sake, and thereby be able to continue to live and fight to spread the word of Hashem another day.

To this advice of the Soton, Avraham responded, "Is it my purpose to create, to find, and to present Jews to Hashem? That is the work of Hashem. The Ribbono Shel Olam will do his work and I will do mine. My mitzvah at this point is to be willing to offer my very life for my belief."

The lesson to be learned is profound in its simplicity. Our task in life is not to promote a "cause". Rather, our responsibility is to serve Hakadosh Borch Hu regardless of the outcome. Very often we second guess our commitment to, and fulfillment of, unique mitzvos because we are concerned that in the long term it may not be beneficial to ourselves or our people. Ur Kasdim teaches the need to serve Hashem on His terms. By doing so, we will never go wrong.

Gedolim of previous generations would often say "A *mentch darfton der Ribbono Shel Olam tut ufhet*." A person must do, Hakadosh Borch Hu accomplishes. The mesiras nefesh of Avraham Avinu at Ur Kasdim illustrates our obligation to serve Hashem, to try, to do. We must do our part, Hakadosh Borch Hu always does His.



Parshas Noach

1. Which particular sin sealed the fate of the flood generation?
2. Why did Hashem tell Noach to build an ark, as opposed to saving him via some other method?
3. The ark had three levels. What function did each level serve?
4. What indication do we have that Noach was familiar with the Torah?
5. Why did Hashem postpone bringing the flood for seven days?
6. Why did the first water of the flood come down as light rain?
7. What did people say that threatened Noach, and what did Hashem do to protect him?
8. What grouping of creatures escaped the punishment of the flood?
9. How deeply was the ark submerged in the water?
10. What did the olive branch symbolize?
11. How long did the punishment of the flood last?
12. A solar year is how many days longer than a lunar year?
13. When did humans receive permission to eat meat?
14. What prohibition was given along with the permission to eat meat?
15. Why does the command to "be fruitful and multiply" directly follow the

prohibition of murder?

16. Name two generations in which the rainbow never appeared.
17. Why did Noach curse Canaan specifically? Give two reasons.
18. Why does the Torah call Nimrod a mighty hunter?
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?
20. Why was Sarah also called Yiscah?

Parsha Thoughts

Rabbi Yechezkel Greenberg

The Torah relates that "all flesh had corrupted its ways upon the earth". Rashi explains that the words "all flesh" alludes to even the animal kingdom. Even animals and birds were corrupt in their mating habits. Incredible! How did animals become so corrupt without possessing a Yetzer Horah (evil inclination)? The message that the Torah imparts to all of mankind is how careful we must be with our every action! G-d empowers man to affect the creation around him. Hashem infused nature with the ability to automatically mirror the behavior of man, and therefore when man is corrupt, the animals are, too, although they have no Yetzer Horah. What an awesome responsibility this is for man! (**Bais Halevy**). **Food For Thought:** What does the Gematriya (numerical value) of Noach's name hint to? **Last FFT:** Which Parsha in the Torah do we never read on Shabbos? **Answer:** We never read Parshas V'zos Habracha on Shabbos, since out of Eretz Yisroel, where we have two days of Yom Tov, Simchas Torah never falls on Shabbos. In Eretz Yisroel it can be read on Shabbos.

Community Women: Save the Date: November 7th (Note Change)

Community women: Save the date Sunday, November 7th 10:00-12:00 A.M. Join us for a fabulous brunch, inspirational words and a professional chef demonstration as we kick off the Women's Division of the Kollel. Invitations to follow.

1. 6:13 - Robbery. 2. 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. 6:16 - The top level housed the people, the middle level housed the animals, and the bottom level, the refuse. 4. 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. 7:4 - To allow seven days to mourn the death of Metushelach. 6. 7:12 - To give the generation a chance to repent. 7. 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. 7:22 - The fish. 9. 8:4 - Eleven *amot*. 10. 8:11 - Nothing. It was a leaf, not a branch. (The olive leaf symbolized that it's better to eat food "bitter like an olive" but which comes directly from Hashem, rather than sweet food provided by humans.) 11. 8:14 - A full solar year. 12. 8:14 - Eleven days. 13. 9:3 - After the flood. 14. 9:4 - The prohibition of eating a limb cut from a living animal. 15. 9:7 - To equate one who purposely abstains from having children to one who commits murder. 16. 9:12 - The generation of King Chizkiyahu and the generation of Shimon bar Yochai. 17. 9:22,24 - Because Canaan is the one who revealed Noach's disgrace to Ham. And because Ham stopped Noach from fathering a fourth son. Thus, Noach cursed Ham's fourth son, Canaan. 18. 10:9 - He used words to ensnare the minds of people, persuading them to rebel against Hashem. 19. 11:9 - They lived together peacefully. 20. 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.