

THE CHABAD WEEKLY

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

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It sometimes happens that the external appearance of a thing or event can be in stark contradiction to its true meaning. For example, if one happens to see a parent in the midst of disciplining his child, his actions might seem to be an expression of cruelty. In truth, however, the parent is motivated by love and concern for the child's welfare.

On a larger scale, an event or occurrence can take place in the world that seems to be negative, yet ultimately derives from a positive source and is actually beneficial. A prime example of this was the Great Flood in the times of Noah, as described in this week's Torah portion. Outwardly, it was a terrible phenomenon - the annihilation of every living thing on earth. But on a deeper level the Flood signified spiritual purification and cleansing, similar to immersion in a mikva (ritual bath).

The Midrash relates that during the Flood the world was in a very exalted state, much like the very beginning of creation. Completely submerged in water, the entire world was an expression of "praise of the Holy One, Blessed be He."

What does being underwater have to do with praising G-d? Moreover, how does this relate to the simple, literal significance of the Flood, which was death and destruction?

To explain:

The most salient property of water is that it covers whatever is submerged within it. When an area is flooded, its numerous disparate features disappear, and it acquires a uniform appearance. Nothing protrudes from the surface; no element declares that it is different from any other. In this sense, water is symbolic of the underlying G-dly unity of existence.

This is also the deeper significance of immersion in a mikva: the individual's nullification of his essential self before G-d. This was the initial state of the world immediately following creation and also during the Flood, when the whole world was nullified and subsumed in the greater G-dly reality.

On the physical plane, the Flood manifested itself as devastation and punishment. But the inner, G-dly intention was the world's purification and spiritual elevation.

Nonetheless, G-d promised that He would never again bring a flood upon the world, as according to Divine plan, this nullification must occur as a result of man's service rather than come from Above. The underlying unity of existence will be fully revealed in the Messianic era, when "the world will be filled with G-dly knowledge as the waters cover the sea." (Adapted from Volume 30 of Likutei Sichot, From: L'Chaim 5762, #690) - lchaimweekly.org

"Behold, I Myself bring a flood of waters upon the earth to destroy all flesh."

(6:17) If the intention of the Flood was only to destroy evildoers, surely G-d could have gotten rid of them in some other way. Rather, the purpose of the Flood was to purify the world from the uncleanness of that generation's corruption. The Midrash explains that the verse in Ezekiel (22:24) - "You are the land that is not cleansed, nor rained upon in the day of indignation" - refers to the Land of Israel, which remained untouched by the Flood. This is textual proof that the true purpose of the Flood was spiritual purification. (Torah Ohr) (from L'Chaim #589) ascenctofsafed.org.il

Fans and Players

A Baseball Lesson from the Lubavitcher Rebbe

By Dovid Zaklikowski

The last trolley of the evening rolled by on Kingston Avenue on a chilly winter night in 1955 as a jolly young Shimshon Stock ushered a close acquaintance and his soon-to-be-Bar-Mitzvahed son into the Lubavitch synagogue, around the corner at 770 Eastern Parkway....

...Shimshon, born and bred in the New World, was very much the "American Boy". Yet he had enjoyed a close and special friendship with the Rebbe prior to the passing of the previous Lubavitcher Rebbe -- the Rebbe's father-in-law Rabbi Joseph Isaac Schneersohn -- which continued on after the Rebbe accepted the mantle of leadership. He now introduced his friend and his friend's son to the Rebbe, who greeted them with his comforting and warm handshake, requesting them to please take a seat.

The Rebbe briefly blessed the boy that he should grow to become a source of pride to the Jewish people and to his family. As they turned to leave, Rebbe surprised the three Americans with the question he addressed to the youngster: "Are you a baseball fan?"

The Bar-Mitzvah boy replied that he was.

"Which team are you a fan of -- the Yankees or the Dodgers?"

The Dodgers, replied the boy.

"Does your father have the same feeling for the Dodgers as you have?"

No.

"Does he take you out to games?"

Well, every once in a while my father takes me to a game. We were at a game a month ago.

"How was the game?"

It was disappointing, the 13-year-old confessed. By the sixth inning, the Dodgers were losing nine-to-two, so we decided to leave.

"Did the players also leave the game when you left?"

Rabbi, the players can't leave in the middle of the game!

"Why not?" asked the Rebbe. "Explain to me how this works."

There are players and fans, the baseball fan explained. The fans can leave when they like - they're not part of the game and the game could, and does, continue after they leave. But the players need to stay and try to win until the game is over.

"That is the lesson I want to teach you in Judaism," said the Rebbe with a smile. "You can be either a fan or a player. Be a player."

Outside 770 father and son said goodbye to Shimshon, the three now sharing a new admiration of a pioneer in Jewish education. - chabad.org

Everything I need to know about life, I learned from Noah's Ark...

One: Don't miss the boat. Two: Remember that we are all in the same boat. Three: Plan ahead. It wasn't raining when Noah built the Ark. Four: Stay fit. When you're 600 years old, someone may ask you to do something really big. Five: Don't listen to critics; just get on with the job that needs to be done. Six: Build your future on high ground. Seven: For safety's sake, travel in pairs. Eight: Speed isn't always an advantage. The snails were on board with the cheetahs. Nine: When you're stressed, float a while. Ten: Remember, the Ark was built by amateurs; the Titanic by professionals. Eleven: No matter the storm, when you are with God, there's always a

rainbow waiting.

Source: Unknown

When the Ail ter Rebbe wished to bl ess R. Yekusiel Liepl er with weal th, the l atter said he did not want it; he did not want weal th to distract him from studying Chassidus and from his invol vement with avoda. When the Rebbe wished to bl ess him with l ongeevity, his answer was: But not "peasant years" 1 - men that have eyes but do not see, who have ears but do not hear, who do not perceive G-dl iness nor do they hear G-dl iness. (From Rebbe's Hayom yom 6 CHESHVAN).

G-d is not just big -- He is infinite. If He were only "big", then those things that are small would be further from Him and those things that are big would be closer. But to the Infinite, big and small are irrelevant terms. He is everywhere and He is found wherever He wishes to be found.

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

PARTICIPATE IN WEEKLY CLASSES

<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 Makos (men)
(NEW)	9:00 PM	Tanya (men and Women) with Rabbi Wolf
<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

DAILY MINYONIM:

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM**

Mincha/Maariv: 4:55 PM

SHABBOS PARSHAS NOACH

October 31, 2003

Candlelighting:(Los Angeles) 4:44 PM

Friday Mincha: 5:00 PM

LATEST TIME FOR SHEMA: 8:54 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 4:00 PM**
- **Mincha 4:40 PM followed by Seuda Shlishit**
- **Shabbat ends 5:44 PM**

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

Yartzheits: 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.

Mazel Tov to Rabbi Yossi and Gila Lipsker on the upcoming upshernish of their son Michoel.

**Siyum Gemara Tractate
Rosh Hashana**

**Sunday Morning after Davening.
Everyone is invited to attend.
Followed by Breakfast.**

GOOD SHABBOS!