

# BAIS TORAH BULLETIN

פרשת נח

October 8, 2021

Candle lighting 6:08 הדלקת נרות

ב' חשון תשפ"ב

## ערב שבת פרשת נח

Candle lighting .....6:08 p.m.  
Mincha .....6:15 p.m.  
Sh'kiah .....6:26 p.m.

## שבת פרשת נח

Daf Yomi .....8:00 a.m.  
Shacharis .....8:45 a.m.  
Sof Zman K'Shema ...9:52 a.m.  
Halacha shiur .....5:15 p.m.  
Mincha .....6:00 p.m.  
Ma'ariv .....7:06 p.m.  
Shabbos ends .....7:14 p.m.

## Weekday Schedule October 10 - 15

*Rabbi Gottlieb's Gemara Shiur*  
Zoom #721 128 697

Sunday .....8:30 a.m.

*Rabbi Gottlieb's Daf Yomi*  
Zoom #266 109 506

Sun - Fri .....7:00 a.m.

*Rabbi Fein's Daf Yomi*

Sunday .....6:25 a.m.

Monday - Fri. ....5:25 a.m.

*Shacharis*

Zoom #790 613 352

Sunday .....7:45 a.m.

Mon, Th .....6:20, 7:45 a.m.

Tue, Wed, Fri. :6:25, 7:45 a.m.

*Mincha-Ma'ariv*

Zoom #790 613 352

Sunday - Thurs. ....6:05 p.m.

## ערב שבת פרשת לך לך

Candle lighting .....5:57 p.m.  
Mincha .....6:05 p.m.

## parshas hashavua

### Mark Zuckerberg and Noach by Rabbi Yisroel Gottlieb



This has not been a good week for Mark Zuckerberg. His net worth plunged by nearly seven billion dollars on Monday, as a six-hour long outage of Facebook, WhatsApp and Instagram sent shares of Facebook stock tumbling. That multi-hour-long outage also severely disrupted billions of people's personal lives and businesses. *(continued on next page)*

## what's new

Please join us on Shabbos afternoon at 5:15 p.m. for Rabbi Gottlieb's **Halacha Shiur** on the topic of "Lacing Into Lace-Top *Sheitels* - Part II."

Weekly **Navi** shiurim given by Rabbi Gottlieb have resumed. They start at 8 p.m. in the shul library and can also be accessed via Zoom, ID #590-354-028, passcode Bais.

**Rabbi Gottlieb's Daf Yomi** shiurim are streamed live on Zoom every morning and are also available on our website, [www.baistorah.org](http://www.baistorah.org). To dedicate a shiur, kiddush or seudat shlishit in memory or in honor of a loved one, please contact Jack Gross. Wednesday's shiurim were sponsored by Oswald Willner in memory of his mother, Raizel bas Yisroel.

**Shalosh seudos** is being sponsored this week by Chatz Lazarus in memory of the yearzeit of his father, Reuven ben Yosef Dov. Thank you to Nechemiah and Pessi Zyskind, sponsors of **Ner LaMaor** for the month of Cheshvan leiluy nishmos Tzvi Ben Yehoshua and Shoshana Reizal Bas Yekutial Yehuda; and to Jack and Judy Gross who sponsored Cheshvan leiluy nishmas Chana bas R' Avraham Pesach.

The birthday, anniversary and **simcha kiddush**, marking special occasions in the months of September, October, November and December, will take place on Parshas Chayei Sorah, October 30th. Please contact our shul secretary at (845) 352-1343 or [baistorah@gmail.com](mailto:baistorah@gmail.com) to participate.

If you have not already done so, please **contribute generously** to our Yom Kippur appeal and the Shemini Atzeres appeal for Tomchei Shabbos. Thank you!

The **TCN Network's** shiurim are once again being shown in our Simcha Room. Rabbi Mansour's shiur begins on Thursday at 7:45 p.m., and Rabbi Frand's shiur begins at 9:00 p.m. On Motzoei Shabbos, Rabbi Reisman's Navi shiur begins at 9:00 p.m. Please join us.

## mazel tov

Michael and Sharon Kronenberg and Ronnie and Jennifer Herrmann on the birth of a great-granddaughter, born to Yoni and Dena Ennis, children of Noam and Tova Herrmann of Ramat Beit Shemesh.

Michael and Rena Rossman on the birth of a grandson, born to Boruch and Tziporah Lerner of Rosh Tzurim. Mazel tov to great-grandfather Kurt Rossman.

Michael and Marsha Strum on their marriage.

David and Ruthie Lehmann on the bas mitzvah of their granddaughter, Ahuvah, daughter of Dovid and Hadassah Feinberg of Ramat Beit Shemesh.

## Refuah Shelaima

Yossi Stern יוסף בן-ציון בן מלכה פראדל  
Visitors please call first  
845-352-5138

Gordons' daughter-in-law  
שולמית בת מירל

Katie Tannenbaum's grandson  
יהונתן משה בן דבורה טובה

Rosalie Kallner  
שיינה רחל בת שרה הודל

Larry Seligson's son  
רפאל אפרים בן סימא פריעדל

Ruth Malinowitz  
רבקה בת פריידא

Andy Yurowitz  
אליהו זבי בן חנה

Goldress grandson  
אילן רפאל בן טובה רבקה

## Bikur Cholim

Please call

Rosalie Kallner, Fountainview  
356-2506

## How to Reach Us

Rabbi Yisroel Gottlieb  
(845) 357-3913  
Daytime emergency (845) 362-8362  
rabbigottlieb@gmail.com

Jack Gross, President  
(646) 450-7616;  
jack2act@gmail.com

Michael Kronenberg, Treasurer  
mkron1950@gmail.com

Rivki Faivelson, Shul Secretary  
(845) 352-1343 M-Th, 9:00-1:00  
baistorah@gmail.com

Simcha Room Reservations  
Kiddushim  
Jack Gross (646) 450-7616

Shalosh Seudos Reservations  
Jack Gross (845) 659-6590

Bikur Cholim  
Sharon Kronenberg, (914) 261-5654  
Sandy Lieder, (845) 304-8884

Friday Night Mikva  
(845) 425-6101

Shul Bulletin  
baistorahbulletin@gmail.com

## Mark Zuckerberg and Noach *(continued from previous page)*

To make matters worse, Zuckerberg, and Facebook, the parent company of all three, have been raked over the coals as of late in a barrage of Wall Street Journal investigative articles making use of leaked emails and internal documents to expose the dark side of the Zuckerberg social media empire. Those leaked documents were provided to The Journal by a former Facebook employee turned whistleblower, who ironically was in the middle of testifying before Congress about her former company's misdeeds when the epic outage occurred.

Now, congressmen and women are fired up and vowing to take measures to rein in Facebook, portrayed before Congress as an evil corporation, ignoring the harm they cause to children and society in order to turn a profit. In truth, however, Facebook is simply a new face on an age-old problem, one that dates back at least as far as Noach.

Every new technology that arrives brings with it the hope of advancement and the promise of improvement. Each technological leap forward affords the opportunity to make life easier and to free us up to focus on that which is truly important.

Rarely does it work out that way.

For every new advancement also bears the risk of abuse, that the technology will be used for evil rather than for good, and once that new technology has left the hands of its creator, there is little he can do at that point to control how it is used. Alfred Nobel learned that the hard way, endowing the Nobel Prize as penance for unleashing the destructive force of dynamite, even though his invention was intended for purely peaceful purposes.

Likewise, the free time that comes as a byproduct of technological progress is rarely, if ever put to good use. Too often, that added leisure time leads to moral corruption and debauchery, not added family time or religious meditation.

The first one to learn that lesson was the protagonist of our Parasha. His name, Noach, reflects his invention, the plow, which will bring comfort and relief from the struggle to raise food crops in a post-Paradise world. Noach is essentially the father of the agricultural revolution, the world's first major technological leap forward, one that made possible the growth of cities, that opened the world to the arts, and that gave the human race their first taste of leisure time.

But, like every other new technology, Noach's plow is a double-edged blade. Rather than taking advantage of their newfound freedom for good, Noach's contemporaries abused the advantage granted them by farming to devolve into lewdness and depravity. Noach brought the world opportunity, but he was unable to bring the world to the responsibility necessary to make that opportunity of value.

That is why Noach is held, at least on some level, culpable for the flood which bears his name. Despite the fact that he and his family are the only ones saved from the deluge, the Navi still refers to the flood as the "waters of Noach."

There is little question that today, Noach would be dragged to testify before Congress to explain himself for unleashing this technology on mankind, chasing plow-share profits above moral and societal considerations.

But, back then, as now, the inventor was hailed by a society that was all too willing and ready to embrace the new technology and, once out in the public sphere, neither retained much ability to direct how their invention might be used. The inventors become convenient scapegoats for a society that prefers to not look in the mirror.

Good Shabbos.

## Adam, Noach and Avraham - The Role of the Covenant



The first three parshios in the Torah, Bereshis, Noach and Lech Lecha, introduce us to three unique individuals; each, in a sense, a "Father" of the human race, and each separated by his predecessor, according to Pirkei Avos (5:2-3) by ten generations. The first, "Adam HaRishon," "First Man," was created by HaShem on the Sixth "Day of Creation" as the **purpose** of Creation, "*be-Tzelem Elokim*," "*in the Image of G-d*" (Bereshis 1:27), had his "neshamah," his soul, blown into him by the Creator Himself (Bereshis 2:7), and was located, together with his mate, Chavah, in "Gan Eden" (Bereshis 2:7). They were commanded "le-ovdah u-le-shomerah," "to work in it and to protect it," (Bereshis 2:15). They were permitted to eat anything that grew in the Garden, except for the fruit from the "Tree of Knowledge of Good and Evil." With the "help" of the serpent, described as "*more cunning than any beast of the field*," (Bereshis 3:1) Adam and Chavah sinned on their very first day of existence by eating of the forbidden fruit and, as punishment, were banned from the Garden. No "Brit," or covenant, was offered by HaShem as a guarantee against future harsh punishment. Their banishment, rather, was the beginning of human history, as we know it.

The Torah then describes the spiritual descent of humanity; with the first murder, sexual depravity, idol worship, and "chamas," violence, ultimately permeating all levels of society. To the extent that "*Vayinachem HaShem...*" – "*HaShem regretted having made Man on earth... And HaShem said, 'I will blot out Man whom I created from the face of the ground...' But Noach found grace in the eyes of HaShem.*" (Bereshis 6:6-8)

Noach, who was selected by HaShem as the one human being out of millions worthy to carry on the purpose of the Creation, must also have been of enormous spiritual stature. Yet, despite his greatness, he lacked the self-confidence to pray on behalf of all the people who faced annihilation in his generation by the waters of the Flood.

After the Flood, the Creator says to Noach and his family, "*Behold, I establish my covenant with you and*

*with your offspring after you, and with every living being that is with you... Never again shall all flesh be cut off by the waters of the Flood... This is the sign of the covenant that I establish between Me and you... to all generations: I have set my rainbow in the cloud...*" (Bereshis 9:9-13) The rainbow was placed in the sky by HaShem, but **no corresponding gesture was required of Noach**, who was left, rather, to his own devices. The Torah says, "*Noach, the man of the earth, debased himself by planting a vineyard, drinking of the wine to the point of intoxication, and he uncovered himself within his tent. Ham, the father of Canaan, saw his father's nakedness...*" (Bereshis 10:20-22) Our Sages say that the expression "*saw his father's nakedness*" is a euphemism covering up the fact that Ham either castrated or had homosexual relations with his father.

We find in Pirkei Avos (5:3), "There were ten generations from Noach until Avraham, to show the degree of HaShem's patience; for all those generations angered Him increasingly, until our Father Avraham came..." Only Avraham was able to confront the generation of idol worshippers and convince them that their idols were worthless. Yet he was also able to debate the righteousness of HaShem's verdict of destruction against evil Sodom with the Supreme Judge of the World.

HaShem also established a "Brit" with Avraham. But here, He required that **Avraham and his household participate**. Yishmael and his descendants would establish a monotheistic religion, though they would remain true to their description, "*And he shall be a wild-ass of a man; his hand against everyone, and everyone's hand against him...*" (Bereshis 16:12) But the true participant in the "Brit Milah" was the "Seed of Avraham," Yitzchak. As the Torah says, "*Avraham circumcised his son Yitzchak at the age of eight days, as HaShem had commanded him.*" (Bereshis 21:4) HaShem's part of this covenant would be to guarantee to Avraham Avinu and to his "Seed" the Land of Israel forever.

*L'Iyuy Nishmas beni, Aharon Baruch Mordechai  
ben Pinchas Menachem*