


A LESSON FROM THE PARASHA

OUR JOB

When Hashem decided to destroy the world through a devastating flood, He commanded Noach to build an ark to serve as refuge for Noach, his family, and many animals. Hashem gave Noach very explicit instructions regarding the structure of the ark, its exact dimensions, and the materials to be used. Noach complied and labored over the construction for 120 years. What is striking is that in all its perfection, the ark was not physically large enough to naturally accommodate all its inhabitants. That everyone and everything fit was miraculous. If so, why so much detail? Why was it necessary for the ark to be so precise when a miracle was to occur anyway? Moreover, why did Hashem see fit to command Noach to build an ark altogether? Is there a limit to the ways in which Hashem, Who is All-Powerful, could have spared those saved in the *mabul*?

The Rabbeinu B'chaya explains that Hashem wanted Noach to do all that he was capable of to save himself. It is the way of the Torah to require a person to

expend as much effort as he naturally can towards a goal, but when (and only when) he has exhausted all his capabilities, the job will be completed through a miracle. Thus, Noach had to toil in the construction of the most durable, functional ark possible to allow the miracle to occur.

The obvious lesson is that it is incumbent upon us to do our efforts to be successful in our endeavors. What is amazing, though, is that when we do our best we need not be concerned with their completion; Hashem will take care of that. We must know this and realize that Hashem is rooting for us and wants us to succeed. All we have to do is try. 

GUEST CONTRIBUTOR
RABBI YEHUDAH LEVI

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Our rabbis created a rabbinic prohibition called *Amirah L'akum* (literally telling a Gentile). By this, the sages forbade a Jew to instruct a Gentile to do on his behalf those activities which a Jew himself is forbidden to do. There are several reasons given by the early authorities for this prohibition, which we will save for another week.

Let's go through two very common questions that come up in regard to Shabbos:

1) What kinds of tasks can I give my non-Jewish housekeeper to perform on Shabbos?

- Obviously, the maid can do any task that the Jew himself can perform.

- Additionally it is perfectly fine for a Jew to ask the non-Jew to perform a permitted task even though the non-Jew chooses to perform the task in a way forbidden to the Jew. The reason for this is since the non-Jew chose to do so for his or her own convenience, the Jew need not interfere with the non-Jew. For example, a Jew asks the non-Jew to wash dishes in a circumstance where it is permitted. For example, he indicates that cold water would suffice. Yet the non-Jew chose to use hot water anyway. Since he is using the hot water for his own convenience, the Jew need not tell him to use cold water (*Taz OC 307:4*).


- However, a non-Jew is not permitted to turn on a dishwasher or any other appliance (vacuum cleaner, dryer, etc.) if it makes noise during its normal use (*OC 252:5*).

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Thank you to Noam & Avi Zuroff for making the Kollel Thursday night cholent!

A RIDDLE FOR YOU

When did the *Kohanim* carry the ark instead of the *Leviim*? 

See reverse side for the answer

Everything you want to know about Baking Challah

by Rabbi Chaim Heinemann

Monday November 4th
at the Schepansky residence
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A HALACHA FROM THE PARSHA

CONTINUED

2) Can a cleaners press my suit or a mechanic repair my car on Shabbos?

If all the following conditions are satisfied, then a non-Jew may make repairs and perform even *Melachos D'oraysa* (work prohibited by the Torah) on behalf of a Jew on Shabbos:

- The non-Jew is not asked to work on Shabbos and he is not required by a deadline to work on Shabbos. That is, he has enough time to complete the job either before or after Shabbos. For example, a Jew's vehicle may not be left with a mechanic at candle lighting with the request that it be ready immediately after Shabbos.
- The non-Jew is paid for the job, not by the hour.
- The work is not performed at the Jew's home or on his premises. 🕯

GLIMPSES OF THE KOLLEL



GREAT ACTS OF ORDINARY PEOPLE

Nachum and his son Herschel were eking out an existence in the Lodz ghetto. The other members of their family had already been taken away. As Nachum's job was superintendent of the building they lived in, he had more time than others to search for food, while Herschel had to leave to his job at the factory every day. One day Nachum noticed a boy wandering the streets and asked him who he was. The boy's name was Moshe, and his entire family had already been deported while he had hidden

a garbage heap near his home and he was now entirely by himself. Nachum invited him to live with him and Herschel and arranged through his contacts that Moshe would work in the same place as Herschel. One day Nachum made a special treat for the boys' lunch. He had ground some potato peels into a flour and had made a little cake. Sending the boys off to work with their "treat," Nachum watched them walk down the street and noticed that Herschel surreptitiously slipped his cake into Moshe's bag. When Herschel came home that day Nachum asked him,

"I worked so hard to make you something special, how could you just give it away?" Herschel looked into his father's eyes and answered, "The nature of our existence here is so temporary. Any moment could be our last. I'd rather fill my soul with acts of kindness than fill my body with cake." 🕯

RIDDLE ANSWER

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- (1) When the Jews crossed the Jordan river.
 - (2) When the Jews circled the walls of Jericho.
 - (3) When they brought the ark into the tabernacle.

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Outside of Manhattan, the next burgeoning community of Jews in New York at the turn of the century, was the borough of Brooklyn. In fact, the Brownsville neighborhood of Brooklyn would become denser with Jews than the Lower East Side of Manhattan. The Williamsburg section of Brooklyn became another Jewish enclave. Brownsville became home to the first Jewish elementary school established in Brooklyn when Yeshiva Rabbi Chaim Berlin opened in the year 1904. In Williamsburg, the Yeshiva Torah Vodaath elementary school was founded in 1917. Yeshiva Rabbi Chaim Berlin added a high school in 1939 under the direction of the new Rosh Yeshiva, Rabbi Yitzchok Hutner, and subsequently added a post-high school program and a Kollel. Yeshiva Torah Vodaath expanded beyond elementary grades under the guidance of Rabbi Shraga Feivel Mendelowitz, who became its head in 1921. Both *yeshivos* later relocated to the Flatbush section of Brooklyn in the mid-1960s, where they still reside today. 🕯

SOURCE: Scheinbaum, Rabbi A. Leib. *The World That Was America*. Pp. 41, 43, 165. Living Memorial. 2004.

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