

ללמוד. לשמור. לעשות.
לקיים
2024 בנו



ARIE
CROWN
HEBREW DAY SCHOOL

Yediot

LUACH

FRIDAY, NOV. 1

Rosh Chodesh
Candlelighting Time:
5:24PM

SHABBOS, NOV. 2

Shabbos Rosh Chodesh
Parshas Noach

UPCOMING EVENTS

SUNDAY, NOVEMBER 3

Early Childhood Open House
10:30am - 12:00pm

SUNDAY, NOV. 3 - SUNDAY,
NOV. 10 Conference Sign-Up

WED., NOVEMBER 6

Picture Day

HOT LUNCH

Monday, Nov. 4: Hot Dog

Tuesday, Nov. 5: Baked Potato

Wed., Nov. 6: Chicken Fingers

Thursday, Nov. 7: Pancakes

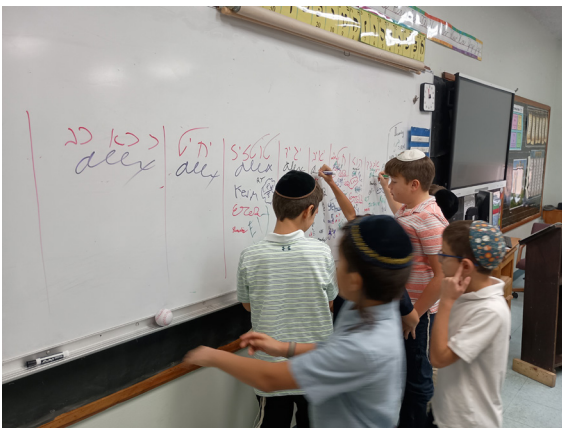
Friday, Nov. 8: Pizza



Boys' Division News

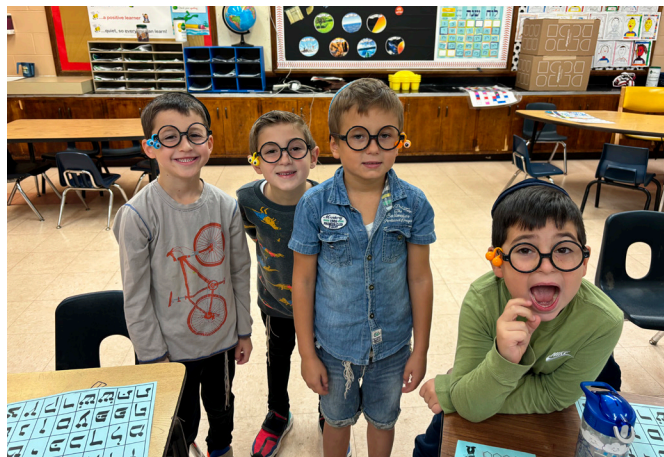


Before Sukkos, the boys in Rabbi Isenberg's 4th grade class accomplished an exciting milestone by reviewing the entire Perek Alef of Parshas Shemos. With the guidance of Rabbi Rand, Rabbi Saks, and Rabbi B. Samber, the class broke up into Chavrusa groups to carefully study each Pasuk. As the boys completed their review, they proudly signed their names on the board, celebrating their hard work and accomplishments.



1ST GRADE BOYS news

Morah Gutstein's and Morah Caplan's Kitah Aleph always have a fun way to introduce a new Nekudah! Each boy got a pair of Tzeirei glasses to use while practicing Kriah.



8TH GRADE BOYS news

Mazel Tov to the 7th and 8th grade boys on becoming this year's Jewish Day School Flag Football Champions!



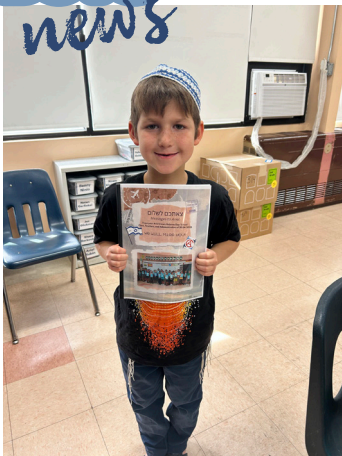
1ST - 2ND BOYS news

The Walder Science Density workshop for 1st and 2nd graders was a real hit! Students noticed that two same-size objects can have different masses. They also noticed that objects with the same mass can have different sizes, for example, volumes of water, oil, and rubbing alcohol. This led them to concluding that density of an object is dependent on two things: the mass of the object and its volume - the amount of space that it occupies. Students learned that less dense objects float (ie: soda can without sugar, clementine without peel) while more dense objects sink. Finally, students experimented to see how a life vest changes the density of an object so that it will float on water. The workshop ended with students experimenting with a blueberry in water. They saw how it sinks in fresh water and floats in saltwater.



2ND GRADE BOYS news

Arie Crown wishes the Frankenthal family Hatzlacha as they make Aliyah!



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Girls'

Division News

EMUNAH THROUGH ART news

In פרק א', one of Dovid Hamelech's favorite תהילים of פרקים, we learn that being compared to a tree planted near water is a wonderful thing! We learn from Dovid Hamelech that a person who stays away from bad influences and instead delights in תורה, living with a תורה mindset day and night, will be like that tree. Such a tree always has what it needs, its fruit comes in the right season, and its leaves don't wither. The girls used chalk pastels to create beautiful artwork while focusing on movement and shading in their pieces.



5TH GRADE GIRLS *news*

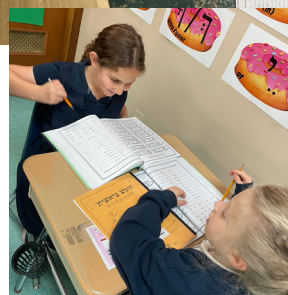
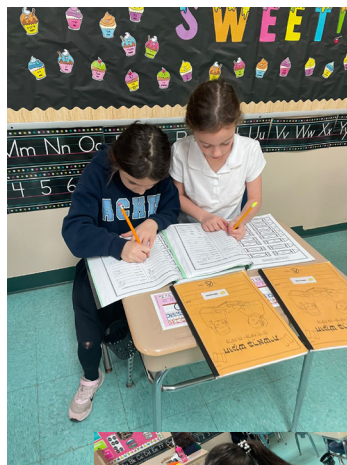
Wow! What a week! Mrs. Schur is preparing us for a Milim test. We have also started a new program called Tefilla Tones. Tefilla Tones is when both of the fifth grade classes get together on Tuesday to learn what a Tefilla means. This week we learned about "Mizmor Shir". In Mrs. Turoff's class we're learning about Yisro in Chumash and how he left his Palace to go to a sandy desert to learn Torah. What an amazing lesson! In Mrs. Kalish's class we finished our narrative nonfiction essay. We are anxious to see our grades. We can't wait to start a new writing assignment. In Mrs. Spilliopoulous's class we're having a test on ratios. We are studying hard with Mrs. Spilliopoulous's help. What an energizing week after a long Succos!

By: Avital Cohen and Aliza Khvilovsky



2ND GRADE GIRLS *news*

Morah Weldler's second grade girls doing a Chumash Chazara worksheet B'Chavrusa!



5TH GRADE GIRLS *news*

The 7th grade girls engaged in station rotation learning facilitated by Mrs. Zytman and Mrs. Friedman to develop their Chumash skills while learning Parshas Chukas.



THE ARIE CROWN FAMILY WOULD LIKE TO EXTEND A *mazel tov* TO:

Births:

- *Mr. and Mrs. Dovid and Libby (class of '16) Feder on the birth of a daughter. Mazel Tov to the grandparents, Mr. and Mrs. Benzie and Lisa Friedman and to the great-grandparents, Dr. and Mrs. Michael and Susie Friedman and Dr. and Mrs. Meier and Debra Zahatz.
- *Mr. and Mrs. Dovid and Noey (class of '14) Romanoff on the birth of a son. Mazel Tov to the grandparents, Mr. and Mrs. Joel and Wendy Malkin and Mr. and Mrs. Chaim and Dina Romanoff.
- *Mr. and Mrs. Yossi (class of '06) and Tali Ruben on the birth of a daughter. Mazel Tov to the grandparents, Mr. Dennis Ruben and Mrs. Joyce Ruben.
- *Mr. and Mrs. Menachem and Atara (class of '17) Hennes on the birth of a son. Mazel Tov to the grandparents, Mr. and Mrs. Yossi and Elisheva Chase, the great-grandparents, Mr. and Mrs. Moshe and Shoshie Kahn and the great-great-grandparents, Mr. and Mrs. Lothar and Sue Kahn.
- *Mr. and Mrs. Aryeh and Reva Landau on the birth of a daughter. Mazel Tov to the grandparents, Mrs. Sharon Landau and Rabbi and Mrs. Aaron and Ricki Jacoby.
- *Mr. and Mrs. David and Avital Feinberg on the birth of a daughter. Mazel Tov to the grandparents, Mr. and Mrs. Kenneth and Miriam Feinberg.
- *Mr. and Mrs. Alexey and Yuliya Grinin on the birth of a son.
- *Mr. and Mrs. Shlomo (class of '12) and Shaina Kost on the birth of a son. Mazel Tov to the grandparents, Mr. and Mrs. Jerald and Missy Kost and Mrs. Sandra Kost.

Engagements/Wedding:

- *Mr. and Mrs. Elly and Mandy Bachrach on the engagement of their daughter, Atara (class of '15) to Sammy Shulman. Mazel Tov to the grandparents, Rabbi and Mrs. Shabsai and Debbie Wolfe.
- *Mr. and Mrs. Abie and Ronit Gutnicki on the engagement of their son, Doniel (class of '15) to Aviva Pfeiffer. Mazel Tov to the grandparents, Rabbi and Mrs. Mayer and Cheryl Magence and to the great-grandfather, Rev. Noah Wolff.

THE ARIE CROWN FAMILY WOULD LIKE TO EXTEND A *mazel tov* TO:

Condolences:



*The Porush Family, on the loss of their son, brother, and grandson, Dovi Porush, a" h.

*Mr. David Weinstock, the Meystel families, The Strick family, and the Schechter family, on the loss of their wife, mother, grandmother, and sister, Mrs. Ronna Weinstock, a" h.

*Our 1st grade Morah, Mrs. Steinfeld and family, Mrs. Miriam Levinson, the Falik family and Levinson families on the loss of their husband, father, grandfather, and great-grandfather Rabbi Reuven Levinson, a"h, a beloved longtime Arie Crown Rebbe.

Our Arie Crown Family is mourning the loss of our beloved Rebbe and mentor, Rabbi Reuven Levinson, zt"l. Rebbe's legendary Chinuch career served as a catalyst for Mechanchim in our city, and throughout the country. Combining a special love and passion for Torah, Tefillah, and Bein Adam L'Chaveiro while acting as a proper Ben Torah/Bas Yisroel with Middos Tovos were the foundations on which Rebbe led by example for all of his fellow Rabbeim, Moros and Talmidim to emulate. Always equipped with a Dvar Torah/Vort to share, Torah Gems were compiled into a beautiful weekly pamphlet enjoyed by all. Let's share Divrei Torah from Torah Gems on Parshas Noach as a special Zchus, L'illuy Nishmas Rav Reuven Aryeh ben Gad HaLevi zt"l.

ZIRA G. RAY PTA *news*

The administration and PTA would like to thank Elisheva Korman, Halley Goldstein and Tammy Goldstein for packing and distributing treats to our students before Rosh Hashana. Thank you for your enthusiasm and creativity!

We would also like to thank Ronit Peikes and Brooke Dordek for helping our administration with their pre-Yom Tov distribution.

For those families still looking for give/get opportunities, please email pta@ariecrown.org with your availability.

COMMUNITY *announcements*

"MELODIES of the AMIDAH"

An exclusive 8 session program for women! Led by Rebbetzin Raya. Discover a deeper understanding of the powerful words in the Shemona Esrei and learn original tunes that will transform your Tefillah. Please reach out for more details: Raya Shulman 630 550-2877 or email tefillahmelodies@gmail.com

*The entire community is invited to celebrate a Hachnasas Sefer Torah in memory of our dear father, Zev Vulf Berkovich, z"l on Sunday, November 3, 2024. 2 PM: Processional Parade from 2720 West Morse Ave. 2:45 PM: Hakafos at Heritage, 7153 North Francisco Ave, followed by refreshments and children's entertainment. 8:30-9:30 PM: Dancing at Kumzitz at Heritage with Benny Friedman (10+).

Yasher Koach to Ezra Isenberg and Eliyahu Miretzky for keeping us all on the right page at K.I.N.S. Main, on Rosh HaShana and Yom Kippur. You each did an amazing job!

Thank you,

A Secret Admirer

NURSERY

This week in the Gold Room we learned about Parshas Noach! We discussed the colors of a rainbow and got to paint our own, practiced our fine motor skills by making rainbow Fruit Loop necklaces, baked rainbow cupcakes, and built Teivahs (arks)! Our favorite part was our petting zoo! We loved feeding and petting the animals.



KINDERGARTEN

The Kindergarten Yeladim are continuing to learn their Aleph Beis letters. This week we are learning ט. The Yeladim learned how to draw a ט (fish). The drawings are hanging on the wall in the Early Childhood lobby.



What a spectacular week back in K-4! We learned how to write, sound out & blend letters c & k, & we are practicing our numbers 0-5. We also had the treat of our petting zoo for Parshas Noach! We had fun petting & feeding the animals. We also drew pictures & described what a car would look like if we built it. Such a great week!



STAY & PLAY

The Pre-Nursery Stay & Play classes are having a super time with a stupendous sensory unit. This week we focused on taste, touch, and smell! We had a wonderful sensory hunt outside and excitedly identified as many things that we could, that we experienced using our 5 senses. We also played a smell matching game. Our favorite activity so far was tasting different foods!



KINDERGARTEN

The Kindergarten Yeladim were very busy this week. They made a תיבה with Noach's family on the top floor, the animals on the second floor and the garbage on the bottom floor. The Yeladim also did a science experiment called "walking waters". They filled 6 cups with water and put food coloring in 3 of them. They then draped paper towel strips between the cups to see the colors mix. So exciting!!!



PARSHAS NOACH PETTING ZOO



Thank you to all of the parents and caregivers of 2 year olds who came to visit our Parshas Noach Petting Zoo!





TAKE A
PHOTO TO
REGISTER!

ללמוד. לשמור. לעשות.

לקיים
בנו
20
24



Arie EARLY CHILDHOOD Crown

Sea what we are all about

SUNDAY,
November 3

10:30 AM - 12:00 PM

CURRENT & PROSPECTIVE FAMILIES

ARIE CROWN EARLY CHILDHOOD

4915 CONRAD, SKOKIE, IL 60077

🐟 Scavenger Hunt 🐟
🐟 Exciting Raffle 🐟
🐟 Swag Bag 🐟

REGISTRATION FOR NEW STUDENTS
OPENS NOVEMBER 4

FOR MORE INFORMATION:
EMAIL TKIRSHNER@ARIECROWN.ORG
OR CALL 847.908.7977



The Associated Talmud Torahs *Proudly Announces 2024-2025*

Pogrund Family
Essay
Contest

&

Pogrund Family
Judaic Artwork
Contest

GOALS

- To encourage students to do research in their preferred Judaic area of interest for written essay or on a *chag* or a theme from *Tanach* for artwork
- To explain the relevance of *Torah*, a *chag*, and/or a theme from *Tanach* to all aspects of life
- To allow students the opportunity of strengthening their commitment to Judaism through writing and/or art
- To provide a platform for students to express their creativity using writing/art

PRIZE **\$50**
check for
each winner*

*In 2023 -2024, 39 ATT students were Pogrund Family Essay winners, and 41 students were Pogrund Family Judaic Artwork winners!

GUIDELINES

- Eligibility: Students in grades 3-12 who attend an ATT school
- Maximum # of Entries: 1 Pogrund Family Judaic Artwork entry and 1 Pogrund Family Essay entry per student
- **Deadline: Wednesday, January 15, 2025, by 5:00 p.m.**
- Written Essays may be submitted by:
MAIL: ATT
Attn: Pogrund Family Contests
3531 Madison Street, Skokie, IL 60076
EMAIL: pogrundfamilyessayart@att.org
ONLINE: <https://www.att.org/essay-contest/>
- Artwork should be hand delivered to the ATT at 3531 Madison Street, Skokie, IL 60076

SEE CONTEST RULES:

- Pogrund Family Essay Contest – <https://www.att.org/essay-contest/>
- Pogrund Family Judaic Artwork Contest – <https://www.att.org/judaic-artwork-contest/>

For more information, visit <https://www.att.org> → Student Programs → Essay or Art Contest or call the ATT office: 773-973-2828

FOR YOUR TEACHERS. FOR YOUR CHILDREN.

- 2024 -

Lox Box

ARIE CROWN ZIRA G. RAY PTA



1 FOR \$48
2 FOR \$90

Breakfast Thanksgiving Day The Lox Box Way

Enjoy a delicious Thanksgiving Breakfast with lox, bagels, cream cheese, veggies and more!

ALL ORDERS MUST BE RECEIVED BY NOVEMBER 11TH.
PICK UP & DELIVERY - WEDNESDAY, NOVEMBER 27TH.

FOR ORDERING, DELIVERY AND PICK UP OPTIONS VISIT:
ARIECROWN.ORG/LOXBOX



TORAH GEMS – פרשת נח

Compiled by Rabbi Reuven Levinson

1. "נבקעו כל מעינות תהום רבה וארובות השמים נפתחו"
"The very deep springs of water split open and the windows of Heaven were opened up"

Question:

Since this was to be a flood which will originate from a source of water, the פסוק (posuk) should have stated that the waters came from Heaven first, which is the natural daily phenomenon, and then from the deep wellsprings which are below the earth. Why was the natural order changed?

Answer: The Torah tells us that all the normal conduct of this world was interrupted by the fact that all creations did not abide by their normal behavior. Both the animal life and the human life changed their ways. So too, Hashem, who punishes מידה כנגד מידה, wanted to indicate their sinful behavior by bringing the flood in a manner which reversed the normal order by which the world functions.

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2. Question: We know that Noach was occupied in building the תבה for 120 years. Why was so much time needed?

Answer: Among the many answers is the following: The תבה had the holiness of the Mishkan – Tabernacle. We are told that all the lumber used in the formation of the Mishkan had to be a certain measurement which could not be cut to size using any metal implement. Since the תבה had specific measurements, such as 300

amos in length, 50 amos in width, and 30 amos in height, the trees that were to be used had to grow to those measurements.

Therefore the span of 120 years was needed to accomplish that growth. This teaches us that this תבה was a holy ark.

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3. When others suffer, we should share in their suffering

3a. "ועתה קח לך מכל מאכל אשר יאכל ואספת אליך והי' לך ולהם לאכלה"

"You shall take of all that is eaten and gather it to you and it shall be for you and for them [Noach's family and the animals] to eat"

Question: At first glance the words "to eat" seem unnecessary. What else is food for, if not to be eaten?

Answer: Rabbi Elchonon Wasserman, zt"l, offered the following explanation:

The Midrash describes the climate and fertility of the earth before the flood. The picture that emerges is of produce that was greatly superior to that which we have today. Noach, who was a prophet, knew that after the flood the earth would not be the same, and he might have wanted to take along as much superior quality food as was possible to store for future use. But he was warned to take only enough to sustain himself, his family and the animals during their period of confinement in the Ark.

The reason for this warning is that when others suffer, we must be sensitive to their pain and bear in mind what they are going through. Therefore Noach was told not to attempt to store superior food and anticipate pleasure in the future while in the present humanity on earth is being totally destroyed.

(Kovetz Maamorim)

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3b. In the year 1895, a great fire in the city of Brisk destroyed many houses. By day and by night Rabbi Chaim Soloveitchik of

Brisk, zt"l, devoted all his energy to helping those who had lost their homes. During that period, Rav Chaim did not sleep at home. Instead, he slept on the floor in a side room of a synagogue. His family begged him to rest at night in his own bed, but to no avail. "I am not able to sleep in a comfortable bed when so many people do not have even a roof over their heads", replied Reb Chaim.

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4. "וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ אַרְבַּעַיִם יוֹם וָאַרְבַּעַיִם לַיְלָה"
"And the rain was on the earth for 40 days and for 40 nights"

Question: What do we learn from the fact that the Torah stresses the number 40 concerning the rain?

Answer: Hashem did not want to rebuild the world on ground that was contaminated through the immoral actions of all of humanity. In order for the new world to be successful it needed to be founded on earth that was completely purified. Therefore Hashem spiritually cleansed the ground by flooding it in a mikvah which is hinted to by the number 40. A kosher mikvah must contain 40 sa'ah of rainwater.

(Tzohar laTeyva)

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5. גזל – Stealing was the final sin Mankind committed before the flood was brought. The number value of this Hebrew word is 40. In order to punish in a manner that is associated with this number Hashem made it rain 40 days and 40 nights as a reminder to the last sin committed.

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6. "וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא יְצוּא וְשׁוֹב"
"And he sent out the raven and it went to and fro" (but did not go on its mission)

The holy Chofetz Chaim zt”l says that from the fact that Hashem did not permit the raven to go on its mission teaches us a great lesson.

נח was a צדיק תמים when he sent out the raven on such an important journey – to determine if the water had totally subsided and that the world, again, was fit for man to inhabit it.

The raven, which is known to be a cruel fowl, was not worthy to fulfill this mission, even though the merits of the צדיק, נח, were so great.

The lesson we are taught is that success of important missions is not dependant on the greatness of the sender, but rather the merits of the שליח – the one who is representing you.

You must always look into the character and the merits of the one you send; his greatness will be the determining factor whether he will be successful or not.

That is what דוד המלך meant when he said, "עזרי מעם ד'" and not "מד". Whenever he sent someone on a mission, he would check out the זכויות of the messenger. That's why it says "מעם ד'" – My help comes from someone that leads his life with Hashem.

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7. If you send someone on a mission, treat him kindly, even if he is unsuccessful

After the world was destroyed by the flood, Noach sent out a dove to see if the waters had subsided.

"ולא מצא היונה מנוח לכף רגלה ותשב אליו אל התבה כי מים על פני כל

הארץ וישלח ידו ויקחה ויבא אותה אל התבה"

“But the dove did not find a resting place for the sole of her foot and she returned to him to the Ark, for the waters were on the face of the whole earth. Noach put forth his hand and took her and brought her to him into the Ark”

Rabbi Naftoli Tzvi Yehuda Berlin, the Netziv, zt”l, Rosh HaYeshiva of Yeshivas Volozhin, points out that the dove did not fly into the Ark. Rather, she merely came “to the Ark”; that is, close to the Ark. Since she returned without anything in her mouth, she thought that her master would not allow her to come back inside. Noach, however, had compassion for the dove and took her in his hand to warm her while she rested from her journey.

The Netziv adds that we can learn from Noach’s behavior. Whenever you ask someone to go on a mission for you, and due to circumstances beyond his control he is unsuccessful, you should treat him as if he were successful.

(Ha’amek Davar)

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8. "ותבא אליו היונה לעת ערב והנה עץ זית טרף בפיה"
“ And the dove came to him at evening time and behold a plucked olive leaf was in her mouth”

Question #1:

Why did the dove arrive so late, at evening time?

Why didn’t she return during the day?

Answer: We know that Noach abided by the laws of Shabbos, and therefore entered the תבה no less than 3 days prior to the voyage. That day was Wednesday. It rained for 40 days and 40 nights. The water remained on the world for 150 days after the rain stopped. Noach waited 60 more days for the mountaintops to be revealed. Then he waited an additional 40 days before he tried to send out the raven. The following 14 days he spent waiting for news from the dove he sent out. This totals 304 days of dealing with the flood, which is equal to 43 weeks and 3 days. This means that the world became normal on Shabbos.

The news that the dove related was through the olive leaf that she plucked from a tree. The dove did not want to tear that leaf on Shabbos so she waited until Shabbos was over before bringing it

back to Noach. This teaches us that Hashem put a sensitivity in His creations to the holiness of Shabbos.

Question #2:

Why did the dove bring back specifically an olive leaf and not another type of leaf?

Answer: One of the reasons Hashem brought a flood to the world was that animals and people alike did not stay with their own kind. They mixed with other species and bore offspring and that ruined the way Hashem set up the manner of the world.

The olive leaf that the dove brought represented the olive fruit. When you crush an olive you have olive oil; and when you put olive oil into any liquid it rises to the top and does not mix. The message to Noach was that now when you start a new life on earth you must teach people to stay with their own kind and not to repeat the old world's mistake again.

Question #3: In our Shabbos זמירות, we say "יונה מצא בו מנוח" "and the dove did find a resting place. Doesn't this statement contradict the פסוק that says that he did not find a resting place for his feet?

Answer: Chazal tell us that when the dove came to Eretz Yisroel, or according to another opinion גן עדן, to pluck the olive leaf, it was Shabbos and he did not want to desecrate the holy Shabbos by tearing.

This is what it means when it says in the זמירות that the יונה found a place of resting – a place where Shabbos had begun, but he did not find a resting place for his feet. (יעבץ)

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9.

"למשפחותיהם יצאו מן התבה"

"According to their families they went out from the Ark"

Question: Why does the word “משפחה” appear upon leaving the תבה, but not prior to entering the תבה? Didn’t they enter as a family?

Answer: The Torah wants to teach us the true concept of “משפחה” – family – through the way each member worked together to sustain harmony in the תבה. They fed the animals day and night, each at its proper time. There had to be אחדות - unity – to get the job done properly. Each family member was sensitive to the feelings of the other members in order to accomplish this great feat of keeping the animals alive in such cramped quarters. This is the essence of the word משפחה – family: caring for each other and striving to assist one another.

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10. Once in the תבה we must say that Noach put his trust in Hashem completely and did not worry about the outcome. One only worries when he has no בטחון – trust – in Hashem. It is interesting to note that the word for worry is דאגה this word contains all the letters of the beginning of the Alef Bais skipping the ב. The reason for this is because one only worries when they don’t have the ב which stands for בטחון – complete trust in Hashem.

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11. Noach took the olive leaf that the dove brought to him and pressed it and was able to get olive oil from it. He then gave it to Shem who gave it to Avraham who gave it to Yitzchak who passed it down to Yaakov. Then it was passed to Yosef and from him to Moshe who gave it to Aharon. Aharon gave it to the Bnei Yisroel who brought it to Eretz Yisroel. In the end it was given to David who hid it.

This was the oil that Yaakov went to get back which was left on the other side of the river, as it says “ויותר יעקב לבדו” – “and

Yaakov remained alone". The דעת זקנים says to read the word "לִבְדּוֹ" as "לְכָדוֹ" – "for his jug".

This was the jug of oil that was found during the 2nd Bais HaMikdash by the Maccabim and was used for the Menorah at the time of the miracle of Chanukah.

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12. The future of this oil was hinted to in the name נח "Noach" = נר חנוכה and the fact that Bnei Yisroel will have to remember that נס and light the menorah is hinted to by the first word of this sedra - "אלה" (these) which equals in number value to 36. The total number of candles we light during Chanukah (not counting the Shamash) is 36.

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13. When אברהם met שם, he asked him how it was possible to survive all the ordeals in the תבה - a ship that had no steering wheel, a ship that could have crashed into a mountain at any time while tending to the animals day and night for an entire year.

שם answered that it was in the חסד of the זכות that he and his family were occupied in. The world now was ready to start again, due to this kindness - עולם חסד יבנה .

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14. "ובחדש השני בשבעה ועשרים יום לחדש יבשה הארץ"
"And in the second month on the 27th day
of the month, the earth was completely dry"

It is interesting to note that the numerical value of the letters of "יבשה הארץ" is 613. The Torah is teaching us that this world exists in the merit of the 613 mitzvos that the Bnei Yisroel will observe in the future. This helps us realize the obligation and the responsibility that is placed upon our unique nation. May we be

worthy to accomplish the spiritual task that has been placed upon us.

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15. "ויחל נח איש האדמה ויטע כרם – וישת מן היין וישכר"
"And Noah, the man of the earth, waited, and he planted a vineyard – and he drank from the wine and he became intoxicated"

Question: Why did Noah plant a vineyard to produce wine upon his entering the new world?

Answer: Chazal tell us that Noah perceived this new world to be the time of Moshiach, when all growing plants will be like they were in Gan Eden prior to the sin of Adam and Chava. We are told that the wine that was produced from the grapes of Gan Eden lacked any alcohol content. One could drink that wine in abundance and not have any ill effects. Our sages also tell us that this special wine will be restored to us in the time of Moshiach.

Noah firmly believed that drinking the wine that he had produced would not intoxicate him. His assumption was incorrect, because the new world had not yet reached that level of perfection. Humanity still had to prove itself capable of conducting itself according to Hashem's laws.
(Rabbi Moshe Wolfson)

It is interesting to note that the cup that is placed on the Seder table when we open the door for the arrival of Eliyahu the Prophet who will herald the coming of Moshiach, is generally larger than those that are used for the fulfillment of the "Arba Kosos"(4 cups of wine). This may be reminiscent to the abundance of that special wine which we will drink once again in the time of Moshiach.

May we be worthy to witness his arrival speedily in our days.

(דברי הרא"ל)

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16.

Everything can be found in the Torah

"ואמרו הבה נבנה לנו עיר ומגדל וראשו בשמים"

[All the peoples who lived in that period of time wanted to rebel against Hashem in Heaven. In order to accomplish this, they said] **"Let us build for ourselves a city and tower with its top in the heavens"**

Question: Rashi explains that they planned to "wage war against Hashem." But how did they ever think that they could reach the heavens to confront Hashem?

Answer: Reb Yonason Eibenschutz zt"l, the renown Torah scholar and Rabbi of the cities Prague and Hamburg who lived from 1690-1764, answers that they were aware of the laws of gravity.

Their plan was to build a tower so high that its top would be beyond the earth's gravitational pull. They could then ascend to the top of the tower where they would become weightless, enabling them to fly up into the heavens where they imagined they could confront Hashem!

(Tiferes Yehonasan)

(Evidently Newton's Law of Gravity and the Space Program have been in the Torah for thousands of years! As the Gemara in Tanis 9A says, "everything is hidden somewhere in the Torah")

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