



Issue #10

## Parshas Noach

City	Candle-Lighting	Shabbos Ends
Jerusalem	5:13 PM	6:30 PM
Los Angeles	5:46 PM	6:41 PM
Seattle	5:40 PM	6:43 PM
New York City	5:39 PM	6:37 PM
Chicago	5:30 PM	6:31 PM
London	5:23 PM	6:30 PM

### Parsha Summary

- **נח תולדת נח** Noach's genealogy is listed and is praised for his righteousness in his generations.
- **עשה לך תבת עציגפר** As a result of the world becoming corrupt, G-d brings the flood rain waters for 40 days and 40 nights. Noach is commanded to construct a wooden ark to shelter him, his family, 7 pairs (male and female) of every pure animal, and 1 pair of every other animal species from the flood. The waters finally recede and dry completely after 365 days from the beginning of the flood.
- **ויבן נח מזבח** After exiting the ark, Noach builds an altar and brings burnt-offerings to Hashem of every clean animal and clean bird. G-d makes a covenant with Noach, his offspring, and every being with him and promises to never again bring a flood that destroys the earth. G-d establishes the rainbow as a sign of the eternal covenant between Him and the earth.
- **ויהי כלהארץ שפה אחת** The descendents of Noach remained united by one language and purpose for 10 generations until G-d dispersed them when they rebelled Him and built the tower of Bavel.

### Sefer HaChinuch Mitzvah Count

0

However, as we are taught by our Sages, of all the mitzvot in the

Torah, "Talmud Torah K'neged Kulam" – the study of Torah is equivalent to all the other mitzvot. The *Vilna Gaon (Shenos Eliyahu)* explains that each and every word of Torah studied is considered its own separate mitzvah with Divine reward, unlike other mitzvot where we only receive one Divine reward for each act of mitzvah performed.



**THOUGHT PROVOKING QUESTION:** Hashem could have saved Noach in so many ways.

Why did He ask Noach to build an ark?

### How to Build an Ark in the 21st Century

**עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גֹפֶר קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר:**


Make **for yourself** an ark of gopher wood; make an ark with compartments, and cover it inside and out with pitch (Bereishis 6:14).

In this week's Parsha, Hashem commands Noach to build an ark to shelter him, his family, and animals from the flood and uses the seemingly extra words, "for yourself." The *Abarbanel* explains that Noach was to build the ark by himself instead of Hashem making it for him. As *Rashi* and the *Sforno* also teach us, even though Hashem could have saved Noach in numerous other ways, He instead asked him to construct the ark and labor with it for 120 years so that it would influence other people in his generation to do *teshuva* when they found out a flood was approaching.

Metaphorically, the idea of building an ark could apply to our personal lives as well. Each of us has the same responsibility like Noach to build an ark to shelter us from the storms of the world in which we live and not get swayed by challenges. By creating structure in our lives and having a schedule, we can accomplish our greatest goals, become the best that we could be, and in turn, make a positive difference in the world. So too, in his famous work, *Alei Shor*, Rabbi Shlomo Wolbe zt"l writes that when one makes a schedule for himself, it uplifts them to higher levels and in response to his efforts, Hashem grants that person extra assistance.

First and foremost, the first step to achieving our goals and before taking upon any endeavor on ourselves is praying for Hashem's help. As the holy Baal Shem Tov says, the Hebrew word for ark, "תֵּבָה," also translates as, "word." He explains that we must try our best to have proper intention and "get into" the words of prayer and Torah which are our greatest ways to protect us against the "floods" and challenges of life.

Let's continue to examine the verses for Hashem's instructions on how to build a schedule:

Step	Verse	Translation	Lesson
1  <b>Self-Awareness &amp; Making Goals</b>	<b>עֲשֵׂה לָךְ תֵּבַת (יז)</b>	<b>"Make for yourself an ark" (14)</b>	<ul style="list-style-type: none"> <li>• Each and every one of us has special attributes, talents, and capabilities and our job is to reflect on our own personal mission in the world and what difference we want to make. As the <i>Mesillas Yesharim</i> (Chapter 1) says, "The foundation of piety and the root of perfect service [of G-d] is for one to clarify and realize <b>what is his obligation in his world.</b>"<sup>(1)</sup></li> <li>• The only person who could fulfill your purpose is you. As the Mishna in <i>Pirkei</i></li> </ul>

Avos (1:14) says, "If I am not **for myself**, who is for me?" As you know yourself best, choose appropriate, specific, and realistic goals.

2



### Committing to Goals

וּכְפַרְתָּ אֹתָהּ  
מִבַּיִת וּמִחוּץ  
בְּכֹפֶר (יד)

"...and cover it  
*inside and out*  
with tar" (14)

- Protect yourself from distractions and anything that would hinder you from actualizing this goal.
- Commit to your goals with full force and go all the way!
- Constantly reinforce and remind yourself of your goals and what it would feel like to accomplish your specific goals. Never give up no matter what!
- Evaluate, prioritize and decide what's most important in your life. Why are you hoping to achieve this goal?

3



### Setting a Time Frame

שְׁלֹשׁ מֵאוֹת  
אָמָה אָרְךָ  
הַתֵּבָה חֲמִשִּׁים  
אָמָה רְחֹבָהּ  
(טו)

"...the **length** of  
the ark shall be  
three hundred  
cubits, its width  
fifty cubits" (15)

- Calculate the length or how much time you need to accomplish the specific goal you have. (2)
- Try to set a realistic start and end date.

4



### Trusting in Hashem and Believing in Yourself

וְשָׁלְשִׁים אָמָה  
קוֹמָתָהּ (טז)

"and its **height**  
30 cubits" (15)

- How high do you want to go? One of the many secrets to manifesting greatness is by picturing and imagining yourself already reaching your new heights and achieving your goals. Trust in Hashem and believe in yourself!

5



### Having Outlets

צָהָר | תַּעֲשֶׂה  
לְתֵבָה (טז)

"Make a **window**  
for daylight in  
the ark" (16)

- Make sure you have outlets (i.e. hobbies, activities, time to rest) and be balanced.
- *Rashi* comments that the "צָהָר" was a window; others say that it was a precious stone that gave light to them (*Bereishis Rabbah 31:11*). Rebbe Nachman of Breslov zt"l (*Likutei Moharan 9:3:6*) explains that the difference between a window and a precious jewel is that a window brings light from outside and a jewel shines on its own. Perhaps we can learn from here, that just as a person needs to have faith in Hashem, knowing that He loves us and will help us succeed, a person must also have faith in oneself

and constantly imbue and enlighten oneself with positive motivating thoughts.

6

תְּחִתִּים שְׁנַיִם  
וְשָׁלְשִׁים  
תַּעֲשֶׂה (טז)

"...make a  
*bottom, second,  
and third floor*"  
(16)

• There are 3 main relationships we all have in our lives. Try to establish goals in all 3 areas:

1. *Bein Adam LaMakom* (your relationship with G-d)
2. *Bein Adam LeChaveiro* (your relationship with others)
3. *Bein Adam LeAtzmo* (your relationship with yourself)

• As it says in *Pirkei Avos* (1:2), "There are 3 things the world stands on: Torah, Avodah (Prayer), and Acts of Kindness." Try to establish goals in all 3 areas.

• We also have 3 faculties of thought, speech, and action. One must always try their best to use them for the exalted purpose of serving Hashem. (3)

Three Main  
Areas of  
Life

May Hashem help us to build a schedule that's healthy and productive, helping us become our greatest selves and which brings about the greatest Kiddush Hashem.

1 See R' Shlomo Wolbe's explanation on *Sefer Mesillas Yesharim*

2 See *Chovos HaTalmidim, Chapter 5*

3 Bat Ayin

\* Translations derived from Artscroll and Sefaria.org

**Challenge:** What is something that you would like to add or strengthen in your schedule that would enhance your life?



## A SHORT IDEA

By: R' Yitzchak Breitowitz שליט"א from his Yiboneh series, "Living With The Parsha" – Parshas Noach 2016

### The Month of Cheshvan

The Jewish calendar is like life itself, full of extremes, extremes of joys, extremes of grief, crying, laughing, singing, and dancing. There are moments of introspection and moments that are more social, emphasizing our community and togetherness. Just in the month of Tishrei, there is a multiplicity of emotions – for example, the crying and begging G-d for forgiveness and the unrestrained joy of Sukkot culminating in Shemini Atzeres and Simchas Torah. Tishrei is a template for the entire year and it's as if Hashem is telling us, "You have to experience all the modalities that life puts in your way. You have to be capable of both." The whole lesson of Tishrei is to learn how to be a total person, to try to incorporate in our personality the multiplicity of our emotions and utilize those emotions in a constructive and positive way.

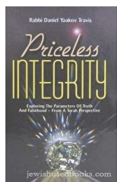
The month of Cheshvan is officially called, "*Marcheshvan*." There is a popular, but probably incorrect thought, that the reason why this month is called *Marcheshvan* is because "*mar*" stands for bitterness since this month is the only month in the Jewish calendar that doesn't have a holiday. (1) Actually, "*mar*" in Biblical Hebrew stands for raindrops because the rain season begins in the month of Cheshvan. Rabbi Tzadok HaCohen zt"l quotes the *Sefer HaYetzirah* where it is written that each month of the Jewish calendar has a letter from the *aleph-beis* and a sensory function assigned to it. The letter of the month of Cheshvan is נ and the sensory function is smell. R' Tzadok explains that the letter "נ" signifies "נפילה" - falling or losing ground (God forbid). (2) After all the Chagim and Yamim Tovim, after all the spiritual excitement and inspiration that we gained, we come back into ordinary life. There could possibly be a sense of let down. How do you sustain the excitement? How do you internalize everything that we gained? That is the great challenge.

This is why the letter "נ" is combined with smell. The smell or aroma is what lingers after the actual thing is gone. For example, if you had a nice roasted chicken, and the chicken is gone, the aroma still can linger. Even if Cheshvan doesn't have all the holidays and the Yamim Tovim, Cheshvan still has the aroma of the Yamim Tovim and that is the antidote to "נפילה" (feeling let down) by remembering. This is the ultimate test. As the *Chazon Ish* zt"l said, if you have a pot that's on a fire, and the pot overflows and boils over, you don't really know if it was a full pot or half empty pot, since even something that's half empty will bubble over when it's on the heat source. The only way you can tell how much is really in the pot is when the pot is not on the fire anymore. When a person is inspired during peak moments, that doesn't really suggest that there's been a permanent meaningful change in that person's life. Everyone gets inspired when these moments happen, but if you can take it into ordinary life that's really the sign that we have grown from the Chag.

Cheshvan one might say is an extremely important month because it is the litmus test of whether we can take holiness into the mundane. **The truth is that life is never mundane, life is always miraculous.** As we say three times in the *Amidah* prayer every day, "וְעַל נִסְיָיִךְ וְשִׁבְרֵי־יְוֹם עֲמָנוּ" (we thank You G-d for all the miracles that surround us every single day of our lives). **Part of being a Jew is to recognize that all of life is precious and all of life is special.** Yet, we are also human beings and we tend to get back to our old ways, use automatic pilot, not thinking, and not always feeling inspired. Cheshvan is the opportunity to carry forth.

1 **Tishrei:** Rosh Hashana, Yom Kippur, Sukkos, Shmini Atzeres, and Simcha Torah, **Cheshvan:** No holidays, **Kislev:** Chanukah, **Teives:** the second half of Chanukah, **Shvat:** Tu B'Shvat, **Adar:** Purim, **Nissan:** Pesach, **Iyar:** Pesach Sheni, Yom Ha'atzmaut, Yom Yerushalayim, **Sivan:** Shavuot, **Tamuz:** 17th of Tamuz (all current fast days will become very festive and happy days upon the arrival of Mashiach), **Av:** 15th of Av (also, the 9th of Av will become a happy day because it is the day Mashiach is born), **Elul:** Moshe Rabbeinu went up Har Sinai for 40 days and 40 nights, Elul is called *Yemei Ratzon* (Days of Grace), and in anticipation of all the *Chagim*.

2 As the *Sefer HaYetzirah* says, "God took the letter of 'נ' and made it the "נל" over the sense of smell.



## Priceless Integrity: Exploring the Parameters of Truth and Falsehood From a Torah Perspective | by R' Daniel Travis א"א שליט"א author *Praying with Joy* and Rosh Kolliel

Toras Chaim, Jerusalem

### The Purpose Of Falsehood

שְׁנַיִם שָׁנִים בָּאוּ אֵלֶינָהּ אֶל־הַתְּבֵרָה:

*Two by two the animals came into the ark to Noach (Bereishis 7:9)*

The concepts in this verse are illustrated by the following allegory: *Sheker* (falsehood) approached Noach and requested entry into the Ark. Noach refused *sheker* on the grounds that it did not have a "mate." When *sheker* left Noach, it met *pachsa* (financial loss and destruction) and proposed that they form a partnership, so that together they could gain entry into the Ark. *Pachsa* agreed, stipulating that any profit which would be earned through *sheker* would be handed over to *pachsa* to be destroyed. (1)

There are many questions to be asked about this allegory. Why did our Sages see fit to single out *sheker* from all the possible negative character traits? Furthermore, why was it necessary for *sheker* to find a mate? Surely it would have been better to deny *sheker* entrance to the ark altogether. On the other hand, if *sheker* belonged in the world, should it not have been allowed to enter the ark without having to fulfill any conditions?

The decree of the flood was sealed on account of the dishonesty of that generation. *Sheker* was rampant, and there was a way to stop it short of wiping out the entire world. In the process of reconstructing the world, God wanted to make sure that the sins which had caused its demise would not be repeated. Therefore, *sheker* could not be allowed to perpetuate in its present form.

However, it was important that *sheker* continue to exist in order for the iniquities of the previous generation to be rectified. This could only come about through recognition of the utter futility of any involvement with *sheker*. When *pachsa* joined forces with *sheker*, causing the loss of all profits earned through *sheker*, it made it glaringly evident that any association with *sheker* is totally counterproductive. The lesson that would be learned from the alliance between *sheker* and *pachsa* allowed *sheker* to continue to exist.

After leaving the ark, *sheker* came to *pachsa* and requested all of the profits that it had acquired through under-handed methods. *Pachsa* reminded *sheker* of their agreement, and *sheker* was unable to respond. Although under normal circumstances *sheker* would have denied ever making such a promise, this case was different. Denying the truth would be tantamount to self destruction, for without its partnership with *pachsa*, *sheker* would not be allowed to exist. (2)

This concept was vividly demonstrated to the Jewish people after their Exodus from Egypt. For forty years they were sustained every day with manna, a miraculous food that descended from the heavens. Each individual was instructed to take an omer each day – not more, not less. If someone tried to "steal" a little bit more than he was allotted, the extra manna would disappear. The futility of taking more than was Divinely allotted was quite clear.

Although we are not privileged to see this principle in action in such a striking fashion, it is still in effect even in our times. Someone once came to Rav Mordechai Schwab and told him that one of his investments had gone sour, causing him a loss of seventy thousand dollars. Rav Schwab asked him if the money had been earned honestly to which the man replied in the affirmative. Rav Shwab assured him that he would recover the money, for wealth acquired honestly does not get lost. Within a few months the investment turned a profit.

Similarly, when Rav Chaim of Volozhin was hosting a meal in his home, one of his guests inadvertently knocked over the table. All the delicate porcelain on the table came crashing to the floor. The guests were all stunned into silence, in anguish over the tremendous loss which they were certain had occurred. Only Rav Chaim remained calm. He explained to his guests that property loss can occur only if the money used to purchase that property had been acquired corruptly. Since he knew that every penny used to buy the dishes that now lay on the floor had been earned honestly, he was sure that none of the porcelain had broken, so there was nothing to worry about. When they picked up the dishes, they found that not a single one was broken or damaged.

From the above incidents we see that the partnership that sheker established with pacha still remains in force. As such, we can be sure that any funds acquired without a tinge of corruption are not subject to *pacha*, and will be spared from damage.

1 Tosfoth Da'ath Zekeinim 6:19, citing Midrash Yalkut Shimoni 56

2 Marchei Lev



**Simcha the entire year!** | In honor of *Parshas Noach* and the month of *Cheshvan*, which follows the holiday-packed month of *Tishrei*, we interviewed Ben Torah, musician, and wedding singer, R' Hillel Meir, and asked him the secrets to possessing and spreading true joy not just during the holidays, but throughout the entire year!

**Question: We have just completed an amazing marathon of Chagim and the ideal is to bring all that inspiration and feelings of closeness to Hashem into our entire year. You're someone who spreads simcha not only during the *Chagim* but each and every day. You have the inspiring role of singing at a person's wedding which is one of the greatest days of their lives. In order to spread joy, you must have it. What is the formula for simcha and how do you lead the simcha at someone's wedding?**

**R' Hillel Meir:** The first wedding I ever performed at was my close friend's wedding. Just as it was about to start and I was standing on the stage, for a moment, I suddenly had a scary thought and realized that I took upon myself a great responsibility to be performing at someone's most special day and that their simcha is in my hands. Thank G-d, as the wedding went along, I realized everything was okay and I didn't need to worry. In truth, I only came to a true understanding of the greatness of my role after experiencing and performing at my own wedding. I had such a tremendous amount of simcha at my own wedding. Now, when I'm on stage at a wedding, I get a flashback and a reminder of my own wedding. Also, gaining the experience of singing at events over time and being familiar with the technical side of things helps tremendously.

**Question: Whether you're performing at an event or going about your everyday life, there are always technicalities that one may come across. For example, at a wedding you probably deal with the technical side of the technology and sound, choosing specific songs to set the mood, having the pressure to satisfy everyone attending the wedding, etc. In life, also, we all have various responsibilities and technicalities. Is there any point at the event where you reach a certain flow where you are not troubled by the technical aspects and where you are able to just be in the moment and feel and spread an abundance of joy?**

**R' Hillel Meir:** I always have to make sure everything is going well. At first, I was very uptight and pressured but finally at some point, I noticed it, accepted it, and realized that it isn't the

right way. The #1 step to solving problems is first noticing them and being aware of them. Over time, I have learned to let loose and be balanced. I'll share an interesting story that happened to me. I was once on the bus where I live in Beitar, and I was listening to music since I always have to be updated with all the new songs. Then, a young teenager with lots of energy enters the bus wearing headphones, dancing, and acting wild. My first thought was, "What a brainless and careless teenager!" But then, I stopped myself and thought, "One second, we're supposed to think of something positive and learn something from everyone." I walked over to the teenager and told him, "I want to tell you that you taught me a great lesson. I'm looking at you listening to music and how you let the music take over you and make you happy! I'm not doing that, I'm sitting here listening to music for technical reasons to learn the new songs but I'm frowning. Music is supposed to bring me joy! I'm not going to dance around the bus like you did but you definitely taught me a lesson to get into things." I also volunteer with youth and I always tell them to enjoy good times and to allow good times to make you happy. If you let something make you happy, your life is going to be so different! So now, I allow myself to enjoy the music and let it take over me a little bit and I make sure to dance a lot while I'm singing.

**Question: I'm incredibly fascinated by your schedule and lifestyle. Being that you're in full-time learning, investing in yourself in the Kollel's Beis Medrash in the daytime, which requires lots of peace of mind and a clear train of thought. Then at night, you're singing at weddings or at events, where you really have to come out of yourself and spread tremendous joy and energy while dancing and singing with all of your heart. How do you balance the two?**

**R' Hillel Meir:** It's definitely a challenge and I think it's important to accept that life isn't a piece of cake. It's all about being focused and trying our best to maximize each area of our lives. As a wedding singer, it's also important not to get carried away and fantasize about being a super star. Baruch Hashem, I'm honored to have a close mentor and Rebbe and make sure to stay on track with my responsibilities for my family and to the Kollel.

**Question: Do you sing when you learn Torah? How does music help with your Avodas Hashem and with learning Torah? Does it help the Torah resonate more or is it just more enjoyable to learn with a niggun?**

**R' Hillel Meir:** Throughout the normal day, I typically learn with a chavrusa, so it's more like yelling than singing! When I learn on my own, I learn with a niggun, and in a way, those melodies are closer to my heart. At a wedding, you need to perform what the crowd wants but when you're learning, you're not giving service to anyone but Hashem and you could sing whatever comes from your heart. Singing is very holy and brings me tremendous simcha. The *Gra* once said, if not for Torah he would have pursued music. I have had times where I sat down with a piano or guitar and just felt so inspired to play a song or pray to Hashem with music. I love davening as a *Chazzan* at shul or for Yeshivas Nesivos Ahron during the *Yamim Noraim* because it enhances my focus in davening. There was a point in my life when I was still a bochur and I was dealing with a certain challenge and was feeling down. I thought about it, and realized that sadness comes from the *yetzer hara* (evil inclination). With simcha, we could have a completely different approach towards challenges that we come across.

**Question: What is one last piece of advice you would give someone who wants to experience joy throughout their year?**



**R' Hillel Meir:** After performing at many more weddings and coming across many types of people, I have learned that we can't allow certain people's actions or words to upset us or affect us. We should try our best to judge others favorably. Also, working on one's emuna and having faith in Hashem is a great way to attain happiness.

To watch or listen to the full interview, visit our channel Hashem Loves U or go to <https://www.youtube.com/watch?v=zNYG7gXiEPA>



## Hilchos Shabbos

by R' Mordechai Lebhav שליט"א author Magen Avot, Rosh Kollel

Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

### What is the connection between Kiddush and the meal?

The *Shulchan Aruch* (O.H. 273:1), based on the *Gemara* (*Pesachim* 101a), rules that Kiddush is invalid unless it is recited in the place where the meal is eaten. The *Rashbam* (ibid.) deduces the *Gemara's* ruling from the verse (*Yeshayahu* 58:13) "Vekarata LaShabbat Oneg" (lit. "and you shall call the Shabbat a delight"); in the place of calling the Shabbat, that is, Kiddush, you should have delight, that is, the meal.

The *Rashbam* could be understood to mean that Kiddush has to be followed by a meal, or that any important meal must be preceded by Kiddush. One implication of the latter understanding would be that even Seuda Shelishit must start off with Kiddush. Although the *Rambam* (*Shabbat* 30:9) writes that it is proper to recite Kiddush for Seuda Shelishit, the custom is to only do so for the first two meals of Shabbat.

The *Shulchan Aruch* goes on to state that the meal should be eaten in the same location as Kiddush. If one recites Kiddush in one part of a room and eats in a different part of the room, it is considered valid. Even if one changes rooms but those rooms are under the same roof, it is likewise valid. As such, Rabbi Ben Zion Abba Shaul (*Or Lezion*, vol. II, ch. 12, § 16) rules that if one recites or hears Kiddush in one apartment, one may eat the meal in another apartment, so long as they are in the same building. Nevertheless, Kiddush is invalid if recited in one house or building and the meal is eaten in another.

The *Kaf HaHaim* (K.H., O.H., 273:58) quotes the opinion of Rav Nissim Gaon, who writes that if one may hear Kiddush in one place and have in mind to eat the meal elsewhere. Rabbi Ovadia Yosef (*Halichot Olam*, vol. III, pg. 2) also says that, although the *Shulchan Aruch* implies that one may only have in mind to eat in another place when it is still under the same roof, in a situation in which one has no choice, one may rely on the opinion of Rav Nissim Gaon ex post facto.

**Summary:** Kiddush is only valid if followed by a meal. Kiddush must be recited in the same place as where the meal is eaten, which at the very least, is under the same roof.





## Scenes for the Soul | by Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



**Outside of Zion National Park - Utah**

**The Background:** I will be going on a photography workshop in the Utah Badlands this week. I am excited to be exploring a new section of Southern Utah – an area that I continue to feel drawn to in a deep way. I hope to return with many new scenes to share with you all! (The shot above was taken on a previous photography trip just outside of Zion National Park and was taken by Seth Hamel of Enlighten Photography - who I cannot recommend more highly)

**The Message:** I think it is so important that we each recognize the activities that feed our souls and give ourselves the time that we need to engage in those activities. We all have so many responsibilities in life, and we can often feel torn between work, family and G-d. Often our own needs and our own self-care are the first to fall by the wayside. Despite the tremendous value in being there for others, we must also remind ourselves that we are worth investing in as well – and that this investment will pay dividends in our ability to sustain our own growth, and to create and maintain meaningful relationships. I want to thank my wife, my parents, in-laws, and kids for helping out so that I may have the opportunity to nourish my soul and reconnect by disconnecting.



## Stories of Tzadikim | Story of Rabbi Zecharia Wallerstein זצ"ל

### Purpose

Someone asked Rabbi Wallerstein זצ"ל, "How does one know their purpose in life?"

He responded, "Look around and see where there's a need in the world, then go and do something about it. You always need to be looking around to see what you can do for another."



## Zemiros | Every Yid's A Big Tzadik (By. Thank You Hashem and Mendy Worch)

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!



### Lyrics

*Noach was a big Tzadik  
Noach was a big Tzadik  
From his Keppelle till his Feeselle  
Noach was a big Tzadik  
(x2)  
Every Yid's a big Tzadik  
Every Yid's a big Tzadik  
From his Keppelle till his Feeselle  
Every Yid's a big Tzadik (x2)  
(x2)*



## Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

### 1. Bees

Q) Where did Noach keep his bees?

A) *In the ark-hives!*

### 2. Fishing

Q) Why did Noach have so much difficulty fishing on the ark?

A) *He only brought two worms!*



### Reader Submissions

We are super excited to announce the newest addition to the Shabbos Chizzuk Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

### This Week's Challenge

Submit a Dvar Torah, art, story, or joke, and we will send you a free Hashem Loves U wristband of your choice! Please submit entries to [info@HashemlovesU.com](mailto:info@HashemlovesU.com).

**KEEP SHTEIGING!**  
#Torah is my life!

**Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!**

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We would love to hear your thoughts, ideas, and suggestions! Contact [info@HashemlovesU.com](mailto:info@HashemlovesU.com)

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