

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



October 9, 2021

Noach

3 Cheshvan, 5782

## Sounds and Silence

Silence Syndrome.

A couple of decades ago those words expressed the auditory experience of someone who left the constant noise of city life for a place "in the middle of nowhere." It can take days before people can "tune in" to the subtle sounds of nature around them.

Today, silence syndrome is being used to describe when political leaders or lesser humans choose to be non-communicative.

Whichever way you define it today, silence syndrome means going from a state of noise to a state of noiselessness.

What does Judaism have to say about sounds and silence?

It would seem that our souls need at least moderate doses of sound. For, even our "souls" need the sounds of the shofar blasted, Jewish teachings verbalized, prayers whispered, the Torah reading chanted.

But what of our bodies? Do they need the white space of stillness to function properly?

The great Jewish leader Rabban Shimon ben Gamliel taught, "All my days I grew up among the Sages and did not find anything better for a person ('laguf') than silence." Although "laguf" is generally translated as "for a person," the literal translation is "for the body." The Midrash explains that even in matters concerning the physical body and its needs, silence is preferable to speech.

So, now that we know that for our minds, souls, and even bodies, silence is a great thing, what of our emotions? What of our need to express ourselves with words?

Looking in a book of famous quotations under the word "silence" uncovers dozens of eloquent and powerful entries, not the least of which is a quote from the Bible (Ecclesiastics) which reads: "To everything there is a season and a time for every purpose under heaven ... A time to keep silent and a time to speak ..."

Why not take some time to silently read a few lesser known, but equally eloquent and powerful, teachings on silence from some of the Chasidic masters:

"Learn to be silent so that you should know how to speak." Rabbi Mendel of Vorki.

"The voices of silence are more elevated than those of speech." The Baal Shem Tov.

"In our youth we learn to speak. When we are mature we learn to be silent. This is one of the great deficiencies of a person. He learns to speak before he knows how to be silent." Rabbi Nachman of Breslov.

"Alacrity is a great and precious character trait for every limb of the body except the mouth and tongue." The Maggid of Mezritch.

"One can shout with a silent voice." Rabbi Nachman of Breslov.

"When a person has what to shout about and wants to shout but is unable, that is the greatest cry there is." Rabbi Menachem Mendel of Kotzk.

"Through silence a person expresses the ultimate degree of self-nullification which characterizes the most elevated aspect of his soul, called yechida." Rabbi Sholom Dov Ber of Lubavitch.

*(by from <https://www.lchaimweekly.org/>)*

## But Will You Save Others?

Our Parashah opens, "These are the offspring of Noach— Noach was a righteous man, perfect in his generations; Noach walked with Elokim." Later, the Parashah describes how Noach and his family were saved from the Flood, presumably because of Noach's righteousness. Yet, the final verse of last week's Parashah states: "But Noach found Chen - grace in the eyes of Hashem." Our Sages understand the word "Chen" as being related to "Chinam" - "free; for nothing," implying that Noach was not deserving of the favor that Hashem showed him.

R' Ovadiah Seforno z"l (the "Seforno"; 1470-1550; Italy) explains: Noach himself was worthy of being saved, but he was not worthy of saving his children, as we read in Yechezkel (14:14-15): "Even if these three men—Noach, Daniel, and Iyov—would be in it [Eretz Yisrael], they would by their righteousness save only themselves—declares Hashem Elokim . . . those three men in it would save neither sons nor daughters; they alone would be saved, but the land would become desolate." Why? Because, explains the Seforno, they were righteous for themselves, but they did not teach their respective generations, in contrast to Avraham, Moshe, Shmuel, and others like them, who inspired their contemporaries.

The Seforno continues: Noach did rebuke his contemporaries about their behavior that was destructive to society, but he did not teach them to know Hashem and to walk in His ways. True, he was a perfect Tzaddik in thought and deed, but one who is righteous only for himself can save only himself. On the other hand, one who helps to lead others to spiritual perfection may merit to save them from physical dangers as well. (Be'ur Ha'Seforno)

*(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)*

We extend our heartfelt sympathy and condolences to **Moshe (Miki) Rosenfeld** on the loss of his sister, **Dr. Chaya Gorsetman**, of Rehovot.  
 Shiva is at the Rosenfeld's home, 6512 Baythorne Road, through Wednesday morning, October 13 from after Shacharit to 10 p.m. Miki can be reached at 410-602-6202.  
 Shiva is outdoors & indoors. All indoor visitors must be vaccinated and masked.  
 Minyanim for the rest of the week will be outdoors at the following times:  
 Sunday, Oct. 10: Shacharit - 8:00 a.m. & Minchah/Ma'ariv - 6:15 p.m.  
 Monday & Tuesday, Oct 11 & 12: Shacharit - 7:00 a.m. & Minchah/Ma'ariv - 6:15 p.m.  
 Wednesday, Oct 13: Shacharit - 7:00 a.m.

**המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים**



Rabbi Kaplan is holding a weekly Thursday evening at 8:30 p.m. **in-person** and online shiur on the topic "Igeret HaTeshuva." This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>.

<b>Yahrzeits This Week:</b>			
Dr. Allan Genut	6 Cheshvan - Monday night / Tuesday	for father	Yisroel ben Boruch
Laurie Margolies	8 Cheshvan - Wednesday night / Thursday	for mother	Sheindel bas Avraham

<b>DAVENING AND SHIURIM SCHEDULE</b>	
<p><b>Friday, 10/8 — 2 Cheshvan</b>                      Shacharit — 7:00 a.m.                      Shabbat Candles — 6:18 p.m.                      Minchah / Ma'ariv — 6:20 p.m.</p> <p><b>Shabbat, 10/9 — 3 Cheshvan</b>                      Shacharit — 9:00 a.m.                      Sof Z'man Kriat Shema — 10:00 a.m.                      Minchah — 6:05 p.m.                      Ma'ariv— 7:19 p.m.</p> <p><b>Sunday, 10/10 — 4 Cheshvan</b>                      Shacharit — 8:00 a.m.                      Minchah / Ma'ariv — 6:15 p.m.</p> <p><b>Monday, 10/11 — 5 Cheshvan</b>                      Shacharit — 6:50 a.m.                      Minchah / Ma'ariv — 6:15 p.m.</p>	<p><b>Tuesday, 10/12 — 6 Cheshvan</b>                      Shacharit — 7:00 a.m.                      Minchah / Ma'ariv — 6:15 p.m.</p> <p><b>Wednesday, 10/13 — 7 Cheshvan</b>                      Shacharit — 7:00 a.m.                      Minchah / Ma'ariv — 6:15 p.m.</p> <p><b>Thursday, 10/14 — 8 Cheshvan</b>                      Shacharit — 6:50 a.m.                      Minchah / Ma'ariv — 6:15 p.m.</p> <p><b>Friday, 10/15 — 9 Cheshvan</b>                      Shacharit — 7:00 a.m.                      Shabbat Candles — 6:09 p.m.                      Minchah / Ma'ariv — 6:10 p.m.</p>