

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



October 29, 2022

Noach

4 Cheshvan, 5783

Locked Out

You've been working late at the office. You go into the parking garage and notice how deserted it is. You glance nervously around. At least there aren't too many cars, everything's in plain sight.

Or you've been out shopping until the mall closed. When you arrived the parking lot was full. Now it's practically empty. You can see your car, alone on its row, one of a handful scattered about.

In either case, you get to your car, and reach for your keys. Nervously, you fumble with them, trying to find the right one. And you can't find it. Suddenly you realize, you left it in the office - and you can't get in until the morning. Or, you see them sitting on the driver's seat, where you dropped them.

You're locked out.

Or you've been out late, visiting with friends, or you're just coming back from a business trip. You've got your keys. But when you get to the door, you find it's chained.

You're locked out.

Of course, you can call someone or wake up a family member. Yet for a moment, there's a desperate feeling. It's different than the fright you might feel until you reach your car or get to the house. That's a fear of the unknown. But this, this is frustration. This makes you angry. It's your car. It's your house. Why can't you get in? And the sense of helplessness, of being kept out is worse, much worse than the fright you felt a few minutes ago. It's like you've been rejected, like you've been barred from what belongs to you. It's not right. No one should be locked out of what belongs to him.

Sometimes, unfortunately, we feel locked out of our lives, out of our souls - that is, out of Judaism. It may be because we haven't had the education. We feel ignorant when we walk into synagogue, angry or embarrassed that we don't know Hebrew. We feel awkward doing a mitzva for the first time; we should know this. When we sit in a class or hear a lecture, and the rabbi is quoting from the Talmud or the Torah or Maimonides and we don't know which is which, we may feel, why bother.

And when we pray, that's when we may feel the most locked out. The words seem so foreign. Even in English the phrases seem stale, artificial. We look around and see others with their eyes closed, concentrating, expressions akin to joy; we hear the joyousness, or at least the communality of the song. And it all seems to come from the other side of a wall, a place we're not allowed to go. We want to turn our back, reject that which excludes us, deny a helplessness we cannot refute.

To this feeling our Sages tell us, the gates of prayer are always open. And there are many stories that demonstrate and emphasize the power of the simple prayer said with sincerity.

The same is true of Torah study, or mitzvot. Rabbi Akiva, the greatest scholar of his time, did not start until he was forty. And he learned and observed, one letter, one mitzva, one step at a time.

G-d doesn't lock us out. We lock ourselves out. He'll hand us the key, if we let Him. All we have to do is ask.

When Moshiach comes, no Jew will be left behind. Regardless of where we are, spiritually, Redemption opens its door. For G-d never locks us out.

(by Dovid YB Kaufmann a"h from <http://www.lchaimweekly.org/>)

Sweet Simple Symphony

Saved from the Great Flood (the Mabul), Noah was moved to give thanks to G-d for sparing him and his family. Immediately upon leaving the Ark, he built an altar and brought offerings upon it. G-d was pleased with this, as it says, "And G-d smelled the pleasant smell and said to Himself, 'I will no longer curse the land because of man, for the heart of man is bad from his youth (Gen. 8:21).'" This response is confusing — did G-d say He would no longer curse the land because of the pleasant offerings, or because "man is bad from his youth?"

(continued on the other side)

We can use a parable to help resolve this question.

A large audience filled the concert hall to hear the philharmonic orchestra. The crowd was enjoying the sweet sounds of the violas, cellos, and flutes, woven harmoniously with the regal blasts of the trumpets and trombones, when they were suddenly distracted. Instead of paying attention to the music coming from the stage, they turned to one of the top balconies of the grand hall. The conductor, seeing that his audience had lost focus, stopped the orchestra to understand what had captured their attention. With the hall silenced, everyone could now hear the simple, elegant sounds of a bird, perched on the ledge of the balcony, singing the exact tune that the orchestra had been playing. When the bird finished its solo, the audience erupted in applause.

The conductor was flabbergasted that this little bird had stolen the show, and stormed off the stage. "Why did everyone ignore my orchestra and applaud this lowly fowl?!" he asked. "Isn't our music so much more complex and harmonious? I don't understand!" Finally, someone explained, "Our orchestra is beautiful, and professional, and that is why people come to hear us. However, all of our professionalism pales in comparison to the novelty and simple beauty of a bird echoing the same tune that we were playing. That is a surprise that no one expected to hear!"

Man is challenged by the fact that his heart is "bad from his youth," meaning that we are born self-centered. When Noah offered his thanks to G-d, he overcame his natural inclination and recognized that the source of his life and sustenance is G-d and not Himself. Overcoming the challenge of self-centeredness was sweet to G-d, like the novelty of the songbird. There was no contradiction. The fact that man is naturally inclined to be selfish is precisely what made Noah's offering so sweet. When man overcomes his limitations and personal challenges to recognize that G-d is in charge, that is the most pleasing offering to our Father in Heaven. (Based on Be'er HaParsha, Rav Elimelech Biderman)

(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)

Community Information of Interest

October 29: Oslo, Immigration, Assassination: The State of Israel and the Jewish People 1992-1996. Lecture by Rabbi Dovid Katz. *The New Rabon Government and the Oslo Peace Process, Part 2.* This lecture will begin at 8:45 p.m. and be held at the Congregation Shomrei Emunah.



We wish a Mazel Tov to **Aryeh Leib Itzkowitz** on the occasion of his **Bar Mitzvah** this past Monday.

We also wish a hearty Mazel Tov to Aryeh's parents - **Rabbi Eli and Mrs. Sarah Rivka Itzkowitz**, Aryeh's Grandparents - **Mr. Marvin and Mrs. Sarah Itzkowitz** and **Dr. and Mrs. Michael Ring** and the entire family.

Yahrzeits This Week:

Dr. Allan Genut	6 Cheshvan - Sunday night / Monday	for father	Yisroel ben Boruch
Laurie Margolies	8 Cheshvan - Tuesday night /Wednesday	for mother	Sheindel bas Avraham

DAVENING AND SHIURIM SCHEDULE

Friday, 10/28 — 3 Cheshvan

Shacharit — 7:00 a.m.
Shabbat Candles — 5:51 p.m.
Minchah / Ma'ariv — 5:55 p.m.

Shabbat, 10/29 — 4 Cheshvan

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 10:08 a.m.
Minchah — 5:40 p.m.
Shiur: *Overcoming Folly* — after Minchah
Ma'ariv — 6:51 p.m.

Sunday, 10/30 — 5 Cheshvan

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:50 p.m.

Monday, 10/31 — 6 Cheshvan

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:50 p.m.

Tuesday, 11/1 — 7 Cheshvan

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:50 p.m.

Wednesday, 11/2 — 8 Cheshvan

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:50 p.m.

Thursday, 11/3 — 9 Cheshvan

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:50 p.m.

Friday, 11/4 — 10 Cheshvan

Shacharit — 7:00 a.m.
Shabbat Candles — 5:43 p.m.
Minchah / Ma'ariv — 5:45 p.m.