



ON THE LIGHTER SIDE

The rabbi asked young Paul what his favorite bible story was.

"I guess the one about Noah and the ark, where they floated around on the water for forty days and nights," replied Paul.

"That was a good story," the rabbi agreed, "and, with all that water, I bet they had a good time fishing, don't you think?"

Paul thought for a moment, then replied, "I don't think so... they only had two worms."

CANDLE LIGHTING TIMES AVENTURA

Friday, October 12
Light Candles at 6:38p.m.

Saturday, October 13
Shabbat Ends at 7:29 p.m.

READINGS

Parshat Noach

LUBAVITCH AVENTURA SOUTH

PARSHAT NOACH

THE TORAH PORTION IN A NUTSHELL

Noah and his family, along with at least one pair of each living creature survive the Flood by taking refuge in an Ark. The erection of the Tower of Babel angers G-d, and leads to the dispersal of Noah's descendants. The birth of Abraham.

Staying Afloat in a Turbulent World

By Naftali Silberberg

Oftentimes we feel as if life is one extended hurricane. We are constantly battling the waves which the sea of life sends our way. As soon as one wave washes ashore, the second one is not far behind, threatening to capsize us unless we skillfully navigate our way over its raging crest. Indeed, the daily financial pressures and business worries with which life presents us are dubbed by King Solomon the "mighty waters" which threaten to drown us. They primarily imperil our spiritual side, desensitizing us to that which is really important in life through causing us to be constantly focused on making another buck. They constantly occupy our minds, rendering it like a vessel filled to the brim with murky waters which won't allow the radiance of the sun to cause it to sparkle.

We can also unravel the secret behind surviving all floods

The book of Genesis speaks of a great flood that washed away all of civilization. Only Noah and his family survived the Flood by entering the ark, which protected them from the pelting rain which streamed from above and the churning waters which rose from the depths. Our eternal Torah isn't merely telling us a fascinating tale; if we look a bit deeper, at the story behind the story, we can also unravel the secret behind surviving all floods—even the ones which the meteorologists don't forecast: the ominous floods of life.

G-d commanded Noah to enter an Ark. The Baal Shem Tov points out that the Hebrew word for "ark," teivah, also means "word." We all can survive the floods which wish to engulf our lives through engrossing ourselves in the holy "words" of Torah and prayer. The person who wakes up in the morning and devotes his first hours to earnest prayer and some short words of Torah before running off to work effectively insulates himself against life's storms. The sacred words of Torah and prayer have a waterproofing effect, ensconcing the person in an impenetrable bubble which can endure even the harshest winds. Starting the day with prayer and Torah serves as our daily reminder that G-d is in control and that though we must strive to earn a livelihood, we must never let ourselves become overly perturbed by business pressures—because ultimately everything is from G-d, and G-d is always good.

One who meets life's storms while in the safe sanctuary of the "ark" will find that the storm waters which seem to be so destructive are actually purifying waters. G-d purified the world through the Flood (which lasted forty days, similar to a mikvah [ritual pool] which must contain forty sa'ah of water), and He purifies us by sending challenges and tribulations in our direction. If we are properly prepared for these storms, they bring out our highest and most noble qualities, elevating us to spiritual heights we could never attain without the help of these hurricanes.

Everything You Wanted to Know About...

SHEMA- *The Procedure*

- In the third verse of the shema we say: "And these words [of the shema], which I command you this day, shall be upon your heart." The Midrash comments on the words "which I command you this day": can this *still* be considered an accurate statement today, more than three thousand years after G-d has commanded us these words? The Midrash explains: "[The words of the shema] should not appear to you as an antiquated royal edict which no one cares about, but as a new one, which everyone hastens to read." The shema shouldn't become just another part of our daily routine; it must be approached with renewed enthusiasm every day.
- It is not necessary to stand while reciting the shema. When G-d visited Abraham after his circumcision, Abraham was "sitting at the entrance of the tent" (Genesis 18:1). The Midrash says that Abraham wanted to rise in honor of his supernal guest, but G-d told him to sit. "And this," G-d said, "is a sign for your children. When they recite the shema, they, too, will sit, and I will stand above them!" If, however, one is already standing, one need not especially sit down.
- Although Hebrew is the "Holy Tongue," and it is the preferred language for all prayers and blessings, the shema can be recited in English or any language one understands. In fact, one has not fulfilled his obligation if he recited the shema in Hebrew without understanding the meaning of the words in the first verse.
- The words of the shema must be enunciated. Ideally, the words should actually be audible to the person reciting the shema; however the mitzvah has been fulfilled as long as the words were verbally articulated. If circumstances don't allow for the words to be enunciated -- either due to health reasons, or external conditions which will be described in a future part of this series -- the words of shema should be thought (although the mitzvah has not been fulfilled in this manner).
- Our Sages tell us that each word of the shema serves as a tonic for one of the limbs of the one reciting it. The shema contains 245 words; the human body consists of 248 limbs. The "missing" three words are completed by the chazzan, who concludes the shema by reciting aloud the last three words -- *Adonai Eloheichem emes* -- and covers all those listening. If one is reciting the shema without a minyan (quorum of ten men and a chazzan), the three words *El Melech ne'eman* ("G-d, the trustworthy King") are said before starting the shema. Or, if following the Chabad custom, the concluding words of the shema -- *ani Adonai Eloheichem* -- are repeated.
- The first verse of shema is recited aloud, because "loud voice evokes concentration." It is also customary to cover one's eyes with the right hand when reciting this verse. This allows us to focus and concentrate properly when reciting this all-important declaration of faith, without being distracted by surrounding goings-on.
- While reciting the final word of the verse, *echad* ("One"), one should reflect at relative length on the following meditation: The word *echad* is comprised of three Hebrew letters: *aleph*, *daled*, and *chet*. The numerical values of these letters are 1, 8, and 4 respectively. This implies that the One G-d is master over the seven heavens and one earth, and all that is found in all four directions: east, west, north and south.
- In light of the aforementioned meditation, some have the custom of slightly inclining their heads in all six directions -- up and downwards, forwards, backwards, to the right and left -- while reciting the word *echad*.
- The second verse of the shema, the *baruch shem*, is not of biblical origin, and is recited in an undertone. The Talmud relates that while on his deathbed, our Patriarch Jacob wished to disclose to his sons the date of the future Redemption. At that moment, Jacob sensed that the Divine Presence was leaving him, a sure sign that he should not divulge such classified information. Jacob exclaimed to his sons, "Perhaps amongst you there is one who is not worthy?" In unison they responded, "Hear [our father] Israel, the L-rd is our G-d [just as He is your's], the L-rd is One." A reassured Jacob gratefully declared, "Blessed be the name of the glory of His kingdom forever and ever!" This episode puts us into somewhat of a quandary. On one hand, how can we not say this prayer which Jacob interjected into the shema? On the other hand, the statement is not included in the Bible. The compromise reached is to recite the *baruch shem*, but in an undertone. Alternatively, according to the Midrash, when Moses went to heaven he overheard the angels chanting the *baruch shem*. He transmitted this line to the Jews, who incorporated it into the recitation of the shema. Since we "stole" the line from the angels we say it silently, not wanting to "broadcast" our crime. (On Yom Kippur, when we all wear white and are anyway compared to angels, we chant the *baruch shem* aloud.)
- It is proper to pause briefly between the first verse of shema and *baruch shem*, and again between *baruch shem* and the beginning of the *v'ahava* section.
- When reciting the shema, it is important to enunciate each word correctly and completely. There are several instances through the course of the shema where the concluding letter of one word is the same as the letter which starts the next word -- for example, "*v'chol livavecha*." In these instances one must pause slightly between these two words, so that each word is pronounced independently -- not "*v'cholivavecha*!" The same is true when one word ends with a vowel, and the next word begins with a vowel ("*v'chara af*" shouldn't become "*v'charaf*"), or when one word ends with a consonant and the next begins with a vowel ("*v'santem et*" shouldn't be "*v'santemet*"). The same meticulousness should be exercised if the shema is being recited in a language other than Hebrew.
- During the morning prayers, it is customary to touch the tefillin both times the shema mentions this mitzvah. When saying "bind them for a sign upon your hand," one touches the hand tefillin; when saying "they shall be for ornaments between your eyes," the head tefillin are touched. The fingers which touched the tefillin are then affectionately kissed.
- Similarly, during the morning prayers, the tzitzit become the focus of attention when reciting the tzitzit-themed third section of shema. While reciting the blessing preceding the shema -- *Ahavat olam* (or *Ahava rabba*) -- the four corners of the tallit (or four corners of the *tallit kattan* -- tzitzit -- for those who do not wear a tallit) are gathered into the left hand and lovingly held near the heart. Before starting *Va'yomer*, the third section of the shema, the tzitzit are transferred to the right hand and one should glance at them momentarily. We gaze at the tzitzit again when saying, "And you shall look upon them and remember..." The tzitzit fringes are kissed when saying the six words marked in the Chabad English siddur by asterisks. The tzitzit are released after reciting the last of these words.

MINYAN SCHEDULE

FRIDAY NIGHT

Mincha: 6:30 p.m.
Ma'ariv: Kabbalat Shabbat 30 minutes after Mincha.

SHABBAT

Shacharit: 10:00 a.m.
Torah Reading: 10:45 a.m.
Kiddush: 12:00 p.m.
Mincha: 6:30 p.m. followed by Ma'ariv (on time).

SUNDAY

Shacharit 9:00 a.m. followed by Talmud class & Breakfast .

MONDAY-FRIDAY

Shacharit: 8:15 a.m.
Mincha: 6:30 followed by Ma'ariv.

ONGOING CLASSES

SUNDAY-FRIDAY

Tanya class for men and women after prayers.

MONDAY

5:00-5:45 p.m. Hebrew reading.

TUESDAY

9:30 a.m. Breakfast n Learn for young women at Fresko restaurant. (Please call Raizel (786) 515-5729).
1:30-3:30 p.m. Jewish Retiree Club
4:45-6:00 p.m. Machon.

WEDNESDAY

8:00-9:00 p.m. Class followed by dinner for men and women.

THURSDAY

Loaves Of Love. Volunteer and make Challah for those in need.

SHABBAT

9:00 a.m. Chassidus.

A Project of

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