

Parshas Chayei Sarah in a Nutshell
(Genesis 23:1–25:18)

Sarah dies at age 127 and is buried in the Machpelah Cave in Hebron, which Abraham purchases from Ephron the Hittite for four hundred shekels of silver.

Abraham's servant Eliezer is sent, laden with gifts, to Charan, to find a wife for Isaac. At the village well, Eliezer asks G-d for a sign: when the maidens come to the well, he will ask for some water to drink; the woman who will offer to give his camels to drink as well shall be the one destined for his master's son.

Rebecca, the daughter of Abraham's nephew Bethuel, appears at the well and passes the "test." Eliezer is invited to their home, where he repeats the story of the day's events. Rebecca returns with Eliezer to the land of Canaan, where they encounter Isaac praying in the field. Isaac marries Rebecca, loves her, and is comforted over the loss of his mother.

Abraham takes a new wife, Keturah (Hagar), and fathers six additional sons, but Isaac is designated as his only heir. Abraham dies at age 175 and is buried beside Sarah by his two eldest sons, Isaac and Ishmael. ❖



The "garments" of the G-dly soul are **thought** (study of Torah), **speech** (the verbal speech of Torah study), and **actions** (the practical fulfillment of the Mitzvos). --Tanya

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תהלים
Tehillim - Psalms
Join us this Shabbos morning
November 14 at 8:00 AM for
Shabbos Mevorchim Tehillim.
This week's Tehillim reading is
dedicated to
a refuah sh'laima
for
Avrohom Boruch ben Mattile.

Join us each
weekday morning
Mon-Fri as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.

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Halachic Zmanim
Shabbos, November 14
Eastern Standard Time
Earliest Tallis 5:44 AM
Latest Morning Shema 9:09 AM
Earliest Mincha (Gedola) 12:06 PM
Plag Hamincha 3:40 PM
Earliest Evening Shema 5:08 PM

Anshei Lubavitch Congregation
Rabbi Levi and Leah Neubort

Adult education:
Rabbi Avrohom and Rivky Bergstein

Youth Outreach:
Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Nov 13 / Cheshvan 26
Candle Lighting 4:21 pm
Mincha 4:25 pm

Shabbos Day – Nov 14 / Cheshvan 27
Shacharis 9:30 am*
Torah Reading 10:30 am
Rabbi Drasha 11:05 am
Kiddush 12:05 pm
Mincha 4:25 pm
Rabbi's Drasha 4:50 pm
Shabbos Ends 5:22 pm

*Latest morning Shema is now **9:09 AM**. Be sure to recite the Shema at or before that time (even if at home).

Weekday Schedule (not on a holiday):
Minyan

Shacharis (Mon-Fri) 6:15 am
Shacharis (Sunday) 9:00 am
Mincha (Sun-Thurs) 1:45 pm
Maariv (Sun-Thurs) 9:15 pm

Bulletin
This week's Bulletin
is sponsored by
The Berman Law Office.

Chassidic Masters

“Ring, Round and Roof”

The three mysteries of marriage

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

The circle marks the boundary between the defined area within and the unquantifiable expanse without, between the measurable and the infinite, between the known and the unknowable. Indeed, the circle itself is a mystery, its value revealed only as the enigmatic π , which is not a number at all but a string of numbers that stretch on to fathomless infinity.

In the teachings of Kabbalah, the circle represents the encompassing light that frames our reality. Kabbalah differentiates between two types of divine light: a pervading inner light (ohr penimi), and a transcendent encompassing light (ohr makif).

Inner light describes a flow of divine energy that conforms to the parameters of our lives. The workings of nature, for example, or the processes of history, are in truth divine influences upon our existence; but these are divine influences that have assumed a form and nature that we can comprehend, relate to and internalize. The Torah, which is the divine wisdom and will made palpable to the human mind and implementable by human behavior, is another (albeit loftier) example of inner light.

But then there are the supra-natural, supra-rational manifestations of divine light. We call these miracles, existential mysteries, and mind-blowing experiences; we cannot understand them or assimilate them, only accept them and submit to them. This is not to say that the encompassing light is something that is outside of our being. In the words of the Tanya, it “penetrates our reality from head to foot, to its innerness and the inside of its innerness”: it is as basic (indeed, more basic) to our existence as the inner light. Yet, even as it suffuses our being, it remains aloof from us and beyond us, holding us in its embrace while eluding our attempts to grasp it and define it.

The soul of man, which was created in the image of G-d, also emits both an inner and an encompassing light. It manifests itself via finite and definitive faculties, such as its senses, talents, intellect and feelings. But it also exhibits “encompassing” powers such as will, desire, faith, and the capacity for self-sacrifice. These are supra-rational and supra-natural powers which defy the constraints of physics and reason, and even the axioms of self-interest and preservation

Three Circles

Marriage is the most supra-rational and supra-natural endeavor undertaken by man. For two individuals to become “one flesh” is to violate all the laws of ego and identity, to overcome the basic existential

rule that one and one makes two. Thus, it is in marriage that we most emulate G-d, creating life and eternalizing the temporal (by reproducing, man and woman create not only a child but also that child’s potential to have children, and for his children to have children, ad infinitum). When two become one, they transcend the finite and the mortal, unleashing the single human faculty that is infinite and divine.

Marriage thus requires the activation of the encompassing powers of all those involved. There are three partners to a marriage — man, woman and G-d — and each party contributes the supra-existential dimension of its existence.

A marriage, therefore, consists of three circles: the feminine circle, the masculine circle and the divine circle. The wedding ceremony begins with the bride’s encircling of the groom. Seven times she walks around her husband-to-be, enveloping him in the encompassing light of her soul, committing herself to a bond that transcends reason and ego. The groom then does the same by encircling her finger with a ring, thereby consecrating her as his wife. And all this occurs under the chupah (wedding canopy), which represents G-d’s embrace of the couple with His encompassing light, empowering them to transcend the confines of self and to unite in the eternal edifice of marriage. ❖

From Our Sages

I am a stranger and a resident amongst you (Genesis 23:4)

The Jew is a “resident” in the world, for the Torah instructs him not to escape the physical reality but to inhabit it and elevate it. Virtually all the mitzvot (divine commandments) of the Torah are physical actions involving physical objects, in keeping with the Jew’s mission to make a “dwelling for G-d in the material realm” by sanctifying the everyday materials of everyday life.

At the same time, the Jew feels himself a “stranger” in the material world. His true home is a higher, loftier place, the world of spirit, the world of holiness and G-dliness from which his soul has been exiled and to which it yearns to return. Indeed, it is only because the Jew feels himself a stranger in the world that he can avoid being wholly consumed and overwhelmed by it, and maintain the spiritual vision and integrity required to elevate it and sanctify it as an abode for the Divine Presence.

-- (The Lubavitcher Rebbe)

The story is told of the visitor who, stopping by the home of the great chassidic master Rabbi DovBer of Mezeritch, was outraged by the poverty he encountered there. Rabbi DovBer’s home was bare of all furnishing, save for an assortment of rough wooden planks and blocks that served as benches for his students during the day and as beds for his family at night. “How can you live like this?” demanded the visitor. “I myself am far from wealthy, but at least in my home you will find, thank G-d, the basic necessities: some chairs, a table, beds . . .”

“Indeed?” said Rabbi DovBer. “But I don’t see any of your furnishings. How do you manage without them?”

“What do you mean? Do you think that I schlep all my possessions along with me wherever I go? When I travel, I make do with what’s available. But at home—a person’s home is a different matter altogether!”

“Ah, yes,” said Rabbi DovBer. “At home, it is a different matter altogether . . .”

-- (Likkutei Dibburim)



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Haftorah Chayei Sarah in a Nutshell

Kings 1:1-31

This week's haftorah describes an aging King David, echoing this week's Torah reading, which mentions that "Abraham was was old, advanced in days."

King David was aging, and he was perpetually cold. A young maiden, Abishag of Shunam, was recruited to serve and provide warmth for the elderly monarch.

Seeing his father advancing in age, Adoniah, one of King David's sons, seized the opportunity to prepare the ground for his ascension to his father's throne upon the latter's passing — despite King David's express wishes that his son Solomon succeed him. Adoniah recruited two influential individuals — the High Priest and the commander of David's armies — both of whom had fallen out of David's good graces, to champion his cause. He arranged to be transported in a chariot with fifty people running before him, and invited a number of his sympathizers to a festive party where he publicizing his royal ambitions.

The prophet Nathan encouraged Bat Sheva, mother of Solomon, to approach King David and plead with him to reaffirm his choice of Solomon as his successor. This she did, mentioning Adoniah's recent actions of which the king had been unaware. Nathan later joined the Bat Sheva and the king to express support for Bat Sheva's request. King David acceded to their request: "Indeed," he told Bat Sheva, "as I swore to you by the Lord God of Israel saying, 'Surely Solomon, your son, shall reign after me and he shall sit on my throne in my stead,' surely, so will I swear this day." ❖

"It would be desirable that you establish the custom of reciting Tehillim — at least a few chapters — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual."

-- Lubavitcher Rebbe

16 Iyar, 5711

Good Shabbos to all!

שבת שלום גוט שבת!

