



ב"ה

Parshah Lech Lecha in a Nutshell
(Genesis 12:1–17:27)

G-d speaks to Abram, commanding him, "Go from your land, from your birthplace and from your father's house, to the land which I will show you." There, G-d says, he will be made into a great nation. Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of a one G-d.

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

G-d seals the Covenant Between the Parts with Abram, in which the exile and persecution of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation.

Kiddush

This week's kiddush is sponsored by Nachum and Wendy Nachum in commemoration of their family's escape from Syria in 1961 during the week of Parshas Lech Lecha.

Ishmael is born in Abram's eighty-sixth year.

Thirteen years later, G-d changes Abram's name to Abraham ("father of multitudes"), and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which G-d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you." Abraham immediately complies, circumcising himself and all the males of his household. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Erev Shabbos – Nov 8 / Cheshvan 10

Candle Lighting 4:27 pm

Mincha 4:30 pm

Shabbos Day – Nov 9 / Cheshvan 11

Shacharis..... 9:30 am*

Torah Reading..... 10:35 am

Rabbi Neubort's Drasha..... 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 3:30 pm

Mincha 4:30 pm

Rabbi's Drasha 4:50 pm

Shabbos Ends..... 5:27 pm

**Latest morning Shema is now 9:06 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis..... 6:15 am

Mincha 1:45 pm

Maariv..... 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm
and at 9:25 pm

Monday Torah Studies..... 7-8:00 pm

Tuesday Talmud..... 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Thursday B'lyun 9:30-10:00 pm

Halachic Zmanim

Shabbos, November 9
Eastern Standard Time

Earliest Tallis 5:38 AM

Latest Morning Shema 9:06 AM

Earliest Mincha (Gedola) 12:06 PM

Plag Hamincha 3:44 PM

Earliest Evening Shema 5:13 PM

Thank You to:
Nachum nachum
for reading the Torah
and to our
Kiddush Volunteers

Chassidic Masters

“Sparks”

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

At the “Covenant Between the Parts” G-d said to Abraham: “Know that your children shall be strangers in a land not theirs, and they will enslave them and afflict them . . . and afterwards they will go out with great wealth.”

For much of our history, we have indeed been strangers in a land not ours. There was the Egyptian exile that preceded our birth as a nation; the Babylonian exile that followed the destruction of the First Temple; the Greek exile during the Second Temple era; and our present exile, which began with the Roman destruction of the Holy Temple in 69 CE, and from which we have yet to emerge after more than nineteen centuries under the hegemony of alien powers.

Exile—galus, in Hebrew—is much more than a person’s physical removal from his homeland. A person in exile is a person severed from the environment that nourishes his way of life, his principles and values, his spiritual identity. In exile all these are in jeopardy, for the onus is now on him alone; he must call upon his own resources of resolve and perseverance to survive. In the words of our sages, “All journeys are dangerous.”

Why are we in galus?

Galus is commonly regarded as a punishment for our national and individual failings. Indeed, the prophets repeatedly describe it as such, and in our prayers we lament the fact that “because of our sins we were exiled from our land.” But if galus was solely punishment for sin, its intensity would gradually diminish as the sins that caused it are atoned for; yet we find that galus grows darker and deeper as it progresses. Furthermore, our state of galus was foretold to Abraham in his covenant with G-d as an integral part of the Jewish mission in history long before the sins for which it atones were committed.

The Promise

A clue to a deeper significance of galus can be found in the “great wealth” that G-d promised to Abraham as the result of his children’s sojourn in the land of Egypt. Indeed, this promise is a recurrent theme in the Torah’s account of the Egyptian exile and the Exodus—to the extent that one gets the impression that this was the very purpose of our enslavement in Egypt.

In G-d’s first communication to Moses, when He revealed Himself to him in the burning bush and charged him with the mission of taking the Jewish people out of Egypt, He makes sure to include the promise: “When you go, you will not go emptyhanded. Every woman shall ask from her neighbor, and from her that dwells in her house, vessels of gold and vessels of silver, and garments . . . and you shall drain Egypt [of its wealth].”

During the plague of darkness, when the land of Egypt was plunged into a darkness so thick that the Egyptians could not budge from their places, the Jewish people—whom the darkness did not affect—were able to move about freely inside the Egyptians’ homes. This, says the Midrash, was in order that the Jews should be able to take an inventory of the wealth of Egypt, so that the Egyptians could not deny the existence of any valuable objects the Jews asked for when they left Egypt.

And just prior to the Exodus, G-d again says to Moses: “Please speak into the ears of the people, that each man ask his [Egyptian] fellow, and each woman her fellow, for vessels of silver and gold.” G-d is virtually begging the Children of Israel to take the wealth of Egypt!”

The Talmud explains that the Jewish people were disinclined to hold up their departure from Egypt in order to gather its wealth:

To what is this comparable? To a man who is locked up in prison, and is told: Tomorrow you shall be freed from prison and be given a lot of money. Says he: I beg of you, free me today, and I ask for nothing more . . .

(continued on next page)

[So, G-d had to beseech them:] Please! Ask the Egyptians for gold and silver vessels, so that the righteous one (Abraham) should not say: He fulfilled "They will be enslaved and tortured," but He did not fulfill "and afterwards they will go out with great wealth."

But certainly Abraham, too, would have been prepared to forgo the promise of great wealth if this were to hasten his children's liberation. Obviously, the gold and silver we carried out of Egypt were indispensable components of our redemption.

The Glitter in the Gold

The Talmud offers the following explanation for the phenomenon of galus: "The people of Israel were exiled amongst the nations so that converts might be added to them."

On the most basic level, this is a reference to the many non-Jews who, in the course of the centuries of our dispersion, have come in contact with the Jewish people and have been inspired to convert to Judaism. But chassidic teaching explains that the Talmud is also referring to souls of a different sort that are transformed and elevated in the course of our exiles: the sparks of holiness contained within the physical creation.

The great Kabbalist Rabbi Isaac Luria taught that every object, force and phenomenon in existence has a spark of holiness within it—a pinpoint of divinity that constitutes its soul, its spiritual essence and design.

This spark embodies the divine desire that the thing exist, and its

function within G-d's overall purpose for creation. When a person utilizes something to serve his Creator, he penetrates its shell of mundanity, revealing and realizing its divine essence.

It is to this end that we have been dispersed across the face of earth: so that we may come in contact with the sparks of holiness that await redemption in every corner of the globe.

Every soul has its own sparks scattered about in the world, which actually form an integral part of itself: no soul is complete until it has redeemed those sparks related to its being. Thus, a person moves through life, impelled from place to place and from occupation to occupation by seemingly random forces; but everything is by divine providence, which guides every man to those possessions and opportunities whose soul is intimately connected with his.

Thus the Torah relates how Jacob risked his life to retrieve some "small jugs" he had left behind after crossing the Jabbok River. "The righteous," remarks the Talmud, "value their possessions more than their bodies." For they recognize the divine potential in every bit of matter, and see in each of their possessions a component of their own spiritual integrity.

The Lesson

At times, a person might be inclined to escape galus by enclosing himself in a cocoon of spirituality, devoting his days and nights to Torah study and prayer. But instead of escaping galus, he is

Only deepening his entrenchment within it, for he is abandoning limbs of his own soul—his sparks of holiness—in the wasteland of unrefined materiality.

It is only by meeting the challenges that divine providence sends our way, by utilizing every bit of material gold and silver toward a G-dly end, that we extricate these sparks from their galus, achieve a personal redemption, and hasten the universal redemption, when "the great shofar shall be sounded, and the lost shall come from the lands of plenty, and the forsaken from the lands of stricture, and they shall bow to G-d on the holy mountain in Jerusalem." ❖

A Hearty Yashe-Koach to Our Anshei Security Committee

They continue to help keep our shul safe, while also learning the latest in protection tactics. They also train in First-Aid and other medical options

And you can be a part of it. We can use any help you're willing to offer. Please contact Jordan Rockowitz at rockowitzj@gmail.com with questions or to volunteer.

Haftorah in a Nutshell – Lech Lecha

Isaiah 40:27-41:16

The haftorah for this week discusses Abraham's journey to the land of Canaan at G-d's behest, and touches upon Abraham's miraculous battle against the four kings, both of which are described in this week's Torah reading.

The prophet Isaiah addresses Israel's complaint: ""My way [of serving G-d] has been ignored by the Lord, and from my G-d, my judgment passes [unrewarded]."

Isaiah reminds Israel of the Creator's greatness. The time will come when "He will give the tired strength, and to him who has no strength, He will increase strength. Youths shall become tired and weary, and young men shall stumble, but those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." Nevertheless, "there is no comprehension of His wisdom," and as such, at times we cannot understand why He chooses to delay the reward of the righteous.

The haftorah then turns its attention to the idolatrous nations of the world. Isaiah reminds them of Abraham's greatness, how after arriving in Canaan he pursued and defeated four mighty kings. "The islands saw and feared; the ends of the earth quaked." Nevertheless, the nations who witnesses these miracles did not abandon their ways. "The [idol] craftsman strengthened the smith, the one who smoothes [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, "It is good," and he strengthened it with nails that it should not move..."

G-d promises the Jewish nation to reward them for their loyalty to G-d. "Do not fear for I am with you; be not discouraged for I am your G-d. . . Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost." ❖

UPCOMING MINYANIM IN PATERSON:

Nov. 16 Parshat Vayeirah & Nov. 30 Parshat Toldot at Federation Apartments

510 E. 27th Street/12th Ave, Paterson, NJ

Address: For more info, e-mail: JerrySchranz@gmail.com



שבת שלום! גוט שבת!

Good Shabbos to all!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
Mitzva of Teshuvah
Derech Mitzvosecha



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
HILCHOS TEFILLAH
Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
**HILCHOS SHLIACH
TZIBUR**
Laws of Leading the
Davening



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
**TALMUD, tractate
SUKKAH p. 25a**



MISHNA

8:30-9:10 PM
Wednesday
**MISHNAYOS,
tractate MEGILLAH
Chapter 3**



CHUMASH
Torah B'lyun

8:00-9:00 PM
Thursday
Bereishis 1:2

**WANT TO LISTEN TO A CLASS ON-THE-GO? Text
your number to 201-362-2712 to join the
Torah Classes @ Anshei WhatsApp group**



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

Monday, November 11, 2019

**FIXED IN TIME, FIXED
INTO THE SOUL**

A Designated Time and a Designated Place

Life is helter-skelter, with messages buzzing and our schedules changing by the moment. So how do we find time for the important things in life? That's just it—"find" that time, and then passionately declare it off-limits. Find out the successful formula to ace your time management goals.

Monday, November 18, 2019

**SHALL I COMPARE THEE
TO A SUMMER'S DAY?**

Love, Marriage, and the Cycle of Time

Examine the psychological parallels of morning, dusk, and evening to unlock secrets of human behavior that produce consistency in our loving relationships.

**Expand your KNOWLEDGE.
Deepen your UNDERSTANDING.**

A rare opportunity to join an in-depth exploration of the Torah from its very beginning

TORAH B'LYUN
with Rabbi Avrohom Bergstein
THURSDAY EVENINGS, 8:00-9:00 PM
at Anshei Lubavitch, 10-10 Plaza Rd. Fair Lawn
For more information call 201.362.2712

THIS SERIES IS DEDICATED BY
Mr. and Mrs. Ira Frankel
Mrs. Adrienne Kupperberg
Dr. Jacob and Dr. Michelle Malber



WORRIER TO WARRIOR

THIS Sunday: 5 Cheshvan / Nov. 3

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

**ACCREDITATION
FOR MENTAL
HEALTH AND
MEDICAL
PRACTITIONERS**

**General Information About
Continuing Education Credits**

WORRIER TO WARRIOR is presented through the joint providership of **Albert Einstein College of Medicine** and the **Rohr Jewish Learning Institute**.

Albert Einstein College of Medicine is accredited by the **ACCME** to provide continuing medical education for physicians and an accredited provider of continuing education of the **American Psychological Association**.

Up to nine (9) credits are available for participation in the course (1.5 per lesson). An additional six (6) credits are available for self-study of the "Additional Readings" in the course textbook.