

26 CHESHVAN 5784 - FRIDAY, NOVEMBER 10, 2023



COMMUNITY

TORAH PORTION CHAYEI SARAH | חיי שרה

CANDLE LIGHTING: 4:25 PM
SHABBOS ENDS: 5:25 PM

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 4:30 PM

SATURDAY - SHABBOS DAY

TEHILLIM.....8:00 AM

SHACHRIS.....9:30 AM

KIDDUSH.....12:00 PM

MINCHA.....4:00 PM

FARBRENGEN.....4:30 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

BEIS MIDRASH.....4:45 PM

TORAH CLASS.....6:10 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY THE SHUL. PLEASE CONSIDER SPONSORING A KIDDUSH SOON.

WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:15 AM

MON-FRI....CHASSIDUS...5:50 AM

SHACHRIS.....6:25 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

ANSHEI LUBAVITCH WISH A HEARTY MAZEL TOV TO

MAYER AND BRACHA RUBINSTEIN ON THEIR MOVE TO FAIR LAWN!

THANK YOU!

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

Special thanks to the **security team** led by **Yury Zimavilin** who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Mordechai Hirschhorn** and **Serge Zenou** who work tirelessly to bring us a wholesome kiddush each week!

SECURITY TEAM

Please volunteer

Contact Yury Zimavilin

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN SHABBATON

NOVEMBER 17-18

SIGN UP TODAY!

ADULT EDUCATION

SUNDAY

THE WORLD OF KABBALAH - JLI
 OCT. 29 - DEC 10..... 7:30-9:00 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

FIVE-MINUTE KOLLEL - FOLLOWS
 MAARIV WEEKDAYS

ANSHEI LUBAVITCH GRATEFULLY ACKNOWLEDGES THIS WEEK'S PARNES HAYOM

TO SPONSOR A DAY OF MITZVOS AND TORAH LEARNING, VISIT:
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Enlightening Wisdom From the CHASSIDIC MASTERS

The Half-Shekel of Marriage

*Based on the teachings of
the Lubavitcher Rebbe.*

Courtesy of MeaningfulLife.com

The man took a golden ring, a half-shekel in weight; and two bracelets of ten shekels' weight of gold for her hands.

(Genesis 24:22)

A half-shekel – to allude to the shekalim contributed by the people of Israel, a half-shekel per head ...

(Rashi ad loc)

The first marriage of which we read in the Torah is the marriage of Adam and Eve. Theirs, of course, was a marriage wholly made in Heaven: G-d Himself created the bride, perfumed and bejeweled her, and presented her to the groom. The first instance in which the Torah tells the story of a marriage achieved by human effort is in the chapter that describes the search for a bride for Isaac. Here are detailed the workings of a conventional shidduch: a match-maker (Abraham's servant Eliezer), an investigation into the prospective bride's family and character, a dowry, the initial encounter between the bride and groom, and so on.

The Torah, which often conveys complex laws by means of a single word or letter, devotes no less than 67 verses to the marriage of Isaac and Rebecca. Many of the details are related twice – first in the Torah's account of their occurrence, and a second time in Eliezer's speech to Rebecca's parents.

For here we are being presented with a prototype to guide our own approach to marriage—both in the conventional sense as the union of two human beings, and in the cosmic sense as the relationship between G-d and man.

Half of Twenty

One of the details which the Torah includes in its account is the fact that a ring, a half-shekel in weight, was one of the gifts that Eliezer presented to Rebecca at their meeting at the well in Rebecca's hometown of Aram Naharayim. Our sages explain that this was an allusion to, and the forerunner of, the half-shekel contributed by each Jew towards the building of the Sanctuary. As G-d instructs Moses in the 30th chapter of Exodus:

Each man shall give the ransom of his soul to G-d. . . . This they shall give: . . . a half-shekel. . . . A shekel is twenty gerah; a half-shekel [shall be given] as an offering to G-d. . . . The rich man should not give more, and the pauper should not give less, than the half-shekel. . . .

Why half a shekel? Maimonides writes that as a rule, "everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. . . . Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions, as it is written (Leviticus 3:16), 'The choicest to G-d'" (Mishneh Torah, Hil. Issurei Mizbe'ach 7:11).

Indeed, in many cases Torah law mandates that the object of a mitzvah (Divine commandment) be tamim, whole: a blemished animal cannot be brought as an offering to G-d, nor can a blemished etrog be included in the Four Species taken on the festival of Sukkot.).

(Continued next page)

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Enlightening Insights From the CHASSIDIC MASTERS (CONT.)

Even when this is not an absolute requirement, the law states that whenever possible, one should strive to fulfill a mitzvah with a whole object. For example, it is preferable to recite a blessing on a whole fruit or a whole loaf of bread, rather than on a slice (hence our use of two whole loaves at all Shabbat and festival meals).

Why, then, does the Torah instruct that each Jew contribute half a shekel towards the building of a dwelling for G-d within the Israelite camp?

The Torah's repeated reference to this contribution as a "half-shekel" is all the more puzzling in light of the fact that in these very same verses the Torah finds it necessary to clarify that a shekel consists of twenty gerah. In other words, the amount contributed by each Jew as "the ransom of his soul" was ten gerah. Ten is a number that connotes complete-ness and perfection: the entire Torah is encapsulated within the Ten Commandments; the world was created with ten Divine utterances; G-d relates to His creation via ten sefirot (Divine attributes); and the soul of man, formed in the image of G-d, is likewise comprised of ten powers.

Separated at Birth

For such is the essence of marriage. If each partner approaches the marriage with a sense of his or her self as a complete entity, they will at best achieve only a "relationship" between two distinct, self-contained lives. But marriage is much more than that. The Kabbalists explain that husband and wife are the male and female aspects of a single soul, born into two different bodies; for many years they live separate lives, often at a great distance from each other and wholly unaware of the other's existence. But Divine providence contrives to bring them together again under the wedding canopy and accord them the opportunity to become one again: not only one in essence, but also one on all levels—in their conscious thoughts and feelings and in their physical lives.

Marriage is thus more than the union of two individuals. It is the reunion of a halved soul, the fusion of two lives originally and intrinsically one.

To experience this reunion, each must approach his or her life together not as a "ten," but as a half. This half-shekel consists of ten gerah—each must give their all to the marriage, devoting to it the full array of resources and potentials they possess. But each must regard him- or herself not as a complete being, but as a partner—a part seeking its other part to make it whole again.

The Sanctuary

The half-shekel ring given to Rebecca for her marriage to Isaac was the forerunner of the half-shekel contributed by each Jew towards the building of the Sanctuary, the marital home in the marriage between G-d and man.

The soul of man is "a part of G-d above"—a part that descended to a world whose mundanity and materiality conspire to distance it from its supernal source. So even a soul who is in full possession of her ten powers is still but a part. And even when G-d fully manifests the ten attributes of His involvement with His creation, He is still only partly present in our world. It is only when these two parts unite in marriage that their original wholeness and integrity is restored.

So to build G-d a home on earth, we must contribute half of a 20-gerah shekel. We must give ourselves fully to Him, devoting the full spectrum of our ten powers and potentials to our marriage with Him. But even as we achieve the utmost in self-realization in our relationship with G-d, we must be permeated with a sense of our halfness—with the recognition and appreciation that we, as He, are incomplete without each other. ###



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SHABBOS MEVORCHIM

TEHILLIM



NOV 11, 8:00 AM

DEDICATED FOR THE REFUAH SH'LAIMA OF
DEVORAH BAILA BAS LEAH



SHABBOS, NOV 11, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	5:40 AM
LATEST MORNING SHEMA.....	9:07 AM
EARLIEST MINCHA (GEDOLA).....	12:06 PM
PLAG HAMINCHA.....	3:43 PM
EARLIEST EVENING SHEMA.....	5:11 PM

HAFTORAH IN A NUTSHELL

PARSHAS CHAYEI SARAH

I 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 publicized 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." ###

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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Chayei Sarah, along with stimulating commentary.

He gave straw and provender for the camels . . . and there was set food before him to eat (Genesis 24:32-33)

First he fed the animals, and afterward he was served food. For it is forbidden for a person to taste anything until he feeds his animals.

(Midrash HaGadol)

We will call the girl and inquire at her mouth (Genesis 24:57)

From this we learn that a woman should not be given in marriage without her consent.

(Rashi)

Isaac went out to meditate in the field . . . and behold, camels were coming (Genesis 24:63)

Sometimes a person must go to his soulmate, and sometimes his soulmate comes to him. In the case of Isaac, his wife came to him, as it is written, "And he saw, and behold, there were camels coming." Jacob, however, went to his wife, as it is written, "Jacob went out of Be'er Sheva . . ." (Genesis 28:10).

(Midrash HaGadol)

Isaac brought her into the tent [of] his mother Sarah (Genesis 24:67)

This verse can also be punctuated "Isaac brought her into the tent—his mother Sarah," implying that when she came into the tent she became, in effect, his mother Sarah.

For as long as Sarah lived, a cloud (signifying the Divine Presence) hung over her tent. When she died, the cloud disappeared; but when Rebecca came, it returned.

As long as Sarah lived, her doors were wide open. At her death, that openhandedness ceased; but when Rebecca came, it returned.

As long as Sarah lived, there was a blessing on her dough, and the lamp used to burn from the evening of the Sabbath until the evening of the following Sabbath. When she died, these ceased; but when Rebecca came, they returned.

(Midrash Rabbah; Rashi)

Abraham took a wife, and her name was Keturah (Genesis 25:1)

This is Hagar. She is called Keturah because her deeds were now as pleasing as the ketoret (the incense offered in the Holy Temple)

(Midrash Rabbah; Rashi)

His sons Isaac and Ishmael buried him in the Cave of Machpelah (Genesis 25:9)

This implies that Ishmael did teshuvah (returned to a righteous life), and placed Isaac before himself.

(Rashi)

שבת שלום!

Good Shabbos!

