

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

410-486-2666

www.chabadshul.org



November 23, 2019

Chayei Sarah – Shabbat M'vorchim

25 Cheshvan, 5780

Seeing G-d

In the past hundred years we've gained a lot of insights about our health and lifestyle because we've been able to see inside the body. Physicians have been able to watch how the body works, first in a series "snapshots" and then advancing to the equivalent of movies. With some of the latest technology, doctors and researchers can observe the body's internal movements and interactions in real time.

It began in 1895 when Wilhelm Roentgen discovered that "x-rays" could take "pictures" of the bones. Still, x-rays were crude, able only to give the outline of bones and the bigger organs.

But since then, there have been many refinements. Sonograms, for instance, reveal much of the body's internal dynamics.

Other devices let scientists and doctors stare into the deepest layers of our existence. CT scans and magnetic resonance imaging reveal how the blood flows, how the brain reacts to pain, to pleasure, to thoughts and memories. They reveal small problems, G-d forbid, before they begin to enlarge. With these devices doctors can see not only inside bones, the heart and the lungs, they can also see inside blood vessels and operate "in miniature" on veins and nerves.

Microscopes, telescopes, X-rays, CT scans, MRIs allow us to see an inner reality. They extend our vision, giving us a deeper perception of the magnitude, the complexity, the order and beauty of the physical world. When we look through their lenses, what we see is truly there. We have gained a new sense and a new insight.

Our spiritual vision can also be extended. As we experience the world, as we encounter goodness, kindness, holiness and wisdom, our insight into the nature of nature and the nature of humankind expands and deepens. We see relationships and inter-relationships, causes and effects, interactions and catalysts in a new "light."

When looking through a CT scan or an MRI we can see how tenuous are the barriers between a cell wall and the bloodstream, between a nerve cell and its muscle. That which is distinct on one level, at one magnification, becomes blurred and interwoven on the next. Discrete entities become auras or fields, interchanging elements at the edges.

So, too, when we become more spiritually sensitive we recognize an interdependence with others that transcends individual significance or accomplishment. We also recognize the paradox of being created, of being but an expression of G-dliness: on the one hand, we are not discrete or distinct but simply a movement, a letter of a word that G-d exhales. On the other, each of us manifests, after many transformations, reductions and concealments, an aspect of the Divine Will.

The advent of modern technology parallels Isaiah's prophecy that "Is it not a little while ... and the eyes of the blind shall see?" (29:17-18). After all, the physical simply reflects and expresses the spiritual, as words express thoughts and our external appearance reflects the complex of motions, systems and biochemical reactions that compose our true selves. Is it not a little while until the "technology" of Torah and commandments, of acts of goodness and kindness will enable us to see truly, to perceive the inner G-dliness within ourselves, within each other, within all of existence? For when Moshiach comes, we won't need CT scans or MRIs because "then the eyes of the blind shall be opened" (Isaiah 35:5) when (as we pray daily) "our eyes behold Your return to Zion in mercy."

(from <http://www.lchaimweekly.org/>)

Consolation

Rabbi Yaacov Katz (a Rosh Chabura in the Mirrer Yeshiva) and I were among eight people who were needed to make a minyan for mourners whom we didn't know. As the other six left after the davening, they said perfunctorily "Hamakom Yinachem..." (the standard line of consoling a mourner). Rabbi Katz sat down and said to these strangers "tell me something about your mother..." We stayed there for about ten minutes listening.

(continued on the other side)

"And it was after the death of Avraham that G-d blessed Yitzchok (Avraham's son)..." (Biraishis 25:11) The Gemara in Sota 14a learns that this was G-d's way of comforting a mourner, and we are supposed to emulate the ways of G-d.

That day, some of us did a mitzva of helping make a mourner's minyan, and others also really fulfilled the mitzva of consoling mourners. (By the way, no one has the real secret of what to say to mourners, but certainly showing that you are concerned and interested goes a long way.)

(by Rabbi Chaim Flom from Project Genesis at www.torah.org)

Community Information of Interest

November 23: Two Parties and a State: Israel and the Jewish People 1980-1983. Lecture by Rabbi Dovid Katz. "Boys will be Boys" - the Bombing of the Iraqi Nuclear Reactor and the "Fallout" Part 2. This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

We wish a Mazel Tov to **Dovie Givre** on the occasion of his **Bar Mitzvah**.

We also wish a hearty Mazel Tov to Dovie's parents - **Tuvia and Alisheva Givre**,

Tuvia and Alisheva Givre are sponsoring a kiddush after davening this Shabbat in honor of **Dovie's Bar Mitzvah**.



We happily wish Mazel Tov to **Eliyahu and Leana Schwartz and entire family** on the **Birth of a Son**.

The Family will be at the hospital for Shabbat, so there is no Shalom Zachor.

As the days get shorter, and it is dark both on the way to Shul in the morning and going home after Ma'ariv; please wear reflective clothing, bands, belts, vests, etc. when walking to and from Shul.



Yahrzeits This Week:

Mitch Mayer	25 Cheshvan - Friday night / Shabbat	for mother	Freda bat Avraham
Chaya Statman	1 Kislev - Thursday night / Friday	for father	Alter Chaim ben Yitzchok Eizek

DAVENING AND SHIURIM SCHEDULE

Friday, 11/22 – 24 Cheshvan

Shacharit — 7:00 a.m.
Candles — 4:29 p.m.
Minchah / Ma'ariv — 4:30 p.m.

Shabbat, 11/23– 25 Cheshvan

Shacharit - 9:00 a.m.
Sof Z'man Kriat Shema — 9:23 a.m.
Beitzah Gemora Shiur — cancelled this week
Minchah & Seudah Shilishit — 4:15 p.m.
Ma'ariv — 5:30 p.m.

Sunday, 11/24 – 26 Cheshvan

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 4:30 p.m.

Monday, 11/25 – 27 Cheshvan

Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Tuesday, 11/26 – 28 Cheshvan

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Wednesday, 11/27 – 29 Cheshvan

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Thursday – Rosh Chodesh Kislev, 11/28 – 30 Cheshvan

Shacharit — 8:00 a.m. **Thanksgiving**
Ma'ariv — 8:15 p.m.

Friday – Rosh Chodesh Kislev, 11/29 – 1 Kislev

Shacharit — 6:40 a.m.
Candles — 4:25 p.m.
Minchah / Ma'ariv — 4:25 p.m.