

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



November 19, 2022

Chayei Sarah — Shabbat M'vorchim

25 Cheshvan, 5783

How to Live Life

This week's parshah, Chayei Sarah ("the life of Sarah"), is named for the Jewish matriarch.

It wants to tell us that she died; instead, it tells us how she lived. Sarah enjoyed a long life; she lived to 127.

The Torah is always particular, and one of its study rules in the text is that the words are tight; the text is frugal. Anything extra is a clue about a deeper meaning.

So, when the Torah writes, "Sarah lived 100 years, and 20 years, and seven years," we wonder about the verbosity. Why didn't it simply say 127 years?

In hopes of clarifying the matter, medieval French commentator Rashi throws out a one-liner: The years "were all equal in goodness."

All of her years were equal, parallel, identical, even-stein for good? Is this possible?

Even with the Torah's meager narrative, we know about Sarah's trauma (two kings tried to violate her), her sorrows (she was barren until her 90s) and pain (her only child was offered up for a sacrifice).

She left an idolatrous home and forged a new path with her husband, Abraham. I can imagine that she had a fulfilling life, but what does the Torah mean that all of it was equal for good?

Is that even a positive thing—to have a uniform, steady, imperturbable life? Surely, that makes an awful novel and a boring movie. So what does, "they were all equal in goodness mean?"

Perhaps it means this:

When Sarah was feeling beautiful, she recognized her gift of beauty.

When she had a good meal, she recognized the gift of bounty.

When she hosted guests, she recognized the gift of abundance.

When she was abducted, she recognized the gift of the blow.

When she was barren, she recognized the gift of beseeching.

When she had a baby, she recognized the gift of life and motherhood.

Despite her hardships, she recognized her blessings.

In this portion, the Torah is informing us that Sarah dies; but really, it tells us how she lived.

She lived with the equanimity of knowing everything that comes from G-d is good. And so, her years, they were all equal in goodness.

(by Dena Schusterman from www.chabad.org)

At The Right Time

AFTER THE DEATH and burial of Sarah, Avraham returned to the matter at hand, marrying of her only son, Yitzchak. The Akeidah had been a close call, as Rashi mentions at the end of last week's parsha. It would have been a whole different Akeidah had Yitzchak already been married and had a son.

The women of Canaan were out of the question, as Avraham had told Eliezer. He was a Canaanite, and had a daughter he wanted to marry off to his master's son. But, as trusted as he was, and as virtuous as his daughter may have been, they were cursed going back to Noach. Avraham's family was from those who Noach had blessed. It was an inappropriate mix.

(continued on the other side)



Instead, Yitzchak's wife had to come from outside of Canaan, from Padan Aram to be exact, and Avraham sent Eliezer off on a mission to find her and bring her back. Despite his personal disappointment, Eliezer loyally followed his master's instructions.

Once there, Eliezer was not sure how to go about finding the right shidduch for Yitzchak. How was he to know? Many a shidduch have ended in disaster, no matter how much the shadchan claimed it was a match made in Heaven. Yitzchak needed someone special, and not being a prophet, he didn't want to be fooled.

So Eliezer turned the whole thing over to God. He said:

"O God, the God of my master Avraham, please cause to happen to me today, and perform loving kindness with my master, Avraham. I am standing by the water fountain, and the daughters of the people of the city are coming out to draw water. And it will be, [that] the maiden to whom I will say, 'Lower your pitcher and I will drink,' and she will say, 'Drink, and I will also water your camels,' her have You designated for Your servant, for Yitzchak, and through her may I know that You have performed loving kindness with my master." (Bereishis 24:12-14)

How did that work out for him? The Torah says in the next verse:


Now he had not yet finished speaking, and Rivkah came out, who had been born to Besuel the son of Milchah, the wife of Nachor, Avraham's brother, and her pitcher was on her shoulder.

Mission accomplished. God had cooperated. He had brought Rivkah to Eliezer, and had made it clear she was the one destined for Yitzchak. It had been a great miracle. The question is, was it a necessary one?

(by Rabbi Pinchas Winston from Project Genesis at www.torah.org)

Kol Hanaarim— Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Cholent and other refreshments are served. Each session is 'topped off' at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

Kiddush this Shabbat is being cosponsored by
the Siegel family in honor of their daughter **Natanya's** Bat Mitzvah
 and by **Dr. and Mrs. Shimon Deutsch** in honor of their great grandson's Bris.



Yahrzeits This Week:

Mitch Mayer	25 Cheshvan - Friday night/ Shabbat	for mother	Freda bas Yaakov
-------------	-------------------------------------	------------	------------------

SHUL DIRECTORY

<p>Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com</p> <p>Treasurer: Michael Frank . . . shul.chabad@gmail.com</p> <p>Kiddush: Reuven Frank rfrank82@gmail.com</p> <p>Website: Shoshana Zakar sue.zakar@gmail.com</p>	<p>Gabbaim:</p> <p>Yehudah Buchwalter . . . judahbuchwalter@verizon.net</p> <p>Allan Genut agenut@gmail.com</p> <p>Ephraim Siff</p> <p>Bulletin: Howard Kaplon hkaplon@towson.edu</p>
---	---

DAVENING AND SHIURIM SCHEDULE

<p>Friday, 11/18 — 24 Cheshvan Shacharit — 7:00 a.m. Shabbat Candles — 4:31 p.m. Minchah / Ma'ariv — 4:35 p.m.</p> <p>Shabbat, 11/19 — 25 Cheshvan Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:21 a.m. Minchah — 4:20 p.m. Shiur: <i>Overcoming Folly</i> — after Minchah Ma'ariv — 5:32 p.m.</p> <p>Sunday, 11/20 — 26 Cheshvan Shacharit — 8:00 a.m. Minchah / Ma'ariv — 4:30 p.m.</p> <p>Monday, 11/21 — 27 Cheshvan Shacharit — 6:50 a.m. Minchah / Ma'ariv — 4:30 p.m.</p>	<p>Tuesday, 11/22 — 28 Cheshvan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 4:30 p.m.</p> <p>Wednesday, 11/23 — 29 Cheshvan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 4:30 p.m.</p> <p>Thursday — Rosh Chodesh Kislev, 11/24 — 30 Cheshvan Shacharit — 8:00 a.m. Minchah / Ma'ariv — 4:30 p.m.</p> <p>Friday — Rosh Chodesh Kislev, 11/25 — 1 Kislev Shacharit — 6:40 a.m. Shabbat Candles — 4:27 p.m. Minchah / Ma'ariv — 4:30 p.m.</p>
---	---