



H.E.A.R.T. HAPPENINGS

November 2025 - Cheshvan 5786



Ladies, please join us for a virtual musical
"HALLEL TOGETHER"

Rosh Chodesh Kislev Friday Nov 21 at 10:00 am

Dial 701-802-5324 Access Code 6155541#



HAPPY BIRTHDAY!

Wishing you health, happiness, and nachas
Ad Meah V'esrim Shana!

Mrs. Apter

Rebbetzin Bluming

Mrs. Buchinger

Mr. Lapidot

Mr. Schlesinger

Mrs. Weingarten

Ladies, please join our Upcoming Thursday Activities!

November 6 - Music with Batya Harris

November 13 - Sing & Laugh with Simi Bernath

November 20 - Exercise with Shlomit

November 27 - Zumba with Ariella

December 4 - Art with Devorah Klein



Rochel Imeinu

Based on a Naaleh.com shiur by Mrs. Shoshie Nissenbaum

The yartzeit of Rachel Imeinu falls out in the month of Cheshvan. Rachel wasn't buried in Chevron with the rest of the Avot and Imahot. She was laid to rest on the road to Bet Lechem. The Midrash tells us this was pre-planned. When Klal Yisrael were led into exile they stopped at her grave and prayed. Rachel then rose before Hashem and pleaded for her children. Hashem answered her prayers over the prayers of the other avot and imahot. She told Hashem she would not be comforted until she received His promise that every soul in Klal Yisrael would have its nechama (consolation) and tikun (rectification). Rachel told Hashem, Your wrath was aroused because Am Yisrael brought your "competitor," the idols, into the Beit Hamikdash. I found myself in the exact situation, but I conquered my jealousy and willingly brought my sister, my competitor, into my marriage. In that merit redeem my children. Hashem promised her that He would and Rachel was comforted. The Biala Rebbe asks, how was Rachel comforted? Close to 2,000 years have already passed and we are still in exile. The Rebbe explains that Hashem promised Rachel two things: her children would return from the land of their enemies, and they would return to their boundaries. There will come a time when the Jews will flee to Eretz Yisrael, leaving behind their former host countries plagued by Anti-Semitism and no longer hospitable. That's returning from the land of our enemies. But Hashem also promises there will come a time when we will prosper

both spiritually and physically in exile, yet we will choose to return to Eretz Yisrael of our own volition. That's returning to our boundaries. Although the redemption hasn't happened yet, Klal Yisrael will have the power to return wherever they are. Hashem has infused the ability to do teshuva into the DNA of every Jew. This is what Rachel asked for. She refused to be comforted until every Jewish soul would be given the potential to come back to Hashem no matter how far he had fallen. Rav Ginsburg teaches that the root letters of Rachel's name are ches and lamed, which can be read as l'chalos (to yearn). The Jewish soul constantly longs to come back to Hashem. Ches lamed also hints to the mitzvah of challah. Rav Nasan of Nemirov explains that challah is the only mitzvah of the 7 mitzvos connected to the kohen that is practiced outside the land of Israel. The mitzvah of challah gives a Jew the strength l'chalos pnei Hashem. Jewish women don't just bake bread, they bake challah. They uplift the physical to something spiritual. This symbolizes the power of Rachel and the latent energy contained within the month of Cheshvan. No matter where we are, we can tap into the hidden force of our foremother by drawing closer to Hashem and building a connection with Him. Rachel takes the *mar*, the bitterness of Cheshvan and turns it into *ram*, something beautiful, eternal and uplifting. May we merit to see Hashem's full promise to Rachel come to fruition.



by Rabbi Ari Goldwag

Cheshvan is when darkness reigns, yet growth begins deep beneath the surface.

The current Hebrew month, Cheshvan, is classically referred to as Marcheshvan. The first two words spell the word mar. In Hebrew, this word means “bitter,” which some homiletically connect to the fact that there are no special occasions that occur in this month. Even Av, the month when we mourn the destruction of the two Holy Temples, is not referred to as “bitter,” because the sad days of the year offer us an opportunity for introspection, to contemplate where we have gone wrong. Thus, both the festive days and the negative days can be used to connect to spirituality. A month that is bereft of any significant days, even sad days, is more bitter than anything, because there are no moments that arise to give us pause.

It is significant to note that the original name of this month was not Marcheshvan. This Babylonian name was adopted when the Jews went through the 70-year exile between the first and second temples. The original Hebrew name for the month was Bul, which denotes the idea of “drying up,” as the leaves begin to decay with the approach of Autumn.

Clearly, the month of Marcheshvan, or Bul, as its name suggests, is a month of darkness and decay. Indeed, the biblical Book of Kings cites Bul as the month when King Solomon completed the construction of the first Temple – though the dedication did not take place until a year later, in the Hebrew month of Tishrei. What is the deeper significance of this, and what can we learn from it?

Two Key Events

If we search further, we find two other events that occurred in the month of Cheshvan. The first was the

flood in the times of Noah. The flood began on the 17th of Cheshvan, and the waters receded by the following year on the 27th of Cheshvan, allowing Noah and the other inhabitants of the ark to disembark. Interestingly, one explanation of the name Bul is that it stems from this month as the beginning of the rainy season in Israel; it is thus connected to the word mabul, flood – an overabundance of rain.

It is significant to note that the flood was originally intended to begin on the 11th of Cheshvan. However, Methuselah passed away, and thus the flood was delayed in deference to the seven-day period of mourning that followed his death.

The second important event that occurred in Cheshvan seems unrelated at first glance. This was the death of Jacob's wife Rachel, as well as the birth of Benjamin, which occurred on the 11th of Cheshvan. It was precisely the same day as Methuselah's death, the very day that flood had originally been slated to begin. As there are no coincidences in the Torah, we must ask: What is the connection between these two events, and what do they reveal about the essence of the month of Cheshvan?

In thinking about what the matriarch Rachel and her son Benjamin stand for, respectively, we can see that Rachel represents the Jewish people in exile, and Benjamin represents the completed state of the Jewish people in the Land of Israel. Rachel spent her entire life outside of Israel, and passed away just as Jacob and his family entered the holy land. As our Sages tell us, her spirit accompanied the Jewish people as they went into Babylonian exile, and it is she who cries for her children in exile until the final redemption comes.

In contrast, Benjamin is the last son of Jacob, the twelfth of the tribes, whose birth marks the completion of the people of Israel. He is also the only son of Jacob that is born in Israel, and thus represents the Jewish people's perfected state in the land of Israel. This is further underscored, as the Ramchal explains, by the fact that Saul, the first king of the Jewish people, came from the tribe of Benjamin. Furthermore, the miracle of Purim, which immediately preceded the return of the Jews to Israel and the building of the

Second Temple, was brought about through the vehicle of Mordechai and Esther, who came from the tribe of Benjamin.

Deep Hibernation

Exploring further, we see that the very death of Rachel resulted in the birth of Benjamin. This would correspond to the idea that the exile itself is that which births the redemption. The descent into darkness creates the potential for the future light.

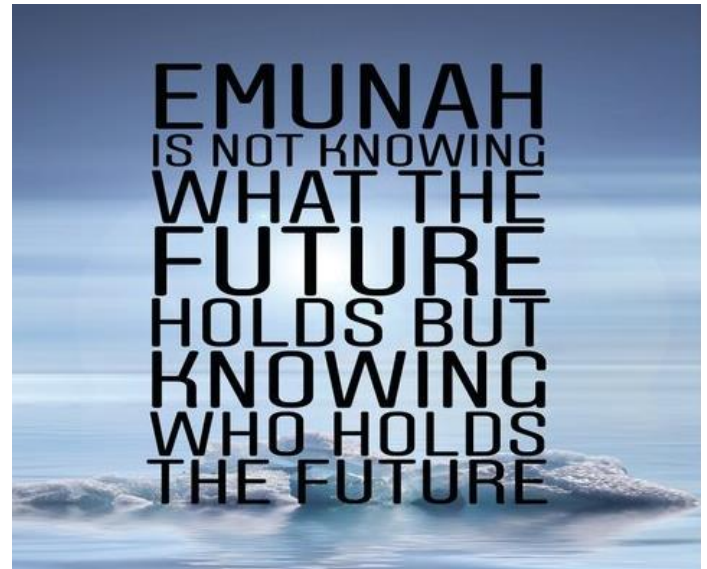
This theme can be seen in the flood, as well. Although the world in its previous state came to an end, at the same time, there was a new beginning which was being sown in the person of Noah. The very passing of Methusaleh opened the curtain for Noah to assume leadership of the next generation. The death of the previous order gave rise to a new potential for growth.

Now we can explain the essence of the month of Cheshvan, as brought to light by the events that occurred in this month. Cheshvan is a time that is “bitter,” for there seems to be no opportunities for growth and spiritual connection. It is a time of deterioration, as the leaves wither and the world enters a state of deep hibernation. And yet, it is also a time when the rains begin, when the potential for future growth is being sown. It is a time when spiritual darkness reigns, yet when spiritual growth begins deep beneath the surface. It is the moment when Rachel passes on, when all seems bleak, when the darkness of exile closes in; and it is the moment of the birth of Benjamin, the seed of the Jewish people's perfected state, which is sown in that very darkness.

Cheshvan begins the extended time span between the last festival, Sukkot, and the next, Passover. In the meantime, the spiritual seeds planted during the Jewish month of Tishrei begin to take root – to be watered and to grow, finally appearing and bearing fruit in Nissan of next year.

The message of Cheshvan is that despite the darkness, and even because of the darkness, there is future growth that awaits us. We have the opportunity to nurture that right at this moment. It is now that we

gather the seeds from the holidays of the month of Tishrei, plant them, and carefully water them through the winter months. With God's help, we will soon marvel at the beautiful spring bounty that we merit to cultivate.





Parshas Chayei Sara

For No Reason at All

“And Yitzchak went out to converse in the fields toward evening, and he lifted his eyes and saw, and behold – camels were approaching.”

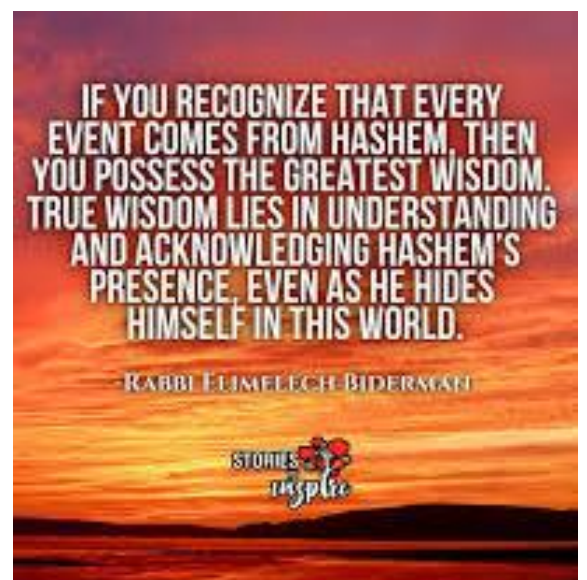
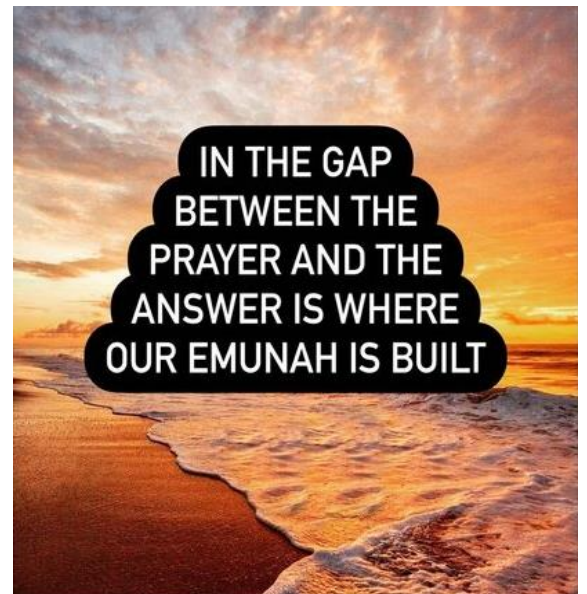
Rav Levi Yitzchak of Berditchov zy”a teaches that while both Ma’ariv and Shacharis are founded, respectively, upon asking Hashem to guard our soul when we sleep (“*V’emunah kol zos*”) and thanking Him for returning it to us faithfully (“*Emes v’yatziv*”), the afternoon prayer of Mincha seems not to be compelled by any specific request or expression of gratitude. Indeed, this prayer demonstrates that a Jew doesn’t need a specific agenda in order to contact His Creator. Even in the middle of our busy day, we have the glorious opportunity to turn our eyes heavenward and express our gratitude to the Master of the world for no reason at all - a gift, a tribute to our Beloved. Mincha, which means “tribute”, represents the ability for us to gift Hashem with a pure expression of love and gratitude, thanking Him for the natural, ordinary, and even seemingly negative circumstances of life. Rebbe Nachman of Breslov once said, “If a Jew thanks Hashem for everything, even the negative circumstances of life, Hashem says, “He thinks this is good? I will show him what true goodness looks like!” When we express our gratitude to Hashem for all of life, we will see incredible blessing and salvation flow into our lives.

This is the deeper meaning of our verse: “*Vayeitzei Yitzchak lasucah basadeh lifnos erev*” When a Jew davens Mincha, contacting his Creator with a

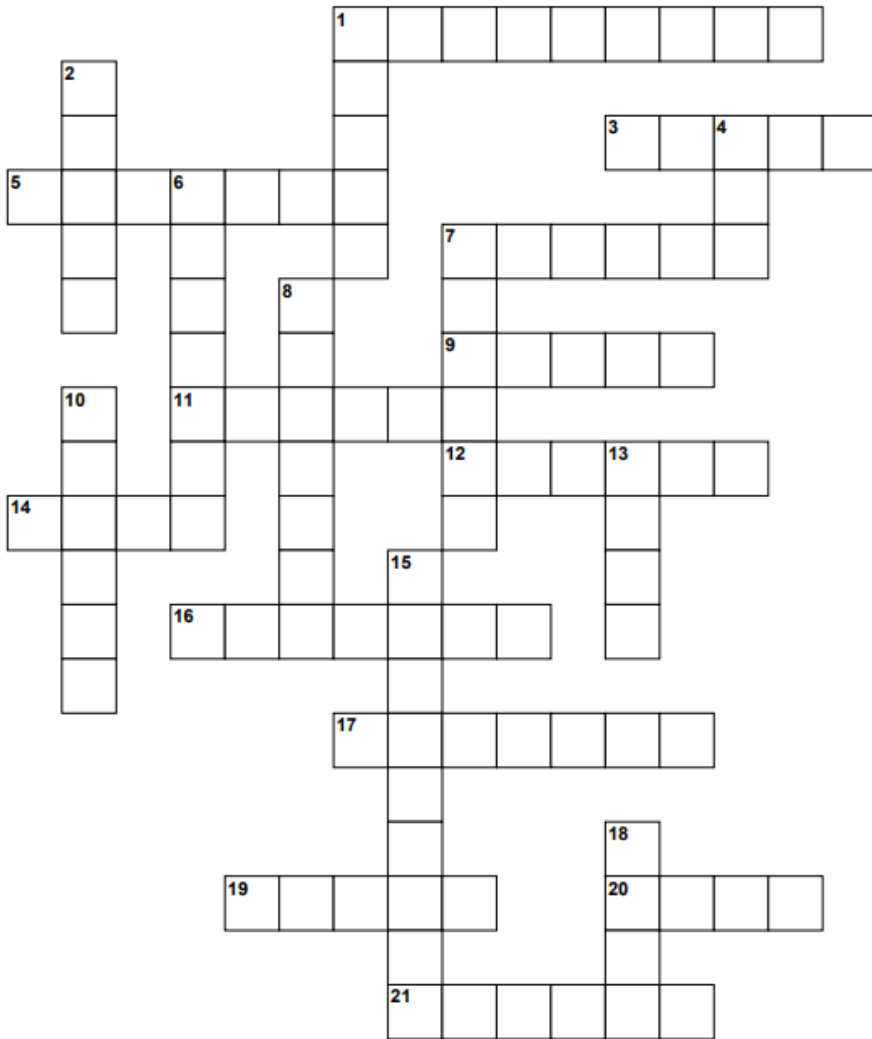
CONTACTING OUR CREATOR
SIMPLY TO EXPRESS OUR
GRATITUDE OPENS THE
CHANNEL FOR BLESSING AND
GOODNESS TO FLOOD OUR
LIVES.

Rav Levi Yitzchak of Berditchov

tribute of thanks for all of life’s circumstances, “*vayisa einav vaya’ar, v’hinei gemalim ba’im*” Hashem responds by showering him with goodness, salvation, and blessing (“*gemul*” – reward).



AUTUMN



By Jimmy and Evelyn Johnson - www.qets.com

I HOPE THIS WINTER BRINGS YOU

- Patience to grow at your own pace
- Forgiveness for your past mistakes
- Confidence to conquer uncertainty
- Gratitude for people in your life
- Clarity of what you need and don't
- Courage to step up and evolve

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AUTUMN

ACROSS

- 1 Ninth month of the year
- 3 Having a great amount of wind
- 5 Large fire built outside
- 7 Container made of straw or wood strips
- 9 Nut of an oak tree
- 11 Season of the year between summer and winter
- 12 Cool
- 14 Yard tool with long handle that is used to gather leaves
- 16 Gathering of ripe crops
- 17 Anything used to provide color
- 19 Red, blue, yellow etc.
- 20 Drops of water that fall from the sky
- 21 Warmest season of the year

DOWN

- 1 Freezing rain
- 2 White or gray mass of fine drops of water
- 4 Kernel or meat contained in a hard shell
- 6 Leaves on a tree or other plant
- 7 Woody part of a tree that grows out from the trunk
- 8 Tenth month of the year
- 10 One of the four parts of the year
- 13 Flat part of a tree that grows from a branch
- 15 Having leaves that drop off each year
- 18 Woody plant that has a long main trunk and many branches

