

THE CHABAD WEEKLY

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And he called in the name of G-d (12:8) Said Reish Lakish: Read not "and he called (vayikra)" but "and he made others call (vayakrei)." This is to teach us that Abraham caused G-d's name to be spoken in the mouths of all passerby. How so? After they ate and drank [in his home], they made to bless him. Said he to them: "Have you eaten of mine? Your food has been provided by the G-d of the world! Thank, praise and bless He who spoke the world into being!" (Talmud, Sotah 10a)

When Abraham's guests wished to bless him for his generosity, he would say to them: "Has the food you have eaten been provided by myself? You should thank, praise and bless He who spoke the world into being!" If they refused Abraham would demand payment for the food they had eaten. "How much do I owe you?" they would ask. "A jug of wine is one furlin," Abraham would say; "a pound of meat, one furlin; a loaf of bread, one furlin." When the guest would protest these exorbitant prices, Abraham would counter: "Who supplies you with wine in the middle of the desert? Who supplies you with meat in the desert? Who supplies you with bread in the desert?" When the guest would realize the predicament he was in he would relent and proclaim: "Blessed be the G-d of the world, from whose providence we have eaten." (Midrash Rabbah; Tosofot Shantz on Sotah 10)

What value, we might ask, was there in such an unwilling proclamation, extracted under duress? Was this not a mere mouthing of words, devoid of any conviction as to the truth of the One G-d or any desire to thank Him for His providence? But Abraham had a vision of humanity which convinced him that every positive deed, word or thought does have value, no matter how "superficial" or "hypocritical" it might seem to a less discerning eye. When Abraham looked at his guests, he did not see pagans and idolaters; he saw creatures of G-d, men and women who had been created in the Divine image and possessed a potential, inherent to the very essence of their being, to recognize their Creator and serve His will.

Most often, a kind word and a helping hand will bring to light this inner potential. At times, however, a soul might be so encrusted by negative influences and a corrupted character that a certain degree of "pressure" must be applied to quell its resistance to a G-dly deed. (Of course, any use of such "pressure" must conform to the dictates of G-d's Torah, whose "ways are ways of pleasantness, and all its pathways are peace"--as in the case of Abraham's legitimate demand for payment.)

Abraham understood that no human acknowledgment of G-d can ever be "hypocritical." On the contrary: a denial of G-d is the ultimate hypocrisy, for it is at variance with the person's quintessential being. When a creature of G-d proclaims "Blessed be the G-d of the world from whose providence we have eaten," nothing can be more consistent with his or her innermost self. (From the teachings of the Lubavitcher Rebbe)- chabadonline.com

And G-d spoke to Abram (12:1) There was once a person who was traveling from place to place and he saw a palace in flames. Said he: "Can it be that there is no master to this palace?" So the owner of the palace looked out to him and said to him: "I am the master of the Palace." By the same token, because Abraham would go around saying, "Can it be that the world has no master?" G-d looked out and said: "I am the owner, the master of the world." (Midrash Rabbah)

And G-d spoke to Abram: "Go you from your land..." (12:1) From the time that G-d said to our father Abraham, "Go from your land," and "Abraham went on, journeying southward," began the process of birurim--the process of extracting the "sparks of holiness" that are scattered throughout the universe and buried within the material existence.

By the decree of Divine providence, man wanders about in his travels to those places where the sparks that are to be extracted by him await their redemption. The Cause of All Causes brings about the many circumstances and pretexts that bring a person to those places where his personal mission in life is to be acted out. (Rabbi Sholom DovBer of Lubavitch)

Go you from your land, from your birthplace and from your father's house, to the land which I will show you (12:1) "From your land"--from your will (eret, the Hebrew word for land, is etymologically related to the word ratzon--"will"). "From your birthplace"--from your emotional and behavioral self (which is the product of a person's environment). "From your father's house"--from your intellect (In the terminology of Kabbalah, the intellect is referred to as the "father" within man, since it is the progenitor of and authority over his feelings and behavior patterns). (The Chassidic Masters) - chabadonline.com

Hashem preserves the possessions of the wicked so that the righteous can inherit them.

A rich merchant had to travel to a distant country on business. His only son remained in Yerushalayim where he studied Torah day and night. In the foreign land, the merchant was taken ill and felt that his end was drawing near. Lying on his deathbed, he was troubled by the thought that his possessions might fall in the hands of the slave who was with him and never reach his son in Eretz Yisrael.

Finally, he called his slave and commanded him, "Call the scribe so that I may dictate my last will and sign it." He dictated, "I hereby declare my slave heir to all that I possess. My son shall inherit only one object of mine, which shall be the object of his choice."

Gleaming with joy, the slave took the testament and, after his master's death, hurried back with the entire fortune to Yerushalayim. There he informed the son of his father's demise and showed him the will. Heart-broken about having lost his father and having been disowned, the son went to his rebbe to tell him his tale of woe.

The rebbe listened and smiled.

"Your father was a wise man," he said. "He made sure that his possessions would not be stolen or lost by the slave. He gave them to the slave, knowing that if they would belong to the slave, he would guard them carefully. Tomorrow when the slave will produce your father's will before the Bais Din and claim for himself all possessions but one, put your hand on his shoulder and say, "I choose this slave from among all my father's possessions! Once you acquire the slave all that belongs to him becomes yours!"

The young man followed his rebbe's advice and the court of law pronounced him legal heir of all his father's property.

Thus Hashem made the four kings go to war against the five, in order that as a result, all their possessions should be at Avram's disposal.

(From: The Midrash Says)

THE BAAL SHEM TOV USED TO INSTRUCT HIS DISCIPLES IN A REGULAR GEMARA STUDY-SESSION. HIS STYLE OF STUDY WAS WITH GREAT ACUITY AND BRILLIANCE, AND INCLUDED A STUDY OF RAMBAM, ALFASI, ROSH AND OTHER COMMENTARIES OF THE RISHONIM (EARLY COMMENTATORS) GERMANE TO THE GEMARA - TEXT UNDER EXAMINATION. THE BAAL SHEM TOV WOULD TRANSLATE THE WORDS (OF THE TEXT) INTO YIDDISH. WHEN STUDYING IN EIRCHIN 15B THE PASSAGE "THE THIRD TONGUE (1) KILLS THREE PERSONS," THE BAAL SHEM TOV TRANSLATED AND EXPLAINED: "LASHON HARA (THE EVIL TONGUE; SLANDER) KILLS ALL THREE, THE INVENTOR OF THE SLANDER, THE ONE WHO RELATES IT AND THE LISTENER. THIS IS ALL IN SPIRITUAL TERMS, WHICH IS MORE SEVERE THAN PHYSICAL MURDER."
 FOOTNOTE: 1. THE "THIRD TONGUE" REFERS TO THE PERSON RELATING A PREVIOUSLY-HEARD SLANDER. HE ACTS AS A "THIRD PARTY" OR INTERMEDIARY BETWEEN THE ORIGINATOR OF THE SLANDER AND THE LISTENER. SEE ALSO LIKUTEI SICHOT, VOL. 5, P. 44 NOTE 47. (FROM REBBE'S HAYOM YOM, CHESHVAN 13)

Your mind itself is no more than a creation, a whim of a Creator who fashioned it from nothing. To approach the One Who Created Intellect, you need a sense that is beyond intellect and beyond self. We call this sense faith. But this type of faith does not ignore intellect. It just takes you far beyond.

-Bringing Heaven Down to Earth

PARTICIPATE IN WEEKLY CLASSES

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| <u>Sunday</u> | 8:00 AM | Gemara-Tractate Berachos (men) |
| <u>Monday</u> | 8:00 PM | Chumash (men and women) |
| <u>Tuesday</u> | 8:00 PM | Gemara-Tractate Sukka (men) |
| <u>Wednesday</u> | 8:30 PM | Halacha and Tanya (women) |
| <u>Thursday</u> | 10:00 AM | Chassidus (women) |
| | 8:00 PM | Class for Beverly Hills Highschool Students |
| <u>Daily</u> | 6:45 to 7:15 AM | Chasidus |
| | Between Mincha and Maariv | Halacha |

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| SHABBAT PARSHAT LECH LECHA | |
| <i>November 10, 2000</i> | |
| Candlelighting: | 4:34 PM |
| Friday Mincha: | 4:50 PM |

LATEST TIME FOR SHEMA: 8:55 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Chumash 4:00 PM
- Mincha 4:30 PM followed by Seuda Shlishit
- Shabbat ends 5:34 PM

Yartzeits: Sheva Karp - Cheshvan 14, Charlotte Bronson - Cheshvan 14, Abraham Spira - Cheshvan 15, Chanina Lubliner - Cheshvan 16.

Happy Birthday to Joel Mandel, Karen Einstein, Shmuel Mayberg, Yisrael Noach Kornfeld.

DAILY MINYONIM

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
 Sunday: 9:00 AM

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The shul welcomes Rabbi Manes Friedman this Shabbos. Rabbi Friedman will speak before Mussaf.
Following Davening there will be a catered luncheon sponsored by the Suissa Family in honor of their new baby girl.
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GOOD SHABBOS!

