

THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210
 Rabbi Yosef Shusterman 310-271-9063

And G-d spoke to Moses... "Please, speak into the ears of the people, that every man ask of his neighbor, and every woman of her neighbor, articles of silver, and articles of gold..." (11:2)

To what is this comparable? To a man who is locked up in prison and is told: "Tomorrow you shall be freed from prison and given a lot of money." Says he: "I beg you, free me today, and I ask for nothing more..."

[But G-d had said to Abraham at the "Covenant Between the Pieces": "Know thee that your children shall be strangers in a foreign land, [where] they will be enslaved and afflicted ... and afterwards they will go out with great wealth" (Genesis 15:23).]

So G-d had to plead with them: "Please! Ask the Egyptians for gold and silver, so that the Righteous One should not say: 'They will be enslaved and afflicted' He fulfilled, but He did not fulfill 'and afterwards they will go out with great wealth.'" (Talmud, Berachot 9b)

Why was it so important that the Children of Israel should carry out the wealth of Egypt, to the extent that this was foretold hundreds of years earlier to Abraham as an indispensable component of their redemption?

Every creation contains a "spark of holiness" which embodies its divine purpose. When a person utilizes an object, force and phenomenon to serve the Creator, thereby realizing its function within G-d's overall purpose for creation, he "redeems" and "elevates" the divine spark at its core.

Every soul has its own "sparks" scattered about in the world, which actually form an integral part of itself: no soul is complete until it has redeemed those sparks which belong to its mission in life. Therein lies the purpose of galut in all its forms: the exile of the soul from its sublime origins to the physical world, and the various exiles that nations and individuals experience in the course of their history, impelled from place to place and from occupation to occupation by seemingly random forces. All is by Divine Providence, which guides every man to those possessions and opportunities whose "spark" is intimately connected with his.

As the father and prototype of all exiles, the Egyptian galut was a highly concentrated period of history, in which the foundations were laid for all that was to unfold in subsequent centuries. The material world contains 288 general "sparks" (each of which includes innumerable offshoots and particles); of these, 202 were taken out of Egypt, redeemed and elevated when the Jewish people carried off its gold and silver and used it to construct a Sanctuary for G-d in the desert (see Exodus 25). (The Chassidic Masters)

"G-d said to Moses: Come to Pharaoh. . ." —Bo 10:1 This verse raises a question: Why did the Torah use the expression bo (come), rather than the seemingly more appropriate lech (go)? This parshah relates the events of the redemption from Egypt, and the word Bo is the very name of the parshah. This comes to teach us that the service of G-d on the level of bo will hasten the redemption from the present galut.

There is a fundamental difference between bo (come) and lech (go). To go to something may imply no more than a superficial involvement. For example, you may "go" to study Torah and do your learning, but it will not affect you to the fullest extent. You and the subject-matter may remain two separate entities. To come to something, however, implies that the subject-matter will "enter" your mind and heart, affect and influence you to the point of absorbing unification. Everything in the service of G-d must be done in a way of penetrating to one's very core. The approach of bo (come) hastens the coming of Moshiach and the redemption from the galut, speedily in our very own days. www.moshiach.com

We will go with our young and with our old, with our sons and with our daughters (10:9) Pharaoh was willing to let the menfolk go, as long as the children remain behind; for as long as the younger generation remains "in Egypt," there would be no future for the people of Israel.

The "Pharaoh's" of our day have the same attitude. If the older folk wish to cling to Jewish tradition, that is perfectly acceptable; but the youth should be raised in "the spirit of the times" ... (Maayanah Shel Torah)

And [Pharaoh] said to them: "...See, there is evil before you" (10:10) Pharaoh said to them; "By my astrological art I see the star 'evil' rising towards you in the wilderness; it is a sign of blood and slaughter." Consequently, when Israel sinned by worshipping the Golden Calf and G-d said to slay them, Moses said in his prayer (Exodus 32:12), "Why should the Egyptians speak and say: He brought them forth in evil." The Egyptians will say: Indeed, we have already said, "See, there is evil before you." Hence, "G-d bethought Himself concerning the evil" (ibid., v. 14).

G-d then changed the blood of which this star was an emblem to the blood of the circumcision. Thus, when Joshua circumcised the people of Israel in the desert (before they entered the Holy Land), he said (Joshua 5:9): "This day have I removed from you the reproach of the Egyptians" -- that which the Egyptian said to you, "We see blood impending over you in the wilderness." (Rashi)

A man saw not his fellow, neither rose any from his place for three days (10:23) There were seven days of darkness... during the first three, "a man saw not his fellow"; during the last three days, he who sat could not stand up, he who stood could not sit down, and he who was lying down could not raise himself upright. (Midrash Rabbah)

There is no greater darkness than one in which "a man saw not his fellow" -- in which a person becomes oblivious to the needs of his fellow man. When that happens, a person becomes stymied in his personal development as well -- "neither rose any from his place." (Chidushei HaRim) chabadonline.com

(AT THIS POINT IN THE HEBREW TEXT APPEARS AN EMENDATION OF A PASSAGE IN TORAH OR, RELEVANT ONLY IN HEBREW. TRANSLATOR).

WHEN MY GRANDMOTHER, REBBETZIN RIVKA, WAS EIGHTEEN (IN 5611, 1851) SHE FELL ILL AND THE PHYSICIAN ORDERED HER TO EAT IMMEDIATELY UPON AWAKENING. SHE, HOWEVER, DID NOT WISH TO EAT BEFORE *DAVENING*; SO SHE *DAVENED* VERY EARLY, THEN ATE BREAKFAST. WHEN HER FATHER-IN-LAW, THE TZEMACH TZEDEK, LEARNED OF THIS HE SAID TO HER: "A JEW MUST BE HEALTHY AND STRONG. THE TORAH SAYS ABOUT MITZVOT, 'LIVE IN THEM,' MEANING BRING VITALITY INTO THE MITZVOT. TO BE ABLE TO INFUSE MITZVOT WITH VITALITY, ONE MUST BE STRONG AND JOYFUL." THEN HE CONCLUDED: "YOU SHOULD NOT BE WITHOUT FOOD. BETTER TO EAT FOR THE SAKE OF *DAVENING* RATHER THAN TO *DAVEN* FOR THE SAKE OF EATING;" HE THEN BLESSED HER WITH LONG LIFE. {SHE WAS BORN IN 5593 (1833) AND PASSED AWAY ON SH'VAT 10, 5674 (1914)}. MY FATHER TOLD THIS TEACHING OF THE TZEMACH TZEDEK TO SOMEONE AT *YECHIDUS*, ADDING: "AND THIS MUST BE DONE WITH JOY." (FROM REBBE'S HAYOM YOM SHVAT 10).

The three loves--love of G-d, love of Torah and love of one's fellow--are one. One cannot differentiate between them, for they are of a single essence. And since they are of a single essence, each one embodies all three. If one of them is lacking, they are all lacking. And if one of them exists, the others will inevitably come to light. The Lubavitcher Rebbe

obm. It also marks the 51st year of the Rebbe's obm leadership.



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 |

SHABBAT PARSHAT BO
February 2, 2001

Candlelighting: 5:07 PM
Friday Mincha: 5:25 PM

LATEST TIME FOR SHEMA: 9:28 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush, Cholent, & Farbrengen.
- Chumash 4:30 PM
- Mincha 5:00 PM followed by Seuda Shlishit
- Shabbat ends 6:07 PM

Yarzheits: Riva Salzberg - Shevat 10, Dovid Greenwald (brother of Dr. Zev Rav-Noy) - Shevat 14.

Happy Birthday to Marty Biegel, Dovid Sochaczewski, Rabbi Eyal Rav-Noy.

DAILY MINYONIM

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
 Sunday: 9:00 AM
 Mincha/Maariv: 5:25 PM



Shabbos, Yud Shevat is the yartzheit of the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak

The Shul invites you to a Shabbaton in honor of Yud Shvat
 This Shabbos: Parshas Bo

Scholar in Residence:
Rabbi Manis Freedman

Generously sponsored by David & Isabelle Suissa

Love According to the Rebbe

In Rabbi Schneur Zalman's day, it was universally accepted that a Torah way of life was the actualization of the bond

What if someone said to you, "I love you, but I don't like your children"? You'd probably say: "You may think that you love me, but you don't really. You don't care for what I care most deeply about. Obviously don't know anything about me, and you don't know what love is, either!" The Torah commands us to "Love your fellow as yourself." The Torah also tells us to "Love the L-rd your G-d." This prompted the disciples of Rabbi Schneur Zalman of Liadi (1745-1812) to ask their master: Which is the greater virtue, love of G-d or love of one's fellow?

Rabbi Schneur Zalman replied: the two are one and the same. He then explained: G-d loves every one of His children. So ultimately, love of one's fellow is a greater show of love for G-d than simply loving G-d. Because true love means that you love what your loved one loves.

Rabbi Schneur Zalman was the founder of the Chabad branch of Chassidism, and his teachings on the love of G-d and man form an integral part of the philosophy and ethos of Chabad. Following Rabbi Schneur Zalman's passing in 1812, his son and successor, Rabbi DovBer, settled in the town of Lubavitch, which served as the movement's headquarters for the next 102 years. Was it by coincidence or design that Rabbi DovBer chose a place whose name means "Town of Love"? Lubavitchers (as Chabad Chassidim are also known) will simply answer that there's no such thing as "coincidence", for even the seemingly minor events of our lives are guided by divine providence and are replete with significance.

On the 10th of Shevat, 5711 (January 17, 1951)--exactly fifty years ago on the Jewish calendar--a group of Chabad-Lubavitch Chassidim gathered at 770 Eastern Parkway, Brooklyn, New York. The occasion was the first anniversary of the passing of the sixth Rebbe, Rabbi Yosef Yitzchak Schneersohn, and the official acceptance of the leadership of Chabad-Lubavitch by Rabbi Menachem Mendel Schneerson, who from that evening on would be known as the seventh Lubavitcher Rebbe or simply, "the Rebbe".

That evening, the Rebbe also spoke about love--about the interrelation between love of G-d and love of one's fellow. But the issue had gotten more complex since the first Chabad Rebbe had spoken of it seven generations earlier.

Much had transpired in the interim: the "enlightenment" movement, which alienated many young Jews from their heritage; World War I, which displaced much of European Jewry (in 1915, the town of Lubavitch was destroyed and the fifth Lubavitcher Rebbe fled to the interior of Russia); Communism's war on Judaism (in 1927, the sixth Lubavitcher Rebbe was arrested for his efforts to preserve Jewish faith and practice throughout the Soviet empire, and sentenced to death; international pressure achieved his release and emigration from Russia); and the holocaust, which terminated 1000 years of flourishing Jewish life in Europe.

The destruction of European Jewry was a fresh memory to those present that winter evening in 1951 when the Rebbe assumed the mantle of leadership. Now they were in America, physically safe, but the spiritual future seemed bleak. The "melting pot" ethos of the New World did not encourage the cultivation of a Jewish identity and the observance of a Jewish way of life.

between a Jew and his Father in Heaven. In 1951, the small minority of Torah-observant Jews in America were an object of contempt and derision by many of their own brethren. The most they could reasonably hope for was to persist in their own beliefs and try to pass them on to their children.

So it was not as simple as, "I love you, but I don't like your children." The feelings of the typical Torah-committed Jew in 1951 probably went something like this: "G-d, I love You and I love Your children--those who act towards You as children towards their father. I'm not that excited about those who disavow their bond with You." They might have even felt that their love of G-d was purer because it excluded those "rebellious" children.

That evening, after delivering the maamar (discourse of Chassidic teaching) which in the Chabad tradition marks a Rebbe's formal acceptance of his role, the Rebbe smiled and said: The Talmud says that "When you come to a city, do as its custom." Here in America it is customary to "make a statement"; I guess this means we should follow the local custom.

So the Rebbe issued a "statement": The three loves--love of G-d, love of Torah and love of one's fellow--are one. One cannot differentiate between them, for they are of a single essence... And since they are of a single essence, each one embodies all three.

The Rebbe went on to explain that the fact that "each one embodies all three" has a twofold implication. It means that unless all three loves are present, neither of them is complete. But it also means that where any one of the three exist, it will eventually bring about all three.

A person who loves G-d, and is open to this love, will eventually come to love what G-d loves-- all His children. And his love will drive him to wish to bring G-d's children close to Torah--because that's what G-d loves. One who loves the Torah, will eventually internalize the recognition that the Torah's purpose and raison d'etre is to lovingly bring together G-d and all His children. And one who truly loves a fellow Jew will inevitably come to love G-d, since love of one's fellow is, in essence, the love of G-d; and he will be driven to bring his fellow Jews close to Torah, which is the expression and actualization of their bond with G-d.

When there is love of G-d but not love of Torah and love of Israel, this means that the love of G-d is also lacking. On the other hand, when there is love of a fellow Jew, this will eventually bring also a love of Torah and a love of G-d...

So if you see a person who has a love of G-d but lacks a love of Torah and a love of his fellow, you must tell him that his love of G-d is incomplete. And if you see a person who has only a love for his fellow, you must strive to bring him to a love of Torah and a love of G-d--that his love toward his fellows should not only be expressed in providing bread for the hungry and water for the thirsty, but also to bring them close to Torah and to G-d.

When we will have the three loves together, we will achieve the Redemption. For just as this last Exile was caused by a lack of brotherly love, so shall the final and immediate Redemption be achieved by love for one's fellow.

In the five ensuing decades, the Rebbe's words became the mission statement of thousands of Chabad Houses and outreach centers throughout the world. It is no exaggeration to say that the

"statement" issued that evening by a 48-year-old holocaust survivor changed the face of world Jewry. By Yanki Tauber (www.chabadonline.com)