

THE CHABAD^{B'H} WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

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The Torah portion of Mikeitz begins with a description of Pharaoh's dream. In last week's portion we also read about dreams: those of Joseph, and of Pharaoh's butler and baker. It was these dreams that ultimately led to the Jewish people's exile in Egypt. Indeed, there is an intrinsic connection between dreaming and the concept of exile.

A dream is the product of the imagination. In a dream, logical contradictions make perfect sense. An elephant can pass easily through the eye of a needle.

In the same sense, the entire period of exile is only "imaginary." It may appear to a person that he really loves G-d, but what he really loves best is himself, i.e., his own physical comfort. He may be so deluded by his wants and desires that he actually transgresses the will of G-d.

Nonetheless, every Jew possesses a G-dly soul that is always whole and intact. The good deeds a Jew does are eternal. The Torah he studies and the mitzvot he performs last forever. By contrast, the negative things a Jew does are only temporary. If a Jew gives into temptation and sins, the evil doesn't last. In the end, every Jew will return to G-d.

There are some people who claim that religious observance must follow an orderly sequence, from the "lesser" mitzvot to the more "major" ones. They say that if a person hasn't reached a state of spiritual perfection, he cannot ascend to the next level. But this approach is entirely wrong. We aren't living in an "orderly" and logical world; rather, the Jewish people is in exile, the entire period of which is likened to a dream. In a dream, two opposites can co-exist peacefully. Thus because we are only "dreaming," we must grab every opportunity that comes our way to do a mitzva, no matter how "illogical" or far removed it seems from our present level of spirituality.

In previous generations, very few people studied Chasidut, the inner, esoteric aspects of Torah. A person had to prepare himself for many years before he could even begin to approach it. In our generation, however, "it is a mitzva to reveal this wisdom." Ever since Chasidut was revealed by the Baal Shem Tov and the Alter Rebbe, the obligation to learn Chasidut falls on each and every Jew, in the same way that every Jew is obligated to study every other part of the Torah.

It is precisely now, at the very end of the exile, that we can "jump" to spiritual levels that in former times would have been beyond our reach. In exile, we are only "dreaming," and anything is possible. Regardless of our individual achievements, it is precisely this approach to Torah and mitzvot that will bring an end to the exile and bring redemption to the world. (Adapted from Vol. 1 of Likutei Sichot, From: L'Chaim 5761, # 650) - lchaimweekly.org

"Suddenly, seven fat, handsome cows emerged from the Nile... Then, just as suddenly, seven other cows emerged after them, very badly formed and emaciated." (41:18-19) Pharaoh's dream, in which he dreamt of two opposites, is like the exile. In exile we are faced with opposites all the time. One minute we pursue eternal, spiritual goals and the next minute we want things that are mundane and transitory. When the Redemption comes we will no longer feel this dichotomy. We will see how the purpose of everything in the world is purely for holiness and G-dliness. Lubavitcher Rebbe (from L'Chaim #247)

"They cried before him 'Avrech.' (41:43) The Hebrew word "avrech" ("bend the knee") comes from the same root word as "bracha" ("blessing"), alluding to the drawing down of G-dly light from the supernal spheres into our physical world and frame of existence. Thus Joseph, the tzadik of the generation, was addressed as "Avrech," for his role was to draw G-d's beneficence down into our material world. (Ohr HaTorah) – ascent.org.il

✧ Bend Down ✧

All his Chasidim strove to be present when Rabbi David of Tolna kindled his Chanukah lights. It was a powerful event. The Rebbe would be intensely focused and in an exalted state, and his menorah in itself was something quite impressive. It was made of pure gold, and magnificently crafted with intricate designs. The chasidim who merited to be in the house would be inspired, and the nights of Chanukah would be filled with joyous festive songs and melodies.

One year, on the first night of Chanukah, just before the time to light the flame, the Rebbe was standing before the menorah, involved in his last-moment inner preparations. The crowd of chasidim pressed around him. Unexpectedly, the Rebbe turned to a certain chasid and said, "I know that your wife is quite short. When you need to speak to her, what do you do? Do you bend over towards her or does she raise herself up to your height?"

Immediately upon uttering this remarkable question, the Rebbe began his recital of the Chanukah blessings and lit his golden menorah.

The astonished man to whom the Rebbe had directed his question, as well as all the other Chasidim of Tolna, were totally bewildered by the Rebbe's mysterious words. No one could even begin to suggest what the tzadik could possibly have meant.

Standing among the Chasidim at the time was Rabbi Mordechai Dov of Hornsteipel, a grandson

of one of the Rebbe's sisters, who was already known as a tzadik. He had come to visit with his relatives for a while. Seeing how perplexed the Chasidim were by their Rebbe's words, he cleared his throat and addressed them.

"Shall I explain to you what my holy great-uncle said? It is taught in Kabbala that 'The Divine Presence never descends lower than ten' (tefachim from the ground). The one exception is the Chanukah light. According to its law, ideally it should be lit at a height of less than ten tefachim (about eighty centimeters/two feet, but higher than three tefachim) above the ground. Then the Divine Presence will descend to 'lower than ten.'

"The holy Ari of Safed stated that this secret of the descent of the Divine Presence is the mystical root of the Talmudic statement, 'If your wife is short, bend over and whisper to her.' It

is this secret that the Rebbe, my great-uncle, wished to hint at and invoke with his words to that tall chasid."

The next evening, when it was time to kindle the second light, the Rebbe of Tolna turned to a different chasid, and again said something baffling that no one could penetrate. Then, as he turned back to the menorah, he addressed his great-nephew, the young tzadik, and remarked, "This time you will not be able to decipher it for them."

And so it was. [Translated and freely adapted by Yrachmiel Tilles from Sipurei Chasidim-Festivals.] – ascent.org.il



Eight Days, Eight Lights

Our Sages explain that there is particular significance in the fact that the Chanukah menorah has eight lamps, and that we celebrate the Festival for eight days.

In the Holy Temple, the golden Menorah kindled each day in the Sanctuary had only seven lamps. The number seven represents the natural cycle of time: the seven days of the week, corresponding to the six days of Creation and the seventh, the Sabbath Day.

Throughout history, since G-d created the world, time has been measured according to this seven-day cycle.

The number eight, however, represents a level that is higher than nature, and above time. This is the level of the miraculous, which is not bound by the laws of nature. It is especially fitting that we celebrate the miracle of Chanukah with eight lamps, culminating on the eighth day... for the number eight is also associated with the revelation of Moshiach, may he come speedily, in our days! – lchaimweekly.org

The campaign of the Greeks was aimed to "make them forget Your Torah and violate the decrees of Your will I" (Sidur p. 59); as the Midrash (Bereishit Raba 16) puts it, (the Greeks demanded) "Write...that you have no share in the G-d of Israel." It was a war against G-d. "Let them study Torah," the Greeks implied. "Let them practice the justice-mitzvot and the 'testimonial' observances. But they must not mention that the Torah is G-d's Torah and the mitzvot are the decrees of His will I. Torah and mitzvot must be severed from G-dliness." (From Rebbe's Hayom yom TEVET 2).

The mandate of the whole of Creation is stated almost immediately. They translate it as "Let there be light". Instead, read, "It should become Light". All the world--even the darkness--should become a source of light and wisdom.

- From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman

PARTICIPATE IN DAILY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (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	Chassidus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 4: 40 PM

VISIT BEVERLYHILLSCHABAD.COM

Chabad of Beverly Hills has hundreds of hours of online audio Torah classes by Rabbi Y. Shusterman. Subjects include Gemara, Tanya, Chassidut, Jewish Law and Customs, Chumash, and Stories. The audio classes are accompanied by online text. There are online lessons on how to read Hebrew and how to read the Torah. You can view our Weekly and Halacha Newsletters from the past years. We also have an Ask the Rabbi Section and the Mezuzah and Tefillin Information Center.

SHABBOS PARSHAS MIKETZ

Shabbos Chanuka

December 6, 2002

Candlelighting:(Los Angeles) 4:26 PM

Friday Mincha: 4:40 PM

LATEST TIME FOR SHEMA: 9:11 AM

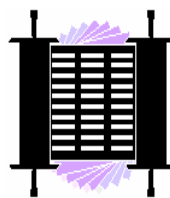
SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Chumash 3:50 PM**
- **Mincha 4:20 PM followed by Seuda Shlishit**
- **Shabbat ends 5:26 PM**

Seuda Shlishit is sponsored by Mr. and Mrs. Shaulian in memory of the yartzheit of Mr. Shmuel Shaoul's father.

Yartzeits: Leah Stienfeld – Teves 4, Avraham Shaulian – Teves – 6, Sam Schaechter – Teves 6.

Happy Birthday to Avi Schnall.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman. Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

GOOD SHABBOS