

# THE CHABAD WEEKLY

Vol 6, # 13

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

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## Destiny and Direction

The cycle of exile and redemption is not a coincidental circumstance, but a Divinely ordained process. G-d desired that the Jews reach higher peaks of divine service, and so He structured a setting, the challenges of exile, which would compel them to express their deepest spiritual potentials. And at the outset, He gave them the potential to overcome these challenges.

This is also alluded to in the Torah's mention of the names of the tribes at the beginning of the Torah reading. Our Sages explain that this is an expression of how deeply G-d cherishes our people. "Since they are like stars, He called each of them by name."

In Torah law, we find the principle: "An important entity can never be nullified." By repeating the names of the Jewish people, the Torah emphasizes how important they are to G-d and ensures that their existence will not be nullified by the challenges of exile.

The Torah mentions, not the name of our people as a whole, but rather, the names of each of the tribes. The tribes represent different approaches to divine service. This indicates that not only the essence of the Jewish people, but also the various different individual approaches of the Jews are endowed with the strength to endure the exile, and advance and grow through this experience.

## From Exile to Redemption

The cycle of exile and redemption is significant, not only for Jewish people, but for the world at large. The purpose of creation is to establish a dwelling for G-d.

This dwelling is fashioned by the Jewish people who involve themselves in different aspects of worldly experience and reveal the G-dliness enclined in these elements of existence.

During the exile, the Jews are scattered in different lands and brought into contact with diverse types of encounters.

As the challenge of exile lifts the Jews to a deeper level of connection to G-d, it also elevates the surroundings in which their service is carried out, making manifest the G-dliness which permeates our world as a whole.

The saga of exile and redemption is not merely a story of the past. On the contrary, at present the concept is most relevant, for this is the essence of the transition whose ripples are affecting all dimensions of existence at present.

To borrow an expression from the Previous Rebbe, "Everything is ready for the Redemption; even the buttons have been polished." All that is necessary is a change of focus, that we open our eyes, see Mashiach's influence, and create a setting for it to encompass mankind as a whole. (Adapted from Likkutei Sichos, Vol. III, 843ff, Vol. XVI, p. 36ff; Vol. XXVI, p. 301ff, Sichos Parshas Shmos, 5751)

**This Sunday is the 24th of Tevet, the yartzeit of the founder of Chabad Chasidism, Rabbi Shneur Zalman of Liadi.** The Alter Rebbe, as he was known, was an outspoken critic of Napoleon in his campaign against Russia. While acknowledging that a victory by the French conqueror would greatly ease the plight of the Jews in the material sense, the Alter Rebbe recognized in Napoleon an even graver threat to their spirituality.

"Do not be intimidated, and pay no attention to the temporary victories of the enemy," he encouraged his fellow Jews in a letter, "for the ultimate victory will be the Russian Czar's."

The Alter Rebbe did not want to leave his home in Liadi, primarily because his presence there was reassuring to the Jewish community. Eventually, however, he was forced to flee into the Russian interior, together with some 300 Chasidic families and their Russian military escorts. They escaped shortly before Napoleon's forces arrived; the French Emperor himself came looking for the Alter Rebbe. But the Alter Rebbe had ordered that his house and all his belongings be burned, rather than fall into the hands of Napoleon.

For 140 days the Alter Rebbe and his group wandered about until they reached the town of Piena, where the local residents welcomed the weary travelers and their 60 wagons with open arms. As many of Piena's menfolk had gone off to war, there was ample lodging for everyone, which the generous people of Piena provided free of charge.

But the journey proved too much for the Alter Rebbe, and he passed away shortly after Shabbat on the 24th of Tevet (December 1812). As his son and successor Rabbi Dov Ber wrote, "With a clear and tranquil mind, and cleaving wondrously to his Maker, he recited Havdala...and then after Shabbat he was united in a perfect bond with G-d." May we soon be reunited with all the great tzadikim of all generations, with the complete Redemption.

*Reb Zalman Senders was one of the prominent chasidim of the Alter Rebbe, Rabbi Shneur Zalman of Liadi. He was a very successful merchant who was openhanded in his philanthropy with both family and strangers. Then, suddenly his business dealings began to fail one after the other. Things finally came to such a terrible point that he became completely bankrupt. His debtors swarmed around him demanding repayment, and his problems overwhelmed him. To complicate things further, he had two daughters of marriageable age as well as several poor relatives who also needed suitable matches. What could he do? He decided to take his problems to his rebbe, and so he set out for Liadi.*

*He arrived late in the evening, and after reciting the prayers with a minyan, he sat down to wait his turn for a private reception with the Rebbe. When he was finally ushered into the Rebbe's study he poured out his heart, relating all that had befallen him, how all of his various business endeavors had failed and left him penniless.*

*"Rebbe," he said, "if it is will of Heaven that I be reduced to poverty, I am ready to accept the decree with love, but if I am unable to pay off my debts and marry off my daughter and the other young girls who are looking to me for their salvation, then I cannot accept it. For in that case it would be a desecration of the Divine Name (a Chillul Hashem). It is one thing if G-d has decided to punish me in this manner, but why should He do it in a way that brings shame to His honor? The one thing that I ask is that I be allowed to pay all of my creditors and find suitable matches for my daughters and young relatives. After that, I am willing to live in poverty forever, if that is the will of G-d."*

*Rabbi Shneur Zalman was listening intently to Reb Zalman Senders' recitation of his terrible problems. When it had finished he looked deep into the eyes of his brokenhearted chasid and said: "You certainly know how to talk about all the things that you need, but you have no interest whatsoever in what you might be needed for!"*

*Poor Reb Zalman Senders felt as if he had been pierced through the heart by his Rebbe's words. He gasped inaudibly and fell down in a faint. Chasidim, hearing the thud on the floor, rushed over to him to try to revive him. One offered water, another, vodka, but when Reb Zalman regained consciousness he had no need for anything. When he rose to his feet he was radiant with joy and infused with a new approach to life. He put all of his problems behind him and instead focused his energy into learning Torah, both the revealed and the mystical aspects. He attended every lecture that was given, prayed with great fervor. All of his actions were infused with the deep-felt happiness and contentment of a man who is at peace with his lot.*

*The following Shabbat, Rabbi Shneur Zalman delivered his lecture on Kabbalistic concepts. He also used the occasion to pray on behalf of his chasid, Zalman Senders who sat listening to the Rebbe's every word. It was as if the Rebbe's prayers entered Reb Zalman's heart even as they ascended to the higher realms, for in the course of his stay in Liadi, Reb Zalman attained the strength to overcome all of his difficulties.*

*It was one week later that the Rebbe blessed him and instructed Reb Zalman to return to his home. Upon his arrival he resumed his normal routine and sure enough, his business began to pick up. Within a relatively short length of time, he had rebuilt his life and was thriving even more so than before.*

*When word reached Rabbi Shneur Zalman about the good fortune his chasid was once again enjoying he quoted a passage from his masterwork, The Tanya, in reference to the subject of trials and tribulations: "When one is at any time bothered by mundane worries,...it is the appropriate time to transform the sadness by becoming a 'master of accounts' (spiritual 'accounts')...and to act on the counsel of the Sages' to constantly excite the Good Inclination against the Evil Inclination. In that way he will eliminate the melancholy engendered by the*

(Here appears an emendation to the text of Torah Or, relevant only in Hebrew. Translator).  
Groaning by itself won't do a bit of good. A groan is only a key to open the heart and eyes, so as not to sit there with folded arms, but to plan orderly work and activity, each person wherever he can be effective, to campaign for bolstering Torah, spreading Torah and the observance of Mitzvot. One person might do this through his writing, another with his oratory, another with his wealth. (From Rebbe's Hayom yom TEVET 23).

***To love is to sigh at another's sorrow, to rejoice at another's good fortune.***

***To love is the deepest of all pleasures.***

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: 55 PM**

**Wednesday January 1**

**Shacharit: 7:30 AM and 9:00 AM**

**SHUL SHABBATON**

*Chabad of Beverly Hills takes great pleasure in inviting you  
to a Shabbaton at the Luxe Summit Hotel Bel Air*

***Shabbos Parshas Bo***  
***7<sup>th</sup> -8<sup>th</sup> of Shevat 5763***  
***January 10<sup>th</sup> -11<sup>th</sup>, 2003***

***For information and reservations:***

***Estee Kesselman***  
***(310) 278-5613***

***Sara Mayberg***  
***(310) 795-0616***

***SHABBOS PARSHAS SHEMOS***

***Shabbos Mevorchim***

***December 22, 2002***

**Candlelighting:(Los Angeles) 4:34 PM**

**Fridav Mincha: 4:50 PM**

***LATEST TIME FOR SHEMA: 9:27 AM***

***SHABBAT MORNING***

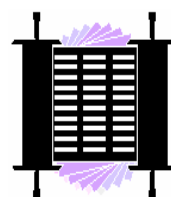
- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by  
Kiddush,Cholent &  
Farbrengen**
- **Chumash 4:00 PM**
- **Mincha 4:30 PM followed by  
Seuda Shlishit**
- **Shabbat ends 5:34 PM**

***Seuda Shlishit*** is being sponsored by Mr. & Mrs. Hazany in  
memory of the yartzeit of Rueben Khakshoor.

***Yartzeits:*** Rueben Khakshoor – Teves 27, Yehuda Noybart –  
Teves 29, Dovid Sabi – Teves 29

***Happy Birthday*** to Berel Meisel, Roey Urman and Miriam  
Staub.

***Happy Anniversary*** to Yossi and Ethel Perles.



**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***