

THE CHABAD WEEKLY

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

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This week's Torah portion, Vayeira, speaks about the greatness of our forefather Abraham, the very first Jew. Through Abraham's service, G-d's Name was made known throughout the world, and many people were brought to believe in Him.

The Torah states: "And Abraham planted an eishel [literally a grove] in Be'er Sheva, and called there in the name of G-d." The Torah specifically mentions Abraham's planting of the eishel, as this was considered a very great deed and a unique accomplishment.

The Midrash explains that an eishel is more than just a stand of trees under which wayfarers may find protection from the burning sun. An eishel is an inn, a place of lodging. Our Patriarch Abraham established his eishel in Be'er Sheva, in the heart of the desert, to cater to travelers in that inhospitable climate.

Did Abraham know these travelers personally? Of course not. He had no idea who might arrive. All he knew was that these strangers would no doubt be hungry, thirsty and tired from their trek across the desert. His motivation was to make their journey more pleasant and less taxing.

Abraham provided his guests with all kinds of amenities, not just bread and water to satisfy their hunger and quench their thirst. His visitors were offered meat, fine wines, fruit and a wide array of delicacies, as well as a place to sleep to rest from their travels.

His visitors' spiritual needs were also taken into consideration. Next to the inn that provided all their physical necessities, Abraham established a sanhedrin, a court of law, so that wise men could answer the travelers' questions and find solutions to their personal and business problems.

This same attribute of kindness and justice is the birthright of every Jew, an inheritance from our forefather Abraham. And the Torah portion of Vayeira teaches us how we are supposed to fulfill the mitzva of tzedaka (charity):

It isn't enough to provide a poor person with the basic requirements necessary to sustain life. We must offer him more than just the bare minimum, bringing him pleasure and enjoyment. And not only must his physical needs be met, but we must also try to help him resolve his spiritual struggles. This applies to every single Jew, even those we do not know personally, and constitutes the true meaning of the commandment of tzedaka. (Adapted from Likutei Sichot, Volume 3 From: L'Chaim 5759, #542) – lchaimweekly.org

"Abraham drew near." (18:3) Rashi notes that Abraham approached G-d "to speak [with Him] in a harsh manner," to plead that He change His mind and not destroy Sodom. Abraham, the epitome of loving-kindness, nonetheless saw fit to go against his natural inclination and "speak harshly" with G-d! We learn from this that when it comes to saving lives, either literally or in the spiritual sense, a Jew must pull out all the stops and do all in his power, even if it goes against his very nature. (Likrat Shabbat) – ascent.org.il

And when he saw them, he ran to meet them from the tent door, and bowed to the ground (Gen. 18:2) The great Sage Shammai said: "Greet every man with a pleasant countenance." Should a person give his friend every gift in the world, yet greet him with a scowl, it is considered as if he gave him nothing. But if he greets him with a smile, it is considered as if he gave the other person everything, even if he is empty-handed. (Avot D'Rabbi Natan) – L'chaim 5760, #591

This Shabbos, the 20th of Marcheshvan, is the birthday of the Rebbe Rashab, fifth in the Chabad dynasty. The following incident took place shortly after he became Rebbe in 1883: A Jew once came to the Rebbe and begged him for a blessing. Faced with a difficult problem, he was troubled and distraught. But the Rebbe refused to help. "There is nothing I can do," the Rebbe said. "I cannot help you."

The man left the Rebbe's chamber and burst into tears. At that moment the Rebbe's brother, Reb Zalman Aaron, happened to pass by, and asked him what was the matter. The Jew poured out his heart and told him what the Rebbe had said.

Reb Zalman Aaron immediately went and confronted his brother. "Is that how you treat someone who comes to you for help?" he asked him. "A Jew asks for a blessing, and you tell him you can do nothing? Why, even now that man is sitting outside your door, weeping in agony and distress."

At that the Rebbe Rashab put on his gartel and asked for the man to be led into his room a second time. The Rebbe gave him his blessing, and he was delivered from his terrible predicament.

It sometimes happens that a person may not yet be worthy of receiving G-d's blessings. When the Rebbe Rashab told the man that he couldn't help him, his words were so painful that his spirit was shattered. With a broken heart he called out to G-d, and was thus transformed into a suitable vessel. The Rebbe could then bless him, and his blessing was fulfilled.

Every Jew is good in his innermost core, wishing sincerely to fulfill G-d's command. However, if he stumbles and transgresses, he is no longer worthy. Pride and ego can then cover up his true self, causing him to overlook his shortcomings. When a Jew is in pain his pride disappears, and his inner, essential goodness is allowed to resurface. In this way he becomes an appropriate vessel to contain all of G-d's abundant blessings. (From: L'Chaim 5759, #542)

The Problem

One day, a rich and learned Jew came to one of the great European centers of Torah learning to search for a fitting match for his wise, pious and beautiful daughter. He invited all of the eligible young scholars in the town to the main synagogue that evening, and posed for them a difficult Talmudic problem. Whoever could solve the problem to his satisfaction, he announced, would win his daughter's hand in marriage, and his own pledge to provide financial support for the couple and their future children for twenty years while the worthy scholar pursued his studies.

The town's scholars struggled to understand the problem, and then labored through the night to solve it. Dozens of answers were submitted to the visitor, but he refuted them all. He remained in town for three days, without any further success. Disappointed, he ordered his bags packed toward his early departure the next day.

The next morning he climbed into his carriage, settled into his seat, and gave the signal to his driver to crack his whip. As the horses trotted off, a young student could be seen running toward the carriage, shouting for him to wait. The man ordered his driver to stop and the young man looked in the window.

"Just a minute! Wait!" cried the young man, panting to catch his breath. "You can't go yet! You must tell me the answer!"

"Pardon me?" asked the visitor.

"Ever since you posed the question," said the student, "I haven't been able to sleep. I've been grappling with it day and night, but try as I might, the solution eludes me. I must know the answer! You cannot go without telling me!"

"Ah!" cried the scholar, satisfied at last. "You are the one whom I want for a son-in-law!" (Told by Rabbi Tuvia Bolton, of Yeshiva Ohr Tmimim, Kfar Chabad, Israel. Rabbi Bolton's weekly Rurshah story and commentary can be found at www.ohrtmimim.org/torah) – chabad.org

Birth of R. Shalom Dovber in the year which the Tzemach Tzedek termed Kitra 1 ("crown") - 5621 (1860). He was named for the Mittler Rebbe and half the name of the Tzemach Tzedek's father. Every year my father delivered a maamar on his birthday, but he did so secretly except when it coincided with Shabbat. On his last birthday here on earth he said the maamar Natata Lirei'echa neiss... When he concluded he said to me, "on one's birthday he should say Chassidus. May G-d give you a gift that you may say Chassidus on your birthday, but it should be with kindness and mercy." It took seven years for this to happen. (From Rebbe's Hayom yom Cheshvan 20).

A good barometer to determine whether something will be of benefit materially, is whether it is the proper thing to do spiritually. A business venture that implies breaking your moral principles will also be detrimental materially. At times, we experience tremendous pressure when our ethics seem to stand in the way of success --but this is only an illusion. The spiritual and the material are in conflict only to our subjective eyes. In fact, they work in harmony as one.

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

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| <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 | Chasidus |
| | Between Mincha and Maariv | Halacha |

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday 9:00 AM

Mincha/Maariv: 5:05 PM

There will a Shul Group gathering this Saturday night, Cheshvan 20 (Oct. 26) at the home of Rabbi and Mrs. Shusterman at 8:00 PM. Refreshments will be served. All are invited to attend.

DON'T FORGET TO MOVE YOUR CLOCKS BACK ONE HOUR THIS MOTZEI SHABBOS.

G-d willing this Tuesday night Cheshvan 23 (Oct. 29) will take place a Siyum (completion) of Masechtas Sukka at 8:00 PM. All are encouraged and invited to attend. Refreshments will be served.

**SHABBOS PARSHAS VAYERA
October 25, 2002**

**Candlelighting:(Los Angeles) 5:50 PM
Friday Mincha: 6:05 PM**

LATEST TIME FOR SHEMA: 9:52 AM

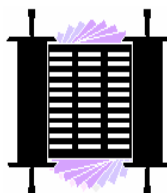
SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Chumash 4:55 PM**
- **Mincha 5:40 PM followed by Seuda Shlishit**
- **Shabbat ends 6:50 PM**

This Shabbos is the birthday of the Rebbe Rashab- R. Sholom Dovber, the fifth Lubavitcher Rebbe.

Happy Birthday to Rafael Sulami, Jamie Mahtaban, Neely Katzir, Tzipporah Rochel Levy & Suzanne Spira.

Yartzeits: Esther Cherry – Cheshvan 23, Oscar Tananbaum – Cheshvan 23.



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