

# THE CHABAD WEEKLY

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

beverlyhillshabad.com

Rabbi Yosef Shusterman 310-271-9063

As we read in Bereishit, the Torah begins with a description of creation. "In the beginning G-d created the heaven and the earth." The Sage Rabbi Isaac asks a logical question, quoted by the famous commentator Rashi in his discussion of the Torah's very first verse: If the Torah is a book of law, it should have begun with a commandment, the first of which pertains to the calculation of months. Why then, does it open with an account of creation?

Rabbi Isaac answers his own question, based on a verse in Psalms, "He declared to His people the strength of His works, in order that He might give them the heritage of the nations": 'For should the peoples of the world say to Israel, 'You are robbers, because you took by force the lands of the seven nations of Canaan,' Israel may reply to them, 'All the earth belongs to the Holy One, blessed be He. He created it and gave it to whom He pleased; when He so desired He gave it to them, and when He so desired He took it from them and gave it to us.'

This answer is surprising, as it seems to imply that the entire order of the Torah was changed solely to counter the Gentiles' argument that the Jewish people "stole" the Land of Israel. Is the Gentiles' claim really so valid that it would justify such a drastic step? Moreover, why wouldn't a refutation in the Oral Law (Mishna, Talmud, etc.) have been sufficient? Why was it necessary to change the order of the Written Law (the Five Books of Moses)?

We must therefore conclude that opening the Torah with "In the beginning" is intended not only as an answer to the Gentiles, but also contains an important teaching for the Jews themselves.

In general, the life of the Jew can be divided into two areas: the realm of Torah and mitzvot, and the secular realm. When the Torah demands that a Jew observe its commandments, the request is viewed as logical and acceptable. But when it demands that a Jew's personal life also be sanctified, that all of his actions be done for the sake of heaven, on the surface it seems like an invasion of privacy.

Indeed, this is the deeper meaning of the argument, "You are robbers, because you took by force the lands of the seven nations of Canaan." The "seven nations of Canaan" are symbolic of the secular domain, the physical, "earthly" aspects of a Jew's existence. By what right can a Jew be expected to "take them by force" and subjugate even these areas to the realm of holiness?

The answer is, "All the earth belongs to the Holy One." In truth, every area of life belongs to G-d. Yes, G-d created a certain distinction between the material and spiritual realms, but He also wants us to imbue our physical existence with holiness. "When He so desired He gave it to them [the secular realm], and when He so desired He took it from them and gave it to us [to the realm of holiness]." When a Jew sanctifies all areas of his life, he fulfills G-d's will and draws holiness down into the physical world. (Adapted from Vol. 20 of Likutei Sichot, From: L'Chaim 5762, #689) – lchaimweekly.org

**And G-d blessed them, saying, be fruitful and multiply, and fill the waters in the seas (Gen. 1:22)** On the fifth day of Creation the fish were blessed; on the sixth day man was blessed, and on the seventh day the Shabbat was blessed. The reason it is customary to eat fish on Shabbat is to obtain this three-fold, consecutive blessing, a "woven rope of three strands that is difficult to cut." (Bnei Yissaschar)

**And G-d said, let us make man in our image (Gen. 1:26)** One reason the Torah uses the plural "us" is that man is a "compound" creation, containing within him all of the higher and lower elements of the universe. The soul of man embraces all of the higher spheres, while his physical body is made of dust, representing all of the lower realms. (Likutei Levi Yitzchak) [ascentofsafed.org.il](http://ascentofsafed.org.il)

**"The world is to exist 6,000 years. 2,000 years of desolation; 2,000 years of Torah; and the last 2,000 years are called 'The Messianic Era'". (Sanhedrin 97a)**

The period of desolation concluded when Abraham recognized G-d, and started promoting monotheism in the world. The period of Torah ended around the time when the Mishnah was completed. The Halachic decisions of the Sages from this time on no longer enjoyed the degree of binding authority that is accorded to the decisions of the Rabbis of the Mishnah.

Now, it might seem somewhat odd to learn that we've been living in the "Messianic Era" for the last 1,760 years! Aren't we still in exile, with all its trials and tribulations?!

The Maharal explains that the term "Messianic Era" merely indicates that Moshiach's arrival is feasible if we merit it. Before the "Messianic Era" even if the Jewish people had merited Moshiach he could not have come. But now that the "Messianic Era" has commenced, it depends on us: If we merit, Moshiach will come at the beginning of the era. If we don't merit, the Geulah will be delayed. Either way, the redemption must arrive during this period. (Even if we are never worthy, the Geulah will come nevertheless).

**The Theme of Each Millennium:** According to the Ramban, these six thousand years mirror the six days of creation. He even parallels the events of each day and its corresponding millennia: On the First day of Creation, G-d created infinite light. Similarly, during the first thousand years of history, divinity abounded as people lived healthy long lives

On the Second day of Creation, the higher and lower waters were divided. In turn, the second thousand years after creation were an age of harsh judgment, including the great flood and the episode of the Tower of Babel.

On the third day, about which G-d said twice, "It was Good" - the perfection of the earth commenced - dry land appeared, and vegetation started to grow. Accordingly, during the third millennium, the purpose of creation began to take shape by means of the exodus from Egypt, and the giving of the Torah.

On the Fourth day, G-d created the Sun and the Moon, and during the fourth millennium, two temples illuminated the world.

On the Fifth day, the waters teemed with living creatures, and they flew over the land, alluding to the rule of the gentile nations during the fifth millennium.

On the Sixth day, G-d completed the world by creating man. So, too, in the sixth millennium, the perfect and complete man - Moshiach will be "created" and revealed. Preparing the world for the Redemption, is thus the task of the sixth millennium, in the course of which Moshiach will be revealed. (By Yanki Tauber) – [mashiach.org](http://mashiach.org)

The Shabbat after Simchat Torah is Shabbat Bereishit – "Shabbat of Beginning" -- the first Shabbat of the annual Torah reading cycle, on which the Torah section of Bereishit ("In the Beginning") is read. The weekly Torah reading is what defines the Jewish week, serving as the guide and point of reference for the week's events, deeds and decisions; Rabbi Schneur Zalman of Liadi called this "living with the times." Hence the theme and tone of this week is one of beginning and renewal, as we launch into yet another cycle of Torah life. The Rebbes of Chabad would say: "As one establishes oneself on Shabbat Bereishit, so goes the rest of the year." [Chabad.org](http://Chabad.org)

We do recite the b'racha upon seeing the rainbow (p. 87); we do not follow those (authorities) who are hesitant in this matter.  
 A resident of Mezibuz had a quarrel with another. Once, while in the Baal Shem Tov's shul, he shouted that he would tear the other fellow to pieces like a fish.  
 The Baal Shem Tov told his pupils to hold one another's hand, and to stand near him with their eyes closed. Then he placed his holy hands on the shoulders of the two disciples next to him. Suddenly the disciples began shouting in great terror: They had seen that fellow actually dismembering his disputant.  
 This incident shows clearly that every potential has an effect - either in physical form or on a spiritual plane that can be perceived only with higher and more refined senses. (From Rebbe's Hayom yom 29 TISHREI).

*A simple way to open up the potential that lies beyond the conscious self is with joy.*

*With unbounded joy it is possible to reach the unbounded self.*

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

## PARTICIPATE IN WEEKLY 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)
(NEW)	9:00 PM	Tanya (men and Women) with Rabbi Wolf
<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	Chasiddus
	Between Mincha and Maariv	Halacha

## DAILY MINYONIM:

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

Sunday 9:00 AM

Mincha/Maariv: 5:00 PM

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



## SHABBOS PARSHAS BEREISHIS

*Shabbos Mevorchim*

*October 24, 2003*

**Candlelighting:(Los Angeles) 5:51 PM**

**Friday Mincha: 6:05 PM**

**LATEST TIME FOR SHEMA: 9:51 AM**

## SHABBAT MORNING

- **Tehillim** 8:00 AM
- **Shacharit** 9:30 AM followed by Kiddush, Cholent & Farbrengen
- **Chumash** 5:00 PM
- **Mincha** 5:45 PM followed by Seuda Shlishit
- **Shabbat ends** 6:51 PM

**Kiddush** this week is being sponsored by the Harkham family in honor of their new baby girl.

**Seuda Shlishit** is being sponsored by Mr. and Mrs. Saul Brok in memory of Saul's father's yartzheit.

**Yartzheit:** Rivka Mareyan – Tishrei 30, Yitzchok Aria Brok – Cheshvan 4.

**Happy Birthday** to Estee Kesselman, Elena Bazes, Erwin Sussman, Jimmy Mohaber & Michael Lipsker.

**Mazel Tov** to Dan and Donna Harkham on the birth of a baby girl, Noa Michal.

**GOOD SHABBOS!**