

THE CHABAD WEEKLY

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The Lubavitcher Rebbe

For 92 years the Rebbe lived in our midst, and in virtually every talk he gave, every letter he wrote and every directive he issued, the theme, the sign-off and the goal was: the coming of Moshiach and the attainment of the Redemption.

This was the Rebbe's objective in every program he launched, every action he initiated and every community he founded: a world devoid of hate and greed, a world free of suffering and strife, a world suffused with the wisdom and goodness of its Creator. No less.

The idea of a universal redemption, heralded by a global leader called Moshiach (the anointed) is a basic tenet of the Jewish faith. The Jew believes that the world which G-d created possesses the potential to fully reflect the infinite goodness and perfection of its Creator. And the Jew believes that the realization of this goal is the purpose for which his or her soul has been placed within a physical body and given life on this earth.

The Rebbe often quoted the great Jewish sage Maimonides, who more than 800 years ago had said: a single deed, a single word, even a single thought, has the power to tip the scales and bring redemption to the world.

The Rebbe explained: because the basic nature of our world is perfect and good, our every good action is real and enduring, while every negative thing is just that -- a negative phenomenon, a void waiting to be dispelled. Hence the common equation of evil and good with darkness and light. Darkness, no matter how ominous and intimidating, is merely the absence of light. Light need not combat and overpower darkness in order to displace it -- where light is, darkness is not. A thimbleful of light will therefore banish a roomful of darkness.

No matter how dark the world may seem or feel, light is just a single action away.

The Rebbe saw this and imparted to us this vision. If we open our eyes to this reality, we will bring redemption to the world. Today. (By: Yanki Tauber) chabad.org

JEWELS IN THE STEETS

It was 9:30 one night in 1943, during the lifetime of the Previous Rebbe. The daily study program at 770 had just concluded, and Rabbi Hershel Fogelman and several of his fellow students were standing in the hallway, discussing the subject which they had been reviewing. Suddenly, a young man burst through the main door. He was not wearing a yarmulka and appeared very agitated.

"Where's the Rabbi?" he called out. "I must speak to the Rabbi!"

Rabbi Fogelman went over to the young man and calmed him, while one of the other students went and brought a yarmulka.

The stranger's name was Herbert Goldstein. His brothers had just called him from Boston, informing him that one of their relatives was very ill, and asking him to go to the Lubavitcher Rebbe at once to seek a blessing.

Rabbi Fogelman requested him to wait while he asked Rabbi Eliyahu Simpson (the Previous Rebbe's secretary) if it was possible for the Rebbe to receive the young man.

Rabbi Simpson said he would ask the Rebbe shortly, and Rabbi Fogelman returned to Herbert. By this time, the young man had collected himself, and opened up to Rabbi Fogelman. He lived at the Hotel Mayflower in New York, organizing commercial receptions. He and his brothers had seen the Rebbe three years ago. At that time, he had been an alcoholic. The Previous Rebbe had taken his hand in his own, and spoken to him reassuringly, encouraging him to control himself and refrain from drinking.

And it had worked! From that moment onward, Herbert had been able to bridle his desire to drink. Every night, he said, he would kiss the hand which the Previous Rebbe had held.

Rabbi Simpson came back and told Herbert he would be able to see the Rebbe shortly. Herbert continued

talking to Rabbi Fogelman until the time came for the yechidus.

When Herbert emerged from the Rebbe's room, he was brimming with excitement: The Rebbe had remembered him! He told him exactly where he had stood during their meeting three years earlier, and where Herbert's brothers had stood. He had also given him a blessing for the recovery of his relative, and spoken to him about the importance of putting on tefillin every day.

Rabbi Fogelman and Herbert parted warmly. Shortly afterwards, the Ramash - that's the way the Chassidim would refer to our Rebbe during the lifetime of the Previous Rebbe - and Rabbi Simpson came over to Rabbi Fogelman and asked about Herbert's story.

There was no hesitation on the part of the Ramash. He did not want Herbert's inspiration to remain in the clouds, but rather to be connected to actual deeds. He told Rabbi Fogelman to take a pair of tefillin from Rabbi Simpson, go to the Hotel Mayflower the next morning, and put on tefillin with Herbert. Rabbi Fogelman was then to give Herbert the tefillin, though it would be preferable if he paid for them.

Rabbi Fogelman did as he was told, and Herbert was happy to see him. "It was smart of the Rebbe to send you while I'm still enthused," he smiled, as he willingly donned the tefillin.

When Rabbi Fogelman came back to 770, he informed Rabbi Simpson (and the Ramash, for the two worked so closely together that by informing Rabbi Simpson, you would automatically be informing the Ramash) of the episode. He was told to go back and pay Herbert another visit the following morning.

Herbert was glad to see Rabbi Fogelman again: "You'll never believe what happened this morning," he told him. "When I woke up, I remembered that as a child my parents had told me to say Modeh Ani upon arising (cont.)"

This week's Torah portion, Bo, contains the very first commandment given to the Jews as a people - the mitzva of Rosh Chodesh, the new moon: "This month shall be to you the first of months; it shall be the first month of the year to you." According to Jewish law, the new month is determined by witnesses who testify to the appearance of the new moon. The Jewish court then formally establishes and sanctifies it as Rosh Chodesh.

In general, the main effect the Torah's mitzvot have on the physical world is to imbue it with G-dliness. When a mitzva is performed with a physical object, the object itself becomes holy, and the material plane of existence is sanctified.

The mitzva of the new moon is unique in that instead of physical objects, it relates to the dimension of time. Through this mitzva, a "regular" day is transformed into Rosh Chodesh, a day with special sanctity. When the Jewish court decides to establish a particular day as Rosh Chodesh, time itself is elevated and made holy.

In this respect, the mitzva of sanctifying the new moon has an advantage over all other mitzvot. The ability of other mitzvot to bring sanctity into the world is limited, and exists on many levels and gradations. For example, an object directly used to perform a mitzva becomes a "tashmish kedusha," literally "a utensil of holiness." Other aspects of the physical world are elevated when a Jew uses them "for the sake of heaven." Then there are things that are only considered "tools" as preparation for the performance of an actual mitzva.

However, the mitzva of Rosh Chodesh is more far-reaching than all of these. When the Jewish court establishes a certain day as Rosh Chodesh, the effect is felt throughout the month, and indeed throughout the entire year, as the court also determines the occurrence of a leap year.

Another advantage to affecting the dimension of time is that time is generally thought of as something over which we have no control. Time cannot be made longer or shorter; it cannot be hurried up or slowed down. Nonetheless, G-d gives the Jew the ability to sanctify time and transform it into "Jewish time," time that is thoroughly imbued with holiness.

"Conquering" time in this way hastens the time when the entire world will be suffused with holiness, in the Messianic era. When Moshiach comes and gathers in the exiles of Israel, the Sanhedrin (Jewish supreme court) will be reestablished in Jerusalem, and the laws of Rosh Chodesh will again be in effect. (Adapted from Likutei Sichot, Vol. 26 From: L'Chaim 5761, # 655) - lchaimweekly.org

(cont.) and so that's what I did!" He put on the tefillin a second time and paid for them, promising to put them on every day. Rabbi Fogelman was sent to see Herbert a third time, and the young man reiterated his promise to observe the mitzvah.

"Today," Rabbi Fogelman explained, "it's hard to appreciate how big a step it was in those days for a non-observant American to begin putting on tefillin daily. When the Rebbe saw that such a thing was possible, he refused to let the opportunity pass."(From: To Know and to Care, Vol 2)

In these days especial y, when by G-d's kindness we stand at the threshold of redemption, we must make every conceivable effort to strengthen every facet of our religion. Mitzvot must be observed b'hidur, with "beauty," beyond minimal requirements. Customs must be kept scrupulously, nothing compromised. It is a Mitzva and duty of every Rabbi in Israel to inform his congregation that the current tribulations and agonies are the "birth-pangs of Mashiach." G-d is demanding that we return to Torah and mitzvot, that we not hinder the imminent coming of our righteous Mashiach. (From Rebbe's Hayom yom shevat T 8).

The Torah has no concept of prison as a punishment. Why? Because prison is a futile place. A place where you are told, "You must be here, but you must not change what this place is. You will grow older, but you must not take charge of your life. You will live, but you must not give life."

But a living human being must make change in his world, must take charge of his life, must give life to others.

-The Rebbe

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: 5: 05 PM



Monday, Yud Shevat is the yartzeit of the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak obm. It also marks the 53rd year of the Rebbe's obm leadership.



SHABBOS PARSHAS BO

January 10 , 2003

Candlelighting:(Los Angeles) 4:45 PM
Friday Mincha: 5:00 PM

LATEST TIME FOR SHEMA: 9:30 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Chumash 4:10 PM**
- **Mincha 4:40 PM followed by Seuda Shlishit**
- **Shabbat ends 5:45 PM**

Seuda Shlishit is being sponsored by Mr. Eliyahu Hazany in memory of his mother's yartzeit, Sara Sabi.

Yartzeits: Shlomo and Lilian Perles – Shevat 9, Sara Sabi – Shevat 9, Riva Salzberg – Shevat 10, David Greenwald – Shevat 14.

Happy Birthday to Leo Presser, Marty Biegel, Eyal Rav-Noy & Michael Tanenbaum.

Mazel Tov to the Levy family on the engagement of Shmuel Levy.

GOOD SHABBOS!