

THE CHABAD WEEKLY

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

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As we read in this week's Torah portion, Chayei Sarah, after Sarah passed away and Abraham wanted to bury her in the Cave of Machpelah, the sons of Chet offered to give him the land for free. "A mighty prince you are among us," they said, "in the choice of our tombs bury your dead." However, Abraham refused their offer, and insisted on paying "the full price."

As Rashi comments, "the full price" means "its full value." Abraham was adamant about paying the full value of the field in order to completely dissociate it from its former owner, Efron. Had Abraham received it as a gift, Efron would have still retained a certain claim on the land, even though it now officially belonged to Abraham. By paying "the full price" for the Cave of Machpelah, Abraham severed any connection it might have had to its previous owner.

King David did the same thing many years later after he conquered Jerusalem. Jerusalem had been already captured and was under his control, yet David did not wish to receive it as a gift from Aravna. Like Abraham, David insisted on paying "the full price" for the site, in order to possess it in the absolute sense.

The spiritual service of every Jew is to refine and elevate his surroundings, through learning Torah and observing mitzvot, to the point that he becomes the true "owner" of his particular corner of the world. Just as Abraham paid "the full price" for the field he bought from Efron, so too is it necessary for every Jew to pay "the full price" - to expend real effort and exertion - in his service of G-d.

A Jew must never say to himself, "I have been blessed with a good head and many talents. Why should I have to work hard if everything comes to me easily? Even my Evil Inclination isn't so powerful that it has to be fought all that vigilantly."

In the same way that Abraham and David refused to accept what was easy, rejected "gifts" and insisted on paying "the full price," so too must we invest real effort on the spiritual "labor" of Torah and mitzvot. For it only through hard work and a little "elbow grease" that we will truly succeed in refining our surroundings and by extension, the entire world. Adapted from Volume 10 of Likutei Sichot. (From: L'Chaim 5762 #693) - lchaimweekly.org

"Let it be that the maiden to whom I will say, 'Let down your pitcher, I pray you, that I may drink,' and she will say, 'Drink, and I will also give drink to your camels'." (24:14) This "test" of a potential bride for Isaac was not chosen arbitrarily, for it involves the very nature of holiness: The main distinction between holiness and its opposite is that holiness is directed outward; it overflows, influences its surroundings and infuses them with life. The nature of unholiness, by contrast, is to take and acquire for itself. When Eliezer saw that Rebecca not only gave him to drink but provided water for his camels, he took it as a sign that she "belonged" to the side of holiness, and was worthy of marrying the son of Abraham. (Rabbi Shneur Zalman of Liadi) - ascend.org.il

And Abraham grew old and he came in days... 24:1 The phrase *ba bayamim*, commonly translated "advanced in days," literally means "he came in[to his] days." Thus, it is not just another way of saying "old," but a description of a certain type of agedness—a way of living in which one fully enters into one's days, rather than merely "marking time" and allowing them to pass by without experiencing them and exploiting them to the utmost.

Human nature is such that our interest in life often wanes as our years accumulate. In our youth, life is exciting and replete with opportunity; we fully immerse ourselves in every moment, every encounter, every experience. But as we age, we become less involved in our days. We have experienced much disappointment; in any case, we've seen it all. Life's joys become less exhilarating, its sorrows less acute.

It is Abraham's greatness that as he grew old, he continued to enter into his days. A lifetime of seeking and achievement, of trials and triumphs, did not diminish his thirst for life. All his days were fully explored by him, fully possessed, fully utilized. (Based on an address by the Rebbe, Shabbat Chayei Sarah, 5748 (1987) Week in Review, Vol XII No 9 Chayei Sarah 5761) - meaningfullife.com

Nothing

And Abraham responded: "Behold, I have presumed to speak to the L-rd, and I am but dust and ashes" Genesis 18:27

When Rabbi Israel Baal Shem Tov began gaining adherents to the Chassidic approach to serving G-d (circa 1734), many rabbis and community leaders of "mainstream" Judaism regarded the movement with suspicion and combated it with edicts of excommunication and other forms of persecution. Among the Baal Shem Tov's opponents was Rabbi Chaim Rappaport, Chief Rabbi of Lenberg.

One day, a stranger entered the Lemberg study hall where Rabbi Chaim would spend the day immersed in learning and prayer. The Rabbi was drawn to the guest, whose luminous face and every movement bespoke a saintly character, and greeted him warmly:

"Shalom aleichem! Whom have I the honor to welcome to our humble town?"

The visitor responded by quoting Abraham: "I am but dust and ashes."

"And with whom have I the honor to speak?" the visitor then inquired.

"I am but dust and ashes," replied Rabbi Chaim.

"If such is the case," said the stranger, "how can there be conflict and animosity between us?" With that, he walked out of the study hall, climbed onto his carriage, and departed from Lemberg. Rabbi Chaim realized that he had just met the founder of Chassidism. From that point on, he ceased his battle against the movement and eventually came to be counted among the Baal Shem Tov's foremost disciples. (Week in Review, Vol XII No 9 Chayei Sarah 5761) - meaningfullife.com

On This Date: Cheshvan 27 Flood ends (2104 BCE)

On the 27th of Cheshvan of the year 1657 from creation (2104 BCE) "the earth dried" (Genesis 8:14) completing the 365-day duration of the great flood that wiped out all life on earth save for the eight human beings and the animals (two of each species) in Noah's ark; on this day G-d commanded Noah to "Come out of the ark" and repopulate, settle and civilize the earth. - chabad.org

R. Aizik Homiler related: When I came to Lyozna I met el der chassidim who had been chassidim of the Maggid and of R. Menachem Mendel of Horodok. They used to say:
 Have affection for a fellow-Jew and G-d will have affection for you; do a kindness for a fellow-Jew and G-d will do a kindness for you; befriend a fellow-Jew and G-d will befriend you.
 (From Rebbe's Hayom yom Cheshvan 27).

Old age is a virtue and a blessing...It is true that a 20-year-old can dance the night away while his grandmother tires after a few minutes. But man was not created to dance for hours on end. Man was created to make life on earth purer, brighter and holier than it was before he came on the scene... In this regard, a person's value and productivity only increases with age... The institution of "retirement", which pushes million of men and women to the sidelines of society each year, is tragic waste of human life and resources
 — The Lubavitcher Rebbe

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate SHABBOS (men)
NEW TRACTATE		
<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	Halacha

There will be no classes on Sunday and Monday, Nov. 23rd and 24th.

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM

Mincha/Maariv: 4:45 PM

SHABBOS PARSHAS CHAYEI SARA
Shabbos Mevorchim
November 21, 2003
Candlelighting:(Los Angeles) 4:28 PM
Friday Mincha: 4:45 PM

LATEST TIME FOR SHEMA: 9:05 AM

SHABBAT MORNING

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by Kiddush Cholent & Farbrengen**
- **Chumash 3:50 PM**
- **Mincha 4:20 PM followed by Seuda Shlishit**
- **Shabbat ends 5:28 PM**

Kiddush is being sponsored by Mr. & Mrs. Dovid Sochaczewski in memory of his father's yartzheit.

Happy Birthday to Dr. Barton Tanenbaum, Rivka Illulian & Suzanne Spira.

Yartzheits: Dov Sochaczewski – Cheshvan 29

Mazel Tov to Jonathan and Sinaia Harkham on the upsherinish of their son Eliyahu.

Mazel Tov to Sam and Helen Levy on the birth of a great grandson and to Ephraim Levy on the birth of a grandson.

GOOD SHABBOS!