

THE CHABAD WEEKLY

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

beverlyhillschabad.org

Rabbi Yosef Shusterman 310-271-9063

The Infinite light

The eighth night of Chanukah

Although it commemorates the kindling of the Temple's Menorah which had only seven branches, our Chanukah Menorah has eight lights.

The number 'eight' in this context is not just the digit after 'seven.'

Symbolically, 'seven' is associated with the natural world, created in six days and completed with G-d's rest on the Seventh, Shabbat.

'Eight,' however, represents the infinite and supernatural, in contrast to the finite and natural.

The seven-lamp Menorah illuminated the natural world, but Chanukah goes even beyond. It is a foretaste and reflection of the era of Moshiach, a higher level that is above and beyond our worldly limitations.

At the end of the long dark night, right before daybreak; we may be tempted to fall asleep. Chanukah gives us the strength to be awake for and aware of the approach of daylight. – chabad.org



Once, after the long and joyous prayers of Rosh Hashana, Reb Yehuda Tzvi made a mysterious comment to his Chasidim: "During the lighting of the fifth Chanuka candle, if you will remind me at that moment, I will prepare a banquet for everyone!"

The Chasidim looked at their Rebbe and thought to themselves, "What is the connection between Rosh Hashana and Chanuka?" Others wondered, "Why a banquet on the fifth night? Why not every night!?"

The fifth night of Chanuka came and the Chasidim reminded their Rebbe of his promise. He immediately ordered a banquet prepared for all the guests. After many l'chaims someone stood up courageously and asked, "Rebbe, what is the occasion of the banquet?"

Rabbi Yehuda Tzvi explained, "I saw during

*the sacred prayers of Rosh Hashana that a tzadik (a righteous person) of our generation would be appointed one of the judges of the heavenly court. I knew there were three possibilities. Either myself, the Rebbe of Butzchatch or Rebbe Tzvi Elimelech of Dinov. I prayed with all my heart to the Creator that I wasn't worthy to be a judge of the heavenly court. It wasn't clear to me what the heavenly decision would be until this moment. **For as you all know Chanuka is the final seal of whatever happened on Rosh Hashana.** Now I know that I wasn't chosen. That is why I have made this banquet."*

Soon thereafter the news spread that the Rabbi Tzvi Elimelech of Dinov had been chosen to be a judge of the heavenly court. (From: L'Chaim 5763, #747)

Try to put yourself in Joseph's shoes. He was sitting in an Egyptian prison after being framed by his master's wife. From being a free man, his father's most cherished son, he had sunk to being a slave, and then to a prisoner in a brief amount of time. Year after year he languished in prison. There had been a brief window of hope when he had helped Pharaoh's butler, but that had been two years ago and he had obviously forgotten all about Joseph.

Joseph probably was not downcast. On the contrary, if he had any tendency to depression, he probably would have been overcome by gloom years ago. But how could he be happy? He had little room for optimism. How in the world would he ever leave this dungeon?

Moments later, a messenger came running for him. He was being summoned by Pharaoh. They washed him, gave him fine clothes, and ushered him into the presence of the most powerful man in the world. Moments later, that man thanked him for interpreting his dreams and made him his viceroy.

What's at the core of this dynamic? Firstly, never to despair. A person must realize that no matter how low he has sunk, his circumstances can change, and at a moment's notice. The most radical shifts in position and power are not only possible; they happen, more frequently than we realize.

Secondly, prepare yourself to benefit from these changes when they come. There are people who win million-dollar lotteries and several years later are little better off from it. Joseph became a viceroy because even in prison he had the mindset of a king. He possessed insight, self-control, a willingness to help others. Most importantly, he had faith in G-d and an awareness of His providence, realizing that whether we are riding the crest of a wave, treading water, or temporarily going under, it is He who is motivating that process of change.

These and other qualities made him capable of maximizing the benefits from the change in fortune visited upon him.

Joseph was not angry with his brothers for selling him into slavery. On several occasions, he told them: "It was not you who sent me here, but G-d." He was not merely consoling them; he was informing them of the understanding that had accompanied him through life. When a person understands that he is living in G-d's world, he can find peace and satisfaction in whatever framework he finds himself.

And he lives with hope - not a dream of faraway good, but an internalized understanding that since it is an all-good G-d who is controlling my life, "nothing evil descends from heaven." What appears to be evil is in itself hidden good, and what's more, it is part of a process leading to overt and apparent good. For what G-d intends for each individual and the world at large is a greater good than our mortal intellect can possibly appreciate. (From Keeping in Touch Vol. 2)-sichosinenglish.org

The Lamplighter

It's the first night of Chanukah, and a single flame is glowing the night away at the right-hand end of the menorah.

One flame? Aren't there two?

Two? Oh, you mean the shamash. He doesn't count.

Night after night, the shamash dutifully goes about his task of lighting lights. Each evening, he welcomes the newcomer and settles him in his rightful place in the growing row: two flames, three flames, four flames... The shamash coaxes them to life and then stands watch over them, lest one falter and require a fresh boost of light.

Still the shamash doesn't count. An imparter of light to others, he never attains the station of a Chanukah light in his own right.

Despite this --indeed, because of this--the shamash towers above all the other lights of the menorah. To forgo one's own luminary potential in order to awaken a flame in others--there is no greater virtue.

Based on an address by the Rebbe

Adapted from the teachings of the Lubavitcher Rebbe by Yanki Tauber

The campaign of the Greeks was aimed to "make them forget Your Torah and violate the decrees of Your will" (Sidur p. 59); as the Midrash (Bereishit Raba 16) puts it, (the Greeks demanded) "Write...that you have no share in the Gd of Israel." It was a war against Gd. "Let them study Torah," the Greeks implied. "Let them practice the justice-mitzvot and the 'testimonial' observances. But they must not mention that the Torah is G-d's Torah and the mitzvot are the decrees of His will. Torah and mitzvot must be severed from Gdliness." (From Rebbe's Hayom yom TEVET 2).

Without miracles, we might come to believe that the laws of physics define reality. Once we witness the inexplicable, we see that there is a higher reality. And then we look back at physics and say, "This too is a miracle." The miracle of a small flask of oil burning for eight days was this sort of miracle.

Then there are those small miracles that occur every day. Those acts of synchronicity we call 'coincidence' because, in them, G-d prefers to remain anonymous. But when we open our eyes and hearts, we see there is truly no place void of this wondrous, unlimited G-d. These were the sort of miracles the Maccabees saw in their battles against the mighty Greek army.

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

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate
NEW TRACTATE		Shabbos (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 AM to 7:15 AM	Chasiddus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

Shacharis: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 4:50 PM

Thursday morning: January 1.

Shacharis: 7:30 AM and 9:00 AM

GOOD SHABBOS!

SHABBOS PARSHAS MIKETZ
Shabbos Chanuka
December 26, 2003

Candlelighting:(Los Angeles) 4:32 PM
Friday Mincha: 4:45 PM

LATEST TIME FOR SHEMA: 9:25 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 3:55 PM**
- **Mincha 4:25 PM followed by Seuda Shlishit**
- **Shabbat ends 5:32 PM**

Seuda Shlishit is sponsored by Mr. and Mrs. Shaulian in memory of the yartzheit of Mr. Shmuel Shaoulian's father.

Yartzheits: Leah Steinfeld – Teves 4, Avraham Shaulian – Teves – 6, Sam Schaechter – Teves 6.

Happy Birthday to Avi Schnall and Robert Presser.

Messibos Shabbos will be at 3:45 PM at the Shul

Chabad of N. Beverly Hills takes great pleasure in inviting you to a

SHABBATON
At the LUXE SUMMIT HOTEL BEL AIR
JANUARY 9 - 10, 2004
15th - 16th of Teves 5764

For information and reservations:

Estee Kesselman
(310)278-5613

Bassie Shusterman
(310)271-9063