

THE CHABAD WEEKLY

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

beverlyhillshabad.org

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This week's Torah reading focuses on the Patriarch Isaac. Of all the Patriarchs, Isaac was unique. He was the only one who never left the Holy Land of Eretz Yisrael. Even when he considered departing during a time of great famine, G-d gave him a specific missive: "Dwell in this land and I will be with you."

Why was Isaac commanded to live in Eretz Yisrael? Our Sages explain that after being bound as an offering on Mount Moriah, he became consecrated as a sacrifice and could not be taken beyond the boundaries of holiness.

Within this story there is a personal message. Isaac willingly allowed his father to bind him as a sacrifice; he was ready to sacrifice everything, even his life, for the sake of G-d. Ultimately G-d did not desire that sacrifice. He wanted Isaac to live in this world: to marry, raise children, and become wealthy. But once Isaac had been consecrated as a sacrifice - once he had been prepared to give everything away for G-d - the way he related to these matters was different. He had to live in Eretz Yisrael; i.e., even his external environment - the way he relates to his work environment and his family - had to be characterized by holiness.

But unlike others who heed a calling to holiness, he would not live as a hermit. On the contrary, the Torah reading describes the richness of his family life and how he became fabulously wealthy, but these were all externals. At the heart of his existence was the full-hearted commitment to G-d he made at Mount Moriah. But instead of "dying for G-d," he was living for G-d, extending his bond with Him into every element of life. He lived in the material world, but his actions were spiritual, infusing everything he did with Divine intent.

This concept is reflected in one of the tasks that our Sages describe him as performing: the digging of wells. When one digs a well, he penetrates beneath the external, earthy surface and taps the fountain of living water that lies hidden below.

In every being there is such a fountain. Isaac was able to find water where others couldn't. Because he was focused on G-dliness, he could discover the G-dly core in every created being.

Every day in prayer, we recall Isaac's sacrifice. For prayer is a time when, like Isaac on Mount Moriah, we should make a commitment to G-dliness. The strength of that commitment influences the manner in which we conduct our lives throughout the remainder of the day. In that manner, even as we carry out our day-to-day activities after prayer, spiritually, "we will not leave Eretz Yisrael." We will "live for G-d," bringing all the awareness of G-d into all of our concerns. And we will dig wells, discovering the fountain of life in every person and setting. (From Keeping in Touch Vol. 2)- sichosinenglish.org

And these are the chronicles of Isaac the son of Abraham; Abraham fathered Isaac(25:19) Many of the Torah commentaries dwell on the repetitious phrasing of this verse: if the Torah identifies Isaac as "the son of Abraham," what is added by informing us that "Abraham fathered Isaac"?

One of the Chassidic masters offered the following insight: Often, we encounter what has come to be called the "generation gap"—parents and children in conflict with each other because they hold different world views and measure their lives against different value systems. At times, the enmity and disdain is reciprocal. In its less severe forms, it might be one-sided: the parents might be proud of their children's achievements, while the children scorn the "primitiveness" and "backwardness" of their parents. Alternatively, the children might revere their parents and what they stand for, while their parents are deeply disappointed in their children and shamed by their behavior.

The Torah is telling us that, in the case of the first two generations of Jews, there was no "gap": Isaac had no reservations about being "the son of Abraham," while Abraham no less readily identified himself as the father of Isaac. Despite the fact that they embodied two very different approaches to life, Isaac sensed that everything he is and has derives from Abraham, while Abraham saw in Isaac the fulfillment and realization of his deepest self. meaningfullife.com

Daily Judgment

By Yrachmiel Tilles

A young scholar came to Rabbi Israel Baal Shem with a question. He had discovered a contradiction in the teachings of the sages, and wanted to hear how the chassidic master would resolve it. On the one hand, the Talmud states that a person's parnassah (income and livelihood) for the entire year is determined on Rosh Hashanah. On the other hand it also declares that "a person is judged each day" for his livelihood. Was this not a contradiction?

The Baal Shem Tov led the young Talmudist to the window, pointing to a water carrier who was passing by, with a pole across his back and a pail of water tied at each end. "Come, let's go speak with him," he invited.

"Feivel, how are you doing today, my friend?" the Baal Shem Tov asked solicitously. "How is your health and how is your parnassah?"

"Thank G-d I'm fine," replied the water carrier, but then sighed unhappily. He complained about how difficult it was to carry such heavy pails all day, and yet he barely made enough money to survive. Not only that, but the local children teased him, and sometimes tipped over his pails.

The Baal Shem Tov responded with a few commiserating words and a parting blessing. He and the student then returned to the house.

"I don't understand," said the young man, still perplexed. "How does what he said answer my question?"

The Baal Shem Tov smiled. "Come again tomorrow at this time and you'll see."

The next day, they stood at the Baal Shem Tov's window, waiting for the water carrier to pass by. As soon as they spotted him, they quickly went out to speak to him again.

"Nu, Feivel, how are things today?" asked the Baal Shem Tov.

"Thank G-d, I can't complain," answered the water carrier cheerfully. "I have steady business -- after all, everyone needs water. I'm not rich but I get by. The pails are heavy, but praise G-d, I have a strong back."

"And what about the children who bother you?" the Baal Shem Tov persisted.

"Children!" laughed the water carrier. "G-d bless them! Children are supposed to be mischievous, aren't they? Besides, I can always buy them off with a bit of candy."

The water carrier continued on his way with a wave, and the Baal Shem Tov turned to his visitor. "Do you see? He did the same thing yesterday and today and made the same amount of money, yet his feelings about it were completely different. It is true that a person's income for the entire year is fixed irrevocably on Rosh Hashanah. But how we receive our daily allotment differs each day, depending on the daily judgment."

– chabad.org

With *mayim Acharonim*, wash the fingertips and, while they are still moist, pass them over the lips.
(From Rebbe's Hayom yom Kislev 4).

*Setting your sights on the summit, even when you have yet to arrive there, is the surest way of completing the journey.
— Towards a meaningful life, The wisdom of the Rebbe Adapted by Simon Jacobson*

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	Chasidus
	Between Mincha and	Halacha

DAILY MINYONIM:

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

Mincha/Maariv: 4:40 PM

SHABBOS PARSHAS TOLDOS November 28, 2003

Candlelighting:(Los Angeles) 4:26 PM
Friday Mincha: 4:40 PM

LATEST TIME FOR SHEMA: 9:10 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by
Kiddush & Cholent**
- **Chumash 3:45 PM**
- **Mincha 4:15 PM followed by
Seuda Shlishit**
- **Shabbat ends 5:26 PM**

Kiddush is being sponsored by Dr. and Dr. Dauer in
memory of Michla's father – Samuel Ruja's yartzheit.

Happy Birthday to Rabbi Yosef Yitzchok Shusterman,
Lynda Schnall, Chaya Mushka Illulian, Pnina Graff &
Sharon Spira.

Yartzeits: Samuel Ruja – Kislev 6, Moe Brodsky –
Kislev -10, Elisha Mahtaban – Kislev 10.

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

GOOD SHABBOS!

*Friday Kislev 10 (Dec 5) is the anniversary
of the Mittler Rebbes liberation from
prison in 5587 (1826). Tachnun is not
recited (nor in the previous mincha)*