

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 recounts how Jacob leaves his father's home in the land of Israel, goes to Charan, a city in the Diaspora, where he marries, raises a family, and amasses wealth. After a sojourn of 20 years, he seeks to return, and collects his family and possessions and journeys back to Eretz Yisrael.

Without discounting the narrative's historical truth, it can also be understood as an analogy. Jacob serves as an analogy for the soul, the land of Israel for the spiritual realms, and Charan, for our material world.

The soul is an eternal spiritual entity, "an actual part of G-d." And yet, it is forced to abandon the revelation it experiences in the spiritual realms and descend to this material world. Why? To get married, raise a family, and amass wealth. And then, after many years pass, the soul returns to the spiritual realms?

If the soul begins in the spiritual realms and ends in the spiritual realms, and its fundamental identity is spiritual, why is it so necessary for it to descend to this material realm? Is getting married, raising a family, and amassing wealth that important?

Yes!

Were the soul to be concerned with its own satisfaction alone, then it would be better for it to remain in the spiritual realm. There it would be encompassed by revealed G-dly light at all times. But there is something more important to the soul than its own satisfaction, and for that reason it descends to this material world.

The soul is sent into this world with a mission. G-d wants man to improve upon His creation. He created the world with a G-dly potential, but that G-dly potential is not openly revealed. It is left for man to "Know Him in all your ways," and to make the G-dly potential that is hidden in this world openly manifest. This mission is what propels the soul into this material realm.

This is why getting married, raising a family, and amassing wealth are so important. G-d is not interested only in the way we study or pray. If all He wanted from us is to perform spiritual activities, He could have left the soul in the spiritual realms. G-d made the soul descend so that it becomes involved with other people and with the material environment it is placed. On this plane, it must look beyond the physical and appreciate that every entity has a spiritual purpose and do what it can to insure that this purpose is realized.

On the other hand, this emphasis on material activities is not to the exclusion of prayer and study. Without them, we would not have the awareness to appreciate an entity's spiritual purpose, or the inner strength to pursue that purpose despite our material tendencies. That is why our sages emphasize that Jacob spent 14 years immersed in study before setting out for Charan. He needed - as do we his spiritual heirs - this positive influence to empower him to meet the challenges he would face in the long years in Charan. (From Keeping in Touch Vol. 1) - sichosinenglish.org

On his way to Charan, after fourteen years of seclusion and study in the house of Eber, Jacob "took the stone ... set it as a monument, and poured oil on its head." [Genesis 28:18]

Monuments are built of stone. For a more monumental monument, one takes bigger and more substantial stones. What is the oil all about?

But in order for the monument to be "a house of G-d" (as Jacob proclaimed, "And this stone which I have set as a monument shall be the house of G-d"[28]), one requires "oil." Oil is extracted from the olive only when it is trod upon and crushed. "Oil" thus represents a person's self-abnegation and submission to G-d.

To walk away from Eber's house, to walk away from fourteen years of in-depth Torah study to begin dealing with the material world—as Jacob did with his move to Charan—requires a great deal of "oil." Only one who has totally abnegated his own will to that of G-d is capable of such sacrifice. (From an address by the Rebbe, Kislev 23, 5711 (December 2, 1950), Adapted from the writings of the Rebbe by Yanki Tauber) - meaningfullife.com

The Prodigy Under The Bed

Rabbi Hillel of Paritch (1795-1864), who served as rabbi of the towns of Paritch and Babroisk in White Russia, was one of the many great scholars of his day to join the Chabad chassidic movement. For many years, he was a devoted disciple and follower of the second and third rebbes of Chabad, Rabbi DovBer (1772-1826) and Rabbi Menachem Mendel (1780-1866).

As a young man, Rabbi Hillel heard of the founder of Chabad chassidism, Rabbi Schneur Zalman of Liadi (1745-1812) and sought to meet with him. But the opportunity seemed to forever elude the young prodigy: no sooner did he arrive in a town that Rabbi Schneur Zalman was visiting, that he was informed that the Rebbe had just left. Finally, he managed to locate Rabbi Schneur Zalman's lodgings before the Rebbe was due to arrive. In order to ensure that he would not, once again, somehow miss his opportunity, Rabbi Hillel crept into Rabbi Schneur Zalman's appointed room and hid under the bed, determined, at last, to make the acquaintance of the great Rebbe.

In anticipation of his encounter with Rabbi Schneur Zalman, Rabbi Hillel had "armed" himself with some of his achievements in Talmudic study. At that time, the young scholar was studying the tractate Erchin, or "Appraisals," the section of the Talmud which deals with the laws of how to appraise the value of one's pledges to charity. Rabbi Hillel had an insightful question on the subject which he had diligently rehearsed in order to discuss it with the Rebbe.

From his hiding place, Rabbi Hillel heard the Rebbe enter the room. But before he could make a move, he heard Rabbi Schneur Zalman exclaim: "If a young man has a question regarding 'Appraisals,' he had best

first evaluate himself."

The prodigy under the bed fainted on the spot. When he came to, Rabbi Schneur Zalman was gone...

How are we to apply this story to our lives?

The tractate of "Appraisals" discusses the laws presented in chapter 27 of Leviticus: "...If a man make a singular vow, to give to G-d the estimated values of persons, then the estimation shall be as follows: For a male from twenty to sixty years old, the estimation shall be thirty shekels of silver..." In other words, if a person pledges to give to charity, but instead of citing a sum he says "I promise to give the value of this individual," we are to follow a fixed rate table set by the Torah, in which each age and gender group is assigned a certain "value."

But why employ a flat rate which lumps together so many diverse individuals? Should not an accomplished scholar be considered more valuable than a simple laborer? The Torah (Deuteronomy 29:9) states that we all stand equally before G-d, "from your heads, the leaders of your tribes, your elders... to your wood choppers and water carriers." But can a person truly view his fellow as his equal when he is so obviously superior to him in talent and achievement?

This is the gist of Rabbi Schneur Zalman's remark: If you have a question regarding "Appraisals," if you find it difficult to relate to the Torah's evaluation of human worth, you had best take a long hard look at yourself. An honest appraisal of your own character and behavior will show you how much there is for you to emulate and learn from those who are supposedly 'inferior' to yourself. (From an address by the Rebbe, Shabbos Nitzavim 5710, September 9 1950, Adapted from the teachings of the Rebbe by Yanki Tauber) - meaningfullife.com

(At this point there appears in the Hebrew text emendations to the Siddur-With-Chassidus, that have meaning only in the Hebrew original. Translator). (From Rebbe's Hayom yom Kisl ev 11).
 Baruch shepetarani¹ (Sidur p. 70) is said without mentioning G-d's Name or Kingdom. It is said on Mondays, Thursdays or Rosh Chodesh, not only on Shabbat.
 We have a tradition attributed to the Baal Shem Tov: When one hears an uncomplimentary report about another Jew, even if he does not know the individual referred to, he should be very deeply pained. For one of these two is certainly in the wrong: If what they are saying about the individual is true, then he is defective; and if it is not true, then the talebearer is in an unhealthy situation. (From Rebbe's Hayom yom Kisl ev 12).

***The ego is not to be destroyed. It, too, is a creation of G-d, and all that He made, He made for His glory.
 Only this: that the ego must know that it is a creation, and that all He made, He made for His glory.
 From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman***

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u> NEW TRACTATE	8:00 AM	Gemara-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 8:00 PM	Chassidus (women) Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasiddus
	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 VAYEITZE
December 5, 2003
Candlelighting:(Los Angeles) 4:25 PM
Friday Mincha: 4:40 PM

LATEST TIME FOR SHEMA: 9:14 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 5:25 PM**

Happy Birthday to Helen Levy, Dora Mishael, Shlomo Yehuda Perles, and Jonathan Kohanoff.

Yartzeits: Tova Khoshnood – Kislev 11, Morris Sternlight – Kislev 12, Yitzchok Faliv – Kislev 12, Istvan Arnofy – Kislev 14.

Happy Anniversary to Rabbi and Mrs. Mendy Weunch & Phillip and Bessy Hirschhorn.

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

STARTING THIS SAT. NIGHT WE BEGIN SAYING V'SEIN TAL UMATAR LIVRACHA IN THE SHMONE ESREH.

GOOD SHABBOS!

Yud Tes Kislev Melave Malka
 Next Saturday night (Dec. 13 – Kislev 19) there will be a Melave Malka in Shul in honor of Yud Tes Kislev at 8:00PM
 Video – Delicious Food – Farbrengen
ALL ARE WELCOME