

THE CHABAD WEEKLY

Vol 7, #4

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

beverlyhillschabad.com

Rabbi Yosef Shusterman 310-271-9063

G-d rained upon Sodom and Gomora brimstone and fire." (19:24)

At the present time Sodom remains in its ruined state. However, when Moshiach comes and evil will be completely removed from the earth, Sodom will return to its original state of blessing and beauty, as it says, (Ezek. 16) "I will return the captivity of Sodom." Sefer HaParshiot (from L'Chaim #241)

G-d, Himself, will provide the lamb for a burnt offering, my son." (22:8) Rashi explains that Isaac also knew that he was going to be sacrificed. Nonetheless, "they went both of them together," with equal resolve and with one heart. Isaac's willingness to be sacrificed did not detract from Abraham's trial. On the contrary, it made it that much more difficult for Abraham to consider sacrificing such a righteous son. Chidushei HaRim (from L'Chaim #241) – ascent.org.il

A Swindler Comes to Town

People who speak lashon hora tend to rationalize their sinful behavior with the contention that the listener wanted to hear the gossip and that he obviously enjoyed it. Moreover, the two remained good friends after their discussion. Could one really be guilty of causing his listener harm when he obviously had such a good time? The fallacy of such thinking can be explained with the following parable:

A swindler came to a certain town and disguised himself as a respected leader of the community. When a visitor arrived in the town, the swindler welcomed him like an old friend and invited him to a local inn where the two could enjoy each other's company. At the inn, the swindler said, "It's been so many years since the last time we saw one another. My joy is indescribable. This calls for a celebration! Please, go to the counter and tell the manager to serve us the very best of everything he has to offer! Of course, I'll pay the bill.

The two wined and dined until they had both eaten more than their fill. At that point, the swindler slipped out the door, leaving his "guest" with the enormous bill to pay. The poor fellow explained to the manager what had transpired, but to no avail. "All I know," said the manager, "is that you came to the counter and ordered all that food and drink. Whatever happened between you and that other fellow is of no concern to me. Pay up!

One who listens to lashon hora is like the visitor in our parable. The listener is happy and feels no enmity toward the speaker, who seems to be entertaining him free of charge. The listener sees the speaker as his dear confidant, who tells him private information that he might not divulge to others. But all this is only on this world, while "the shop is open, and the Merchant extends credit" (Avos 3:20). In the next world, however, where "the ledger is open ... and the collectors make their rounds," one will have to stand judgment for having listened to and accepted forbidden talk. Every word that he listened to will be recorded there, and he will have to pay a very heavy price. (owner-lesson@shemayisrael.com) On Behalf Of Chofetz Chaim Heritage Foundation

The fifth Lubavitcher Rebbe, Rabbi Sholom DovBer Schneerson (known by the acronym "Rashab"), was born on the 20th of Cheshvan of the year 5621 from creation (1860).

After the passing of his father, Rabbi Shmuel of Lubavitch, in 1882, Rabbi Sholom DovBer assumed the leadership of the movement. Over the next 38 years, he wrote and delivered some 2,000 maamarim (discourses of Chassidic teaching) including the famed hemshechim (serialized discourses) which contain his profound analytical treatment of Chabad Chassidism. In 1897, he established the Tomchei Temimim yeshivah in Lubavitch, the first institution of Jewish learning to integrate the "body" (Talmudic and legal studies) and "soul" (philosophic and mystical) of Torah into a cohesive, living whole; it was this unique form of education and Torah study that produced the "Temimim" -- the army of learned, inspired and devoted torchbearers who, in the decades to come, would literally give their lives to keep Judaism alive under Soviet rule. In 1915 Rabbi Sholom DovBer was forced to flee Lubavitch from the advancing WWI front and settled in Rostov-on-Don in southern Russia. In his final years, he began the heroic battle -- carried on under the leadership of his son and successor, Rabbi Yosef Yitzchak Schneerson -- against the new Communist regime's efforts to destroy the Jewish faith. Rabbi Sholom DovBer passed away in Rostov in 1920. – chabad.org

Our Sages explain the verse in this week's Torah portion, Vayeira, "Abraham was old and well advanced in age," to mean that Abraham utilized every day of his life in the service of G-d. Not one day of his life span on earth was deficient.

We are also told, however, that Abraham did not recognize the Creator until the age of three. (Other statements in the Midrash cite different ages, 40 and 48 respectively, at which Abraham recognized the One true G-d.) How then can our Sages have said that all of Abraham's days were spent in Divine service, when there was obviously some length of time (depending on the interpretation) before he came to worship G-d properly?

In truth, the same question can be asked of each and every individual Jew. The obligation to observe the Torah's commandments begins only at the age of 13, or 12 for girls. Does this mean that before the age of Bar or Bat Mitzva, when a child is first learning about Torah and mitzvot, that his service of G-d is somehow imperfect?

Not at all. A child's formative years of Jewish education are not only not considered deficient in any way, but are an integral part of the preparation necessary for living a full adult life. When a child is taught how to observe Torah and mitzvot, his childhood is being utilized to its fullest potential. Whenever the Torah commands us to perform a certain action, whatever preparations we need to make ahead of time are also considered part of the mitzva.

One cannot make the argument that the first 12 or 13 years of a Jew's life are spiritually lacking, simply because G-d exempts him from punishment. Rather, it is G-d's will that this period of time be spent learning how to observe Torah and mitzvot most fully in later life.

The same principle can be applied to our ancestor Abraham. True, he only came to recognize G-d at a certain chronological age, but all of the time leading up to this was spent in the pursuit of truth, as Maimonides writes, "His mind began to range...until he perceived the path of truth." Abraham's early years were therefore not flawed, but an important and necessary stage in his Divine service. He may not have perfected his worship of G-d until a certain point, but in terms of utilizing his time and effort to the maximum, he was as perfect as could have been expected of him.

In fact, the entire period of our exile can be considered as preparation for the spiritual perfection we will attain in the Messianic era. But it is precisely now, by "educating" ourselves properly, that we will achieve the very highest levels of perfection with the Redemption. (From: L'Chaim 5761 #644) - Ichaimweekly.org

Birth of R. Shalom Dovber in the year which the Tzemach Tzedek termed Kitra¹ ("crown") - 5621 (1860). He was named for the Mitteler Rebbe² and half the name of the Tzemach Tzedek's father. Every year my father delivered a maamar on his birthday, but he did so secretly except when it coincided with Shabbat. On his last birthday here on earth⁴ he said the maamar Natata l'irei'echa neiss...⁵ When he concluded he said to me, "on one's birthday he should say Chassidus. May G-d give you a gift that you may say Chassidus on your birthday, but it should be with kindness and mercy." It took seven years for this to happen.⁶ (From Rebbe's Hayom yom 20 CHESVAN).

Conviction

All the elaborate proofs and deep philosophy will never stand you firmly on your feet. The only thing that will make it work for you is your own inherent conviction. Because even at the time your mind is not thinking about whether this is true or not, you yourself know within that it is so, and know that you believe it to be so, with a knowledge beyond anything your mind could fathom. It is a conviction all the winds of the world cannot uproot, for it comes from within and from the heritage of your ancestors who believed as well. The challenge is only to ignore those doubts that come to you from the outside, and to allow that inner knowledge to shine through and guide you.

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

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: 4:45 PM

There will a Shul Group gathering this Saturday night, Cheshvan 20 (Nov. 15) at the home of Dr. and Dr. Dauer 630 N. Arden Dr. at 8:00 PM. Refreshments will be served. Everyone is invited.

SHABBOS PARSHAS VAYERA November 14, 2003
Candlelighting:(Los Angeles) 4:32 PM
Friday Mincha: 4:45 PM

LATEST TIME FOR SHEMA: 9:00 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**

Kiddush is sponsored by rabbi and Mrs. Dovid Sulami in honor of their new baby girl, Rivka.

This Shabbos is the birthday of the Rebbe Rashab-R. Sholom Dovber, the fifth Lubavitcher Rebbe.

Happy Birthday to Rafael Sulami, Jamie Mahtaban, Neely Katzir, Tzipporah Rochel Levy & Suzanne Spira.

Yartzheits: Esther Cherry – Cheshvan 23, Oscar Tananbaum – Cheshvan 23.

Messibos Shabbos will be at 4:00 PM at the Shul (upstairs).

GOOD SHABBOS!