

THE CHABAD WEEKLY

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

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The Rebbe Writes



Freely translated: 20 Kislev, 5738 (1967)



Greeting and Blessing:

With the bright days of Chanuka approaching, it is time to ponder the significance of Chanuka, for our people as a whole and for the individual, especially in relation to these days...

In general, as has often been emphasized, the purpose of a holiday in Jewish life is not merely to remind us of events that occurred many years and generations ago; but that the holiday and the mitzvos (commandments) connected with the holiday should evoke in us the proper inner and profound response, to the extent of reliving those events anew, as when they first took place, so that it should have an immediate impact on all aspects of the daily conduct, in thought, word and, particularly, deed.

In addition to the general content of all our festivals, all of which bear witness to the fact that G-d directs the destiny of our people with parti-cular Divine Providence to the minutest details, and that "The Guardian of Israel neither sleeps nor slumbers," - each festival has, of course, its special commandments, aspects and teachings.

Chanuka has its distinct mitzva of kindling the Chanuka lights, which demonstrate at once even to the physical eye - seen also by every passer-by outside, even a non-Jew - that the light goes on in the Jewish home even when it is dark and gloomy in the outside world, as emphasized by the fact that the Chanuka Lights have to be kindled after sunset, and "at the outside entrance of his home."

A further point, equally important, is the indication that the light comes on for Jews when they realize that although they are (to quote the prayer V'Al Hanisim) "weak" and "few" in terms of physical dimensions, they are not intimidated by those who are "mighty" and "many" in physical and material resources; and, moreover, have the courage to defy the latter whenever they pose a threat to Judaism, Torah and mitzvos, and do so with extraordinary spiritual fortitude and self-sacrifice derived from "G-d's Torah" and the "Statutes of G-d's Will."

This is how it has been throughout Jewish history - "in those days" and also "at this time." Jews have always been a "small minority among the nations" and are no match for the nations of the world in terms of physical and material power. But in the realm of the spirit it is just the reverse; the spiritual strength of the "voice of Jacob" subdues "the hands of Esau," and eventually "the older shall serve the younger"- Esau helps Jacob carry out his purpose. Furthermore, the victory of the spirit is not limited to the spiritual realm, but brings about a victory also on the battlefield in the ordinary sense, the "deliverance of the mighty into the hands of the weak, and of the many into the hands of the few," with all the consequences resulting from it.



This, then, is one of the teachings of the Chanuka Lights: They tell us that although the situation is that of "after sunset," particularly in the present bleakest darkness of the last days of exile (preceding the coming of Moshiach), a Jew must not permit himself to be overawed by the darkness outside, but must illuminate his home with the light of Torah and mitzvos (symbolized by the Chanuka Lights), and moreover, not rest at that, but let the light shine forth "outside," to let the world see that the light of Torah and mitzvos irradiates the Jewish life. And since light inevitably dispels darkness, the effect is sure to be that "all the nations of the earth will see that the Name of G-d is called upon you, and they will be afraid of you" - afraid to do you any harm.

To be sure, it is also necessary to take tangible action - exemplified by kindling a physical light, using a wick and oil or the like -; indeed, this is how the mitzva is actually carried out.

But this brings forth immediately the Infinite Light from Above both into the home and "outside" (into the outside world), so that the whole world sees it with such clear perception that the "hands of Esau" not only become impotent to harm the Jewish people, G-d forbid, but will be ready to aid them in every way possible.

Translating the above in terms of the personal everyday life it means that the Jew must not permit himself to be affected by the crass materiality of the mundane world, but, on the contrary, he must become its master and make it subservient to his higher purpose namely, serving G-d in all his affairs, in accordance with the precept, "all your actions (even in mundane affairs) should be for the sake of Heaven" and "know Him (G-d) in all your ways" until the "darkness is transformed into light."

May G-d grant that everyone should exemplify the teachings of the Chanuka Lights in actual practice, and this will hasten the fulfillment of the Divine prophecy that "even if darkness will cover the earth and a thick cloud the nations, but on you will shine forth G-d" and as in those days "they kindled lights in Thy holy courts" we should merit to kindle lights in the Third and Eternal Holy Temple, as it is also written, "And His Tent (the Holy Temple) will be in Shalem (Jerusalem)," with the coming of Moshiach, may he come very soon indeed and redeem us and lead us to our land. With esteem and with blessings for a bright Chanuka and a bright always, (From: L'Chaim 5763, #746)

This week's Torah reading relates how, out of jealousy, Joseph's brothers sold him into slavery, how he served as a servant in the home of Potiphar, one of Pharaoh's courtiers and how he was framed and thrown into prison.

While Joseph was in prison, Pharaoh became enraged with two of his courtiers, the butler and the baker, and threw them into the same cell. They awoke with sorry faces and yet Joseph did not share his misery with them. Instead, he did everything he could to lift their spirits.

Now that's the sign of real character. Too often, we get caught up with ourselves and our problems, real or imagined. We worry about the problems we face and we blow them out of all proportions. Have you ever seen a major executive become all flustered and raving just because he misplaced his keys? Even when our problems are genuine, heaven forbid, we can't allow them to take over our lives.

Joseph had real problems. He had been taken from his family and was imprisoned with no real hope of being set free, and yet he was able to look beyond his own difficulties and grant others hope and strength.

Not only should we look at Joseph's conduct as ideal, we should also probe to discover the factors that empowered him to act in this manner. Although it is important to point to spiritual leaders as heroes, we have to focus on the principles that motivated the exemplar to express them.

What gave Joseph the ability to focus on others rather than on himself, was his awareness and his trust that everything that happened to him came from G-d. Later on when his father passed away and his brothers feared that he would take revenge for their selling him into slavery, he told them: "Although you meant to do me harm, G-d intended it for the good." And this wasn't merely hindsight. On the contrary, Joseph maintained an ongoing awareness that whatever happened to him was transpiring because G-d so desired. That enabled him to maintain his inner strength and hope. For nothing that G-d does is for the bad. On the contrary, His intent is always for the good and ultimately, that positive intent will be manifest in our lives as well.

This was the secret of Joseph's ability to look beyond his troubles. When a person has a locked treasure chest and has been promised the key, he won't be upset if it takes a while before the key arrives. Joseph's trust in G-d was real, not just a spiritual belief. And because it was real, it gave him the power to experience inner peace and happiness and share that peace and happiness with others. (From Keeping in Touch Vol. 1)-sichosinenglish.org

My father would kindle Chanuka lights between Mincha and Maariv; he was not particular whether the doorway was south-north or east-west. Haneirof hal al u he said after kindling all the lights. He would sit near the lights for a half hour, except Fridays when he did not stay that long. He took care that the lights burned at least 50 minutes. The order we follow is: Mincha, Chanuka lights, then Shabbat candles. (From Rebbe's Hayom yom Kislev 25).

*Learning means to teach; teaching means to learn.
Immediately upon learning, you must teach. As you teach, you must learn.
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

There will be no classes Monday-Thursday, Dec 22 - Dec 25.

DAILY MINYONIM:

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 4:45 PM**

*SHABBOS PARSHAS VAYESHEV
Shabbos Mevorchim
Shabbos Chanuka
December 19, 2003
Candlelighting:(Los Angeles) 4:29 PM
Friday Mincha: 4:45 PM*

LATEST TIME FOR SHEMA: 9:22 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 5:29 PM**

Happy Birthday to Haim Katzir, Ruben Molayem, Menashe Levy, Rita Lowi, Abigail Beroukhim and Joanna Bekhor.

Happy Anniversary to Rabbi and Mrs. Moshe Kesselman, Shmuel and Karen Einstein

Mazal Tov to Moshe Eshaghian on his upcoming Bar Mitzvah

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**