

THE CHABAD WEEKLY

Vol 6, #7

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

beverlyhillshabad.com

Rabbi Yosef Shusterman 310-271-9063

In this week's Torah portion, Vayeitzei, we read about Jacob's departure from the Land of Israel for Charan and his subsequent dealings with Laban. The first thing the Torah tells us is that "he reached a certain place," i.e., Jacob prayed. We then learn that Jacob worked for Laban for 20 years, married, and fathered the Twelve Tribes. Then, on his way back to Israel, Jacob was met by "angels of G-d."

The Torah is not a book of stories, G-d forbid. The word Torah is derived from hora'a, Hebrew for teaching, as the events that the Torah relates are a guide for us to apply in our daily lives.

Just as Jacob left the sanctity of the Land of Israel and his Torah studies to go to Charan at G-d's command, so too is every Jew enjoined to go out into the world and involve himself with "Laban the Aramaean."

A Jew must never isolate himself within the "four cubits of Torah study," but must leave "the Land of Israel" -- his preoccupation with G-dliness and holiness -- to travel to even the lowest places on earth in order to draw his fellow Jews closer to G-d and to mitzvot. And, like Jacob, the Jew must always conduct himself like a tzadik (righteous person), even in "Charan," the most trying and difficult of circumstances.

The first thing Jacob did upon leaving the Holy Land was "vayifga bamakom -- and he reached a certain place." Jacob actively sought out Hamakom (referring to G-d), and was indeed rewarded with a revelation of G-dliness that came to him in a dream.

Years later, however, when Jacob left Charan to return to Israel, there was no need for him to seek G-d out, for "he was met there by angels of G-d." After 20 years of G-dly service in Charan Jacob did not have to initiate the search; the angels and G-d Himself came to him! Indeed, Jacob merited an even higher revelation of G-dliness, one that occurred while he was awake and not while dreaming.

When a Jew goes out toward "Charan," spreading Judaism and drawing his fellow Jews nearer to G-d, his departure from the rarefied world of G-dliness and holiness is not a descent, but in actuality, constitutes a very great ascent. In Charan, Jacob merited both physical and spiritual success, as it states, "And the man increased exceedingly."

When a Jew is "in the Land of Israel" -- involved in his own spiritual perfection to the exclusion of others, no matter how great his achievements he can never attain the level that is reached through the service in "Charan." For it is only when he goes out into the world to draw his fellow Jews closer to G-d that he merits a much higher degree of both material and spiritual success.

(Adapted by Maayan Chai from Likutei Sichot, Volume 3, From: L'Chaim 5758, # 496) - lchaimweekly.org

"And Yaacov went out from Be'er Sheva and headed towards Charan." (Bereishis 28:10) *"The departure of a Tzaddik from a place makes an everlasting impression. When the Tzaddik resides in a city he is it's glory and it's splendor. When the Tzaddik leaves, so departs the city's glory splendor and light. (Rashi on Bereishis 28:10)*

The influence of a Tzaddik on the generation can be compared to the sun. Even though it is 192,000,000 miles away, it's warmth and light reach into every corner of the world. Likewise the Tzaddik; the generation in which he lives, enjoys tremendous spiritual benefit from his presence. Only the ones who deliberately distance themselves from the Tzaddik, are left in the darkness.

Every person in Klal Yisroel has a spark of the divine in him, and this spark is fully lucent when it ignites the heart of Jew by striking a close connection with one of the Tzaddikim of the generation. (R' Avraham of Slonim, Sefer Toras Avos, p.48) - nishmas.org.il

"A ladder was standing on the ground and the top of it reached to heaven". (28:12) The Hebrew word for ladder (sulam) has the same numerical value as money (mamon). This teaches us that money is like a ladder -- it can be used to ascend and come closer to the heavens, or with it one can descend to the depths. Everything depends on how we use it and for what purpose. (The Baal Shem Tov) ascent.org.il

"This time I will thank Hashem." (Bereishis 29:35) What is special about name Yehuda that we Jews are called Yehudim as opposed to Reuveinim or Shimonim etc. Leah knew with Ruach HaKodesh that she was destined to be one of four mothers. That meant. A simple calculation gives each one 3 children. When Leah had her fourth son she thanked Hashem for receiving more than her fair share.

This is the essence of a Jew, constantly thanking Hashem. A Jew understands that everything that Hashem gives is a gift. In reality, we don't deserve anything, nevertheless Hashem gives. And we thank Him for it. nishmas.org.il

YUD DALED KISLEV

This coming week, Tuesday, marks the wedding anniversary of the Rebbe and Rebbetzin. Our Sages taught of the importance of "Shalom Bayit" - peace and harmony in one's marriage. Thus, we are enjoined to be of the disciples of Aaron, for he loved peace and pursued peace, bringing peace between two friends and between husband and wife.

In the Rebbe's personal correspondence, the greatness of Shalom Bayit is emphasized, as well as practical advice on how to achieve a peaceful, harmonious relationship.

In one letter, the Rebbe writes that the Torah teaches, and Chasidut emphasizes, that a person is created with a right eye and a left eye. The right eye teaches that one must always look at another Jew (and obviously and most importantly, one's spouse) with a good eye, to see what is best and nicest in him/her, etc.

In another letter, the Rebbe reminds the person of the adage that "charity begins at home." The Rebbe was referring to his newly initiated (at that time) campaign of Ahavat Yisrael - loving one's fellow Jew and that the person should make sure to implement this "campaign" at home with his spouse.

The Rebbe suggests, in another letter, that the couple take a "second honeymoon" which would rectify the entire situation.

In many of the letters, the Rebbe reminds the recipients of the importance of conducting their lives in general and the relationship of the husband and wife in particular, in accordance with the Torah and mitzvot as they affect the daily life.

May we very soon merit the ultimate Shalom Bayit at the complete reunion of G-d (the husband) and the Jewish people (the wife) with the revelation of Moshiach, NOW!(From: L'Chaim 5760, #594)

(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 Kislev 11).
 Baruch shepetarani (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 Kislev 12).

Failure is wasted if you return only to the place from where you fell. If your plans fail, think bigger, aim higher.
 From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

PARTICIPATE IN DAILY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (men)
<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	Chasiddus
	Between Mincha and Maariv	Halacha

SHABBOS PARSHAS VAYEITZE
November 15, 2002

Candlelighting:(Los Angeles) 4:32 PM
Friday Mincha: 4:50 PM

LATEST TIME FOR SHEMA: 9:01 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent.**
- **Chumash 4:00 PM**
- **Mincha 4:30 PM followed by Seuda Shlishit**
- **Shabbat ends 5:32 PM**

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

Yartzeits: Elisha Mahtaban – Kislev 10, Morris Sternlight – Kislev 12, Yitzchok Faliv–Kislev 12, Istvan Arnofy – Kislev 14.

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


Mazel Tov to Dr. and Mrs. Zeev Rav-Noy on the wedding of Ariel to Miriam Stempel.

DAILY MINYONIM:

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

VISIT BEVERLYHILLSCHABAD.COM

Chabad of Beverly Hills has hundreds of hours of online audio Torah classes by Rabbi Y. Shusterman. Subjects include Gemara, Tanya, Chassidut, Jewish Law and Customs, Chumash, and Stories. The audio classes are accompanied by online text. There are online lessons on how to read Hebrew and how to read the Torah. You can view our Weekly and Halacha Newsletters from past years. We also have an Ask the Rabbi Section and the Mezuzah and Tefillin Information Center.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman. Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

GOOD SHABBOS!