

THE CHABAD WEEKLY

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beverlyhillshabad.com

Rabbi Yosef Shusterman 310-271-9063

This week's Torah portion, Vayishlach, tells us of Jacob's eventual return to Israel after the many years he spent working for Laban, and after the confrontation with his brother Esau. The Torah states: "And Jacob came whole to the city of Shechem." Rashi explains that Jacob was sound and "whole" in three ways-sound in body, for his limp had healed; perfect in means, as his wealth was still intact; and whole in Torah, for he had not forgotten any of his vast Torah knowledge during his absence.

It would certainly seem that the Torah could have found a more direct way of saying that Jacob emerged unscathed by his experience with Laban. Furthermore, in light of the fact that G-d had already promised Jacob that He would protect him from both Laban and Esau, why does the Torah need to tell us that Jacob was indeed unharmed?

Rather, the words "and Jacob came whole" do not refer only to Jacob's escape from the cunning of Laban and the wrath of Esau, but refer to a different type of wholeness entirely.

Our Sages taught that the story of Jacob's sojourn with Laban symbolizes the saga of the Jewish people in exile. Jacob's success in overcoming his own personal experience with Laban has served as a source of inspiration for us, his grandchildren, throughout our long exile.

Not only are the nations of the world unable to destroy the eternity of the Jewish people (just as Jacob was untouched by the schemes of both Laban and Esau), but we are assured by the Torah that the Jewish nation will eventually emerge "whole," in a three-fold sense, when our exile is over.

"Whole in body" - Although our present exile is characterized by trials and tribulations, their purpose is to arouse the Jew's innate resources. G-d has promised that despite all our suffering, the Jewish people will be perfect and uninjured after Moshiach comes to establish the Messianic era.

"Whole in means" - Just as Jacob amassed a great fortune while in the employ of Laban, so too shall the Jews amass great wealth during their years of hardship. The whole purpose of exile is for us to utilize the world's physical assets in the service of G-d, elevating the sparks of holiness found in even the most lowly and mundane objects we encounter.

Furthermore, we are assured that all the time and energy which was spent in the pursuit of perfecting our worldly affairs will not have been wasted, and will also be elevated and transformed into holiness with the coming of Moshiach.

"Whole in Torah" - Lastly, we are assured that the Jewish people will not lose any of their former spiritual greatness and love of Torah. Just as Jacob's long years of toil did not cause him to forget what he had learned, so too will we eventually triumph, untouched by our struggles in exile. (Adapted from Likutei Sichot vol. 25, From: L'Chaim 5760, # 4) - lchaimweekly.org

"And so he commanded also (gam) the second, also the third, also all those who followed the flocks." (32:19) The Hebrew word "gam," spelled gimel-mem, appears three times in this verse, alluding to the three (gimel) redemptions of the Jewish people that will come about through a tzadik whose name begins with the letter mem: Moshe (the redemption from Egypt); Mordechai (the redemption of Purim); and Moshiach, who will usher in the Final Redemption (Otzar Chaim) - ascent.org.il

YUD TES KISLEV



In the fall of 1798, Rabbi Schneur Zalman, the founder of Chabad Chassidism, was arrested on charges that his teachings and activities threatened the imperial authority of the Czar, and was imprisoned in an island fortress in the Neva River in Petersburg. In his interrogations, he was compelled to present to the Czar's ministers the basic tenets of Judaism and explain various points of Chassidic philosophy and practice. After 52 days, on the 19th day

Kislev (this year, Sunday, November 24, 2002), he was exonerated of all charges and released.

Rabbi Schneur Zalman saw these events as a reflection of what was transpiring Above. He regarded his arrest as but the earthly echo of a Heavenly indictment against his revelation of the most intimate secrets of the Torah. And he saw his release as signifying his vindication in the Heavenly court. Following his liberation on Kislev 19, he redoubled his efforts, disseminating his teachings on a far broader scale, and with more detailed and "down to earth" explanations, than before.

The following are a sampling of some of his teachings:

- This is what man is all about; this is the purpose of his creation and of the creation of all the worlds, sublime and lowly -- to make for G-d a dwelling in the physical world.
- A little bit of light dispels a lot of darkness.
- There are two types of pleasure before G-d. The first is from the complete nullification of evil and its transformation from bitterness to sweetness and from darkness to light by the perfectly righteous. The second [pleasure] is when evil is repelled while it is still at its strongest and mightiest... through the efforts of the "intermediate man" (beinoni)... As in the analogy of physical food, in which there are two types of delicacies that give pleasure: the first being the pleasure derived from sweet and pleasant foods; and the second, from sharp and sour foods, which are spiced and prepared in such a way that they become delicacies that revive the soul...
- To a disciple who complained of his financial troubles: You speak of what you need, but you say nothing of what you are needed for.
- In essence, every mitzvah is as supra-rational as the law of the Red Heifer. It is only that the divine will is revealed to us in varying degrees of rational "garments". (chabad.org)

The Tzemach Tzedek writes: The Love expressed in "Beside You I wish for nothing," means that one should desire nothing other than G-d, not even "Heaven" or "earth" i.e. Higher Gan Eden and Lower Gan Eden, for these were created with a mere yud.... The Love is to be directed to Him al one, to His very Being and Essence. This was actual ly expressed by my master and teacher (the Al ter Rebbe) when he was in a state of d'veikut and he excl aimed as fol lows:
 I want nothing at al l! I don't want Your gan eden, I don't want Your ol am haba... I want nothing but You al one.
GOOD YOM TOV. MAY YOU BE INSCRIBED AND SEALED FOR A GOOD YEAR IN THE STUDY OF CHASSIDUS AND THE WAYS OF CHASSIDUS (From Rebbe's Hayom yom Kislev 18).

Misappropriation

He justifies himself, claiming he has no time left to learn or to teach; all his time is spent on making a living. They call this misappropriation of funds: He is allotted a certain amount of time. And why? Only for this purpose. And now he claims it's all been spent and none is left for its original allocation!

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	Chasidus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

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

Thursday morning Nov. 23 (Thanksgiving)

Shacharit: 7:30 AM and 9:00 AM

Sunday and Monday, Kislev 19-20 (Nov. 24-25), marks the day the Alter Rebbe, Founder of Chabhad Chassidus, was liberated from prison in the year 5559 (1798)

NO TACHNUN IS SAID ON THE 19TH AND 20TH OF KISLEV.

SHABBOS PARSHAS VAYISHLACH
November 22, 2002

Candlelighting:(Los Angeles) 4:28 PM
Friday Mincha: 4:45 PM

LATEST TIME FOR SHEMA: 9:06 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 3:50 PM**
- **Mincha 4:20 PM followed by Seuda Shlishit**
- **Shabbat ends 5:28 PM**

Kiddush this week is being sponsored by Marty Biegel in memory of his mother's yartzheit.

Happy Birthday to Stuart Biegel, Immanuel Spira and Tzivia Malka Chodorow – 24

Yartzheits: Toba Biegel – Kislev 21, Ida Brodsky – Kislev 23.

Happy Anniversary to Robin and Sara Shaulian.

YUD TES KISLEV MELAVE MALKA

This Saturday night (Kislev 19) will be a Melave Malka in Shul in honor of Yud Tes Kislev.

Video.....Delicious Food.....Fabrengen

ALL ARE WELCOME

GOOD SHABBOS!