



The Chabad Weekly

Vol. 19 Issue 5



Candlelighting
(Los Angeles)

4:38 PM

Friday Mincha:

4:55 PM

LATEST SHEMA: 8:57 AM

Shabbat Schedule

- **Tehillim** 8:00 AM
- **Shacharit** 9:30AM
followed by
Kiddush,
Cholent &
Farbrengen
- **Class** 4:00 PM
- **Mincha** 4:30 PM
followed by
Seuda
Shlishit
- **Shabbat ends** 5:38 PM

Announcements:

Happy Birthday to Suzanne Spira, Eliyahu Harkham, Kimberly Bekhor and Donna Harkham.

Yartzheits: Dov Sochaczewski - Cheshvan 29, Moussa Okhavat - Cheshvan 29, Milton Spiegel - Kislev 1.

Happy Anniversary to David and Sonya Salzman, Michael and Melody Tehrani.

GOOD SHABBOS!

Parshas Chayei Sara

Friday, Cheshvan 24 5776 / November 6, 2015

This week's Torah portion is called Chayei Sara, literally "the life of Sara." It begins, however, with the passing of our first matriarch: "And Sara died in Kiryat Arba, which is Hebron, in the Land of Canaan."

According to the primary Jewish mystical text, the Zohar, Sara symbolizes the body while Abraham is symbolic of the soul. In this context, the Zohar explains that the verse describes the death of the body. The fact that "Abraham came to lament Sara and to weep for her" indicates that the soul weeps even after the death of the body since it remains related to the body.

Earlier in the Torah, when Abraham questioned Sara's judgment in sending away his son Ishmael, G-d told Abraham, "All that Sara may say unto you, listen to her voice." According to the Zohar, then, it would seem that the soul must listen to the body!

What is the "working relationship" between the soul and the body? Mitzvot - commandments - are given to the soul, but only souls that have been brought down into bodies. The mitzvot themselves are performed through material objects. This applies not only to mitzvot in-

volving a physical act, but also to those mitzvot which are essentially duties of the heart - e.g., love and fear of G-d, or duties of the mind - e.g., the belief in the unity of G-d. The latter, too, are meant to be fulfilled by the physical heart and brain.

It is conceivable to meditate on and contemplate all of the intentions of a mitzva, and yet not fulfill the actual mitzva. For example, one may go through all the devotions relating to tefilin, without actually donning the tefilin, or relating to Shabbat candles, without actually lighting them.

Obviously this would constitute not only a failure in fulfilling the mitzva, but an actual transgression - by negating the mitzva. On the other hand, if one fulfills a mitzva without contemplating any of the devotions involved, though he should have had these thoughts in mind, he has at least fulfilled the mitzva.

Our ultimate preoccupation, then, is with the body. Although this is not totally apparent now, in the Messianic era it will become much more obvious. In fact, at this time, the soul will actually derive its life-force from the body.

Adapted from the teachings of the Lubavitcher Rebbe, From: L'Chaim #1293) - lchaimweekly.org

Save the Date

There will be a

Shul Group Gathering

Next Sat. night
Kislev 2 (Nov. 14)
8:00 PM

At the home of
Rabbi and Mrs. Shusterman

303 N. Wetherly Dr.

Details to Follow

HaYom Yom Cheshvan 25

Divine Providence leads everyone to his place of residence for the purpose of strengthening yiddishkeit and disseminating Torah. When you plow and you sow - things will grow.

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Rabbi Yosef Shusterman

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In this week's Torah portion we read about the mission on which Abraham sent his servant, Eliezer, to choose a wife for Isaac.

The Rebbe draws a parallel between the mission (shlichut) of Eliezer and the mission that every Jew is charged with. Each one of us is an emissary of G-d, and our mission is to make this world a dwelling place for Him. We accomplish this by elevating the material of our world to a spiritual level through utilizing the world for the fulfillment of mitzvot. How do we accomplish this? By always having in mind that it is not our individual talents and strengths enabling us to succeed, but the power of the One who sent us.

At a convention of the Rebbe's emissaries, the Rebbe discussed the essence of an emissary. He quoted the teaching that one who is specifically sent on a particular mission by another person is considered as if he is the person who appointed him. The Rebbe pointed out two seemingly opposite characteristics that are required of such an emissary. Firstly, he must be aware of his talents and strong points and use them to his fullest potential. At the same time, the emissary must always be totally devoted to whoever sent him, remembering that he is representing the one who sent him.

Eliezer, the servant of Abraham, used all of his talents and skills to find a wife for Isaac, but he never forgot that he was representing Abraham, and must fulfill his task according to Abraham's wishes.

The Rebbe's emissaries, the thousands of dedicated and enthusiastic individuals in over 2,500 Chabad Centers and institutions around the globe, have unique and personal talents which they use to fulfill their missions. But they always keep the Rebbe before them, garnering strength from his words and blessings.

In truth, each one of us is an emissary of G-d and each one of us possesses unique abilities that can be used to make this world a dwelling place for G-d. But we must always bear in mind that the strength we utilize is from G-d.

May we all find within ourselves these G-d-given powers that will imminently enable us to make this world a dwelling place for G-d with the coming of Moshiach.

(From L'Chaim# 1245) - lchaimweekly.org

SCHEDULE OF CLASSES

Sunday 8:00 AM

**Gemara - Tractate Sanhedrin
(men)**

Monday 8:00 PM

Chumash (men and women)

Tuesday 8:00 PM

**Gemara B'Iyun
Tractate Kesuvos (men)**

Wednesday 8:30 PM

Halacha and Tanya (women)

Thursday 10:00 AM

Chassidus (women)

Daily

Chassidus 6:45 AM- 7:15 AM

**Halacha Between Mincha
and Maariv**

**There will be no classes on Sun.
& Mon., Nov 8 & 9.**

Daily Minyonim

**Weekday Shacharis:
6:00 AM & 7:30 AM**

**Sunday Shacharis:
7:00 AM & 9:00 AM**

**Mincha/Maariv:
4:50 PM**

Denying Reality

Despair is the diametric
opposite of everything in
which we believe
—in other words: it is a de-
nial of reality.

It is a denial that there is a
G-d that directs all of His
creation and watches over
every individual and assists
each one in what he must
accomplish...

From the wisdom of the Lubavitcher
Rebbe, of righteous memory; words
and condensation by Rabbi Tzvi Free-
man. (chabad.org)

Story of the Week:

Avigdor, a rich merchant from Brod, once came to the Baal Shem Tov and brought with him a large sum of money for charity. The Baal Shem Tov accepted the money and asked Avigdor, "Do you have a request?"

"No," answered Avigdor.

"Perhaps you need a blessing for livelihood?" asked the Baal Shem Tov.

"No," said Avigdor. "I've been in business for many years and I have no worries about livelihood."

"Thank G-d," said the Baal Shem Tov with emphasis, for is not every success from G-d? The Baal Shem Tov then inquired as to the man's health and that of his wife and children, hoping to hear some expression of gratitude but again, no words of thanks to G-d were heard.

The Baal Shem Tov said to Avigdor: "There is a verse in the Book of Psalms that we repeat every day in our prayers: 'You, G-d, are enthroned upon the praises of the people Israel.' G-d waits for words of praise from Jews. When a Jew says 'thank G-d' or the like, it is dearer to G-d than the praises of the angels in heaven! Though G-d does not need us to praise Him or thank Him, we need to remember that everything we enjoy, good health, good fortune, good children, all come from G-d, the Source of all blessings.

"However," cautioned the Baal Shem Tov, "just when one is most successful and thinks that it is all due to his wisdom, or that he deserves it all, he may think that this is the way it is going to always be. He may forget altogether that it is all due to G-d who has been very kind to him.

"So, G-d waits to hear how people respond. If one asks the other, 'How are you, how is your family, how is business?' and the person answers, 'Thank G-d, well,' then G-d bestows even more generous blessings." The Baal Shem Tov continued, "I would ask you to do me a favor since you come from Brod. Please deliver a letter to the president of the Jewish community." The Baal Shem Tov then wrote a letter, sealed it, and handed it to Avigdor. "Please deliver the letter personally into the hands of the community president and to no one else."

Avigdor took the letter, put it in his pocket, and took his leave of the Baal Shem Tov. On the way home, Avigdor thought about the Baal Shem Tov's words and resolved to be more aware of G-d's blessings in his life. When he returned home, he changed his traveling clothes and tucked the jacket he'd been wearing into his closet, forgetting about his resolution and the letter.

Years passed and the wheel of fortune turned for Avigdor. One deal after another went sour until he was left a virtual pauper. He even had to sell his household goods. Before long there was nothing more to sell, except an old used suit that hung in his closet. Avigdor went through the pockets before selling the suit. Suddenly, he came upon the letter which the Baal Shem Tov had asked him to deliver so many years

ago!

Avigdor stared at the letter. He remembered the Baal Shem Tov's words about thanking G-d for all the good He bestows. "What a fool I was not to realize that the Baal Shem Tov was cautioning me," thought Avigdor sadly. He resolved to heed the Baal Shem Tov's words from then on.

The name of the addressee on the envelope was still clear. Reb Tzadok, the new President of Brod. Avigdor rushed out of his house and asked the first passerby, "Where can I find Reb Tzadok?"

"You mean, Reb Tzadok, the newly elected president?"

"Yes. This is the man," said Avigdor.

"You'll find him in the big study hall. Only this morning he was elected head of the community..."

Avigdor had been so immersed in his own worries he hadn't even known that there was an election for a new communal president. "Do you know anything about the new president?" asked Avigdor.

"He started as a tailor's apprentice. When he went out on his own, he struggled. But, he never complained. Whenever he was asked how business was, he always replied, 'Thank G-d, I'm making a living.' A few years ago, he began to prosper. But his success never turned his head. He gave charity generously and remained the same modest man. And, whenever people ask how's business, he still answers, 'Thank G-d, I'm making a living.'"

Avigdor hurried to the study hall and handed Reb Tzadok the letter, apologizing profusely for the delay. Reb Tzadok opened it; it was a personal request from the Baal Shem Tov who had passed on a number of years ago!

The Baal Shem Tov introduced the letter carrier as a once wealthy man who was now in need of financial help. He asked Reb Tzadok to help Avigdor get back on his feet. He added that in case Reb Tzadok doubted the authenticity of the letter, the following two "signs" should dispel his doubts: First, the letter would be delivered on the very first day he became president. Second, that on the same day he would become the father of a baby boy.

Reb Tzadok had just finished reading the letter when someone ran in, shouting, "Mazel Tov! Your wife just gave birth to a son!" For a moment Reb Tzadok was speechless. The saintly Baal Shem Tov had passed on several years ago, yet here was a letter he sent, which took so many years to deliver, yet was delivered just on time. Reb Tzadok turned to Avigdor and said, "I am very pleased to meet you. Be my guest this evening. We have some important business to discuss. I can use a man with your experience." Avigdor stood there surprised and grateful. "Thank G-d! And, I will be at your house this evening, G-d willing!"

(From: L'Chaim #1143) Lchaimweekly.com

Parsha Insights

And the servant ran to meet her (Gen. 24:17) According to the commentator Rashi, it was only when Eliezer saw the well water miraculously rising toward Rebecca that he decided she would make the perfect wife for Isaac. Yet only the water Rebecca drew for her own use rose up by itself; the water she drew for Eliezer and his camels had to be brought up by hand. We learn from this that although G-d may perform miracles to assist a righteous person, when it comes to doing mitzvot (commandments), it is preferable to perform them oneself in a natural manner and not to rely on miracles. (Rabbi Levi Yitzchak of Berdichev)

And Abraham gave all that he had to Isaac, but to the sons of the concubines... he gave gifts (Gen. 25:5-6) Isaac is symbolic of holiness and the spiritual realm; the "sons of the concubines" stand for the physical and corporeal world. The Torah teaches that we must give "all" of ourselves - the lion's share of our time, energy and talents - to spiritual matters. Worldly matters, however, can be placated with "gifts." (LChaim #1095)

"Let it be that the maiden to whom I will say: 'Lower your pitcher that I may drink.' And she will say, 'Drink, and I will give your camels to drink, also.'" (24:14) When looking for a wife for Isaac, why did Eliezer examine Rebecca in this area specifically? There is a significant difference between holiness and impurity: The objective of holiness is to give, to enliven others, to influence. Impurity, on the other hand, takes. Rebecca wasn't satisfied just to give Eliezer water but watered his camels, too. From this act Eliezer saw an indication and proof that Rebecca was connected with the "side" of holiness and fitting to bond with the descendants of Abraham. (Rabbi Shneur Zalman, author of Tanya)(LChaim #795)

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