

THE CHABAD WEEKLY

Chabad of Beverly Hills | 9145 Wilshire Blvd. Beverly Hills, CA 90210 | Chabadofbeverlyhills.com

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Candlelighting
(Los Angeles)

5:51 PM

Friday Mincha: 6:05 PM

LATEST SHEMA: 9:51 AM

SHABBAT SCHEDULE

Tanya:

8:45 AM

Shacharis:

7:30 AM & 9:30 AM

(followed by Kiddush, Cholent & Fabrengen)

Class:

5:00 PM

Mincha:

5:45 PM

(Followed by Seuda Shlishit)

Maariv:

6:45 PM

Shabbat Ends: 6:51 PM

Chassidic Thought:

The Jewish people are likened to the stars that sparkle in the heavens. Thanks to their light, even a person who walks in the darkness of night will not err.

Every Jew, man or woman, has the moral and spiritual power to become a source of influence for his friends and acquaintances, and to situate them in a ray of light.

HaYom Yom Cheshvan 5

chabad.org

Parshas Lech Lecha

Friday, Cheshvan 12, 5787 / October 23, 2026

Give Me the Soul!

By Yossy Goldman

The weekly Parshah is enlivened these days with the arrival of Abraham on the biblical scene. Our founding father brings new life to the world, as he spreads the message of monotheism in a hitherto pagan society. He also shows his prowess as a fearless fighter for justice, putting his own life on the line to save his nephew Lot, when Lot is taken captive in the world war of the day.

It was after Abraham rescued his nephew that the King of Sodom thanked Abraham for liberating the other prisoners of war—the king's soldiers and citizens—at the same time. The king offers Abraham the spoils of war, and asks only to have his men back. Ten li hanefesh, he says. "Give me the people, and take the possessions for yourself."

Twenty-five years ago, I heard a powerful and passionate call by my saintly mentor, the Rebbe of blessed memory. It was Simchat Torah, the yom tov (festival) when we celebrate the gift of Torah in a spirit of boundless joy. He had appealed for charity to be given in the same heightened spirit, i.e., beyond normal limitations or the usual budgetary considerations. Later, he explained his call to have been one of ten li hanefesh, which, literally, means "give me the soul." It was a special moment, and what he was demanding of his followers was a genuine outpouring of soul, a sincere act of pure faith, beyond reason or issues of affordability. The Rebbe had called for a total, unconditional commitment.

The call, "Give me the soul," still reverberates. And it applies to everything we do. We are all composites of body and soul. But more often than not, our physical selves get all the attention while our spiritual side is neglected. How many times do we hear Jews, especially young Jews, complaining that Judaism lacks spirituality; that their

synagogues and temples are devoid of any real feeling or atmosphere of sanctity? And then we bemoan them trekking off to the Himalayas to find purpose, depth, and all the things we never gave them.

How many bar mitzvahs and weddings have been reduced to empty shells of materialistic one-upmanship, with friends and neighbors compelled to outdo each other in garish extravagances, which miss the whole point of what the celebration is about?

And G-d calls out, Give me the soul! Give me back what is mine. Put some spirit back into Judaism. Enough with the Mickey Mouse routines and rituals, the song-and-dance gimmicks. Get beyond the external and the plastic. Give me some soul!

When our faith is superficial, we look as foolish as the pathetic thief described in the Talmud. "The thief, at the mouth of the tunnel, calls out to G-d." Here is a goniff, a lowly criminal, about to enter the tunnel he has dug to rob a bank, but before he goes in, he prays to G-d for success. What a chutzpah! He is about to violate G-d's express command not to steal, and has the audacity to still ask G-d to help him do the job?!

But such is the effect of superficiality. He has faith, our Talmudic thief. It just hasn't penetrated. Because this shallow pseudo-religiosity hasn't permeated his inner being, he is blissfully unaware of the hypocrisy of his actions. So what's wrong with stealing and praying at the same time?

The truth is that we all believe, even the thieves among us. The challenge is for the penny to drop; for that faith to reach into our core, to touch our souls. Let us heed the call, Ten li hanefesh—"Give me the soul." Let us move beyond superficial Judaism to something deeper, profound and real, which will touch our own souls and inspire our children. chabad.org

In this week's Torah portion, Lech Lecha, we read of G-d's promise to Abraham that he would inherit the lands of the ten nations - the seven Canaanite nations as well as three other lands, the lands of the Keini, Kenizi and Kadmoni.

Abraham and his descendants took possession of all seven Canaanite lands. However, they never took possession of the lands of the other three nations. The triumph over these nations and the possession of their lands will take place when Moshiach comes in the Era of Redemption.

Chasidic philosophy explains that a person's powers and abilities are divided into ten categories, seven of them being in the realm of emotion and three being in the realm of intellect. In spiritual terms, the ten lands described above refer to the refinement of our 10 personal powers. The seven emotive powers are the seven Canaanite nations and the three intellectual powers are the lands of the Keini, Kenizi and Kadmoni.

In the pre-Messianic Era, we have "possession" of our seven emotive powers. And, though we obviously use our intellectual powers, it is not to our fullest ability, for we have not conquered, nor do we totally possess them. This will take place only in the Messianic Era. It is then that our intellects will find their true expression and fulfillment. The Messianic Era is described by the Prophet Isaiah as a time when "the world will be filled with the knowledge of G-d as the waters cover the ocean bed."

Thus, when Moshiach comes our intellectual potential will reach its fulfillment. May that happen NOW!
(From L'Chaim #991) - lchaimweekly.org

ANNOUNCEMENTS:

Mazal Tov to

David and Miriam Hakham on the birth of twins boy and girl.

Mazal Tov to

the Mishaël Family on the engagement of Daniel to Ayelet Hanasabzadeh.

Happy Birthday to

Binyamin Noormand and Asher Ganjian.

Yartzeits:

Sheva Karp - Cheshvan 14, Charlotte Bronson - Cheshvan 14, Sol Tiano - Cheshvan 15, Abraham Spira - Cheshvan 15, Chanina Lubliner - Cheshvan 15, Hal Sitowitz - Cheshvan 16.

GOOD SHABBOS!

ZOOM CLASSES

Parshas Hashavua:

Monday 8:00 PM

Halacha & Tanya:

Wednesday 8:00 PM

Torah Ohr (In Shul) :

Daily Mon.– Fri: 6:45 AM

Please visit

www.rabbishusterman.com where you can access over 3000 of Rabbi Shusterman's classes in Halacha, Tanya, Gemara, Torah Ohr, Likutei Torah and more

DAILY MINYANIM

Weekday Shacharis:
6:15 AM & 7:30 AM

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

Mincha/Maariv:
6:05 PM

Hayom Yom: Cheshvan 13

The Baal Shem Tov used to instruct his disciples in a regular Gemara study-session. His style of study was with great acuity and brilliance, and included a study of Rambam, Alfasi, Rosh and other commentaries of the Rishonim (early commentators) germane to the Gemara-text under examination. The Baal Shem Tov would translate the words (of the text) into Yiddish. When studying in Eirchin 15b the passage "The third tongue kills three persons," the Baal Shem Tov translated and explained: Lashon hara (the evil tongue; slander) kills all three, the inventor of the slander, the one who relates it and the listener. This is all in spiritual terms, which is more severe than physical murder.

Story of the Week: MOTHER RACHEL STILL CARES

A young Israeli, who grew up in a religious family but veered off the path and gave up his religion, mixed with the wrong crowd and got involved in all sorts of shady behavior.

But he reached a point where he was in a difficult, unpleasant position. On the one hand he couldn't find his way back to his community, either because he was too embarrassed or he felt they wouldn't accept him again, and the new crowd didn't really accept him because he didn't have the same background as they had and he didn't really resonate with some of their behavior.

As a result, he slipped into a terrible depression and eventually reached a point of becoming suicidal. His only option was to find a tall building and jump off the top, ending it all.

When he arrived on the top of the particular building he had selected, it 'happened' there were some papers flitting about in the wind, and one of them landed right in front of him, within hand's reach.

Out of curiosity he picked it up and took a look. It was an announcement -- the paper said "Today, is the 11th of [the Jewish month of] Cheshvan, the *yahrzeit* of Rachel Immenu, (our matriarch Rachel). Therefore, buses will be available all day, going to and from the tomb in Beit Lechem (Bethlehem) for anyone who wishes to go pray there" - followed by a detailed schedule.

For some incomprehensible reason, that spoke to him. Maybe his childhood memories flared up and he decided that this would be his last-ditch attempt at putting his life back together again. Instead of jumping, G-d forbid, he found a bus and went to the kever (burial place) of Rachel. On that date the surrounding structure is always absolutely packed.

There is a *mechitsa* (separating barrier) between the men and the women. He made his way towards the men's side of the tomb and started to cry that he was in a very desperate place. His prayer was: "Dear G-d, I don't think that anyone cares about me. My family has rejected me because of my choices; my new friends have rejected me because I don't really fit in with them. In truth, all I want is to know is that somebody cares about me."

He got so emotional that he actually passed out. A big commotion ensued. Finally, he was taken outside and revived.

When he came to, there was a woman standing over him. It turned out it was his own mother! She was sobbing and weeping to see her son who she hadn't seen for many years, laying on the ground at Kever Rachel!

When he was able to compose himself somewhat, he said to his mother, "You have to understand what happened here. I pushed my way firmly to be next to the tomb itself, put both hands on it, and cried out to HaShem. I said, 'G-d Almighty, please show me a sign that there is anybody at all in the world who still cares about me!'"

"Within seconds, I heard from the other side of the *mechitsa* a woman's voice crying out and saying 'Please! would You bring back my son.' And then she pronounced my name and mother's name! That was so overwhelming that I passed out"

The reunion was the beginning of his rehabilitation and his return to a healthy lifestyle. Mother Rachel still cares!

Source: Freely adapted from a transcript of an aural Torah lesson by Rabbi Ari Shishler of Johannesburg, South Africa.

Ascentofsafer.com

Parsha Insights:

To Shine Like the Stars

הָבֵט נָא הַשְׁמִימָה וּסְפֵר הַכּוֹכָבִים
תּוֹכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
דְּרָגָךְ: (בראשית טו:)

[G-d told Abraham,] "Look toward heaven and count the stars – if you can count them! That is how your descendants will be." Genesis 15:5

Although the plain meaning of this statement is that the Jewish people will eventually be as numerous as the stars, its metaphorical meaning is that they will sparkle like the stars; their light is so bright that even those walking in the thick of night will not stumble. We are all Abraham's "shining stars," possessing sufficient moral and spiritual fortitude to prevent those around us from stumbling and to exert a positive influence on them.

Asserting our Inheritance

לְדָרְגְךָ נָתַתִּי אֶת הָאָרֶץ הַזֹּאת
וְגו': (בראשית טו:יח)

[G-d said to Abraham,] "I have given this land to your descendants." Genesis 15:18

When G-d promised the Land of Israel to Abraham's descendants, the land in its entirety became – and remains to this day – the inheritance of every Jew, not subject to negotiation or trade. It is solely G-d's promise to Abraham that constitutes our connection to our land. When we articulate this confidently and unapologetically, the community of nations will acknowledge its truth. In contrast, basing our claims to the Promised Land on treaties, military victories, or diplomatic machinations will undermine other nations' respect for our inheritance. By asserting our inviolable connection to the Land of Israel, we hasten the Messianic Redemption, when G-d will grant us its full possession peacefully.

Circumcising Negativity

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אֶבְרָהָם
וְגו': (בראשית יז:כב)

On that day, Abraham was circumcised. Genesis 17:26

Spiritually, circumcision is the removal of the "foreskin of the heart," the layer of apathy and haughtiness that obstructs our true connection with G-d. In order to spiritually circumcise ourselves, we must wean ourselves of our attachment to self-indulgence. It is usually not so difficult to renounce obvious or coarse material gratifications. It is harder to wean ourselves of more subtle attachments, whose negative effect on us might not be so apparent. Therefore, G-d has promised to complete the process of spiritual circumcision for us. This latter aspect of circumcision will occur in its fullest sense only in the Messianic Era.

Circumcision is the only commandment that is sealed in our physical flesh. Through it, every Jew is connected physically and irrevocably to G-d, and thus we are given the power to transcend our material drives in order to manifest our true G-dly natures.

(From: The Daily Wisdom) - chabad.org