

# THE CHABAD WEEKLY

B"H

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MAY 12, 2000

VOL 3, ISSUE 31

7 IYAR 5760

## ❖ PARSHAT EMOR

The name of a Torah portion alludes to the common thread that runs through the entire narrative. Thus, although this week's Torah portion, Emor, contains many different ideas, the name itself is significant and expresses the central theme of all of them. The literal meaning of the Hebrew word "emor" is "say." It implies an ongoing action, a perpetual commandment that applies in all places and in all times. Emor teaches us that thought is not enough; a person must carry the thought process one step further and express what he is thinking in speech as well. Speaking requires the person to weigh and assess his thoughts, working them over in his mind until he comes to a satisfactory conclusion.

Yet why is merely thinking insufficient? Because as human beings, we cannot know what is going on in someone else's mind; if our thoughts are not expressed verbally, no one else can derive any benefit from them. Thus the Torah commands us to "say" -- to reveal our good thoughts and ideas, and to share them with our fellow man. In accordance with the commandment "And you shall love your fellow as yourself," a Jew is obligated to share whatever good he possesses with others. Good thoughts, thoughts that have meaning and significance, are in this category, for expressing them can bring enjoyment, enlightenment and encouragement to our fellow Jew.

The way in which our thoughts are expressed is also important. The Jew is required to convey them in an effective and pleasant manner so they will have the desired effect on the listener. Significantly, the name of the Torah portion is Emor (say), and not Daber (speak). Daber is a harsher term, implying the use of strong language to convey a point. Emor, by contrast, implies a softer kind of speech, and a more pleasant way of communicating. The commandment to reveal our thoughts to our fellow man and exert a positive influence on others must be carried out in a tender and loving manner. Threats and intimidation have no place in the Jew's vocabulary. Every Jew without exception is worthy of being addressed with affection and respect, regardless of their spiritual standing or actions.

This then is the lesson of this week's Torah reading: Having good thoughts is not enough. In order to have a positive influence on others we must reveal them verbally, and in the most pleasant manner possible. (From: L'Chaim 5757, #468, Adapted for Maayan Chai from Hitva'aduyot 5742)

**"G-d said to Moshe; Say to the Kohanim the sons of Aharon and tell them, 'Each of you shall not contaminate himself for a dead person among his people.' "** (21:1) QUESTION: Since it says "emor el haKohanim" - "speak to the Kohanim" - the words "ve'amarta aleihem" - "and tell to them" - are superfluous? ANSWER: A chassid of Rabbi Shneur Zalman of Liadi, founder of Chabad chassidut, once said that through conceit he overcame the urge to transgress. Whenever his yeitzer hara would approach him he would scream, "Do you know who I am? I am a prominent person, a chassid of a great Rebbe. How can you expect me to sin?"

Hashem is conveying two messages to the Kohanim, one general and one specific. Firstly, Hashem said to Moshe "emor el haKohanim" - "say to the Kohanim" - "B'nei Aharon" - "always remember that you are the children of Aharon. As children of such a prominent father, you must conduct yourselves in a way befitting to your genealogy." In addition, "ve'amarta aleihem" - "tell them the laws of defilement that apply to them."

**"Except for the relative that is closest to him." (21:2)** QUESTION: Rashi says that "she'eiro" means "ishto" - "his wife." Why the term "she'eiro"? ANSWER: A man has children through his wife and thus assures the continuity of his memory. Otherwise, a short time after his passing, his memory, too, is gone and forgotten. The root of the word "she'eir" also

occurs in the expression "She'eirit ba'aretz" - "survival in the land" (Bereishit 45:7). Through his family he continues to survive, even when he is physically no longer present.

**"Until the morrow of the seventh week you shall count fifty days -- you shall proclaim on this very day holy convocation for yourselves." (23:16, 21)** QUESTION: The festival of Shavuot commemorates the season of the giving of our Torah why does this Torah not mention specifically the date when the Torah was given? ANSWER: Hashem did this intentionally so that no one should limit Torah to a certain time. Each day, a Jew should view himself as having received the Torah anew on that day, thus arousing new inner intensity and devotion.

*A wagon driver was once hired to deliver packages from one city to another. The day he was supposed to start his trip, a heavy snowstorm fell, making it impossible to travel the roads. He came to the man who hired him demanding his pay, and argued, "I was ready to make the trip; it was not my fault that I could not travel." The hirer responded, "Whether if it is your fault or not, I do not have to pay you if you did not actually perform the work." Unable to settle their argument, they submitted their case to the local Rabbi, who eventually ruled against the coachman. In anger, the coachman asked, "What is the basis for this opinion?" The Rabbi replied, "I take it from the Torah." The illiterate coachman asked, "What is Torah?" "It is a book of conduct and teaching which G-d gave to the Jewish people." "I know nothing about this! When did He give it?" "On Shavuot" the Rabbi responded. "When is Shavuot?" The Rabbi told him that it is right before summer. "If this is the case, now I understand. When the Torah was given, it was not during the snow season. Possibly, if it were given in the winter, the ruling would be in my favor." The illiterate coachman assigned Torah to a certain time, lacking the awareness and insight that Torah is timeless. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)*

**"Do not desecrate My holy Name, but I shall be sanctified among the children of Israel." (22:32)** This refers to the prohibition of chilul Hashem (desecration of G-d's Name) and the commandment of kidush Hashem (to sanctify G-d's Name). There are conditions when a Jew must do everything, including self-sacrifice, for the observance of Torah, for thereby he sanctifies G-d's Name. Just as kidush Hashem is the supreme virtue, so, too, there is nothing worse than chilul Hashem. The prophet Yechezkel refers to the fact of galut as a chilul Hashem: "When they entered the nations to which they came, they desecrated My holy Name when it was said of them 'These are G-d's people yet they had to leave His land!'" (Ezekiel 36:20) In turn, the redemption is a kidush Hashem, as it is said, "I shall sanctify My great Name which was desecrated among the nations, which you have profaned in their midst, and the nations will know that I am G-d... when I will be sanctified in you before their eyes." (Ezekiel 36:23) The very study and preoccupation with the laws of kidush Hashem is something that will bring about the speedy negation of the chilul Hashem signified by the galut, and the ultimate kidush Hashem signified by the Messianic redemption!

## ❖ LAWS OF SHABBAT - 39 Melachot: Borer (Sorting)

**Insects found in lettuce:** When discovering small insects on lettuce and on the leafy vegetables, one should not attempt to remove them by rinsing the leaf under running water, because to do so constitutes Borer of P'soles (bad from good). If the insect is alive, there may be an additional prohibition stemming from the Melocho of Shochait (killing a living creature). The proper procedure for removing the tiny insect is to cut away and discard part of the leaf together with insect. **When considering the difficulties of cleaning lettuce on Shabbos, one can see that preparing the lettuce before Shabbos is preferable.** (From: The 39 Melochos by Dovid Ribiat)

AN EMISSARY IS ONE WITH HIS SENDER.  
 THIS CONCEPT IS SIMILAR TO THAT OF AN ANGEL ACTING AS A DIVINE EMISSARY, WHEN HE IS ACTUALLY CALLED BY G-D'S NAME. IF THIS IS SO WITH AN ANGEL IT IS CERTAINLY TRUE (1) OF THE SOUL; IN FACT WITH THE SOUL THE QUALITY OF THIS ONENESS IS OF A HIGHER ORDER, AS EXPLAINED ELSEWHERE. (2) NOW CHASSIDIM ARE EMISSARIES OF THE REBBE, THE ALTER REBBE. SO IF THE CHASSID ACTIVELY DISCHARGES HIS MISSION, HE IS BOUND UP WITH HIS REBBE, BOUND UP IN HIS ENTIRE BEING - THERE WALKS A CHASSID, THERE EATS A CHASSID, THERE SLEEPS A CHASSID. (FROM REBBE'S HAYOM YOM IYAR 1)

*It is not so much that we need to be taken out of exile. It is that the exile must be taken out of us.*

- Bringing Heaven Down to Earth

**PARTICIPATE IN WEEKLY CLASSES**

<b><u>Sunday</u></b>	<b>8:00 AM</b>	<b>Gemara-Tractate Berachot (men)</b>
<b><u>Monday</u></b>	<b>8:00 PM</b>	<b>Chumash (men and women)</b>
<b><u>Tuesday</u></b>	<b>8:00 PM</b>	<b>Gemara-Tractate Baitza (men)</b>
<b><u>Wednesday</u></b>	<b>8:30 PM</b>	<b>Halacha and Tanya (women)</b>
<b><u>Thursday</u></b>	<b>10:00 AM</b>	<b>Chassidus (women)</b>
<b><u>(NEW)</u></b>	<b>7:00 PM</b>	<b>Reading &amp; Learning Rashi</b>
	<b>8:00 PM</b>	<b>Class for Beverly Hills Highschool Students</b>
<b><u>Daily</u></b>	<b>6:45 to 7:15 AM</b>	<b>Chasiddus</b>
	<b>Between Mincha and Maariv</b>	<b>Halacha</b>

**DAILY MINYONIM:**  
**Shacharit: Mon-Fri: 6:00 AM & 7:30 AM**  
**Sunday: 9:00 AM**  
**Mincha/Maariv: 7:45 PM**

**SHABBAT PARSHAT EMOR**  
*May 12, 2000*

**Candlelighting: 7:28 PM**  
**Friday Mincha: 7:40 PM**  
**Early Minyan 6:10 PM**

**LATEST TIME FOR SHEMA: 9:22 AM**

**SHABBAT MORNING**

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 6:30 PM
- Mincha 7:15 PM followed by Seuda Shlishit
- Shabbat ends 8:28 PM

*Kiddush* this week is being sponsored by Mr. and Mrs. David Fishman.

*Seuda Shlishit* is being sponsored by Johnathen Khoshnood in memory of his father's yartzeit.

*Anyone who would like to sponsor a Kiddush or Seuda Shlishit can contact Rabbi Shusterman at (310) 271-9063.*

**Yartzeits:** Yosef Khoshnood - Iyar 9, Malek Shlomo Cohen Mahtaban - Iyar 13

**Happy Birthday** to Sol Lowi and Josh Feiler.

**GOOD SHABBOS!**

Friday Iyar 14- May 19 is  
 Pesach Sheinei



