

# THE CHABAD WEEKLY

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## ❖ PARSHAT KEDOSHIM

In the beginning of this week's Torah portion, Kedoshim, we find three commandments: 1) "You shall be holy," 2) "Every man shall fear his mother and father," 3) "My Sabbaths you shall keep." As these three mitzvot appear together, it follows that a connection exists between them.

The first commandment in the sequence is "You shall be holy." A Jew must be holy, distinct from other nations, for the Jewish people is unique. And yet, the holiness of the Jew, that which makes him different from the gentile, is not expressed in his observance of the commandments. A non-Jew is not obligated to keep the Torah's mitzvot; he has no common ground or connection with them. Rather, the sanctity of the Jew is expressed in his daily behavior, in the way he performs the same mundane actions he seems to share with Gentiles. It must always be apparent that the Jew is different and holy, even when he eats and drinks and engages in business. A Jew is always connected to G-d, no matter where he is. Jews are a holy people; their holiness is maintained even when they are involved in the most mundane tasks of life.

It is not enough, however, for a Jew to be holy. His function in the world is to have a positive effect on the members of his family and ensure that future generations of Jews will also conduct themselves with holiness. This is alluded to in the second commandment: "Every man shall fear his mother and father," the mitzva of Jewish education. A person's first educators in life are his parents. From the earliest age a Jewish child's mother and father imbue him with the sense that he belongs to a holy nation. Significantly, the Torah mentions the mother before the father, as mothers spend the most time with their young children and guide them through their early years.

How do we influence our children -- and ourselves -- to be different from all other nations? The answer is contained in the third commandment: "My Sabbaths you shall keep." The Shabbat is a sign between G-d and the Jewish people. It strengthens and emphasizes a Jew's belief in the Creator and His constant and ongoing supervision of everything that happens in the world. Many non-Jews, even those who believe in G-d, mistakenly think that after He created the world G-d left it under the control of natural forces. Jews, however, possess emuna, faith. The existence of the Jewish people is not dependent on nature; G-d watches and guides every Jew with His Divine providence. This is alluded to in the third commandment "My Sabbaths you shall keep," for the Jew's faith is unique to him, strengthening his resolve to be holy. (From: L'Chaim 5757, #467, Adapted for Maayan Chai from Likutei Sichot, vol. 1)

**"You shall be holy, for I am holy, G-d your G-d." (19:2)**  
QUESTION: On this pasuk, the Midrash Rabbah (24:9) says, "Kedushati lema'alah mikedushatchem" - "My holiness is greater than yours." Why is it necessary for the Midrash to inform us that Hashem's holiness is greater than ours? Who would think otherwise? ANSWER: Indeed, the intent of the Midrash is not simply to inform us of Hashem's greatness, but to relate an important message to K'lal Yisrael. Every Jew is able to add to the holiness of Hashem, by conducting his life in a way which is a Kiddush Hashem - sanctification of Hashem. People impressed with the behavior of the Jewish people ultimately will praise Hashem. Thus, Hashem is saying, "Kedushati lema'alah" - "My holiness up in heaven," - is "Mikedushatchem" - "dependent on the holiness of your conduct on earth."

**"You shall fear every man his father and his mother." (19:3)**  
QUESTION: The word "ish" usually refers to an adult, one over the age of Bar-Mitzvah. Why, in connection with this mitzvah, does the Torah emphasize "ish"? ANSWER: The Torah is teaching that the obligation to

fear our parents does not derive from our dependence on them. Even as adults with our own households, we must still fear our parents simply because of who they are.

**"You shall love your fellow..." (19:18)** QUESTION: What is the ultimate ahavat Yisrael? ANSWER: The famous Chassidic Rabbi, Reb Moshe Leib of Sassov once said that he learned the meaning of ahavat Yisrael from a conversation he overheard between two simple farmers. While sitting in an inn and drinking, they became a little drunk, and one said to the other, "Do you really love me?" To which the other replied, "Of course I love you." The first one asked again, "If you really love me, tell me what I need."

"How should I know?" his friend queried, "Am I a mind reader?"

"How can you say you really love me when you do not know what I need?" replied the first.

True ahavat Yisrael entails sensitivity and feeling for the anxieties and needs of another Jew, even one who has not approached you for help. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

**"Love your fellow as yourself" (19:18)** Rabbi Israel Baal Shem Tov, founder of the Chassidic movement, taught: One must love the simplest of Jews as much as the most learned and pious scholar. Rabbi Israel's disciple, Rabbi DovBer of Mezeritch, taught: One must love the most wicked and sinful Jew as much as the most perfectly righteous tzaddik. Rabbi DovBer's disciple, Rabbi Schneur Zalman of Liadi taught: The Torah commands to "Love your fellow as yourself." A person's love of self is an intrinsic love - a love that does not derive from, nor is curtailed by, the character and qualities of the beloved. So one must love every Jew with an equal, absolute love. Not with a love that is "as much as" the most learned or the most righteous of men - which indicates that genius and righteousness are reasons for love - but with a love akin to one's love of self, a love that is without reason or cause. (From: Week in Review 5757, Vol 8, No 35, Based on an address by the Rebbe, Shavuot 5713 (1953))

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

**Removing bones in fish or chicken:** One is not permitted to remove bones from fish, chicken or meat, unless doing so for a small child or elderly person, for whom eating would otherwise be impossible.

**Removing the skin of chicken:** It is permitted to remove the skin from cooked or roasted chicken, because they are both regarded Halachically as the same type. According to some poskim however, it is preferable to do so just prior to eating.

**Trimming the fat from meat:** One may not trim the fat from a piece of meat, even just before eating. To separate the fat permissibly, one may hold down the entire piece of meat with his fork, while trimming away the meat from the fat. Separating the fat in this manner is equivalent to removal of Ochel Mitoch P'soles, which is permissible.

**Removing feathers or hair from cooked chicken:** It is questionable whether one may pull out bits of feathers or hair left embedded in cooked chicken, because to do so constitutes the removal of P'soles Mitoch Ochel (bad from good). Where possible, it is preferable that one expel the feather debris from his mouth while eating. If this is not an acceptable option, the unwanted feathers etc. may be removed just prior to eating (i.e. when the food is on the plate in front of him). This method may also be used when feeding a small child. (From: The 39 Melochos by Dovid Ribiat)

AT A *FARBRENGEN* DURING THE DAYS OF *SEFIRA* (AT SOME TIME IN THE YEAEERS 551-5653, 1891-1893) SOMEONE SAID TO MY FATHER, "THE ALTER REBBE'S CHASSIDIM WERE ALWAYS KEEPING COUNT." MY FATHER TOOK A GREAT LIKING TO THE SAYING, AND HE COMMENTED: "THAT IDEA CHARACTERIZES MAN'S *AVODA*. THE HOURS MUST BE 'COUNTED,' THEN THE DAYS WILL BE 'COUNTED DAYS.' WHEN A DAY PASSES ONE SHOULD KNOW WHAT HE HAS ACCOMPLISHED AND WHAT REMAINS YET TO BE DONE...IN GENERAL, ONE SHOULD ALWAYS SEE TO IT THAT TOMORROW SHOULD BE MUCH BETTER THAN TODAY." (FROM REBBE'S HAYOM YOM IYAR 1)

*Always grow. Always keep moving. If you did one good thing yesterday, do two today.  
Your ultimate achievement is always one step ahead.*

- 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>Wednesda y</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 n Mincha and Maariv</b>	<b>Halacha</b>

**DAILY MINYONIM:**  
**Shacharit: Mon-Fri: 6:00 AM & 7:30 AM**  
**Sunday: 9:00 AM**  
**Mincha/Maariv: 7:40 PM**

**SHABBAT PARSHAT KEDOSHIM**

Rosh Chodesh Iyar

May 6, 2000

**Candlelighting: 7:23 PM**  
**Friday Mincha: 7:35 PM**  
**Early Minyan 6:05 PM**

***LATEST TIME FOR SHEMA: 9:24 AM***

**SHABBAT MORNING**

- Chumash 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 6:25 PM
- Mincha 7:10 PM followed by Seuda Shlishit
- Shabbat ends 8:23 PM

*Seuda Shlishit* is being sponsored by Shalom Ben-Levy in memory of his father's yartzheit.

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

**Yartzheits:** Saadia Ben-Levy - Nissan 2.

**Happy Birthday** to Y'rachmiel Monkarsh, Joshua Meisel & Chaya Rivka Graff.

***Beis Iyar (Iyar 2) is the Birthday of the fourth Chabad Rebbe - Reb Shmuel OBM.***

***GOOD SHABBOS!***



