

# THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210  
 beverlyhillschabad.com

Rabbi Yosef Shusterman 310-271-9063

This week we read both Tazria and Metzora. It is interesting to think about why the three previous portions speak about offerings in the Temple of animals and plants, and only now does the Torah begin to speak about man; how we become impure and the process of purification. The Midrash (Rabba, beginning of Tazria) explains: Just like the forming of man was only after all the other domestic animals, wild animals and birds of the creation, so too, the Torah teachings of man are explained only after the Torah teachings of the domestic animals, wild animals and birds.

Why was man created last? The Talmud (Sanhedrin 38a) gives a few reasons: Man was created last in order to enter a world already prepared for him [so that he could immediately enter into the mitzvah of Shabbos; or similarly, so that he could start his meal immediately, i.e. a demonstration that the world was created solely for him.] A second reason is that if man's behavior is inappropriate, it can be said to him: do not be so haughty; even a mosquito was created before you.

These two reasons express different and opposing traits of man. The first represents man as the pinnacle of the creation. The second uncovers the lowliness of man in this world. In the teachings of Kabala, these two opposing realities within man are expressed as follows: The first, man's greatness, refers to his Jewish divine soul; the second, his lowliness, refers to his physical body.

In Tanya (the primary textbook of Chabad Chassidim - chapters 2 & 29), it explains that the soul, which is literally 'a portion of G-d from above', is what makes man higher than the rest of creation. Even if we sin, this essential divinity remains with us always. On the other hand, our (physical) bodies bring us lower even than a mosquito. All of the other creations fulfill G-d's will automatically. Man however, having freedom of choice, is the only creation that can rebel. Because of this innate potential, he is considered the lowest. The Torah's system is to move from the less to the more complicated. It is easier for the Torah to control the animal kingdom than the human one.

Understanding the concept of these two elements, the Lubavitcher Rebbe adds a beautiful teaching: It is impossible that this dramatic collision of forces does not serve a unique and spiritually high purpose. From the aspect of the 'physical body', man can fall lower than any of the other creations. However, specifically embedded in this possibility is the purpose of creation! It is G-d's will that the elevated G-dly soul should clothe itself in a lowly body, in order to sanctify and elevate it.

Man, 'adam,' who was formed from earth (in Hebrew: 'adama'), should reveal the unique advantage of his soul. Then it will be made clear that the word 'adama' is really from the word 'adomeh', which means "similar to". We become 'similar to' the supernal, we become like G-d when we elevate the physical. The Almighty desires that we make Him a dwelling place in these lowest worlds. (Rabbi Shaul Leiter) [www.ascent.org.il](http://www.ascent.org.il)

## PIRKEI AVOS

**"Know what is above from you."**(2,1) We sometimes neglect our worship of G-d due to a lack of self-esteem. We forget that our prayer and Torah study bring blessings to the highest worlds, and that even the angels are sustained by our holy actions. How much more would we strive to serve G-d in awe and joy, weighing our every action and word, if we believed that our Divine service had such an effect. This is the message of the mishnah: Know that everything above, all the upper worlds and angels, is from you — it depends on you and your Divine service. Rabbi Yaacov Yosef of Polonnoye (Fathers and Sons by Tuvia Kaplan.) [www.ascent.org.il](http://www.ascent.org.il)

## STORY

*"Where will we be staying?" Reb Yeshaya Berlin asked Rabbi Shmuel of Lubavitch (known as the Rebbe Maharash, fourth leader of Chabad, (whose birthday is this Sunday, 2 Iyar) upon their arrival in Paris.*

*"At the Alexander Hotel," the Rebbe replied. The Chasidim accompanying the Rebbe on this special trip were surprised. The Alexander Hotel was famous as one of the most luxurious establishments in the city. Members of royalty and other high-ranking dignitaries were its usual guests. "Common" people, no matter how wealthy, never dreamt of crossing its threshold. Yet this was where the Rebbe wished to stay.*

*The Rebbe then told the Chasidim that he would do the talking, as none of the other members of his entourage spoke French. In fact, the Rebbe Maharash was fluent in many foreign languages, among them Russian, French and Latin. He was also extremely well read in a wide range of subjects and disciplines, in addition to his outstanding scholarship in both the revealed and esoteric aspects of Torah.*

*At the front desk of the hotel the Rebbe announced that he was interested in reserving a suite of rooms. "There are several suites available at present," the clerk replied, "at a cost of 200 francs per night." It was an almost unimaginable sum of money in those days.*

*But the Rebbe wasn't satisfied. "Perhaps you have something better?" he inquired. "I wish to stay on the same floor as the game room," the Rebbe insisted. The clerk consulted the register for a moment. "You're in luck," he told the Rebbe. "There's an empty suite next door to the casino." He then quoted a price far higher than 200 francs. The Rebbe asked to reserve three rooms - one for himself, two for the rest of his entourage - but the Chasidim were in no financial position to stay at the Alexander, and found lodging elsewhere.*

*The Rebbe went up to his quarters and remained there for several hours. In the meantime, the Chasidim came back from their hotel and waited outside the Rebbe's room. The Rebbe's face was very serious when he eventually opened the door. Much to everyone's astonishment, he then strode purposefully over to the hotel's gambling*

*casino and went inside.*

*Needless to say, the players at the gaming tables were unaccustomed to guests of the Rebbe's stature joining them in their pursuits. Eyebrows were raised throughout the hall. Trailing after him, the Chasidim were just as baffled as the gamblers. But, from long experience they knew that Rabbi Shmuel certainly had his reasons.*

*At one of the tables sat a young Jewish man, engrossed in a game of cards. In front of him was a goblet of wine, from which he sipped every now and then. The Rebbe walked over and sat down next to him.*

*For the first few minutes the Rebbe said nothing and the man continued playing. Then the Rebbe suddenly stretched out his arm and placed a hand on the young man's shoulder. "Young man," the Rebbe said, "it is forbidden to drink the wine of gentiles."*

*The Rebbe paused a moment to let his words sink in. "Non-kosher wine dulls the mind and the heart," he continued, adding the admonition, "Be a Jew." Without further ado the Rebbe stood up, wished him a good night and left the casino. The Rebbe Maharash was clearly very agitated. Reb Yeshaya Berlin later commented that he never saw the Rebbe in such an emotional state.*

*A few hours later the young Jewish man was seen making inquiries as to the whereabouts of the gentleman who had spoken to him in the casino. The Chasidim rushed over to show him where the Rebbe was staying, and he was admitted. The private conversation that ensued lasted several hours. The next morning, the Rebbe Maharash left the hotel.*

*"It has been many generations since such a pure soul has come down to earth," the Rebbe later explained, referring to the young man. "Unfortunately, it had fallen into the depths of kelipa [the forces of evil]."*

*Whatever was discussed, the encounter proved to be a turning point in the young man's life. No longer estranged from Yiddishkeit, he returned to full observance of Torah and mitzvot soon afterward. Today, his descendents are G-d fearing, religious Jews. This was the extent of the Rebbe Maharash's love for his fellow Jew, even one he had never met before. (From: l'chaim 5761, #666) - lchaimweekly.org*

At a farbrengen during the days of sefira (at some time in the years 5651-5653, 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 hours,' 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 11.)

*The body is not something to be abhorred or rejected. On the contrary, the body serves as sunglasses for the soul. Without the body, the soul can only perceive G-dliness in an abstract, ethereal way. The body allows the soul to stare straight into the face of G-dliness, in tangible, concrete terms.*

*- From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.*

**PARTICIPATE IN WEEKLY 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 Sukka (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	Chasiddus
	Between Mincha and Maariv	Halacha

**SHABBAT PARSHAS TAZRIA-METZORA**  
*Shabbos Rosh Chodesh*  
 April 12, 2002 - Nissan 30, 5762

**Candlelighting (Los Angeles): 7:03 PM**  
**Friday Mincha: 7:20 PM**  
**Early Minyan: 5:55 PM**

**LATEST TIME FOR SHEMA: 9:40 AM**


**SHABBAT MORNING**

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Pirkei Avos 6:05 PM
- Mincha 6:50 PM followed by Seuda Shlishit
- Shabbat ends 8:03 PM

**DAILY MINYONIM**

Shacharis: Mon -Fri: 6:00 AM & 7:30 AM  
 Sunday: 9:00 AM

Mincha/Maariv: 7:20 PM



**A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman.**  
**Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643**

**GOOD SHABBOS!**