

THE CHABAD WEEKLY

Vol 5, # 27

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

Rabbi Yosef Shusterman 310-271-9063

The two Torah portions that are read this week, Acharei and Kedoshim, share a common theme: holiness. Acharei begins with a description of the most sacred service performed throughout the year: the Yom Kippur service, rendered by the High Priest in the Holy of Holies. Yom Kippur is the holiest day of the year, the Holy of Holies the most sacred place on earth, and the High Priest the embodiment of the highest spiritual level a Jew can attain.

Similarly, the second Torah portion, Kedoshim, begins with the commandment, "You shall be holy because I am holy."

How are we supposed to attain such elevated levels of holiness?

The answer lies in the above-quoted words: "Because I am holy." Because G-d is holy, and because every Jew possesses a Jewish soul, a "veritable part of G-d above," not only is holiness within our reach, but making sure that holiness is manifested in our daily lives is the obligation of every Jew.

The literal meaning of the word "acharei" is "after."

"And G-d spoke to Moses after the death of the two sons of Aaron, when they came near before G-d and died." Aaron's sons Nadav and Avihu were so desirous of cleaving to G-d that their physical bodies became superfluous; consequently, their souls left their bodies.

However, lest we conclude that attaining such an elevated state of holiness is the ultimate objective, after which there is nothing left to do, the word "acharei" comes to remind us that there is much work for the Jew even after he has reached the highest of spiritual levels.

A Jew is never static; he must always strive upward, no matter how much he has already attained. There's always a higher rung on the ladder, another way of introducing sanctity into his daily existence.

From where do we get this power?

From G-d's command: "You shall be holy because I am holy." G-d's holiness is unlimited and boundless; no matter how sanctified a human being may be, there's always a higher level he can aim for.

This, then, is the lesson to be derived from this week's Torah reading: We must never be satisfied with our present spiritual attainments, but must always endeavor to attain ever-increasing levels of G-dliness and sanctity. (Adapted from Likutei Sichot of the Rebbe, Vol. 12, L'Chaim 5756, #415)

Love your fellow as yourself (19:18) Rabbi Akiva said: This is a cardinal principle of the Torah. (Midrash Rabbah)

A gentile came before Shammai and said to him, "I wish to convert to Judaism, on the condition that you teach me the whole Torah while I stand on one foot." Shammai drove him away with the builder's cubit which was in his hand. When he came before Hillel, Hillel said to him: "What is hateful to you, do not do to your neighbor. This is the entire Torah; the rest is the commentary--go and learn it." (Talmud, Shabbat 31a)

Why did Hillel say that this is "the entire Torah"? Granted that it is the essence of all mitzvot governing our behavior "between man and man"; but the Torah also includes many mitzvot that are in the realm of "between man and G-d." In what way is the mitzvah to "Love your fellow as yourself" the essence of mitzvot such as praying, or ceasing work on Shabbat?

The explanation can be found in the answer to another question: How is it possible to love another "as yourself"? Are not self and fellow two distinct entities, so that however closely they may be bound, the other will always be other, and never wholly as the self?

As physical beings, one's self and one's fellow are indeed two distinct entities. As spiritual beings, however, they are ultimately one, for all souls are of a single essence, united in their source in G-d. As long as one regards the physical self as the true "I" and the soul as something this I "has", one will never truly love the other "as oneself." But if the soul is the "I" and the body but its tool and extension, one can come to recognize that "self" and "fellow" are but two expressions of a singular essence, so that all that one desires for oneself, one equally desires for one's fellow. Otherwise stated, the endeavor to love one's fellow as oneself is the endeavor to cultivate one's own spiritual identity; to see the soul and spirit as the true and ultimate reality, and the body and the material as extraneous and subservient to it. This is the entire Torah. (Rabbi Schneur Zalman of Liadi)

PIRKEI AVOS

"The Divine Presence rests between them...allots a reward for him" (3,2) When two individuals study together, the Divine Presence — a level of revelation beyond the grasp of mortals — is drawn down. In contrast, when an individual studies alone, he receives a reward, for he has done a worthy act, but the reward is limited.

What is the difference? When a person communicates with others, he extends himself beyond his individual limits. Therefore, study in such a setting evokes a transcendent revelation of G-dliness. When, by contrast, a person studies alone, his understanding cannot grow beyond the limits of his own thought. Therefore, the reward is also limited. The Lubavitcher Rebbe (In the Paths of Our Fathers by Eliyahu Tauger, Kehot) www.ascent.org.il

The Rebbe's Love Laboratory

By Yaakov Lieder

The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn of blessed memory (1880-1950), once addressed a certain person in a letter using the title, "a G-d-fearing man" (ish y'rei Elokim). The Rebbe's secretary remarked that this person's reputation did not justify such a distinguished title.

The Rebbe used the example of a pathology lab to explain his point. When a lab technician examines a blood sample, he or she looks under a microscope for any trace of the suspected cells or element. The discovery of even one thousandth of a percent of it is regarded as very significant, as it implies a potential for this "tiny trace" to grow and develop into a most tangible factor in the person's life.

So too -- said the Rebbe -- I look at the person's soul under a spiritual microscope. I never fail to find there a trace of the fear of G-d. To me, this "tiny trace" is very significant. In fact, by conferring upon the person the title "G-d-fearing person" now, we accentuate that quality in him or

her, and encourage it to grow and develop and become a tangible reality in that person's life.

In a seminar I once attended, the speaker asked the audience: "What makes a successful person?" The responses were: "a person who is honest", "enthusiastic," "kind", "has integrity", "cares about others" and so on. Most of the items mentioned as a recipe for success had to do more with attitude than skill. Regarding a particular skill a person might claim, "I just don't have it in me"; but when it comes to positive attitudes, these are things that each one of us possess -- at the very least in the form of a "tiny trace." We need only to discover them and allow them to develop.

We believe that every single person has a trace of honesty, good will, gentleness, politeness, and so on. It is our job as parents, spouses, friends and fellow human beings to find that trace -- even if we need to take out our inner microscopes -- and encourage it... - chabad.org

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 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 8.)
 FOOTNOTES 1. See Iyar 6. 2. See Tamuz 10.

How does one avoid acting vengefully? One should think: If a person were cutting meat and the knife cut his hand, would that hand cut the first hand in return?
 (Jerusalem Talmud, Nedarim 9:4)

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

DAILY MINYONIM

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

Mincha/Maariv: 7:25 PM

*Friday Iyar 14 - April 26 is Pesach Sheini.
 No Tachnun is said on Friday but
 Tachnun is said at Thursday Mincha.*

SHABBAT PARSHAS ACHAREI -KEDOSHIM
April 19, 2002 - Iyar 7, 5762

Candlelighting (Los Angeles): 7:09 PM
Friday Mincha: 7:25 PM
Early Minyan: 6:00 PM

LATEST TIME FOR SHEMA: 9:34 AM

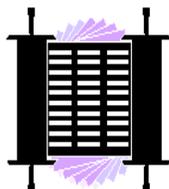
SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Pirkei Avos 6:15 PM
- Mincha 7:00 PM followed by Seuda Shlishit
- Shabbat ends 8:09 PM

Seuda Shlishit is being sponsored by Moshe Mahtaban in memory of his mother's yartzheit and Jonothan Khoshnood in memory of his father's yartzheit.

Yartzheits: Yosef Khoshnood - Iyar 11, Malka Mahtaban - Iyar 13.

Happy Birthday to Sol Lowi.



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!