

THE CHABAD WEEKLY

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

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This week's Torah portion, Beha'alotcha, opens with the words "When you light the lamps." Aaron the kohen (priest) was commanded to kindle the menorah in the Sanctuary every day. The menorah was required to burn at all times, as the Torah states, "To cause a light to burn perpetually."

Just as Aaron lit the menorah in the Sanctuary, so is every Jew required to illuminate his home and surroundings with the Torah's holy light.

Aaron was a kohen, but so too is every member of the Jewish people, as it is written, "You shall be to Me a kingdom of priests." The giving of the Torah at Mount Sinai transformed every Jew into a "kohen."

The menorah stood in the Sanctuary (and later in the Holy Temple in Jerusalem). Similarly, every Jewish home is a "Sanctuary" to G-d. The verse "I shall dwell in their midst" means that G-d dwells within each and every Jew; hence, every Jewish home is an abode for the Divine Presence.

The light that Aaron kindled was "perpetual"; so too must the light in every Jewish home be always shining. The Torah's light of holiness must burn night and day, and pervade all corners of a Jewish residence.

All Jews, and especially Jewish children, have the power to imbue their homes with holiness. How is this accomplished? By expressing an awareness of G-d every moment of the day.

As soon as a Jew opens his eyes in the morning he says "Modeh Ani ("I give thanks to You"); whenever he eats he recites the proper blessings both before and after. Throughout the day he conducts himself according to the Torah's laws, and at night he says the "Shema" ("Hear O Israel") before going to sleep.

The Torah and its mitzvot are likened to light: "A mitzva is a candle, and the Torah is light." Indeed, the Torah and its commandments are the medium through which the Jew is able to illuminate the "Sanctuary" in his home.

Lighting the menorah is also associated with the Final Redemption with Moshiach:

The menorah that stood in the Sanctuary and the Holy Temple was composed of seven lights, as it states, "The seven lamps shall give light."

When Moshiach comes, the Jews who are dispersed around the world will return to Israel in seven paths, as is written in the Book of Isaiah, "And [G-d] shall wave His hand upon the river...and smite it into seven streams."

Thus, disseminating the light of Torah and mitzvot in our own homes serves to hasten Moshiach's coming with the Final Redemption, may it happen at once. (Adapted from Volume 23 of Likutei Sichot, From: L'Chaim 5761, #672) - lchaimweekly.org

We remember the fish, which we ate in Egypt for nothing (Num. 11:5) The world was created in such a way that whatever is associated with the "side of holiness" requires hard work and effort. By contrast, the spiritual emanations of the "other side" come easily. In Egypt, a place of moral depravity, the Jewish people had grown accustomed to receiving abundance "for nothing," without any effort on their part. When they left Egypt and realized that they would have to work to receive G-d's blessing, they rose up in protest. (Siddur Im Divrei Elokim Chaim, From: L'Chaim 5760, #624) - lchaimweekly.org

PIRKEI AVOS

"Beware of the authorities, for they befriend a person only for their own purpose." The Hebrew word for "authorities" (reshut) also means "permitted actions." For the evil inclination hides in man's desires to eat and drink and imbues them with false sanctity. They seem to be man's friends. Leading him to holiness, but only for their own purpose: to cause him to cleave to physical pleasure. Therefore, says the mishnah, beware of permitted actions. Rav Yitzchak Meir of Gur (Fathers and Sons by Tuvia Kaplan) www.ascent.org.il

A Jew in a Jeep

During the closing days of Israel's 1982 "Peace in Galilee" campaign in Lebanon, I was one of a group of ten Chabad Chassidim who got permission from the army to enter Beirut to cheer up the soldiers.

The soldiers welcomed us as though we were announcing the end of the war. The entire night we went from group to group, singing, dancing, talking, laughing, and of course making L'Chaims. There was no time to sleep. At the crack of dawn we got our tefillin out of our bags and began asking soldiers if they wanted to do a mitzvah and put them on for a minute.

At that hour of the morning most of the soldiers were still asleep. I walked around looking for "customers" and happened upon a line of about ten open jeeps with two soldiers seated in each. Their motors were running and they were waiting in the chilly morning to go out on a mission. It must have been some sort of combat foray, because they were armed to the teeth and were wearing bulky bulletproof vests and steel helmets.

I approached the first jeep and asked them if they wanted to put on tefillin and one soldier agreed. When he finished, I moved on to the next one and asked the driver the same question, but was in for an unpleasant surprise.

He just listened, looking straight ahead, and didn't even react to my question. So I just stood there and waited for a reply. After a few seconds of silence, he turned to me and said (loose translation): "Get out of my sight, you parasite religious scum! If you don't get out of my face I'll tear you to pieces! I hate you vermin!"

I understood that the answer was no. I tried to force a smile and figure out something to say, when suddenly the driver of the next jeep in line called out to me in a desperate tone of voice: "Rabbi, Rabbi! Come here. I want to put on tefillin." I turned, happy to get away, and began to walk toward the third jeep in the line. "Tell me Rabbi," he called nervously after I had taken a few steps and was still quite a distance from him. "If... if I put on tefillin will G-d protect me?"

It was obvious that the man was very worried. Yesterday he was probably sitting in his hardware store selling pipes and tools when they called him up to reserve duty, and suddenly here he was about to enter the front lines.

"Listen, my friend," I assured him, "G-d will protect you whether you put on the tefillin or not. Don't worry. He loves you because you are a Jew. But if G-d protects you for free, so why not do something for Him for free, and put on tefillin?"

It seems that the soldier in the second jeep -- the one that had cursed me out -- had heard all this, because when I finished putting on the tefillin on this soldier he called out, "Hey Rabbi! Come over here!"

I turned around to see him rolling up his sleeve like he wanted to put on the tefillin and motioning me to come over. I took a few steps towards him. "What do you want? What happened?"

"Listen!" he replied "What do you care? I want to put on the tefillin, too."

I gave him a look and an Israeli hand motion as if to say, "Are you for real?" And he replied:

"Listen, my friend. To put on tefillin in order to go to heaven or to be religious, that's not for me. But to put on tefillin for no reason... That I'm willing to do!"

This is the essence of the Jewish soul in action. It rejects all reasons, all explanations, including mystical explanations, for doing a mitzvah, but embraces the deed itself. Because a Jew inherently wants to do what G-d wants; s/he is one with G-d not only spiritually, but also --

The Alter Rebbe explains (in Tanya chapter 3) that the three faculties of intellect, chochma-bina-da'at, and the seven emotive powers, evolve from the ten supernal Sefirot. All this applies to nefesh, ruach, and neshama (three aspects of the soul) which are enclosed within the body of man. However, mesirat nefesh, the readiness for self-sacrifice for G-d (that a Jew neither desires nor is capable of being - G-d forbid - separated from G-dhood) comes from the Essence of the En Sof (the Infinite One, may He be blessed) which transcends the Sefirot, the first of which is the Sefira of chochma.2 (FROM REBBE'S HAYOM YOM, SIVAN 21.)

Your true place is a place of light. Even if you find yourself in the midst of darkness and sorrow, you must remember this is not your home.

Your essential self lies in an inseverable bond with the Source of Light. And from there it extends a glimmer of itself below to illuminate the darkness.

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	Chasidus
	Between Mincha and Maariv	Halacha

SHABBOS PARSHAS BEHAALOSCHA
 May 31, 2002 - Sivan 20, 5762

Candlelighting (Los Angeles): 7:40 PM
Friday Mincha: 7:55 PM
Early Minyan: 6:20 PM

LATEST TIME FOR SHEMA: 9:17 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush, Cholent. & Farbrengen
- Pirkei Avos 6:45 PM
- Mincha 7:30 PM followed by Seuda Shlishit
- Shabbat ends 8:40 PM

Happy Birthday to Avinoam Rav-Noy, Avshalom Ben-Levy & Lida Mahtaban.

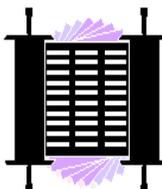
Happy Anniversary to Moshe and Lida Mahtaban.

There will be no class next week on Monday and Tuesday, June 3-4.

DAILY MINYONIM

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

Mincha/Maariv: 8:00 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!