

# THE CHABAD WEEKLY

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

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This week we read two Torah portions, Chukat and Balak. In the second portion, Balak, it is related that when King Balak asked Bilaam to curse the Jewish people, Bilaam responded by uttering several prophecies. The first one established that it was impossible to curse the Jews, as they are especially beloved by G-d. "How shall I curse whom G-d has not cursed? And how shall I execrate whom the L-rd has not execrated?" he said. Bilaam's second prophecy went even further: Not only is it impossible to curse the Jewish people, but they deserve special blessing because of their good deeds: "Behold, I have received [the word] to bless; and when He has blessed, I cannot call it back."

Bilaam then cites one of the special qualities of the Jews: "Behold, it is a people that shall rise up as a lioness, and as a lion shall it raise itself." As Rashi explains, this means that "when [the Jews] awaken from their sleep in the morning, they show the strength of a lion to seize the commandments - to put on tzitzit, to recite the Shema, and to don tefilin."

According to Rashi, whose explanation is based on a Midrash, the main reason G-d loves the Jews so much is their willingness to "seize the commandments." Not satisfied to merely observe mitzvot in a routine manner, they "seize" and "grab" them as an expression of their eagerness.

Reaching out to grab something is an indication of how much a person wants to possess a particular object. If he is not that interested in the object, he will not stick out his hand or rush to take it.

In fact, the Jewish people love G-d's commandments so much that immediately upon arising, they "attack" them with the forcefulness of a lion. As soon as they regain consciousness they "put on tzitzit, recite the Shema, don tefilin, etc."

On a deeper level, the act of "seizing" indicates an action that transcends logic. In the service of G-d, this is the level of mesirut nefesh, self-sacrifice, the "illogical" willingness of the Jew to give up his life for the sake of G-d. When we say that a Jew "seizes" the commandments, it means that he observes mitzvot with a sense of mesirut nefesh.

This brings to mind a statement of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, who encouraged his Chasidim to actively demonstrate self-sacrifice in the face of Communist oppression: "Jews, you must grab mesirut nefesh now. Grab it! Because the time for mesirut nefesh is about to end. The day is coming very soon when there will be complete religious freedom; you will look for mesirut nefesh but will not find any."

Indeed, in the merit of the Jewish people's self-sacrifice throughout the generations, we will very soon merit the fulfillment of the rest of Bilaam's prophecy-"a scepter shall arise out of Israel"-the coming of Moshiach, speedily. Adapted from Likutei Sichot, Vol. 33, From: L'Chaim 5759 #574) - [lchaimweekly.org](http://lchaimweekly.org)

**This is the statute of the Torah which the L-rd has commanded (Num. 19:2)** The sin of the Golden Calf was due to a lack of faith; the mitzva of the red heifer is therefore a chuka, a commandment whose reason is not revealed to us, to "counteract" that sin: The only reason we observe it is our faith. (Rabbi Yitzchak of Vorky)

**Aaron shall be gathered unto his people (Num. 20:24)** Why does the Torah use this unusual phrase to mean that Aaron was about to pass away? Because despite the fact that Aaron would no longer be alive in the physical sense, his positive character traits and exemplary behavior would be "gathered up" and perpetuated by the Jewish people forever. (Peninei Torah)

**He has not beheld any wrong in Jacob...the L-rd his G-d is with him (Num. 23:21)** When the word "Jacob" is used for the Jewish people, it alludes to the inner struggle of the G-dly soul against the animal soul. Yet, even on this level, the Torah states that the Jew is without wrong. Where does the Jew derive the strength to prevail? From his unique Jewish soul, of which it states, "the L-rd his G-d is with him." The Jewish soul, a "veritable part of G-d Above," is endowed with the power to transform even the animal soul into holiness. (The Rebbe) (From: L'Chaim 5759, #574) - [lchaimweekly.org](http://lchaimweekly.org)

## PIRKEI AVOS

**"Indeed, it could have been created by one utterance"(5,1)** If, however, the world had been created with one utterance, its nature would be fundamentally different than it is today. One utterance would have brought into being a material world, but there would have been no qualitative distinction between the various created beings. All existence would have reflected His oneness.

By creating the world with ten utterances, G-d endowed each order of being with a nature of its own. For the ten utterances of creation reflect the ten sefiros, which combine and subdivide into an infinite array of Divine powers. Each of these powers is associated with a particular element of existence. Thus, through these ten mediums, a world which appears to have an identity other than G-dliness came into being. By associating every element of existence with the dimension of the Torah that parallels it, man can demonstrate how the world is one with G-d, not only from the perspective of transcendent oneness, but also within the context of its own particular existence. (The Lubavitcher Rebbe, From: In the Paths of Our Fathers by Eliyahu Tauger) - [ascent.org.il](http://ascent.org.il)

## TAMMUZ 12

This Shabbat is the 12th of Tamuz, which is both the birthday and day on which the Previous Rebbe, Rabbi Yosef Y. Schneersohn, was liberated from Soviet prison and exile in 1927.

One of the most anti-Semitic leaders of old-time Russia was a man by the name of Stolipin, who was famous for his vicious hatred of Jews and the many harsh decrees he enacted against them.

*Once, when the Rebbe Rashab learned that Stolipin was planning to issue a particularly cruel edict, he sent his son, the Previous Rebbe, on a mission to Moscow in an attempt to prevent it.*

*The Rebbe was given an appointment to meet with a certain minister, a friend of Stolipin. The meeting, to be held in the minister's home in a suburb of Moscow, was scheduled for Friday night, meaning that the Rebbe needed a place to stay within walking distance.*

*It was far too cold to walk the streets, and extremely dangerous for a Jew to go out alone in a neighborhood where not one Jew lived. With no other option, the Rebbe decided to spend Shabbat in the local public tavern.*

*The tavern was filled with drunken, Jew-hating Russians. Just walking inside placed the Rebbe's life in danger. But the Rebbe passed the whole day on the premises, aside from the time he left to speak with the minister. For an entire Shabbat the Rebbe had to make believe he was one of the crowd, lest the drunken revelers discover his Jewish identity. Yet the Rebbe did so willingly, in the hope of being able to nullify the evil decree.*

*The Rebbe's love for his fellow Jew was so all-encompassing that when he learned of the evil decree, it touched the essence of his soul. He willingly risked his life, even though the outcome was doubtful. In the end, the Rebbe was successful.*

*This contains an important lesson: Whenever we hear of another Jew's pain, be it physical or spiritual, it should affect us so deeply that it touches the essence of our souls. We must always do whatever we can to come to another Jew's aid, even if it is doubtful that our efforts will bear fruit. (From: L'Chaim 5760, #627) - [lchaimweekly.org](http://lchaimweekly.org)*

Birthday of the Rebbe, R. Yosef Yitzchak, in 5640 (1880).

On this day, in 5687 (1927), he received the good tidings that he was freed from the exile imposed upon him after his arrest and imprisonment for his efforts in strengthening Torah and Judaism.

From a letter of the Rebbe (R. Yosef Yitzchak): During the forthcoming two Days of Liberation 12 and 13 Tamuz, Chassidim are to farbreng, for material and spiritual good and blessing, as instituted by our first father, the Alter Rebbe (may the memory of this holy tzadik be a blessing for life in the Hereafter; his soul rests in the hidden exalted heights; may his merit protect us). During this farbreng chassidim are to talk to one another in a spirit of brotherhood about strengthening fixed times for Torah study. I send them my blessing that G-d favor them in body and spirit. (FROM REBBE'S HAYOM YOM. tammuz 12.)

***This, however, all the nations of the world must know: only our bodies were sent into exile and subjugated to alien rule; our souls were not given over into captivity and foreign rule... In any matter affecting the Jewish religion, the Torah, and its mitzvot and customs, we are not subject to the dictates of any power.***

Words spoken by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, at the Leningrad train station upon being sent to exile by the Soviet regime in 1927

**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

**There will be no classe next week on Sunday, June 23.**

**DAILY MINYONIM**

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

**Mincha/Maariv: 8:05 PM**

Yud Beis - the 12<sup>th</sup> of Tammuz - is the birthday of the previous Lubavitcher Rebbe - Rabbi Yosef Yitzchok - in 5640 (1880). The same day in 5687 (1927) he was released from prison in which he was incarcerated for spreading Yidishkeit under the Stalin regime.

No Tachnun is said on the 12<sup>th</sup> & 13<sup>th</sup> of Tammuz.

**SHABBOS PARSHAS CHUKAS - BALAK  
June 21, 2002 - Tammuz 11, 5762**

**Candlelighting (Los Angeles): 7:49 PM  
Friday Mincha: 8:05 PM  
Early Minyan: 6:30 PM**

**LATEST TIME FOR SHEMA: 9:18 AM**

**SHABBAT MORNING**

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Pirkei Avos 6:50 PM
- Mincha 7:35 PM followed by Seuda Shlishit
- Shabbat ends 8:49 PM

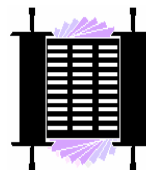
*Seuda Shlishit* is being sponsored by Mr. & Mrs. Sol Brok in memory of Sol Brok's brother, Moshe Leib.

*Yartzeits:* Miriam Dafner – Tammuz 15.

*Happy Birthday* to Rabbi Yossi Mayberg, Jacob Graff, Chaim Eliyahu Perles, Marla Wilson & Meira Chava Graff.

*Happy Anniversary* to Rabbi and Mrs. Yosef Shusterman, Mr. and Mrs. Sol Lowi.

*Mazel Tov* to Ronny Sussman and Rochel (Clara) Dekostova on their engagement and to the parents, Mr. and Mrs. Ervin Sussman.



**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!**