

# THE CHABAD WEEKLY

Vol 5, # 41

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

[beverlyhillschabad.com](http://beverlyhillschabad.com)

Rabbi Yosef Shusterman 310-271-9063

"See, I have set the land before you," Moses relates in this week's Torah portion, Devarim. "Come and possess the land G-d swore unto your fathers." Rashi, the foremost Torah commentator whose explanation on the text expresses its most literal meaning, explains that the Jewish people did not have to wage war in order to take possession of the land of Israel; had they not sent the spies, they would not have needed any weapons.

"There is no one to contest the matter," Rashi comments. Since G-d Himself promised the land to the Jews, no one in the whole world could have prevented this from happening.

Historically, however, we see that instead of a miraculous entry into the land, the Jewish people did indeed engage in battle with their enemies. Their lack of faith and insistence that Moses send spies to bring back a report, spoiled their opportunity to enter the land unopposed, and made it necessary for them to follow a natural procedure instead of a miraculous one. In other words, it was their own negative attitude and conduct which forced them to wage wars in order to assert their Divine right to the land.

This contains a moral for our own times and present condition:

The Torah tells us that the Final Redemption with Moshiach will be very much like our first redemption from Egypt, but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the land of Israel was supposed to be accomplished in a supernatural manner the first time ("There is no one to contest the matter, and you need not wage war"), how much more so will it be miraculous in our own times, with the Messianic Redemption!

Again, just as before, the entire matter depends on us. We must show absolute faith in G-d and His promise that the entire land of Israel belongs to the Jewish people. We must not be afraid to inform the nations of the world -- unequivocally -- that the land of Israel is our eternal legacy.

As Rashi explains on the very first verse of the Torah, "The whole earth belongs to G-d; He created it and gave it to whom He saw fit. [The land of Israel] was given to [the nations] by His will, and by His will He took it from them and gave it to us!"

When we will demonstrate this true and absolute faith in G-d, we will immediately merit that "no one will contest this, and there will be no more wars nor the need for any weapons." (Adapted from Likutei Sichot of the Rebbe, Devarim, 5747 From: L'Chaim 5755, #379) - [lchaimweekly.org](http://lchaimweekly.org)

**These are the words that Moses spoke to all Israel (Deut. 1:1)** The Torah portion of Devarim begins with Moses chastising the Jewish people for their misconduct during the years of wandering through the wilderness. Despite Moses' overwhelming love for his brethren, he did not hesitate to use harsh words if he considered it necessary. However, this was only when addressing the Jews directly; whenever Moses spoke to G-d, he was the Jewish people's greatest advocate. This contains a lesson for every Jew, and particularly for Jewish leaders. (Rabbi Levi Yitzchak of Barditchev) (From: L'Chaim 5760, #630) - [lchaimweekly.org](http://lchaimweekly.org)

## TISHA B'AV

The eve of Tisha B'av, the day on which we commemorate the destruction of both the first and second Holy Temples, is the perfect time to discuss love.

We are told that the reason for the destruction of the Holy Temple in Jerusalem was because of "sinat chinam," literally "free hatred" of one Jew toward another. The antidote to this unwarranted hatred, explain our Sages, is "ahavat chinam-free love[1]."

Ahavat chinam is so important that even if it doesn't come "freely," even if one has to work at it, we are required to extend ourselves and toil away until we are successful.

Rabbi Gamliel (the son of Rabbi Judah the Prince) taught, "It is good to combine the study of Torah with an occupation, for the effort required by them both keeps sin out of mind; while all Torah study that is not combined with work will ultimately cease and will lead to sin."

The obvious meaning of the term "work" is actual labor. However, Rabbi Levi Yitzchak of Berditchev quoted the Baal Shem Tov as explaining that in this context, "work" refers to ahavat Yisrael ("love of a fellow Jew") - our efforts to establish bonds of love with other Jews. According to this interpretation, in order for Torah study to be perpetuated, it must be coupled with love toward our brethren.

Rabbi Levi Yitzchak, who was known as the consummate "lover of Israel," explained that it was this teaching that brought about a fundamental change in his life, motivating him to dedicate himself to the welfare of his fellow Jews.

Ahavat Yisrael is referred to here as "work" to teach us that we must work at extending ourselves in this area to include even those whom we have no inclination to love. And we must use every means possible to reach out to them.

It's easy to act lovingly toward our fellow Jew. It can be as simple as (but certainly not limited to) greeting a person properly. Said the Sage Shammai, "Receive every person with a cheerful countenance." "Every person" means just that, everyone, even someone we might not otherwise want to greet pleasantly!

Stated slightly differently, Rabbi Yishmael, a high priest, taught, "Receive every person cheerfully." Despite his high office and standing, he was prepared to show respect and warmth to "every person."

Finally, Rabbi Matya (son of Charash) said, "Be the first to extend greetings to anyone you meet." Again, the common thread of being pleasant to "anyone" or "everyone" runs through Rabbi Matya's teaching.

But it's not enough for us to just "study" about loving our fellow Jew. Let's stop talking and start rebuilding the Holy Temple now, by reaching out to someone else with true love and respect uppermost in our minds. (From: L'Chaim 5761, #679) - [lchaimweekly.org](http://lchaimweekly.org)

Our Sages explain that on Tisha B'Av, Moshiach is born. This cannot refer to his actual birth, because Moshiach will not be an infant when he redeems our people, but rather to a strengthening of his influence. For our Sages refer to a birthday as a day when mazalo govair, "the spiritual source of one's soul shines powerfully." On the day when Moshaiach's spiritual source is powerfully revealed, there is a unique potential for the redemption to come. (The Rebbe, Tisha B'Av, 5751) (From: L'Chaim 5761, #679) - [lchaimweekly.org](http://lchaimweekly.org)

No matter how much effort is exerted, no-one can earn one cent more than G-d has ordained that he - this particular person - shall earn. One must do what is necessary, but one must remember that all his work is but an adjunct. The main thing is G-d's blessing, and that blessing is earned by being observant of G-d's commands: Davening with a minyan, observing Shabbat b'hidur (beyond the minimum, with "beauty"), meticulous observance of kashrut, having children instructed by sincerely religious teachers. (FROM REBBE'S HAYOM YOM, menachem av 4.)

*On Shabbat Chazon ("Shabbat of Vision" -- the Shabbat preceding the Ninth of Av), we are each granted a vision of the Third Temple.*

— Chassidic master Rabbi Levi Yitzchak of Barditchov

**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 classes on Wed. & Thurs,  
July 17 & 18.**

**DAILY MINYONIM**

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

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

**TISHA B'AV SCHEDULE**

<b>Wednesday Night, July 17:</b>	
Fast Begins	8:04 PM
Maariv	8:35 PM <i>followed by Eicha</i>
<b>Thursday, July 18:</b>	
First Shacharis	6:00 AM <i>followed by Kinot</i>
Second Shacharis	7:30 AM <i>followed by Kinot</i>
<b>WE DO NOT PUT ON TALLIS AND TEFILLIN</b>	
Completion of Shacharis and Mincha	6:55 PM
	<i>with Tallis and Tefillin</i>
<b>FAST ENDS</b>	<b>8:40 PM</b>

**SHABBOS PARSHAS DEVORIM**

**Shabbos Chazon**

**July 12, 2002 – Menachem Av 3, 5762**

**Candlelighting (Los Angeles): 7:48PM**

**Friday Mincha: 8:05 PM**

**Early Minyan: 6:30 PM**

**LATEST TIME FOR SHEMA: 9:25 AM**

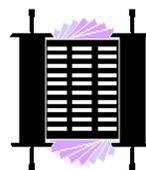
**SHABBAT MORNING**

- 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 8:48 PM

*Kiddush* this week is being sponsored by Marty Biegel in memory of his mother's yartzheit.

*Yartzeits:* Tova Biegel – Av 4, Joe Mayerhoff – Av 4, Roberta Skopp-Sischo – Av 5.

*Happy Birthday* to Ephraim Levy, Eliana Hill.



**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!**