

THE CHABAD WEEKLY

Vol 5, # 43

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

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The true test of a Jew's Divine service is seen precisely when he encounters trials and difficulties. The trial serves to reveal his hidden abilities, and his service of G-d is strengthened by the experience.

The 40 years of wandering through the desert were a trial for the entire Jewish people, a preparation for their service in the Land of Israel. In general, there are two types of tests a person may face: the trial of wealth, and the trial of poverty. The Jews' trial in the desert consisted of both elements, and this was reflected in the phenomenon of the manna.

This week in the Torah portion of Eikev we read about the manna - a G-dly food, "bread from the heavens." In the desert, the Jewish people did not have to worry about where their next meal would be coming from; the manna fell predictably from the sky each day. It was entirely digestible, and had whatever taste a person wished. In addition, the manna was accompanied by gemstones and pearls. Thus the manna was symbolic of the epitome of wealth.

At the same time, however, the manna also embodied an element of poverty. Eating manna, the only sustenance the Jews were offered, was not satisfying like regular food. Moreover, the Jews received only enough manna for that particular day; there was never any extra. It is human nature that when a person's house is stocked with food, he becomes sated after eating very little; when there is nothing in his cupboard, he is never fully satisfied.

Thus we see that the manna was extremely contradictory. On one hand, it was the richest sustenance a person could ask for; on the other, it was poor and unfilling.

When a person looked at the manna he saw only manna, and not the other foods whose taste he was experiencing. This in itself caused a feeling of deprivation. And because the Jews only received enough manna for one day, they had to have faith that G-d would cause it to fall the next day, too. So although the manna was the epitome of abundance, from the Jews' standpoint it was a trial of poverty, as the coarseness of their physical bodies prevented them from fully appreciating its G-dly qualities.

In truth, the manna teaches us a lesson in how to overcome both types of tests we may encounter throughout life:

When a Jew is blessed with wealth, he shouldn't think that it is the result of his own efforts. Rather, he must always remember that it is G-d Who has granted him these riches. And if, G-d forbid, a person is faced with the test of poverty, he must likewise remember that "no evil descends from on High." His suffering is the consequence of his own misdeeds, and he must accept it with love. For G-d bestows only bounty and beneficence, despite the limitations of our physical eyes. (Adapted from Likutei Sichot, Volume 4, From: LChaim 5758, #531) - *lchaimweekly.org*

Because you hearken to these laws (Deuteronomy 7:12) The commentaries dwell on the Hebrew word eikev in this verse -- an uncommon synonym for "because". Many see a connection with the word akeiv (same spelling, different pronunciation), which means "heel".

Rashi interprets this as an allusion to those mitzvot which a person tramples with his heels -- the Torah is telling us to be equally diligent with all of G-d's commandments, no less with those that seem less significant to our finite minds.

Ibn Ezra and **Nachmanides** interpret it in the sense of "in the end" (i.e., "in the heels of" or in the sense that the heel is at the extremity of the body) -- the reward being something that follows the action. A similar interpretation is given by **Ohr HaChaim**, who explains that true satisfaction and fulfillment comes at the "end" -- the complete fulfillment of all the mitzvot, and by **Rabbeinu Bechaye**, who sees it as an allusion that the reward we do receive in this world is but a lowly and marginal (the "heel") aspect of the true worth of the mitzvot.

Baal HaTurim gives a gematriatic explanation: the word eikev is used because it has a numerical value of 172 -- the number of words in the Ten Commandments.

Tzemach Tzedek (the 3rd Chabad Rebbe) sees it as a reference to ikvata d'meshichah, the generation of "the heels of Moshiach" (the last generation of the Exile is called "the heels of Moshiach" by our sages because: a) they are the spiritually lowest generation, due to the "descent of the generations"; b) it is the generation in which the footsteps of Moshiach can already be heard). This is the generation that will "hearken to these laws", as **Maimonides** writes: "The Torah has already promised that the people of Israel will return to G-d at the end of their exile, and will be immediately redeemed."

The Lubavitcher Rebbe says: Our commitment to Torah should be such that it permeates us entirely, so that also our heel -- the lowest and the least sensitive part of the person -- "hearkens to these laws, observes them and does them." In other words, our relationship with G-d should not be confined to the holy days of the year, or to certain "holy" hours we devote to prayer and study, but should also embrace our everyday activities. Indeed, this "lowly" and "spiritually insensitive" part of our life is the foundation of our relationship with G-d, in the same way that the heel is the base upon which the entire body stands and moves. - *chabad.org*

PIRKEI AVOS

"Be of humble spirit before every person"(4,10) Every person is unique in one way or another. In that unique quality, he is superior to everyone else, and therefore everyone else needs him. A person's feet, for example, are the lowest part of his body, but nevertheless have something unique which is not possessed by the head. A person's legs enable him to move from one place to another, and they give stature to his body. In this sense they complete the wholeness of the person.

"Be of humble spirit before every person" - even one who regards himself as being on the level of 'head' in comparison with his friend should be aware that without his friend he will not achieve wholeness. Hence he must seek out the quality that he is lacking, which is found with his friend. Through self-effacement and humbleness of spirit, and recognition that all of us form a single entity - through this we become united, so that G-d's Unity can rest upon us. (However, a person who considers himself to be superior to his friend, so that the head and the foot are separated, will fall into a state of fragmentation and solitude.) (Likutei Torah, Netzavim p.44a, From: Pirkei Avos in the Light of Chassidus by Yekutiel Green) - *www.ascent.org.il*

And you shall write it on the doorposts of your house and your gates. (11:20) *R' Yehoshua Leib Diskin, the famous Maharil, who settled in Jerusalem and founded that landmark, the Diskin Orphanage, would have people go from house to house to examine the mezuzos to see if they were in order. He paid them from the coffers of the orphanage.*

When R' Yehoshua Leib was asked why he did this, he would reply, "You might think that this was an unnecessary, irrelevant expense for the institution. Actually the opposite is true; it is income. The Torah guarantees, 'So that your days will increase.' If kosher mezuzos protect the people of Jerusalem and increase the days of its inhabitants, then there will be fewer orphans and the orphanage will have less expenses. Is this, then, not a form of income?"(From: Tales of Tzaddikim, Mesorah)

The Mittler Rebbe quoted the Alter Rebbe: Ahavat yisrael must possess one to the very core of life itself.
(FROM REBBE'S HAYOM YOM, menachem av 18.)

There are times when moving forward is not enough. There are times when you cannot just change what you do, how you speak and how you think about things. Sometimes, you have to change who you are. You need to pick both feet off the ground you tread and leap.

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

DAILY MINYONIM

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

Mincha/Maariv: 7:55 PM

SHABBOS PARSHAS EKEV

July 26, 2002 – Menachem Av 17, 5762

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

LATEST TIME FOR SHEMA: 9:30 AM

SHABBAT MORNING

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

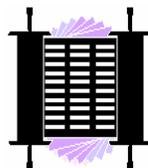
Kiddush is being sponsored by Ms. Margaret Novak Dattel in memory of her son Leo's yartzheit.

Seuda Shlishit is being sponsored by Mr. and Mrs. Davidpoor in honor of Chana's birthday.

Yartzheits: Leo Novak – Av 19, Riva Fredrich – Av 20, Yitzchak Dafner – Av 20, Marvin Levingston – Av 23.

Happy Birthday to Levi Illulian, Bassie Shusterman & Chaya Trinca.

Happy Anniversary to Dr. and Mrs. Alan Dauer.



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!