

# THE CHABAD WEEKLY

Vol 5, # 28

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This week's Torah portion, Emor, contains the verse: "You shall bring the omer of the first of your harvest to the kohen [priest]." This refers to two types of mincha offering that were brought in the Holy Temple in Jerusalem: the omer offering, which was brought on Passover, and the "two breads" of Shavuot.

The omer offering officially allowed the new harvest to be eaten. Before the omer was brought, it was forbidden to eat from the new crop of grain. Even afterwards it was forbidden to bring offerings of new grain until after the "two breads" was offered on Shavuot.

There was, however, a difference between the two prohibitions. If an offering of new grain was brought before the omer, it was invalid. But if it was brought after the omer but before the "two breads," it was considered kosher "after the fact," even though it was originally prohibited.

There are many legal reasons for this distinction, but it can also be explained in terms of the inner spiritual significance of these two offerings:

The omer offering consisted of barley, which the Talmudic Sages deemed "foodstuff for animals." The "two breads" consisted of wheat, "the foodstuff of man."

The various offerings in the Holy Temple are symbolic of our offering up to G-d the different components of our soul. The omer symbolizes the offering of the "animalistic" part of us, the "animal soul." The "two breads" is symbolic of the elevation of the component that makes us "man," the "G-dly soul."

This helps explain why it was forbidden to eat from the new grain before the omer was brought: Before a person has worked on and refined his animal soul, he cannot even think about refining the world around him. Not only will he not have a positive effect, but he is liable to deteriorate even further. The first step is to subjugate oneself to G-d before turning outward.

After the animal soul has been refined a person can then proceed to the second step, i.e., the elevation of his G-dly soul. The offering of new grain was technically prohibited until Shavuot.

This also helps explain why one prohibition was absolute whereas the other was not. Subjugating the animal soul is a basic requirement in the service of G-d. Once a person has refined his lowest inclinations, the attempt to achieve higher spiritual levels only relates to perfecting that service. So even if a person "jumped the gun" and brought an offering of new grain before Shavuot, it was still valid "after the fact," as he already possessed the minimum level of sanctity. (Adapted from Volume 32 of Likutei Sichot, L'Chaim 5761, #668)

**And G-d said to Moses: Speak to the priests, the sons of Aaron (Lev. 21:1)** The words of G-d are described as "holy utterances"; the Torah's strictures concerning ritual purity and impurity were given to the Jews because they are holy and pure, and must therefore conform to a higher level of sanctity than other nations. An analogy is given of a king's son and a peasant: The king's son will sicken very quickly if he eats coarse food, but the peasant is better able to tolerate it. Because Jews are so spiritually refined, they must be careful to avoid even the slightest impurity. (Divrei Shaarei Chaim)

**The festivals of G-d, these are My feasts: Six days may work be done, but on the seventh day is the Sabbath of rest (Lev. 23:2,3)** Shabbat is the "introduction" and gateway to all the Jewish holidays. In the Talmud our Sages note that had the Jewish people observed Shabbat properly, the nations of the world would have never had the power to abolish the High Court in Jerusalem (which determined by eyewitness when the festivals would occur). The sanctity of the festivals is thus dependent on the sanctity of the Sabbath. (M'lo HaOmer)(From: L'Chaim 5760 #618)

## PIRKEI AVOS

**"Who is wise? He who learns from every person" (4,1)** A wise man sees other peoples' weaknesses. Thus it would be natural for him to regard those who are less developed than he with a condescending attitude. One who is truly wise, however, focuses his attention on the positive characteristics, which every person possesses. He will surely be able to discover such positive traits for every man was created in the image of G-d, and thus possesses innate virtue. By opening himself to learn from the virtues of others, a wise man expands his horizons and enhances his own wisdom.

**"Who is mighty? He who subdues his inclination."** Might is different from physical strength. It refers to the ability to call upon inner resources of energy. The mishnah is referring not merely to one's evil inclination, the yetzer harah, but rather all of one's natural inclinations. When a person masters his natural tendencies, he expresses true power, for exercising such mastery requires deep resources of inner strength.

**"Who is rich? He who is happy with his portion"** The tendency of the wealthy is to seek to increase their assets, as our Sages have commented: "A person who possesses 100 desires 200; one who possesses 200 desires 400." One who is truly wealthy is one who does not become caught up by such desires, but rather maintains inner peace and calm. Nor will this approach force him to sacrifice wealth. On the contrary a person at peace with himself is far more able to take advantage of opportunities that present themselves, and thus achieves success in the world at large. The Lubavitcher Rebbe (In the Paths of Our Fathers by Eliyahu Tauger, Kehot) [www.ascent.org.il](http://www.ascent.org.il)

## LAG BAOMER

*This Tuesday is Lag B'Omer, the 33rd day of the counting of the Omer. It is traditionally an auspicious time for fostering an increase in Ahavat Yisrael, the mitzva of "And you shall love your fellow as yourself." The emphasis on loving our fellow Jews on Lag B'Omer goes back thousands of years, to the days of Rabbi Akiva. Although 24,000 of Rabbi Akiva's students passed away in the weeks between Passover and Shavuot (for failing to show each other the proper respect), no one died on that day.*

*Yet we cannot say that Rabbi Akiva's disciples did not observe the mitzva of Ahavat Yisrael. These were not "regular" people; they were the disciples of a very great tzadik, who surely instilled in them the knowledge that Ahavat Yisrael "is a very important principle in the Torah." What happened, rather, was that they failed to show the proper degree of respect.*

*Each one of Rabbi Akiva's students was a great scholar in his own right. Accordingly, in addition to the usual measure of love every Jew must demonstrate for his fellow, an extra degree of deference and honor was required.*

*Lag B'Omer thus reminds us that it is not enough to love our fellow Jew merely to the extent that he is not insulted. We must take that extra step and demonstrate an additional degree of honor that makes all the difference.*

*In truth, every Jew is deserving of special respect, as every Jew is considered to be an entire world. G-d Himself stands above each and every Jew and scrutinizes his behavior at all times, setting aside all His other affairs, as it were, just to watch him and see what he is doing!*

*And if any Jew is worthy of such close attention, surely he deserves that extra degree of respect!*

*May the Jewish people immediately merit true unity with the ingathering of the exiles, with the coming of Moshiach and the Final Redemption. (From: Lchaim 5759 #566)*

In the days of the Ail ter Rebbe the Chassidim had a familiar saying: "The piece of bread that I have is yours just as it is mine." And they would say the word "yours" first, "...yours just as it is mine."  
 (FROM REBBE'S HAYOM YOM, IYAR 15.)

*The rebel is far closer to wisdom than the complacent child- as an ox is more powerful than a lamb. He only needs a wise person who can show him how to harness his strength and bring much good to the world.*

(The Rebbe, Bringing Heaven Down to Earth, compiled 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	Chasiddus
	Between Mincha and Maariv	Halacha

**DAILY MINYONIM**

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

**Mincha/Maariv: 7:30 PM**

**There will be no classes on Monday and Tuesday,  
 April 29 - 30.**

*Tuesday Iyar 18 - April 30 is Lag BaOmer.  
 No Tachnun is said on Tuesday or Monday at  
 Mincha.*

**SHABBAT PARSHAS EMOR**  
*April 26, 2002 - Iyar 14, 5762*

**Candlelighting (Los Angeles): 7:14 PM**  
**Friday Mincha: 7:30 PM**  
**Early Minyan: 6:00 PM**

***LATEST TIME FOR SHEMA: 9:30 AM***

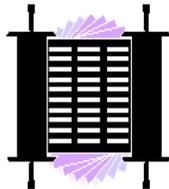
**SHABBAT MORNING**

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Pirkei Avos 6:15 PM
- Mincha 7:00 PM followed by Seuda Shlishit
- Shabbat ends 8:14 PM

*Seuda Shlishit* is being sponsored by Albert Sarraf - Kashani in memory of his brother, Meir S. Kashani's yartzheit.

*Yartzheits:* Rabbi Yisroel Minkowitz - Iyar 17, Elizabeth Blumenstein - Iyar 17, Rita Miller - Iyar 21, Meir S. Kashani - Iyar 21.

*Happy Birthday* to James Bekhor & Betzalel Moshe Stuab.



**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!**