

THE CHABAD WEEKLY

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

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The opening verse of this week's Torah portion, Ki Teitzei, begins "When you go forth to battle against (al) your enemies." Significantly, the Torah uses the word "al," literally "upon" or "above," rather than "with" or "against."

This contains an allusion to the ongoing "battle" every Jew must wage against his true enemy, the Evil Inclination:

A Jew might claim that it is very difficult for him to study Torah and do mitzvot, given that he lives in a non-Jewish world. Then he must also contend with his Evil Inclination, which continually tries to convince him that he doesn't need to conduct himself as a Jew. "The non-Jews don't keep kosher," the Evil Inclination says, "why should you?"

Furthermore, the Evil Inclination is a "skilled craftsman," meaning that he is very good at his job. The Evil Inclination doesn't always present himself as an enemy; in fact, he is at his most dangerous when he disguises himself as a friend. Sometimes, the Evil Inclination will even pretend to the Good Inclination, whose only desire is to improve the person's behavior. This is the worst evil one can inflict on someone, making believe he is a true friend while actually causing him harm.

A Jew might ask, "How am I supposed to protect myself from the Evil Inclination? And how can I be sure whether a suggestion is coming from the Evil Inclination or the Good Inclination?"

Then, of course, there is a more fundamental question: Why did G-d create an Evil Inclination in the first place? Wouldn't it have been better if people had only a Good Inclination, and instead of fighting negative impulses and having to overcome them, all their time could be spent learning Torah and doing mitzvot?

To which the Torah answers, "When you go forth to battle upon your enemies."

G-d tells every Jew: Yes, it is true that you will have to wage a life-long battle against the Evil Inclination. But you should know that as soon as you determine to fight him, at the very moment you resolve to wage war against your true adversary, the Evil Inclination, you will automatically be raised to a superior position. And in the same way that it is easier to vanquish a physical enemy from an elevated position, so too will it be easy to defeat the Evil Inclination, with G-d's help.

As soon as a Jew resolves to fight his Evil Inclination, the battleground is already tilted in his favor. G-d makes him stronger than his adversary, and he has nothing to fear. All of his time can then be utilized for learning Torah and doing mitzvot. (Adapted from a talk on 7 Elul 5750, From: L'Chaim 5761, #684)

"When you go forth to war against (literally "above") your enemies." (21:10) When you go forth into battle with complete trust in the G-d of Israel, secure in the knowledge that G-d stands by your side to assist, you are automatically "above" your enemies as soon as you embark on your mission. (Likutei Sichot)

"He may write her a bill of divorcement." (24:1) Why is the Biblical "bill of divorcement" ("sefer ke'ritut" called a "get"? Because the letters of the word "get," gimel and tet, are never found next to each other in any word of the entire Torah--the Five Books of Moses, the Prophets, or the Writings! – www.ascent.org.il

PIRKEI AVOS

"The world stands upon three things" (1;2) The word for "world" in Hebrew is 'olam', which is cognate to the word 'helem'-concealment'. The world was created in such a way that G-dliness is buried and concealed within it. Only by removing the concealment will the light of G-dliness hidden within it be revealed.

Every person is obligated to say, "The world (ha'olam) was created for me." Do not read this as "the world," but "the concealment" (ha'helem). Every person has the mission and obligation to remove the concealment through the service of G-d.

How does he do this? Regarding this, Shimon HaTzaddik used to say: "The world stands upon three things...." The concealment remains until removed by three things-Torah, Divine service, and acts of kindness. Then the inner light is revealed. Rebbe Harayatz, Ma'amarim 5700, p.160 (Pirkei Avos in the Light of Chassidus by Yekutiel Green) - www.ascent.org.il

Salty Conversation

The Chofetz Chayim and another Rav were eating in an inn renowned for its standards of kashrus. The innkeeper, realizing that he had two illustrious guests, did all he could to serve them the finest meal. As the dessert was being brought out, the innkeeper asked them, "How did you like the meal?" The Chofetz Chaim complimented the innkeeper and his cook, and thanked them warmly. The other Rav however mentioned that the soup could have used a little more salt. The Chofetz Chaim turned white. "My whole life I have managed to avoid hearing Loshon Hara (bad speech) and here you have just spoken Loshon Hara."

"What are you talking about?", asked his companion skeptically.

The Chofetz Chaim described the scene that must be going on in the kitchen right now. "The cook is probably a poor widow and the innkeeper is chastising her for not putting salt in the soup and thereby ruining the meal of his illustrious guests. He would be screaming at her and ready to fire her over the incident. Besides, you have also violated six injunctions:

- 1) You spoke Loshon Hara.
- 2) You caused others to hear it.
- 3) You caused the owner to repeat it (rechilus).
- 4) You caused the cook to lie, saying that she did put salt in the soup in order to save face.
- 5) The owner caused pain to a widow.
- 6) You caused an argument."

The other Rabbi smiled. "Surely you are exaggerating."

"Let's go see", said the Chofetz Chaim.

They went together into the kitchen to find the innkeeper berating the poor cook for her stupid mistake. The second Rav, realizing his blunder, begged the innkeeper to keep on the cook assuring him that the soup was quite good, and the rest of the meal extraordinary, and promised that he would always stop to eat at this inn on all his journeys.(www.nishmas.org.il)

My grandfather said in reference to hitbon'nut, the profoundly concentrated contemplation on a subject extremely difficult to comprehend: If the subject is of deep personal concern, the person will come to understand and comprehend it very well. The proof of this is in the Torah, in laws involving women, etc., and the ingenious arguments that they may put forth on their own behalf. These arguments are discussed by Tanaim, Amoraim and Gaonim, all exceptionally brilliant minds, and the Torah is the Torah of Truth.¹ Yet this woman is far removed, intellectually, from being able to devise such (ingenious, brilliant) claims. But the truth is that when a subject is of deep concern to a person, even those of weak intellect will come up with profound concepts. (FROM REBBE'S HAYOM YOM. ELUL 9.)

How do we repair the world? When a Jew, wherever s/he goes, carries every other Jew in his heart, then all of us are one. And we will come together as one. And when we are one, all the peoples of the world can live in peace as one. And then the world is healed.

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

PARTICIPATE IN WEEKLY CLASSES

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| <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 Sunday -Tuesday, Aug 18-20.

DAILY MINYONIM

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

Mincha/Maariv: 7:35 PM

SHABBOS PARSHAS KI TEZE

Aug. 16, 2002 – Elul 8, 5762

***Candlelighting (Los Angeles): 7:21PM
Friday Mincha: 7:35 PM
Early Minyan: 6:05 PM***

LATEST TIME FOR SHEMA: 9:36 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 6:25 PM
- Mincha 7:10 PM followed by Seuda Shlishit
- Shabbat ends 8:21 PM

Seuda Shlishit is being sponsored by Dr. and Mrs. Rashid Levieddin in memory of Moones Bral – Levieddin's yartzheit.

Yartzheits: Moones Bral-Levieddin – Elul 9, Yaspah Brok – Elul 9, Rouhollah Illulian – Elul 12, Gutman Taus – Elul 12, Jack Dattels – Elul 14, Helen Gross - Elul 15.

Mazel Tov to the Sussman Family on the marriage of Ronny to Klara Dykast.

GOOD SHABBOS!



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