

THE CHABAD WEEKLY

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

beverlyhillshabad.com

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This week we read two Torah portions, Matot and Masei. As we read in Matot, when the Jewish people returned from the war with Midian with their spoils, Moses commanded them to purify themselves from their ritual uncleanness (caused by contact with the dead) by being sprinkled with water containing ashes of the red heifer. Afterwards, Eleazar the kohen (priest) enumerated the various laws of how to render the Midianites' non-kosher vessels kosher.

Why was it Eleazar who taught these laws rather than Moses? As Rashi explains, "Since Moses came under the influence of anger, he came under the influence of mistaken judgment, and the laws of cleansing vessels which had belonged to heathens were concealed from him." As related a few verses previously, Moses had become angry when he saw the Midianite women the Jews brought back with them.

Technically, Moses did not render "mistaken judgment," which would imply that he had stated the laws incorrectly. However, his failure to teach these laws stemmed from a different kind of "mistake":

Moses had assumed that the ashes of the red heifer could render the non-kosher vessels kosher. If a few drops of the "water of sprinkling" could remove the greatest impurity of them all, contact with the dead, surely it had the power to kasher utensils.

That is why Eleazar prefaced his words with the declaration, "This is the statute of the Torah." The fact that the ashes of the red heifer can remove ritual impurity is a statute, a super-rational law that only applies to that specific type of uncleanness, and cannot render impure vessels pure. For even after a vessel's impurity has been removed by the "water of sprinkling," the forbidden foods that were absorbed into it must be purged.

Removing uncleanness and making something kosher are two separate things: To remove spiritual uncleanness, a few drops of water are sufficient. But to render a vessel kosher, a more fundamental type of purging is necessary, according to the particular manner in which the utensil was used.

Symbolically, purity is an "encompassing" G-dly influence that surrounds a person from without. For that reason, it is relatively simple to purify oneself: immersion in a mikva, or being sprinkled with the "water of sprinkling." By contrast, the process of making something kosher implies an inner and essential cleansing to remove embedded evil.

Moses, who viewed the Jewish people from "on high," believed that external purification would automatically purify the "inside" as well. Eleazar, by contrast, whose function as a kohen was to elevate the Jewish people from below, held that externals weren't enough. For it is through "kashering" the various powers of the soul, each one individually, that a Jew achieves true purification and becomes a proper "vessel" for holiness. (Adapted from Vol. 8 of Likutei Sichot, From: L'Chaim 5761, #678) - lchaimweekly.org

These are the journeys of the people of Israel (Num. 33:1) There is nothing in macrocosm that does not also exist in microcosm. On the spiritual level, the 42 journeys of the Jewish people are reenacted in the life of every Jew, from the moment he is born till his last day on earth. (The Baal Shem Tov)

In the entire narrative of the Jewish people's journeys through the desert, the Hebrew letter "zayin" does not appear even once. This alludes to the fact that they did not journey on Shabbat ("zayin," with a numerical equivalent of seven, alludes to the seventh day), and that they did not need to resort to weapons ("zayin" also means weaponry or arms). (Ahavat HaTorah) (From: L'Chaim 5760, #629) - lchaimweekly.org

PIRKEI AVOS

"Be of the disciples of Aharon...loving the created beings, and bringing them near to the Torah." The use of the term "created beings" instead of "people" implies that Aharon would reach out to individuals whose only redeeming virtue was the fact that they were G-d's creations. Aharon's concern for his fellow man was all the more impressive because of his exalted position as High Priest. Leaving the Sanctuary where G-d's Presence was openly revealed, he would reach out to people who had no virtue other than their having been created by G-d.

The order used in the mishnah is also significant. It implies that Aharon first concerned himself with establishing a relationship of love and trust, confident that this would in turn enable him to draw them near to the Torah.

Also significant is the phrase, "bringing them near to the Torah." Although Aharon reached out to these individuals and tried to accommodate them to the fullest degree possible, his efforts were centered on "bringing them near to the Torah," and not G-d forbid, bringing the Torah near to them. His willingness to extend himself on behalf of others did not involve any compromise of Torah law. Lubavitcher Rebbe (In the Paths of Our Fathers by Eliyahu Tauger) - ascent.org.il

The Book of Psalms contains a verse from which we learn that G-d keeps the same mitzvot He commands the Jewish people to observe: "He tells His words [Torah] to Jacob, His statutes and ordinances to Israel,"

How then can we explain the destruction of the Holy Temple, in light of the Torah's prohibition against wanton destruction? According to the Torah, it is forbidden to needlessly ruin a garment, vessel or any other object. Destroying the Temple would certainly involve an even greater transgression, as it is prohibited to "demolish a stone of the altar or any part of the Temple." If damaging a small part of the Holy Temple is prohibited, how could G-d have allowed Nebuchadnezzar to destroy the Holy Temple in its entirety? Did G-d transgress His own commandment? And if the Jewish people weren't worthy of having the Temple, why didn't G-d take it away from them in some other manner instead of razing it completely?

The answer to this question is that under certain circumstances, the Torah does allow for the act of destruction, but only when the objective is to build anew. For example, Jewish law permits an existing synagogue to be torn down in order to build a larger and more magnificent one.

G-d wanted the Holy Temple to be even more majestic than it was and to endure forever. To that end He was allowed to destroy it - temporarily - creating the exile and all it entails, for the sole purpose of one day restoring His Divine Presence and establishing His dwelling place forever.

This also explains the cryptic statement of the Midrash, "The lion rose up under the mazal [astrological constellation] of the lion and destroyed Ariel [literally "lion of G-d"] - in order for the lion to come, under the mazal of the lion, and to rebuild Ariel." Nebuchadnezzar, the mighty Babylonian king, destroyed the Holy Temple (called Ariel) in the month of Av (whose astrological constellation is the lion), in order for G-d to rebuild the Holy Temple, transforming the month of mourning into a month of joy and celebration.

May it happen at once. (From : L'Chaim 5760, #629) - lchaimweekly.org

In Torah-study the person is devoted to the subject that he wishes to understand and comes to understand. In davening the devotion is directed to what surpasses understanding. In learning Torah the Jew feels like a pupil with his master; in davening - like a child with his father. (FROM REBBE'S HAYOM YOM, tammuz 26.)

*They have forsaken Me, the fountain of living waters, to hew out cisterns for themselves, broken cisterns, that cannot hold water—
Jeremiah 2:13*

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 Monday-Thursday,
July 8-11th.**

DAILY MINYONIM

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

Mincha/Maariv: 8:05 PM

SHABBOS PARSHAS MATOS-MASEY Shabbos Mevorchim

July 5, 2002 - Tammuz 25, 5762

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

LATEST TIME FOR SHEMA: 9:22 AM

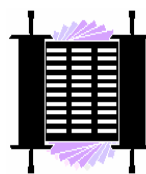
SHABBAT MORNING

- Tehillim 8:00 AM
- Shacharit 9:30 AM followed by
Kiddush, Cholent &
Farbrengen
- Pirkei Avos 6:50 PM
- Mincha 7:35 PM followed by
Seuda Shlishit
- Shabbat ends 8:49 PM

Kiddush this week is being sponsored by Mr. and Mrs. Paul Feder in memory of the yartzheit of Paul's father.

Yartzeits: Shamshan Feder – Tammuz 26, Ya'akova Yehudis (Chaya Perl) Feit – Tammuz 27, Frances Bernstein – Av 3.

Happy Birthday to Issac Gershon Mintz, Samuel Shofet, Ariel Rav – Noy, Sima Monkash.



**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!