

THE CHABAD WEEKLY

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This week's portion begins by G-d praising Pinchas the son of Aaron for turning back G-d's wrath. Because Pinchas avenged G-d's honor, He did not eradicate the Jewish people. Pinchas was rewarded in that he and his progeny were conferred with the status of priesthood. The Shelah reminds us that when we see an act that desecrates G-d or the Torah, we should be zealous to stop it. G-d's appreciative reward to Pinchas shows us how important such actions are.

After the sin of the golden calf, Moses also turned away G-d's wrath and ended the plague. So why wasn't Moses also rewarded with the priesthood, or at least with something that could be bequeathed to his descendants? The answer is Moses used his power of prayer to nullify the negative decree from Above. Although Moses accomplished it, we see that the effect on the Jews was minimal, they sinned again. Therefore, the reward Moses received was also only temporal. Pinchas, on the other hand, affected the world from below, by causing the Jews to do repent through his deed. Since he changed the way the world is composed, at least in some measure, the world could not return to its former state. Accordingly, G-d rewarded him in a similar fashion, with an eternal change of status as a priest. In relation to ourselves, we have to try to create 'facts on the ground', positive changes that affect the behavioral parts of our lives, not just changes in our thoughts and emotions that are detached from action..

Pinchas is always the portion that begins the observance of the Three Weeks. One explanation is based on the statement in the Midrash Yalkut Shimoni, that Pinchas is in fact Elijah, the harbinger of the Redemption. G-d is sending us the cure before the illness! The Three Weeks are a period of mourning for the destruction of the Temple and the ensuing exile we are still suffering. The end of the exile will commence with Elijah's announcement that the Mashiach has arrived. Behold, do not lose faith, the redemption is in the works. Even the words themselves, "Pinchas is Eliyahu" reinforce the message. 'Pinchas' evokes the image of serving G-d at any cost, even at the peril of one's own life. Elijah is the beginning of the Redemption. Pinchas is Elijah, means that when we act with self-sacrifice, we bring the redemption closer.

The Chozeh of Lublin says that the Three Weeks are connected with the three festivals, Pesach, Shavuot and Sukkot. At first glance, we might think this means that just as we are commanded to be happy during the festivals, we are supposed to be sad during the Three Weeks. This is not the case! Chassidim are quick to remind everyone of the Talmudic saying (Taanit 29) that in the month of Adar (which contains Purim) we increase our joy, and in the month of Av (the last nine days of the three weeks) we decrease joy. Don't read it that we decrease, i.e. have less joy; rather, read it that during this period, we lessen, i.e., enjoy the pleasures of the world less, but do it with joy.

The Torah portion concludes with a discussion of the daily and holiday offerings that were brought in the Mishkan (Tabernacle). After the destruction of the Temple, the Talmud tells us that we fulfill our obligation for the daily and special offerings through our daily prayer. The Three Weeks are an especially propitious time to reevaluate our relationship with G-d through prayer. If we can concentrate on with Whom we are communicating, then just as an offering atoned for our sins, so, too, will our sincere prayers 'clean the slate' in our relationship with G-d. (By Rabbi Shaul Yosef Leiter) – www.ascent.org.il

Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in (Num. 27:17) A true Jewish leader is one who does not alter his opinions according to popular demand. Only a leader of such stature has the power to "lead the Jewish people out" of all difficulties, and "bring them in" to the realm of holiness. (Even HaEzel)

It is a continual burnt offering (olat tamid), which was ordained at Mount Sinai (Num. 28:6) The words "olat tamid," which mean literally "continually rising upward," allude to the "concealed love of G-d" that is an essential component of the Jewish soul. It is derived from the Jewish people's experience at Mount Sinai, when the revelation of G-d's Essence was so intense that from that point on it became an integral part of their very being. (Ohr HaTorah) (From: L'Chaim 5760, #628) - lchaimweekly.org

PIRKEI AVOS

"..Eat bread with salt, drink water in small measure, sleep on the ground, live a life of hardship.."(6,4) Even if you only have bread with salt, eat! Your eating should be as holy as the sacrifices brought in the Holy Temple. Even if you only have water in small measure, drink! Your drinking should be proper, like the libations on the altar. Even if all you have to sleep in is the ground, sleep! Your sleeping should also be as required. And even if yours is a life of hardship, live! Always be full of joy and vitality, never ensnared by depression. Rav Simchah Bunem of Pshischa (Fathers and Sons by Tuvia Kaplan)

"Live a life of hardship" Do not read this as tichye (live), but techaye (give life). As is well-known, sparks of holiness fell into the realms of evil, and as long as they remain there, they are in a state of great distress - "hardship". Every person must have the intention of giving them life - by extracting them from evil and raising them to the level of holiness. Maggid of Mezritch's Ramzei HaTorah p.101d (Pirkei Avos in the Light of Chassidus by Yekutiel Green) - ascent.org.il

THE THREE WEEKS

The interval between the 17th of Tamuz and the 9th of Av is known as the "Three Weeks," the period in which the Holy Temple was destroyed. After the destruction, G-d showed the prophet Ezekiel an image of the Temple and commanded him to convey its likeness to the Jewish people.

"Master of the universe!" Ezekiel protested. "The Jews are scattered and dispersed among their enemies. How can You command me to describe the Temple to them? Are they in any position to actually rebuild it? Why don't You wait until the exile is over? Then I will go and convey Your message."

Answered G-d: "Why should the building of My House be nullified just because My children are in exile? Reading about it in the Torah is as great as actually erecting it. Go and tell them that they must study the Torah's verses about the Temple's structure. As their reward, I will consider it as if they are actually engaged in its construction."

The obligation to build the Temple is not abrogated by our being in exile. When Jews study the laws pertaining to the Temple's appearance and service, G-d deems it as if we are actually working to erect the physical Temple. The commandment to build the Temple is a perpetual mitzva that applies in all times and places. During the Three Weeks, our study of these subjects is intensified.

Maimonides writes in his Laws of Kings that the Third Holy Temple will be built by man, i.e., by Moshiach. The Midrash, however, states that it will be built by G-d and descend from heaven. How do we reconcile this apparent contradiction?

Those elements that are clearly delineated in the Talmud will be constructed by human hands; the components that are written about in Ezekiel (which are beyond our comprehension, as the language is cryptic and esoteric) will be built by G-d. And because G-d Himself will participate in the building of the Third Holy Temple, it will endure forever as a lasting edifice.

May the merit of our increased Torah learning make it happen immediately! (From: L'Chaim 5760, #628) - lchaimweekly.org

A practice of my father's: When traveling, even when spending months in one place, he would recite t'fil at haderech, the prayer for travelers (p. 86) daily after davening, omitting G-d's name in the conclusion.
 (FROM REBBE'S HAYOM YOM, tammuz 19.)

Behold, I will send you Elijah the Prophet, before the coming of the great and awesome day of G-d. And he will return the hearts of fathers to children, and the hearts of children to their fathers
 — Malachi 3:23-24

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: 8:05 PM

SHABBOS PARSHAS PINCHAS
June 28, 2002 - Tammuz 18, 5762

Candlelighting (Los Angeles): 7:50PM
Friday Mincha: 8:05 PM
Early Minyan: 6:30 PM

LATEST TIME FOR SHEMA: 9:20 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 8:50 PM

Kiddush this week is being sponsored by Saul and Irena Brok in honor of the birth of a new grandson, Aaron Benjamin.

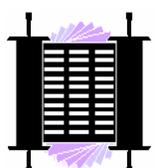
Yartzeits: Avraham Eshel - Tammuz 19 (Varda Rav-Noy's Father)

Happy Birthday to Shoshana Isaac.

Mazel Tov to Alec and Michelle Brok on the birth of a new son and to the grandparents, Saul and Irena Brok.

Mazel tov to the Sochaczewski family on the marriage of Melisa Sochaczewski to Jonathan Beck.

Mazel Tov to the Harkam family on the marriage of Joel Harkam to Catharine Kangavari.



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!