

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, Bechukotai, "If you will walk in my statutes," is explained to mean that a Jew must labor hard in his study of Torah.

A question is asked: Why does the Torah connect the commandment to study Torah diligently with G-d's statutes? The answer is found when we take a closer look at the Hebrew word for "statutes" itself.

The phrase "In my statutes," "Bechukotai," comes from the Hebrew word meaning "to engrave."

There are two ways in which letters may be written. One way is with ink applied to parchment (or any other material); another way is to inscribe them in stone. When letters are written, the ink and the parchment remain two separate entities, even though the act of writing unites them, to a certain degree, on the same page. Nonetheless, the letters do not become part and parcel of the material on which they are written.

When letters are carved into stone, by contrast, the letters and the stone are inseparable. Each letter comes into being at the exact moment it is inscribed and can never be erased or obliterated.

The Torah commands us to learn Torah in a manner of "inscription."

A Jew who studies Torah must be so connected to what he is learning that he and Torah unite and form a single entity, just like an engraved letter does not exist prior to its inscription and can never be erased. We must learn Torah so diligently that its holy words become permanently chiseled into our souls.

The Chasidic work, Likutei Torah, explains that the literal translation of "Im bechukotai teileichu" is "If in My statutes you will walk." When a Jew studies Torah in a manner of "engraving," he merits a reward -- that he "will walk." G-d promises that if we truly apply ourselves to learning Torah we will never be immobile and stationary, but will progress and ascend ever upward, perpetually increasing our understanding and connection to G-d. A Jew whose soul is united with the Torah is thus ensured that he will always rise up the ladder of spiritual achievement. (Adapted by Maayan Chai from Likutei Sichot, Vol., From: LChaim 5757, #470) – lchaimweekly.org

If you will not hearken to Me, and walk casually with Me; I, too, will act casually with you... (26:28) All sins derive from the sin of insignificance: when a person ceases to be sensitive to the paramount importance which G-d attaches to his life and deeds. "I don't really matter" is not humility--it is the ultimate arrogance. It really means: "I can do what I want." The most terrible of punishments is for G-d to indulge the sinner this vanity. For G-d to say: "All right, have it your way; what happens to you is of no significance"; for G-d to act toward him as if He really does not care what happens to him. (The Chassidic Masters) – chabad.org

PIRKEI AVOS

Who Is Wise? He Who Learns From Every Person (Avos 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. (From In The Paths of Our Fathers by Rabbi Eliyahu Touger) – sichosinenglish.org

Too Good To Be Good

Told by Rabbi Yosef Yitzchak Schneersohn of Lubavitch



At a Chassidic get-together (farbrengen) held in the early years of Chabad Chassidism, Reb Shmuel Munkes was doing the honors. The merry Chassid danced about the participants, pouring the vodka and serving the farbiesen -- the food to follow up the l'chayim's.

Among the dishes which had arrived from the kitchen of Reb Nosson the shochet was a bowl of roasted lung, a most tasty delicacy. But for some reason, Reb Shmuel was reluctant to part with this particular dish.

Throughout the evening he pranced about, pouring the l'chayim's and serving the food, with the bowl of roasted lung snug and elusive under his arm, deftly side-stepping all attempts to free it from his grasp.

Soon the Chassidim grew weary of Reb Shmuel's game and demanded outright that he hand over the bowl and its mouth-watering contents. But the waiting Chassid ignored their angry demands and kept up his dodging dance. Finally, a few of the younger Chassidim decided that Reb Shmuel's prank had gone on long enough. They rose from the table, and soon the bowl and its bearer were cornered. But with a final leap and twist, Reb Shmuel dumped the roasted lung into the spittoon, and broke out in a merry k'zatzkeh dance.

The younger Chassidim sat to consider the gravity of Reb Shmuel's crime and decreed that a few well placed stripes were in order. Without batting an eye, Reb Shmuel stretched himself out on the table and received his due. He then set out in search of more farbiesen to keep the farbrengen going. But the hour was late, and the best he could come up with was a plate of pickled cabbage donated by one of the Li'ozna residents.

Upon seeing the replacement dish, the expressions on the faces of those who had already imagined the taste of roasted lung grew as sour as the kraut set before them. But soon a commotion was heard in the hallway. The town's butcher ran in, a most stricken look on his face: "Jews! Don't eat the lung!" he cried. "There has been a terrible mistake." It seems that the butcher was out of town and the butcher's wife mistakenly gave the shochet's wife a non-kosher lung to roast for the farbrengen.

Now it was the elder Chassidim who sat in judgment upon Reb Shmuel. The audacity of a Chassid to play the wonder-rabbi! By what rights had Reb Shmuel taken it upon himself to work miracles? Up onto the table with you, Reb Shmuel, decreed the court.

After receiving his due for the second time that evening, Reb Shmuel explained: "G-d forbid, I had no 'inside information' regarding the roasted lung. But when I entered into yechidut (private audience) with the Rebbe for the first time, I resolved that no material desire would ever dictate to me. So I trained myself not to allow anything physical to overly attract me.

"When the bowl of roasted lung arrived, I found that my appetite was most powerfully roused. I also noticed that the same was true of many around the table. To be so strongly drawn by a mere piece of meat? I understood that something was not right." (Translated by Yanki Tauber in Once Upon A Chassid (Kehot 1994) – chabad.org (picture from chabad.org)

Several of the early chassidim had a farbrengen sometime between 5544-47 (1784-87) and the core of the discussion was this: The Rebbe (the Al ter Rebbe) had accomplished something novel - that we are not al one. At one time, the Master - Rosh Yeshiva or Talmudic sage - was "al one" and his disciples were "al one." The chassidic way instituted by the Rebbe is a tremendous Divine achievement, that the Rebbe is not al one, nor are the chassidim al one. (From Rebbe's Hayom yom 22 Iyar).

*In the holy Zohar it is written that through the study of the secret wisdom, the final liberation will come with compassion. Not with judgment alone. Now the wisdom is no longer secret. Its sages and masters have found ways to make it accessible to all. Those who learn it and spread it, they are bringing Divine compassion and redemption to the world.
From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman*

*The word "Iyar" is an acronym (in Hebrew) for "Ani Hashem Rofecha—I, G-d, am your healer." G-d heals in the best possible fashion: imbuing a person with the strength to avoid any illness; what is referred to today as preventative medicine.
Meaningfullife.com*

PARTICIPATE IN DAILY 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 Makos (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	Chassidus
	Between Mincha and Maariv	Halacha

SHABBOS PARSHAS BECHUKOSAI

Candlelighting:(Los Angeles) 7:36 PM
Friday Mincha: 7:50 PM
Early Minyan: 6:15 PM

LATEST TIME FOR SHEMA: 9:18 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Pirkei Avos 6:35 PM**
- **Mincha 7:20 PM followed by Seuda Shlishit**
- **Shabbat ends 8:36 PM**

Yartzeits: Dovid Pazuelo – Iyar 22, Joy Graff – Iyar 27.

Happy Birthday to Varda Rav-Noy & Naomi Selwyn

Mazel Tov to Mr. and Mrs. Paul Feder on being honored at the Maimonides Academy banquet.

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday 9:00 AM

Mincha/Maariv: 7:50 PM

Monday – Memorial Day

Shacharis: 7:30 AM & 9:00 AM

GOOD SHABBOS!