

# THE CHABAD WEEKLY

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## LAG BA'OMER



This Tuesday is Lag B'Omer, the yartzeit of Rabbi Shimon Bar Yochai. The Rashbi, as he is known, was the first Jewish sage to reveal the esoteric teachings of the Torah in his Zohar, which eventually led to the development of Chasidut. The fundamental objective of all mystical teachings of the Torah is to reveal the underlying G-dliness of creation.

The essence of Rabbi Shimon Bar Yochai's life is perhaps best expressed in a story related in the Midrash. When one of his disciples left the Land of Israel and became very wealthy, the other disciples were jealous. The Rashbi led them all to a valley outside Meron and cried out, "Ravine, ravine, fill up with golden dinars," whereupon the ravine was instantly filled with coins. The Rashbi told his students they could take as many as they liked; however, they should know that they would be taking away from their reward in the World to Come. The golden coins remained untouched.

The Torah is the source of all blessing, both material and spiritual. If we keep the Torah's laws, G-d promises us an abundance of blessing. During the exile, this direct, causal relationship is often obscured. But in the Messianic era it will be open and apparent.

Because the Rashbi was on such a high spiritual level, the exile did not prevent him from perceiving the world as it really exists. The gold coins gave his students a tangible demonstration of the Torah as the ultimate source of all blessing on the material plane.

This contains a timely lesson for our own times, on the threshold of Moshiach's arrival. By studying the Torah's mystical teachings, primarily Chasidut, we can also begin to perceive the underlying truth of existence. In fact, this is especially important now, as our Sages have likened our generation to the generation of the Rashbi. **Happy Lag B'Omer!** (From L'Chaim 5760, #618) – lchaimweekly.org

## PIRKEI AVOS

*Rabbi Jonathan would say: Whoever fulfills the Torah in poverty, will ultimately fulfill it in wealth. (Avos 4:9)*

Our sages have said: "The only true poverty is poverty of the mind." According to this, we can understand the deeper significance of Rabbi Jonathan's words.

It is a common perception that in order to succeed in any given field, a person requires a certain degree of self-assurance. He must approach his subject with the confidence that "I can do it," that he possesses the character and mental capacities required to master it. Without at least a trace of such "arrogance" he stands little chance of attaining his goal.

Regarding the study and implementation of Torah, the very opposite is true. To comprehend Torah is to comprehend the wisdom of G-d; to follow its commandments is to actualize the divine will in physical life. One who believes that his mortal mind possesses the capacity to master Torah or that his physical being is a fit vehicle to fulfill the mitzvot, is least capable of attaining these goals. His understanding of Torah will most likely be a biased perversion of the divine truth; his daily life will probably be guided by a humanly-contrived ethos rather than the will of G-d.

A person must approach Torah with the understanding that his finite mind is inadequate a tool to grasp the infinite and eternal truth of Torah, and that "were it not that G-d helps him, he could not overcome" the subjectivity and egocentrism of his physical self. He must understand that Torah is a gift from G-d, and that all the studying, analyzing and theorizing involved in its pursuit is merely the construction of a "vessel" to receive its divine essence. He must understand that the sanctification of physical life is beyond the capacity of mortal man, and that he can only commit himself to fulfill the divine will and pray to G-d for assistance in overcoming his negative drives.

A person who fulfills the Torah in poverty—who recognizes the poverty of his mind before the infinite perfection of the divine truth—will ultimately fulfill it in wealth. G-d will grant him the mental and psychological resources to assimilate the wisdom of Torah and fully realize its precepts in his daily life. (Based on an address by the Rebbe, Sivan 14, 5746 (June 21, 1986)(Based on the teachings of the Rebbe by Yanki Tauber) – meaningfullife.com

**When you come into the land which I give you, the land shall rest a sabbath unto G-d (25:2)**

Taken on its own, this verse seems to imply that "a sabbath unto G-d" is to be observed immediately upon entering the Land. But in practice, when the Jewish people entered the Land of Israel they first worked the land for six years, and only then observed the seventh year as the shmittah (sabbatical year)--as, indeed, the Torah clearly instructs in following verses.

The Torah is telling us that a shmittah is to both precede and follow our six years of labor: to follow it on the calendar, but to also precede it--if not in actuality, then conceptually.

We find a similar duality in regard to the weekly seven-day cycle. The weekly Shabbat has a twofold role: a) It is the day "from which all successive days are blessed"--the source of material and spiritual sustenance for the week to follow. b) It is the "culmination" of the week--the day on which the week's labors efforts are harvested and sublimated, and their inner, spiritual significance is realized and brought to light.

But if every week must have a Shabbat to "bless" it, what about the week of creation itself? In actuality, G-d began His creation of existence--including the creation of time--on Sunday, which is therefore called the "First Day." But our sages tell us that there was a primordial Shabbat which preceded creation--a Shabbat existing not in time but in the mind of G-d as a vision of a completed and perfected world.

Therein lies an important lesson in how we are to approach the mundane involvements of life. True, we begin with the material, for in a world governed by cause and effect, the means inevitably precede the end. But what is first in actuality need not be first in mind. In mind and consciousness, the end must precede the means, for without a clear vision of their purpose to guide them, the means may begin to see themselves as the end.

The spiritual harvest of a Shabbat or shmittah can be only achieved after a "work-week" of dealing with the material world and developing its resources. But it must be preceded and predicated upon "a sabbath unto G-d" that occupies the fore of our consciousness and pervades our every deed. (The Lubavitcher Rebbe) - chabad.org

In the days of the Al 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 15 Iyar).

**Balancing Business**

*When business is down, envision yourself tomorrow when all the efforts of today have succeeded and you sit before a table set with all your needs. When business is up, pray for your livelihood at every moment as a beggar prays for his daily bread.*

*For everything is in His hands*

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

**PARTICIPATE IN DAILY CLASSES**

<a href="#">Sunday</a>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<a href="#">Monday</a>	8:00 PM	Chumash (men and women)
<a href="#">Tuesday</a>	8:00 PM	Gemara-Tractate Makos (men)
<a href="#">Wednesday</a>	8:30 PM	Halacha and Tanya (women)
<a href="#">Thursday</a>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<a href="#">Daily</a>	6:45 to 7:15 AM	Chassidus
	Between Mincha and Maariv	Halacha

**DAILY MINYONIM:**

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

**Sunday 9:00 AM**

**Mincha/Maariv: 7:45 PM**

🌀 *There will be no classes Mon. – Wed., May 19 – 21.* 🌀

**Tuesday, Iyar 18 ( May 20 ) is Lag BaOmer. No Tachnun is said on that day or at the previous mincha.**



**Please don't forget to return  
all borrowed books  
back to the Shul library.**

**SHABBOS PARSHAS BEHAR**

**Candlelighting:(Los Angeles) 7:31 PM**  
**Friday Mincha: 7:45 PM**  
**Early Minyan: 6:15 PM**

**LATEST TIME FOR SHEMA: 9:20 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Pirkei Avos 6:30 PM**
- **Mincha 7:15 PM followed by Seuda Shlishit**
- **Shabbat ends 8:31 PM**

**Kiddush** this week is being sponsored by Marty Biegel in memory of his father's yartzheit.

**Seuda Shlishit** is sponsored by Albert Saraf Kashani in memory of his brother's yartzheit.

**Yartzeits:** Rabbi Yisroel Minkowitz – Iyar 17, Elizabeth Blumstein – Iyar 17, Rita Miller – Iyar 21, Meir S. Kashani – Iyar 21.

**Happy Birthday** to James Bekhor

**Mazel Tov** to the Eshaghian family on the birth of a baby boy.

**Mazel Tov** to the Kotlar family on the engagement of Mimi to Yitzy Goldsmith of Postville Iowa.

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**The shul wishes its condolences to Dr. Zeev Rav-Noy on the loss of his brother. May he know of no more sorrow.**

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**GOOD SHABBOS!**