

# THE CHABAD WEEKLY

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## YUD BEIS TAMMUZ

This Shabbos, Yud Beit (12) Tamuz, marks both the birthday of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, and his liberation from Soviet prison and exile. Persecuted for keeping the flame of Judaism alive in the early days of Communist Russia, the Rebbe was eventually totally vindicated.

The redemption was not only the Rebbe's personal salvation, but involved the entire Jewish people. As he later wrote, "The Holy One, blessed be He, did not redeem me alone, but all those who love our holy Torah and observe its mitzvot, and even those Jews whose only virtue is to be called by the name of Israel."

Another special date this month is the Seventeenth of Tamuz, the fast day that begins the three-week period of mourning over the destruction of the Holy Temple.

The theme of Yud Beit Tamuz is redemption, while the theme of the Seventeenth is exile. Yet both events are connected to and express the inner meaning of the month of Tamuz as a whole.

A parable is given to explain: There was once a mighty king whose young son soiled himself. Because of his great love for his only child the king abandoned his other affairs and washed the boy himself, scrubbing him thoroughly with hot water to make sure he was properly cleansed. Although this caused the boy pain, the king's actions were actually an expression of his intense love.

A single occurrence can thus simultaneously incorporate what appears to be a contradiction. Both perspectives are true, but one is only superficial.

The theme of the Three Weeks is exile and punishment, but on a deeper level its purpose is the exact opposite - to remove the Jew from exile! The fast prompts us to repent and increase our performance of good deeds, enabling its ultimate transformation into a joyous day of celebration in the Messianic era.

Similarly, the Previous Rebbe's imprisonment had both an internal and external significance. Externally, the Rebbe suffered greatly, but the whole incident ultimately paved the way for an unprecedented increase in the spread of Judaism around the world.

Thus the Festival of Redemption of 12-13 Tamuz helps us cut through the layers of concealment and understand the true inner significance of the entire month - redemption - giving us renewed strength and encouragement to serve G-d with happiness and joy. (Rabbi Shmuel M. Butman, From: LChaim 5761, #675) - [lchaimweekly.org](http://lchaimweekly.org)

## PIRKEI AVOS

*There are four types of contributors to charity. One who wants to give but does not want others to give—is begrudging of others. One who wants that others should give but does not want to give—begrudges himself. One who wants to give and wants that others should give—is a chassid (pious individual). One who wants neither himself nor others to give—is a rasha (wicked individual).*

*There are four types among those who attend the study hall. One who goes but does nothing—has gained the rewards of going. One who does [study] but does not go to the study hall—has gained the rewards of doing. One who goes and does—is a chassid. One who neither goes nor does—is a rasha. (Avos, 5:13-14)*

A close reading of the above two mishnayot leads to the amazing conclusion that one who neither gives nor allows others to give is one of the four types of "contributors to charity," and that one who neither goes to a center of Torah study nor does any studying on his own is counted among "those who attend the study hall"!

In truth, however, even the least practicing Jew is, in essence, a contributor to charity and a student of Torah. In the words of Maimonides, every Jew "wishes to be of Israel and wishes to observe all of the commandments and to avoid all of the transgressions of the Torah. It is only that his evil inclination has overpowered him."

The four types of contributors to charity differ only in their behavior—in the extent to which their quintessential will is realized in their daily lives. The four classes of Torah students differ only in the extent to which their intrinsic knowledge and commitment is reflected in their conscious pursuit of the divine wisdom. At the core of his soul, however, the "wicked" individual is as caring of his fellow man and as aware of his bond with G-d as the chassid, the pious man who gives and causes others to give, attends the study hall and studies the Torah.

The reverse is also true: there is a sense in which the pious chassid is synonymous with the callous and ignorant rasha. Just as the rasha is one who has yet to bring to light his quintessential desire and knowledge, so, too, is the most accomplished philanthropist and scholar. For no matter how much a person has done to aid his fellow man, no matter what heights he has attained in his understanding of Torah, he has not begun to actualize his true potential. The soul of man is a "spark of G-dliness," and its capacity to better the world in which it lives and to comprehend the divine is infinite. Thus, the chassid and the rasha are equally distant from their ultimate goal—a self and world that reflect the infinite perfection of their Creator. (Based on an address by the Rebbe Av 20, 5747 (August 15, 1987), Week in Review, Vol XII No 40 Chukat 5761) - [meaningfullife.com](http://meaningfullife.com)

This week we read two Torah portions, Chukat and Balak. Of all the prophecies in Scripture that refer to the Messianic era, the one contained in the Torah portion of Balak is most unusual in that it came from Bilaam, a gentile prophet.

Bilaam, the foremost prophet of his time, was forced against his will to foretell the downfall of the nations of the world and the ultimate ascendancy of the Jewish people.

The very fact that this prophecy is included in our holy Torah indicates its special significance; indeed, it contains a distinct advantage precisely because it was said by a non-Jew.

For, when Moshiach comes, the Jewish people will no longer be subservient to the nations; on the contrary, the gentile leaders will vie with one another for the privilege of serving the Jews!

Thus, the prophecy of Bilaam concerning the Final Redemption not only gave the Children of Israel cause for rejoicing over their future, it actually afforded them a "taste" of the way things will be in the Messianic era.

As far as prophecy itself is concerned, our Sages foretold its reoccurrence among the Jewish people before Moshiach's arrival according to the following chronology:

Commenting on the verse in this week's Torah portion, "At the proper time shall it be said to Jacob and to Israel, what G-d has wrought," Maimonides noted that prophecy would return to Israel after "the proper time" had elapsed after Bilaam, i.e., after the same number of years as had passed since the creation of the world until his prophecy.

Bilaam's prophecy was said in the year 2488; 2488 years after that, in the year 4976 (we are now in the year 5762), prophecy was destined to return to the Jewish people.

In fact we find that this was indeed the case, for it was then that prophetic luminaries began to appear on the Jewish horizon - Rabbi Shmuel Hanavi, Rabbi Elazar Baal "Harokeach," Nachmanides, the Ravad (Rabbi Abraham ben David), Rabbi Ezra Hanavi and Rabbi Yehuda the Chasid and others.

More generations passed until the birth of Rabbi Yisrael Baal Shem Tov, the founder of Chasidut, and his successor, the Magid of Mezeritch, about whom it was said that they "could see from one end of the world to the other."

The following generation produced Rabbi Shneur Zalman, who formulated Chabad Chasidut. Had he lived in the times of our prophets he would have been on a par with them; moreover, this chain of prophecy continued from one Chabad leader to the next, until the present day, when the Rebbe has prophesied that Moshiach's arrival is imminent.

The return of prophecy to the Jewish people is therefore both a prerequisite and preparation for the Messianic era, which is due to begin at any moment. (Adapted from Likutei Sichot of the Rebbe, Vol. 21, From L'Chaim 5762, #724.) - [chaimweekly.org](http://chaimweekly.org)

Birthday of the Rebbe, R. Yosef Yitzchak, in 5640 (1880).  
 On this day, in 5687 (1927), he received the good tidings that he was freed from the exile imposed upon him after his arrest and imprisonment for his efforts in strengthening Torah and Judaism.  
 From a letter of the Rebbe (R. Yosef Yitzchak): During the forthcoming two Days of Liberation 12 and 13 Tamuz, Chassidim are to farbreng, for material and spiritual good and blessing, as instituted by our first father, the Alter Rebbe (may the memory of this holy tzadik be a blessing for life in the Hereafter; his soul rests in the hidden exalted heights; may his merit protect us). During this farbrengen chassidim are to talk to one another in a spirit of brotherhood about strengthening fixed times for Torah study. I send them my blessing that G-d favor them in body and spirit (From Rebbe's Hayom yom 12 TAMMUZ).

***Not only myself did G-d redeem on this day... but also every one who goes by the name "Israel"***

— The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, in a letter written for the first anniversary of his release from Soviet imprisonment in 1927

**PARTICIPATE IN DAILY CLASSES**

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

**SHABBOS PARSHAS CHUKAS-BALAK**

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

**LATEST TIME FOR SHEMA: 9:26 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** 8:49 PM

*Seuda Shlishit* is being sponsored by Mr. and Mrs. Sol Brok in memory of Sol Brok's brother's yartzheit

**Happy Birthday** to Rabbi Yossi Mayberg, Jacob Graff, Chaim Eliyahu Perles, Daniel Moshe Mishael, Marla Wilson, Meira Chava Graff, Michelle Tanenbaum & Jill Bekhor

**Happy Anniversary** to Rabbi and Mrs. Yosef Shusterman, Mr. and Mrs. Sol Lowi.

**Yartzheits:** Miriam Dafner – Tammuz 15.

**This Shabbos, Messibos Shabbos will take place at the Lipsker's home at 6:00 PM**

**GOOD SHABBOS!**

**Fast of 17<sup>th</sup> of Tammuz (Thurs. July 17)**  
 Fast Begins: 4:26 AM  
 Fast Ends: 8:40 PM

**There will be no class Tuesday July, 15th**

**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 8:05 PM**

Yud Beis - the 12<sup>th</sup> of Tammuz - is the birthday of the previous Lubavitcher Rebbe - Rabbi Yosef Yitzchok - in 5640 (1880). The same day in 5687 (1927) he was released from prison in which he was incarcerated for spreading Yidishkeit under the Stalin regime.

No Tachnun is said on the 12<sup>th</sup> & 13<sup>th</sup> of Tammuz.