

THE CHABAD WEEKLY

Vol 6, # 31

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

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SEFIRAS HAOMER

The name of a Torah portion alludes to the common thread that runs through the entire narrative. Thus, although this week's Torah portion, Emor, contains many different ideas, the name itself is significant and expresses the central theme of all of them.

The literal meaning of the Hebrew word "emor" is "say." It implies an ongoing action, a perpetual commandment that applies in all places and in all times.

Emor teaches us that thought is not enough; a person must carry the thought process one step further and express what he is thinking in speech as well. Speaking requires the person to weigh and assess his thoughts, working them over in his mind until he comes to a satisfactory conclusion.

Yet why is merely thinking insufficient? Because as human beings, we cannot know what is going on in someone else's mind; if our thoughts are not expressed verbally, no one else can derive any benefit from them. Thus the Torah commands us to "say" -- to reveal our good thoughts and ideas, and to share them with our fellow man.

In accordance with the commandment "And you shall love your fellow as yourself," a Jew is obligated to share whatever good he possesses with others. Good thoughts, thoughts that have meaning and significance, are in this category, for expressing them can bring enjoyment, enlightenment and encouragement to our fellow Jew.

The way in which our thoughts are expressed is also important. The Jew is required to convey them in an effective and pleasant manner so they will have the desired effect on the listener.

Significantly, the name of the Torah portion is Emor (say), and not Daber (speak). Daber is a harsher term, implying the use of strong language to convey a point. Emor, by contrast, implies a softer kind of speech, and a more pleasant way of communicating.

The commandment to reveal our thoughts to our fellow man and exert a positive influence on others must be carried out in a tender and loving manner. Threats and intimidation have no place in the Jew's vocabulary. Every Jew without exception is worthy of being addressed with affection and respect, regardless of their spiritual standing or actions.

This then is the lesson of this week's Torah reading: Having good thoughts is not enough. In order to have a positive influence on others we must reveal them verbally, and in the most pleasant manner possible (Adapted for Maayan Chai from Hitva'adyot 5742, From LChaim 5757, #468) - lchaimweekly.org

Resolving an Inner Conflict: Most people are aware of the presence of both good and evil impulses within their hearts. Even an individual who feels inspired to fulfill G-d's will may be faced with a battle, for that part of his nature which opposes this wish will seek the gratification of his personal desires instead. As a result, he might come to believe that he must "flee from himself," and suppress his identity in order to commit himself fully to G-d.

The rejection of evil is, however, only a preliminary stage in our service of G-d. Our ultimate goal should be to unite all the aspects of our personalities in serving Him, as it is written, "Love G-d with all your heart (Bechol Levavecha)." Observing that the Hebrew word for "heart" is spelled here unusually, with a doubled consonant, our Sages interpret this to mean, "with both your hearts": both the yetzer tov ("the good inclination") and the yetzer hara ("the evil inclination") should join forces in the desire to serve G-d.

Systematic Growth: This level of service can be achieved only through a consistent, concerted effort. For this reason, a significant block of time, the seven weeks of Sefiras HaOmer, is dedicated to this endeavor.

Our striving for systematic spiritual growth during Sefiras HaOmer - a graduation from the animal level to the human level - is reflected in the Omer offering itself. Most of the meal offerings in the Beis HaMikdash consisted of wheat, which, as our Sages note, is primarily human food, while barley is primarily animal fodder. The Omer offering, which signifies the beginning of our process of development after our physical liberation on Pesach, consisted of barley; the offering of Two Loaves, which marks our spiritual maturation with the Giving of the Torah on Shavuot, consisted of wheat.

The spiritual dimension of this contrast is clear. Man, unlike an instinct-driven animal, has the intellectual capacity to control his behavior. The Omer offering represents the beginning of the process of refining the animal aspects of man, the ultimate goal being to bring that part of ourselves which is dominated by self-centered concerns close to G-d.

The 49 days of Sefirah correspond to the 49 emotive attributes within the human character. Each day is related to the elevation of a different trait, as step by step, we refine our personalities.

This process of refinement allows us to resolve the conflict between our good and evil impulses. On Pesach, our individual identity and our spiritual goals may be separate from each other, or even in conflict. We might feel that in order to establish a bond with G-d, we must deny our own identities. The spiritual labors of Sefirah, however, enable us to refine ourselves, allowing the integration of our divine service and our individual personalities, thus adding to the strength of our commitment to G-d. (From: Timeless Patterns In Time Chassidic Insights Into The Cycle Of The Jewish Year, Adapted from the Published Talks of the Lubavitcher Rebbe) - sichosinenglish.org

PIRKEI AVOS

Rabbi Chanina Ben Dosa Said: "Whenever A Person's Fear Of Sin Comes Before His Wisdom, His Wisdom Will Endure; But When A Person's Wisdom Comes Before His Fear Of Sin, His Wisdom Will Not Endure." (Avos 3:9)

Fear of sin involves self-nullification; a person restricts his own self-expression lest he violate G-d's will. Such an approach is developed through prayer, for prayer helps a person redefine his identity. Instead of remaining conscious only of his ego, through prayer a person develops a connection with the inner "I" of his G-dly nature.

Such an approach expands his conceptual horizons and ensures that his wisdom will endure. He will not view the Torah he studies as merely an abstract, intellectual discipline, but as G-dly truth that should permeate every dimension of his existence. This approach will cause his Torah knowledge to become a lasting part of his being. (Sichos Shabbos Parshas Ki Savo, 5728)

The lesson taught by our mishnah is particularly relevant in the area of chinuch, education. First and foremost, it is important to establish a foundation of fear of G-d. This foundation will enable knowledge to flourish. Moreover, the order of precedence taught by the mishnah is not merely chronological. Fear of G-d represents a higher rung and a more desirable quality than mere wisdom. (Likkutei Sichos, Vol. XXII, p. 402) From: In The Paths of Our Fathers by Eliyahu Touger) - sichosinenglish.org

An emissary is one with his sender. This concept is similar to that of an angel acting as a Divine emissary, when he is actually called by G-d's name. If this is so with an angel it is certainly true of the soul; in fact with the soul the quality of this oneness is of a higher order, as explained elsewhere.
 Now chassidim are emissaries of the Rebbe, the Ater Rebbe. So if the chassid actively discharges his mission, he is bound up with his Rebbe, bound up in his entire being - there walks a chassid, there eats a chassid, there sleeps a chassid. (From Rebbe's Hayom yom 8 Iyar).

*"Love your fellow as yourself" (Leviticus 19:18) is an elaboration and elucidation upon "And you shall love the L-rd your G-d" (Deuteronomy 6:5). When one loves one's fellow one loves G-d, for one's fellow contains within him/herself a "part of G-d above" (Job 31:2). By loving one's fellow, the innermost part of him, one loves G-d.
 — Rabbi Israel Baal Shem Tov*

PARTICIPATE IN DAILY CLASSES

Sunday	8:00 AM	Gemara-Tractate Rosh Hashana (men)
Monday	8:00 PM	Chumash (men and women)
Tuesday	8:00 PM	Gemara-Tractate Makos (men)
Wednesday	8:30 PM	Halacha and Tanya (women)
Thursday	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
Daily	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: 7:40 PM

Friday, Iyar 14 (May 16) is Pesach Sheni. No Tachnun is said on Friday but Tachnun is said at Thursday Mincha.



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

SHABBOS PARSHAS EMOR

Candlelighting:(Los Angeles) 7:25 PM
Friday Mincha: 7:40 PM
Early Minyan: 6:10 PM

LATEST TIME FOR SHEMA: 9:23 AM

SHABBAT MORNING

- **Tanya** 8:45 AM
- **Shacharit** 9:30 AM followed by
Kiddush, Cholent & Farbrengen
- **Pirkei Avos** 6:25 PM
- **Mincha** 7:10 PM followed by
Seuda Shlishit
- **Shabbat ends** 8:25 PM

Kiddush this week is being sponsored by Mr. and Mrs. Moshe Mahtaban in memory of Moshe Mahtaban's mother's yartzheit.

Seuda Shlishit is being sponsored by Johnathan Khoshnood in memory of his father's Yartzheit.

Yartzheits: Yosef Khoshnood – Iyar 11, Malka Mahtaban – Iyar 13.

Happy Birthday to Salowen Lowi.

GOOD SHABBOS!