

# THE CHABAD WEEKLY

Vol 6, # 30

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

beverlyhillschabad.com

Rabbi Yosef Shusterman 310-271-9063

*This week's Torah portion, Kedoshim, begins with G-d's command to Moses to tell the Jewish people, "You must be holy, since I am G-d your L-rd and I am holy." It contains a number of mitzvot between a person and his fellow man, including the mitzva of ahavat Yisrael, loving your fellow Jew for no other reason than that he is Jewish. The Torah states, "And you shall love your fellow as yourself." This is one of the basic foundations of Chasidism, as established by the Baal Shem Tov. Every Jew is obligated to treat his fellow Jew with ahavat Yisrael, giving of himself to others and influencing them in a positive way.*

*When a Jew acts with ahavat Yisrael and draws his brother near, both parties derive benefit. The same relationship exists between the rich man who gives tzedaka (charity) and the poorer recipient. The poor man has profited in that he now has money, and the rich man has profited because G-d will surely grant him additional blessing. It "pays" for the wealthy man to observe the mitzva of tzedaka!*

*Yet this is also true when the wealth involved is spiritual, when a person who possesses knowledge and good character traits shares them with another Jew. For not only does the recipient derive benefit, but G-d will certainly provide the donor with all he is lacking.*

*How are we supposed to fulfill the commandment to love our fellow Jew? In the same way a clever merchant conducts his business. A successful merchant doesn't sit in his house and wait until the public hears he has something to sell. Rather, he opens a store in the best possible location and hangs up a big sign advertising his wares. But even that is not enough. The merchant then goes about promoting the quality of his merchandise and persuades people to become his customers. He tries very hard to interest them in buying large quantities of his product.*

*So too must be our involvement in the mitzva of ahavat Yisrael. We cannot sit and wait to see if an opportunity to fulfill this commandment comes our way. We mustn't idly bide our time until others seek our help. Like the successful merchant, we must go out into the world searching for "customers" and convince them to "buy." We must go out of our way to do a favor for a fellow Jew, explaining the importance of Torah and mitzvot and bringing him to the study of Chasidut.*

*But even that is insufficient! Our influence on our Jewish brethren must be so effective that they in turn begin to exert their own positive influence on others. (Adapted from Likutei Sichot, Volume 1, From L'Chaim 5760, #617) - lchaimweekly.org*

***You shall not go about as a talebearer amongst your people; you shall not stand by your fellow's blood (19:16)*** Evil talk kills three people: the speaker, the listener, and the one who is spoken of. (Talmud, Erachin 15a)

The speaker obviously commits a grave sin by speaking negatively of his fellow. The listener, too, is a partner to this evil. But why is the one who is spoken of affected by their deed? Are his negative traits worsened by the fact that they are spoken of?

Indeed they are. A person may possess an evil trait or tendency, but his quintessential goodness, intrinsic to every soul, strives to control it, conquer it, and ultimately eradicate its negative expressions and redirect it as a positive force. But when this evil is spoken of, it is made that much more manifest and real. By speaking negatively of the person's trait or deed, the evilspeakers are, in effect, defining it as such; with their words, they grant substance and validity to its negative potential. But the same applies in the reverse: speaking favorably of another, accentuating his or her positive side, will aid him to realize himself in the manner that you have defined him. (The Lubavitcher Rebbe) – chabad.org

## PIRKEI AVOS

***Rabban Gamliel, Son Of Rabbi Yehudah Hanasi, Said: "It Is Good [To Combine] The Study Of Torah With An Occupation, For The Effort Required By Them Both Keeps Sin Out Of Mind; While All Torah Study That Is Not Combined With Work Will Ultimately Cease And Will Lead To Sin...(Avos 2:2)***

*"All Torah Study Not Combined With Work Will Cease In The End And Lead To Sin"*

Although the obvious meaning of the term "work" is actual labor, there is the possibility of an extended interpretation. The Previous Rebbe relates that R. Levi Yitzchak of Berditchev would quote the Baal Shem Tov as explaining that in this context, "work" refers to ahavas Yisrael - our efforts to establish bonds of love with other Jews. For Torah study to be perpetuated, it must be coupled with ahavas Yisrael.

R. Levi Yitzchak explained that this teaching brought about a fundamental change in his life, motivating him to dedicate himself to the welfare of his fellow Jews.

Why does the mishnah refer to ahavas Yisrael as "work"? To teach us that we must strain to extend our ahavas Yisrael to include even those whom we have no inclination to love. And we must use every means possible to reach out to others. (Likutei Sichos, Vol. I, p. 260-261, From: In The Paths of Our Fathers by Eliyahu Touger) – sichosinenglish.org

***The Rebbe has spoken often of how important the Land of Israel is to the Jewish people.*** At a gathering in 5750 (1990) the Rebbe spoke about the importance of maintaining possession of every inch of the land, saying:

"Just as the Jews are G-d's chosen people, Eretz Yisrael [the Land of Israel] is G-d's chosen land, a holy land given to the Jewish people, those living on the land at present, and those who are presently living in the Diaspora. No one is entitled to give up any portion of Eretz Yisrael to gentiles. Maintaining possession of these lands is the only path to peace. Succumbing to the pressure to surrender them will only invite additional pressure, weakening the security of the Jewish people and exposing them to danger. Heaven forbid that the government in Eretz Yisrael should consider surrendering any portion of Eretz Yisrael which G-d has granted us."

The Rebbe's approach to Eretz Yisrael could almost be described as that of "L'hatchila Aribet." L'hatchila Aribet means, "to begin with, go over."

This concept was innovated by the Rebbe Maharash (Rabbi Shmuel, the fourth Chabad Rebbe), whose birthday is celebrated this Sunday, 2 Iyar.

The approach of L'hatchila Aribet teaches that if we come upon an obstacle to a task we are involved in, or an obstacle to a mitzva or project or good deed which comes our way (or we pursue), we should overcome the obstacle in the most direct manner.

The Rebbe Maharash explained that while some people propose that when confronted with an obstacle the best route is to go around, or under it -- and the Rebbe Maharash says: "And I say one has to go l'hatchila aribet [from the start, go over it]."

In these auspicious days of the Rebbe Maharash's birthday, may our pursuit of Torah and mitzvot be in a manner of "l'hatchila aribet." Surely this fortitude and persistence will have its desired effect, true peace in the Land of Israel, and throughout the entire world, with the revelation of Moshiach, NOW! (From L'Chaim 5757, #467) – lchaimweekly.org

At a farbrengen during the days of sefira (at some time in the years 5651-5653, 1891-1893) someone said to my father, "The Alter Rebbe's chassidim were always keeping count." My father took a great liking to the saying, and he commented: "That idea characterizes man's avoda. The hours must be 'counted hours,' then the days will be 'counted days.' When a day passes one should know what he has accomplished and what remains yet to be done... In general, one should always see to it that tomorrow should be much better than today." (From Rebbe's Hayom yom 1 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**

<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

### **DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 7:35 PM**

### **SHABBOS PARSHAS KEDOSHIM** **Shabbos Rosh Chodesh**

**Candlelighting:(Los Angeles) 7:20 PM**  
**Friday Mincha: 7:35 PM**  
**Early Minyan: 6:05 PM**

**LATEST TIME FOR SHEMA: 9:26 AM**

### **SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Pirkei Avos 6:20 PM**
- **Mincha 7:05 PM followed by Seuda Shlishit**
- **Shabbat ends 8:20 PM**

**Yartzheit:** Abe Biegel – Iyar 6

**Happy Birthday** to Salomen Lowi

**GOOD SHABBOS!**