

# THE CHABAD WEEKLY

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

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This week's Torah portion, Ki Tissa, continues with G-d's instructions to Moses during his 40 days and 40 nights on Mount Sinai. Throughout this time, "bread he did not eat, and water he did not drink."

How is it possible that Moses abstained from food and drink for such an extended period of time? Jewish teachings offer numerous explanations, among them the following three explanations: The first explanation is that Moses retained his normal human nature during the 40 days and nights he spent on Mount Sinai. His body continued to require food, drink and sleep. However, G-d effected a miracle, and Moses was able to function despite these deprivations.

The second explanation is that this was no miracle, but rather a rare and unusual natural phenomenon. When Moses went up to Mount Sinai to receive the Torah, he was in an extremely elevated state of joy and concentration. His intellect and spiritual capabilities were so empowered that they simply "overrode" the need for food and drink. Moses' physical body was hungry and tired, but he did not sense its wants because of his exalted spiritual state.

The third explanation is that when Moses went up to Mount Sinai, his physical nature was transformed into that of an angel. In the same way that an angel neither eats or drinks, Moses' physical body became so refined and elevated that it had no need for such things. According to this explanation, Moses felt no hunger, thirst or fatigue, for he had ascended to a higher plane where such concepts are meaningless.

In truth, all three explanations are true, "the words of the living G-d." Moses went up to Mount Sinai on three different occasions, and each explanation refers to one of them.

The first time Moses went up to receive the First Tablets of the Law, G-d made a miracle, and he didn't need to eat or drink. In the same way that the Tablets were miraculous - "the work of G-d," "the writing of G-d" - Moses' body ceased to function according to the laws of nature.

The second time Moses ascended Mount Sinai, to atone for the sin of the Golden Calf, he was so engrossed in prayer on behalf of the Jewish people that he didn't perceive any physical wants, and was able to exist without food or drink.

The third time, when Moses went up for the Second Tablets, he was so spiritually elevated that he reached the level of an angel. Indeed, it is for this reason that Moses merited to receive the "rays of glory" after his third and final stay on Mount Sinai: Moses' physical body had become so highly refined and pure that the light of the G-dly soul shone through to illuminate "the skin of his face." (Adapted from Likutei Sichot, vol. 36, From: L'Chaim 5760, #608)

**"...Every man shall give G-d an atonement for his soul...a half-shekel." (30:12-13)** Moshe could not understand how money can accomplish forgiveness for the soul. G-d showed Moshe a fiery coin which weighed a half-shekel, and He explained that a coin by itself cannot atone for a grave sin. However, if one gives with warmth and enthusiasm that comes from the fiery core of the Jewish soul, then a coin can truly become the cause of forgiveness. (Likutei Sichot)

The amount was set at precisely half a coin, to show that G-d Himself is responsible for the other half. Had He not created the Evil Impulse to tempt us in the first place, we would never transgress. (Rebbe Simcha Bunim) - www.ascent.org.il

**And the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations (I'doroteihem) (Ex. 31:16)** The word "I'doroteihem" is written without a vav, and thus can also be read "I'diratam," "in their homes." On Shabbat, the Jewish home is entirely transformed. When a Jew's house is ready for Shabbat - when his table is set, and the Shabbat candles illuminate the atmosphere - the Divine Presence rests upon it. (Yalkut Reuveini) (From: L'Chaim 5760, #608)

**And Aaron called out and said, A feast unto the L-rd is tomorrow (Ex. 32:5)** How could Aaron, who was extremely righteous, have lied by referring to the making of the Golden Calf as "a feast unto the L-rd"? Actually, we see that his words were prophetic, as the day on which the Golden Calf was made (and the Tablets of the Law subsequently broken by Moses) was the 17th of Tamuz: Although in our times that date is observed by fasting, when Moshiach comes it will be transformed into "a time of joy and gladness, and a cheerful feast to the house of Judah" (Zachariah 8:19). (Maayana Shel Torah) - ibid

**And I will be gracious to whomever I will be -gracious(33:19):** Even to the undeserving (Talmud, Tractate Berachot).

*Reb Zusya of Hanipoli had a wealthy chassid who saw it as a privilege to give him something towards the maintenance of his household whenever he visited him, and indeed attributed his success in business to his generosity.*

*One day he visited Reb Zusya and found that he was not at home. So he asked the rebbitzin: "Where is the rebbe?"*

*"Why, he's gone to see the rebbe," she said.*

*The chassid was stupefied: "Do you mean to say that the rebbe has a rebbe?"*

*"Why, of course!" she replied.*

*"And who is that rebbe?" he asked.*

*"The Maggid of Mezritch," she told him.*

*On the way home that businessman did some practical thinking, along the following lines: "If when I visit my rebbe things prosper so well for me, then how much more will my business flourish if I visit instead my rebbe's rebbe!"*

*And, persuaded by his own irrefutable logic, he paid no more visits to humble Hanipoli, and thereafter set his sights only on Mezritch.*

*After a time, though, he saw that his accustomed prosperity was waning, and decided that by ignoring Reb Zusya he must have done the wrong thing after all. So once again he took the familiar road to Hanipoli, and said: "Begging your pardon, rebbe, but there is a question bothering me. Why is it that when I used to visit you my business thrived, but when I started visiting your rebbe — who is presumably a greater rebbe — success deserted me?"*

*"It's all very simple," explained Reb Zusya. "You see, in fact I'm not a tzaddik at all, and that is why when you used to give me money, even though I was unworthy of receiving it, the Heavenly Court was not particular with you, either, and you were granted prosperity even though you did not really deserve it. But the moment you started being particular about evaluating people precisely, and decided to visit the Maggid of Mezritch — who is really a tzaddik — the Heavenly Court decided to start being particular about evaluating you; and when they found that you weren't in fact deserving of all that prosperity, they withheld it." (From: A Treasury of Chassidic Tales by Rabbi S.Y. Zevin, artscroll)*

Avoda (translated as "service" and "striving") is not the striving that avoda (service) itself be true;1 rather, truth itself is an avoda, that the "fingernails" be true.2 Why does that surprise you? "He saw the attribute of Truth," the Talmud declares,3 "and he prostrated himself." (From Rebbe's Hayom yom 20 adar i). FOOTNOTES

1. Not deceptive or illusory, that it be penetrating rather than superficial, enduring rather than transitory.
2. The "fingernails" are part of man but virtually lifeless. Truth is necessary not only in the "vital" elements of man, his thoughts, emotions, relations with others, etc. but even in the all-but-redundant, the furthest extremities.
3. Sanhedrin 111a. When Gd showed Moshe his Thirteen Attributes of Mercy - Sh'mot 34:6 - Moshe fell on his face, as told in verse 8. The Talmud asks which of the Attributes impressed Moshe so, and answers, the Attribute of Truth. See Supplementary Footnotes in the printed version, p. 125.

***The Divine breathes within the words of the sages. Even those things they themselves did not grasp, that we have only discovered centuries later, can be found in the nuances of their sayings and writings.***

From the wisdom of the Lubavitcher Rebbe; words and condensation by Tzvi Freeman. "Bringing Heaven Down to Earth"

**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

**There will be no class on Sun.-Mon., Feb. 23-24.**

**DAILY MINYONIM:**

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

**Sunday 9:00 AM**

**Mincha/Maariv: 5:40 PM**

**SHABBOS PARSHAS KI SISA**

*February 21, 2003*

**Candlelighting:(Los Angeles) 5:25 PM**

**Friday Mincha: 5:40 PM**

**LATEST TIME FOR SHEMA: 9:19 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 4:45 PM**
- **Mincha 5:15 PM followed by Seuda Shlishit**
- **Shabbat ends 6:25 PM**

**Kiddush** this week is being sponsored by Mr. & Mrs. Davidpour in honor of the birth of their new baby girl.

**Happy Birthday** to Yaakov Yehuda Shusterman, Gilda Beroukhim, Lori Meisel & Mahnaz Levin.

**Happy anniversary** to Berel and Miriam Meisel.

**Mazal tov** to Mr. and Mrs. Davidpour on the birth of their new baby girl.

**GOOD SHABBOS**