

THE CHABAD WEEKLY

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

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Many mitzvot are delineated in this week's Torah portion, Ki Teitzei, including the commandments to return a lost article, aiding a fallen animal, and the prohibition against wearing a mixture of wool and linen (shatnez). The portion also contains the mitzva: "When you build a new home, you must place a guard rail around your roof." Let us explore the inner meaning of this commandment.

In a broader sense, building a new home connotes the beginning of a new chapter in one's life, the commencement of a new form of Divine service. Accordingly, the old guard rails and safeguards which were adequate protection up until now no longer suffice, and new ones must be established. The fact that one has thus far been able to withstand temptation has no bearing on the future. When a person embarks on a new path, he encounters situations and circumstances with which he is entirely unfamiliar. Thus, in order to ensure his safety, it is necessary that he set up stronger "fences" around his behavior and demand even greater stringency of himself when it comes to mitzva observance.

This scenario is played out within the context of the Jew's daily existence. Every morning the Jew begins his day with prayer, followed by a period of Torah study. Before going off to work, he must set for himself the proper "guard rails" to ensure that "he not bring blood upon his house" and that "no one fall," i.e., that his business dealings are conducted according to Torah law.

Rabbi Shneur Zalman, founder of Chabad Chasidism, said, "A Jew has to live with the times." He meant that a Jew must live with the weekly Torah reading. Each portion of the Torah contains halachot (Jewish laws), mitzvot and stories that are especially relevant to the week when it is read. We "live with the times" when we derive practical direction and guidance from the weekly portion and apply it in our own personal lives.

We are now in the Hebrew month of Elul. The Previous Rebbe once stated: "Every Rosh Hashana a Jew must do something to enhance his observance of positive mitzvot, be more cautious when it comes to the negative ones, and improve his behavior."

This applies even if one's previous conduct has been more than exemplary, for as an entirely new light comes down into the world on Rosh Hashanah, each person must accordingly demand and receive more of himself, erecting new "guard rails" in consonance with the new level of illumination. (Adapted from Volume 2 of Likutei Sichot, From: LChaum 5760, #635) - lchaimweekly.org

Remember what Amalek did to you, on the way, when you were leaving Egypt..(25:17-9)

Said Rabbi Yosef Yitchak of Lubavitch: The numerical value (gematria) of the Hebrew word amalek is 240, the same as that of the word safek, "doubt."

All things holy are certain and absolute. Torah is absolute, the mitzvot are absolute, divine providence is absolute. Amalek is doubt. Baseless, irrational doubt that cools the fervor of holiness with nothing more than a cynical shrug (Week in Review Vol XI no 53 Ki Teitzei 5760) - meaningfullife.com

The Pitfalls of Centralization

The 20th century has brought us the International Organization. Before the development of its revolutionary travel and communications technologies, each community functioned as an insular entity, only rarely joining with others to further a common interest. Today, with the near-advent of the global village, like-thinking communities and individuals, dispersed across six continents, consolidate their strengths (and faults) to act as a body.

Which brings us to a story told of Rabbi Israel Meir HaKohen (the Chafetz Chaim, 1838-1933). In 1911, electrical power came to Rabbi Israel Meir's hometown of Radin, whose inhabitants reveled in the life-brightening innovation. But one day a power-failure occurred, and the entire town was plunged into darkness. People scurried to and fro, searching in vain for the kerosene lamps they had gleefully discarded the month before.

Said Rabbi Israel Meir: "When each home was illuminated by its own fuel, the light was far dimmer and far less convenient; but when one lamp did not function, the thousands of others in Radin were unaffected. Now, with the centralization of power, the quality of light is many times greater; but when something goes wrong, every light in town is darkened.

"There is a lesson here that we must all take care to heed," concluded Rabbi Israel Meir. "There is talk today of organizing all G-d-fearing Jew in Europe into a single political body, to strengthen our commitment to Torah and fight assimilation and the persecution of our people. Undoubtedly, this will bring much benefit, and enable us to accomplish far more than the sum-total of each community acting on its own. But we must also beware of the dangers of centralization: when things are not as they should be, the damage caused is immeasurably greater..." (Adapted from the teachings of the Rebbe by Yanki Tauber) - meaningfullife.org

PIRKEI AVOS

Hillel and Shammai received [the oral tradition] from them. Hillel said: "Be of the disciples of Aharon, loving peace and pursuing peace, loving the created beings, and bringing them near to the Torah." (Avos 1:2)

QUESTION: Why does he use the term "beriyot" - "creatures" - and not "anashim" - "people"?

ANSWER: The Gemara (Ta'anit 20b) tells a story of a sage who once while walking in the street observed a person who was exceptionally ugly and remarked, "How ugly is this person!" The person heard the comment and responded, "Go tell the Craftsman who made me 'How ugly is this vessel.'" Unfortunately, there are people who lack any spiritual beauty whatsoever. The only pedigree that they can claim as Jews is that they were created by Hashem. Aharon loved everyone indiscriminately, even "beriyot" - those whose only good quality was in the fact that they were Hashem's creatures. Hillel is teaching that everyone should endeavor to emulate Aharon in this respect.

"Bringing them near Torah." (1:12)

QUESTION: Why doesn't it say he taught them Torah?

ANSWER: Everyone is obligated to bring estranged Jews closer to Judaism. Unfortunately, some people think that it is necessary to adjust the Torah to the level of the estranged Jew in order to accomplish this. Hillel is teaching that it is forbidden to, G-d forbid, alter or falsify any part of the Torah. The Torah must remain in its entirety, and our efforts should be umekarvan laTorah - to bring the alienated Jew closer to the authentic Torah and to mitzvot - and not to try to bring the Torah closer to him. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

On This Date: Elul 9: Renewal of Jerusalem community by Nachmanides (1267)

Nachmanides (Rabbi Moshe ben Nachman, 1194-1270) arrived in Jerusalem, after being force to flee his native Spain (see "On This Date" for Av 12) and renewed its Jewish community there. The synagogue he established is functional today, having been restored following the liberation of the Old City during the Six-Day War in 1967. - chabad.org

My grandfather said in reference to hitbon'nut, the profoundly concentrated contemplation on a subject extremely difficult to comprehend: If the subject is of deep personal concern, the person will come to understand and comprehend it very well. The proof of this is in the Torah, in laws involving women, etc., and the ingenious arguments that they may put forth on their own behalf. These arguments are discussed by Tanaim, Amoraim and Gaonim, all exceptionally brilliant minds, and the Torah is the Torah of Truth. Yet this woman is far removed, intellectually, from being able to devise such (ingenious, brilliant) claims. But the truth is that when a subject is of deep concern to a person, even those of weak intellect will come up with profound concepts. (From Rebbe's Hayom yom 9 el ul).

Better a sinful person who knows that he has sinned, than a righteous person who knows that he is righteous
 — The "Seer of Lublin", Chassidic master Rabbi Yaakov Yitzchak Horowitz

PARTICIPATE IN DAILY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:30 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: 7:10 PM

SHABBOS PARSHAS KI SEITZEY
September 5, 2003

Candlelighting:(Los Angeles) 6:57 PM
Friday Mincha: 7:10 PM
Early Minyan: 5:50 PM

LATEST TIME FOR SHEMA: 9:40 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Pirkei Avos 6:00 PM**
- **Mincha 6:45 PM followed by Seuda Shlishit**
- **Shabbat ends 7:57 PM**

Kiddush this week is being sponsored by the Dauer Family in honor of the their new granddaughter Rochel Perel.

Seudah Shlishit is being sponsored by the Dauer's and Shusterman's - A Sheva Berochos in honor of David & Ruchama Barishman, and by Sol Brok in memory of his mother's yartzheit.

Yartzheit: Yaspah Brok – Elul 9, Moones Bral-Levieddin – Elul 9, Rouhollah Illulian – Elul 12, Gutman Taus – Elul 12 Jack Dattels - Elul 14, Helen Gross - Elul 15.

Mazal Tov to the Avorhom Zakarie on his engagement to Tova Khorsandi.

Mesibos Shobbos will be at the Lipsker's home at 5:45 PM.

GOOD SHABBOS!