

THE CHABAD WEEKLY

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

beverlyhillshabad.com

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The Talmud relates that the great Sage R. Yochanan ben Zakkai wept before his death, saying: "There are two paths stretching before me, one to Gan Eden [Heaven] and one to Gehinom. I know not on which I shall be led."

It goes without saying that R. Yochanan ben Zakkai was concerned as to whether he had attained a sufficient level of holiness to enter Gan Eden. Why did he voice his apprehension only on his deathbed? His spiritual status should have been an ongoing concern.

Every Jew is entrusted with a unique Divine mission that he is to accomplish during his lifetime. He is allotted a specific time in which to accomplish that task - not one day more and not one day less.

When a Jew fails to make use of a day, an hour, or even a moment, in pursuit of his mission, he not only fails to achieve his fullest spiritual potential, but more importantly, he has failed - during those moments - to accomplish his entrusted task.

R. Yochanan ben Zakkai spent every moment of his life totally immersed in his mission, so much so that he simply did not have time to pause and contemplate his own spiritual level. It was only at the conclusion of his mission - just prior to his demise - that he was able to ponder his own status.

The importance of absolute dedication to one's mission is also alluded to in the Torah portion of Mishpatim, wherein Scripture states: "You will serve G-d... No woman will miscarry or remain childless in your land; I will make you live out full lives."

In spiritual terms, the above verses mean that when performed with proper intent, Divine service leads to ever greater spiritual heights - it "bears children." When, however, a person is self-satisfied in his service, it fails to produce the desired results - he "miscarries" and is spiritually "barren."

One can guard against this by "living out a full life." I.e., a person should realize that he is granted a specific number of years. Every moment wasted on something other than his appointed task constitutes an act of rebellion against G-d, who entrusted him with his sacred mission.

When a person realizes this, he will gladly sacrifice all sense of ego, and concentrate solely on completing his assignment. Eventually he will become so absorbed that he will even forget that it is he who is fulfilling it; the mission in general and the task at hand will fill his mind completely.

When someone else inquires about such a Jew's spiritual state, he will respond: "How can I possibly think about myself when I have been granted only a limited number of days in which to fulfill my purpose in life? I must constantly be on guard to assure that not one precious moment is lost; I simply do not have time to think about my spiritual achievements!"

When a Jew attains this level of self-abnegation, G-d blesses him with "a full life"; even if there were days in which he did not fulfill his mission, or worse yet, acted in a counterproductive manner, G-d promises him that the missing days will be made up. Ultimately, all his days become whole. (Based on Likkutei Sichos Vol. XVI pp. 271-274 www.harabbi.com)

He shall pay for the loss of his work, and heal shall he heal (21:19) From here is derived that a physician is allowed to heal (and we do not say that since G-d afflicted the person, it is forbidden to cure him). (Talmud, Bava Kama 85a)

The young wife of Rabbi Shmuel of Lubavitch had fallen ill, and the doctors were unanimous in their opinion that there was no hope of recovery.

When her father-in-law, Rabbi Menachem Mendel of Lubavitch, was told of the doctors' verdict, he said: "The Talmud specifically derives from the Torah that, 'A physician is allowed to heal.' But nowhere has a doctor been given the right to condemn a human being as incurable." – chabad.org

If you see the donkey of your enemy collapsing under its burden, and are inclined to desist from helping him, you shall surely help along with him (23:5) The Hebrew for "donkey," chamor, also means "material." Thus, this verse also instructs us as to the proper attitude toward the body and physicality:

"When you will see the chamor of your enemy" -- initially, you will see your material self as your enemy, as something that obstructs and hinders your spiritual growth.

"collapsing under its burden" -- in such a state of animosity between body and soul, the body resists the Torah and its commandments, making them an unbearable burden for it..

One's first inclination may be "to desist from helping him" -- to shun the body, suppress its instincts and deny it its wants.

Says the Torah: "you shall surely help along with him." Aid the material self with its "burden" by training it to recognize that the Torah is the vehicle for its own refinement and elevation. (Rabbi Israel Baal Shem Tov) – *ibid*

Do not take a bribe (23:8) An impoverished widow once came to the bet-din (court-house) of the great sage Rabbi Yehoshua Kutner. Weeping bitter tears, she begged him to summon to the court a man she accused of having wronged her.

Rabbi Yehoshua summoned the man to appear before the court, but referred the case to another rabbi, refusing to preside over it himself. "The Torah forbids the taking of bribes," he explained. "Do you think that a bribe is only a gift of money? Tears can also be a bribe that 'blinds the clear-sighted' -- especially the tears of a poor widow." (Maayanah Shel Torah) - *ibid*

Do not cook a kid in its mother's milk (23:19) Meat stems from the divine attribute of justice, milk from the attribute of mercy. (Shaloh) - *ibid*

STORY: Rabbi Charlop, a prominent man in the Jewish community and fundraiser for a renowned institution, stood lost in the labyrinth maze of the World Trade Center on the morning of September 11th. He had an appointment with a Jewish businessman who had promised a generous donation for his cause, and in his excitement, he had forgotten the slip of paper on which he had scribbled down the exact location of the man's suite of offices. Thankfully, however, Rabbi Charlop did have the businessman's phone number on hand, so he picked up the phone and called his office.

"I'm so sorry to bother you," the Rabbi murmured apologetically to the businessman. "I'm here in the lobby, and I've forgotten on what floor you're located."

"Chas Ve Sholom (G-d forbid) you should shlep up to me...I'm close to the top. I'll come down to you. Wait for me in the lobby, okay? I'll be right down."

The businessman darted out the door with the envelope carrying the donation. Just as he reached the lobby, the plane struck his building, demolishing the floor he had just left.

"Tzedakah tazil min hamoves," the Talmud says. "Charity can save your life." (From: *Small Miracles for the Jewish Heart* by Yitta Halberstam and Judith Leventhal,

The Al ter Rebbe once said: Rashi's commentary on Chumash is the "wine of Torah." It opens the heart and uncovers one's essence love and essence-fear (of G-d).
 Rashi's commentary on Talmud opens the mind and uncovers the essence intellect. (From Rebbe's Hayom yom shevat 29).

There is no conflict between your work and your time for study, meditation and prayer. When you are connected above, your work goes that much smoother. And when you work honestly, you see miracles with open eyes.
 From the wisdom of the Lubavitcher Rebbe; words and condensation by Tzvi Freeman. "Bringing Heaven Down to Earth"

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: 5:20 PM

SHABBOS PARSHAS MISHPATIM
Shabbos Mevorchim

January 31, 2003

Candlelighting:(Los Angeles) 5:05 PM

Friday Mincha: 5:20 PM

LATEST TIME FOR SHEMA: 9:28 AM

SHABBAT MORNING

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 4:25 PM**
- **Mincha 4:55 PM followed by Seuda Shlishit**
- **Shabbat ends 6:05 PM**

Kiddush this week is sponsored by Rabbi and Mrs. Shusterman in memory of Rabbi Shusterman's father's yartzheit.

Yartzeits: Rabbi Hershel Shusterman – Adar 3, Helen Neufeld - Adar 5

Happy Birthday to Yossi Perles, Chaya'le Shusterman, Yehoshua Gabbay and Yoel Gabbay.

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The shul wishes condolences to Orah Lichtenstein on the loss of her mother. She is sitting shiva in Israel until Wednesday morning.

Her telephone # is: 011-972-35075176.

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GOOD SHABBOS!



PLEASE RESERVE THE DATE

PURIM KATAN - SUNDAY (FEB 16)

THE HACHNASAS SEFER TORAH

IN MEMORY OF THE

FATHERS OF RABBI AND MRS.

YOSEF SHUSTERMAN

WILL TAKE PLACE