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beverlyhillschabad.com

Rabbi Yosef Shusterman 310-271-9063

The Hiding Wife

The Prophets speak of the bond between G-d and Israel as a marriage, and of Israel's sins as a wife's betrayal of her husband. Following this model, the sages of the Talmud see the Sotah -- the "wayward wife" discussed in our Parshah -- as the prototype of all transgression of the Divine will. The Chassidic masters further investigate this prototype, finding in the particulars of the laws of Sotah insight into the deeper significance of transgression.

The Sotah is not a woman who is known to have actually committed adultery, but rather one whose behavior makes her suspect of having done so. Her faithfulness to her husband must therefore be established before the marriage relationship can be resumed.

A woman becomes a Sotah through a two-stage process: "jealousy" (kinui) and "hiding" (setirah). The first stage occurs when a husband suspects his wife of an improper relationship with another man and warns her, before two witnesses, not to be found alone with that individual. If the woman disregards this warning and proceeds to seclude herself with this person, she becomes a Sotah, forbidden to live with her husband unless she agrees to be tested with the "bitter waters." The woman is warned that if she has indeed committed adultery, the "bitter waters" will kill her; if, however, she has not actually been unfaithful, the drinking of these waters exonerates her completely. In fact, the Torah promises that, having subjected herself to this ordeal, her marriage will now be even more rewarding and fruitful than before her "going astray."

As applied to the marriage between G-d and His people:

Israel can never truly betray her G-d; at worst, she can only be as a Sotah, a wife whose behavior gives the appearance of unfaithfulness and causes a temporary rift between herself and her husband. The process by which this happens was begun at Mount Sinai, where G-d, like a "jealous" husband, warned: "Do not have any other gods before Me." But no matter how far the Jewish soul strays, she never truly gives herself to these "other gods"; she is only "hiding" from G-d, indulging the illusion that there exists a dimension of reality that is outside of G-d's all-pervading presence and providence.

Even this she can do only because G-d has "set her up" to it by His "jealousy." In the case of the Sotah, simply secluding herself with another man does not make her a "wayward wife" -- unless such seclusion has been preceded by a warning from her husband; in other words, it is the husband's "jealousy" which makes her act a betrayal, not the act in and of itself. By the same token, a soul's "hiding herself" from G-d is possible only because G-d has allowed for this possibility by proclaiming "Do not have any other gods before Me," thereby giving credence to the illusion that there can be anything other. Were it not for this Divine contrivance, sin -- that is, a denial of the Divine reality -- would not be possible.

To continue the analogy: When the Jewish people act as a Sotah, they are tested with the bitter waters of galut (thus: "Because of our sins we were exiled from our land"). Indeed, two thousand years of exile have proven that, despite all appearances, the Jewish soul is inseparable from her G-d. The Jew may be persecuted for centuries, may assimilate for generations, but ultimately there comes a moment of truth, a moment which lays bare the question of who and what we are stripped of all distortion and self-delusion, and our innate faithfulness to G-d comes to light.

And like the bitter waters of the Sotah, galut is more than just a test. It is a "descent for the sake of ascent," a crisis in the marriage which ultimately deepens and enhances it by unearthing deep wells of loyalty and commitment which remain untapped in an unchallenged relationship. The trials of galut call forth the quintessential powers of the Jewish soul, intensifying the bond between G-d and His people. (Based on the teachings of the Lubavitcher Rebbe; adapted by Yanki Tauber) --chabad.org

PIRKEI AVOS

This Shabbat we return to Chapter 1 of Ethics of the Fathers, which opens with the chain of transmission of the Torah: "Moses received the Torah from Sinai and passed it on to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets passed it on to the Men of the Great Assembly."

After providing us with the historical information of how the Torah has come down to us, the Mishna continues with the counsel of the Men of the Great Assembly: "They said three things: Be deliberate in judgment; raise up many disciples; and make a fence around the Torah."

At first glance, the transmission of the Torah and the advice of the Men of the Great Assembly appear to be unrelated. However, as they are included in the same Mishna, we know that they express a single theme and are somehow interconnected.

Moses received the Torah from G-d, but he did not stop there and keep the knowledge to himself. After Moses received the Torah he passed it on to others, ensuring that the Torah's influence would continue throughout the generations. This symbolizes the responsibility of every Jew: After the initial step of receiving the Torah, each of us must share our knowledge and extend the Torah's influence to our surroundings.

This underlying principle is reflected in the advice of the Men of the Great Assembly. The first step is to be "deliberate in judgment," nullified before the bearers of our sacred tradition in order to learn from them. The next step involves "raising up many disciples," teaching what we know to other Jews. Their final instruction is to "make a fence around the Torah," observing Torah and mitzvot with the utmost meticulousness, proudly transmitting our eternal heritage to the next generation. (From: L'Chaim 5760, #623) -- lchaimweekly.org

Hand Ahead

Teffilin are the sign of our bond with the Almighty. Each weekday morning, the Jew binds two leather boxes, one on his arm and the other on his head. These contain small parchment scrolls inscribed with sections from the Torah outlining the fundamental principles of our faith, chief amongst them the verse, "Hear O Israel, the L-rd our G-d, the L-rd is One."

G-d, too, lays teffilin. "What," asks the Talmud, "is inscribed in G-d's teffilin? The verse 'Who is like Your people Israel, one nation in the earth' "

Said Rabbi Israel Baal Shem Tov:

Torah law prescribes that we first tie the hand-teffilin on our arms and then set the head-teffilin upon our heads.

G-d's teffilin, the people of Israel, also consist of a hand-teffilin and head-teffilin. There are the head-Jews, the scholars and thinkers, and the hand-Jews, the doers. Both are precious to our Father in Heaven, both are integral to the role of G-d's "one nation in the earth." But when G-d ties His teffilin to reaffirm His bond with His people, He gives precedence to the "simple" deed, cherishing it above all else. (From: Week in Review, Vol XIII No 37 Naso 5762) - meaningfullife.com

On This Date: Sivan 13, Rebbe's parents married (1900) ;

The Lubavitcher Rebbe's parents, Rabbi Levi Yitzchak Schneerson (1878-1944) and Rebbetzin Chana Yanovsky (1870-1965) were married on the 13th of Sivan, 1900. Their oldest son, Menachem Mendel, was born two years later, on the 11th of Nissan of 1902. - chabad.org

In putting on the tallit-katan in the morning, with "clean" hands and in a place where a b'racha may be said, recite al mitzvat tzitzit; (L'hitateif b'tzitzit is only said for a large tallit that has the size for "enwrapment.") If one may not say a b'racha when putting on a tallit-katan, then before davening, hold the four tzitzit and say the b'racha then. However, if one is wearing a large tallit as well, no b'racha is said for the tallit-katan. (From Rebbe's Hayom yom 14 sivan).

If you think about yourself all day, you are guaranteed to become depressed.

Take an hour a day to think of how you can benefit someone else.

Complacency breeds anxiety

To be healthy, a person needs to be affecting his surroundings, uplifting those about him and bringing in more light.

Chasidic philosophy- meditations and sayings - Torah on the line 323-648-9009

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

There will be no class on Sunday, June 15.

DAILY MINYONIM:

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

Sunday 9:00 AM

Mincha/Maariv: 8:05 PM

SHABBOS PARSHAS NASO

Candlelighting:(Los Angeles) 7:48 PM

Friday Mincha: 8:05 PM

Early Minyan: 6:25 PM

LATEST TIME FOR SHEMA: 9:17 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Pirkei Avos 6:50 PM**
- **Mincha 7:35 PM followed by Seuda Shlishit**
- **Shabbat ends 8:48 PM**

Kiddush this week is being sponsored by the Pazuelo Family in honor of Raymond's engagement to David Basherman.

Seuda Shlishit is being sponsored by Mrs. Margaret Novak Dattels in memory of her family's yartzheit

Yartzheits: Mordechai Leib, Esther, Shantzl, Avrohom Meir, Sara, Dovid Hirsh, Goodel and Eliezaer Neuman – Sivan 14, Yehuda Salzberg – Sivan 19, Elimelech, Esther and Kraindel Sussman – Sivan 20.

Happy Birthday to Simantov Eshaghian, Chaya Gittel Lipsker, Levi Hirsh Isaacs, and Ahuva Ester Graff.

Happy Anniversary to Rabbi Yossi and Gila Lipsker. Rabbi David and Ayala Sulami

GOOD SHABBOS!