

# 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 reading begins: "You are all standing together this day before G-d...: the leaders of your tribes, your elders, your officers, all the men of Israel, your children, and your wives... to pass into G-d's covenant."

What is the intent of a covenant? When two people feel a powerful attraction to each other, but realize that with the passage of time, that attraction could wane, they establish a covenant. The covenant maintains their connection even at times when, on a conscious level, there might be reasons for distance and separation.

This portion of the Torah is read every year on the Shabbos before Rosh HaShanah, because on Rosh HaShanah, the covenant between G-d and the Jewish people is renewed. For on Rosh HaShanah, we "are all standing... before G-d." The essential G-dly core which every person possesses rises to the forefront of his consciousness, and the fundamental bond between G-d and mankind surfaces. On this basis a covenant is renewed for the entire year to come, including the inevitable occasions when these feelings of oneness will not be experienced as powerfully.

The Torah states that this covenant is being established when "You are all standing together," and proceeds to mention 10 different groupings within the Jewish people. Implied is that the establishment of a bond of oneness with G-d is also mirrored by bonds of oneness within our people. For the same spiritual potential that motivates our connection to G-d evokes an internal unity which binds our entire people together.

The essence of every one of us is a soul which is a G-dly spark. Part of Him is within us; that's why we are bound to Him.

We all share this infinite and unbounded spiritual potential equally. That's why we are bound to each other.

And that's why the covenant is established as we stand together. For as we center on the inner motivation for our relationship with G-d, we realize that this spiritual reality is all-encompassing and joins us with each other.

In our prayers, we say: "Bless us, our Father, all as one." Standing together as one generates a climate fit for blessing. Standing before G-d "as one" on Rosh HaShanah will lead to a year of blessing for all mankind, in material and spiritual matters. (From: Keeping in Touch, Vol 1 by Eliyahu Touger)

**You stand upright this day, all of you, before the L-rd your G-d...(29:9-10) Our sages have said: "All Israel are guarantors for each other" (Talmud, Shevuot 39a).** But a person cannot serve as a guarantor unless he is more resourceful in some way than the one he is guaranteeing. For example, a poor man obviously would not be accepted as a guarantor for a rich man's loan. So if the Talmud says that all Jews serve as guarantors to each other, this means that in every Jew there is a quality in which he or she is superior to all others. (The Lubavitcher Rebbe)

**And Moses went... to all of Israel (31:1)** But the Torah doesn't tell us where Moses went on this last day of his earthly life. The Chassidic masters say: Moses entered into the core of every Jew of every generation, so that every Jewish soul possesses a spark of the soul of Moses. (Maayanah Shel Torah) – chabad.org

## Family Loyalty

*The hour for sounding the shofar in the synagogue of the "Seer of Lublin" (Rabbi Yaakov Yitzchak Horowitz, d. 1815) had long passed on that Rosh HaShanah morning, yet the great Chassidic sage remained secluded in his study. Finally, one of the Seer's disciples, Rabbi Dovid of Lelov, was dispatched on the fearful mission of knocking on his master's door to ask what was amiss.*

*The Seer's face, as glimpsed beyond the partially opened door, was pale with terror and his eyes red with weeping. "I see a terrible decree ordained in the Heavenly court for the people of Israel this year," he told his disciple. "I've been praying and pleading all morning, amassing all my merits in Heaven in my efforts to nullify the decree, but to no avail."*

*Noticing a young boy with Rabbi Dovid, the Seer asked: "Who is the lad?"*

*"His name is Yitzchak," said Rabbi Dovid. "He is an orphan whom I've taken into my home."*

*"Come inside," said the Seer to the two of them, opening wide the door to his study.*

*Much to Rabbi Dovid's surprise, the Seer launched into a Talmudic discussion with the boy. "What are you learning these days?" he inquired.*

*"We have just concluded a Talmudic section dealing with the laws of witnesses," replied the*

*young student, who would later be renowned as the Chassidic sage Rabbi Yitzchak of Vorki.*

*"So, tell me a chiddush (an original insight) that you've come up with in the course of your learning," prompted the Seer.*

*The boy said that he had been puzzled by the law that a person cannot serve as a witness in a case involving a relative of his, whether his testimony is for his relative's benefit or to his detriment. Understandably, a witness cannot be believed when he testifies in support of his relative; but why do we not accept his testimony against his relative?*

*"Well, do you also have an answer to your question?" asked the Seer of Lublin.*

*"Yes," said the boy. "I thought of the verse, 'And the two persons shall stand ... before the judges,' which the Talmud interprets as a reference to the witnesses. The Torah is saying that only 'persons' are qualified to serve as witnesses. Someone who is prepared to testify against his own brother, father or child is not a 'person.'"*

*"My son!" exclaimed the Seer. "With this argument we shall win our case in the Heavenly court. We shall remind G-d that He is our father. And what father can possibly condemn his own children? Come, let us go hear the sounding of the shofar." (Adapted from the teachings of the Rebbe by Yanki Tauber, From: Week in Review, Vol IX No 50 Ki Tavo 5758) – meaningfullife.com*

## PIRKEI AVOS

**"Hard to anger and easy to pacify is a Chassid; easily angered and hard to pacify is a wicked person." (5:11)**

**QUESTION:** Instead of "leiratzot" - "to pacify" - which is the active form of the verb, it should have said "leheiratzot," which means "to be pacified"?

**ANSWER:** If it would say "leheiratzot," it would mean "to be pacified" - by others. When people speak to such a person and calm him, he is easily pacified.

The Mishnah is listing as the quality of the Chassid that even when with much difficulty he becomes angry, he does not wait to be pacified by others; rather he pacifies himself and promptly takes the initiative to make overtures for reconciliation.

The wicked, on the other hand, easily becomes angry, and even when he comes to his senses and realizes that he was wrong and overreacted, he is not pacified and takes no action to make amends. Only much later does he half-heartedly show some signs of pacification. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

When R. Moshe, son of the Ater Rebbe, was between eight and eleven years old, he was studying the passage in Gittin 67a lauding the virtues of the sages. There R. Shimon bar Yochai said, "Learn my midot." R. Moshe was in doubt about the meaning of that last word, since there is Rashi's interpretation, "my teachings," and the simple meaning, "traits of character."

At that moment the Ater Rebbe came in and said, in the chant he habitually used: "The Torah given us is all fine character-traits. Even the punishments there, are in truth acts of kindness and goodness. The two interpretations are one, and interdependent. There can be no fine character-traits without Torah; there can be no Torah without fine character." Exactly the same incident happened to the Tzemach Tzedek, when he was between eight and eleven. (From: Rebbe's hayom yom – elul 23)

*It used to be the soul fought with the body, until one conquered the other with force. Then the Baal Shem Tov came and taught a new path: The body, too, could come to appreciate those things the soul desires.*

*In the place of self-torture and fasting, the Baal Shem Tov showed his students the way of meditation and joy. Every need of the body, he taught, could provide a channel to carry the soul.*

— From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

**PARTICIPATE IN DAILY CLASSES**

Sunday 8:00 AM Gemara-Tractate  
Rosh Hashana (men)

Monday 8:30 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

**SHABBOS PARSHAS NITZAVIM -  
VAYELECH  
September 19, 2003**

**Candlelighting:(Los Angeles) 6:36 PM**  
**Friday Mincha: 6:50 PM**  
**Early Minyan: 5:35 PM**

**LATEST TIME FOR SHEMA: 9:42 AM**

**SHABBAT MORNING**

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by  
Kiddush, Cholent &  
Farbrengen**
- **Pirkei Avos 5:40 PM**
- **Mincha 6:25 PM followed by  
Seuda Shlishit**
- **Shabbat ends 7:36 PM**

**Yartzeit:** Friedrich Blumenstein – Elul 25,  
Pesa Turner – Elul 25.

**Happy Anniversary** to Jeff and Laurie Meisel

**There will be no classes next week.**

**DAILY MINYONIM:**

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

**Sunday 9:00 AM**

**Mincha/Maariv: 6:50 PM**

**SELICHOS**

**Sat. night: 1:00AM**

**Mon – Fri: 5:30 AM & 7:00 AM**

**GOOD SHABBOS!**