

# THE CHABAD WEEKLY

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The Torah uses three different words to describe the commandments G-d entrusted Moses with transmitting to the Jewish people: dibrot, amirot and tzivuyim. Each of these phrases is loosely translated into English to mean commands.

Dibrot are those mitzvot enumerated whenever the Torah states "Daber el - Speak to [the Children of Israel]."

Amirot encompass those mitzvot which follow the words "Emor el - Say to [the Children of Israel]."

Tzivuyim are those mitzvot which follow the phrase "Tzav et - You shall command."

All three categories of mitzvot - dibrot, amirot and tzivuyim - are G-d's commandments, but the concept of mitzva is more strongly emphasized in those that are expressed as tzivuyim, given their obvious etymological connection.

The Hebrew word mitzva has two meanings:

- 1) commandment, from the root word tzav, meaning a command or order; and
- 2) tzavta, meaning together.

In truth, the Torah's mitzvot are both G-d's commands to the Jewish people, and the means by which Jews effect a bond with Him.

In principle, whenever a word in the Torah has two definitions, both meanings are always interrelated. The word mitzva is no exception to the rule.

The potential for Jews to connect themselves to G-d exists only by virtue of His having commanded us to conduct our lives in certain manner. When Jews accept the yoke of heaven and observe G-d's mitzvot, they form a connection with the Holy One, Blessed Be He, and are united with Him.

The first Chabad Rebbe, known as the Alter Rebbe, said that a Jew must "live with the times," that is, live with the particular Torah portion that is read each week. It isn't enough to study the parsha of the week; a Jew must internalize its message and apply it to his daily life.

Every Torah portion contains a specific lesson for our daily conduct. From week to week our lives change in accordance with the corresponding Torah reading.

This week we are studying the Torah portion of Tzav. The name of the portion teaches that throughout our lives we are obligated to observe G-d's commandments. For by doing mitzvot we not only fulfill G-d's command but merit to be close with Him, effecting a deep and eternal bond that lasts forever. (Likutei Sichot, Volume 7; Shabbat Parshat Ki Tisa 5749, From: LChaim 5759, #562) - lchaimweekly.org

"...on the day that He commanded the Children of Israel to offer their sacrifices." (7:37-8) Thus, the proper time for bringing sacrifices is during the day and not at night. Nonetheless, it is permissible to burn any portions of the animal that were not consumed during the daytime throughout the night.

Similarly, the Jew's mission in life is to "sacrifice" his animal soul his lust and desire for physical pleasures and transform it into holiness. Optimally, this type of service is to be done "in the daytime" when the Jew's connection to G-d is fully revealed, illuminating and sustaining him body and soul. Nonetheless, if our sins have caused us to enter a state of spiritual "night," our service of G-d must continue, for this in itself will dispel the darkness and transform it into light. (The Lubavitcher Rebbe) - www.ascent.co.il

*Command Aaron and his sons, saying (Lev. 6:2)* As Rashi, the foremost Torah commentator explains, the word "command" is used "to encourage and hasten immediately, and for future generations." When a person performs the same action every day it becomes routine, done by rote. He thus needs special encouragement to ensure that he will have the proper intentions. (Chatam Sofer) (From: LChaim 5759, #562) - lchaimweekly.org

*A perpetual fire (Lev. 6:6)* There were two types of fire in the Sanctuary and Holy Temple: one that burned on the outer altar, and one that burned in the menorah inside. The priest whose job it was to light the menorah did so with a flame taken from the outer altar. This teaches an important lesson: The outer altar is symbolic of our Divine service with other people; the kindling of the menorah alludes to Torah study, as it states in Proverbs, "The Torah is light." Thus in order to merit the Torah's light it isn't enough to concern oneself with one's own spiritual progress; the concern should be extended to others as well. (Likutei Sichot) - ibid

*And the fire upon the Altar shall be kept burning in it... and the priest shall burn wood on it every morning (6:5)* Although a fire descended from heaven upon the Altar, it is a mitzvah to add to it a humanly produced fire. (Talmud, Eruvin 63a)

This is a rule that applies to all areas of life: the gifts of life are bestowed upon us from Above, yet it is G-d's desire that we add to them the product of our own initiative. (The Chassidic Masters) - chabad.org

*And the fire upon the Altar shall be kept burning in it... and the priest shall burn wood on it every morning (6:5)* There is a fire of love for G-d that burns within every soul. It is the task of the "Kohen"--the spiritual leaders of the generation--to feed and preserve this fire. (Alshich) - ibid

## Parshas Parah

*The clean person shall sprinkle upon the unclean person... and he shall be clean at evening... [But] he that sprinkles the water of sprinkling... shall be unclean (19:19-21)* All who are involved in the preparation of the Heifer from beginning to the end, become impure, but the Heifer itself purifies the impure! But G-d says: I have made a chok, decreed a decree, and you may not transgress My decrees. (Midrash Tanchuma)

The fact that the ashes of the Heifer "purify the contaminated and contaminate the pure" carries an important lesson to us in our daily lives: If your fellow has been infected by impurity and corruption, do not hesitate to get involved and do everything within your power to rehabilitate him. If you are concerned that you may become tainted by your contact with him, remember that the Torah commands the Kohen to purify his fellow Jew, even though his own level of purity will be diminished in the process. (The Lubavitcher Rebbe) - ibid

My grandfather wrote in one of his maamarim: It is necessary to study some of the Written Torah daily with Rashi, for his commentaries are the t'rumat - the select - of the interpretations of our Sages.  
and at the very least everyone must study a tractate of Tal mud each year. (From Rebbe's Hayom yom 18 adar II).

*Ways of Peace*

*Our mission in life is not to shake up the world but to fasten its pegs. Not to climb to the heavens and holler and roar, but to walk softly on the ground. Not to create a storm but rather a dwelling, an earthly home for the essence of G-d.*

*If a storm is needed, so it shall be. As for us, we will continue on our path, the path of Torah, solidly planted on the earth. A path of pleasantness and peace, bringing order to chaos step by step, until all the boundlessness of the Infinite Light is arranged firmly in our world.*

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

**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

**SHABBOS PARSHAS TZAV**  
**Parshas Parah**  
**March 21, 2003**  
**Candlelighting:(Los Angeles) 5:48 PM**  
**Friday Mincha: 6:05 PM**

**LATEST TIME FOR SHEMA: 8:57 AM**

**SHABBAT MORNING**

- **Tanya** **8:45 AM**
- **Shacharit** **9:30 AM followed by  
Kiddush & Cholent**
- **Hagada** **5:00 PM**
- **Mincha** **5:40 PM followed by  
Seuda Shlishit**
- **Shabbat ends** **6:48 PM**

**There will be no classes next week Sunday – Tuesday,  
March 23 – 25.**

**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 6:05 PM**

*Happy Birthday* to Dr. Alan Dauer and Rabbi Moshe Kesselman

*Mazal Tov* to the Levy family on the upcoming marriage of Shmuel to Rivky Davidoff of London, England.

**GOOD SHABBOS!**