

THE CHABAD WEEKLY

Vol 6, #44

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

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This week's Torah reading contains the Shema, the fundamental prayer in Jewish liturgy. When a person recites the Shema, he is not merely declaring that there is only one G-d. The intent of the Shema is that all existence is one with Him.

Judaism does not believe that the spiritual and the physical can be separated from each other. We do not believe in a G-d who sits in the heavens and allows the world to function however it desires. Instead, the spiritual and the physical are both manifestations of a single unity.

This is what we mean when we say "G-d is one" - that G-d's oneness embraces everything that we see, hear, or become aware of.

These concepts are hinted at by echad, the Hebrew word for one. That word is made up of three letters. The first letter, the alef, stands for the Ein Sof, G-d's infinity. The second, the ches, is equivalent to the number eight, referring to the seven spiritual realms and our material earth. The last letter, the dalet, equivalent to four, alludes to the four directions of this earth. What is inferred is that the alef, G-d's infinite transcendence, permeates the ches, all eight levels of existence, and more particularly, the dalet, the four directions of our world. Wherever we go, there is nothing apart from Him.

On this basis, we can understand why the Shema is the message associated with our people's martyrs. When a martyr gives up his life for his faith, he is making a statement that he refuses to separate the physical from the spiritual. He will not live a life that does not reflect his inner G-dly essence. If he is forced to sever the connection between the two and live in contradiction to what he believes and what he knows is right, then he would rather not live. For he cannot conceive of a life that runs contrary to his spiritual core. For him, the oneness of G-d is an actual - not merely a theoretical - reality.

The Shema continues with the commandment to love G-d. That command raises a question: How can the Torah command us to love? You either feel love or you don't. No one can tell you to feel something that you don't.

That's why the commandment to love G-d follows after the declaration of G-d's oneness. When a person understands the oneness of G-d and appreciates how He is manifest in every element of existence, he will be spurred to feelings of love. For intellect gives birth to emotion and our awareness of G-d prompts us to love Him.

Afterwards, the Shema mentions several mitzvos - the commandments to study Torah, wear tefillin, and affix mezuzos on our doorposts. For it is through these deeds - and by extension, the totality of Jewish observance - that the oneness proclaimed in the Shema is made part and parcel of our everyday lives. (From: Keeping in Touch Vol 2) sichosinenglish.org

TU B'AV

Our sages tell us "There were no greater festivals in Israel than the fifteenth of Av and Yom Kippur," the Mishna tells us. What is so special about the fifteenth of Av that it is singled out together with Yom Kippur from all the other festivals?

A number of special events throughout Jewish history took place on the fifteenth of Av. They were:

- 1)The tribe of Benjamin was permitted once again to marry the remainder of the Jewish people;
- 2)The Generation of the Desert ceased to die; they had previously been condemned to perish in the desert because of the sin of the spies;
- 3)Hoshea Ben Elah removed the blockades that the rebel Jeroboam had set up to prevent the Jews from going to Jerusalem for the festivals;
- 4)The cutting of the wood for the Holy Altar was completed;
- 5)Permission was granted from the Romans to bury the slain of Betar.

These five events in themselves do not seem adequate enough reason to make the fifteenth of Av a festival greater than any other. There is another, all-encompassing reason. Tisha B'Av is the day when the two Holy Temples were destroyed, signaling the start of the long and terrible exile we are still enduring -- tragedies which were the result of the Jews' transgressions.

But these tragedies are not without purpose. "Descent is for the purpose of ascent," and the deeper the descent, correspondingly greater will be the ascent which follows. It is specifically after the awesome decline of Tisha B'Av that we can reach the loftiest heights, heights that would otherwise be inaccessible.

The five festive events on the fifteenth of Av, then, are the counterpart of the five tragic events of Tisha B'Av. The fifteenth of Av transforms the evil of Tisha B'Av to the greatest good -- "there were no greater festivals in Israel than the fifteenth of Av." The ultimate goal of the tragedies of the month of Av is that they should be transformed into a greater good -- the supreme festival of the fifteenth of Av.

May we merit to celebrate the fifteenth of Av this year in a truly befitting manner, with all Jews together in the Third and Eternal Holy Temple.

PIRKI AVOS

"And before whom you are destined to give an accounting." (3:1)

QUESTION: Instead of "lifnei mi atah atid litein din vecheshbon" - "before whom you are destined to give an accounting" - it should have said "lemi atah atid litein din vecheshbon" - "to whom you are destined to give an accounting"?

ANSWER: A person should always think before acting and be cautious lest he transgress and influence others to follow suit. When the neshamot of these imitators come before the heavenly tribunal and they are asked to explain themselves, they can reply, "We sought to follow the example of pious Mr. X." Thus, when the neshamah of the one accused of setting a bad example comes for judgment, all the others come as prosecutors and blame him for being the root cause of their wrongdoings.

Consequently, Akavya ben Mahalaleil cautions that if a person will reflect on "before whom" he will have to give an accounting - not only Hashem, but all those who learned from his actions he will not commit any sin. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

His and Hers

Chassidic master Rabbi Zusha of Anipoli, who was famed for his poverty and trouble-rife life and equally famous for his tranquil heart and joyous spirit, was once asked:

"Your wife is always worrying where the next meal for her children is coming from, while you seem completely undisturbed by your poverty. One would think that the two of you are not living in the same home!"

"The duty of providing for my family," replied Rabbi Zusha, "rests upon me, and my wife naturally looks to me to fulfill my obligations. As I am a hopeless pauper and a complete failure at earning a living, she is understandably concerned. I would also be, if Zusha were the one responsible to provide for me.

"My own situation is entirely different. The one who is responsible to provide for me is none other than the all-powerful Provider for all life. Need I then be concerned?"

(Adapted from the teachings of the Rebbe by Yanki Tauber, From: Week in Review, Vol IX No 45) – meaninfullife.com

The Al Ter Rebbe went to Mezritch with his brother, R. Yehuda Leib, in 5524 (1764). R. Yehuda Leib went without permission from his wife and therefore turned back. The Rebbe came to Mezritch and stayed there, that first time, until after Pesach 5525 (1765). For two weeks he was uncertain whether to remain there. The first maamar he heard was Nachamu nachamu. It is not clear, though, whether this was the first maamar after his arrival, or the first after the two weeks when he had decided to remain and had become bound (to the Maggid). (From Rebbe's Hayom yom 11 menachem av).

It is the manner of a father to have compassion (rachamim), as it is written, "As a father has compassion on children [so does G-d have compassion for those who fear Him]" (Psalms 103:13). It is the manner of a mother to console, as it is written, "As a man whose mother does console him [so shall I console you]" (Isaiah 66:13). Says G-d: I shall do both as father and as mother — Midrash P'sikta d'Rav Kahana of the Fathers 2:2

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

**There will be no classes on Mon. - Thurs,
August 11 - 14.**

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 7:45 PM

SHABBOS PARSHAS VAESCHANAN
Shabbos Nachamu
 August 10, 2003

Candlelighting:(Los Angeles) 7:30 PM
Friday Mincha: 7:45 PM
Early Minyan: 6:15 PM

LATEST TIME FOR SHEMA: 9:34 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by
Kiddush & Cholent**
- **Pirkei Avos 6:35 PM**
- **Mincha 7:20 PM followed by
Seuda Shlishit**
- **Shabbat ends 8:30 PM**

Seudah Shlishit this week is being sponsored by Albert Sarraf – Kashani in memory of his mother's yartzheit.

Yartzeits: Sara bas Ester Kashani – Av 16.

Happy Birthday to Menachem Mendel Shusterman, Levi Yitzchok Illulian, Devorah Leah Illulian, Avital Talli Aminzadeh, Shraga Ephraim Trinca & Celia Katzir.

Mazal Tov to Shlomo and Ester Hezghian on the birth on a baby boy.

**Messibos Shabbos will take place this Shabbos at the
Sulami home at 6:30 PM.**

GOOD SHABBOS!