



The Chabad Weekly

Vol. 22 Issue 45

Parshas Vaeschanan / Shabbos Nachamu

Friday, Menachem Av 15, 5779 / Aug. 16, 2019



Candlelighting
(Los Angeles)

7:21 PM

Friday Mincha:

7:35 PM

Early Mincha: 6:25 PM

LATEST SHEMA: 9:36 AM

Shabbat Schedule

- **Tanya** 8:45 AM
- **Shacharit** 9:30 AM followed by Kiddush, Cholent & Farbrengen
- **Pirkei Avos** 6:30 PM
- **Mincha** 7:05 PM followed by Seuda Shlishit
- **Shabbat ends** 8:21 PM

Announcements:

Yartzheits: Sara bas Ester Kashani - Av 16, Nassar, Javahery - Av 17, Leo Novak - Av 19, Riva Fredrich - Av 20, Jack Gindi - Av 20, Farangiss Faliv - Av 21, Dovid Sulami - Av 21,

Happy Birthday to Mendel Mintz, Joshua Eghbali, Sara Zakariaee, Levi Menachem Ganjian and Avigail Shaulian

Happy Anniversary to Dr. and Dr. Allan Dauer.

Mazal Tov to Mordechai and Penina Levin on the birth of a baby girl, Chana Eliana and to the grandparents, Meir and Lida Davidpour.

GOOD SHABBOS!

The Never Ending Voice

By Yossy Goldman

When the Ten Commandments are repeated in the Torah as part of Moses' review of the Israelites' 40 years in the wilderness, Moses describes how G-d spoke those words in "a mighty voice that did not end" (Deuteronomy 5:19). One of the explanations offered by Rashi is that Moses is contrasting G-d's voice with human voices. The finite voice of a human being, even a Pavarotti, will fade and falter. It cannot go on forever. But the voice of the Almighty did not end, did not weaken. It remained strong throughout.

Is this all the great prophet had to teach us about the voice of G-d? That it was a powerful baritone? That it resonated? Is the greatness of the Infinite One that he didn't suffer from shortness of breath, that He didn't need a few puffs of Ventolin? Is this a meaningful motivation for the Jews to accept the Torah?

Moses was the greatest of all prophets. He foresaw what no other prophet could see. Perhaps he saw his people becoming caught up in the civilization of ancient Greece, in the beauty, culture, philosophy and art of the day. And they might question, is Torah still relevant?

Perhaps he foresaw Jews empowered by the Industrial Revolution, where they might have thought Torah to be somewhat backward. Or, maybe it was during the Russian Revolution that faith and religion were positively primitive.

Perhaps Moses saw our own generation with its satellites and space shuttles, television and

technology. And he saw young people questioning whether Torah still speaks to them.

And so Moses tells us that the voice that thundered from Sinai was no ordinary voice. The voice that proclaimed the Ten Commandments was a voice that was not only powerful at the time, but one that "did not end." It still rings out, it still resonates, it still speaks to each of us in every generation and in every part of the world.

Revolutions may come and go but revelation is eternal. The voice of Sinai continues to proclaim eternal truths that never become passé or irrelevant. Honor Your Parents, revere them, look after them in their old age instead of abandoning them to some decrepit old age home. Live moral lives; do not tamper with the sacred fiber of family life, be sensitive to the needs and feelings of others. Dedicate one day every week and keep that day holy. Turn your back on the rat race and rediscover your humanity and your children. Don't be guilty of greed, envy, dishonesty or corruption.

Are these ideas and values dated? Are these commandments tired, stale or irrelevant? On the contrary. They speak to us now as perhaps never before. The G-dly voice has lost none of its strength, none of its majesty. The mortal voice of man declines and fades into oblivion. Politicians and spin-doctors come and go, but the heavenly sound reverberates down the ages.

Torah is truth and truth is forever. The voice of G-d shall never be stilled. - chabad.org

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This coming Shabbat, the Shabbat after Tisha B'Av, is known as Shabbat Nachamu for the Haftarah portion we read which begins, "Nachamu, Nachamu Ami - Comfort, I will comfort My People."

Our Sages have pointed out that the word "Nachamu" is stated twice for with the building of the Third Holy Temple, G-d will comfort us doubly for the destruction of the first and second Temples.

Jewish teachings further explain that the repetition of words in the Torah points to the unlimited quality of the matter being discussed.

Thus, the comfort that G-d offers us through his prophet in this week's Haftarah does not point to just a limited consolation for the destruction of the First and Second Temples; G-d is telling us that with the building of the Third Holy Temple in the Messianic Era, we will be comforted in a totally unlimited manner, when the revelation of G-dliness and Divine Knowledge will likewise be totally unlimited.

Friday is also Tu B'Av, the 15th of the Hebrew month of Av, a day when many positive things occurred throughout Jewish history. The 15th of Av is also the day on which we are encouraged to begin increasing in our Torah study, since, on the 15th of Av the nights become longer - nights which can be used for Torah study. In a talk on Shabbat Nachamu, the Rebbe once emphasized what form this Torah study should take:

"In general, the study of Chasidut is associated with the Redemption... in particular the function of this study as a catalyst for the Redemption is more powerful when the subject studied concerns that matter itself," i.e., matters concerning Moshiach and the Redemption.

May G-d comfort us not only doubly but in an infinite and unlimited manner with the revelation of Moshiach and the building of the Third Holy Temple, immediately.

(L'Chaim #1435) - lchaimweekly.org

SCHEDULE OF CLASSES

Sunday 8:00 AM

**Gemara – Tractate Sanhedrin
(men)**

Monday 8:00 PM

Chumash (men and women)

Tuesday 8:00 PM

**Gemara B'Iyun
Tractate Kesuvos (men)**

Wednesday 8:00 PM

Halacha and Tanya (women)

Thursday 10:00 AM

Chassidus (women)

Daily

Chassidus 6:45 AM– 7:15 AM

**Halacha Between Mincha
and Maariv**

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

Daily Minyonim

**Weekday Shacharis:
6:00 AM & 7:30 AM**

**Sunday Shacharis:
7:00 AM & 9:00 AM**

**Mincha/Maariv:
7:35 PM**

Full Moon

**What can we learn from the
cycle of the moon, how she
ever waxes and wanes and
waxes again?**

**That a time of smallness is a
time to become great;
And a time of greatness is a
time to become small.**

**For in smallness lies the power
to receive
and in receiving lies the power
to become great.**

**And greatness endures only
through its power to be small.**

Vayakhel-Pekudei 5732:1, 5740:5. Torat
Menachem 5742, vol. 3, p. 1372.
From the wisdom of the Lubavitcher Rebbe,
of righteous memory; words and condensa-
tion by Rabbi Tzvi Freeman.

Story of the Week

Rehab for the Soul

By Faye Kranz

Yankees fans were ecstatic. Lefty Gomez and Joe DiMaggio had just helped their team sweep the Cincinnati Reds to win the 1939 World Series.

In Newark, N.J., 12 year-old Bill Shank was happily anticipating his forthcoming bar mitzvah. Studying with the cantor at B'nei Abraham Synagogue, he was almost ready for his big day.

But he didn't get the chance to show off his newly acquired skills; he never made it to his own bar mitzva. The celebration was canceled because he suddenly developed a severe case of pneumonia. The young boy languished in pain for months because the new "miracle" drug -penicillin - was not yet in widespread use. The bar mitzva was forgotten in the wake of his illness.

Fast-forward to Shabbat, July 23, 2016. The place is the Burke Rehabilitation Hospital in White Plains, N.Y., a highly reputed facility entirely dedicated to rehabilitation medicine.

Mendel Brikman, 43, a Chabad rabbi and businessman, had recently been accepted to Burke. Diagnosed with cancer in 2011, he underwent surgery that successfully removed the tumor, but made it difficult for him to breathe. The husband and father of six has been in and out of hospitals for the past few years, battling his illness and overcoming the enormous challenges placed on him and his family.

Remarkably, Brikman remains the same outgoing, upbeat, personable fellow he always was. Quick with a joke and easy to talk to, he has become known for his ability to listen and dispense practical advice.

Last week he was enjoying the company of his friend Chaim Marcus, who had come to spend Shabbat with him. They were sitting in his room at Burke discussing whether he had the strength to participate in his scheduled rehab session. Although exhausted, Brikman decided to go ahead with the therapy.

In the rehab room, they found a few other patients already there, including an elderly gentleman who turned to them and said, "Shabbat Shalom." It turned out that their Sabbath greeter was none other than Bill Shank, professor emeritus and the former music librarian at the CUNY Graduate Center, and that his Hebrew name was (you guessed it!) Mendel.

During their conversation, Shank told them about his canceled bar mitzva, that he had never put on tefillin and was scheduled to leave Burke on Monday.

So what's a good Chabadnik to do?

"We are all raised on the idea that every Jew is infinitely precious, and that every mitzvah has cosmic importance, especially tefillin," said Marcus. "For a Chabadnik, the words 'I've never put on tefillin' trigger something akin to an adrenaline rush. Like my friend David Suissa says, 'Chabadniks have one global model, and it's called, 'We want you to do a mitzvah because the world needs it.' That is the essential lesson

we learned from the Lubavitcher Rebbe: Helping a Jew do a mitzva is the best way to say 'I love you.'"

"Mr. Shank, it's never too late. How about we make you a bar mitzva tomorrow?"

"Let me think about it," he replied. "I'll discuss it with my daughter, and I'll let you know."

Later that night, the nonagenarian enthusiastically agreed and even invited his daughter, who was visiting from Norway, and a number of friends to join in the celebration. As is typical in the Chabad world, it turned out that Shank's daughter knows Chabad-Lubavitch emissaries Rabbi Shaul and Esther Wilhelm in Oslo.

By Sunday morning, the guest list had grown to include Brikman's wife, Toby; their youngest son, Zalman; and Shank's roommate at the hospital, Ralph Ziskind. They also extended an invitation to Rabbi Shmuel Greenberg of Young Israel of White Plains and the chaplain at Burke.

It turns out that you don't need a DJ, caterer, centerpieces or flowers to have a meaningful bar mitzva.

"Everything is Divinely orchestrated, but it's particularly gratifying when the Almighty gives us an opportunity like today," said Brikman, "to be able to come together 77 years after your bar mitzva and celebrate this occasion with you."

Speaking about the mitzva of tefillin, Brikman pointed out that tefillin is a testament to our love for the Almighty and His love for the Jewish people. "What is written in G-d's tefillin?" asked Brikman. "The Torah tells us that in G-d's tefillin, it speaks of the special love that G-d has for the Jewish people." Several of the guests had never even seen a pair of tefillin before, so Rabbi Greenberg explained what they are, what is written in them and why Jews wear tefillin on the weaker arm (for which he used a baseball analogy).

There was some spirited singing as Shank unwrapped his presents, which included the Chabad classic books, Daily Wisdom and Towards a Meaningful Life; a CD of Chassidic recording artist Avraham Fried; and a kippah with the words "Bill" and "Mendel" embroidered in both Hebrew and English.

Shirley Miller, a longtime friend of the Shanks, was visibly moved, and told Mendel that "this has been one of the most meaningful and beautiful events I have ever participated in."

Brikman spoke movingly about what he has been through and shared a personal story about a former Israeli soldier that had moved away from Judaism because his friend was killed during the 1982 Lebanon war. After befriending Brikman and forming a close bond, the former soldier decided that although many years elapsed, he would begin putting on tefillin again.

The bar mitzva "boy" shared his own story and emotionally wrapped tefillin for the first time. "I want to say this is a very proud moment of my life at age 90. I'm very honored and very happy that I have my good friends and my daughter here with me, and I'm very proud to be able to say that I've now finally been bar mitzvahed."

(From L'Chaim #1435) - *lchaimweekly.org*

Pirkei Avos

**Everything is for the preponderance of
(good) deeds (Avos 3:15)**

The number of times that a person performs a positive act is significant, therefore it is preferable to give charity in the form of many different gifts rather than in one lump sum of the same amount. By giving repeatedly, a person ingrains the trait of generosity in his character. (The Rebbe)

**Ben Zoma said: "Who is rich? He who is
happy with his lots"
(Ethics of the Fathers 4:1).**

The key that unlocks the riches in all things is the ability to be happy with your circumstances, no matter what they are. This skill lies within every person's reach. It does not depend on the fulfillment of desires, and can be achieved only when one has meaning in one's existence. Our commitment to the Torah—a sacred, Divine guide to Jewish life—can change the most miserable of fates into a meaningful existence. ("Ethics From Sinai") (L'Chaim 278) - *lchaimweekly.org*

Parsha Insights

**And you shall teach them to your
children..."(Deut. 6:7)**

It is the duty of Jewish educators to remove from the child any vestige of inferiority complex about his Jewishness in a predominantly non-Jewish environment, until he understands that democracy and freedom are not cauldrons of assimilation, but rather the contrary; they offer everyone the privilege to have his place, to enjoy his rights, and to live according to his faith without compromise, the opportunity for the Jew to fulfill his life's destiny. (Sichot Kodesh)

**And you shall teach them to your
children..."**

Some claim that if you tell today's youth the verse from Proverbs: "He who refrains from using his rod hates his son; and who loves his son disciplines him morning by morning," they will run away. This is not true. They will only say that they want to hear this proverb from the mouth of one who conducts himself as King Solomon wished, in all aspects of his life, not only when it comes to disciplining children. They yearn for consistency, sincerity. To suggest that the solution of the problem is to "burn the rod," to eliminate authority and to abolish Jewish education, is an absolute distortion. (The Lubavitcher Rebbe)
(From L'Chaim #1382) - *lchaimweekly.org*

HaYom Yom - Menachem Av 16

The travels of the Baal Shem Tov when he first revealed himself were for three purposes: Redemption of captives, buttressing Torah and piety, and revealing the Inner Torah (Chassidus). The Mitteler Rebbe would explain: The Revealed Torah is called water; one goes to water. The Inner Torah is called fire; one fears fire. Therefore, the mash-piya (the one who gives to another) must go to the recipient and say to him, "Do not fear, for Hashem your G-d is a consuming fire."