



# The Chabad Weekly

Vol. 23 Issue 40



**Candlelighting**  
(Los Angeles)

**7:37 PM**

**Friday Mincha:**

**7:50 PM**

**Early Minyan: 6:20 PM**

**LATEST SHEMA: 9:31 AM**

## SHABBAT SCHEDULE

- **Shacharis** 7:30 AM  
9:30 AM
- **Mincha** 7:30 PM
- **Pirkei Avos** Chapt. 3
- **Maariv** 8:30 PM
- **Shabbat ends** 8:37 PM

Please see attached email for complete Shabbos schedule and conditions.

## Announcements:

**Happy Birthday** to Rabbi Menachem Mendel Shusterman, and Celia Katzir

**Yartzheits:** Sara bas Ester Kashani - Av 16, Yosef Masjedi - Av

## Good Shabbos!

## Parshas Vaeschanan / Shabbos Nachamu

10 Menachem Av, 5780 / July 31, 2020

### Hear the Onenes

By Menachem Feldman

To experience life on this earth is to experience opposite extremes. There are moments of creativity, love, joy and meaning—and then moments of frustration, pain, sadness and confusion. As expressed so poetically by King Solomon in Ecclesiastes: "There is a time to give birth and a time to die; a time to plant and a time to uproot . . . a time to weep and a time to laugh; a time of wailing and a time of dancing . . . a time to love and a time to hate; a time for war and a time for peace."

Likewise, when we look into our hearts, we also find opposing drives: the selfish and the selfless, the animalistic and the G-dly, the inclination for evil and the inclination for good. These extremes are a source of tension that, to one degree or another, each of us experiences.

What advice does Judaism offer on how to manage these tensions? What insight does the Torah provide to help us make it through the times of darkness and confusion? In this week's portion, Moses speaks the phrase which, perhaps more than any other, captures Judaism's heart and soul, as well as relays its message on how to navigate the stormy sea we call life.

Moses tells us that despite the tension we feel every day, despite the world being divided and fractured, the true essence of our existence is oneness. As Moses states:

Hear, O Israel: The L-rd is our G-d; the L-rd is one.

This message is so radical, so counter-intuitive, so life changing that we are commanded to recite these words, as well as teach them to our children, not once but twice each and every day—once in the morning and once at night.

When we recite the words of the Shema prayer, we are telling ourselves and our children that both the "morning," the moments of life in which we feel the blessings of G-d shining upon us, as well as the "night," the moments of darkness and challenge, are expressions of the one G-d. The Kabbalistic meaning of the

phrase "the L-rd (Hashem) is our G-d (Elokeinu)" is that the Divine power of expression and revelation (Hashem), as well as his power to conceal and hide his presence (Elokim), are, in truth, one and the same. The difference between revelation and concealment, between good and evil, between day and night, is only from our perspective. The truth, however, is that both are expressions of G-dliness. There are times when G-d's love, providence and protection is concealed, yet the central pillar of our faith is that G-d's presence, although it may be hidden, exists and pervades all of reality.

The same is true for the opposing drives within our own heart. Immediately after declaring that the core of all reality is oneness, Moses continues in the Shema: "And you shall love the L-rd, your G-d, with all your heart." Rashi, quoting the Midrash and the Mishnah, explains that "with all your heart" means "love Him with your two inclinations [the good and the evil]." What is true for the macrocosm is also true for the microcosm within the heart of man. Although we feel the evil inclination and the good inclination pulling us in completely different directions, although it seems that the animal soul and the G-dly soul do not share a common goal, the truth, however, is that at the core they are one. They were both created for the same purpose, and both are necessary in order for us to reach the purpose of our creation. The passion of the animal soul must be transformed to the love of G-d, not by suppressing the passion but by channeling it. At its core, the animal soul wants what is good for itself, and once we teach it to develop a taste and an appreciation for spirituality, the passion and might of the animal soul will be reoriented. Then our love for all that is positive, constructive and holy will be far greater than the love that the G-dly soul could produce on its own.

This, then, is Judaism's unique perspective: G-d is the one truth that pervades all existence and we, in turn, must create that oneness within our hearts, channeling the animal soul's immense passion toward the love of G-d.

- chabad.org

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**This 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 state 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 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.

Wednesday will be the 15th of Av, a special date in the Jewish calendar. Among other things, it is the day on which we are encouraged to begin increasing our Torah study, since, on the 15th of Av the nights become longer - nights which can be used for Torah study. The Rebbe, in a talk on this Shabbat, 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.

From: L'Chaim #1483) —lchaimweekly.org

## ZOOM CLASSES

**Monday 8:30 PM**  
**Parshas Hashavua**

**Wednesday 8:30 PM**  
**Halacha & Tanya**

**Please visit**  
**[www.rabbishusterman.com](http://www.rabbishusterman.com)**  
**where you can access over**  
**2100 of Rabbi Shusterman's**  
**classes in Halacha, Tanya,**  
**Gemara, Torah Or, Likutei**  
**Torah and more**

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

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

**Mincha/Maariv:**  
**7:50 PM**

**The Bridge**  
**Animals do not gaze in**  
**wonder at the stars and**  
**angels are confined to**  
**the realm of the spirit,**  
**but the human being**  
**is G-d's bridge between**  
**heaven and earth.**

**Our bodies are formed**  
**from the dust; our souls**  
**are of the essence of G-**  
**d. We alone can look at**  
**a physical world and see**  
**spiritual life and beauty.**

**We who are beyond**  
**both heaven and earth,**  
**form and matter, spirit**  
**and body—we alone can**  
**fuse the two.**

Likutei Sichot vol. 15, pg. 13ff  
From the wisdom of the Lubavitcher  
Rebbe, of righteous memory; words  
and condensation by Rabbi Tzvi  
Freeman.

## ***Story of the Week:***

### **The Miracle of the Yellow Pages Rabbi**

Shlomo Schwartz

In the mid-1990's, before cell phones, Facebook, or other social media, I relied on my answering machine and fax machine to conduct business. My phone number was listed in the Yellow Pages, and I'd get fifty to a hundred calls a day that I would screen and call back as my busy schedule would permit. Often, I would ask people to send me a fax with requests or questions. As luck would have it, The Chai Center came up as one of the first Jewish organizations in the Yellow Pages, which was great for business.

One evening, I was in my office, an upstairs wood-paneled room that runs the length of the house, lined with my entire library of Hebrew and English books. It was midnight, a cold, rainy winter night, and the phone rang twice before the call went to the answering machine - long enough to hear, short enough to ignore.

A voice started to record: "Hi, there. I got your name from the Yellow Pages, under synagogue....My name is Christina. My grandfather is dying and has been unconscious for ten days; he is on home hospice, and we need a rabbi."

Christina is not the most Jewish sounding name, I thought. This was intriguing enough to answer. I picked up the phone. Christina gave me a rundown again, and I told her I'd be right over.

I went to an unfamiliar neighborhood near Culver City, somewhat downscale and, from its vibe, not exactly little Jerusalem. As I approached the address, I saw and old RV in the driveway. Back then not many Jews took trips in RV's so it made me think this wasn't a very Jewish-identifying family.

As I went inside, I didn't see what I believed to be a single Jewish face except that of the man lying in the hospital bed. "This is my grandfather," one woman said. I saw an old man, unconscious, lying in bed and surrounded by a group of extended family, mostly Latino. It was 1 a.m., and the story began to unfold.

Sam, the elderly man, had worked for the U.S. Postal Service for nearly fifty years and lived in this neighborhood with his non-Jewish wife, Maria, all that time. Maria knew that Sam was Jewish and had asked Christina, the granddaughter, to call for a rabbi for a Jewish burial. The wife said he had cousins in Riverside, and one used to call Sam 'Uncle Shimon.' Good, he had a name!

I then asked what his father's name was. It was David. Perfect: Shimon ben David.

During my nineteen years working as a campus rabbi at UCLA, I also acted as a chaplain at UCLA Medical Center. I knew that when someone is close to dying, you need to get squarely into the person's face and speak loudly so that he or she can hear you. So, I told Maria and the dozen or so family members, people who may well have never seen a Jew other than Sam in their lives, that I was going to get in Sam's face and speak loudly, because when a person is in a coma or otherwise unconscious, you have to yell. They all nodded with silent approval.

I told them that I was going to call on his Jewish soul with his Hebrew name and chant a special prayer for the soul of Shimon ben David: Sam, son of David.

I moved extremely close to Sam's bed and yelled into his ear the most important one-liner in the Jewish religion: "Shma Yisrael, HaShem Elokeynu, HaShem Echod" -- "Hear, Israel. G-D is our G-d G-D is One."

Sam, lying in bed with his eyes still closed, said in response, Baruch shem kavod malchuso l'olam vaed: "Blessed be the name of His glorious kingdom forever and ever." They were the first words he had spoken since falling unconscious ten days earlier.

Total silence. I turned around and saw twelve heads leaning over me, listening intently. Suddenly, all the people in the room started yelling, "The rabbi made a miracle; the rabbi made a miracle!"

Finally, Maria thanked me for coming, but asked that I not return. "Rabbi, we'll call you when we need you."

I called every day for several days, and every day someone would answer the phone and quickly end the call. Finally, on the third day, I called, and once again Christina said she would call me and then hung up the phone.

But then, as soon as I hung up, Christina called me back to report that while I had been on the phone with her just moments earlier, Sam had passed away. It felt good to know that Sam died as I was on the phone thinking about him, one soul connected to another.

I was able to convince his wife, Maria, to have a kosher burial for Sam in a Jewish cemetery, telling her that he was born a Jew and should be buried as one. We gathered a minyan to help complete the Jewish funeral ceremony, men who stood up for Sam purely because it was a mitzvah to do so.

Shimon ben David left this world in the highest way.

Source: Extracted, re-titled and lightly edited by Yerachmiel Tilles from "I Love when that Happens" -- copyrighted by Rabbi Mendel Schwartz (his son) in 2018.

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## **Eternal Revelation**

**אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר ה' . . . קוֹל גָּדוֹל וְלֹא יָסָף וְגו' (דברים ה:יט)**

**[Moses told the Jewish people], "G-d spoke these words . . . with a great voice, not pausing [at all]." Deuteronomy 5:19**

One meaning of the expression "not pausing" is that the voice of G-d at Mount Sinai continued -- and continues -- to be revealed in the prophecies and teachings of the prophets and sages of each generation. The fact that these prophecies and teachings were not explicitly articulated when the Torah was first given is simply because the world and the Jewish people did not yet require them.

They were nonetheless implicit in the original revelation of the Torah.

(From: The Daily Wisdom)

**And you shall teach them diligently to your children, and you shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up (Deut. 6:7)**

Rabbi Shmuel of Lubavitch offered a Chasidic explanation: "When you sit in your house" refers to the time when the soul is contained in the physical body; "when you lie down, and when you rise up" refers to the period after the resurrection of the dead. (Sefer HaToldot)

**You shall not add to the word which I command you, nor shall you diminish from it (Deut. 4:2)**

The Torah is a life-giving elixir, a Divine "prescription" for purity and holiness. It is therefore forbidden to add or detract from the Torah's commandments in the same way one mustn't tamper with the proportions of a medicinal compound. Too much or too little of any one element can be extremely detrimental, and the "doctor's" instructions must be followed exactly. (From: L'Chaim #1081) [lchaimweekly.org](http://lchaimweekly.org)

## **PIRKEI AVOS**

**"Reflect upon three things and you will not come to sin..."**

**(Avos 3:1)**

Reflection in this sense is indicative of the deepest levels of meditation. When a person takes the mission for which his soul descended to this world seriously, he will reflect upon the ultimate elevation of his soul which comes about through his being in this world, and he knows that eventually he is destined to give an accounting. By reflecting on these things, he will certainly not come near sin - he will not transgress inadvertently, and he will fulfill his mission in life fully.

Rabbi Yosef Yitschak of Lubavitch, Ma'amarim  
5705, p. 217 (3)  
[Ascentofsafed.com](http://Ascentofsafed.com)