



# The Chabad Weekly

Vol. 27 Issue 36



## Candlelighting (Los Angeles)

7:47 PM

Friday Mincha:

8:00 PM

Early Mincha: 6:30 PM

**LATEST SHEMA: 9:17 AM**

## SHABBAT SCHEDULE

- **Tanya** 8:45 AM
- **Shacharis** 7:30 AM  
9:30 AM  
(followed by Kiddush, Cholent & Fabrengen)
- **Jacob MM** 6:55 PM  
**Graff Pirkei Avos Class**  
(Chapt. 1)
- **Mincha** 7:40 PM  
(Followed by Seuda Shlishit)
- **Maariv** 8:40 PM
- **Shabbat ends** 8:47 PM

## Announcements:

**Kiddush** is sponsored by Craig and Lisa Shapiro in memory of Craig's father's yartzeit.

**Yartzeits:** Zelda Kaplan - Sivan 12, Mordechai Leib, Esther, Shantzi, Avrohom Meir, Sara, David Hirsh, Godel and Eliezaer Neuman - Sivan 14.

**Happy Birthday** to Bina Noormand.

**Happy Anniversary** to Rabbi Dovid and Ayala Sulami, Moshe and Lida Bracha Mahtaban, Avrohom and Simcha Sara Moradian, Dr. Koorosh and Mina Noormand.

**GOOD SHABBOS!**

## Parshas Naso

Friday, Sivan 8 5784 / June 14, 2024

### G-d Bless You!

By Yossy Goldman

"A blessing on your head, mazel tov, mazel tov," said the Bobba Tzeitel in Tevye's dream in Fiddler on the Roof. And doting grandparents do indeed bestow beautiful blessings upon their loved ones. But in this week's Torah reading, G-d instructs the priests, "This is how you shall bless the children of Israel,"<sup>1</sup> and then goes on to prescribe the Priestly Blessings which to this day, the Kohanim, members of the priestly tribe, confer upon our congregations.

**Yivorechecha Hashem:** May G-d bless you and protect you.  
**Yaer Hashem:** May G-d cause His countenance to shine upon you and give you grace.

**Yisa Hashem:** May G-d raise His countenance towards you and grant you peace.

### The Source of All Blessing

The Kohanim pronounce these blessings, but where do they come from? From G-d. Each of the three phrases states clearly that G-d Almighty is doing the blessing here; the Kohanim are merely His emissaries, His agents on earth, the conduit by which these heavenly blessings are transmitted to the people.

It's important to understand and appreciate that only G-d really knows how to bless us, and only He knows what we truly need in our lives at any given time.

We often hear, "I wish you everything you wish for yourself."

Do you have any idea what people wish for themselves? I'm not only talking about forbidden fantasies, but all kinds of wishful scenarios, ambitious dreams and desires that may be dangerous, inappropriate, unhealthy, and unwise.

Do people really know what is best for them? Definitely not!

Who blesses us? G-d, Who knows us better than we know ourselves, and Who knows what is really best for us.

### The Three Stages of Blessing

According to Rashi and other Biblical commentators, the sequence of these blessings is quite deliberate. The first blessing is that G-d will grant you wealth. Now that you have acquired wealth, you need the blessing of G-d's security and protection to look after it for you.

*May G-d bless you and protect you.*

And seeing as the wealthy are not always well-liked by their communities, the very next blessing is that G-d will be gracious to you; meaning that He will grant you what we call in Hebrew-Yiddish, *chein*—grace, charm, or charisma. People will warm to you and want to be in your company.

*May G-d cause His countenance to shine upon you and give you grace.*

And the final blessing is shalom, peace. Because the more wealth you accumulate, the more you still want. "He who has 100, wants 200,"<sup>3</sup> say the sages. "And he who has 200, wants 400." It is never-ending. Today's billionaires are competing against each other as to who will amass more billions. That causes lots of stress and anxiety—anything but inner peace. So G-d promises us shalom, peace and contentment.

*May G-d raise His countenance towards you and grant you peace.*

### A Blessed Life

And now, for my personal favorite insight into the Priestly Blessings. Unfortunately, I cannot recall the source, but the idea has remained with me.

These three blessings are age-related and refer to the three stages of life we all experience: youth, mid-life, and seniority.

When we are children, the single most important thing we need to develop as healthy and stable human beings is security. When parents give love, time, and attention to their young children, they grow up feeling secure and wholesome.

*May G-d bless you and protect you.*

Then, in mid-life, when we are looking for a marriage partner, friends, or people to do business with, the single most important thing we need is *chein*, to find favor in other people's eyes, to be popular, or at least likeable.

*May G-d cause His countenance to shine upon you and give you grace.*

Finally, in our senior years, when we are getting older and perhaps a little tired, all we want is a little peace and quiet, shalom. It's wonderful to have the grandchildren over, right? And isn't it also wonderful when they go home?

*May G-d raise His countenance towards you and grant you peace.*

How perfect and appropriate are these blessings! Indeed, we may rely on G-d to give us the very best blessings we need. And a hearty Amen to them all.

Chabad.org

## Chabad of Beverly Hills

9145 Wilshire Blvd.

Beverly Hills, CA 90210

Chabadofbeverlyhills.com

Rabbi Yosef Shusterman

Rabbi Mendel Shusterman

310-271-9063

*Shabbat adds an element of completion to the days of the previous week. Therefore, this Shabbat is the completion of the holiday of Shavuot, the holiday which celebrates the giving of our holy Torah.*

*We also see a connection between this week's Torah portion, Naso, and the holiday of Shavuot. The word "Naso" means "to lift up," and the Torah portion begins with the commandment to "lift up the heads." The Rebbe explains that this alludes to the ability of Torah study to elevate our intellectual faculties, and also that the act of fulfilling the mitzvot can be further elevated through Torah study.*

*How should we approach our Torah study?*

*The Torah, itself, states, "On this day, the children of Israel came to Mount Sinai." It should have said "on that day." But using the phrase "on this day" teaches us that we regard the Torah as if it were just given to us "on this day," that we should learn Torah with joy and enthusiasm, as if we have just received it.*

*The giving of the Torah is also connected to this week's chapter of Pirkei Avot, which begins, "Moses received the Torah from Sinai and conveyed it..." This verse teaches us how the Torah was first brought down to this world and continues to be passed from one generation to the next.*

*The chapter then goes on to state how the Torah continually influences the world at large, with the verse, "The world stands on three things, on Torah, on Divine Service, and on deeds of kindness." The ultimate purpose of the world is to make it a dwelling place for G-d. It is through these three things - Torah study, serving G-d, and acts of kindness - that this will occur.*

*We hope and pray that we will soon be blessed with the coming of Moshiach, who will lead us into a world that is truly a dwelling place for G-d. (From: L'Chaim #1121) - lchaimweekly.org*

*You shall take a count (lit. "Lift the heads") of the sons of Gershon (Num. 4:22) The "head" symbolizes the brain and our higher faculties, which we use to learn and understand G-d's wisdom. The Torah tells us to "lift our heads" - to constantly strive to learn more and more, for by doing so we will simultaneously "lift up" the rest of the "body," those commandments we perform with our other limbs. (The Lubavitcher Rebbe) (L'Chaim #1426)*

## **ZOOM CLASSES:**

**Monday 8:30 PM**

**No Class**

**Wednesday 8:30 PM**

**No Class**

**Daily Mon. – Fri: 6:45 AM**  
**Torah Ohr (In Shul)**

**Please visit**

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**3000 of Rabbi Shusterman's**  
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## **Daily Minyonim**

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

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

**Mincha/Maariv:**  
**8:05 PM**

### **The clan of Gershon... (Bamidbar 4:22)**

There are two steps in preparing a palace for an esteemed guest. First, the rooms are scrubbed clean, and then they are decorated with beautiful furniture and objets d'art. The first step logically precedes the second.

The same two steps apply to how we make our lives and ourselves into a home or sanctuary for God. We refrain from what is wrong and actively do good. The names and respective missions of the families of Gershon and Kehat reflect these two steps.

The name Gershon is derived from the verb "to banish" (le-garash), signifying the necessity to banish evil. Their main load was the outer coverings of the Tabernacle, which protected it from undesirable elements. This corresponds to our job of avoiding harmful activities and influences.

The name Kehat, on the other hand, signifies "gathering" or "collection" (yikah). Their mission was carrying the furnishings of the Tabernacle, each of which corresponds to a particular positive endeavor. This family thus embodied the task of actively pursuing positive energy.

Just as Gershon was born before Kehat, it is necessary to first remove oneself from evil in order to be able to properly pursue good. Nonetheless, Kehat was counted before Gershon, for removing oneself from evil is only a preparation for the true work, that of pursuing good. (Kehos Chumash) - chabad.org

## **Story of the Week:**

Rabbi Meir of Premishlan was a great tzadik (righteous individual) whose holiness was acknowledged by Jews from far and wide who sought advice and blessings from him.

One day a woman was admitted into his study. As soon as she set eyes on the Rebbe she burst into tears. "What is troubling you?" Reb Meir asked. The sobbing woman could barely speak, but she managed to get out the words, "Rebbe, I have no children; please give me your blessing."

The Rebbe was full of compassion for the woman's pain and he replied to her, "May it be G-d's will that your request be fulfilled."

Armed with the holy man's blessing, the woman confidently went home and waited for his words to be realized. Not a year had passed when Rabbi Meir received a letter from a distant city from a person he did not know.

When he read the letter and removed the papers contained in the envelope, he was shocked to find a bank note for the tremendous sum of 300 rubles. The letter read: "My wife has just given birth to a child thanks to the Rebbe's blessing. I beg the Rebbe to accept this gift in gratitude."

Far from being pleased, Rabbi Meir's distress was apparent, as he extended his hand to put the bank note on the far side of the table as if he wanted to remain as distant from it as possible. Then he called his sons to come to him at once to discuss an important matter.

When they arrived, he brought them into his room and pointed to the letter: "Today I received a letter which is brimming with errors and falsehoods. For one thing, it refers to me as a holy man and that is patently false. Secondly, the entire premise of the letter is false, for this man credits me with the birth of his son. How ridiculous! What do I have to do with such lofty matters as birth and death? Am I a holy man that I have control over these things? I have therefore decided to return the money to him at once."

His sons were shocked. The eldest spoke first. "Father, we are very poor. Perhaps G-d has taken pity on us and decided to end our poverty through this man. Maybe it would be wrong and ungrateful of us not to make good use of it."

Everyone agreed. Only the Rebbe staunchly maintained that the money must be returned to the misguided sender.

They turned the matter over this way and that, but it became clear that no consensus could be reached. The

family decided to bring their dilemma to a rabbinical court, a beit din. The judges listened to both sides of the case and then reached their decision: The Rebbe should keep the money. It was true that Rebbe Meir was such a modest man that he denied being a tzadik whose blessings could have helped the childless woman, but the woman and her husband obviously thought differently. In their estimation it was the Rebbe's prayers that brought about the birth of their child, and they gave the money purely as a gift from their hearts. Therefore, it was perfectly fine to keep the gift.

The Rebbe and his sons left the rooms of the beit din in very different moods. The sons were satisfied that their opinion had been upheld by the judges. The terrible poverty in which they lived would be alleviated at least for a time. Their father, however, was brought no peace by the decision. For although the rabbinical court had ruled that he was completely justified in keeping the money, his own heart was uneasy. He decided to take the problem to his wife, the Rebbetzin. As his life's companion and a woman whose vision was always clear, she would be the final arbiter of this case, for he trusted her judgment completely.

The Rebbe and his sons entered the house and asked the Rebbetzin to come and sit with them; they had something of great importance to discuss with her. When the family was seated around the table, the Rebbe filled her in on all the details of the problem, leaving out nothing, but stressing his own unease with the reason for receiving the gift.

Her sons, on the other hand, stressed how much easier their lives would be now, since G-d had clearly wanted to help them out of their troubles by sending them this money.

She listened wordlessly to both sides and then turned to her husband. "My dear husband, all your life you have guarded yourself from even tasting food that had a question about its kosher status. Even when you discovered that it was 100% kosher you refrained from eating it, because its permissibility had been in question. Now we are faced with the same situation, the only difference being that the question is on the permissibility of money and not on food. Why should you act any differently now?"

Rabbi Meir smiled at her. He stood up, walked into his room, took the bank note and put it into an envelope which he addressed to the sender. That very day it was deposited in the post and the hearts of the Rebbe and Rebbetzin were content.

(From: L'Chaim #1121) - lchaimweekly.org

## **Pirkei Avos**

**The world stands upon three things" (Avos 1:2)**

The word for "world" in Hebrew is 'olam', which is cognate to the word 'helem'-'concealment'. The world was created in such a way that G-liness is buried and concealed within it. Only by removing the concealment will the light of G-dliness hidden within it be revealed.

Every person is obligated to say, "The world (ha'olam) was created for me." Do not read this as "the world," but "the concealment" (ha'helem). Every person has the mission and obligation to remove the concealment through the service of G-d.

How does he do this? Regarding this, Shimon HaTzaddik used to say: "The world stands upon three things...." The concealment remains until removed by three things-Torah, Divine service, and acts of kindness. Then the inner light is revealed.

(Rebbe Harayatz, Ma'amaram 5700)

The soul of a Jew descended from its lofty perch above into a deep pit -- into this material world, where it became clothed in a physical body. This descent is for the sake of a later ascent. When a person occupies himself with Torah, Divine service, and acts of kindness, he elevates his soul, raising it to an even loftier level than it was on before.

In a general sense one could say that Torah affects all those matters which have to do with the brain, Divine service (prayer) affects all those matters which have to do with the physical body, and acts of kindness affect all of the Jewish people, and the entire world.

(Lubavitcher Rebbe)

(Pirkei Avos in the Light of Chassidus by Yekutiel Green) - ascentofsafed.com

## **Hayom Yom - Sivan 9**

The world is in need of a purified atmosphere. Purified air comes only through words of Torah. Words of Torah offer protection in general and for each individual in particular.

The division of the Six Orders of Mishna for memorization is intended for "when you walk on the road."<sup>1</sup> The Mishna or two recited from memory wherever one may be, in whatever sort of place he may be, will illuminate the bond between Israel and G'd. The letters MiSHNaH are the same as NeSHaMaH (soul).<sup>2</sup> It is extremely difficult to find the words to express the tremendous benefit, with G'd's help, in the general and individual protection that constant repetition of Mishna will bring. And there are no words to describe the tremendous gratification one thereby gives the Creator, may He be blessed.