



# The Chabad Weekly

Vol. 28 Issue 28



**Candlelighting**  
(Los Angeles)

**7:25 PM**

**Friday Mincha:**

**7:40 PM**

**Early Mincha: 6:10 PM**

**LATEST SHEMA: 9:23 AM**

## SHABBAT SCHEDULE

- **Tanya** **8:45 AM**
- **Shacharis** **7:30 AM**  
**9:30 AM**  
(followed by Kiddush, Cholent & Fabrengen)
- **Jacob MM Graff** **6:30 PM**  
**Pirkei Avos**  
(Chapt. 3)
- **Mincha** **7:15 PM**  
(Followed by Seuda Shlishit)
- **Maariv** **8:15 PM**
- **Shabbat ends** **8:25 PM**

## Announcements:

**Kiddush & Seuda Shlishit** is sponsored by Moshe and Lida Mahtaban in memory of Moshe's mother, Malek Mahtaban's yartzeit.

**Happy Birthday** to Meir Ganjian.

**Yartzeits:** Barry Eisenberg - Iyar 12, Malek Mahtaban - Iyar 13, Shmuel Chodorow - Iyar 13.

**Mazel Tov** to the Marshak Family on the upcoming marriage of their daughter Jessica to Daniel Totaiv.

**Monday Iyar 14 - May 12 is**  
**Pesach Shenit.**

**No Tachnun is said on**  
**Monday but Tachnun is said at**  
**Sunday Mincha.**

**GOOD SHABBOS!**

## Parshas Acharei - Kedoshim

Friday, Iyar 11, 5785 / May 9, 2025

### Eternally Grateful

By Yossy Goldman

Respecting our parents seems to become more difficult as we get older. When we were small, we didn't really have much choice. We were totally dependent on them. Then we became adolescents. Not easy then to fulfill the Fifth Commandment. "Honor thy father and mother" is much easier said than done for a teenager for whom autonomy is the call of the hour.

But it seems to me that it gets even more complicated as we ourselves become mature adults. What happens when a parent is aging ungracefully? What if they are becoming irritable, cantankerous and just plain difficult? Becoming old and forgetful isn't pretty. And it can make a child's responsibility quite a challenge.

Yours is a lifetime debt of gratitude. Perhaps that is why the Torah tells us: *ish imo ve-aviv tira'u*—"A man shall revere his mother and father." *Ish* means "a man," or an adult. In other words, the Torah is telling us clearly: Even when you are an adult, you still have the moral obligation to show respect and reverence for your parents. It doesn't matter that you are the world's busiest executive, or that your social calendar is filled with important events. You are still a child. That person helped bring you into this world, fed you, clothed you, changed your dirty diapers and educated you. Yours is a lifetime debt of gratitude.

The late Rabbi Yirmiyeh Aloy, of blessed memory, told an interesting story of when he was visiting the United States and looked up some old friends who were living in an old age home. He asked them whether their children visited them regularly. One old man's answer was a quote from the Book of Psalms (68:20): Baruch

Hashem yom yom—"Blessed is G-d day after day." Rabbi Aloy was most impressed. "Every single day your children come to visit you? That's fantastic!" "No, Rabbi, you don't understand," explained the old man. "Yom yom, two days a year—Mother's Day and Father's Day!"

There is no question that there are times when the best thing for older people is a caring, well-run institution. The least we can do then is to visit regularly.

And the longer people can be independent, the better. But, without trying to lay guilt trips on anyone, let me share an example I myself experienced as a young boy growing up in Brooklyn, New York.

My grandmother passed away, and my grandfather, Rabbi Yochanan Gordon, of blessed memory, came to live with us. I had the privilege of being his roommate, on and off, for some twelve years. At times, I would help him with the accounting for the gemilut chesed fund that he operated from the house. This community free-loan fund was distributing over a million dollars in interest-free loans annually. I also remember helping him cut his toenails, which were difficult for him to reach.

He never even knew what a profound influence he had on my life. But far more than I helped him, he helped me. He was a special role model for me. Though he wore a rabbinical hat and a long beard, he never preached. His presence and his personality were enough of a message to me as a confused adolescent searching for my way in life. Without his quiet inspiration, I would probably never have become a rabbi. He never even knew what a profound influence he had on my life.

So, while it may be true that older people can be difficult—I remember Zaideh being impatient and irritable at times too—the rewards far outweigh the sacrifices.

Oh, there's one more thing: At the end of the day, the way we treat our parents is likely to be the way our children will treat us.

- Chabad.org

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## Second Chances

When you've missed the boat there's nothing you can do but wave to the passengers. If the train has already left the station, you might as well sit down and wait for the next one to arrive. There are many times in life that depend on being in the right place at the right time; if you're late, you've missed that opportunity forever.

Likewise, the Torah tells us that there are specific times for doing specific mitzvot (commandments). There is a proper time to put on tefilin, a proper time to light Shabbat candles, a proper time to eat matza, and a proper time to sit in the sukkah. The Torah's narrative about Pesach Sheini - the "Second Passover" (always on 14 Iyar), thus expresses a very radical concept in Judaism.

Right before their Exodus from Egypt, G-d commanded the Jewish people to offer the Passover sacrifice, on the 14th of Nisan. One of the requirements, however, was that a Jew had to be in a state of ritual purity. As a result, not everyone was permitted to bring an offering, and the Jews who were excluded felt terrible. "Why should we be left out?!" they demanded of Moses. They were so eager to observe the mitzva that G-d relented, granting them another opportunity to bring an offering one month later, on the 14th of Iyar.

This story reveals the unfathomable depths of the Jewish soul and the infinite power of teshuva, repentance. It teaches us that every Jew is so intimately connected to G-d that when he makes a sincere and heartfelt demand, it "forces" G-d, as it were, to open up new channels through which to send us His abundant blessings.

As the Previous Lubavitcher Rebbe explained, the lesson of Pesach Sheini is that it is never too late to correct the past and return to G-d. It also emphasizes the power of a Jew's initiative. When a Jew cries out, from the depths of his soul and with a genuine desire to fulfill G-d's will, G-d listens to his plea and grants his request.

There is an additional message of Pesach Sheini. What, in fact, was the cause of the ritual impurity which excluded some Jews from participating in the sacrifice? The Torah states: "There were people who were defiled by contact with the dead and were unable to offer the Passover sacrifice on that day." According to one opinion in the Talmud, these Jews were involved in the mitzva of burying a dead person found on the roadside who had no known relatives to do so. Even a kohen (priest) and even a High Priest - neither of whom is normally permitted to come in contact with the dead - is obligated to defile himself by burying the dead person.

This concept applies on a spiritual plane, as well. When we encounter another person who is spiritually "lifeless" we are obligated to get involved with him, even if it takes us away from our own spiritual pursuits.

Ultimately, Pesach Sheini teaches us that we must never despair or give up on ourselves, on others, and especially in inundating G-d with our demand that He send us Moshiach immediately.  
(L'Chaim #1267) - lchaimweekly.org

**Friday Iyar 18 - May 16**  
**is Lag Ba'omer.**

**No Tachnun is said on**  
**Friday or at Mincha on**  
**Thursday.**

## ZOOM CLASSES:

**Monday 8:30 PM**

**Parshas Hashavua**

**Wednesday 8:30 PM**

**Halacha & Tanya**

**Daily Mon. - Fri: 6:45 AM**

**Torah Ohr (In Shul)**

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## Daily Minyonim

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

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

**Mincha/Maariv:**  
**7:40 PM**

### **Faces**

**We, the Jewish people, are a single person with many millions of faces, a single soul breathing within a multitude of diverse bodies.**

**In each one of us is found all of Israel, and what any one does immediately reverberates through all the rest.**

**If one should fall, all of us stumble.**

**When one does a mitzvah, all of us participate.**

**If one is suffering, all of us share that pain.**

**When one rejoices, all of us dance and sing.**

**None of us can say to the other, "You go your way and I will go mine."**

**Wherever you go, you take some of me there with you, and where I go, you too will come along.**

From the wisdom of the Lubavitcher Rebbe, of righteous memory; words and condensation by Rabbi Tzvi Freeman.

## **Story of the Week:**

It was a typical autumn day in 1906 when Rabbi Yedidya Horodner walked into the "Tiferet Yisrael" synagogue in the Old City of Jerusalem with a big smile on his face. With a grand flourish he placed a bottle of whiskey and some cake on the table, and invited everyone to make a "lechaim."

The congregants wondered what the cause for celebration might be. A rumor had been circulating that the day before, Rabbi Horodner had gone to all the local yeshivot and distributed candy to the children. Something good had obviously occurred, and they waited expectantly to hear what it was.

Indeed, after everyone had made a blessing on the cake and lifted a few glasses, the Rabbi filled them in:

The whole story revolved around the Rabbi's nephew, a 15-year-old boy named Shmuel Rosen who was originally from Riga. His father, Rabbi Ozer Rosen, had sent the lad to his uncle when he was only eight years old, in the belief that there was no better place in the world to develop the boy's intellectual talents than the holy city.

Rabbi Horodner raised little Shmuel as if he was his own son, and the boy flourished. He was a delightful child, and exceptionally devoted to his studies.

A few weeks ago, however, disaster had struck. After experiencing deteriorating vision for several months, Shmuel was now completely blind. The total darkness had set in as he was sitting and poring over a volume of the Talmud.

The boy's spirit was completely broken. For days and nights he wept over his fate, most bitterly over his inability to study Torah by himself. Suffering from a profound sadness, he withdrew and rarely ventured from his room.

His uncle felt helpless, until it occurred to him that a change of place might do the boy good. He contacted his friend, Reb Shimon Hoizman of Hebron, who agreed to let the boy stay in his house. Shmuel felt a little better in Hebron, but remained very depressed.

At that time the Jewish community of Hebron was headed by two Torah giants: the Sefardic Rabbi Chizkiyahu Medini (author of Sdei Chemed), and the Chasidic Rabbi Shimon Menashe Chaikin, the chief Ashkenazic authority in the city. Every evening at midnight, the two Rabbis would go to the Cave of Machpeila, the resting place of the Jewish Patriarchs and Matriarchs, to recite Tikun Chatzot (a special prayer lamenting the destruction of the Holy Temple).

Reb Shimon Hoizman was very affected by the boy's suffering. But what could he do to help? Then one evening, he came up with a plan...

About a half hour before midnight Reb Shimon went into Shmuel's room. "Wake up, son," he whispered to him softly. "Get dressed and follow me." The two went off into the night, in the direction of Rabbi

Chaikin's courtyard.

A few minutes later the two Rabbis could be seen approaching, on their way to the Cave of Machpeila. As soon as they reached the spot where Reb Shimon and Shmuel were standing, Reb Shimon disappeared and left Shmuel by himself. The two Rabbis quickly realized that Shmuel was blind. With gentleness they asked him how he had become sightless.

When the young man got up to the part about how he had become totally blind while studying, Rabbi Medini asked if he remembered the last words he had been able to see. "Of course I remember!" Shmuel responded. "They were in Tractate Chulin, on the first side of page 36: 'On whom can we count? Come, let us rely on the words of Rabbi Shimon [Bar Yochai]' "

The two Rabbis became very excited. "If that is the case," they said almost simultaneously, "then you can certainly rely on the holy Rabbi Shimon Bar Yochai to help you. Go to his grave in Meron, ask for his blessing, and G-d will surely heal you."

The next morning Shmuel returned to Jerusalem, and the very same day he and his uncle set off for Meron. It was a difficult journey, but after several days they arrived safely. Even before they approached the holy gravesite they were filled with a feeling of confidence. For days they remained at the grave of Rabbi Shimon Bar Yochai, praying steadily to G-d for a miraculous recovery.

The miracle occurred exactly one week later. Rabbi Horodner was reading aloud from the Gemara when all of sudden Shmuel let out a yelp. "Uncle! I can see your shadow!"

Over the course of the next few days Shmuel's vision improved steadily, until 13 days later it was restored completely. Still camped out at the holy gravesite, uncle and nephew broke out into a spontaneous dance, as they sang the verses that are traditionally sung on the anniversary of Rabbi Shimon Bar Yochai's passing:

"His teachings are our protection; they are the light of our eyes. He is our advocate for good, Rabban Shimon Bar Yochai..."

From: L'Chaim # 1519 - lchaimweekly.org

## HaYom Yom Iyar 12

The following are the correct readings in the siddur:

Menu ma'amar with a kamatz vowel. K'yom...ne'em ar, with a patach. ("to our supplication...and there it is said:" Page 62).

Zachur (ki afar anachnu) with a m'lupam vowel. ("He is mindful that we are but dust..." Page 68).

Un'tal'tani with the vowels patach, sh'va, patach. ("And a wind lifted me..." Page 72).

Ve'avavatecha lo tassur, not al tassir. ("May Your love never depart..." Page 107).

## **Parsha Insights**

**What it Means to be Holy**

**קְדוּשָׁה תְּהִי כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם: (ויקרא 19:2)**  
**G-d instructed Moses to tell the Jewish people,] "You must be holy, for I - G-d, your G-d - am holy." Leviticus 19:2**

The Hebrew word for "holy" (kadosh) means "separate," "removed," and "beyond." G-d is absolutely and infinitely holy, for inasmuch as He created the world, He is beyond it, unlimited by time, space, or any other of its attributes. Thus, by being told that we are to be holy because G-d is holy, we are being told that we are able to partake of G-d's otherness, that the heights of holiness we can reach are infinite, just as G-d is infinite.

This means that as Jews, we are intended to live with the awareness that the laws of nature pose no contradiction to Divinity. There is no aspect of life that is beyond our capacity to elevate, so long as we are connected to G-d and act in accordance with His will. Therefore, we can "sanctify" all aspects of our lives, even the most self-understood and commonplace. We should consider everything that we do to be part of our Divine mission, a way of bringing G-d into the world and making it into His home. (From: Daily Wisdom) - chabad.org

**And you shall love your neighbor as yourself; I am G-d (Lev. 19:18)** This verse may

also be read: "And you shall love your neighbor"..."as you are yourself." G-d holds us to the same standards by which we judge other people. If we show love for our fellow Jews, G-d will show the same love for us. (Otzar Hachaim)

**And when you come into the land (Lev. 19:23)** Certain commandments only pertain to the land of Israel, and are not applicable outside of its borders. Despite the admonition of the Tzemach Tzedek - the third Lubavitcher Rebbe - to "make here the land of Israel," we should not feel that it is acceptable to languish in exile for even one minute more than necessary. Our goal remains the physical land of Israel and the ushering in of the Messianic era through the coming of Moshiach. (The Rebbe) (From: L'Chaim #1369)

## **PIRKEI AVOS**

**Akavya ben Mehael said: "Reflect upon three things and you will not come near sin..." (Ethics 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 thus, he will certainly not come near sin - he will not transgress inadvertently, and he will fulfill his mission in life fully.

(Ma'amarim of the Previous Lubavitcher Rebbe, 5705)(L'Chaim #1519)  
Lchaimweekly.org