



The Chabad Weekly

Vol. 29 Issue 33



Candlelighting
(Los Angeles)

7:43 PM

Friday Mincha:

8:00 PM

Early Mincha: 6:25 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 M.M. Graff **6:45 PM**
Pirkei Avos (Chapt 2)
- Mincha **7:30 PM**
(Followed by Seuda Shlishit)
- Maariv **8:35 PM**
- Shabbat ends **8:43 PM**

Announcements:

Kiddush is sponsored by Dr. Kourosh and Mina Noormand in honor of their anniversary, Dr. Noormand's birthday and Binah's graduation from middle school.

Seuda Shlishit is sponsored by the Moline family in memory of Mr. Michael Moline, Moshe ben Avraham Hakohen A"H.

Happy Birthday to Dr. Michla Dauer, Lida Bracha Mahtaban, Sara Zakaria, Moshe Shaulian and Leah Zakaria.

Yartzeits: Chanuka Vahedi - Sivan 21, Efrayim Baum - Sivan 24.

GOOD SHABBOS!

Parshas Beha'aloscha

Friday, Sivan 20, 5786 / June 5, 2026

Our Daily Bread

meditations on earning a living
By Tzvi Freeman

Your place is the wilderness. The bread you eat falls from heaven. The basket you collect it in is your attitude.

Clutch your basket tight and your manna will have no place to rest. Open it up and look to the heavens and your basket will always be full.

You have today's meal before you on the table and sit and fret over what will be tomorrow — and you claim you are "just being practical." This is not being practical — this is confusion.

Every day you are nourished straight from His full, open and overflowing hand. Everything in between — all your work and accounts and bills and receivables and clientele and prospects and investments — all is but a cloud of interface between His giving hand and your soul, an interface of no real substance which He bends and flexes at whim.

If so, if He is feeding you today, and He has fed you and provided all you need and more all these days, what concerns could you have about tomorrow? Is there then something that could stand in His way? Could He possibly have run out of means to provide for you?

Take your focus off the measured channels by which you receive and place your eyes on the Infinite Source of Giving. The Source has no lack of channels.

The reason you have a business is to reconnect all these fragments back to their Creator. And the gauge of your success is your attitude.

If you see yourself as a victim of circumstance, of competitors, markets and trends, that your bread is in the hands of flesh and

blood...

...then your world is still something separate from your G-d.

But if you have the confidence that He is always with you in whatever you do and the only one who has the power to change your destiny is you yourself through your own acts of goodness...

...then your earth is tied to the heavens, and since in the heavens nothing is lacking, so too it shall be in your world.

The common conception of how the system works is faulty. They see a career as "making a living." A career doesn't make anything. What you receive is generated above, in a spiritual realm. Your business is to set up a channel to allow all that to flow into the material world.

Every business is the business of a tailor: to make clothes for the blessings that come your way.

You can't alter the size of your blessings by putting them in bigger clothes — on the contrary, they might just be chased away. But neither should the clothes be too short. Because that is the whole purpose: that miracles and blessings should not come into the world stark naked, but be enclothed in the natural world. And we are the tailors.

From the teachings of the Lubavitcher Rebbe, of righteous memory;

- chabad.org

When you light the lamps, then shall the seven lamps give light toward the body of the candlestick (Num. 8:2)

The seven branches of the menorah are symbolic of the seven branches of secular wisdom; the body of the menorah is symbolic of the G-dly wisdom of Torah. All knowledge of the natural, physical world should be used to "give light toward the body of the candlestick" - enhance our understanding of Torah - thereby enabling secular wisdom to truly illuminate.

(Melech Machshevet)(L'Chaim #1427) - Ichamweekly.org

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PARSHA INSIGHTS

The Permanence of Temporary Situations

על פי ה' יחנו ועל פי ה' יסעו וגו': (במדבר ט:ט)

At G-d's bidding they encamped, and at G-d's bidding they traveled. Numbers 9:23 The Jewish people never knew in advance how long they would be staying at any given camp — it could have been for a day or for years. Nonetheless, they would set up the Tabernacle in its entirety at each encampment, following G-d's instructions to keep the Tabernacle functioning at all times.

This teaches us two important lessons. First, we should recognize that it is G-d who leads us through all our journeys in life — whether geographical, emotional, mental, or spiritual. We should indeed make our own plans based on our lives' goals, but at the same time, we must realize that G-d knows when it is in our best interest to stay put or to move on to the next station in life, and that He arranges things accordingly.

Second, we should not "put our lives on hold" when we are in temporary situations. Since G-d is beyond time and place, when we connect with Him even for one moment, that moment lasts for all time. Whether a personal journey lasts a day or a decade, we can make it into a sanctuary, imbued with the eternal permanence of G-d's presence.

Following the Ark of the Torah וארון ברית ה' נסע לפניהם וגו': (במדבר י:לג)

The ark of G-d's covenant traveled ahead of them. Numbers 10:33

In all of their travels in the desert, the Jewish people were preceded by this ark and by the cloud of G-d, which led the way and cleared the path of potentially harmful animals and obstacles. And so has it been in the long history of the Jewish people: Throughout our journeys, whenever we follow the "ark" — i.e., the light of the Torah — we have found spiritual and physical rest. We are protected from the emotional and physical dangers of the world, enabling us to find true meaning in our existence.

From: Daily Wisdom

chabad.org

ZOOM CLASSES:

Monday 8:30 PM

No Class

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:
8:00 PM

The Light Switch

A college student once asked the Rebbe what is his job. The Rebbe gestured to the ceiling of his room and replied:

Do you see that light bulb? It is connected by wires to an electrical generating station that powers the whole of Brooklyn. And that plant is connected to turbo-generators at Niagara Falls that power the whole of New York State and more. Every one of us is a light bulb wired into an infinitely powerful generator. But the room may still be dark, because the connection has yet to be made, and it is hard to find a switch in the dark.

The job of a rebbe is to take your hand in that dark room and help it find the switch.

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

Story of the Week:

The Delayed Answer

When the young chasid heard that the Baal Shem Tov (the Besht) was going to spend the Sabbath in Posen, he was anxious to accompany his rebbe. Alexei, the Besht's gentle driver, readied the coach and they set out on the journey.

The Besht never travelled in an ordinary manner. While the driver sat napping, the horses were given free rein and ran at enormous speed. When the horses finally stopped, the carriage was standing in a grassy wooded area. The Baal Shem Tov took a flask and sent Alexei out to fill it with water from a spring.

He returned with the water and the Besht gave it to the chasid, cautioning him to make a blessing before drinking. As soon as he grasped the flask, he felt an intense thirst and just managed to say the blessing. Then the Besht and Alexei drank as well.

Everyone got back into the carriage. Once more, Alexei fell into a deep sleep. The unreined horses continued at their unnatural speed, coursing through the countryside.

"We are going so fast, but we don't seem to be reaching Posen," observed the chasid.

But the Besht was unconcerned, and replied, "We will be in Posen, G-d willing, at the proper time."

They travelled throughout the night at the same enormous speed. When they stopped the next morning, the Baal Shem Tov prayed at great length. Then they resumed the trip. The hours passed in rapid travel, but the chasid, who had travelled to Posen many times before, saw no familiar sites. Nevertheless, he restrained himself from questioning the Besht.

Finally, the horses drew to a stop outside a ruined shack and the Besht descended from the carriage. They entered the house and there on the floor lay a sick old man surrounded by his tattered, emaciated family. But when the old man saw the Besht, he rose to his feet and embraced him. The two spoke in hushed tones for some time. After the old man blessed the Baal Shem Tov they returned to the carriage and continued their journey.

Shabbat was descending when at last they reached the city of Posen. They alighted from the carriage on the Street of Students, a place known for violent anti-Jewish riots. Sure enough, as soon as word had spread that Jews had arrived they were surrounded by a vicious mob. The Besht traversed the crowd, unafraid, with the frightened young man at his heels.

They entered the house of a Jewish tailor, the only Jew tolerated by the locals because of his useful trade. The

tailor greeted his guests joyfully, but with trepidation. "You have nothing to fear," the Besht assured him. Together with the assistant tailors, they formed a minyan, and began the Mincha service. But they were interrupted by the noise of a mob outside the door. The Besht opened the door and focused his blazing eyes on the hooligans. Terror-struck, they turned and fled.

When the story of this astonishing rabbi reached the ears of a certain university professor, he burned with curiosity. What kind of man could this be? He made his way to the tailor's house to observe the holy Besht. The following day he returned and sat, eyes riveted on the majestic figure of the rabbi. He listened intently to the Torah which was taught, and didn't move until Havdala was recited.

When they had eaten the Melave Malka meal, the Besht instructed the driver to bring the carriage and they departed, travelling again at a fabulous speed. In no time they arrived back in Brod. The young man was completely baffled. He worked up his nerve to question the Besht. "I can't understand the point of this journey. Please allow me to ask you three questions: First, why did we stop in the grassy area? Second, who was the sick old man we visited? And third, why did we spend Shabbat with the tailor in Posen?"

The Besht replied: "I will answer two of your questions.

"In the high grass there lay the bodies of two murdered Jews who had never received a proper burial. By reciting the blessings on the water, and praying the next morning we were able to elevate their souls. "The sick old man was the greatest tzadik of our generation. He was destined to be Moshiach, but since our generation was not prepared for him, he was to pass away that very night.

"As for your question about the reason for going to Posen, you will decipher it yourself in due time."

Many years passed and one Shabbat the chasid happened to be in Posen. He had occasion to visit the home of the rabbi there and spent a wonderful Shabbat, absorbing the erudite Torah commentary of his host. Suddenly the young man was struck by something his host had said. "I heard these very same words from the Baal Shem Tov in the house of a tailor right here in Posen!" "Are you the young man who accompanied the Besht?" asked the rabbi. "I am."

"You don't recognize me? I am the university professor who was present. The words of the Besht caused me to attach myself to Judaism."

Now the chasid finally understood the purpose of the mysterious trip to Posen.

[Adapted by Yrachmiel Tilles from the rendition on www.lchaimweekly.org (#289).]

Ascentofsafed.com

PIRKEI AVOS

"Rebbi Would Say: 'Which is the right path that a man - adam - should choose for himself?'" (2:1)

Rebbi (Rabbi Judah 'the Prince') speaks about an "adam," a person who like himself has reached a level of personal fulfillment, and yet is forced to suffer the pains of exile. At present, this is relevant to all of us. Since mankind as a whole has fulfilled all the divine service required of us, we collectively on the level of "adam." We must know what is the right path - the most direct and effective means to bring about the coming of Moshiach and the raising of the world to a higher plane of divine service. (Lubavitcher Rebbe)

"Be as careful with a "minor" mitzvah as with a "major" one."

The Hebrew word for "careful" *zahir*, also means "glowing", or "shining". Thus, the mishnah informs us, the soul should shine and glow in the fulfillment of a "minor" mitzvah just as it shines in the fulfillment of a "major" one. Ultimately, "the Torah desires the heart". (Sanhedrin 106b)

The Baal Shem Tov
Ascentofsafed.com

Hillel used to say, "...nor can an ignorant person be pious" (Ethics 2:5).

Just as a fire will not burn unless it has the proper channel - wick and oil - so, too, will love of G-d not take hold unless it is contained in the proper vessel.

The mitzvot (commandments) a Jew observes and the Torah he learns define his capacity to love and fear G-d and form the vessel with which this is accomplished. An ignorant person has not spent sufficient time creating that vessel and, thus, cannot be truly pious.

(Torah Ohr; Sefer Hamaamarim)
(L'Chaim #972)

HaYom Yom Sivan 21

The Alter Rebbe explains (in Tanya chapter 3) that the three faculties of intellect, *chochma-bina-da'at*, and the seven emotive powers, evolve from the ten supernal Sefirot. All this applies to *nefesh, ruach*, capable of being - G-d forbid - separated from G-dhood comes from the Essence of the En Sof (the Infinite One, may He be blessed) which transcends the Sefirot, the first of which is the Sefira of and *neshama* (three aspects of the soul) which are enclined within the body of man. However, *mesirat nefesh*, the readiness for self-sacrifice for G-d (that a Jew neither desires nor is *chochma*).