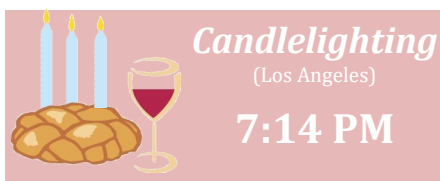




Chabad of Beverly Hills | 9145 Wilshire Blvd. Beverly Hills, CA 90210 | Chabadofbeverlyhills.com

Rabbi Yosef Shusterman | Rabbi Mendel Shusterman | 310-271-9063



Candlelighting

(Los Angeles)

7:14 PM

Friday Mincha: 7:30 PM

Early Mincha: 6:05 PM

LATEST SHEMA: 9:37 AM

SHABBAT SCHEDULE

Tanya:

8:45 AM

Shacharis:

7:30 AM & 9:30 AM

(followed by Kiddush, Cholent & Fabrengen)

Jacob M.M. Graff

Pirkei Avos (Chapt 1-2):

6:15 PM

Mincha:

7:00 PM

(Followed by Seuda Shlishit)

Maariv:

8:10 PM

Shabbat Ends: 8:14 PM

Hayom Yom - Elul 9:

My grandfather said in reference to hitbon'nut, the profoundly concentrated contemplation on a subject extremely difficult to comprehend: If the subject is of deep personal concern, the person will come to understand and comprehend it very well. The proof of this is in the Torah, in laws involving women, etc., and the ingenious arguments that they may put forth on their own behalf. These arguments are discussed by Tanaim, Amoraim and Gaonim, all exceptionally brilliant minds, and the Torah is the Torah of Truth. Yet this woman is far removed, intellectually, from being able to devise such (ingenious, brilliant) claims. But the truth is that when a subject is of deep concern to a person, even those of weak intellect will come up with profound concepts.

Parshas Ki Seitze

The Three Forms of Betrothal

By Menachem Feldman

The laws of marriage are derived from the Torah portion of Ki Teitzei. The Talmud explains that there are three ways to betroth a woman:

A woman is acquired by (i.e., becomes betrothed to) a man to be his wife in three ways, and she acquires herself (i.e., she terminates her marriage) in two ways. The Mishnah elaborates: She is acquired through money, through a document and through marital relations.

Although this description of marriage may sound legalistic, Judaism's perspective and insight into the profound meaning, beauty, romance and mystery of marriage can be discovered by exploring the meaning behind the seemingly technical details of the law.

There are three ways to betroth a woman, not merely Marriage has three dimensions because the Torah would like to give us more options for creating the legal state of marriage, but rather because marriage has three dimensions. Each of the three methods of betrothal express one of the three dimensions of the relationship.

(Practically speaking, even one of the methods of betrothal suffice to usher in all three dimensions of the marriage. In fact, the rabbis prohibited betrothal through intimacy, and it has become the universal custom to betroth through a form of money. Yet, the law offers three forms of betrothal to teach us to be aware of all three dimensions that can be initiated by any one of these forms.)

The first form of betrothal is through money—the groom gives the bride something of monetary value. Money, which is tangible and physical, represents the physical aspects of the relationship. The couple will live under the same roof, eat dinner together, have a joint bank account and file a joint tax return. They will spend time together and enjoy each other's company. Yet, while important, the physical aspect

of the relationship is not all there is to marriage.

The second form of betrothal is through writing a legal document. The document itself does not have to have any monetary value; its value is abstract and intangible. The document represents the spiritual aspect of the marriage. The couple will share ideas with each other, and enjoy each other's wit, wisdom and point of view.

Betrothal by document reminds us that marriage is more than just living together; marriage is about creating a bond between two souls (or, as the mystics say: reuniting two halves of the same soul). The document represents the soul connection that is established (or reestablished) through marriage.

The third form of betrothal, marital intimacy, represents the ultimate goal of Intimacy is considered a holy experience. In Judaism, intimacy in the context of a sacred marriage is considered a holy experience, for it is a fusion of body and soul. It is when the first two dimensions of marriage, the physical unity and the spiritual unity, merge. The physical union expresses the deepest spiritual bond.

The marriage of man and woman is a reflection of the spiritual marriage between G-d, the groom, and the Jewish people, the bride. Perhaps we can add that our relationship with G-d is also expressed through these three forms of betrothal: 1) betrothal by money: G-d blesses us with our physical life, health and necessities, allowing us to enjoy our physical life on earth; 2) betrothal by document: we enjoy a spiritual connection with G-d, by studying His document, His Torah, which contains the mysteries of His deepest thoughts; and 3) betrothal by intimacy: the ultimate expression of our connection with G-d is through performing a mitzvah. For the physical act of the commandment is an act of intimacy with G-d, whereby our body and soul become one with His infinity.

Chabad.org

ANNOUNCEMENTS:

Happy Birthday

to Lida Davidpour and
Tzvi Shusterman.

Yartzeits:

Yaspah Brok - Elul 9, Moones Bral-
Leviaddin - Elul 9, Rouhollah Illulian - Elul
12, Gutman Taus - Elul 12, Jack Dattels -
Elul 14, Elimelech Urman - Elul 14, Helen
Gross - Elul 15.

GOOD SHABBOS!

ZOOM CLASSES

Parshas Hashavua:

Monday 8:30 PM

Halacha & Tanya:

Wednesday 8:30 PM

Torah Ohr (In Shul) :

Daily Mon.– Fri: 6:45 AM

Please visit
www.rabbishusterman.com where
you can access over 3000 of
Rabbi Shusterman's classes in
Halacha, Tanya, Gemara, Torah
Ohr, Likutei Torah and more

DAILY MINYANIM

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

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

Mincha/Maariv:
7:25 PM

Chassidic Thought:

PLANT KINDNESS

A gift is a gift, but a gift to one in need is an investment, a seed planted in the ground.

Hidden beneath the earth, a seed decays to nothingness. Yet out of that nothingness it unlocks the endless, transformative power of the earth: The power to reproduce.

The seed germinates. A delicate sprout breaks through the earth's surface. In time, it will grow and mature to provide many thousands of fruits and seeds like itself. And that process will replicate itself, theoretically, ad infinitum.

A seed ignites the power of the earth, but a gift of kindness seeds the very ground of the cosmos—for out of Divine Kindness the universe emerged, of Kindness it is built, and with Kindness it is sustained and nourished.

And what are the fruits for those who seed kindness? G-d's kindness. Beyond infinite, yet here for you in this world.

Invest kindness in those who are in need. The fruits of your investment will be beyond wonder.

From the wisdom of the Lubavitcher Rebbe, of righteous memory; words and condensation

Story of the Week:

From all over Europe, thousands of Jews used to come to visit Reb Yisroel, the holy Rabbi of Ruzhin. For little Pesach, the orphan who had been taken in by the Rebbe's family, it was an amazing sight which he never became accustomed to -- so many people with so many kinds of troubles -- each with his own hopes for a better future.

"The Rebbe is a holy man," he was told. "All these people come to him for a blessing. When he gives it, he can see what will happen to them many years from now."

One day the Rebbe called Pesach aside and told him, "A time will come when you will have to go away. You will study medicine and become a doctor. Then you shall go to the Holy Land. There is your place. And there you will save many lives." Pesach burst into tears. "Must I leave, Rebbe?" he cried.

"Don't be upset," the Rebbe said. "My thoughts will always be with you."

And so it was that Pesach grew up and became a doctor -- taking the family name of his beloved Rebbe, Friedman -- and settling in Israel in the town of Tzefat in the Galilee.

One day a regal carriage stopped in front of his house, and an important looking man stepped out. "I am looking for Dr. Friedman," he announced.

When Dr. Friedman came to the door he was told, "The Princess of Prussia is visiting Tzefat and she is extremely ill. One minute she is burning with fever, the next moment she is shivering with cold. You must come at once. Her father, the Kaiser, is anxious that you come at once."

Dr. Friedman hurried to the princess's bedside. He examined her and diagnosed malaria. "Take this medicine for three days. If we are fortunate, the disease has been caught in time for a cure."

Three days later the princess's fever broke and it could be seen that she was on her way to recovery. After three weeks Dr. Friedman was summoned again. "The Princess will be resuming her trip, however she still feels weak and has begged that you come with her."

Dr. Friedman explained, "Your Highness, it is difficult for me to fulfill your request. As a Jew I must pray three times a day with ten men, and I may eat only kosher food. The trip to Jerusalem is a long one."

The Kaiser replied, "Spare no expense. Bring along ten men and whatever food you require. Only come."

Dr. Friedman joined the traveling party for the long, arduous journey. When he finally returned home, his wife asked, "Did they reward you for saving the life of the princess?"

"Not really, but they said the Kaiser would be in my debt. True, it was very difficult, but for me it is enough that I saved her life."

Many months passed and no more was heard from the princess or her father. The land of Israel was beset by problems and the interesting episode of the princess was forgotten as everyone was consumed with a different worry -- the safety of their children. The government of Turkey, which then ruled the Holy Land, was demanding that young Jewish men serve in its army. Not only was it impossible to observe the Torah in the army, it was also highly dangerous. The only alternative was prison. Then, out of the blue, came a telegram for Dr. Friedman from the Kaiser of Prussia.

The brief cable stated that by the grace of His Royal Highness, the King of Prussia, Dr. Pesach Friedman had been appointed Consular Agent in Tzefat for the government of Prussia, with full authority to issue passports, visas, and any other such papers to citizens of Prussia.

Dr. Friedman was silent for a long while, as he read and reread the telegram. Then, he remembered the words of his Rebbe, as if they had just been spoken, "There you will save many lives."

Hastily, he called a meeting of the communal leaders.

"Gentlemen," he announced, holding up the telegram, "here is the answer to our troubles. By this document I have been given the right to issue passports to citizens of Prussia. Do you realize what this means? No longer will the Turks have power over us. If any young men are threatened, let them come to me. I'll issue them a Prussian passport that will save them! With these papers they'll become citizens of Prussia, and won't have to serve in the Turkish army!"

And so, the words of Reb Yisroel of Ruzhin came true over and over again!

Adapted with permission from The Story Hour, Ed. Dr. D.S.
(From: L'Chaim # 382) -lchaimweekly.org

Pirkei Avos:

"Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace, loving other people, and drawing them to Torah"(Avos 1, 12)

Moses drew G-dliness down to the Jewish people from Above by means of the Torah which was given through him. Thus he is referred to as "the chaperone of the King" - analogous to the escort who accompanies the groom to his bride. Aaron, by contrast, brought the Jewish people closer to G-d from below to Above, and is thus referred to as "the bride's chaperone," analogous to the escort who accompanies a bride, leading her up to the groom who awaits her. (Sefer Ha'Arachim Chabad, Vol. 2)

"...loving peace and pursuing peace.."

The difference between "loving" and "pursuing"

If peace runs away from a person - his friend does not want to make peace with him, or makes disparaging remarks about him, or curses him, etc. - he should run after him, and appease him. (Midrash Shmuel).

Ascentofsafed.com

Parsha Insights:

True Gender Equality

לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה וגו' (דברים)
(Moses told the Jewish people,] "A man's attire must not be worn by a woman; a man must not wear a women's garment." Deuteronomy 22:5

This directive implies that men should strive to actualize all their G-d-given potential as men, and women should strive to actualize all their G-d-given potential as women, in accordance with the Torah's guidelines for self-refinement. Although we all comprise male and female qualities, our biological gender clearly indicates which qualities we are meant to chiefly manifest.

Manifesting our G-d-given potential – free of any societal pressure to be something we are not – is true "equal rights." When a woman mistakenly thinks that she must behave like a man and pursue a man's path, she implicitly affirms that women are intrinsically inferior to men. In order to cultivate a sense of self-worth, she must therefore compete with men. The Torah forbids such an affront to the status of women. Instead, it celebrates and values women's femininity, encouraging them to develop their innate female qualities. In this way, women can make their unique and crucial contributions to society, bringing the world to its ultimate, Divine fulfillment From: The Daily Wisdom - chabad.org