



The Chabad Weekly

Vol. 23 Issue 20



Candlelighting
(Los Angeles)

5:35 PM

Friday Mincha:

5:50 PM

LATEST SHEMA: 9:10 AM

Shabbat Schedule

- **Tanya** 8:45 AM
- **Shacharit** 9:30 AM
followed by
Kiddush,
Cholent &
Farbrenge
- **Overview of Megillas Esther** 4:50 PM
- **Mincha** 5:25 PM
followed by
Seuda
Shlishit
- **Shabbat ends** 6:35 PM

Announcements:

Yartzeits: Sabina Spiro - Adar 12, Emanuel Hazany - Adar 13.

Happy Birthday to Dr. Alan Dauer, Rabbi Moshe Kesselman, Dr. Yakov Gangian, Ora Lichtenstein, Ester Hezghain, Michael Tehrani, Aaron Mishaal, Menucha Rina Davidpour, Rutie Lipsker, Nechama Sulami and Mendel and Yehoshua Charytan.

Happy Anniversary to Meir & Lida Davidpour, Rabbi & Mrs. Tzali Sztillerman.



Don't forget to move your clocks 1 hour ahead this Motzei Shabbos.

GOOD SHABBOS!

Parshas Tetzaveh / Parshas Zachor

Friday, Adar 10, 5780 / March 6, 2020

In this week's portion, Tetzaveh, the Torah states: "Aaron shall burn incense each morning when he cleans the lamps. And he shall burn incense in the evening when he kindles the lamps." What purpose did the burning of incense serve in the Sanctuary, and later, in the First and Second Holy Temples? Furthermore, what can we learn from this to apply in our daily lives?

First of all, it is important to note that the command to build the incense altar and bring its offering are mentioned in the Torah as the final elements in the construction of the Sanctuary. In fact, the Divine Presence did not rest in the Sanctuary until the incense offering was brought.

What is the reason for this uniqueness? Our Sages explain that the sacrifices offered on the altar in the courtyard of the Sanctuary relate to a Jew's body, while the incense offering brought on the inner altar relates to a Jew's soul.

This concept is reflected in the Hebrew names used to describe these different offerings. The Hebrew word for "sacrifice" is "korban," which has its root in the word "karov," meaning "close." In contrast, the Hebrew for "incense" offering, "ketoret," relates to the root "ketar," Aramaic for "bond." By bringing a sacrifice, a Jew draws close to G-d. Through the incense offering, however, a Jew and G-d become fused in total unity.

Thus, it is only after the Torah describes the preparations nec-

essary for the Sanctuary, whose purpose is to make it possible for the Divine Presence to dwell among - and thus within - the Jewish people, that it mentions the incense offering, which allows for a bond of oneness to be established between them.

This theme of oneness is also reflected in the dimensions of the incense altar, which measured one cubit by one cubit. Likewise, when the incense offering was brought, the priest making the offering was alone with G-d. No one else was allowed to assist.

These concepts must be paralleled in our daily service of G-d. Every day, a person arises as "a new creation." Every day, therefore, we must renew our inner bond with G-d as expressed by the recitation, in our daily prayers, of the verses concerning the bringing of the incense offering, and how that offering was brought in connection with the cleaning and the kindling of the Menora. This teaches us that the bond between us and G-d must be extended into our worldly affairs, causing them to be carried out in the spirit of "All your deeds shall be for the sake of Heaven," and "Know Him in all your ways." (From L'Chaim #1410) - lchaimweekly.org

Purim With Chabad

Please join

Chabad of Beverly Hills

Purim Night

Mon. March. 9 @ 7:25 PM

For Megilla reading, Live Music, Food, Prizes and More...

All Are Welcome

Purim Day

Tues. March 10

Purim Seuda

5:30 PM

Adults: \$65

Children (under 12): \$40

RSVP a Must

Chabad of Beverly Hills

9145 Wilshire Blvd.

Beverly Hills, CA 90210

Chabadofbeverlyhills.com

Rabbi Yosef Shusterman

Rabbi Mendel Shusterman

310-271-9063

The Rebbe Writes:...As you surely know, Parshas Zachor, which is read on the Shabbos before Purim, contains the commandment to remember what Amalek, the arch-enemy of our Jewish people, did to our people when they were on their way to receive the Torah at Sinai. Amalek's unprovoked and sneaky attack was calculated to shake their belief in G-d and dampen their enthusiasm for His Torah and Mitzvos [commandments].

Haman, a direct descendant of Amalek, was driven by similar hatred of the Jews, because "their laws were different from those of any other people," as the Megillah [Scroll of Esther] states. Likewise all subsequent Amalekites and Hamans of all ages.

But "Amalek" - in a wider sense - represents all obstacles and hindrances which a Jew encounters on his, or her, way, to receive and observe the Torah and Mitzvos with enthusiasm, and joy in the everyday life. And so Parshas Zachor comes to remind us, and never forget, that "Amalekites" exist in every generation and in every day and age, and that we must not allow ourselves to be deterred or discouraged by any Amalekite in any shape or form.

If the question be asked, "Why has G-d done thus?" "Why should a Jew be confronted with such trials and difficulties?" - the answer is that every Jew has been given the necessary powers to overcome all such "Amalekites," and he is expected to use them, in order to demonstrate to himself and others that nothing will deter him, nor dampen his fervor, in the observance of the Torah and Mitzvos in accordance with G-d's Will. And once he recognizes that whatever difficulty he encounters is really a test of his faith in G-d, and resolves firmly to meet the challenge, he will soon see that no "Amalek" of any kind is a match for the Divine powers of the Jewish soul. Indeed, far from being insurmountable obstructions, they turn out to be helpers and catalysts for ever greater achievements, having been instrumental in mobilizing those inner powers which would have otherwise remained dormant.

This is also forcefully brought out in the Megillah, in the example of Mordechai the Jew, who "would not bend his knee nor bow down" before Haman. As a result of this indomitable stance, not only was Haman's power totally broken, but many enemies became friends, as the Megillah tells us that "many of the peoples of the land were turning Jewish," for the fear of Mordechai fell upon them! May G-d grant that each and all of you should go from strength to strength in emulating Mordechai the Jew, advancing in all matters of Yiddishkeit [Judaism], Torah and Mitzvos, with joy and gladness of heart, and may you all be blessed with a full measure of "light, joy, gladness, and honor," both in the plain sense as well as in the inner meaning of these terms in accordance with the interpretation of our Sages - "Light - this is the Torah ... honor - this is Tefillin," since the Torah and Mitzvos, though a "must" for their own sake, are the channels and vessels to receive and enjoy G-d's blessings in all needs, materially and spiritually.

Wishing each and all of you a happy Purim, and may the inspiration of it be with you every day throughout the year, With esteem and blessing,

From: L'Chaim #1463 - lchaimweekly.org

Monday Evening, March 9

Maariv.....7:30 pm

Followed by...

Megilla Reading,

Music, Dancing, Food,

Children's Program

Tuesday, March 10

First Shacharis.....6:15 am

First Megillah..... 6:45 am

Second Shacharis.....7:30 am

Second Megillah.....8: 00 am

Third Megillah.....9:00 am

Fourth Megillah.....10:00 am

Mincha..... 3:00 pm

Fifth Megillah.....4:00 pm

Sixth Megillah.....5:00 pm

Seventh Megillah.....6:00 pm

Maariv... 9:30 pm

EVERYONE IS INVITED!

We will begin learning the laws of Pesach in the Wednesday night women's shiur.

Daily Minyonim

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

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

**Mincha/Maariv:
6:55 PM**

The Highest Happiness

True happiness is the highest form of self-sacrifice.

There, in that state, there is no sense of self—not even awareness that you are happy.

True happiness is somewhere beyond “knowing.” Beyond self.

All the more so when you bring joy to others.

Likutei Sichot vol. 16, pp. 365–372.

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

Story of the Week:

When the Purim Jester Was Sad

By Asharon Baltazar

Everyone in Aleksander, Poland, knew and loved Reb Yerachmiel, the learned shochet of Kinov who always had a smile on his face. A devoted chassid, he often came to Aleksander to bask in the sanctity of his rebbe, Rabbi Yerachmiel Yisrael Yitzchak Dancyger (1853–1910). Reb Yerachmiel held a special position in the Rebbe's court, serving as a jester of sorts, tasked with bringing joy and levity to communal gatherings.

Purim saw Reb Yerachmiel in his element—joking, singing, and entertaining.

One year, just before Purim, two calamities befell Reb Yerachmiel: His wife passed away and his daughter disappeared. Grief enveloped the poor man, and he seemed to drag his feet wherever he went. Fellow chassidim observed him with pity and concern. Despite their best efforts to lift his spirits, he remained melancholy and despondent. They wondered whether he'd attend the Purim celebration that year. What would Purim in Aleksander be without Reb Yerachmiel's joyful antics?

Megillah reading on Purim night revealed no sign of Reb Yerachmiel. The next morning, shortly before the reading, he appeared in shul, face marred by a frown. Old friends attempted to make conversation, but Reb Yerachmiel ignored them as though deaf.

The Rebbe's shul swelled with an enormous crowd for the Purim feast. Chassidim gathered around a beautifully set table bedecked with wine, pastries, and fruit. With craned necks, they anticipated the moment the Rebbe would enter the room. When the Rebbe took his seat at the head of the table, the room erupted into festivity. Platters of food, helped by eager hands, made their way through the crowd, and the wizened bearded took turns bellowing invitations to respected guests to sip some of the Rebbe's wine.

Suddenly, the bearded announced, “Yerachmiel Kinover!”

Usually, this was the cue for Reb Yerachmiel to come forth and amuse the crowd. But the call went unanswered. Yerachmiel continued to stand listlessly against the wall, unbothered by the attention.

When the feast had reached its end, the Rebbe made his way to his room, escorted by close students. Reb Yerachmiel followed from behind and managed to squeeze in before the door was shut. The Rebbe, noticing the extra visitor, immediately addressed him.

“Oh, Yerachmiel, this is what you call Chassidus and its lessons? Is this what I taught you? Where's the joy?”

Silence blanketed the room as Reb Yerachmiel paused before responding.

“There is a story,” he began, “of two Jews, who were neighbors in a village. One was a chassid and one was a mitnaged, an opponent of Chassidism. For the longest of

times, the chassid tried mightily to influence his neighbor to taste the depth and joy of Chassidism. Finally, after numerous debates, the chassid succeeded, and the mitnaged agreed to learn more about Chassidism. Immediately, the chassid stood up and began preaching the foundations of Chassidism, lingering especially on the significance of joy. Happiness, he preached, meant sustaining unequivocal joy in the face of life's challenges, without a stutter of despair.

The chassid asked his neighbor if he'd like to join him on his next visit to visit his Rebbe, and the two set out on foot. As the journey progressed and their provisions depleted, their stomachs began to moan with hunger. Though the chassid managed to ignore his hunger, his companion failed to overcome his pangs and bemoaned the lack of bread.

“Don't worry, my friend,” clucked the Chassid sympathetically, “we'll make our way through a field, scrounge for some edible greens, and regain our strength.”

“The two scurried into a field and found some beans still hanging in their pods. They were so hungry they didn't realize the field's owner had appeared out of nowhere, looking none too pleased at the sight. Without warning, the owner of the field lunged at the mitnaged and started beating him. In pain, the erstwhile mitnaged cried out. The chassid, ever the teacher, rushed to admonish him.

“Didn't I say that the foundation of Chassidic life is joy? What's with all the crying?”

“It's true,” replied the mitnaged. “But not when you're being beaten like this.”

Reb Yerachmiel finished his story and exited the Rebbe's room, only to return minutes later dressed as a Polish woodchopper. In one hand he held an axe, and in the other, a stout log.

“Will the Rebbe look at the wood on my shoulders?” asked Reb Yerachmiel, speaking in Polish. “I'm trying—with every fiber of my being—to split it. I swing again and again, but nothing splinters. I'm struggling to find a reason. Is the wood unbreakable? Is the axe too blunt? Or, perhaps, it's just me, too lazy to exert myself any further?”

The Rebbe's fierce gaze transitioned into one of fatherly concern. When the Rebbe replied, he too used Polish. “You continue to try again and again until it finally splits.”

Reb Yerachmiel found solace in the Rebbe's words. Eventually, he recovered from his grief and learned to find joy in his life once again. Adapted from Me'oran Shel Yisrael - chabad.org

HaYom Yom Adar 11

The following is well-known and is a tradition, regarding the kavanot (mystical “intentions”) in davening: For those intellectually incapable of meditating on those kavanot (either because they lack knowledge, or because they cannot remember the specific kavanot during prayer) it is sufficient that they keep one general kavana in mind: That his prayer be heard by G_ld, with all the kavanot described in the Kabala literature.

Purim Insights

On Purim we have the mitzva (commandment) of giving charity to anyone who extends his/her hand for help. Our Sages explain that on Purim, we too have the right to “put out our hand” to G-d and ask Him for our needs, even more than on any other day. As we are commanded by G-d to give to others when they extend their hands on Purim, G-d will also fulfill our needs when we do the same.

How do we put out our hand to G-d? Through prayer.

The Baal Shem Tov, founder of Chasidism, taught that on Purim one should rise early to pray and ask G-d for all of one's needs.

And not only one's own needs, but one should pray on behalf of others as well.

Purim is an especially auspicious time for our prayers. In fact, we can understand just how special Purim is when we consider another important Jewish holiday, Yom Kippur. Yom Kippur is often referred to as “Yom HaKippurim.” This can be translated to read, “The day that is like Purim,” hinting to us that what we can accomplish on Yom Kippur is only similar to that which can be accomplished on Purim!

Thus, amidst the rejoicing, merrymaking, charity-giving, hamentashen-eating, gifts-of-food (mishloach manot) sending, Megila-hearing, and dressing up of Purim, it's a truly special time to spend some minutes in heartfelt prayer. By doing so, we are putting out our hands to G-d for all of our own personal needs, and for the needs of our family and friends.

On Purim, the holiday of Redemption from Haman's evil plan, we should also make sure to ask G-d for our most personal and, at the same time, global need, the era of peace, health, prosperity and knowledge of G-d that will be initiated with the revelation of Moshiach and the final Redemption.

(From: LChaim #1110) - lchaimweekly.org

HaYom Yom Adar 11

Chassidus contains two fundamental principles:

(a) Understanding every halacha (Torah law) on its spiritual plane, in its root and ultimate source, namely in the Sefirot and planes in every World1 according to that World's character, as explained in Chassidus.

(b) Comprehending the subject of every halacha in avoda; meaning, although the halacha is an expression of G_ldly wisdom and intelligence and is a law in Torah, nevertheless one must discover in it an avoda - concept to guide man's conduct in his life here in This World.

