



The Chabad Weekly

Vol. 26 Issue 20



Candlelighting
(Los Angeles)

5:32 PM

Friday Mincha:

5:45 PM

LATEST SHEMA: 9:11 AM

SHABBAT SCHEDULE

- **Tanya** **8:45 AM**
- **Shacharis** **7:30 AM**
9:30 AM
(followed by Kiddush, Cholent & Fabrengen)
- **Class** **4:50 PM**
- **Mincha** **5:25 PM**
(Followed by Seuda Shlishit)
- **Maariv** **6:25 PM**
- **Shabbat ends** **6:32 PM**

Announcements:

Yartzheits: 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 Mishaël, Menucha Rina Davidpour, Nechama Sulami and Rivka Marshak.

Happy Anniversary to Meir & Lida Davidpour.

GOOD SHABBOS!

Taanis Esther

Mon., Adar 13, March 6

Fast Begins: 5:04 AM
Mincha: 5:35 PM
Maariv: 6:25 PM

Parshas Tetzaveh / Parshas Zachor

Friday, Adar 10, 5783 / March 3, 2023

Light, Clothing and Incense

A Lesson in Authenticity
By Sholom Kesselman

Parshat Tetzaveh begins with a discussion about preparing and kindling the menorah. It then moves on to describe the different priestly garments worn by the Kohanim while serving in the Temple, and it concludes with the construction of the incense altar and the laws of the daily incense offerings.

What connection is there between these three ideas? What is the common thread that ties them together into one Parshah?

Let's first understand the nature of these three things:

1. Menorah

The theme of the menorah is light. What is light?

Light is not an entity unto itself; it is merely an emanation from its source. The source, be it the sun or a candle, is full of brightness, and this automatically radiates out, creating light. Light can only exist because its source does.

2. Incense and Incense Altar

The function of incense is to create an aroma. What is the nature of an aroma?

An aroma works very much the way light does. It too is not an entity unto itself; rather, it is something which emanates or wafts out from its source, and its existence is representative of that source.

What light and smell have in common, therefore, is their authenticity. They are true reflections of their source. When you look outside in the morning and you see sunlight, you know that the sun is in the sky. When you walk into a kitchen and smell an aroma, you know that something is, or was, cooking, and you might even know exactly what it is. Light and smells don't lie.

3. Priestly Garments

What is the nature of clothing?

Clothing, too, is not entirely an entity unto itself. It is attached to the person who is wearing it, and is nothing more than an extension of him.

But clothing differs greatly from light and smell. Clothing does not necessarily represent the person wearing it. It is possible to dress as anything, even if it's not who you really are. Clothing can be used in an inauthentic way.

The Profound Sandwich

This, then, is the connection between these three ideas and why they appear in the Parshah in the order that they do—menorah, priestly garments and incense.

The Torah sandwiches the description of the priestly garments between the ideas of light and smell to convey a profound and important message.

A Kohen serving G-d in the Temple had to dress appropriately. He had to dress in a manner fit for the King of kings, with special garments that looked honorable and beautiful.

But this alone was not sufficient. The Kohen couldn't just dress this way on the outside; the garments had to be an authentic representation of who he was as a person, beautiful and honorable on the inside. As with light and smell, his external qualities had to mirror his internal ones.

The same is true for us. The garments that G-d wants us to wear are a reflection of the way G-d wants us to be as people.

It is very important to dress in a Jewish way, modestly and respectfully. But more importantly, we have to be modest and respectable. We must be authentic in the way we present ourselves—not only holy and pure on the outside, but on the inside as well.

chabad.org

Purim With Chabad

Please join

Chabad of Beverly Hills

Purim Night

Mon. March. 6

@6:25 PM

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

All Are Welcome



Chabad of Beverly Hills

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Beverly Hills, CA 90210

Chabadofbeverlyhills.com

Rabbi Yosef Shusterman

Rabbi Mendel Shusterman

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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 archenemy 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 6

Maariv.....6:25 pm

Followed by...



*Megilla Reading,
Music, Dancing, Food,
Children's Program*

Tuesday, March 7

First Shacharis.....6:00 am

First Megillah..... 6:30 am

Second Shacharis....7:30 am

Second Megilla..... 8:00 am

**There will be Megillah
readings on the hour from
8:00am to 5:00pm**

Mincha....3:00pm

Maariv....8:30pm

EVERYONE IS INVITED!

**We will begin learning the
laws of Pesach in the Wed.
night zoom class.**

Daily Minyonim

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

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

**Mincha/Maariv:
5:50 PM**

Humble Joy

Much depression stems from
self-delusion.

If you would have a more realistic
concept of who you are, you would
be less disappointed with yourself,
and find more reason to celebrate.

From the teachings of the Lubavitcher
Rebbe; rendered by Tzvi Freeman.
- chabad.org

**Olive oil, pounded, for the
lighting (Ex. 27:20)**

Rabbi Shneur Zalman of Liadi,
founder of Chabad, once said:
"He who wants to reach the
'lighting,' the enlightenment to
be found in the Torah, should
work on himself by 'pounding'
away at his ego and nullifying his
sense of self. How? By always
bearing in mind that the Torah he
learns is none other than the
wisdom and the will of G-d. That
is the meaning of our supplica-
tion, 'Open my heart to Your
Torah.'"

(L'Chaim #911) - lchaimweekly.com

Story of the Week:

World War I was into its second year
and the Jews of Poland were suffer-
ing tremendous deprivation. It was
almost Purim and the town of Radin
was plunged into darkness and
despair. The rabbi of the little town
was Rabbi Yisroel Meir HaKohen,
the saintly Chofetz Chaim, a great
leader of world Jewry in the early
years of the century.

During this black year, conditions in
Radin steadily worsened. Food was
scarce, taxes were high, and worst
of all, most of the young men had
been drafted into the military, never
to be seen again.

At the approach of Purim, one Jew
came to the Chofetz Chaim and
asked, "Rebbe, our lives are so
miserable this year. Our sons are off
at the front. How can we be ex-
pected to celebrate Purim in this
joyless, suffering world?"

The Chofetz Chaim knew that the
man was speaking from his own
pain and his fear for the life of his
own young son who was one of the
draftees.

"Don't worry, my friend," the Chofetz
Chaim said. "Even in these terrible
and troubled times, we must not
lose our faith in G-d's salvation.
Even now, we must rejoice in the
thought of the great miracles which
He did for our people on Purim.

"Once many years ago when I was
a young man in Vilna, it was Purim
time and the Czar had issued a
bitter decree. He ordered that the
Jews must provide double the usual
number of young men for the mili-
tary draft. As you know these draft-
ees, the Cantonists, were little more
than children, and were pressed into
military service for twenty years.
After that long period of time, they
often remembered nothing of their
Jewishness and were totally lost to
their families forever. That year, the
draft fell out on Purim and the Jews
of Vilna were in virtual mourning.

"However, in spite of their sorrow,
the Jews of Vilna performed the
mitzvot of Purim - they distributed
mishloach manot - gifts of food to
their friends, and tzedaka - charity to
the poor. Their only consolation was
in reading Megilat Esther (the Scroll
of Esther), recounting the miracle of
Purim, when G-d brought a sudden
and wondrous salvation to His peo-
ple.

"It wasn't long, though, until things
became even worse. The Czar

issued yet another decree against the
Jews, ordering them to provide still
more young men for the Russian army.
All the greatest rabbis and Jewish
leaders of the time petitioned the Czar
to rescind this terrible decree, but all
their pleas were to no avail. The young
men were chosen and ordered to re-
port for military service the following
Av, the month in the Jewish year when
both Temples were destroyed, the
month especially marked for tragedy.

"The orders were drawn up and ready
for the Czar's signature which would
finalize the fate of the young men. It
took only a second for the Czar to affix
his name to the document, but as he
reached out to blot the wet ink, his
hand accidentally knocked over the ink
bottle, and it spilled over the paper,
obliterating his name.

"The Czar was shocked at his mistake.
In his mind it seemed an omen from
Above, and so he stubbornly refused to
have the document redrawn. And so,
these young men were freed from the
terrible fate which had awaited them.

"The month of Av [which coincides
roughly with August] had already be-
gun when word of the sudden miracu-
lous reprieve reached the Jews of
Vilna. The young men, who had al-
ready prepared to leave Vilna quickly
unpacked. Their families breathed a
joyful sigh of relief, realizing how close
they had come to losing their precious
sons and brothers. That year the
month of Av turned from mourning to
rejoicing for the Jews of Vilna.

"How can we tell whether it was the
rejoicing of the Jews in Vilna on that
dark Purim when the evil decree was
issued that had in it the spark of their
redemption the following Av? Perhaps
our joyous celebration of Purim now
will be the seed of a great redemption
which will follow in the same unex-
pected way, as G-d redeems His peo-
ple once again."

From: L'Chaim #1110 - lchaimweekly.com

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 spec-
ific kavanot during prayer) it is
sufficient that they keep one
general kavana in mind: That his
prayer be heard by G-d, with all
the kavanot described in the
Kabala literature.

Purim Insights

On Purim we have the mitzva
(commandment) of giving charity to any-
one 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 consid-
er 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," hint-
ing 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, hamantashen-eating, gifts-
of-food (mishloach manot) sending, Me-
gila-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 revela-
tion of Moshiach and the final Redemp-
tion.

(From: L'Chaim #1110) - lchaimweekly.org

HaYom Yom Adar 11

Chassidus contains two funda-
mental 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
World according to that
World's character, as ex-
plained in Chassidus.

(b) Comprehending the subject
of every halacha in avoda;
meaning, although
the halacha is an expression of
G-dly wisdom and intelligence
and is a law in Torah, never-
theless one must discover in it
an avoda - concept to guide
man's conduct in his life here
in This World.