



The Chabad Weekly

Vol. 28 Issue 21



Candlelighting (Los Angeles)

6:47 PM

Friday Mincha:

7:00 PM

Early Mincha: 5:45 PM

LATEST SHEMA: 9:58 AM

SHABBAT SCHEDULE

- **Tanya** **8:45 AM**
- **Shacharis** **7:30 AM**
9:30 AM
(followed by Kiddush, Cholent & Fabrengen)
- **Class** **5:45 PM**
- **Mincha** **6:30 PM**
(Followed by Seuda Shlishit)
- **Maariv** **7:30 PM**
- **Shabbat ends** **7:47 PM**

Announcements:

Kiddush is sponsored by Rabbi and Mrs Shusterman in memory of Mrs. Shusterman's mother's yartzheit.

Seuda Shlishit is sponsored by the Bekhor Family in memory of Joshua Z"L Bekhor's yartzheit.

Yartzheits:

Yaghub Soroudi - Adar 23, Rivka Dina Minkowitz - Adar 24, Joshua Bekhor - Adar 24.

Happy Birthday to Dr. Alan Dauer, Aryeh Winter and Moishe Coleman.

Parshas Vayakhel / Parshas Parah

Friday, Adar 21, 5785 / March 21, 2025

In the beginning of this week's portion, Vayakhel, Moshe relates G-d's command to the Jewish people: "Six days shall work be done, and the seventh day shall be holy, a Sabbath of rest to G-d."

In order to observe Shabbat properly, in accordance with G-d's command, the ground-work must first be laid by the six days of the work week: "Six days shall work be done."

Significantly, the commandment is not "Six days shall you do work." The verse does not instruct us to toil laboriously. "Six days shall work be done" -- as if the work is being done by itself. You needn't exert undue effort or invest too much of your energy, the Torah tells us. Rather, your work will be accomplished with a minimal amount of exertion.

This is a special blessing which G-d has bestowed on the Jewish people. Our Sages state, "When Israel does the work of G-d [when they serve Him properly], their work will be done by others." Not "Six days shall you do work," but "Six days shall work be done." Their work will already be completed.

This contains a lesson for every Jew to apply in their daily life. Yes, a Jew is obligated to work for a living, to provide for the members of his family, but only his most external powers and abilities should be invested toward this end.

It states in Psalms (128:2): "You shall eat the labor of your hands; happy shall you be, and it shall be good for you." When is it good for

man? When only his "hands" are involved in his work; when his head and his heart, his thoughts and emotions, are reserved for higher matters: the study of Torah and the performance of mitzvot.

A Jew must never invest himself totally in his business affairs. For it is "the blessing of G-d that makes a man rich." A person's success is not determined by the amount of effort he puts into it. His efforts only create the vessel through which G-d bestows blessings. Thus a Jew must reserve his intellect and energy for spiritual matters, while his business must be viewed as if it is taking care of itself.

Approaching work in such a manner ensures that the Shabbat will be observed properly, that the Jew will be able to put aside his material concerns on the day of rest. If a Jew is overly preoccupied with his livelihood during the work week, his Shabbat will be disturbed by worry and anxiety: How can he earn more money? What should he buy and sell? On Shabbat he will find it difficult to disconnect from worldly matters. Thus "Six days shall work be done" is the most appropriate preparation for "the seventh day shall be holy."

In this manner all the days of the week will acquire a Shabbat-like quality, and the Shabbat itself will have an increased measure of holiness, as implied by the Torah's repetition, "Shabbat shabbaton -- a Shabbat of rest."

(Adapted for Maayan Chai from Likutei Sichot, vol. 1, From: LChaim 5757, #459) - lchaimweekly.org

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Parsha Insights

Six days a week shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to G-d (Exodus 35:2)

The Torah does not state "you shall do work," but rather, "work shall be done," to teach us that our labors must always be viewed as if they are accomplished by themselves, without our active participation. A Jew must always strive to maintain this healthy attitude towards work to make it easier for him to mentally divest himself of his business worries on Shabbat. Investing an inordinate amount of mental energy into one's business makes it harder for him to properly appreciate the spiritual dimension of the Shabbat day.

(The Rebbe)

And they came, the men with the women, whoever was generous of heart, and every man who waved a wave offering of gold unto G-d (Ex. 35:22)
The Jews were so eager to make donations to the Sanctuary that they didn't stop to calculate the amount of gold they were contributing. Rather, they "waved it about" and gave with an open hand, like a rich benefactor who disburses his charity liberally. (Be'er Mayim Chaim)

He made the altar of incense of acacia wood (Ex. 37:25) A Chasid once came to Rabbi Shneur Zalman, founder of Chabad Chasidism, and asked him, "Is it possible that the real intent behind the incense was only to dispel the smell of the animal sacrifices?" Rabbi Shneur Zalman told him that this was not so. "Whenever a person offered a sacrifice in the Temple," he explained, "the first thing he had to do was regret his sins and return to G-d with a whole heart. Then and only then were his sins atoned for. Sometimes, however, it happened that a person didn't repent completely, and there was still a trace of sin in the air. The purpose of the incense was to dispel its foul odor."

(From: LChaim # 1310) - lchaimweekly.org

GOOD SHABBOS!

ZOOM CLASSES:

Monday 8:00 PM

Parshas Hashavua

Wednesday 8:00 PM

Hilchos Pesach

Daily Mon.-Fri: 6:45 AM

Torah Ohr (In Shul)

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 Minyonim

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

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

Mincha/Maariv:
7:05 PM

The Happiness Strategy

**Learn to be happy
and you will find
reasons to celebrate.**

**Approach a
mountain with joy
and you will climb
over it.**

**You will break down
every wall, you will
melt every stone
heart.**

**Happiness is not an
outcome; it is a
strategy for life.**

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

Story of the Week:

Shabbat by Halves

As a young man, I [Ami Pykovski] ran a clothing business in Los Angeles, in a prime garment-district location - on the corner of South Los Angeles Street and Pico Boulevard. At the time I was early in my journey to Judaism and my store was open on Shabbat. On a typical Saturday I would make 5,000-15,000 dollars, and this was a major portion of the weekly sales.

I wanted very much to close on Shabbat, but I calculated that if I did, I would lose somewhere between \$20,000 to 60,000 a month. After a lot of thought, I decided to close on Saturday. However, although the store would be closed on Saturday, I planned on working until late on Friday nights.

I wrote to the Lubavitcher Rebbe about my decision to close the business on Shabbat without saying anything about Friday night. The Rebbe's answer was, "Start from before sunset and great is your merit to joyously spread Judaism" (he underlined the word "joyously"). The Rebbe also enclosed 18 dollars and wrote that I should give them to charity locally -- a bill of ten, a bill of five, a bill of two, and a bill of one.

Now it was clear: the business would be closed the entire Shabbat. But in order to do so, I had to break the lease with the landlord for the space I rented for my store. It was a huge area that was spread out over an entire block, so the cost of canceling the ten-year lease was enormous. I tried convincing friends to buy the lease from me, but nobody wanted to. When I saw that I had no option, I decided to inform the landlord that I was breaking the lease.

When I went to his office, I was told that he wasn't there. I went back to the store and a businessman whom I did not know walked in and said he wanted to buy the property. "I'm not the owner," I said. "You must talk to the landlord."

"I already spoke to the landlord," he responded, "and he is ready to sell, but he said that you hold the lease. This is why I am here - to buy you out."

Suddenly I had the upper hand. I started thinking hard how much money to ask from him for breaking the contract. Before I said a word, he offered an amount that was much higher than I would have dared to ask for. We signed an agreement and I evacuated the premises.

With the money I received for our arrangement, I bought a building and established a clothing factory, something I never would have dreamed I could do. In the normal course of things, I would have had to work for decades in order to achieve such a thing. Yet, the Rebbe had shortened the way for me. It was all in the merit of my deciding to keep Shabbat.

Here is another example where I saw unimaginable success after I decided to keep Shabbat. I had an offer to open a chain of stores called Indian Head in Los Angeles, but I decided not to get involved in retail so I wouldn't have to work on Shabbat. Instead, I decided to invest in the manufacturing of clothing and to offer it to Macy's.

When I went to the buyer, she thought I

would show her dozens of styles, as was to be expected from companies that do business with Macy's. I came with just one style. She was very impressed that I had come with just one style. She said that because I had the guts to come to them, she was eager to work with me [1] and she placed an order worth \$25,000.

That was the first time that I worked with a company on such a large scale and I was very excited. But when the clothing came from the dyeing process, I was devastated. They had mixed up the colors and every pair of pants came out in a different color.

When I saw this, I began to cry. I was sure I had lost all my money, which was a large amount in those days, as well as the opportunity to work with Macy's.

After vacillating for a while, I decided to send them the merchandise anyway. I left the office for two weeks, afraid of the angry phone calls I would get.

Sure enough, upon my return, I found dozens of messages from the company on my answering machine. The phone rang just then and the Macy's rep was on the line. "I've been looking for you for two weeks," she said. "Your pants were incredibly successful. They are totally sold out!"

In my youth, I was a promising professional soccer player in Israel. Over the years, I used my connections with friends in the world of soccer to spread Judaism. On one of my visits to Israel, I met with my former soccer trainer, David Schweitzer, with whom I was very close. He asked me jokingly who would advocate for him when he went to heaven after 120 years. I told him, "When you get up there, tell them you are Pykovski's friend and they'll take care of you."

The next day, I got a phone call from a friend who said that David had died. I was shocked. I thought, "how shall I keep my promise to him from the day before he died." I decided to write a Torah in his merit.

When the Torah was completed except for the last few rows of letters, we brought it to the Chabad yeshiva in Ramat Aviv. The finishing of it was spectacular. We wrote the last letters on the soccer field where David Schweitzer had served as a trainer.

The Chief Ashkenazi Rabbi of Israel at the time, Rabbi Yisrael-Meir Lau, attended the event. He said that he had attended hundreds of such events in his life, but he had never experienced a moving one such as this, with the soccer players on the field in uniform together with Jews from all sorts of backgrounds writing letters in the Torah.

On one of my business trips to the Far East, I spent Shabbat at Chabad in Bangkok, Thailand, with one of the Rebbe's emissaries there, Rabbi Nechemia Wilhelm. At the Shabbat meal there were a few dozen young people. I announced that I would give tefillin as a gift to whoever would commit to putting them on regularly.

A young Israeli sat next to me who wore the red robes of the local idol worshippers and who looked like a Thai monk. He raised his hand and said he commits to putting on tefillin. I was shocked, but I kept my word and sent him tefillin.

Two years later I was visiting Israel and I spent a day studying in the Chabad yeshiva in Ramat Aviv. A young man approached me and asked me whether I recognized him. I said he must be mistaken since we had never met before, but he insisted that we knew one another. He brought me his tefillin and said that he was the fellow from Thailand to whom I had given tefillin and now he was studying in yeshiva.

Source: Compiled by Yerachmiel Tilles from a 2012 issue of "L'Chaim," a publication of the Lubavitch Youth Organization, and from an interview for "Here's My Story", posted on Chabad.org.

From: Ascentofsafed.com

Hayom Yom - Adar 22

My father writes in one of his maamarim:
"Regarding s'uda shlishit (the third Shabbat meal): The allusion to the verse, today you will not find it (the manna, i.e., Shabbat bread) etc., means only that bread is not required at that meal, but we must partake of some food. R. Yosi did say, may my lot be with those who partake of three Shabbat meals.

The Alter Rebbe taught, shortly after he came to Lyozna: One must always (l'olam) be scrupulous (zahir) about the Mincha davening.
The special quality of Mincha over Shacharit and Maariv is that it comes in the middle of the day, when people are occupied and busy with their personal affairs, yet they interrupt to daven Mincha. Therefore, l'olam ("always," or more literally: "for the world"), man's avodain This World is...

...y'hei adam (lit. "man must be," but the Hebrew words also imply "be a man" i.e. that) his intellect illuminate and affect his emotions. ...zahir (lit. "scrupulous," but also:) "luminous," i.e., that form (the spiritual) "illuminate" or have dominance over the material.

This becomes evident through the Mincha davening.

Birkat kohanim (p. 268) elicits its Divine Intellect. The "raising of the hands" (by the kohanim) is the elevation of the emotive attributes (midot). Their blessing of Israel, "children of kings,"¹ signifies malchut. Thus we have the full configuration of the Ten Sefirot.