

THE Chabad WEEKLY

Vol. 4, # 19

The poles shall be in the rings of the Ark; they shall not be removed (25:15) This is actually one of the 365 prohibitions of the Torah—never to remove the carrying poles from the ark, even when the Mishkan is in a state of rest, as it often was for several months at a time. Indeed, the poles remained in the Ark for the more than 380 years that it stood in the Holy of Holies in the Temple in Jerusalem! This particular law applies only to the Ark, and not to any of the other vessels of the Mishkan.

The Ark, which served as the depository of the Torah, was the most secluded of the Mishkan's vessels, expressing the ideal that the Torah scholar (who serves as an "Ark" for the Torah) must remove himself from all worldly endeavors. At the same time, however, he must be in a constant state of "portability"—even more so that the other "vessels."

If there is a soul thirsting for the word of G-d in the ends of earth, the Torah scholar must be prepared to leave his inner sanctum to transport the Torah to that place. So even when he sits in his "Holy of Holies," he must have his "carrying poles" inserted in his "rings"—always at the ready to venture out at a moment's notice, constantly aware of his responsibilities toward the world outside. (The Lubavitcher Rebbe)

Remember what Amalek did to you on the road, on your way out of Egypt. That he encountered you on the way (25:17-18) [The Hebrew word *karcha*, "encountered you," also translates "cooled you off". Thus the Midrash says:] What is the incident (of Amalek) comparable to? To a boiling tub of water which no creature was able to enter. Along came one evil-doer and jumped into it. Although he was burned, he cooled it for the others.

So, too, when Israel came out of Egypt, and G-d rent the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of them for the nations of the world. (Midrash Tanchuma)

Amalek is thus the essence of *chutzpa*, of completely irrational challenge to truth. There are challenges to the truth that are based on rational argument. There are evasions that arise from subjective motives and desires. But then there is "Amalek," who neutralizes the most compelling evidence and chills the most inspiring experience with nothing more than his cynicism and audacity. There is only one way to defeat Amalek: to remember. Because his challenge is not rational, it cannot be rationally refuted; because it immune to feeling, it cannot be repelled by a rousing of emotion. To counteract Amalek's poison, one must call forth the soul's reserves of supra-rational faith, instilled within it when it was first formed as a spark of the divine essence—a faith which, when remembered, can meet his every moral challenge. (The Chassidic Masters) - chabadonline.com

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Speak to the Children of Israel, that they should take to Me a terumah ("uplifting") (Exodus 25:2) Every created entity has a spark of G-dliness within it, a pinpoint of divinity that constitutes its "soul", its spiritual function and design. When we utilize something to serve the Creator, we penetrate its shell of mundanity, revealing and realizing its divine essence. Thus we elevate these "sparks", reuniting them with their Source. (The Chassidic Masters)

They shall make for Me a sanctuary, and I will dwell amidst them (25:8) There was once a king who had an only daughter, and one of the kings came and married her. When her husband wished to return to his country, her father said to him: "My daughter, whose hand I have given you, is my only child; I cannot part with her. Neither can I say to you, 'Do not take her,' for she is your wife. This one favor, however, I ask of you: wherever you go to live, prepare a chamber for me that I may dwell with you, for I cannot leave my daughter."

In the same way, G-d said to Israel: "I have given you the Torah. I cannot part with her, and I also cannot tell you not to take her. But this I request of you: wherever you go, make for Me a house wherein I may dwell." (Midrash Rabbah) chabadonline.com

Underhand Spin

It is interesting that the customs surrounding Chanukah and Purim both include a spinning toy. On Chanukah, it is customary to play with a dreidel, a spinning top inscribed with the Hebrew letters that form an acronym of the phrase, "A great miracle happened there." On Purim we spin a noisemaking device called a gragger to drown out the name of the wicked Haman.

Also noteworthy is a difference between these two spinners: the dreidel is spun from above, while the gragger is turned from below.

On Chanukah, G-d violated all laws of nature to save us, as a small band of fighters defeated one of the mightiest armies on earth and a cruse of oil burned for eight days. On Purim, the salvation came about in what could easily have been seen as a series of lucky coincidences: King Achashverosh gets angry at his wife, and selects Esther as queen in her place; Mordechai happens to overhear a plot to kill Achashverosh and saves the king's life; Haman happens to be "in the wrong place at the wrong time" just when Mordechai's deed is being read to the sleepless king; Esther uses her influence to turn the king against Haman; and so on. Indeed, one hardly notices that G-d's name is not even mentioned in the Book of Esther!

In other words, on Chanukah the divine salvation came "from above," while on Purim it came "from below," disguised in ordinary events.

Chanukah celebrates the fact that our commitment to G-d, and His to us, transcends all natural bonds. Purim celebrates that our relationship also pervades the most ordinary, everyday details of our lives.

Based on the teachings of the Lubavitcher Rebbe; rendered by Yanki Tauber - chabadonline.com

THE ALTER REBBE ONCE SUMMONED A YOUNG DISCIPLE OF THE MAGGID AND SAID TO HIM IN HIS CUSTOMARY CHANT: "I HAVE THE MITZVA OF "TEACH THEM TO YOUR CHILDREN." (1) YOU HAVE THE MITZVA OF SUSTAINING AND PROVIDING FOR YOUR FAMILY. LET US MAKE AN EXCHANGE. I WILL GIVE YOU WHAT YOU NEED TO FULFILL YOUR MITZVA AND YOU WILL TEACH MY SON (WHO WAS LATER THE MITTELER REBBE). THEN THE REBBE EXPLAINED THE METHOD OF INSTRUCTION: THE FIRST THING IS TO TEACH THE LETTERS, ALEF, BEIT AND SO ON. WHAT IS AN ALEF? A DOT ABOVE, A DOT BELOW, AND A LINE BETWEEN THIS IS AN ALEF. A CHILD MUST KNOW THAT THE ALEF OF TORAH IS A YUD (2) ABOVE, A YUD BELOW, AND A LINE OF FAITH THAT JOINS THEM. ANOTHER VERSION: A YUD ABOVE - THIS IS THE SOUL; A YID (JEW) BELOW - THIS IS THE BODY; A LINE OF YIR'AT SHAMAYIM (FEAR OF HEAVEN) IN THE CENTER. FOOTNOTES: (1) DEVARIM 11:19. (2) THE LETTER YUD IS BASICALLY A DOT, A POINT, UNDIMENSIONED, INDIVISIBLE, IRREDUCIBLE. "ABOVE," IT REFERS TO G-D IN HIS ESSENCE; "BELOW" IT REFERS TO THE ESSENCE OF THE SOUL OF EVERY JEW. THE "CONNECTION" BETWEEN G-D AND SOUL IS FAITH. (FROM REBBE'S HAYOM YOM I ADAR 8)

When you take control of your life, the first place to start is with Time: Where have you placed the hours of your day? Soon enough, you will realize you cannot control Time until you first take control of your inner self: Where have you placed your heart, your mind and your soul? What is important to you? Why have you entered this world? When your time for study, time for prayer, time for family, time for the world—when all these are anchored with all your being, then all the winds of the world cannot budge them from their proper place.

Be Within, Stay Above - More meditations from the wisdom of the Rebbe

PURIM SCHEDULE - 5761

Thursday Evening, March 8

Maariv.....6:25pm

Followed by ...

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

Friday, March 9

First Shacharis.....6:00 am
First Megilla.....6:25 am
Second Shacharis...7:00 am
Second Megilla... 7:30 am
Third Megilla..... 9:00 am
Candlelighting..... 5:38 pm
Mincha/ Maariv... 5:55 pm

EVERYONE IS

SHABBAT PARSHAT TERUMAH
Parshas Zachor
March 2, 2001

Candlelighting: 5:32 PM
Friday Mincha: 5:45 PM

LATEST TIME FOR SHEMA: 9:11 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Chumash 4:50 PM
- Mincha 5:20 PM followed by Seuda Shlishit
- Shabbat ends 6:33 PM

Kiddush this week is being sponsored by Rabbi and Mrs. Yossi Mayberg in honor of the birth of their new baby daughter, Chaya Riva.

Seuda Shlishit is being sponsored by Eliyahu Hazany in honor of his father's yartzeit, Emanuel ben Rabi - Adar 13.

Happy Birthday to Rabbi Shmuly Kornfeld, Moshe Mahtaban, Aharon Yitzchak Mishael, Jonathan Bekhor, Jeremy Bekhor, David Schnall, Rhoda Mandel, Leah Kohanof.



The shul wishes condolences to the Shusterman family on the loss of Rabbi Shusterman's father, Rabbi Hershel Shusterman. During numerous visits over the years, Rabbi Hershel Shusterman has enlightened our Shul community with his keen insights on Torah and Jewish life. His eloquence and friendly demeanor will be missed by all.

May the family know of no more sorrow.



THURSDAY- TANIS ESTHER

FAST BEGINS: 5:01 AM
MINCHA: 5:55 PM
MACHATZIS HASHEKEL

DAILY MINYONIM

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM

Mincha/Maariv: 5:50 PM

GOOD SHABBOS!

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.....a person should not waste his time reading philosophy books. All these are considered “outside books” (sefarim chitzonim). It is considered sinful to waste time with them.

When the great philosopher Aristotle was old, he sent the following letter to his student, Alexander the Great:

Blessed be He who opens the eyes of the blind and shows sinners the true path. Let Him be praised in an appropriate manner, since I do not know how to praise Him for the great kindness and mercy that He showed me. I am eternally grateful to Him for getting me away from the foolishness to which I had devoted my life.

All my life I delved into philosophy to explain all natural phenomena in a logical manner. I wrote many books on these subjects. Finally, in the twilight of my life, I had the opportunity to engage in a conversation with a Jewish sage. It did not take me long to recognize his great wisdom, and he led me to understand how great is the Torah that was given on Mount Sinai.

He taught me the inner depth of the Torah, providing me with many brilliant insights based on its teachings. I realized how foolish I had been for not realizing how G-d can manipulate the laws of nature, and that much of what happens in the world is directed by G-d.

Realizing all this, I decided to devote myself to exploring the wisdom of the Torah. It did not take me long to realize that the Torah is based on true foundations, while the axioms of philosophy are purely arbitrary.

Therefore, my dear student Alexander, if I had the power to collect all the books I have written, I would burn them. I would be embarrassed for any of them to survive. However, I realize that I do not have this power; my books have already been published and have spread all over the world. I also realize that I will receive Divine punishment for having written such misleading books.

Therefore, my son, Alexander, I am writing this letter to tell you that the great majority of my theories regarding natural law are false. While nature does exist, G-d is the Lord of the universe, and He directs all things as He sees fit. I am telling everyone openly that they should not waste time with my books. They should not look at them or even touch them with their hands. It is sinful to waste time on the false theories that I have espoused.

I feel that I have saved my soul by admitting my error, I hope that I will not be held guilty for the past, since I acted out of ignorance. But now I have revealed to the public that I was mistaken and that my heart aches for the time I have wasted on my foolish theories. Those who waste time on my books therefore will deserve to be punished.

The Jewish scholar with whom I spoke showed me the book of Proverbs (Mishley) written by King Solomon, one of the greatest geniuses of all times. The scholar showed me that in many places, King Solomon warned against wasting time on philosophical speculation. One such place is where he said, “Say to Wisdom, ‘You are my sister,’ and consider understanding your relative. That they may keep you from strange woman, from the loose woman who speaks so smoothly” (Proverbs 7:4,5).

I feel sorry for my eyes for what they have seen and my ears for what they have heard. I feel sorry for my body for wasting its strength on such detrimental studies.

I know that you praise me and tell me that I am famous all over the world because of the books I have written. People speak very highly of me. But I wish I were dead because of the misleading books that I have spread all over the world. People who devote themselves to the Torah will earn eternal life, while those who devote themselves to my books will earn the grave. But I am prepared to accept upon myself the punishment of them all.

I did not write to you earlier because I was afraid that you would be angry with me and perhaps even harm me. But now I have made up my mind to tell you the truth. I know that by the time you receive this letter, I will already be dead and buried, because I realize that my end is near.

I salute you with greetings of peace, Alexander of Macedon great emperor and ruler.

*Your teacher,
Aristotle*

This letter was written by the greatest philosopher of all. Whoever reads it will realize that all philosophical studies are nothing but a waste of time. -From Yalkut ME'AM LO'EZ The Torah anthology volume 6

