

THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

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The Shabbos before Passover is always called Shabbos Hagadol, the "Big Shabbos," because on that day a 'great' miracle happened that expedited the emancipation of the Jewish people from Egypt. From this long-standing Torah tradition, we learn that everything connected to this Shabbos is 'great'.

As for the name of this week's Torah portion, what do we know about the word Tzav? The Lubavitcher Rebbe explains in one of his discussions the following:

The commandments that the Holy One Blessed Be He commanded Moshe to say to the Jewish people were prefaced with one of three different expressions: emor (say), daber (speak) and tzav (command).

This week's portion opens with the words, "Command Aharon." Rashi (the main commentator) explains that the word tzav, which means command, is used to express a particular idea; that is to spur or urge the listeners for now and for all generations. Of the three expressions, the word tzav is obviously the one most closely associated to the whole concept of commandments. Only in this week's portion do we have this unique expression. It is exactly this uniqueness that Rashi is stressing, the idea of 'spurring on now and for the future'.

From a Chassidic context, the root of the word commandment - mitzvah in Hebrew, derives from the Hebrew word tzavatah, which means connection. From this we learn that the entire purpose of a commandment (mitzvah) is to connect, and also that our direct connection to G-d can only come through commandments!

Compared to the omnipotent Creator, the finite human and his finite reality have no status. It is only through the actual action of the mitzvah that an infinite tie is created between G-d, the commander, to the Jew, who is commanded.

Since tzav also comes from the root tzavatah/connection, clearly it emphasizes the idea of connecting to G-d more than the other expressions (emor and daber). When the other expressions, 'say' or 'speak' are used, it is almost as if a person is being given a choice whether to listen or not. Why? Because spiritually they only reach the external levels of a person's soul. Tzav/command however, is clearly an obligation, -we have no choice, -we will do it. It goes to the inner depth of our soul and creates the connection automatically.

It is true that as a Jew we always have the choice of fulfilling a command or not. Nevertheless, those commandments that were commanded with the word tzav are implanted deeper into our spiritual reality. If one does not fulfill the specific commandments mentioned in this parsha called Tzav, a tension is created between us and the divine connection that has already been brought into existence.

What do we learn from our portion that begins with the word Tzav? We learn that our inner soul has been uncovered, the barriers have been eliminated and we can move ahead to fulfill G-d's will energetically and with all of our strength. Any apparent obstacles that still exist can be easily brushed away and it will be clearly revealed that each of us is connected on every level of soul to G-d's commands and with desire to fulfill His will. (By: Rabbi Shaul Yosef Leiter, www.ascent.org.il)

A perpetual fire (Lev. 6:6) There were two types of fire in the Sanctuary and Holy Temple: one that burned on the outer altar, and one that burned in the menorah inside. The priest whose job it was to light the menorah did so with a flame taken from the outer altar. This teaches an important lesson: The outer altar is symbolic of our Divine service with other people; the kindling of the menorah alludes to Torah study, as it states in Proverbs, "The Torah is light." Thus in order to merit the Torah's light it isn't enough to concern oneself with one's own spiritual progress; the concern should be extended to others as well. (Likutei Sichot) (From L'Chaim 5759 #562) - lchaimweekly.org

PESACH

Passover is not only the first of the three major Jewish festivals, but the foundation and root of all of them. The Exodus from Egypt prepared the Jewish people for receiving the Torah on Shavuot. Sukkot, too, is connected to Passover, in that it commemorates the booths (sukkot) that the Children of Israel inhabited in the wilderness.

The main significance of Passover is that it is "the season of our freedom," the time when the Jewish people went out of slavery and became an independent nation. The Torah describes what happened as follows: "G-d has ventured to go and take for Himself a nation from the midst of another nation, by trials, by signs and by wonders... according to all that the L-rd your G-d did for you in Egypt before your eyes." The key words are "a nation from the midst of another nation," which express the true uniqueness of the event.

What does it mean that the Jews were "a nation in the midst of another nation"? On the one hand it implies that the Children of Israel were already a "people," in the sense that they spoke their own language, lived in their own land (Goshen), and were careful to wear distinctive Jewish dress. At the same time, they were subservient and dependent upon the Egyptians.

Our Sages likened this situation to a fetus in its mother's womb. The fetus is a separate entity from the mother, with its own head, hands, legs and other limbs. Yet it is not a truly independent being, as it is forced to go wherever the mother goes, derives its sustenance from whatever she eats, etc. In truth, the fetus is completely dependent on the mother.

This accurately describes the Jews' circumstances in Egypt: While recognizable as a separate people, they were completely dependent on the Egyptians - so much so that it appeared as if they, too, were tainted by the Egyptians' idolatry.

The "umbilical cord" was severed when the Jews were commanded to slaughter and eat the Paschal lamb, an animal that the Egyptians worshipped. The courage and self-sacrifice it took to do this was the first step in the Jewish people's liberation from Egypt and its mentality.

This contains an eternal lesson: A person may think that he is free and independent because he has his own thoughts and desires. Upon reflection, however, he may discover that he is connected by an invisible "umbilical cord" to his surroundings and that in reality, he is a slave to whatever non-Jewish mores and conventions happen to be in vogue. Worse still is that he thinks that this is the true meaning of "freedom."

The holiday of Passover endows us with the strength to attain true freedom. The first step is to "slaughter" any "idols" that might be worshipped even subconsciously, and rid oneself of dependency on "what the world thinks." For the Jewish people are servants of G-d and no one else! Adapted from the Rebbe's Hagada, 5751 edition (From Lchaim 5761 # 664) - lchaimweekly.org

On the subject of the campaign to popularize the observance of taharat hamishpacha¹ in your community, ponder this deeply: Let us imagine that G-d were to give you the opportunity to save a Jewish community from extinction (G-d forbid), you would certainly be willing to risk your life for this and you would thank and praise him for His great kindness in offering you an opportunity of such enormous merit. The same then holds true to an even greater degree with regard to the campaign for taharat hamishpacha; it is an endeavor which literally saves lives. (FROM REBBE'S HAYOM YOM, Nissan 10).

"Just remember, dust is not Chametz and your kids are not the Korban Pesach."
The Lubavitcher Rebbe

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

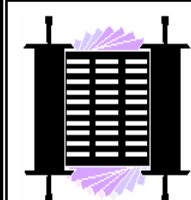
DAILY MINYONIM

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

Mincha/Maariv: 6:05 PM

There will be no classes next week.

Tuesday, Nissan 14 (March 27) is the fast of the firstborn. There will be a Siyum at both minyonim.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman. Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

SHABBAT PARSHAS TZAV

Shabbos Hagadol

March 22, 2002 - Nissan 9, 5762

Candlelighting (Los Angeles): 5:48 PM
Friday Mincha: 6:05 PM

LATEST TIME FOR SHEMA: 9:03 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen
- Hagada 4:45 PM
- Mincha 5:30 PM followed by Seuda Shlishit
- Shabbat ends 6:48 PM

Kiddush this week is being sponsored by the Sussman family in memory of Alfred Sussman's yartzeit.

Seuda Shlishit is being sponsored by the Shaulian family in memory of Miriam Shaulian's yartzeit.

Yartzeits: Meir Taus - Nissan 10, Alfred Sussman - Nissan 11, Miriam Shaulian - Nissan 14.

Happy Birthday to Joshua Beroukhim, Meir Reuven Yekutiel Graff, Shelly Tannenbaum,

Sunday, Nissan 11 marks the 100th birthday of the Rebbe obm.

There will be a Melave Malka in Shul, Saturday night at 8:30 P.M. with a video presentation and farbrengen.

GOOD SHABBOS!