

THE CHABAD WEEKLY

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

beverlyhillschabad.org

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This week's Torah portion, Tetzave, describes the special garments worn by the high priest during his service in the Holy Temple, and enumerates eight separate items of clothing.

The Torah makes two provisos: First, the high priest may not perform his service unless he is wearing all eight garments, and second, he is not allowed to even enter the Sanctuary unless he is wearing three of them - the breastplate, ephod, and robe.

The high priest is the emissary and representative of the Jewish people, and as such, his function is to connect them to G-d.

The relationship between the Jew and G-d exists on two levels simultaneously: One is the result of the Jew's service through Torah and mitzvot (commandments), the other stems from the Jew's innate connection with G-d by virtue of his essence. Both levels are reflected in the Torah's instructions concerning the high priest's garments.

Set into the breastplate were twelve precious stones, each inscribed with the name of a different tribe, which the high priest was required to wear "upon his heart." The breastplate therefore symbolizes the highest level of connection between the Jew and G-d, as these names were actually inscribed on the holy object itself.

The next level of the Jew's bond with G-d is expressed in the ephod, which also contained stones inscribed with the names of the tribes, but with a difference: The stones of the ephod were not worn "opposite the heart" but rather, "upon the shoulder- pieces," in the back of the garment.

The ephod therefore symbolizes those Jews who wage a constant war against their Evil Inclination, a type of service of G-d that falls into the category of "back."

The third level is expressed in the high priest's robe, the hem of which was adorned with "pomegranates of blue and purple and scarlet yarn."

Our Sages commented that even the most unaffiliated Jew is as full of mitzvot as a pomegranate; the ephod therefore symbolizes this level.

The high priest must wear all three garments - representing all three levels of Jews - if he is to be allowed into the Sanctuary, the place where the Divine Presence rests. For it is when all Jews stand together in unity that the deepest bond with G-d is forged - "a remembrance before the L-rd continually."

This contains a lesson for us to apply in our lives:

Every single Jew is an essential part of the Jewish people and is therefore a "remembrance before the L-rd continually."

For the true essence of the Jew is not his external appearance but his G-dly soul, "a veritable part of G-d," and all Jews are children of the same Father. (From Likutei Sichot Vol. XXI of the Rebbe, L'Chaim 5763,#757)

"Beaten (katit) for the light, to cause a light to burn continuously." (27:20) The numerical equivalent of the word katit is 830 - the exact number of years the two Holy Temples stood in Jerusalem. (The First Temple existed for 410 years; the Second, 420.) The Third Holy Temple, by contrast, will exist "to cause a light to burn continuously" - eternally and forever.
(Toldot Yitzchak)

"His sound shall be heard when he goes into the holy place." (28:35) According to all the signs given by our Sages, ours is the last generation before the coming of Moshiach. In fact, our generation is termed "the heels of Moshiach," and likened to the "hem of the (kohen's) robe." The hem of the priestly garment was adorned with bells and pomegranates, symbolic of Jews on the lowest spiritual level who are devoid of Torah and mitzvot. And yet, when the kohen approached "the holy place," the bells and pomegranates made a "great noise" - "and its sound was heard." From this we learn that the spreading of Judaism in our generation should be done with the greatest publicity, fanfare and "noise." (Likutei Sichot) – ascent.org.il

Stretching Out Our Hands

Do you remember hearing a parent, teacher or elder tell you, "Do what I say, not what I do"? Although as children we might have considered such an instruction a contradiction (and maybe it was!), as "mature" adults we can certainly understand it. After all, who's perfect? We're human. At least once in a while it's hard to avoid doing something that cannot or does not match our instruction to someone else.

G-d, however, isn't limited as we are. When G-d tells us to do something, He accepts upon Himself the same obligations. And we don't have to worry that G-d will say one thing and do another. Thus, as Jews are commanded to wear tefilin, G-d, too, "dons" tefilin, though His tefilin are slightly different. Whereas our tefilin speak of our love for G-d and our responsibility to obey His commands, G-d's tefilin speak of His love for the Jewish people.

This reciprocal relationship is evident in the upcoming holiday of Purim, as well. On Purim we have the mitzva 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 fulfill the needs of 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 taught that on Purim one should rise early to pray and ask G-d for everything that he needs. And not only for oneself, but for others as well, for Purim is an especially auspicious time for our prayers, just like Yom Kippur.

Interestingly, Yom Kippur is also referred to as Yom HaKipurim, literally "the day that is like Purim," hinting that Purim is an even more auspicious day than Yom Kippur!

Thus, amidst the rejoicing, merrymaking, charity-giving, hamentashen- eating, gifts of food (Mishlo'ach Manot) sending, Megila-hearing, and dressing up of Purim, it's a truly auspicious time to spend some minutes in heartfelt prayer to G-d, putting out our hands 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 remember to ask G-d for our most personal and, at the same time, global need, the revelation of Moshiach and the final Redemption. – Ichaimweekly.org

Amalek came forth and fought with Israel at Refidim."1 "Refidim" implies "weakness of hands," Israel's neglect of Torah. When Jews become weak in Torah - and Torah study is directed to fulfillment - then Amalek comes and cools the Jew's ardor. "Amalek fought with Israel." The word "Israel" is an acronym in Hebrew for "there are 600,000 letters in the Torah"; (Every Jew has a letter in the Torah, and this is the reason for the universal Jewish custom of each person writing a letter in a Torah scroll.)2 Amalek cools this sanctity of Torah. The antidote for this is (Moshe's command to Yehoshua) "Choose men for us"3 - Moshe's men, and "In every generation there is an extension of Moshe,"4 for in every generation there are the "heads of the thousands of Israel." "And go forth and fight Amalek." Note the verbs in singular form (addressing each individual), for Torah is eternal, equally relevant in every generation in every time and place.5 (From Rebbe's Hayom yom 13 ADAR 2).

Joy

There are many kinds of barriers: Those from within and those from without. Barriers between people. Barriers that prevent you from doing good things. Barriers of your own mind and your own hesitations. There are the barriers that exist simply because you are a limited being.

Joy breaks through all barriers.

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

PURIM SCHEDULE - 5764

Saturday Evening, March 6

Maariv.....7:15pm

Followed by ...

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

Sunday, March 7

First Shacharis.....7:30 am

Second Shacharis....9:00 am

Megilla.....9:30 am

Mincha..... 4:00 pm

Maariv..... 8:30 pm

EVERYONE IS INVITED!



SHABBOS PARSHAS TETZAVEH

Shabbos Zachor

March 5, 2004

Candlelighting:(Los Angeles) 5:34 PM

Friday Mincha: 5:50 PM

LATEST TIME FOR SHEMA: 9:03 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Megilas Esther 4:45 PM**
- **Mincha 5:20 PM followed by Seuda Shlishit**
- **Shabbat ends 6:34 PM**

There will be no class on Tuesday, March 9.

DAILY MINYONIM:

Shacharis: Mon-Fri: 6:00 AM and 7:30 AM

Sunday: 9:00 AM

Mincha/Maariv: 5:55 PM

Seuda Shlishit is being sponsored by Eliyahu Hazany in memory of his father's yartzheit.

Yartzheit: Emanuel Hazany 13 Adar II

Happy Birthday to Dr. Alan Dauer, Rabbi Moshe Kesselman, Aaron Mishael, Menucha Rina Davidpour

Happy Anniversary to Lida and Meir Davidpour.

**GOOD SHABBOS AND
HAVE A FRELICHEN PURIM!**