Purim Schedule
Ateret Israel- 9054 Pico Blvd. (East of Doheny)

Parashat Tetzaveh - Zakhor- Shabbat, March 7th
Shaharit Hanetz: 5:45 am
B’ Sheamar: 6:15 am
Torah Reading: 6:40 am
Parashat Zakhor: 7:30 am
Shaharit II: 8:00 am
B’ Sheamar: 8:45 am
Torah Reading: 9:30 am
Parashat Zakhor II: 10:15 am
Parashat Zakhor III: 4:30 pm
Minha: 5:00 pm
Seudat Shelishit: 5:45 pm
Arvit: 6:30 pm

Fast of Ester- Monday, March 9th
Shaharit: 6:15 am
B’ Sheamar: 6:50 am
Minha: 6:00 pm
Torah Reading: 6:15 pm
Arvit: 6:45 pm
Megila Reading I: 7:00 pm
Megila Reading II: 8:30 pm

Purim- Tuesday, March 10th
Shaharit: 6:15 am
B’ Sheamar: 6:45 am
Torah Reading: 7:30 am
Megila Reading I: 7:45 am
Megila Reading II: 8:30 am
Minha: 2:30 pm
Arvit: 6:30 pm
In the time of Purim, sending food gifts (Mishloakh Manot) to one friend, and helping the needy (Matanot Laevyonim) to two needy people are the two mitzvot that everyone should observe. The Halakha requires that a needy that stretches his hand to us we must help him out not matter what!

Actually to give in Purim is not considered as giving a donation, rather it is observing the mitzva of making one happy; and nothing is greater than making a needy person happy, which is compared to receiving the Shekhina, the Glory of Hashem (Rambam).

A story was told by Harav Rujin ztz”vkl about a simple man who finally decided to learn the Aleph Bet in order to be able to read and understand the words of the Tefilot, the prescribed prayers. Little by little he started learning and recognizing the letters and the vowels, and how to put them together as words. His teacher taught him that when the two letters of “yuds” are next to each other, it indicates the name of Hashem.

So when he would get to the end of the verse (pasuk) he would say the name of Hashem. The teacher was puzzled and asked: “Why do you mention the name of Hashem at the end of every verse?”

“There are two yuds here.” he responded. The teacher smiled and said. “This is not how it works! If the two yuds are right next to each other then you pronounce it as the name of Hashem. But if one yud is on top of the other yud then it is the end of the verse.”

Beautiful story and beautiful insight!

When the two “yuds” (I) that looks like the head of a yehudi, and are next to each other, they display respect and care for one another, then the name of Hashem can be pronounced. But if one yud, head is placed higher than the other one, then that is a sign of “I am better and higher than you, you are nothing to me and G-d forbid I have no respect for you” then that is the end of the pasuk (verse), and all of us are in danger !

The purpose of doing the special mitzvah of sending food gifts in Purim is only to remind us that we are all one big family and we were saved from the hands of the enemy because we became united.

This is exactly what Ester HaMalka commanded Mordekhai to do, to make us united to be able to get rid of the enemy.

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The Jews had light and gladness and joy and honor (Megila 8:16)

A beautiful story is told about an observer who noticed a leaf fall from a tree. Curious, the observer began asking why the leaf had fallen. When he inquired of the leaf, he was directed to ask the tree, who instructed him to ask an angel.

“Why was this leaf cast down from the tree?” the observer asked the angel. The angel carefully showed the persistent observer that under the fallen leaf lay a sleeping caterpillar. Hashem in His kindness had sent down the leaf to shield the caterpillar from the sun while it slept.

Hashem takes everything into account when He makes decisions since He is unlimited by the barriers of space-time, intelligence, and ability. Just as a child may never fully comprehend a parent’s decisions, we might never fully understand the inherent wisdom in Hashem’s decisions. Sometimes we become privy to seeing the silver lining of the cloud that Hashem has sent us, but we often remain in the dark.

It’s a difficult challenge when we cannot see the kindness underlying Hashem’s action. It is only by fully internalizing the immutable fact of Hashem’s absolute loving kindness and His unerring ability to meet the needs of every creature that we can come to terms with His decisions. He might not give us what we want—because we don’t really know what we want.

Our vision is myopic: Hashem’s vision is infinite. We are children who think the extra piece of candy is the greatest thing for us. He is the Parent who knows it is not. We can liken the way Hashem runs the universe to a tapestry. One side of the tapestry shows a rich, gorgeous picture, harmonious and well-integrated. But when you turn the tapestry over, what does the underside look like? A messy snarl of knots, twisting and turning with seemingly no rhyme or reason.

The underside of the tapestry is the chaotic picture we see, with our limited vision. The true side of the picture is what G-d sees and knows. His is the true reality.

How unbelievably he throws the leaf on us, by putting in the head of Haman to make Akhashverosh to kill his wife Vashti so Esther can get into the palace and through her and Mordekhai they redeemed all of Am Israel.

The Gemara says that Moshe Rabeinu A’H did not want to accept the position of being the leader of Am Israel. Since his brother Aharon was already a prophet in Egypt he did not want to intrude and offend him until Hashem promised him that on the contrary he will be pleased: “when Aharon sees you he will be happy for you in his heart (Shemot 4:14)”.

Because of this reason Aharon was merited, as it says; “You shall place into the Breastplate of Judgment the Urim and the Tumim and they shall be upon the heart of Aharon(28:30). Rabeinu Haran z”l asks, the Khoshen (Breastplate) was one of the eight pieces of the Kohen Gadol’s clothing. What does it have anything to do with Aharon being happy for his brother’s position?!

The answer is that the Urim VeTumim that was inside of the Khoshen, through help of Shamaiim, helped Aharon answer all the questions that Am Israel had. This is actually the task of a prophet and not of a kohen; so why Aharon and his descendents should be merited with this reward?!

We see here the exact measure for measure. The same way Aharon did not envy the leadership and prophecy of his brother Moshe, Hashem priviledged him with a level of prophecy of the Urim VeTumim that was even greater than all the prophecies ever (Yoma 73).

To envy means losing out! Be a Yehudi.

Shabbat Shalom & Purim Sameyah,
Binyamin Jadidi