



ביה

Parshah Tetzaveh in a Nutshell
(Exodus 27:20-30:10)

G-d tells Moses to receive from the children of Israel pure olive oil to feed the “everlasting flame” of the menorah, which Aaron is to kindle each day, “from evening till morning.”

The priestly garments, to be worn by the kohanim (priests) while serving in the Sanctuary, are described. All kohanim wore: 1) the ketonet: a full-length linen tunic; 2) michnasayim: linen breeches; 3) mitznefet or migba’at: a linen turban; 4) avnet: a long sash wound above the waist.

In addition, the kohen gadol (high priest) wore: 5) the efod—an apron-like garment made of blue-, purple- and red-dyed wool, linen and gold thread; 6) the choshen—a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel;

Kiddush
This week's kiddush is sponsored by the shul.

Join us each weekday morning Mon-Fri as we delve into the mysteries of Chassidic concepts. 5:55 am followed immediately by Shacharis.

7) the me’il—a cloak of blue wool, with gold bells and decorative pomegranates on its hem; 8) the tzitz—a golden plate worn on the forehead, bearing the inscription “Holy to G-d.”

Tetzaveh also includes G-d’s detailed instructions for the seven-day initiation of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood, and for the making of the golden altar, on which the ketoret (incense) was burned. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule
Parshas Tetzaveh**

Erev Shabbos – Feb. 15 – I Adar 10

Candle Lighting5:13 pm
Mincha5:15 pm

Shabbos – Feb. 16 – I Adar 11

Shacharis 9:30 am*
Torah Reading10:35 am
Rabbi Neubort’s Drasha..... 11:10 am
Kiddush12:10 pm
Gemara (2-31 Summit)Postponed
Mincha5:15 pm
Rabbi’s Drasha.....5:40 pm
Shabbos Ends6:14 pm

**Latest morning Shema is now 9:28 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis6:15 am
Mincha1:45 pm
Maariv9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am
Halachah, Mon-Fri1:40 pm
Torah Studies Mon. 7-8:00 pm
Tuesday Talmud9:30-10:00 pm
Wednesday Mishna 8:30-9:15 pm

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

**Thank You to:
Dr. Daniel Krich
for reading the Torah
and to our
Kiddush Volunteers**

Eruv website:
www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

Halachic Zmanim

Shabbos, February 16
Eastern Standard Time

Earliest Tallis 5:53 AM
Latest Morning Shema 9:28 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha4:29 PM
Earliest Evening Shema6:01 PM

Chassidic Masters

“Aaron”

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

*Moses is true and his Torah is true
(Talmud, Bava Batra 74a)*

*Be of the disciples of Aaron: one
who loves peace, pursues peace,
loves G-d's creatures and draws
them close to Torah
(Ethics of the Fathers 1:12)*

The story of the formative generation of Jewish nationhood portrays Moses as the epitomical leader of Israel. It is he who takes the children of Israel out of Egypt. It is he who receives the Torah from G-d and teaches it to the people. It is to Moses that G-d addresses His instructions regarding the making of the Tabernacle which is to house the Divine presence in the Israelite camp, and Moses is also described as the one who “made” it (although the actual construction was done by others). It is Moses who feeds, nurtures and guides the people of Israel (and bears the brunt of their complaints and rebelliousness) as he leads them in their volatile 40-year journey from Sinai to the Promised Land.

But a closer reading of the Torah's account reveals the leadership of Israel to have been a team effort: ever present at Moses' side is his older brother, Aaron. At times Aaron's role is strongly pronounced, at times it is scarcely discernible, but he is always there.

When Moses confronts Pharaoh, it is together with Aaron, who plays a major role in performing the miracles and bringing on the plagues that force the release of the Israelites. When G-d commands His first mitzvah to the Jewish people, it is addressed “to Moses and to Aaron”—a phrase that often appears in the Torah amidst the many “G-d spoke to Moses” introductions to its laws. When the people complain, it is “to Moses and to Aaron” that they address their grievances; when Korach challenged Moses' leadership, it was a rebellion also (indeed, primarily) against Aaron's place in the leadership.

What is striking about the Moses/Aaron dyad is that Aaron does not fit the familiar molds of the “right-hand man” or “second in command.” Nor is there a clearcut division of tasks between the two brothers. While Moses is certainly the more dominant figure in the narrative, Aaron is always a full and integral partner in the events and undertakings that forge a clan of liberated slaves into G-d's people. It is as if Moses cannot accomplish anything without Aaron, and Aaron in turn is likewise dependent upon Moses in the fulfillment of his role.

[Indeed, there is a midrash that reveals that originally Moses was destined to be the Kohen and Aaron the Levite, and that G-d reversed their roles when Moses refused his commission at the burning bush. According to this, the brothers' roles are not only

interdependent, but also interchangeable!]

The construction of the Tabernacle and the service in it is a case in point. In the Parshah of Tetzaveh we read how G-d assigns to Aaron and his sons the responsibility of conducting the service in the Tabernacle: they are to represent the people in the endeavor to approach and interact with G-d by offering sacrifices to Him and performing the other services in the Sanctuary. This would seem to designate the Tabernacle as Aaron's “domain.” Yet, as mentioned above, it is Moses who must construct the Tabernacle. And it is Moses who must initiate Aaron into the priesthood. For seven days, Moses is to serve as a Kohen (in effect assuming Aaron's role), offering the sacrifices brought by Aaron and his sons. The Tabernacle is indeed Aaron's domain—after the seven-day initiation period, only he and his sons can perform the service there—but it is a domain he can attain only in conjunction with Moses.

The Kiss

The opening verses of Tetzaveh offer a striking example of the interwovenness of Moses' and Aaron's roles:

You, [says G-d to Moses,] shall command the children of Israel that they bring you to pure olive oil crushed for the light, to raise the ever-burning lamp.

(continued on next page)

In the Tent of Meeting, outside the parochet (curtain) which is before the Testimony, Aaron and his sons shall arrange it from evening to morning before G-d.

Aaron and his sons are entrusted with the task of lighting the menorah; yet the oil for this lighting must be brought to Moses.

Indeed, in these two verses lies the key to understanding the partnership of Moses and Aaron in the leadership of Israel.

In Exodus 4:27, the Torah describes a dramatic reunion between the two brothers at the foot of Mount Sinai. Sixty years earlier, as a young man of twenty, Moses had fled Egypt; now the 80-year old shepherd is on the way back to Egypt, having been commissioned by G-d to redeem His people from slavery:

G-d said to Aaron: "Go to the wilderness to meet Moses." He went and met him at the mountain of G-d, and kissed him.

The Midrash describes the brothers' kiss in cosmic terms:

This is what the verse (Psalms 85:11) refers to when it says, "Benevolence and truth are met together; righteousness and peace have kissed." "Benevolence"—this is Aaron; "truth"—this is Moses. "Righteousness" is Moses; "peace" is Aaron.

Moses and Aaron were commissioned to create a people who would serve as G-d's "light

unto the nations" — as the disseminators of G-d's wisdom and will to His creation. This is a task that is, by definition, impossible: G-d is infinite, perfect and absolute; the world He created is finite, ever wanting, and notoriously unstable. Yet the Jew must, can and does straddle this paradox, his daily life a paradigm of Divine absolutes acted upon a temporal world.

The two sides of this paradox are expressed in the above-quoted verses from the beginning of Tetzaveh: the people of Israel are called upon to "raise an ever-burning lamp"—a lamp that is eternal and unvarying; yet this lamp must burn and shed its light "from evening to morning"—within the ever-changing conditions of a temporal world, in which darkness and light alternate, intermix and supplant each other.

Here are delineated the respective functions of Moses and Aaron: Moses is the source of the "pure oil" that fuels the "everlasting lamp"; Aaron is the one who introduces this light into the "from evening to morning" reality.

To forge the nation that will straddle this paradox required representatives of the different Divine forces at play: on the one hand, the Divine attributes of "truth" and "righteousness," from which stem the absolutism and immutability of G-d's Torah; on the other, the equally Divine attributes of "peace" and "benevolence," from which stem the diversity and subjectivity of G-d's creation.

Moses—teacher of the Torah and conveyor of the Divine wisdom and will—is the very embodiment of perfection and truth. Aaron, who spearheads the human effort to serve G-d by uplifting to Him the materials of His creation, is the vehicle of benevolence and peace. Together they make and lead Israel—the bridge between Creator and creation. ❖

**Take your davening
seriously ...
so that your davening
will be taken seriously.**

**One of the central principles
of Judaism is:
"All Israel is responsible for
one another."**

**The new
Anshei Security Committee
is asking for volunteers
for Shabbat morning.**

Shifts are only 30 minutes.

**We can use any help you're
willing to offer.
Please contact
Jordan Rockowitz
at rockowitzj@gmail.com
with questions or
to volunteer your time.**

Haftorah in a Nutshell – Tetzaveh

Ezekiel 43:10-27

In this week's haftorah, the prophet Ezekiel describes a vision of the altar that will be built for the third Holy Temple and its dedication ceremony—paralleling this week's Torah portion which discusses the dedication of the Tabernacle's altar.

Shortly after the destruction of the first Temple, Ezekiel experienced a vision of the third Holy Temple that will be built by the Messiah. G-d tells Ezekiel to recount to the Jewish people this vision, and this hopefully will bring them to be ashamed of the deeds they did that caused the destruction of the Temple. "And if they are ashamed of all that they have done, let them know the form of the House and its scheme, its exits and its entrances, and all its forms, and all its laws and all its teachings..."

Ezekiel then goes on to describe in detail the third Temple's altar, and also describes its seven-day inauguration ceremony and the offerings which will be brought on each day of that special week. ❖

From Our Sages

And you shall command . . . (Exodus 27:20)

The MiTetzaveh is the only Parshah in the Torah since Moses' birth in which Moses' name does not appear (with the exception of the book of Deuteronomy, which consists mostly of a first-person narrative spoken by Moses). The reason for this is that [when the people of Israel sinned with the golden calf,] Moses said to G-d: "If You do not [forgive them], erase me from the book that You have written" (Exodus 32:31). This was realized in the Parshah of Tetzaveh, since the censure of a righteous person, even if made conditional on an unfulfilled stipulation, always has some effect.

-- (Baal HaTurim)

While Moses' name does not appear in the Parshah of Tetzaveh, Moses himself is very much present: the entire Parshah consists of G-d's words to Moses! Indeed, the Parshah's first word is ve'atah, "and you"—the "you" being the person of Moses.

Indeed, the word "you" connotes its subject's very self, while a person's name is a more superficial "handle" on his personality. This means that Moses is more present in our Parshah—that is, present in a deeper, more essential way—than any mention of his name could possibly express.

This is fully in keeping with the Baal HaTurim's explanation (cited above). Because Moses was prepared to forgo mention of his name in the Torah for the sake of his people, he merited that his quintessential self—the level of self that cannot be captured by any name or designation—be eternalized by the Torah. It is this level of Moses' self that is expressed by his "nameless" presence in the Parshah of Tetzaveh.

-- (The Lubavitcher Rebbe)

“Bonei Olam” Bergen County Event: A Taste of Hope.

Motzei Shabbos February 23rd 8:30pm at Congregation Keter Torah. Come join us for a community wide Chopped** Competition with Naomi Nachman. To sign up for a chance to compete, please go to: bit.ly/boneiolamchopped No RSVP required.

To make a donation:

<https://www.boneiolam.org/donation?event=bergencounty18&aff=bc18-email-121918>

**“Chopped” is a show on food network that has chefs competing in rounds to cook an appetizer, main and dessert in a short amount of time which are then judged on the best plate within each course.

Enjoy a Hungarian Chulent and Help Make the Shabbat Minyan in Paterson

All-Weather Minyan no matter what!
9a.m. @ Federation Apartments Basement Minyan
510 E. 27th Street/12th Ave.

Feb. 23 Parshat Ki Teytzei

March 16 Parshat Vayikrah:

with special Ashkenaz/Sefardic Zachor reading
Chessed Hours/Points for students,
Nachas for just about everyone else!

Your participation helps benefit Jewish senior citizens.

Come once in 2019 and you will be inspired!

Visit: www.patersonshul.org

or

contact JerrySchranz@gmail.com

Community Events

- Feb. 16 - Communication And Networking In The Digital Age (Women Only), discussing topics related to composing emails, thinking about your audience, and various social media platforms. Darchei Noam, Saturday night, 7:45 - 9:00 PM. For more details, go to <https://www.facebook.com/CongDarcheiNoam/>
- Feb. 23 - Comedy Night, starring Eli Lebowicz & Ari Ginsburg, with wine and dessert. Ahavat Achim, Saturday night, at 8:00 PM. RSVP to eventresponse@ahavatachim.org, cost is \$15 if RSVP is received before the night of the event, or \$20 at the door.

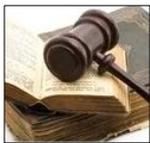
Chassidic Shabbos Tisch
Friday evening, Shabbos Parshas Tetzaveh,
I Adar 10, February 15
8:15-10:00 PM
Nourish your body and soul
Great food, stirring melodies and words of Torah
At the home of
Shua and Bracha Betesh
6-15 Burke Place
Men and women are welcome



CHASSIDUS

5:55-6:10 AM
Monday-Friday
Currently learning
ON THE ESSENCE OF CHASSIDUS

A discourse by the Lubavitcher Rebbe



SHULCHAN ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH

Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIAS HA-TORAH

Laws of Reading the Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS, tractate PESACHIM Chapter 6



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate SUKKAH p. 14b



WANT TO LISTEN TO A CLASS ON-THE-GO? Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES

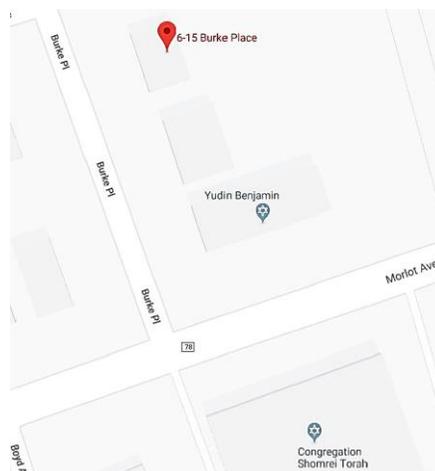
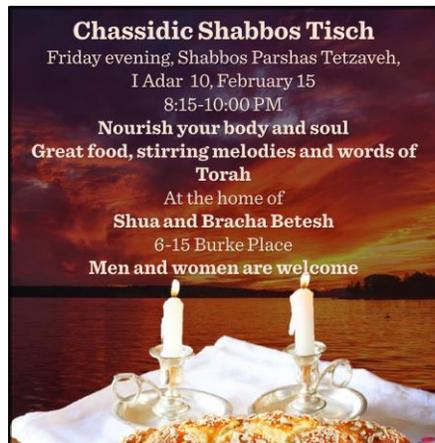
7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, February 18, 2019
FORGET ME NOT!

Connection Is the Key to Memory

Now that we all have smartphones in our pockets, it seems ridiculous to tie a string around your finger to remember something. But that's how things were done for millennia. What's the connection between a knot and memory? Well, the connection is—believe it or not—connection.



THIS SUNDAY evening, 7:30-9:00 pm

Crime and Consequence

Shevat 5779 / February 2019

Where does Judaism stand on the death penalty?

Are some people so evil that they deserve to be executed? Is even a slight chance of executing an innocent person a risk too great and therefore a reason to not include death among our penalties? If you think you already know where Judaism stands on this perennial topic of debate, this week's lesson may still surprise you.

Join us this Sunday at 7:30 pm, for a complex and nuanced conversation about the death penalty.

For more info, call 201.362.2712. or email:

RabbiBergstein@FLChabad.com



Cause and Effect: A Soul-ar Panel on Social Activism

With Rebbetzin Rivky Bergstein
Wednesday, May. 15, 7:15 PM

In recent decades, many social causes have gained widespread popularity. Among them are a strong commitment to individual and employee rights, a just but compassionate criminal justice system, and a mandate to actively aid the disadvantaged. Is the Jewish version of tikun olam different from secular social activism? What are our responsibilities as Jews vis-à-vis another's welfare and dignity? How do I prioritize between important causes?

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909