



ב"ה

**Parshah Tzav in a Nutshell**

*(Leviticus 6:1–8:36)*

G-d instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim ("priests") who offer the korbanot (animal and meal offerings) in the Sanctuary.

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the "handful" separated from the meal offering.

The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood. ❖

**שבת שלום!**

**This week's Kiddush** is celebrated in honor of the Sheva Brachos of Ari and Miriam (nee Stanislavsky) Fullerton.

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**"All Israel is responsible for one another."**  
**The 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](mailto:rockowitzj@gmail.com) with questions or to volunteer your time.

**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 Tzav**

**Erev Shabbos – Mar. 22 – II Adar 15**

Candle Lighting .....6:52 pm

Mincha .....6:55 pm

**Shabbos – Mar. 23 – II Adar 16**

Shacharis ..... 9:30 am\*

Torah Reading .....10:35 am

Rabbi Neubort's Drasha..... 11:10 am

Kiddush .....12:10 pm

Gemara (2-31 Summit) .....5:45 pm

Mincha .....6:55 pm

Rabbi's Drasha.....7:10 pm

Shabbos Ends .....7:52 pm

*\*Latest morning Shema is now 9:57 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule**

**Minyan**

Shacharis .....6:15 am

Mincha .....1:45 pm

Maariv .....9:15 pm

**Classes**

Chassidus, Mon-Fri ..... 5:55 am

Halachah, Mon-Fri .....1:40 pm

Torah Studies ..... Mon. 7-8:00 pm

Tuesday Talmud .....9:30-10:00 pm

Wednesday Mishna ..... 8:30-9:15 pm

**Thank You to:  
Yossi Lebovic And Rabbi  
Steinhusaer  
for reading the Torah  
and to our  
Kiddush Volunteers**

Eruv website:  
[www.fairlawneruv.com](http://www.fairlawneruv.com)  
Eruv Hotline phone number:  
201-254-9190.

**Halachic Zmanim**  
Shabbos, March 23  
Daylight Savings Time  
Earliest Tallis ..... 5:59 AM  
Latest Morning Shema .... 9:57 AM  
Earliest Mincha (Gedola) ..1:35 PM  
Plag Hamincha .....5:58 PM  
Earliest Evening Shema ....7:40 PM

## Chassidic Masters

### “The Outdoor Altar”

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

*Rabbi Elazar would give a coin to a pauper and only then he would pray (Talmud, Bava Batra 10a)*

The Holy Temple in Jerusalem was a human-like structure: its chambers and furnishings corresponded to the various organs and faculties which make up the human being. As our sages point out, when G-d tells Moses, "they shall make for Me a Sanctuary, and I shall dwell within them" (Exodus 25:8) He does not say, "I shall dwell within it" but, "within them." In other words, while the Holy Temple was the focal point of man's service of his Creator and the place which most expressed G-d's presence in our world, the objective of the Temple service was that man apply the awareness and experience of the Divine which pervaded the Holy Temple to all aspects of his daily life. So each of the Temple's vessels and the services which were performed with them has its equivalent in the manner in which man lives his life and serves his Creator.

The services performed in the Temple fall under two general categories: the "inner services" in the Temple proper (the heichal), and the "outer services" in the Temple courtyard (the azarah). On the individual level, this translates into the two basic domains of human endeavor: (a) a person's

inner spiritual development, and (b), the more external areas of his life - his efforts to refine his material self and his involvements with his fellows and the world about him.

#### The Path of the Flame

A person's instinctive feeling may be that he ought to work his way from the inside out. First, he will deal with the internal needs of his soul; then, he will turn his attention to "outside" matters. Having achieved an inner peace and perfection, he will be in the position to truly influence his surroundings. Tend to the home fires, he tells himself, before concerning yourself with the illumination of the outside.

But in the Temple, things are done the other way around. The day begins by lighting the fire on the mizbeiach hachitzon, the "external altar" which stands in the Temple courtyard. In fact, Torah law specifically stipulates that the "internal altar" and the menorah (candelabra) which stand in the Temple's inner chamber, are to be lighted from the fires of the external mizbeiach.

The menorah's seven oil lamps represent the Divine wisdom of Torah; the "internal altar" corresponds to man's refinement and perfection of his higher, spiritual faculties. But spiritual gluttony is no less selfish than the physical sort, and one who focuses solely on self-realization and self-fulfillment— be it in the most positive and lofty sense — is turning his Holy Temple inside out.

True, the more one himself possesses, the more he has to give to others. It is also true that as long as a person is himself lacking in a certain area, it is extremely difficult for him to rectify such a failing in his fellow. Yet certainly the needs of others cannot be ignored until such time as one has attained perfection.

Furthermore, we often find that in reaching out to others, the primary beneficiary is oneself: an idea explained to others is now more fully and deeply understood, helping another in a crisis opens up reserves of faith and fortitude one hardly knew existed. This is the lesson implicit in the fact that the menorah and the "internal altar" were lit from the fire out in the courtyard: reach out to others - the "other" within you (i.e. your material self) and the literal others to whose lives he can contribute some light and warmth. These selfless acts of illumination will, in turn, ignite the "home fires" of your Temple's inner chambers in the true and ultimate sense. Your study and prayer will imbue your mind and heart with a true appreciation of and attachment to the Almighty. ❖

"When **Adar** enters,"  
the Talmud declares,  
"we **increase** in joy."

## Haftorah in a Nutshell – Tzav

*Jeremiah 7:21-28; 9:22-23*

This week's haftorah touches on the subject of sacrifices, the main topic of the week's Torah portion.

G-d tells the prophet Jeremiah to rebuke the Jewish people, saying that His primary intention in taking their forefathers out of Egypt wasn't the sacrificial offerings, rather in order that they observe the commandments. But despite the fact that G-d repeatedly dispatched prophets to admonish the people, "They did not obey nor did they incline their ear, but walked according to [their] own counsels and in the view of their evil heart, and they went backwards and not forwards." G-d further informs Jeremiah that the people will also not hearken to these words that he will speak to them now.

The haftorah concludes with G-d's admonition: "Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches. But let him that boasts exult in this, that he understands and knows me, for I am G-d Who practices kindness, justice and righteousness on the earth; for in these things I delight, says G-d." ❖

## Community Events

Mar. 31 – **Pre-Pesach Boutique**, featuring numerous vendors. Shomrei Torah, Sunday, 6:00 – 9:00 PM.

## From Our Sages

***G-d spoke to Moses, saying: Command Aaron and his sons . . . this is the law of the ascending offering . . . (Leviticus 6:1–2)***

The expression tzav ("command") implies an urging for now and for future generations.

-- (Torat Kohanim; Rashi)

The king Moshiach will arise and restore the kingdom of David to its glory of old, to its original sovereignty. He will build the Holy Temple and gather the dispersed of Israel. In his times, all the laws of the Torah will be reinstated as before; the sacrifices will be offered, the Sabbatical year and the Jubilee year instituted as outlined in the Torah.

-- (Maimonides)

**Good Shabbos!**



שבת שלום! • גוט שבת!



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 SHEKALIM  
 Chapter 1**



TALMUD

**9:30-10:00 PM**  
 Tuesday  
 Currently learning  
**TALMUD, tractate  
 SUKKAH p. 16a**

**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, March 25, 2019

**THE DAY AARON ARGUED  
 WITH MOSES**

*Sorry, You Were Never Meant to Be Perfect*  
 An odd thing happens in the desert as the  
 Jews commence services in the Tabernacle:  
 Moses and Aaron get into a whole kerfuffle  
 about a burnt goat. True story. What's the  
 significance of this peculiar debate, and what  
 does it have to do with me?

**COMPASSIONATE  
 CONDEMNATION**

*Love, Love, and Love Some More.  
 Then Criticize*

It can feel pretty good to call someone out for  
 their faults and wrongdoings. As you sit atop  
 your moral high horse, it's nice to know that  
 you can see evil for what it is. But a curious  
 law in the obscure topic of lepers in the Torah  
 teaches us a radical different approach. An  
 approach grounded in profound compassion  
 and a deep sense of love.



**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



*New Course Coming Up!*

**With All My Heart**

Iyar-Sivan 5779 / May-June 2019

Whether you're seeking relief from stress;  
 you're hoping for focus, clarity, and  
 connection to a raw and vulnerable place  
 deep within you; or you just want to start  
 each day from a positive, humble, and  
 grateful frame of mind, this course is for  
 you.

Jewish wisdom teaches profound  
 techniques to give wings to our emotions  
 and words to our yearnings, allowing us to  
 make contact and communicate with  
 something larger than ourselves and feel  
 comfort and shelter within a reality that's  
 more whole, more intense, more real, and  
 more beautiful.

**Reserve Your Shalosh  
 Seudos Dedication Today!**

The Shabbos afternoon lecture series  
 will be beginning right after Pesach.

Sponsor a Shaloch Seudos in honor of a  
 simcha, or in memory of a loved one!

Contact Rabbi Bergstein for details

**One-on-One Study  
 Sessions with the Rabbi**

**Moses and Maimonides now make  
 house calls.**

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 heritage, faith and history by  
 illuminating your life with knowledge,  
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[RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com) or call  
 201.362.2712.