



ב"ה

Parshah Tzav in a Nutshell

(Leviticus 6:1–8:36)

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauer

“Shabbos HaGadol” Schedule

Shul Temporarily Closed

Please daven at Home

Erev Shabbos – Apr 3 / Nissan 9

Candle Lighting 7:06 pm

Shabbos Day – Apr 4 / Nissan 10

Shabbos Ends..... 8:07 pm

**Latest morning Shema is now 9:44 AM. Be sure to recite the Shema at or before that time.*

Weekday Schedule (not on a holiday):

Shul Temporarily Closed

Please daven at home.

Incense Portion

Exodus 30:22–38

Although we unfortunately no longer have the Temple, the Kabbalists say that by reading the portion in the Torah that discusses the incense, it is as if one actually brought it. Thus, although many have the custom to recite this portion daily, one should take extra care to learn and recite it at the time of an epidemic.

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. ❖

“It would be desirable that you establish the custom of reciting Tehillim — at least a few kapitlach —in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual.”

-- Lubavitcher Rebbe
16 Iyar, 5711

Upon recommendation of the Dept of Health, local hospitals, and the Rabbinical Council, the shul will be closed until further notice.

Charity

In late 1827 an epidemic broke out in the city of Orsha (near the city of Lubavitch), in which three or four people were dying daily, the in-habitants turned to his son-in-law, Rabbi Menachem Mendel, later known as the Tzemach Tzedek, for advice.

In addition to quoting a story in the Zohar about reading the portion of the ketoret during an epidemic, the Tzemach Tzedek suggested that, in light of the verse in Proverbs “And charity will save from death,” they should add in charity. However, he stressed that, as is explained in Tanya, it is preferable to give charity many times throughout the day (especially before prayer) in smaller denominations than just giving one large sum, even if it equals the same amount. Ideally, the total sum of each day should be a multiple of 18.

Eruv website:

www.fairlawneruv.com

Eruv Hotline: 201-254-9190.

Halachic Zmanim

Shabbos, April 10

Daylight Savings Time

Earliest Tallis 5:37 AM
Latest Morning Shema 9:44 AM
Earliest Mincha (Gedola).. 1:33 PM
Plag Hamincha 6:08 PM
Earliest Evening Shema 7:53 PM

Chassidic Masters

The Continual Fire

*Based on the teachings of
the Lubavitcher Rebbe*

Why, if "Fire shall be kept burning upon the altar continually; it shall not go out" (Leviticus 6:6). On this verse the Jerusalem Talmud comments, "continually — even on Shabbat; continually — even in a state of impurity."

As has been mentioned before, every aspect of the physical Sanctuary has its counterpart in the inward Sanctuary within the soul of the Jew.

In his Likkutei Torah (Devarim 78d) Rabbi Schneur Zalman of Liadi explains that the altar is the heart of the Jew. And corresponding to the two altars of the Sanctuary, the outer and the inner, are the outer and inner levels of the heart, its surface personality and its essential core.

The altar on which the continual fire was to be set was the outer one. And for the Jew this means that the fire of his love for G-d must be outward, open and revealed. It is not a private possession, to be cherished subconsciously. It must show in the face he sets towards the world.

The Withdrawn and the Separated

The concept of Shabbat is that of rest and withdrawal from the weekday world. Everyday acts are forbidden. But Shabbat is not only a day of the week. It is a state of mind. It is, in the dimensions of the soul,

the state of contemplation and understanding. Its connection with Shabbat lies in the verse (Isaiah 58:13): "And you shall call the Shabbat a delight." On Shabbat, the perception of G-d is more intense, more open. And this leads the mind to a withdrawal from the secular and the mundane.

But to reach this level is to become prone to a temptation. One might think that to have reached so far in perceiving the presence of G-d is to have passed beyond passion to the realm of impassive contemplation. The mind asserts its superiority over the emotions. He has, he tells himself, no need for the fire of love. This is the man to whom the Talmud says, the fire "shall not go out — even on Shabbat."

There is an opposite extreme: The man who has traveled so far on the path of separation that he feels he has now no link with G-d. To him the Talmud says, "it shall not go out — even in a state of impurity." For the fire does not go out. A spark always burns in the recesses of the heart. It can be fanned into flame. And if it is fed with the fuel of love, it will burn continually. The Maggid of Mezeritch said that instead of reading the phrase, "It shall not be put out," we can read it, "It will put out the 'not.'" The fire of love extinguishes the negative. It takes the Jew past the threshold of commitment where he stands in hesitation and says "No."

Coldness

The remark of the Maggid stresses the fact that to put out the "No," the fire must be continual. It must be fed by a constant attachment to

Torah and to Mitzvot. "Once" or "occasionally" or "not long ago" are not enough. The fire dies down, coldness supersedes, and the "No" is given its dominion.

This explains the commandment: "Remember what Amalek did to you by the way as you came out of Egypt: How he met you (korcha) on the way..." (Deuteronomy 25:17-18). Amalek is the symbol of coldness in the religious life. The word korcha, as well as meaning "he met you" also means "he made you cold." The historical Amalek "smote the hindmost of you, all those who were enfeebled in your rear, when you were faint and weary: And he did not fear G-d" (ibid.). The Amalek within attempts to do the same. It is the voice which says "No" when the love of G-d grows faint and weary. It is the voice which does not fear G-d. And we are commanded every day to remember Amalek. That is, never to let coldness enter and take hold of the heart. And that means that the fire of love must never be allowed to die down.

Fire From Below and Fire From Above

The continual fire, which was man-made, was the preparation in the Sanctuary for the fire which descended from Heaven. On this the Talmud (Yoma 21b) says: "Although fire comes down from Heaven, it is a commandment also for man to bring fire." It was the awakening from below that brought an answering response from G-d.

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But it brought this response only when the fire was perfect, without defect.

This is made clear in this and next week's Parshahs. During the days when the Sanctuary was consecrated, it and its vessels were ready, Moses and Aaron were present, and sacrifices were being offered. But the Divine presence did not descend on it. A lingering trace of the sin of the Golden Calf remained. Only on the eighth day, when the continual fire was perfected, was the sin effaced, the "No" extinguished. "Fire came forth from before G-d" and "the glory of G-d appeared to all the people" (Leviticus 9:23-24; Rashi *ibid.*).

What was this fire from Heaven? Why did it require the perfection of the earthly fire?

Man is a created being. He is finite. And there are limits to what he can achieve on his own. His acts are bounded by time. To become eternal, something Divine must intervene.

This is why, during the seven days of consecration, the Sanctuary was continually being constructed and taken apart. As the work of man, it could not be lasting. But on the eighth day the Divine presence descended, and only then did it become permanent.

The seven days were a week, the measure of earthly time. The eighth was the day beyond human time, the number which signifies eternity. And hence it was the day of the heavenly fire, which was the response of an infinite G-d.

Limits

Although man cannot aspire to infinity himself, the fire of infinity descends upon him. But only when he has perfected his own fire, and gone to the limits of his spiritual possibilities. Man is answered by G-d, not when he resigns himself to passivity or despair, but when he has reached the frontier of his own capabilities.

This is suggested by the word "continual" in the description of the fire. What is continual is infinite, for it has no end in time. Time, though, is composed of finite parts, seconds, minutes, hours. And even an infinite succession of them is still limited to a single dimension. But by the perfection of our time-bounded lives we join ourselves to the timelessness of G-d, so that time itself becomes eternal. And nature itself becomes supernatural. Because the reward of our service to G-d is the blessing of a success within the natural world which goes beyond the natural order.

Fire in the Service of Man

The essential implication of this is that every Jew constitutes a Sanctuary to G-d. And even if he studies Torah and fulfills the commandments, if the continual fire is missing, the Divine presence will not dwell within him. For his service is without life. And a trace of that distant sin of the Golden Calf may remain: The "No" which is the voice of coldness.

The Jew must bring life, involvement, fire, to the three aspects of his religious existence: "Torah, service of G-d, and the practice of charity" (Ethics of the Fathers 1:2).

Torah learning should not be something done merely to discharge an obligation, and kept to the minimum required. Words of Torah should never leave the mouth of a Jew. And they should be words spoken with fire. It is told in the Talmud (Eruvin 54a) that "Beruriah once discovered a student who was learning in an undertone. Rebuking him she said: Is it not written, 'Ordered in all things and sure.' If it (the Torah) is 'ordered' in your two hundred and forty-eight limbs, it will be 'sure.' Otherwise it will not." In other words, Torah should penetrate every facet of his being until he can say: "All my bones shall say, L-rd, who is like You?" (Psalms 35:10).

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"Service of G-d" means prayer and of this the Ethics says, "Do not regard your prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-Present"((Ethics of the Fathers 2:13)

The practice of charity includes the fulfillment of the commandments. And these again are not to be performed merely out of conscientiousness, but with an inner warmth that manifests itself outwardly in a desire to fulfill them with as much beauty as possible.

These are the places where the fire is lit. And this human fire brings down the fire from heaven. It brings G-d into the world, and draws infinity into the dimensions of the finite. ❖

Passover 2020 will be celebrated from April 8-April 16

What Is Passover?

The eight-day festival of Passover is celebrated in the early spring, from the 15th through the 22nd of the Hebrew month of Nissan, April 8 - April 16, 2020. Passover (Pesach) commemorates the emancipation of the Israelites from slavery in ancient Egypt. Pesach is observed by avoiding leaven, and highlighted by the Seder meals that include four cups of wine, eating matzah and bitter herbs, and retelling the story of the Exodus.

In Hebrew it is known as Pesach (which means "to pass over"), because G-d passed over the Jewish homes when killing the Egyptian firstborn on the very first Passover eve.

The Passover Story in a Nutshell

After many decades of slavery to the Egyptian pharaohs, during which time the Israelites were subjected to backbreaking labor and unbearable horrors, G-d saw the people's distress and sent Moses to Pharaoh with a message: "Send forth My people, so that they may serve Me." But despite numerous warnings, Pharaoh refused to heed G-d's command. G-d then sent upon Egypt ten devastating plagues, afflicting them and destroying everything from their livestock to their crops.

At the stroke of midnight of 15 Nissan in the year 2448 from creation (1313 BCE), G-d visited the last of the ten plagues on the Egyptians, killing all their firstborn. While doing so, G-d spared the children of Israel, "passing over" their homes—hence the name of the holiday. Pharaoh's resistance was broken, and he virtually chased his former slaves out of the land. The Israelites left in such a hurry, in fact, that the bread they baked as provisions for the way did not have time to rise. Six hundred thousand adult males, plus many more women and children, left Egypt on that day and began the trek to Mount Sinai and their birth as G-d's chosen people

In ancient times the Passover observance included the sacrifice of the paschal lamb, which was roasted and eaten at the Seder on the first night of the holiday. This was the case until the Temple in Jerusalem was destroyed in the 1st century.

Passover Observances

Passover is divided into two parts:

The first two days and last two days (the latter commemorating the splitting of the Red Sea) are full-fledged holidays. Holiday candles are lit at night, and kiddush and sumptuous holiday meals are enjoyed on both nights and days. We don't go to work, drive, write, or switch on or off electric devices. We are permitted to cook and to carry outdoors.

The middle four days are called Chol Hamoed, semi-festive “intermediate days,” when most forms of work are permitted.

No Chametz

To commemorate the unleavened bread that the Israelites ate when they left Egypt, we don’t eat—or even retain in our possession—any chametz from midday of the day before Passover until the conclusion of the holiday. Chametz means leavened grain—any food or drink that contains even a trace of wheat, barley, rye, oats, spelt or their derivatives, and which wasn’t guarded from leavening or fermentation. This includes bread, cake, cookies, cereal, pasta, and most alcoholic beverages. Moreover, almost any processed food or drink can be assumed to be chametz unless certified otherwise.

Ridding our homes of chametz is an intensive process. It involves a full-out spring-cleaning search-and-destroy mission during the weeks before Passover, and culminates with a ceremonial search for chametz on the night before Passover, and then a burning of the chametz ceremony on the morning before the holiday. Chametz that cannot be disposed of can be sold to a non-Jew (and bought back after the holiday).

Matzah

Instead of chametz, we eat matzah—flat unleavened bread. It is a mitzvah to partake of matzah on the two Seder nights, and during the rest of the holiday it is optional.

It is ideal to use handmade shmurah matzah, which has been zealously guarded against moisture from the moment of the harvest. You can purchase shmurah matzah at some of our local stores, or ask your Rabbi.

The Seders

The highlight of Passover is the Seder, observed on each of the first two nights of the holiday. The Seder is a fifteen-step family-oriented tradition and ritual-packed feast.

The focal points of the Seder are:

1. Eating matzah.
2. Eating bitter herbs—to commemorate the bitter slavery endured by the Israelites.
3. Drinking four cups of wine or grape juice—a royal drink to celebrate our newfound freedom.
4. The recitation of the Haggadah, a liturgy that describes in detail the story of the Exodus from Egypt. The Haggadah is the fulfillment of the biblical obligation to recount to our children the story of the Exodus on the night of Passover. It begins with a child asking the traditional “Four Questions.”

A Passover Message

Passover, celebrating the greatest series of miracles ever experienced in history, is a time to reach above nature to the miraculous. But how are miracles achieved? Let’s take our cue from the matzah. Flat and unflavored, it embodies humility. Through ridding ourselves of inflated egos, we are able to tap into the miraculous well of divine energy we all have within our souls. ❖

For more about Pesach and how to observe and celebrate:

https://www.chabad.org/holidays/passover/default_cdo/jewish/Passover.htm

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)

A constant fire shall burn upon the altar; it shall never go out (Leviticus 6:6)

“Constantly”—even on Shabbat; “constantly”—even under conditions of ritual impurity; “it shall never go out”—also not during the journeys [through the desert, when the altar was covered with a cloth of purple wool]. What did they do with the fire during the journeys? They placed over it a copper bowl.

-- (Jerusalem Talmud, Yoma 4:6)

Shabbat is when we disengage ourselves from all things material; “ritual impurity” (tum’ah) represents an opposite state—one of excessive enmeshment in the mundane. Yet the Torah instructs that the fire upon the altar must be kept burning “even on Shabbat” and “even under conditions of ritual impurity.”

There are times when we believe ourselves to be “above it all,” as the spirituality of the moment transports beyond the so-called trivialities of physical life. Conversely, there are times when we feel overwhelmed by those very “trivialities.” Says the Torah: the fire on your internal altar must—and can—be kept burning at all times. No moment in your life is too exalted or too debased to sustain your passion and enthusiasm in the fulfillment of the purpose to which you were created, which is to raise up to G-d the materials of your everyday existence.

-- (The Lubavitcher Rebbe)

The Shabbat before Pesach is called "Shabbat Hagadol" (the "Great Shabbat")

The primary event commemorated on this Shabbat is a great miracle which occurred on this day, several days before the Exodus. The Jewish people were commanded by Moses to take a lamb and tie it to their bedposts on Shabbat, the 10th day of Nissan, five days before they were to leave Egypt. When the Egyptians inquired by the Jews why they were buying lambs en masse, they were told that these lambs were intended for the Paschal Offering, which would be sacrificed in preparation of the Plague of the Firstborn. For some reason, this information rattled the Egyptian firstborn, who immediately insisted that Pharaoh grant the Jews the liberty they demanded. When Pharaoh refused their request, the Egyptian firstborn waged war with Pharaoh's army, and many Egyptians who were guilty of atrocities against the Jews were killed on that day.

Furthermore, on this day it was demonstrated that the Egyptians were powerless against the Jews. They must have been mightily peeved by the fact that the Jews were planning to slaughter lambs, an Egyptian deity — but were incapable of doing anything to hamper their plans. ❖

Haftarah for Parsha Tzav in a Nutshell

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

This week's haftarah 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 haftarah 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." ❖

The Talmud teaches that the best vaccine against all illness is a healthy confidence in the Director of the Universe.

From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.

Don't have a Haggadah? Print one for FREE here:

https://www.chabad.org/holidays/passover/pesach_cdo/aid/4685320/jewish/Print-Haggadahs.htm

Good Shabbos and Happy Passover to all!

