

Parshas 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) mitznetefet 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; 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.”

(continued next column)



This Purim occurs on the sixth day of the week, the day on which the first man, Adam, was created, and he immediately called upon all the Creation to acknowledge the Creator as King of the Universe; which is why we will say this Purim the Psalm “Hashem is King; He has garbed Himself with grandeur.

– The Rebbe

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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. ❖

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

The Miracle of Purim mainly came about through the merit of the Jewish children and youths!

– The Rebbe

**Thank You to:
The Baal Korei,
and the
Security Volunteers**

Halachic Zmanim
Shabbos, February 27, 2021
Eastern Standard Time
Earliest Tallis 5:37 AM
Latest Morning Shema 9:19 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha 4:39 PM
Earliest Evening Shema 6:14 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Feb 26 / Adar 14
Purim

Candle Lighting 5:26 pm
Mincha 5:30 pm

Shabbos Day – Feb 27 / Adar 15
Shushan Purim

Shacharis 9:30 am*
Torah Reading 10:30 am
Rabbi Drasha 11:05 am

Mincha 5:30 pm
Rabbi's Drasha 5:50 pm
Shabbos Ends 6:26 pm

**Latest morning Shema is now 9:19 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):
Minyan

Shacharis (Mon-Fri) 6:15 am
Shacharis (Sunday) 9:00 am
Mincha (Sun-Thurs) 1:45 pm
Maariv (Sun-Thurs) 9:15 pm

Bulletin

*This week's Bulletin
is sponsored by
The Shul.*

Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

1. The Two Altars

Parshat Tetzaveh contains the command to construct the golden altar, the altar that was placed inside the Sanctuary itself. Last week's Torah reading related the command to construct the outer altar in the courtyard of the Sanctuary. Why aren't the two altars mentioned together?

The resolution is based on the concept that the Sanctuary provided a visible representation of the private sanctuary each one of us possesses in our hearts. An altar points to man's efforts to approach G-d. Just as we have feelings that we show to others, and inner, more powerful feelings that we usually keep to ourselves; so, too, in the Sanctuary, there was an outer altar in public view, and an inner altar within the Sanctuary itself.

The sacrifices were offered on the outer altar. קרבן, the Hebrew word for sacrifices, comes from the root קרב, meaning "close." The sacrifices brought a person closer to G-d.

The incense offering was brought on the inner altar. קטרת, meaning "incense," shares a connection with the word קטר, meaning "bond." The incense offering did not merely draw us close to G-d; it established a bond with Him.

The difference between the two is obvious. Wanting to be close indicates that there exists a distance, and more importantly that the person who desires to be close feels as a separate entity.

When people bond, they subsume their personal identities to that of the new entity which is formed. A couple are not merely two people in love; they have bonded themselves into a new and complete union.

The incense offering refers to the establishment of such a bond with G-d. A person loses sight of who he or she is and identifies with G-d and His purpose. He is no longer so concerned with his own personal wants or needs, but sees a larger picture. He begins looking at the world from G-d's perspective. ❖

2. The Purest Oil

This week's reading begins with the commandment to prepare olive oil for the Menorah, the candelabrum used in the Beis HaMikdash. The Torah relates that the oil must be "crushed for the light." Our Sages explain that the olive is an analogy for the Jewish people. When they are "crushed," pressed to their very core, they produce oil "for the light," "the light of the redemption."

There is, however, a difference between the manner in which this motif applies in the present generation and the manner in which it was expressed in previous generations. In previous generations, the "crushing" was external. Through persecution after persecution, pogrom after pogrom, exile after exile, the external shell of the Jewish people was crushed and their inner G-dly core revealed.

In the present era, thank G-d, such crushing generally does not exist. By and large, the Jewish people live in peace and prosperity without persecution by the nations of the world. And yet, we feel "crushed;" the very fact that we are in exile, that Mashiach has not come, and the world has not reached its desired purpose is a crushing realization, one that shocks each one of us to his very core and motivates him or her to "produce his oil" for "the light of the redemption." ❖

3. A Leader

The Torah reading begins with the command to bring oil for the Menorah, the candelabra lit in the Sanctuary. The Jews were directed to bring pure oil to Moses so the lamps could be kindled. Our Rabbis ask: Aaron, the priest, kindled the Menorah. Why then was the oil brought to Moses?

It is explained, that oil represents the quintessential spiritual potential that every Jew possesses within his soul. But oil must be lit. It is not enough to possess a spiritual potential, we must do whatever is necessary to make sure this spiritual potential is activated and shines.

This is why the connection to Moses is so important. Moses was not merely a leader who taught the Jewish people and imparted knowledge to them. Moses "spoke to G-d face to face." For him, G-dliness was as actual a factor as ordinary material existence is to us.

(Continued next page)

Powerful Insights From the Rebbe *(continued)*

The difference between the two is obvious. And when people established a connection with Moses, G-dliness became a cogently real factor in their lives as well. Because Moses' inner spiritual potential was overtly revealed, being in contact with Moses empowered and enabled every person to reveal his own spiritual potential.

In every generation there are Jewish leaders, whose lives serve as beacons to inspire others to awaken their inner spiritual potential. When people come into contact with such an individual, they cannot remain unmoved; the oil within their souls is kindled and begins to glow. ❖

From Our Sages

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

Tetzaveh 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)

That they bring to you pure olive oil . . . to raise an everlasting lamp . . . from evening to morning (Exodus 27:20–21)

These verses contain a paradox: "everlasting flame" implies a state of perptuality and changelessness; "from evening to morning" implies fluctuating conditions of lesser and greater luminance.

For such is our mission in life: to impart the eternity and perfection of the Divine to a temporal world, and to do so not by annihilating or overwhelming the world's temporality and diversity, but by illuminating its every state and condition—from "evening" to "morning"—with the divine light.

-- (The Lubavitcher Rebbe)

Pure olive oil, crushed for the light (Exodus 27:20)

Just as the olive yields light only when it is pounded, so are man's greatest potentials realized only under the pressure of adversity.

-- (The Talmud)

Haftorah for Tetzaveh in a Nutshell

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. ❖

A further point of special relevance to this Purim, is in connection with the fact that when Purim occurs on a Friday, it becomes an extended Purim for the Holy City of Jerusalem, extending into Sunday in some aspects, like the Purim Se'udah, rejoicing with Purim, Mishloach Monos, etc.

When Jews went into exile, after the destruction of the first Beis Hamikdosh, they vowed never to forget Jerusalem, and remember it and raise it above every Simchah, as David, the Sweetener of the Songs of Israel, declares in Tehillim.

It would therefore be appropriate, indeed very much so, for Jews everywhere to make this coming Sunday a particularly joyous one by additional activities that produce joy: Torah study ("rejoicing the heart"), spreading joy among Jews in the spirit of Ahavas Yisroel, and if suitable or necessary—through Mishloach Monos to friends, and gifts to the poor, and particularly through gatherings to spread Yiddishkeit in the spirit of "Yerushalayim"—Yirah shleima, complete awe (of—את—Hashem),

Especially through gatherings ("hakhel") of Jewish children, all of whom, including infants, are "Tzivos Hashem"—and

To do all the above with true joy, in accordance with the conclusion of Shulchan Aruch, Orach Chayim, Laws of Purim: "The good-hearted feasts always.

-- Lubavitcher Rebbe (written letter)

Good Shabbos to all!

שבת שלום גוט שבת!

