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**Parshas 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. ❖



**Thank You to:  
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**Halachic Zmanim**

Shabbos, March 27, 2021

Daylight Savings Time

- Earliest Tallis .....5:51 AM
- Latest Morning Shema ....9:52 AM
- Earliest Mincha (Gedola) ..1:34 PM
- Plag Hamincha .....6:02 PM
- Earliest Evening Shema ....7:44 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 – Mar 26 / Nissan 13**

Candle Lighting ..... 6:57 pm

Mincha ..... 7:00 pm

**Shabbos Day – Mar 27 / Nissan 14**

Shacharis..... 7:45 am\*

Mincha ..... 7:00 pm

Rabbi’s Drasha ..... 7:20 pm

Yom Tov Candle Lighting:

After..... 7:57 pm

*\*Latest morning Shema is now 9:52 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***

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**Important  
Pesach Schedule**

**Thursday evening: Mar 25**  
Search for Chometz –  
After ..... 7:42 pm

**Friday morning: Mar 26**  
Burn Chometz –  
Before ..... 11:59 am

**Shabbos morning: Mar 27**  
Stop eating Chometz –  
By ..... 10:55 am

**Shabbos morning: Mar 27**  
Nullify Chometz –  
Before ..... 11:58 am

As has often been emphasized, the Festival of Pesach, [Passover] the Season of Our Liberation, comes around every year not merely to remind us of the Liberation of our ancestors from Egyptian bondage, but also to inspire us to strive for a greater measure of self-liberation from all limitations and distractions which impede a Jew from his free exercise of Yiddishkeit in the everyday life. This is the meaning of the highly significant passage in the Haggadah:

"In every generation a Jew should see himself as though he personally has been liberated from Mitzrayim [Egypt]."

-- The Rebbe

# Chassidic Masters

## Powerful Insights From the Rebbe

*Compiled by Mordechai Rubin*

### 1. Making the Connection

Tzav means “Command.” It expresses a command from G-d about the donation of offerings in the Sanctuary, relating to the general concept of giving charity. But Tzav has also another meaning: “Connect.” It expresses the idea that G-d’s laws establish a connection between the individual and G-d.

This connection cannot be taken for granted. G-d is Infinite, beyond all definitions and categories. In comparison with G-d the entire cosmos is smaller than a speck of dust; it is like nothing. And if the vast cosmos is itself like nothing in relation to G-d, what is the significance of a tiny, frail human man or woman?

Yet G-d gives Torah laws to frail human beings. The very fact that G-d has issued a command to the person imparts a sense of significance to that person’s life. He or she is now related to G-d, bonded with Him by a Divine instruction.

This connection is there even if the person does not actually fulfill the instruction.

As the Sages put it, “even though he sinned, he is a Jew.” The fact that the 613 commands in the Torah are addressed to the individual gives that person a significant role and purpose.

Of course, this role is properly fulfilled by observance of the commandments.

Yet the person who does not yet observe them has not lost his role in the system: he has a connection, albeit a negative one. ❖

### 2. Simple Ashes

This week’s Torah reading begins with the command to remove the ashes from the altar. At night, the limbs of the sacrifices would be offered on the altar and in the morning, the priests would take the ashes from the altar and bring them to a special place outside Jerusalem.

There were priests chosen to offer animal sacrifices and others chosen to bring the incense offering. And there were still others who were given the task of cleaning the ashes from the altar.

Our Sages emphasize that this was a lesser service, so much so that it could not be performed while wearing the ordinary priestly garments, but instead required special, less dignified robes. Nevertheless, those priests also performed their jobs eagerly. They were serving G-d in the Temple. It did not matter how they were serving Him. As long as they were serving Him, they were happy.

Outside of the Temple, G-d’s presence is not overtly revealed. Thus we do not have the same inspiration to carry out His service. But that is only because we are unaware. From His perspective, our service is cherished whether we are aware of the powerful spiritual effects it produces or not.

R. Sholom Dovber (the Rebbe Rashab) would say: “Even if G-d had commanded us to chop wood — i.e., an activity that appears to have no spiritual content — we would do so happily.” ❖

### 3. Continuous Fire

Parshat Tzav contains the verse: “A continuous fire shall burn on the altar. It shall not be extinguished.” Every element of the Sanctuary and the Temple is not merely part of our people’s spiritual history, but is instead an ongoing dimension of our spiritual lives.

The altar refers to our hearts, the element of our being involved in the spiritual service of sacrifices which is interpreted as referring to our efforts to draw close to G-d. Within our hearts, a flame must continually burn. Our service of G-d must not be cold and cerebral. Instead, it should be ablaze with fire and energy. Our religious life should continuously vibrate with vitality and vigor.

The above concepts relate to one of the lessons of the recently celebrated Purim holiday. Haman came from the nation of Amalek, the arch-enemy of the Jewish people. The decree of Amalek’s descendant, Haman, was directed at annihilating the Jewish people physically, but there was also a spiritual element to it. Had a Jew been willing to reject his Judaism, Haman would have left him alone. If one could coldly forgo all connection to his Jewish heritage, Haman didn’t consider him an enemy.

*(Continued next page)*

## Powerful Insights From the Rebbe *(continued)*

How did Mordechai respond to threat of annihilation? He aroused the Jews and awakened their spiritual vitality. Our Sages relate that at that time, the Jewish people renewed the commitment they made at the Giving of the Torah.

At Sinai, our people acted rashly, promising “We will do” before “We will listen.” And at the time of Purim, they reaffirmed that commitment, showing a dedication to their heritage unfettered by the limits of logic.

### 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)

***G-d s The fire upon the altar shall be kept burning in it . . . and the priest shall burn wood on it every morning (Leviticus 6:5)***

*Although a fire descended from heaven upon the altar, it is a mitzvah to add to it a humanly produced fire.*

-- (Talmud, Eruvin 63a)

*This is a rule that applies to all areas of life: the gifts of life are bestowed upon us from Above, yet it is G-d’s desire that we add to them the product of our own initiative.*

-- (The Chassidic Masters)

***The fire upon the altar shall be kept burning in it . . . and the priest shall burn wood on it every morning (Leviticus 6:5)***

*There is a fire of love for G-d that burns within every soul. It is the task of the kohen—the spiritual leaders of the generation—to feed and preserve this fire.*

-- (Alshich)

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

*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)

## About Shabbos HaGadol

*The Shabbat which precedes Passover is called Shabbat haGadol, the Great Sabbath, for many and varied reasons. There are also many special customs associated with this Shabbat. It was in Egypt that Israel celebrated the very first Shabbat Ha-Gadol on the tenth of Nissan, five days before their redemption. On that day, the Children of Israel were given their first commandment which applied only to that Shabbat, but not to future generations: On the tenth day of this month [Nissan]... each man should take a lamb for the household, a lamb for each home (Exodus 12:3).*

*This mitzvah of preparing a lamb for the Passover offering four days before it was to be brought, applied only to that first Passover in Egypt, and the Torah does not tell us that we must continue to do so before every future Passover. Nevertheless, the people continued to do this to make sure that their lambs had no blemishes which would preclude their being sacrificed.*

*Many miracles were performed for the Children of Israel on this first Shabbat haGadol. The Torah commanded them to take their lambs and tie them to the bedpost. When they did so, their Egyptian neighbors saw this and asked: "What is the lamb for?"*

*The Children of Israel answered: "It is to be slaughtered as a Passover sacrifice as G-d has commanded us." The Egyptians, for whom the lamb was a deity, gnashed their teeth in anger but could not utter a sound in protest.*

*Many other miracles as well were performed in connection with the Passover offering, we therefore refer to this day as Shabbat haGadol. ❖*

## About Shabbos HaGadol

*The Chol Hamoed (literally, "the weekday of the holiday") refers to the "intermediate period" of the festivals of Passover and Sukkot. They are the days sandwiched between the beginning and ending holy days of both festivals. Passover is eight days long. The first two days and last two days are full-fledged festival days, and the middle four days are Chol Hamoed. (In Israel, Passover is seven days long, with the middle five being Chol Hamoed.)*

*Many families find Chol Hamoed to be a perfect time for fun family outings. On the full-fledged festival days of Passover and Sukkot we are prohibited from creative work, much like Shabbat (with exceptions).*

*On Chol Hamoed, however, we are permitted to do many of these activities. For example, we may use electricity or drive a car. (Unless, of course, the intermediate day is also Shabbat.) Nevertheless, we still try to avoid going to work, doing laundry, writing and certain other activities.*

*Many families find Chol Hamoed to be a perfect time for fun family outings. On these days, parks, museums and zoos are often full of Jewish families enjoying the holiday.*

*The special mitzvahs of the festival are equally observed on Chol Hamoed. For example, we may not eat chametz during Chol Hamoed of Passover, and we eat in a sukkah and shake the lulav and etrog on Chol Hamoed of Sukkot. The days of Chol Hamoed also include the mitzvah to be joyous and celebrate; some wear holiday clothing.*

*There are special prayers and Torah readings in the synagogue during Chol Hamoed, and in many communities men do not put on tefillin (see Do I put on tefillin during Chol Hamoed?). ❖*

## Haftarah for Shabbos HaGadol on Erev Pesach

Ezekiel 45:18-46:15

*The custom in many communities is to read a special haftarah when the day before Passover coincides with Shabbat. The reason for this reading is rooted in an important but less-known observance attached to the eve of Passover.*

*The agricultural cycle in the land of Israel is made up of seven-year units, the seventh year being the Sabbatical (Shemittah) year. During the first six years of the cycle a farmer is obligated to give a portion of his crop (called terumah) to the kohen, and then ten percent (called maaser rishon, "the first tithe," or simply maaser) to the Levite. He then has to separate another ten percent of what is left, but the use of this percentage varies in different years. In the first, second, fourth and fifth years of the cycle it is called maaser sheni ("the second tithe"), and it (or its cash value) would be taken by the owner to Jerusalem and enjoyed there. In the third and sixth years of the cycle this tithe is given to the poor and needy, and is called maaser ani ("the tithe of the poor").*

*As the Torah puts it, the third year of the cycle is "the year of the tithe," since then "you have finished every tithe of your produce," having given both maaser sheni and maaser ani. At this time, says the Torah, a declaration should be made before G-d. This is called vidui maaserot ("the confession of the tithes"). The text of the declaration is in the Torah itself (Deuteronomy 26:13-15), and it is a statement that all the requirements concerning the tithes were fulfilled and nothing was left out. It ends with a prayer: "Gaze down from Your holy abode... and bless Your people Israel..."*

*Often, a farmer might store up his terumah and maaserot for some time (for example, if there were no kohanim or Levites nearby). Before Passover of the fourth and seventh years of the cycle, though, he is required to have taken care of all of his outstanding terumah and maaser: giving the respective tithes to the kohanim, the Levites and the poor, and arranging for maaser sheni (or food bought with its cash value) to be consumed in Jerusalem. Once that was done, he would recite vidui maaserot on the eve of Passover of those years.*

*(It is important to note that the obligations of terumah, maaser rishon, maaser sheni and maaser ani are still in effect today, but not in all of their details. (For example, maaser sheni is not taken to Jerusalem, since the Temple is not standing.) Since we are unable to do these mitzvot in their original, intended fashion, several authorities maintain that we do not recite the "confession of tithes" today, although others maintain that it is said nonetheless.)*

*Because the day before Passover had this significant mitzvah attached to it, the custom developed to read a special haftarah, which speaks of this mitzvah, on or close to this date. ❖*

**Good Shabbos and Happy Pesach to all!**

שבת שלום גוט שבת!

