

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) 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; 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)



A Jew’s unification with G-d is two-fold: a) through his service of Torah and mitzvos ; b) as a result of his intrinsic relationship, for he is considered G-d’s child or servant even prior to his service.

-- 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. ❖

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, within our own hearts, we have feelings that we show to others, we also have 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.

Based on the teachings of the Lubavitcher Rebbe

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

Halachic Zmanim
Shabbos, Feb 12, 2022
Eastern Standard Time
Earliest Tallis 5:57 AM
Latest Morning Shema..... 9:30 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha..... 4:25 PM
Earliest Evening Shema.... 5:56 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 11 / I Adar 10

Candle Lighting.....5:08 pm
Mincha5:10 pm

Shabbos Day – Feb 12 / I Adar 11

Shacharis..... 9:30 am*
Torah Reading 10:40 am
Kiddush 12:15 pm

Mincha5:10 pm
Farbrengen.....5:30 pm
Shabbos Ends6:09 pm

**Latest morning Shema is now 9:30 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

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.

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.

(Continued next page)

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. ❖

SHABBAT MINYAN: PARSHAT VAYAKHEL / SHKALIM @ THE PATERSON SHUL (plus A JEWISH BOXING DISCUSSION)

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have Minyanim on Shabbat February 26 at 9:00 am.

Besides a good Davening and a Kiddush, they will also be discussing

"Jews in the Boxing Ring" with a special historian guest.

(With COVID restrictions lifted for masks,

they are only required when entering/exiting the apartment complex.)

For more info visit: www.PatersonShul.org

From Our Sages -- Tetzaveh

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)

And you shall command the children of Israel (Exodus 27:20)

The word tetzaveh, "you shall command," also means "you shall connect" and "you shall bond." Thus the verse can also be read as G-d saying to Moses: "And you shall bond with the children of Israel." For every Jewish soul has at its core a spark of the soul of Moses.

-- (Ohr HaChaim)

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)

Crushed for the light (Exodus 27:20)

When one speaks crushing words of rebuke, it must be with the sole purpose of enlightening, illuminating and uplifting one's fellow. Never, G-d forbid, to humiliate and break him.

-- (Chassidic saying)

You shall make an altar for the burning of incense; of shittim wood shall you make it. . . . And you shall overlay it with pure gold (30:1–3)

Resh Lakish stated: The fires of hell have no power over the transgressors in Israel, as may be inferred from the golden altar: If the golden altar, on which [the layer of gold over the wood] was only of the thickness of a dinar coin, lasted for many years and the fire had no power over it, how much more would that be true of the transgressors in Israel, who are as full of good deeds as a pomegranate [is full with seeds].

-- (Talmud, Eruvin 19a) ❖

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. ❖

. . . 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.

This is not merely a story of the past. In every generation there are Jewish leaders who serve as Moses, 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.

-- Based on the teachings of the Lubavitcher Rebbe

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

שבת שלום גוט שבת!



Gutt Shabbos to all!