

Parshas Vayikra in a Nutshell

(Leviticus 1:1–5:26)

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanos, the animal and meal offerings brought in the Sanctuary. These include:

- The “ascending offering” (olah) that is wholly raised to G-d by the fire atop the altar;
- Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense;
- The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests);
- The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew;
- The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against G-d” by swearing falsely to defraud a fellow man. ❖



Before Purim it is a tradition to give three coins in “half” denominations — e.g., three half-dollar coins (Machatzit HaShekel) — to charity, to commemorate the half-shekel that each Jew contributed as his share in the communal offerings in the time of the Holy Temple. This custom, usually performed in the synagogue, is done on the afternoon of the “Fast of Esther,” or before the reading of the Megillah.

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 11 / II Adar 8

Candle Lighting.....5:41 pm

Mincha5:45 pm

Shabbos Day – Mar 12 / II Adar 9

Shacharis.....9:30 am*

Torah Reading10:40 am

Kiddush12:15 pm

Mincha5:40 pm

Rabbi’s Drasha.....6:05 pm

Shabbos Ends6:41 pm

**Latest morning Shema is now 9:07 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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**Shabbos
Parshas Zachor**

On the Shabbat before Purim, the holiday on which we celebrate the foiling of Haman the Amalekite's plot to destroy the Jewish people, the weekly Torah reading is supplemented with the Zachor ("Remember!") reading (Deuteronomy 25:17-19) in which we are commanded to remember the evil of Amalek and to eradicate it from the face of the earth.

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

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**** Fast of Esther ****
Wednesday, March 16.
The fast is approximately
from dawn to sundown.
Exact times:
Fast begins at 5:40 am
Fast ends at 7:32 pm

Halachic Zmanim

Shabbos, Mar 12, 2022

Eastern Standard Time

Earliest Tallis 5:17 AM

Latest Morning Shema..... 9:07 AM

Earliest Mincha (Gedola) 12:37 PM

Plag Hamincha..... 4:50 PM

Earliest Evening Shema.... 6:28 PM

Chassidic Masters

The Offered Beast

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

Why, if a person sinned and wished to make atonement, or he was just in a generous mood and wished to offer something to G-d, does he sacrifice an innocent animal? Why doesn't he sacrifice himself, for example?

Answer the chassidic masters: he does.

The Torah, they explain, makes this very point in the verse that introduces the laws of the korbanot:

A man who shall bring near of you an offering to G-d, from the beast, from the cattle and from the sheep, you shall bring close your offering .

As Rabbi Schneur Zalman of Liadi points out, the verse does not say, "a man of you who shall bring near an offering," but "a man who shall bring near of you an offering"—the offering brought is "of you." The sacrificed animal is a projection, in the extra-human sphere, of a process transpiring in the intra-human sphere.

Man, says the Talmud, is a world in miniature. Which means that the world is a man in macro. Our world contains oceans and continents, forests and deserts, men and beasts; so, too, does man. The human psyche includes a subconscious "sea" and a "terrestrial" persona; it has lush forests and barren deserts; and it has a "human soul" and an "animal soul."

The human soul—also called the "G-dly soul"—embodies all that is upward-reaching and transcendent in man. It gravitates to its source in G-d, driven by an all-consuming love for G-d and the desire to lose itself within His all-pervading essence. Its modes of expression are the thought, speech and deed of Torah—the means by which man achieves closeness and attachment to his Creator.

The "animal soul" is the self that man shares with all living creatures: a self driven and fulfilled by its physical needs and desires. Its vehicles of expression are the endeavors of material life.

"A man who shall bring near of you an offering to G-d, from the beast, from the cattle and from the sheep, you shall bring close your offering." When a person brings an animal from his paddock as a gift to G-d, the gesture is devoid of meaning unless he also offers the animal within himself.

The Ox and the Plow

What is to be done with this animal?

The beast within man has not been placed there just so that it should be suppressed or uprooted. "Much grain is produced with the might of the ox," remarked the wisest of men (Proverbs 14:4), and the chassidic masters say that this is a reference to the animal inside our hearts. An ox run amok will trample and destroy; but when dominated by a responsible human vision and harnessed to its plow, the beast's vigor translates into "much grain"—a far richer crop than what human energy alone might produce.

The same is true of the beast in man. Nothing—not even the G-dly soul's keenest yearnings—can match the intensity and vigor with which the animal soul pursues its desires. Left to its own devices, the animal soul tends toward corrupt and destructive behavior; but the proper guidance and training can eliminate the negative expressions of these potent drives, and exploit them towards good and G-dly ends.

The first type of korban described in our Parshah is the olah—the "ascending" offering, commonly referred to as the "burnt offering." The olah is unique in that it is an absolute offering: after it is slaughtered in the Temple courtyard and its blood is poured upon the altar, it is raised up upon the altar and is burned, in its entirety, as "a fiery pleasure unto G-d."

The burning of something is the physical counterpart of the sublimation process described above. When a substance is burned, its outer, material form is eliminated, releasing the energy locked within. This is the inner significance of the korban: the animal energy within man is divested of its material forms and offered upon the altar of service to G-d.

The Eaten Offerings

After detailing the various types of korban olah, the Torah goes on to discuss the other two primary categories of offerings—the korban chattat ("sin offering") and the korban shelamim ("peace offering").

(Continued next page)

Like that of the olah, the blood of these offerings was poured on the altar. But unlike the wholly burnt offering, only certain parts of the chattat and shelamim “ascended” by fire. The Torah designates certain veins of fat (called the chalavim) which should be removed and burned; but the meat of the korban was eaten under special conditions of holiness. (The meat of the chattat was eaten by the priests, and that of the shelamim by the person who brought the offering, with certain portions given to the priests.)

There are portions of our material lives which, like the burnt offering, are wholly converted to holiness: the money given to charity, the leather made into tefillin, the energy expended in Torah study, prayer and the performance of a mitzvah. Then there is also the money we spend to feed our families, the leather we make into shoes, the energy we expend

on the everyday business of physical life.

But these, too, can be serve as a korban to G-d, when they are “eaten in holiness”—when the money is honestly earned, the food is kosher, and our everyday activities are conducted in a way that is considerate of our fellows and faithful to the divine laws of life.

The “blood” of the animal soul—its fervor and passion for material things—must be poured upon the altar; its “fat”—its excessive indulgence and pleasure-seeking—must be burned. But the gist of the animal self—its “meat”—can be sanctified even when it is not wholly converted into a holy act. As long as they are “eaten in holiness,” our material endeavors can be a means of a “bringing close” (—the meaning of the word korban) of man to G-d. ❖

Zachor

When the Israelites left Egypt, no nation dared pick a fight with them. Who would start up with a people whose G-d just smacked around the mighty Egypt with ten awesome plagues, and drowned the surviving few in the sea? Only Amalek, driven by profound hatred which defied logic, came to wage battle.

According to many Halachic authorities, there is a Biblical requirement for all men to hear the special Zachor reading.

"Parshas Zachor" is the second of four special readings added during or immediately before the month of Adar (the other three being Shekalim, Parah and Hachodesh).

Parshas Zachor in a Nutshell

Deuteronomy 25:17–19

This being the **Shabbat** before **Purim**, on which we celebrate the foiling of Haman the **Amalekite**'s plot to destroy **the Jewish people**, the weekly Parshah is supplemented with the “Zachor” reading (**Deuteronomy 25:17–19**) in which we are commanded to **remember** the evil of Amalek and to eradicate it from the face of the earth.

*Remember what **Amalek** did to you on the road, on your way out of Egypt. That he encountered you on the way and cut off those lagging to your rear, when you were tired and exhausted; he did not fear **G-d**. And it shall come to pass, when the L-rd your **G-d** has given you rest from all your enemies round about, in the land which the L-rd your G-d is giving you for an inheritance to possess it, that you shall obliterate the memory of Amalek from under the heavens. Do not forget.* ❖

Purim Guide

What is Purim?

Purim, celebrated on the 14th of Adar, is the most fun-filled, action-packed day of the Jewish year. It commemorates our nation's miraculous salvation more than two millennia ago.

The Purim Story in a Nutshell

The Persian empire of the 4th century BCE extended over 127 lands, and all the Jews were its subjects. When King Ahasuerus had his wife, Queen Vashti, executed for failing to follow his orders, he orchestrated a beauty pageant to find a new queen. A Jewish girl, Esther, found favor in his eyes and became the new queen—though she refused to divulge the identity of her nationality.

Meanwhile, the antisemitic Haman was appointed prime minister of the empire. Mordechai, the leader of the Jews (and Esther's cousin), defied the king's orders and refused to bow to Haman. Haman was incensed, and convinced the king to issue a decree ordering the extermination of all the Jews on the 13th of Adar—a date chosen by a lottery Haman made (hence the name Purim, "lots").

Mordechai galvanized all the Jews, convincing them to repent, fast and pray to G-d. Meanwhile, Esther asked the king and Haman to join her for a feast. At the feast, Esther revealed to the king her Jewish identity. Haman was hanged, Mordechai was appointed prime minister in his stead, and a new decree was issued granting the Jews the right to defend themselves against their enemies.

On the 13th of Adar the Jews mobilized and killed many of their enemies. On the 14th of Adar they rested and celebrated. (Want the whole story? Come to the synagogue where the Megillah will be read out loud.)

When is Purim?

Purim Dates: Purim 2022 begins Wednesday night, March 16 and continues through Thursday, March 17 (extending through Friday in Jerusalem).

Though we dress up in holiday finery, Purim doesn't feature holiday work restrictions. Nonetheless, all the better if you can take the day off from work and focus on the holiday and its four special mitzvahs:

1. Hear the Megillah

Head to your synagogue to hear the whole Megillah. The Megillah, a.k.a. "The Book of Esther," is the scroll that tells the Purim story. Listen to the public reading twice: once on Purim night, and again on Purim day. This year, that's Wednesday night, March 16 and Thursday, March 17. Pay attention—it is crucial to hear every word.

When Haman's name is mentioned (Chabad custom is that this is only when it is accompanied with a title), you can twirl graggers (noisemakers) or stamp your feet to eradicate his evil name. Tell your kids that Purim is the only time when it's encouraged to make noise during services!

The Megillah is read from a handwritten parchment scroll, using an age-old tune. Contact your local Chabad rabbi if for any reason you can't make it to your synagogue for the Megillah reading. He'll do his best to send a Megillah reader to your home or office.

2. Give to the Needy (Matanot LaEvyonim)

One of Purim's primary themes is Jewish unity. Haman tried to kill us all, we were all in danger together, so we celebrate together too. Hence, on Purim day we place special emphasis on caring for the less fortunate.

Purim Guide (continued)

Give money or food to at least two needy people during the daylight hours of Purim, March 17. In case you can't find any needy people, your synagogue will likely be collecting money for this purpose. At least, place two coins in a charity box earmarked for the poor.

On Purim, we give a donation to whoever asks; we don't verify his or her bank balance first.

As with the other mitzvahs of Purim, even small children should fulfill this mitzvah.

3. Send Food Gifts to Friends (Mishloach Manot)

On Purim we emphasize the importance of friendship and community by sending gifts of food to friends.

On Purim day, March 17, send a package containing at least two different ready-to-eat food items and/or beverages (e.g., pastry, fruit, beverage) to at least one Jewish acquaintance during the daylight hours of Purim. Men send to men, and women to women.

It is preferable that the gifts be delivered via a third party. Children, in addition to sending their own gifts of food to their friends, make enthusiastic messengers.

4. Feast!

During the course of Purim day, March 17, gather your family, maybe invite a guest or two, and celebrate with a festive Purim meal. Traditionally, this meal begins before sundown and lasts well into the evening.

The table should be festively bedecked with a nice tablecloth and candles. Wash for bread or challah, and enjoy a meal featuring meat, wine and plenty of Jewish songs, words of Torah and joyous Purim spirit. Sing, drink, laugh, have fun together.

Note: When Purim falls on a Friday, out of deference to the approaching Shabbat, we start the meal earlier, ideally before midday.

More ...

On Purim, we include the brief V'al Hanissim section in all the day's prayers, as well as in the day's Grace after Meals. This prayer describes the Purim story and thanks G-d for the "miracles, redemptions, mighty deeds, saving acts and wonders" that He wrought for our ancestors on this day many years ago.

In the morning service there is a special Torah reading (Exodus 17:8–16), describing the battle Joshua waged against Amalek—Haman's ancestral nation—almost one thousand years before the Purim events unfolded.

On Purim, children—and some adventurous adults too—traditionally dress in costumes, an allusion to G-d's hand in the Purim miracle, which was disguised by natural events. Make sure your children masquerade as good, cheerful characters, such as Mordechai and Esther.

Dress up your kids before taking them to the synagogue for the Megillah reading. Many synagogues have a masquerade party, along with prizes for the children, during or after the Megillah reading. ❖



From Our Sages – Vayikra

Vayikra (Leviticus 1:1)

Said Rav Assi: Why do young children begin [the study of Torah] with the book of Leviticus, and not with Genesis? Surely it is because young children are pure, and the korbanot are pure; so let the pure come and engage in the study of the pure.

-- (Midrash Rabbah)

A man who shall bring near of you an offering to G-d (Leviticus 1:2)

The verse does not say “a man of you who shall bring near an offering,” but “a man who shall bring near of you an offering”—the offering must come from within the person. It is the animal within man that must be “brought near” and elevated by the Divine fire upon the altar.

-- (The Chassidic Masters)

A man (adam) who shall bring near of you an offering to G-d (Leviticus 1:2)

Why does G-d use the word adam for “man” (instead of the more common synonym ish)? To teach us that a person cannot offer to G-d what has not been honestly obtained by him. G-d is saying: When you bring an offering to Me, be like Adam the first man, who could not have stolen from anyone, since he was alone in the world.

-- (Midrash Tanchuma; Rashi)

When we speak of Adam as one who “was alone in the world,” we are speaking of the very first hours of his life. Thus we are speaking of Adam before he partook of the Tree of Knowledge—of man still unsullied by sin.

This is the deeper significance of the Torah’s reference to the bearer of a korban—which has the power to obtain atonement for a transgression—as an “Adam.” Every man, the Torah is saying, harbors in the pith of his soul a pristine “Adam,” a primordial man untouched by sin. Even at the very moment when his external self was transgressing the Divine will, his inner essence remained loyal to G-d; it was only silenced and suppressed by his baser instincts. It is by accessing this core of purity, by unearthing that part of himself that did not sin in the first place and restoring it to its rightful place as the sovereign of his life, that man attains the state of teshuvah—return to his original state of perfection.

-- (The Lubavitcher Rebbe)

An ascending offering, a fire offering of a sweet savor to G-d (Leviticus 1:9)

It is pleasurable to Me that I have spoken and My will was done.

-- (Sifri; Rashi)

[Regarding the offerings,] it is said: “This is an ordinance forever to Israel” (II Chronicles 2:3). Rav Giddal said in the name of Rav: This refers to the altar built in heaven where Michael, the great Prince, stands and offers up an offering.

Rabbi Yochanan said: It refers to the scholars who are occupied with the laws of the Temple service—The Torah regards it as though the Temple were built in their days.

-- (Talmud, Menachot 110a) ❖

Haftorah for Parshat Zachor in a nutshell

I Samuel 15:2-34

This week's special haftorah discusses G-d's command to destroy the people of Amalek. This to avenge Amalek's unprovoked attack on the Israelites that is described in the Zachor Torah reading.

Samuel conveys to King Saul G-d's command to wage battle against the Amalekites, and to leave no survivors—neither human nor beast. Saul mobilizes the Israelite military and attacks Amalek. They kill the entire population with the exception of the king, Agag, and they also spare the best of the cattle and sheep.

G-d reveals Himself to Samuel. "I regret that I have made Saul king," G-d says. "For he has turned back from following Me, and he has not fulfilled My words."

The next morning Samuel travels to Saul and confronts him. Saul defends himself, saying that the cattle was spared to be used as sacrificial offerings for G-d. Samuel responds: "Does G-d have as great a delight in burnt offerings and peace-offerings, as in obeying the voice of G-d? Behold, to obey is better than a peace-offering; to hearken, than the fat of rams. . . . Since you rejected the word of G-d, He has rejected you from being a king."

Saul admits his wrongdoing and invites the prophet to join him on his return home. Samuel refuses his offer. "The Lord has torn the kingdom of Israel from you, today; and has given it to your fellow who is better than you." Samuel then kills the Amalekite king. ❖

MARCH 12: PARSHAT VAYIKRAH/ZACHOR SHABBAT MINYAN @ THE PATERSON SHUL + PURIM SCHEDULE

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have Minyanim on Shabbat March 12 at 9:00 am. They will also hold Purim Megillah reading on Wed. March 16 at 7p.m. and Thursday, March 17 at approximately 9:15a.m. preceded by Shachris at 8:30a.m.

They are also looking for volunteer Torah Readers for future Parshiot. Please email: JerrySchranz@gmail.com
With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit: www.PatersonShul.org

שבת שלום גוט שבת!



Gutt Shabbos to all!