

## Parshas Tetzaveh in a Nutshell

(Exodus 21:1–24:18)

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)*



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.

-- The Rebbe

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. ❖

### **\*\* Fast of Esther \*\***

**Monday, March 6.**

**The fast is approximately from dawn to sundown.**

**Exact times:**

**Fast begins at 4:57 am**

**Fast ends at 6:21 pm**



**Join us each weekday morning Mon-Fri as we delve into the mysteries of Chassidic concepts.**

**5:55 am,**

**followed immediately by Shacharis.**

Eruv: [www.fairlawneruv.com](http://www.fairlawneruv.com)  
Eruv Hotline: 201-254-9190.

**Thank You to:**

**The Baal Korei, and  
The Security Volunteers**

### **Halachic Zmanim**

**Shabbos, Mar 4, 2023**

**Eastern Standard Time**

Earliest Tallis.....5:30 AM

Latest Morning Shema .....9:15 AM

Earliest Mincha (Gedola) 12:38 PM

Plag Hamincha..... 4:43 PM

Earliest Evening Shema .... 6:19 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 3 / Adar 10**

Candle Lighting.....5:32 pm

Mincha .....5:30 pm

### **Shabbos Day – Mar 4 / Adar 11**

Tehillim Reading.....8:00 am

Shacharis .....9:30 am\*

Torah Reading .....10:30 am

Kiddush.....12:00 pm

Mincha .....5:30 pm

Farbrengen .....5:50 pm

Shabbos Ends .....6:32 pm

*\*Latest morning Shema is now 9:15 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 Berman Law Office .*

# Chassidic Masters

## Powerful Insights

### From the Rebbe

*Compiled by Mordechai Rubin*

#### 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." ❖

#### 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. קטר, 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. ❖

#### 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)*

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. ❖

## Shabbos Parshas 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 Farbrengen  
And  
Chanukas Ha-Bayis  
at the home of Rabbi & Rivky Bersnstein  
Tues Mar 7 8:00 pm  
For details contact any of the Rabbis**

## 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 2023 begins Monday night, March 6 and continues through Tuesday, March 7 (extending through Wednesday 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 Monday night, March 6 and Tuesday, March 7. 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 7. 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 7, 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 7, 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 – 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)

### ***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)

### ***The breastplate shall not budge from the ephod (Exodus 28:28)***

*The ephod was worn in back and below the waist; the breastplate, on the front and upper part of the wearer. Thus the deeper significance of the commandment "The breastplate shall not budge from the ephod" (which ranks as one of the 365 prohibitions of the Torah) is that there must be no "gap" between the upper and lower aspects of life, or between its forward and backward elements. True, the human being consists of both the sensitive heart and the functional foot; true, life is composed of sublimely spiritual moments as well as the daily tending to one's material needs. But the "ephod" must be securely bound to the "choshen." The upper must permeate the lower, and the external must never lose sight of its inner essence and purpose.*

(The Lubavitcher Rebbe)

### ***You shall put into the breastplate of judgment the Urim and the Tumim (Exodus 28:30)***

*The Urim and Tumim ("illuminator and verifier") was an inscription of the name of G-d. Inserted in the folds of the breastplate, it caused the letters inscribed on its stones to light up in response to queries posed by the community leaders, as it is written (Number 27:21): "[Joshua] shall stand before Elazar the priest, who shall ask counsel for him after the judgment of the Urim before G-d: by this word shall they go out and by this word they shall come in, both he and all the children of Israel with him." This is why it was called the "breastplate of judgement," since it decided and determined things for the people.*

(Rashi; Talmud) ❖

## Haftorah for Shabbat Zachor 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. ❖



### BERMAN LAW OFFICE

**Personal Injury Law**

30+ Years of Helping Clients

**Marc S. Berman, Esq.**

*Attorney-at-Law*

140 E. Ridgewood Ave.  
Suite 415

**Paramus, NJ 07652**

Telephone: **(201) 797-4411**

[msb@bermanlawoffice.com](mailto:msb@bermanlawoffice.com)

[www.bermanlawoffice.com](http://www.bermanlawoffice.com)

17-10 River Road, Suite 2C

**Fair Lawn, NJ 07410**

**Auto | Slip & Fall | Medical Error | Dog Bite | Asbestos**

שבת שלום גוט שבת!



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