



ב"ה

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. ❖

Passover Preparation

Every part of our homes is cleaned for Passover, but we pay special attention to the kitchen, because (a) that's where most of our chametz hangs out during the year, and (b) we will be using our kitchens to prepare our Passover food.

Dishes and Utensils

Today, most Passover-savvy homes have a special set of dishes, silverware, pots, pans and other utensils for Passover use only. If necessary, certain year-round utensils can be used—provided they are koshered for Passover. This gets rather complex—you'll need to consult a competent rabbi about your particular utensils.

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Oven and Stove

Thoroughly clean and scour every part of the oven and stove. Heat the oven to the highest temperature possible for 1–2 hours. Heat the grates and the iron parts of the stove (and the elements, if electric) until they are red-hot. It is suggested that the oven and the stove top should be covered with aluminum foil afterwards for the duration of Passover. A self-cleaning oven should be run through a full cleaning cycle and may then be used (but no hot Passover foods or dishes should be placed on the glass door).

Microwave Ovens

Clean the oven thoroughly. Fill a completely clean container, that was not used for 24 hours, with water. Turn on the microwave and let it steam heavily. Turn it off and wipe out the inside.

To use the microwave during Passover, use a flat, thick, microwave-safe object as a separation between the bottom of the oven and the cooking dish. When cooking or warming, the food should be covered on all sides.

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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 31 / Nissan 9

Candle Lighting7:02 pm

Mincha7:00 pm

Shabbos Day – Apr 1 / Nissan 10

Shacharis9:30 am*

Torah Reading10:30 am

Kiddush.....12:00 pm

Mincha7:00 pm

Rabbi's Drasha7:20 pm

Shabbos Ends8:02 pm

**Latest morning Shema is now 9:48 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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Halachic Zmanim

Shabbos, Apr 1, 2023

Daylight Savings Time

Earliest Tallis.....5:43 AM

Latest Morning Shema9:48 AM

Earliest Mincha (Gedola) .. 1:33 PM

Plag Hamincha..... 6:06 PM

Earliest Evening Shema 7:49 PM

Chassidic Masters

Making the Connection

*Based on the teachings of
the Lubavitcher Rebbe*

What is the Torah? A book of laws? But what are these laws? Simple commands from infinite, all-knowing G-d to infinitesimal, ignorant man? Yes. But on another level, they are more than this. This is a point brought out by the two meanings of the name of the Torah portion in which they appear: Tzav.

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.

Jewish mystical teaching makes the point that 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.

The Lubavitcher Rebbe points out that 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 commands. 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.

The next step, of course, is to transform the negative into positive. Indeed, when it comes to a command such as charity, in which one has to give something away, we all need encouragement. The Sages tell us that this is the force of the word "Tzav" at the beginning of the Torah portion: to give us encouragement through the generations. The encouragement is the knowledge that through this command of the Torah we are truly connected with G-d. ❖

The Outdoor Altar

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

Rabbi Elazar would give a coin to a pauper and only then he would pray (Talmud, Bava Batra 10a)

The Holy Temple in Jerusalem was a human-like structure: its chambers and furnishings corresponded to the various organs and faculties which make up the human being.

As our sages point out, when G-d tells Moses, "they shall make for Me a Sanctuary, and I shall dwell within them" (Exodus 25:8) He does not say, "I shall dwell within it" but, "within them." In other words, while the Holy Temple was the focal point of man's service of his Creator and the place which most expressed G-d's presence in our world, the objective of the Temple service was that man apply the awareness and experience of the Divine which pervaded the Holy Temple to all aspects of his daily life. So each of the Temple's vessels and the services which were performed with them has its equivalent in the manner in which man lives his life and serves his Creator.

The services performed in the Temple fall under two general categories: the "inner services" in the Temple proper (the heichal), and the "outer services" in the Temple courtyard (the azarah). On the individual level, this translates into the two basic domains of human endeavor: (a) a person's inner spiritual development, and (b), the more external areas of his life - his efforts to refine his material self and his involvements with his fellows and the world about him.

The Path of the Flame

A person's instinctive feeling may be that he ought to work his way from the inside out. First, he will deal with the internal needs of his soul; then, he will turn his attention to "outside" matters.

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Having achieved an inner peace and perfection, he will be in the position to truly influence his surroundings. Tend to the home fires, he tells himself, before concerning yourself with the illumination of the outside.

But in the Temple, things are done the other way around. The day begins by lighting the fire on the mizbeich hachitzon, the "external altar" which stands in the Temple courtyard. In fact, Torah law specifically stipulates that the "internal altar" and the menorah (candelabra) which stand in the Temple's inner chamber, are to be lighted from the fires of the external mizbeich.

The menorah's seven oil lamps represent the Divine wisdom of Torah; the "internal altar" corresponds to man's refinement and perfection of his higher, spiritual faculties. But spiritual gluttony is no less selfish than the physical sort, and one who focuses solely on self-realization and self-fulfillment — be it in the most positive and lofty sense — is turning his Holy Temple inside out.

True, the more one himself possesses, the more he has to give to others. It is also true that as long as a person is himself lacking in a certain area, it is extremely difficult for him to rectify such a failing in his fellow. Yet certainly the needs of others cannot be ignored until such time as one has attained perfection.

Furthermore, we often find that in reaching out to others, the primary beneficiary is oneself: an idea explained to others is now more fully and deeply understood, helping another in a crisis opens up reserves of faith and fortitude one hardly knew existed. This is the lesson implicit in the fact that the menorah and the "internal altar" were lit from the fire out in the courtyard: reach out to others - the "other" within you (i.e. your material self) and the literal others to whose lives he can contribute some light and warmth. These selfless acts of illumination will, in turn, ignite the "home fires" of your Temple's inner chambers in the true and ultimate sense. Your study and prayer will imbue your mind and heart with a true appreciation of and attachment to the Almighty. ❖

It's Time to Sell Your Chometz

To sell your chometz through Rabbi Neubort, fill out the special form online at:

<https://www.flchabad.com/congregation/pesach/>

Paterson Shul Holiday Minyanim

The Paterson Shul @Seniors Tower of Paterson will have the following Minyanim:

SATURDAY, APRIL 1: SHABBAT HAGADOL (PRE-PASSOVER) – 9:00 a.m.

& THURSDAY, APRIL 6: FIRST DAY OF PASSOVER MINYAN - 9:30 a.m.

& THURSDAY, APRIL 13: LAST DAY OF PASSOVER MINYAN - 9:00 a.m. -- Yizkor will be approximately 10:30 a.m. led by the great Chazzan Mitch.

The shul is located at 510 E. 27th Street, Paterson NJ.

If you don't like long speeches, long walks, or long Shabbosim, this is the place for you. We have Machzorim and Talaisim.

For more information, please email: JerrySchrantz@Gmail.com or visit Facebook: The Paterson Shul. ❖

Shabbos HaGadol

The Shabbat which precedes Passover is called Shabbat HaGadol, the Great Sabbath, for many and varied reasons, as we shall explain below.

There are also many special customs associated with this Shabbat. It was in Egypt that Israel celebrated the very first Shabbat HaGadol 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.

Some Customs of Shabbat Hagadol

We read part of the Passover Haggadah on Shabbat HaGadol, beginning from the paragraph that begins with the words "Avadim hayinu" ("We were slaves") until the words, "lechaper al kol avonotaynu" ("to atone for all of our sins"). One reason for this is that the redemption began on Shabbat HaGadol. Another reason is to familiarize the children with the contents of the Haggadah, in fulfillment of the mitzvah of You shall tell your children on that day. Yet another reason is that the reading from the Haggadah on Shabbat HaGadol is like a rehearsal for the Seder night, and helps us to become more familiar with the text.

From as long ago as the days of the Tanna'im and Amora'im, it has been customary in Jewish communities throughout the world for the outstanding Torah scholar of the congregation to address all the people on this Shabbat. The purpose of this address is to teach the people the ways of G-d and instruct them in the laws of Passover. The rabbi explains how utensils must be prepared for use on Passover, how to remove the chametz, and the laws concerning the baking of matzot. His purpose is to ensure that the people not err in the slightest degree in their observance of the Festival. It is also customary for the rabbi to add other material that speaks to the heart, as well as subjects of topical interest.

In some Sephardic communities, it is customary, when greeting one another on this Shabbat, to add the title of the day: Shabbat HaGadol mevorach, a blessed Shabbat HaGadol.

Many communities recite special hymns during the morning services on Shabbat HaGadol. The main theme of these hymns is the laws of Passover, which are presented in verse form in order to make it easy for people to become acquainted with the laws of the Festival. ❖

From Our Sages – Tzav

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)

It is an offering that ascends upon the pyre of the altar (Leviticus 6:2)

*Why is the word mokdah (“pyre”) written in the Torah with a miniature mem? To teach us that the fire in one’s soul should be understated; it should burn within, but show nothing on the outside.
(The Rebbe of Kotzk)*

He shall take off his garments and put on other garments (Leviticus 6:4)

*Clothes in which he cooked for his master should not be worn when serving a goblet to his master.
(Talmud, Yoma 23b)*

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) ❖*

Passover Preparation

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Sink

For 24 hours before koshering the sink, do not pour hot water from chametz pots into it. Meticulously clean the sink, boil water in a clean pot which was not used for 24 hours, and pour three times onto every part of the sink, including the drain stopper. Then line the sink with foil or liner.

Refrigerator, Freezer, Cupboards, Closets, Tables, and Counters

Thoroughly clean and scrub them to remove any

crumbs and residue. Afterwards, place a heavy covering over those surfaces that come into contact with hot food or utensils.

Tablecloths and Napkins

Launder without starch.

Cars, Garages, etc.

Vacuum your car or van; thoroughly clean your basement, garage, or any property you own. Special care should be taken with items you will be using, or rooms you will be accessing, during Passover.

Rest

Don’t forget to take a break, and rest !!

Haftorah for Parshas Tzav in a nutshell

Jeremiah 7:21-28; 9:22-23

This week's haftorah touches on the subject of sacrifices, the main topic of the week's Torah portion.

G-d tells the prophet Jeremiah to rebuke the Jewish people, saying that His primary intention in taking their forefathers out of Egypt wasn't the sacrificial offerings, rather in order that they observe the commandments. But despite the fact that G-d repeatedly dispatched prophets to admonish the people, "They did not obey nor did they incline their ear, but walked according to [their] own counsels and in the view of their evil heart, and they went backwards and not forwards." G-d further informs Jeremiah that the people will also not hearken to these words that he will speak to them now.

The haftorah concludes with G-d's admonition: "Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches. But let him that boasts exult in this, that he understands and knows me, for I am G-d Who practices kindness, justice and righteousness on the earth; for in these things I delight, says G-d." ❖

***Look for a Special Passover Edition of
the Bulletin coming next week.***



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שבת שלום גוט שבת!



Good Shabbos to all!