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CANDLE LIGHTING: 5:22 PM

ב"ה

SHABBOS ENDS: 6:22 PM

COMMUNITY

TORAH PORTION TETZAVEH | תצוה

14 ADAR-I 5784 - FRIDAY, FEBRUARY 23, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 5:25 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:00 PM

MINCHA.....5:25 PM

RABBI'S DRASHA.....5:45 PM

MAARIV.....6:22 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....5:25 PM

SHABBOS KIDDUSH

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM



THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri.**

Special thanks to the **security team** led by **Yury Zimavilin** who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand, Serge Zenou, Sonya Zenou, Dr. Scott Lippe,** who work tirelessly to bring us a wholesome kiddush each week!

SECURITY TEAM

Please volunteer
Contact Yury Zimavilin

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN EVENTS

ICE SKATING

SUNDAY, FEB. 18TH

ADULT EDUCATION

SUNDAY

ADVICE FOR LIFE (Lesson 4)

Sun., Feb 25th..... 7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....5:25 PM

JEWISH WISDOM.....5:25 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ל"ו

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS, FEB 24, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS.....	5:42 AM
LATEST MORNING SHEMA.....	9:22 AM
EARLIEST MINCHA (GEDOLA).....	12:38 PM
PLAG HAMINCHA.....	4:36 PM
EARLIEST EVENING SHEMA.....	6:09 PM

PARSHAH IN A NUTSHELL

PARSHAS TETZAVEH

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.”

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 Torah 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.”

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Aaron

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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.

(continued on next page)

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CHASSIDIC MASTERS

(continued from previous page)

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.

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.

(continued on next page)

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. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS TETZAVEH

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. ❖

This week’s Torah reading contains the command to construct the golden altar, the altar that was placed **inside** the Sanctuary itself. Now 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?

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, 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 Rebbe



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Tetzaveh, along with stimulating commentary.

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)

On the hem [of the cloak] you shall make . . . bells of gold . . . and its sound shall be heard when he goes in to the Holy (28:33-35)

Rabbi Shimon bar Yochai said: There are four things which the Holy One, blessed be He, hates, and I too dislike them . . . [the fourth thing is,] one who enters his house suddenly—how much more so his neighbor's house . . .

When Rabbi Yochanan went to inquire after the welfare of Rabbi Chanina, he would knock at the door, in conformity with the verse "Its sound shall be heard when he goes in." (Midrash Rabbah)

[The priestly garments] shall be upon Aaron, and upon his sons, when they come in the Tent of Meeting, or when they come near to the altar to minister in the holy place, that they not bear iniquity and die (Exodus 28:43)

There was once a prince whose tutor would enter into the presence of the king on behalf of the prince; but the tutor was afraid of those who stood by the king, lest one of them should attack him. What did the king do? He clothed him in his royal purple cloak, so that all who saw him might be afraid of him.

Similarly, Aaron used to enter [into the presence of G-d] . . . and had it not been for the many merits which entered with him and aided him, he would have been unable to go in, on account of the angels that were there. For this reason G-d provided him garments after the pattern of the Divine garments . . . as it says (Isaiah 59:17): "[G-d] donned righteousness as a coat of mail, and a helmet of salvation upon His head, and He put on garments of vengeance for clothing, and was clad with zeal as with a cloak." (Midrash Rabbah)

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) ❖

שבת שלום!

Good Shabbos!



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8:15-9:15 PM

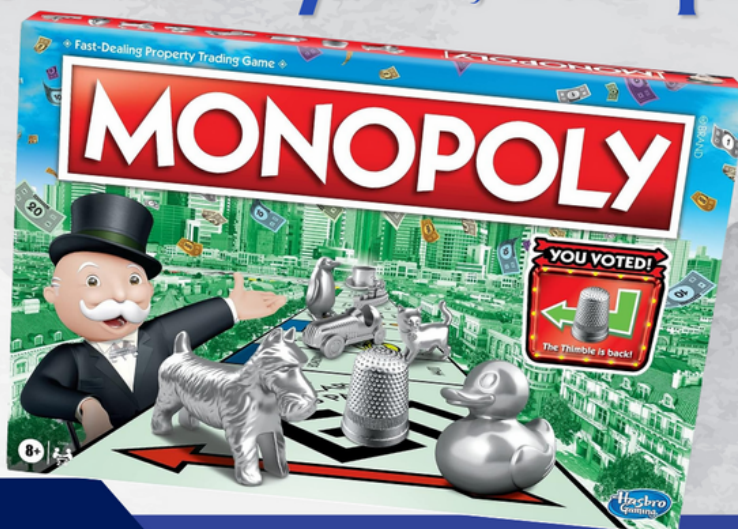
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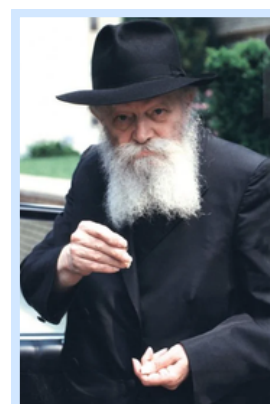
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Schedule

Motzaei Shabbos, March 23

7:53 PM - Shabbos ends

8:30 PM - Maariv

8:40 PM - Megillah reading (adults)

- Megillah reading (family)

- Megillah reading (Israelis)

9:10 PM - Grand Masquerade

Sunday, March 24

8:00 AM - Shachris

1:45 PM - Mincha

5:30 PM - Royal Feast

7:30 PM - Maariv

8:00 - Farbrengen

Megillah Readings

AM 8:15 | 11:00

PM 12:00 | 1:00 | 2:00

3:00 | 4:00 | 5:00

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