

The Shul

at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



February 28, 2026

Tetzaveh — Parshat Zachor — Purim

11 Adar, 5786

Bigdei Kehunah: Priestly Garments

As mandated in the Torah, the Kohanim (priests, who were descendants of Aaron, brother of Moses) wore special clothing while serving in the Holy Temple in Jerusalem (or its portable predecessor, the Tabernacle).

The rank-and-file priests were assigned four garments, while the High Priest (Kohen Gadol) had eight.

The Four Garments of the Ordinary Priest

A common priest (known in Hebrew as Kohen Hedyot) wore four garments:

Ketonet: A long linen tunic that reached until the heels.

Avnet: A long sash made of linen and red, purple and blue wool, worn over the heart.

Migbaat: A linen turban wound around the head.

Michnesayim: Knee-length, linen trousers.

The Eight Vestments of the High Priest

In addition to the four garments worn by every priest, the Kohen Gadol wore four more of his own.

Choshen: Often referred to as a “breastplate,” it was a rectangular piece of cloth, folded and hung on the chest of the High Priest. Nestled within the fold was the Urim V’Tumim, through which G-d would communicate. The choshen was decorated with 12 stones, each engraved with the name of one of the 12 Tribes.

Ephod: Resembling a backwards apron, the ephod was made from blue, purple and crimson wool; linen; and fabric spun of gold.

The choshen was suspended from the ephod’s shoulder straps, each of which held a stone with the names of six tribes.

Me’il: This was a robe made of blue wool, worn under the ephod. There was a special mitzvah that the neckline of the me’il must not be torn. Its hem was decorated with alternating bells and “pomegranates” made from blue, purple, and crimson wool.

Tzitz: The High Priest’s turban, called the migbaat, was slightly different from the cone shaped headgear of his colleagues. On it was affixed the tzitz, a golden plate engraved with the words: “holy to G-d”.

(by Rabbi Menachem Posner from www.chabad.org)



Art by Rivka Korf Studio

Around the Year With Purim

The Medrash (Mishlei 9:2) states “All holidays will in the future be annulled, yet the days of Purim will never be annulled.” While the meaning of this passage shouldn’t be accepted at face value, it clearly indicates that Purim has certain unique attributes.

It is explained in the name of the Ariz”al what makes Purim unique. Purim celebrates our deliverance from the hands of those who oppressed us, those who plotted our destruction. This is a theme seen in the celebration of Pesach, as well. On Pesach, we celebrate our exile from Egypt, from those who enslaved and persecuted us. Both Purim and Pesach share the theme of salvation and deliverance to freedom.

On Shavu’os, the next holiday in chronological order, we celebrate the giving of the Torah to the nation of Israel. This theme is found in Purim in well. The Talmud states (Shabbos 88a) “Said Raba . . . they re-accepted it in the days of Achashverosh, for it is written, [the Jews] confirmed, and took upon them,’ they confirmed what they had accepted long before.” The commentator Rashi explains that in the days of the Purim story, the nation of Israel re-accepted the Torah out of love of G-d for the miracle that He performed for the nation. Hence, Purim is a celebration of the Torah as well as a celebration of salvation and deliverance.

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Rosh HaShana is the holiday on which we are judged for the coming year. Yom Kippur is the day on which we fast and pray, begging for forgiveness for the misdeeds we have committed against G-d, so that we will be sealed in the Book of Life for the coming year. Purim contains elements of both of these holidays. In the time of the story of Purim, the entire nation was in peril. The nation was guilty of committing acts against G-d. We were to be judged. Because of the fasting, the communal prayers for forgiveness, and the unity exhibited by the nation, the nation of Israel was judged for life, and Haman was judged for death. Purim, therefore, serves as a reminder of how we are supposed to act in our relationship with G-d, and how He acts with us with mercy.

The Sukkah, according to one opinion, represents the Ananei HaKavod, the Clouds of Glory. These clouds were provided to the nation of Israel by G-d. They sheltered the nation on all sides from the elements, and protected the nation from harm. This enveloping of the nation was symbolic of G-d's love for the people, as if G-d literally took the nation under His wings and held them close to Him out of love. During the time of the story of Purim, the nation of Israel clearly saw that G-d loved them. They experienced the protection of G-d first hand when they were allowed to not only defend themselves but to go on the offensive against their enemies. This manifestation of heavenly protection seen on Purim is the same as that which the holiday of Sukkos commemorates.

On Purim, we tend to focus on those themes which are unique to the day. We concentrate on the unbridled happiness, the feasting and gift giving which are part and parcel of the Purim celebration. We have to step back and look at Purim with a broader perspective, to appreciate all that we are truly celebrating.

A "Freilichin Purim" to all!

(by Rabbi Yehudah Prero from Project Genesis at www.torah.org)

We wish a Mazel Tov to **Miriam Malka Datsenko**
on the occasion of
her **Bat Mitzvah**.

Mazel Tov to her parents

Mr. Yonatan and Mrs. Dina Chaya Datsenko.

Yonatan and Chaya are sponsoring Kiddush this Shabbat
in honor of the Bas Mitzvah.



We extend our heartfelt sympathy and condolences to **Leslie Silverberg**
on the loss of her mother, **Dorothy Hettleman.**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Rochelle Rubin

13 Adar - Sunday night / Monday

for father

Chaim Dovid ben Yaakov

DAVENING AND SHIURIM SCHEDULE

Friday, 2/27 — 10 Adar

Shacharit — 7:00 a.m.

Shabbat Candles — 5:38 p.m.

Minchah / Ma'ariv — 5:40 p.m.

Shabbat, 2/28 — 11 Adar

Shacharit 9:00 a.m.

Sof Z'man Kriat Shema — 9:28 a.m.

Minchah — 5:25 p.m.

Shiur — after Minchah

Shkiah — 5:58 p.m.

Ma'ariv — 6:40 p.m.

Sunday, 3/1 — 12 Adar

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 5:45 p.m.

Monday, 3/2 — Tannit Esther — 13 Adar

Fast Begins — 5:14 a.m.

Shacharit / Slichot — 6:30 a.m.

Mincha — 5:30 p.m.

Fast Ends — 6:28 p.m.

Ma'ariv and Megillah — 6:40 p.m.

Tuesday, 3/3 — Purim — 14 Adar

Shacharit and Megillah — 6:15 a.m. and 8:00 a.m.

Minchah — 3:00 p.m.

Ma'ariv — 8:00 p.m.

Wednesday, 3/4 — Shushan Purim — 15 Adar

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 5:45 p.m.

Tanya Shiur: 2nd part of Tanya Shaar HaYichud

V'Emunah which deals w/the nature of creation
and the unity of Hashem.

Thursday, 3/5 — 16 Adar

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 5:45 p.m.

Friday, 3/6 — 17 Adar

Shacharit — 7:00 a.m.

Shabbat Candles — 5:46 p.m.

Minchah / Ma'ariv — 5:45 p.m.