

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



March 4, 2023

Tetzaveh — Parshat Zachor — Purim

11 Adar, 5783

## And The Winner Is ...

Each year at the Chabad House at the University of California campus in Berkeley, there is a huge, exciting, not-to-be-missed Purim party. Everyone and everything is flying high at the party, including the pinatta filled with kosher candies that is part of the Purim festivities. A highlight of the party is when the winner of the costume contest is announced.

Rabbi Yehuda Ferris, the director of the Chabad House and himself in costume, announces the winner with great fanfare. Some of the costumes are very elaborate and ingenious, while others are fairly typical. Though, in truth, nothing is typical in Berkeley, California.

I will never forget the Purim party a few years ago when the announcement was made that "Steve the Gypsy" was the winner of the costume contest. The laugh was on all of us when we found out that Steve's Gypsy get-up was not a costume, but the way this nice, yet slightly misguided, Jewish guy dressed.

How had Steve the Gypsy gotten to the Purim party?

It all began with Lea, a young woman who had started coming around to the Chabad House. She, like many other young people her age, enjoyed hanging out with the characters on "Telegraph Avenue"-home to wanna-be hippies. She met Steve the Gypsy on Telegraph Avenue and as soon as she found out that he was Jewish, she insisted that he come with her to the Purim party that night.

Steve must have been in the right spirit on Purim, because he wasn't miffed at all that he had won the costume contest. In fact, far from being turned off by the honor of winning the costume contest, the Purim party was the first of many visits to the Chabad House and a turning point in Steve's life.

After that initial encounter, he kept coming back. He was interested in and inspired by everything he saw and learned. He started to learn Tanya (the basic book of Chabad Chasidic philosophy) with Rabbi Ferris and drank in its mystical yet practical teachings. He was like a sponge.

Steve is now fully observant (as is Lea). He calls the Ferris' every year from wherever he is to keep us up to date on his life.

And whenever Purim draws near, and I start thinking about my family is going to dress up on Purim, I always think of Steve the Gypsy, and how Purim has the special ability to take off the costume which is covering the spark burning in every Jewish soul.

*(by Chaya Gray from <http://www.lchaimweekly.org/>)*

## Leaders Should Not Be Too Great for Their Generation

The pasuk in Parshas Tezaveh says: "And you, bring near to yourself Aharon your brother, and his sons with him, from the midst of the Children of Israel, so that he shall be a Kohen to me – Aharon, Nadav and Avihu, Elazar and Isamar the sons of Aharon." [Shemos 28:1]. I heard a thought on a tape from Rav Isaac Bernstein linking this pasuk with a very novel teaching of the Dubno Maggid.

Rav Bernstein is bothered – what does the pasuk mean when it says "You should take Aharon your brother and his sons with him FROM THE MIDST (mi'toch) BNEI YISRAEL"? The words "Mi'toch Bnei Yisrael" seem superfluous. Obviously, Kohanim will not be taken from a different nation! Is there then some kind of message that the Torah is trying to convey with these words?

The Dubno Maggid says a mind-boggling idea.

The Talmud teaches [Rosh HaShannah 25B] that Yiftach in his generation was like Shmuel in his generation. The Shofet Yiftach is a very enigmatic Biblical personality. He was not what we would call the greatest man who ever walked the face of the earth. He certainly was not anywhere near the caliber of the prophet Shmuel. Shmuel haNavi stands out in a Tanach full of great people as one of the dominant personalities of Jewish history. When Chazal say that Yiftach in his generation was like Shmuel in his generation, they are trying to convey that Yiftach was not on the level of a Shmuel, but every generation must live with the leader it has. Therefore, the people living in Yiftach's generation had to give him the same honor and deference as if he was a Shmuel haNavi.

*(continued on the other side)*

This is the simple interpretation of this *gemara* in Maseches Rosh HaShannah. The Dubno Maggid quotes a Medrash in Koheles (which I could not find in any Medrash on my computer database, but the Dubno Maggid is greater than any computer – so I am not questioning the authenticity of his source). According to this Medrash the intent of the Talmudic passage is the reverse: Had Shmuel lived in the generation of Yiftach, he would not have been considered to be anything special. This is mind-boggling, because we see in the story of Yiftach that Yiftach made some terrible mistakes in his life.

The Dubno Maggid explains that the Medrash does not mean that Yiftach was greater than Shmuel. Shmuel was far greater than Yiftach and most other people. The Medrash means that every generation needs a leader to whom they can relate. Sometimes, a leader can be TOO BIG for his generation. He could be too far above them and too removed from them to lead them properly. The Dubno Maggid, in his inimitable fashion, gives a parable to explain this:

Just like the clothes a person wears cannot be too small on him, so too the clothes a person wears cannot be too big on him. Someone who is a size 42 who wears a size 56 suit will not be properly dressed! That is the way it is with leaders as well. The leader needs to be appropriate and fit the particular generation he is leading. The Dubno Maggid explains that had Shmuel been in the generation of Yiftach, he would not have been an effective leader because he was too spiritually superior to that generation. The people could not have related to him.

Rav Bernstein suggests that this is perhaps what the pasuk is hinting at in our parsha as well. The pasuk says “And you should take Aharon and his sons ... FROM THE MIDST OF BNEI YISRAEL.” The Kohanim need to be the leaders of their generation, consequently they need to come from the midst of the people – individuals whom the people can look up to, and yet relate to. If they are too far above the level of the people, they will not be able to function as role models. “Augh! He is too above us. He is a Malach! We need a human being!”

*(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)*



**There will be an additional laining of Parshat Zachor  
immediately after Musaf and BEFORE Kiddush.**

**Cantor Allan and Mrs. Nancy Berman and Family**  
are sponsoring Kiddush this Shabbat  
with appreciation and gratitude to Hakodesh Baruch Hu  
for the recovery from Allan's femur injury one year ago.



**Yahrzeits This Week:**

Shmuel Tarshish	12 Adar - Saturday night / Sunday	for father	Harav Leib Yitzchak ben Harav Elazar Halevi
Rochelle Rubin	13 Adar - Sunday night / Monday	for father	Chaim Dovid ben Yaakov

**DAVENING AND SHIURIM SCHEDULE**

**Friday, 3/3 — 10 Adar**

Shacharit — 7:00 a.m.  
Shabbat Candles — 5:42 p.m.  
Minchah / Ma'ariv — 5:45 p.m.

**Shabbat, 3/4 — 11 Adar**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:25 a.m.  
Minchah — 5:30 p.m.  
Shiur — after Minchah  
Ma'ariv — 6:43 p.m.

**Sunday, 3/5 — 12 Adar**

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 5:50 p.m.

**Monday — Tannis Esther, 3/6 — 13 Adar**

Fast Begins — 5:09 a.m.  
Shacharit / Slichot — 6:30 a.m.  
Mincha — 5:35 p.m.  
Fast Ends — 6:31 p.m.  
Ma'ariv and Megillah — 6:40 p.m.

**Tuesday — Purim, 3/7 — 14 Adar**

Shacharit and Megillah — 6:15 a.m. and 8:00 a.m.  
Minchah — 3:00 p.m.  
Ma'ariv — 9:00 p.m.

**Wednesday — Shushan Purim, 3/8 — 15 Adar**

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 5:50 p.m.

**Thursday, 3/9 — 16 Adar**

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 5:50 p.m.

**Friday, 3/10 — 17 Adar**

Shacharit — 7:00 a.m.  
Shabbat Candles — 5:50 p.m.  
Minchah / Ma'ariv — 5:50 p.m.