

## Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

## Shabbos Schedule

### Parshas Terumah

## Erev Shabbos – Feb. 8, 2019 – I Adar 3

Candle Lighting ..... 5:04 pm

Mincha ..... 5:05 pm

## Shabbos – Feb. 9, 2019 – I Adar 4

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

Torah Reading ..... 10:35 am

Rabbi Neubort's Drasha ..... 11:10 am

Kiddush ..... 12:10 pm

Gemara (2-31 Summit) ..... Postponed

Mincha ..... 5:10 pm

Rabbi's Drasha ..... 5:30 pm

Shabbos Ends ..... 6:06 pm

*\*Latest morning Shema is now 9:33 AM. Be sure to recite the Shema at or before that time (even if at home).*

## Weekday Schedule

### Minyan

Shacharis ..... 6:15 am

Mincha ..... 1:45 pm

Maariv ..... 9:15 pm

### Classes

Chassidus, Mon-Fri ..... 5:55 am

Halachah, Mon-Fri ..... 1:40 pm

Torah Studies ..... Mon. 7-8:00 pm

Tuesday Talmud ..... 9:30-10:00 pm

Wednesday Mishna ..... 8:30-9:15 pm

The people of Israel are called upon to contribute thirteen materials—gold, silver and copper; blue-, purple- and red-dyed wool; flax, goat hair, animal skins, wood, olive oil, spices and gems—out of which, G-d says to Moses, "They shall make for Me a Sanctuary, and I shall dwell amidst them."

On the summit of Mount Sinai, Moses is given detailed instructions on how to construct this dwelling for G-d so that it could be readily dismantled, transported, and reassembled as the people journeyed in the desert.

In the Sanctuary's inner chamber, behind a woven curtain, was the ark containing the tablets of testimony engraved with the Ten Commandments; on the ark's cover stood two winged cherubim hammered out of pure gold. In the outer chamber stood the seven-branched menorah, and the table upon which the "showbread" was arranged.

The Sanctuary's three walls were fitted together from 48 upright wooden boards, each of which was overlaid with gold and held up by a pair of silver foundation sockets.

**Thank You to:**  
**Avi Lebovic**  
**for reading the Torah**  
**and to our**  
**Kiddush Volunteers**

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

## Kiddush

This week's kiddush is sponsored with prayers for an immediate Refuah Shlaimah for Linda Yaffa bas Esther.

**This week's bulletin**  
**is sponsored by**  
**Rabbi Martin**  
**Rosenfeld**

Attorney,  
Divorce Mediator  
34-00 Linwood Ave  
Fair Lawn, NJ  
(201) 256-4113  
[www.NJmediation.com](http://www.NJmediation.com)

The roof was formed of three layers of coverings: (a) tapestries of multicolored wool and linen; (b) a covering made of goat hair; (c) a covering of ram and tachash skins. Across the front of the Sanctuary was an embroidered screen held up by five posts.

Surrounding the Sanctuary and the copper-plated altar which fronted it was an enclosure of linen hangings, supported by 60 wooden posts with silver hooks and trimmings, and reinforced by copper stakes. ❖

## Halachic Zmanim

Shabbos, February 9  
Eastern Standard Time

Earliest Tallis ..... 6:01 AM  
Latest Morning Shema .... 9:32 AM  
Earliest Mincha (Gedola) 12:38 PM  
Plag Hamincha ..... 4:22 PM  
Earliest Evening Shema .... 5:52 PM

## Chassidic Masters

### “The Answer to the Mother of All Questions”

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

Why are we here?

This, the mother of all questions, is addressed in turn by the various streams of Torah thought, each after its own style.

The Talmud states, simply and succinctly, “I was created to serve my Creator.” The moralistic-oriented works of Mussar describe the purpose of life as the refinement of one’s character traits. The Zohar says that G-d created us “in order that His creations should know Him.” Master Kabbalist Rabbi Isaac Luria offered the following reason for creation: G-d is the essence of good, and the nature of good is to bestow goodness. But goodness cannot be bestowed when there is no one to receive it. To this end G-d created our world—so that there should be recipients of His goodness.

Chassidic teaching explains that these reasons, as well as the reasons given by other Kabbalistic and philosophical works, are but the various faces of a singular Divine desire for creation, as expressed in the various “worlds” or realms of G-d’s creation. Chassidism also offers its own formulation of this Divine desire: that we “make a home for G-d in the material world.”

#### A Home for G-d?

A basic tenet of our faith is that “the entire world is filled with His presence” and “there is no place void of Him.” So it’s not that we have to bring G-d into the material world—He is already there. But G-d can be in the world without being at home in it.

Being “at home” means being in a place that is receptive to your presence, a place devoted to serving your needs and desires. It means being in a place where you are your true, private self, as opposed to the public self you assume in other environments.

The material world, in its natural state, is not an environment hospitable to G-d. If there is one common feature to all things material, it is their intrinsic egocentrism, their placement of the self as the foundation and purpose of existence. With every iota of its mass, the stone proclaims: “I am.” In the tree and in the animal, the preservation and propagation of the self is the focus of every instinct and the aim of every achievement. And who more than the human being has elevated ambition to an art and self-advancement to an all-consuming ideal?

The only thing wrong with all this selfishness is that it blurs the truth of what lies behind it: the truth that creation is not an end in itself, but a product of and vehicle for its Creator. And this selfishness is not an incidental or secondary characteristic of our world, but its most basic feature. So to make our

world a “home” for G-d, we must transform its very nature. We must recast the very foundations of its identity from a self-oriented entity into something that exists for a purpose that is greater than itself.

Every time we take a material object or resource and enlist it in the service of G-d, we are effecting such a transformation. When we take a piece of leather and make a pair of tefillin out of it, when we take a dollar bill and give it to charity, when we employ our minds to study a chapter of Torah—we are effecting such a transformation. In its initial state the piece of leather proclaimed “I exist”; now it says “I exist to serve my Creator.” A dollar in pocket says “Greed is good”; in the charity box it says “The purpose of life is not to receive, but to give.” The human brain says “Enrich thyself”; the brain studying Torah says “Know thy G-d.”

#### The Frontier of Self

There are two basic steps to the endeavor of making our world a home for G-d. The first step involves priming the material resource as a “vessel for G-dliness”: shaping the leather into tefillin, donating the money to charity, scheduling time for Torah study. The second step is the actual employment of these “vessels” to serve the Divine will: binding the tefillin on the arm and head, using the donated money to feed the hungry, studying Torah, etc.

*(continued on next page)*

At first glance it would seem that the second step is the more significant one, while the first step is merely an enabler of the second, a means to its end. But the Torah's account of the first home for G-d built in our world places the greater emphasis on the construction of the "home," rather than its actual employment as a Divine dwelling.

A sizable portion of the book of Exodus is devoted to the construction of the Sanctuary built by the children of Israel in the desert. The Torah, which is usually so sparing with words that many of its laws are contained within a single word or letter, is uncharacteristically elaborate. The fifteen materials used in the Sanctuary's construction are listed no less than three times; the components and furnishings of the Sanctuary are listed eight times; and every minute detail of the Sanctuary's construction, down to the dimensions of every wall panel and pillar and the colors in every tapestry, is spelled out not once, but twice—in the account of G-d's instructions to Moses, and again in the account of the Sanctuary's construction.

All in all, thirteen chapters are devoted to describing how certain physical materials were fashioned into an edifice dedicated to the service of G-d, and the training of the kohanim (priests) who were to officiate there. (In contrast, the Torah devotes one chapter to its account of the creation of the universe, three chapters to its description of the revelation at Mount Sinai, and eleven chapters

to the story of the Exodus.)

The Sanctuary is the model and prototype for all subsequent homes for G-d constructed on physical earth. So the overwhelming emphasis on its "construction" stage (as opposed to the "implementation" stage) implies that in our lives, too, there is something very special about forging our personal resources into things that have the potential to serve G-d. Making ourselves "vessels" for G-dliness is, in a certain sense, a greater feat than actually bringing G-dliness into our lives.

For this is where the true point of transformation lies—the transformation from a self-oriented object to a thing committed to something greater than itself. If G-d had merely desired a hospitable environment, He need not have bothered with a material world; a spiritual world could just as easily have been enlisted to serve Him. What G-d desired was the transformation itself: the challenge and achievement of selfhood transcended and materiality redefined. This transformation and redefinition occurs in the first stage, when something material is forged into an instrument of the Divine. The second stage is only a matter of actualizing an already established potential, of putting a thing to its now natural use.

### **Making Vessels**

You meet a person who has yet to invite G-d into his or her life. A person whose endeavors and accomplishments—no matter how

successful and laudable—have yet to transcend the self and self-oriented goals.

You wish to expand her horizons—to show him a life beyond the strictures of self. You wish to put on tefillin with him, to share with her the Divine wisdom of Torah.

But he's not ready yet. You know that the concept of serving G-d is still alien to a life trained and conditioned to view everything through the lens of self. You know that before you can introduce her to the world of Torah and mitzvot, you must first make her receptive to G-dliness, receptive to a life of intimacy with the Divine.

So when you meet him on the street, you simply smile and say, "Good morning!" You invite her to your home for a cup of coffee or a Shabbat dinner. You make small talk. You don't at this point suggest any changes in his lifestyle. You just want her to become open to you and what you represent.

Ostensibly, you haven't "done" anything. But in essence, a most profound and radical transformation has taken place. The person has become a vessel for G-dliness.

Of course, the purpose of a vessel is that it be filled with content; the purpose of a home is that it be inhabited. The Sanctuary was built to house the presence of G-d. But it is the making of vessels for G-dliness that is life's greatest challenge and its most revolutionary achievement. ❖

## Haftorah in a Nutshell – Terumah

*I Kings 5:26-6:13*

This week's haftorah describes the construction of the Holy Temple under the direction of King Solomon, echoing this week's Torah portion which discusses the construction of the Desert Tabernacle.

The haftorah discusses the manpower — both Jewish and non-Jewish — that Solomon recruited for the building of the Holy Temple. Also discussed are the hewing and transportation of the stone, the laying of the foundation, as well as the dimensions of the Holy Temple, its components and materials.

The haftorah ends with G-d's word to King Solomon: "This house which you are building, if you walk in My statutes, and execute My ordinances, and keep all My commandments to walk in them; then will I establish My word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake My people, Israel. ❖

## From Our Sages

***And they shall make Me a Mishkan (sanctuary) and I will dwell in their midst (Exodus 25:8)***

The Mishkan is the equivalent of the universe.

Regarding the work of the first day of creation it says, "He who stretches out the heavens like a curtain" (Psalms 104:2). Regarding the making of the Mishkan it says, "You shall make curtains of goat's hair for a tent over the Tabernacle" (Exodus 26:7).

Regarding the work of the second day of creation it says, "Let there be a firmament . . . and let it divide between the waters and the waters" (Genesis 1:6). Regarding the making of the Mishkan it says, "The veil shall divide for you between the Holy and the Holy of Holies" (Exodus 26:33).

Regarding the work of the third day of creation it says, "Let the waters under the heavens be gathered together" (Genesis 1:9). Regarding the making of the Mishkan it says, "You shall make a copper basin, and the base thereof of copper, for washing" (Exodus 30:18).

Regarding the work of the fourth day of creation it says, "Let there be luminaries in the heavens" (Genesis 1:14). Regarding the making of the Mishkan it says, "You shall make a menorah of pure gold" (Exodus 25:31).

Regarding the work of the fifth day of creation it says, "Let fowl fly above the earth" (Genesis 1:20). Regarding the making of the Mishkan it says, "The cherubim shall spread out their wings upward" (Exodus 25:20).

On the sixth day, man was created [to inhabit and cultivate the earth]. Regarding the Mishkan, G-d says to Moses, "Bring near Aaron your brother [to perform the service in the Sanctuary]" (Exodus 28:1).

Of the seventh day we have it written, "The heaven and the earth were completed. . . . And G-d completed His work . . . G-d blessed . . . and G-d sanctified . . ." (Genesis 2:1–3). Regarding the making of the Mishkan it says: "Thus was completed all the work of the Tabernacle . . . and Moses blessed them. . . . And it came to pass on the day that Moses completed the Tabernacle . . . and sanctified it" (Exodus 39:32,43; Numbers 7:1).

(Midrash Rabbah)

## **Bonei Olam Bergen County Event: A Taste of Hope.**

Motzei Shabbos February 23rd 8:30pm at Congregation Keter Torah. Come join us for a community wide Chopped\*\* Competition with Naomi Nachman. To sign up for a chance to compete, please go to: [bit.ly/boneiolamchopped](http://bit.ly/boneiolamchopped) No RSVP required.

To make a donation:

<https://www.boneiolam.org/donation?event=bergencounty18&aff=bc18-email-121918>

\*\*"Chopped" is a show on food network that has chefs competing in rounds to cook an appetizer, main and dessert in a short amount of time which are then judged on the best plate within each course.

## **Enjoy a Hungarian Chulent and Help Make the Shabbat Minyan in Paterson**

All-Weather Minyan no matter what!  
9a.m. @ Federation Apartments Basement Minyan  
510 E. 27th Street/12th Ave.

### **Feb. 9 Parshat Trumah:**

Syrian-leyning by the great Nachum Nachum!

### **Feb. 23 Parshat Ki Teytzei**

### **March 16 Parshat Vayikrah:**

with special Ashkenaz/Sefardic Zachor reading  
Chessed Hours/Points for students,  
Nachas for just about everyone else!

Your participation helps benefit Jewish senior citizens.

Come once in 2019 and you will be inspired!

Visit: [www.patersonshul.org](http://www.patersonshul.org)

or

contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

## **Chassidic Shabbos Tisch**

Friday evening, Shabbos Parshas Tetzaveh,

I Adar 10, February 15

8:15-10:00 PM

**Nourish your body and soul**

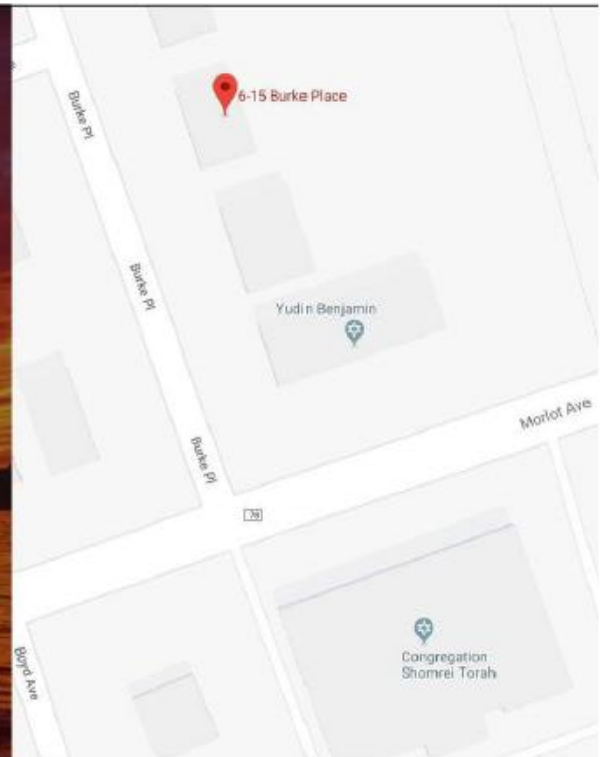
**Great food, stirring melodies and words of  
Torah**

At the home of

**Shua and Bracha Betesh**

6-15 Burke Place

**Men and women are welcome**





ומלאה הארץ דעה את ה'  
ב"ה  
ANSHEI LUBAVITCH  
**BEIS MIDRASH**  
אנשי ליובאוויטש • בית מדרש



CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
Currently learning  
**ON THE ESSENCE OF CHASSIDUS**

A discourse by the  
Lubavitcher Rebbe



SHULCHAN  
ARUCH

**1:40-1:45 PM**  
Monday-Thursday  
Currently learning  
**HILCHOS TEFILLAH**

*Laws of Prayer*

**9:25-9:30 PM**  
Sunday-Thursday  
Currently learning  
**HILCHOS KRIAS HA-TORAH**

*Laws of Reading the Torah*



MISHNA

**8:30-9:10 PM**  
Wednesday  
Currently learning  
**MISHNAYOS, tractate PESACHIM Chapter 5**



TALMUD

**9:30-10:00 PM**  
Tuesday  
Currently learning  
**TALMUD, tractate SUKKAH p. 14a**

**WANT TO LISTEN TO A CLASS ON-THE-GO?** Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

**JOIN US LIVE ON FACEBOOK**

Monday, February 11, 2019  
**CLOTHES MAKE THE PERSON**

*Behavioral Mastery Is the Name of the Game*

From the moment Adam and Eve used leaves to cover their naked flesh, humans have forever been clothed. What does Judaism have to say about your suit and your prom dress? Discover the rules and regulations, the culture and the kabbalah of the clothing in your closet.



**WHISTLE WHILE YOU WORK: THE BALANCING FACT**

With Rebbetzin Rivky Bergstein  
**Wednesday, Feb. 13, 7:30 PM**

Is wealth to be sought, or is a life of austerity and "happiness with one's lot" the Jewish ideal? G-d could have showered us with wealth and made work superfluous, but He specifically chose to make it a necessity. But how do we—particularly as women—balance work with family, religion, and other important areas of life? What is the spiritual perspective on work and wealth, and why is it such a central focus of our lives?

**Schedule of classes for Larger Than Life: Weaving G-d into the Details**

**2019** February 13 ..... 7:30 pm  
March 13 ..... 7:30 pm  
May 15 ..... 7:30 pm

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



New JLI course **THIS SUNDAY**  
evening, 7:30-9:00 pm

**Crime and Consequence**

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

For more info, call 201.362.2712. or email:

RahbiRavstein@ET.Chabad.com

