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Parshah Terumah in a Nutshell

(Exodus 25:1-27:19)

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 an artistically 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.

Continued in next column

Eruv website:

www.fairlawneruv.com

Eruv Hotline: 201-254-9190.

Thank You to:

Mr. Nachum for reading the Torah, and to our Kiddush and Security Volunteers

Kiddush

This week’s kiddush is sponsored by the Shul.

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. ❖

Bulletin

This week’s Bulletin is sponsored by the Shul.

Join us each weekday morning Mon-Fri as we delve into the mysteries of Chassidic concepts. 5:55 am followed immediately by Shacharis.

Halachic Zmanim

Shabbos, February 29 Eastern Standard Time

Earliest Tallis 5:35 AM
Latest Morning Shema 9:18 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha4:40 PM
Earliest Evening Shema6:15 PM

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 – Feb 28 / Adar 3

Candle Lighting.....5:28 pm

Mincha5:30 pm

Shabbos Day – Feb 29 / Adar 4

Shacharis..... 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort’s Drasha..... 11:10 am

Kiddush 12:10 pm

Mincha5:30 pm

Rabbi’s Drasha.....5:50 pm

Shabbos Ends6:28 pm

**Latest morning Shema is now 9:18 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis..... 6:15 am

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm
and at 9:25 pm

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

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Thursday B’lyun.....9:30-10:00 pm

Chassidic Masters

Spiritual Space

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

And G-d spoke to Moses, saying: Speak to Aaron and say to him: When you light the lamps [of the menorah], the seven lamps should give light toward the face of the menorah.

Our sages tell us that the physical universe is the last of a series of worlds generated by the Creator, the final link in a “chain of evolution” (seder hishtalshelus) from the abstract to the tactual and from the spiritual to the material. In other words, everything we see or experience in the physical world also exists in a higher, more spiritual form. If the physical world contains objects such as water and stones, these are but material incarnations of spiritual realities in the higher spheres of creation; if the physical world consists of four “kingdoms”—mineral, vegetable, animal and human—then these four gradations of vitality likewise exist within the realm of the spirit; and if our physical selves inhabit the physical phenomena of time and space, these are the product of a “spiritual time” and a “spiritual space” inhabited by our souls.

The ultimate physical representation of “spiritual space” was the Beit HaMikdash, the Holy Temple in Jerusalem—the place and edifice chosen by G-d to serve as a meeting-point of the supernal and

the terrestrial. For while all of physical space mirrors its metaphysical prototype, a veil of concealment interposes between the material world and its spiritual source. A “holy” place, however, is a place where this veil is less opaque, where the spiritual soul of reality can be more readily glimpsed. The Holy Temple was the holiest place in the world: the place where the veil was most translucent and—in its innermost and holiest chamber—altogether dissolved.

So the physical dimensions of the Holy Temple are a model for the spiritual landscape of the soul. The Holy Temple consisted of numerous domains, chambers and vessels, and scholars and mystics throughout the generations have written on how each of these corresponds to another element of the inner life of man and illuminates its divine function and purpose. In a manuscript that recently came to light, the Lubavitcher Rebbe explores the spiritual significance of one of the basic components of the Holy Temple—the menorah—and its position within the space of the Temple.

Alignment of the Lights

The four walls of the Holy Temple were aligned with the four points of the compass, and the entire edifice implied a progression from east to west. One entered the first of a series of courtyards—the Women’s Court—from the east, and proceeded westward to the fifteen steps ascending to the Israelite Court. At the western end

of the Israelite Court were the steps leading to the Priestly Court, where the outdoor altar stood and where much of the Temple service was performed. West of the altar were the steps ascending to the Sanctuary. First one entered the Hall, which extended across the eastern face of the Sanctuary; west of the Hall was the Sanctuary itself, an oblong structure measuring sixty cubits from east to west and twenty cubits from north to south. The Sanctuary was divided into the Holy, which occupied its eastern two-thirds, and the Holy of Holies, which comprised the western third of the Sanctuary.

Each westward progression was an ascent to a higher level of holiness, requiring a greater degree of sanctity for admittance. The Holy of Holies, the most westerly and holiest part of the Sanctuary, was off-limits to all except for the kohen gadol (high priest), and he, too, could enter there only on Yom Kippur, the holiest day of the year. In the words of our sages, “The divine presence is in the west.”

The greater sanctity of the west was also reflected in the “western lamp” (ner hamaaravi) of the menorah, the seven-lamp candelabra that stood in the Sanctuary and symbolized the Holy Temple’s role as a source of light for the world. The menorah consisted of a central stem, from which six arms extended—three on each side—to the full height of the menorah.

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Each of these was topped by a lamp, forming a row of seven lamps which were lit each afternoon and which burned through the night. The “western lamp” was unique in that, though it contained the same amount of oil as the others, it miraculously burned longer than the rest; often, it was still burning when the kohen (priest) came to light the menorah the next day. The western lamp was also the source of light for the others: the other six lamps of the menorah were lit from the western lamp, while the western lamp was lit from the fire of the outdoor altar.

Which lamp was the “western lamp”? The question is more complicated than it seems, since the Talmud records two opinions regarding the position of the menorah in the Sanctuary. According to Rabbi Judah Hanassi, the menorah was positioned along the length of the Sanctuary, so that the seven lamps were aligned from east to west. Rabbi Elazar is of the opinion that the menorah stood to the width of the Sanctuary, so that its lamps extended from north to south.

But if the menorah was aligned north to south, which was the “western lamp”? Rabbi Elazar explains that the “western lamp” is in fact the middle lamp—the one atop the Menorah’s central stem. The reason it is called the “western lamp” is that its wick faced westward, toward the Holy of Holies, while the other lamps were turned toward the “western lamp”—the three northern lamps facing southward, and the three southern lamps facing northward. (This explains the meaning of the words in the opening verse of our Parshah, “the seven lamps should give light toward the face of the menorah,” the “face of the menorah” being its central stem.)

It would seem that according to Rabbi Judah, at least, identifying the “western lamp” is a simple matter: if the lamps ran from east to west, the “western lamp” would be the one at the menorah’s western extremity — the lamp furthest from the entrance to the Sanctuary and closest to the Holy of Holies. Indeed, this is how Maimonides understands the opinion of Rabbi Judah. Most of the other commentaries, however, are of the opinion that the “western lamp” according to Rabbi Judah is the second lamp from the east (sixth from the west), and that it derives its name from the fact that it is to the west of the most easterly lamp.

The Axis

The Talmud relates how, on one occasion, a heavenly voice made itself heard regarding a difference of opinion among the sages in a matter of Torah law, proclaiming: “These and these are both the words of the living G-d.” Since both opinions are based upon the divinely ordained methods of Torah interpretation, and both have been arrived at by individuals utterly committed to the divine truth, both are “the words of the living G-d.” Both are Torah, G-d’s articulation of His wisdom and will via the human mind.

In actuality, only one viewpoint can be implemented. The menorah in the Holy Temple stood either to the length of the Sanctuary or to its width—it could not have been aligned both ways at the same time. The Torah itself instructs what to do when those empowered to interpret its laws disagree: “follow the majority.” But if only one of two equally valid expressions of the divine wisdom can be realized in the definitive realm of physical action, this is not the case in the nebulous world of the soul. The heart can simultaneously be attracted and repelled; the mind can simultaneously be aware and forget. In the spiritual applications of Torah, the dictum “These and these are both the words of the living G-d” can be implemented most literally.

What is the spiritual significance of the argument whether the menorah stood to the length or to the width of the Sanctuary? In spiritual space, a thing’s “length” is its extent—how far it reaches, how low it descends. The concept of a “chain of evolution” described above is a typical example of spiritual length: a thing evolves from an abstract, ethereal state to successively coarser and more mundane forms. The distance of its lowest incarnation from its initial state is the measure of its “length.”

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Spiritual “width” is a thing’s manifestation in numerous parallel forms and expressions. As the term “width” implies, we are not speaking of greater and lesser forms or of closer and more distant expressions, but of parallel facets of a single truth, each as closely related to the original as the others.

These definitions of spiritual “length” and “width” are evident in the structure of the Holy Temple. The length of the Temple ran from west to east, so that a thing’s position in the longitude of the Holy Temple was also the measure of its proximity to the Holy of Holies. In the Holy Temple, more westerly is more holy. On the other hand, a thing’s position in the width of the Temple—its southerliness or northerliness—did not imply its greater or lesser holiness, only its particular place in the spectrum of expressions of a particular level of holiness.

“The soul of man is a lamp of G-d.” If all components and elements of the Holy Temple have their counterpart in the human soul, the menorah is the soul, the axis of the spiritual life of man. What is this axis? What defines man? This is what lies at the heart of the debate between Rabbi Judah and Rabbi Elazar. For the position of the menorah—the question of whether its seven lamps were aligned with the length of the Holy Temple or with its width—turns on the question of what the menorah is: is it the “long” element or the “wide” component of the human soul?

Intellectual Latitude

The human soul possesses many attributes and faculties, but there are two that stand out as the definers of its personality: the intellect and the emotions. Indeed, we commonly categorize people into two general types: “intellectual” people, or those who predicate their lives upon their reason and understanding; and “emotional” individuals, who are primarily motivated by their feelings, intuitions, convictions and commitments.

In other words, the soul has both an intellectual and an emotional “menorah,” as both the mind

and the heart can serve as the “guiding light” of a person’s life. In certain individuals the intellectual menorah dominates, while in others the menorah of the heart is the core of their spiritual personality.

Intellect, by definition, is the capacity to conceive a truth, hold it in one’s mind, focus upon it and apply it to one’s experience. In this sense, an “intellectual” is one who sets the objective truth as the basis for everything in his life, to the utter disregard of all personal prejudice. In terms of spiritual space, the intellect is a “wide” thing. Ultimately, there are no greater or lesser truths: something is either true or it is not. There are, of course, variant expressions of truth, as an objective reality is perceived in many and various contexts; but this is a projection to the width rather than to the length. No expression of a truth—if it is truly an expression of the truth—is “further” from the abstract axiom than any other. Rather, the many facets of truth are parallel to each other, being the same quality of truth as expressed in different areas of reality.

The soul’s tool for the attainment of truth is the Torah, in which G-d revealed His wisdom and will to man. Thus, the menorah of the mind consists of seven lamps, corresponding to the Written Torah (the Pentateuch), which is the essence of the divine communication to man, represented by the central stem of the Menorah; and the six orders of the Oral Torah—the divinely empowered human endeavor to apply the Written Torah to the six primary areas of human life—represented by the menorah’s six arms.

The “intellectual” menorah stands to the width of the Sanctuary. Its seven lamps are all the same distance from the Holy of Holies, for all of Torah law is in equal proximity to its divine source, regardless of which area of life it governs. The law regarding “an ox who gored a cow” is no “further” from the essence of the divine truth than “I am the L-rd your G-d.”

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The “western lamp” in this menorah is the center lamp, which represents the Written Torah—the “stem” from which the six branches of the Oral Torah derive. It alone faces “the divine presence in the west”—the Holy of Holies containing the ark that held the Two Tablets of the Covenant, upon which G-d Himself had inscribed the Ten Commandments, the essence of the Written Torah. For the Written Torah is the sole source of divine truth; the other six lamps derive their luminescence from its light. Nevertheless, the six lamps are spatially as westerly as the “western lamp,” for every expression of truth is as true as the written “original.”

Emotional Longitude

The seven lamps of the emotional Menorah are the seven attributes or middos of the heart: chessed, gevurah, tiferes, netzach, hod, yesod and malchus—love, restraint, harmony, competitiveness, devotion, bonding and receptiveness.

The emotional menorah stands to the length of the Sanctuary. Unlike the mind, the heart is subjective and equivocal; it includes lofty and coarser emotions, sophisticated and simple feelings, purer and more biased sentiments.

Its seven lamps extend from west to east—from potent, altruistic “love” to pedestrian, malleable “receptiveness.”

Yet the heart can yield a depth of commitment and drive that the most “intellectual” life cannot equal. This is achieved when the sixth lamp—the heart’s capacity for connection and bonding—serves as the “western lamp” and kindles the other emotions. When a person negates all personal desires and aspirations in order to bind his soul to G-d, his “subjective” heart will be illuminated with a divine light and guide his life toward its ultimate fulfillment.

“These and these are both the words of the living G-d.” Rabbi Elazar places the menorah from north to south, seeing the mind and its capacity to apprehend the divine truth revealed in the Torah as the gist of the spiritual endeavor of man. Rabbi Judah Hanassi places it from west to east, expressing a vision of the heart and its capacity for self-abnegating connection with G-d as the primary activity of the soul. Both are valid conceptions of our mission in life; both are to be realized in the life of every soul to the utmost of its capacity, in accordance with its nature and its G-d-given potentials. ❖

HELP MAKE THE NO-SHOW-VASHTI MINYAN IN PATERSON:

***March 7 Parshat Tetzaveh/Zachor
at Senior Towers of Paterson 510 E. 27th Street/12th Ave, Paterson***

***Was King Achashverosh a hero or a villain?
Hear from guest speaker Nachum Nachum on the lessons of the Talmud and Zohar***

PURIM MINYANIM: Monday, March 9th 7:25p.m. Ma’ariv followed by Megillah by R’ Abe Weintraub

Tuesday, March 10th 8:45a.m. Shachris followed by Megillah by Boaz K

For more info, e-mail: JerrySchranz@gmail.com

Other Community Events

Feb. 29 – Comedy Night, featuring comedian Mike Fine, with wine, cheese and dessert included (for more info on Mike, go to mikefinecomedy.com). Sign up online for \$12 per person (\$15 per person after Feb. 8) at www.ahavatachim.org/aa-events/comedy/ or \$20 per person at the door.

Ahavat Achim, Sat. night, 7:30 PM

Mar. 1 – Magic Show, featuring Magic Evan. Price of admission are unopened/sealed diapers, wipes or cream in amounts of your choosing to be distributed by Jewish Family & Children's Services of Northern NJ. Ahavat Achim, Sunday afternoon, 2:30 PM – 4:00 PM.

Mar. 1 – Pre-Purim Party, with a magician (at 12:15 PM), moon bounces, etc.! \$16/child for non-members. Sign up at <https://www.shomrei-torah.org/event/purim>. Shomrei Torah, Sunday morning, 10:30 AM – 1:00 PM.

Mar. 8 – Purim Party, with a magic show by Mr. Magico himself! \$10/child, \$30 family max. Register at <https://dno.am/5780/purim>. Darchei Noam, Sunday morning, 10:00 AM.

Mar. 28 – Pre-Pesach Wine Tasting & Sale, with cheese, crackers and other refreshments. \$20 pp (\$18 pp before 3/15). Register at <https://dno.am/5780/wine>. Darchei Noam, Saturday night, 8:00 PM..

Haftarah for Terumah in a Nutshell

I Kings 5:26-6:13

This week's haftarah 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 haftarah 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 haftarah 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." ❖

Good Shabbos to all!

שבת שלום גוט שבת!





CHASSIDUS
Jewish
Mysticism

Monday-Friday

5:55-6:10 AM
THE MITZVAH OF WEARING TZITZIS
Derech Mitzvosecha

Shabbos Morning

8:45 – 9:20 AM
Basi L'Gani 5711



SHULCHAN
ARUCH

Monday-Thursday

1:40-1:45 PM
HILCHOS TEFILLAH
Laws of Reading the Shema

Sunday-Thursday

9:25-9:30 PM
HILCHOS PURIM
Halachic principles and guidelines for the celebration of Purim



TALMUD

Tuesday

9:30-10:00 PM
TALMUD tractate SUKKAH p. 31a



MISHNA

Wednesday

8:30-9:10 PM
MISHNAYOS tractate Beitza chapter 1



CHUMASH

Thursday

8:00-9:00 PM
Bereishis 1:14-21



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

Monday, March 2, 2020

**FIND YOURSELF
AMONG THE CROWD**

Identify Your Faults—And Fix Them

It feels great to be part of a herd. Much comfort comes from belonging to a community, especially a collective with an inspiring leader. However, there comes a time when you must step aside and take responsibility for who you are as an individual. The good news? You emerge far better and stronger.

Monday, March 9, 2020

ANSWERING ANTI-SEMITISM

The Jewish Response to Prejudice

"The Jews don't fit in. They're different." The historical accusation has merit, doesn't it? Are we not different in beliefs, dress, and in myriad other ways? How do we answer this charge? In the Purim story, the paradigm of antisemitism, we find the unexpected answer.



THE ESSENCE OF THE FEMININE ROLE

Wednesday, March 4, 7:00 PM

Anshei Lubavitch, 10-10 Plaza Rd. Fair Lawn

www.flchabad.com

For more info email riky@flchabad.com



Judaism's Gifts to the World

STUDY THE HISTORY, MEANING, AND POWER OF YOUR JEWISH VALUES

LESSON FIVE

March 1 - 7:30-9:00

DROPPING OUT AND TUNING IN

ORIGINALLY, THOSE WHO labored did so endlessly. In Lesson Five of Judaism's Gifts to the World, we'll learn how the Torah introduced the concept of a day off, mandating all members of Jewish society to pause from work for a full day each week to focus on life's purpose, worship, and family. The ancient world ridiculed Shabbat, but humanity has since recognized its tremendous benefits.

JOIN US ON SUNDAY AT 7:30

to learn how this gift reached the world and why the Jewish call to schedule time to focus on what is truly important is more critical now than ever.



Secrets of the Bible

ICONIC STORIES, MYSTICAL MEANINGS, AND THEIR LESSONS FOR LIFE

MAY 2020