

## 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 19 / Adar 7

Candle Lighting.....5:18 pm

Mincha .....5:20 pm

### Shabbos Day – Feb 20 / Adar 8

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

Torah Reading .....10:30 am

Rabbi Drasha .....11:05 am

Mincha .....5:20 pm

Rabbi's Drasha.....5:40 pm

Shabbos Ends .....6:19 pm

*\*Latest morning Shema is now 9:24 AM. Be sure to recite the Shema at or before that time (even if at home).*

### Weekday Schedule (not on a holiday):

#### Minyan

Shacharis (Mon-Fri) .....6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) .....1:45 pm

Maariv (Sun-Thurs) .....9:15 pm

**Fast of Esther = Thursday, Feb 25**

**Fast Begins: 5:10 am**

**Fast ends: 6:11 pm**

## Bulletin

*This week's Bulletin  
is sponsored by  
The Berman Law Office.*

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.

*(continued next column)*



The Rebbe saw within the stirrings of the women's movement a deep spiritual inner dimension and strong redemptive energies. He understood the need to use these energies for the good, and so encouraged women to speak, articulate their yearnings and achieve their spiritual aspirations.

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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. 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. ❖

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

**Thank You to:  
The Baal Korei, and the  
Security Volunteers**

### Halachic Zmanim

**Shabbos, February 20**

**Eastern Standard Time**

Earliest Tallis.....5:47 AM

Latest Morning Shema .....9:24 AM

Earliest Mincha (Gedola) 12:39 PM

Plag Hamincha .....4:33 PM

Earliest Evening Shema ....6:06 PM

## Chassidic Masters

### "Powerful Insights From the Rebbe"

*Compiled by Mordechai Rubin*

#### 1. I Will Dwell Within

This week's Torah reading contains G-d's command and promise: "Make Me a Sanctuary and I will dwell within." The Temple was not merely a centralized location for man's worship of G-d, it was a place where G-d's presence was - and is - manifest. Although "the entire earth is full of His glory," G-d's presence is not tangibly felt. He permeates all existence, but in a hidden way. The Sanctuary, by contrast, was "the place where He chose to cause His name dwell." There was no concealment; His presence was openly manifest.

Nevertheless, the Hebrew word the verse uses for within, (besochom) is plural. Our Rabbis comment: The verse does not say: "within it," but "within them," within every individual man or woman.

When G-d caused His presence to dwell in the midst of our people as a whole, He also invested Himself within every individual. Every person's heart became a sanctuary in microcosm.

The Sanctuary accompanied the Jewish people in their journey through the desert. Wherever they camped, G-d's presence accompanied them. ❖

#### 2. A Spiritual Sanctuary

The spiritual service of building a Mishkan, making a dwelling place

for G-d in this physical world, involves the three pillars upon which the world stands — Torah, divine service, and acts of loving kindness, i.e., mitzvos. Understandably, these general categories are reflected in the Mishkan.

Torah is the foundation and source of all divine service; all the ways of serving G-d through mitzvos and good deeds are based on Torah. This is alluded to in the gift of the sockets, for they served as the foundation of the Mishkan.

Divine service — sacrificial offerings, as well as prayer established in place of offerings — is intimated in the gift of the half-shekel from which the offerings were purchased.

Finally, the terumah for the Mishkan — gifts that included all the materials from which the Mishkan was constructed — corresponds to the service of mitzvos, since these are performed with material objects.

Torah and divine service — prayer — are similar in that both entail man's personal service. Torah unites man's intellect with G-d's wisdom; prayer raises a person to G-dliness.

Neither kind of service, however, requires involvement with physical objects. Herein lies the superior quality of the service of mitzvos, wherein the physical matter with which a mitzvah is performed, while retaining the outward characteristics of a purely physical object, in fact becomes a spiritual entity. ❖

#### 3. Three Aspects of Relationship

All the details discussed in Parshat Terumah have parallels in our relationship with G-d. They are not just particulars that existed in the Sanctuary long ago, but are instead ongoing motifs relevant to our bond with G-d. The ark in the Holy of Holies where the divine presence rested refers to the inner reaches that exist within our heart. For in each of us, there is a resting place for the divine.

Similarly, the Sanctuary and the Temple contained:

- the Menorah, the golden candelabra; this points to the potential we all possess to illuminate our surroundings with G-dly light;
- the table, on which the showbread was placed; this points to our potential to earn a livelihood; this is also a holy endeavor deserving of a place in the Sanctuary; and
- the altar, where sacrifices were brought. Korban, Hebrew for sacrifice, relates to the word karov, meaning "close"; through the sacrifices, we draw close to G-d.

Although we no longer have the Sanctuary built by Moses, nor the Temple in Jerusalem, the sanctuary in every Jewish heart remains. The home for G-d within us is an inseparable element of our existence. ❖

**Coming Soon:**



## Parshas Zachor

On the Shabbat before Purim, the holiday on which we celebrate the foiling of Haman the Amalekite's plot to destroy the Jewish people, the weekly Torah reading is supplemented with the Zachor ("Remember!") reading (Deuteronomy 25:17-19) in which we are commanded to remember the evil of Amalek and to eradicate it from the face of the earth.

When the Israelites left Egypt, no nation dared pick a fight with them. Who would start up with a people whose G-d just smacked around the mighty Egypt with ten awesome plagues, and drowned the surviving few in the sea? Only Amalek, driven by profound hatred which defied logic, came to wage battle.

According to many Halachic authorities, there is a Biblical requirement for all men to hear the special Zachor reading.

The special Zachor haftorah (I Samuel 15:2-34) discusses G-d's command to King Saul to destroy the people of Amalek.

"Parshas Zachor" is the second of four special readings added during or immediately before the month of Adar (the other three being Shekalim, Parah and Hachodesh). ❖

*Remember what Amalek did to you on the road, on your way out of Egypt. That he **encountered you** on the way and cut off those lagging to your rear, when you were tired and exhausted; he did not fear G-d. And it shall come to pass, when the L-rd your G-d has given you rest from all your enemies round about, in the land which the L-rd your G-d is giving you for an inheritance to possess it, that you shall obliterate the memory of Amalek from under the heavens. Do not forget.*

-- (Deuteronomy 25:17-19)

[The Hebrew word *karcha*, "encountered you," also translates "cooled you off". Thus the Midrash says:]

What is the incident (of Amalek) comparable to? To a boiling tub of water which no creature was able to enter. Along came one evil-doer and jumped into it. Although he was burned, he cooled it for the others.

So, too, when Israel came out of Egypt, and G-d rent the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of them for the nations of the world.

-- (Midrash Tanchuma)

## From Our Sages

***Speak to the children of Israel, that they should take to Me a terumah [“uplifting”]  
(Exodus 25:2)***

*Every created entity has a spark of G-dliness within it, a pinpoint of divinity that constitutes its “soul,” its spiritual function and design. When we utilize something to serve the Creator, we penetrate its shell of mundanity, revealing and realizing its divine essence. Thus we elevate these “sparks,” reuniting them with their Source.*

*-- (The Chassidic Masters)*

***They shall make for Me a sanctuary, and I will dwell amidst them (Exodus 25:8)***

*G-d desired a dwelling place in the lower realms.*

*-- (Midrash Tanchuma, Naso 16)*

*This is what man is all about; this is the purpose of his creation and of the creation of all the worlds, higher and lower—that there be made for G-d a dwelling in the lower realms.*

*-- (Rabbi Schneur Zalman of Liadi)*

***They shall make for Me a sanctuary, and I will dwell within them (Exodus 25:8)***

*The verse does not say “and I will dwell within it,” but “and I will dwell within them”—within each and every one of them.*

*-- (Shaloh)*

***The cherubim shall stretch out their wings on high . . . and their faces shall look one to another (Exodus 25:20)***

*But in another verse (II Chronicles 3:13) it says, “They faced [the walls of] the room”? When the people of Israel fulfilled G-d’s will, the cherubim would face each other; and when the people of Israel did not fulfill G-d’s will, the cherubim would face the walls of the room.*

*-- (Talmud, Bava Basra 99a)*



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## Haftorah for "Parshas Zachor" in a Nutshell

*I Samuel 15:2-34*

This week's special haftorah discusses G-d's command to destroy the people of Amalek. This to avenge Amalek's unprovoked attack on the Israelites that is described in the Zachor Torah reading.

Samuel conveys to King Saul G-d's command to wage battle against the Amalekites, and to leave no survivors—neither human nor beast. Saul mobilizes the Israelite military and attacks Amalek. They kill the entire population with the exception of the king, Agag, and they also spare the best of the cattle and sheep.

G-d reveals Himself to Samuel. "I regret that I have made Saul king," G-d says. "For he has turned back from following Me, and he has not fulfilled My words."

The next morning Samuel travels to Saul and confronts him. Saul defends himself, saying that the cattle was spared to be used as sacrificial offerings for G-d. Samuel responds: "Does G-d have as great a delight in burnt offerings and peace-offerings, as in obeying the voice of G-d? Behold, to obey is better than a peace-offering; to hearken, than the fat of rams. . . . Since you rejected the word of G-d, He has rejected you from being a king."

Saul admits his wrongdoing and invites the prophet to join him on his return home. Samuel refuses his offer. "The Lord has torn the kingdom of Israel from you, today; and has given it to your fellow who is better than you." Samuel then kills the Amalekite king. ❖

*The Fast of Esther (Taanis Esther) is a dawn-to-nightfall fast held on the day before the jolly holiday of Purim. It commemorates the fasting of our ancestors in response to the dramatic chain of events that occurred during their exile in the Persian empire. These events are recorded in the Book of Esther, and the salvation that came about at that time is celebrated on the holiday of Purim.*

*This year the fast falls on Thursday, Feb 25. Purim will be on Friday, Feb 26, but we read the Megillah once on Thursday evening after the fast, and once on Friday morning.*

*The Fast of Esther, or Ta'anis Esther, is not one of the four public fasts that was ordained by the prophets. Consequently, we are more lenient in its observance, particularly when it comes to pregnant women, nursing mothers, and others who are weak.*

**Good Shabbos to all and Happy Purim!**

שבת שלום גוט שבת!

