

Parshas Pekudei in a Nutshell

(Exodus 38:21–40:38)

An accounting is made of the gold, silver and copper donated by the people for the making of the Mishkan. Betzalel, Aholiav and their assistants make the eight priestly garments—the apron, breastplate, cloak, crown, hat, tunic, sash and breeches—according to the specifications communicated to Moses in the Parshah of Tetzaveh.

The Mishkan is completed and all its components are brought to Moses, who erects it and anoints it with the holy anointing oil, and initiates Aaron and his four sons into the priesthood. A cloud appears over the Mishkan, signifying the Divine Presence that has come to dwell within it. ❖

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 – Mar 4 / II Adar 1

Candle Lighting 5:33 pm

Mincha 5:30 pm

Shabbos Day – Mar 5 / II Adar 2

Shacharis..... 9:30 am*

Torah Reading..... 10:40 am

Kiddush 12:20 pm

Mincha 5:35 pm

Rabbi's Drasha 5:55 pm

Shabbos Ends..... 6:33 pm

**Latest morning Shema is now 9:14 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

Bulletin

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

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

Eruv: www.fairlawneruv.com
Eruv Hotline: 201-254-9190.



A person must make an account of his potentials; he must know who he is and what he can do. Afterwards, from time to time, he must calculate how he has employed the potentials and resources with which he has been endowed and what he has achieved with them.....
Not only does the process of taking a personal inventory make an individual look carefully at himself, it also teaches him to look beyond himself.
-- The Rebbe

*Donate to
Anshei Lubavitch
FLChabad.com/donate*

Keeping In Touch

*Based on the teachings of
the Lubavitcher Rebbe*

After the Jewish people constructed the Sanctuary in the desert, Moses ordered that a reckoning be made of all the building materials used. This teaches us the importance which every particular entity possesses.

Every person, every object in this world, and every moment of time exists for a purpose. Each one contributes something unique in G-d's masterplan for creation.

Our lives are constantly in a state of flux. The world does not stand still, and neither can we. But there are times when we must pause. To live life to the fullest, and to act with clear purpose and direction, we must take out time to make a reckoning and check whether we have functioned effectively as trustees. Did we make proper use of everything we were given? ❖

**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, Mar 5, 2022
Eastern Standard Time
Earliest Tallis..... 5:28 AM
Latest Morning Shema 9:14 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha..... 4:44 PM
Earliest Evening Shema 6:20 PM

Chassidic Masters

The Silver Foundation

*Based on the teachings of
the Lubavitcher Rebbe*

The Torah reading of Pekudei (Exodus 38:21–40:38) opens with an accounting of the various materials donated by the people of Israel for the making of the Mishkan, the portable sanctuary which “housed” the Divine Presence in the Israelite camp during their journeys through the desert.

These donations included: gold, for the Mishkan’s “vessels” (the menorah, ark, etc.) and the plating of its wall panels; silver, used for the “foundation sockets” into which the wall panels were inserted; copper, used in the making of the altar and the washbasin; wood, for the wall panels and posts; wool dyed in a variety of colors, and fine-spun linen, for the tapestries and the priestly garments; goat hair and animal skins, for the roof coverings; a variety of precious stones, for the ephod and choshen (the apron and breastplate worn by the high priest); oil, for the lighting of the menorah; and spices, for the making of the ketoret (“incense”)—fifteen materials in all.

With 14 of these 15 materials, each individual gave whatever he or she chose to give, and however much he or she chose to contribute. The type and amount given depended solely on the resources and the degree of generosity of the individual making the donation.

The single exception was the silver used to make the Mishkan’s foundation. Here, G-d commanded that each should give exactly half a shekel of silver: “The rich shall not give more, and the poor shall not give less” (Exodus 30:15; from the section of Shekalim, a special supplementary reading added this week because of the upcoming month of Adar, when the half-shekel was traditionally contributed).

Every person is different: we differ in our intellect, character, talents and sensitivities. But we are all equal in the very basis of our bond with G-d: our intrinsic commitment to Him. So, while we each contributed to the making of the various components of the Sanctuary in accordance with our individual capacities, we all gave equally of the silver of which its foundation was made. As regards the foundation of the relationship between us and G-d, the rich person cannot give more, and the pauper cannot give less, since we all equally possess that intrinsic commitment.

Upon this foundation we each build our individualized edifice. Upon this foundation we each erect a home for G-d made out of the unique talents, capacities and resources we are able to contribute. The foundation is the lowest, least noticeable part of the edifice; sometimes it is buried out of sight in the ground. But it is the silver foundation of absolute, immutable commitment that is the basis and support of it all. ❖

Purim is coming !!

From the Rebbe’s Talks

When speaking of the Future Redemption, the prophet declares: “As in the days of your Exodus from Egypt, I will show [the people] wonders,” teaching that like the Exodus from Egypt, the Future Redemption will be characterized by miracles that transcend the natural order.

The commentaries, however, raise the question: Why does the verse say “the days of your exodus”? The Jews left Egypt in one day. Seemingly, it should have used the singular term, “the day of your exodus.”

Among the explanations given is that all the days until the ultimate Redemption are “the days of your exodus from Egypt.” The exodus from Egypt was not an end in itself, but the beginning of a sequence intended to be completed with the coming of Mashiach. Until Mashiach’s coming, we are still in the middle of “the days of your exodus,” for the process has not been consummated. Each of us as an individual, our people, and the world as a whole is still lacking redemption. This is the journey of our people and the journey of each one of us — to proceed to Eretz Yisrael together with Mashiach. ❖

“When Adar enters, joy increases,” the Talmud says. This reaches its climax on the 14th of the month, as we celebrate Mordechai and Esther’s triumph over the wicked Haman.

From Our Sages

These are the accounts of the Tabernacle . . . by the command of Moses . . . by the hand of Ithamar the son of Aaron (Exodus 38:21)

The sages taught: Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of G-d—as it is written (Numbers 12:7), “In all My house he is trusted”—figured the accounts of the Sanctuary together with others, as it says, “By the hand of Ithamar the son of Aaron.”

Thus the sages taught: the one who withdrew [the monies donated to the Holy Temple] did not enter the chamber wearing either a hemmed cloak, shoes, sandals, tefillin or an amulet (i.e., nothing in which money can be hidden), lest if he became poor, people might say that he became poor because of an iniquity committed in the chamber, or if he became rich, people might say that he became rich from the withdrawal from the chamber. For it is a person’s duty to be free of blame before men as before G-d, as it is said (Numbers 32:22): “And be guiltless towards G-d and towards Israel.”

-- (Midrash Tanchuma; Mishnah, Shekalim 3:2)

It came to pass . . . that the Tabernacle was erected (Exodus 40:17)

Whenever the Torah uses the word vayehi (“it came to pass”), this connotes a woeful event. What woe was there in the Mishkan’s completion? This is comparable to a king who had a contentious wife. So he said to her: “Make me a purple cloak.” As long as she was preoccupied with it, she did not quarrel. When her work was completed, she brought it to the king. The king saw it and was pleased with it, and began cry out, “Woe! Woe!” Said his wife: “What is this, my lord? I have labored to do your will, and you cry, ‘Woe, woe?’” Said he to her: “The work is beautiful and favorable in my eyes. But as long as you were preoccupied with it, you did not anger or provoke me; now that you are free of it, I fear that you will again anger me.”

So too said G-d: “As long as My children were occupied with the Mishkan, they did not grumble against Me. Now they will again begin to provoke Me.” Therefore it says vayehi—implying vai hi, “woe is it.”

-- (Midrash Tanchuma)

In the first month . . . on the first day of the month, the Tabernacle was erected (Exodus 40:17)

On the 25th of Kislev the work of Mishkan was completed, and its components sat folded up [for three months] until the 1st of Nissan, because G-d wanted that the Mishkan should be erected in the month that Isaac was born. . . . The month of Kislev was thus deprived. Said G-d: “I must compensate it.” How did G-d compensate the month of Kislev? With the dedication of the Temple by the Hasmoneans (on Chanukah).

-- (Pesikta Rabbati)

When did the consecration of the Sanctuary begin? On the 23rd of Adar. And on the 1st of Nissan the days of consecration were completed. During each of the seven days of consecration Moses set up the Tabernacle, offered his sacrifices in it every morning, and then pulled it down. On the eighth day he put it up but did not dismantle it again.

-- (Midrash Rabbah) ❖

Haftorah for Pekudei in a nutshell

I Kings 7:51-8:21

This week's haftorah describes the dedication of Solomon's Temple, following the theme of this week's Torah reading: the dedication of the desert Tabernacle.

The construction of the Holy Temple was completed. King Solomon assembled the leaders and elders of the tribes to Jerusalem, and amidst great fanfare the Levites transported the Ark from its temporary location in the City of David and installed it in the Holy of Holies chamber in the Holy Temple. Immediately, G-d's presence appeared in the Temple, in the form of a smoky cloud.

King Solomon then blessed G-d. He recalled the history of the sanctuary, how his father, King David, had wanted to build it—but was told by G-d that it would be his son who would accomplish this feat. "And the L-rd has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the L-rd spoke, and have built a house for the name of the L-rd, the G-d of Israel. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." ❖



BERMAN LAW OFFICE

Personal Injury Law

30+ Years of Helping Clients

Marc S. Berman, Esq.

Attorney-at-Law

140 E. Ridgewood Ave.

Suite 415

Paramus, NJ 07652

Telephone: **(201) 797-4411**

msb@bermanlawoffice.com

www.bermanlawoffice.com

17-10 River Road, Suite 2C

Fair Lawn, NJ 07410

Auto | Slip & Fall | Medical Error | Dog Bite | Asbestos

שבת שלום גוט שבת!



Good Shabbos to all!