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CANDLE LIGHTING: 5:14 PM

ב"ה

SHABBOS ENDS: 6:14 PM

COMMUNITY

TORAH PORTION TERUMAH | תרומה

7 ADAR-1 5784 - FRIDAY, FEBRUARY 16, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 5:00 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....5:20 PM

RABBI'S DRASHA.....5:40 PM

MAARIV.....6:14 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

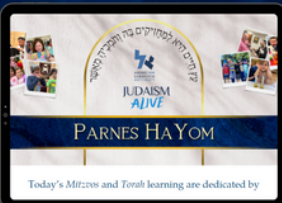
TORAH CLASS.....5:25 PM

SHABBOS KIDDUSH

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM



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Anshei Lubavitch extends its
gratitude to our dedicated **Ba'al**
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Special thanks to the **security team**
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Yasher koach to the kiddush
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Mordechai Hirschhorn and **Serge**
Zenou who work tirelessly to bring
us a wholesome kiddush each
week!

SECURITY TEAM

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Contact Yury Zimavilin

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN EVENTS

ICE SKATING

SUNDAY, FEB. 18TH

ADULT EDUCATION

SUNDAY

ADVICE FOR LIFE (Lesson 3)

Sun., Feb. 18th..... 7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....5:25 PM

JEWISH WISDOM.....5:25 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the
safety and liberation of our
brothers and sisters in captivity; for
the healing of our wounded; and in
sacred memory of those brutally
torn from us. ל"ו

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS, FEB 17, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS..... 5:52 AM
LATEST MORNING SHEMA..... 9:27 AM
EARLIEST MINCHA (GEDOLA)..... 12:38 PM
PLAG HAMINCHA..... 4:30 PM
EARLIEST EVENING SHEMA..... 6:01 PM

PARSHAH IN A NUTSHELL

PARSHAS TERUMAH

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 the 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. 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. ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

The Anatomy of a Dwelling

The Mishkan as a prototype of time, space and man

Based on the teachings of
the Lubavitcher Rebbe.

"This is what man is all about," writes Rabbi Schneur Zalman of Liadi in the Chassidic classic, Tanya. "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."

The first such "dwelling" to be constructed — and the one which serves as the prototype for all subsequent efforts to make G-d at home in the physical world — was the Mishkan, the portable sanctuary built by the children of Israel in the Sinai Desert following the Giving of the Torah at Mount Sinai. Fifteen physical substances, including gold, silver, copper, wood, wool, linen, animal skins, oil, spices and gemstones — representing a cross-section of the mineral, vegetable and animal resources of the physical universe and the human resources invested in their

workmanship — were forged into an edifice dedicated to man's service of G-d, and in which G-d, in turn, chose to commune with man.

This explains the Torah's uncharacteristically elaborate description of the Mishkan. No less than 13 chapters in the Book of Exodus are filled with the details of the Sanctuary's construction, from the dimensions of every pillar to the colors in every tapestry. In contrast, the Torah devotes one chapter to its account of the creation of the universe and three chapters to the revelation at Mount Sinai, and conveys many complex laws by means of a single verse, or even a single word or letter.

But if the very purpose of creation is embodied by these bracing rods and foundation sockets, tapestries and furnishings, copper stakes and silver hooks, then obviously, each and every detail is of supreme importance to us. It is crucial that we know that the Menorah had 22 decorative goblets hammered into its design, and that each of the Mishkan's 48 wall panels measured 10 cubits in length and 1.5 cubits in width.

It is necessary to define (as the Talmud does) the 39 forms of creative work — from plowing to weaving to lighting to writing — involved in the Mishkan's construction. For here lies the prototype for our life's work of making our world and our lives a home for G-d.

Three Domains

The Midrash and the Biblical commentaries, and particularly the Kabbalist and the Chassidic expounders of Torah, elaborate on this theme, describing the Mishkan as a model of man, of the physical universe, and of creation as a whole. The Mishkan's furnishings or "vessels," for example, are seen as representations of the various organs and faculties of man: the Ark (containing the Torah) corresponds to the mind, intellect and the faculty of speech; the Menorah, to the eyes and the sense of sight; the Table that held the "showbread," to the sense of taste; the Inner Altar on which the Ketoret (incense) was burned, to the sense of smell; and the Outer Altar on which the animal and meal

(continued on next page)

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CHASSIDIC MASTERS

(continued from previous page)

offerings were brought, represent the digestive system and other "functional" organs.

In one of the notebook manuscripts (reshimot) discovered after his passing, the Lubavitcher Rebbe summarizes commentaries by Rabbeinu Bechayei, Rabbi Moshe Isserlis (the Ramah), Rabbi Yeshayahu Horowitz (the Shaloh) and others on this subject, demonstrating how the three primary domains of the Mishkan parallel corresponding divisions in creation, in time, and in the communal soul of Israel.

Maimonides describes the universe as consisting of three strata: unrefined matter (the earth and all terrestrial creatures), refined matter (the stars and heavenly bodies), and wholly spiritual beings (entities that are "forms alone, without matter, such as the angels which are not physical bodies but various forms"). Extending this division to the realm of time, we have the six workdays (unrefined matter), Shabbat (refined matter), and the "sabbath of sabbaths" — Yom Kippur — in which we graduate to a state of consummate spirituality. Among the souls of Israel we have the "Israelites" whose lives are dedicated, on the whole, to the business of material life as farmers, merchants, soldiers and statesmen; the tribe of Levi, whose service in the Holy Temple involved the refinement and elevation of the material world; and the Kohen Gadol (High Priest), who personified the acme of spirituality attainable by man.

In the Mishkan, these three domains are represented by: 1) the courtyard; 2) the outer chamber of the Sanctuary (the "Holy"); and 3) the "Holy of Holies" — the inner chamber behind the "Veil" or Parochet.

The courtyard embraced also the more earthy and "coarse" elements of the Temple service: here the Kohanim washed their hands and feet to cleanse themselves from their contact with the material world before beginning their service or entering the Mishkan proper;

here the fat of the Korbanot (animal sacrifices), representing the "excess" materiality in the life of man, was burned upon the Altar; here were deposited the ashes that constituted the "waste" from the Menorah and the Inner Altar. Here were slaughtered the Korbanot, including those whose meat was eaten by ordinary Israelites.

The "Holy," into which only the Kohanim were permitted entry, was the scene of the more "refined" elements of the Temple service: the lighting of the Menorah, the burning of the incense, and the displaying on the Table of the "showbread" eaten by the Kohanim on Shabbat.

Finally, the "Holy of Holies," which housed only the Ark and into which only the Kohen Gadol was permitted entry and only on Yom Kippur, represented the utter transcendence of the material in man's service of G-d.

The Mishkan included these three domains because the task of "making G-d a dwelling in the lower realms" embraces all these areas of life: the Jew serves G-d in his or her most exalted moments; we also serve Him in our effort to elevate and refine our world; and we also strive to make Him "at home" within the most ordinary activities of everyday life.

The Altar and the Ark

Which of the Mishkan's numerous components represents its most basic function? According to Nachmanides, the essence of the "dwelling for G-d" is its spiritual core. Thus the great commentator writes:

The main object of the Sanctuary is to serve as the resting place of the Divine Presence. This is realized in the Ark, as G-d says to Moses, "I will commune with you there, speaking to you from above the Kaporet (the Ark's cover)..." This is why the Torah begins its description of the Mishkan with the Ark and the Kaporet (Nachmanides commentary on Exodus 25:1)

(continued on next page)

CHASSIDIC MASTERS

(continued from previous page)

Maimonides, on the other hand, defines the Sanctuary as,

A house for G-d that is designed for the offering of sacrifices... (Mishneh Torah, Laws of the Holy Temple 1:1).

Maimonides is saying that the Outside Altar in the Courtyard is the focal point of the Sanctuary, the axis around which everything else revolves!

In other words, there are two possible ways in which to define the concept of a physical place and structure that serves as a "dwelling for G-d": (a) a place where, and through which, G-d chooses to reveal Himself to man; (b) a place where, and through which, man serves G-d.

Of course, the Mishkan was both. It was the place from which G-d spoke to Moses, where man could witness and experience the presence of G-d; and it was the place where man offered himself, and the materials of his life, to G-d. The question is: Which of these two functions is the primary one, and which serves and facilitates the other?

Mystic and Halachist

The Rebbe explains that the different perspectives expressed by Nachmanides and Maimonides reflect the respective streams of Torah thought which these great Sages represent.

To Nachmanides, a noted Kabbalist and mystic, the focal point of the Mishkan lay in its spiritual core. The Holy of Holies which only the most transcendent of souls and the most sacred of times could access; the Ark containing the Tablets of Testimony upon which the Torah in its purest, most germinal articulation was engraved; the Kaporet with its representation of the sublime forms of the Divine Chariot; the divine voice issuing from between the Keruvim — these express the essence of the divine dwelling: a portal into the material world through which G-d shines a ray of His infinite light.

Everything else is to "prepare the ground" for this revelation, to elevate man and his world to a state of receptibility to this light.

To Maimonides, the Halachist par excellence, the essence of the Mishkan resided in the Altar — in the human endeavor to offer up the everyday, material elements of his life to G-d. Everything else — the pure light of the Menorah, the sublime fragrance of the Ketoret, the holy bread on the Table, even the divine revelations emanating from the Ark — is to enable and assist material man's service of his Creator.

Tent of Meeting

"These and these are the words of the Living G-d," says the Talmud of disputes between the Sages regarding interpretation of Torah. The mystical vision expressed by Nachmanides and the Halachic perspective put forth by Maimonides are both integral components of the "Dwelling for G-d" constructed in the Sinai desert, and the "Dwelling for G-d" we each construct of our lives.

Thus the Torah also calls the Mishkan Ohel Moed, the "Tent of Meeting." Here the Divine, extending itself to earth, and the human and the material, reaching up to heaven, meet. Here, every human achievement is but a means to make oneself receptive to the all-negating infinitude of the Divine. At the same time, every divine revelation emanating from on high is but an empowerment to man to reveal the G-dliness implicit within the finitude and materiality of his existence. ❖

In every person's individual world, his soul rests in his mind, and that makes his entire body human. Similarly, in the world at large, G-d's presence rested in the Temple, and that made it possible for us to appreciate G-dliness in every element of existence. The existence of the Temple makes the entire world His home.

The Rebbe



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From the "Sichos in English" Collection

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 within it.

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 the midst of 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.

Similar concepts apply with regard to every person as he goes through his journeys in life and to our people as a whole as they journey through time. G-d's presence accompanies us. As we proceed from one setting to another, His presence journeys with us. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS 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." ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Terumah, along with stimulating commentary.

The poles shall be in the rings of the ark; they shall not be removed (Exodus 25:15)

This is actually one of the 365 prohibitions of the Torah — never to remove the carrying poles from the ark, even when the Mishkan is in a state of rest, as it often was for several months at a time. Indeed, the poles remained in the ark for the more than 380 years that it stood in the Holy of Holies in the Temple in Jerusalem! This particular law applies only to the ark, and not to any of the other vessels of the Mishkan.

The ark, which served as the depository of the Torah, was the most secluded of the Mishkan's vessels, expressing the ideal that the Torah scholar (who serves as an "ark" for the Torah) must remove himself from all worldly endeavors. At the same time, however, he must be in a constant state of "portability"—even more so than the other "vessels."

If there is a soul thirsting for the word of G-d in the ends of earth, the Torah scholar must be prepared to leave his inner sanctum to transport the Torah to that place. So even when he sits in his "Holy of Holies," he must have his "carrying poles" inserted in his "rings"—always at the ready to venture out at a moment's notice, constantly aware of his responsibilities toward the world outside.

(The Lubavitcher Rebbe)

The cherubim shall stretch out their wings on high . . . and their faces shall look one to another (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 Batra 99a)

The world was not considered worthy to make use of gold. So why was it created? For the Mishkan. (Midrash Rabbah)

You shall set showbread upon the table before Me always (25:30)

The table stood in the Tabernacle, and there rested upon it a blessing from Above, and from it issued nourishment to the whole world. Not for a moment was that table to remain empty, since blessing does not rest upon an empty place. Therefore the showbread had always to be renewed upon it each Sabbath, in order that the blessing from Above might always rest upon it, and that food and blessing, because of it, might emanate from that table to all the tables of the world.

So too should every man's table [have bread on it] when he says grace after meals: in order that the blessing from Above should rest upon it, it must not be empty.

(Zohar 2:153b) ❖

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