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CANDLE LIGHTING: 6:46 PM ב"ה **SHABBOS ENDS:** 7:46 PM

COMMUNITY

TORAH PORTION PEKUDEI | פקודי 5 ADAR-II 5784 - FRIDAY, MARCH 15, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS
MINCHA..... 6:50 PM

SATURDAY - SHABBOS DAY
SHACHRIS.....9:30 AM
TORAH READING.....10:30 AM
KIDDUSH.....12:10 PM
MINCHA.....6:45 PM
RABBI'S DRASHA.....7:05 PM
MAARIV..... ..7:46 PM

KIDS PROGRAM
.....10:30 AM

CLASSES
CHASSIDUS.....8:45 AM

SHABBOS KIDDUSH

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MAZEL TOV!

To Rabbi Eli and Ruty Steinhauser on the marriage of Rabbi Eli's brother **Dovid** to **Mindy Lew**

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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

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei**, R' **Yossi Nigri.**

Special thanks to the **security team** led by **Yury Zimavilin** who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Serge Zenou, Sonya Zenou, Dr. Scott Lippe** and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

SECURITY TEAM

Please volunteer
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CONDOLENCES

To **Igor Kapitanker** on the passing of his father, **Grigoriy (Gershon)** ז"ל
הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL
WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

ADULT EDUCATION

SUNDAY
Beginning **May 12,** *NEW JLI SERIES:* ***Decisions of Fate*** ..... 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-FRI .....5:50 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. ר"ל

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

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HALACHIC TIMES זְמַנִּים

SHABBOS MARCH 16, 2024
EASTERN DAYLIGHT SAVINGS TIME

EARLIEST TALLIS	6:09 AM
LATEST MORNING SHEMA	10:03 AM
EARLIEST MINCHA (GEDOLA)	1:36 PM
PLAG HAMINCHA	5:54 PM
EARLIEST EVENING SHEMA	7:33 PM

PARSHAH IN A NUTSHELL

PARSHAS PEKUDEI

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. ❖

From the Rebbe

The connection between the conclusion of the Book of Shmos with its beginning (following the principle: "The end is rooted in the beginning, and the beginning in the end") is as follows:

The names of both the first and the last parshiyos of the book are related to the concept of counting.

[The name of the first parshah,] Shmos, [is related to counting,] as Rashi states: "Although [the Torah] counted them [previously]... it counts them again... to show their dearness, that they are compared to stars." And Pekudei, [which means "reckoning," certainly relates to that concept, for it includes] the account "of the shekalim donated to the Sanctuary... all its utensils, for its service." ❖

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Enlightening Wisdom From the 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 (which we read last week on Shabbos Shekalim).

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. ❖

Fast of Esther
Thursday
March 21, 2024
Fast begins: 5:31 am
Fast ends: 7:38 pm

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Keeping in Touch

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? ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS PEKUDEI

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 priests 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." ❖

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. For an inventory is not necessary when there is only one entity to choose from. When is it necessary to take inventory? When there are a multitude of elements, and it is necessary to determine what is the manner most appropriate to use each one.

In the personal sphere, this implies that every man and woman must be aware of the world around him or her, and see it as an organic whole. There is no way any one person, no matter how great his capabilities, can function successfully entirely on his own. And when he sees himself as an element within a greater picture, a whole which is greater than the parts it encompasses, his individual importance is enhanced rather than diminished. For his personal identity becomes fused with the larger unity in which he shares.

-- The Rebbe ❖

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WISDOM FROM OUR SAGES

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

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)

The glory of G-d filled the Tabernacle (Exodus 40:34)

What is the meaning of the verse (Song of Songs 5:1), "I have come into My garden, My sister, My bride"?

This means [that G-d says, "I have returned] to My bridal chamber, to the place which has been My principal abode from the very beginning." For was not the principal abode of the Shechinah (Divine Presence) in the terrestrial regions? For so it is written (Genesis 3:8), "They heard the voice of the L-rd G-d walking in the garden" . . .

But when Adam sinned, the Shechinah betook itself to the first heaven. When Cain sinned, it betook itself to the second heaven. When the generation of Enosh sinned, it ascended to the third heaven. When the generation of the Flood sinned, it rose to the fourth heaven. When the generation of the Tower of Babel sinned, it moved up into the fifth heaven. When the people of Sodom sinned, it rose into the sixth heaven. And when the Egyptians sinned, it ascended into the seventh heaven.

Then arose seven righteous people who brought the Shechinah down from the celestial to the terrestrial regions: Abraham brought it down from the seventh heaven to the sixth, Isaac brought it down from the sixth to the fifth, Jacob brought it down from the fifth to the fourth, Levi brought it down from the fourth to the third, Kohath brought it down from the third to the second, Amram brought it down from the second to the first, and Moses brought it down from the celestial to the terrestrial region. . . . When did the Shechinah come to dwell on earth? On the day when the Tabernacle was erected, as it says, "The cloud covered the Tent of Meeting, and the glory of G-d filled the Tabernacle."

(Midrash Rabbah) ❖

ב"ה

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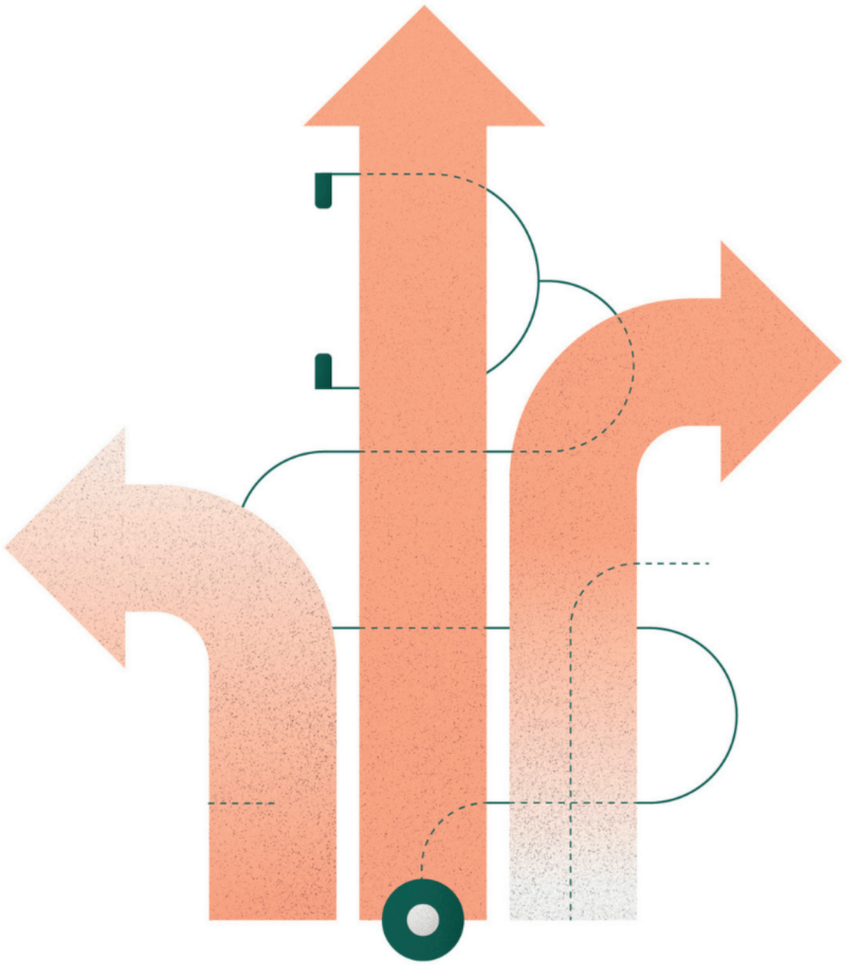

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8:15-9:15 PM

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Schedule

Motzaei Shabbos, March 23

7:53 PM - Shabbos ends
8:30 PM - Maariv
8:40 PM - Megillah reading (adults)
- Megilah reading (family)
- Megilah reading (Israelis)
9:10 PM - Grand Masquerade

Sunday, March 24

8:00 AM - Shachris
1:45 PM - Mincha
5:30 PM - Royal Feast
7:30 PM - Maariv
8:00 - Farbrengen

Megilah Readings

AM 8:15 | 11:00

PM 12:00 | 1:00 | 2:00
3:00 | 4:00 | 5:00

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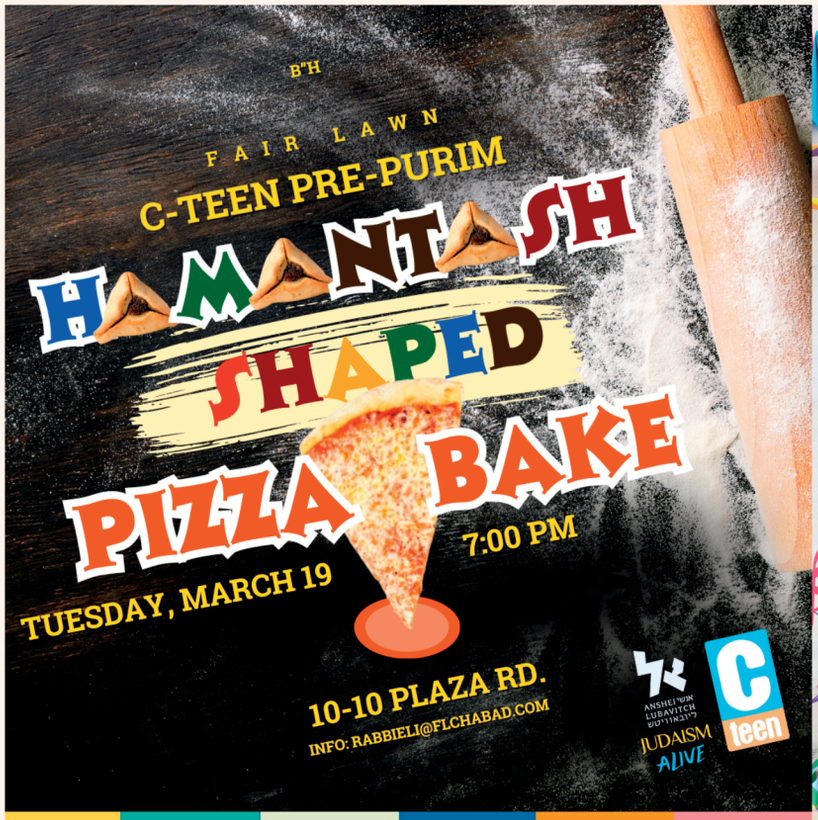

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9:00 A.M. SATURDAY, MARCH 23 -- SHACHRIS MINYAN AND A READING OF PARSHAT ZACHOR

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Selected Laws and Customs for Reading the Megillah on Purim

Men, women, and children must hear the Megillah on Purim night and again on Purim day. At night it should be read after tzeit hakochavim — stars appear — and in the morning after neitz hachamah — sunrise.

Preferably it should be read in a shul and in the presence of a minyan of ten men, so that it will accomplish pirsumei nisa — publicizing of the miracle — and also so that it will be in accordance with the principle "Berov am hadrat melech" — "In the multitude of people is the King's glory" (Proverbs 14:28).

Everyone should listen carefully to the berachot and not interrupt by answering "Baruch Hu ubaruch Shemo." One should simply answer "Amein" at the conclusion of each berachah.

The reader must stand while reciting the berachot and reading the Megillah in public. The listeners may sit. However, when the berachot are recited, all must stand.

It is forbidden to make an interruption until the conclusion of the blessing which is recited after the reading. If the reader or the listener misses one word, he does not fulfill his obligation, and the reader must return to the word missed.
Unless the listener is holding a kosher Megillah, he should not read along with the reader.

During the reading, when the name of Haman is mentioned, it is customary to "bang" or stamp with the feet, etc. In Chabad this is done only when his name is accompanied by a description such as "Agagi" etc. The reader should stop and not resume till absolute quiet prevails.

It is customary for the entire congregation to read four verses aloud: "Ish Yehudi" (2:5), "U'Mordechai yatza" (8:15), "LaYehudim..." (8:16), and "Ki Mordechai..." (10:3). Each time the reader repeats them afterwards.

The names of Haman's ten sons (9:7-9) should be read in one breath. This includes the preceding words, "Chameish mei'ot ish," and the following word "aseret." The Chabad custom is that this is also read by the listeners first, with one breath (see p. 169).

When the reader pronounces the phrases, "Ha'iggeret hazot" — "this letter" (9:26), and "Iggeret haPurim hazot" — "this Purim letter" (9:29) the Megillah should be shaken.

After the reading of the Megillah, the berachah, "Harav et riveinu" is recited.
The Chabad custom is that the berachah is recited only by the reader. It is recited before the Megillah is rolled up and only when the Megillah is read in public (with a quorum of ten men).
Afterwards all recite "Shoshanat Yaakov."
All the details regarding the Megillah reading apply equally at night and during the day, except that when it is read during the day, during Shacharit, the Rashi tefillin are worn.
During the day when the berachah of "Shehechiyanu" is recited, everyone should also have in mind the mitzvot of mishlo'ach manot — sending portions of edibles to friends — matanot le'evyonim — gifts to the poor — and the se'udah — festive meal.

Source: Chabad.org