

Parshah Vayakhel in a Nutshell
(Exodus 35:1-38:20)

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G-d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones. Moses has to tell them to stop giving.

A team of wise-hearted artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of Terumah, Tetzaveh and Ki Tisa): three layers of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the parochet (veil) that separates between the Sanctuary's two chambers, and the masach (screen) that fronts it; the ark, and its cover with the cherubim; the table and its showbread; the seven-branched menorah with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors. ❖

Eruv website:
www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule
Parshas Vayakhel

Erev Shabbos – Mar. 1 – I Adar 24

Candle Lighting 5:29 pm

Mincha 5:30 pm

Shabbos – Mar. 2 – I Adar 25

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) Postponed

Mincha 5:30 pm

Rabbi's Drasha 5:50 pm

Shabbos Ends 6:29 pm

**Latest morning Shema is now 9:17 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am

Mincha 1:45 pm

Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Kiddush

This week's kiddush is sponsored by the shul.

Sponsor a Kiddush or the Weekly Bulletin

It's a wonderful way to honor a loved one, remember a yahrzeit, or celebrate a special occasion.
For more information, please contact the Rabbi.

תהלים

Tehillim - Psalms

**Join us this Shabbos morning
March 2 at 8:00 am for
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is dedicated to
a refuah sh'laima
for
Aliza Freyda bas Leah Raizel.**

**Thank You to:
Nachum Nachum
for reading the Torah
and to our
Kiddush Volunteers**

Halachic Zmanim

**Shabbos, March 2
Eastern Standard Time**

Earliest Tallis 5:33 AM
Latest Morning Shema 9:17 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha 4:41 PM
Earliest Evening Shema 6:16 PM

Chassidic Masters

“Passive Labor”

*Based on the teachings of
the Lubavitcher Rebbe*

One of the greatest paradoxes of a life of faith concerns the need to work for a living. If G-d is the source of all blessings, why toil to earn a livelihood? And if we do work, how can we avoid the thought that it is our labor alone that produces material results? We seem torn between absolute passivity and the denial of G-d's involvement in the world.

Thus the believer engages in what can be termed “passive labor.” In the opening verses of Vayak'hel, Moses instructs the people of Israel:

“Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of sabbaths to G-d . . .”

Not “six days shall you work,” but “six days shall work be done.” The passive form suggests that even during the week's six workdays, when the Jew is permitted and obligated to work, he should be occupied with, but not preoccupied by, his material endeavors.

This is how chassidic teaching interprets the verse, “If you will eat the labor of your hands, you will be happy and it will be well with you.” What King David is implying, say the chassidic masters, is that the labor in which a person engages for his material needs (so that “you will eat”) should be only “of your

hands”—an activity of the outer man, not an inward involvement. One's “hands” and “feet” should attend to one's material endeavors, while one's thoughts and feelings remain bound up with G-dly things. This is the same concept as that implied by the verse, “Six days shall work be done.” One does not do the work; it is “done,” as if of its own accord. The heart and mind are elsewhere, and only the person's practical faculties are engaged in the work.

The Jew works not to “make a living,” but only to fashion a keli (“vessel”) to receive G-d's blessings. This is what the Torah means when it says, “And the L-rd your G-d will bless you in all that you do”. Man is not sustained by his own efforts, but through G-d's blessing; it is only that G-d desires that His blessing should realize itself in and through “all that you do.” Man's work merely provides a natural channel for the divine blessing of sustenance, and man must at all times remember that it is no more than a channel. Though his hands prepare the channel, his mind and heart must remain focused on the source of the blessing.

The chassidic masters take this a step further. In truth, they say, man should really not be allowed to work at all. For of G-d it is said, “I fill the heavens and the earth” and “the whole earth is full of His glory.” The proper response to the ever-present nature of G-d would be to stand in absolute passivity. To do otherwise would be to be guilty of what the Talmud calls

“making gestures before the king.” If a person standing in the presence of a king were to do anything other than devote his attention to the king, he would surely forfeit his life. So it is only because the Torah itself permits, indeed commands, “Six days shall work be done” and “the L-rd your G-d will bless you in all that you do,” that work is permissible and desirable. But to go beyond the level of involvement sanctioned by the Torah—beyond the “passive labor” of making a “vessel”—that would be, in the first place, to show a lack of faith that human sustenance comes from G-d; and second, it would be “making gestures before the king”—an act of rebellion in the face of G-d.

The Double Shabbat

This explains the phrase shabbat shabbaton—“a sabbath of sabbaths”—used by Moses in the above verse. Shabbat is not a day of rest following six days of active labor. Rather, it is a “sabbath of sabbaths,” a Shabbat following six days that are themselves “sabbaths” of sorts—days of passive labor, in which one's work engages only one's external self, with the true focus of one's attention in a higher place.

Indeed, a true day of rest can only be one that follows such a week. Citing the verse, “Six days you shall labor, and do all your work,” the Sages say: “On the Shabbat, a person should regard himself as if all his work were complete.”

(continued on next page)

This is true rest—rest in which one is utterly free of all workday concerns. If, however, during the six days a person had been preoccupied with material concerns, on the seventh day anxieties will invade him; even if his body ceases work, his mind will not be at rest. On the other hand, if he has given his work its proper place during the week, the light of Shabbat will illuminate him, and it will be shabbat shabbaton—a Shabbat twice over. For Shabbat will then permeate his whole week, and when the day itself arrives it will have a double sanctity.

The Day After Yom Kippur

This also explains the context in which Moses addresses the above verses to the assembled congregation of Israel.

Our Sages elaborate on how the building of the Mishkan (Tabernacle) atoned for, and rectified, the sin of the Golden Calf. Ostensibly similar (both the Calf and the Mishkan were a “consecration” of physical matter, particularly gold), the Mishkan was, in truth, the very opposite of the Calf: the Golden Calf was a deification of the material, while the Mishkan was a subjugation of the material to serve the Divine. So on the day after the first Yom Kippur, immediately following G-d’s full forgiveness of Israel’s sin, Moses conveyed G-d’s instructions to the people to build Him a “dwelling-place” in their midst; that very day, the people

donated their gold, silver and copper to the making of the Mishkan.

First, however, Moses gathered the people of Israel and commanded them in G-d’s name: “Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of sabbaths to G-d . . .” This implies that, like the Mishkan, this commandment is a refutation of, and atonement for, the sin of idolatry.

Maimonides traces the origins of idolatry to the fact that Divine Providence is channeled through natural forces and objects. The original idolaters recognized that the sun, moon and the stars derived their power to nourish the earth from G-d, yet they attached divine significance to them. Their error was to regard them as objects of worship, whereas they are no more than the instruments of G-d, like “an axe in the hands of the hewer.”

In a certain sense, the excessive preoccupation with business and the material world is also a form of idolatry. For this, too, involves the error of attaching significance to what is no more than a vessel or channel of Divine blessing. The materialist’s preoccupation with material things is a form of bowing the head, of misplaced worship. Only when a person sees his workday effort for what it truly is

— a way of creating a natural channel for the blessings of G-d—will his work take the passive form and the focus of his thoughts be on G-d alone.

This is how idolatry—whether in its overt or its more subtle forms—is atoned. Six days of passive work in the sense of mental detachment and the realization that human work is only an instrument of G-d, culminating in and inspired by a “sabbath of sabbaths” that focuses utterly on the source of our blessings—are the corrective for, and the denial of, the instincts of idolatry. ❖

"All Israel is responsible for one another."

The Anshei Security Committee

is asking for volunteers for Shabbat morning.

Shifts are only 30 minutes.

We can use any help you're willing to offer.

Please contact

Jordan Rockowitz

at rockowitzj@gmail.com

with questions or to volunteer your time.

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

Haftorah in a Nutshell – Vayakhel

I Kings 7:13-26

NOTE: The actual Haftorah will be from read from Kings 2, 11:17-12:17 for Parsdhas Shekalim

This week's haftorah describes the construction of several components of the Holy Temple by the wise craftsman Hiram of Tyre, paralleling the Torah portion which describes the construction of the Tabernacle by the wise Bezalel and his crew of craftspeople.

King Solomon called for Hiram, an expert coppersmith, to create copper columns to flank the largest doorway of the Holy Temple. The columns were eighteen cubits (approx. 30 feet) high and were topped by two capitals which were intricately carved with pomegranates and palm leaves. The right column was named Jachin, and the left one was called Boaz. Hiram also built a copper basin — or "sea" as it's called in the text: "It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea (was set) upon them above, and all their hinder parts (were) inward." In this basin — a large mikvah — the priests would immerse before they served in the Temple. ❖

From Our Sages

Six days work shall be done; and the seventh day shall be holy. . . . Every wise-hearted man among you shall come and make all that G-d has commanded . . . (Exodus 35:2, 10)

Why does the Torah place the commandment to cease work on Shabbat next to the work of the Mishkan? To teach us that a person is guilty of violating the Shabbat only if the work he does has a counterpart in the work of making the Sanctuary: they sowed (the herbs from which to make dyes for the tapestries); you too shall not sow [on Shabbat]. They harvested [the herbs]; you too shall not harvest. They loaded the boards from the ground onto the wagons; you too shall not bring an object from a public domain into a private domain . . .
(Talmud and Rashi, Shabbat 49b)

Thus the Mishkan not only defines the type of work forbidden on Shabbat, but also the type of work the Jew is engaged in on the other six days of the week: the work of building a home for G-d out of the materials of physical life.
(Rabbi Schneur Zalman of Liadi)

Community Events

Mar. 2 - **Pre-Pesach Wine Tasting**, with cheese, crackers, and other refreshments being served, and kicking off a Pre-Pesach Wine Sale with great prices. Darchei Noam, Saturday night, 8:00 PM. RSVP for \$18/person (before 2/16, \$20 after) at dno.am/wine.

Mar. 3 - **The All Seasons Chamber Players** will perform the music of Johannes Brahms, Louise Farrenc, Ludwig Van Beethoven, and Horatio Parker Sunday, March 3, 2019, 6:30 p.m. at the Maurice M. Pine Public Library in Fair Lawn. The concert is free. Doors open at 6 p.m. In Memory of Benjamin Saul Fialkoff.

Mar. 17 – **7th Annual Pre-Purim Extravaganza**, with face painting, moon bounces, carnival games and a kids Zumba at noon. Shomrei Torah, Sunday, 10:30 AM - 1:00 PM. \$12 per child (\$10 for sisterhood members).

Mar. 17 - **Purim Party & Puppet Show**, with a puppet show by Small Wonder Puppet Theater (smallwonderpuppets.com), making handmade Purim stick puppets to take home, and refreshments will be served. Darchei Noam, Sunday, 3:00 - 5:00 PM. \$10 per child/\$20 family max. RSVP at dno.am/purim.

Rosh Chodesh will occur this Monday evening, Tuesday and Wednesday

The Jewish nation is often compared to the moon. Throughout history our light has waxed and waned. But even in utter darkness, it has never been extinguished. This is one reason why, when the new moon appears for the first time in the night sky, we celebrate.

Rosh Chodesh means the “head of the new [moon],” and indeed it is a day—or two—of celebration marking the start of a new lunar month.

Jewish months, pegged to the cycle of the moon, have either 29 or 30 days. At the end of a 30-day month, the 30th day of the outgoing month and the first day of the new month are Rosh Chodesh. Following a 29-day month, only the first of the new month is Rosh Chodesh. Like all days on the Jewish calendar, Rosh Chodesh starts at nightfall of the preceding day.

On Rosh Chodesh we recite the “half Hallel.” The chazzan (cantor) should say the blessing at the beginning and the end of Hallel and thereby exempt all the congregants, and the congregants should answer “Amen” and thus be included within the blessing.⁶ If a person is praying alone, without a minyan, he or she should recite the blessing.

The special Rosh Chodesh Musaf is recited.

We insert Yaaleh v'yavo in the Amidah of the Shacharit, Minchah and Maariv prayers of Rosh Chodesh. ❖

Good Shabbos!



שבת שלום! • גוט שבת!

Enjoy a Hungarian Chulent and Help Make the Shabbat Minyan in Paterson

All-Weather Minyan! 9a.m. @ Federation Apartments Basement Minyan
510 E. 27th Street/12th Ave.

March 16 Parshat Vayikrah -- with special Ashkenaz/Sefardic Zachor reading

Chessed Hrs/Points for students -- Nachas for everyone else!

Purim Megillah Reading, Wed. March 20 at 7:30 p.m. and March 21 at 9:00 a.m.
Minyan, Megillah, and Seudah open to all [and you can drive to shul]

Your participation helps benefit Jewish senior citizens.

Come once in 2019 and you will be inspired!

Visit: www.patersonshul.org or contact JerrySchranz@gmail.com



CHASSIDUS

5:55-6:10 AM
Monday-Friday
Currently learning
ON THE ESSENCE OF CHASSIDUS

A discourse by the
Lubavitcher Rebbe



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH

Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIAS HA-TORAH

Laws of Reading the Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS, tractate PESACHIM Chapter 8



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate SUKKAH p. 15a

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 • Maariv at 9:15

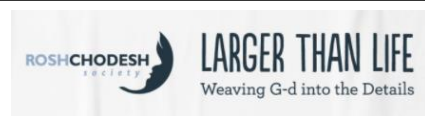
JOIN US LIVE ON FACEBOOK

Monday, March 4, 2019
DID PLATO GET IT RIGHT?

Jewish Realism vs. Greek Idealism
While Plato spoke of the universal—the dreamy ideal without concrete realization—Torah mobilizes us to take action in the here and now. In this class we discover heaven on earth in Judaism's more sublime sense of idealism, one deeply rooted in reality.

Monday, March 11, 2019
TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE

Make the Most of It
Routine can be boring. A vacation, a surprise visit, a raging concert—now you're talking! But do you want your job to change every day? Do you like sleeping in a different bed every night? Would you enjoy a new relationship every week? Regardless of your answer, this class is for you.



Cause and Effect: A Soul-ar Panel on Social Activism
With Rebbetzin Rivky Bergstein
Wednesday, May. 15, 7:15 PM

In recent decades, many social causes have gained widespread popularity. Among them are a strong commitment to individual and employee rights, a just but compassionate criminal justice system, and a mandate to actively aid the disadvantaged. Is the Jewish version of tikun olam different from secular social activism? What are our responsibilities as Jews vis-à-vis another's welfare and dignity? How do I prioritize between important causes?

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



THIS SUNDAY evening, 7:30-9:00 pm

Crime and Consequence

Shevat 5779 / February 2019

If we wish to position rehabilitation as the focus of our justice system, we need to contemplate what it actually is. Can all wrongs be righted, or are some beyond repair? And in what ways should a rehabilitation focus change the way we punish criminals?

Join us this Sunday at 7:30 pm at Anshei Lubavitch, to delve into the topic of repentance and discuss whether it has a place in the justice system.

For more info, call 201.362.2712. or email: RabbiBergstein@FLChabad.com

Grand Hamantash Bake

For Women

Wednesday, March 13, 7:30 pm

Couvert: \$10

Optional but recommended: Bring along a bottle of your favorite kosher (*mevushal* only) wine to share, as we get into the holiday spirit!

Questions? Email Rivky@FLChabad.com

One-on-One Study Sessions with the Rabbi

Moses and Maimonides now make house calls.

Learn more. Study about your heritage, faith and history by illuminating your life with knowledge, insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the Prophets, Talmud, Jewish Law, History, Philosophy, Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal study session at your home or office, please email

RabbiBergstein@FLChabad.com or call 201.362.2712.