

Parshah Vayakhel-Pikudei
in a Nutshell
(Exodus)

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauer

Shabbos Schedule
Shul Temporarily Closed
Please daven at Home

Erev Shabbos – Mar 20 / Adar 24

Candle Lighting.....6:51 pm

Shabbos Day – Mar 21 / Adar 25

Shabbos Ends7:51 pm

**Latest morning Shema is now 9:58 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Shul Temporarily Closed
Please daven at home.

Parshas HaChodesh

Exodus 12:1–20

This being the Shabbat that falls on or before the first of Nissan, we also read the section of Hachodesh (Exodus 12:1–20), which relates G-d's words to Moses in Egypt two weeks before the Exodus, instructing us to set the Jewish calendar by the monthly new moon, and to regard Nissan as the "head of months." G-d also instructs to bring the Passover offering, to eat it with matzah and bitter herbs, and to abstain from leaven for seven days.

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.

Continued in next column

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שבת שלום

**Upon
recommendation of
the Dept of Health,
the shul will be
closed until further
notice.**

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 ephod, breastplate, cloak, crown, turban, 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. ❖

Bulletin

*This week's Bulletin
is sponsored by
the Shul.*

Halachic Zmanim

Shabbos, March 21
Daylight Savings Time

Earliest Tallis 6:01 AM
Latest Morning Shema 9:58 AM
Earliest Mincha (Gedola) ..1:35 PM
Plag Hamincha5:58 PM
Earliest Evening Shema7:38 PM

Chassidic Masters

More than Gathering Together

*By Eli Touger
Based on the teachings of
the Lubavitcher Rebbe*

A Whole That is Greater than Its Parts

The Hebrew language does not lack synonyms, and there are several other verbs (e.g., ויאסוף or ויקבץ) which could have been chosen to begin the verse: “And Moshe gathered together the children of Israel.” The word employed, vayakhel (ויקהל), is significant, for it implies the fusion of the people into a kahal or communal entity, far more than a collection of individuals.

A group which gathers together can also move apart, and even while together, the union is not complete. A kahal, by contrast, represents an eternal entity that unites individuals in a new framework, highlighting the fundamental bond that joins them.

The purpose for which Moshe called the people together was to collect donations toward the construction of the Sanctuary. For the Sanctuary could not be built from the private resources of any individual. Instead, it was necessary that the money be donated by the collective, and that the Sanctuary be built by that body. Thus the unity, Moshe established among the Jews extended even into their finances.

By nature, we are all concerned with possessions; our Sages have granted many concessions because “A person is anxious about his property.” As such, money is frequently a source of strife. In this instance, however, the people willingly pooled their resources in the construction of a structure which itself reflected their oneness.

Oneness as a Dynamic

The fact that the Sanctuary was constructed by the Jewish people in a spirit of unity caused the finished structure to be permeated by oneness. This is reflected in the fact that the construction of its various components, e.g., the ark, the altar, the menorah, are not considered as separate mitzvos, but rather as part of the overall charge to construct a dwelling for G-d. Although each of these elements was a separate item, their discrete identities were subordinated to that of the Sanctuary as a whole.

G-d’s Presence was revealed within the Sanctuary. There it was overtly manifest that the world is His dwelling, and that all the diverse elements of existence are permeated by His oneness. And from the Sanctuary, light spread throughout the world.

This leads to a second concept: The Jews are “one nation on earth.” The implication is that we are bound together through an internal connection, and this enables us to spread G-d’s oneness throughout the world.

For the unity of the Jewish people is an active force rather than a passive state. Establishing oneness among our people spurs the manifestation of G-d’s unity in all existence.

From Inside Out

What motivates our people to rise above their individual identities? The call of Moshe Rabbeinu. Moshe Rabbeinu was the epitome of self-transcendence; every aspect of his being was committed to others. And thus he was able to inspire self-transcendence.

Moshe is described as “a shepherd of faith.” He infused the Jewish people with knowledge, enabling us to establish harmony between the different dimensions of our being.

To illustrate the concept with a story: Rav Yosef Yitzchak, the father-in-law of the Rebbe Maharash, was once asked by his own father-in-law, Rav Yaakov Yisrael of Chirkas, concerning his mode of prayer. Rav Yosef Yitzchak answered that he recited his prayers betzibbur, “with the community.”

Once, however, Rav Yaakov Yisrael of Chirkas sent for his son-in-law and discovered that he prolonged his prayers, lingering far longer than any congregation would.

“You told me you prayed betzibbur?” he asked.

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“I do,” his son-in-law replied. “Betzibbur literally means ‘with the collective.’ After I marshal together the ten components of my soul, I pray.”

Such efforts are essential to the establishment of unity among our people. For when a person develops inner harmony, he will be more open to others and willing to relate to them as equals. This will encourage the expression of the inner bond that all Jews share.

A person’s Divine service begins with the marshaling of the different aspects of his own being. Afterwards, he gathers together with other men, and then extends this unity until it encompasses every element of existence, showing how the entire world exists to reveal G-d’s glory.

The Ultimate Ingathering

The most complete expression of this oneness will come in the Era of the Redemption, when “a great congregation (kahal gadol) will return there.” Jews from all over the world will stream together to Eretz Yisrael. This ingathering will be more than geographic in nature. G-d will “bring us together from the four corners of the earth.” But more importantly, there will be unity and harmony among us, and this unity will embrace all existence. “The world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

These are not merely promises for the future, but potentials that can be anticipated today. The massive waves of immigration that have reached Eretz Yisrael in recent years are obvious harbingers of the ultimate ingathering of our nation. And even as the physical reality of the Redemption is coming to pass, so too we can have a foretaste of its spiritual elements. We have the potential to establish a new harmony within ourselves, and to spread that harmony among others. And by these efforts to anticipate the Redemption, we will help make it a reality. ❖

Waiting for Moshiach

*Based on the teachings of
the Lubavitcher Rebbe*

This week’s Torah reading describes the building of the Sanctuary in the desert. In precise detail, it delineates the measures and the form of each of the elements of that structure. But for a student of the Torah, this is not new information. All of these details were related just two and three weeks ago in the parshios Terumah and Tetzaveh. G-d told Moses how the Sanctuary should be built and Moses recorded the outline of that structure in the Torah.

Now, every word in the Torah is precise and every letter is interpreted by our Sages as having meaning and significance. Why then are entire passages repeated?

The review, however, is significant, for the Sanctuary — and later the Temple in Jerusalem — was a twofold structure. It was a medium for the revelation of G-d’s presence. That is the message of the parshios Terumah and Tetzaveh. But it is also the place where man’s efforts in refining his surroundings are highlighted and given consummate expression. This is the message communicated by Parshas Vayakhel.

G-d has His image of the world. He created it so that it would be His home, the place where He reveals Himself without limitations or constraints just like a person reveals himself freely in his own home.

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Quarantined? Self-Isolation? Or Just Bored?

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https://www.chabad.org/multimedia/video_cdo/aid/2530155/jewish/Courses.htm

But G-d wanted man to feel at home in His dwelling, so He left its construction to man. He could have built it Himself. But then we would have felt like guests, unneeded and therefore somewhat superfluous. G-d didn't want that to happen. He wanted us to feel like — and actually to be — His partners. Therefore He left the job of making the world His dwelling to us.

It's true that as the world exists now, it is hardly fit to be a dwelling for man. There is no need to elaborate on the greed, selfishness, and crass material desire that permeate our lives. Just look at any newspaper.

Certainly, there is the potential for good in the world. But so often, that potential is hidden and underdeveloped.

The task of revealing and developing that potential is man's mission. His goal in life is not to avoid involvement with worldly matters and escape into the spiritual realms. That would defeat G-d's purpose. It would imply that the material world as it exists within its own context is separate from Him. Instead, man's lifework centers on the physical environment in which he lives. His purpose is to take elements of our existence and show that they were not destined to be used for our petty, selfish purposes, but rather that they were intended to be part of G-d's Sanctuary.

That is the message of Parshas Vayakhel. Moses calls the people together (which also serves as an important lesson, teaching that this task must be achieved by going beyond our own individual selves and joining with others) and communicates this mission to them. G-d will do His part and manifest His presence, but creating the setting for the manifestation of His presence is man's responsibility. ❖

From Our Sages

Moses assembled the entire congregation of the children of Israel, and said to them . . . a sabbath of sabbaths to G-d (Exodus 35:1-2)

This teaches us that Moses instituted the practice of assembling on Shabbat to listen to the reading of the Torah.

-- (Midrash)

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)

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)

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

Seven times Moses erected the Mishkan and then dismantled it, presaging the seven Sanctuaries that would serve the Jewish people: the Tabernacle in the desert, those at Gilgal, Shiloh, Nov and Givon, and the First and Second Temples in Jerusalem. Seven times Moses dismantled the Tabernacle and then set it up again, so that the future falls of these Sanctuaries should not be permanent, but be followed by a rebuilding. Thus we are guaranteed that the destruction of the seventh Sanctuary will be followed by the building of the Third Temple, which shall never be destroyed.

-- (Rabbi Avraham Mordechai of Gur)

Haftarah for Shabbos Parshas HaChodesh in a Nutshell

Ezekiel 45:18-46:15

This special haftarah is a prophecy regarding the Paschal Offering that will be brought during the Messianic Era, reflecting the theme of the Hachodesh Torah reading—Moses' command to the Israelites in Egypt to prepare and bring the Paschal lamb.

This haftarah is part of Ezekiel's prophecy regarding the third Holy Temple—its structure, inauguration and some of the practices that will be observed therein.

The haftarah begins with a description of the various sacrifices that will be offered during the Temple's seven-day inauguration ceremony, and then mentions that on the 14th of Nissan we shall bring the Paschal offering.

Much of the rest of the haftarah is devoted to the sacrifices that will be brought by the "leader," and prescribes his entry and exit from the Temple. ❖

The Talmud teaches that the best vaccine against all illness is a healthy confidence in the Director of the Universe.

From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.

Also see:

www.chabad.org/library/article_cdo/aid/4678043/jewish/How-to-Pray-the-Shabbat-Prayers-at-Home.htm

Good Shabbos to all!

שבת שלום גוט שבת!

