

**Vayakhel-Pekudei in a Nutshell**  
(Exodus 35:1-40:38)

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.

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**Thank You to:  
The Baal Korei,  
and the  
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**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 12 / Adar 28**

**Purim**

Candle Lighting.....5:42 pm

Mincha .....5:45 pm

**Shabbos Day – Mar 13 / Adar 29**

**Shushan Purim**

Shacharis.....9:30 am\*

Torah Reading .....10:30 am

Rabbi Drasha .....11:05 am

Mincha .....5:45 pm

Rabbi's Drasha.....6:00 pm

Shabbos Ends .....6:42 pm

*\*Latest morning Shema is now 9:06 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  
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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. ❖

**תהלים**

*Tehillim - Psalms*

**Join us this Shabbos morning  
March 13 at 8:00 AM for  
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is  
dedicated to  
a refuah sh'laima  
for  
Elimelech ben Leah.**

**Halachic Zmanim**

**Shabbos, March 13, 2021  
Eastern Standard Time**

Earliest Tallis ..... 5:15 AM  
Latest Morning Shema .... 9:06 AM  
Earliest Mincha (Gedola) 12:37 PM  
Plag Hamincha .....4:51 PM  
Earliest Evening Shema ....6:29 PM

# Chassidic Masters

## Powerful Insights From the Rebbe

*Compiled by Mordechai Rubin*

### 1. Passive Labor

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. ❖

### 2. Unity

This week's Torah reading tells how Moses commanded the Jewish people to build the Sanctuary for G-d in the desert and how the Jews eagerly responded, giving and working to construct this dwelling for G-d.

The reading is called Vayakhel, "And he gathered," and begins by relating that Moses gathered together the entire Jewish people. This teaches an important lesson: When building a Sanctuary where G-dliness will be revealed, one must establish unity among the Jewish people.

In our prayers we say: "Bless us our Father all as one." The commentaries explain that when we are "all as one," then we have created a fit setting for G-d's blessing to be manifest.

To explain this concept in the personal sphere: There are individuals who pride themselves on spiritual sensitivity and refinement. Such refinement must be reflected in better and more encompassing relations with their fellows. It is only through self-transcendence that one can appreciate the spiritual. And the most practical experience of self-transcendence is relations with others.

And sequence is also important. We begin with Vayakhel, establishing togetherness. Begin by breaking down the barriers that separate one Jew from another and this itself will make it possible for the barriers preventing the manifestation of G-dliness in this world to be overcome. ❖

### 3. A Journey

This week's Torah reading concludes the Book of Exodus. The final passage of that book tells us: "The cloud covered the Tent of Meeting, and the glory of G-d filled the Sanctuary.... For the cloud of G-d would be on the Sanctuary... before the eyes of all of the House of Israel throughout their journeys."

The Book of Exodus begins with the narrative of the Jews' enslavement in Egypt, recounts the story of their redemption, and tells of the giving of the Torah and the construction of the Sanctuary. It is a story of constant growth.

Following the attainment of physical freedom, they proceeded to Sinai where G-d gave them the Torah and they witnessed the revelation of spiritual truth. At Sinai, every person experienced a direct bond with G-d. This enabled them to appreciate a path of life that made possible a connection with Him, not only on a mountain in the desert, but within the day-to-day realities of ordinary life. This is accomplished through the mishpatim, the realm of Torah law that can be rationally understood and that governs interpersonal relations.

Moreover, this spiritual awareness is given concrete expression through the construction of the Sanctuary. The Jewish people took material entities — gold, silver, wood, and brass — and made them into a dwelling for the Divine presence. The conclusion of this process — and of this entire sequence of ascent — came when "the glory of G-d filled the Sanctuary." Despite the limitations of our mortal existence, mankind was able to create a place that G-d could call home, a place where His very essence was revealed.

The Torah emphasizes, however, that this sequence of growth does not lead to a dead end.

*(Continued next page)*

## Powerful Insights From the Rebbe *(continued)*

Directly afterwards, it states: "When the cloud arose... the children of Israel set forth on all their journeys." Divine service requires constant progress. We can never "rest on

our laurels," but must continually undertake new and greater goals. Just as G-d is infinite and unbounded, so too, our relationship with Him knows no limitations. ❖

### 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)***

*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)

***Gold, silver and copper (Exodus 35:5)***

*"Gold" represents the purity and perfection of the tzaddik. "Silver" represents the great yearning of the baal teshuvah ("returnee" or penitent) for closeness to G-d—a yearning many times more powerful than that of the tzaddik, because it is a yearning from afar (kessef, the Hebrew word for silver, also means "yearning"). Copper, the lowliest of metals, represents the good deeds of the sinner. G-d's home on earth is complete only when it includes all three.*

-- (The Lubavitcher Rebbe)

***Moses was not able to enter the Tent of Meeting, because the cloud rested on it, and the glory of G-d filled the Tabernacle (Exodus 40:35)***

*Rav Zerika raised the following contradiction: One verse reads, "Moses was not able to enter into the Tent of Meeting because the cloud rested on it," whereas another verse (Exodus 24:18) says, "Moses entered into the midst of the cloud"? This is to tell us that G-d took hold of Moses and brought him into the cloud.*

-- (Talmud, Yoma 4b)

*Said Rabbi Chama bar Chanina: Can it be that Moses feared the cloud? Is it not already written, "Moses entered into the midst of the cloud"? . . . In what sense was he "not able"? Because Moses accorded honor to the Shechinah, and did not enter until he was summoned inside.*

-- (Midrash HaGadol)

## Shabbos Parshas HaChodesh

*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.*

**This chodesh (new moon, month) shall be for you the head of months; it shall be for you the first of the months of the year (Exodus 12:2)**

G-d showed Moses the new moon at its moment of rebirth, and said to him: "When the moon is reborn, mark the beginning of a new month."

-- (Mechilta)

What blessing was to be recited by one who beholds the new moon, in the period when Israel used to sanctify the new month? Some of the sages hold: "Blessed be He who renews the months." Others say: "Blessed be He who consecrates the months." And others say: "Blessed be He who hallows Israel," since unless Israel sanctify it, it is not sanctified at all.

-- (Midrash Rabbah)

## Haftorah for Shabbos HaChodesh in a Nutshell

*Ezekiel 45:18-46:15*

This special haftorah 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 haftorah 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 haftorah 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 haftorah is devoted to the sacrifices that will be brought by the "leader," and prescribes his entry and exit from the Temple. ❖

**Good Shabbos to all!**

שבת שלום גוט שבת!

