

**Parshas 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.

An accounting is made of the gold, silver and copper donated by the people for the making of the Mishkan.

*(continued next column)*

"Vayakhel" 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.  
-- The Rebbe

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. ❖

**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 17 / Adar 24**

Candle Lighting .....6:47 pm

Mincha .....6:45 pm

**Shabbos Day – Mar 18 / Adar 25**

Tehillim Reading .....8:00 am

hacharis .....9:30 am\*

Torah Reading .....10:30 am

Kiddush .....12:00 pm

Mincha .....6:30 pm

Farbrengen .....6:45 pm

Shabbos Ends .....7:47 pm

*\*Latest morning Shema is now 10:02 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  
The Berman Law Office .*

**תהלים**

*Tehillim - Psalms*

Join us this Shabbos morning  
March 18 at 8:00 AM for  
Shabbos Mevorchim Tehillim.  
This week's Tehillim reading is  
dedicated to a refuah sh'laima  
for Devorah Beila bas Leah.



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Shabbos, Mar 18, 2023

Daylight Savings Time

Earliest Tallis ..... 6:07 AM

Latest Morning Shema ... 10:02 AM

Earliest Mincha (Gedola) .. 1:36 PM

Plag Hamincha ..... 5:55 PM

Earliest Evening Shema .... 7:34 PM

# **Chassidic Masters**

## **Powerful Insights from the Rebbe**

*Compiled by Mordechai Rubin*

### **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. ❖

### **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 fellow man. 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. ❖

### **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.

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

## Parshas HaChodesh in a Nutshell

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.

**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 (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)

Time is the first creation (see Sforno on Genesis 1:1); thus, the sanctification of time is the first mitzvah commanded to Israel.

(The Lubavitcher Rebbe) ❖

## Paterson Shul Holiday Minyanim

The Paterson Shul @Seniors Tower of Paterson will have the following Minyanim:

SHABBAT HAGADOL (PRE-PASSOVER) SATURDAY, APRIL 1 – 9:00a.m.

& THURSDAY, APRIL 6: FIRST DAY OF PASSOVER MINYAN - 9:30a.m.

& THURSDAY, APRIL 16: LAST DAY OF PASSOVER MINYAN - 9:00a.m. -- Yizkor will be approximately 10:30a.m. led by the great Chazzan Mitch.

The shul is located at 510 E. 27th Street, Paterson NJ.

If you don't like long speeches, long walks, or long Shabbosim, this is the place for you. We have Machzorim and Talaisim.

For more information, please email: [JerrySchrantz@Gmail.com](mailto:JerrySchrantz@Gmail.com) or visit Facebook: The Paterson Shul. ❖

## From Our Sages – Vayakhel-Pekudei

**Moses assembled the entire congregation of the children of Israel (Exodus 35:1)**

*This was on the morning after Yom Kippur, the day that Moses descended from the mountain [with the second tablets].*

(Rashi)

**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 . . . (Exodus 35:2)**

*The Torah describes the Jew's work in the course of the week as a passive endeavor—"six days work shall be done" (not "six days you shall do work"). For the Jew regards his workday endeavors not as the source of his sustenance, but merely as a "vessel" in which to receive G-d's blessing.*

(The Chassidic Masters)

**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)

**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) ❖

## Haftorah for Shabbat Parshas HaChodesh 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. ❖

Join us each weekday  
morning Mon-Fri as we  
delve into the mysteries of  
Chassidic concepts.  
5:55 am, followed  
immediately by Shacharis.



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**Good Shabbos to all!**