

# THE CHABAD WEEKLY

Vol 7, #22

In the previous Torah portions of Teruma and Tetzaveh, G-d commanded Moses to build the Mishkan (Sanctuary) and make all its vessels. This week, in Vayakel and Pekudei, G-d's command is transmitted to the Jewish people and carried out in full. Without exception, everyone participated in the building of the Sanctuary, Jews from all walks of life. Men and women, rich and poor, all contributed as much as they were able.

Their contributions, however, were not equal in value. As no specific amount was required, some donated less and some donated more, according to their individual inclination and financial ability. Thus there were contributions of gold and silver and contributions of oil and wood, if that was all a person was capable of donating.

Significantly, the type of contribution a Jew offered had nothing to do with his connection to the Sanctuary. The Sanctuary belonged to every Jew in equal measure: the rich man whose donation was extremely valuable, and the poor man whose donation was more humble. Every Jew was connected to the Sanctuary to the same degree.

"Both the one who gives more and the one who gives less; provided that he do so for the sake of heaven." Although the individual contributions may have varied, the intention behind the offering was always the same. All Jews wanted to build a House for G-d; all Jews therefore shared an equal portion in its construction.

Moses emphasized this equality among Jews, regardless of their donations, when he said, "See I have called by name Betzalel the son of Uri, the son of Chur, of the tribe of Yehudah...and Oholiav the son of Achisamach, of the tribe of Dan...He has filled them with wisdom of heart...of those who do any work, and of those who design artistic work." Betzalel and Oholiav were both in charge of all the artisans who worked on the Sanctuary.

Betzalel came from a very well-connected family. The grandson of Miriam, his tribe of Judah was one of the most prestigious.

Oholiav, by contrast, was not distinguished by his lineage. A grandson of one of the maidservants, his tribe of Dan occupied a much lower rung on the social ladder.

And yet, both men were appointed to oversee the holy work, as it states, "Betzalel and Oholiav, and all those filled with wisdom of heart...did all kinds of work for the service of the Sanctuary."

In building the Sanctuary all Jews are equal. It makes no difference whether one is rich or poor, a descendent of the most exalted parentage or a child of the simplest people. The only qualifier is that the Jew's heart be directed toward heaven! (Adapted from Likutei Sichot, Volume 26, From L'Chaim 5759,#560) – Ichaimweekly.org

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**"And Moshe assembled the entire Israelite community."** (35:1) QUESTION: What message does Parshat Vayakheil impart to each and every Jew? ANSWER: Generally, the parshiyot Vayakheil and Pekudei are read together. Vayakheil, "And you shall gather," points to the unification of all the entities in this diverse world, uniting them within the domain of holiness. Pekudei, by contrast, means "counting," and highlights how every entity possesses its own unique importance. For every creation was given a unique nature with which it can serve G-d.

Although the sequence of the two parshiyot indicates that Vayakheil prepares one for Pekudei, Vayakheil represents an independent service in its own right. This concept receives greater emphasis when Vayakheil is read and studied as a separate parshah.

In particular, the message of Vayakheil applies to the Jewish people and alludes to their being gathered together to form a single collective entity in the spirit of the mitzvah "Love your fellow man as yourself." This is possible, because all Jews share a single essence; all are "truly a part of G-d above." (See Tanya, chapter 32.)

The importance of this service is emphasized by the fact that the Alter Rebbe, Rabbi Schneur Zalman, the founder of Chabad Chassidism, placed in the Nusach Ari Siddur the declaration "Behold I accept upon myself the fulfillment of the mitzvah 'Love your fellowman as yourself'" at the very beginning of the prayer service, making it the foundation of one's daily activities.

This is the message of Parshat Vayakheil, that one seek to unite with every member of the Jewish people. This approach, striving to unite with one's fellow Jews, will lead to the ultimate fulfillment of Vayakheil, the ingathering of the Jewish people to Eretz Yisrael.

A significant lesson results from the fact that Vayakheil and Pekudei are read as separate parshiyot. There is no need to wait for Pekudei, the census of the Jewish people, for the beginning of Vayakheil, the ingathering of the exiles. On the contrary, the Jews will first gather together in Eretz Yisrael, and afterwards there will be a census. (From: Vedibarta Bam by Rabbi Moshe Bogomilsky)

***HaChodesh: "And you will eat them in haste"* (Ex. 12:11)** What is the reason for the rush at the time of the exodus from Egypt? It gives the impression that the Jews had to run away from Egypt; but since Pharaoh begged them to leave, they could have left slowly and comfortably!

The truth is, that the exodus from Egypt wasn't just the leaving of geographical Egypt, it was also, and mainly, the departure from the world of evil and impurity in which the Jews were steeped while in Egypt. And a person who is attracted by evil yet wants to save himself from it, should not take his leave slowly and comfortably; at the first opportunity he should run and make his escape, since he is still attached to the impurity through his attraction to it. This was the status of the Jews at the Exodus. It was only with the Giving of the Torah that "their defilement came to an end".

Of the future redemption, however, it says: "You shall not leave in a hurry." At that time G-d will remove the spirit of impurity from the world, so there will be no need to run to escape from evil. [based on Tanya (translated from Sichat HaShavuah1 #109)] – ascent.org.il

## Make Believe

A certain individual was condemned to Rabbi Schneur Zalman of Liadi as a hypocrite. "He has such a high opinion of himself," the Rebbe was told, "and has assumed all sorts of pious customs and practices. He acts like a real holy fellow. But it's all superficial -- on the inside, his character is as coarse and unrefined as ever."

"Well," said the Rebbe, "in that case, may he meet the end that the Talmud predicts for such people."

The informers were taken aback. They had merely desired to "warn" the Rebbe about this individual. But now, what sort of calamity had the Chassidic master called down upon him?

Rabbi Schneur Zalman explained: In the end of the tractate Pe'ah, the Talmud discusses the criteria for a pauper to be eligible to receive charity. The section concludes with the warning: "One who is not in need, but takes... one who is not lame or blind but makes himself as such, will not die of old age until he is indeed as such."

"In the same vein," concluded the Rebbe, "one who makes of himself more than he is in matters of righteousness and piety, 'will not die of old age until he is indeed as such.' Acting like a better person will eventually make him a better person." (Translated/adapted by Yanki Tauber in Once Upon A Chassid (Kehot 1994)) – chabad.org

My father said: Truth is the middle path. An inclination to the right, to be overly stringent with oneself and find faults or sins not in accord with the truth, or an inclination to the left, to be overly indulgent, covering one's faults or being lenient in demands of avoda out of self-love - both these ways are false. (From Rebbe's Hayom Yom 27 ADAR I).

*A tyrant can steal everything from you but your knowledge of who you are. That only you can give away.*

*When someone else imprisons or enslaves you, you still know who you are -- even if you are prevented from expressing it.*

*When you make your goal in life to be someone you are not, or to be part of a people that are not your own, that is the ultimate surrender. There is no greater captivity, for your essence and being have been locked away in a dark cell. It is an oppression of the worst sort, but also the easiest to escape. After all, you admitted yourself into this place. So who is preventing you from signing out?*

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman

## PARTICIPATE IN WEEKLY CLASSES

<b>Sunday</b>	<b>8:00 AM</b>	Gemara-Tractate Shabbos (men)
<b>Monday</b>	<b>8:00 PM</b>	Chumash (men and women)
<b>Tuesday</b>	<b>8:00 PM</b>	Gemara-Tractate Makos (men)
	<b>9:00 PM</b>	Tanya (men and women) with Rabbi Wolf
<b>Wednesday</b>	<b>8:30 PM</b>	Halacha and Tanya (women)
<b>Thursday</b>	<b>10:00 AM</b>	Chassidus (women)
	<b>8:00 PM</b>	Class for Beverly Hills Highschool Students
<b>Daily</b>	<b>6:45 AM to 7:15 AM</b>	Chasiddus
Between Mincha and Maariv		Halacha

**SHABBOS PARSHAS VAYAKHEL-PEKUDEI  
PARSHAS HACHODESH  
SHABBOS MEVORCHIM**  
**March 19, 2004**

Candlelighting:(Los Angeles) 5:46PM  
Friday Mincha: 6:00 PM

**LATEST TIME FOR SHEMA: 9:00 AM**

### SHABBAT MORNING

- Tehillim 8:00 AM
- Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengens
- Haggadah 4:55 PM
- Mincha 5:40 PM followed by Seuda Shlishit
- Shabbat ends 6:46 PM

**Seuda Shlishit** is sponsored by Mr. and Mrs. Jay Kaplan in honor of their son Aaron Levi's birthday.

**Yartzheits:** Dave Gross – Nissan 1.

**Happy Birthday** Yitzchok Einstein, Dovid Einstein, Binyomin Einstein & Aron Levi Kaplan

☞ **There will be no class next week on Tuesday, March 23.**

### DAILY MINYONIM:

**Shacharis:** Mon-Fri: 6:00 AM and 7:30 AM  
Sunday: 9:00 AM

**GOOD SHABBOS**

**Mincha/Maariv:** 6:05 PM