

# Parashat Vayakhel – Pekudei

## (And he assembled- Accounts)

### Notices:

- We are currently collecting old mobile phones to be re-used or recycled. For every phone received, we get money back that will be invested in Pesach food parcels. These parcels help members of our communities struggling with the extra costs of Pesach. Your old phones can be deposited in the tub on top of the Project Chesed Box in the hall foyer.

- At the same time, everyone is invited to bring their Chametz to the Chesed Box. This chametz will be distributed to the poor.

- The New North London Synagogue Drop-in Centre for Destitute Asylum Seekers, supported by the Jewish Council Of Racial Equality, has been held at the Old Barn Community Centre in Finchley ever since its launch in March 2006. It is a good, affordable local space which is accessible to both asylum seekers and volunteers.

Unfortunately, the Old Barn is now facing a financial crisis and its future is in jeopardy. Barnet councillors will decide whether or not to continue funding it at an important council meeting next Tuesday, February 23rd.

The organisers have started a petition to present to Barnet councillors urging them to continue supporting the centre, so that the drop-in and the many other community organisations that use it can continue to do so. They need to collect at least 2,000 signatures before February 23rd.

Sign the petition - it only takes a few seconds. If you have any friends, family or colleagues who would be interested in adding their names please forward the link to them.

- After her sell-out talk last year, Maggie Mamen is back for the GM Trust. Dynamic, humourous and always inspiring, Maggie is back in London for one night only.

Dr Maggie Mamen is a clinical psychologist in private practice in Ontario, Canada who specialises in working with children, adolescents and their families.

"Diff'rent Folks, Diff'rent Strokes" will take place on Wednesday 21st April 2010, 8.15pm at Hampstead Garden Synagogue, Norrice Lea, N2. Tickets are £20 each and strictly limited. To book call 07866 417 622 or email [dalia@thegmtrust.org](mailto:dalia@thegmtrust.org). To find out more about the GM Trust go to [www.thegmtrust.org](http://www.thegmtrust.org)

## **DIFF'RENT FOLKS, DIFF'RENT STROKES: Personalities and Parenting**

In families and other close relationships, we find ourselves living with partners and children whose characteristics either reflect or complement our own. Some individuals are powered by energy acquired from outside themselves; others need time for reflection to access their inner resources. Some are decision-makers by nature; others would rather let the universe unfold by itself. This presentation examines how an understanding of the interactions between our own and our children's personalities can be not only amusing and revealing, but also helpful in enhancing our parenting skills.

## **What's On?**

### **1. Grill the Rabbi, Rabbi Daniel Rowe for youth in years 10 plus, Thursday 11 March 6:45-8:00 pm, The Youth Centre**

This is a fantastic opportunity for our youth to fire any questions to a dynamic young rabbi about anything and everything they find annoying about Orthodox Judaism! For more details contact Franny on 07764589137 or [tribe@hgs.org.uk](mailto:tribe@hgs.org.uk) or facebook Francesca Caller.

### **2. Beit Midrash**

Introductory Talmud shiur as well as the opportunity to learn one on one on any Jewish topic at 33 Brim Hill on Monday evenings 8-10. **Please note that, this week, Victor Amar will be giving a shiur in the Halachot of Pesach from 8-9.**

### **3. Girl Power**

Every two weeks, **girls in years 7-9** get together for the special Girl Power programme. At this programme, the girls organise charitable events within the community. For more information, please contact Franny on [frannycaller@hotmail.com](mailto:frannycaller@hotmail.com) .

### **4. Lunch N' Learn**

After popular demand, we are delighted to announce the return of our Lunch N' Learn programme for women! Lunch N' Learn takes place on Wednesdays in the Landy Gallery – Lunch from 12:40 pm; shiur from 1:10-2:00 pm.

Diarise the final sessions:

17 March – Rabbi Shlomo Farhi

Price £8 per session

Contact Michele Yamin-Joseph 07977 530 097

#### 5. Our first session for Suburb Experts is now fully booked.

Please also diarise the other sessions in the series:

**Tuesday April 20<sup>th</sup> – Topic: Dementia**

**Tuesday May 25<sup>th</sup> – Topic: Israel**

**Tuesday 15<sup>th</sup> June – Topic: Conversion**

Watch this space for more details

#### 6. Chaverim Lunch

We are very excited to announce that there will be a Chaverim Lunch for the young families of the community. This lunch will be on **Shabbat April 24<sup>th</sup>** at 1:15 pm in the Max Weinbaum Hall. As well as a delicious meal and a fantastic social, we will be treated to two excellent talks. Before the meal, **Chazan Avromi** will speak on **Nip it in the Bud: Identification of Communication Difficulties in Children**. During the meal, the popular speaker, **Maureen Kendler**, will talk about Extreme Biblical Sibling Rivalry: how brothers kill each other and sisters only quarrel. **The closing date for applications is Tuesday 13<sup>th</sup> April**. Please contact me for an application form.

#### 7. Youth Lag B'Omer Musical Concert presenting Soul Singer, *Delia*

This is an event for women only for years 10 plus and their mothers. Tickets are £5 including dinner. For further details, Facebook Francesca Caller or call/text 07764 589 137.

#### **Mitzvah of the Month – Checking for Chametz**

On the night before Pesach, we search the entire house for traces of chametz.

What is the deeper meaning behind the imperative to get rid of the chametz. The Zohar identifies chametz with the evil impulse. We are called upon to get rid of, not only the

physical chametz, but also our inclinations to behave inappropriately.

Given this explanation, the question might arise: why is it that chametz is permissible, even praiseworthy, all year long? If chametz represents what is bad in us, surely it would be proper to prohibit it for the entire year!

The answer is that the so-called evil impulse is only evil when it is misused. The traits of pride, anger, impatience and others can all be channelled in positive directions. A person can be proud of his heritage or angry at injustice or impatient with lack of progress in improving the plight of others. The Jewish approach is not to negate these characteristics but to control them and to channel them appropriately. The purging of Chametz at Pesach time represents our quest to control our impulses. Having done that, we are well placed to use these traits throughout the rest of the year, to control and channel them in for the purpose of leading an enhanced life.

## **Sidra Synopsis**

Parashat Vayakhel begins with Moshe relating to the Israelites the concept of Shabbat. Then he goes on to encourage everyone to give donations for the Tabernacle. Following this, the Israelites came forward to give their donations. These included bracelets, nose-rings, rings, goat hair, stones, spices and oil as well as other things. After this, the craftsman for the construction of the Tabernacle – a man named Betzalel – is appointed. Then, finally, the work begins. The Torah lists all the different things that are constructed including the table, the menorah and the altars.

In Parashat Pekudei, the Torah tells us how much material was used in the construction of the Tabernacle. It also mentions the garments that were made for Aharon, the High Priest. These include the breastplate, a belt, a robe with a bell attached to it, a linen tunic and a head-plate. Now that all the components of the Tabernacle have been constructed, it is brought to Moshe for inspection. Moshe sees that everything has been done in accordance with the command of Hashem so he blesses the Israelites.

Hashem now gives a command to Moshe saying that the Tabernacle should be erected on the first day of the new month. This is what Moshe does. He erects the Tabernacle and puts the ark, the menorah and the curtain in the right place. The glory of Hashem fills the Tabernacle. >From this point onwards, the Israelites follow a rule. The cloud rests on the Tabernacle. Only when the cloud would be raised from the Tabernacle would the Israelites continue on their journey.

## Message >From The Parsha

Parashat Pekudei tells us that Hashem told Moshe to anoint Aharon's sons as priests. The way in which G-d conveys this message is by saying that Moshe should anoint the sons just as he had anointed their father. Why was the instruction worded in this way? One of the commentaries explains that, when Moshe anointed Aharon, he did so wholeheartedly. He was happy for Aharon. But now, Moshe faced more of a challenge. He was anointing the sons of Aharon so that they would follow in their father's footsteps. Just as Aharon was a priest, so too his sons would be. However, this was not the case with Moshe. His sons would not be taking his position as leader of the people. So when it came to anointing Aharon's sons, Moshe may have felt envy. That is why G-d instructed him to anoint the sons with the same joy with which he anointed Aharon. Following in Moshe's footsteps, we should all try to feel happiness for other people when good things happen to them even if they have something that we do not.

## Parsha Quiz

1. What is the first topic of this week's parsha?
2. What were the Israelites asked to donate to?
3. When does HaShem say that the Tabernacle should be erected?
4. What fills the Tabernacle after it is constructed?
5. What was the rule that the Israelites would follow from this point onwards?

**Answers:** 1. Shabbat; 2. The Tabernacle; 3. The first day of the new month; 4. The glory of Hashem; 5. They would only travel when the cloud was raised from the Tabernacle

## A Deeper Look

There are three terms used in Hebrew to refer to community. One of them is 'edah' which has the connotation of a group with a strong sense of communal identity. A second is 'tzibbur' which is a minimalist term that refers to a group of people who, generally, don't have anything connecting them together but who come together at a certain point. The final term 'kehillah' is related to the work vayakhel – the name of this week's sidra. A kehillah refers to a group, the members of which are different from one another, that comes together for a collective undertaking. In this instance,

each Israelite made his or her distinct contribution for the sake of the construction of the Tabernacle. It is noteworthy, though, that, a few chapters earlier, the term that the Torah uses to refer to the making of the Golden Calf is also related to the term Kehillah. The power of a collective group is immense. The challenge is to use it for a positive purpose.

Shabbat Shalom.

Rabbi Anthony