

**KIDDUSH IS CO-SPONSORED BY**

the **Levy, Schachat and Wollach families** in loving memory of **Nate Levy** z"l, on his first Yahrzeit this Shabbos. We remember his kindness and compassion to his family, friends and the entire community. May his Neshama have an Aliyah.

**KIDDUSH IS CO-SPONSORED BY**

**Noel and Miriam Fishman** in loving memory of **Miriam's** most wonderful father, **Benjamin ben Mordechai haLevi**. He was such a Tzadik in his time.



The Congregation Expresses Condolences to

**Micki and Ilana Acks** and their children, **Eitan, Daniel and Gabi**, on the loss of **Micki's** father, **Emil Acks**.

**SPONSOR A KIDDUSH**

For a regular kiddush the Primary Sponsorship is \$295 (designated as such in the bulletin). All co-sponsors of kiddush \$175. Email Annette Olson at [annette@adatyesurun.org](mailto:annette@adatyesurun.org) or call her at **858-535-1196** to reserve your date.

**DATES THAT ARE AVAILABLE:**  
**March 17<sup>th</sup>, 24<sup>th</sup> & 31<sup>st</sup>**

**MINYON SCHEDULE**

3/9 Candle Lighting.....	5:34 p.m.
3/9 Mincha/Kabbalat Shabbat.....	5:40 p.m.
Hashkama Minyon.....	7:50 a.m.
Talmud in Depth.....	8:00 a.m.
Shabbat Morning.....	9:00 a.m.
Shema-Latest Time.....	9:03 a.m.
Daf Yomi.....	3:40 p.m.
Rabbi Danzger's Shiur.....	4:25 p.m.
Shabbat Mincha.....	5:25 p.m.
Shabbat ends.....	6:35 p.m.
Daf Yomi II.....	7:30 p.m.

**THIS COMING WEEK**

Sunday Shacharit.....	8:30 a.m.
Mon. & Thu. Shacharit.....	6:30 a.m.
Tue., Wed. & Fri. Shacharit.....	6:45 a.m.
Sun. - Thu. Mincha/Ma'ariv.....	6:35 p.m.

**CLASS SCHEDULE**

<b>Sunday</b>	
Talmud in Depth.....	7:45 a.m.
Daf Yomi.....	7:05 p.m.
<b>Monday - Thursday</b>	
Talmud I.....	6:00 a.m.
<b>Monday- Friday</b>	
Talmud in Depth.....	7:30 a.m.
<b>Monday</b>	
Pirkei Avot.....	7:30 p.m.
Daf Yomi.....	8:30 p.m.
<b>Tuesday</b>	
Women's/Mesillat Yescharim.....	11:00 a.m.
Daf Yomi.....	7:05 p.m.
<b>Wednesday</b>	
Women's/Pirkei Avot.....	11:00 a.m.
Prophets/Mishlei.....	7:30 p.m.
Daf Yomi.....	8:15 p.m.
<b>Thursday</b>	
Parsha.....	7:30 p.m.
Daf Yomi.....	8:15 p.m.



**MIKVAH APPOINTMENTS**  
**(858) 535-1072**

*In Memory of Linda Neiman*

**THE CONGREGATION ADAT YESHURUN**  
**WEEKLY NEWS BULLETIN**

Rabbi Jeffrey Wohlgelemer

Todd Salovey, President

Vol. XXVI No. 22

Shabbat Parah

Vayakhel-Pekude

**23 Adar 5778 March 10, 2018**



*This Week's Torah Reading*

**The Torah Reading begins on page 353 in the Hirsch and page 516 in the Stone.**  
**The Maftir Reading begins on page 584 in the Hirsch and page 838 in the Stone.**  
**The Haftorah begins on page 960 in the Hirsch and page 1216 in the Stone.**

**PARSHASVAYAKHEL BEGINS** with Moshe gathering together the Jewish people the day after Yom Kippur, the day he returned from Mount Sinai with the second set of Commandments. Before Moshe revealed the commandment to build the Tabernacle, he told the people about the mitzvah of keeping Shabbos.

**OUR SAGES EXPLAIN:** The Torah warns Shabbos must be kept before speaking of the construction of the Mishkan to teach us that even the sanctuary of Hashem must not be built on Shabbos. According to the Talmud, it is at this point that Moshe taught the details of the 39 avos melachos, principal labors, whose performance is prohibited on Shabbos. Since the Torah tells us we may not work on Shabbos and warns us the Mishkan may not be built on Shabbos, we understand that the actions necessary to build the Mishkan are those activities which are prohibited on Shabbos.

**WE ALSO FIND** in this section that we are given the specific admonition not to light a fire on Shabbos. Our Sages wonder why it is necessary for the Torah to repeat itself once it has given a general prohibition against working on Shabbos. It seems superfluous to single out one category of prohibited work to remind us it may not be done on Shabbos. The Talmud has many answers to this question. One of them is that the Torah wishes to teach us, through this repetition, a general principle in the concept of Shabbos work. The necessity to repeat the specific commandment "not to light a fire" teaches us that just as the burning of a fire is a major category of prohibited Shabbos work, any of the other 39 categories are also prohibited. Each carries its own individual prohibition. For example, if a person were to accidentally transgress many different avos melachos, he would be obligated to bring a sin offering for each category of transgression, as opposed to one sin offering for having desecrated the Shabbos in general. The Torah teaches us that each category of prohibited Shabbos work needs to be given special attention, it is not enough to keep Shabbos in general. Each detail must be adhered to and observed.

**THE NEXT SECTION** deals with the materials collected for building the Tabernacle. Many of our Sages comment on the necessity for the Torah to repeat these events and their details five times. There are those of our Commentaries who believe the fivefold repetition has a general significance because it reiterates the importance of the Mishkan, how dear it was to Hashem. We often wonder, if the Mishkan was so important and we no longer

## PARSHA PAGE 2

have it today, maybe we are at a tremendous disadvantage to those generations who lived during the time of the Mishkan, and of the Temples in Jerusalem. Therefore, say our Sages, the Torah repeats this account five times giving us the opportunity to read it over and understand it. This sends an important message; though we do not have the actual edifice, if we read over the accounts of the Mishkan and the sacrificial service, we will be credited with actually having built a Mishkan and performing sacrifices on its altar.

**WHILE THE TORAH** continues in its recounting of materials gathered to build the Mishkan, there is an indication that the women were more responsive to the request for fine materials than the men. The Torah also indicates by writing the Hebrew word for Princes, Nesi'im, with a "yud" missing, that the Princes' offering was considered inferior to that brought by the rest of the Jewish people. Our Sages wonder why at the dedication of the Temple the Princes seemed to be at the front of the line to bring an offering and yet when it came to gathering the materials, they were last. Rashi explains that the Princes reasoned they would let the community contribute all they wished and they would supply what was still needed. Although this was a noble gesture, by not acting immediately (but rather sitting back and waiting for everyone else to give) they became lazy, causing their offering to be tainted. It is clearly indicated throughout the Parsha there is more to giving than just handing over. One's intentions and motivations shape one's gift. The Torah goes on to describe the appointment of the architects, Betzalel and Oholiav. Our Sages indicate that G-d showed Betzalel, through prophecies, how to fashion each of the vessels. This explains how he was able to carry out the commandments of creating things the likes of which he had never made before.

**NEXT, THE MANNER** in which all of the gifts were brought to the Mishkan is described. Something happened that had never happened before and would be difficult to repeat in the future; the people were so enthused about participating in this great mitzvah and giving to this most worthy cause, that they not only collected enough materials for building the Mishkan, but had they continued to allow the gold and silver to flow, there would have been a gross overabundance.

**THIS WEEK'S DOUBLE** portion continues with **Parshas Pekudei**, which begins with an assessment of the above materials, used in the building of the Mishkan. This account was ordered by Moshe and was performed by the Levites under the guidance of Aharon's son, Itamar. The figures were provided by Betzalel and Oholiav. Our Commentaries point out there is no mention of the amount of gold collected in the accounting. The Ramban says this is because the exact amount of gold used was not known. The gold was used for the plating of vessels and boards, and for coating for the bolts. It was difficult to keep an exact accounting of how much of each was used. However, Rabbi Yonasan Eybeschutz offers the following explanation: The silver was collected as a compulsory offering, in which all took part, whereas only the most philanthropic among the Jewish people contributed the gold. Usually when one makes such a large donation, one is not particular as to the details of how the gift is used, however, when one makes a smaller donation, one is often concerned that each penny be used for a specified purpose. Hence the reason for the accounting of every piece of silver as opposed to that of the gold.

**THE S'FORNO EXPLAINS** there is a difference between the Beis Hamikdosh and the Mishkan. The Beis Hamikdosh and its vessels fell into the hands of Babylon and Rome, but the Mishkan never fell into enemy hands. The Torah tells us this is because it was the Mishkan of testimony, it contained the tablets written by Hashem, delivered by Moshe and was built by the hands of the Levi'im and Betzalel Ben Uri who made everything as Hashem

## PARSHA CONCLUDES

commanded to Moshe. In the Beis Hamikdosh the work was performed by non-Jews. In the second Beis Hamikdosh not all of these conditions were fulfilled. It was for this reason the Basei Hamikdosh did not last. Thus, says the S'forno, the Torah informs us of the amounts of gold, copper and silver used in the Mishkan to emphasize that it was not the materials that made the Mishkan last, rather, it lasted because of the behavior of the Jewish people. In contrast, the Basei Hamikdosh were destroyed due to our actions. It is not the place that gives strength to the man, but the man that gives strength to the place.

**SOME COMMENT THAT** Hashem is teaching us even the most trustworthy charity collectors are obligated to give an accounting, just as Moshe did with the contributions to the Mishkan. The Abarbanel comments that the accounting was taken, not to guard against embezzlement, but rather to appease those who began to complain that their donations were not being accepted. Moshe wanted to prove enough had been donated to provide for the construction of the Mishkan and its vessels and no more was needed. Others, however, comment that the purpose of the accounting was, in fact, to remove suspicion from the workers who had volunteered to help build the Mishkan. Perhaps this could explain why there is no accounting of the gold, as only Betzalel and Oholiav dealt with the gold and they were free of suspicion. However, the silver and copper were dealt with by the volunteers and therefore an account was necessary.

**THE TORAH TELLS** us of the Mishkan's completion and how it was brought before Moshe. Rashi explains the reason it was brought to Moshe was not because the people were unable to erect it, but rather because Moshe had done the work in building the Mishkan, Hashem gave the job of actually erecting it. Rashi comments that the Mishkan was a huge structure and impossible to be built by one man, but Hashem wished that it appear that Moshe was building it. It was in fact Hashem who ensured the walls would be erected. When the Mishkan was completed, Moshe gave a brocha to all the workers.

**THE TORAH DESCRIBES** the orders for erecting the tabernacle, the actual erection of the tabernacle, the placing of all of the vessels into the tabernacle, and the setting up of the enclosure around the tabernacle and the altar. It concludes with the account of the cloud that covered the Ohel moe'd (the tent of communion) and how Moshe could not enter it as the Divine Presence was resting there. It was only later, after the cloud had risen from the Mishkan, that this cloud would serve as a signal for the Israelites to move on. This occurred any time they traveled. Whenever the cloud did not rise, they knew it was a sign to remain. Hashem's cloud stayed on the Mishkan by day and became fire by night, visible to all the Jewish people in all their travels.



**Daylight Savings Time... begins on Sunday, March 11<sup>th</sup> at 2 a.m.**

**Set your clocks one hour ahead**

### Home for Rent

Fabulous One Story home in La Jolla Shores Complex!  
 3 Bedroom/2 Bath  
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 \$3,500/mo  
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### Guest Speaker Rabbi Menachem Nissel

Join us **Thursday, March 8<sup>th</sup> at 7:30 p.m.** for an evening lecture, "**Heroes**" by Rabbi Nissel.

The lecture is free of charge and RSVPs are not required.

RABBI MENACHEM NISSEL is a renowned speaker who has inspired thousands throughout the world. He has the rare ability to translate lofty concepts into practical daily living, spiced with irrepressible British humor. He is a widely published author, whose writings include the highly acclaimed Rigshei Lev - Women and Tefillah (Targum/Feldheim 2001). He teaches in yeshivas and seminaries in Jerusalem. He is the Rabbinic Resource for NCSY.

### WE THANK OUR SECURITY VOLUNTEERS

Friday Evening	
5:35 p.m.	Jamin Eiseman
6:25 p.m.	Orin Green
Shabbat Morning	
9:00 a.m.	Scott Rappoport
9:30 a.m.	Yoni Lazar
10:00 a.m.	Anthony Sclar
10:30 a.m.	Alex Schupper
11:00 a.m.	Raphy Shapiro
11:30 a.m.	Rabbi Ertel

**Hand Up™ Food Pantry**  
 Providing a hand up, not a hand out



## Passover Food Drive

Every year the *Hand Up* Food Pantry makes it possible for members in our community and military service members around the world to celebrate Passover with traditional food and ritual items. This year we are planning to embrace 300 Community members and 120 military people overseas. **The *Hand Up* Food Pantry needs to raise 10,000lbs of food to create 300 food bags by March 14, and 30 military packages by February 28 to achieve our goal. We can't make it possible without you!**



The *Hand Up* Food Pantry is requesting the following Kosher for Passover items:

#### Non-military (by March 14)

- Grape juice
- Gefilte Fish
- Matzo
- Matzo ball soup mix
- Matzo meal
- Macaroons
- Jelly Candy
- Horseradish
- Other shelf-stable items
- Haggadahs

#### Military packages (by February 28)

- Canned Gefilte fish
- Matzo ball soup mix
- Macaroons in tin box
- Matzo
- Jelly Candy
- Haggadahs
- Seder plates (metal, plastic, or paper)
- 'Happy Passover' cards

Food Collections Barrels will be placed in the Shul office after Purim. Please drop off your food donations in the barrels.

## Welcome Rabbi Yoni and Naomi Danzger Our Assistant Rabbi Candidates!

We are so excited about Rabbi Yoni Danzger and his wife Naomi coming for Shabbos!

**Rabbi Danzger will be speaking at Friday night services, leading the Shabbos morning youth services with the 8-10 year old children and the Youth Leaders, and then giving a Shiur, “Preparing Ourselves for Pesach” Shabbos afternoon at 4:25 p.m. (Correction to the email sent out).**

We would love for you to bring your children and yourselves to participate in any of these events, especially youth services, and welcome your feedback after spending time with them.

Please feel free to tell us in person, or email Jonny Borok [jborok@jngcfo.com](mailto:jborok@jngcfo.com) or Todd Salovey [tsalovey@ucsd.edu](mailto:tsalovey@ucsd.edu) to share your thoughts.

### Rabbi Danzger’s Bio

Hailing from Woodmere, New York, Rabbi Yoni Danzger spent two years after high school studying in Israel at Yeshivat Sha’alvim. Upon his return, He attended Yeshiva University, as a member of the Yeshiva Masmidim Honors Program, earning his B.A. in Psychology. Rabbi Danzger received his Semicha Ordination from the Rabbi Isaac Elchanan Theological Seminary (RIETS) of Yeshiva University in 2017 and is currently a member of the Beren Kollel Elyon at RIETS. Additionally, he received his M.A. in Social/Organizational Psychology from Teachers College of Columbia University.

In 2014, Rabbi Danzger married his wife, Naomi, of Teaneck, New Jersey. Following her passion for teaching Torah, Naomi received her undergraduate and graduate degrees in education and special education from Touro College. She currently teaches 2nd grade at the Rosenbaum Yeshiva of North Jersey (RYNJ), the very school that she attended as a child. Living in Washington Heights, New York, the Danzgers are the proud parents of Meir Yehuda (3 years old) and Raizy (2 years old).

With a true desire to help the Jewish people, the Danzgers have been able to bring their love and passion to three different communities. Rabbi Danzger has served as Rabbinic Intern at Congregation Ohr Torah in Edison, New Jersey, at Mount Sinai Jewish Center in Washington Heights, New York, and is the current Rabbinic Intern at Congregation Keter Torah in Teaneck, New Jersey. Each of these experiences has taught them so much about serving the community and has bolstered their desire to join the rabbinate. They look forward to spending Shabbos in La Jolla and cannot wait to meet everyone in the Adat Yeshurun community.



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### RABBI HADAR MARGOLIN

*Rabbi Hadar Margolin is a well-known author of nearly a dozen books on a wide variety of Torah topics. He studied under the renown Torah scholars Rabbi Abba Berman and Rabbi Aharon Feldman. Originally from New York City, he has taught Jewish law, philosophy, and Talmud in Jerusalem for the past 15 years.*

## SHABBAT PARASHAT SHEMINI APRIL 13-14, 2018

For more details about the program and sponsorship opportunities,  
please e-mail [info@adatyeshurun.org](mailto:info@adatyeshurun.org) or call 858-535-1196  
[www.mizrachi.org/70for70](http://www.mizrachi.org/70for70)