



SEPHARDIC KEHILA CENTRE ABIR YAAKOB CONGREGATION

ברוכים הבאים שבת שלום
Shabbat Shalom – Welcome to our Synagogue

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Hazan
Rabbi David Kadoch

Shabbat Parashat Vayakhel-Pikudei - Shabbat Hachodesh

March 25, 2017 - 27 Adar 5777

Parasha page 516, Maftir page 348, Haftara page 1218 in Artscroll
Rosh Chodesh Nisan is Tuesday, March 28th

Shabbat Prayer Times

Shir Hashirim	5:50 pm	שיר השירים
Minha	6:05 pm	מנחה
Kabalat Shabbat	6:20 pm	קבלת שבת
Candle Lighting	6:45 pm	הדלקת נרות
Shaharit Ha'Hida Vatikim	6:10 am (ותיקין)	שחרית החיד"א (ותיקין)
Netz	7:11 am	נץ
Shaharit (Main Synagogue)	8:30 am	שחרית
Latest Shema	9:42 am	שמע
Tehilim	6:20 pm	תהלים
Minha	6:50 pm	מנחה
Shekia	7:36 pm	שקיעה
Shabbat Ends	8:19 pm	שבוע טוב

Weekday Services at Medrash Torah Vehayim

שחרית Sunday

Vatikim	6:30 am	ותיקין
Makdimim	8:00 am	מקדימים
Kebuim	9:00 am	קבועים

Weekday Tefillot

Vatikim	6:30 am	ותיקין
Makdimim	6:45 am	מקדימים
Kebuim	8:15 am	קבועים
Minha	7:25 pm	מנחה
Arbit	8:05 pm	ערבית

Next Ereb Shabbat, Friday March 31, 2017
Shir Hashirim 5:55 pm (Mincha 6:10 pm)

MAZAL TOB

Mazal Tob to **Sam & Elvy Cohen** on the marriage of their son, **Isaac** to **Michal**, daughter of Lawrence & Adele Levine. Proud grandparents are Rica Cohen and **Albert & Esther Pinto**.

Mazal Tob to **Warren & Miriam Essebag** on the Bar Misva of their son, **Amram**. Excited grandparents are **Samuel & Alegria Toby**.

Mazal Tob to **Yaakob Medina** and Addie Mines on the Bat Misva of their granddaughter, Miriam Hadassa, daughter of Rabbi Vidal & Chana Leah Bickerman.

NAHALOT

Jacob Keslassy ז"ל	27 Adar/ March 25
Abraham Himelfarb ז"ל	27 Adar/ March 25
Rabbi Yaakob Azuelos ז"ל	1 Nisan/ March 28
Zisel Boim ז"ל	2 Nisan/ March 29
Joseph Ebery ז"ל	2 Nisan/ March 29
Rachel Vaturi ז"ל	2 Nisan/ March 29
Molly Citron ז"ל	4 Nisan/ March 31
Robida Assayag ז"ל	4 Nisan/ March 31

Nahalot for Next Week

Mercedes Bensimhon ז"ל	5 Nisan/ April 1
Esther Cohen ז"ל	5 Nisan/ April 1
Hanania Cohen ז"ל	6 Nisan/ April 2
Gloria Nahmani ז"ל	6 Nisan/ April 2
Albert Zrihen ז"ל	7 Nisan/ April 3
Licy Frija ז"ל	7 Nisan/ April 3
Miriam Toby ז"ל	8 Nisan/ April 4
Shalom Abraham ז"ל	10 Nisan/ April 6
Maryse Benisti ז"ל	10 Nisan/ April 6
Haim Amiel ז"ל	11 Nisan/ April 7
David Hochman ז"ל	11 Nisan/ April 7

SPONSORSHIPS

This week's Kiddush is sponsored by **Sam & Elvy Cohen** in honour of the marriage of their son, **Isaac to Michal** and also by **Warren & Miriam Essebag** in honour of the Bar Misva of their son, **Amram**. All are welcome.

Seudah Shelishit is sponsored by **Avi & Francine Azuelos** in commemoration of the nahala of Avi's father, Rabbi Yaakob Azuelos ז"ל. All are welcome.

As this bulletin contains words of Torah, please remember to discard this bulletin in the Geniza.



Weekly Classes at Abir Yaakob

Brunch and Learn - Sunday mornings at 10:00 am (following Shoharit)

Join Hacham Assayag every Sunday morning at 10:00 am for a special breakfast and open-ended learning session. The topic is *The Underlying Reasons for the Minhagim*. Tefilla begins at 9:00 am. For more information please contact Hacham Assayag.

Daf Yomi

Please join us daily for Gemara Daf Yomi with Hacham Assayag one hour before Mincha.

Tuesday Night LIVE With Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 pm for a shiur on relevant halacha topics of the day.

Night Yeshiva - Wednesdays at 8:00 pm

Attention High School and University boys: Come and enjoy a learning session followed by an intense game of basketball. Every Wednesday night beginning at 8:00 pm. Special activities and trips take place bi-monthly. For more information, contact Yossi Azulay or Isaac Nacson in person.

Life Matters - Thursdays at 9:00 pm

Join Hacham Assayag every Thursday night for a discussion on deep and profound insights on life and Torah values. Refreshments to be served. For more information, contact Max Benatar in person.

Kehila Boys' Mishmar Program - Grades 5-8!

Boys grades 5-8, come out for a great time and see your friends from all schools! Every Wednesday we'll be meeting in the Red Room at 7:00 pm for some learning, snacks, and prizes, followed by our own basketball league in the gym! For any questions or for sponsorship opportunities, please contact yosazulay@gmail.com

We are planning two pre-Pesach meals for Friday night April 7, and Shabbat day, April 8. Please stay tuned for complete details.

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הרב אבנר קוואס

מומחה עולמי לשלום בית וחינוך ילדים ומשמח הלבבות הרב מרדכי לוי

משי' ההרצה בחיבור ילדים: חייוק הסמכות הורית, תקשורת כנה בין הורים וילדים תובת בכולת התמודדות עם חוצפה, גיל ההתבגרות, מבט לנפש הילד, שאלות וחשבוניות בחיבור ועוד...

משי' ההרצה במוקדים: תפילות מנוחה וקבלת שבוע, לבעלי תשובה, מערכת היחסים עם הור' בני הזוג, ביטור על פגרים בין הזוג על רקע חת'מי, נישואים שניים ועוד.

השבתון 1-31 במרץ Sephardic Kehila Center & Jewish Bucharian Community of Toronto. 7026 Bathurst st Thornhill L4J8K3 Rabbi Yakov Malayev 4168358579 Rabbi Israel Yakubov 6476781991	יום חמישי 7:30 Magen David Synagogue 10 McAllister road Toronto Ontario M3H 2M9 9:00 חידוש המושלם	יום חמישי 7:30 מוקד 30 במרץ 3 מושאים בערב אחד!	יום ראשון 7:30 Gorsky Synagogue 196 Crestwood Road, Thornhill, ON L4J 1A9 9:00 חידוש המושלם
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647-244-2860 לפרטים נוספים, ללא צורך בהרשמה, ללא צורך בחופשית.

Hidabrut presents an incredible opportunity to hear from one of the leading Sages on marital harmony (Shalom Bayit) and raising children in the world today. Rabbi Kavas will be at the SKC for a Shabbaton taking place on Friday March 31st and April 1st (Parashat Vayikra) where he will speak on current issues affecting the Jewish home, and ways to improve our relationships with our immediate family.*

For more information and to sign up please contact:
Rabbi Yakov Malayev at 416-835-8579 or
Rabbi Israel Yakubov at 647-678-1991.

*Note: The Shabbaton is open to the entire community but the speeches will be delivered in Hebrew.

Parshat Vayakhel-Pekudei

Moshe assembled the whole congregation of the Children of Israel to inform them what Hashem had commanded: to keep the Shabat as a day of rest in honour of Hashem. At this time, Moshe informed the nation that they should donate offerings to Hashem for the building of the Mishkan, and listed all of the necessary materials for the holy construction. With full hearts, all of the congregation brought jewelry of all different types, as well as the required components for the Mishkan and the service therein.

All of the wise women spun with their own hands the wool and linen. Betzalel and his team informed Moshe that the people were bringing more than what was required for the work for the service of Hashem. Immediately, Moshe commanded that they proclaim throughout the camp that no man or woman make anymore offerings for the sanctuary, for there was more than enough.

Here the Torah describes to us how the craftsmen built every object for the Mishkan as Hashem ordered. As it is a detailed description, which is an exact repetition of what Hashem ordered Moshe in Perashat Terumah and Tetzave, it is not necessary to describe again the objects of the Mishkan.

When the Mishkan and all its utensils were made, Hashem told Moshe that on the first day of Nissan he should install each object in its proper place and inaugurate the Mishkan. At the same time he was to anoint and sanctify Aharon and his children. Upon inaugurating the Mishkan, a cloud covered the "Tent of Meeting" and the Glory of Hashem filled the Tabernacle. The cloud remained over the Tabernacle by day, and at night a fire would be seen on it. When the cloud rose from over the Tabernacle, this would be a signal that the nation must leave the camp and travel. This guided the nation in all its journeys.

TORAH BITES

By Rabbi David Kadoch

"ראו, קרא ה' בשם, בצלאל, בן אורי בן חור למטה יהודה"

"See, Hashem has called by name, Betzalel, the son of Uri, the son of Hur, from the tribe of Yehuda."

A lot can be learned from this verse about the way leaders are chosen. Yes, I said chosen. Democracy has been around for hundreds of years, if not many more. Truth be told, the appointment of Betzalel to construct the Mishkan was arguably the first appointment through a democratic process in Jewish history. From this moment onward, leaders not connected to the throne or priesthood, were appointed based on merit, wisdom and through the approval of the community. The Talmud in Berachot 55A quotes a Midrash describing the appointment of Betzalel:

God approached Moshe and asked him if he felt Betzalel was suited to oversee the building of the Mishkan. Moshe humbly answered, "If it good in the eyes of God, all the more so it should be good in my eyes." Nonetheless, God instructed Moshe to ask the opinion of the people. As expected, the people responded verbatim: "If the decision is good in your eyes and in the eyes of God, of course it is good with us." From here Rabbi Yitzchak learns a rule: **One may only appoint a leader over the community if he consults with the community.**

Self-appointed positions of power will fail and find no support. Dictatorships fall and fascists wilt. Lack of support from the community results in eventual collapse and defeat. Lack of endorsement from the community means true leadership is impossible. When building the Mishkan, the House of God, for the next hundreds of years, crucial decisions and implementations need to be made. These decisions must have full support from the community abroad, so Hashem ensured that everyone was on board.

But even Moshe couldn't convince everyone at first. The Da'at Zekenim explains that there was a group of Jews who were upset at the appointment of Betzalel, being that he was from Moshe's family. They claimed that all the leaders of Am Yisrael came from Moshe's family and that seemed unfair. Moshe came to God with the complaint and God's response was that the Mishkan served as a *kapara* (atonement) for the Golden Calf and the murder of Hur (who was killed for his refusal to participate). Who better to come and build the Mishkan than his grandson, Betzalel?

The building of the Mishkan was the greatest project undertaken until that point in history. Appointing the right project leader for the job was crucial for its eventual success and sustainability. The prerequisites for the position aren't so much the knowledge one has (which Betzalel had of course) or prior experience, but rather the support and endorsement from the entire community. Albeit that while there will always be people who oppose and find the biggest democracies undemocratic, the appointee should know that he has the community behind his back and more importantly; God's approval.

Shabbat Shalom.

If you have a Mazal Tob that you would like to share with the congregation, or if you have a change of address or other changes in your family, please contact our Administrator, Jennifer Alexandroff at (905) 669-7654 x 253, or email her at jennifer@kehilacentre.com.

Please be advised that the cut-off time for insertion in the bulletin is Wednesday at 4:00 pm.

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The Commuter Chavruta on Parshat Vayakhel - Pikudei by Rabbi Yissocher Frand

The pasuk [verse] says, “And every man whose heart inspired him came, and everyone who was of generous spirit brought his offering to the tent of meeting” [Shemot 35:21]. After Moshe called the people together and urged them to donate to the Tabernacle, the people started bringing the material. “And the men came upon the women (al haNashim)” [35:22]. Rash”i interprets this unique syntax to mean that the men came WITH the women.

The Da’at Zekeinim m’Baale HaTosfot, however, provides a different interpretation. The pasukim [verses] reveal that the donated items were various types of women’s jewelry. The Da’at Zekeinim comments “and nevertheless the women participated and were meticulous to contribute in the Service of Heaven”. The pasuk is teaching us that the men took the women to donate the gold from their jewelry to the Mishkan, thinking that the women would be reluctant to do so. However, in actuality, the women gave willingly. Therefore, the Da’at Zekeinim adds, the women were given a reward that they were excluded from having to do work on Rosh Chodesh. This is a custom cited in Shulchan Aruch, that women do not do work on Rosh Chodesh [The new moon (beginning of a new lunar month)] [Orach Chaim 417:1]. At what point in time did the women receive this holiday? They received this holiday at the time of the building of the Mishkan, when they distinguished themselves through their willing donation of their jewelry to the Service of G-d.

The Da’at Zekeinim explains further that during the incident of the Golden Calf, the men took their wives’ jewelry by force. The women had refused to contribute to the Golden Calf. In contrast, by the building of the Mishkan, the women **wanted** to donate their jewelry. According to the Medrash, the contrast is even starker. The Medrash records that in relation to the Mishkan, there were in fact many men who were reluctant to give their money, while the women were universally enthusiastic.

The Da’at Zekeinim theorizes that because the Mishkan was erected on Rosh Chodesh Nissan, it was specifically Rosh Chodesh Nissan which was originally given to the women as a work-free festival. The Da’at Zekeinim concludes that the custom to refrain from work on every Rosh Chodesh was a derivative of this original holiday.

What is the significance of Rosh Chodesh that it was seen as a fitting holiday to give to the women?

I saw a beautiful interpretation in the sefer Shemen Hatov by Rabbi Dov Weinberger, which answers this question. Later in the parsha, the pasuk says, “And he made the Kiyor of copper and its base of copper from the mirrors of the legions [women] who massed by the entrance of the Tent of Meeting [Shemot 38:8]. There is a beautiful Rash”i here that elaborates: The women of Israel had used these mirrors when beautifying themselves. Moshe initially rejected these mirrors for use in the Mishkan, arguing that they were a tool of the Yetzer Hara (evil inclination). G-d overruled Moshe and ordered him to accept them. “These are more precious to Me than anything else”.

Rash”i explains why these mirrors were so precious to G-d. When the Jews were enslaved in Egypt, the men gave up hope. They did not want to live with their wives. They did not want to have children. The thought of fathering children who would be born into and live and die in slavery was overwhelmingly depressing. As the Medrash in Shir HaShirim describes, the women went out into the fields and beautified themselves in front of their mirrors and convinced and persuaded their husbands to live with them and to have children. Those mirrors represented Klal Yisrael. Had it not been for those mirrors and that makeup and the beautification efforts of those women, there would not have been a Jewish nation. Consequently, G-d insisted that those precious mirrors did in fact belong in the Mishkan.

We see that those women exhibited the attribute of faith in redemption. When all seemed bleak and full of despair, when no future seemed to exist, when there appeared to be no purpose in having children, the women retained a hope in the future. The women kept the dream of rebirth alive. When the men were feeling down and were ready to give up, it was the women who insisted “We must go on.” When the time to build the Mishkan arrived (according to many Rishonim this was after the sin of the Golden Calf), the men said, “We don’t want a Mishkan”. The Mishkan represented a great descent from spiritual heights for the Jewish people. Had there not been a sin of the Golden Calf, there would have been no need for a Mishkan. The Shechinah [Divine Presence of G-d] would have permeated the entire camp. There would have been no divisions — such as “The Camp of the Divine Presence”, “The Camp of the Levites”, “The Camp of the Israelites” — within the Jewish people. The entire camp would have been a “Camp of the Divine Presence”. We would have been on such a high spiritual level that G-d would not have had to confine himself to a single Mishkan [Tabernacle].

But after the sin of the Golden Calf, G-d said that He could no longer dwell among the entire camp. He needed a special place — the Mishkan. Consequently, to the men, the Mishkan represented, not a spiritual height, but spiritual compromise and descent. The men lost their enthusiasm for contributing to the Mishkan. They were reluctant to donate their gold and silver.

The women, however, again prevailed. They came forward enthusiastically saying, “we must go on; do not despair; do not dwell on the negative; there must be a future; there must be rebirth; there must be renaissance”. This is a unique attribute of women. They demonstrated this attribute in Egypt, they demonstrated it by the Golden Calf, and they demonstrated it by the Mishkan.

This spirit, our Sages say, is most appropriately rewarded through the festival of Rosh Chodesh. Rosh Chodesh represents rebirth, renaissance, and renewal. “This month for you is the beginning of all months...” [Shemot 12:2]. In a homiletic sense, the word haChodesh (this month) is related to haChidush (this renewal). The moon drifts further and further away from the sun, becoming smaller and smaller, until we think it has disappeared. And yet it comes back, renewed and refreshed. Our righteous women symbolize this power of renewal in the Jewish people. Therefore it was only right that the women be given Rosh Chodesh as their own private holiday.