



Dear Youth Directors, Youth chairs, and Youth Leaders,

**NCYI is excited to continue our very successful Parsha Nation Guides.** I hope you're enjoying and learning from Parsha Nation as much as we are. Putting together Parsha Nation every week is indeed no easy task. It takes a lot of time and effort to ensure that each section, as well as each age group, receives the attention and dedication it deserves.

**We inspire and mold future leaders.** The youth leaders of Young Israel have the distinct honor and privilege to teach and develop the youth of Young Israel. Children today are constantly looking for role models and inspirations to latch on to and learn from. Whether it is actual sit down learning sessions, exciting Parsha trivia games, or even just walking down the hall to the Kiddush room, our youth look to us and watch our every move.

**It's not always about the things we say, it's about the things we do.** Our children hear and see everything we do whether we realize it or not. This year we are taking our Youth Services to new heights as we introduce our Leadership Training Shabbaton. This engaging, interactive shabbaton will give youth leader's hands on experience and practical solutions to effectively guide your youth department.

**Informal education is key.** What the summer shows us as educators is that informal education can deliver better results and help increase our youth's connection to Hashem. More and more shuls are revamping their youth program to give their children a better connection to shul and to Hashem. The NCYI is here to help you reconnect with your youth departments and bring more participation.

**Thank you for being a light to future generations.** You are doing incredible work that should not be taken lightly. You should be proud to call yourself a Young Israel Youth Leader as you have the unique opportunity to make a real difference in so many young people's lives. Keep up the amazing work.

We are looking forward to hearing great things from everyone.

Our doors are always open.

**NCYI Department of Synagogue Services**  
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## **Program Guide Breakdown**

**Theme-** Each year our curriculum will focus on a theme. By centering the entire year around one overarching theme, our youth group participants will understand different characteristics and concepts that will help them achieve this lofty goal. This year's theme is Manhigut (leadership). Our goal is for our children to view themselves as leaders and to inspire them to play a leadership role every day.

**Parsha Review-** Each week group leaders will have the opportunity to roundup the parsha in two or three paragraphs. By giving over the parsha in a short and simple way, group participants will be able to grasp the parsha as a whole and to get them to think globally and conceptually.

**Parsha Questions-** No Shabbat morning group is complete without a list of parsha questions. These questions allow group participants the opportunity to win fun prizes while increasing their Torah knowledge. Questions vary from basic understanding of story line to challenging source-based material. The answers are provided as well.

**Tefillah Treasure-** Many youth directors have asked for help when it comes to teaching tefillah to children. This is a problem that not only shuls are dealing with. Schools, camps, and youth organizations are having trouble developing creative ideas to help children understand tefillah. Over the course of the year, this section will highlight one aspect of davening by providing both the Hebrew and English text, and one explanatory idea. The older the age group, the more we delve into the idea. This section is designed to help group participants follow the flow of tefillah while understanding what they are saying.

**Group Activity-** Now the fun begins! We start off with a GOAL. Each game has a purpose. The youth leaders should familiarize themselves with the goal before implementing the game.

**Discussion Portion-** After the game is over and the participants are settled down, the youth leaders should facilitate a discussion. The guidelines for this discussion are broken down into easy to use instructions. Youth leaders should review the discussion topics and goals before the start of morning groups.

**Story-** Each week we will include a story that addresses a modern day concern with lesson taken from that week's parsha.

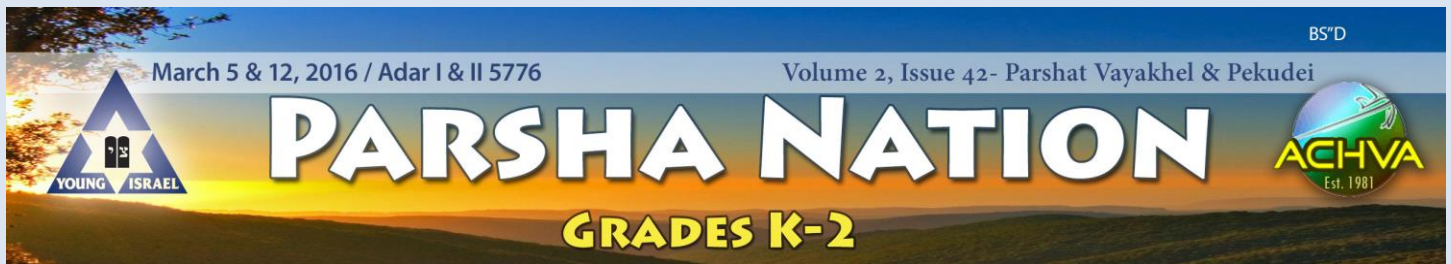
**Jewish Leader of the Week-** In keeping with our theme of Manhigut, every week a different Jewish Leader from modern Jewish history will be highlighted. This will allow group participants to expand their knowledge of history and to learn how they can be a Jewish leader in today's society.

**Teen Minyan Packet-** This packet is filled with stories, riddles, points to ponder, and more.

**Leader Tip-** Each section has some great tips for leaders and how they should conduct that section.

## *Shabbat Morning Groups Lesson Plan*

Time Duration	Activity	Notes
5 min	Registration	Welcome parents and children in to the group room.
10-35 min	Davening	Depending on your group size and level.
5 min	Introduction to Yearly Theme (Manhigut)	Refer to Handout
5 min	Parsha Review	Prep participants for parsha questions.
10 min	Parsha Questions	Prizes and awards should also be given out if participants answer correctly
2 min	Understanding the Goal	Leaders should start prepping for Shabbat activity
30 min	Activities	Your choice of two games to play
10 min	Follow Up Discussion	Refer to materials
10 min	Parsha Song	This is for younger groups only.
20 min	Free Game Play	Groups can break for free game play or continue their own programing.
5 min	Story	Assemble in a circle and have participants read sections of the story out loud.
5-10 min	Discussion	Refer to handout
4 min	Jewish Leader of the Week	Refer to handout
4 min	Tefillah Treasures	Refer to Handout
5 min	Parent Pick up/Dismissal	Parents pick up their children.
<b>Total Time:</b>	<b>2 hours &amp; 40 min of programing!</b>	



## VAYAKHEL-PEKUDEI REVIEW

On the day after Moshe came down from Har Sinai with the Second set of Luchot, after successfully being forgiven for the sin of the Golden Calf, he gathered all the Jewish people. The main purpose of gathering everyone was to inform them of Hashem's desire for a place to rest his *shechinah* to be built. He began, however, with a short reminder about observing Shabbat. This was followed by a description of the materials needed to build the Mishkan, and a list of the vessels, Mishkan parts, and Kohanim garments which were to be made. The men and women came forward and generously donated all the materials that Moshe asked for. Moshe announces Hashem's choice of Betzalel and Oholiav to serve as the heads of the Mishkan construction project, and he gave them all the donated materials. The people, however, continued donating generously, until the craftspeople reported to Moshe that they have more than enough materials to complete their task, making Moshe issue a proclamation asking everyone to stop donating materials. The craftspeople began their work. The wall-hangings that covered the Mishkan were assembled, and the craftspeople built the Mishkan with wall panels, their sockets, the curtains which covered the entrance to the Kodosh and which separated the Kodosh HaKodashim from the rest of the Mishkan, the Aron, and the Shulchan. The construction of the Menorah and the Mizbeach are then explained. The building of the Mishkan is finished off with the construction of the Outer Mizbeach, the copper kiyor, the mesh curtains which surrounded the Mishkan's courtyard and the beams and hooks which held them. The Parsha continues to talk about how the garments of the Kohen Gadol were made. Hashem told Moshe to dedicate the Mishkan on the first of Nissan. Hashem told Moshe to be the one to place all the vessels in their proper places, and to anoint all of the items with the anointing oil, thus sanctifying them. He is also directed to dress Aharon and his sons in their Kohanim garments, and to anoint them too. When Moshe finished all of this, Hashem's Presence and the Amud Anan filled the Mishkan. This Amud Anan also served as the Jews' guide throughout their desert journey: when the cloud lifted, the people would travel, following the cloud until it rested, where they would set up camp until the cloud would lift again.

**LEADER TIP:** This week is the end of Sefer Shemot. Do a review of all of Sefer Shemot in a fun way such as a skit that gets fast forwarded faster each time it's performed.

# PARSHA QUESTIONS

## **Vayakhel Questions**

1. What does the word ויקהל mean?
2. Who were the first to donate towards the building of the משכן?
3. Who were the last ones to donate towards the building of the משכן?
4. Who built the משכן and which שבט was he from?
5. Who helped him, and from which שבט?
6. Where were the מזבח, מנורה, and שלחן located?
7. Where was the ארון located?
8. What did the בני ישראל bring for the construction of the משכן?
9. What do we learn from the juxtaposition of the משכן and שבת?
10. Why did משה tell the people to stop bringing contributions?

## **Answers**

1. And he gathered
2. The women
3. The נשיאים (heads of the tribes)
4. Betzalel from Yeuda
5. Oholiav from Dan
6. In the קדש
7. In the הקדשים קדש
8. זהב (gold), כסף (silver), נחשת (copper)
9. That the 39 melachot are Assur on Shabbat
10. There was too much



## Pekudei

### Questions

1. When was the משק put up?
2. Why did משה give the בני ישראל an accounting of what was donated?
3. Who set up the משק?
4. What was in the קדשים קדש?
5. Why is the משק called בעדות משק (Mishkan of testimony)?
6. Who was appointed to carry the כלים (vessels) of the משק in the מדבר?
7. What is the meaning of the name בצלאל?
8. What was inscribed on the stones on the shoulders of the ephod?
9. What role did Moshe play in the construction of the Mishkan?
10. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?

### Answers

1. מדבר ניסן of the second year in the חדש ראש
2. So nobody should think that משה used any of it for himself
3. משה
4. ארון
5. It was testimony for the בני ישראל that G-d forgave them for the golden calf and allowed His שכינה to dwell among them
6. שבט לי
7. In the shadow of G-d
8. The names of the tribes
9. He stood it up
10. Moshe

**LEADER TIP:** There is a lot of repeated information in this week's Parsha that we've learned about before. Before asking questions, see if the kids remember anything from past weeks.

# PARSHA ACTIVITY

**GOAL:** For the kids to understand that G-d gave Bnei Yisrael very specific instructions to build the Mishkan. They had to follow step by step not knowing, seeing, or understanding what the outcome would be.

## **ACTIVITY:**

### **“What are they doing anyways?”**

In this game, one pair of two people act out a scene without using any words or sounds and three other pairs must come in and try to figure out what the scene is. The way it works is as follows. Three pairs of two are sent outside while one pair stays inside with the rest of the group. The group decides on a scene they want the pair to act out. One pair is then called in from outside and the initial pair acts out their scene without using any words or sounds. The second pair watches closely and then acts it out for the third pair, again not using words or sounds. The fourth pair then comes in and watches the third pair act it out without using words or sounds. Now, the fourth pair then tries to guess what the scene was and acts it out using words and sounds. We see how close the original scene was and ask the other pairs what they thought they were doing.

### **“ZOOM!”**

In this activity, there are a bunch of pictures starting from a zoomed in picture of a chicken's head zooming out all the way to a zoomed out picture of the world. Depending on how many kids you have, you can do this activity in different ways. If you have a lot of kids, split them up into a few small groups of 4-6 and give each kid one picture (it's ok if you don't use all the pictures at this time). Have them study their picture really well and then take the pictures away after a minute or so. They each must explain what exactly their picture was. When presenting the activity, don't make it clear that all the pictures are related, it is the kids' job to try and figure out how they connect. What will hopefully happen is that they will have a tough time figuring out that they each have the same pictures, just zoomed in or out more than the others. After each group discusses with each other, they then present to the bigger whole group what they came up with. You can then hand out all of the pictures again, either giving one to each person or laying them out on the floor/table. Have the kids try and put them all together in order from the most zoomed in to the most zoomed out.

These are the pictures for the activity: <http://karmajello.com/culture/art/zoom-istvan-banyai-perspective-drawings.html>

**DISCUSSION:** In these games we are asked to do things without knowing the whole story. We convince ourselves that we really do know exactly what's going on when in reality we only know very little. That being said, we believe that our group leaders will help us out when we're struggling to find meaning in what we're doing and that even though it may seem like what we're doing may be pointless, we know there's an important point.

Hashem gave Bnei Yisrael very specific instructions to build the Mishkan. They had to

follow step by step not knowing, seeing, or understanding what the outcome would be.

- Do we see that a lot in life where Hashem commands us to do something and we don't fully understand why?
- Why do you think Hashem sometimes leaves us out of the loop?
- Does it make it harder to practice your Judaism? Add meaning? Take away meaning?

**LEADER TIP:** The success of this activity will depend on how much discussion you can get going. Try to talk about believing in Hashem's master plan, even if we don't know the whole thing.



# PARSHA STORY

**Before you read:** It's easy to get the wrong idea about giving. While it may seem like the giver is helping out the receiver, it's really the other way around. Giving is one of the main reasons we are in the world, and one of the best feelings a person can have is when he gives. In this week's Parsha we learn about all of the gifts the people made to build the Mishkan, and how some of the leaders of the tribes almost lost the opportunity to give by waiting too long. Let's not wait to tap into the mitzvah of giving.

## "THE GIFT THAT KEEPS ON GIVING"

Seth and his friend Jonathan were having a good time shooting hoops one day in Seth's backyard when an ambulance drove by.

"What's that doing around here? Did somebody get into an accident or something?" Jonathan asked, concerned.

Seth tossed the basketball he had been dribbling up at the backboard, and shook his head. "I don't think so. It's going around pretty slowly. Wait, it's making some kind of announcement over the loudspeaker. Hold the ball a second, let's listen."

The boys craned their ears to hear. *"THE SEMI-ANNUAL BLOOD DRIVE WILL TAKE PLACE THIS AFTERNOON AT COMMUNITY HOSPITAL. DONATE BLOOD AND GIVE THE GIFT OF LIFE...THE SEMI-ANNUAL..."*

"Hey, remember?" Jonathan said with an excited look. "We got the notice in school last week about the blood drive. C'mon, let's go." Jonathan put down the basketball and practically ran to get his jacket that he had slung over the fence.

"Whoa, wait a minute," Seth said. "What's the rush? We're in the middle of a game!"

But Jonathan was unstoppable. "It's a big opportunity and I don't want to miss it. Our Hebrew studies teacher taught us that the Torah says that if a person saves one life, it's as if he saved the whole world. Just think of how many 'worlds' we can save now by donating blood!"

But Seth didn't budge and Jonathan was surprised to see that his enthusiasm wasn't contagious. "Didn't your parents sign the consent form they gave out in school?" he asked.

Seth gave a nonchalant shrug as he bounced the ball. "Sure they signed. I have the form right in my pocket. But what's the hurry? After all, it's not like they're giving something away over there. *We're* the ones doing *them* a favor by donating blood. You can run off if you want, but I'm taking my time. I'm sure they'll be happy to see me *whenever* I get there."

The two boys went their separate ways, and after Seth finished playing a little while longer and listening to a couple of CD's, he finally decided to head over to the hospital to donate blood, certain he'd find only a small line of givers, if any at all.

But when he got there he got a big surprise. The whole lobby was packed with men, women and kids. *"What's going on here?"* he thought to himself. Maybe he had heard wrong, and they were really paying for the blood or giving out big prizes. Why else would so many people have showed?

But after checking it out with a couple of people in line, he was amazed to discover, that like Jonathan, they were all just waiting for a chance to help save lives. As he stood at the back of the line Seth thought about what Jonathan had said. Maybe he was right. It did feel good to be able to give, especially something as important as this. He looked at his watch. It was getting late, and he hoped he'd still get the chance.

Finally as Seth neared the front of the line, an announcement came over the hospital intercom. *"We would like to thank you all for coming. Thanks to you, the blood drive has been a big success, and the blood bank is full and we won't need anymore donations this time around. Thanks again, and hope we'll see you next year."*

The nurses at the donation booths began packing up, and the few people left in line began to head out. Seth ran up to the one of the nurses and practically begged her to let him give blood. But the woman just smiled politely, thanked him, and put away her equipment. Seth couldn't believe it.

He ran to another nurse, and fortunately she had room for one more donation. Although he was the one doing the giving, he felt like he had just won the lottery. Seth promised himself that next year he would be first on line. He had thought that by giving he was doing others a favor, now he realized that really they were doing *him* a favor by letting him have an opportunity to give.

### **Discussion Questions:**

Q. How did Seth feel at first when he heard about the chance to give?

A. He felt that since he was doing a favor by giving, he didn't feel like he had to hurry.

Q. How did he feel in the end?

A. He felt the happiness of giving, and as though he was actually getting something by being allowed to give.

**LEADER TIP:** Have you ever done something good but not told anyone about it? Why is that a big deal to do a chessed but not tell anyone? Do you really need recognition?

# JEWISH LEADER OF THE WEEK

## Eliezer Jaffe

(1933-)



Eliezer Jaffe is the founder of The Israel Free Loan Association that helps new immigrants as well as people in need in Israel.

Born in Cleveland, Ohio, Eliezer Jaffe first came to Israel in 1957 where he volunteered at the Maabarot helping new immigrants. He made Aliya in 1960 with a PhD in Social work and was one of the founders of the first Department of Social Work in Israel at Hebrew University in Yerushalayim.

In 1989, Jaffe took his children to visit an immigrant absorption center in Yerushalayim. Busloads of Ethiopian Jewish straight off the plane arrived at the center and he explained to his children that they were watching history in the making- the gathering of exiles. When he got home afterwards he thought to himself and realized that he needed to get involved.

Together with friends and colleagues, Eliezer tried to figure out the best way to help the immigrants. He didn't want to give out food or clothes. He looked up the Rambam's eight degrees of tzedakah which says that "The highest level of tzedakah is to give the poor a loan or job that allows them to keep their dignity and become self-sufficient. The Jerusalem Post published an article by Professor Jaffe discussing his plan. Many people were impressed by the article and before long \$20,000 was raised. With these first donations The Israel Free Loan Association (IFLA) was born. "We started with a table in the middle of a room, with volunteers on one side and loan applicants on the other," says Eliezer.

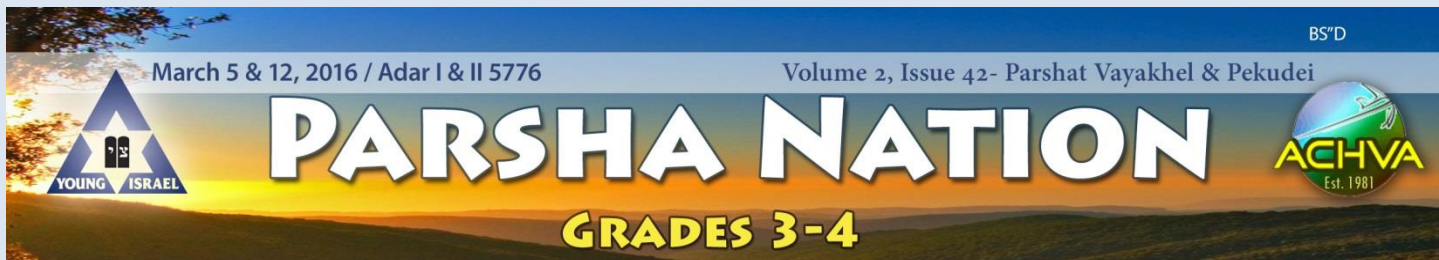
**LEADER TIP:** There are so many people in the world who could use help with different things. Eliezer Jaffe couldn't stand by and not be a part of it. Do you ever see things and say to yourself "I need to help"? Do you? Or is it just a thought?

# TEFILLAH TREASURES

## Shemoneh Esrei: Et Tzemach

In this fifteenth bracha of Shemoneh Esrei, we say “Et tzemach David avecha meheira tatzmiach”, “the offspring of Your servant –David, may you speedily cause to flourish.” Zecharia teaches that Mashiach’s name will be Tzemach, which means the sprouting or flourishing of a plant. The Midrash explains that when a “tzomai’ach,” a plant, is first planted, its seed lies inactive under the ground. After a time, when the seed sprouts and flourishes, its existence finally becomes evident and its hidden potential is realized. The bracha of “Et Tzemach David” refers to the sprouting of the geulah, because the process is gradual just like a growing plant. If you were to continuously watch over a plant you will not notice it growing, yet over time, it becomes obvious that the plant did indeed grow. Similarly, it is as difficult for us to see how each challenging period of Jewish history contributes to the final redemption as it is for us to see a plant grow. Nevertheless, the seeds of the geulah are already present, waiting to be nurtured by Hashem.

**LEADER TIP:** This is a tough bracha to connect to. Think about davening for patience and clarity for all the times you don’t see any growth with the world and/or yourself that Hashem should give you the strength to keep patient and keep growing slowly but surely.



## VAYAKHEL-PEKUDEI REVIEW

On the day after Moshe came down from Har Sinai with the Second set of Luchot, after successfully being forgiven for the sin of the Golden Calf, he gathered all the Jewish people. The main purpose of gathering everyone was to inform them of Hashem's desire for a place to rest his *shechinah* to be built. He began, however, with a short reminder about observing Shabbat. This was followed by a description of the materials needed to build the Mishkan, and a list of the vessels, Mishkan parts, and Kohanim garments which were to be made. The men and women came forward and generously donated all the materials that Moshe asked for. Moshe announces Hashem's choice of Betzalel and Oholiav to serve as the heads of the Mishkan construction project, and he gave them all the donated materials. The people, however, continued donating generously, until the craftspeople reported to Moshe that they have more than enough materials to complete their task, making Moshe issue a proclamation asking everyone to stop donating materials. The craftspeople began their work. The wall-hangings that covered the Mishkan were assembled, and the craftspeople built the Mishkan with wall panels, their sockets, the curtains which covered the entrance to the Kodesh and which separated the Kodesh HaKodashim from the rest of the Mishkan, the Aron, and the Shulchan. The construction of the Menorah and the Mizbeach are then explained. The building of the Mishkan is finished off with the construction of the Outer Mizbeach, the copper kiyor, the mesh curtains which surrounded the Mishkan's courtyard and the beams and hooks which held them. The Parsha continues to talk about how the garments of the Kohen Gadol were made. Hashem told Moshe to dedicate the Mishkan on the first of Nissan. Hashem told Moshe to be the one to place all the vessels in their proper places, and to anoint all of the items with the anointing oil, thus sanctifying them. He is also directed to dress Aharon and his sons in their Kohanim garments, and to anoint them too. When Moshe finished all of this, Hashem's Presence and the Amud Anan filled the Mishkan. This Amud Anan also served as the Jews' guide throughout their desert journey: when the cloud lifted, the people would travel, following the cloud until it rested, where they would set up camp until the cloud would lift again.

**LEADER TIP:** This week is the end of Sefer Shemot. Do a review of all of Sefer Shemot in a fun way such as a skit that gets fast forwarded faster each time it's performed.

## Vayakhel Questions

# PARSHA QUESTIONS

1. What does the word ויקהל mean?
2. Who were the first to donate towards the building of the משכן?
3. What did they give?
4. Who were the last ones to donate towards the building of the משכן?
5. Why?
6. Who built the משכן and which שבט was he from?
7. Who helped him, and from which שבט?
8. Where were the מזבח, מנורה, and שלחן located?
9. Where was the ארון located?
10. What did the בני ישראל bring for the construction of the משכן?
11. What do we learn from the juxtaposition of the משכן and שבת?
12. What was unusual about the way the women spun the goat's hair?
13. What was the woven goat hair used for?
14. Why does the תורה attribute the building of the ארון to בצלאל?
15. Why did משה tell the people to stop bringing contributions?

## Answers

1. And he gathered
2. The women
3. Their copper mirrors
4. The נשיאים (heads of the tribes)
5. They waited to see what was needed after everyone else gave
6. Betzalel from Yehuda



7. Oholiav from Dan
8. In the קדש
9. In the הקדשים קדש
10. זהב (gold), כסף (silver), נחשת (copper)
11. That the 39 melachot are assur on Shabbat
12. It was spun directly off the backs of the goats
13. It was made into curtains to be draped over the משכן
14. Because he dedicated himself to its building more than anyone else
15. There was too much

## **Pekudei Questions**

1. When was the משכן put up?
2. Why did משה give the בני ישראל an accounting of what was donated?
3. When was the משכן finished?
4. When was the משכן set up?
5. Who set up the משכן?
6. What was in the קדשים קדש?
7. Why is the משכן called בעדות משכן (Mishkan of testimony)?
8. Who was appointed to carry the כלים (vessels) of the משכן in the מדבר?
9. What is the meaning of the name בצלאל?
10. How many people contributed a השקל מחצית to the משכן? Who contributed?
11. What was inscribed on the stones on the shoulders of the ephod?
12. What role did Moshe play in the construction of the Mishkan?
13. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?
14. Where were the מזבח, מנורה, and שלחן located?
15. Where was the ארון located?

## **Answers**

1. מדבר in the second year of the second year

2. So nobody should think that משה used any of it for himself
3. כה כסלו
4. ראש חדש ניסן
5. משה
6. ארון
7. It was testimony for the בני ישראל that G-d forgave them for the golden calf and allowed His שכינה to dwell among them
8. שבט לוי
9. In the shadow of G-d
10. 603,550. Every man age twenty and over (except לוי שבט)
11. The names of the tribes
12. He stood it up
13. Moshe
14. In the קדש
15. In the הקדשים קדש

**LEADER TIP:** There is a lot of repeated information in this week's Parsha that we've learned about before. Before asking questions, see if the kids remember anything from past weeks.

# PARSHA ACTIVITY

**GOAL:** For the kids to understand that G-d gave Bnei Yisrael very specific instructions to build to Mishkan. They had to follow step by step not knowing, seeing, or understanding what the outcome would be.

## **ACTIVITY:** “ZOOM!”

In this activity, there are a bunch of pictures starting from a zoomed in picture of a chickens head zooming out all the way to a zoomed out picture of the world. Depending on how many kids you have, you can do this activity in different ways. If you have a lot of kids, split them up into a few small groups of 4-6 and give each kid one picture (it's ok if you don't use all the pictures at this time). Have them study their picture really well and then take the pictures away after a minute or so. They each must explain what exactly their picture was. When presenting the activity, don't make it clear that all the pictures are related, it is the kids' job to try and figure out how they connect. What will hopefully happen is that they will have a tough time figuring out that they each have the same pictures, just zoomed in or out more than the others. After each group discusses with each other, they then present to the bigger whole group what they came up with. You can then hand out all of the pictures again, either giving one to each person or laying them out on the floor/table. Have the kids try and put them all together in order from the most zoomed in to the most zoomed out.

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## **Following Blindly**

Split up into groups of five or so. Everyone in the group is blindfolded except for one person. That one person needs to direct everyone else without touching anything or anyone, to build a structure that is given by the group leaders. There will be the correct pieces in front of them. The people blindfolded must feel around and the person who can see has to tell which person to put what together.

**DISCUSSION:** In these games we are asked to do things without knowing the whole story. We convince ourselves that we really do know exactly what's going on when in reality we only know very little. That being said, we believe that our group leaders will help us out when we're struggling to find meaning in what we're doing and that even though it may seem like what we're doing may be pointless, we know there's an important point.

Hashem gave Bnei Yisrael very specific instructions to build the Mishkan. They had to follow step by step not knowing, seeing, or understanding what the outcome would be.

- Do we see that a lot in life where Hashem commands us to do something and we don't fully understand why?
- Why do you think Hashem sometimes leaves us out of the loop?
- Does it make it harder to practice your Judaism? Add meaning? Take away meaning?

**LEADER TIP:** The success of this activity will depend on how much discussion you can get going. Try to talk about believing in Hashem's master plan, even if we don't know the whole thing.

# PARSHA STORY

**Before you read:** It's easy to get the wrong idea about giving. While it may seem like the giver is helping out the receiver, it's really the other way around. Giving is one of the main reasons we are in the world, and one of the best feelings a person can have is when he gives. In this week's Parsha we learn about all of the gifts the people made to build the Mishkan, and how some of the leaders of the tribes almost lost the opportunity to give by waiting too long. Let's not wait to tap into the mitzvah of giving.

## "THE GIFT THAT KEEPS ON GIVING"

Seth and his friend Jonathan were having a good time shooting hoops one day in Seth's backyard when an ambulance drove by.

"What's that doing around here? Did somebody get into an accident or something?" Jonathan asked, concerned.

Seth tossed the basketball he had been dribbling up at the backboard, and shook his head. "I don't think so. It's going around pretty slowly. Wait, it's making some kind of announcement over the loudspeaker. Hold the ball a second, let's listen."

The boys craned their ears to hear. *"THE SEMI-ANNUAL BLOOD DRIVE WILL TAKE PLACE THIS AFTERNOON AT COMMUNITY HOSPITAL. DONATE BLOOD AND GIVE THE GIFT OF LIFE...THE SEMI-ANNUAL..."*

"Hey, remember?" Jonathan said with an excited look. "We got the notice in school last week about the blood drive. C'mon, let's go." Jonathan put down the basketball and practically ran to get his jacket that he had slung over the fence.

"Whoa, wait a minute," Seth said. "What's the rush? We're in the middle of a game!"

But Jonathan was unstoppable. "It's a big opportunity and I don't want to miss it. Our Hebrew studies teacher taught us that the Torah says that if a person saves one life, it's as if he saved the whole world. Just think of how many 'worlds' we can save now by donating blood!"

But Seth didn't budge and Jonathan was surprised to see that his enthusiasm wasn't contagious. "Didn't your parents sign the consent form they gave out in school?" he asked.

Seth gave a nonchalant shrug as he bounced the ball. "Sure they signed. I have the form right in my pocket. But what's the hurry? After all, it's not like they're giving something away over there. *We're* the ones doing *them* a favor by donating blood. You can run off if you want, but I'm taking my time. I'm sure they'll be happy to see me *whenever* I get there."

The two boys went their separate ways, and after Seth finished playing a little while longer and listening to a couple of CD's, he finally decided to head over to the hospital to donate blood, certain he'd find only a small line of givers, if any at all.

But when he got there he got a big surprise. The whole lobby was packed with men, women and kids. *"What's going on here?"* he thought to himself. Maybe he had heard wrong, and they were really paying for the blood or giving out big prizes. Why else would so many people have showed?

But after checking it out with a couple of people in line, he was amazed to discover, that like Jonathan, they were all just waiting for a chance to help save lives. As he stood at the back of the line Seth thought about what Jonathan had said. Maybe he was right. It did feel good to be able to give, especially something as important as this. He looked at his watch. It was getting late, and he hoped he'd still get the chance.

Finally as Seth neared the front of the line, an announcement came over the hospital intercom. *"We would like to thank you all for coming. Thanks to you, the blood drive has been a big success, and the blood bank is full and we won't need anymore donations this time around. Thanks again, and hope we'll see you next year."*

The nurses at the donation booths began packing up, and the few people left in line began to head out. Seth ran up to the one of the nurses and practically begged her to let him give blood. But the woman just smiled politely, thanked him, and put away her equipment. Seth couldn't believe it.

He ran to another nurse, and fortunately she had room for one more donation. Although he was the one doing the giving, he felt like he had just won the lottery. Seth promised himself that next year he would be first in line. He had thought that by giving he was doing others a favor, now he realized that really they were doing *him* a favor by letting him have an opportunity to give.

## Discussion Questions:

Q. Why does it feel good to give?

A. A person naturally feels good when he is able to live up to his highest values. Giving, being one of the most worthwhile values there is, provides one of life's deepest pleasures because we are able to act like God who is the ultimate giver.

Q. Since Seth intended to give in the end, what was wrong with his just putting it off a little bit while he had some fun first playing?

A. When we consider doing something valuable, we should want to do it right away. While there was nothing wrong with Seth wanting to have fun, his willingness to put off giving showed that he really didn't appreciate its true value.

**LEADER TIP:** Have you ever done something good but not told anyone about it? Why is that a big deal to do a chessed but not tell anyone? Do you really need recognition?



# JEWISH LEADER OF THE WEEK

## Eliezer Jaffe

(1933-)



Eliezer Jaffe is the founder of The Israel Free Loan Association that helps new immigrants as well as people in need in Israel.

Born in Cleveland, Ohio, Eliezer Jaffe first came to Israel in 1957 where he volunteered at the Maabarot helping new immigrants. He made Aliya in 1960 with a PhD in Social work and was one of the founders of the first Department of Social Work in Israel at Hebrew University in Yerushalayim. He has worked with Israeli Political leaders such as Golda Meir, Shimon Peres, Yitzhak Shamir, Chaim Herzog, Menachem Begin, and Mayor Teddy Kollek giving advice and guidance on many different Social Affairs including volunteers, people in poverty, disadvantaged youth, and social welfare.

In 1989, Jaffe took his children to visit an immigrant absorption center in Yerushalayim. Busloads of Ethiopian Jewish straight off the plane arrived at the center and he explained to his children that they were watching history in the making- the gathering of exiles. When he got home afterwards he thought to himself and realized that he needed to get involved.

Together with friends and colleagues, Eliezer tried to figure out the best way to help the immigrants. He didn't want to give out food or clothes. He looked up the Rambam's eight degrees of tzedakah which says that "The highest level of tzedakah is to give the poor a loan or job that allows them to keep their dignity and become self-sufficient. The Jerusalem Post published an article by Professor Jaffe discussing his plan. Many people were impressed by the article and before long \$20,000 was raised. With these first donations The Israel Free Loan Association (IFLA) was born. "We started with a table in the middle of a room, with volunteers on one side and loan applicants on the other," says Eliezer.

**LEADER TIP:** There are so many people in the world who could use help with different things. Eliezer Jaffe couldn't stand by and not be a part of it. Do you ever see things and say to yourself "I need to help"? Do you? Or is it just a thought?

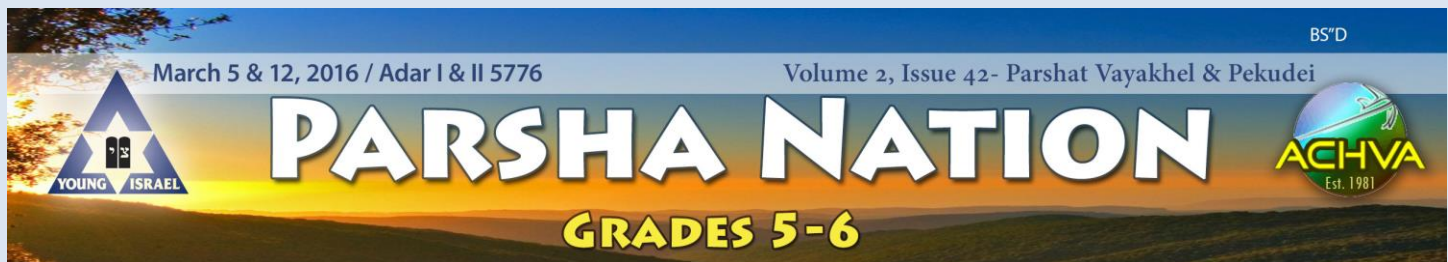
# TEFILLAH TREASURES

## Shemoneh Esrei: Et Tzemach

In this fifteenth bracha of Shemoneh Esrei, we say “Et tzemach David avecha meheira tatzmiach”, “the offspring of Your servant –David, may you speedily cause to flourish.” Zecharia teaches that Mashiach’s name will be Tzemach, which means the sprouting or flourishing of a plant. The Midrash explains that when a “tzomai’ach,” a plant, is first planted, its seed lies inactive under the ground. After a time, when the seed sprouts and flourishes, its existence finally becomes evident and its hidden potential is realized. The bracha of “Et Tzemach David” refers to the sprouting of the geulah, because the process is gradual just like a growing plant. If you were to continuously watch over a plant you will not notice it growing, yet over time, it becomes obvious that the plant did indeed grow. Similarly, it is as difficult for us to see how each challenging period of Jewish history contributes to the final redemption as it is for us to see a plant grow. Nevertheless, the seeds of the geulah are already present, waiting to be nurtured by Hashem.

Following the bracha to rebuild Yerushalayim, we have a bracha asking Hashem that the kings of the Davidic dynasty be brought back to their rule. Mashiach will be a descendant of the Davidic dynasty and he is referred to as “tzemach David,” “the sprout of David.” This term is used to refer to Mashiach several places in Tanach. The Yerushalmi Talmud considers “Tzemach” to be a full-fledged name for Mashiach.

**LEADER TIP:** This is a tough bracha to connect to. Think about davening for patience and clarity for all the times you don’t see any growth with the world and/or yourself that Hashem should give you the strength to keep patient and keep growing slowly but surely.



## VAYAKHEL-PEKUDEI REVIEW

On the day after Moshe came down from Har Sinai with the Second set of Luchot, after successfully being forgiven for the sin of the Golden Calf, he gathered all the Jewish people. The main purpose of gathering everyone was to inform them of Hashem's desire for a place to rest his *shechinah* to be built. He began, however, with a short reminder about observing Shabbat. This was followed by a description of the materials needed to build the Mishkan, and a list of the vessels, Mishkan parts, and Kohanim garments which were to be made. The men and women came forward and generously donated all the materials that Moshe asked for. Moshe announces Hashem's choice of Betzalel and Oholiav to serve as the heads of the Mishkan construction project, and he gave them all the donated materials. The people, however, continued donating generously, until the craftspeople reported to Moshe that they have more than enough materials to complete their task, making Moshe issue a proclamation asking everyone to stop donating materials. The craftspeople began their work. The wall-hangings that covered the Mishkan were assembled, and the craftspeople built the Mishkan with wall panels, their sockets, the curtains which covered the entrance to the Kodesh and which separated the Kodesh HaKodashim from the rest of the Mishkan, the Aron, and the Shulchan. The construction of the Menorah and the Mizbeach are then explained. The building of the Mishkan is finished off with the construction of the Outer Mizbeach, the copper kiyor, the mesh curtains which surrounded the Mishkan's courtyard and the beams and hooks which held them. The Parsha continues to talk about how the garments of the Kohen Gadol were made. Hashem told Moshe to dedicate the Mishkan on the first of Nissan. Hashem told Moshe to be the one to place all the vessels in their proper places, and to anoint all of the items with the anointing oil, thus sanctifying them. He is also directed to dress Aharon and his sons in their Kohanim garments, and to anoint them too. When Moshe finished all of this, Hashem's Presence and the Amud Anan filled the Mishkan. This Amud Anan also served as the Jews' guide throughout their desert journey: when the cloud lifted, the people would travel, following the cloud until it rested, where they would set up camp until the cloud would lift again.

**LEADER TIP:** This week is the end of Sefer Shemot. Do a review of all of Sefer Shemot in a fun way such as a skit that gets fast forwarded faster each time it's performed.

# PARSHA QUESTIONS

## **Vayakhel Questions**

1. What does the word ויקהל mean?
2. Who were the first to donate towards the building of the משכן?
3. What did they give?
4. Who were the last ones to donate towards the building of the משכן?
5. Why?
6. How does the תורה show dissatisfaction with their actions?
7. How did they repent?
8. Who built the משכן and which שבט was he from?
9. Who helped him, and from which שבט?
10. Where were the מזבח, מנורה, and שלחן located?
11. Where was the ארון located?
12. When did משה gather the בני ישראל to tell them to build the משכן?
13. What did the בני ישראל bring for the construction of the משכן?
14. What were the mirrors used for?
15. What do we learn from the juxtaposition of the משכן and שבת?
16. What was the function of the שרד בגדי?
17. What was unusual about the way the women spun the goat's hair?
18. What was the woven goat hair used for?
19. Why does the תורה attribute the building of the ארון to בצלאל?
20. Why did משה tell the people to stop bringing contributions?

## **Answers**

1. And he gathered
2. The women
3. Their copper mirrors
4. The נשיאים (heads of the tribes)
5. They waited to see what was needed after everyone else gave
6. A letter was deleted from their title (יד is missing)
7. They were the first to bring the קרבנות for the מלואים (the dedication of the משכן)
8. Betzalel from Yehuda
9. Oholiav from Dan
10. In the קדש
11. In the הקדשים קדש

12. The day after 8 כפור יום
13. זהב (gold), כסף (silver), נחשת (copper)
14. The כור
15. That the 39 melachot are assure on Shabbat
16. They covered the ממרה, שלחן, ארון, and מזבחות during transport
17. It was spun directly off the backs of the goats
18. It was made into curtains to be draped over the משכן
19. Because he dedicated himself to its building more than anyone else
20. There was too much

## Pekudei

### Questions

1. When was the משכן put up?
2. Why did משה give the בני ישראל an accounting of what was donated?
3. What did בצלאל and אהליאב sew?
4. When was the משכן finished?
5. When was the משכן set up?
6. Who set up the משכן?
7. What covered the מועד אהל?
8. How did the בני ישראל know when it was time to start traveling?
9. What was in the קדשים קדש?
10. Which כלים were in the קדש?
11. Which כלים were in the חצר?
12. Why is the משכן called משכן בעדות (Mishkan of testimony)?
13. Who was appointed to carry the כלים (vessels) of the משכן in the מדבר?
14. What is the meaning of the name בצלאל?
15. How many people contributed a השקל מחצית to the משכן? Who contributed?
16. What was inscribed on the stones on the shoulders of the ephod? 7
17. What role did Moshe play in the construction of the Mishkan?
18. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?
19. Where were the שלחן, ממרה, and הזהב מזבח located?
20. Where was the ארון located?

### Answers

1. מדבר the second year in the נסן חדש ראש
2. So nobody should think that משה used any of it for himself
3. בגדי כהונה The
4. כה כסלו
5. ראש חדש ניסן
6. משה
7. ענן (cloud)
8. When the ענן went up
9. ארון

10. שלחן, ממרה, מזבח הזהב.
11. מזבח הנחשת, כיור.
12. It was testimony for the בני ישראל that G-d forgave them for the golden calf and allowed His שכינה to dwell among them
13. שבט לי.
14. In the shadow of G-d
15. 603,550. Every man age twenty and over (except לוי שבט)
16. The names of the tribes
17. He stood it up
18. Moshe
19. In the קדש
20. In the הקדשים קדש

**LEADER TIP:** There is a lot of repeated information in this week's Parsha that we've learned about before. Before asking questions, see if the kids remember anything from past weeks.



# PARSHA ACTIVITY

**GOAL:** For the kids to understand that G-d gave Bnei Yisrael very specific instructions to build to Mishkan. They had to follow step by step not knowing, seeing, or understanding what the outcome would be.

## **ACTIVITY: Following Blindly**

Split up into groups of five or so. Everyone in the group is blindfolded except for one person. That one person needs to direct everyone else without touching anything or anyone, to build a structure that is given by the group leaders. There will be the correct pieces in front of them. The people blindfolded must feel around and the person who can see has to tell which person to put what together.

### **Say Run Build**

a. It is like See, Run, Build, but since Bnei Yisrael didn't "see" anything, we don't want them to either. Draw out (before Shabbat) a design, with either Legos or blocks or anything that they can build, and have person #1 in a different room have the picture, another person (#2) run to person #1, and person #1 must EXPLAIN what the structure looks like (maybe one step at a time... the point is for them to keep running back and forth) and then person #2 runs to a different room where person #3 is there waiting to hear what to build.

**DISCUSSION:** In these games we are asked to do things without knowing the whole story. We convince ourselves that we really do know exactly what's going on when in reality we only know very little. That being said, we believe that our group leaders will help us out when we're struggling to find meaning in what we're doing and that even though it may seem like what we're doing may be pointless, we know there's an important point.

Hashem gave Bnei Yisrael very specific instructions to build the Mishkan. They had to follow step by step not knowing, seeing, or understanding what the outcome would be.

- Do we see that a lot in life where Hashem commands us to do something and we don't fully understand why?
- Why do you think Hashem sometimes leaves us out of the loop?
- Does it make it harder to practice your Judaism? Add meaning? Take away meaning?

**LEADER TIP:** The success of this activity will depend on how much discussion you can get going. Try to talk about believing in Hashem's master plan, even if we don't know the whole thing.

# PARSHA STORY

**Before you read:** It's easy to get the wrong idea about giving. While it may seem like the giver is helping out the receiver, it's really the other way around. Giving is one of the main reasons we are in the world, and one of the best feelings a person can have is when he gives. In this week's Parsha we learn about all of the gifts the people made to build the Mishkan, and how some of the leaders of the tribes almost lost the opportunity to give by waiting too long. Let's not wait to tap into the mitzvah of giving.

## "THE GIFT THAT KEEPS ON GIVING"

Seth and his friend Jonathan were having a good time shooting hoops one day in Seth's backyard when an ambulance drove by.

"What's that doing around here? Did somebody get into an accident or something?" Jonathan asked, concerned.

Seth tossed the basketball he had been dribbling up at the backboard, and shook his head. "I don't think so. It's going around pretty slowly. Wait, it's making some kind of announcement over the loudspeaker. Hold the ball a second, let's listen."

The boys craned their ears to hear. *"THE SEMI-ANNUAL BLOOD DRIVE WILL TAKE PLACE THIS AFTERNOON AT COMMUNITY HOSPITAL. DONATE BLOOD AND GIVE THE GIFT OF LIFE...THE SEMI-ANNUAL..."*

"Hey, remember?" Jonathan said with an excited look. "We got the notice in school last week about the blood drive. C'mon, let's go." Jonathan put down the basketball and practically ran to get his jacket that he had slung over the fence.

"Whoa, wait a minute," Seth said. "What's the rush? We're in the middle of a game!"

But Jonathan was unstoppable. "It's a big opportunity and I don't want to miss it. Our Hebrew studies teacher taught us that the Torah says that if a person saves one life, it's as if he saved the whole world. Just think of how many 'worlds' we can save now by donating blood!"

But Seth didn't budge and Jonathan was surprised to see that his enthusiasm wasn't contagious. "Didn't your parents sign the consent form they gave out in school?" he asked.

Seth gave a nonchalant shrug as he bounced the ball. "Sure they signed. I have the form right in my pocket. But what's the hurry? After all, it's not like they're giving something away over

there. *We're* the ones doing *them* a favor by donating blood. You can run off if you want, but I'm taking my time. I'm sure they'll be happy to see me *whenever* I get there."

The two boys went their separate ways, and after Seth finished playing a little while longer and listening to a couple of CD's, he finally decided to head over to the hospital to donate blood, certain he'd find only a small line of givers, if any at all.

But when he got there he got a big surprise. The whole lobby was packed with men, women and kids. "*What's going on here?*" he thought to himself. Maybe he had heard wrong, and they were really paying for the blood or giving out big prizes. Why else would so many people have showed?

But after checking it out with a couple of people in line, he was amazed to discover, that like Jonathan, they were all just waiting for a chance to help save lives. As he stood at the back of the line Seth thought about what Jonathan had said. Maybe he was right. It did feel good to be able to give, especially something as important as this. He looked at his watch. It was getting late, and he hoped he'd still get the chance.

Finally as Seth neared the front of the line, an announcement came over the hospital intercom. "*We would like to thank you all for coming. Thanks to you, the blood drive has been a big success, and the blood bank is full and we won't need anymore donations this time around. Thanks again, and hope we'll see you next year.*"

The nurses at the donation booths began packing up, and the few people left in line began to head out. Seth ran up to the one of the nurses and practically begged her to let him give blood. But the woman just smiled politely, thanked him, and put away her equipment. Seth couldn't believe it.

He ran to another nurse, and fortunately she had room for one more donation. Although he was the one doing the giving, he felt like he had just won the lottery. Seth promised himself that next year he would be first on line. He had thought that by giving he was doing others a favor, now he realized that really they were doing *him* a favor by letting him have an opportunity to give.

### **Discussion Questions:**

Q. Even when we know it's right, why is it often such a struggle to be a giving person?

A. The choice of whether to be a 'giver' or a 'taker' is one of the most intense and constant arenas of struggle in a person's life. How much of a genuine giver one truly is, is one of the main indicators of one's spiritual level. It is natural to feel the struggle, since the less spiritual part of ourselves will always try to stop us from giving. But the main thing is to keep trying, and eventually we will succeed.

Q. Can there be such a thing as being 'too' giving?

A. While generally giving is positive, we have to make sure to keep in mind the big picture, including our own legitimate needs. For instance, while giving blood is a good thing-to give away ALL of our blood wouldn't be. Any giving that would make us compromise our genuine values, or basic needs may very well be inappropriate. The rule of thumb is: give whenever we can, but only if we really can.

**LEADER TIP:** Have you ever done something good but not told anyone about it? Why is that a big deal to do a chessed but not tell anyone? Do you really need recognition?

# JEWISH LEADER OF THE WEEK

## Eliezer Jaffe

(1933-)



Eliezer Jaffe is the founder of The Israel Free Loan Association that helps new immigrants as well as people in need in Israel.

Born in Cleveland, Ohio, Eliezer Jaffe first came to Israel in 1957 where he volunteered at the Maabarot helping new immigrants. He made Aliya in 1960 with a PhD in Social work and was one of the founders of the first Department of Social Work in Israel at Hebrew University in Yerushalayim. He has worked with Israeli Political leaders such as Golda Meir, Shimon Peres, Yitzchak Shamir, Chaim Herzog, Menachem Begin, and Mayor Teddy Kollek giving advice and guidance on many different Social Affairs including volunteers, people in poverty, disadvantaged youth, and social welfare. In 1989, Jaffe took his children to visit an immigrant absorption center in Yerushalayim. Busloads of Ethiopian Jewish straight off the plane arrived at the center and he explained to his children that they were watching history in the making- the gathering of exiles. When he got home afterwards he thought to himself and realized that he needed to get involved. Together with friends and colleagues, Eliezer tried to figure out the best way to help the immigrants. He didn't want to give out food or clothes. He looked up the Rambam's eight degrees of tzedakah which says that "The highest level of tzedakah is to give the poor a loan or job that allows them to keep their dignity and become self-sufficient. The Jerusalem Post published an article by Professor Jaffe discussing his plan. Many people were impressed by the article and before long \$20,000 was raised. With these first donations The Israel Free Loan Association (IFLA) was born. "We started with a table in the middle of a room, with volunteers on one side and loan applicants on the other," says Eliezer.

Although originally established for new immigrants, IFLA soon branched out to offer help to Israelis with other pressing needs as well. IFLA, which began operating in 1990, had lent out over \$25 million by the year 2000. By 2005 it reached the \$50 million mark and by 2008 it surpassed \$100 million in interest-free loans. Since then, the amount loaned has doubled, and today, the total value of loans has surpassed \$200 million through over 50,000 loans. The helping value continues to grow, thanks to IFLA's sustainable model of support to people in need.

**LEADER TIP:** There are so many people in the world who could use help with different things. Eliezer Jaffe couldn't stand by and not be a part of it. Do you ever see things and say to yourself "I need to help"? Do you? Or is it just a thought?

# TEFILLAH TREASURES

## Shemoneh Esrei: Et Tzemach

In this fifteenth bracha of Shemoneh Esrei, we say “Et tzemach David avecha meheira tatzmiach”, “the offspring of Your servant –David, may you speedily cause to flourish.” Zecharia teaches that Mashiach’s name will be Tzemach, which means the sprouting or flourishing of a plant. The Midrash explains that when a “tzomai’ach,” a plant, is first planted, its seed lies inactive under the ground. After a time, when the seed sprouts and flourishes, its existence finally becomes evident and its hidden potential is realized. The bracha of “Et Tzemach David” refers to the sprouting of the geulah, because the process is gradual just like a growing plant. If you were to continuously watch over a plant you will not notice it growing, yet over time, it becomes obvious that the plant did indeed grow. Similarly, it is as difficult for us to see how each challenging period of Jewish history contributes to the final redemption as it is for us to see a plant grow. Nevertheless, the seeds of the geulah are already present, waiting to be nurtured by Hashem.

Following the bracha to rebuild Yerushalayim, we have a bracha asking Hashem that the kings of the Davidic dynasty be brought back to their rule. Mashiach will be a descendant of the Davidic dynasty and he is referred to as “tzemach David,” “the sprout of David.” This term is used to refer to Mashiach several places in Tanach. The Yerushalmi Talmud considers “Tzemach” to be a full-fledged name for Mashiach.

The bracha continues by saying that we do not want Mashiach for Mashiach’s sake but because it is an indication of Hashem’s redemption, which is the only true salvation there is. We end the bracha that Hashem is the only One who can truly cause our salvation to sprout.

**LEADER TIP:** This is a tough bracha to connect to. Think about davening for patience and clarity for all the times you don’t see any growth with the world and/or yourself that Hashem should give you the strength to keep patient and keep growing slowly but surely.



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March 5 & 12, 2016 / Adar I & II 5776

Volume 2, Issue 42- Parshat Vayakhel & Pekudei

# PARSHA NATION

Teen Minyan Kol Haniarim

BS"D



## This Week in Jewish History

**March 11, 1948**

### **Jewish Agency Bombing**



On March 11, 1948 a car filled with explosives blew up in the courtyard of the Jewish Agency building in Jerusalem. 12 people were killed, among them Arie Leib Jaffe, one of the founders of the Zionist movement.

The car belonged to Daud, an Arab driver who was working two blocks away from the Jewish Agency, and was well known in the area. Fawzi al Kuttub, SS trained demolitions expert, packed the car with a quarter ton of TNT and a timer mechanism that used a wristwatch.

Daud parked the car in front of the Hagannah headquarters at the Jewish agency. An alert guard recognized the car. Since he knew the Arab driver he did not suspect and rolled it to a better parking spot, next to 'Keren-Hayesod' wing in the building, where it blew up.

The guard and 12 others in the civilian wing of the Jewish agency died, among them Arie Leib Jaffe, one of the founders of the Zionist movement. Born in 1876, he was the director of Keren Hayesod from 1926. Among the injured

#### ***FIND...***

- Shabbat
- Mishkan
- Shechinah
- Sanctuary
- Donations

• Gold

#### **STAT LINE OF THE WEEK- VAYAKHEL-PEKUDEI**

Vayakhel/Pekudei/Vayakhel+Pekudei

22nd and 23rd of 54 Sedras

10th and 11th of Shemot

Lines 211.2 158.7 369.8

Rank (among the 54) 22nd 41st (2nd)

Pesukim 122 92 214

Rank (Torah/Shemot) 17/3 40/10 (2nd)

Words 1558 1182 2740

Rank (Torah/Shmot) 24/6 42/9 (2nd)

Words 1181 1182 12112



## TRIVIA QUESTION OF THE WEEK

### WHAT OR WHO IS THE NEIGHBORHOOD “SANHEDRIA” NAMED AFTER?

Email your answers to [YOUTH@YOUNGISRAEL.ORG](mailto:YOUTH@YOUNGISRAEL.ORG) along with your **NAME** and **AGE** for a chance to win **AWESOME PRIZES!** Each correct answer will enter your name into a raffle that will happen once a month. Behatzlacha!

#### THIS JUST IN!

- “Duff” is the decaying organic matter found on a forest floor.
- Camels have three eyelids to protect themselves from blowing sand.
- 11% of the world is left-handed.
- The Falkland Isles (pop. about 2000) has over 700000 sheep (350 per person).

For more info please feel free to contact us at  
[youth@youngisrael.org](mailto:youth@youngisrael.org)

#### Parsha Points to Ponder...

וַיִּקְהַל מֹשֶׁה, Moshe gathers all the people to tell them about the construction of the מִשְׁכָּן, the Tabernacle. This is somewhat strange, for at no other time when he conveyed a Mitzvah to them does the Torah tell us that he gathered all the people together. Perhaps the reason was based on his prophetic vision when he foresaw that the בית המקדש or Temple in Yerushalayim will be destroyed because of שנאת חנם, unfounded hatred. Jews at that time would be disunited and dislike each other for no valid reason. Because of this needless hatred Hashem will have the בית המקדש destroyed. To avoid this same fate befalling the Tabernacle that Moshe was about to build in the Wilderness, he gathered the people and wanted them to agree to build the מִשְׁכָּן in unity. There was to be no hatred or bad feelings among them. Other Mitzvot were given without fear of their being abandoned because of poor relationships between Jewish people. Hence it was not necessary to gather the people when conveying Hashem's Mitzvot. The building of the מִשְׁכָּן was different. Moshe wanted to avoid that the Mishkan should suffer the same fate that was going to happen centuries later with the בית המקדש. Hence he had to gather the people and emphasize to

L	F	Y	Z	X	H	S	U	F	K	Y
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