

# Agudas Yisroel Anshei Kielce



## Zmanim

Candle Lighting: 4:23 pm

Mincha/Kabbalas Shabbos: 4:25 pm

Shacharis: 8:45 am

**Hilchos Shabbos Shiur: 3:50 pm**

Mincha/SEUDAS SHLISHIS: 4:10 pm

Maariv/Motzei Shabbos: 5:26 pm

Motzei Shabbos Rabbeinu Tam: 5:53 pm

**Sunday Shacharis: 8:00 am & 9:00 am**

## Parshas Mikeitz

Adapted from Rabbi Yochanan Zweig [www.torah.org]

### Welcome to the J.C.C of Mt. Moriah

The Mishna in Midos relates that the Greeks breached the walls surrounding the Beis Hamikdash in thirteen places. Chazal view these breaches as symbolic of the chasm created by the Greeks within the Jewish people as a result of their attempts to eradicate Torah observance. The Talmud states that King Solomon was taken to task for sealing breaches in the wall surrounding the Beis Hamikdash, for doing so inhibited access to Jewish pilgrims. If the breaches in the wall allowed greater accessibility to the Beis Hamikdash, why were the breaches created by the Greeks viewed in such a negative light? The Talmud states that two contributing factors in the death of the ignorant is their reference to the "Holy ark" as "arna" - "a closet" and naming their houses of worship "Beth Am" - "House of the People". Why are these actions considered shortcomings? What is the connection between the two behaviors? In Hilchos Beis Habechira the Rambam records as the source of the obligation to build the Beis Hamikdash the verse in Parshas Teruma "v'asu li mikdosh" - "make for Me a sanctuary".<sup>4</sup>The Lechem Mishna comments that the Rambam appears to be contradicting himself, for in Hichos Melachim the Rambam cites the verse "l'shichno sidreshu u'vasah shama" - "you

shall seek out His Presence and come there". How do we reconcile this contradiction? The Beis Hamikdash served two main functions. In addition to functioning as a place for Bnei Yisroel to serve Hashem, it was also the center for the entire nation to gather three times a year to express their unity and solidarity. The verses cited by the Rambam reflect these two functions. The verse "l'shichno sidreshu u'vasah shama" - "you shall seek out His Presence and come there" emphasizes the need for a place for the nation to gather. The Rambam cites this verse in Hilchos Melachim together with the monarchical responsibilities, for the king serves to unite the nation. In Hilchos Beis Habechira which records the various elements of service found in the Beis Hamikdash, the Rambam records the verse "v'asu li mikdosh" - "make for Me a sanctuary" for this reflects the requirement to have a place of service. Both of these requirements compliment one another for the only true unifying force that the Jewish Nation has is their commitment to uphold their spiritual heritage. It is because the Beis Hamikdash is a place of service that it can also function as the rallying point for Bnei Yisroel. The Levush explains that the reason why we celebrate Chanukah with "hallel v'hoda'ah" - "praise and thanksgiving" whereas Purim is celebrated by "se'udah u'mishteh" - "festive meals" is that the Greek threat was not a physical one, rather an attempt to eradicate any vestige of

spirituality from our lives. Therefore, we celebrate in a spiritual manner, "hallel v'hoda'ah". On Purim our physical existence was at stake, prompting our celebrating in a physical manner. The Greeks were not attempting to destroy our national identity, rather they wanted to preserve Judaism as a culture devoid of spirituality. The breeches made to the Temple were to create greater accessibility to it. The Temple was to serve as a great cultural center. All the rules and regulations restricting entry to those who were spiritually contaminated were to be abolished. No longer were the "archaic" laws of sanctity and purity to be heeded. Such a course of action would be catastrophic to the Jewish people, for without our commitment to spirituality we could not survive. Under the leadership of Solomon, Bnei Yisroel had a king and Temple that unified us spiritually. Since all laws of sanctity were being

observed, the decision to limit the pilgrims was merely political. Therefore, limiting access to the Temple was the wrong course of action. The Talmud castigates those who name their houses of worship "Beth Am" - "House of the People" for they fail to realize that it is the worship that unifies the nation and not our culture. Similarly, referring to the "Aron Hakodesh" as a "closet" reflects the view that the Torah is no more than a mere cultural artifact, a history book. Jews from different parts of the world do not share a common culture or language. It is only their spiritual legacy and commitment that binds them. By emphasizing culture over worship, the house of worship becomes a glorified community center, slowly being drained of its spirituality. It is then that the Maccabees' victory over the Hellenistic forces must be re-examined.

*Good Shabbos*

**\*\* To ensure accurate publication of all announcements and sponsorships,\*\*  
**\*\*information must be submitted to mailings@agudahsouth.com \*\*  
**\*\*prior the publication deadline of 10:00 am on Friday morning.\*\*******

**Mazal Tov to Ephraim & Chani Reichmann and Mr. & Mrs. Albert Reichmann  
on the engagement of their daughter and grand-daughter,  
Hadassah to Leiby Soskin of Brooklyn, New York.**

**This week's kiddush is sponsored by:  
Leon & Malka Jakobovic in honour of the yearzeit of Leon's mother OB"M.  
Isaac & Suzie Bernstein in honour of the yearzeit of Isaac's mother OB"M.**

**The kids' program will take place downstairs beginning at 9:30 am.**

**The guest speaker for Seudas Shlishis is TBD.  
Seudas Shlishis is sponsored by the shul.**

**We are updating the cholim list for Chodesh Teves.  
If you would like to submit a name to the cholim list please email  
gabbai@agudahsouth.com or contact one of the gabbaim.**

Shacharis	Weekday Schedule	Mincha
Sunday: 8:00 am & 9:00 am		12:40 pm & 4:30 pm
Monday: 6:50 am & 7:50 am		<b>Maariv</b>
Tuesday, Wednesday, Friday: 7:00 am & 8:00 am		4:50 pm & 8:00 pm (Mon-Thur)
Thursday: 7:00 am & 7:55 am		
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)		
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)		

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)  
Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.  
To subscribe or unsubscribe to the email bulletin please email mailings@agudahsouth.com.

**Friday Night Learning Program (FNL)**  
**The Friday Night learning program will take place this week.**  
**Learning Seder: 8:00 pm**  
**Or Hachaim/Esoteric Mefarshim shiur: 8:30 pm**  
**FNL is sponsored by Rabbi Emanuel & Elishva Klein l'zecher nishmas Basha bas Dovid.**