



Agudas Yisroel Anshei Kielce

ZMANIM FOR PARSHAS TERUMAH

Hadlokas Neiros: 5:31
Mincha Erev Shabbos: 5:35
Friday Night Learning: 8:30
No FNL Shiur this week

Shacharis: 8:45
Kids Program: 9:30
Mincha: 5:20

Shabbos Ends: 6:35
Shabbos Ends R"Y: 7:02
Sunday Shacharis: 8:00

Live in our Midst

Parshas Terumah

Rabbi Leibel Lam

They shall make for Me a (Mikdash) Sanctuary that I may dwell among them – in conformance with all that I show you, the form of the (Mishkan) Tabernacle and the form of all its vessels; and so you shall do! (Shemos 25:8-9)

Why is the promise of making a Mikdash-Tabernacle “that I may dwell among *them*”? Rather, it should have concluded that I will dwell in “it”- the sanctuary.

There are certain Midrashim that are so well known, so famous that little children all over the Jewish world sings songs about them at Siddur parties and school performances. Here’s one that should awaken a memory or two, “*Hashem gave us a present. Do you know what it was? He gave us the Torah and we must obey its laws. He asked the other nations ‘Do you want this gift of mine?’ They said ‘No thank you, For the Torah there is no time.’ Then to B’nei Yisroel Hashem did go. They said “Naase V’nishma ‘cause we love Hashem so!”*”

Maybe because they are children songs we are too often left with a childish and even cartoonish memory or impression of what might be the most grandiose of ideas. What does it mean that HASHEM offered the other nations the Torah? How do we understand that when offered, they asked what is written in it, and upon hearing about certain keys laws they refused? Then when we were offered we unanimously agreed that “We will do (first) and (then) understand”!? How does one do before understanding? What does all this mean to you and me?

There’s a Mishne in Pirke Avos that may just be the key. “Let your house be a meeting place for sages...” (Avos 1:4) Rabeinu Yona confirms the notion that one’s home should be a place where the wise congregate. How is it possible to fulfill this principle as a universal maxim? Only certain people will merit hosting the sages when the class or the parlor meeting is taking place. Not everyone can be expected to complete this ideal. There will always be more homes than sages to fill them up. How can every individual house be that meeting place for the sages? How do we make practical sense of it?

I once heard such a beautiful explanation of this Mishneh. “Yehi Beis’cha... Let your house *be*...” Your home should *be* the type of environment that the sages would feel as comfortable entering as you

would be hosting them. Imagine that you find out that the Gadol HaDor, Rabbi Aharon Leib Shteinman shlita is coming to your house.

Now how much discomfort would that bring? How much joy?! How much would the pictures on the walls, the technological instrumentations, and the tone of the house have to be adjusted to accommodate that brief stay?! Now what if it turned out to be a visit for a whole day, and then you discover he is staying an entire week, and then this great man decides to move in! Would it be received as great news or terrible news?

Sure most people can control themselves for the duration of a religious service for an hour or two once a week. However, how many would feel comfortable enough to invite the Divine Presence into the midst of their house forever!?

When the other nations refused the Torah it was a sad but honest admission that Torah was not neat and comfortable fit. Certain aspects, yes, sure, but other mandatory requirements would feel far too restrictive and inhibiting to some part of their passion and/ or fancy.

When the Nation of Israel accepted the Torah they were not only acknowledging for themselves back then but for us too, now, and for all time, that the Torah and HASHEM’s expectations agree with us. It may seem to the untutored eye like an overwhelmingly awesome task and one can easily be intimidated by the thought of all the demands but once we would begin doing them then it would be understood how perfect the match really is.

The ultimate opportunity to demonstrate this truth is accompanied by the Commandment to “make for Me a Mikdash and I shall dwell among them”. The actual act of doing and building a Mishkan according to The Almighty’s specifications may just be the sincerest invitation we can offer HASHEM to **live in our midst**.

A Place To Grow

Rabbi Yochanan Zweig

Among the items to be contributed by Bnei Yisroel for the construction of the Tabernacle and the Priestly vestments were the twelve precious gems that formed the surface of the Breastplate of Judgment which was worn by the Kohein Gadol. These stones are referred to collectively as the “avnei millu’im”. Rashi translates this expression as “filling stones”, explaining that they filled an indented setting made of gold.

The Ramban questions why, if the stones had not yet been placed in the indented gold setting, they would be defined by a function that had not yet occurred. The Mizrahi answers in defense of Rashi that occasionally a name is given to an object based upon its intended use.

Why are the stones being defined by a function which represents the removal of a negative element, i.e. filling the empty settings, rather than being defined in a manner which accentuates their beauty and value? Compounding this difficulty is that fact that each of the stones represented one of the Tribes, having its own unique qualities and identity, yet the stones are defined by a function which negates their individuality and downplays their uniqueness.

It is common for a person to find himself being torn between remaining in a place which requires his talents and relocating to another area which he perceives to be more conducive to his personal growth. The Torah is offering the solution to this dilemma. It is

preferable for a person to remain in a place where he is needed, rather than relocate to an area which may be more conducive to his personal development. This could be interpreted as the individual choosing the communal needs over his own personal needs, since remaining where he is needed benefits the community, while his leaving would impact negatively upon those who remain, much the same as if one of the filling stones would be missing from the Breastplate; the void which remains would impact negatively upon the beauty of the other stones. However, the Torah is offering a much greater insight. Even on an individual level, the choice to remain where he is needed is the most beneficial. A person’s growth will ultimately be greater if he remains in a “makom” – “place” where he is needed, rather than going to an area where, although he may gain more tools for self-development, he will not be needed.

This notion is alluded to by defining the stones in terms of their function of fitting into the settings created for them, rather than their individual beauty and value. Ultimately, their worth is greater because they have a place into which they fit.

FNL this week – 8:30 - No Shiur this week This Week’s FNL is sponsored by: Aryeh & Faigie Lebovic, Leeilu Nishmas Aryeh’s father Mayer ben Avraham Elimelech whose Yartzheit is on 7 אדר
Kiddush this week is sponsored by: Aryeh & Faigie Lebovic, and Avrom & Suzie Lebovic Leeilu Nishmas Aryeh & Avrom’s father Mayer ben Avraham Elimelech whose Yartzheit is on 7 אדר
Seudas Shlishis is sponsored by: The Shul The guest speaker for seudas shlishis is Rabbi Shlomo Schwartz
The cholim list is being updated for Chodesh Adar. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.

New Shovavim Shiur

Rabbi Kaufman will be giving a Shiur in Hilchos Yichud Tuesday night at 8:00 PM in the Shul

Upcoming Weekday Schedule for Parshas Tetzaveh

Shacharis Sunday: 8:00 am Monday: 7:00 & 7:55 Tuesday: 7:00 & 8:00 Wednesday: 7:00 & 8:00 Thursday: 7:00 & 7:55 Friday: 7:00 & 8:00	Mincha 5:40 pm Maariv 6:00 pm
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To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)

To sign for the bulletin, submit announcements, add names to the cholim list or yahrzeit calendar go to www.agudahsouth.com/mailling-lists, email mailings@agudahsouth.com or speak to one of the gabbaim.