

# HAVURAT YISRAEL WEEKLY NEWS

3-4 Shevat 5780

SHABBAT TERUMAH

February 28-29, 2020

## Shabbat Shalom!

5:27 pm Candle Lighting

5:35 pm Mincha and Kabbalat Shabbat

Parsha: p.444; Haftarah p.1157

9:00 am Shacharit

9:22 am Latest Shema

11:00 am Drasha — Rabbi Chaim Schwartz

4:30 pm Parsha Class — Rabbi Rubin

5:20 pm Mincha

6:28 pm Maariv & Havdalah

**Kiddush** is sponsored by

☆ Louis & Rachel Ordentlich commemorating the Yahrzeit of Louis' father's Yiitzchat ben Menahem Mendel Z"L.

☆ Barney & Sarah Paikin celebrating the birthday of their daughter Michal. Mazal Tov!

**Seudah Slisheet** sponsorship available.

**Upcoming Kiddushim** — Plan to sponsor one!

**March 7** Ephraim Grossbein & Carol Krohn

**March 14** Barney & Sarah Paikin

**March 21 & 28 Sponsors needed**

**April 4** Linda & Serge Merkin

**April 18** Mehran & Rahel Arasheben

**Shabbat Shalom!** To all Havurat Yisrael from the Rabbi and Tamara in Ir Hakodesh Yerushalayim.

**Welcome!** to Rabbi Chaim Schwartz from the Chafetz Chaim Yeshiva who will be with us this Shabbat and deliver the drasha.

## Wine Tasting & Sale!

Saturday Night March 14

- ◆ Enjoy a fun evening tasting the best wines and liqueurs
- ◆ Save by buying at a discount for Passover and beyond
- ◆ Support the shul through your purchases

Contribution \$5

## PURIM IS JUST AROUND THE CORNER

**Please Participate in**

**HY's Mischloach Manot!**

Check your mail and reply soon!

Please participate in the mitzvah of sending Purim gifts of delicious food to your shul friends through our program which also benefits the shul! Our beautiful baskets will add joy to your Purim. **Each member participating in this campaign will receive one gift bag**, along with a list of the names of those who contributed to it.

**Remember, it's a two way channel: Give in order to receive. Please mail the form back ASAP!**



**Get ready for a great Purim Party**

**GALA PURIM SE'UDAH — Tuesday March 10 at 6 pm**

JOIN RABBI ALGAZE AND YOUR HAVURAT YISRAEL FAMILY AT A JOYOUS & ENTHUSIASTIC CELEBRATION OF PURIM

**Delicious food, soft drinks (bring your favorite liquor/wine), special desserts**

**WEaR YouR faVoRiTE cosTuME!**

CONTRIBUTION: \$36 Members, \$49 Non-Members Child 5-12 \$20

RESERVATIONS REQUIRED FOR SE'UDAH!

## Mark Your Calendar

☆ Sunday March 8 at 10 AM: Volunteers are needed to prepare the Purim bags

☆ Friday Night March 13: Shabbat Across Forest Hills

## VOTE IN THE ELECTIONS FOR THE 38<sup>TH</sup> WORLD ZIONIST CONGRESS

Those elected from the United States will join delegates from Israel and around the world at the 38th World Zionist Congress in October 2020, the international "parliament of the Jewish people", to make decisions regarding key institutions which allocate nearly \$1 Billion annually to support Israel and World Jewry (including the World Zionist Organization, Keren Kayemet Le Yisrael – JNF and the Jewish Agency for Israel).

**YOU CAN VOTE ONLINE UNTIL March 11, 2020 ONLY!**

**ZionistElection.org — REGISTER, VOTE FOR YOUR VOICE IN ISRAEL**

Your vote is important to keep Israel as a Jewish state and faithful to the tradition of our forefathers.



SUNDAY March 1 / 5 Adar	MONDAY March 2 / 6 Adar	TUESDAY March 3 / 7 Adar	WEDNESDAY March 4 / 8 Adar	THURSDAY March 5 / 9 Adar	FRIDAY March 6 / 10 Adar
7:30 am Amud Yomi 8:00 am Shacharit 8:45am Breakfast 9:30 am Rabbi Algaze's class in Spanish (via Skype)	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha 7:30 pm The Monday Night Class will be held at Havurat Yisrael this week.	6:20 am Amud Yomi 6:40 am Shacharit 2:00 pm Mincha 6:00 pm Hebrew Class—Bruce Jacobs 7:30 pm Parasha Class—Rabbi Gabriel Rubin	6:20 am Amud Yomi 6:40 am Shacharit 2:00 pm Mincha	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha	6:20 am Amud Yomi 6:50 am Shacharit 5:35 pm Candle Lighting 5:45 pm Mincha & Kabbalat Shabbat

HAVURAT YISRAEL

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## INFINITY AND A PLACE IN SPACE

By Rabbi David Algaze

*“Speak to the children of Israel and let them take for Me a contribution, from every man whose heart motivates him...They shall make a sanctuary for Me and I will reside among them.” (Shemot 25:2,8)*

Why a sanctuary? The erection of a physical structure, particularly one to “house” the Divine Presence appears contrary to the abstract concepts and ideals of monotheism. Clearly, the Infinite cannot be contained in a finite form, as King Solomon said, “The Heavens and the earth cannot contain You, so [cannot] this House which I have built.” (I Kings 8) The Torah that forbade all kind of physical representation and limitation now commands us to do precisely that?

The Rabbis explain that the commandment to build a sanctuary came after the incident of the Golden Calf and as a remedy to the sin of Israel and their failings. Despite the fact that the commandment to build the Tabernacle precedes the story of the Calf, they maintain that this section is chronologically after that of the Calf by the principle, “There is no earlier or later in the stories of the Torah.” (Pesachim 6b) Had it not been for Israel’s lapse in the Calf episode there would have been no need for any specific structure. In fact, the time when this commandment was issued was on Yom Kippur, the day when the sin of the Calf was forgiven and they started to collect funds for the tabernacle as a form of atonement for their error. (Tanhuma, Terumah 8) Seforno adds, [It was ] their sin [that] impaired the lofty spiritual level...The commandment to build a sanctuary He had not designated prior to this, when He said, ‘An altar of earth shall you make for Me...in every place where I cause My Name to be mentioned I will come to you.’ (ad Shemot 24:18)

Rabbi Filber (Hemdat Yamim, p. 110) compares the sin of the Calf to the sin of humanity and just as humanity needed the “kingdom of priests” (Israel) to become elevated, in the same manner Israel would need its own priests to achieve the spiritual plane they lost as a result of the Golden Calf. Originally, all mankind had been able to draw near to G-d and Adam, the father of all humanity, would have become the sole teacher of all men. However, the weakness of Man’s character and his proclivity to error and sin made it necessary for a special nation, Israel, to become the teachers of mankind and serve as its priests and holy examples. From this perspective, the Sanctuary is given to Israel after the fact and only because without this assistance, Israel would not be able to reach the elevation it once had. During the period of the Exodus and particularly at Mount Sinai, the people had reached a state of purity of purpose and perception that enabled it to communicate with G-d anywhere and without any material aids. After they were enticed by the illusion of a physical form they lost that former pristine nature and needed a baser form to come closer to G-d.

The conclusion from this is that G-d does not remain aloof from Man’s situation and makes His presence and will accessible to human beings. Although He remains beyond our full comprehension and perception, He wishes us to be able to feel close to Him. Thus, although He is infinite, transcendent and entirely a mystery to the limited intellectual capacity of Man, He nevertheless wishes to be grasped, communicated with and felt by every person, high or low. That is the reason the Tabernacle had to be built by the contributions of every member of the people. G-d wants to be “in touch” not just with the wealthy, the wise or the powerful but rather with every person, every age and every circumstance. Abarbanel writes on the verse “From *every* person whose heart moves him” (Shemot 25:1) that the contributions to the Tabernacle had to come from every individual, small or great, had to be entirely voluntary and that every person donate whatever they wished and not forced or asked to give anything specific. This is the desire of the Creator: that every creature should eventually perceive His majesty and be able to come closer to Him. Thus, although from His infinite perspective any material structure or building is insufficient and unnecessary, it is needed by Man’s limited abilities and perception.

G-d does not wish to remain away from Man either in space or in understanding. Although the Torah and His will in general are beyond our grasp and discernment, G-d wants to reach Man and thus He makes His will come down to man in a human dimension. The Rabbis express this idea as , “The Torah speaks in the language of Man.” We should not aver that the Torah is entirely what it means to us in the syntax and vocabulary used by human beings. The mysteries of the Torah and its hidden meaning may remain beyond our comprehension so long as we are in a human body with its numerous limitations and defects. The Kabbalah, for instance alerts us to some of these messages that are subliminal in the text and that can only be deciphered by the most erudite and competent scholar of the Kabbalistic tradition. Yet the Torah should not be seen as a document of mysteries or arcane messages; on the contrary, the Torah wants to be readable and accessible to every man, woman and child. In the same manner, although a place and a spiritual center may not be necessary at some high level, it nevertheless is required by people who are limited in their experience and knowledge.

The message of the Torah is that sometimes it is necessary to lower the level of language and concepts in order that every person be able to draw near to G-d and His design and will. Unlike other religions and beliefs that reserved the secrets for the special elect crowd and that perpetuated the wall between Man and G-d, the Torah goes out of its way to render deep and mysterious concepts in a human language and syntax that would be comprehensible to Man. G-d couched the most transcendental and supernatural concepts in a way that could be received and apprehended by the human receptacles. In the same vein, G-d speaks about “residing” in our midst and asking us to build a sanctuary only because of His immense desire to be close to Man and that we should feel close to Him. If we were ideal people, without the limitations imposed by our human nature, it would be possible to reach G-d without any sanctuary or ritual, but as things stand we cannot lift ourselves in a vacuum; we need the inspiration of special places that we call holy and there to find G-d’s presence.

This is a special lesson for us. Just as a good teacher breaks down difficult concepts so his students are able to grasp them, in the same manner G-d acts with us. The total absence of form or material concepts is too hard on the human mind so G-d eases our way by introducing what appears as foreign concepts that are given only as simplified ideas within the capacity of Man. However, we should be aware that the real ideas and concepts are far more complex and transcendental than our human words can convey. G-d does not want Man to feel alone and small and He reaches out to us in the most kind and gentle words and forms. When we come into a sanctuary –our synagogues are called “small sanctuaries”—we should bear in mind how great is His love for us that He made the infinite seem to reside in a place in space!

### **PAY YOUR DUES, PLEDGES, BALANCES!**

*It's easy and  
secure!*

**Donate**

on our [website](#)

### **CASH FLOW AT HAVURAT IS LOW**

Please pay your obligations and pledges or make a donation this week. When cash flow is low, we are unable to pay our vendors, salaries and vital maintenance. We appreciate all your contributions; please send them promptly. Thank you.

**Refuah Shlema** Alte Ester Riva bat Devorah Shifra (Eileen Alter), Rafael David ben Zelda, Erella bat Zahava, Avraham ben Arlene, Allison bat Florence, Miriam bas Chanah, Dov Ben Avraham, Chaim Itzchak Ben Rivkah, Dalia Sara bat Devorah, Linda Gelber (Leah bat Sheina Feiga), Tzipora bat Malka, David Lieberman, Gail Weinberg (Golda bat Bina Yehudit), Yizchak Ben Ziba, Esther Necha Bat Yindah, Esther Necha bat Hendel, Esther Leah bat Ruth, Yisroel ben Devorah Shifra, Edina Chai bat Leah (Erica Schwartz), Rivka Gitel bas Miriam.

*This list is updated weekly by calling the office.*