

"And they shall make for Me a sanctuary and I will dwell among them." (25:8)

The *Midrash* tells us that when Moshe was commanded to build a Sanctuary for Hashem, he trembled and asked, "How can a man make a house for G-d if even the heavens cannot contain You?" Hashem responded, "I do not ask them to make anything commensurate with My capacity. I ask of them only that they build in accordance with their own capacity." The words of the *Midrash*, are of hpk, "according to their own unique abilities." They must attain their own potential - theirs and not another's! When Hashem asked Moshe to sacrifice upon the *Mizbayach*, Moshe asked, "If all the animals in the world were assembled would that then be considered a fitting enough sacrifice to You?" Hashem responded, "It is not as you think, for Me one lamb a day will suffice, for the rich man an ox and for the poor man a sheep." But if a rich man brings that which is fitting for a poor man to offer, it is a desecration

Horav Moshe Swift, zl, claims that herein lies the lesson of the *parsha*. Every man must act in accordance with his own ability and capacity. If the rich man gives *tzeddakah* like a poor man, he profanes the *mitzvah*. If one has the ability to be an active participant in the Jewish community and instead he is passive, he degrades both himself and Judaism. If one exchanges attending a *shiur*, *Torah* study class, for a sports event or any other form of media entertainment, he has failed to execute his duty.

In order to bring the *Shechinah* into our midst, we must do our part by maximizing our potential. Whatever our ability, we must demonstrate a proclivity to go "all the way" in serving Hashem. When we reorganize our priorities in accordance with the will of Hashem, we will succeed in having the *Shechinah* reside among us.