

THE CHABAD WEEKLY

Vol 5, # 19

Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

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This week's Torah portion, Teruma, speaks about the traveling tabernacle (Mishkan) and its vessels which the Children of Israel constructed while in the Sinai desert. The portion contains the verse "They shall make for Me a Mikdash (Sanctuary) and I will dwell in their midst." Our Sages noted, "In their midst, not in its midst, meaning within each and every Jew." Thus, G-d assured us that not only would His Presence rest within the material walls of the Sanctuary (and Holy Temple in the future), but within the heart of every Jew.

When does the Divine Presence rest within the Jew? When he transforms even the physical aspects of his being into a Sanctuary for G-dliness. When a Jew observes mitzvot, studies Torah, and imbues even his most mundane affairs with holiness, G-d rests within him.

The Holy Temple in Jerusalem, G-d's "dwelling place," was built of physical components and was situated in an actual physical location. When the individual Jew erects a Sanctuary to G-d and causes the Divine Presence to rest within him, even the lowest levels of existence are transformed into a "dwelling place" for G-dliness. In this manner the world becomes permeated with holiness, and G-d's true will is fulfilled.

The physical Holy Temple was built of various materials: wood, stone, silver, gold, etc. Yet these physical components were not merely the "vessels" for containing G-d's presence; the materials themselves were transformed into holiness. The actual structure of the Holy Temple was sacred.

This must also be the case when we construct a spiritual Holy Temple in our hearts. It isn't enough to bring holiness into the physical aspects of our lives; all of our affairs and concerns, even the most mundane, must be transformed into holiness!

With the giving of the Torah to the Jewish people, the connection between the higher and lower worlds, between G-d and His creations, was established. This connection was continued and strengthened when many of the actual mitzvot were commanded, for the mitzvot are the means through which the Jew connects himself to G-d. This week's portion, Teruma, however, goes even further; it speaks of a connection between the Jew and G-d that transcends even the performance of mitzvot, a bond we can achieve in the realm of permissible action.

Everything a Jew does, even those actions which are not strictly mitzvot, are a means by which he can attach himself to G-d and erect a Sanctuary. In this way all his deeds are transformed into holiness, and the Divine Presence will rest within. (Adapted from Likutei Sichot, vol. 3. From: L'Chaim 5760, #606)

Speak to the Children of Israel, that they take for Me an offering (Ex. 25:2) Why does the Torah use the word "take" instead of "give"? Because in reality, everything in the world already belongs to G-d without us having to "give" it to Him, as it states, "For all things come from You, and of Your own have we given You." However, when a person does a good deed with his own money, he acquires it for himself in the true meaning of the word. Only then can he offer it to G-d as something that is truly his. (Malbim)

And the cherubim shall stretch out their wings upward...and their faces shall look one to another (Ex. 25:20) Every talmid chacham (Torah scholar) should aspire to these very same traits: On the one hand, his "wings should stretch out upward" - he must be very careful to observe the mitzvot between man and G-d. At the same time, his face must look toward his brethren - i.e., relate to his fellow man with justice and righteousness. (Olelot Efraim)

And you shall make a crown of gold (zahav) around its border (Ex. 25:25) The numerical equivalent of the word "zahav" is the same as "David," as the crown of sovereignty was promised to King David and his descendants forever. (King Moshiach is a descendant of King David.) (Baal HaTurim) (From: L'Chaim Newsletter #659)

In accordance with all that I show you (singular)...so you (plural) shall make it (Ex. 25:9) When G-d spoke to Moses and explained exactly what the Sanctuary should look like and how to make its vessels, He began by addressing him in the singular, yet concluded in the plural. The Alter Rebbe explained that this is because along with the detailed plans and instructions G-d gave Moses on Mt. Sinai, He also imparted the strength and ability to each and every Jew to bring to fruition everything He showed him. (Sefer HaMaamarim 5704)

And you shall make for it a border (Ex. 25:25) In the same way the Torah requires a "border" or rim to be made around the table in the Sanctuary, so too should every person put a "border" on his table by eating sensibly and with reserve, rather than indulging in gluttony. (Kli Yakar) . (From: L'Chaim 5760, #606)

Four Reasons to Be Happy

1) *Because it's a good way to get things done. To quote the Chassidic classic Tanya, by Rabbi Schneur Zalman of Liadi (1745-1812): "Just like in the case of two people wrestling, each trying to throw down the other, if one of them moves with sloth and lethargy, he will be easily defeated and felled, even if he is stronger than his fellow. So, too, in battling one's evil inclination, one can prevail over it ... only with alacrity that comes from joy and from a heart that is free and cleansed from every trace of worry and sadness." Applies to wrestling, moral battles and everything in between.*

2) *Because it's a good thing to do. Why should joy be just a tool, a means to an end? It's a good thing in its own right, a better way to be. And it's not that difficult to achieve. Just focus on all the good things you have and are a part of, and on how much more real and enduring they are than the not-such-good things. So even if the latter are taking center stage in your life, they don't belong there. Push them off and bring on the real players.*

3) *Because it's a happy time. Being happy sometimes takes an effort to achieve, as in reason #2 above. But there are times when happiness is in the air, and all you need to do is open yourself to it and allow it to enter your soul. We're now in such a time. Our Sages tell us that, "When the month of Adar enters, joy increases." As Haman unhappily (for him) discovered, it's a time when good things happen to the Jewish people. You don't have to do anything to experience it -- just don't shut it out.*

4) *Because it's what you are. This one is not really a "reason", so I guess that means there are really three reasons, not four. The Chassidic masters tell us that our soul is "literally a part of G-d." So joy, ultimately, is not a technique to master, nor a goal to achieve, nor even a state to surrender to. It's what we are, by virtue of our bond with the One whom "Strength and joy are His place" (I Chronicles 16:27). Why hide from what we are? (By Yanki Tauber; based on the teachings of the Lubavitcher Rebbe. - chabad.org)*

The initial preparations for delving into deep intellectual concepts, especially concepts of G-dliness, are (a) a strenuous effort of the body to be rid of one's delight in worldly matters, and (b) a strenuous effort of the soul to stimulate delight in intellectual pursuit in general, and in G-dly matters in particular. (FROM REBBE'S HAYOM YOM, ADAR 4)

No one is a greater tyrant than your friendly neighbor. Or fellow workers at the office. Or friends at the gym. The mere anticipation of their scrutiny arrests all growth before it can even germinate. "Why have you changed your way of life? Was everything you did until now wrong? Why do you feel a need to be different?" The most tyrannical regime could never be as oppressive. The secret is, they may never even make a comment. They probably don't even care. So where do all those intimidating questions come from? They come from your own little tyrant inside.

-From the teachings of the Lubavitcher Rebbe; Compiled by Tzvi Freeman

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasiddus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM

Shacharis: Mon -Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM

Mincha/Maariv: 5:35 PM

There will be no classes on Sunday, Feb. 17 & Tuesday, Feb. 19.

SHABBAT PARSHAT *TERUMAH* February 15, 2002

Candlelighting: 5:18 PM
Friday Mincha: 5:35 PM

LATEST TIME FOR SHEMA: 9:23 AM

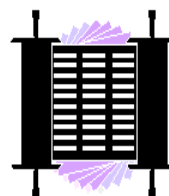
SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Chumash 4:30 PM
- Mincha 5:10 PM followed by Seuda Shlishit
- Shabbat ends 6:18 PM

Kiddush this week is sponsored by the Dauer family in honor of their new granddaughter, Gittel Weunch.

Yartzeits: Aron Spiegel - Adar 6, Genyh Sulami - Adar 9

Happy Birthday to Sol Lowi, Rabbi Shmuly Kornfeld, Sarah Pazuelo, Jeremy Bekhor, Leah Kohanof.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman.
 Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

GOOD SHABBOS!