

# THE CHABAD WEEKLY

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

beverlyhillshabad.com

Rabbi Yosef Shusterman 310-271-9063

This week's Torah portion, Teruma, contains the verse "And they shall make for Me a Mikdash (Sanctuary) and I will dwell in their midst." When the Jewish people erect a Sanctuary to G-d, G-d causes His Divine Presence to rest within each and every Jew.

Three different types of metal were used in building the Sanctuary: gold, silver and copper.

Because gold is traditionally the finest and most precious metal that exists, it would seem to have been appropriate to build a Sanctuary entirely of gold. Why then did the Mikdash include these less valuable metals as well?

To explain: The three types of metal allude to the three categories of Jews. Because G-d wanted all Jews to participate in the Sanctuary's construction, all three metals - gold, silver and copper - were utilized.

Silver (kesef in Hebrew) alludes to tzadikim (righteous individuals), who continually yearn (nichsafim - from the same root as kesef) for G-d and His Torah.

Gold (zahav), more valuable than silver, alludes to those who return to G-d in repentance, "in whose place even complete tzadikim cannot stand."

Copper (nechoshet) alludes to Jews who have sinned and committed transgressions, yielding to the temptation of the nachash (serpent) that first brought sin into the world.

Thus we see that the righteous are not the only Jews to build the Sanctuary! Every Jew takes part in its construction; thus even copper, symbolizing the lowest level, was used along with silver and gold.

The Sanctuary was erected by the tzibur, the Hebrew word meaning the entire Jewish community. The word tzibur is composed of the letters tzadi (for tzadikim), beit (for beinonim - an intermediate level), and reish (for reshaim - the wicked). All levels of society participated.

The righteous person isn't allowed to say, "I alone will build a Sanctuary for G-d! Why should I concern myself with bringing an evil person closer to Torah and mitzvot?"

The wicked person mustn't say, "Where do I come to Torah and mitzvot? Surely the Divine Presence will not rest on my deeds!" Absolutely not!

The Sanctuary is for all Jews to erect. For it is only when all Jews perform mitzvot - tzadikim and reshaim alike - that we merit the fulfillment of the verse, "And I will dwell in their midst" - within each and every Jew. (Adapted from Likutei Sichot, Volume 6, From: Lchaim 5759, #557) - lchaimweekly.org

**They shall make the Ark... two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height (25:10)** The measurements of the Ark were all in fractions, indicating that to become a vessel for Torah, a person must first "break" his ego. (Rabbi Natan Adler)

The measurements of the Ark were all in halves, indicating that no matter how much one studies Torah, one never masters its whole; "Longer than the land is its measure, and broader than the sea" (Job 11:9). (Pardes Yosef) - chabad.org

**The poles shall be in the rings of the Ark; they shall not be removed (25:15)** This is actually one of the 365 prohibitions of the Torah--never to remove the carrying poles from the ark, even when the Mishkan is in a state of rest, as it often was for several months at a time. Indeed, the poles remained in the Ark for the more than 380 years that it stood in the Holy of Holies in the Temple in Jerusalem! This particular law applies only to the Ark, and not to any of the other vessels of the Mishkan.

The Ark, which served as the depository of the Torah, was the most secluded of the Mishkan's vessels, expressing the ideal that the Torah scholar (who serves as an "Ark" for the Torah) must remove himself from all worldly endeavors. At the same time, however, he must be in a constant state of "portability" --even more so than the other "vessels."

If there is a soul thirsting for the word of G-d in the ends of earth, the Torah scholar must be prepared to leave his inner sanctum to transport the Torah to that place. So even when he sits in his "Holy of Holies," he must have his "carrying poles" inserted in his "rings" --always at the ready to venture out at a moment's notice, constantly aware of his responsibilities toward the world outside. (The Lubavitcher Rebbe) - ibid

## BEYOND SPACE

*In the time of the great Maggid, there lived in Mezritch a Jewish householder who was both wealthy and an accomplished Torah scholar. He was able to devote most of his time to Torah study and prayer. His wife ran the store that belonged to them, and he had to be there only two hours a day. The rest of his time was spent in the Beit Midrash learning Torah.*

*This man was opposed to the Chasidic movement and, as a result, had never gone to visit the Maggid. One Friday morning, he came very early to the Beit Midrash and saw several young men sitting there studying. It seemed they had been there most of the night. He didn't recognize any of them and realized that they must be from out of town.*

*He went over to greet them with the traditional "Shalom Aleichem," and conversed with them a bit, asking them where they were from and why they had come. They told him they had journeyed from afar to see "The Rebbe."*

*Their reply made him think. "People travel here from great distances to see the Maggid, while I, who live here in Mezritch, have never gone to see him even once. I really should do so, at least one time."*

*He thought some more. "Of course, I cannot justify interrupting my Torah studies for such a thing, but I suppose I can skip going to the shop for one day." And that is what he did.*

*When he entered the Maggid's room he was immediately struck by the Maggid's holy appearance and the divine illumination that seemed to radiate from him.*

*After that first encounter, he began to visit the Maggid more and more, even relinquishing some of his study sessions in order to do so. He eventually became*

*totally attached to the Maggid as his Rebbe, heart and soul, just like the other devoted chasidim.*

*Then, after a while, his business took a downward turn. As time went by, the decline became even more serious; his affairs continued to deteriorate until he was nearly impoverished.*

*He couldn't understand why this should have happened to him. Hadn't he increased his merit in the eyes of heaven by becoming a follower of the great Maggid? But wait! It seemed that the beginning of his economic downfall could be traced to when he became a chasid!*

*He decided to present this burning question to his holy teacher. The Maggid answered him: "As a scholar you must know what it says in the Talmud [Berachot], 'whoever wishes to be wise should face south [in prayer]; whoever wishes to be wealthy should face north.\* For the Menorah was positioned in the south and the Showbread Table stood in the north.'*

*"So let me ask you: What if someone wishes to be both wise and wealthy? There is a vast distance between north and south!"*

*The man didn't know what to answer. He waited silently.*

*The Maggid continued. "If a person makes himself as if he is nothing, then he becomes a spiritual entity. As that which is spiritual takes no space and is not restricted by space, he can then be both here and there."\*\**

*These words penetrated the new chasid's heart. He worked on himself to become much more humble, shedding his scholar's haughtiness. As he did so, he found that his business took an upward turn, and it was not long until he was wealthy once again, as he had been initially. [Translated and freely adapted by Yrachmiel Tilles from Sipurei Chasidim #216 - www.ascent.org.il*

From my father's sichot: It is a magnificent gift of G-d to merit an innate sense - a "feel" - for doing kindness to another, to derive deep pleasure from it. This can develop to the point that one cherishes the other more than oneself. He may find many explanations as to why he deserves his own tribulations, G-d forbid, but to do so with regard to another's suffering is absolutely impossible. (From Rebbe's Hayom yom 6 Adar I).

*This is what man is all about; this is the purpose of his creation and of the creation of all the worlds, supernal and lowly - to make for G-d a dwelling in the physical world*

— Rabbi Schneur Zalman of Liadi

**PARTICIPATE IN DAILY 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 Makos (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	Chassidus
	Between Mincha and Maariv	Halacha

**There will be no class on Wednesday, Feb. 12.**

**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 5:30 PM**

**SHABBOS PARSHAS TERUMAH**  
*February 7, 2003*

**Candlelighting:(Los Angeles) 5:12 PM**  
**Friday Mincha: 5:30 PM**

**LATEST TIME FOR SHEMA: 9:26 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 4:30 PM**
- **Mincha 5:05 PM followed by Seuda Shlishit**
- **Shabbat ends 6:12 PM**

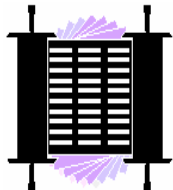
*Kiddush* this week is sponsored by Mr. & Mrs. Paul Feder in memory of his mother's Yartzheit.

Seuda Shlishit in being sponsored by Dr. & Mrs. Jerry Freidman in memory of his father's yartzheit.

**Yartzheits:** Adolph Friedman – Adar 7, Feige Feder – Adar.

**Happy Birthday** to Rabbi Shmuly Kornfeld, Robert Tanenbaum, Jeremy Bekhor, David Schnall, Rhoda Mandel, Michelle Lerer, Sarah Pazuelo & Shana Kohanoff.

**GOOD SHABBOS!**



**PLEASE RESERVE THE DATE**

**PURIM KATAN - SUNDAY (FEB 16)**

**THE HACHNASAS SEFER TORAH**

**IN MEMORY OF THE**

**FATHERS OF RABBI AND MRS.**

**YOSEF SHUSTERMAN**

**WILL TAKE PLACE**