

THE CHABAD WEEKLY

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The Two Altars

There were two mizbeichos, altars, in the Mishkan and the Beis HaMikdash. They were the mizbeach hazahav and mizbeach hanechoshes, the golden altar and the copper altar. The golden altar was used for offering incense, while the copper one was used for regular offerings.

Details of the copper altar are discussed in the Torah portion of Terumah, while the golden altar is described in the portion of Tetzaveh.

The Mishnah informs us in Tractate Chagigah that both the golden and copper altars were immune to ritual impurity. R. Eliezer says the reason for this is that the altars are likened to earth, and earth is not subject to ritual impurity. The Sages, however, explain that they were not subject to ritual impurity because the altars were merely covered with gold or copper. As such, their covering was nullified before their interior, which was composed of material not subject to ritual impurity.

In terms of our personal spiritual service, the teaching of the Mishnah is as follows: In its spiritual sense, the Tabernacle and all its vessels are found within every Jew. Man himself is likened to the Mishkan, while his faculties of intellect, emotion, etc., are similar to its vessels.

These vessels can become defiled and spiritually impure when a person acts contrary to G-d's will. Once this occurs, the vessels must be purified so that they may continue to be used in the service of man's personal Tabernacle. For every Jew is considered G-d's Holy Temple, and the Temple and its vessels must be spiritually pure.

People fall into two categories: either they are wealthy or they are not. This wealth may be either spiritual or material. Of he who is wealthy, it is said that "everything he possesses is of gold," while of he who is not wealthy, it is said that "all his coins are copper."

Every Jew, however, even one whose spiritual status is merely "copper," is whole with regard to that quintessential part of him that makes him what he is, a Jew. That part always desires to fulfill G-d's will. As stated in HaYom Yom:[4] "A Jew neither desires, nor is capable, of sundering himself from G-dliness."

A Jew's inability to separate himself from G-dliness, and his readiness to sacrifice himself and his animalistic desires for G-d, is termed mizbeach, an altar upon which the individual sacrifices his individuality, ego and desires. The above-mentioned Mishnah thus informs us that, whatever a Jew's level, be he of "gold" or "copper," his Jewish essence is not subject to ritual impurity.

According to R. Eliezer, the reason for this is because the innermost desire of every Jew is to fulfill G-d's will to the exclusion of all else. This is because a Jew's essence possesses a humility before G-d that causes him to be likened to earth, which permits itself to be trodden upon by all.

The other Sages, however, feel it is too much to expect that we will be able to see the essence of the Jew to the exclusion of all external characteristics. They therefore state that the reason Jews are not subject to impurity is because, although externally some Jews may be led astray by their wealth (their "gold") or their poverty (their "copper"), their essence - their "altar" - is not subject to spiritual impurity.

The reason for this is that the rich man's gold as well as the poor man's copper are merely external coverings; the individual's core is entirely pure. So indomitable is this internal holiness that eventually, every external impurity is nullified before it. (Based on Likkutei Sichos, Vol. III, pp. 910-913 at harabbi.com)

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"You shall command the Children of Israel that they bring to you pure olive oil...." (27:20) Why was it necessary for the oil to be brought to Moses if Aaron was the one who would be kindling the menorah? Oil alludes to the inner goodness hidden within every Jew, even the most simple. To arouse this inner quality, the Jew must connect himself to "Moses" -- to the leader of the Jewish people in every generation -- who, in turn, elevates it to the higher level of "pounded, for the lighting...a light to burn always." (Sefer HaMaamarim Kuntreisim) – www.ascent.org.il

"...pounded, for the lighting." (27:20) It is precisely the "pounding" of the harshness of the exile that will bring us to the "light" -- the light of Moshiach and the Messianic Era, as our Sages commented, "It is only when the olive is crushed that the oil can emerge." At Mount Sinai, it was primarily the revealed part of Torah that was revealed by G-d. Our present exile, however, prepares us for the revelation of the inner dimension of Torah, symbolized by oil, that will be taught by Moshiach in the Era of Redemption. (Peninei HaGeula) – ibid

And they shall make the efod... It shall have its two shoulder-pieces joined at its two edges... And the finely wrought girdle of the efod, which is upon it, shall be of the same (28:6-8) I haven't heard nor have I found in the Talmud an explanation of [the Efod's] form. My heart tells me that it is tied on the back, its width the width of a person's back, its form like the apron worn by princesses when they ride horses... (Rashi)

"My heart tells me" is an uncharacteristic phrase for Rashi, who usually relates the simple meaning of the verse without citing sources or telling us how he arrived at a particular meaning. The Lubavitcher Rebbe offers the following explanation, based on Rabbi Israel Baal Shem Tov's famed dictum, "Everything that a person sees or hears should serve him as a lesson in His service of G-d." Perhaps, says the Rebbe, Rashi one day happened to come across a party of noblewomen on horseback, and wondered as to what purpose divine providence had shown him this apparently meaningless scene. Then, when he was struggling to describe the form of the Efod, he realized that this was the model that fit its biblical description. – chabad.org



You shall make them girdles (28:40) The girdle of the kohanim atones for sinful thoughts (Talmud, Tractate Arachin).

A man once came to Reb Dov Ber of Mezritch with the complaint that he was unable to clear his mind of the sinful-thoughts that bothered him constantly. By way of reply the Maggid told him to go and visit Reb Ze'ev of Zhitomir.

By the time he arrived at the village in which Reb Ze'ev was the leaseholder of an inn, it was late at night, and the building was locked. He knocked, and knocked again, but with no response. It was in the height of a Ukrainian winter, and he cried out, begging whoever was inside to open up for him. Seeing that still no response was forthcoming, he shouted angrily: "How can you people have no pity on a fellow Jew who is stranded here outside?"

Not a word in return. No one unbolted the door.

At daybreak the door opened as always. He entered and stayed at the inn for a few days, but Reb Ze'ev asked him no questions whatever. The man was puzzled: "Why on earth did the Maggid of Mezritch send me all the way here?"

Before he rose to leave he brought his riddle to his host: "Our rebbe, the Maggid, sent me to visit you – but I don't know why."

"I'll tell you why the Maggid directed you here," said Reb Ze'ev. "He wanted you to learn from me that a man is the master of his house, and whomever he does not want inside he simply does not admit." (From: A Treasury of Chassidic Tales by Rabbi S.Y. Zevin, artscroll)

Tachanun is not said at Mincha. My father said: I am certain that when a chassid is in the beit hamidrash teaching or reciting a maamar of Chassidus to others, my forebears are filled with joy; and their joy is adequate to provide that Chassid, and his children and children's children, with an abundance of blessing, material joy and spiritual joy. (From Rebbe's Hayom yom 13 adar i).

**A man who has given up hope is without a G-d.
A man who awaits liberation each day is already free.**

From the wisdom of the Lubavitcher Rebbe; words and condensation by Tzvi Freeman. "Bringing Heaven Down to Earth"

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 Sunday, Feb. 16.

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday 9:00 AM

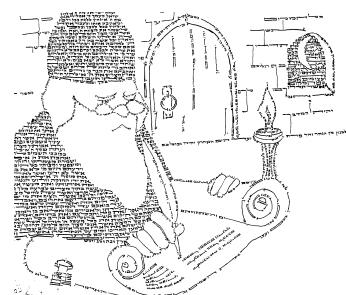
Mincha/Maariv: 5:35 PM

NO TACHNUN ON SUNDAY & MONDAY



**Please join us as we complete the
Shusterman Community Torah**

**Motzei Shabbos: 8:10 P.M. at
Chabad of N. Beverly Hills to
fill in a letter in our new Sefer Torah.**



**Sunday, Purim Katan (Feb. 16) at the home of
Rabbi and Mrs. Yosef Shusterman. 303 N. Wetherly Dr. at 11:30 A.M.
The Chupah procession will leave towards Chabad of N. Beverly Hills
at 12:00 noon followed by Hakafot celebration and a Seudas Mitzvah**

***SHABBOS PARSHAS TETZAVEH*
February 14, 2003**

**Candlelighting:(Los Angeles) 5:18 PM
Friday Mincha: 5:30 PM**

LATEST TIME FOR SHEMA: 9:23 AM

SHABBAT MORNING

- **Tanya** **8:45 AM**
- **Shacharit** **9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash** **4:30 PM**

• Mincha 5:10 PM followed by Seuda Shlishit

• Shabbat ends 6:18 PM

***Yartzheits:* Etta Cohen – Adar 18**

***Happy Birthday* to Avraham Beroukhim, Aharon Yitzchak Mishael and Janice Tanenbaum.**