

# THE CHABAD WEEKLY

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

[beverlyhillshabad.org](http://beverlyhillshabad.org)

Rabbi Yosef Shusterman 310-271-9063

The Torah portion of Terumah tells how the Jewish people were commanded to erect the Tabernacle, the Mishkan, so that G-d may "dwell among them." It also tells how the Jews went about fulfilling this command by donating the necessary items.

There are three opinions offered by our Sages regarding the time at which this took place:

One opinion is that both the command to build the Mishkan and the Jews' donations occurred soon after the Torah was given, and prior to the sin of the Golden Calf.

A second opinion holds that both the command and the bringing of gifts took place after G-d forgave the Jewish people on Yom Kippur for the sin of the Golden Calf, "so that all the nations would know that they [the Jewish people] were forgiven for the sin of the Calf.

The third opinion is that G-d's command came to Moshe before the sin of the Golden Calf, but that he passed it on to the people only after Yom Kippur.

The Talmud informs us that although there may be divergent opinions among our Sages, "All are equally the words of the living G-d."

Thus, it is understood that although the construction of the Mishkan and the bringing of donations had to have happened in accordance with only one of these three schedules, all three opinions are true as they relate to the spiritual Mishkan within the heart of every Jew.

In what regard are they all true? Following G-d's giving of the Torah, and before the sin of the Golden Calf, the Jewish people were on the level of tzaddikim, the truly righteous. Then they committed the sin of the Golden Calf. When they were forgiven on Yom Kippur, they attained the level of ba'alei teshuvah, penitents.

Herein lies the difference between the abovementioned opinions: According to the opinion that the command to build the Mishkan and the giving of donations occurred soon after the giving of the Torah and prior to the sin of the Golden Calf, the Mishkan was constructed by tzaddikim.

According to the opinion that the command to construct the Mishkan came on Yom Kippur, its erection was the work of penitents.

According to the opinion that the sin of the Golden Calf took place between the time of the command to make the Mishkan and its actual construction, even the wicked - those who sinned with the Golden Calf - were able to participate in the construction of a Sanctuary for G-d.

The lesson is as follows: A Jew on the lofty plane of a tzaddik may mistakenly think that having attained so high a level he should involve himself with purely spiritual matters, and that making a physical dwelling place for G-d should be left to those still struggling with the corporeal world.

Herein comes the lesson of the first opinion: The command to construct the Sanctuary was given to tzaddikim. Since the tzaddik still exists within this physical world, failing to elevate the mundane by transforming it into a Mishkan can lead to a spiritual downfall.

We may think that this manner of service applies only to a tzaddik, who never had to confront and vanquish evil. The penitent, however, has achieved this victory, and may think that he need not occupy himself any longer with physical service. We therefore have the second opinion, which informs us that the command to construct the Sanctuary was given to penitents.

Then we have the third opinion: It teaches us that repentance is not a prerequisite to doing good deeds. Even something as sacred as a Sanctuary for G-d may be built by sinners who have not yet repented.

Begin doing good at once, secure in the knowledge that repentance will surely follow! (Based on Likkutei Sichos Vol. VI, pp. 153-156.) - Harabbi.com

**"They shall bring Me a contribution." (25:2)** The Torah portion of Teruma (literally Contribution) follows that of Mishpatim (Laws or Ordinances), to teach us that a person must acquire his wealth honestly and lawfully. Only then does his contribution to tzedaka have any value. (Mekor Baruch)

**"They shall make Me a Sanctuary and I will dwell in their midst." (25:8)** The "indwelling" of G-d in the Sanctuary is directly proportional to the amount of effort we invest in sanctifying our personal lives. When a Jew brought holiness into his daily routine and mundane affairs, it caused the holiness in the Temple in Jerusalem to intensify as well. (Avnei Ezel)

**"You shall make a candlestick of pure gold...its cups, its knobs, and its flowers." (25:31)** Symbolic of the entire Torah, each element of the menorah represents a different part of the Torah's teachings. The six branches of the menorah stand for the sixty tractates of the Talmud. The knobs and flowers represent the baraitot and meimrot (teachings of the Sages outside the Mishna). The cups allude to the esoteric teachings of the Torah, for cups are used to hold wine -- wine being the inner part of Torah, referred to as the "wine of Torah" (also alluded to in the saying, "When wine enters, secrets emerge." (Ohr HaTorah) - [ascnt.org](http://ascnt.org)

## "To the Point of Self Sacrifice"

Told by the Lubavitcher Rebbe

*It was during Rabbi Yosef Yitzchak's younger years, when the Czarist regime still ruled the Russian Empire. A new decree against the Jewish community was in the works, aimed at forcing changes in the structure of the rabbinate and Jewish education. Rabbi Sholom DovBer (the fifth Lubavitcher Rebbe) dispatched his son, Rabbi Yosef Yitzchak, to the Russian capital of Petersburg to prevent the decree from being enacted. When Rabbi Yosef Yitzchak asked how long he was to stay in Petersburg, his father replied, "to the point of self-sacrifice."*

*Upon his arrival in Petersburg, Rabbi Yosef Yitzchak learned that the decree had already reached the desk of Stalinin, the interior minister of Russia and arguably the most powerful man in the Russian Empire. The ruling Czar's intelligence (or lack thereof) made him a virtual rubber stamp for whichever minister the prevailing political climate favored; at the that particular time, His Highness was led by the nose by Interior Minister Stalinin, a heartless tyrant and rabid antisemite who was personally responsible for many of the devastating pogroms which were "arranged" for the Jews of Russia in those years.*

*Living in Petersburg was an elderly scholar, a former teacher and mentor of the Interior Minister. Rabbi Yosef Yitzchak succeeded in befriending this man, who was greatly impressed by the scope and depth of the young chassid's knowledge. For many an evening the two would sit and talk in the old man's study.*

*One day, Rabbi Yosef Yitzchak told his new friend the purpose of his stay in Petersburg and pleaded with him to assist him in reaching the Interior Minister. The old scholar replied: "To speak with him would be useless. The man has a cruel and malicious heart, and I have already severed all contact with this vile creature many years ago. But there is one thing I can do for you. Because of my status as Stalinin's mentor, I*

*have been granted a permanent entry pass into the offices of the interior ministry. I need not explain to you the consequences, for both of us, if you are found out. But I have come to respect you and what you stand for, and I have decided to help you."*

*When Rabbi Yosef Yitzchak presented the pass at the interior ministry, the guard on duty was stupefied: few were the cabinet-level ministers granted such a privilege, and here stands a young chassid, complete with beard, sidelocks, chassidic garb and Yiddish accent, at a time when to even reside in Petersburg was forbidden to Jews. But the pass was in order, so he waved him through.*

*Rabbi Yosef Yitzchak entered the building and proceeded to look for Stalinin's office. Those whom he asked for directions could only stare at the strange apparition confidently striding the corridors of the interior ministry. Soon he located the minister's office at the far end of a commanding hallway on the fourth floor of the building.*

*As Rabbi Yosef Yitzchak walked toward the office, the door opened and Stalinin himself walked out and closed the door behind him. The rebbe's son and the interior minister passed within a few feet of each other. Rabbi Yosef Yitzchak made straight for the office, opened the door, and walked in.*

*After a quick search, Rabbi Yosef Yitzchak located the documents pertaining to the decree in Stalinin's desk. On the desk sat two ink stamps, bearing the words 'APPROVED' or 'REJECTED' above the minister's signature and seal. Quickly, Rabbi Yosef Yitzchak stamped the proposed decree 'REJECTED' and inserted the papers into a pile of vetoed documents which sat in a tray on the desk. He then left the room, closed the door behind him, and walked out of the building. (Translated by Yanki Tauber in Once Upon A Chassid) (Kehot 1994) - [chabad.org](http://chabad.org)*

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 ADAR1).

**Just the Two of You**

**Worry is self-humiliation. Trust is dignity.**

**To worry is to worship the world. To fall on your knees in dread and grovel before it.**

**To trust in G-d is to lift up your eyes and stand as tall as the heavens. To believe there is nothing else but the love between G-d above and you below.**

*From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.*

**PARTICIPATE IN WEEKLY CLASSES**

<b>Sunday</b>	<b>8:00 AM</b>	<b>Gemara-Tractate Shabbos (men)</b>
<b>Monday</b>	<b>8:00 PM</b>	<b>Chumash (men and women)</b>
<b>Tuesday</b>	<b>8:00 PM</b>	<b>Gemara-Tractate Makos (men)</b>
	<b>9:00 PM</b>	<b>Tanya (men and women) with Rabbi Wolf</b>
<b>Wednesday</b>	<b>8:30 PM</b>	<b>Halacha and Tanya (women)</b>
<b>Thursday</b>	<b>10:00 AM</b>	<b>Chassidus (women)</b>
	<b>8:00 PM</b>	<b>Class for Beverly Hills Highschool Students</b>
<b>Daily</b>	<b>6:45 AM to 7:15 AM</b>	<b>Chasidus</b>
	<b>Between Mincha and</b>	<b>Halacha</b>

**DAILY MINYONIM:**

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

**Mincha/Maariv: 5:50 PM**

**SHABBOS PARSHAS TERUMAH**  
*February 27, 2004*

**Candlelighting:(Los Angeles) 5:29 PM**  
**Friday Mincha: 5:45 PM**

**LATEST TIME FOR SHEMA: 9:15 AM**

**SHABBAT MORNING**

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Chumash 4:45 PM**
- **Mincha 5:20 PM followed by Seuda Shlishit**
- **Shabbat ends 6:29 PM**

**Kiddush** this week is sponsored by Dr. & Mrs. Jerry Freidman in memory of his father's yartzheit.

**Yartzheits:** Aron Spiegel – Adar 6, Adolph Freidman – Adar 7, Feige Feder – 8 Adar, Chana Tompkins – Adar 9.

**Happy Birthday** to Rabbi Shmuly Kornfeld, Robert Tanenbaum, Moshe Mahtaban, Jeremy Bekhor, David Schnell, Rohda Mandel, Micheller Lerer, Sarah Pazuelo, Ester Schwartz, Shana Kohanoff.

**TAANIS ESTHER –**  
**Thurs. Adar 11 – March 4**

Fast Begins: 5:04 AM  
**Mincha: 5:35 PM**  
Fast Ends: 6:30 PM

**Sunday, Adar 7 (Feb. 29) is both the birthday and yartzheit of Moshe Rabeinu.**

**GOOD SHABBOS!**