

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



March 1, 2025

Terumah — Shabbat Shekalim

1 Adar, 5785

## The Gold Standard

The Mishkan (Tabernacle) was an impressive structure, constructed of acacia wood, gold, silver, copper and luxurious animal hides. The laws and discussion of the Mishkan's construction span five Torah portions, and would, at first glance, seem irrelevant to us nowadays. The Mishkan ceased to be used almost 3000 years ago with the construction of the first Temple in Jerusalem, of what consequence all these laws?

Interwoven through the story of the Mishkan, however, are numerous ethical and moral lessons and practical advice that we continue to live by to this day. One of them pertains to the materials used in the construction project.

Almost everything in the Mishkan was made of, or plated with, gold, silver or copper. We know that the Jews left Egypt with an excess of gold – as evidenced by their making of the Golden Calf – why then did G-d instruct that the lesser materials of silver and copper should also be used in the Mishkan's construction? Surely pure gold would have looked much more spectacular.



Recently, during a weekly discussion group in a school here in Leeds, we were talking about intermarriage. One of the boys asked me a perceptive question: "If you were sitting in my place," he asked, "and were not a rabbi with a religious upbringing, could you honestly say that you would only marry a Jewish girl?"

My response was that being born into a religious family and being a rabbi means that I face different challenges (thankfully, intermarriage isn't one of them) than those brought up in a different way. And vice versa. G-d throws each of us the challenges that He feels that we can deal with, no more but no less.

As each of us struggles with our challenges, each on our own level, the struggle is precious to G-d. Whether we would classify ourselves as "gold," "silver" or "copper" is irrelevant, as long as we are working in the holy field of making a home for G-d in this world, a modern day Mishkan.

The commentaries note that the altar that was used for the sacrifices in the Temple was copper-coated. The objective of the altar was to bring forgiveness, and it was therefore fitting that it not be made of gold, a material that does not tarnish, rather copper. Copper tarnishes, but can be restored to its former state, demonstrating that just as tarnished metal can be returned to its former shining state, so too, even one who may be classified as "copper," "tarnished copper" at that, remains a shining Jew, ready and able to sparkle.

*(by Rabbi Eli Pink from <http://www.chabad.org/>)*

## Torah Is Like Both Gold and Silver

There is an interesting Medrash Rabbah in the beginning of Parshas Terumah. The Medrash links the pasuk at the beginning of the parsha about taking gold and silver (Shemos 25:3) with the pasuk in Mishlei "For I have given you a good teaching, do not forsake My Torah." (Mishlei 4:2) The Medrash states: Do not ever abandon this great acquisition that I gave you.

A person can buy a golden item, but not have silver. He can buy something of silver but not have gold. However, the acquisition I gave you (Torah) has both. Torah has within it silver, as it is written "The words of Hashem are pure words – like purified silver ..." (Tehillim 12:7) (Here, Dovid Hamelech refers to Torah as silver). And the acquisition I gave you has within it gold, as it is written "They are more desirable than gold, than even much fine gold..." (Tehillim 19:11) Torah is both gold and silver; there is no other such acquisition.

We must ask, if someone has gold, why does he need silver? Gold is more valuable than silver! What is the advantage that the Medrash is boasting about, that Torah is compared to both gold AND silver? The Abir Yosef answers by referencing an insight from Rav Chaim Soloveitchik on the Hagaddah. The author of the Hagaddah writes: Baruch HaMakom, baruch Hu, baruch shenasan Torah l'amo Yisrael, Baruch Hu, which introduces the "four sons about which the Torah speaks" – the wise son, the wicked son, the simple son, and the son who does not know how to ask. Everyone asks why this section of the Hagaddah begins with the expression "Blessed is He who gave Torah to His nation, Israel."

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The answer is as follows: By almost all disciplines in the world (Chemistry, Physics, Math, English, etc.), a curriculum that is appropriate for a six-year-old child is not appropriate for a sixty-year-old. If I take a basic arithmetic book ( $2+2 = 4$ ,  $4+4 = 8$ ) and show it to a professor of math, he does not need to learn that and he does not learn it. It is the same with all endeavors. But this week – and so it is every week – our children or our grandchildren will come home from school and share what they learned about the parsha ... the story of the Mishkan and all the events in Parshas Teruma. Likewise, great talmidei chachomim will discuss the same parsha.

In the great Yeshivos of the Torah world, the world famous roshei yeshiva will say over their weekly Torah lessons this week on Parshas Teruma. Every rabbi will be speaking about Parshas Teruma. Every little child will be talking about Parshas Teruma. How can the same parsha, which works for a six-year-old, work for a sixty-year-old? What other discipline is like that?

Perhaps the only other discipline that this can be remotely compared to is music. Music can be appreciated on a very basic level and on a very sophisticated level. That is why Torah is compared to song: "And now write for yourselves this Song..." (Devorim 31:19) A great musicologist appreciates great music on his level and a little child may appreciate it at his level. So too, a great rosh yeshiva can give a deep shiur on Mishnayos Bava Kamma at the same time that his eight-year-old grandson learns those Mishnayos in cheder.

That is the meaning of the Medrash. Torah is both gold and silver. Someone who appreciates the deeper mysteries of Torah appreciates it as gold. The little school child who comes home with a picture of the Menorah with its knobs and flowers appreciates Torah on his level, at least like silver.

*(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)*

<p><b>Mr. Bruce and Mrs. Chana Berkowitz</b> are co-sponsoring Kiddush this Shabbat in memory of Chana's father, <b>Yitzchak ben Chaim</b>.</p> <p><b>Mr. Yechiel and Mrs. Rochelle Rubin</b> are co-sponsoring Kiddush this Shabbat in memory of Yechiel's mother <b>Etel Ruchama bas Yehoshua</b>, whose <b>yahrzeit</b> is the 4<sup>th</sup> of Adar.</p>	
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<b>Yahrzeits This Week:</b>			
Yechiel Rubin	4 Adar - Monday night / Tuesday	for mother	Etel Ruchama Bas Yehoshua
Howard Elbaum	6 Adar - Wednesday night / Thursday	for mother	Chaya bas Yisrael Pinchas

<b>SHUL DIRECTORY</b>	
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<b>DAVENING AND SHIURIM SCHEDULE</b>	
<p><b>Friday — Rosh Chodesh Adar, 2/28 — 30 Shevat</b> Shacharit — 6:40 a.m. Shabbat Candles — 5:40 p.m. Minchah / Ma'ariv — 5:40 p.m.</p> <p><b>Shabbat — Rosh Chodesh Adar, 3/1 — 1 Adar</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:27 a.m. Minchah — 5:30 p.m. Shiur — after Minchah Shkiah — 5:59 p.m. Ma'ariv — 6:41 p.m.</p> <p><b>Sunday, 3/2 — 2 Adar</b> Shacharit — 8:00 a.m. Minchah / Maariv — 5:45 p.m.</p> <p><b>Monday, 3/3 — 3 Adar</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:45 p.m.</p>	<p><b>Tuesday, 3/4 — 4 Adar</b> Shacharit — 7:00 a.m.. Minchah / Ma'ariv — 5:45 p.m.</p> <p><b>Wednesday, 3/5 — 5 Adar</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:45 p.m. Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud V'Emunah which deals w/the nature of creation and the unity of Hashem — 8:00 p.m.</p> <p><b>Thursday, 3/6- — 6 Adar</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:45 p.m.</p> <p><b>Friday, 3/7 — 7 Adar</b> Shacharit — 7:00 a.m. Shabbat Candles — 5:47 p.m. Minchah / Ma'ariv — 5:50 p.m.</p>