

The Shul

at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



February 21, 2026

Terumah

4 Adar, 5786

Unidolatry

G-d dwells in paradox.

He says, "Don't even think of making idols. Give your lives rather than give credence to those idols."

Then, in the innermost chamber of His Temple, the place He calls "Holy of Holies," there He tells us to make two golden figurines with wings, one a male, the other a female.

And when we would be at odds with G-d and He with us, these two would face away from one another, back to back.

But when the two of us would be in harmony, the kohanim would pull aside the curtains and we would behold the two figurines entwined in embrace. The kohanim would say, "See how cherished you are by your G-d."

Meaning that one angel represented us and the other...

We must say that it is not the idols that He wishes us to despise. After all, that would only make us into another type of idolater — idolizing the absence of idols.

Rather, what He so much despises is anything we might place between Himself and us. And that is idolatry—the acknowledgment of anything or anybody else in our relationship.

So that the image of these two figurines, in effect, are the opposite of idolatry. They are un-idols. With them, He is saying to us, "If you have a problem, if you want to talk, whenever you are wrestling with your world — don't come to anyone but Me."

"Not to the moon, not to the sun, not to an angel, not even to the CEO of your corporation."

"For I cannot bear that there should be anyone or anything between us. I want to embrace you—you wherever you are and you alone. And I want to be embraced by you as though there is nothing else that exists but you and I. For, in truth there is not."

For such a union, there is no other metaphor in all the physical world but the metaphor of the physical union of two lovers. As the words of Genesis, "G-d made Adam in His image, male and female He created them."

(by Tzvi Freeman from www.chabad.org)

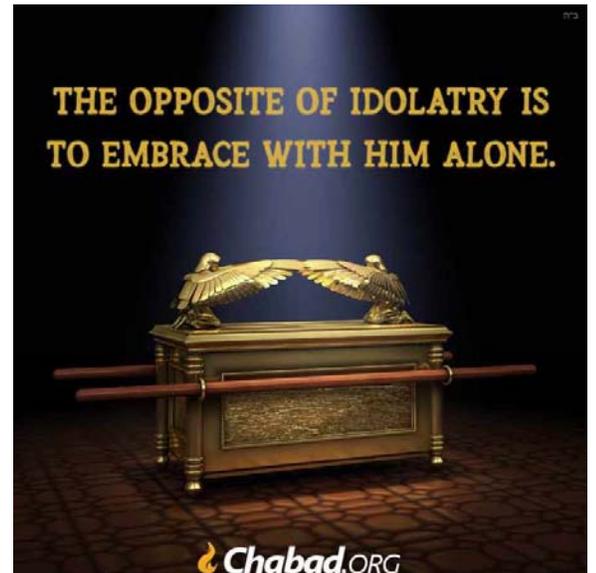
Uncommanded Greatness

Have you heard "Mitzvah" translated as a "good deed?" That's incorrect, and this week's reading proves that not every good deed is a Mitzvah.

A Mitzvah is something we are Commanded to do, from "Tzivui," an order. When it comes to the donations for building the Mishkan, the Tabernacle in the desert, the Torah does not state it as a Commandment to give; rather, it simply tells Israel that "they shall collect a donation for me, from every person whose heart moves him you shall collect My donation" [Exodus 25:2]. And then, the reading goes on to describe to us what Israel was able to accomplish.

There is a real paradox here, because Judaism also teaches that the one who is commanded and does the command is greater than the one who is not commanded to do something, but does it anyways. That strikes people as contrary at the outset—isn't it obvious that a person who does something because his heart moves him is greater, more generous, more devoted, than the one who has to be told to do it and begrudgingly follows instructions? But from the Torah's perspective, the opposite is true. Our first obligation is to do according to the rules we are given, and thus the fulfillment of what G-d demands of us is fundamentally greater than doing according to our wishes, even when those are the loftiest of wishes.

(continued on the other side)



Now, I do not mean to say that there is no Commandment to give. The word used here for donation, Terumah, is the same used for allocating a portion of one's crop for the Kohanim, the priests. But even there, no amount is specified (the Rabbis do specify the standards for generous, normative and miserly portions). We are supposed to give what we can, and to learn to give frequently on behalf of many causes.

So why is the giving of the Terumah for the Tabernacle so voluntary? Why were they not commanded to give? The Terumah teaches that there is, of course, a place for individual interests and generosity. You have to follow the rules of the road, but where you travel in your car is up to you. Those whose heart moved them gave to the Tabernacle, and together, by each person acting according to the generosity of his or her own heart, they built a house for G-d Himself.

(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)



'The Rav's Friday Night Hashkafa Q&A Shiur for Men'

will take place **this Friday night – February 20th**
 at 8:30 p.m. and will be held at
 the home of **Mr. Eli and Mrs. Yaffa Atias**,
 at 2401 Hal Circle.
 You are encouraged attend!



We happily wish Mazel Tov to
Rabbi Mendy and Mrs. Chaya Shapiro
 on the **Birth of their Daughter**,
Rivkah Bluma.

Mr. Yechiel and Mrs. Rochelle Rubin are sponsoring Kiddush this Shabbat
 in memory of Yechiel's mother, **Etel Ruchama bas Yehoshua, z"l**,
 whose **yahrzeit** is this Shabbat – 4 Adar.



Yahrzeits This Week:

Yechiel Rubin	4 Adar - Friday night / Shabbat	for mother	Etel Ruchama bas Yehoshua
Howard Elbaum	6 Adar - Sunday night / Monday	for mother	Chaya bas Yisrael Pinchas

DAVENING AND SHIURIM SCHEDULE

Friday, 2/20 – 3 Adar

Shacharit — 7:00 a.m.
 Shabbat Candles — 5:31 p.m.
 Minchah / Ma'ariv — 5:30 p.m.

Shabbat, 2/21 – 4 Adar

Shacharit 9:00 a.m.
 Sof Z'man Kriat Shema — 9:33 a.m.
 Minchah — 5:20 p.m.
 Shiur — after Minchah
 Shkiah — 5:50 p.m.
 Ma'ariv — 6:32 p.m.

Sunday, 2/22 – 5 Adar

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 5:40 p.m.

Monday, 2/23 – 6 Adar

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 5:40 p.m.

Tuesday, 2/24— 7 ADAR

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 5:40 p.m.

Wednesday, 2/25 – 8 Adar

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 5:40 p.m.
 Tanya Shiur: 2nd part of Tanya Shaar HaYichud
 V'Emunah which deals w/the nature of creation
 and the unity of Hashem.

Thursday, 2/26 – 9 Adar

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 5:40 p.m.

Friday, 2/27 – 10 Adar

Shacharit — 7:00 a.m.
 Shabbat Candles — 5:38 p.m.
 Minchah / Ma'ariv — 5:40 p.m.