

# LAMPLIGHTER

1 Adar  
(Rosh Chodesh)  
Terumah  
**1023**  
24 February  
5772/2012

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## LIVING WITH THE TIMES

This week's Torah portion, Teruma, contains the commandment to fashion a Menora for the Sanctuary. "You shall make a Menora of pure gold."

Maimonides, one of the greatest Torah scholars of all time, drew a detailed diagram of the Menora which greatly helps us understand what it looked like. The diagram shows us the shape of the Menora's branches, the location of its "flowers" and "bowls," and many other details.

Maimonides depicted the Menora's bowls (which were actually cups) in the shape of triangles. A cup is similar to a triangle as it is usually wider on the top and narrower on the bottom.

Surprisingly, however, Maimonides drew the bowls of the Menora upside-down. All 22 of the bowls are depicted as inverted triangles, the wider part on the bottom and the narrower part at the top.

Thus, according to Maimonides' drawing, the bowls of the Menora were designed as if to pour their contents out.

What does this teach us? Why were the bowls of the Menora upside-down?

The bowls are symbolic of the function of the Menora and, by extension, the Holy Temple. A regular Menora or candelabrum is designed to illuminate the inside of one's home. The Menora in the Sanctuary, by contrast, was designed to illuminate the outside. Even without the Menora the Temple was well lit. The reason it was kindled was to illuminate the world at large and demonstrate that G-d's Presence rested upon Israel.

The windows of the Holy Temple were fashioned according to the same principle. These unique windows were opaque from within yet transparent from without. Unlike other windows they did not draw light inside, but carried the light of the Holy Temple outward.

Similarly, a regular cup is designed to contain liquid. But the bowls of the Menora were inverted, shaped like cups that pour their liquid out for those who are thirsty!

The true purpose of the Temple (and the Menora) was to shine the light of holiness upon the entire world, not to contain it within its walls. Both its windows and the bowls of the Menora expressed this concept, reflecting their primary function of imbuing the world with a holy illumination. For the Holy Temple is the place which lights up the entire world.

From this we learn an important lesson: The light of Torah and mitzvot (commandments) must not be kept to oneself. Rather, we must always strive to share it with others, thereby illuminating the world at large with holiness.

*(Adapted for Maayan Chai from Likutei Sichot vol. 21)*

## To the Bronx?

By Levi Avtzon

He was extremely wealthy, known the world over for his spectacular wealth and philanthropic endeavours. With mansions and dream homes in literally every country, he now had to make a momentous choice: he had to decide which place to call home.

Should it be a beautiful penthouse atop a skyscraper in midtown Manhattan, or maybe a billion-dollar project in Geneva? Would it be an 80-acre plot in the Caribbean, or perhaps a private island off the Italian Peninsula?

After much deliberation, he made up his mind. He called a press conference to inform the world of his definitely-destined-for-the-front-page decision.

He unfolded his paper and began to read:

"Dear friends, after much thought and contemplation, I am proud to announce the location of my new home. My new home will be in the slums of the Bronx, in the basement of a 200-year-old dilapidated building.

"I just hope that my new neighbours will kindly accept me into their neighbourhood. Thank you all for coming."

To be honest, we're used to celebrities doing or saying crazy things. But this?

It just so happens that this is precisely the story of G-d and this world.

In the higher spiritual realms, there are an infinite number of worlds, planes of existence where G-dliness is so much more real and dominant than in the physical, and often cruel and immoral universe we inhabit.

What a contrast: Angels proclaim G-d's greatness; we shout the praises of the latest technological gadget. Supernal beings nullify themselves before the divine; human beings arrogantly cling to the belief that the world is a self-sustaining edifice with no relationship to an infinite Creator.

Yet despite all this, G-d chose our world as His home. And all He asks is for us to find space in our hearts, in our lives, and in the decisions we make, to allow Him to enter.

We find this idea alluded to in Exodus 25:8, where the commandment to build a Sanctuary for G-d is described:

"And they shall build for Me a sanctuary and I will dwell in them."

The wording seems rather strange, referring to the sanctuary (Temple) in the singular form, but the dwelling in the plural: "them."

Our sages teach that although there can be only one physical Holy Temple, in Jerusalem, there lies a temple within the heart of every one of us. In this sanctuary, we offer to G-d real, personal sacrifices (our lusts and temptations), light the menorah (illuminate and inspire the world around us), and house the Holy Ark with its Tablets (study and teach the divine wisdom of the Torah).

Think about it. The Creator of all worlds beseeches me and you, finite little creatures of flesh and blood, to build Him a home. Can we begin to fathom the irony of it? But that's the way G-d wants it.

How fortunate we are!

Now let's get to work, sprucing up this home.

And you never know; the Bronx may yet one day return to its forgotten days of glory...

# Slice of LIFE

## FROM UPPER GALILEE TO LOWER EAST SIDE

One day, in 1983, a Chassid from Israel who was living in New York at the time went to the store of a business acquaintance on the Lower East Side. When he entered, he noticed a young couple with a little daughter who was about four years old. They were obviously Israelis, and they had the look of tourists that had embarked on their first shopping expedition. The man was even carrying a suitcase.

As soon as he noticed his visitor, the storekeeper said to the Israeli couple, "Ask him; he is a Lubavitcher." The young man approached him. "Tell me," he demanded, wasting no words on introductions, "Does your Rebbe have supernatural powers?"

The loyal Chassid hesitated, unsure of the questioner's intentions. "It would seem so," he said, after a moment.

"Can he read thoughts?" flowed the next question immediately.

"I believe so," he answered.

"And can he see things that happen in distant places?"

"Yes. He is a Tzadik, and Tzadikim see things that ordinary mortals cannot."

"That's right," said the Israeli, "I think so, too," and turned back towards his wife and child. "One moment!" exclaimed the Chassid, his curiosity piqued. "Now it is your turn to answer me one. How did you hear about the Lubavitcher Rebbe?"

At first the Israeli seemed reluctant to respond, but how could he not after his own relentless interrogation? He put down his suitcase with a sigh, as if only now realizing its weight.

"We are from a kibbutz in the North of Israel," he began. "Our daughter was born with soft bones in her legs. The doctors said this is an extremely rare condition for which there is no cure - she would never be able to stand, they said.

"At first we refused to accept this dire prognosis. We took her from hospital to hospital, from doctor to doctor, but no matter where we went, we received the same answer as at first. Eventually we were drained of hope. We had to get used to the idea that our darling adorable daughter would all her life never be able to move around without a wheelchair.

"One day, we attended a lecture on the kibbutz about religion and about Chabad by a Chabad representative that had been invited to come and speak. After it was over, when he saw me wheeling our little girl in a stroller, he stopped me to ask about her. I explained to him about her situation. He looked surprised and asked me, "Didn't you write to the Rebbe yet?"

"Now it was my turn to be surprised. I laughed out loud 'With all due respect,' I said to him, 'What would be the point of writing to him? Is he a doctor? I've already been to the biggest specialists, and they all stated there is no cure. And anyway, your Rebbe lives in Brooklyn, so what could he do for me anyhow?'"

"But that Chabad man, he just kept pestering me, until finally I gave in, saying, 'Okay, but you do it for me.' Immediately he pulled out a pen and paper and began to write. I was surprised. He began the letter with a respectful salutation to the Rebbe just as if it were from any Chabad Chassid, and used other terms and abbreviations that I didn't recognize. Not a word or a hint that I was a secular Kibbutz'nik, that I didn't keep Shabbos or eat kosher, etc.

"When he finished, he told me that I should copy it in my own handwriting. It seemed such a strange idea, but he insisted and so I did it, copying exactly what he had written, word for word. When I finished, he took it from me, and in the margin jotted his own address and a request that an answer be sent through him. Finally, he put it in an envelope, addressed it in English to the Rebbe, and said he would mail it when he went back to town.

"Several weeks later, the Chabadnik

appeared at the kibbutz. He had an answer to me from the Rebbe! The Rebbe had written that I should start observing the Laws of Family Purity and then the Al-mighty would bless us with good news.

"I almost fell off my chair in surprise. The letter was written just as if I were a Chassid from birth; how did the Rebbe know I was non-observant? I don't know what came over me at that moment, but I decided to go along with the Rebbe's advice. We started to study the laws with the Chabadnik and his wife, slowly putting into practice what we learned.

"Three months went by. I was sitting in our salon watching television one evening, when all of a sudden my wife in the kitchen started screaming. I ran in and she was standing there, now dumbstruck. She pointed at our daughter. I looked over but it didn't register.

"What happened?' 'Are you blind?' she shouted at me. Then my head exploded, All of a sudden I realized our daughter was standing! There she was, in a corner of the kitchen, standing on her own two feet, for the first time in her life, leaning on the arm of a chair.

"The doctors who had all declared that she would always be wheelchair-confined nearly went crazy from surprise. They started her on physiotherapy, and it wasn't too long before she was walking just like any normal healthy girl. Here, you can see her for yourself," he ended with a big happy smile.

The Chassid took a good look at the girl and was overwhelmed. You hear a lot of stories about the Rebbe, but to have a living breathing wonder revealed before your eyes....

"We just now arrived from Israel," the man added, "solely in order to meet the Rebbe and thank him personally, and to have him see how nicely our daughter walks."

[Translated and retold by Yrachmiel Tilles]

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1023

## MOSHIACH MATTERS

No part of the Sanctuary in the desert (mishkan) was thrown away. Five hundred years after the Sanctuary was built in the desert, King Solomon built the Holy Temple. Vessels and parts of the Sanctuary that could be used in the Holy Temple were used. The beams, poles, and silver sockets were set aside, to be used in the days of Moshiach, when G-d's presence will once again rest upon them. (Kil Yakar)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d  
1st day of Rosh Chodesh Adar, 5712 [1952]  
Brooklyn

Greetings and Blessings!

Your letters of 22 and 29 Teves and 4 and 7 Shvat were duly received.

From what you write about the mikveh, it appears that the other party would not be influenced by halachic proofs and legalistic argumentation and disputation. I am afraid that [their opposition] is nothing other than a wilful insistence to win the tussle. For otherwise, it is utterly incomprehensible how anyone could raise objections to the construction of a mikveh in a manner prescribed by the outstanding scholars of various circles in past generations. They, too, were undoubtedly well versed in the study of the Talmud, the works of the Rishonim and the Acharonim, and of our people's [later] luminaries, and they handed down their halachic rulings accordingly. What a pity that within our own Chassidic brotherhood there is no comparable resoluteness whatever, even after a directive on this very subject - on the resolute [loyalty] that should characterize a Jew who has come close to a man whom he regards favourably, and how much more so when that man (of blessed memory) is his Rebbe and nasi.

You can plainly see, even with fleshly eyes, how those people stop at nothing in order that the view of a man in whom they perceive mortal qualities should materialize. Yet in spite of that, you do not do whatever can be done in order that another view should materialize - the view of a man who was, as clearly as daylight, a G-dly man. I.e., his mind was G-dly, and he was accepted by tens of thousands of Jews as their guide in every detail of Torah and mitzvos. The analogue with regard to the subject under discussion is self-explanatory.

You ask whether you should show [your colleagues] my telegram etc. Several well-known incidents testify that with staunch bitachon [trust in G-d] one can accomplish whatever is needed. The same applies here, too. I am certain that if, when you received the telegram, you had proceeded confidently, without being overwhelmed by the supposed awe of mortals, the directive of the Rebbe Rashab would have overcome all [obstacles] and would have materialized. But since [your colleagues] advised the opposite, and as a result you too fall into doubt and the subject requires support and questions and clarification, I am extremely doubtful as to whether you will [now] be able to proceed unflinchingly - and consequently, such steps would probably harm the cause. For, as is well known, a person who "hops between one opinion and the other" can do even more harm, even in matters of great import, than a person who leans to the opposite side.

My intention is not, G-d forbid, to rebuke, but my heart is pained. Each one of us, with our mortal eyes, has seen so many miraculous things that were wrought by our Rebbeim (Rabbis), and has relied on them even in life-threatening situations, both materially and spiritually. Yet despite all that, it happens that at times (and I regret to say that in some cases this is at relatively frequent times), when put to the test by the opposition raised by the other side, [some chassidim] lose their self-assurance and begin to seek out ways and means and counsels and what not, and become diplomats and so on.

Moreover, this attitude provides additional proof that much is still lacking in the task of disseminating the wellsprings [of the teachings of Chassidus] outward. For, as is explained at length in the literature of Chassidus, if there is to be even a little [chassidic light] outside, there must be an abundance of it within.

May G-d grant every one of us an ample environment and help each of us to fulfil his mission in this world, and may He draw us out of the straits to a truly unbounded spiritual freedom [...].

With blessings,

## CUSTOMS CORNER

In 1984 the Lubavitcher Rebbe instituted a new curriculum in studying the 14 books of Rambam [Maimonides], otherwise known as 'Yad Hachasaka' (the strong hand), which is a compilation of ALL the laws of the Torah, the most unique and basic compilation of Jewish law.

The Rebbe split this up in to three levels; the 1st and perhaps the most popular is to finish 3 chapters of Maimonides a day, in this rate it takes around a year to finish all 14 books of Maimonides. For those of whom 3 chapters is too overwhelming, there is the cycle of just one chapter a day, which enables one to finish it once in 3 years. For those who can't handle that either, perhaps those who are not so learned such as children, there is the book where Maimonides accounts all the Mitsvot [commandments] in a book for itself in very short manner and without details, otherwise known as 'Sefer Hamitsvot'. This too is finished within a year.

This up-coming Friday all cycles finish, it is the 30th cycle for those who learn 3 chapters a day, and the 10th cycle for those who learn 1 chapter a day. This is certainly a good time for all to join in this grate universal study.

## A WORD

*from the Director*

*This week's Torah portion, Parshat Terumah counts the different donations that the Jews were to give for the temple.*

*The 1st of the donations mentioned in the Torah is gold. A small analyses on the verse could lead one to wonder why the Torah mentions gold 1st; this is not the order of the donation that was most common, neither is it the donation that had the highest value, why than did the Torah -which is the ultimate precision- chose to mention gold 1st?*

*The answer; What the Torah wants to tell us by placing gold on the top of the list is that the primary tool for building the sanctuary for G-d is the gold that each Jew possesses within him; Ever since the giving of the Torah on Mount Sinai every Jew possesses a G-dlly spark within him which cannot be tampered with or extinguished. In fact this explains why every Jew has a right and a part in building the temple, the core of the Jew gives him access to the loftiest concepts, even to make a sanctuary for none other than G-d himself.*

*We are now entering the month of Adar where we increase in happiness. A small contemplation in the above mentioned quality and power we all possess, should suffice to keep one on a high spirit and with a joyous attitude.*

*It is also most important to mention that this up-coming Friday is celebrated around the world by many. It is the completion of the 30th cycle of the study of Rambam (Maimonides), or the 10th cycle for others. In next week's letter I'll write more in detail the back-round of this study and its significance, stay tuned.*

*J. I. Gutnick*

# IT HAPPENED *Once...*

Once the first Rebbe of Chabad, Rabbi Shneur Zalman of Laidi, was forced to collect money in order to ransom Jewish prisoners.

He went first to a city that was famous for its miser, this stingy man, despite his massive wealth, would give only one rusty penny to all charity collectors, regardless of how worthy or urgent the cause. He simply hated to give away his money and made all sorts of excuses to justify himself.

When the Rebbe arrived in the town he announced to the elders of the community that he wanted to visit the house of the miser and needed two Rabbis to accompany him, they hesitated, but eventually acquiesced and gave him the escort he requested.

The next afternoon the three of them were standing before the miser's mansion but before he knocked on the door, the Rebbe turned to his companions and requested them not to utter a word, no matter what. Several moments later they were sitting in the luxurious front room and the owner was returning from his safe with a small velvet money pouch.

"Yes" said the rich man "A touching story indeed, widows and orphans in captivity, ahhh the suffering of the Jewish people, when will it all end. Here Rabbi, take my humble donation" he then placed the rusty penny before the Rebbe.

But to his surprise the Rebbe seemed pleased, he was actually smiling at him warmly as he put the coin into his pocket and said: "Thank you Mister Solomons, may G-d bless and protect you always."

The Rebbe then began writing him a receipt and adding all sorts of blessings in the most beautiful script!

"Thank you again my friend" Said the Rebbe as he stood and warmly shook the miser's hand looking him deeply in the eyes with admiration, "and now we must be on our way, we have a lot of collecting to do tonight"

The three Rabbis walked to the door, the Rebbe turned and bade his host yet another warm farewell as they stepped outside. "You should have thrown it back in his face" hissed one of the Rabbis after they heard the door close behind them.

"Don't turn around and don't say a word," whispered the Rebbe as they walked down the path to the front yard gate.

Suddenly they heard the door open behind them and heard the miser calling: "Rabbis, Rabbis, please come back for a minute."

In a few minutes they were again sitting in the warm, plush dining room but this time the rich man was pacing back and forth restlessly. He stopped for an instant and turned to the Rebbe. "Exactly how much money do you need?"

"About five thousand Rubles" the Rebbe answered calmly.

"Well here is one thousand" said the miser as he took a tightly bound stack of bills from his jacket pocket and laid it on the table. The other Rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind.

But the Rebbe, nonplussed, again shook Mr. Solomons hand, warmly thanking him, and wrote him a beautiful receipt replete with blessings and praises.

"That was a miracle!" whispered one of them to the Rebbe as they left the house and were again walking toward the gate.

The Rebbe signalled him, as before, to be still, when suddenly the door of the house again opened behind them. "Rabbis, please I have changed my mind, please come in once more I want to speak with you" Mr. Solomons called out.

"Aha! I knew it!" exclaimed one of the Rabbis under his breath, "He wants his money back. Let's just keep walking"

"G-d forbid" Said the Rebbe "Exactly the opposite. Come let us return."

They entered the house for a third time as the 'miser' turned to them and said, "I have decided to give the entire sum needed for the ransom."

The Rebbe later turned to his astonished companions and explained.

"I saw that this rich man really wanted to give but that he had a thin covering of selfishness over his heart that made him insensitive to the needs of others. I knew that the only way to break this 'shell' was to make him feel, just one time, what it means to give charity. You see he never had had that feeling even once in his life because everyone that he gave that rusty penny of his, threw it back in his face."

"This", concluded the Rebbe "is the meaning of the sentence in the beginning of Parshat Truma 'TAKE for me a donation'; by TAKING that penny from him I gave him his first taste of giving and opened his heart."

## Thoughts THAT COUNT

"Speak to the sons of Israel, and they shall take for me Terumah.... And this is the Terumah that they should take..... and cedar wood" (Ex. 25: 1)

The expression 'and they shall take' implies that they already had the cedar wood with them, they did not have to buy it from lumber merchants. But where did they have it from, after all trees don't grow in the desert?. The commentator Rashi explains that Jacob our fore-fathers predicted through the holy spirit that they would be commanded to bring wood for the temple so he brought them with him to Egypt and commanded that the Jews carry it with them out of Egypt.

But why was it so important for it to be like that, why couldn't the Jews just buy it? This Rashi hints by bringing the name of the Rabbi who recounted this teaching; rabbi Tanchumah, his name means to console, through all the years of hardship and slavery, when the Jews would see the wood they would eventually carry out of Egypt, it gave them the energy to keep on going.

### CANDLE LIGHTING: 24 FEBRUARY 2012



BEGINS		ENDS
7:50	MELBOURNE	8:47
7:43	ADELAIDE	8:38
6:08	BRISBANE	7:00
6:54	DARWIN	7:44
6:07	GOLD COAST	6:59
6:41	PERTH	7:35
7:21	SYDNEY	8:16
7:31	CANBERRA	8:27
7:46	LAUNCESTON	8:46
7:50	AUCKLAND	8:47
7:56	WELLINGTON	8:55
7:47	HOBART	8:48
7:06	BYRON BAY	7:59

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS TERUMAH  
2 ADAR • 25 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	7:50 PM 8:00 PM 8:30 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 10:16 AM 7:50 PM 8:47 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 7:50 PM 8:40 PM