

LAMPLIGHTER

5 Adar
Terumah
1074
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LIVING WITH THE TIMES

The word *teruma* (offering) appears three times in the beginning of this week's Torah portion, *Teruma*:

"And have them bring Me an offering." This refers to the half-shekel that each Jew contributed toward the sockets of the Sanctuary.

"Take My offering from everyone whose heart impels him to give." This refers to the half-shekel that was given for the communal sacrifices.

"The offering you take from them shall consist of the following: gold, silver, copper..." This offering was for the Sanctuary proper and all its vessels. Instead of a single, specified amount, every Jew contributed what he wished.

The sockets of the Sanctuary, unlike the rest of the Sanctuary's components toward which a Jew could donate as little or as much as he wanted, were made from another offering in which all Jews participated equally. What made the sockets different?

The sockets were the lowest part of the Sanctuary, yet they formed the foundation of the entire edifice.

Within every Jew is a spiritual Sanctuary: "They shall make a Sanctuary for Me and I will dwell in their midst" - within each Jew. This spiritual Sanctuary likewise consists of correlating spiritual components, including its "sockets."

In the spiritual sense, these "sockets" are the Jew's self-nullification, his humility before G-d and acceptance of the yoke of heaven.

The concept of "*kabalat ol*," obedience to G-d's will, is the same for every individual, the wise and the untutored, the rich and the poor. Accordingly, each person was obligated to contribute the same half-shekel towards the Sanctuary's sockets, for when it comes to self-nullification before G-d, all Jews are equal.

Why was it necessary for everyone to make an identical contribution for the communal sacrifices? Because this offering was made to atone for the sin of the Golden Calf which affected every Jew, including those who did not participate. Even Moses, who was not actually present, was harmed by it. To correct this communal damage, a collective sacrifice in which all took part equally was required. Thus every Jew was obligated to contribute the same half-shekel.

By contrast, when it comes to the inner service of G-d, every Jew is different. A person is obligated to utilize the unique faculties he has to the best of his ability. Correspondingly, each Jew contributed a different amount to the Sanctuary, in accordance with his individual talents.

Adapted from Likutei Sichot, Volume 1

Bringing the Zoo Home

By Nuta Yisrael Shurack

The zoo is an exciting place. But what makes it so great? Well, to tell you the truth, a lot of things. There are the live shows and demonstrations, the exotic animals from far off places, ferocious beasts that you can see up close, and of course the cute little penguins. It usually means a full-day family trip, coolers packed tight with peanut-butter and jelly sandwiches, snacks, and juice boxes.

Seeing those animals, birds, reptiles and mammals that you've only read about can be extremely inviting and alluring. Furthermore, it brings *Perek Shirah* (an ancient text enumerating how each of G-d's creatures praise Him) to life! But what if those very same exotic animals lived in your home? Would you be so excited?

My family went on a trip to the zoo this week. While there, I saw a young boy talking excitedly to his parents about the grizzly bear that he had gotten so close to (even though the bear was a good 100 feet away). Oddly enough, only five feet away there was a grey squirrel eating an acorn. Yet no one was interested. Why is seeing the bear, lion, or tiger reminiscent of *National Geographic Live* while the squirrel and pigeon hardly evoke any emotion at all, except perhaps annoyance and irritation?

Those things which we only get a glimpse of once in a while inevitably appear striking and glamorous while those available to us on an everyday basis seem to be quite boring. As the saying goes, "the grass is always greener on the other side." So how do we infuse the everyday with the once in a while? How do we transform the ordinary into the extraordinary, so it does not become laden with discontent? What about our day-to-day life? Is being Jewish, learning Torah, and doing *Mitzvos* exciting? After all, there are *Mitzvos* that are done on a daily basis-or even several times a day. Is there excitement in repetition?

G-d, in His infinite wisdom, gave us the answer in this week's Parsha. G-d commanded the Jewish people to build a sanctuary in which the spiritual would meet the physical, where heaven and earth would meet. It is there, in the Holy of Holies, that we would store our people's most valued possession, the tablets with the Ten Commandments inscribed on them. It is there that we would bring our sacrifices and hear the Levites sing.

G-d tells Moses, "They shall make a Sanctuary for Me, so that I may dwell among them..." The words "and I will dwell among them," allude to not only the G-d's manifestation in the temple, but to each and every person, which can and must become a home for G-d's presence.

This is teaching us a valuable lesson. Holiness is not a far off fantasy concept that only lends itself to excitement due to infrequency, suspense, and mystique. Rather, the excitement comes from the involvement of an infinite being in our day-to-day living. From large decisions in our life, such as where to live and whom to marry, to the most minuscule, such as tying our shoes and what to eat for breakfast. Though there's no admission charge for day to day life, and your cat may not be roaring like the tiger at the zoo, remember the thrill of the world only lasts as long as the novelty. Infinity is not bound by time and therefore always new and exciting.

Slice of LIFE

Seeing the Blind

By Boruch Shlomo Cunin

As the sun was about to set, my train broke down in the middle of the Bronx and I had to walk. Heading in the general direction of Pelham Parkway, I kept asking people where the address was. I remember one helpful soul who told me, "Son, you've got a long way to go!"

Earlier that afternoon, a group of students in Brooklyn had finished baking the last of the Passover matzah. It was 1958, and the Lubavitcher Rebbe had a custom of giving hand-baked matzah to people as a spiritual gift before Passover. He would stand for hours, greeting people and handing them matzah. The Zohar says matzah is the "bread of faith," and simply eating it nourishes the soul.

The Rebbe would give matzah first to the people who had to travel far, because riding in a car or subway is not permitted on Shabbat and Jewish holidays. I was 16 and had to get home to 167th and Jerome Avenue in the Bronx, which was pretty far away. When I approached the Rebbe, he handed me matzah and asked if I could deliver some to a certain family.

Ideally, I would have taken a taxi from the subway station, asked the driver to wait, delivered the matzah, and gotten home in time for our Seder. But life is seldom ideal. Eventually, I found the address, which turned out to be a housing project. I knocked on the door and out came a man with no shirt, tattoos and a potbelly.

"What is it?" he snapped. In the Bronx, it's proper etiquette to snap when greeting someone. "Excuse me, are you Mr. So-and-so?" I asked. "Yeah," he said. I noticed the loaf of rye bread sitting on the table, definitely not a traditional Seder food. I said, "The Rebbe sent me."

"The Rebbe? Oh, please come in," he said. The tiny kitchen contained only a small table, some chairs and a hot plate. I didn't understand what I was doing there, delivering matzah to a family that wasn't celebrating Passover. Then I thought, perhaps that's exactly why I was there.

I asked the man if he would like to have a Seder. He agreed and called for his wife to come in. She entered, visibly pregnant, and with her also came two beautiful little girls, maybe five or six years old, trailing behind. Both girls were blind.

We cleared off the table. I put a hat on the man's head and said, "Okay, we're having a Seder!" I tried to remember the blessings in the proper order, but it was difficult without a Haggadah. We ate the matzah and used water and paper cups to recall the four cups of wine. I tried to think what the Rebbe would do if he was here. I looked at the little girls and at their mother, about to have another child, and began to tell them some things I had learned from the Rebbe.

I told them that we have to have faith. On this night, G-d liberated our ancestors from slavery, and He liberates us, too. The husband and wife seemed to hang on to every word, like they were getting nourishment just by listening to the information being told. I told them that on Passover, we journey through our personal Egypt to freedom, and that G-d doesn't put on our shoulders

more than we can carry. Once you know that, and believe it, you're already liberated because then any task attempted is not a burden. We sang songs with the children and time flew.

At 1:00 a.m., the woman put the girls to bed and it was time for me to leave, but I had to ask the man how he knew the Rebbe. It turned out he was a tanner and was acquainted with a rabbi who worked at another section of the meat plant. Several months ago, his wife had become pregnant. Since they had a disease that caused their children to be born blind, their doctor recommended an abortion. The man was very depressed and didn't know what to do. So he asked this rabbi, who suggested that he write a letter to the Lubavitcher Rebbe. The Rebbe wrote back, saying that they should have faith in G-d and have the child.

As I was about to leave, the man said, "You know, my wife and I weren't sure about this. How are we supposed to have faith? How are we supposed to forget what is and have hope? We didn't think it was possible. But tonight, hearing about faith and how G-d gives us the strength to overcome our personal Egypt, well, now we understand."

Their son was born fully sighted. Over time, I lost track of this family, but years later I learned that the daughters had married and that each had several children, all sighted.

To really describe the Rebbe's love for hundreds of thousands of Jews and non-Jews all over the world would be impossible. The best I could do is to write about a poor family in the Bronx, living in a housing project for the blind and how the Rebbe had faith hand-delivered to their door.

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ISSUE 1074

MOSHIACH MATTERS

There is no reason for the continuation of the exile, but it is written that "G-d desires the prayers of the righteous." Since "Your people are all righteous," every Jew must pray and request and plead and make demands of G-d on account of this long exile: "*Ad masai? -- How much longer?*", and then Moshiach will come at once.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H 25th of Menachem Av, 5718 [1958]

I received your letter of the 18th of Menachem Av, and, as requested, I will remember you and all those mentioned in your letter in prayer when visiting the holy resting place of my father-in-law of saintly memory.

You write that you feel depressed; as it appears to you that you have not made the success in your study at the Yeshiva which you had expected.

Even assuming that you were completely right in your appraisal, this still would be no reason for being depressed. For, it is explained in many sources, especially in the Book of Tanya, that even in the case of spiritual failure, no Jew should feel depressed, for a feeling of depression and gloom is, in itself, one of the strategic weapons which the yetzer hara [the evil inclination] uses in an effort to discourage a person from serving G-d with joy and alacrity.

And, when the yetzer hara succeeds in one thing, such as in discouraging you from study, as you write, he goes for further things.

The way to combat the yetzer hara is, as explained in the Tanya, to call forth redoubled effort on one's part to overcome the feelings of depression, and replace it with a feeling of joy in the realization that no matter what the past has been, it is always possible to attach oneself to G-d, through the study of the Torah and the observance of the mitzvot.

The well-known illustration used in the Tanya, in the case of persistent distraction, is to imagine that a heathen is standing by while one is in the midst of prayer and trying to distract one from concentrating on prayer and study. In such a case, one would certainly not blame himself, but would rather redouble his efforts to concentrate on his prayer or study, completely ignoring the distractions from outside.

Thus, in the final analysis, it is up to a person to overcome his difficulties by his own efforts and determination, and we have already been assured that where there is a determined effort, success is certain.

Moreover, in your case, it is quite possible that you have underestimated your success, which could also be a thought implanted in your mind by the yetzer hara.

With regard to your apprehension that when you return with a beard, etc., how are you to cope with any possible derision and the like:

I would suggest that you study carefully the words of the Tur and Rama (which are based on the words of the Rambam), Orach Chaim, beginning with paragraph 1. These words are essentially an introduction to the fulfillment of all of the four parts of the Shulchan Aruch.

In addition, you should also study the Responsum of the Tzemach Tzedek, Yoreh De'ah, where the question is discussed, also the latter's annotation on the verse in Tehilim, "Vehu rachum," etc.

In regard to the question of your eye-sight, you should consult a good specialist who should give you the proper instruction as to what you have to do in this connection.

As for the question of advising Mr. -- what he should study, and how to guide him in this connection, our Rabbis have taught, "A man should always study in those areas where he finds greatest gratification." At any rate, you should only advise him if he turns to you for advice.

With regard to what you write about your sister -----, the best way to influence her is through her friends rather than by direct approach, as an indirect approach promises greater success.

Finally, with regard to the transgression to which you refer, I have already given my advice in such cases by references to various sources, especially the Tanya, including those chapters which deal with the inner battle with the yetzer hara, to which I referred earlier in this letter. In addition, I would also suggest Igeret Hateshuva, chapter 11.

I was glad to read, at the conclusion of your letter, about the birth of a son to your sister ----- . May G-d grant that the parents bring up the newly-born child to a life of Torah, chupah, and good deeds, and may you always have good news to report.

CUSTOMS CORNER

Building a Synagogue

"Build a Sanctuary for me, and I will dwell amongst them. This verse serves as the basis for the Mitzvah of building the Tabernacle and the Holy Temple. The Zohar tells us that also included in this Mitzvah is the obligation to build synagogues. In a similar vein, the Talmud states that synagogues and study halls in the Diaspora are considered "miniature sanctuaries." For this reason, we find that some of the physical characteristics of the Holy Temple are to be incorporated into the building of a synagogue. Many of the laws dictating our respect for the Holy Temple also apply to how we must respect a synagogue.

The responsibility of building a synagogue rests collectively on all members of a Jewish community. The obligation devolves on a community when there are ten adult Jewish men of bar mitzvah age. The funding for building a synagogue should come from the community members, and should be collected on the basis of each individual's financial means.

A WORD

from the Director

The seventh of Adar commemorates the birthday and yahrzeit of Moshe. This date always occurs close to the portion of Terumah and Tetzaveh. This year the seventh of Adar is Saturday night after Shabbos Terumah, the first day of the week of Tetzaveh.

There is clearly some connection between these portions of the Torah and the seventh of Adar. The theme of these two portions is the Divine ordinance to build a Sanctuary, first mentioned in Terumah:

G-d spoke to Moshe, saying: "Speak to the Israelites and have them bring Me an offering...gold, silver, copper... They shall make Me a Sanctuary, and I will dwell among them." (Shmos 25:1-8)

After the initial command to gather material and build the Mishkan, we are told of the various vessels to be made for the Mishkan. Then in the portion of Tetzaveh we are commanded to kindle the Menorah, to make the vestments for Aharon and the other kohanim and to build the golden incense altar.

The commandments concerning the Sanctuary were directed to Moshe and through him to the Jewish people.

The Midrash explains that only Moshe was able to bring the divine presence back to the physical world -- and this took place "on the day the Sanctuary was erected."

We may further suggest that the Mishkan was not merely a detail in Moshe's personal responsibility, rather it is a fundamental and basic aspect of Moshe's total Divine service. The aspect of building a Mishkan to serve as a dwelling place for the Shechinah is bound up with the ultimate purpose of creation. The physical temporal world should become a Sanctuary and Tabernacle for G-d." Here G-d will be "at home" and "reveal" Himself just as man is at home in his own dwelling place.

For this reason the Divine command given to Moshe, "Make Me a Sanctuary," applies in all generations and all places and comprises the purpose of creation of all the worlds. For it represents the presence of G-dliness in the individual life of every Jew. Thus, the Seventh of Adar clearly has a very important association to the portion of Terumah and Tetzaveh.

When a Jew is born he is given the potential to accomplish everything he has to do throughout his lifetime, and fulfill the purpose of creation.

J. I. Guterlich

IT HAPPENED *Once...*

Bonaparte and the Chassid
Told by Rabbi Yosef Yitzchak of Lubavitch

The renowned Chassid Rabbi Moshe Meisels of Vilna, youngest of Rabbi Schneur Zalman's disciples, once told Rabbi Eisel of Homel: "The aleph of Chassidism saved me from a certain death."

[In his Tanya, Rabbi Schneur Zalman of Liadi states: "By its very nature, the mind rules the heart." This axiom, known as the "aleph of Chassidism," is a cornerstone of the Chabad-Chassidic approach to life.]

Rabbi Moshe Meisels, an extremely learned man, was fluent in German, Russian, Polish and French. During Napoleon's war on Russia he served as a translator for the French High Command. Rabbi Schneur Zalman had charged him to associate with the French military officials, to attain a position in their service, and to convey all that he learned to the commanders of the Russian army. Within a short while Rabbi Moshe had succeeded in gaining the favour of the chief commanders of Napoleon's army and was privy to their most secret plans.

It was he, Reb Moshe, who saved the Russian arms arsenal in Vilna from the fate which befell the arsenal in Schwintzian. He alerted the Russian commander in charge, and those who tried to blow up the arsenal were caught in the act.

"The High Command of the French army was meeting," related Reb Moshe "and hotly debating the manoeuvres and the arrangement of the flanks for the upcoming battle. The maps were spread on the floor, and the generals were examining the roads and trails, unable to reach a decision. Time was short. Tomorrow, or, at the very latest, the day after, the battle on the environs of Vilna must begin.

"They were still debating when the door flew open with a crash. The guard stationed inside the door was greatly alarmed and drew his revolver. So great was the commotion, that everyone thought that the enemy had burst in in an attempt to capture the French Chief Command...

"But it was Napoleon himself who appeared in the doorway. The Emperor's face was dark with fury. He stormed into the room and raged: 'Has the battle been planned? Have the orders to form the flanks been issued?'

'And who is this stranger?!' he continued, pointing to me. In a flash he was at my side. 'You are a spy for Russia!' he thundered, and placed his hand upon my chest to feel the pounding heart of a man exposed.

At that moment, the aleph of Chassidism stood me by. My mind commanded my heart to beat not an increment faster. In an unwavering voice I said: 'The commanders of His Highness the Emperor have taken me as their interpreter, as I am knowledgeable in the languages crucial to the carrying out of their duties...'. And thus, only by applying and living by the lessons taught in Chassidus, my life was saved from certain death."

Biographical notes:

Rabbi Schneur Zalman of Liadi, also known as the "Alter Rebbe" and "The Rav," was born in Li'ozna, White Russia, on the 18th of Elul 5505 (1745). He became a disciple of Rabbi DovBer of Mezeritch (the second leader of the Chassidic movement) in 1764. In 1772 he established the "Chabad" branch of the Chassidism. For twenty years he worked on his Tanya, in which he outlined the Chabad philosophy and ethos. First published in 1797, the Tanya is regarded as the "bible" of Chabad Chassidism upon which hundreds of works and thousands of discourses by seven Generations of Chabad rebbes and their disciples are based. Rabbi Schneur Zalman passed away on the 24th of Tevet, 5583 (December 1812) while fleeing Napoleon's armies.

Rabbi Moshe Meisels was originally a disciple of Rabbi Elyahu, the Gaon of Vilna, and a member of the opposition to the Chassidic movement. He later became a devoted chassid of Rabbi Schneur Zalman of Liadi, and, after the latter's passing, of Rabbi DovBer of Lubavitch and of Rabbi Menachem Mendel of Lubavitch. Rabbi Moshe served as the leader of the Chassidic community in Vilna until 1816 when he made aliyah ("ascent") to the Holy Land and settled in Hebron, where he passed away in 1849.

Thoughts THAT COUNT

They shall make for Me a sanctuary, and I will dwell amidst them (25:8)

G-d desired a dwelling place in the lower realms. (*Midrash Tanchuma, Naso 16*)

The verse does not say, "and I will dwell within it," but "and I will dwell within them"--within each and every one of them. (*Shelah*)

They shall make the Ark... two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height (25:10)

The measurements of the Ark were all in fractions, indicating that to become a vessel for Torah, a person must first "break" his ego. (*Rabbi Natan Adler*)

The measurements of the Ark were all in halves, indicating that no matter how much one studies Torah, one never masters its whole; "Longer than the land is its measure, and broader than the sea" (Job 11:9). (*Pardes Yosef*)

CANDLE LIGHTING: 15 FEBRUARY 2013



BEGINS	ENDS
8:02MELBOURNE	9:00
7:53ADELAIDE	8:49
6:15BRISBANE	7:09
6:58DARWIN	7:48
6:15GOLD COAST	7:08
6:50PERTH	7:45
7:31SYDNEY	8:27
7:41CANBERRA	8:38
7:59LAUNCESTON	9:00
8:01AUCKLAND	8:59
8:08WELLINGTON	9:09
8:01HOBART	9:03
7:15BYRON BAY	8:08

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TERUMAH
 5 ADAR • 15 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	8:02 PM
	MINCHA:	8:10 PM
	KABBOLAS SHABBOS:	8:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:12 AM
	MINCHA:	8:00 PM
	SHABBOS ENDS::	9:00 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	2:03 PM
	MAARIV:	8:00 PM
		8:50 PM
		9:30 PM