

# LAMPLIGHTER

28 Adar 1  
Parshas Pekudei  
**1128**  
28 February  
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

"These are the accounts [of the items furnished] for the Sanctuary," begins this week's Torah portion, Pekudei.

The Torah enumerates the amounts of gold, silver and brass that were collected to build the Sanctuary, and the various uses of these raw materials.

According to our Sages, Moses felt it necessary to provide an accurate ledger of the contributions, setting an example for all collectors of public funds in future generations.

Yet even a cursory glance at our Torah portion reveals that the list is far from complete.

We are given a detailed accounting of how the silver and brass were utilized, but no mention is made of the gold.

Even the amount of silver listed represents the sum total of half-shekels that were collected, but does not include the donations that were made for the Sanctuary.

The Torah relates that the materials collected were more than sufficient, but tells us nothing about what was done with the extra.

Furthermore, no reference is made to the ten other items that were donated by the Jews, such as the blue, purple and scarlet threads. What then are we to make of such a seemingly incomplete accounting?

The key to understanding this apparent inconsistency lies in the commentary of Rashi, the great Torah Sage, who explains that the Torah's intent is not to provide us with a detailed report of every single donation and its use. Rather, only the weights of those donations that were considered essential for the building of the Sanctuary are important for us to know.

The fact that the Torah gives only a generalized account of the weight -- and not the value -- of the materials collected contains deep significance.

Weight is symbolic of the physical aspect of an object, whereas value represents its spiritual component. Interestingly, the Torah informs us only of the weight of the items that were donated.

In terms of our service of G-d, "weight" is symbolic of practical deeds, whereas "value" represents the intentions behind those actions.

There are two components involved when a Jew performs a mitzvah: The actual physical deed, and the thoughts and motives that underlie his action. The Torah makes a point in emphasizing only the "weight" -- the practical action -- as far as building the Sanctuary is concerned.

We learn from this an eternal lesson that applies always: the "Sanctuary" to G-d that every Jew must build within himself is not to be achieved through spiritual means only -- i.e. good intentions, purity of heart etc. -- but through actual physical observance of the Torah's commandments.

When a Jew performs actual physical mitzvot, his deeds form the vessel in which the Divine Presence can dwell.

This emphasis on deed as opposed to intent is so great, in fact, that it can transform an ordinary coin given to charity into "a coin of fire" -- permeated through and through with the fiery glow of the Jewish soul.

In this manner do we build our individual Sanctuaries to G-d, thereby hastening the day when the Third Holy Temple in Jerusalem will be built and G-d's holy Presence will once again dwell therein, speedily in our day.

*Adapted from Likutei Sichot of the Rebbe, Vol. 26*

## A Foundation of Love

*By Shlomo Yaffe*

The materials for the portable desert sanctuary, the *Mishkan*, came from the donations, the freewill offerings, of the Jewish people. Each Jew gave according to his and her ability and generosity of heart.

The *adanim*, however, the "bases" upon which the upright boards of the *Mishkan* walls rested-its foundation-came from a different source. These bases were cast from the silver given by the Jews as part of a mandatory levy-a half-shekel from each individual. (The shekel was a standard small weight unit, used to weigh gold, silver and copper for monetary purposes.) Rich and poor, motivated and unmotivated, happily or grouchy, each Jew gave exactly the same amount.

The *Mishkan*, the edifice that "housed" the Divine presence, is expressive of the totality of the Jewish people. Our nation as a whole and every individual Jew too, is also a sanctuary for G-d's presence.

We all have different levels of ability, opportunity and commitment. Every one of us has strengths and weaknesses in each of these areas. In our lives we will build and uphold the Sanctuary of Judaism in varying ways, dependent both on circumstances we control and on those that we cannot. The foundation of this edifice, however, the silver sockets arrayed in precise alignment on the ground that support the structure of the sanctuary-they are built of constancy, the same for everyone at every phase of their lives.

"Silver" in Hebrew, *kesef*, also means "yearning" and "love." The one thing that all Jews must have at every moment is an unconditional love for each other.

Notwithstanding all the differences between us, the foundation for making for G-d a dwelling place in our world is an absolute sense of the equal, irreplaceable and fundamental value of each Jew in our purpose and mission as a people. We cannot see any Jew as marginal; we cannot write any Jew off as hopelessly disconnected. We cannot allow questions of behavior and ideology to obscure the need to align and support each other in whatever it is that we need from each other.

This is why we speak of a love felt as a yearning-*kesef*. We must allow ourselves to be drawn together with a force and desire for unity more powerful than the forces that wish to push us apart.

## Slice of LIFE

I was teaching my Sunday school class about Shabbat: lighting the candles, making kiddush over wine, saying "Hamotzi" over the challah, singing Shabbat songs and more. We made crafts: a kiddush cup, candle holders, a challah cover, and a Shabbat song book.

My thoughts grew deep, for in my own home we did not observe Shabbat. Friday night was just like any other night, kids running in and out and a quick take-out dinner.

I decided I was going to turn our mundane Friday night into a Shabbat experience. I knew that this would take some coordinating, so I started early in the week. I discussed the idea with my husband. He was sold when I offered to make him chicken soup, just like his mother makes. My two teenagers needed more convincing; a family Shabbat dinner was not their ideal Friday night activity. So I resorted to bribery.

My son, age 16, loves mashed potatoes and driving. So I promised to cook up mashed potatoes and let him use my car on Saturday night. I told my daughter, age 14, that for a special occasion she could borrow my sweater with the pearls, the one that had been off limits to her. This was a bit extreme, even for me, but I wanted everyone involved. I am not a woman of leisure; I work full-time, plus I teach on Sundays. I didn't have days to shop and cook an extravagant Shabbat meal, so I kept my menu simple: chicken soup, roasted chicken, mashed potatoes

and zucchini. Oh, and with a little help from Duncan Hines, chocolate chip cookies for dessert. I also bought ready-to-make challah from the supermarket freezer section. All I had to do was thaw and bake. Everything was simple, yet I felt something special in the planning and cooking for Shabbat. I was looking forward to Shabbat every day of the week.

Finally, the big night arrived. I had polished up my Bubby's silver candlesticks, usually only seen on special holidays, and I looked at my Jewish calendar to make sure we were beginning Shabbat at the proper time.

Then, I did something very special. I asked my daughter to join me, and together we lit the Shabbat candles. I think she, too, felt something special as we recited the blessing together. And right behind us stood my husband and my son answering "Amen" to our blessing.

We gathered round our kitchen table, now transformed into a Shabbat table, and my son recited the kiddush from his siddur. He used the kiddush cup he got for his Bar Mitzva. We each had a taste of wine did the traditional hand washing and then my husband said the hamotzi on the challah.

A certain calmness came over my family. Usually, our dinners were hurried. In fact, these days, we didn't even always eat together; with late nights at the office, basketball games, and school projects. But tonight, my loved ones were sitting down to a true family dinner -- a Shabbat dinner. The meal was delicious, if I do say so myself. But even better than the food, was the

conversation.

My family was sitting around one table, talking (not arguing) to each other about what happened during the week: work, school, world events, sports...anything and everything. Although I was an active participant, in some ways I felt like an onlooker observing a transformation from the mundane to something special -- from week-night to Shabbat.

After dinner we retired to the family room, but we didn't turn on the "tube." Instead, my husband said, "Anyone up for a board game?" I was shocked, but pleased. I couldn't remember the last time we sat down to a game together. Usually, our quality time was popcorn and a video. But let me tell you, we had more fun playing that game than I can remember in ages.

What had I been doing all these years? Teaching my students about something I could only imagine, yet never really experienced? I wasn't crying over the past, just looking to the future. It is now three months since our first Shabbat meal -- three months filled with weekly Shabbat dinners in my home.

I no longer need to use bribery to get my children to participate. I knew how far we had come when my daughter asked me, "Mom, can I bring a friend over to share Shabbat with us?" "Of course!" I answered.

No matter how hectic our week is, no matter how little time we spend together as a family, we now always have Shabbat to look forward to, to catch up with one another and ourselves, to forget the business of and spend quality time with G-d and family.

Published by **The Chabad House of Caulfield** in conjunction with the **Rabbinical College of Australia and N.Z.**

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

ISSUE 1128

## MOSHIACH MATTERS

*Question:* I appreciate the point about the world having a goal and destiny and how the world is evolving towards a state of perfection and redemption. But why the focus on a human being as the redeemer? If redemption is that crucial, couldn't G-d do it on His own?

*Answer:* Our duty is to create a union between the world's material substance and its spiritual reality, to marry Heaven and Earth. We have been entrusted with the sacred mission of perfecting this world by bringing spirituality and G-dliness into an otherwise ungodly world. Every time we engage in the physical act of performing a mitzvah we speed up the process of "drawing down" the Divine into our environment.

Who do you propose to use as the negotiator between both parties? G-d? He's representing one of the parties...

We, on the other hand, possess a soul which is "part of G-d above," yet this G-dly soul is garbed in a physical and corporeal body. We "understand the language" of both parties and are therefore the perfect candidate for the task of merging the two.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Rosh Chodesh Adar II, 5736

I duly received your letter of 23 Adar I, and will remember you in prayer for the fulfillment of your heart's desires of good.

You invite my comments on the problems you mention in connection with your profession as a clinical psychiatrist in relation to your patients, specifically on moral and religious issues.

There is no need, of course, to point out to you that there can be no hard and fast rule that could be applied to all patients alike, since every individual is a world in himself. However, there are some points that would be valid in all cases.

To begin with, what is reprehensible from the view point of the Torah, called *Torat Chaim* (because it is the true guide in life), cannot be condoned. This should not be confused with the principle of *pikuach nefesh* (a danger to life) which takes precedence over *Shabbat*, which is itself a directive of the Torah, requiring that the laws of *Shabbat* observance be temporarily suspended in such a case; it is not a violation of *Shabbat*, but a Divine directive like that of *Shabbat* observance which, in case of *pikuach nefesh*, is subordinated; and it is certainly not something left to human discretion or judgment.

Clearly, the said principle cannot serve as a basis for condoning other violations of Torah laws in order to help a patient get rid of guilt feelings, or make him feel better.

At the same time, there is also the instruction "The irate person is not a good teacher" (*Ethics of the Fathers* 2:6).

This applies, of course, not merely to a teacher who teaches any subject or theory, but also to one who teaches and guides and advises in matters of daily life and conduct.

A further helpful point to bear in mind is that through increased learning of Torah and stricter adherence to the mitzvot -- though these are a must for their own sake -- a Jew widens the channels to receive G-d's blessings, including deeper insights and understanding to cope with problems and to make the right judgments and decisions.

With prayerful wishes for success in all the above, and wishing you and yours a joyous and inspiring Purim,

P.S. Needless to say, there is no point at all for you to change to another specialty in medicine that would not disturb your peace of mind, etc. On the contrary, inasmuch as in your present profession you can now be guided also in your therapeutic methods by the Torah, it will be both a greater merit for you and of greater benefit to your patients -- which makes it even more imperative that you continue specifically in your present field.

One of the ways to lessen and eliminate the personal emotional agitation, etc., is to consider your patients in the way the Torah explains their condition, namely, that "a person commits a transgression only because of a *ruach shtut* (an impulse of folly) that beclouds his mind"; in other words, because of mental illness. And the more serious is his malady when he does not want to recognize and admit that he is ill.

What has been said here is not to imply that it is necessary to tell the patient bluntly that what he has done is prohibited by the Torah and therefore he must not behave that way. The approach should rather be in keeping with the method suggested by Maimonides when teaching a child. He writes that when teaching a child Torah, the child should be encouraged and induced to learn eagerly by promising and giving him candy and similar rewards that appeal to his childish mind, until such time as he will understand that the learning itself is the greatest reward. Similarly, in the case of these patients whose knowledge and standard are still on a child's level, for the essential thing is the actual result.

## CUSTOMS CORNER

### Avoiding Suspicion in Charity Distribution

- In ancient times, when collecting for a communal charity fund, collectors would always work in pairs so that one would "oversee" the other. The fund distribution was overseen by a group of three.
- A trustworthy manager of a charity fund is not obligated to give a reckoning of the monies distributed. Nevertheless, it is better if he does so. If his honesty is questioned, he is obligated to do so.
- Charity collectors should arrange for others to convert the foreign currency in their charity funds (e.g., using a bank) rather than converting it themselves, because people might think that they gave themselves a more favourable exchange rate.
- In a similar vein, one who manages a charity fund must not show partiality to family members or friends when distributing charity.

## A WORD

*from the Director*

*The fact that the Sanctuary was constructed by the Jewish people in a spirit of unity caused the finished structure to be permeated by oneness. This is reflected in the fact that the construction of its various components, e.g., the ark, the altar, the menorah, are not considered as separate mitzvos, but rather as part of the overall charge to construct a dwelling for G-d. Although each of these elements was a separate item, their discrete identities were subordinated to that of the Sanctuary as a whole.*

*G-d's Presence was revealed within the Sanctuary. There it was overtly manifest that the world is His dwelling, and that all the diverse elements of existence are permeated by His oneness. And from the Sanctuary, light spread throughout the world.*

*The Jews are "one nation on earth." The implication is that we are bound together through an internal connection, and this enables us to spread G-d's oneness throughout the world. For the unity of the Jewish people is an active force rather than a passive state. Establishing oneness among our people spurs the manifestation of G-d's unity in all existence.*

*What motivates our people to rise above their individual identities? The call of Moshe Rabbeinu. Moshe Rabbeinu was the epitome of self-transcendence; every aspect of his being was committed to others. And thus he was able to inspire self-transcendence.*

*Moshe is described as "a shepherd of faith." He infused the Jewish people with knowledge, enabling us to establish harmony between the different dimensions of our being.*

*J. I. Guttentag*

## IT HAPPENED

Once...

## THE NAKED SQUIRE

In the vicinity of Lyzhinsk in Galicia lived a number of Jews who made their living from orchards, taverns and inns that they rented from the local Polish Squire.

Every year, when the Jews came to renew their leases, the Squire demanded higher rents. But the poor Jews pleaded with him and the Squire would soften. Sometimes he even reduced the rent and gave them more time to pay their debts.

Each time this happened, the Squire felt miserable. Why did he become such a softie when it came to the Jews? He decided to ask his priest. The priest told him: "It is because of their Rebbe, Rabbi Elimelech of Lyzhinsk. The Jews always go to him before they are to appear before you and ask him to pray for them."

The priest explained that this was why even the stony heart of the Squire melted like wax in his dealings with the Jews. "The only thing to do," the priest told the Squire, "is to banish Rabbi Elimelech from Lyzhinsk. The Jews will no longer be able to turn to him for help and you will be free to do as your heart desires."

The Squire liked this advice and sent word to Rabbi Elimelech that he must be out of the province in 30 days. The Squire was very pleased with himself and celebrated by going on a wild boar hunt in his forests. For hours, he and his entourage rode deeper into the forest.

When the Squire grew tired, he stopped at a river, threw off his clothes and plunged into the cool, refreshing water.

Upon reaching the other side, he lay down and fell asleep in the warm sun. When he woke up, he swam back. But, when he reached the shore he saw that his servants and horses were nowhere to be found. Even his clothes were gone.

The Squire had no choice but to make his way back to his castle on foot. It wasn't until he reached a small hamlet and the children stood laughing at him that he realized his true predicament. No one would believe that he was the squire. Why, he was only wearing his undergarments, he wasn't even wearing any clothes! Someone had pity on him and gave him some old rough clothing. He walked and begged his way back to his town.

The Squire arrived on Sunday and went immediately to the church. There, he was amazed to see that one of his servants had put on his clothes that had been by the river, and was now pretending to be the Squire. The situation was even worse than he had thought.

Suddenly, the Squire remembered that his trouble started right after he had ordered the holy Rebbe out of Lyzhinsk. He decided to go to Rabbi Elimelech and ask for forgiveness. He vowed that he would always be good to the Jews if the Rebbe would restore him to his former state.

After the Squire finished telling the Rebbe what had transpired, the Rebbe took a significant amount of money from his desk drawer and handed it to the Squire.

"I'm loaning you this money. Go to your Jewish tailor who made your Sunday clothes and have him make an exact copy by the end of the week. Next Sunday, you will walk over to your coach, which waits behind the church, and drive back to your castle. After that, you will know what to do," Rabbi Elimelech told the Squire.

The Squire did exactly as the Rebbe advised. When the imposter arrived on foot at the mansion, puzzled why the coachman had not waited for him, the real Squire had him seized and punished.

Now, the Squire was once again the old squire. But, having lived through the experiences of the past few days, he was not his old self anymore. After experiencing the pain of hunger, ridicule and helplessness, he could better understand his Jewish subjects. He became very friendly toward them, and especially their saintly Rebbe.

## Biographical note:

Rabbi Elimelech of Lyzhinsk (1717 - 21 Adar 1787), was a major disciple of the Maggid of Mezritch, successor to the Baal Shem Tov, and the leading Rebbe of the subsequent generation in Poland-Galitzia. Most of the great Chassidic dynasties stem from his disciples. His book, *Noam Elimelech*, is one of the most popular of all Chassidic works.

## Thoughts THAT COUNT

In the first month... on the first day of the month, the Tabernacle was erected (40:17)

On the 25th of Kislev the work of Mishkan was completed, and its components sat folded up [for three months] until the 1st of Nissan, because G-d wanted that the Mishkan should be erected in the month that Isaac was born... The month of Kislev was thus deprived. Said G-d: "I must compensate it." How did G-d compensate the month of Kislev? With the dedication of the Temple by the Hashmoneans (on Chanukah). (*Pesikta Rabbati*)

And Moses was not able to enter the Tent of Meeting, because the cloud rested on it, and the glory of G-d filled the Tabernacle (40:35)

Said Rabbi Chama bar Chaninah: Can it be that Moses feared the cloud? Is it not already written, "And Moses entered into the midst of the cloud"? ... In what sense was he "not able"? Because Moses accorded honour to the Shechinah, and did not enter until he was summoned inside. (*Midrash HaGadol*)

## CANDLE LIGHTING: 28 FEBRUARY 2014

BEGINS	ENDS
7:44 .....MELBOURNE .....	8:42
7:38 .....ADELAIDE .....	8:33
6:04 .....BRISBANE .....	6:56
6:52 .....DARWIN .....	7:42
6:03 .....GOLD COAST .....	6:55
6:36 .....PERTH .....	7:30
7:16 .....SYDNEY .....	8:11
7:26 .....CANBERRA .....	8:21
7:40 .....LAUNCESTON .....	8:39
7:45 .....AUCKLAND .....	8:41
7:50 .....WELLINGTON .....	8:48
7:41 .....HOBART .....	8:41
7:02 .....BYRON BAY .....	7:55
7:02 .....SINGAPORE .....	7:51



## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS PEKUDEI

28 ADAR 1 • 28 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:44 PM
	MINCHA:	7:50 PM
	KABBOLAS SHABBOS:	8:20 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA	10:15 AM
	The Molad for the month of Adar II is	
	Shabbos March 1, at 3	3, 10 and 8 chalakim PM
	MINCHA:	7:40 PM
	SHABBOS ENDS:	8:42 PM
WEEKDAYS:	SHACHARIS: SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	7:45 PM
	MAARIV: SUN-FRI:	8:35 PM