

LAMPLIGHTER

1 Adar
Parshas Terumah

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LIVING WITH THE TIMES

This week's Torah portion, Terumah, contains the verse "And they shall make for Me a Mikdash (Sanctuary) and I will dwell in their midst." When the Jewish people erect a Sanctuary to G-d, G-d causes His Divine Presence to rest within each and every Jew.

Three different types of metal were used in building the Sanctuary: gold, silver and copper.

Because gold is traditionally the finest and most precious metal that exists, it would seem to have been appropriate to build a Sanctuary entirely of gold. Why then did the Mikdash include these less valuable metals as well?

To explain:

The three types of metal allude to the three categories of Jews. Because G-d wanted all Jews to participate in the Sanctuary's construction, all three metals - gold, silver and copper - were utilized.

Silver (*kesef* in Hebrew) alludes to *tzadikim* (righteous individuals), who continually yearn (*nichsafim* - from the same root as *kesef*) for G-d and His Torah.

Gold (*zahav*), more valuable than silver, alludes to those who return to G-d in repentance, "in whose place even complete *tzadikim* cannot stand."

Copper (*nechoshet*) alludes to Jews who have sinned and committed transgressions, yielding to the temptation of the *nachash* (serpent) that first brought sin into the world.

Thus we see that the righteous are not the only Jews to build the Sanctuary! Every Jew takes part in its construction; thus even copper, symbolizing the lowest level, was used along with silver and gold.

The Sanctuary was erected by the *tzibur*, the Hebrew word meaning the entire Jewish community. The word *tzibur* is composed of the letters *tzadi* (for *tzadikim*), *beit* (for *beinonim* - an intermediate level), and *reish* (for *reshaim* - the wicked). All levels of society participated.

The righteous person isn't allowed to say, "I alone will build a Sanctuary for G-d! Why should I concern myself with bringing an evil person closer to Torah and *mitzvot*?"

The wicked person mustn't say, "Where do I come to Torah and *mitzvot*? Surely the Divine Presence will not rest on my deeds!"

Absolutely not!

The Sanctuary is for all Jews to erect. For it is only when all Jews perform *mitzvot* - *tzadikim* and *reshaim* alike - that we merit the fulfilment of the verse, "And I will dwell in their midst" - within each and every Jew.

Adapted from Likutei Sichot, Volume 6

The Glory of the Single-Minded Person

By Yanki Tauber

Most of us have at least one single-minded person in our lives. It may be someone at the office, a family member, a neighbour or a friend. The subject of their single-mindedness can be anything -- a cause, a political opinion, an obsessive hobby, a worshipped celebrity. It may be virtuous or ominous, fascinating or boring, intelligent or silly. Single-minded people come in many shapes and forms, but they all share a seeming inability to talk about anything else, even -- apparently -- think about anything else.

Single-minded people are not much fun. But there is something about them that elicits our amazement, even admiration. They have devoted themselves to something unequivocally. Imagine what we could achieve if we could make such a commitment to the things we truly care about!

Not that we'd want to become a single-minded person. But we would like to have some of that single-mindedness mixed into the concoction of our character. Perhaps one part in five or one part in fifteen. Just enough to impart that extra oomph! to our lives.

Our sages tell us that, "Gold was created only so that it should be used for the Mishkan." The Mishkan was the portable "Tabernacle" built by the Children of Israel in the desert as a "home for G-d in the physical realm." According to the Chassidic masters, making a home for G-d in the physical realm is the purpose of everything that we do; the Mishkan was simply the prototype, the model which empowered us -- and taught us how -- to replicate it in our personal universe.

Fifteen materials were used in the construction of the Mishkan -- gold, silver, copper, and three types of dyed wool, linen, goat hair, ram and tachash skins, acacia wood, olive oil, aromatic herbs and precious stones. Our sages explain that these represent a cross-section of the various "kingdoms" in creation (the mineral kingdom, the vegetable kingdom, and the animal kingdom) and also correspond to the various components of the human being and the heavenly bodies -- all of which are to be included in the home for G-d we make in the physical world.

"Gold was created only so that it should be used for the Mishkan." And yet, G-d also allows the use of gold in wedding rings, teeth fillings, and gilded mouldings in ornate hotel lobbies. Apparently, G-d does not envision our world as a single-minded place.

G-d already has single-minded creations -- they're called angels: there are angels of mercy and angels of judgment and angels of love and angels of awe, but no angel possesses more than one characteristic or serves more than one function. (That's why Abraham was visited by three angels -- one to inform Sarah that she will have a son, a second to heal Abraham and rescue Lot, and a third to destroy the evil city of Sodom -- no one angel can do two kinds of jobs).

Humans are not built that way. G-d wanted us to be multi-faceted beings -- beings who use the same material to build Him a temple, seal their marriages, fix their teeth and add some ritz to their travel accommodations -- and have it all somehow add up to this place for Him they're making in their lives.

Yet a bit of single-mindedness is always a good thing. That's why one of the materials used in the Mishkan was the hide of a tachash. According to the Jerusalem Talmud, the tachash was a gloriously coloured animal that was created specifically to be used in the making of the Mishkan -- it did not exist before that moment, and has not existed since. If the purpose of creation is to make "home for G-d in the physical realm", then there should be at least one element in creation that is used exclusively for that end, in the most literal sense.

The interesting thing, however, is that the tachash is described as bedecked with many brilliant colours. Apparently, there's more to single-mindedness than meets the eye.

Slice of LIFE

In 1963, Professor Velvl Greene of the University of Minnesota was a rising star in the firmament of science. Acclaimed as a pioneer in his field of bacteriology, he was invited by NASA to join a select team of scientists studying the possible effects of space travel on human life. The requests to lecture at various forums and symposiums kept pouring in, and soon the young scientist was visiting dozens of universities throughout the United States each year.

1963 was also the year in which Dr. Greene first came in contact with Rabbi Moshe Feller, the Lubavitcher Rebbe's emissary in Minneapolis. Up to that time, Velvl and his wife, like many American Jews of their generation, had little use for their Jewish heritage; observances such as Shabbat, the kosher dietary laws and Tefillin struck them as old-fashioned if not primitive, and certainly without relevance to their modern lives. But their association with the Fellers changed all that. In the young Chassidic couple the Greenses saw a vibrant and fulfilling outlook and lifestyle, which seemed to answer a deep lack in their own highly successful but rootless lives.

At Rabbi Feller's suggestion, Dr. Greene wrote to the Rebbe, and the Rebbe's warm and engaging reply was not long in coming. The two developed a steady correspondence, and the young scientist was soon taken by the Rebbe's phenomenal mind and passionate devotion to his calling. With each letter, the professor found himself further encouraged in his journey of spiritual discovery and his growing commitment to a Torah way of life. Soon, the Greenses were establishing a kosher kitchen in their

home and groping their way through the rudimentaries of Shabbos observance.

In one of Velvl's discussions with Rabbi Feller, the issue of "Creationism versus Evolution" came up. Here the professor proved his old, scornful self. "You know that I have great respect for the Torah," he said. "It's teachings and observances now fill a most important role in my life. But regarding this issue, you people are still stuck in the Dark Ages. It amazes me that you still take the story of a six-day creation literally, in face of all that science has discovered about the age of the universe and how it developed."

"I must concede that my scientific knowledge is limited," said Rabbi Feller. "I certainly cannot discuss this with you on your level. But the Rebbe wrote a lengthy letter on the subject, in which he demonstrates how the theory of evolution is just that, only a theory, and a poor one at that - fraught with contradictions and lacking any sound scientific basis."

The professor was incredulous. "The theory of evolution is accepted by virtually every serious scientist alive! But show me the letter - I'd like to see what the Rebbe writes."

After reading the letter, Velvl was still unconvinced. When he presented his objections to the Rebbe's thesis to Rabbi Feller, the latter again professed himself unqualified to argue science with a scientist. "Why don't you write the Rebbe?" he suggested.

This Dr. Greene did, penning a no-holds-barred critique of the Rebbe's arguments. "Because I greatly respected the Rebbe," Dr. Greene recalls, "I dropped the condescendingly forgiving tone that scientists usually assume with laymen, addressing the Rebbe as I would a colleague whose ideas I rejected. I bluntly stated that he was wrong, specifying what I saw as

faulty and unscientific in his arguments. I concluded my letter by saying that the Rebbe had best stick to his field of expertise, Torah, and leave science to scientists."

The Rebbe's next letter resumed their correspondence where it had originally lain-in Velvl's spiritual quest and his Jewish identity. Of the evolution issue, not a word. The professor assumed that the Rebbe had been chastised and was conceding that in matters of "empirical fact" Torah must defer to current scientific thinking. With this, he considered the matter closed. His progress towards a Torah-true life continued, and in the course of the next year and a half, he reported to the Rebbe each of the milestones he and his family were passing in their journey: full Shabbat observance, observance of family purity, etc. The Rebbe responded with words of encouragement and blessing and, on one occasion, a gift of a pair of Tefillin, which Velvl began to put on each day.

Then came the letter in which the Greene's told the Rebbe that they had decided to place their children in a yeshiva, a Torah day school that would provide them with a full Jewish education. The Rebbe's reply was especially warm and encouraging, as befitting the turning point in their lives that such a move indicated. Then, at the end of his letter, the Rebbe added, "By the way, concerning what you wrote me in regard to the Torah's account of creation . . .," and proceeded to refute, point by point, Dr. Greene's objections to the Rebbe's "unscientific" treatment of the subject. "You are probably wondering," concluded the Rebbe, "why I waited this long to respond to your remarks on the matter. But my job in life is not to win arguments. My job is to bring Jews closer to the Torah and its mitzvot."

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ISSUE 1179

MOSHIACH MATTERS

If the Jewish people begin now to rejoice already in the Redemption, out of absolute trust that G-d will speedily send us Moshiach, this joy in itself will (as it were) compel our Father in heaven to redeem them from exile. (*Likutei Sichos, vol. 20 p. 384*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

From a letter of the Rebbe dated 5730-1970

... I trust it is unnecessary to emphasize to you at length that the Jewish way of life, together with its customs, etc., is not only very significant in its generalities, but is also significant in all its details and in the very order and arrangement of matters.

In light of this, it is obvious how truly important are peace and harmony between a husband and wife, since the mitzvah [commandment] of making peace between a husband and wife is counted among the mitzvos whose fruits a Jew enjoys in this world, while the "principal" remains for the World to Come.

These are mentioned right at the beginning of the Siddur [prayer book] - together with the morning blessings, which are recited even before starting the actual morning prayers.

With this in mind, it will prove somewhat easier to understand that even if one party were to be completely in the right (or almost completely in the right), while the other party were to be completely in the wrong (or almost completely in the wrong), it would still be incumbent upon both parties to do everything in their power to restore peace and harmony.

Certainly this duty becomes paramount in the case of a husband and wife who hold prominent positions in the community, as a result of which other Jews look up to them for example and guidance.

Clearly, an outsider cannot know, nor can he be told, what compelling reasons there might be for such a situation. The outsider can only observe and draw his own conclusions, since he will not inquire about, nor is it possible to inform him of, all the factors and extenuating circumstances, should there be any. Add to this the fact that it concerns a couple, both of whom are active in the sphere of Jewish education.

Moreover, and of course this is also most essential, G-d has blessed you with children, good children, who require the attention, love and upbringing of both parents. These children are surely entitled to receive what is due them from their parents.

Beyond a shadow of doubt, each of you must do everything possible not to further strain your relationship, but on the contrary, the two of you must endeavor to strengthen your relationship, restoring it to its full unity and harmony.

As to the situation itself, namely, who is right and who is wrong, I cannot, of course, go into this, nor is it necessary in light of what has been said above. For the important thing, as already stated, is to strengthen your family ties, this being the overriding consideration.

However, it would be well if the two of you could find a mutual friend before whom both of you could unburden yourselves in a frank exchange of grievances.

It is possible that an outsider, who at the same time is a friend, might see more objectively and find the best way to straighten things out, and [moreover, do so] as soon as possible, so that once again peace and harmony may reign in your home.

Hoping to hear good news from you,

CUSTOMS CORNER

Why does a baby boy receive his name at his Bris Mila?

G-d gave Abraham his full name (i.e., changing his name from Abram to Abraham) when He said, "As for Me, behold, My covenant is with you." Thus we see that a name is given at the time when a covenant - in Hebrew, Bris - is made. Also, the Torah tells us that Abraham named his son Isaac and then immediately afterward it relates: "And Abraham circumcised his son..."

A WORD

from the Director

Today we begin the month of Adar, a month that is associated with an increase in joy. The Talmud explains that during the month of Adar, Jewish "Mazal" (generally translated as fortune or destiny) is very potent. The mazal (or source of influence) of a Jew refers to the higher levels of his soul, which are connected to the essence of G-d at all times. In Adar, we have the opportunity to draw down an abundance of holy energy through good deeds that are imbued with joy.

Interestingly, our Sages taught that "Israel has no mazal" ("ein mazal l'Yisrael"), which means that Jews are above being influenced by the stars and planets. Nevertheless, even within the sphere where mazalot have power, in Adar, their mazal is strong and healthy.

By changing the vowels under the Hebrew letters slightly, "ein mazal l'Yisrael" can be read, "Ayin - the Infinite - is the mazal of Israel." The Jewish people receive their influence from G-d from a transcendent level, the transmission of which is particularly powerful in the month of Adar.

The name Adar has several meanings, one of which is cloak or mantel. This is a reference to G-d's compassion for the His people, the Jews. The purpose of a garment is to provide us with warmth. In Adar, when the holiday of Purim occurs, we experience the warmth and comfort of G-d. A garment also conceals the body of the person who wears it. Similarly, the miracle of Purim was "dressed" in a series of natural events.

The word Adar is a combination of "alef" and "dar," meaning "G-d dwells." (Just as alef is the initial letter in the alphabet, so too is G-d the "first.") G-d created the earth in order to have a dwelling place in the physical world. Through the study of Torah and the performance of mitzvot, we create an abode for Almighty G-d.

May the positive influence of Adar be expressed in the advent of the true and complete Redemption with Moshiach in the immediate future.

J. I. Guterlich

IT HAPPENED *Once...*

Once, on the evening before Yom Kippur, one of the Chassidim of Rabbi Elimelech of Lizhensk asked his Rebbe to allow him to see how he, Rabbi Elimelech, observes the custom of kaparot [lit. "atonements"; atonement ceremony performed before Yom Kippur, traditionally while holding a fowl, fish or money which is then given to charity]

"How I do kaparot?" repeated Rabbi Elimelech. "How do you do kaparot?"

"I am an ordinary Jew -- I do what everyone else does. I hold the rooster in one hand, the prayer book in the other, and recite the text, "This is my exchange, this is in my stead, this is my atonement..."

"That's exactly what I do," said Rabbi Elimelech. "I take the rooster in one hand, the prayer book in the other, and recite the text. Actually, there might be a certain difference between your kaparot and mine: you probably make sure to use a white rooster, while to me it makes no difference: white, black, brown -- a rooster's a rooster..."

But the Chassid persisted that his Rebbe's kaparot was certainly no ordinary event. He had been coming to Lizhensk to pray with the Rebbe every Yom Kippur for more than twenty years now, and had always wanted to observe his Rebbe at this most solemn moment.

"You want to see an extraordinary kaparot?" said Rabbi Elimelech. "Go observe how Moshe the tavern-keeper does kaparot. Now, there you'll see something far more inspiring than my own, ordinary kaparot."

The Chassid located Moshe's tavern at a crossroads several miles outside of Lizhensk and asked to stay the night. "I'm sorry," said the tavern-keeper. "As you see, this is a small establishment, and we don't have any rooms to let. There's an inn a small distance further down the road."

"Please," begged the Chassid, "I've been traveling all day, and I want to rest awhile. I don't need a room -- I'll just curl up in a corner for a few hours and be on my way."

"O.K.," said Moshe. "We'll be closing up shortly, and then you can get some sleep."

After much shouting, cajoling and threatening, Moshe succeeded in herding his clientele of drunken peasants out the door. The chairs and tables were stacked in a corner, and the room, which also served as the tavern-keeper's living quarters, readied for the night. Midnight had long passed, and the hour of kaparot was approaching. The Chassid wrapped in his blanket under a table, feigned sleep, but kept watch in the darkened room, determined not to miss anything.

Before dawn, Moshe rose from his bed, washed his hands and recited the morning blessings. "Time for kaparot!" he called quietly to his wife, taking care not to wake his guest. "Yentel, please bring me the notebook -- it's on the shelf above the cupboard."

Moshe sat himself on a small stool, lit a candle, and began reading from the notebook, unaware that his "sleeping" guest was wide awake and straining to hear every word. The notebook was a diary of all the misdeeds and transgressions the tavern-keeper had committed in the course of the year, the date, time and circumstance of each scrupulously noted. His

"sins" were quite benign -- a word of gossip one day, oversleeping the time for prayer on another, neglecting to give his daily coin to charity on a third -- but by the time Moshe had read through the first few pages, his face was bathed in tears. For more than an hour Moshe read and wept, until the last page had been turned.

"Yentel," he now called to his wife, "bring me the second notebook."

This, too, was a diary -- of all the troubles and misfortunes that had befallen him in the course of the year. On this day Moshe was beaten by a gang of peasants, on that day his child fell ill; once, in the dead of winter, the family had frozen for several nights for lack of firewood; another time their cow had died, and there was no milk until enough rubles had been saved to buy another.

When he had finished reading the second notebook, the tavern-keeper lifted his eyes heavenward and said: "So you see, dear Father in Heaven, I have sinned against You. Last year I repented and promised to fulfill Your commandments, but I repeatedly succumbed to my evil inclination. But last year I also prayed and begged You for a year of health and prosperity, and I trusted in You that it would indeed be this way.

"Dear Father, today is the eve of Yom Kippur, when everyone forgives and is forgiven. Let us put the past behind us. I'll accept my troubles as atonement for my sins, and You, in Your great mercy, shall do the same."

Moshe took the two notebooks in his hands, raised them aloft, circled them three times above his head, and said: "This is my exchange, this is in my stead, this is my atonement." He then threw them into the fireplace, where the smouldering coals soon turned the tear-stained pages to ashes.

Thoughts THAT COUNT

"From every person whose heart inspires him to generosity, you shall take My offering" (25:2)

The building Mishkan was able to be funded by even three or five people; but Hashem desired that all Jews should take part in the building of the Mishkan without exception - men and women (*Likutei Diburim*)

"And this is the offering that you shall take from them: gold, silver, and copper;" (25:3)

"Gold" alludes to the Mishkan built by Moshe, which was precious to Hashem as gold. "Silver" alludes to the first Beis Hamikdash built by King Shlomo, that which is written about his era (in regards to the materials used then) - *"none was of silver, [since] it was reckoned with as nothing in the days of Shlomo"*. While "Copper" alludes to the second Beis Hamikdash which was lacking five things: the Ark, Lid, Cherubs, Heavenly fire and Divine inspiration. (*Yalkut Shimoni*)

Gold (25:3)

The world was not considered worthy to make use of gold. So why was it created? For the Mishkan. (*Midrash Rabbah*)

CANDLE LIGHTING: 20 FEBRUARY 2015

BEGINS	ENDS
7:55MELBOURNE	8:53
7:47ADELAIDE	8:43
6:11BRISBANE	7:04
6:56DARWIN	7:46
6:10GOLD COAST	7:03
6:45PERTH	7:39
7:26SYDNEY	8:21
7:36CANBERRA	8:32
7:52LAUNCESTON	8:52
7:55AUCKLAND	8:52
8:01WELLINGTON	9:01
7:54HOBART	8:55
7:10BYRON BAY	8:03
7:03SINGAPORE	7:52



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS TERUMAH
1 ADAR • 20 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:55 PM
	MINCHA:	8:00 PM
	KABBOLAS SHABBOS:	8:35 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:14 AM
	MINCHA:	7:50 PM
	SHABBOS ENDS:	8:53 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MINCHA:	MON-FRI: 8:00 AM
	MAARIV:	7:55 PM
		8:450 PM