

# LAMPLIGHTER

3 Adar 1  
Parshas  
Terumah  
**1230**  
12 February  
5776/2016

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## LIVING WITH THE TIMES

This week's Torah reading, Teruma, opens with G-d's command to the Jews to donate to the Sanctuary: "And you shall give an offering...gold, silver, and brass."

At first glance it seems odd that G-d should list gold first. Would it not have been more appropriate to begin with brass, an item that could be given freely by all, and then work up to the silver and gold, which only wealthy Jews could afford to donate? Although we know that when the Jewish people left Egypt they were inundated with gifts by the Egyptians anxious for them to leave, and that the Jews amassed great wealth during the splitting of the Red Sea, there were always differences in personal wealth between them. In fact, we find that in actuality, much more brass and silver were donated to the Sanctuary than gold. Why then is gold mentioned first?

Furthermore, since the Sanctuary was intended to establish a dwelling for G-d in this world, would it not have made more sense for it to be fashioned only through the service of the most elevated and sophisticated among the Jews? In reality, however, every single Jew, without exception, was allowed to contribute to its erection.

By way of explanation, Chasidic philosophy teaches that a Jew shares an intrinsic connection to gold. Every Jew, as he exists within the material world, is "G-d's only son," and as such, is by nature rich. The Jew has the potential to give generously, and to give gold. The very Hebrew word for "gold" - zahav - reflects a Jew's tendency to give to others, for our Sages interpret this word as an acronym for the phrase, "He who gives while healthy," that is, a person who gives not to ward off any unfavourable influences, but as a natural expression of his inner self. To emphasize this attribute, the first item asked of the Jewish people was gold.

A Jew is connected to his spiritual source, even within the context of the material world. He is in essence rich, and his inner spiritual wealth should be reflected in actual material wealth. If this is not openly apparent, it is only because G-d desires that the Jew reveal this wealth through his own efforts, that he transform the darkness into light. This, in turn, will draw down an abundance of Divine blessing into the world.

This is especially true in the present time, when the Jewish people have completed all the spiritual tasks demanded of them, and all that is necessary is to actually accept Moshiach. At this time, each and every member of the present generation, the last generation of exile and the first generation of Redemption, is surely worthy of abundant material wealth, which, as Maimonides explains, enables a Jew to devote himself to the study of Torah and the observance of mitzvot in a more complete manner, and to give more charity. This will lead to the construction of the Third Holy Temple, towards which every Jewish man, woman and child will donate, speedily in our days.

## Sinai or Sanctuary?

By Yossy Goldman

*And in the beginning, G-d was homeless, and so G-d asked His people to set Him up with some digs. Where does it say **that**? Well, nowhere, actually. But it does say that G-d instructed Moses to tell the people, "They shall make for Me a Sanctuary, that I may dwell among them."*

Now the question is, was G-d really homeless? Wasn't He already dwelling with the people? Why, it was just the other week that we read of the revelation at Sinai, where G-d came down from heaven to earth. So why suddenly the need for a Sanctuary for Him?

The answer is that there is a fundamental difference between Sinai and the Sanctuary. Sinai represents a revelation thrust upon the people from above. G-d initiated and activated that encounter. In this experience, the Jewish people were somewhat passive. All the thunder and lightning, physically and spiritually, came at them from on high.

The Sanctuary, however, had to be built by the people themselves. They had to take the initiative. From the fundraising campaign to collect the raw materials needed for the sanctuary, down to the nuts and bolts of construction, the Mishkan was a human-made edifice.

At Sinai the heavens opened for the greatest sound-and-light show on earth, leaving a nation mesmerized and awe-inspired. But they themselves were passive recipients of this unique, never-to-be-repeated gift from above.

To build a Sanctuary took a whole building campaign. Men and women, young and old, everybody rolled up their sleeves. It took weeks and months of hard labor, meaningful contributions by every individual, planning and programming, designing and then actually building a holy house for G-d. We made it happen. And thereby, it was the people who brought G-d down to earth.

Apparently it was important for the Jews to appreciate the value G-d attaches to self-help and to DIY projects of a spiritual nature. It is not good enough to sit around waiting for the extraordinary revelations, those once-in-a-lifetime supernal visits the good Lord might bestow upon us. It is necessary for us to create the infrastructure, to take the building blocks in our hands and "make me a Sanctuary."

To put it simply, are we waiting for G-d, or is G-d waiting for us? Who makes the next move?

I met a guy not long ago and, as often happens to rabbis, the discussion turned to religion. He was pretty blunt about it. "Not for me, Rabbi," he said. "If G-d wanted me to be religious, he'd have made sure I was born in Bnei Brak, or at least into a religious family here." I told him he reminded me of the comedian who had a terrible fear of flying, and argued that "if G-d intended man to fly, he'd have given him wings - or at least made it easier to get to the airport!" So he says, "If G-d wanted me to be an angel, he'd have given me wings too."

The fact is, G-d did give us wings. That's what Sinai was all about. He gave us a dose of revelation, of spiritual shock-and-awe that has saturated us with an eternal capacity to fly high, to touch the divine. But those were just the tools; now we have to learn to fly. We may have been endowed with the potential to develop our connection to G-dliness, but after Sinai it's up to us to make it happen and to actually bring our innate power to the fore.

True revelation is rare. While there certainly are those special moments when we witness the unmistakable presence of G-d in our lives, we cannot wait for lightning to strike. We need to build our personal sanctuaries for G-d in order to embrace Him and bring Him into our homes and families.

The Rebbe of Kotzk was once asked by his teacher, "Where is G-d?" He answered, "Wherever you let Him in."

## Slice of LIFE

I want to share with you a story that happened 38 years ago. At the time, my wife and I were emissaries of the Rebbe in Buffalo, New York.

Like most cities in America, in Buffalo, there are no corner stores. If you need to do some shopping, you have to go to the mall. And so, one day, my wife and I got in the car to go to Wegman's, a large supermarket.

A lot of people pass through Buffalo on their way to Niagara Falls, or other places in Canada. Often they call Chabad and ask if there is a place where they can stay for Shabbat. I remember when I lived in London, England, it was the same. People were always passing through on their way to other destinations, and needed a place to stay for a night or two.

Just that morning, some people had complained about this kind of behaviour. They felt that it wasn't right to have such an attitude. They said that people were just taking advantage, and should just be directed to the nearest hotel.

I mentioned this conversation to my wife, and said that the complainers' attitude didn't seem right to me. After all, why were we in Buffalo if not to be of help to others? Wasn't that why the Rebbe had sent us?

We had hardly gone two or three minutes, when I noticed that we needed gas, and turned into the service station on the corner.

As I got out to open the gas tank, a man in his fifties got out of his car and began walking towards me. I noticed that he reached in his back pocket and pulled out a yarmulke.

"Shalom," he greeted me with a smile. "Do you know where I can find a hotel?"

I could tell from his accent that he was Israeli.

"Hashem (G-d)," I said to myself.

"Are you testing me? I just finished talking to my wife about this."

"Just a minute," I replied, turning back to speak to my wife again. (Rabbi Zalman Shimon Dworkin, of blessed memory [the chief rabbi of the Chabad community until his passing in 1985], used to say that a person shouldn't bring guests home without permission from his wife, and vice versa.)

"Shulamit," I said, "this man just asked me where he could find a hotel. Can we invite him to stay with us?"

"Absolutely," she agreed at once.

I turned back to him. "Why don't you come and stay with us?" I said.

"Oh no, we couldn't do that," he said. "That's very kind of you, but there are four of us. We couldn't all stay with you. Please just tell me where there is a hotel. We only need to stay one night."

"Just a minute," I said, laughing to myself. "Hashem, are you upping the stakes?"

I turned back to my wife. "He's says there are four of them. Can we handle that?"

"Not a problem," she replied.

Well, it took some convincing to get him to agree, but in the end he did agree, and we turned around and brought the whole lot back to our apartment. We only had two bedrooms, but with a couch and two cots, it worked out fine. One of them had an aunt who lived nearby. And one of them slept on a blanket on the carpet.

What should I say? They were the nicest people. We had a wonderful time together. They were all musicians on their way to perform a concert in Toronto for Yom Ha-Atzme'ut. A father, two sons and a son-in-law. We talked and talked till the wee hours, late at night. They were full of questions about the Rebbe, and were thirsty to hear stories about him. I remember telling them an amazing story I had heard from Rabbi Nachman Sudak o.b.m. about Ariel Sharon and the Rebbe before the Yom Kippur war. And how,

when he came out of a private meeting with the Rebbe, he said to the yeshiva students standing nearby: "Boys, as great as you think your Rebbe is, you don't know even a bit of what he really is."

The next day we all got up early and went to the Chabad House for the morning prayers. They helped make the minyan. So everyone was grateful for that. When we came back for breakfast, the father went out and bought a tricycle at a garage sale for our two-year-old son. They showered us with blessings, especially my wife who was in her seventh month.

It was a wonderful experience. We parted on the best of terms.

Six months later I came to Crown Heights, Brooklyn, to be at a big gathering at 770 -Lubavitch World Headquarters. As I stood there, waiting for the farbrengen (gathering) to start, I felt a tap on my shoulder. It was the younger brother. "Do you remember me?" he said. "I am here now! Yes. I started studying here in Crown Heights in the Yeshiva Hadar HaTorah. My brother is in Queens, and all the family is getting more involved in Judaism! All because of the night we spent in your house."

After that, their lives developed in a very positive way as they became more and more involved with Chabad and the Rebbe, eventually getting married, and raising beautiful families.

We remained best of friends till the present day.

In their careers as musicians, they became superstars in the Jewish music industry, and their relationship with Chabad and the Rebbe played a very important role in their success. Every year on Sukkot, thousands upon thousands of people rejoiced and danced to the joyous music of Yossi and Avi Piamenta. Avi still plays, while Yossi passed away recently.

And to think their whole journey started with the mitzva (commandment) of having guests!

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

ISSUE 1230

## 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.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

1st of Shevat

...Apropos of our last personal conversation concerning the question of good and evil, namely that G-d who is essentially good created a universe which is likewise good in essence, but that it is the purpose of man to bring forth the latent forces of good both within him and in the world that surrounds him, from the potential into the factual.

For this purpose man was given reason and intellect, so that by his powers of understanding and deduction he can see, even in the most ordinary things in life, a lesson and moral encouragement in his duties and conduct both with regard to his Creator and to his fellow man.

Take for example the tree - an example I choose here because of the New Year for Trees which we marked last Wednesday [the New Year for Trees is January 25, 2016 this year] What can be more common and usual a sight than an ordinary tree? There seems at first glance, nothing in it to arouse in us any special meditation. Yet we Jews have a New Year for Trees (on the 15th of Shevat), and besides the appertaining reasons for such an occasion, we can, if we stop to ponder, learn quite a few useful lessons from it.

Let me just point out one: Most of the plants, and especially trees, consist of several component parts which are classified into three main groups: the root, the axis or main shaft (which bears the branches and leaves) and the fruit (the shell, the fruit and seed).

These three main parts have their own functions. The root is the means of obtaining the nourishing substances necessary to the plant's life from the earth. It also provides a firm entrenchment for the plant against the wind. It is by far the most important life-giving agent of the plant, though the leaves also contribute towards the living plasma of the plant by obtaining from the air and from the sun rays essential substances for the plant's existence.

The stem provides the main body of the tree, and clearly marks the growth and development of the tree.

But the tree obtains perfection only upon producing fruit, for in it lies the seed for the procreation of its kind, generation after generation.

Now, man is likened to a tree (Deut. 20:19). This likeness is particularly marked in the spiritual sense:

The root is his faith which links the Jew with his origin, and which constantly obtains for him his spiritual nourishment.

The stem - the Torah and Mitzvoth [commandments]; these must grow even as the age of a tree increases its stem and branches.

But the fruit, which more than anything else justifies the existence of the tree-is the good deeds of man, those Mitzvoth which benefit others as well as self, and which have within them the seed that produce similar good deeds.

To sum up. The roots of the Jew and his very link with the origin of his life lie in his true faith in G-d and in all the fundamental principles of our religion.

Unless the roots are firm, branches and leaves will not withstand the strong wind. The development and advancement and in fact the entire stature of the Jew can be seen through his good deeds, in the practice of the Torah and Mitzvoth.

Finally, his perfection comes through the fruit, by benefiting others, and helping to perpetuate our great national heritage. "Before the sin of the Etz Hadaas [Tree of Knowledge] all trees were fruit bearing, and in the future all trees will bear fruit," and as our sages told us: The first command in the Torah is that of procreation-a Jew must, must see that there be another Jew.

"And this is the meaning of "He who benefits the many the virtue of the many is credited to him" which I quote in my last letter to you, for this is the highest form of virtue.

With kindest personal regards,

Very sincerely yours

## CUSTOMS CORNER

### Eating Breakfast

1. Preferably, one should eat breakfast that contains bread (a size of a kebaytzah 55cc) and water to give one strength to serve Hashem.
2. Many say that it is sufficient to eat a filling food even if it is not bread. Likewise, one may have mezonot in place of bread for breakfast.
3. Ideally, one should learn a little after davening before eating breakfast. However, if one regularly eats breakfast after prayers before going to the Bet Midrash, one may do so.
4. One should not eat before feeding one's animals, but one may drink before watering them.

## A WORD

*from the Director*

*This week's parshah teaches us about building the mishkan, the Sanctuary which travelled with the Jews through the desert. The walls of the mishkan were made of wooden planks cut from cedar trees.*

*We can learn a lesson from the use of cedar trees for the mishkan. The Torah calls the cedar trees atzei shittim, and this name helps us understand the lesson which the cedar trees teach us. The Hebrew word shittim comes from shtus - something foolish.*

*Our sages teach us that a person will not commit a sin unless he thinks foolishly. Every Jew wants to be close to HaShem and to do what He wants us to do. So what foolish shtus could cause a person to sin? It's the yetzer hora, which tries to convince him that he can commit the sin and still be close to HaShem. The person doesn't always realize that this is not true, and that believing it is foolish.*

*That is one type of shtus, but there is also "good shtus." But how can shtus be good? Good things aren't foolish.*

*Being foolish means doing things without thinking. Yet sometimes, doing something without thinking can be good. For example, before the Jews received the Torah, they said naaseh venishmah, "We will do and we will listen." They promised to do what HaShem said without waiting to hear what He would tell them to do.*

*Was that foolish? Well, the Jews didn't think about what HaShem would tell them to do before they made that promise. They promised to follow HaShem's instructions before knowing what they would be. This is good shtus.*

*Good shtus means kabbalas ol - deciding to fulfil HaShem's mitzvos, and studying the Torah just because HaShem tells us to.*

*Every Jew has a mishkan in his heart. Like the mishkan in the desert was built from atzei shittim, we can build our mishkan by teaching the part of ourselves which listens to the shtus of the yetzer hora, to do "good shtus."*

*J. I. Guterlich*

# IT HAPPENED *Once...*

Some 300 years ago after the Chmilnitzki massacres and the Shabatai Tzvi False-Messiah-fiasco, Judaism was in a state of shock and regression. Like a patient in intensive care, the reigning Rabbis wanted only to protect Judaism by rejecting all change.

In this time lived one Rabbi Yechiel of Kovli. He was a great scholar and holy Jew, but when rumors began going around that there was a Jew called Rabbi Yisroel baal Shem (Baal Shem Tov or Besh't for short) who claimed to have special powers and was teaching a new type of rejuvenated Judaism called Chassidut he was suspicious. And so were the majority of Talmudic scholars.

But unlike most of them he decided to find out for himself whether this Baal Shem was another faker or a perhaps a true leader like Moses who also had big problems changing the mindset of the Jews of his time.

The more objectively Rabbi Yechiel investigated the more he realized that the latter was true and the reason for the opposition was that Chassidut was almost too good to be true.

He became a convinced, devoted follower of the Baal Shem Tov, but when he tried to convince others he found it was a different issue altogether, Jews just don't want to leave Egypt.

For instance, one Motzei Shabbat (Saturday night) he met a Jew who had spent a Shabbat by the Besh't and was totally turned off. He had been very impressed with the Baal Shem's erudition, deep insight, memory, total command of all aspects of the Torah and the communal prayers were incomparable to anything he had ever experienced. But he was repulsed at the fact that Besh't lost his temper!

And not just for a second or two. He related how, "on Friday night, shortly after the Sabbath began, the Besh't called his gentile servant Alexi and began screaming and cursing him for not wanting to go out immediately into the cold and brush the horses! The servant was so shocked he almost fainted! He meekly tried to defend himself by saying that he had just brushed them a few minutes ago and it was freezing outside but the Baal Shem Tov just kept shouting that if he didn't go immediately he would be punished in the Afterlife and become blind and crippled and similar things! It was just shocking. You could see that all the Chassidim, felt so bad for the poor gentile but the Baal Shem Tov just kept yelling "Go! go! Leave NOW! I'll kill you! Get out!", until Alexi ran out into the cold to again brush the horses.

"I mean, who cares about horses?! What type of Tzadik is this?" the guest complained, "Why, it says clearly in the Talmud that getting angry is equal to idolatry; forgetting about G-d!"

Rabbi Yechiel tried to calm the fellow down, he assured him that the ways of the Besh't were hidden, that it was impossible that he 'lost' his temper etc. but it didn't help until promised he would personally go and ask.

The next day Rabbi Yechiel went to the Baal Shem's Synagogue, waited for him to finish the Morning prayers, took him aside and asked him to please reveal the secret behind his yelling and screaming the day before.

Immediately after he asked he regretted it. How could he mix in to things he had no understanding of? It was like asking Moses why he had a staff!

"Ahh that!" the Baal Shem replied to Rabbi Yechiel's surprise "Of course I'll tell you. You are right, it really was shocking but I had no choice. I'll explain.

"That Friday I noticed that about a hundred miles from here in the middle of the forest there was a simple Jew who had lost his way and, as he noticed that night was falling, had no choice but to stop his carriage and spend the Holy Shabbat where he was (it is forbidden to travel, carry in an open place or use horses on the Shabbat).

"But shortly after nightfall a band of robbers noticed his lone wagon and, not sure if he was armed or not, cautiously began to surround him. Of course the only weapon the poor fellow had except for the stick he used to occasionally prod his horse was prayer and when he saw that he was surrounded and any second was about to be attacked, he began crying out to G-d for help.

"And that is why I yelled at poor Alexi. I saw that the Jew in the forest didn't have sufficient merits to save himself and I knew I had to do something to help. So I threatened my servant Alexi in order to project his fright on to the robbers! In other words I arranged it so that they felt the same fright he did! They became so insane with fear that they ran away in all directions and didn't dare approach him or his wagon again for the entire Shabbat."

Just as the Besh't finished talking the doors of his synagogue burst open and a wide-eyed Jew who looked as though he had just escaped the angel of death staggered in. He was out of breath, trying his best to say something but it was impossible to make out a word. Someone sat him down, someone else brought him a hot glass of tea, he took a few sips, calmed down, said thanks and began to tell his story to the large crowd of Chassidim that gathered around.

On Friday, just two days ago, he was on the way home driving his wagon through the forest and somehow got lost. So he stopped just before sunset to set up for Shabbat and a band of robbers surrounded his wagon! Then suddenly for no reason their eyes bolted open in fear, they began clutching the sides of their heads screaming 'No! No!' and ran away as though they were being chased by demons!"

This was the man the Baal Shem had saved! The story was verified before Rav Yechiel's eyes!

When Rav Yechiel returned, found the guest and explained what the Besh't had said and what he had seen with his own eyes the guest at first did not believe it, but after a few minutes of thought decided he needed a few more days to think.

Finally the guest became a follower of the Baal Shem Tov and admitted that when he had seen the Besh't's scholarship and spirituality, although he had never seen anything like it, it wasn't enough to make him change his entire life. But now that he saw how he used anger to save that traveller it made him realize that the Besh't had the secret to making Judaism was more real than he had ever dreamed.

*(Stories of the Baal Shem Tov vol. 5 pg 155)*

ב"ה  
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 Why is slavery sanctioned in the Torah?  
 Why are there no more miracles of Biblical proportion?”

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## CANDLE LIGHTING: 12 FEBRUARY 2016



BEGINS		ENDS
8.05	MELBOURNE	9.03
7.56	ADELAIDE	8.52
6.17	BRISBANE	7.11
6.59	DARWIN	7.49
6.17	GOLD COAST	7.10
6.52	PERTH	7.48
7.34	SYDNEY	8.30
7.44	CANBERRA	8.41
8.03	LAUNCESTON	9.04
8.04	AUCKLAND	9.02
8.12	WELLINGTON	9.13
8.05	HOBART	9.07
7.17	BYRON BAY	8.11

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD  
 PARSHAS TERUMAH • 3 ADAR • 12 FEBRUARY

FRIDAY NIGHT	CANDLE LIGHTING:	8.05 PM	
	MINCHA:	8.10 PM	
	KABBOLAS SHABBOS:	8.45 PM	
SHABBOS:	SHACHARIS:	10.00 AM	
	LATEST TIME TO SAY SHEMA:	10.10 AM	
	MINCHA:	8.00 PM	
	SHABBOS ENDS:	9.03 PM	
WEEKDAYS	SHACHARIS	SUN-FRI:	8.00 AM / 9.15 AM
	MINCHA:		7.00 / 8.15 PM
	MAARIV:		9.05 PM