

# LAMPLIGHTER

1 Adar / Rosh  
Chodesh  
Parshas  
Terumah  
**1335**  
16 February  
5778/2018

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## LIVING WITH THE TIMES

This week's Torah reading, Terumah, 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 unfavorable 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.

## Bring 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, and the bag of Cheerios that always gets left in the car.

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 awhile inevitably appear striking and glamorous while those available to us on an everyday basis seem to be mundane and 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 awhile? 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 mitzvahs exciting? After all, there are mitzvahs 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 Bet HaMikdash (the Holy Temple) 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 10 Commandments inscribed on them. It is there that we would bring our sacrifices and hear the Levites sing. The thought of attending services at the Bet HaMikdash is certainly awe inspiring, and one can imagine the sense of sanctity in the air.

G-d tells Moses in Exodus 25:8, "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.

G-d 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, G-d is involved in our day-to-day living, from large decisions in our life, such as where to live and whom to marry, to the most minute, such as tying our shoes and what to eat for breakfast. Our job is to reveal the sparks of holiness and unite the physical and the spiritual. Though there's no admission charge for day to day life, and your cat may not be as exciting as a tiger, remember the world is as thrilling as you make it. Just don't forget your cheerios.

# Slice of LIFE

## The Secret of Long Life

By Yerachmiel Tilles

In the summer of 5689 (1929) the sixth Lubavitcher rebbe, Rabbi Yosef Yitzchak Schneersohn, of righteous memory, traveled from Riga, Latvia, to the Land of Israel to pray at the gravesites of tzaddikim (righteous people). He visited the four holy cities of Hebron, Jerusalem, Tiberias and Safed, and other locations as well.

According to the itinerary, the rebbe and his entourage were to arrive in Safed in the daytime of 5 Av, the yahrtzeit of the Holy Ari, Rabbi Yitzchak Luria, leader of the Safed Kabbalists in the last few years of his life (1570–1572). This would be a most auspicious day to pray at the Ari's burial site.

However, car problems temporarily derailed the plan, and they were forced to stop in Rosh Pina, a town in the Galilee a ten-minute drive from Safed.

Enter Aviv Keller, the primary source for the events that followed, which were never recorded in the rebbe's diary, nor did any of the other passengers write anything about them.

In 1878, Aviv's grandfather, Aharon Yirmiyahu Keller, built the first Jewish home in the area that today is the town of Rosh Pina. Aviv himself was born in that home on December 27, 1918. At the time of the writing of this article he is 96 years old and still going strong. His mind is sharp, his speech is clear, and he relates events from his long life, including his childhood, as if they occurred yesterday. Although he was but 10 years old at the time, he insists that he recalls every detail of the remarkable event, 86 years later.

The door upon which the rebbe knocked was to the home of Aviv's uncle, Shimon Keller, fifty feet or so from Aviv's home. The custom of the

Keller clan in those days was to gather every late afternoon at Shimon's house between 4 and 5 PM to drink tea together.

"As everyone was relaxing and conversing," recalls Keller, "a large automobile pulled over to the side of the road near the house. None of us had ever seen such a car before. It was huge. In addition to the driver, it must have had space for nine riders, including a specially elevated, padded seat in the front for the most important passenger.

"There was a problem with one of the wheels; it was wobbling because the tire rim had loosened, and the steering wheel had become unstable. The driver insisted they must stop. He and a few of the passengers jumped out to consider the problem. At the same time a distinguished, rabbinic-looking gentleman descended from the car, followed by several others who were relating to him deferentially. My aunts and uncles had no idea who he was.

"However, my grandfather, who had studied in a yeshivah in his youth, recognized him right away. 'This is the Lubavitcher Rebbe!' he proclaimed excitedly. Although he had never seen him, he had read about his visit to Israel in one of the newspapers. We all noticed that the long coat he was wearing was made of some special sort of material.

"When my uncle opened the door, the rebbe introduced himself and asked if we were a Jewish family. My grandfather jumped up and hurried over to the doorway. He pointed to the mezuzah and said, 'Look! Of course we are Jewish.' He invited the rebbe to come inside. He also sent someone right away to summon the village blacksmith to help fix the tire rim.

"The rebbe seemed quite tall. My grandfather came up only to his shoulder. He requested a quiet place to pray Minchah (the afternoon service). My uncle escorted him to a private spot, and the men in our family that were present joined him in prayer. When they finished, my uncle offered

the rebbe a glass of tea, which he accepted. Uncle Shimon added in freshly picked lemon leaves from one of our trees, which produced an enticing aroma.

"I was just a child. I decided I would go close and touch the interesting-looking visitor. When I did, he looked at me and smiled."

The driver, a hired non-Jewish German, came in to announce that the car, which turned out to be a Mercedes-Benz, was repaired and they could travel on. Before the rebbe left the house, he gazed at each member of the family and blessed them all with long life.

"I remember his exact words: 'Lange leben und gezunte yahren'—'[You should] live long and healthy years.'" Aviv smiled and continued, "The blessing materialized, and is still materializing. My uncle—the host—lived till 96. My grandfather lived until 89, and my grandmother, Sarah Lipsha, until 92. She, by the way, knew the entire Rosh Hashanah and Yom Kippur prayer service by heart, and from the women's section would correct the cantor if ever he made a mistake.

"As for me, I'll turn 97 on 24 Tevet, G-d willing, and I hope to merit even longer life if the Almighty so decides."

And so the unplanned visit to the Keller family in Rosh Pina came to an end, and the rebbe and his entourage resumed their journey up the steep hill to Safed. "We escorted them until the first curve. We actually ran in front of the car, as it was moving very slowly."

*Aviv Keller served 20 years as the head of the town's religious council, and another 15 as the manager of the famous old synagogue in the Rothschild Quarter, the oldest and largest shul in Rosh Pina, and as its cantor on the High Holidays.*

*Today he lives alone in the (remodeled) house he was born and grew up in. He has 3 children, 7 grandchildren, 11 great-grandchildren, and numerous nieces, nephews, grandnieces and grandnephews. Nearly all call him and visit him on a regular basis. His eldest son, a "youngster" of 72, also still lives in Rosh Pina; he provides hands-on help and daily meals. Aviv enjoys visitors (call a day in advance!), whom he enchants with detailed recollections of the history of Rosh Pina. May he continue to do so, in good health and with clear mind, until at least 120.*

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ISSUE 1335

### WEEKLY VIDEO



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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## From Daughter to Mother

After the interval, I was pleased to receive your letter of the 22nd of Kislev. I will again remember you in prayer for the fulfillment of your heart's desires for good, including finding the proper solutions to the questions about which you write.

I trust I have already indicated to you the importance of taking the fullest advantage of the formative years, which lay the foundation for the whole future life. This means that it is necessary to ensure the fullest stability to be able to withstand the influences of the external non-Jewish environment, all the more so since Jews in general, and religious Jews in particular, are such a small minority in the surrounding world. And regardless in what country one lives, including Eretz Yisroel, it is necessary for every young person to absorb the maximum of proper Jewish education, especially in the essential aspect, namely Torah and Mitzvot, of which it is said, "They are our life and the length of our days." Indeed, this is the primary consideration also in regard to other fields, for whatever the vocation of a Jew, there is always the imperative "All your works should be for the sake of Heaven" and "Know Him in all your ways."

If the above is true of every young person, it is certainly more so in regard to a young lady who has to prepare herself for her great and exalted role in life as the Akeres Habayis, who largely determines the conduct and atmosphere of the Jewish home and, in due course, as a true Jewish mother to whom the raising of the children is entrusted when they are very young, and who has an important influence and role also as they grow older. Therefore, every additional benefit that you gain in strengthening and developing your own Yiddishkeit and your own Yiras HaShem and Ahavas HaShem, etc., will eventually be multiplied many times over in the atmosphere of the home, and in the children and grandchildren to all generations.

In light of the above, of what significance are any personal difficulties by comparison with the great and infinite benefits.

As for the choice of a seminary, your father as well as you, surely have adequate information about the most suitable ones, and it should not be difficult to make a choice.

I trust that you are active in spreading Yiddishkeit in your present surroundings, and are doing it in the spirit of Chanukah, which we have just celebrated by steadily increasing the number and brightness of the Chanukah Lights from day to day, thus doing it not only with Hiddur, but in a manner of *מהדרין מן המהדרין*.

Wishing you Hatzlocho in all above,  
With blessing,

## QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

### My Mom Says That at My Bar Mitzvah I Am Still Not a Man!

**Question:** It is my Bar Mitzvah this week. I was told this means I am becoming a man. My mother doesn't think so. So, who's right?

**Answer:** You turn thirteen, and nothing seems to happen. On the outside, you are the same little guy that you were way back when you were twelve and three quarters. But inside, in your soul, a massive shift has occurred.

Inside us we have two inner voices. One is the voice of goodness, your inner drive to do that which is right and moral and good. The other is the voice of evil, the darker side of your personality that urges you to do whatever you want, no matter whom it hurts and no matter what rules you break.

Both of these inner voices speak in your voice. They are not external influences; they are you, in your head. And they will fight to control your life, for the rest of your life. People who don't know this can become very confused. One minute they feel good and want to do what's right, the next minute an ugly urge surfaces and they behave badly. "What's wrong with me?" they think. "Who am I, a pure angel or a rotten little devil?" The answer is: Both. You have a side that is pure and selfless, and another side that is vulgar and selfish. You have to choose which side to follow, and take responsibility for your choice.

Up until now, your parents and teachers have been educating you in how to combat these voices and listen to the good voice. Now G-d has given you the tools and responsibility to fight this battle from the age of Bar Mitzvah.

In the years ahead you will be tested many times. You will be approached by people who you think are your friends, offering to do things that you know are wrong. Your inner voice of evil will say, "Go on, everyone does it, it's no big deal, there's nothing wrong." But a deeper voice, sometimes harder to hear over the noise around you, will say, "No. You have to do what's right, no matter what anyone else will think of you."

You will have help in your battle with the inner devil. The Torah will always be there to guide you, inspire you and teach you right and wrong. This is why a Bar Mitzvah boy is called to the Torah - to plug into your source of inspiration before embarking on your mission. When you make the blessings over the Torah, everyone will respond "Amen!" This symbolizes the support and encouragement you will receive from your family and community as you face the challenges that will come your way.

Being mature means taking responsibility and not blaming outside forces for your failings. Some people never grow up. But you, on the day of your Bar Mitzvah are taking your first step as a man.

## A WORD

*from the Director*

*This Friday begins the month of Adar, a month that is associated with an increase in joy. The Talmud explains that during the month of Adar, Jewish "mazel" (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. Gutnick*

# IT HAPPENED *Once...*

## The Fox in the Vineyard

A sly fox passed a lovely vineyard. A tall, thick fence surrounded the vineyard on all sides. As the fox circled around the fence, he found a small hole in the fence, barely large enough for him to push his head through. The fox could see what luscious grapes grew in the vineyard, and his mouth began to water. But the hole was too small for him. So what did the sly fox do? He fasted for three days, until he became so thin that he managed to slip through the hole.

Inside the vineyard, the fox began to eat to his heart's content. He grew bigger and fatter than ever before. Then he wanted to get out of the vineyard. But alas! The hole was too small again. So what did he do? He fasted for three days again, and then just about managed to slip through the hole and out again.

Turning his head towards the vineyard, the poor fox said: "Vineyard, O vineyard! How lovely you look, and how lovely are your fruits and vines. But what good are you to me? just as I came to you, so I leave you..."

And so, our sages say, it is also with this world. It is a beautiful world, but—in the words of King Solomon, the wisest of all men—just as man comes into this world empty handed, so he leaves it. Only the Torah he studied, the mitzvot he performed, and the good deeds he practiced are the real fruits which he can take with him.

## The Chassid Climbed Through the Window

It once happened that that the young daughter of Nechunya the digger of wells fell into a deep well.

Some bystanders immediately ran to inform Rabbi Chanina ben Dosa, who was known as a holy man. After hearing what happened, he replied, "She will be fine."

Time passed, and it was doubtful if she would be able to stay afloat in the water much longer. But Rabbi Chanina once again declared that she would be fine.

After more time had passed, and it was a foregone conclusion that no one could possibly remain alive in a well for that much time, Rabbi Chanina said, "She has come out of the pit." And sure enough, the girl had managed to climb out of the well.

When she was asked how she managed to scale the tall, steep walls, she said that she was assisted by a ram led by an old man (a reference to Abraham and the ram he brought as a sacrifice instead of Isaac).

The people then turned to Rabbi Chanina ben Dosa, asking if he was perhaps a prophet.

He said to them, "I am neither a prophet nor the son of a prophet. I made a simple calculation. Nechunya put so much effort into digging wells for the benefit of the pilgrims who come to Jerusalem every year. Shall the thing to which that pious man has devoted his labor become the downfall of his own progeny?"

It once happened that the daughter of Rabbi Mordechai (Feitelson) of Liepae was gravely ill. Seeing that her days were numbered, Rabbi Mordechai hastened to Rabbi Schneur Zalman of Liadi to ask him to pray for her recovery.

Arriving in the middle of the night, he tried to enter the home of Rabbi Schneur Zalman, but all the doors were locked. He tried the windows and finally found one that was open. The desperate father climbed into the house and found Rabbi Schneur Zalman laying on the floor saying, "Nechunya the

digger of wells ... become the downfall of his own progeny ... Mordechai Liepler has done such and such ... become the downfall of his own progeny?"

Seeing Rabbi Schneur Zalman tearfully praying for his daughter was all Rabbi Mordechai needed. He left the house and returned home, where he found his daughter well on the road to recovery.

## The Skeptic, the Baal Shem Tov and the Paralyzed Girl

He was a skeptic. To be sure, he lived punctiliously according to the commandments, and made sure to study Torah regularly, but tales of miracle-working rabbis were foreign to him. Even when some of his own relatives traveled to the Baal Shem Tov to receive his blessings, he remained behind, cold and unbelieving.

So things would have remained indefinitely, if not for his daughter. The sweet, beloved girl, the apple of his eye and the joy of his old age, was stricken with paralysis. The village healer tried all her remedies, the big-city doctor prescribed a regimen of healthy foods, but the poor girl remained unable to move.

Time passed, and the girl's situation did not improve. "Why don't you travel to the Baal Shem Tov?" his friends asked. "You have nothing to lose and everything to gain."

Finally, he conceded.

One sunny summer day, he took a small bundle of money and gently packed his daughter into his cart, and the two set off together.

Upon arrival, the father left his daughter in the wagon and went directly to the rabbi's study.

"Rebbe," he blurted out, proffering his gift. "They say you can heal people. Here, take this, and make my daughter healthy again. She is outside in the wagon."

"Go in peace. I have no need for your money," said the Baal Shem Tov curtly. He then took the man's offering and flung it out the open window.

Landing in the courtyard, the pouch burst open, and coins scattered in all directions. From her perch on the wagon, the girl saw the money flying about. Instinctively, she jumped down to gather the coins into her skirt.

When the father came out and saw what had happened, he said to his daughter: "Quick, get into the wagon. Let's get out of here before he claims to have healed you!"

## PARSHAH IN A NUTSHELL

The people of Israel are called upon to contribute thirteen materials—gold, silver and copper; blue-, purple- and red-dyed wool; flax, goat hair, animal skins, wood, olive oil, spices and gems—out of which, G-d says to Moses, "They shall make for Me a Sanctuary, and I shall dwell amidst them."

On the summit of Mount Sinai, Moses is given detailed instructions on how to construct this dwelling for G-d so that it could be readily dismantled, transported and reassembled as the people journeyed in the desert.

In the Sanctuary's inner chamber, behind an artistically woven curtain, was the ark containing the tablets of testimony engraved with the Ten Commandments; on the ark's cover stood two winged cherubim hammered out of pure gold. In the outer chamber stood the seven-branched menorah, and the table upon which the "showbread" was arranged.

The Sanctuary's three walls were fitted together from 48 upright wooden boards, each of which was overlaid with gold and held up by a pair of silver foundation sockets. The roof was formed of three layers of coverings: (a) tapestries of multicolored wool and linen; (b) a covering made of goat hair; (c) a covering of ram and tachash skins. Across the front of the Sanctuary was an embroidered screen held up by five posts.

Surrounding the Sanctuary and the copper-plated altar which fronted it was an enclosure of linen hangings, supported by 60 wooden posts with silver hooks and trimmings, and reinforced by copper stakes.

## CANDLE LIGHTING



	Shabbos 16 - 17 February	
	Begins	Ends
Melbourne	8:00	8:57
Adelaide	7:51	8:47
Brisbane	6:14	7:07
Darwin	6:57	7:47
Gold Coast	6:13	7:06
Perth	6:48	7:43
Sydney	7:29	8:25
Canberra	7:39	8:36
Launceston	7:57	8:57
Auckland	7:59	8:56
Wellington	8:06	9:06
Hobart	7:58	9:00
Byron Bay	7:13	8:06

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

### PARSHAS TERUMAH • 1 ADAR / ROSH CHODESH • 16 FEBRUARY

FRIDAY NIGHT:	MINCHA	8.05 PM
	KABBOLAS SHABBOS	8.35 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA	10.10 AM
	SHACHARIS	10.00 AM
	MINCHA	7.55 PM
WEEKDAYS:	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	8.00 PM
	MAARIV	8.45 PM