

LAMPLIGHTER

3 Adar Aleph
Parshas
Terumah
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LIVING WITH THE TIMES

This week's Torah portion, Teruma, communicates the command to build a Sanctuary. G-d told the Jewish people: "Make Me a Sanctuary and I will dwell within...." The Sanctuary, and later the Holy Temple in Jerusalem, was "the place which G-d... chose... to place His name there." This was His home on earth, as it were. Just like a person can relax and express himself without inhibitions in his own home, so too, the Temple was - and will be - the place where G-dliness is revealed without restrictions.

In every person's individual world, his soul rests in his mind, and that makes his entire body human. Similarly, in the world at large, G-d's presence rested in the Temple, and that made it possible for us to appreciate G-dliness in every element of existence. The existence of the Temple makes the entire world His home.

Our Rabbis teach us that the Hebrew word for 'within' 'b'tocham', literally means "within them," not "within it." Building a Sanctuary for G-d did not mean merely erecting a structure where His presence would be manifest. Instead, the intent was that every single person would become "a sanctuary in microcosm," for G-d would dwell "within them," within each and every individual.

If the details about which the Torah portion speaks have parallels in our relationship to G-d. They are not just particulars that existed in the Sanctuary long ago, but are instead ongoing motifs relevant to our bond with G-d. The ark in the Holy of Holies where the Divine Presence rested, refers to the inner reaches that exist within our heart. For in each of us, there is a resting place for the Divine.

Similarly, the Sanctuary and the Temple contained, the following:

The Menora, the golden candelabra; this points to the potential we all possess to shine forth G-dly light and illuminate our surroundings;

The table, on which the showbread was placed; this points to our potential to earn a livelihood; this is also a holy endeavor deserving of a place in the Sanctuary; and

The altar, where sacrifices were brought. Korban, Hebrew for sacrifice, relates to the word karov, meaning "close"; through the sacrifices, we draw close to G-d.

Although we no longer have the Sanctuary built by Moses, nor the Temple in Jerusalem, the sanctuary in every Jewish heart remains. The home for G-d within us is an inseparable element of our existence.

Unidolatry

By Tzvi Freeman

There is nothing more bizarre: G-d tells us He despises idols — and He wants us to despise them, as well. He says, "Don't even think of making idols. If idols come to your hands, burn them, destroy them, uproot them. Give your lives rather than give any credence to those idols."

Then, in the innermost chamber of His temple, the place He calls "Holy of Holies," there He tells us to make two golden figurines with wings, one a male, the other a female.

And when we would be at odds with G-d and He with us, these two would face away from one another, back to back. But when the two of us would be in harmony, the temple priests would open the curtains and show us the two figurines entwined in embrace, and they would say, "See how cherished you are by your G-d."

Meaning that one angel represented us and the other...

We must say that it is not images in and of themselves that He wishes us to despise. After all, wouldn't that just make us into another type of idolater — idolizing the smashing of idols? So when He tells us, "Make two golden angels," we do that, too. Whatever He says — because it is to Him we are connecting.

Rather, what He so much despises is anything we might place between Himself and us. And that is idolatry — the acknowledgment of anything or anybody else in our relationship.

So the image of these two figurines, in effect, are the opposite of idolatry. They are un-idols. With them, He is saying to us, "If you have a problem, if you want to talk, whenever you are wrestling with your world — don't come to anyone but Me. Not to the moon, not to the sun, not to an angel, not even to the CEO of your corporation. For I cannot bear that there should be anyone or anything between us. I want to embrace you - you, wherever you are and you alone. And I want to be embraced by you as though there is nothing else that exists but you and I. For, in truth there is not."

For such a union, there is no other metaphor in all the physical world but the metaphor of the physical union of two lovers.

As the words of Genesis, "G-d made Adam in His image, male and female He created them."

Slice of LIFE

Finding My Jewish Roots in China

By Sasson Goldfan

Growing up, I was unaware of my Jewish heritage. My mother converted to Christianity before she married my father, and she actively hid our Jewish roots from my sister and me. Considering that all our relatives on her side of the family are unambiguously Jewish, this was no simple task, and as we grew older we became suspicious. But when we asked, our mother explained that the rest of the family had converted to Judaism when she was in college. This seemed a bit suspect, but having no more than a general knowledge of Judaism, we figured it was just like any other religion that people join and leave easily.

My first real clue came when I was 17 and visiting my Orthodox cousins. They kept trying to convince me that I was Jewish, and I kept denying it. The conversation went something like this:

"You're Jewish."

"No, I'm not. I don't believe in G-d."

"It doesn't matter. You're Jewish because your mother is Jewish."

"But my mother isn't Jewish, she's Christian."

"Your mother is Jewish because her mother is Jewish, and that makes you Jewish."

This is the point where the wheels really started turning for me—the realization that Jewishness is hereditary through the mother, and the understanding that people don't generally convert to Judaism casually, especially not entire extended families.

Four years later, my uncle came to visit me in Santa Cruz, where I was studying. This was the first time I had met with him one-on-one as an adult, and I seized the opportunity to ask him

point blank, "So, Ray, are we Jewish?" "So Jewish," was his answer.

He explained that not only were we Jewish, but that growing up, he, my mother and all their siblings had attended Hebrew school and synagogue, and kept Shabbat. As you can imagine, this was a major revelation.

Because I'm clearly of mixed race, people have always been curious about my background. Throughout my childhood, I would answer, "My dad is Chinese and my mom is Heinz 57," which was another way of saying, "some kind of generic blend of white."

But now I had suddenly acquired a second race, only it wasn't quite a race, or a religion, or an ethnicity. All of a sudden I had discovered that I was a Jew, and I had no idea what that actually meant. I did know, however, that it was a big deal. And I knew I was now part of a very clannish, cohesive group with an intense shared history of genocide, persecution, controversy, and a disproportionately prominent role in the course of world history.

Frankly, it was a lot to swallow.

My sister thought so too—I called her as soon as I found out.

"I knew it," she said. I could tell she was narrowing her eyes conspiratorially. "So what does that mean?" she asked.

"I don't know! But it's definitely something . . . I think we get to go to Israel for free."

"Do we want to go to Israel?"

"For free? Of course!"

"Haha, you already sound like a Jew!"

"You're a Jew . . ."

And that's pretty much how we left it. I never did manage to take that Birthright trip, and aside from some Jewish girlfriends, I had little to no contact with the Jewish community, culture or religion for the next seven years.

After graduating from college, I floated from job to job for a few years. Eventually I ended up working in a

Chinese-style teahouse in Austin, Texas, performing a traditional tea service known as gong fu cha. I had always identified with my Chinese heritage, and despite growing up without the language, I had cultivated an interest in Chinese culture from a young age. The job consisted primarily of serving tea and being charming, and I met a lot of customers with connections in China. In 2010, after receiving my tax return and an unsolicited tarot reading, I moved to Chengdu, China, to work for an environmental nonprofit organization doing freshwater conservation research.

By early 2012 I was fluent in Chinese, working multiple jobs and renting a small apartment by the river. My Jewish heritage was, for the most part, just an excuse to get drunk whenever I met traveling Israelis. Then my eldest Orthodox cousin, who confused me all those years ago, came to visit. She brought a siddur and began to introduce me to Jewish prayer, and eventually took me to my first Purim party.

The party was held at the Chabad House of Chengdu. The young Israeli rabbi, Dovi Henig, had arrived with his wife just a week earlier, and the Purim party was their first major event. Dovi and I had an instant rapport; he was fascinated by my almost complete ignorance of my own heritage, and seemed to take genuine pleasure in answering my questions about the most basic aspects of Judaism. I ended up visiting him nearly every day for the next two weeks, and by the end of the month he had bar mitzvahed me.

Now, here I am, writing an article for a website whose name I would not have been able to pronounce just one year ago. I've celebrated Purim, Pesach, Lag BaOmer and many Shabbatot, and I've put on tefillin almost a dozen times.

Do I know now what it means to be Jewish? Not really. It's something I'm learning about slowly. But I have discovered what it feels like to be Jewish.

It feels like being part of a family.

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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

The importance of “serving G-d with joy”

Greetings and blessings,

...I hope that while you cannot go to shul, you still keep up your fixed study sessions while at home, for this is also the advice and remedy so that you will soon be able to go to shul and teach these study sessions publicly.

You are certainly aware of the chassidic custom that the Baal Shem Tov instituted — to serve G-d with happiness. It is possible to achieve more with this approach than through Divine service with the opposite attribute, because “joy breaks through barriers.” When the happiness is directed toward the will of G-d — to the love of G-d, the love of the Torah, and the love of one’s fellow Jew — G-d then gives from His “full, open, holy, and generous hand,” making it possible that you will be satisfied without having to make any further reckonings.

I hope to hear good tidings from you, that your health has improved and that you are able to go to shul, following your good practice.

I will conclude with a blessing for long life and good years. The latter term has a twofold meaning: its simple meaning, long and healthy years; and also, years that are truly good, filled with goodness — and the only goodness is the Torah and its mitzvos.

QUESTIONS FOR THE RABBI

Angels

By Yehuda Shurpin

Question: I have heard the term “archangel” being used in the context of many different religions, what is the Jewish outlook on these type of creatures? Do they exist? Do they matter to us?

Answer: The term “archangel,” which denotes an angel of high rank who commands other angels, doesn’t actually have a Hebrew equivalent in Jewish Scriptures. The book of Daniel, however, mentions two angels by name, Gabriel and Michael, and refers to Michael as a sar, which means “prince” or “minister.” The term “minister” seems an apt description of what differentiates angels like Michael and Gabriel from the unnamed angels we encounter throughout the Bible, starting from Genesis.

There are many different types of angels, each one tasked with a specific mission and function. Some angels are created for one specific task, and upon completion of the task they cease to exist. Other angels, after completing their task, may be given another one to do. This is the case with the angels we refer to as ministers or archangels.

Note that, unlike people, angels cannot multitask. That’s why G-d had to send three separate angels to visit Abraham—each one was tasked with a separate mission: one to bring Abraham the news of Isaac’s impending birth, one to overturn Sodom, and one to heal Abraham.

And although people can have multiple modes of serving G-d—love, awe, etc.—when it comes to angels, each one has its own specific form of Divine service that does not change.

Michael and Gabriel: Fire and Water

In the Midrash, Michael is called the “prince of kindness (chesed) and water”, and Gabriel “the prince of severity (gevurah) and fire.” Thus, Angel Michael is dispatched on missions that are expressions of G-d’s kindness, and Gabriel on those that are expressions of G-d’s severity and judgment.

However, as we explained earlier, angels don’t multitask. Therefore, although Michael may be the chief angel or “prince” of chesed, he has many underlings, angels that work under him and represent a service of chesed. The same holds true for Gabriel and his Divine service through severity.

Thus, Michael and Gabriel are referred to as “archangels,” since they are at the head of these differing groups of angels, which are known as “hosts (tzvah),” “camps” (machaneh) or “banner” (degel) of angels.

Peace in Heaven and Earth

Since angels are by definition absolutists, it is natural that their differing modes of service would clash. The sages explain that we allude to this every day when we say, at the conclusion of the Amidah and Kaddish Prayers, “He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.”

We are saying that just as G-d keeps the peace between the angels Michael and Gabriel, even though they represent opposing modes of Divine service (fire vs. water), so too, may He “make peace for us and for all Israel.”

And to that, we say a hearty “Amen!”

A WORD

from the Director

This Tuesday is the 7th of Adar I, the birthday and yartzeit of Moses. (In a leap year, such as our current year, there is a difference of opinion as to whether we commemorate this date in the first or second month of Adar. Since both opinions are “the words of the Living G-d”, it is appropriate to commemorate the date in both months.)

Our Sages compare the conduct of three righteous men: Noah, Abraham and Moses. Noah was completely righteous, yet did little to influence the behavior of the people around him. Abraham, by contrast, was focused outward and spread the knowledge of G-d wherever he went. But Moses embodied the true paradigm of Jewish leadership, going beyond all others in his commitment and bond with the Jewish people.

As Rashi notes, “Moses is Israel, and Israel is Moses.” Moses was so thoroughly identified with the Jewish people that however deep his connection was with the Torah, his connection to the Jewish people was deeper. When G-d told Moses He wanted to destroy the Jews because of the sin of the Golden Calf, Moses was willing to sacrifice his very soul. “If you would, forgive their sin,” he replied to G-d. “And if not, please obliterate me from the book You have written.” Moses’ connection to all Jews, regardless of their conduct, stemmed from the essence of his being, and connected with the innermost being of every single individual. By serving as a “shepherd of faith,” Moses sustained and nurtured the Jewish people’s faith in G-d, prompting the expression of the essential bond all Jews share with the Infinite.

In the thousands of years since, every generation has had its own “Moses,” whose role is to act as an “extension of Moshe Rabbeinu” by infusing the Jewish people with a yearning for the Redemption and a sincere longing for Moshiach. When the essential connection we share with G-d and with each other is aroused, Redemption is the natural result. May each and every one of us live up to our potential, and together reach that ultimate goal immediately.

J. I. Gutnick

IT HAPPENED *Once...*

The Baal Shem Tov's Sixteenth Birthday

From the writings & talks of Rabbi Yosef Yitzchak of Lubavitch

Note: The following is a freely translated excerpt of Chassidism's founder Rabbi Israel Baal Shem Tov's account of his childhood and formative years, as related by the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson.

When I was five years old I was orphaned from both my father and mother. The last words spoken to me by my holy father before his passing were: "Yisrolik, fear nothing but G-d alone."

Consonant with my father's words, I was drawn to walk the fields and the great, deep forest near our village. From cheder I would make my way to the fields, where I would review by heart what I had learned in cheder. Often I would sleep over the night in the field or the forest.

My guardians, who looked after me and several other orphan boys and girls, did not tolerate this behavior of mine to wander in the fields and the forest, and dealt severely with me.

So passed two years. One morning, I heard in the forest the sound of a human voice. I followed the direction of the voice and came upon the figure of a Jew enveloped in tallit and tefillin, praying with a fervor such as I had never before witnessed.

I hid myself behind the trees and derived great pleasure listening to the man's praying. I was enthralled by the extraordinary sight, and thought to myself that this holy man must be one of the thirty-six hidden tzaddikim (righteous and saintly people) that are in the world. The tzaddik concluded his prayers, removed his tallit and tefillin, and began to read from the Book of Psalms in a melodious voice.

Following his recital of Psalms, the man spent some time in ecstatic Torah study. He then gathered his books and his tallit and tefillin and placed them in a sack, lifted the sack on to his shoulders, and set off on his way. At this point, I stepped out from my hiding place and walked towards him.

When the man saw me he asked: "What is a small child doing all alone in the forest? Are you not afraid to be in the forest all by yourself?"

I answered him: "I like the field and the forest, because there are no people—the great majority of whom are arrogant and dishonest. I am not afraid of anything. I am an orphan, without father or mother. My father, peace be to him, said to me before his passing: 'Yisrolik, fear nothing but G-d alone.' So I'm not afraid of anything."

The man asked me if I was Reb Eliezer's son. When I replied that my father was indeed called by that name, the man took a volume of Talmud—the tractate Pesachim—from his sack, and sat and studied with me for a while. I then joined him on his way, without knowing where we were going and what was the purpose of our journey.

In our wanderings, we would stop for different periods of time in various cities, towns, villages and hamlets—sometimes for a few days, sometimes for a week or longer. I never learned the man's name. I would study with him each day. He never accepted alms from anyone, yet he fed and clothed me and looked after my needs all the time. Thus passed three years.

One day, we stopped in a small settlement, and the man said to me: "Not far from here, in the forest, there lives a learned and G-d-fearing Jew. I will leave you with him for a while." He then took me to a small hut in the woods, handed me over to its resident, and was off.

I lived in Reb Meir's hut for four years, during which time he learned with me with great diligence all the time. Each day, we would go to the village for the daily prayers. None of the villagers were aware that Reb Meir was a sage and hidden tzaddik—they knew him as a simple workman, a charcoal smelter.

In Reb Meir's home, I became familiar with the ways of the hidden tzaddikim and their leader, the great sage and tzaddik Rabbi Adam Baal Shem. At the conclusion of my years with Reb Meir, I was accepted into the society of the hidden tzaddikim and again began journeying from town to town, and from

settlement to settlement, on various missions which the society's leadership placed upon me.

Before having attained sixteen full years, I had gained a significant knowledge of the teachings of Kabbalah, and would occasionally pray with the mystical meditations of the Lurianic Kabbalistic tradition, taught to me by the holy and awesome hidden tzaddik, Reb Chaim.

On my sixteenth birthday, Elul 18, 5474 (1714), I was in a small village. The local innkeeper was a simple Jew who could barely read the prayers, and was completely ignorant of the meaning of their words; yet he was an extremely devout Jew, whose custom was to say regarding everything, and on every occasion, "Blessed be He for ever and ever." His wife, Zlateh Rivkah, would constantly avow: "Praised be His holy name."

That day, I went to meditate alone in the field, in accordance with the practice instituted by the early sages to set aside time on one's birthday for private contemplation. I secluded myself, recited chapters of Psalms, and meditated upon the unifications of the divine names as prescribed in the teachings of Kabbalah.

Thus engrossed, I was completely unaware of my surroundings. Suddenly, I beheld Elijah the Prophet standing before me, a smile on his lips. In Reb Meir's home, and in the company of other hidden tzaddikim, I had, on occasion, merited a revelation of Elijah the Prophet, but never before on my own, so I wondered at the reason for this unexpected vision. I also could not understand the significance of the Prophet's smile.

Elijah said to me: "You are toiling mightily, investing great effort and concentration to meditate upon the unifications of the Holy Names implicit in the verses of the Psalms compiled by David the King of Israel. On the other hand, Aaron Shlomo the innkeeper, and Zlateh Rivkah his wife are completely unaware of the unifications that emerge from the utterances, 'Blessed be He for ever and ever,' expressed by the innkeeper, and 'Praised be His holy name' uttered by the his wife. Yet these words resonate through all the worlds, causing a greater stir than the unifications configured by the greatest tzaddikim."

Elijah the Prophet went on to explain to me the great pleasure that G-d derives from words of gratitude and praise uttered by men, women and children, especially by simple folk, and especially when this is done on a consistent basis, reflecting a pure faith, wholesome heart, and a state of perpetual attachment to G-d.

From that point on, I embarked upon a new method of serving G-d: to bring about the speaking of words of praise to G-d. Wherever I went, I would talk to people, inquiring after their health, their children, their livelihood, and they would all reply with expressions of praise to the Almighty ("Thanks to G-d," "Blessed be His Name," and the like), each after his or her manner.

For many years I pursued this practice. At a conference of the fellowship of hidden tzaddikim it was resolved to adopt this method of divine service, which in turn became the beginning of an approach which stressed the importance of brotherly love toward every Jew, regardless of his or her degree of Torah knowledge or spiritual attainment.

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 8 - 9 February	
	Begins	Ends
Melbourne	8:09	9:08
Adelaide	7:59	8:57
Brisbane	6:20	7:14
Darwin	7:00	7:50
Gold Coast	6:19	7:13
Perth	6:55	7:51
Sydney	7:37	8:34
Canberra	7:48	8:45
Launceston	8:07	9:09
Auckland	8:08	9:07
Wellington	8:16	9:18
Hobart	8:09	9:12
Byron Bay	7:19	8:14

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PARSHAS TERUMAH • 3 ADAR ALEPH • 8 FEBRUARY

FRIDAY NIGHT:	MINCHA	8.15 PM
	KABBOLAS SHABBOS	8.45 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA	10.06 AM
	SHACHRIS	10.00 AM
	MINCHA	8.00 PM
	SHABBOS ENDS	9.08 PM
WEEKDAYS:	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	8.10 PM
	MARIV	9.00 PM