

# Lamplighter

28 Adar I  
Pekudei  
Shekalim  
**972**  
4 March  
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## LIVING WITH THE TIMES

This week's Torah portion, Pekudei, relates how Moses made a personal account of all the silver and copper that was donated to build the Sanctuary. The purpose of this inventory was to remove any doubt that the donations were not being utilized for their intended purpose.

The Midrash, however, relates that Moses came up short when tallying the amount of silver: 1775 shekalim of silver were unaccounted for. At that moment, a heavenly voice rang out and proclaimed, "The 1775 [shekalim of silver] were used to make the hooks of the pillars." In this way G-d declared Moses to be beyond all suspicion, as it states, "Not so My servant Moses; in My entire house he is [the most] faithful."

A question is asked: If G-d's sole intent was to attest to Moses' honesty, why was it necessary for him to make an account in the first place? Why couldn't a "heavenly voice" have proclaimed Moses' faithfulness without his having to actually go through the process of counting?

We learn from this that there was a deeper intent behind Moses' taking inventory, a purpose that went beyond merely tabulating the amounts of precious metals that were donated or to remove suspicion.

Rather, Moses played an integral role in the function of the Sanctuary itself, as will be explained.

Although the Sanctuary was erected with the contributions of individuals, at the same time, it was a product of the Jewish people as a whole. This transformation - from a collection of donations made by disparate individuals into an entirely new, collective entity - was brought about by Moses, the leader of the generation.

When an individual Jew makes a contribution, his state of mind is an important factor. Some people make a donation willingly and with all their heart, while others are more hesitant. Moses, however, the Jewish "king," whose "heart is the heart of the congregation of Israel," was able to combine and unite the singular contributions and turn them into a collective whole.

One of the reasons the Sanctuary is called "the Sanctuary of testimony" is that the Divine Presence resting within it attested to G-d's having forgiven the Jewish people for the sin of the Golden Calf.

Moses, the only Jew who remained absolutely untainted by the sin, was thus the only person who could effect this transformation and cause G-d's Presence to dwell in the physical world.

*(Based on the teachings of the Lubavitcher Rebbe)*

## Is the World Really Getting Better?

By Tzvi Freeman

### Question:

You are always talking about how the world is ready and prepared for the Age of Moshiach. I don't see it. It looks like a pretty awful world to me. Looks like we've got a long way to go.

### Answer:

That's because you don't see where it's coming from, what it used to be and how much it changed.

Let me illustrate: Nowadays you can call anywhere from anywhere. Imagine a call to the past. Say you called up your great-grandparents.

"Hi, great-grandma, great-grandpa! This is your great-grandchild calling from a hundred years later!"

"So wonderful to hear from you! How is life in the 21st century? Do you have enough to eat?"

"Well, when I want to eat, I go to my refrigerator. It keeps all the food cold and fresh."

"You only eat cold? Poor thing!"

"No, I stick it in my microwave for a minute and it comes out warm and cooked."

You go on to describe your menu, including produce and packages from every part of the world. And not just food, but people, too: You can take a cute little device out of your pocket and have a conversation with someone anywhere in the world, anytime. And if you need a piece of information, or to study any subject, you have access to millions of computers and many helpful people around the world-without even stepping out the door.

Your home is warm in the winter and cool in the summer. No Cossacks come to burn it down. In fact, the government provides subsidies so your children can study Judaism. Even in Moscow, the government helps build places of worship for Jews, as well as people of all faiths. The people around you teach their children tolerance and love of peace. The world produces enough food to feed each of its six billion citizens. Scientists, rather than challenging faith, point out the mysterious wonders of the universe and its essential oneness. For the first time in history, war is looked down upon and world peace is a value.

To them, you are describing a miraculous world. A world more distant from their world than theirs was from the ancients. They could only reach one conclusion: You must be calling them from the Times of Moshiach.

Yes, you left out a few details. For example, that you still owe the bank for that house. That the food produced is not reaching those who need it. That the information superhighway is often used for trash rather than for the wisdom it is destined for. That the world is still filled with much evil and suffering. But the point is, the stage is set, all is in place. Never before has the world been anywhere near this position. All that's left is for the curtains to be drawn and the lights to shine on the scene.



## A Bar Mitzvah about 50 Years Late. And 35,000 Feet High.

For most people long distance flights are a boring necessity of life but for me flights are often the ideal opportunity to put Tefillin (Two small black leather boxes containing four Torah parchments that are fastened to the head and to the arm by long black leather straps) on Jews.

All I have to do is take out my Tefillin, get out of my seat and go down the aisle asking Jewish men if they want to put them on. And I never cease to be amazed at how many of them happily do so.

I have been doing this for about twenty years and have many unusual stories to tell but one of the most unforgettable occurred just recently.

It was a flight from Israel to New York on El Al. I began at the back of the plane with my Tefillin and worked my way forward with fairly good results; some fifteen men agreed to put them on so far and that was only one half of the plane.

That was when I met Jacob. He was sitting in the aisle seat five rows from the front, next to two sleeping passengers. He was reading a magazine and, although he was neatly dressed, he looked unmistakably like someone from the previous generation; short, compact, well into his seventies, clean shaven, bald-headed with an open shirt and a golden 'chai' pendant dangling from his neck on a thin gold chain.

He noticed me standing over him, looked up from the magazine and I did what I had done to all the other passengers before him: I held out the Tefillin and asked him if he would like to put them on.

But he didn't say a word. He just kept looking at me blankly, almost as though he didn't understand English, so I repeated the question in Hebrew but still no reaction. He just stared like a zombie.

At this point I just wanted to walk away; maybe he wasn't normal, or maybe he wasn't Jewish (both of which did certainly not seem to be the case) but I figured I'd give it one more chance anyway, so I asked him in Russian (I know about ten words) *te' chochesh s'dielat Mitzva?*

But when he didn't react to that either, I just kept smiling, nodded bye bye and turned to continue to the next row.

Suddenly he said in English with a strong European accent, "I'm not going to put on Tefillin! I'm not going to do it! No way!"

But it was as though he was speaking to himself as well as to me.

I turned to him. He continued, "Nothing against you Rabbi, but I'm not putting them on. You can ask anyone in Holon (city in central Israel), where I live. Even the chief Rabbi there they will tell you who Yaakov P is. Why the Rabbi, when he sees me on the street he crosses the street to shake my hand. I help people. That's right. I help people - a lot of people. But I'm not putting on Tefillin! Not me! After what I saw in the camps, in Auschwitz in Birkenau I made a vow I would never put on Tefillin again. Never!"

He said it with such conviction that I began to see in his eyes what he must have been through and, to tell the truth, it was a bit too much for me to take.

I just tried to keep smiling as tears began to form in my eyes, told him that I didn't mean to upset him and wished him a good trip. "Nothing personal" he assured me once again. We shook hands, I went on to the next person who stood up and happily put on Tefillin and I forgot the whole episode.

Finally I got to the front row where there was sitting an elderly couple.

I asked them if they were Jewish and when the answer was affirmative I asked the man if he would like to put on Tefillin.

He immediately smiled and said "No thanks" and then turned to his wife, smiled and added, "I think the last time I did that was when I was bar Mitzva! About sixty years ago."

She looked at me, looked at him, then at the Tefillin and finally at him again and said, "So why don't you do it now again, Max."

I added jokingly, "after all, you don't have anything better to do, right? And it doesn't cost any money!"

He shook his head a few times more and looked at his wife again. She tilted her head to the side and raised her eyebrows as though to say 'why not' and finally he stood up, feigning defeat, and said, "All right, what do I have to do?"

Moments later he had finished and was removing the Tefillin and thanking me profusely. It was the first time in sixty years he did it and he liked it!

Suddenly his wife said, "Hey! Why don't you put on Jake! Did you ask Jake? Did you see him? He's sitting back there. Oh! Here he is!"

I didn't know exactly who they were talking about until Jacob, the holocaust survivor that had refused me earlier, appeared behind them.

"Oh, hi Jake!" she said, "Hey, do you know what Max just did?" she said motioning to her husband. "This Rabbi just put Tefillin on him and he liked it! Why don't you do it too?!"

Then she turned to me as to introduce us. "Rabbi, this is Jake, he and us went through the camps together. We're good friends."

Meanwhile Jake was in an inner turmoil mumbling to himself, "I'm not going to do it! Tefillin? Max put 'em on eh? But not me, not me!! Why should I? I'm not doing it! Tefillin?"

"Come on!" She said to him with a smile, "Forget all that! Look, Max enjoyed it what do you care? Look at this nice Rabbi. Do it for him!"

"Sure," I butted in "After all, I came all the way from Kfar Chabad just to put Tefillin on you!"

Jake was really churning inside now, "But I said I'd never do it! Never! I made a vow!" He said a bit louder.

It was the moment of truth. He looked at the Tefillin as though he wished they'd go away, but they didn't. He kept staring until finally he spoke quietly not taking his eyes off the Tefillin as he stuck out his arm and said.... "Alright."

I put the Tefillin on him, gave him the page with the 'Shema Yisroel' prayer on it and tried not to look at his face as he began to read.

Sure enough, after a few seconds I heard him whining and sniffing a bit as he haltingly read the ancient Hebrew words until finally he was silently sobbing away.

Meanwhile his friends just stood there and didn't seem effected at all; they had been crying for sixty years and were 'used' to it.

He took out a handkerchief, blew his nose, motioned for me to remove the Tefillin and when they were off the lady looked at her husband and at Jake and said. "Today was like a bar-Mitzva. I think you should be happy!" And she looked at me.

I got the hint and began singing a well-known lively tune called "Am Yisroel Chai" (which means 'The Jewish people are alive') and took the hands of the two 'bar-mitzva boys' and began dancing while she clapped her hands to the rhythm.

There was hardly room to move but we bounced around at the front of the plane accompanied by the drone of the motors for about a half-minute until Max stopped and gave me a warm handshake and Jake gave me a hug and a kiss.

## MOSHIACH MATTERS

Our Sages said that although the First and Second Holy Temples were destroyed, they were never totally taken from the Jewish people but are only being held for a future date as a pledge. According to Jewish law, the guardian of a pledge is obligated to return it to its owner in perfect condition when the proper time comes. The Third Holy Temple will therefore possess all of the same qualities and characteristics as the First and Second Temples that were held as a pledge until Moshiach's coming. (*The Lubavitcher Rebbe*)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



3 Tammuz, 5716 (1956)

I was pleased to receive your letter of May 15th. I also enjoyed reading there about your interest in Chassidus, as well as some of your comments and views regarding the above, particularly in reference to the quality of joy.

To comment on that which you write, that the feeling of joy is related to the glandular excretion of hormones, etc., that reach the brain together with the flow of blood, and so on:

Since body and soul are totally connected and united, forming one entity, it follows that every phenomenon in the spiritual realm will also result in a physical phenomenon.

I trust that you will agree with me that such a unity within the microcosm of man, serving as it does as an analogy and illustration of the true unity found within the macrocosm of the universe as a whole, is not at all similar to the philosophy of pantheism - which posits that everything is natural and physical - but that the true definition of unity is the very opposite: that all is spirituality, and moreover, that all is G-dliness.

In keeping with this, on the verse "one nation on earth," Rabbi Shneur Zalman briefly comments: "This means that even in mundane 'earthly' matters the Jewish people will not be separated - G-d forbid - from G-d's true unity and oneness" (Iggeres HaKodesh, Epistle IX, p. 114a).

It is worth noting that followers of the philosophy of materialism would rejoice - as if they found a great treasure and as if they found proof to their approach - whenever they would find something relating to the psyche which they felt to be wholly related to physical phenomena, such as electronic responses, e.g., brainwaves, etc.

In truth, not only is there no contradiction between spiritual and physical phenomena, the contrary is true - that this is the logical result of the absolute truth of G-d's unity, that G-d is One and there is nothing besides Him which also causes the unity between spiritual and physical phenomena.

This means, not only is there no G-dliness - Heaven forbid - aside from Him, there is also no true existence other than His - this being one of the fundamental concepts of Toras HaChassidus, as explained in Rabbi Shneur Zalman's Shaar HaYichud VahaEmunah....

You do not write about what area of medicine you practice, and I would like to know what it is. In any event, it is my hope that when you heal the physical ailments of your patients, you also take into account aspects of their spiritual healing - particularly for those who do not know that they are ailing spiritually, which makes them in even greater need of healing.

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20 Shevat, 5716 (1956)

When someone becomes spiritually healthier he automatically becomes physically healthier as well, for Jews are "the one nation on earth," which is to say that wherever they are, they implement the concept of oneness, and included in that is the conception of the overall unity of matter and spirit, body and soul.

This, too, is one of the explanations of the philosophical system of the Baal Shem Tov, that of serving G-d joyfully together with the body - not by afflicting the body, but by using the body as an active partner in one's Divine service.

We readily observe that when the body is healthy - understandably, in a Jewish manner, by eating kosher foods, etc. - the body does not hinder the study of Torah and performance of mitzvos, should the person truly desire to do so.

According to the well-known saying of our Sages, of blessed memory, regarding achieving peace between body and soul, and within the soul as well: peace between the Divine soul and the animal soul, this peace also leads to peace in one's own immediate and close surroundings, as well as to peace in distant places, and ultimately to world peace.

All the above leads to the true state of peace that will take place with Moshiach's arrival, concerning which time the prophet Isaiah states: "Nation will not lift sword against nation, and they will study warfare no more." ...

*From Healthy in Mind, Body and Soul, translated by Rabbi S.B. Wineberg, printed by Sichos in English.*

## How is Rosh Chodesh celebrated?

By Yossi Marcus

Rosh Chodesh, the first of the month, is a quasi-holiday in Jewish tradition. It is not as serious as other holidays, such as the Shabbat, Passover etc., when Jews refrain from working—but it is celebrated to some extent.

The Bible, for example, says "on the day of your celebration and holidays and on the firsts of your months"—seemingly putting the holidays and Rosh Chodesh in the same category.

In the past, Jews would not work at all on Rosh Chodesh. In a conversation with King David, for example, Jonathan (son of King Saul and David's best friend) refers to the day before Rosh Chodesh as the "day of work"—i.e., in contrast to the following day, Rosh Chodesh, when there would be no work. (Check out the Book of Samuel I chapter 20. Great story.)

Ancient Jews also used Rosh Chodesh as a day to make pilgrimage to the prophet of the day. Thus when the Shunamite woman tells her husband that she's going to visit the prophet Elisha, he says to her: "Why are you going to him today—it is neither a Sabbath nor Rosh Chodesh?" (She was going to ask him to heal her son. Check out Kings II chapter 4. Even better story.)

Similarly, when the prophet Isaiah prophesies about a utopian future, he says that "every Rosh

Chodesh and Sabbath all flesh will come to bow" before G-d. (Check out Isaiah chapter 66. The best and final story.)

In today's day and age, Rosh Chodesh is celebrated primarily by a festive meal and a number of rituals:

1. An additional prayer during the morning services called "Hallel", followed by 'Musaf' for Rosh Chodesh.
2. A special reading from the Torah during the morning services.
3. An additional prayer called "Yaaleh Viyavo" is inserted during the Amidah prayer and Grace After Meals.

In some Sefardic congregations a candle is lit on the eve of Rosh Chodesh.

Additionally, Jews do not take a haircut, fast or eulogize on Rosh Chodesh because of its "holidayness."

# A WORD from the Director

*Parshat Pikudei, the parsha with which the book of Exodus concludes, is read in most years together with parshat Vayakhel. This year, we read Vayakhel and Pikudei separately.*

*The Rebbe explained the symbolism and the complementary nature of these two Torah portions. Vayakhel, which means "And he gathered" represents the collective nature and role of the Jewish people. It's what we do as members of a community and nation. Pikudei, which means "accounting", by contrast, is about the small details, the role of the individual Jew and the things we do as individuals.*

*When these two parshiyot are read together we focus on the complementary nature of the role of the community and the role of the individual.*

*However, when we read them separately, as we do this year, it demands of us to focus separately and more intently on each of these themes.*

*Thus, in the week of Pikudei we must dwell on the power and privilege of each and every individual as individuals. We must recognize the incredible power we each possess, apart from our membership in a unique nation.*

*This echoes the famous Talmudic dictum, codified by the great Maimonides, to the effect that just one Mitzvah performed by just one individual can bring salvation to the entire world. And as the Rebbe exhorted us repeatedly that just one Mitzvah can bring about the coming of Moshiach and the final Redemption.*

*Cataclysmic events in the Middle East and, closer to home, in New Zealand are tragic reminders that we are living in momentous times on the very cusp of the Geulah. In the spirit of parshat Pikudei we grieve and mourn the loss of even one innocent life. Our hearts and prayers are with the all of the victims of this tragedy.*

*Let us therefore all resolve in this week of Pikudei—the last portion of the Book of Exodus, symbolizing the end of the process of Redemption—that the way to transform all of these tumultuous, tragic and earth-shattering (literally and figuratively) events into the final Redemption through Moshiach is for us to demand of ourselves to do one more Mitzvah; one more minute of Torah study; getting one more Jew to light Shabbat candles, etc.*

J.I. Gutnick

## CUSTOMS CORNER

# It Happened Once...



There was once a Chasid of the Tzemach Tzedek whose wife suffered from terrible recurring headaches. After describing his wife's symptoms, the Tzemach Tzedek instructed her to wash her head in hot water every time she felt a headache coming on.

The advice worked. All the woman had to do was stick her head in the hot water and the pain would disappear.

After the Tzemach Tzedek passed away, however, whenever the headaches began, the hot water had no effect. The Chasid went to the Rebbe Maharash and asked him what his wife should do.

The Rebbe Maharash listened and then smiled. "Nu, if hot water doesn't help, let her wash with cold water!" he said. The woman tried this and the pain went away immediately.

In this manner the woman found relief from her headaches for the entire reign of the Rebbe Maharash, but after his passing, the cold water also lost its healing effect.

Neither could hot water do anything to ease her pain. When the headaches began to recur the woman sent her husband to the Rebbe Rashab to ask him what she should do now.

After the Chasid had related the peculiar story of his wife's headaches, the Rebbe Rashab smiled and said, "Nu, let her mix both hot and cold water together!"

The woman did, and the headaches disappeared.

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Rabbi Mendel Futera had been in a concentration camp in Siberia for many years and in general had seen many tragedies in life but never lost his good spirits and optimism.

He was once asked how he did it and responded with the following story:

Once there was a young man that decided to learn to be a wagon driver. Now, being a wagon driver was the simplest of jobs involving sitting behind a horse for hours a day but nevertheless it did require some training.

So the young man asked two of the older drivers to teach him the ropes and when they finished and saw he knew how to drive they gave him a 'test'. They pulled up a table, sat him down opposite them and began the questioning.

"What would you do if one of the wheels fell off the wagon?" They asked. The young man immediately gave the correct answer, just as he had learned.

"And what would you do if the horse began to make problems like going too fast or too much to the left or bucking up and down?" Again he answered properly.

One of the old fellows then pinched the other under the table and asked, feigning great seriousness. "What would you do if all the wheels fell off, the horse went insane and they dragged the wagon into quicksand leaving only the corner where you were sitting and the horse's head sticking out of the mud?"

Without even hesitating, the young man sat upright and answered in a ringing voice. "I would jump from my place, run around in front of the horse, look him in the eyes and LAUGH as hard as possible!!"

The two older drivers, astounded by the speed and certainty of his stupid answer stared at him in wide eyed silence.

"Where did you get that from?" one of them asked.

"What good will it do if you laugh?!" asked the other in disbelief.

"Tell me," the young man leaned forward toward them and said,

"If I cried, would it help?"

## THOUGHTS THAT COUNT

**These are the accounts of the Sanctuary (Mishkan), the Sanctuary of the testimony. (Ex. 38:21)**

Our Sages said that G-d did not take the Holy Temple from the Jewish people permanently, but is holding it as a "mashkon" (collateral - a play on words) which will one day be returned. Furthermore, the repetition of the word "Sanctuary" in the verse alludes to the two Temples that would be destroyed before Moshiach establishes the third, eternal Holy Temple, speedily in our day. (*The Lubavitcher Rebbe, Shabbat Mishpatim, 5752*)

**And they beat the gold into thin plates, and cut it into wires, to work it into the blue and into the purple. (Ex. 39:3)**

Rashi explains how this was done: "They used to spin the gold together with the threads...making them intertwined with every kind of material...the threads of all the kinds were six-fold, and the gold was the seventh thread." This teaches that people whom G-d has blessed with gold and riches should not separate themselves from their poorer brethren. Rather, they should act humbly and freely "mix" with the more common threads. (*Siftei Tzadik*)

**As stones of memorial to the Children of Israel. (Ex. 39:7)**

When Joseph was in Egypt and was tempted by Potifar's wife, the image of his father Jacob appeared to him, saying, "The names of all your brothers will one day be inscribed on the stones of the High Priest's breastplate. Do you want your name to be missing if, G-d forbid, you commit this sin?" The 12 stones of the breastplate serve as a memorial for all of Israel. When a person reminds himself that all Jews were represented on it, he too will be too embarrassed to transgress. (*Meshech Chochma*)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

#### PARSHAS PEKUDEI • 29 ADAR I • 5 MARCH

<b>FRIDAY NIGHT:</b>	CANDLE LIGHTING:	7:39 PM
	MINCHA:	7:50 PM
	KABBOLAS SHABBOS:	8:20 PM
<b>SHABBOS MORNING:</b>	TEHILIM:	8:30 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:20 AM
	THE MOLAD FOR THE MONTH OF ADAR II:	
	SHABBAT MARCH 5: 12:00 AND 7 CHALAKIM AM	
	MINCHA:	7:40 PM
<b>SHABBOS ENDS:</b>	SHABBOS ENDS:	8:36 PM
<b>WEEKDAYS:</b>	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:40 PM
	MAARIV:	8:30 PM

#### CANDLE LIGHTING: 4 MARCH 2011

Begins	Ends
7:39	8:36
7:33	8:27
6:00	6:52
6:50	7:39
5:59	6:51
6:31	7:25
7:11	8:06
7:21	8:16
7:34	8:32
7:40	8:35
7:43	8:42



Dedicated to the beloved, revered leader of World Jewry

### The Lubavitcher Rebbe

צוקללה"ה נב"מ זי"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.