

LampLighter

3 Adar
Terumah
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LIVING WITH THE TIMES

This week's Torah portion, Terumah, details the various components that went into the Mishkan - the portable Sanctuary erected by the Jews during their journey through the wilderness.

The Sanctuary itself was built of tremendous planks of acacia wood, the dimensions of which were "ten cubits the length of the board, and one-and-a-half cubits the width of each board."

An obvious question is asked: Where did the Children of Israel find such a huge amount of wood in the middle of the desert?

Rashi, the great Torah commentator, provides us with an answer taken from the Midrash Tanchuma: "Our Forefather Jacob perceived with his spirit of prophecy that the Jewish people would one day build a Sanctuary in the wilderness. He therefore brought cedars with him to Egypt and planted them, commanding his children to carry the trees with them when they later left Egypt."

This explanation is also in accord with another verse in the Torah which states that the donations of wood for the Sanctuary were made by "those who had acacia wood with them," implying that the wood belonged to the Children of Israel while they were yet in Egypt.

Indeed, more than 200 years before the Jews were even subjugated; Jacob saw to it that his descendants would have a sufficient reserve of wood to build the Sanctuary.

But why was this so important? Couldn't they have purchased the wood from Egyptian merchants, or sent emissaries to the nearest forest to obtain the needed materials?

In truth, Jacob's actions held a deeper meaning than merely supplying his children with wood. Jacob's intent was to provide the Jewish people with succour and consolation that would enable them to survive the harshness of the exile.

G-d's promise to redeem them from Egypt was not enough; Jacob wanted his children to be comforted by the sight of the trees and reminded of the Sanctuary they would one day erect.

Additional solace was derived from the fact that Jacob had brought the saplings with him from the Holy Land of Israel, reminding the Jewish people of their origins as well as G-d's promise to bring them back to their land.

This consolation during the exile is also alluded to in the source for this explanation - Midrash Tanchuma, as "Tanchuma" is word related to the Hebrew word for consolation and comfort - "nechama."

A similar type of consolation has also been granted to us during our present exile, which, G-d willing, is about to come to an end. The "cedar trees" of our time are the tzadikim (righteous people) who exist in every generation, as it states in Psalms, "A righteous person will flourish like a date palm, like a cedar in the Lebanon he will grow tall."

These tzadikim, who are entirely above the constraints of exile, prevent the Jewish people from losing hope and awaken their hearts to the Redemption.

In this way, the Jewish people will merit the ultimate comfort and consolation in the literal sense, with the full and complete Redemption with Moshiach now!

(Based on the teachings of the Lubavitcher Rebbe)

Colours in the Soul

By Tali Loewenthal

Our world, which G-d created for us, is very beautiful. One of its special features is colour: the blue sky and the deeper blue sea, green and brown hills, scarlet sunsets, the multi-coloured rainbow and the myriad other colours which surround us at every step in our lives. Colours also have a spiritual significance which is alluded to in the way they appear in this week's Torah Reading, in the description of the making of the Sanctuary.

The Sanctuary, carefully built by Moses and the Jewish people after receiving the Torah at Mount Sinai, was the prototype of the Temple. Like the Temple in Jerusalem, it created a sacred space, with increasing levels of holiness: the outer Courtyard, then an enclosed chamber with the Golden Menorah, then the innermost chamber, the Holy of Holies, where there was the golden Ark, containing the two blocks of sapphire, engraved with the Ten Commandments, which Moses had brought down from Sinai.

The walls of the Sanctuary were constructed of wooden planks overlaid with gold, held firm at their base by heavy blocks of silver. These walls were almost entirely covered by a tent made of specially woven fabrics. In addition to the structure of the Sanctuary, there were also special garments for the Priests. In the beginning of this week's Parshah, the Torah tells us the composition of these fabrics in a list including: blue wool, purple wool, scarlet wool, white linen...

Colours! What do they mean?

Chassidic teachings explain that the Sanctuary was not only a physical building, destined to be constructed in more permanent form as the Temple in Jerusalem. The Sanctuary also exists within the heart of each individual. Thus G-d declares in the Torah: "Make for Me a Sanctuary, and I will dwell in them." The verse does not say, "I will dwell in it," in the Sanctuary. It says "I will dwell in them", in the heart of each individual Jew.

So now we come to our question: what are the colours of the Sanctuary of the heart? What are the colours in the soul? Here is how Rabbi Yosef Yitzhak Schneersohn, the sixth Lubavitcher Rebbe, explains them.

Blue expresses our awe at the infinite greatness of the Divine. All the immense universes described by astronomers are as nothing compared with G-d, who is boundlessly Infinite, beyond the world. This idea induces a sense of awe.

This same idea, the kabbalists tell us, can also induce a different feeling, a passionate thirst to connect with G-d, beyond the world, beyond life itself, a fiery love of G-d. This type of love is expressed in the colour **Scarlet**.

The combination of these two feelings, awe and fiery love, leads to a sense of how tiny one is oneself, an awareness of how pitifully little one is in comparison to G-d's infinite grandeur. From this perspective one looks at one's own self with mercy, as if from a remote height: poor little self, so lost in thinking only about its own ego.... This mixture of blue and scarlet makes **purple**.

Yet there is also another kind of love of G-d. Not the fiery love beyond the universe, but love flowing like pure water, aware of the intimate, caring closeness of G-d and of G-d's love for us. This warm sense of love and of loving-kindness is **white**.

These are the colours in the soul, the emotions with which we relate to G-d, in our own inner Sanctuary: blue, scarlet, purple, white...



The Best Advice the Rabbi Ever Gave

by Rabbi Chaim Mentz

In the summer of 2004, Andrew and Sharon finally became engaged and asked me, their rabbi if I will do their wedding ceremony on December 5, 2004? I was so happy for them, I answered, "Of course! I would be honoured to officiate, as long as you meet the four basic requirements of a Jewish wedding. The requirements are that the bride and groom are both Jewish; the bride will immerse in the mikvah prior to the wedding; the food will be kosher; neither are still married to another person. If so they must obtain a Get (Jewish Divorce)."

Andrew and Sharon both smiled. They were delighted because there was nothing standing in their way. The wedding was set as planned. Until...

During a private conversation Sharon confided in me that she had once been married to a Jewish guy (whom she refers to as "the mistake.") But she was only married to him for six hours and the courts gave her an annulment immediately, due to the terrible actions of the "mistake."

With Sharon's revelation I could feel knots forming in my stomach. How do I tell her the last thing on earth she wants to hear? I began by saying, "Please understand

that what I am going to tell you may surprise you but you still need a Get. Being married for six hours or for six years is still considered being married," I explained.

"But the courts annulled my marriage!" Sharon told me. "Rabbi... please understand, it was a mistake!"

Sharon, who never wanted to revisit her past, let alone have contact with "the mistake," couldn't believe what I had told her. I continued by adding, "I want to perform your wedding, but please understand that I can't do it until you obtain a Get."

Now Sharon looked at me in all seriousness. "Rabbi what if I can't find 'the mistake'? Am I doomed forever?"

I calmed Sharon down and told her we should proceed one step at a time. "I will be there for you. Let's contact the Rabbinical Court in Los Angeles, and they will help us get through this dilemma," I reassured her.

I explained to both Sharon and Andrew that nothing in life happens by chance. Everything is preordained by G-d. "The fact that you need a Get today shows that something important happened in Sharon's life, even if it lasted only for six hours."

Sharon would not allow her wedding to be stopped due to her "mistake." She continued planning her wedding and her honeymoon, sure that things would work out.

After spending a few weeks with the Rabbinical Court in Los Angeles, Sharon finally was free from "the mistake." But then they told her, "Now that you have your Get you can marry, but not before 92 days from today."

Within seconds, Sharon and

Andrew were on the phone with me. "Are they crazy? Is this true? Will you not do our wedding on December 5th?" they asked me, near hysterical.

I calmly explained to them the explanation behind this Jewish law and tried to reason with them. But they weren't able to hear what I was saying. They were focused on their wedding plans, their honeymoon, their soulmate! For days, they grappled with the idea of having to wait until January 2005 to get married.

After a few days, both Andrew and Sharon called me and said, "We want to do our wedding right in G-d's eyes." So they began re-planning their wedding for the end of January.

But still, in the back of their minds, they could not understand what would be G-d's Divine purpose, what possible good could come out of delaying their wedding.

That is, not until December 26th.

You see, the perfect honeymoon that Andrew and Sharon were planning would have had them at the famous Kaafu Atoll Maldives hotels on Lankanfushi Island on December 26th. The hotel room that they had booked and then rescheduled for a later date, was swept up by the tsunami.

Both Sharon and Andrew celebrated "their miracle" on Shabbat, January 1, with a special kiddush after services in our Chabad House. At that kiddush, Andrew said, "The best advice the Rabbi ever gave us, was 'Follow the rules of G-d's Torah. It will be a blessing in the end for both of you!'"

May G-d bless Andrew and Sharon with years of happiness and health together, and long life!

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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Wearing a Shaytel (Wig)

In the Days of Chanukah, 5721 [1961]

I have received your letter of November 20th. I was pleased to read in it that you are determined to live up to the Jewish way of life, and "when you get married," to set up a truly Jewish home on the foundations of Torah and Mitzvos. Our Sages have assured us that when a person makes a little effort to sanctify himself, he receives a great deal of assistance from on High to carry out his determination, and in an easier and greater measure than anticipated.

With reference to the question of a Shaytel [wig] about which you write that you object to it on the grounds that it is old-fashioned, etc., let me say that the true approach to matters of the Torah and Mitzvos is not from the point of view of whether they are considered old-fashioned or new-fashioned. We observe the Torah and Mitzvos because they are directives from the Creator of the world and of man. It is self-understood that the Creator knows what is best for man and that He desires that man should be happy and not only in the World to Come, but also in this life. This is the reason why the Torah is called *Toras Chaim* (the Torah of life), meaning that it is a guide to a good life on this earth.

Specifically on the question of a Shaytel let me quote here the words of the holy Zohar (Part 111, page 126a) which are quoted in the Mishnah Brura. I am quoting only the positive results mentioned there, omitting the negative aspects which follow from the non-fulfillment: "Her children will be superior . . . her husband will be blessed with spiritual and material blessings, with wealth, children and children's children."

Considering the great reward which is promised to the woman and mother who wears a Shaytel, it should surely be worthwhile to do so even if the wearing of a Shaytel would entail serious difficulties and conflicts. How much more so where the objections to it, as you write, is only because it is "old-fashioned." This is not a real objection, nor a valid one, and it is rather based on the "opinion" of others.

Let me also add that even considering the general attitude towards this and other Mitzvos, there has been a radical change in recent years. Now there is an atmosphere of respect and admiration for people who are consistent and live up to their convictions and ideals, and are not influenced by the mob. There may always be some individual who might make a joke about a person's convictions, but where a person is sincerely dedicated to his faith; such a person can only call forth respect and admiration.

Furthermore, if you will eventually settle in a Jewish Orthodox neighbourhood, you will find that other young women will wish to emulate your good example, and thus you will have the additional *zechus* [merit] of being instrumental in influencing others in the right way. The reverse is also true, for a Jew must always consider how his or her conduct affects others. This should be an additional consideration why you should overcome your superficial objection to wearing a Shaytel.

It is no less important to bear in mind that marriage is called "an everlasting edifice," meaning that it is an everlasting institution which is of vital importance not only for the husband and wife, but also for future generations. Every parent desires to ensure the happiness of children and will do everything possible to achieve this.

You may well point to this one or that one who does not wear a Shaytel, however, it is surely unnecessary to point out that every person may have a particular weakness. Therefore, if one is to follow the principle "He is wise who learns from every person," one will be wise to learn only from the person's strong and positive qualities and not from his weak ones.

If you will let me know your Hebrew name, your mother's Hebrew name, your Chosson's [groom's] Hebrew name and his mother's Hebrew name, I will remember you in prayer that your marriage should take place in a happy and auspicious hour; and that you both make the necessary resolutions to set up your home on the foundations of the Torah, (which is called *Toras Chaim*, as above,) and Mitzvos whereby Jews live, which is the only way to ensure a true and lasting happiness, materially and spiritually, which for Jews go hand in hand together.

As we are now in the auspicious days of Chanukah, which we celebrate, among other things, by kindling the Chanukah lights in growing numbers, may G-d bless you with a growing measure of light and success along the lines mentioned above.

A MITZVA A DAY

Positive Commandment 194: *Returning a Theft*
The Torah teaches us to compensate for the wrong we may do. If a person steals an article, he is commanded to return the stolen article to its owner. Thus the passage says "He shall return that which he stole" (Leviticus 5:23)

A WORD from the Director

This coming Thursday, the ninth of Adar, is the anniversary of the Previous Lubavitcher Rebbe's arrival in the United States.

In honour of this occasion, I would like to share with you an explanation of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, on a point from this week's Torah portion.

In this week's portion, we read the verse, "Make Me a sanctuary and I will dwell within them." Why does G-d say He will dwell in "them" and not in "it"? Within them, as explained by Chasidic literature, means within every Jew. For, within the soul of every Jew is a place devoted and dedicated to G-dliness.

The Previous Rebbe explained: The site of the sanctuary remains sacred, even in times of exile and desolation. The Midrash says that the Divine Presence never departs from the Western Wall. The destruction of the Temple is limited to its building alone. This is true, too, of the personal sanctuary within every Jew. For, the foundation of every Jew is whole. Every form of spiritual desolation found in the Jewish people is only in those aspects of a person analogous to the part of the building above the foundation. The foundation of the individual sanctuary, however, remains in its holy state.

Expanding on this idea, the Rebbe spoke on numerous occasions about the need to turn our homes into mini-sanctuaries. This is accomplished by turning our homes into sanctuaries for Torah study, charity, and prayer. In addition, we would do well to fill the house with true Jewish furnishings such as Jewish books and a charity box attached to a wall (so that it becomes part of the actual structure).

Each family member, including children of all ages, can also participate by making their own rooms into mini-sanctuaries. Torah study, prayer and charity can all be practiced in the mini-sanctuary, as well as other mitzvot.

Within every Jew, within each Jewish home, is that spark of G-dliness that remains totally indestructible. It is the sanctuary that G-d commanded us to make in this week's Torah portion. May we all merit to beautify and enhance our own personal sanctuary.

MOSHIACH MATTERS

The concept of *simcha* (joy) shares a connection to the Future Redemption. For it is in the Era of the Redemption that we will experience the consummate level of *simcha*. At that time, all undesirable influences will be negated as reflected in the verse, (Isaiah 25:8) "And G-d will wipe away tears from every face." Indeed, all the negative influences will be transformed into good. (*The Lubavitcher Rebbe, 14 Elul, 1988*)

J.I. Gutfreund

It Happened Once...



When Reb Aryeh Leib, who was known as the "Shpoler Zeide," (the grandfather of Shpola) had been Rebbe for three years, there was terrible famine in the area.

The Rebbe, whose love for the poor, the needy and the widowed was unbounded, felt compelled to provide for the thousands affected by the disaster. He could neither eat nor sleep, and his heartache was so great that for weeks on end he couldn't bring himself to taste anything more than bread and tea.

As the famine spread to the furthest provinces of Russia, rabbis from the starving communities wrote to the Shpoler Zeide, begging him to raise a storm in the Heavens, and beg that the deadly decree be rescinded.

Who, if not he, a tzadik (righteous person), known to work wonders, could accomplish this?

The Shpoler Zeide, on his part, wrote to ten of the greatest tzadikim of the day: Reb Zusya of Hanipoli, Reb Yaakov Shimshon of Shipitovka, Reb Ze'ev of Zhitomir, and others, requesting that they come to Shpola immediately.

They soon arrived and were seated at the long table of the Shpoler Zeide, and heard his awesome words, "My masters, I am taking the Alm-ghty to a din Torah, a lawsuit, and you are to serve as the judges. It is true that, according to the law of the Torah, the plaintiff must take his suit to the place where the defendant is. However, since in this unique case, 'there is no place devoid of His presence,' and since, more particularly, 'wherever ten are assembled the Divine Presence rests,' we will hold the court case here."

The holy congregation agreed, and joined in prayer their fervent supplications battering the Gates of Heaven. The Shpoler Zeide then instructed his aide to announce, "By the order of those gathered here, I hereby proclaim that Reb Aryeh Leib, the son of Rachel, summons the Alm-ghty to a court case which will be duly conducted here in three days."

The holy rebbes spent the next three days together in fasting and prayer, and no one was permitted to interrupt their devotions. On the fourth day, after they had concluded the morning prayers and they were still wrapped in their prayer shawls and adorned by their tefilin, the Shpoler Zeide solemnly signalled his aide to announce that the court case was about to begin.

"In the name of all the women and children of the Jews of Russia," the tzadik declared, "I hereby state my claim against the Defendant. Why does the Creator of the Universe not provide them with food, thereby preventing their death (G-d forbid) of hunger? Doesn't the Torah itself say, 'For unto Me are the Children of Israel bondsmen; they are My bondsmen'? Do we not have His promise, recorded by the Prophet Ezekiel, that even if His children should someday desire to go in the ways of the nations of the world, that this will never happen? One can draw the conclusion that the Children of Israel are the A-mighty's servants for all eternity.

"In that case, they should, at least, be in the category of Jewish bondsmen. Jewish law teaches that a master is required to provide for the wife and children of his bondsman. Can the Al-mighty violate His own Torah so blatantly?

"Now I'm well aware that some clever prosecuting angel will argue in defence of the Creator, saying that these servants are remiss in their service; that they don't serve their Master as well as they should. But to this bogus argument I have two replies: Firstly, where is it written that if a bondsman is lazy and doesn't work properly, his wife and children are to be deprived of their sustenance? Secondly, if these servants are slack in their performance, their Master can fault no one, but Himself. For who else gave each servant an evil

inclination whose whole job and purpose it is to drive them to abandon their loyalty and to destroy their desire to serve? Why, I can swear that if this evil inclination, which the Master Himself created, would cease to exist, they would become the most perfect servants possible!"

The ten rebbes whom the Shpoler Zeide had drafted as judges consulted their tomes of Torah to search the law for the correct verdict. After the passage of some time they stood to deliver the unanimous ruling:

"This court finds in favour of Reb Aryeh Leib, the son of Rachel. The Alm-ghty is accordingly required, by whatever means at His disposal (and the whole world is His) to provide for the women and children of His People. And may the Heavenly Court above agree and support the verdict of this court in the World Below.

The court pronounced its verdict three times. Then the Shpoler Zeide asked to have refreshments served.

The tzadikim made a "I'chaim" and ate together in a joyous mood before departing for home. Five days after the momentous verdict had been reached, the government announced a shipment of thousands of tons of grain. Immediately, the grain prices fell and before long, there were ample fresh supplies. For the entire following year, bread was bountiful for all.

THOUGHTS THAT COUNT

Within and without shall you overlay it (Ex. 25:11)

A true Torah scholar is one whose "inside" matches his "outside." Merely learning the lofty principles contained in the Torah is not enough - its lessons must also be internalized. That is why we say in Psalms (45:14), "All the glory of the king's daughter is within." The splendor and glory of the Torah is the internal purity it leads to. (*Kiflayim L'Toshiya*)

The menorah shall be made (Ex. 25:31)

Rashi explains that the words "shall be made" are passive, indicating that the menorah would be made by itself, and not by Moses, who was in the midst of receiving instructions from G-d how to fashion all the other utensils to be used in the Sanctuary. Rashi states that Moses did not fully understand how the menorah was to be formed, so G-d told him to throw the gold into the fire, and He would make the menorah Himself. Why was Moses so perplexed by the menorah, but not by any other command even more complex? Our Sages said that the purpose of the menorah was to serve as a testimony to all who saw it that the Divine Presence rested among the Jewish People. Moses, for his part, had difficulty understanding how it was possible for one small menorah to light up the entire physical world. G-d answered him: "You are right - this is beyond the power of mere flesh and blood. Therefore, throw the gold into the fire and I Myself will make the menorah." (*The Lubavitcher Rebbe*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHATERUMAH 4 ADAR • 28 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:45 PM
	MINCHA:	7:55 PM
	KABBOLAS SHABBOS:	8:20 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	MINCHA:	7:45 PM
	SHABBOS ENDS:	8:43 PM
WEEKDAYS:	SHACHARIS SUN - FRI:	9:15 AM
	MINCHA:	7:00 PM 7:45 PM
	MAARIV:	8:35 PM

CANDLE LIGHTING: 27 FEBRUARY 2009



BEGINS		ENDS
7:45	MELBOURNE	8:43
7:39	ADELAIDE	8:34
6:05	BRISBANE	6:57
7:53	DARWIN	8:42
6:02	GOLD COAST	6:58
7:37	PERTH	8:31
7:18	SYDNEY	8:12
7:41	LAUNCESTON	8:40
7:46	AUCKLAND	8:43
7:51	WELLINGTON	8:50

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

יצוקללה"ה נבג"מ ז"ע

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