

L'Chaim

The Yeshiva Centre - Chabad NSW Headquarters
WWW.YESHIVA.ORG.AU

Living with the Rebbe



This week's Torah portion, Teruma, opens with G-d's command to Moses: "Speak to the Children of Israel, that they may bring me a contribution, from every one whose heart prompts him...gold, and silver and copper." As we find out further in the Torah reading, the Jews responded in droves, donating much of their wealth for the purpose of erecting the Tabernacle in the desert. Vast amounts of precious metal were amassed, necessary for making all of the Tabernacle's many implements. Obviously, a donation of gold is at a higher level than one of silver or copper - commodities that are worth far less. Our Sages interpreted the contribution of each metal as symbolic of the different levels that exist in the giving of tzedaka (charity).

The Hebrew word for gold is zahav, an acronym for "he who gives in fullness of health (ze hanoten bari)." This refers to the highest level of charity, when one shares his wealth with others solely to fulfill the commandment of tzedaka (charity). Kesef (silver), stands for k'sheyesh sakanat pachad - when a person gives tzedaka because he is fearful, hoping that the merit of his charity will prevent evil from befalling him. This level of giving tzedaka is lower than the first, for the giver is motivated by the desire for personal gain. The lowest level of charity is that of copper - nechoshet, the letters of which stand for netinat choleh she'omer tenu - the charitable donation of one who is ill. This person, motivated by the desire to alleviate his own suffering, remembers to fulfill the mitzva of tzedaka only when he himself is in pain, hoping thereby to alleviate his misery.

On a deeper level, the differences between gold, silver and copper symbolize the differences between the First, Second and Third Holy Temples. Gold, the most precious metal, alludes to the First Holy Temple, the most perfect and complete of G-d's dwelling places. Silver, although valuable, is worth far less than gold. This alludes to the Second Holy Temple, which was missing five items present in the First, among them the Ark of the Covenant.

These deficiencies reflected the fearful state of the mind of the Jewish people at that time, who worried that the Holy Temple would once again be destroyed. Indeed, history proved that their fears were legitimate. Lastly, copper is symbolic of our present state of being, while we yet suffer the pains of the exile. Like one who is stricken with any other illness, we must cry out to our Father in Heaven, begging Him to establish the Third Holy Temple that will last forever.

Adapted from a talk of the Lubavitcher Rebbe, Vayigash 5752

SPIRITUAL GENETICS

Have you heard of the Lemba tribe in Zimbabwe? They have a tradition that they are one of the ten "lost tribes" of the Jewish people. According to their tradition, about 2,500 years ago they left Judea (the period prior to the second Temple). After a stay in Yemen, one group migrated to Ethiopia, and a second continued farther south to where the Lemba eventually settled.

They have several practices that resemble Biblical Judaism. Among other things, they are monotheists, they have a holy day (like Shabbat), they consider themselves a chosen people, they don't eat certain foods or combinations (milk and meat) prohibited in the Torah, they have a form of ritual slaughter, they practice circumcision, and put a Star of David on their tombstones. They even have a form of conversion.

Furthermore, the man who led them, Buba, was a kohen - and they have a priestly class. This becomes important later.

They also have "language markers" - words that don't belong in the African language they speak.

In 1998 geneticists in the U.S., Israel and England examined the "y" chromosome of Lemba men. Why? Because in 1997 scientists found a genetic marker of Jewish priesthood on the "y" chromosome. The "Kohen Gene" was quite distinct; other Jewish men didn't have it, but kohanim all over the world did. It was genetic proof of Jewish tradition, or at least a critical part of it.

And the descendants of Buba, the Lemba priests, shared that marker. This meant that their oral history had some basis, that at some point there was strong evidence of a connection to the Jewish people.

Why is this significant?

Well, for one thing, it gives greater weight to oral tradition. It's a scientific nod to Yehudah HaLevi who, in his book the Kuzari, explained that one way we know the Torah is true is because there has been an unchallenged chain of transmission.

It's significant for another reason. We declare that we are children of Abraham, Isaac and Jacob, that our Jewishness is part of the very fabric of our being. What these genetic markers tell us is that we carry within us the information of our ancestors. We are a living history.

There's another interesting aspect to all this. Information gets encoded because of encounters with the environment. Science tells us that our genes "learn" from experience; the kohen gene gets passed down from father to son in an unbroken chain. But our actions also influence what gets passed on.

In simple terms, when parents perform mitzvot (commandments), consistently, this becomes part of the "family genetics." It gets passed down from generation to generation, not just as an oral tradition, but as part of what that family does, and therefore, who they are.

In a sense, then, we encode our spiritual genes with mitzvot, and pass on that "spiritual genetic code" to our children, and they to their children, and so on.

And since spiritual genetics are also influenced by the environment, we can gain the "mitzva gene" (as converts do), by our actions. So not only are we a living history, we can acquire and pass on, as surely as we do blood type or eye color, a spiritual genetics, an inheritance of mitzvot and G-dliness.

Aliyot Summery

General Overview: G-d commands the Israelites to build a Tabernacle. He provides the exact details of how to construct it, and how to build the different instruments and vessels which were used therein.

First Aliyah: G-d instructed Moses to accept contributions from the Israelites for the construction of a Tabernacle: "Let them make for Me a sanctuary, and I will dwell amongst them." The needed materials: precious metals, dyed wools and hides, flax, wood, olive oil, spices and gems. G-d then gave detailed instructions regarding the construction and dimensions of the Tabernacle and its vessels—starting with the Ark that housed the Tablets. The Ark was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Ark, wherein were inserted the poles that were used to transport the Ark.

Second Aliyah: The Ark was to be covered with a slab of pure gold. Two golden, winged cherubs were to protrude from this cover. Next G-d gave instructions for constructing the Table for the Showbread. This table was also to be made of gold-plated acacia wood, and also to contain rings for transportation poles.

Third Aliyah: The seven branched Menorah (candelabra) was next on G-d's list. It was to be beaten out of a single block of pure gold, with decorative cups, knobs and flowers on its body. The Torah now turns its attention to the construction of the Tabernacle's sanctuary. The covering of the Sanctuary was to consist of several layers of tapestries. The first layer was to be a woven mixture of dyed wools and linen. The second layer was to be made of goat's hair. These two oversized coverings also covered the outsides of the Tabernacle's walls. The very top of the Tabernacle was then to be further covered by dyed ram skins

Fourth Aliyah: The walls of the Tabernacle were to be upright beams made of gold-plated acacia wood. The bottom of each beam had two projections that were to be inserted into two silver sockets. The Tabernacle's front side (to the east) was to have no wall. Its northern and southern side were to have twenty beams each. Its western wall was to have eight. Altogether the inside of the sanctuary was 30 cubits (approx. 45 feet) by 10 cubits, and 10 cubits high. The beams were held together by several crossbars.

Fifth Aliyah: The Tabernacle's sanctuary was to consist of two sections: the innermost chamber was the Holy of Holies, wherein the Ark was to be placed; and the outer chamber was the Holy Chamber, which housed the Menorah and the Table (as well as the Golden Altar which will be described in next week's reading). Two curtains were to be woven of dyed wools and linen. One was to be placed between the Holy of Holies and the Holy Chamber, the other covered the eastern side of the Tabernacle—its entrance.

Sixth Aliyah: G-d then gave instructions for the construction of the Outdoor Altar. This altar was to be made of copper-plated acacia wood, and it was to have four "horns," vertical projections, protruding from its uppermost corners. The altar, too, was equipped with rings and transportation poles.

Seventh Aliyah: The Tabernacle courtyard was to be 100 cubits (approx. 150 feet) by 50 cubits, and enclosed by mesh linen curtains. The entrance to the courtyard was to be on its eastern side, and the entrance was to be covered by a curtain woven of dyed wools and linen.

Thoughts that Count

And they shall take for Me an offering (Ex. 25:2)
The word "offering" has two meanings: something set aside for a special purpose and that which is picked up and raised. An offering made to G-d achieves both of these objectives. Setting aside one's money to do a mitzva (commandment) elevates the physical object that is bought with the money, transforming the material into holiness, as it says in Tanya: "G-d gives man corporeality in order to transform it into spirituality."
(*Likutei Sichot*)

Speak to the Children of Israel, that they may bring Me a contribution (Ex. 25:2)
"The fool gives, and the clever man takes," states the popular expression. What does this refer to? The giving of tzedaka (charity). The fool thinks he is parting with something belonging to him; the clever man realizes that whatever he gives, he actually receives [its reward].
(*Rabbi Yisrael of Rizhin*)

They shall make Me a sanctuary, and I will dwell in their midst (Ex. 25:8)
It is taught in the name of Rabbi Tarfon: How great is the significance of human labor and practical action! From the above verse we see G-d did not cause his Divine Presence to rest in the Sanctuary until Israel had performed the tasks connected to its erection.
(*Avot D'Rabbi Natan*)

A MESSAGE FROM THE DEAN AND SPIRITUAL LEADER



It's Adar, be happy! This is the basic theme of the Jewish month in which we find ourselves. "When Adar begins, we increase in joy," our Sages teach.

But why should we be so happy just because it is Adar? In Adar we celebrate the joyous holiday of Purim, commemorating the time when the unity and prayers of the Jewish people brought about the nullification of Haman's wicked plan to annihilate the Jews.

Our Sages declared Purim a day of festivity and rejoicing; of sharing our joy with our fellow-Jews. As Purim is the central holiday of Adar and the "theme" of the month, the entire month is permeated with our pursuit of joy and happiness. The Talmud describes Adar as having "a healthy mazal."

It is a month which brings the Jewish people strength and true health. In the month of Adar, G-d's blessings for a good and sweet year are renewed, intensified, and increased. These provide more good reasons to rejoice!

In our day and age we have another reason to rejoice when Adar begins. Jewish teachings explain that "Joy breaks all boundaries." As we stand literally on the threshold of the long-awaited Redemption of the Jewish people and the entire world, the Rebbe has suggested that our every action be permeated with joy in the hope that this will break through the last boundaries of exile.

May the joy we experience in these, the last days of exile, hasten the coming of the ultimate joy, the coming of Moshiach. May we join one Redemption to another and connect the redemption of Purim to the Messianic Redemption. May it take place imminently.

Pinchus Feldman

Rabbi Pinchus Feldman OAM

Smile its Friday! A rabbi, a priest, and a minister are discussing what they do with donations to their respective religious organizations. The minister says that he draws a circle on the floor, throws the money up in the air, and whatever lands in the circle, he gives to God, and whatever lands outside the circle, he keeps. The priest uses a similar method. He draws the circle, but whatever lands outside the circle, he gives to God, and whatever lands inside, he keeps. The rabbi has a slightly different method of dividing the money. He throws all the money up in the air. Whatever God wants, he keeps...

K'ish echod b'leiv echod! -- AS ONE MAN WITH ONE HEART IN LIFE AND IN DEATH by Yakov Kulik

HaRav Yosef HaKohen Kulik ZT"L was the Head of a Lubavitch Jewish community in Brailov in the Ukraine. He was a very knowledgeable man, so much so that people came from all over the region to ask him questions.

Yosef Kulik had a sugar factory and used to export high quality sugar to Europe before the revolution. My great-grandfather was the best friend of all the people who worked for him.

When the Russians came to Yosef Kulik, to take away his sugar factory, the workers refused to work unless Yosef Kulik will be left in charge. The Russians had no choice; they didn't want a revolt, a precedent for everyone to follow this example, so they left him in charge.

People who left Brailov fifty years before, on every Yom Tov and every simcha would send money, gifts back to their shtetl, Brailov. An amazing achdus (unity) and ahavas Yisroel that crossed borders and oceans! K'ish echod b'leiv echod!

The Germans occupied Brailov on 22 Tammuz 5701 (17 July 1941). For the Brailov community, this was like 17 Tammuz which began the path to the destruction of the Beis HaMikdosh!

Upon hearing of the approaching German forces, Yosef Kulik immediately hid many young people, including his youngest daughter Chana, under his house, which had tunnels built in the times of Brailov being a fortress under Turkey, he was able to gradually evacuate them and send them to the partisans with whom he had connections, and to whom he gave financial support to purchase weapons even under German occupation.

One of Yosef Kulik's machatonim Dr Leib Barer, my father's second grandfather, had hidden his money and valuables in Brailov, after the revolution, along with Yosef Kulik's own money and valuables.

Whereas in most shtetls in that area, the Jewish community was annihilated the day the Germans set foot in the shtetl, in Brailov, the Germans were not able to find the valuables as they were so well-hidden. For seven months, every month Yosef Kulik was able to give the Germans some of this money and prolong the life of the Jewish community of 3000 Jews, until there was no more money and no more valuables left.

These were a terrible 7 months, the Germans forced the Jews, including Yosef Kulik and his wife Frima Basya Kulik, to work as slave labourers on Yosef Kulik's sugar factory and gave them barely enough to survive -- bread and peas. Every day they davened altogether, and he was supporting them morally and physically. He would tell them again and again. "We should be grateful to Hashem for

every extra minute in this world to serve Him. They can't do anything to us, Moshiach is on his way."

On one freezing winter day, 7 months after the Germans entered Brailov, in 5702 (1942), very early in the morning, at around 6am, the Germans started to gather the entire community, everyone was brought to the marketplace in front of the Catholic Church. While Yosef Kulik was leading the whole community, he was leading his people for the last time in davening and song, he was telling them "Do not cry, my people, Moshiach is on his way! Do not allow the Germans to humiliate us, have smiles on your faces! They cannot kill us, not really, we'll be resurrected when Moshiach will come!"

In the middle of winter, they got 3000 Jews to dig a pit, their own mass grave, with their bare hands. Then one by one, 3000 Jews were undressed stark naked in the middle of a freezing Ukraine winter and shot, because Germans didn't want to have clothes with bullet holes, they didn't want the bullets to ruin the clothes, and this was an additional act of humiliation.

Then came the turn of Yosef Kulik to be killed, they were going to shoot him and his wife Frima Basya Kulik. They undressed them and then the German Commandant Kraft and the other German officers talked amongst themselves and told him that they decided to keep him alive to run the sugar factory which he's been running for decades. "We will kill the whole community and then bring more Jews from the next shtetl to work as slave labourers on the factory. Then we will kill them."

Yosef Kulik made a speech, the last speech of the last Head of Brailov Jewish community. He said to the brutal German:

"I am the Head of the Brailov Jewish community. I cannot and will not live, unless you leave my community alive, this is not just random people, this is my community to me, this is my family, the people that put their faith and trust in me, the people that look to me, depend on me, they are my children. Unless you leave every single one of them alive, I cannot live -- those are my conditions."

This was beyond the understanding of the Germans, but Yosef Kulik insisted: "I will not live unless every single one of my community will live." The Germans were b'leiv echod k'ish echod, with one heart like one man. They were united only in hatred of Jews, not due to an essential

unity as were the Jews on the spiritual level, so therefore the idea of self-sacrifice for somebody else was beyond their understanding. But the Brailov community was davening and singing, k'ish echod b'leiv echod, like a single soul praising HaShem from depths of the heart to their last breath.

Germans killed Yosef Kulik and Frima Basya Kulik and the entire community, HY"D, on 26 Shvat 5702. The heroic act of Yosef Kulik was described in "Black Book" and also in the Yiddish paper in Russia, which had the story on the front page under the headline: "The heroic act of Yosef Kulik ZT"L HY"D dying Al Kiddush HaShem for his people".

This story is about 3000 Jews HY"D who died Al Kiddush Hashem, who, were led and inspired for decades by Yosef Kulik, despite incredible challenges and obstacles, they knew and believed with a complete unwavering strong faith and trust in Hashem and the imminent coming of Moshiach even and especially, before they were supposed to die, they didn't cry, they smiled because all knew with absolute certainty that Moshiach is going to come and they will be back with their descendants, they were happy, that they died altogether with each other and the Head of their community, Yosef Kulik, who led them in davening and song as they went to their death, on 26 Shvat 5702. They lived and died as one family, always being there for each other.

Also Yosef Kulik was giving money to Partisan movement, which at the same time was being organized by his son, my grandfather Dr Yakov Kulik. Dr Yakov Kulik, O"H, passed away 7 days after his father's 40th yorzheit, on 3 Adar 5742 at the same age as his father.

So do an extra mitzva, an extra act of goodness and kindness for the elevation of the souls of my great-grandparents HaRav Yosef ben HaRav Yaakov HaKohen and Frima Basya bas HaRav Yaakov, and for those of 3000 souls who, G-d forbid, might have no living descendants to remember or write about them.

We should ourselves focus on finding the embers of light in the darkness and ignite them into full bright lights, which will cause an unbelievably strong light and overturn the scales and bring Moshiach and as Yosef Kulik led his people in davening and song, with an emunah shlemah in the immediate coming of Moshiach, so we should cry out to HaShem "Ad mosoi" and demand that HaShem send us Moshiach immediately to end this dark Golus and bring the unbelievable light of Geulah immediately!

Published by
The Yeshiva Centre
Chabad NSW Headquarters
 36 Flood St. Bondi NSW 2026 Australia
Dean and Spiritual Leader:
 Rabbi Pinchus Feldman OAM
Rabbinic Administrator:
 Rabbi Yossi Feldman
Director of Outreach
 Rabbi Elimelech Levy
Email lchaim@yeshiva.org.au
Editor Levi Epstein
Email Lypstein@yahoo.com

Moshiach

matters

Everyone should realize the ability they have to affect others. This is closely connected with the idea of Hakhel (the year following the Sabbatical year in which all Jews would gather in the Holy Temple to hear the king read the Torah) to influence all men, women and children in taking on a greater commitment to Judaism. One shouldn't think, "I can always begin later on..." On the contrary, haste is of the utmost importance, and one must begin as soon as possible. The efforts expended on positively affecting others will hasten the fulfillment of Hakhel in the plain sense, with the arrival of Moshiach.

(The Lubavitcher Rebbe, 29 Eul, 5747-1987)

It Happened Once

The Rizhiner Rebbe had thousands of Chasidim in Ukraine while Czar Nicholas sat on his throne. It was during this period that the opponents of Chasidism made terrible accusations against Chasidim which reached even the highest gentile authorities.

One time the Czar was told that the Rizhiner Rebbe considered himself a king, and that he did not recognize the authority of the Russian crown. Incensed, the Czar decided to dispatch an infiltrator to make an investigation.

The infiltrator was a high-ranking officer, a renegade Jew happy to turn informer. Arriving in Rizhin, he asserted that he wanted ask the tzadik (holy, righteous person) for his blessing for business endeavors. To ingratiate himself with the Chasidim, he bought refreshments. Then he began discussing his business, attacking the government for making laws and restrictions. The infiltrator was surprised that not one voice was raised in his favor. He repeated this performance several times, but each time was met by total silence from his listeners.

One afternoon he was ushered into the Rebbe's room. The spy began to tell the Rebbe how, as a wealthy merchant, he was suffering from the terrible decrees and regulations imposed by the government.

The Rebbe looked deeply at his visitor and said, "I will tell you a story.

In a small village lived a Jewish innkeeper who had an only son named Yossel. Because the village was so isolated, Yossel had no Jewish friends. His best friend was Stepan, the son of the gentile handyman who worked for his father. Stepan had a quick mind and enjoyed sitting in on Yossel's Torah lessons. In fact, Stepan was quicker than Yossel to grasp the lessons.

Years passed, and it was time to look for a bride for Yossel. A matchmaker came to the little village to interview him. Stepan sat together with Yossel as the matchmaker questioned him on Jewish topics. Each time a question was posed, however, Yossel was silent, while Stepan supplied the answer. It was clear to the matchmaker that this boy was not a good prospect and he left. The innkeeper decided to separate his son from Stepan.

After much thought, he decided to send away both father and son. When the handyman heard, he protested: 'Why should I be punished on account of my son? Let him go out into the world.' And so Stepan left the inn.

For many months Stepan went from one study hall to another masquerading as a Jewish orphan and receiving hospitality from Jews wherever he went. Eventually he tired of that life and decided to move to a large city, where he enrolled in a university and excelled in his studies. When he completed his courses he began searching for a good

opportunity.

One day, arriving in a very distant city, he heard that the citizens were about to choose a new ruler, something they did every three years. All candidates were to present themselves at the palace where their suitability for kingship would be determined. Stepan rushed to the palace. With his outstanding intelligence he was chosen king.

Soon after his coronation the new king inexplicably began making terrible decrees against the local Jews. The most devastating was that the Jews would have to leave the realm at the end of twelve months!

The Chief Rabbi declared a public fast, during which the people begged G-d to soften the king's heart. On the fourth day, he called a meeting of the seven most prominent members of the community at which he related to them his strange dream. He dreamed that in a faraway land there was a young innkeeper named Yossel who would be able to change the decree of the king. Strangely enough, each man present had had the exact same dream.

Messengers were dispatched at once to bring the innkeeper to their city. They related their strange tale and begged him to accompany them and Yossel agreed. The prominent Jews of the city managed to arrange a meeting with the king, and Yossel was ushered into the royal throne room. Stepan was overjoyed to see his old friend, and they embraced each other warmly.

"What is this I am told about the evil decrees you have made against the Jews of this realm?" asked Yossel.

"I really don't have anything against the Jews," Stepan replied. "In fact, they have always treated me very kindly, but as soon as I became king, I felt that I had to make these new decrees. I don't entirely understand why."

The Chief Rabbi explained: "Your majesty, our Torah teaches that the hearts of kings and rulers are in the hand of G-d. When Jews keep the Torah they fare well. But when they rebel against G-d, He hardens the heart of their king and they fall prey to evil decrees. Nonetheless, they do not pray for another king, for they know that it is their own actions that shape their destiny and not the will of the king."

Having thus concluded his story, the Rizhiner looked into the eyes of the informer and said: Go tell those who have sent you that the accusations against the Jews are untrue. They are loyal citizens and pray for the welfare of their rulers and the country in which they live.

Adapted from Talks and Tales

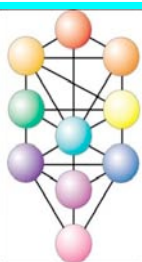


Candle Lighting Times Friday 27th February 2009

City	In	Out
Sydney	7:18pm	8:12pm
Brisbane	6:05pm	6:57pm
Surfers Par	6:04pm	6:56pm
Melbourne	7:46pm	8:43pm

Dedicated by the Mlynsky Family
on the occasion of Yossi's Birthday
on 28th of Shvat

Wishing him every success in the coming
year and those that follow, Mazal Tov



In times of turmoil good advice
is priceless

Financial Planning, Life Insurance,
Superannuation and Investment Advice

Katriel Warlow-Shill (CPA)
770 Financial Planners Pty Ltd
Tel 1800 770 607
Authorised representative No. 331792 for Synchron
(ABN 33 007 207 650) AFS License No. 243313

Volunteers are required for the Yeshiva Shul Security

There will be CSG training session for volunteers

To participate please approach

Zeev Gavson or Call 0412 1800 12

To sponsor or advertise please call Rabbi Elimelech Levy on 0433 549 190 or email info@yeshiva.org.au