

# LAMPLIGHTER

8 Adar  
Tetzaveh  
[Parshas Zachor]  
**1024**  
2 March  
5772/2012

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## LIVING WITH THE TIMES

This week's Torah portion, Tetzaveh, describes the special clothing worn by the High Priest and the other priests as well as the consecration of the priests and the altar. Among the vestments of the High Priest was the ephod, an apron-like garment. On the ephod were two stones, concerning which the Torah states: "You shall take two onyx stones, and engrave on them the names of the Children of Israel [the Twelve Tribes]. Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth."

The Torah emphasizes that the names must be engraved in correct birth order. However, Rashi and Maimonides disagree on what this means. Rashi opines that the Tribes were listed according to the order they were born to their father Jacob. But according to Maimonides, they were engraved in the order they were born to their respective mothers: first the sons of Leah, then the sons of Bilha, then Zilpa's sons and finally Rachel's.

In order to understand the crux of Rashi's and Maimonides' disagreement, we must understand why the names were engraved on the ephod in the first place. The two onyx stones were intended to be a "remembrance" before G-d: "Aaron shall bear their names before the L-rd upon his two shoulders as a memorial." When G-d would see the names of the Twelve Tribes, it would remind Him of their righteousness, as it were.

This righteousness depended on the Tribes' unity. When the Jewish people are united in brotherly love into a single entity, they are deserving of G-d's blessing. When, G-d forbid, there is dissension and strife among Jews, G-d withholds His blessing. The names of the Twelve Tribes were engraved on the ephod to express the Jewish people's unity.

However, there are two different kinds of unity. When the Tribes are counted according to the chronological order of their birth, without regard for who their mothers were, it indicates a level of unity that supersedes individual differences or groupings. All the Tribes were the sons of Jacob. When they are counted according to their mothers, they are unified, albeit divided into disparate groups.

The unity of the Jewish people exists on both of these levels. On one level, we are unified because all Jewish souls have a common Source. On another level, we unite into a single entity - the Jewish people - as disparate, diverse individuals.

Thus Rashi's opinion reflects the first level of unity, whereas Maimonides' opinion expresses the second. For Jewish unity exists on both planes simultaneously.

*(Adapted from Vol. 36 of Likutei Sichot)*

## The Task of leadership

*By Tali Loewenthal*

For the Jewish people, past, present and future are inextricably bonded together. The Torah describes details of the service in the Temple which, although it was destroyed two thousand years ago, remains the inner reality of Jewish consciousness. The Temple is in the past, but it will also be in the future. Hence it teaches us about the present.

Part of the Temple service was the fact that every day the High Priest would enter the sacred hall of the Temple, where the lights of the golden Menorah burned. The Torah describes the special clothes he wore. From this we can learn something about the nature of Jewish leadership.

The High Priest was the spiritual representative of the entire Jewish people. On their behalf he entered the Temple, where the presence of G-d was revealed. The Rabbis tell us that his clothes expressed his bond with all other Jews.

On each shoulder he wore an onyx stone, set in gold. On the stones were engraved the names of the Twelve Tribes, six on each stone. A golden chain, passing from each onyx stone on the shoulder, supported the "Breastplate of Judgment," worn on the chest of the High Priest. On the Breastplate were twelve different precious stones. Each jewel was engraved with the name of one of the Twelve Tribes.

This means that the High Priest carried with him the names of the Tribes, the totality of the Jewish people. When he entered the Temple this acted as a remembrance before G-d, expressing the plea that G-d should remember his people.

The Sages explain that the garments of the High Priest linked him with everyone. Thus another garment he wore was a blue cloak. On its hem there were "pomegranates" made of coloured wool, within which were bells made of gold. When he walked, the bells could be heard, perhaps similar to the way we hear the bells on the crown of the Torah Scroll today.

The Talmud tells us that the "pomegranates" are a symbol for those people who imagine themselves to be completely remote from Judaism. They may think of themselves as in this way, but the Sages state that that "even the emptiest among you are as full of good deeds as a pomegranate is full of seeds". When the High Priest entered the Holy Sanctuary he carried with him these Jews as well, together with all others, evoking G-d's blessing for them and arousing in all of them their sense of being joined with G-d.

Through the generations this has been the function of Jewish leadership: to ask G-d for blessing for the Jewish people, and to remind all of us that we have great spiritual power.

This was the role of Mordechai, during the stirring times commemorated by Purim. Many Jews in the vast Persian empire were deeply assimilated. However, Mordechai was able to arouse them to face the threat posed by Haman and to stand up for being Jewish. They had the chance to escape by converting to Haman's religion, bowing to him and worshipping him. Mordechai, caring for every single Jew, was able to inspire them all. He made them recognize that, however remote they sometimes may feel, the true inner reality of each person is the portion of G-d within. This recognition triggered the Divine response described in the Scroll of Esther, the miraculous turnaround in which the Jewish people were saved.

# Slice of LIFE

## COMING HOME FROM RAMALLAH

After the concluding prayer, Dan quickly walked to the front of the shul in Jerusalem, said "Good Shabbos" to the rabbi and a few other people he knew, and at once made his way toward the back to look for guest. His eyes slowly scanned the shul. "Who's that sitting toward the side wall?"

A moment more for consideration, and he was moving toward the boy with his hand extended in welcome. "Good Shabbos. My name is Dan Eisenblatt. Would you like to eat at my house tonight?"

The young man smiled. "Yeah, thanks. My name is Machi." The young man picked up his backpack, and together they walked out of the shul.

A few minutes later they were all standing around Dan's Shabbos table. Even after the meal began and the guest had relaxed somewhat, he still seemed a bit fidgety and was mostly silent. Dan picked up the signal and kept the conversation general, and centred his remarks on the weekly Torah portion, mixed with small talk about current events.

After the fish, Dan noticed his guest leafing through his songbook, apparently looking for something. He asked with a smile, "Is there a song you want to sing? I can help if you're not sure about the tune."

The guest's face lit up, a startling change. "There is a song I'd like to sing, but I can't find it here. I really liked what we sang in the synagogue tonight. What was it called? Something 'dodi.'"

"You mean Lecha Dodi. Wait, let me get you a siddur."

Once they had sung Lecha Dodi, the young man resumed his silence until after the soup, when Dan asked him, "Which song now?"

The guest looked embarrassed, but after a bit of encouragement said firmly, "I'd really like to sing Lecha Dodi again."

But when he asked his guest after the chicken what song he wanted to sing, and the young man again said, "Lecha Dodi, please." Dan almost blurted out, "Let's sing it a little softer this time, the neighbours are going to think I'm nuts," but thought better of it.

Finally it got to be too much for Dan. "Don't you want to sing something else?" he suggested gently.

His guest blushed and looked down. "I just really like that one," he mumbled. "Just something about it -- I really like it." In all,

they must have sung "The Song" eight or nine times. Dan wasn't sure -- he lost count.

Later, when they had a quiet time to talk, Dan said, "I was just wondering, we haven't had more than a few moments to chat. Where are you from?"

The boy looked pained, then stared down at the floor and said softly, "Ramallah."

Dan's heart skipped a beat. He was sure he'd heard the boy say "Ramallah," a large Arab city on the West Bank. Quickly he caught himself, and then realized that he must have said Ramleh, an Israeli city. Dan said, "Oh, I have a cousin there. Do you know Ephraim Warner? He lives on Herzl Street."

The young man shook his head sadly. "There are no Jews in Ramallah."

Dan gasped. He really had said "Ramallah"! His thoughts were racing. Did he just spend Shabbos with an Arab? Wait a minute! Take a deep breath and let's get this straightened out. Giving his head a quick shake he told the boy, "I'm sorry, I'm a bit confused. And now that I think of it, I haven't even asked your full name."

The boy looked terrified for a moment, then squared his shoulders and said quietly, "Machmud Ibn-esh-Sharif."

Machmud could read Dan's thoughts and hurriedly said, "Wait! I'm Jewish. I'm just trying to find out where I belong."

Dan stood there speechless. Machmud broke the silence hesitantly: "I was born and grew up in Ramallah. I was taught to hate my Jewish oppressors, and to think that killing them was heroism. But I always had my doubts. I mean, we were taught that the Sunna, the tradition, says, 'No one of you is a believer until he desires for his brother that which he desires for himself.' I used to sit and wonder, Weren't the Yahud (Jews) people, too? Didn't they have the right to live the same as us? If we're supposed to be good to everyone, how come nobody includes Jews in that?"

"I asked these questions to my father, and he threw me out of the house with nothing but the clothes on my back. By now my mind was made up: I was going to run away and live with the Yahud, until I could find out what they were really like."

"I snuck back into the house that night, to get my things and my backpack. My mother caught me in the middle of packing. She looked pale and upset, but she was quiet and gentle to me. I told her that I wanted to go live with the Jews for a while and find out what they're really like, and maybe I would even want to convert."

"She was turning more and more pale while I said all this, and I thought she was angry, but that wasn't it. Something else was

hurting her, and she whispered, 'You don't have to convert. You already are a Jew.'

"I was shocked. My head started spinning, and for a moment I couldn't speak. Then I stammered, 'What do you mean?'"

"In Judaism,' she told me, 'the religion goes according to the mother. I'm Jewish, so that means you're Jewish.'

"I never had any idea my mother was Jewish. I guess she didn't want anyone to know. She sure didn't feel too good about her life, because she whispered suddenly, 'I made a mistake by marrying an Arab man. In you, my mistake will be redeemed.'

"My mother always talked that way, poetic-like. She went and dug out some old documents, and handed them to me: things like my birth certificate and her old Israeli ID card, so I could prove I was a Jew. I've got them here, but I don't know what to do with them."

"My mother hesitated about one piece of paper. Then she said, 'You may as well take this. It is an old photograph of my grandparents, which was taken when they went looking for the grave of some great ancestor of ours. They went up north and found the grave, and that's when this picture was taken.'"

Dan gently put his hand on Machmud's shoulder. Machmud looked up, scared and hopeful at the same time. Dan asked, "Do you have the photo here?"

The boy's face lit up. "'Sure! I always carry it with me.'" He reached in his backpack and pulled out an old, tattered envelope.

Dan gingerly took the photo from the envelope, picked up his glasses, and looked carefully at it. The first thing that stood out was the family group: an old-time Sephardi family from the turn of the century.

Then he focused on the grave they were standing around. When he read the gravestone inscription, he nearly dropped the photo. There was no doubt. This was a grave in the old cemetery in Tzfat, and the inscription identified it as the grave of the great Kabbalist and tzaddik Rabbi Shlomo Alkabetz -- the author of "Lecha Dodi."

Dan's voice quivered with excitement as he explained to Machmud who his ancestor was. "He was a great Torah scholar, a tzaddik, a mystic. And Machmud, your ancestor wrote that song we were singing all Shabbos: Lecha Dodi!"

This time it was Machmud's turn to be struck speechless. Dan slowly stood up from the bed, still in awe about what had happened. He extended his trembling hand and said, "Welcome home, Machmud. Now how about picking a new name for yourself."

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1024

## MOSHIACH MATTERS

"And you shall command the sons of Israel and they shall take to you pure olive oil, crushed, to illuminate, to kindle an everlasting flame"

The Torah here changes from the usual and more proper way of describing the purpose of the candles, it could have been written "And they shall take...olive oil...to shine" why did the Torah express it in an unusual way "to illuminate"?

The answer is that the Torah wants to hint and emphasize how we reach -not only the highest levels in the spiritual light, but rather- the source of the light itself, 'the luminary'. This is through this that Jews are "crushed" about the fact that they are in exile where our connection to G-dliness is not so easily felt.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

...With regard to the idea of taking leave of absence in order to devote the time to visits in England, the European continent, etc., generally speaking, judging by your description of the project, it would be advisable to implement it and make the most of it. On the other hand, this is contingent on being quite certain that it would in no way jeopardize the security of your present position. For, undoubtedly, there are quite a few aspirants who would like to step into the vacancy. It would therefore be necessary to make quite certain that your leave of absence would in no way jeopardize the security and tenure of your position.

Needless to say, there is also the consideration that your visits to foreign countries could be used in a manner that would actually strengthen your position. It is for this reason that my first thought was that it would be a very good idea. I do hope that the apprehension I mentioned earlier is groundless, or you could in any case make sure that it would remain groundless. Whatever your decision in this matter, may G-d grant that your decision be the proper one, and be with Hatzlocho [success] in every detail, all the more so since your Hatzlocho means a benefit for many through enjoying your good influence in an increased measure.

I was particularly interested to note the enclosure reflecting the response to your article which originally appeared in the London Jewish Chronicle. In view of the fact that a part of your article was regrettably omitted in its original publication, I trust that you will find an opportunity to have the article republished in full in other media. And since people prefer something new, it does not mean that the article should be presented in exactly the same form as before, but it can externally be changed and recast, for the important thing is the content and the thoughts expressed, that they should be conducive and stimulate the reader towards authentic Yiddishkeit [Judaism] without compromise. Also, a new addition to the article could serve your experiences and activities in spreading Yiddishkeit among faculty and students. No doubt this point occurred to you also, and it could fit in very well with the general tenor of your published article.

With personal regards, and with blessing,

P.S. I am usually very reluctant to express my view on matters which lie outside my field of competence. However, having "glanced" through the detailed research program which you enclosed in your letter, I decided to make an observation: I fail to find among the itemized points of study one aspect which, in my humble opinion, should have been of particular interest. I am referring to the recognition that certain microbes and infections may be germane to hospitals—a view which, I believe, has received some attention in pertinent literature.

I am not familiar with the details of this problem, but I believe it has to do with the ability of bacteria to develop immunity to antibiotics, as has been established in the case of penicillin, etc. Hence, it is very possible that methods of infection control which are effective elsewhere may lose their effectiveness because of continued and consistent application in hospitals, or because the hospital environment has produced certain strains of certain bacteria which has given them a measure of immunity in that specific environment.

I do not know whether the omission of this aspect from your project is due to the circumstance that a three month study period would not be sufficient to include an investigation into this area, since, undoubtedly, it would entail the problem of distinguishing "immunized" from "non-immunized" bacteria, etc., as well as the problems of changing methods of sterilization and infection control and clinical observation, etc. Or, simply, because this question is outside your present work. Yet, it seems to me that this is a question of practical importance and should be well within your field of interest.

As in all matters, where the physical reflects the spiritual, there is a didactic relevance in the above-mentioned subject, reflected in Jewish ethics and in Halachah [Jewish law]. The point is dealt with conspicuously in the Tanya, and is related to the Talmudic saying that a person studying the same subject 101 times attains an excellence quite out of proportion over the person who studies only 100 times.

At first glance this is puzzling. However, the Baal Hatanya [Rabbi Shneur Zalman] explains it by reason of the fact that it was customary in those days to review a subject 100 times; hence it was no special accomplishment. On the other hand, the one who did it 101 times went beyond his habit and accustomed practice, resulting in an extraordinary accomplishment both quantitatively and qualitatively. Indeed, the Baal Hatanya goes on to define the latter "eved Hashem" [a servant of G-d] and the other "asher lo avodo" [(one) who does not serve G-d] (Ch. 15).

To translate it into terms of "infection control," the person who develops good habits becomes immune to the Yetzer Hora [evil inclination], but by the same token he does not merit reward, since no effort is required here. Similarly, in regard to transgression, as explained in Igeres Hateshuvah, where the difference between committing a transgression a second time and a third time is a difference in kind and not merely in degree. This should be discussed at greater length, but not here.

## CUSTOMS CORNER

### Purim Observances

Purim observances include:

- Reading of the Megillah (Book of Esther), which recounts the story of the Purim miracle.
- Giving to the poor (gifts of money should be given to at least two poor people).
- Sending gifts of food to friends (a minimum of two ready-to-eat foods to at least one friend).
- The Purim feast.
- Reciting the Al Hanissim prayer.

Customs include dressing up in disguising costumes and the traditional Purim food, the hamantash.

For more detailed information, see [www.chabad.org/holidays](http://www.chabad.org/holidays)

## A WORD

*from the Director*

*We mentioned last week about the speciality of this Friday; it is the day that many Jews all over the world are concluding the 14 books of Rambam, Maimonides.*

*The greatness of Rambam is needless to mention, and as the Rambam himself writes about these 14 books that if one were to learn the written Torah and then learn this compilation he already knows the whole Torah. Hundreds of books have ever since been written and many commentaries devoted in the attempt understand the depth of these chapters and to clarify its precision.*

*This curriculum of learning Rambam (3 chapters a day, 1 chapter a day or 'Sefer Hamitzvot', the book of commandments which recounts all the Mitzvot without detail [see the customs box of last weeks issue]) was instituted by the Rebbe in the year 1984 in the last day of Pesach.*

*The Rebbe would stress on the importance of learning Rambam, and how this enabling one to go through the entire Torah (in just one year for those who learn 3 chapters a day or in 3 years for those who learn 1 chapter a day).*

*In addition, when many Jews are learning the same thing, it creates an amazing force of unity between these Jews.*

*One very unique aspect we find in Maimonides over other Halachic authority is his laws regarding Moshiach (how to identify Moshiach and how the world will be at the time of Moshiach), in the Shulchan Aruch (the code of Jewish law) there is no laws devoted to the days of Moshiach, the reason for this being that the Shulchan Aruch is a book of practical laws for the world in the present state in exile, yet the Maimonides devotes 2 full chapters to the laws regarding Moshiach.*

*May we all merit to an eminent redemption speedily in our days.*

*J. I. Gutnick*

# IT HAPPENED *Once...*

There once lived a wealthy man named Rabbi Gavriel. His father was a successful businessman and he and his four brothers, all religious G-d fearing Jews, were equal partners in the business.

At that time, a movement called 'Chassidut' was sweeping over Europe and Western Russia like wildfire. This movement was based on the idea that Judaism without joy is like a body without a soul. And the only way to obtain this joy was by explaining ideas in Kabala in a way that showed the importance of a Jew and the Torah in this physical world.

But these ideas were considered dangerous and even blasphemous by many scholarly Jews. Judaism, they claimed, was a very serious, intellectual business and frivolous outbursts of joy and emotion would destroy the entire edifice.

But Rav Gavriel had serious doubts and when he heard there was to be a debate lasting several days with the Rebbe of Chabad, Rebbe Shneur Zalman, he had to attend. After a week of listening to both sides he and tens of others from the audience realized that they had to become Chassidim.

But when his brothers heard about this, they evicted him from the partnership, and when he set up his own business they tried to ruin it whenever possible.

In time he lost his fine house, his riches and even his reputation. But he wasn't sad, even the fact that he had no children after years of marriage and even the fact that Rab Gavriel had recently been falsely accused by one of his workers of cheating the government did not destroy his positive spirit.

But then something happened that changed it all; the Rebbe had sent collectors all over Russia for a special cause. Jews had been kidnapped by Gentile criminals, a large sum was needed and poor Rab Gavriel was assigned to donate a big portion; more than he could dream of paying. And that broke him. Dejected, he went for a walk. What would be with the poor captives? He wanted so desperately to help the Rebbe he began to cry.

But when he returned home his wife handed him a leather pouch full with gold coins. She explained that when she saw how sad he was she suddenly remembered that she still had jewellery from the 'good times'. So she bundled it all together, ran to the jeweller and got a good price.

Gavriel was overjoyed. He took the pouch, put it in his pocket without even opening it and immediately travelled to the Rebbe.

He reached Liozna, the city of the Rebbe, got a private audience, entered the Rebbe's room and gave him the pouch. When the Rebbe opened the pouch, he watched in amazement as brilliantly shining coins rolled from it onto the table, glistening as though they were brand new! He looked up, his face ablaze with inspiration and said melodically,

"When the Jews were commanded to build a Tabernacle in the desert they brought many types of donations; among them gold, silver and copper that were used to make the holy vessels.

"But only one vessel had an unusual glimmer; the Kior and its base. It was donated by the women from the copper backings of their mirrors that they used in Egypt and it shined more than anything else in the Tabernacle. This Kior was the first used in the daily Temple service; from it the Cohanim (Priests) washed their hands and feet before they began their holy tasks.... Tell me, Rav Gavriel, why are these coins shining so brilliantly?"

Rab Gavriel had no choice but to tell the Rebbe his situation in all detail, and the self-sacrifice of his wife to obtain the money.

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*founder of Efrat, Israel*

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The Rebbe thought for a few moments and responded. "According to the law of the Talmud the prosecution has no case against you and your trial will end immediately. In addition, G-d will bless you and your wife with many sons and daughters and with long life. And regarding your livelihood, I advise you to sell your shop and begin to deal in precious stones and pearls."

Shortly afterward, Rab Gavriel's trial was thrown out of court. He then sold his shop, began to deal in gems and in just months had developed a name for himself among the aristocrats of Russia. That next year his wife had a baby boy and the next year a girl.

Twenty years and many children later Rab Gavriel was a fantastically rich man and had begun marrying off his children. He and his wife lived to the age of one hundred and ten and saw children and great grandchildren living healthy Jewish lives.

### CANDLE LIGHTING: 2 MARCH 2012

BEGINS		ENDS
7:41	MELBOURNE	8:37
7:34	ADELAIDE	8:29
6:01	BRISBANE	6:53
6:51	DARWIN	7:40
6:00	GOLD COAST	6:52
6:33	PERTH	7:26
7:13	SYDNEY	8:07
7:22	CANBERRA	8:17
7:35	LAUNCESTON	8:34
7:41	AUCKLAND	8:37
7:45	WELLINGTON	8:43
7:36	HOBART	8:36
6:59	BYRON BAY	7:52



## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TETZAVEH  
9 ADAR • 3 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	7:41 PM 7:50 PM 8:20 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 10:19 AM 7:40 PM 8:37 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 7:40 PM 8:30 PM
WEDNESDAY:	FAST OF ESTHER FAST BEGINS: SHACHARIS: MINCHA: MAARIV: FAST ENDS FOLLOWING THE MEGILLAH READING	5:52 AM 9:15 AM 7:40 PM 8:18 PM
THURSDAY:	PURIM SHACHARIS MINCHA:	9:15 AM 3:00 PM