

LAMPLIGHTER

12 Adar
Tetzaveh

1075

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LIVING WITH THE TIMES

As related in this week's Torah portion of Tetzaveh, there were two steps involved in lighting the seven-branched candelabra (menorah) in the Sanctuary. The first requirement was that the oil had to be brought to Moses: "They shall take to you pure olive oil...for the lamp to burn always." The second consisted of Aaron the High Priest actually kindling the menorah: "Aaron and his sons shall set it in order [to burn] from evening till morning."

This raises two questions: Why did the oil have to be brought to Moses, if Aaron was to light the menorah? Secondly, why does the Torah refer to a lamp that burns "always" regarding Moses, whereas regarding Aaron it states "from evening till morning"?

To explain: The menorah in the Holy Temple symbolizes the Jewish people. In Zecharia's prophecy the Jews are likened to "a menorah all of gold." Every individual Jew is a "candle," as it says, "The soul of man is the candle of G-d." The function of Aaron is to "kindle the lamps" - to ignite the Jewish soul by revealing its innate, fiery desire to cleave to G-d.

This "fire" is lit by the Torah and its commandments. In general, there are two aspects to our service of G-d: the study of Torah, and prayer. (The performance of commandments is included in the latter.) A fire can burn steadily - "always" - or it can vary in intensity, growing brighter or dimmer - "from evening till morning." In the service of G-d, the Torah is the flame that burns "always," whereas prayer and the performance of mitzvot (commandments) are dependent on time, place and circumstances.

The Torah is completely above time and place. It is G-d's word and wisdom. The obligation to learn Torah is a perpetual mitzvah, and applies day and night. The Torah is therefore called "a lamp that burns always."

By contrast, prayer has a set time: morning, afternoon, and evening. The performance of mitzvot also varies, as some mitzvot can only be done at set times and only if specific criteria are met. For this reason, prayer and mitzvot are likened to a lamp that burns "from evening till morning."

This also helps explain the difference between Moses and Aaron. The essence of Moses is the Torah, which is why it is called "the Torah of Moses." Moses is thus associated with a perpetual light that "burns always." Aaron, however, symbolizes the service of the sacrifices in the Holy Temple, for which nowadays, prayer is substituted. Aaron is thus associated with a lamp that burns "from evening till morning."

The requirement to first bring the oil to Moses imbued Aaron with the eternal power of the Torah. Its transcendent aspect could then be brought down into the limitations of time and place, to be carried out by means of Torah and mitzvot. The individual "fire" within every Jew could thus also illuminate with a steady and perpetual flame.

Adapted from Sefer HaSichot 5749, Vol. 1

In the Fitting Room of the Soul

By Chana Weisberg

Women love shopping.

Just ask their husbands. They'll tell you.

She may have had a stressful day, or have a doom-and-gloom outlook on life. But a short escape to the nearest mall to buy herself a new sweater, a scarf or any other small accessory, and suddenly life looks a little brighter.

It's a pretty benign habit - if you're careful not to overtax your credit card.

So the other day, with fifteen minutes to spare and desperately in need of a break, I headed off to my favourite department store.

Within moments, I had skimmed the aisles, spotted my purchase, tried it on and was standing in line waiting my turn at the checkout counter.

The jacket was the right size, a great fit, just my colour (a perfect blend of browns and beige), had a designer label, and was reduced to a price I just couldn't resist. Add to that the saleslady's encouraging remarks: "It was made for you"-and the nods of approval from fellow shoppers in adjacent change rooms, and it seemed like a sure win.

Of course, in the back of my mind, I knew that though the jacket fit in size, it didn't really fit in style. To be honest, it was kind of bulky and uncomfortable for indoor wear. I think I even had a similar one sitting in the back of my closet. But after all, the colour was exactly what I was looking for, and didn't they all acknowledge how well it suited me?

Later I remembered that, in Chassidic thought, a person's thought, speech and action are termed the "garments" of his or her soul. Just as we express who we are through the clothes we choose to wear, so does the soul express its longings and wants, capabilities and talents - its unique self - by "clothing" itself in thoughts, spoken words, and actions.

Sometimes, we allow ourselves to choose clothes that fit our style. We act, speak and think compatibly with the true goals of our lives. We carefully select those "garments" that should be incorporated into our wardrobes, and those that should be bypassed.

Other times, though, external factors side-track us. It may be social pressures, attractive colours, or an external fit. Whatever the case, we ignore the most important factor - is this really expressing the "me" that I feel comfortable with?

Are the life choices I am making in tune with my inner goals? Do they feel right and comfortable with the person I want to be?

Comes a time when we may need to reassess our life's purchases, big or small. Then, you may find yourself standing exactly where I was the next time that I had fifteen minutes to spare.

This time I was at a different counter. It had a sign above it reading "Customer Service."

After all, I'll only shop in stores where returns are gladly accepted. And thank G-d, when it comes to "clothing" of the soul, if we obtain those which are undesirable, he too lets us come back and return.

Slice of LIFE

The Cigarette Beggar

By Yanki Tauber

Everyone in Jerusalem knew old Berl Zlodowitz. Poor, old Berl was a lonely soul who lived in an old-age home in one of the new neighbourhoods outside the city walls. It was rumoured that back in Russia, before the Revolution, Berl had been a wealthy man, with a chain of textile factories in Minsk and philanthropic projects all over the world. Some said that he had built the very institution whose charity now housed and fed him.

If these rumours were true, nothing remained of his former glory. Berl was a shadow of a man, destitute and friendless, whose eccentricities bordered on the pathological. Take, for example, his compulsive habit of begging cigarettes. If you passed Berl on the street, he would inevitably stretch out his hand and humbly request, "Please, may I have a cigarette?" No one ever saw him smoke these cigarettes, nor could he possibly have smoked them all – he must have begged a hundred cigarettes each day.

But then, one day, old Berl underwent a transformation. There was a smile in his eyes, a lightness in his step, even his bent old back seemed to have somewhat straightened. He began speaking to people and even stopped begging cigarettes. Suddenly he was revealed as a lively old man, with a lucid mind and a healthy spirit.

One man knew the story behind Berl's metamorphosis. His name was Rabbi Yechiel Michel Tikochinsky, and he headed the "Etz Chaim" institutions in Jerusalem which included the old-age home where Berl resided. Only years later, after Berl had passed on to his eternal rest, did Rabbi Yechiel reveal what he knew about Berl Zlodowitz.

Rabbi Yechiel's acquaintance with Berl went back many years. They met when Rabbi Yechiel was in Minsk raising funds

for his charitable works. Berl had received Rabbi Yechiel in his luxurious office and agreed to sponsor the building and maintenance of a home for the old and destitute of Jerusalem. Berl continued to correspond with Rabbi Yechiel and send his annual pledge until all contact between them was disrupted by the outbreak of the Great War in 1914.

The next time Rabbi Yechiel saw Berl, the latter was a penniless refugee knocking on his door in Jerusalem. Needless to say, the former patron was given a room at the old-age home, and all his needs were provided for as best as the institution was able in those lean years. Rabbi Yechiel would drop by each day to sit for a few minutes with Berl, and his heart would ache at the sight of his old friend, whose troubles had left him broken in body and spirit.

One morning, when Rabbi Yechiel knocked on Berl's door, he was greeted with a broad smile, something he hadn't seen on his friend's face in twenty years. "Reb Yechiel," said Berl, noticing the Rabbi's surprise, "today I have been granted a new lease on life. This is the happiest day of my life!

"Sit down, Reb Yechiel," continued the old man, "and let me tell you a little about myself. You know what I was and what I am today, but you don't know how it happened. I do. I have only myself to blame. G-d had blessed me with wealth and good fortune, and I failed to make proper use of His blessings. Yes, I gave generously to charity; yes, my factories provided a livelihood to hundreds of Jewish families; but I was blind to the true significance of my wealth, blind to my responsibilities toward G-d and man.

"I thought that my wealth was mine, my due for my genius and toil. I thought that my workers owed me their lives for the few pennies I gave them to feed their families. I was a tyrant who used his power to crush those who failed to please him. If a worker was late to work or lax in fulfilling my expectations of him, I lashed out at him, deducted from his wages, and threatened to fire him – a threat I often carried out, for there was no shortage of able-bodied men crowding the cities and begging for work. I shudder to think of how many lives I made miserable with my heartlessness. Almost all the factories in Russia operated in this way – but does that excuse my behaviour?"

"One incident would haunt me for many years to come. A worker had come to work ten minutes late. I summoned him to my office. When the man mumbled something about a sick wife, I said coldly, 'So your wife is sick. What concern is that of mine?' and sent him back to work after deducting half a day's pay, as clearly stipulated in the rules posted on the factory gate.

"In my mind, this incident marks the turning point of my life. Shortly thereafter, the Bolsheviks stripped me of all my possessions. Somehow, I managed to avoid arrest when the industrialists of Minsk were rounded up. I escaped across the border into Poland and made my way to Jerusalem.

"Here I found shelter and respite, but no tranquillity. I was haunted – not by memories of my lost wealth, but of the type of person it had made me. I kept thinking of the worker who had tended all night to his sick wife cowering before me in my office, pleading for his job. How did it feel to be at the mercy of another human being, to be humiliated by his callous indifference to your fate? I had to know. I felt that until I had experienced what I had made that man experience, I would not find atonement for my soul.

"So I decided to become a beggar. I didn't want to collect money – I was disgusted to handle the vile stuff – and all my needs were generously provided by your institution. So I begged cigarettes. For hours each day I stood on the street, asking passers-by for cigarettes. But everyone treated me kindly, perhaps because they had heard of who I was or out of pity for an old man somewhat soft in the head.

"This morning, I approached an elegantly-dressed gentleman and asked for a cigarette. The man eyed me coldly and said, 'So you want a cigarette. What concern is that of mine?' His words, and especially the tone in which they were said, cut to the quick of my soul. Never had I been so humiliated. For a moment, I felt that I was nothing, that my existence was utterly without worth. And then an icy shudder passed through me. Why, these were exactly the words I had said to that worker in my factory more than twenty years ago! Suddenly I was filled with an incredible joy. The circle had been closed. Now I can die in peace, knowing that G-d has accepted my repentance...."

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ISSUE 1075

MOSHIACH MATTERS

King David writes, "As a deer pants after the water brooks... my soul thirsts for G-d."

In these words, speaking for every single Jew, the Sweet Singer of Israel expresses the Jewish people's anguish over the exile, and their yearning for the Redemption. "Moshiach now" is not only something that they want: it is something for which their "soul thirsts," like the intense thirst of a man who is desperate for water to save his life – for the Redemption is something on which one's very life depends.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H 13 Iyar, 5738 (1978)

I am in receipt of your letter of May 18, in which you write about your present state and feelings towards Jews, Yiddishkeit, the Torah, etc., which you blame on the attitude towards you on the part of the yeshiva and its students.

Needless to say, the connection is most surprising, for it is plain and obvious that a Jew, whoever he may be, who believes in the Torah and does his best to observe its mitzvot, does so because of his personal commitment to G-d's Torah and mitzvot, which were given to each and every Jew at Sinai, and as our Sages tell us, the souls of all Jews of all generations were present there and accepted the Torah and mitzvot.

Hence, if a Jew should declare, G-d forbid, that he does not accept the Ten Commandments because his friends or teachers do not conduct themselves as they should, I do not think that anyone will say that this is a proper or sensible approach.

To put it a different way: If a teacher whom you respect will say that two times two is five, it is incorrect; and if a teacher whom you do not respect will say that two times two is four, it is nevertheless correct, for truth is independent. Judging by your writing, there is surely no need to elaborate to you on what is evident.

As for your complaint about your friends' attitude towards you -- it is also clear that neither I nor anyone else can make a judgment on this without first hearing what both sides have to say.

Now, let us assume -- from your point of view -- that you have reason to complain; surely you know, and must have seen it yourself in other situations where people have a disagreement, that in every dispute between two people it is impossible that one should be 100% right and the other 100% wrong. It would be rare indeed, if it ever happened, although one does not have to be 100% right to win his case: 99% against 1% is also sufficient.

But when one of the two parties who is personally involved, and consequently subjective, claims to be 100% right and all the others 100% wrong, this is most extraordinary. Don't you think that someone who examines the whole situation objectively may find you also wrong, at least to the extent of 1%?

If this be very likely, how is it that you didn't mention anything about it in your letter, not even by as much as a hint?

All that has been said above is by way of response to your writing, dealing with the "letter" as distinct from the "spirit."

The crucial point, however, is that it suffices to consider the fact that Yiddishkeit, Torah and mitzvot, and the Jewish people have survived 3,500 years of persecution, pogroms, the Holocaust, etc., (our nation is alive and thriving to this day, while many powerful nations and "civilizations" have disappeared without a remnant) -- to be convinced (despite your assertions in the beginning of your letter) that the Torah is Torat Emet [the Torah of Truth], and its mitzvot are Emet, and that "they are our life and the length of our days," both for the Jewish people as a whole and for every Jew individually.

It is also self-understood that G-d desires Jews to observe His mitzvot not for His benefit, but for the benefit of the one who lives in accordance with G-d's Will.

In light of the above, I hope and trust that you will do all that is in your power to learn the Torah with devotion and diligence and to fulfill the mitzvot with extra "beauty" -- not because I or anyone else tells you to do this, but because it is the truth itself, as has been amply verified by the uninterrupted history of our people from generation to generation.

And although this is an obvious "must" for its own sake, it is also the channel to receive G-d's blessing for success in all your needs, as well as for your parents and all your dear ones.

CUSTOMS CORNER

Here are the four special Mitzvos for the holiday of Purim:

- 1) To relive the miraculous events of Purim, listen to the reading of the Megillah (the Scroll of Esther) twice: once on Purim eve, Saturday night, February 23, and again on Purim day, February 24.

To properly fulfill the mitzvah, it is crucial to hear every single word of the Megillah.

- 2) Concern for the needy is a year-round responsibility; but on Purim it is a special mitzvah to remember the poor. Give charity to at least two (but preferably more) needy individuals on Purim day, February 24.
- 3) On Purim day, February 24, send a gift of at least two kinds of ready-to-eat foods (e.g., pastry, fruit, beverage) to at least one friend. Men should send to men and women to women. It is preferable that the gifts be delivered via a third party. Children, in addition to sending their own gifts of food to their friends, make enthusiastic messengers.
- 4) Purim should be celebrated with a special festive meal on Purim day, at which family and friends gather together to rejoice in the Purim spirit. It is a mitzvah to drink wine or other inebriating drinks at this meal.

A WORD

from the Director

This week's portion, Parshas Tetzaveh, provides us with a valuable lesson in the service of G-d. Tetzaveh is the only Parshah in the entire Torah (from the time of Moshe's birth on) which does not mention Moshe's name. The Baal Haturim explains that this phenomenon occurred because when Moshe prayed for the Jewish people after the sin of the golden calf he told G-d, "Forgive their sin, and if not, please blot me out of Your book which You have written." Since the curse of a wise man will always have an effect (even if it was made conditionally and the condition was not met), Moshe's curse, "blot me out," caused his name to be omitted from Parshas Tetzaveh.

Moshe wanted G-d to forgive the Jewish people. Moshe asked G-d to forgive those who made the golden calf, and, if not, to "blot him out from Your book." Moshe felt that he could not exist without the Jewish people. This commitment showed the highest level of Mesirus Nefesh. Moshe had sacrificed himself for the Torah as well. The extent of his self-sacrifice was so great that the Torah is called, "The Torah of Moshe." Yet, when the Jewish people were threatened, Moshe was willing to pray for them, and when that did not help, he was ready to sacrifice himself for them, asking G-d to "blot him out" of the Torah. Factoring in the above mentioned, that Moshe's entire life was devoted to Torah, we see how his love for his fellow Jews was not only "as himself," rather even greater than his love for himself.

From the above, we can learn a lesson in the extent to which we must dedicate ourselves to the Mitzvah of "Love your fellowman as yourself." The Mitzvah of Ahavas Yisrael is particularly relevant at present, in the days that precede Purim. All the Mitzvos of Purim emphasize Ahavas Yisrael. Even the reading of the Megillah, by the fact that it should be done in a manner of "in the multitude of people is the King's glory," meaning to bring as many people as possible to hear the reading of the Megillah.

May we dedicate ourselves to the Mitzvah of Ahavas Yisrael. Our efforts will be strengthened by the spark of Moshe that is found in all of us, and then we will merit the coming of Moshiach, in the near future.

J. I. Guterlich

IT HAPPENED *Once...*

WHAT YOU SEE IS WHAT YOU GET

Rabbi Aharon-Moshe was a follower of R. Yaakov Yitzchok Horowitz, the Seer of Lublin. He always made an effort to spend as little time as possible in the company of Jewish sinners. This was not because he looked down upon them, or even that he did not have feelings of love for them as his fellow-Jews. Neither was the case.

Rather, his level of purity was such that with one glance his penetrating spiritual vision could detect their most intimate secrets, including every physical sin they had done. This awareness made him so uncomfortable that he avoided such encounters whenever he possibly could.

One time he happened to be in the same place as Rabbi Avraham-Yehoshua Heschel, the Rebbe of Apt, known to one and all as the "Ohev Yisrael" - "Lover of Jews." The Chassid seized the opportunity to consult with him, and asked, plaintively, "What shall I do that I am able to see into the hearts of others and what I see distresses me so?"

The Rebbe (who often referred to himself in the plural) replied, "My dear Aharon-Moshe, in our youth we also saw things. When a Jew would come before us, we would immediately know what he was and what his deeds were. How many incarnations he had been through, and what were his mistakes and blemishes in each lifetime.

"Later on, we came to the realization that it is not appropriate to see into another Jew's heart and the mysteries that are concealed there, in order to perceive things that are not positive. So we prayed to the Merciful One that He remove from us this ability. Since then, whenever a Jew comes before us, we see only the good deeds and the soul-rectifications that he accomplished in each incarnation.

"So you too, Aharon-Moshe, should request this of the Al-mighty, and thereby cease to perceive what is not necessary to see."

"The secret things are for G-D, our G-d, while the revealed belongs to us and our children." [Deut. 29:28]

A LENIENT PASSOVER

The rebbetzin was busy and flustered in the kitchen with all the last-minute bustle of preparations in the hours remaining before the Seder, so someone else answered the knock at the door.

Two of the local distributors of alms had come to the home of Rabbi Avraham Yehoshua Heschel of Apt with a request for Matzah to give to the township's needy families. Seeing a stack of Matzos wrapped up in a napkin, the person who opened the door innocently gave them away and hurried back to work.

Puffing and steaming, the rebbetzin came along soon after and saw that the Matzos had vanished. She was appalled: these were none other than the select Matzos which had been baked that same day with devout intentions, and with all manner of meticulous precautions against chametz, especially for the Seder table -- the Rebbe's own shemura matza!

She discovered soon enough what had happened, but it was too later to undo. She felt her heart sag within her: how could she tell her husband of the mishap and cause him spiritual anguish?

There was only one thing to do. She took a bundle of plain, ordinary Matzos, deftly wrapped them up in the very same napkin, and pretended to know nothing of the whole affair.

That same evening, her husband conducted the Seder ceremony with the ordinary Matzos.

Soon after the festival was over, the Tzadik was visited by a couple seeking a divorce. "What makes you want to divorce your wife?" he asked the husband.

The young man answered that his wife had refused his request to cook for him during Pesach in separate utensils without shruya -- for it is the custom of certain Chassidim and pious folk to avoid allowing even baked Matzah to come in contact with water throughout the festival.

Hearing this, the Rebbe called for his rebbetzin and said: "Tell me the truth, please. What kind of Matzos were placed before me at the Seder table?"

The rebbetzin was afraid to speak up, so she held her peace.

"Do tell me, please," he reassured her; "have no fear."

The rebbetzin mumbles the truth: "Ordinary Matzos ..." And she proceeded to disclose the whole story.

The Tzadik now turned to the zealous young husband standing before him.

"Look here, my son," he said. "On the first night of Pesach I ate plain, ordinary Matzah and pretended not to know nor sense the difference, in order that I should not be brought to expressing hard feelings or harsh words, G-d forbid -- and you want to divorce your wife because of shruya?!"

The Tzadik then restored harmony between them, and they left him in peace.

Biographic Note:

Rabbi Avraham Yehoshua Heschel (1755- 5 Nissan 1825) the Apter Rebbe, was a main disciple of the Rebbe Elimelech of Litzhinsk. He is also often referred to as "the Ohev Yisrael," both after the title of the famous book of his teachings, and also because its meaning ("Lover of Jews") fits him so aptly.

Thoughts THAT COUNT

And that they bring to you pure olive oil... to raise an everlasting lamp... from evening to morning (27:20-21)

These verses contain a paradox: "everlasting flame" implies a state of perpetuity and changelessness; "from evening to morning" implies fluctuating conditions of lesser and greater luminance.

For such is our mission in life: to impart the eternity and perfection of the Divine to a temporal world, and to do so not by annihilating or overwhelming the world's temporality and diversity, but by illuminating its every state and condition--from "evening" to "morning"--with the divine light. (*The Lubavitcher Rebbe*)

CANDLE LIGHTING: 22 FEBRUARY 2013



BEGINS		ENDS
7:53	MELBOURNE	8:50
7:45	ADELAIDE	8:41
6:09	BRISBANE	7:02
6:55	DARWIN	7:45
6:08	GOLD COAST	7:01
6:43	PERTH	7:37
7:23	SYDNEY	8:19
7:33	CANBERRA	8:29
7:49	LAUNCESTON	8:49
7:53	AUCKLAND	8:50
7:59	WELLINGTON	8:58
7:51	HOBART	8:51
7:08	BYRON BAY	8:01

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TETZAVEH
12 ADAR • 22 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:53 PM
	MINCHA:	8:00 PM
	KABBOLAS SHABBOS:	8:35 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:16 AM
	MINCHA:	7:50 PM
	SHABBOS ENDS:::	8:50 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	2:03 PM
		7:50 PM
	MAARIV:	8:40 PM
		9:30 PM