

LAMPLIGHTER

15 Sivan
Beha'aloscha

1088

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LIVING WITH THE TIMES

In the very beginning of this week's Torah portion, Beha'aloscha, we read the command to Aaron, "When you light the lamps..." This is a clear instruction that a Jew has to "kindle lights" to illuminate the surroundings. In this, too, a Jew has to emulate, so to speak, the Creator, Who, immediately after creating Heaven and earth, gave the order, "Let there be light!"

The essential thing about a candle (in the ordinary sense) is that it should give forth light and illuminate its surroundings. An unlit or extinguished candle brings no benefit and has no meaning in that state per se. Only when it gives light and shines does it fulfill its purpose, which is to serve man by enabling him to see by its light everything around him. In this way it illuminates his way so that he will not stumble in darkness, and generally helps him to do and accomplish what he must.

The nature of a candle is that when one puts a flame to its wick, even a small flame - so long as he does it effectively - the flame catches on, and then it continues to give off light on its own. This, too, is indicated in the text, as our Sages comment: When you light the lamps [of the Menorah] - "[light them so] that the flame goes up on its own."

The instruction is thus:

G-d has endowed the human being with a soul, a Divine "lamp," as it is written, "The soul of man is the lamp of G-d" - to illuminate his or her path in life, and to illuminate the world. But this soul-lamp, or candle, has first to be ignited with the flame of Torah in order that it should shine forth with its true light, the light of "a mitzvah is a candle and the Torah is light." (Proverbs)

And this is the task and purpose of every Jew: to be a brightly shining lamp and to kindle, or add brightness to every Divine "lamp" - Jewish soul - with which he or she comes in contact. And one must do this to completeness, in a way that the lamps they light likewise continue to shine brightly on their own, and also become "lamp-lighters," kindling other souls, "from candle to candle," in a continuous chain.

Needless to say, though the instruction to light the Menorah was given to Aaron the Priest, it includes all Jews, in their spiritual life, since every Jew is a member of the "Kingdom of Priests." Moreover, there is the exhortation: "Be of the disciples of Aaron...loving the creatures and bringing them closer to Torah." To be a disciple of Aaron one must be permeated with love for every Jew and one must be involved in transmitting Judaism.

Adapted from the works of the Lubavitcher Rebbe.

The Essence Which Does Not Change

By Tali Loewenthal

The Jewish people have had a long journey through the wilderness of history. Moving almost ceaselessly from one country to another, sometimes through compulsion and sometimes through choice, they have come in contact with many other peoples and cultures. Their spiritual leaders, an unbroken chain of sages and teachers, have always made valiant efforts to help Jewish individuals and families preserve their identity and maintain contact with Jewish teaching.

People maintain this contact at different levels and in different ways. Yet, at the heart of it all, there is a Jewish "essence" which is the real key to a person's spiritual identity.

Shabbat can be seen as another example of an unchangeable "essence." For some, Shabbat observance is very dedicated and all-encompassing. For others it seems minimal. Yet the power of Shabbat is that even a tincture of Shabbat goes a long way. It is real to the core, and at any time may blossom to the full, so that Shabbat again becomes the day of reflection, peace and inspiration which it can be, giving energy and a sense of purpose to the working days of the week.

The Torah gives another example of a kind of "essence." This is the Manna which came from heaven, the miraculous food which sustained the Jewish people during their forty-year journey through the wilderness. It began appearing shortly after they left Egypt, as the Torah tells us in the 16th chapter of Exodus. Every weekday morning they would gather it, and on Friday, the sixth day, there would be a double portion. On Shabbat the Manna would not be found, but they had sufficient from the double portion they collected on Friday. (This is the reason we have two loaves of bread on Shabbat, commemorating the double portion).

Our Torah reading ("Beha'aloscha" -- Numbers 8-12) also speaks about the Manna. The Jews complained at the fact that they only had Manna to eat. Although the Manna was something spiritual and sacred, the people wanted other food.

It is interesting that although some people complained about the Manna, it was still there for them. For Moses, Aaron, Miriam and many other Jews in the wilderness, the Manna was something exquisite and holy. Yet there were other people who had a much more materialistic and simplistic view of it. In fact they were fed up with eating it every day and wanted a change.

Despite this, the Manna continued to come. After the inundation of quails described in the Parshah, eventually everyone went back to eating the Manna which sustained them till they reached the Holy Land. In the Manna was the breath of heaven. This quality relates to the "essence," it does not change or disappear, even when it is eaten by someone who complains against it, or who in some other way is behaving in a negative way.

The Manna, Shabbat and, indeed, the Torah itself, all have the quality of the "essence." These concepts help the Jew preserve his or her essence through our long journey through time, towards the time of the Messiah, when the "essence" of goodness and holiness, instead of being hidden as now, will be revealed.

Slice of LIFE

A PRIESTLY TALE OF TWO CITIES

Matt Cohen

Each week I read The Lamplighter and am always fascinated by the stories in "A Slice of Life". But in place of the usual American context of these stories, I thought it was time to include a local Australian story.

My name is Matt Cohen. The year was 1976 and I had to sit for an examination for the College of Physicians, which was held in only one city in Australia each year. That year I had to fly to Sydney for the exam. I had studied hard, but knew it was going to be a difficult examination as only one third of candidates passed, one third failed (and had to repeat the following year) and one third had to sit a supplementary examination ("supp") six weeks later. Many candidates had to sit several years before passing.

When the results came out, I was depressed to find that I had to sit for a "supp". This was the first and only time in my life that I had not passed an exam. The "supp" was to be held in Brisbane, and to my dismay, the date was the day after Yom Kippur. Not only that, but I had to be there at 8 am to see the patient, and then front the examiners at 9 am. I searched the flight schedules, only to find that there was no flight that would get me there in time that morning. Also, none of the flights the night before left Melbourne in time for me to get to the airport after Neilah, the last pray of the holiday.

I was starting to panic, when my older brother, Alan came to my rescue. He had a friend, Ian Fraenkel, living in Melbourne whose father was president of Brisbane shule at the time. Mr Fraenkel (z"l) kindly offered to look after me if I came to Brisbane for Yom

Kippur. So I flew up the afternoon of Erev Yom Kippur, and ate with the Fraenkels at their home. I assumed that I would be sleeping at their place, but was told that the shule was not within walking distance, and we would be staying at the Zebra motel in the city, which was next to the shule.

Once in shule, I asked Mr Fraenkel where I should sit, and he pointed to a seat in the front row. The name on the seat was Sir Zelman Cowan, who was Governor General of Australia at the time. I was informed that although he purchased a seat, he usually attended another synagogue and that the seat would be vacant. I remember sitting in shule for Kol Nidrei, looking up at 3 nuns sitting in the women's gallery who had come to observe proceedings that night, when a gentleman arrived with his young son who obviously been planning to sit in Sir Zelman Cowan's seat. He asked me who I was, and I pointed to the name and said "Cohen". I figured that was close enough, and he must have thought I was a relative as it seemed to satisfy him.

The next morning, Mr Fraenkel and I opened the shule (the first time I have ever been that early!) I don't think I have ever davened as hard as that day, with the forthcoming exam hanging over my head. Failure would doom to me to another year of study and put my career back a year. After Shacharit, the Rabbi approached me and knowing my name, asked me if I was a Kohen. I replied that I was, and the Rabbi then explained that although there were Kohanim in the congregation, they did not know how to "duchen" (chant the priestly blessings). Unlike some of the Rabbis in other cities, the Rabbi was not a Kohen, and asked me could I teach them. Of course I agreed, and we went "backstage" where I showed the 3 or 4 Kohanim how to hold their hands, chant etc. The duchening went well and when the service ended, we went back to the Fraenkels to break the fast.

At 8 am the next day, I saw the

patient I was to be examined on, and at 9 am I was "grilled" on the diagnosis and management, and later that day, after thanking Mr. and Mrs. Fraenkel for their wonderful hospitality, I flew back to Melbourne.

I didn't think too much more about this episode, until many years later, I was in Israel reminiscing with a friend, Dr Michael Goldsmith, with whom I had gone through medical school, about the "old times" and I told him my Brisbane experience. He said to me: "Matt, you should have passed that first exam, and would normally not have had to sit for that exam in Brisbane - after all you came 3rd in our final year. You were obviously sent to Brisbane for a purpose! As they say "G-d works in mysterious ways!"

Thinking back on it, perhaps he was right. There is a saying: Harbeh shluchim l'Makom - G-d has many messengers." Perhaps all of the "players" in my story were unwittingly messengers also - my brother, the Fraenkels, maybe even the original examiners who didn't pass me at the first exam.

After all, when we Kohanim bless the congregation, we are merely the instruments or messengers through which G-d sends His blessings. We physicians, too, are considered messengers of G-d. Is it possible that back in 1976, I served as a messenger without my, or anyone else, knowing it?

Often, before duchening at my shule, I reflect on that Yom Kippur day when I found myself in Brisbane, and wonder whether the Kohanim of Brisbane shule are still blessing their congregation, and if "lesson" had stood the test of time. I haven't been back to the shule since, but my curiosity got the better of me and I recently emailed the president asking him that question. He replied that to this day, the Kohanim are indeed fulfilling their role and duchening regularly, (although I doubt anyone remembers who got them started!)

And yes - I passed the exam!

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ISSUE 1088

MOSHIACH MATTERS

Some sources hold that the dead will be resurrected wearing the shrouds in which they were buried; according to others, they will be resurrected in the clothes which they normally wore in their lifetimes.

Though physical disabilities will carry over to the time of the Resurrection, they will be healed as soon as the bodies are reconstituted.

Bodies when resurrected will be as refined as the body of Adam when he was first created - and even more so.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, 3 Menachem Av, 5710

Greetings and blessings,

Your letter and the enclosures were duly received. I read [your letter] also last Thursday at the gravesite of my revered father-in-law, the Rebbe, *hk"m*. He will certainly bless all of the men and women with what they need, each one according to his situation. And G-d will fulfill his blessing with regard to both material and spiritual matters in full measure.

The [fundamental] blessing conveyed upon them is that they be appropriate mediums to fulfill his will.

There is no need for an excessive measure of gloom and doubt, for that is also one of the tools of the *yetzer hara*.

At one of the *farbrengens* here, it was already mentioned that one should not forget that the entire concept of creation (my intent is even the [most] general conception of creation, and, [indeed,] the entire spiritual cosmos as well) was because "It is the nature of the good to do good." It is understood that this [positive] impulse has an effect upon and is reflected within the creation.

This applies with regard to the creation as it exists in its own right, and also to [the positive influences] that are added to the creation through [the Jews'] Divine service. For all influence is drawn down by the leader of the generation, who is the head of the generation, my revered father-in-law, the Rebbe, *hk"m*. And he related in the *sichos* of Simchas Torah, 5693: "Everything that my father told me in the year 5680 (1920), I accepted upon myself - without committing myself to a vow - only on condition that it be [characterized by] kindness and mercy. My goodness exacted a high price from me.... That none be harmed... that none be distanced...."

After all the [above] [has been granted] to us, we must approach the task with happiness and utter trust that G-d will have mercy and provide assistance and bestow upon us holiness from Above, provided that we hold fast to the "rope of connection" to the *tzaddik* whose presence is more cogently felt now [even] in this world of deed.

With blessings for the entire fellowship,

M. Schneerson

B"H, 3 Menachem Av, 5710

Greetings and blessings,

I received your letter of 21 Tammuz. When I was at the gravesite of my revered father-in-law, the Rebbe, *hk"m*, on Thursday, I remembered the names [of the individuals], each one according to what they need.

With regard to your question about moving, I don't see a basis for anxiety about this.

It would be valuable for you to speak with R. Benyamin Gorodetzky after he returns from Morocco, about the possibility of moving there in a position that will enable you to continue performing the type of work similar to that with which you were charged by my revered father-in-law, the Rebbe, *hk"m*, and for which he granted you the potential. If there is no such possibility, you should look into moving to Australia.

"The footsteps of man are ordained by G-d," and He will lead you and arrange an appropriate place and position for you and your household in both spiritual and material matters. You will be able to be active in spreading the wellsprings [of *Chassidus*] outward and in this manner hasten our redemption and the redemption of the Jewish people as a whole. My revered father-in-law, the Rebbe, *hk"m*, will lead us upright with our households to our land (see *Sanhedrin* 100a; the *maamar* entitled *VeAsita Chag Shavuot*, 5676).

Signing with blessing and with greetings,

Rabbi Menachem Schneerson

CUSTOMS CORNER

The Talmud says that the verse, "When I call out the name of G d, ascribe greatness to our G d," teaches us that one must recite a blessing before studying Torah. Thus the meaning of the verse is: Before one studies Torah - thus "calling out the name of G d," since the entire Torah is considered to be names of G d - one should "ascribe greatness to G d" by reciting the blessings which acknowledge the greatness of the Torah.

In fact, there are three separate blessings on Torah study which are recited during the morning prayers (they can be found in your prayerbook). In addition to these blessings, there are two blessings to be said when one is called up to the Torah to receive an *aliyah*. The first blessing is said before the *aliyah* (it is the same as the third of the morning blessings) and the second blessing is said afterwards.

A WORD

from the Director

This week we read Parshas *Behaalos'cha*. In this Parsha we find the two verses beginning, "Whenever the ark set out..." These verses are unique in that they are set aside from the verses before and after by upside down "Nun"s [Hebrew letter].

According to several commentaries, these two verses are considered as a separate book of the Torah. Thus, the Book of Bamidbar is divided into three books, and the entire Torah into seven.

The number seven also features in the beginning of this week's Torah portion which mentions the seven branches of the Menorah. Although the Menorah had many different component parts, it was fashioned from a single block of metal.

The Menorah can be interpreted as a symbol for the Torah. Thus, its oneness can be interpreted as an allusion to the unity which pervades the Torah as a whole.

Both the Torah and Menorah are analogous to the entirety of the Jewish people. Just as the Torah and Menorah are made of different details; books and branches, they are nonetheless one entity.

As always, things spoken about in the Parsha must not only be read, but we must also take a lesson from them. Thus, we must find a practical application of the lessons of the Parsha.

One obvious feature to progress in and reinforce is the above-mentioned aspect of unity, which is personified through and through. The manner of going about this though, is not like many think, to merely add in the feeling to care about others, but rather in action as well. Like the Menora a priest in the temple would need to go and light it to shine. So to with a fellow, one is required to go and inspire, to "light up" his friend that he too should shine.

This is the message of the Parsha, do not suffice with just "feeling" connected to your friend but do something. Go out and inspire someone else today.

J. I. Gutnick

IT HAPPENED

Once...

GO HOME!

Reb Naftali of Ropshitz had spent a year studying at the feet of the aged tzadik Reb Mordechai of Neshchiz, when his teacher one day told him, suddenly: "It is time for you to return to your home."

Since his own entreaties were ignored, Reb Naftali decided to ask his teacher's rebbetzin to try to persuade her husband on his behalf. His answer to her was brief: "I have always taken your advice, and I shall do so now. I only hope that we shall have no cause for regret."

A few days later, while the Tzadik was at shul, a stranger visited his home and entered his study. Reb Naftali was there at the time, and no sooner had he laid eyes on this stranger than he perceived that he was besmirched with sin. He was unable to restrain himself, and blurted out: "Get out, you impure fellow! How dare you step over the Rebbe's threshold?!"

The stranger fled, but Reb Mordechai, sensing what had happened, hastened home and asked: "Who was here?"

When Reb Naftali described the visitor, the Tzadik rebuked him: "Whatever have you done? Quick, quick! Hurry out and bring him here!"

When the stranger was brought in, Reb Mordechai gave him a warm, smiling welcome, and asked him why he had not called on him for so long. The visitor assured the Tzadik that in future he would come more frequently, offered him gifts of his own farm produce, and took his leave.

The Tzadik then explained to Reb Naftali that this man had once been close to him, and the Tzadik had been able to help him keep his distance from evil. Lately, however, various circumstances had combined to prevent him from visiting Neshchiz, and the link between them had been severed.

At first he had become sullied with lesser transgressions, but since, as the Sages teach, "One sin brings another in its train," he reached the point where he asked himself: "How am I going to end up? After all, I am really neither a Jew nor a goy. I can hardly go off to Neshchiz to visit the Rebbe, for he will recognize at once that I am utterly enslaved to the Evil Inclination. On the other hand, if I don't go, I will simply become more and more deeply entangled in sin." And so he had continued to ponder the possibilities open to him, until finally he had decided to break his ties with his faith, and to become an apostate, G-d forbid.

But at that point a new idea had entered his head: "Let me make one more trial. I will make the journey to Neshchiz, and there I will see: if he receives me warmly, that shows that there is hope for me yet; I'll put my life in order, be a good Jew again, and visit the Rebbe often, just like I used to do. But if he doesn't, then I'll make a clean break with him and with Judaism altogether."

The Tzadik, understandably enough, had not wanted all his hard work on behalf of this struggler, in speech and in prayer, to be imperilled by Reb Naftali's impetuous tongue. And that was why, some days earlier, he had asked him to go home.

Biographical note:

R. Mordechai of Neshchiz [1740 - 8 Nissan 1800] was descended from the Maharal of Prague and Don Yitzchak Abarbanel. He was a disciple of R. Yechiel Michel of Zlotchov. The ill and the unfortunate came to visit him from long distances. It is recorded that he never uttered a negative word about another person. He actively supported settlement in Eretz Yisrael. He was succeeded by his son, R. Yitzchak of Neshchiz. His sayings were collected in Rishpei Eish.

Rabbi Naftali of Ropshitz (6 Sivan 1760 [the same day as the Besht's passing!] -11 Iyar 1827) became the Rebbe of many thousands of Chassidim. He was noted for his sharp wit and humour and his elusive shining aphorisms. Some of his teachings are collected in his works, Zera Kodesh, Ayalah Sheluchah, and Imrei Shefer. Many stories about him appear in the book, Ohel Naftoli.

Thoughts THAT COUNT

When you raise light in the lamps... toward the face of the menorah (8:2)

When a person builds a house, he makes the windows narrow on the outside and wider on the inside, so that the light from the outside should optimally illuminate the interior. But when King Solomon built the Holy Temple in Jerusalem he made the windows narrow within and wide without, so that its light should emanate to the outside and illuminate the world. (*Midrash Rabbah*)

When you raise light (8:2)

This is to teach us that the lamplighter must hold the flame to the wick until a flame arises of its own accord. (*Rashi*)

The spiritual significance of the mitzvah of lighting the menorah is that one should be a "lamplighter" who ignites that latent potential within "the soul of man, a lamp of G-d" (Proverbs 20:27).

Here, too, the endeavour must be to kindle the lamp "so that a flame arises of its own accord." In teaching and influencing one's fellow, the objective should be to establish him or her as a self-sufficient luminary: to assist in developing his talents and abilities so that his lamp independently glows and, in turn, kindles the potential in others. (*The Lubavitcher Rebbe*)

CANDLE LIGHTING: 24 MAY 2013

BEGINS	ENDS
4:55MELBOURNE	5:55
4:58ADELAIDE	5:56
4:46BRISBANE	5:40
6:10DARWIN	7:01
4:43GOLD COAST	5:38
5:05PERTH	6:02
4:40SYDNEY	5:37
4:45CANBERRA	5:43
4:38LAUNCESTON	5:40
4:59AUCKLAND	5:58
4:47WELLINGTON	5:49
4:33HOBART	5:36
4:41BYRON BAY	5:36
6:49SINGAPORE	7:40



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS BEHA'ALOSCHA
15 SIVAN • 24 MAY

FRIDAY NIGHT:	CANDLE LIGHTING:	4:55 PM
	MINCHA:	5:05 PM
	KABBOLAS SHABBOS:	5:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:48 AM
	MINCHA:	5:00 PM
	SHABBOS ENDS:	5:55 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:00 PM
	MAARIV:	5:50 PM