

# LAMPLIGHTER

8 Sivan  
Parshas  
Behaalotecha  
**1142**  
6 June  
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

### Living with the Rebbe

In this week's Torah portion, Beha'alotecha, Aaron, the kohen gadol (high priest), is commanded to light the Menora: "Speak to Aaron...When you light the lamps."

According to Jewish law, any Jew, even someone who is not a kohen, is permitted to light the Menora and the kindling will be valid. Furthermore, the trimming of the Menora's wicks need not necessarily be done by the high priest; any kohen is allowed to perform the task. Why then is the commandment to light the Menora directed specifically at Aaron?

To explain:

The fact that the Torah addresses Aaron indicates that although others are permitted to kindle the lamps, Aaron, the high priest, is the one who should do so. For lighting the Menora is an activity best done only by someone with the spiritual standing of a kohen gadol.

The commandment to kindle the Menora is symbolic of every Jew's obligation to involve himself with others and exert a positive influence on everyone with whom he comes in contact. All of us are commanded to ignite the Divine spark in our fellow Jews and light up our surroundings.

How are we to exert this influence? By emulating the example of Aaron, the high priest, the embodiment of the highest level of holiness. We too must not content ourselves with presenting a watered-down version of Torah and mitzvot to our fellow Jews; only the highest levels of sanctity and holiness will suffice!

What was so special about the kohen gadol? One day each year, on Yom Kippur, the high priest entered the holy of holies, the most sanctified place on earth. The chamber itself was bare except for the tablets of the law, the Ten Commandments. Indeed, this is the essence of the high priest: the Torah in its purest form.

The Ten Commandments were engraved in stone, its letters part and parcel of the tablets themselves, inseparable from the substance in which it was etched. Again, this expresses the nature of the high priest: someone to whom the Torah is his very essence.

The commandment to light the Menora is both the duty and the merit of every single Jew. All of us are required to kindle our own "lamp," our G-dly soul, and ignite the spark of G-d that dwells in others. And while any Jew can and must light the "Menora," his own G-dly soul and his environment, it must be done in a manner consistent with the high priest, whose whole being was synonymous with the highest levels of sanctity.

*Adapted from Likutei Sichot, Volume 2*

## Pain or Privilege?

By Yossy Goldman

Okay, I admit it. I'm not sure how I would have behaved if I were in the position of the Jews back in the wilderness. We always criticize their lack of faith in G-d and the rough time they gave Moses. Even as G-d was providing them with the most incredible miracles -- bread from heaven and water from rocks -- they were busy moaning and groaning throughout. But would I have acted differently? Who knows? You think it was easy to live in a desert, even with all the miracles in the Bible?

I suppose a lot depends on a person's attitude and perspective in life.

Recently, I heard a powerful insight in the name of Rabbi Moshe Feinstein, one of the outstanding authorities in Jewish law of our time (he passed away in 1986). He was speaking of the generation of Jewish immigrants to the United States who spawned what became known as the "lost generation." Why was it that the children of parents who were religious, or at least traditional, moved so far away from the Judaism of their parental homes? Rabbi Moshe argued that it could be summed up in one simple question of attitude. Did those parents convey to their children that Judaism was a burden or a boon, a pleasure or a pain?

Was the constant refrain these children heard at home, "Oy, it's hard to be a Jew!" or "Ahh, it is good to be a Jew!" Was being Jewish in those early days in America something to sigh about, or something to celebrate and sing about? Whether children grew up hearing that Judaism was a pain or a privilege would determine whether they embraced it happily or escaped from it at the first opportunity. According to Rabbi Moshe, on that hinged the success or failure of an entire generation.

Indeed, we know of many Jews who survived the Holocaust and because of their horrific experiences perceived being Jewish as a death sentence, G-d forbid. There were those who sought to run as far away as possible from Europe. Many found their way to Australia and became "closet Jews." Some never even told their children that they were Jewish.

It was for this reason that the late Chief Rabbi of the United Kingdom, Rabbi Immanuel Jacobowitz argued that while Holocaust education was important, there was a danger in over-emphasizing the Holocaust in Jewish Day Schools. We want our children to see that Judaism is a blessing, not a curse. Our Jewishness should not be dark and depressing, but bright and joyous.

The Jews in the wilderness had their own issues. We should try and learn from their mistakes and be more faithful and trusting in the leadership of the Moses of our own time. But beyond that, let us not whine and whimper about the challenges of Jewish life. Let us convey to our children that Judaism is a joy and a privilege. Then, please G-d, they will embrace it for generations to come.

# Slice of LIFE

## Shabbos Homework

By Zalman Velvel (Stu Silver)

[www.ZalmanVelvel.com](http://www.ZalmanVelvel.com)

This story is about ten special Jewish children. These children didn't attend Chabad's Hebrew school - they were members of another synagogue that had entrusted me to do some of their teaching, and I took this responsibility seriously. Before the first class, I spent hours preparing what I thought was an exciting discussion on the Jewish Bible. As soon as I got up to teach, the kids started yawning. Then they took turns going to the bathroom.

I hoped the second class would be better but it was worse; the kids ignored me altogether. I couldn't take a third humiliation, so I asked every teacher I knew for advice. I distilled their advice into three things: one - take control, two - listen as much as you talk, and three, show you care.

"Sit still and be quiet!" was how I started the third class. Then, I said, "I want each of you to stand up and tell us what special things have happened in your lives since our last meeting."

The kids loved it! They started by sharing little things, like winning at soccer, music awards, trips with their families to Disneyworld. As time went on, some shared painful experiences - problems with their parents' divorce, a mother diagnosed with cancer, or a grandparent passing away.

I listened to them - really listened. Then the caring started. The kids tried to hide it, but I could see that they looked forward each week to sharing their lives. They still weren't interested in learning about Judaism. But I fooled them - because by learning to care about each other they were learning an important part of Judaism.

And as I began to care, and grew to love them, I had an image of their futures. I saw them chanting their Torah portions, and doing well, because they were a smart and talented group.

Then the image fast forwarded. I saw these wonderful Jewish kids graduating high school, going off to college, starting successful careers. I saw them moving closer to the American dream and moving further away from their Jewish roots. And because their Jewish education and Jewish involvement was limited, the statistics say 70% would marry outside the religion.

I told the kids about the future that I saw. Their reaction was: "So what? What's the big deal about being Jewish? Mr. Silver? HELLO!?! Why are you so quiet? What are you thinking?"

"What's the big deal about being Jewish? I love being Jewish! That's what I'm thinking."

"Yeah, like what, Mr. Silver?"

"Well, I love Shabbos... watching my wife and daughter light Shabbos candles... pouring wine in the Kiddush cup... the smell of fresh challah ... my family sitting around the Shabbos table laughing, having a great time ...

"I love the holidays ... the shofar on Rosh Hashana .. the break fast after Yom Kipper ... watching children light the Chanuka menorah .. the four questions and the hiding of the afikomin on Passover ... the dancing with the Torah on Simchas Torah ... the masquerade of Purim ...

"Mr. Silver, I heard you dressed up as Superman one Purim and got ripped. Is that true?"

"Well, I was supposed to be SuperJew - I had a Jewish star on my chest ...

"But wait, there's more! I love the Jewish life cycle, starting with the bris. Well, maybe I don't love the bris, but it is important. Then there's learning the aleph bet ... becoming a bar or bat mitzva... before you know it, there's your wedding chupa and breaking the glass ... then you have children of your own... and G-d willing, your children have children, the sweetest blessing of all ... then there is the parting of loved ones - like the death of my father ... friends coming over for shiva ... saying Kadish ... the memories."

It dawned on me, by answering the question, "What's the big deal about being Jewish?" that the kids taught me something important: Judaism is not just a

religion to be taught with lessons. It is a way of life, to be experienced. How was I supposed to be a major provider of those experiences to those 12-year-olds in an hour a week if they didn't already receive them at home? And most of those kids did not. Not knowing what else to do, I did what teachers do: I gave them homework!

"Oh! I hate homework!"

"Sit still and be quiet! Now write down your assignment. Ask your family to STAY home this Friday night and have a Shabbos meal together"

"Oh boy! Get a life, Mr. Silver!"

"Be quiet and keep writing! I want you to ask Mom and the girls to light candles. Have Dad say a blessing and drink a little wine. Say another blessing and cut up a challa - you can buy them fresh at Publix. And then, during the meal, I want you to go around the table and have each member of your family talk about what was special during their week, just like we did in class. Listen to each other .... slow down and find time for each other, have a party together, celebrate life ... that is one of the beautiful parts of Shabbos.

"Do you have that written down? By the way, you should try to do it every Friday"

"Gimme a break, Mr. Silver!"

"Look, it may seem inconvenient, but good things will begin to happen. After a while, you will find yourselves looking forward to sharing your lives with your family, like you found yourselves looking forward to standing up in our class. Because there is nothing, repeat nothing, more important than each other..."

"Mr. Silver? Mr. Silver ... are you all right?"

"Yes, I just have something in my eye."

"So go home and take your homework assignment with you. Learn to enjoy Shabbos. If you need help, call Rabbi Itchy and he'll give you private lessons. He has a 6th degree black belt in Shabbos given by the Lubavicher Rebbe. Then, after you start enjoying Shabbos, he'll show you the next step - enhancing your family's Jewish education.

*From a talk at the Chabad of Southwest Florida annual Dinner*

Published by The Chabad House of Caulfield in conjunction with the Rabbinical College of Australia and N.Z.

Editor: Yosef Y. Kasle  
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: [lamplighter@rabbinicalcollege.edu.au](mailto:lamplighter@rabbinicalcollege.edu.au)

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

ISSUE 1142

## MOSHIACH MATTERS

The Talmud speak of two possible ways in which Moshiach can come: (a) "with the clouds of heaven"; (b) as "a poor man riding on a donkey." It may be suggested that these are not mutually-exclusive alternatives. Rather, Moshiach will be both powerfully exalted ("on the clouds of heaven") and humbly self-effacing ("a poor man riding on a donkey").



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B.H. 21 Adar II, 5738  
Brooklyn, N.Y.  
Prof. Zeev Greene  
Spring Valley Rd.  
Golden Valley, Min. 55422

Sholom uBrocho:

I am in receipt of your letter, written on Purim, and in view of its contents I hasten to reply to it ahead of turn and via Special Delivery.

Following the order in your letter, I will refer to your problem of finding yourself and your wife in a depression "from the disappointment of not following through with our dreams of going to Israel." It is surely unnecessary to emphasize to you again that the only reason for my opinion that you ought to continue in the USA is that American Jewry, and especially the younger generation, have a priority claim on your services to help permeate them with Yiddishkeit, especially after you have had such considerable Hatzlocho in this area.

To be sure, the Yishuv in Eretz Yisroel would also benefit from your presence there, but it would not be of the same scope and quality as here. Furthermore, making Aliyah requires a certain period of adjustment and getting the proper feel of the new situation, etc., and in the present "Jet-Age" every minute is of the essence especially insofar as youth is concerned.

All the above is coupled with the consideration that doing the proper thing is the channel for contentment and inner peace and G-d's blessings also in all personal affairs.

Pursuant to the above, my advice was further predicated on the assumption that the activities can be carried out with joy and gladness of heart, which is essential if the objectives are to be attained in fullest measure, and certainly not in a state of depression or feeling of imposition. There is no need to belabour the point to an experienced communal worker like yourself.

In light of all that has been said above - if, for any reason, the disappointment of your unfulfilled dreams of going to Eretz Yisroel creates a different situation from that I have envisaged, then of course, my advice to stay would be pointless and out of place. To put it simply, if after several months of continuing with your work here, if you still find that you cannot "snap out" of the depression, and if the reason behind it is none other than the unfulfilled dream, then, of course, you have my blessing to go to Eretz Yisroel and do what you can there.

Should you, however, decide that the cause of the present depression is after all not really the above, and hence can be eliminated, restoring you back to your former state of good cheer and confidence to be able to carry on your Hafatza activities with joy and gladness of heart - then the second problem mentioned in your letter - the question of a house - has to be tackled.

Inasmuch as our Sages declare that "a nice dwelling broadens a person's mind" and is conducive to greater achievements both in personal and communal affairs, you should look for a suitable house in a suitable section. As for selling all your assets, this is not advisable, nor necessary. I have at my disposal a fund for such special situations and a loan gladly would be made available to you for the full amount that you may require to enable you to purchase a nice dwelling, as above. You may set your own terms of repayment at your convenience. As I do not wish to be involved in a "hetter-iska," the loan would have to be interest-free. It would create no hardship for anyone, and you need not hesitate about it, at all.

Since your letter was written on Purim and the reply is erev Shabbos Mevorchim Nissan, both of which are occasions for Simchah, may there always be true joy in your home and, to quote the Megillah, "Light, joy, gladness and honour" in every sense of these terms.

With blessing, /signature

## CUSTOMS CORNER

### Laws of Lashon Hara (Slandering Talk)

The laws of *lashon hara* are too lengthy to include in one article. In fact, Rabbi Israel Meir Hakohen of Radin wrote an entire book about these laws. Nevertheless, here is a brief overview of some of the laws, mostly gleaned from Chafetz Chaim:

- *Lashon hara* literally means "bad talk." This means that it is forbidden to speak negatively about someone else, even if it is true.
- It is also forbidden to repeat anything about another, even if it is not a negative thing. This is called *rechilus* (gossiping).
- It is also forbidden to listen to *lashon hara*. One should either reprimand the speaker, or, if that is not possible, one should extricate oneself from that situation.
- Even if one has already heard the *lashon hara*, it is forbidden to believe it. On the contrary, one should always judge one's fellow favourably.
- It is forbidden to even make a motion that is derogatory towards someone.
- One may not even retell a negative event without using names, if the listeners might be able to figure out who is being spoken of.
- In certain circumstances, such as to protect someone from harm, it is permissible or even obligatory to share negative information. As there are many details to this law, one should consult a competent rabbi to learn what may be shared in any particular situation.

## A WORD

*from the Director*

*This week's Torah portion, Beha'alotecha, discusses the lighting of the Menora by the Kohen (priest) in the Holy Temple. The commentator Rashi states that "the Menora must be kindled until the flame rises on its own."*

*There is a verse that states "For the flame of the Lord is the soul of man". The sages therefore compare the flames of the Menora to the human soul.*

*Just as the Kohen lit the Menora in the Beis HaMikdash, G-d has given each one of us a soul and is constantly giving us opportunities to improve it through fulfilling Torah and mitzvot.*

*Our goal is to use our soul and the opportunities we are given, to do more, to increase in our Divine service. We must each strive to be a flame, rising on our own. This is not to say, G-d forbid, that we should be so self-sufficient we do not need G-d's help to carry out His will; but that automatically His will becomes our will. Just as the Kohen kindles the lights of the Menora until the flame rises on its own, so too does G-d kindle the lights of our souls until they rise on their own.*

*J. I. Gutnick*

# IT HAPPENED *Once...*

## WHEN SOMEONE CARES

Every year, on his way from Petersburg to the annual regional fair in Nizhni-Novogorod, a certain wealthy chasid of the *Tzemach Tzedek* would first make a stop in Lubavitch to see his Rebbe. He would then proceed to the small village of Dobromishl to visit an aging pious sage who had been his childhood teacher. He would leave a sum of money to help with his upkeep and then continue on his way.

One year the chasid was delayed, and he left home only after the fair had already begun. Nevertheless, he stopped in Lubavitch to receive a blessing, but intended to skip his visit to Dobromishl. He asked the *Tzemach Tzedek's* opinion on this.

"Since this has been your custom for many years," said the Rebbe, "it is not advisable to diverge from it."

Heeding this advice, the chasid travelled to Dobromishl and visited his old teacher, who greeted him with a warm welcome. Being in a great hurry, however, he planned to leave immediately after praying Mincha, but even before he finished, the sky darkened and a fierce storm set in. The teacher invited him to remain at his home overnight, but the chasid insisted on keeping to his original schedule. However, when he was then beset by a severe headache, he had no choice but to agree to his host's redoubled pleas that he stay.

The following morning, the chasid awoke feeling very ill, suffering with what appeared to be a dangerously high fever. A doctor was urgently summoned to the village from the nearby town of Orsha. When he was diagnosed with typhus, a telegram was immediately sent to his family, and to the *Tzemach Tzedek*, that he should pray on the chasid's behalf.

After eight difficult weeks, he was finally well enough to travel to Lubavitch. He was not able to suppress a sense of grievance toward the Rebbe who had advised him to visit his childhood teacher, for it had been on the way to Dobromishl that he had contracted a cold, which no doubt led to the typhoid fever. Indeed, as soon as he entered the *Tzemach Tzedek's* study, he broke into tears: "Rebbe, why did you send me to Dobromishl?"

The *Tzemach Tzedek* replied by quoting the Talmud: " 'A man's legs may be depended upon to take him to the place to which he is summoned' - that is, to where G-d has ordained that his life should end. The word for 'summoned' - *demisba'ei* - can also be understood to mean 'pray' in Aramaic. That means that 'A man's legs may be depended upon to take him to the place where there is someone who is able to pray for him.' You owe your life to the devoted prayers of your childhood teacher!"

Source: Adapted from "*L'ma'an Yishm'a'u*" #176 and "*A Treasury of Chasidic Tales*" p. 71-73.

### Biographical note:

Rabbi Menachem Mendel Schneersohn [29 Elul 1789-13 Nissan 1866], the third Rebbe of Chabad, was known as the *Tzemach Tzedek*, after his books of Halachic responsa and Talmudic commentary called by that name. He was renowned not only as a Rebbe, but also as a leading scholar in his generation in both the revealed and hidden aspects of Torah.



## 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*)

And Aaron did so (8:3)

Imagine standing in the Sanctuary, before the holy menorah, and to be capable of actually lighting the lamps -- to place the wicks in position, and to fill the lamps without spilling the oil on the floor! This was truly an exceptional achievement on the part of Aaron. (*Rabbi Levi Yitzchak of Bardichev*)

And the people journeyed not till Miriam was brought in again (12:15)

Miriam waited a short while for Moses, as it is written (Exodus 2:4), "And his sister stood afar off, to know what would be done to him"; therefore Israel was delayed for her seven days in the wilderness, as it is written, "And the people journeyed not till Miriam was brought in again." (*Talmud, Sotah 9b*)

### CANDLE LIGHTING: 6 JUNE 2014

BEGINS	ENDS
4:50 .....MELBOURNE .....	5:51
4:53 .....ADELAIDE .....	5:52
4:43 .....BRISBANE .....	5:38
6:10 .....DARWIN .....	7:02
4:40 .....GOLD COAST .....	5:36
5:01 .....PERTH .....	5:59
4:35 .....SYDNEY .....	5:34
4:40 .....CANBERRA .....	5:39
4:31 .....LAUNCESTON .....	5:34
4:53 .....AUCKLAND .....	5:54
4:41 .....WELLINGTON .....	5:44
4:26 .....HOBART .....	5:30
4:38 .....BYRON BAY .....	5:34
6:51 .....SINGAPORE .....	7:42



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS BEHAALOTECHA  
8 SIVAN • 6 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:50 PM
	MINCHA:	4:55 PM
	KABBOLAS SHABBOS:	5:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:54 AM
	MINCHA:	4:50 PM
	SHABBOS ENDS:	5:51 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	4:55 PM
	MAARIV:	5:45 PM