

# LAMPLIGHTER

8 Adar  
Parshas Tetzaveh  
Shabbos Zachor

1180

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## LIVING WITH THE TIMES

This week's Torah reading, Tetzaveh, is the only portion in the entire Torah following Moses' birth, in which Moses' name does not appear. (It is also, incidentally, the portion usually read during the week in which the anniversary of the Moses' passing, the seventh of Adar, falls.)

Our Sages explain that the reason for this omission was Moses' own request, made of G-d after the Children of Israel sinned with the Golden Calf: "And if not (if You will not forgive them), blot me out, I pray you, from Your book which You have written." The words of a Tzadik, a holy and righteous person, are always fulfilled, even if spoken conditionally. Thus, we find that Moses' wish was granted in this week's Torah portion, for his name never appears in the entire portion.

However, when we delve into the text itself, we find an interesting phenomenon: This chapter, which specifically does not mention Moses, begins with a direct address to the very person whose name it omits! "And you shall command (ve'ata tetzaveh)."

A name is of lesser importance than a person's essential nature. It is a means of identification and a way of being known to others. But one does not really need a name in order to live. A newborn baby exists as an independent being from the moment it is born, and only receives its name after several days. From this we learn that the use of the grammatical second person, "you," expresses an even higher level of relationship than calling a person by his given name, which was only bestowed on him secondarily. If such is the case, then it follows that the omission of Moses' name only serves to underscore the very special essence of Moses, which was even higher than the mention of his name could express.

Moses' whole life was Torah, to the extent that we refer to the Torah as "The Five Books of Moses." But his greatness was best illustrated when the lowest elements among the Children of Israel sinned with the Golden Calf, explicitly expressing their desire to separate themselves from the Torah. Yet, Moses was willing to sacrifice that which he held most dear on their behalf. "Blot out my name from Your book," Moses pleaded with G-d, if You will not forgive them even this grave sin.

Moses and the Jews formed one entity, each of whose existence was dependent upon the other. The commentator Rashi explains: "Moses is Israel, and Israel is Moses." When even some Jews sinned, Moses suffered a spiritual blow. Even though Moses was up on Mount Sinai when the Golden Calf was actually made, he was still affected by the actions of the others.

It was Moses' self-sacrifice and his desire to forgo that which was most important to him that expresses a unity that is beyond mere names. It is therefore precisely the portion Tetzaveh, in which Moses is not mentioned, that reveals his strength and his greatness. The willingness to sacrifice oneself for every fellow Jew, even one who sins, is the mark of every true leader of the Jewish People.

*Adapted from the works of the Lubavitcher Rebbe.*

## Moses' Heavy Hands

*By Zalman Posner*

The crossing of the Red Sea, the manna, the water from the rock, and the war with Amalek, are some of the events described in this week's Torah portion. Each of these pleads for discussion, and at the moment we will dwell on the manner of victory over Amalek. The Torah portion's last words make Amalek the eternal enemy of Israel, proclaiming "war with Amalek from generation to generation."

"When Moses held up his hand, Israel prevailed; when he let down his hand, Amalek prevailed. And the hands of Moses became heavy..."<sup>1</sup> With these words the battle is decided; not just Moses' struggle, but the war of the generations, ours as well.

Israel's perpetuation, its victory over the irresistible currents of history, is assured not by eloquence and noble ideals, but by its actions. The hands of Moses decide the battle. There are few abstract ideals, though Jewish in origin, which are not now part of the universal heritage of the civilized world. In the abstract, love of G-d and mankind, the superiority of spirit over materialism, faith in the Creator -- these are not by themselves marks of Judaism or Jewishness. Other religions (and to a degree, non-religious people as well) profess these ideals.

The distinguishing characteristic of Israel is its concretization of these abstractions, its unique method of sanctifying human life and activities, its individual and exacting road to G-dliness, and its own conception of the G-dly life -- these make Judaism. Not the eloquence of oratory, not the profundities of theology, not the inspiration of the heart, but the tangible, physical hands, the deeds, the day-by-day affirmation by doing what G-d demands of us -- these spell the victory of Israel over Amalek. When Jews "let down the hands," when observance of Torah is neglected, then Amalek prevails, the future of Israel is in doubt. The Jew without mitzvot has little to make or keep him Jewish.

Of course Moses' hands are heavy -- performance of mitzvot, practicing self-control, bringing Judaism into every sphere of life -- this is no shortcut to Heaven. But there can be no viable, inspiring, worthwhile Judaism without mitzvot. A Judaism of words alone has the weight of the air it is. A Judaism of deeds, of mitzvot, has the solidity to survive the crush of persecution and the blandishments of assimilation, to prevail over any weapon the enemies of Israel can devise.

# Slice of LIFE

We were crowded around the large Menora. My father sang, while my mother and I wrapped in dark, festive chadors, served refreshments of white sweet cakes naan berenji, and wide cups of hot, Persian tea.

"You are still here," my mother smiled sadly. "Do you remember we blessed you last year that this year, you should light the Menora in Israel with Miriam?" (My sister had moved to Israel a decade before).

Tehran, 1986; Khomeini's police ruled with an iron fist. Harsh laws encompassed all of life. A woman caught without a veil was taken to the police station where she was cruelly beaten. Executions were daily occurrences in Iran in those years.

Although there was, and still is, anti-Semitism, it had nothing to do with keeping Torah, or at least not where I lived. My parents' home was very religious. My mother regularly studied Torah and did not allow us to eat anything not prepared at home.

My father and brothers studied medicine and then specialized in pharmaceuticals. I had a good job as a secretary. But under Khomeini, all Jewish employees were fired. I unsuccessfully tried to find another job.

Eleven months passed. I was already 30 years old and still unmarried. We had tried for three years to get a visa for me for Israel. My older brother took matters into his own hands. On a Friday, a month before Chanukah, he said, "Farida, you're leaving now!" He had gotten me into a group of Jewish boys whose families had hired professional smugglers.

I hastily parted from my family. My brother paid the smuggler and entrusted him with a large sum of money that I had saved up for an apartment in Israel. I was given a little suitcase with a few items of clothing and valuable jewellery.

We arrived in a small village close to Shabbat where a Jewish family hosted us. At midnight, two jeeps screeched to a halt near the little house and armed smugglers urged us to get in. The jeeps raced off until we arrived at another village home.

After Shabbat, the guides returned with village clothes for us. I was given

long pants with a long, dark dress to wear over them and a black chador.

We got back into the jeeps and they drove furiously into the desert. The road wound around and eventually the guides said that we would continue on foot. We were forbidden to utter a sound. Our guides pushed forward, followed by the boys and then me. A few hours later I heard steps behind me and a hand grabbed my arm. "Who are you?" I jumped in fright.

"I heard there is a woman in the group and I came to help you, so you don't fall." He took my suitcase and held my arm. At a certain point, I looked around me and discovered that we were alone. "We lost them," said my escort with a smirk, "and now, come with me. Otherwise, I'll hand you over."

I sat down on the hard ground. I raised my hands heavenward and said, "Either You send someone to help me or may the earth swallow me like Korach." The man stood there and described the jail in hair-raising terms and what awaited me there. "Come, let's go," he said and I again said my prayer.

Around one o'clock, I heard footsteps. It was an Iranian drug smuggler who was secretly making his way just like us. "What's a woman doing here?" he asked, shocked. I told him.

Apparently, something touched this tough fellow and he grabbed me and somehow, I was back with my group. But without my precious suitcase. "Now you will walk next to me," said the guide.

We arrived at the border between Pakistan and Iran at 7 a.m... Four smugglers were waiting for us. One said, "We didn't believe a woman could make it on the harsh, dangerous journey. How did you manage?" I remained silent in my exhaustion.

We arrived at a small Pakistani village in the evening. They put us in the horses' stable (with the horses) and left us there until we would continue.

Later, ripe with the smell of manure we boarded jeeps that took us to a nearby village where, finally, we ate, drank and slept.

Four days later, they packed us into a small vehicle, under the seats and hidden under thick blankets. At night, we arrived in a town close to the centre of Pakistan. Early the next morning, the guides

announced that we were going to the UN office to arrange passage to the centre of Pakistan.

At least at the UN office, all went well. They arranged our documents to the centre of the country where we stayed at a hotel paid for by the Jewish Agency. On our first day there, I had a terrible headache and a fever. The boys took me to the "clinic," a tent made of curtains, filthy and swarming with flies and other creatures. I lay there for three weeks, weak and dazed.

After three weeks, they were able to arrange our tickets to Zurich. When we arrived at the Swissair counter to buy tickets for Israel, each of us took out the money that the guides had given us when we parted from them. With great anguish, I noticed that the boys were holding my checks, my life savings that my brother had innocently given to the guides to hold. I didn't say a word. The money was not enough. We stood there, an odd-looking group, apparently wanting to travel but without any luggage.

Security became suspicious and came over to us. They tried communicating with us in every language except Farsi. Someone finally identified the Hebrew I tried to speak and contacted the Jewish Agency. The Agency took care of tickets and kosher food for the flight and informed our families of our arrival.

What I mainly recall from our arrival were women without veils and my sister hugging me tightly, refusing to let go, and whispering over and over, "I knew you would arrive safely. The Rebbe promised."

We sat down in her lovely living room. We sipped cups of sweet, Persian tea and wordlessly gazed upon the dancing flames of my brother-in-law's Menora.

Then she explained. When three weeks had gone by since I had left home and there was still no news of me, my worried sister wrote a letter to the Rebbe. The Rebbe promised that there was nothing to worry about, that I was on my way and would arrive shortly in good health. I calculated and realized that this took place while I was sick and my life was in danger.

Till today, when I look at the Chanukah Menora, I am reminded of my long journey, which is still not completed. The final stop will be lighting the Menora in the third Holy Temple, may it be immediately.

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## MOSHIACH MATTERS

Heaven forbid that we despair of Moshiach's coming because of his delay. We must stand ready and await salvation as it is written (Habakuk 2:3): "Await him..." One must stand alert for Moshiach as one would stand awaiting another person. Perhaps at this very moment he is already standing behind the wall. (*The Chofetz Chaim*)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

*Freely Translated and Adapted*

Rosh Chodesh Adar II, 5738 (1978)

As you surely know, the special additional Torah portion, Parshas Zachor, which is read on the Shabbos before Purim, contains the commandments to remember what Amalek, the arch enemy of our Jewish people, did to our people when they were on their way to receive the Torah at Sinai.

Amalek's unprovoked and stealthy attack was calculated to shake their belief in G-d and dampen their enthusiasm for His Torah and Mitzvos [commandments].

Haman, a direct descendant of Amalek, was driven by hatred of the Jews, because "their laws were different from those of any other people," as the Megilla states. Likewise did all subsequent Amalekites and Haman's of all ages hate the Jews.

But "Amalek" - in a wider sense - represents all obstacles and hindrances which a Jew encounters on his, or her, way to receive and observe the Torah and Mitzvos with enthusiasm and joy in the everyday life.

And so Parshas Zachor comes to remind us, and never forget, that "Amalekites" exist in every generation and in every day and age, and that we must not allow ourselves to be deterred or discouraged by any Amalekite in any shape or form.

If the question be asked, "Why has G-d done thus?"

Why should a Jew be confronted with such trials and difficulties?

The answer is, that every Jew has been given the necessary powers to overcome all such "Amalekites," and he is expected to use them, in order to demonstrate to himself and others that nothing will deter him, nor dampen his fervour, in the observance of the Torah and Mitzvos in accordance with G-d's Will.

And once he recognizes that whatever difficulty he encounters is really a test of his faith in G-d, and resolves firmly to meet the challenge, he will soon see that no "Amalek" of any kind is a match for the Divine powers of the Jewish soul.

Indeed, far from being insurmountable obstructions, they turn out to be helpers and catalysts for ever greater achievements, having been instrumental in mobilizing those inner powers which would have otherwise remained dormant.

This is also forcefully brought out in the Megilla [Scroll (of Esther)], in the example of Mordechai the Jew, who "would not bend his knee nor bow down" before Haman.

As a result of this indomitable stance, not only was Haman's power totally broken, but many enemies became friends, as the Megilla tells us that "many of the peoples of the land were becoming 'Jewish,' for the fear of Mordechai fell upon them!"

May G-d grant that each and all of you should go from strength to strength in emulating Mordechai the Jew, advancing in all matters of Judaism, Torah and Mitzvos, with joy and gladness of heart, and may you all be blessed with a full measure of "light, joy, gladness, and honour," both in the plain sense as well as in the inner meaning of these terms in accordance with the interpretation of our Sages - "Light - this is the Torah... Honour - this is Tefillin" - since the Torah and mitzvot, though a "must" for their own sake, are the channels and vessels to receive and enjoy G-d's blessings in all needs, materially and spiritually.

Wishing each and all of you a happy Purim, and may its inspiration be with you every day throughout the year.

## CUSTOMS CORNER

Why is a boy's hair not cut until he is three years old?

Cutting a boy's hair at three and leaving the side-curls (peyos) teaches the child the mitzvah, "You shall not round the corners of your head" - shaving the peyos or sideburns was an ancient custom among idol-worshippers. The age three specifically is related to the verse, "Man is like a tree in the field." Just as the fruits from a tree's first three years are not cut and eaten for they are holy, a boy's hair is not cut during his first three years. After his first haircut, opshernish in Yiddish, he is brought to yeshiva and formally begins his Jewish education.

## A WORD

*from the Director*

*The holiday of Purim (which we will celebrate this Wednesday night and Thursday) is connected to three ideas: shleimut ha'am (the complete Jewish people); shleimut haTorah (the complete Torah); and shleimut ha'aretz (the complete Land of Israel).*

*The "complete Jewish people" means the recognition that we are one nation. Haman's decree was directed against all Jews, "from young to old, men, women and children." By coming together in true unity, Haman's evil decree was nullified.*

*The "complete Torah" means the whole Torah - every single part of it. In the Megilla, Mordechai is referred to as "Mordechai Hayehudi," "Mordechai the Jew." The term "Yehudi" implies the rejection of idol worship. When a Jew rejects idolatry, he is declaring that the entire Torah is true. In the days of Mordechai the Jewish people were called "Yehudim" because they clung to the totality of Torah, every single detail, without compromise.*

*The "complete Land of Israel" means that all of the Holy Land belongs to the Jewish people. The events of Purim occurred during the 70 years between the First and the Second Holy Temples. Although by that time work had already begun on the new Temple, it was interrupted by order of the Persian King. Mordechai knew that learning the laws connected to the Temple would nullify the decree to stop building. He gathered the Jewish children together and studied these laws, and his efforts were successful. The Temple was completed, and the Land of Israel was in Jewish hands.*

*As we celebrate the holiday of Purim, let us ponder the fact that all of the Holy Land was given to every single Jew by G-d Himself. We must therefore behave in a way that makes us worthy of the name "Yehudim," declaring the truth of our whole Torah, and remain strong in our faith in G-d. Doing so will win the respect of the nations and bring true peace, culminating in the Final Redemption with Moshiach, speedily in our day.*

*J. I. Guterik*

# IT HAPPENED *Once...*

The Jews of Vitebsk, if you want to know the truth, at the time were known not to be generous givers to charity. When money needed to be raised for a worthy cause, it was no simple matter to extract hard currency out of them without applying a good deal of pressure. To their credit, however, it must be said that the Vitebskers could always be counted on to provide food for the hungry; indeed, the Talmud states that giving ready-to-eat food is greater than giving money to charity because it provides immediate relief, while the benefit of money is indirect.

One day a Chassid from Vitebsk came to see Rabbi Menachem Mendel of Lubavitch (the third Chabad Rebbe, 1789-1866). He told the Rebbe that his only son was about to be drafted into the Russian army. Previously only-sons were exempted automatically, but this year there was a new, tough policy, and their precious child was in danger. "Please, Rebbe," he entreated, "help us, save us."

Rabbi Menachem Mendel shook his head sadly: "I'm sorry; I cannot help you in this matter."

The Chassid pleaded and cajoled every way he could think of, but the Rebbe's answer remained the same: "I cannot help you."

This Chassid happened to be close with the Rebbe's youngest son (and eventual successor) Rabbi Shmuel (1834-1882; known as the Maharash)-the only one of the Rebbe's seven sons who still lived in Lubavitch. When he left the Rebbe's room, he hurried directly to call on Rabbi Shmuel and told him his problem. Rabbi Shmuel promised that he would do his best to influence his father, but when he went to the Rebbe and spoke on the Chassid's behalf, he too was told, "I cannot help him at all."

Two days before the draft was to take place, the Chassid sent a representative to plead his case with the Rebbe once more, but again the Rebbe insisted there was absolutely nothing he could do.

Shortly thereafter, Rabbi Menachem Mendel summoned his son to his study and asked him to bring a Midrash Tanchuma. The Rebbe leafed through it to the week's reading of Mishpatim, and showed his son section 15 there, concerning the verse, "If money you will lend" (Exodus 22:24):

Says the Holy One, blessed be He: "A poor person was struggling for his life, to escape starvation, and you gave him a coin and saved his life. I promise that I will pay you back 'a life for a life': If tomorrow your son or daughter will be seriously ill or in any life-threatening situation, I will remember the good deed that you did . . . and I will repay you 'a life for a life.'"

Rabbi Shmuel was perplexed. What did his father have in mind in showing him this passage?

A few days later, the news reached Lubavitch that the Chassid's son had been released, and for no apparent reason. The Rebbe was visibly delighted by the report.

The Rebbe's son was very curious to find out the course of events that had transpired, especially since his father had repeatedly said that he couldn't do anything about the matter. The next time he had to be in Vitebsk, Rabbi Shmuel told his driver to detour to the house of that Chassid.

The Chassid was happy and honoured to invite him in. Rabbi Shmuel asked him to describe what had happened on the day his son was supposed to have been drafted.

"Nothing special," answered the Chassid.

Rabbi Shmuel requested that he ask his wife the same question, and she too said she didn't remember that anything unusual had taken place.

"Wait a moment!" she then exclaimed. "I do remember something. I'll tell you.

"That very day, a poor person came to the house and asked us to give him something to eat. At first we told him that we were so worried about our son, who was going to be drafted that day, that we really couldn't deal with him. But then he pleaded with us: it had been a long time since he had eaten anything at all, and he was starving, and how could it be that a Jew did not have time or food for another Jew who was so hungry! We realized our mistake and served him a huge meal, from what we had prepared to be a special farewell meal for our son. None of us had the appetite to eat anyway, because we were so upset. Then . . ."

At this point Rabbi Shmuel interjected, "Thank you, I heard enough. Everything is clear now."

## Thoughts THAT COUNT

"And you shall command... and they shall take to you pure olive oil, crushed for lighting" (27:20)

Man must crush his non good desires and character traits in order to reach "the light" and receive heavenly light. (*Rabbi Moshe of Kovrin*)

Through crushing we can reach Ma'or - The Luminary; however In order to be deemed crushed he is required to extensive toil, along with a lot of tearful Tehillim reciting. (*The Alter Rebbe*)

"To kindle the lamps continually... outside the dividing curtain" (27:20-21)

The light of G-d cannot only shine on the inside, in the Mishkan - the Shuls and Yeshivas; not only in the times of learning and prayer, rather it must shine outside "the dividing curtain" - in one's daily life and activities. (*Yalkut Eliezer*)

### CANDLE LIGHTING: 27 FEBRUARY 2015

BEGINS		ENDS
7:46	MELBOURNE	8:43
7:39	ADELAIDE	8:25
6:05	BRISBANE	6:57
6:53	DARWIN	7:42
6:04	GOLD COAST	6:56
6:37	PERTH	7:31
7:18	SYDNEY	8:12
7:27	CANBERRA	8:23
7:42	LAUNCESTON	8:41
7:46	AUCKLAND	8:43
7:51	WELLINGTON	8:50
7:43	HOBART	8:43
7:03	BYRON BAY	7:56
7:02	SINGAPORE	7:51



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS TETZAVEH  
8 ADAR • 27 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:46 PM
	MINCHA:	7:55 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:18 AM
	MINCHA:	7:40 PM
	SHABBOS ENDS:	8:43 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MON-FRI:	8:00 PM
	MINCHA:	SUN-TUE: 7:45 PM
	WED (FAST):	7:30 PM
	THUR (PURIM):	2:45 PM
	MAARIV:	SUN-TUE: 8:35 PM
	WED (FAST ENDS):	8:24 PM
	THUR (PURIM):	8:30 PM
	MEGILLAH:	PURIM NIGHT following Maariv approx 8:35 PM
		9:45 PM
	PURIM DAY:	8:30 AM
	THEN @ 11:00 AM- 7:00 PM every hour on the hour	