

LAMPLIGHTER

22 Adar
Parshas
Vayakhel - Pikudei
Shabbos Parah
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LIVING WITH THE TIMES

For the past several weeks the Torah readings have dealt with the Mishkan [Mishkan] and its numerous vessels. The requirements were very exacting; involving many different types of building materials and complicated instructions on how to make the Mishkan's various parts.

The Torah portions of Terumah and Tetzaveh contained G-d's detailed command to erect the Mishkan and fashion its components. Immediately afterward, the portions of Vayakhel and Pekudei, which we read this week, speak of its actual building.

A question is asked: Why is it necessary to devote four separate Torah portions to the subject of the Mishkan?

Every word of the holy Torah is deliberate and precise; not one word or letter is superfluous. If so, why does the Torah devote so much space to what seems to be a repetition? Surely the Torah could have enumerated all the details of the Mishkan and then simply stated that the Jews followed them to the letter. From this we would have understood that the Mishkan was built according to G-d's instructions.

However, in his commentary on the Torah (Gen. 24:42), Rashi explains a general principle: Whenever something is particularly beloved to G-d, the Torah goes to great length in its description, and indeed may repeat itself several times, even if nothing new is added by the repetition.

The Mishkan and its vessels were extremely beloved by G-d. The Mishkan was also especially important to the Jews, for it was the means by which G-d's Presence rested among them, as it states, "And they will make Me a Mikdash (Mishkan) and I will dwell among them."

Moreover, to the Jews the Mishkan was particularly beloved, for it testified that G-d had forgiven them for having made the Golden Calf. That is why it was called "the Mishkan of Testimony."

Precisely because of the Mishkan's great significance, both to G-d and to the Jewish people, a full four Torah portions are devoted to the Mishkan: Terumah, Tetzaveh, Vayakhel and Pekudei.

The Jewish people's dedication to the Mishkan expressed itself in their overwhelmingly enthusiastic response to the call for donations. In fact, they contributed so much of their personal wealth and possessions that an order had to be given for them to cease!

In a like manner, it is not enough to be content with the simple performance of mitzvot. Each one of G-d's commandments must be precious and dear to us, observed with willingness and devotion, and performed with alacrity and love.

Adapted from Likutei Sichot, Volume 16

One-Hit Wonders

By Elisha Greenbaum

It's ironic, but early success often seems to be a harbinger of future failure. History's pages are littered with examples of prodigies who blossomed early, and then just as quickly faded away into obscurity. How often do we hear of rock groups that release a number-one hit and then fritter away the rest of their careers on drugs and groupies, novelists whose entire reputation is built on one breakthrough novel, and sporting stars who somehow never satisfy the promise of early stardom? What a sad waste of potential.

What can one do to drive oneself to thrive in spite of the success one has already enjoyed? How to keep one's nose to the grindstone when every temptation cries out for a well-earned break?

Perhaps this was the point Moses was making at the end of this week's Torah section. For the last four weeks, we've been describing in absorbing detail the construction and dedication of the Tabernacle (Mishkan). We've built the Tabernacle, and done the interior decoration. The *kohanim* have been anointed, and their ceremonial clothing prepared. At the very end of the Parshah, in the penultimate verse of the Book of Exodus, the text veers off-message and introduces a totally new concept: "When the cloud [of glory] that covered the Tent of Meeting would rise, the Children of Israel would travel."

At first glance, this seemingly off-the-cuff description of the Israelites' travel through the desert seems a total non-sequitur. We've been describing the Mishkan. Describing the subsequent travel arrangements seems totally off-topic.

However, the Torah is teaching us how to achieve lasting success in life. You've just fulfilled a phenomenal mission: designed a home for G-d, and built an eternal edifice for spiritual accomplishment. The temptation now is to rest on your laurels, and to take time off to bask in the radiance of His presence. But you have to remind yourself that your achievement was but one stage in the long journey through life. Immediately upon completing this first step, you are expected to start planning and preparing again for your next march into history.

We cannot afford to be satisfied; we can never feel secure in past glories or previous triumphs. Getting something right early is not an excuse for future time-wasting or lazy self-congratulation, but should act as a driver towards further achievement. Youthful promise can be a herald of future destiny, but it is up to us to deliver. The clouds of glory guarantee greatness for all those who are willing to leave camp and follow wherever they may lead, towards the grandeurs that lie at the end of the road.

Slice of LIFE

On a Friday afternoon, I was driving back home to Kfar Chabad from Tel Aviv. It was late and, with no time to waste, I took a bit of a short-cut to save ten minutes. My short-cut put no other drivers in danger; but it did involve me driving over a solid white line.

Before I knew it, a policeman jumped out into the street and motioned to me to pull over. I opened my window, admitted my guilt, and requested that he dispense with me as quickly as possible as Shabbat was approaching.

He told me to get out of the car as he wanted to check on the computer if I had other offenses. By the time I got to his car he was already writing the ticket. He stopped writing for a second and said, "You're Tuvia Bolton? That name is familiar. Where do I know that name from?"

"From jail?" I replied, as jovially as possible.

"Jail?" he asked me in shock.

"Yes," I replied, "I've been there to read the Scroll of Esther on Purim, to light the Chanukah candles, and to put *Tefillin* on the prisoners, not as a prisoner myself, of course," I explained.

He just looked down and continued writing. When he finished writing, he got out of his car and asked, "You are from Chabad, right?"

"Yes," I admitted, wondering if this revelation would make it more or less likely that he would tear up the ticket. He handed the paper to me. Then he said, "I had a big miracle from the **Lubavitcher Rebbe**. A big miracle."

"Tell me the story," I said. "At least this way I'll get my money's worth!"

"It was 20 years ago, 1986," he began. "I was a motorcycle cop on my way to someone trapped in an overturned car when suddenly an Arab slammed into me and flipped me and my bike over a guard-rail into a 14 foot-deep ravine.

"My spine and neck were broken and they thought I'd be paralysed for life. The doctors operated and succeeded in returning control to the left half of my body but my entire right side was totally paralysed. Everyone told me I was lucky to be alive. The doctors said there was nothing more to do. So I began to visit healers and try alternative medicine. I spent a fortune, but nothing helped.

"Then, after four years our family doctor called to tell me about an operation that had been developed in Germany. It was still experimental but he felt that because my situation was deteriorating, I should take the chance.

"I contacted the doctors and the operation was scheduled in two weeks' time. I was nervous but I kept telling myself that anything would be better than being half-paralysed.

"A few days later, on Friday, a friend brought a young Chabad rabbi to my house. I had never been involved in Judaism and I had a dislike for religious people. But he had told the rabbi my story and the rabbi suggested that I write a letter to the Rebbe of Lubavitch. I told my friend: "Do me a favour; get this rabbi out of my sight."

"The rabbi explained that he didn't take money so I agreed. All I wrote in the letter was: 'I want health and livelihood.' I signed my name and faxed it off from my house. That Saturday night, some nine hours after Shabbat, my fax rang. It was a letter from the Rebbe's office. My wife took it and read it aloud, word for word: 'Do not make the operation, it is not necessary. With G-d's help you will return to work as before.'

"I took the letter and read it myself.' This is from the great rabbi? I didn't say anything about any operation! That Chabadnik must have written and told him! That's how he knew. And he writes that I'll return to work!" I shouted. I crumpled the fax and threw it angrily in the trash.

"That was Saturday night. Two days later, at about 6:00 a.m., my phone rang. Still half asleep I picked it up. 'Who is

this?' I mumbled.

"The voice on the other end said, 'This is Eddy from the traffic police. We're making a new group and we want you to be part of it.'

"Just what I need,' I said to myself, 'a practical joker first thing in the morning! I just slammed the phone down and rolled back over to try to sleep. But suddenly I realized that I had picked up the phone with my right hand - the one that had been paralysed! I thought that maybe I was dreaming, but after a few seconds I held up my right hand in front of my face and moved it! The phone rang again. I picked it up with my right hand again.

"Did you just hang up on me?' asked the voice on the other end. I explained that I thought it was a prank phone call but before I could finish he told me that if I was interested I should come to the station on Wednesday and he hung up.

"When I drove to the station it was the first time I had driven a car in four years. All the police were new there, which probably explains the confusion of how they called me. Anyway, I had to go through a whole standard physical exam including x-rays. They told me to return on Sunday for the results. When I returned on Sunday, I casually showed the doctor my old x-rays and he asked, 'Wow, who is this poor fellow?' When I pointed to my name and to myself he almost fell over. He exclaimed, 'I see it, but what I see is impossible; on this old picture there are broken bones and scars from your operations. On these new x-rays all this is gone! It seems that the Rebbe gave you a new body!'

"If anyone asks me," the policeman concluded his story, "I say the Lubavitcher Rebbe is here with us today, this very moment! If he could give me a new body for sure he can be here!"

We hugged each other and then I stepped back and said, "My friend, I don't know how much this ticket is but it's worth every shekel just to have heard that story!"

He replied with a smile, "Ticket? It's a warning!"

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ISSUE 1182

MOSHIACH MATTERS

Jews today do not face decrees forbidding the observance of mitzvot (commandments) or Torah study as in previous generations. However, our generation faces a different kind of that is sometimes more difficult - abundance and wealth. In order to withstand this challenge, we must battle the *Yetzer Hara* (negative influence) fiercely. And since this is the task of this last generation before Moshiach, we were obviously given the ability to awaken the inner strength of in our souls, so that we can dedicate ourselves to G-d, His holy Torah and its mitzvot. (*Sefer Hamaamarim Melukat*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

3rd of Adar I, 5733 [1973]

I was pleased to be informed of your forthcoming Bar Mitzva celebration.

You surely realize the significance of reaching the age of maturity as a full-fledged Jew, with all the privileges and responsibilities that it entails in all matters of Torah and mitzvot.

Included, of course, is also the "great principle" of our Torah, V'ahavta l'reacha kamocho (love your fellow as yourself), the obligation to serve as a source of good influence to your friends, bearing in mind that the most effective influence comes from showing a living example of daily life and conduct.

I want to take this opportunity of sharing with you some thoughts which are highly relevant to a Bar Mitzva.

Considering the significance of the occasion, as mentioned above, becoming Bar Mitzva is not simply reaching a further milestone in the Jew's life. To reach the privileged status of becoming a fully qualified member of the Chosen People, whom G-d has singled out to receive His greatest treasure, the eternal Torah and mitzvot - is certainly a deeply joyous occasion, a real Yom Tov [holiday] when all Jews first become "Bar Mitzva" at Mount Sinai.

It seems strange, therefore, that such a happy occasion should not be marked by the omission of Tachnun (supplication prayers). For Tachnun is not said on all joyous days in our Hebrew Calendar, even on the so-called "minor" festivals. (If the day of Bar Mitzva happens to be Shabbat, when Tachnun is not said, it is due to Shabbat, not to the Bar Mitzva.)

However, there is a profound lesson in the custom of saying Tachnun on the day of Bar Mitzva.

You see, in matters of Torah and mitzvot one must never be satisfied with the achievements of the past, although these were the best that could have been accomplished in that stage of development. For, the Torah and mitzvot are endless, since they originate from G-d Who is Infinite. Consequently, there is no limit to the devotion and joy with which a Jew can fulfill G-d's will. This is why there is always room for advancement in all matters of goodness and holiness in the daily experience of Torah and mitzvot.

Thus, while reaching Bar Mitzva is indeed a great Yom Tov, the Bar Mitzva boy does say Tachnun on this occasion, to ask G-d's forgiveness for not having done better in the past; for Tachnun, as you know, is a prayer for forgiveness which all Jews say every day (except on Shabbat and Yom Tov) for the selfsame reason.

On the other hand, if for some reason the past was not as good as it should have been, there is certainly good reason to say Tachnun. For, in such a case, the yetzer (one's evil inclination), which is shrewd and cunning, and whose job it is to confuse and discourage, tries to do so by saying, "Look here, you've failed in the past; it's no use. You might as well continue as before."

The best answer in such a case is, again, to say Tachnun most sincerely, in the fullest confidence of G-d's forgiveness, for we have the assurance that nothing stands in the way of teshuva (repentance). Thus the Bar Mitzva boy can start with a clean slate. Indeed, our Sages of blessed memory, tell us that after teshuva one becomes even more endeared and beloved by G-d.

I trust that the above thoughts will also be your guiding principles in life, as you begin your adult life as a Jew. Thus you will be a source of constant joy-true "Yiddish nachas"- to your parents, your community, and all our people.

Wishing you hatzlacha (success) to go from strength to strength in the study of the Torah and the observance of the mitzvot.

CUSTOMS CORNER

Moving into a new house

It is a Jewish custom to hold a festive meal and rejoice at a "dedication of the house," i.e., to hold a housewarming. According to Chasidic teachings, inviting friends to one's new home to celebrate at a gathering at which Torah thoughts are expounded, will be beneficial both materially and spiritually.

A WORD

from the Director

This Shabbos we read an additional Torah portion in the synagogue known as "Parshas Parah" (the "red heifer"). In the days of the Beis Hamikdash, if a person became spiritually unclean through contact with a dead body, the ashes of the red heifer rendered him clean. As a person had to be in a state of ritual cleanliness in order to bring the Passover offering, these laws were read publicly in the weeks leading up to the holiday.

Although we cannot bring offerings in the literal sense at present, the spiritual lessons they contain are timeless.

Our Sages likened mitzvot to the human body. Just as the body is composed of 248 limbs and 365 sinews, the Torah is composed of 248 positive and 365 negative commandments.

But the Torah is also likened to the soul. Just as the soul animates the physical body and transforms it into a living being, so too does the Torah enliven the practical mitzvot and illuminate them with its light. When a Jew studies Torah and understands the deeper significance of the commandments, his mitzvot are performed with joy and happiness, and with a heartfelt enthusiasm.

This principle sheds light on the Talmudic statement, "He who studies the laws of the burnt-offering is considered as if he has brought one." During the exile, when we cannot bring sacrifices in the literal sense, our study of the law stands in its stead. The mitzva of bringing the sacrifice, however, just like the human body, is limited by time and space; the actual mitzva can only be fulfilled in the proper time and at the proper location.

But our holy Torah, just like the soul, is spiritual; it is not limited by the restraints of time and place. Our study of the Torah's laws of offerings is therefore relevant and appropriate in any age and in any location.

As we gradually "rev up" for the Pesach season, let us remember that every positive action we do draws nearer the day when "The spirit of uncleanness I will remove from the earth," with the coming of Moshiach and the Final Redemption. May it happen immediately.

J. I. Gutnick

IT HAPPENED *Once...*

Reb Leib Sarah's was born with the blessing of the Baal Shem Tov (Besht). Early on, he became famous as a miracle-worker, and he was sent on many missions by the Besht to aid Jews.

One day, as he stood in the marketplace of Berdichev, a Jew approached him and exclaimed, "Thank G-d, I've found you!" The Jew, named Reb Binyomin, was the head of the community of Kobrin, and he had a serious problem.

The small town of Kobrin belonged to the Count Upinsky. While the old count had been friendly to the Jews, inviting them to settle on his lands rent-free, his son and successor was a bitter anti-Semite. The young count was now threatening to expel the Jews and seize all their property unless they paid him both rent and interest for all the years they had lived on his estate.

Reb Leib listened attentively to this terrible story, and then promised to try to intercede with the Count. The very next day Leib Sarah's travelled to Kobrin and stood before the nobleman, ready to plead the Jew's case. The Count was momentarily startled by the sudden unexpected appearance of the stately old Jew, but he recovered quickly and demanded immediate payment of the "debt."

Reb Leib replied in measured tones: "Sir, your father never expected or demanded rent from the Jews, and I ask you in all fairness to cancel their debt, for payment had never been intended. In return they will pray for your success and well-being all the days of your life."

"I do not need their prayers, but their money I cannot do without!" was his angry reply.

Leib Sarah's shot the Count a burning, penetrating look that had the effect of calming his anger. The Count soon regained his composure and continued: "Listen, I am going to make you an offer in the strictest confidence; take care no Jew betrays me. Our Polish people are tired of the Russian Czar's oppression. We are organizing a rebellion and we want Jews to join our side. If you agree, the debt will be cancelled."

"No, sir, this we cannot do. Our religion commands us to support the government under which we live. We may not join you."

His reply enraged the count. "Get out," he screamed. "You will pay dearly for this!"

Reb Leib returned to Binyomin with news of his failed mission. "Now, I will send you to someone who can indeed help. But you must keep this strictly secret."

Deep in the forest was a small hut where a poor broom-maker lived with his wife. It was here Binyomin was to go with all his provisions for Shabbat. Arriving at the hut Binyomin saw an old woman sitting in a poorly-furnished room. Just then her husband arrived, his face showing no surprise at the unexpected guest.

Binyomin prayed under the fragrant fir trees, and then entered the hut to find the old man reading the Grace-after-Meals slowly like a small child. After quickly eating, Binyomin lay down on a bench outside and fell asleep.

In the middle of the night he was awakened by the sound of a voice singing Shabbat melodies. The voice came from the hut, but a heavenly voice seemed to echo back. The hut shone with a burning light; Binyomin quickly shut his eyes, and when he opened them again, it was morning.

The night's vision convinced Binyomin that the broom-maker was no ordinary man. He could hardly wait for the end of the Shabbat to reveal his mission.

But before he could relay his request, the broom-maker came to him and said: "The Guardian of Israel has heard the prayers of the Holy congregation of Kobrin. The count's decree is null and void. Go in peace, but never tell anyone about this Shabbat."

The next morning Binyomin returned home to hear what had occurred. On Shabbat morning a refinement of Russian Cossacks stormed the count's castle, arresting him for treason. The governor it seems had suspected Upinsky of traitorous activities. One day a letter was intercepted which said that the count had been unsuccessful in enlisting the support of the Jews for the rebellion. With this evidence the castle was seized and the rebellion quashed.

In appreciation of their loyalty, the Czar awarded the Kobrin Jews the land of the Upinskys as a perpetual free hold, rent and tax-free.

Adapted from Talks and Tales

Thoughts THAT COUNT

Six days work shall be done; and the seventh day shall be holy... (35:2)

Here the Torah describes the Jew's work in the course of the week as a passive endeavour--"Six days work shall be done" (not "six days you shall do work"). For the Jew regards his workday endeavours not as the source of his sustenance, but merely as a "vessel" in which to receive G-d's blessing. (*The Chassidic Masters*)

All the work of the Sanctuary of the Tent of Meeting was finished, and the children of Israel did all that G-d commanded Moses (Ex. 39:32)

Once the Sanctuary was completed, sacrifices could then be brought to serve as atonement for sins. Nonetheless, the Jewish people continued to keep all the Torah's commandments, even as they brought their offerings. (*Rabbi Shlomo Kluger*)

And Moses blessed them (Ex. 39:43)

What was Moses' blessing? "May it be G-d's will that the Divine Presence rest on the work of your hands. "In other words, holiness and G-dliness must be brought into all aspects of a Jew's life - not just his spiritual relationship with G-d, but even his business dealings with his fellow man. (*Divrei Asher*)

CANDLE LIGHTING: 13 MARCH 2015

BEGINS		ENDS
7:26	MELBOURNE	8:21
7:20	ADELAIDE	8:15
5:50	BRISBANE	6:42
6:45	DARWIN	7:34
5:49	GOLD COAST	6:41
6:20	PERTH	7:13
7:00	SYDNEY	7:53
7:09	CANBERRA	8:03
7:19	LAUNCESTON	8:17
7:27	AUCKLAND	8:22
7:29	WELLINGTON	8:26
7:19	HOBART	8:18
6:48	BYRON BAY	7:40
6:59	SINGAPORE	7:48



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
 PARSHAS VAYAKHEL - PIKUDEI • PARSHAS PARAH
 22 ADAR • 13 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING:	7:26 PM
	MINCHA:	7:30 PM
	KABBOLAS SHABBOS:	8:00 PM
SHABBOS:	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:23 AM
	THE MOLAD FOR THE MONTH OF NISSAN	7:30 PM
	WILL BE ON FRIDAY	12:43 PM (3 CHALAKIM)
	FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	7:20 PM
	SHABBOS ENDS:	8:21 PM
WEEKDAYS:	SHACHARIS:	8:00 PM
	MINCHA:	7:25 PM
	MAARIV:	8:15 PM