

LAMPLIGHTER

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Parshas
Tetzaveh
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LIVING WITH THE TIMES

In last week's Torah portion G-d commanded the building of a copper altar upon which would be offered various sacrifices. At the end of this week's portion, Tetzaveh, the Torah commands us to build another altar, this one of gold.

These two altars differ from all the other vessels that were in the Sanctuary and the Holy Temple, in that they could never be rendered impure. Other vessels and implements could become contaminated and impure, but not these two altars.

The purity inherent in the altars can also be interpreted on a deeper, personal level. It refers to the soul of every Jew.

The mitzva to build the Sanctuary of G-d, in addition to being a general commandment for the Jewish nation, also contains within it the commandment to build a personal "sanctuary" in one's heart. A Jew can make himself a "holy place" in which the light of G-dliness dwells and is revealed.

In the spiritual Sanctuary within each one of us there are also vessels and implements with which to worship G-d. These "vessels" are the brain, the heart, the mouth, the hands, the feet, etc. A Jew is required to utilize his brain for learning Torah, his heart to be filled with love and fear of G-d, his mouth for speaking words of Torah and prayer, his hands for performing mitzvot, his feet for running to perform good deeds, and so on. This is how a Jew transforms himself into a Sanctuary for G-d.

Unfortunately, we find that these "vessels" sometimes become impure when used in a manner not in accordance with Judaism. There is one vessel, however, that can never be defiled—the altar. The altar is the basis and foundation of the entire Sanctuary. The altar expresses the absolute attachment to G-d, and the longing to annihilate the sense of self in the consuming love for G-d. In this place there is no room for impurity. The altar, thus, symbolizes the essence of the soul, the "pintele Yid" within every Jew, that can never lose its purity. This essence is above being affected by the person's thoughts or behaviour. It is an inner point which always remains connected to G-d, which the Jew can never sever even if he should so desire.

The particular covering of the altar, be it gold or copper, is not important. These outer layers, the gold and the copper, symbolize the paths that temptation can take in an attempt to test our devotion to G-d: poverty (copper) and wealth (gold). A person can be tempted to veer off the true path by the enticement of riches or by the hardships of poverty. But this can only affect a person's exterior. The internal part of a Jew, the essence of his soul, always remains bound to G-d. The Torah promises that through true repentance, the inner purity of the Jew's soul will in the end, triumph over all the other variables and temptations. And that the "Sanctuary" and all its "vessels" will eventually become cleansed and purified.

Adapted from the works of the Lubavitcher Rebbe.

The Private Dimension

By Tali Loewenthal

A central focus of Jewish consciousness through the ages is the Temple in Jerusalem, the point where the world and G-d meet almost tangibly. The Torah describes in detail the prototype of the Temple, the portable Sanctuary built by Moses and the Jewish people in the Sinai desert.

Last week's Torah portion described how the Sanctuary should be built. It depicted the Courtyard, with the Copper Altar for offerings. Then, in the west, the actual inner Sanctuary, with walls of cedar wood overlaid with gold and a roof formed of delicate tapestry. Last week's portion also described most of the sacred objects which were to be placed in the inner Sanctuary: the Golden Ark, containing the Tablets of the Law; the Golden Table; the seven branched Golden Menorah oil lamp. However, one important object was left out, as we shall see.

This week's Torah reading, *Tetzaveh* (Exodus 27:20-30:10), gives the details concerning the garments of the "priests," the officiates in the Sanctuary: Aaron and his sons. It then describes how the Sanctuary and the priests themselves should be sanctified with anointing oil, and how the services in the Sanctuary should begin.

At the very end of this week's Torah portion, one last item is described. This is the Golden Altar, on which the priest would offer incense twice a day, every morning and afternoon. It was placed in the inner Sanctuary, near the Golden Menorah.

The sages ask a question: why is this important part of the Sanctuary left to the very end? Surely it belongs in last week's portion, in which all the other details of the Sanctuary were described?

One answer is: the Golden Altar is left to the end because it expresses the purpose of the entire Sanctuary. It is the climax.

This is because the service at the Golden Altar was solitary. Other services in the Sanctuary were public. The Jerusalem Talmud (Yoma 5:2) states that when the priest entered the Sanctuary to offer incense on the Golden Altar, he was alone with G-d.

This stresses the private, personal dimension of all Jewish observance. Because of the social warmth of Jewish life, we sometimes forget the joy and fulfilment which Judaism can give us as an individual. Each mitzvah (divine commandment) is a personal link with G-d.

We might carry out the mitzvah alone, or with a group of people. Yet there always is an intimate personal dimension. The focus on the Golden Altar in the Torah portion reminds us that through Jewish practice in our day to day world, every individual can enter the fragrant atmosphere of the Sanctuary and offer incense to G-d.

Slice of LIFE

The Chassidic movement, begun by the Baal Shem Tov some three hundred years ago, preached the omnipresence of G-d, the importance of serving Him with joy and the essential holiness of every Jew. But it met with much baseless opposition by 'Misnagidim' as they called themselves; religious Jews that couldn't stand such ideas. And Rabbi Yaakov Greenburg from Borough Park was from a long line of such Misnagidim.

So he felt a bit incongruous entering the room of the Lubavitcher Rebbe; the foremost of the Chassidic leaders, for a private audience.

It was the result of a strange series of events.

Years earlier he had accompanied his ailing father-in-law, who lived in Israel, to Houston Texas where he had to be hospitalized in for heart problems and the only Kosher Jewish facility there was the Chabad House run by Rabbi Shimon Lazarof which gave them royal treatment (all Jews are princes).

Thank G-d, his father-in-law recovered. He thanked Rabbi Lazarof profusely for the wonderful hospitality and before returning to Israel he asked his son-in-law, Rabbi Greenberg, to please visit the Lubavitcher Rebbe, leader of the Chabad Chassidim in New York, and thank him personally for the wonderful Chabad house.

But when Rabbi Greenberg discovered that he would have to wait several months for an audience he decided to suffice with just writing a letter of thanks to the Rebbe highly praising the Houston Chabad House and leave it at that.

Several years later his father-in-law again became ill but this time succumbed to his disease and passed away. Yaakov and his wife took the first flight to Israel for the funeral and when they returned one week later, waiting in their mail box was a letter from his wife's father written and mailed just hours before his passing.

They opened it with trembling hands. There was nothing unusual except for the last line; he repeated his request to his son-in-law to personally visit and thank the Rebbe for the hospitality of three years earlier.

Rabbi Greenburg had no choice. He went to the Rebbe's headquarters early the next morning and when the Rebbe's secretaries heard the story of the dying

man's letter they set a private audience with the Rebbe later that very week.

When the date arrived Rabbi Greenberg went into the Rebbe's office thinking that he would be out in a minute or so; after all, the Rebbe was a very busy man. In fact maybe he wouldn't have to speak at all; the Rebbe's secretary insisted that he write his request on a piece of paper and hand it to the Rebbe upon entering.

But he was in for a surprise.

First of all, just entering the Rebbe's room and seeing his holy face was overwhelming.

Then, when he handed him his note the Rebbe immediately responded, "You wrote me three years ago and caused me great pleasure to know that the Chabad House in Houston treated you and your father-in-law so well. Thank you. The reason that I didn't reply was because I was waiting for you to come here as your father-in-law requested; especially because there is a commandment to honour your wife's father and I thought you would fulfil what he requested.

Rabbi Greenberg was speechless. But he recovered sufficiently to say. "I finally am here. My father-in-law, of blessed memory, passed away less than a month ago."

The Rebbe, without changing his tone, continued on a strange note.

"In Hebrew, the word for heart is LeB and it has the numerical value of thirty two (L=30 B=2) like the number of stings on the Tzitzis (woollen strings attached to four cornered garments). The inner connection is what is written regarding Tzitzis, 'You will see them and remember all the commandments of G-d' (Num.15:39).

"Namely, just as the heart must, G-d forbid, never stop beating even for one second so a Jew must never allow even one moment to pass when he doesn't remember G-d. No matter what situation he is in; day or night, awake or even asleep. Therefore we Chassidim have a custom to wear Tzitzis (talit katan) even at night."

The Rebbe then paused, smiled broadly and said.

"Your father-in-law was in the hospital in Houston where there are truly expert doctors. But there are great doctors in other places as well. In fact the greatest doctor of them all is found everywhere. He is G-d Almighty and not only is He the true healer that gives all the doctors the ability to heal but He can heal when human doctors can not.

"For instance, even when there is what they call 'Cardiac Arrest'; when the heart ceases to beat and no doctor can help, G-d can and will help.

"And even if you will say that this is

'raising the dead'... so what? That doesn't bother me at all. We say three times a day in our prayers that "You Raise the Dead and are bountiful to save."

The Rebbe then thanked him for coming, shook his hand, blessed him and they parted.

Rabbi Greenberg was moved to his very soul by the meeting; he never even dreamed there could be such an awesome Jew. But what the Rebbe said about Tzitzis and doctors left him with a vague, confused feeling; it was clear that the Rebbe was getting at something but he had no idea what it was.

Three years later Rabbi Greenburg was in Hong Kong for business purposes. He met someone in a hotel lobby and was in the middle of a sentence about the weather in New York when a sudden, massive pain in his chest knocked the wind out of him. It was as though someone hit him in the chest with a sledgehammer. He winced in pain.

He heard strange beeping sounds and opened his eyes slowly. Small lights were blinking, doctors were looking down at him and his wife was crying. He had been unconscious in intensive care for two days and she had been flown in from New York. His heart had stopped.

"It's called total cardiac arrest." The doctor said. "You didn't respond to any treatment, it was truly a miracle it started beating again. G-d Himself must have healed you, like the dead coming back to life!"

He told his wife to call the Rebbe's office from her hotel room, report what happened and ask for a blessing. Within a few hours she received a reply by fax:

"I prayed for your husband at the grave of my father-in-law for a complete and speedy recovery. Certainly your husband remembers what I told him when we spoke about the importance of wearing Tzitzit even at night."

When he explained the answer to his wife she yelled at him for not heeding the Rebbe three years ago; from that moment he began to wear tzitzis at night and also became a Chassid.

He had a brief remission of heart pain some years later, but he realized that the previous night he had forgotten to wear his tzitzis.

Rabbi Greenberg told this story at a Chassidic gathering in Miami Beach Florida in 1981 at which point he publicly announced that he had broken the family chain of Misnagdim and had become a fervent Chassid of the Rebbe.

(Rabbin HayShiv M'avon' by Rabbi Ahron D. Halperin (Book1 pg. 193)

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ISSUE 1231

MOSHIACH MATTERS

The Egyptian exile, with its backbreaking labour, was the crucible of fire that refined the Jewish people, transforming them into a proper vessel to contain the illumination of the revelation of Torah on Mount Sinai. So it is with our present exile as well, when we find ourselves "pounded" by the harshness of the exile. But it is precisely this "pounding" that will bring us to the "light" of Moshiach and the Messianic Era, as our Sages commented, "It is only when the olive is crushed that the oil can emerge."



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

18th of Elul, 5735 [1975]

...In a Jewish household, the wife and mother, the Akeres Habayis [foundation of the home], largely determines the set-up and atmosphere of the entire home.

G-d demands that the Jewish home - every Jewish home - be quite different from a non-Jewish home, not only on Shabbos and holidays, but also on the ordinary weekdays and in "weekday" matters. It must be a Jewish home in every respect.

What makes a Jewish household different from a non-Jewish household is that it is conducted in all its details according to the directives of the Torah, Toras Chayim - meaning that it is the Jew's Guide in daily life - given by G-d. Hence the home becomes an abode for G-d's Presence, a home for G-dliness, one of which G-d says: "Make Me a sanctuary and I shall dwell among them." (Exod. 25:5).

It is a home where G-d's Presence is felt not only on Shabbos and Yom Tov, but on every day of the week; and not only when praying and studying Torah, but also when engaged in very ordinary things, such as eating and drinking, etc., in accordance with the directive, "Know Him in all your ways."

It is a home where mealtime is not a time for indulging in ordinary and natural "eating habits" but a hallowed serve to G-d, where the table is an "altar" to G-d, sanctified by the washing of the hands before the meal, reciting the blessings before and after food, with all food and beverage brought into the home being strictly kosher.

It is a home where the mutual relationship between husband and wife is sanctified by the meticulous observance of the laws and regulations of Taharas Hamishpocho [Family Purity], and permeated with awareness of the active third "Partner" - G-d - in creating new life, in fulfillment of the Divine commandment: "Be fruitful and multiply." This also ensures that Jewish children are born in purity and holiness, with pure hearts and minds that will enable them to resist temptation and avoid the pitfalls of the environment when they grow up. Moreover, the strict observance of Taharas Hamishpocho is a basic factor in the preservation of peace and harmony in the home, which is vitally strengthened and fortified thereby - obviously, a basic factor in the preservation of the family as a unit.

It is a home where the parents know that their first obligation is to instill into their offspring from their most tender age on, the love of G-d and also the fear of G-d, permeating them with the joy of performing Mitzvos [commandments]. With all their desire to provide their children with all the good things in life, the Jewish parent must know that the greatest, indeed the only real and eternal, legacy they can bequeath to their children is to make the Torah and Mitzvos and traditions their life-source and guide in daily life.

In all that has been said above, the Jewish wife and mother - the Akeres Habayis - has a primary role, second to none.

It is largely - and in many respects exclusively - her great task and privilege to give her home its truly Jewish atmosphere. She has been entrusted with, and is completely in charge of, the kashrus of the foods and beverages that come into her kitchen and on the dining table.

She has been given the privilege of ushering in the holy Shabbos by lighting the candles on Friday, in ample time before sunset. Thus, she actually and symbolically brightens up her home and peace and harmony and with the light of Torah and Mitzvos. It is largely in her merits that G-d bestows the blessing of true happiness on her husband and children and the entire household.

In addition to such Mitzvos as candle-lighting, Challah and others which the Torah entrusted primarily to Jewish daughters, there are matters which, in the natural order of things, lie in the woman's domain. The reason for this being so in the natural order is that it stems from the supra-natural order of holiness, which is the source and origin of the good in the physical world. We refer, of course, to the observance of Taharas Hamishpocho which, in the nature of it, is in the hands of the Jewish women. The husband is required to encourage and facilitate this mutual observance; certainly not hinder it in any way, G-d forbid. But the main responsibility - and privilege - is the wife's.

This is the great task and mission which G-d gave to Jewish women - to observe and disseminate the observance of Taharas Hamishpocho, and of the other vital institutions of Jewish family life. For besides being the fundamental Mitzvos and the cornerstone of the sanctity of Jewish family life, as well as relating to the well-being of the children in body and soul - these pervade and extend through all Jewish generations to eternity.

Finally, it is to be remembered that the Creator has provided each and every Jewish woman with the capacity to carry the most in daily life in the fullest measure, for otherwise, it would not be logical or fair of G-d to give obligations and duties which are impossible to fulfill...

CUSTOMS CORNER

Activities Appropriate for a Shul

1. One should not be involved in light-headedness, frivolity, idle chatter,
2. One should not lounge around or adorn oneself in the Shul.
3. One should not enter the Shul to protect oneself from the sun or rain.
4. If one needs to get someone who is in a Shul, one should walk inside, learn a little bit and then call that person. If one does not know how to learn one may wait inside the Shul a little bit (the time it takes to walk 8 Tefachim/72 centimeters) and then call that person, since just sitting in a Shul is a mitzvah.
5. One may not use a Shul for a shortcut. However, if the Shul was built in place of a path, it is permitted to continue using that path even after the Shul was built.

A WORD

from the Director

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

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

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

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

J. I. Gutnick

IT HAPPENED *Once...*

December 1700. It was a cold winter in Poland, and a blanket of snow covered the entire country. The city streets were filled with people bundled up in fur coats, and the countryside peasants were busy warming their homes with wood and themselves with vodka. The holiday season was approaching, and everyone was in good spirits.

But in the Jewish Ghetto in Krakow gloom and fear filled the air and moaned from every corner. Persecuted by poverty and hate, the Jews of Krakow had but one source of worldly joy, and that, too, was being taken from them: the children were dying of smallpox.

It was the beginning of an epidemic. The doctors were helpless to stop it, and the various home remedies did nothing. Every day the town was visited with more heartbreaking tragedies. The only one they could turn to, as usual, was their Father in Heaven, and He didn't seem to be listening to their prayers.

The rabbi of the community had declared a fast day, then another, then three days of prayer and self-examination. But nothing seemed to work. A week of supplication was announced, but before it began, the elders of the community decided to make *she'ailat chalom*, the "dream query" employed by the masters of the secret wisdom of the Kabbalah.

It was a drastic move, but they felt that they had no other choice. They purified themselves, fasted, recited Psalms all day, immersed in a mikvah, and then requested from Heaven, according to ancient Kabbalistic formulas, that they be given some sort of sign that night in their sleep.

And that night they all had the same dream. An old man in a white robe appeared and said: "Shlomo the butcher should pray before the congregation."

Early the next morning they met in shul (synagogue) and related their dream to each other. It was clear what they had to do.

The twenty of them solemnly walked to Shlomo's home and knocked on the door. When his wife opened, she almost fainted at the sight of them. "Ye--s?" She stammered, pushing her loose hair under the kerchief on her head.

"We want to speak to your husband. Is he home?" said one of them, smiling and trying to be as pleasant as possible. "May we come in?" asked another.

Shlomo came to the door, invited them all in, shook everyone's hand, ran around looking for chairs, and when they were finally all seated one of them began:

"Shlomo, we made a *she'ailat chalom* yesterday. We asked what to do about the epidemic, and we all had the same dream. We dreamed that you have to lead the prayers today."

Shlomo was dumbfounded. If it weren't such a serious matter he would have thought that this is some kind of joke. "I should lead the prayers? Why I... I can't even read properly. I can't... I mean, what good will it possibly do?"

"Shlomo," the elders begged, "just come and do what you can. You don't have to really lead: just pray in front of everyone. Maybe there will be a miracle. Just come and give it a try. We have summoned everyone to the shul. Just come and say a few words. Anything is better than what we have now."

So Shlomo, with no other choice, left his house and accompanied them. But as soon as they had they entered the crowded synagogue and closed the

door behind them, Shlomo suddenly broke away, ran back outside and down the street, out of sight.

What could they do? He'd disappeared. They didn't even know where to look. They had no choice other than to wait.

A few minutes later the door opened and in came Shlomo pushing a wheelbarrow covered with a cloth. All eyes were on him as he went up to the podium, pulled off the cloth, and lifted an old set of scales out of the barrow. He'd brought his butchers scales into the shul!

The scales were very heavy. But Shlomo lifted them high above his head, his face contorted with the effort, tears streaming from his eyes.

"Here!" he yelled at the ceiling. "Here, G-d! Take them! Take the scales! That must be why you want me to lead the prayers, right? So take the scales and heal the children! Just heal the children. Okay?"

By now Shlomo was sobbing loudly and the whole place was dead silent. A few men rushed over, helped him put the scales on a table in the front of the room, and the congregation began the prayers.

That evening the children were already getting better.

You can imagine the joy and festivities that followed. They even made a nice glass case for the scales and left the whole thing there permanently for all to see.

But after a few days when the excitement died down, the elders had to admit that they couldn't figure it out. After all, there were tens of shops that used scales in the Ghetto and all of them were owned by honest, G-d-fearing Jews. What could be so special about Shlomo's scales?

The answer was soon in coming. When they went around checking all the other scales, they discovered that every one of them, without exception, was a bit off. Certainly never enough to constitute bad business, but inaccurate nevertheless. It seems that Shlomo checked his scales twice every day, while the others checked only occasionally. "That's what G-d wants," Shlomo explained.

The legend has it that these scales remained on display in that Krakow synagogue over two hundred years until the Germans destroyed everything in World War II.

ב"ה

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Why is slavery sanctioned in the Torah?
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CANDLE LIGHTING: 19 FEBRUARY 2016



BEGINS		ENDS
7.56	MELBOURNE	8.54
7.48	ADELAIDE	8.44
6.12	BRISBANE	7.05
6.56	DARWIN	7.46
6.11	GOLD COAST	7.04
6.45	PERTH	7.40
7.26	SYDNEY	8.22
7.37	CANBERRA	8.33
7.53	LAUNCESTON	8.53
7.56	AUCKLAND	8.53
8.02	WELLINGTON	9.02
7.55	HOBART	8.56
7.11	BYRON BAY	8.04

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS TETZAVEH • 10 ADAR • 19 FEBRUARY

FRIDAY NIGHT	CANDLE LIGHTING:	7.56 PM	
	MINCHA:	8.05 PM	
	KABBOLAS SHABBOS:	8.35 PM	
SHABBOS:	SHACHARIS:	10.00 AM	
	LATEST TIME TO SAY SHEMA:	10.14 AM	
	MINCHA:	7.50 PM	
	SHABBOS ENDS:	8.54 PM	
WEEKDAYS	SHACHARIS	SUN-FRI:	8.00 AM / 9.15 AM
	MINCHA:		7.00 / 8.05 PM
	MAARIV:		8.55 PM