

LAMPLIGHTER

8 Adar 2
Parshas Vayikra
Shabbos Zachor
1235
18 March
5776/2016

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

This week's Torah portion, Vayikra, which begins the book of Leviticus, deals with the service of offerings and sacrifices which were brought in the Sanctuary and the Holy Temples. Although today we cannot bring physical sacrifices, the Torah is eternal and applies in any day and age. In fact, each Jew is likened to a sanctuary, whose purpose is likewise to bring G-dliness into the world. We may therefore apply the lessons we learn from these offerings to guide us in our own worship of G-d.

The "tamid" (perpetual) offering was the foundation of the entire daily service, for it was the first to be offered in the morning and the last one to be brought at the end of the day. The tamid was relatively inexpensive, consisting of a lamb, a little oil, and some flour and salt. The tamid was not brought by individuals, but rather, all Jews contributed a small amount of money every year with which to buy the necessary items. This offering brought down G-d's blessings for all Jews, wherever they might live.

We learn from this that G-d does not require us to give up all of our material possessions without leaving anything for our own use. What is required, however, is that whatever we do offer must be given wholeheartedly and with sincerity. Quality is more important than quantity, and our service of G-d should be conducted with joy and enthusiasm.

Another lesson to be learned is that although the tamid was offered only twice each day, it was called a "perpetual" offering because its influence was felt throughout the rest of the day.

The same is true in our own lives. Most of our daily tasks are devoted to necessary and mundane matters, and we are often too busy to sit and contemplate G-dliness a whole day long. That is why, as soon as we open our eyes in the morning, we bring our own "perpetual offering," to express the same utter devotion and dedication to G-d that was expressed by the tamid: "Modeh ani lefanecha, Melech chai ve'kayam, sh'hechezarta bi nishmati b'chemla rabba emunatecha - I offer thanks to You, living and eternal King, for having compassionately restored my soul in me. Great is your faithfulness." With this declaration, we not only thank G-d for having restored our soul, but designate Him as our King, whose sovereignty we willingly accept.

The recitation of "Modeh Ani," the saying of which takes only a moment, sets the proper tone for the rest of the day. Thus do we bring our own tamid offering even today, enabling us to remain connected to G-dliness even when occupied with our daily affairs, and ensuring that all our endeavours will be blessed with success.

Never Say Sorry

By Elisha Greenbaum

Did you hear the news? There is a brewing political situation, which may or may not develop into a scandal. It seems that some politicians may have said or done something which may or may not have been the wrong thing to do, depending on the circumstances at the time, and/or our understanding of the law.

Innocuous, you say? Well it's the cover-up that sinks them every time. The press picks it up; questions began to fly; who knew what, when? A commission is empowered and an investigative process instigated. A slow leak of information began to surface. Diplomatic cables are tendered, emails examined, witnesses are cross-examined for reliability. Red herrings, smoking guns, cover ups; clichés galore. Scandal rules the airwaves.

Sound familiar? Well I'm not referring to any particular contretemps; rather this is a template of every political scandal. It's a game; they get it wrong, they deny it; we try to catch them in a lie. The Teflon ones get away with it, while the less lucky ones "retire to spend more time with their family."

Makes me wonder, if a leader just had the courage to look us in the collective eye, admit to a mistake and promise to take better care in the future, wouldn't he be better off in the long and short run. The electorate is realistic, we know that everyone slips up occasionally and most of us would forgive and forget in the face of an honest admission.

This week's Torah reading discusses the situation where a leader or king accidentally did something wrong, admits his sin and wishes to rehabilitate himself in the eyes of his people and the eyes of G-d. Fascinatingly, unlike contemporary elected officials who squirm, spin and deny any wrongdoing, even to the extent of destroying their career in the process, a Jewish leader would publicly acknowledge his mistake and offer a sacrifice to G-d as a penance.

The king as the figurehead of the nation would utilize this opportunity to publicly demonstrate his continuing commitment to the Commandments, and the people would thrill with the knowledge that their leader recognized his own imperfections and was openly willing to address them.

We all go off the rails on occasion, whether in our marriage, financial affairs, or relationships. We have the choice to deny the past and refuse to address the future, or to act like a true leader and face up to ourselves. The temptation is to creep into the wriggle room of life, and bluff and bluster our way past the problem. However this soft option will only lead us further into the muck, as the cover-up compounds the original sin.

Only when we are prepared to confront our demons, and honestly and publicly undertake to improve, do we demonstrate our capacity for self-invention, reinvigoration and true leadership.

Slice of LIFE

In California, not long ago live a Holocaust survivor called Oscar Leff. It was Lifshitz before he americanised it in an attempt to sever from the Jewish people. But one could hardly blame him after what he had been through.

He was born in Warsaw in the late 1920s into a traditionally Jewish family and when the Germans took over Poland he was in his early teens. His parents thought that Germany only wanted more land and that in the end it would be good for everyone. After all, they said, the Germans were a cultured, educated people, if anyone could refine the boorish Poles it would be the Germans.

But Oscar thought differently. He didn't trust the Germans. He didn't like the way they strutted around and their anti-Semitic slogans he had seen. Against the wishes of his parents he joined the Polish underground and fought the Nazi invaders - and in the end that is what saved him.

It wasn't long before his father died from a heart attack. Then, shortly thereafter, one afternoon as he happened to be on the roof of his apartment looking down at the street he saw the Germans escort his sister and brother out of the house into the street with several others and shoot them dead. Minutes later a wagon laden with corpses came to take them away.

Next his mother and other sisters were taken to Auschwitz and finally, in April of 1943, the entire Ghetto was destroyed and all its remaining inhabitants were exterminated. Now Oscar fought for revenge. True, the Polish themselves were no less Jew haters than the Germans but luckily for him, Oscar didn't look Jewish so the

Poles let them join their partisan fighters and left him alone.

Nevertheless when the Russians invaded Germany Oscar joined their forces and finally 'merited' to be among those that liberated Auschwitz in 1945. But what he saw there would haunt him for the next thirty years.

There were emaciated, inhuman filthy Jewish bodies dead and the alive everywhere, staring insanely at nothing. This is what they got for being Jewish! For a week he wandered the camp day and night searching madly for his mother and sisters and found nothing.

He ran from the army. The war was over; they wouldn't let him kill any more Germans. He crossed border after border until finally he was on a ship to America.

He was alone, no roots, no past, no friends, no family and not much future. Only one passionate desire burned in his heart; to get as far from Judaism as possible. He moved to Los Angeles, changed his name to Leff. Learned to speak English and threw his heart and soul into business every minute of the day. He would forget the past.

But when he would come home at night and it was still...he would remember. The memories were horrible

So every evening he would turn on the T.V. and watch it till he fell asleep. That way he would never have a quiet moment.

Then one evening in 1976 after a hard day at work, just as he was drowsing off in front of the T.V. something startled him. There, before him on the TV screen was an old Rabbi speaking in Yiddish.

At first Oscar couldn't believe his eyes. Who would want to watch a thing like that? His first impulse was to turn it off but he waited a few minutes to see if something would happen. It didn't. The Rabbi just kept talking and an English

translation rolled across the screen below him. All the hatred Oscar had for Judaism welled up inside of him again like a flood.

But something stopped him from just changing the channel.

The Rabbi had a unique look about him with unusually deep and powerfully kind eyes. But what could he possibly have to say that was so important?

Again he leaned forward to turn it off when suddenly the Rabbi said, "Any Jew after the war that runs from Judaism is giving a prize to Hitler." Oscar stared at the translation as it moved across the screen.

"The Germans tried to destroy the Jewish people and our best revenge to the Germans is to strengthen and continue Judaism."

He sat as though struck by lightning. He didn't remember a word of what that Rabbi said afterwards. Just that those eyes and words woke something deep in his soul.

A telephone number floated across the screen and Oscar wrote it down. When the speech ended he called the number. It was the middle of the night but someone answered and they made an appointment for the next morning. That entire night he didn't sleep; he lay in bed and wept.

The next morning Oscar found the address. It was a Chabad House in Los Angeles. There he got a written summary of the speech and spent the entire day just going over that sentence; "One who runs from Judaism gives a prize to Hitler."

The next day he went to the printers and ordered new business cards with the name Lipshitz then went back to the Chabad house and ordered his first pair of Tefillin since his Bar Mitzva. Then he made a vow to begin being an observant Jew.

Oscar had defeated Hitler.

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

Editors: Ovadya Rogalsky & Tzali Reicher
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1235

MOSHIACH MATTERS

Regarding the final redemption, Isaiah states, "You will not leave in haste." Why is this so? The Tanya describes haste in the service of G-d as a virtue. Surely the final redemption will be associated with haste! However, alacrity is virtuous only when preparing for a mitzva, while the actual mitzva must be performed patiently and with full concentration. This quality was lacking at the Exodus. Not only did the Jews hurry through their preparations, as the Torah states, "You shall eat it [the Passover sacrifice] in haste," but the actual Exodus was also in haste. Our efforts to prepare for the final redemption must be done with the greatest speed, joy, and enthusiasm, but the actual redemption will be unhurried, so that we can fully experience the mitzva itself. (*The Rebbe*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

15 Elul 5744 [1984]

Sholom uBrocho [Peace and Blessing].

Your letter of Aug. 25 reached me with some delay. In it you write about your son's desire to transfer to a yeshiva of his choice to upgrade his Torah education, but that you did not approve of it for reasons cited in your letter.

Incidentally, among the letters that came with yours, there was a letter from a parent about a son wanting to transfer to a yeshiva where the atmosphere of yiras shomayim [fear of Heaven] is less strict; also a letter from other parents seeking advice on how to deal with their son who wants to leave his religious education altogether. Thus, your letter was exceptional.

There is surely no need to point out to you that, regrettably, in this day and age, the forces of non-religious, or minimal religious education, are far greater than those pulling in the opposite direction.

Considering the pressures of the environment on the young generation (which, for various reasons, are more difficult to resist in our Holy Land), I hope you will agree with me that far from being upset by Zvi's desire to upgrade his Torah education, you ought to thank G-d every day for having been blessed with a son whose greatest desire is to deepen and advance his Torah education in the fullest possible measure.

The above is, of course, in addition to a clear psak-din [ruling] in the Shulchan Aruch [Code of Jewish Law] to the effect that "one should always learn Torah in the place his heart desires."

I am certain that if you review the situation calmly, you will come to the same conclusion, namely, that you should indeed be truly grateful to Hashem for Zvi's determined resolve, and, moreover, should encourage him in it.

It being the month of Elul, it is especially inappropriate to speak, or even think, anything but good about fellow Jews, particularly those living in Eretz Yisroel [the Land of Israel]. Nevertheless, when it concerns a most important decision, one must not close one's eyes to the reality of the situation. And the reality is that our youngsters and adolescents in the Holy Land nowadays have to face extraordinary tests and trials; and that the trend - there as well as in the world at large - has not been totally in the direction of a growing commitment to ol malchus shomayim [Heavenly yoke].

It is therefore necessary to consider not only the status quo, but also what the situation may be next year, and the year after. Hence, even if the status quo were satisfactory, an extra measure of immunization and resistance capacity must be built up ahead of time. This is particularly essential in the teenage years, when the foundation is laid for the whole life ahead.

Be it remembered that even a Tsaddik gamur [completely righteous person] prays in the beginning of the day throughout his lifetime: al tvienu lidei nisayon - to not lead yourself to temptation.

Since these days of Elul are especially auspicious for a bracha [blessing], I can confidently extend to you the bracha that if Zvi will follow the path he has chosen, you will certainly have much true nachas [joy] from him in every respect, and much sooner than you expect.

To conclude on the concluding remark of your letter referring to our meeting in 1970 in connection with your planned aliyah [immigration to Israel] - I will add the prayerful wish that you should continue the "aliyah" process in all aspects relevant to your living in the Holy Land, in keeping with a steady advancement of yaichu mechayil el chayil - from strength to strength and from good to better and better, including also growing nachas from Zvi and from all your offspring.

Wishing you and all of yours... [to be sealed for a good sweet year, both materially and spiritually].

P.S. I did not wish the following remarks to intrude in the letter itself, though relevant to the subject matter. Hence the P.S.

I trust you remember our meeting and conversation as clearly as I do. You will recall your pessimistic view of the world situation at that time, and of the USA in particular, although at that time there was not as yet any talk of nuclear annihilation, but only of atomic bombs, etc. Yet you felt impelled to leave the USA.

Since then, many years have elapsed and, thank G-d, your pessimism has turned out to be entirely unfounded.

I mention this here, not, of course, by way of saying "I told you so," but to support my conviction that your present "pessimism" regarding Zvi - if he should not change his decision (which accords with the Shulchan Aruch) - is likewise entirely unfounded. On the contrary, the fullest optimism and expectation are warranted that you will have from him the maximum amount of true Yiddish nachas, and will be glad in retrospect that you did not stand in his way, but, indeed, encouraged him.

CUSTOMS CORNER

Respecting your parents and those included in this law

1. One must honour and respect his step-mother during his father's lifetime and his step-father during his mother's lifetime. It is proper that one honour and respect them even after the death of one's own parents.
2. One must honour and respect his father-in-law and his mother-in-law (as we find that King David honoured King Saul, who was his father-in-law, by calling him "my father"; see I Samuel 24:12). Likewise one must honour and respect grandparents. Also implied in this Mitzvah is that one must honour his elder brother and sister.

A WORD

from the Director

The holiday of Purim 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.

In celebrating 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.

J. I. Gutterman

IT HAPPENED *Once...*

When it first erupted, the leaders of the Communist revolution in Russia were intent on ridding the country of everyone who opposed the new regime and its philosophy. No one could be trusted. The friendly neighbour across the street was just as likely to be an informer as one's long time co-worker. Everyone was suddenly in danger of being "purged."

People began to stay in their homes, too frightened to venture outside. Good friends stopped acknowledging one another on the streets. The secret police were everywhere. Their eyes and ears followed one's every move, heard every word one uttered. Some people said they could even read minds.

Jews, of course, were their number one target, as their whole way of life contradicted what the authorities were trying to impose. Their belief in something higher than the physical world, rich communal life, stubborn faith in the Messiah and the Final Redemption, and aversion to informing on others marked them as clear "enemies of the people."

Added to the mix of suffering was the widespread hunger and poverty. The most wonderful thing that could happen to a person was to receive his daily ration of bread with the clerk forgetting to tear off the coupon. This was the greatest joy a Soviet citizen could hope for.

Chaim Mordechai was a "strange bird," a gaunt young man who lived by himself in a tiny hut behind the local synagogue. The sum total of his worldly possessions was a cast-off iron bedstead. Many people considered him less than entirely normal. This, however, was to his advantage, as he could never be taken as a threat to the government.

Chaim Mordechai was thin for the simple reason that he was perpetually hungry. No one ever saw him eat or drink; indeed, he had no visible means of support. Most of his time was spent in the synagogue, sitting in front of an open Gemara or book of Chassidus. There were even rumours that he had been spotted in different places at the same time. But no one suspected him of being Elijah the Prophet, disguised as a poverty-stricken young man; it was just too implausible. Nonetheless, there was an air of mystery surrounding him.

One evening, as he was sitting and studying, Chaim Mordechai's hunger pangs became intolerable. Where could he find something to eat? There were only two possibilities: the marketplace and the train station. The marketplace was the more logical of the two, but for some reason Chaim Mordechai found himself drawn in the direction of the train station.

It was late at night when he arrived, and the station was almost deserted. Chaim Mordechai was still considering his options when he was startled by the sound of a train whistle. The train pulled in, and a finely dressed and well-groomed Jew alighted from one of the cars.

Chaim Mordechai quickly ran over to greet him. "Shalom Aleichem, Reb Yid!" he said, extending his hand. Curiously, the man seemed to hesitate in responding. "Sh-shalom Aleichem," he replied, as if not quite sure of himself.

Chaim Mordechai's antennae were immediately raised, as his ability to sense impending danger was keenly developed.

"Where are you from, Reb Yid, and where are you headed?" he asked with feigned innocence, as if questions of such a personal nature were commonplace.

The stranger's confusion and uncertainty only increased. "Actually, I'm a refugee," he replied. "I had to leave my home in a hurry. I'm looking for Zalman the shochet [ritual slaughterer]."

"That's a shame," Chaim Mordechai was quick to answer. "Reb Zalman also had to flee a few days ago rather suddenly. But don't worry," he continued, "I'm sure you will find other friends here."

The stranger's face lit up. Chaim Mordechai quickly picked up his small suitcase and invited him home.

Chaim Mordechai made sure to keep a few paces ahead, lest the visitor suddenly wish to change direction. A few minutes later they arrived at the door to his humble shack. "After you." Chaim Mordechai nodded his head, pointing the way inside.

Now, the lock on Chaim Mordechai's door was broken; once it was completely closed from the outside, it was impossible to open it from within. His heart racing, Chaim Mordechai quickly slammed the door on his distinguished guest and imprisoned him.

Opening the small suitcase, he found a notebook filled with names and addresses of many of the town's more prominent Jews and Chasidim. There was no longer any doubt. The stranger was definitely an informer working for the secret police.

Like a shot from a cannon, Chaim Mordechai raced from door to door, alerting people to the danger and advising them to lay low. Only after he had warned every single Jew whose name was on the list did he return to the shack, and with "great difficulty" succeed in opening the door.

The next day, everyone was talking about the "refugee" who had left town with his tail between his legs, thanks to the ingenuity of Chaim Mordechai. Yes, he was still hungry, but the knowledge that he had saved countless innocent families gave him the courage to face the difficult times which, unfortunately, still lay ahead.

TIMES OF MEGILLAH READINGS CHABAD HOUSE OF CAULFIELD - 770



Purim Night, Wednesday 23 March
7:53 pm & 9:30 pm

Purim Day, Thursday 24 March
8:30 am (upstairs)
9:45 am

11:00 am - 7:00 pm - EVERY HOUR ON THE HOUR

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS VAYIKRA • SHABBOS PARSHAS ZAKOR
8 ADAR 2 • 18 MARCH

FRIDAY NIGHT	CANDLE LIGHTING:	7.17 PM
	MINCHA:	7.25 PM
	KABBOLAS SHABBOS:	7.55 PM
SHABBOS:	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	10.25 AM
	2ND READING FOR PARSHAS ZACHOR	12.30 PM
	MINCHA:	7.10 PM
	SHABBOS ENDS:	8.12 PM
WEEKDAYS	SHACHARIS: SUN-FRI	8.00 AM / 9.15 AM
	MINCHA: SUN-TUE	7.00 / 7.25 PM
	Fast begins (Taanit Esther - 23 March)	6.09 PM
	MINCHA: Wednesday (Taanit Esther)	7.00 PM
	MINCHA: Thursday (Purim)	2.45 / 4.45 PM
	MAARIV:	8.05 PM
	MAARIV: Wednesday (and fast ends)	7.53 PM

CANDLE LIGHTING: 18 MARCH 2016



BEGINS		ENDS
7.17	MELBOURNE	8.12
7.12	ADELAIDE	8.06
5.43	BRISBANE	6.35
6.41	DARWIN	7.29
5.42	GOLD COAST	6.33
6.12	PERTH	7.05
6.51	SYDNEY	7.45
7.00	CANBERRA	7.54
7.08	LAUNCESTON	8.06
7.17	AUCKLAND	8.12
7.18	WELLINGTON	8.15
7.08	HOBART	8.06
6.41	BYRON BAY	7.33