

# LAMPLIGHTER

29 Adar 2  
Parshas Tazria  
Shabbos Hachodesh  
Shabbos Rosh Chodesh

1238

8 April  
5776/2016

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

This week's Torah portion, Tazria, deals with the laws of ritual impurity and how to purify oneself after becoming impure. A discussion of these laws follows the discussion in previous chapters pertaining to animals - which are pure and which are impure, and animal sacrifices.

"The same way that man's creation took place after all the other animals and birds, so are the laws pertaining to man to be found in the Torah after the laws dealing with animals," our Sages teach.

The Talmud and Midrash offer several explanations as to why man was created only after very other creation was complete. One of them is so that man would arrive in a world ready and completed and be immediately able to perform mitzvot (commandments). A second reason given is that if man's behaviour is not worthy and proper, one can say to him, "Even a mosquito was created before you, even an earthworm preceded you."

These two explanations express the dual nature of the essence of man. The first presents man in the role of the crown of Creation, for whom G-d prepared everything in advance. The second explanation stresses the relative unimportance of man as compared to all the other animals, to the point that even the mosquito came first.

The first reason stresses man's merit and is related to the soul every Jew. The second explanation, stressing the unimportance of man, relates to the physical body.

By virtue of the G-dly soul, which is literally a part of G-d, man stands on a level higher than all other creations. This aspect of man cannot be changed even if, G-d forbid, he sins. However, because of his physical body, man is concurrently lower than even a mosquito; an animal does not have free choice and can only carry out the function for which it was created. Man is the only creature that can choose not to carry out G-d's will.

Because man has the ability to lower himself below all other animals, the laws pertaining to him are written in the Torah only after the laws pertaining to the animals.

This contradiction in man's nature raises the question, "How is it possible to be, at the same time, on both a lofty exalted level and yet lower than all other creature?"

Man's sub ordinance is hidden within a great virtue. Precisely because of man's corporeal nature, he is able to fulfil the purpose of Creation. G-d's will is that the lofty soul should come down and "clothe itself" in a physical body, to elevate and purify the body. The purpose of creation is that man ("adam" in Hebrew), created from earth ("adama") should uncover and fulfil the potential of his soul and elevate his corporeal nature.

## Mirror, Mirror

By Mordechai Wollenberg

This week's Torah portion speaks about various physical blemishes and conditions which can afflict a person.

The Talmud, in the tractate *Negaim* which deals with these types of blemishes and conditions, notes that "a person sees all kinds of blemishes except for their own."

The story is told of a prominent doctor who was known for his generosity but was also prone to blowing his own trumpet.

One day he was traveling when he saw the local rabbi walking. He stopped to offer the rabbi a ride. As they travelled together, the doctor, as was his wont, began to speak about his achievements. "You know, Rabbi, I get a lot of patients who can't afford to pay but I never turn them away. I treat them exactly the same as my wealthier patients."

"I also do that," replied the rabbi.

The doctor figured that perhaps the rabbi was referring to the spiritual counsel he gave his spiritual "patients." "Also," he continued, "a lot of times patients need expensive drugs. If they can't afford it, I provide them for free."

"I also do that," re-joined the rabbi.

Maybe he means that sometimes he gives people material help also, the doctor thought. "Sometimes people need days of post-operative care. I give it to them voluntarily, even though I have so little time."

"I also do that."

So it went, the doctor continuing to lavish praise on himself while the rabbi answered each time, "I also do that."

Eventually the doctor couldn't take it anymore and he asked the rabbi: "Rabbi, I don't understand. You're not a doctor, how can you do all these things?"

"No, all I meant was I also do that - I also only talk about my own good qualities!"

The Baal Shem Tov, founder of the Chassidic movement, taught us that another person is like a mirror--if we find ourselves noticing faults in others, it is because they exist within ourselves. This is not such a foreign concept--it is common in psychological terms to speak of one person "projecting" their own faults onto another. It is incumbent upon us to realize that when we see a fault in somebody else, it is only because we need to work on that very fault within ourselves. As the Talmud and the above story illustrate, we tend not to notice our own faults except in others!

The whole world is a mirror designed to show us how we can work on ourselves and our own deficiencies. Once we realize this, and we understand that the fault we see in another person is just the way in which Divine Providence shows us our own shortcomings, it becomes a lot easier to be tolerant and understanding of others.

# Slice of LIFE

Rabbi Moshe K. (the name was not given in the story) was a Chossid who lived in New York but would regularly travel to Brazil to lecture and spread Judaism.

Once, just as he was finishing one of his tours and was about to return home, he was approached by a rich Jew who told him a sad story. His daughter had somehow got involved with a cult in New York and had all but totally cut off contact with home.

At first he didn't realize the implications of all this as he himself was not a 'practicing' Jew, but after research he discovered that this particular cult had a reputation for stealing the minds and hearts of its members with promises of greatness and threats of failure and damnation for the unfaithful. His daughter was in serious trouble.

He admitted that he had made a mistake by becoming so estranged from Judaism but he gave the Rabbi his daughter's telephone number and address and pleaded with him to do what he could to get her out. Rabbi Moshe promised try and flew home.

When he arrived in New York he gave the girl a call and to his surprise she was eager to talk.

It seems he had arrived at exactly the right moment. Something ugly happened at a recent cult meeting that revealed exactly how evil and manipulative they really were. She was ready to listen.

At their first meeting Rabbi Moshe simply told her what Judaism is really about.

He explained things she had never heard; how Judaism is not just a bunch of empty rituals but a living connection to the Living Creator of the Universe. He explained how the Torah is a blueprint of G-d's mind, the commandments are His will and convinced her to begin lighting Shabbat candles. After a week or two the girl was not only happy to leave idolatry but even more happy to start learning Judaism for real.

Of course when her father heard what happened, his gratefulness knew no bounds. But when he asked the Rabbi how he could repay him the reply was, "Well, I'm a Chossid of the Lubavitcher Rebbe. If you want to really thank me, then take your daughter's example and start getting interested in Judaism. That is what the Rebbe would say." And he took the Rabbi's advice.

But there is more to the story.

Almost a year later Rabbi Moshe got a phone call from that same girl. She told him that she had been learning in a yeshiva for women and now she was calling to announce that she had been seeing a young religious fellow just like herself and they just decided to get married. She wanted him to preside over their marriage ceremony.

Of course he congratulated her but said that before he could accept he wanted to meet the groom-to-be.

Rabbi Moshe's efforts paid off. He discovered the groom to be a fine young man with all of the qualifications; Jewish, single, normal, intelligent, responsible, friendly and even a sense of humour.

He only had one problem; his father.

The groom's father was a holocaust survivor and an avowed and embittered atheist.

He had been brought up in Poland in a Chassidic environment, his father (the groom's grandfather) had been an important Rabbi in Warsaw. But Warsaw was destroyed and the Jews there, including his father, mother and brothers and sisters, were killed. He escaped and finally ended up in America where, after the war, he completely severed all connection to Judaism.

Judaism meant suffering, and he made up his mind to keep as far from it as possible. He happened to marry a Jewish girl but that was it. Not only did he hate the commandments and hadn't been near a synagogue since he was a boy, the very sight of a religious Jew disgusted him.

Now that his son became religious it was bringing out the worst in him. He kept telling himself that America was a free country where everyone did what they wanted and he should just let it be - but now it was all coming to a head.

His son was also in a quandary; on one hand he wanted his father to participate but on the other he knew that it meant trouble.

Sure enough, his father announced that he would attend the wedding, but only on the condition that it was not in a synagogue and he was not asked to take any part whatsoever in any religious ceremony.

Tension was in the air and one wrong move could cause an explosion. He was just on the verge of disowning his son completely.

Finally the day arrived. The wedding was to take place that night. Rabbi Moshe wrote a letter to the Lubavitcher Rebbe explaining the delicate situation and asked for blessing and advice.

Earlier that day the Rebbe went to pray at the grave of his father-in-law the previous

Rebbe. The Rebbe received the letter, and on the way back he told his secretary to use the car phone to and relay his reply.

The Rebbe said that he was happy to hear of the wedding and that in fact he had a book of Torah thoughts that had been given to him at his own wedding years ago that he wanted to give to the newlyweds.

The Rebbe explained the source of the book and concluded that it was only proper that that book should be under the wedding canopy at the time of the ceremony.

The Rebbe gave his secretary exact directions to explain to Rabbi Moshe where the book was to be found in his massive library (remember that he had received the book some fifty years earlier) and in an hour the book was in Rabbi Moshe's possession.

The wedding took place in a plush hotel in Manhattan where there was no sign of anything Jewish. When Rabbi Moshe entered, the groom nervously took him aside and warned him again not to request any participation from his father - he was on the verge of walking out.

The ceremony began, the bride and groom took their places under the canopy when suddenly Rabbi Moshe turned to the crowd and began speaking about the uniqueness of the occasion. The speech was only a few minutes long and it concluded with the words "In fact, I have here a wedding present given to the Lubavitcher Rebbe at his wedding in Warsaw over fifty years ago that the Rebbe wants to pass on to the new couple:

It is a book written and given by none other than the groom's grandfather of blessed memory! Yes, the groom's grandfather had been a great Rabbi in Warsaw before he was killed by the Nazis and had attended the Rebbe's wedding that was held in that city some ten years before the war. He held the book up for all to see.

The crowd was obviously moved by the speech but the silence was broken by the moving of a chair. The groom's father stood and stormed out of the room!

Rabbi Moshe left the podium and walked out after him. Perhaps he had overstepped his boundaries. Maybe he was insulted and was on his way out of the hotel.

But it wasn't so. He was standing in a corner with his face to the wall weeping like a baby.

After a minute or so he turned to the Rabbi, took the book and kissed it for several minutes, then dried his eyes, smiled and said.

"Nu! From now on I'll be a good Jew. Tell me what to do under the canopy. I want to take part in the wedding."

## MOSHIACH MATTERS

At the time of the Resurrection of the Dead, in which body will the souls that have had several incarnations arise? In general, the concept can be explained as follows: The soul (here the intent is to refer to three levels, Nefesh, Ruach, and Neshama, or merely one of them, but not merely the level of Neshama) reincarnates (in the predominant majority of instances) to perfect what it failed to perfect in its first descent to the body. Since the entire Jewish people are filled with Mitzvos [commandments] like a pomegranate is filled with seeds, in every descent and incarnation, certain levels of the soul are perfected. At the time of the resurrection, everybody will arise together with the level of the soul that it perfected. (From a letter of the Lubavitcher Rebbe, 7 Shvat, 1946)

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.*



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Erev Rosh Chodesh Nissan, 5729 [1969]

It gave me great pleasure to read your letter of the 22nd of Adar, reporting on your visit in England, and enclosing also a copy of your article.

I may also note with particular pleasure that your report arrived together with/after reports from other quarters, both from London and Manchester, which speak of the extraordinary impression your appearances there have made, as well as those of Mrs. . . . and the shining example which both of you presented wherever you went, and during your various addresses and lectures. These reports are still coming in.

I trust that the good fruits of the seeds which you planted, and the fruits of fruits, some of which you have already seen, will further stimulate your work and contribution in this direction. It is, of course, quite natural for a person to gain encouragement in direct proportion to the success of his efforts and there is no end to the good, so that when a person has done his maximum one day, G-d provides additional capacities for even greater effort and accomplishment the next day.

It was good to see you at the Purim Farbrengen [Chasidic gathering], and no doubt your wife was present too, though I did not see you later, possibly because of the large gathering. May G-d grant that all matters should be in accordance with the words of the Megillah [Scroll (of Esther)]: "For the Jews there was light, joy, gladness and honor." May this be fulfilled also in the case of each and every one of us, in the midst of our people Israel, in accordance with the traditional text which we add to this quotation from the Megillah - "So may it be for us," at the termination of Shabbos and Yom Tov [festivals], when going back to the ordinary days of the week, and it is necessary to make Chol [mundane] into Kodosh [holy].

Should you remember additional details in regard to your visit in England, I trust you will not withhold the good and share them with me, and thanks in advance.

Needless to say, I appreciate very much your giving my personal regards to Chief Rabbi Yisroel Jacobovits and Prof. C. Domb.

Wishing you and yours a happy month of Nissan, and a Kosher and happy Pesach [Passover], and hoping to hear good news from you.

P.S. Needless to say, all prayerful wishes expressed above include "also" your wife and children. I trust you found the children well and happy, especially during the happy season of Purim, in which the children have a particularly important role, as is well known that the Gezera [decree] was nullified when Mordechai gathered Jewish children and taught and inspired them to the point of Mesiras Nefesh [self-sacrifice] for the Torah and Mitzvoth.

\*\*\*\*\*

Students of Class 7

I was very pleased to receive your letter of March 29th, and to read in it about the progress you are making in your study of the Torah and similar subjects. I was especially gratified to note that you are advancing in the fulfillment of the Mitzvoth [commandments] in the daily life for this is, after all, the main purpose of the study of the Torah.

At this time, between the festivals of Purim and Pesach, you will surely remember the important part of the Jewish children in the two mentioned festivals especially. For, as our Sages declared, the miracle of Purim took place at the very time when Jewish children were gathered around Mordechai and were inspired by him to the utmost dedication and devotion to the Torah and Mitzvoth. As for Pesach, you surely know the importance of the "Four Sons" who are mentioned in the Haggadah, for whose benefit the Seder is mainly arranged. One of the important lessons here is that all Jewish children, whatever their background, should be gathered at the Seder table and taught the importance of Pesach and of the Jewish way of life in general. Those, like yourselves, who are fortunate to receive a Torah-true education so as to merit the title "Wise Son", have a special duty and privilege to serve as a living example to less fortunate Jewish boys, to bring them closer to their Father in Heaven and to the Jewish way of life, the way of the Torah and Mitzvoth.

The collection for Tzedoko [charity] for Mo'os Chittim ["wheat money," i.e., money for Passover needs], which was raised in your class, is very welcome and a receipt is enclosed herewith. May it stand each and every one of you in good stead, to receive G-d's blessings in all your needs, and especially to bless you with success in your advancement in Torah and Mitzvoth.

Wishing you all, as well as your teacher and parents, a happy and inspiring festival of Pesach, the Season of Our Liberation,

## CUSTOMS CORNER

### Some Laws of Covering the Head

- 1) One should not walk bare-headed (the distance of) four cubits.
- 2) Nowadays there is an additional prohibition, not only to walk a short distance, but even to sit in the house bare-headed.
- 3) It should be even worn during sleep at night.
- 4) Small children should also be raised to cover their heads.

## A WORD

*from the Director*

*This week's Torah reading focuses on the concept of ritual purity and impurity. Our Rabbis explain the distinction between the Torah's **prohibitions** and its laws of **impurity** as follows: Prohibitions guard against evil that our minds and hearts can appreciate. The laws of impurity, by contrast, protect against a dimension of evil which we cannot comprehend.*

*Although the evil associated with a prohibition can be appreciated more readily, there is a more severe dimension associated with impurity. For since the evil associated with impurity is not easily discerned, it is much more difficult to guard against and to eradicate. To cite an example, when a person eats non-kosher food, he has performed a transgression and must repent. Nevertheless, even before he repents, he may enter the Temple and bring a sacrifice.*

*Casually coming into contact with an impure substance can change an individual's personal state and isolate him from holiness. For example, were a person to touch a dead lizard, he would be forbidden to enter the Temple or partake of a sacrifice.*

*Moreover, just as ritual purity is a quality which cannot be grasped by our mortal intellect; it affects the levels of our souls that transcend reason and understanding. It has an effect on the dimensions of our being that are connected to G-d above the level of logical thought.*

*At present, the entire Jewish community is ritually impure, for throughout the ages, since the destruction of the Temple, it has been impossible to maintain a state of ritual purity. For example, one of the fundamental sources of impurity is contact with a human corpse. To restore a person to a state of purity after such contact, a priest must sprinkle water mixed with the ashes of a red heifer upon an impure person. Since the destruction of the Temple, these ashes have not been available and therefore our entire people are impure.*

*This will be one of the first achievements of Mashiach after rebuilding the Temple - to restore our people to a state of purity. When that is accomplished, our relationship with G-d will be lifted to an entirely different level. The parallel of the isolation of impurity will be attained in the realm of purity.*

*J. I. Guttentag*

# IT HAPPENED *Once...*

Once there was a very rich Jew who we will call Yitzchak, who was a follower of the great Tzadik and holy genius Rebbe Yisroel of Ruzin. Yitzchak was known for his warm heart and open hand. He gave a lot of charity. Every day his home was filled with the poor and hungry coming for a handout, a meal or just a place to rest for a while. But where he really shined was on Pesach (Passover).

Every year more than a hundred guests graced his table. People came from far and wide to partake of the joyous celebration of remembering the miracles G-d did thousands of years ago and hoping for even greater ones.

But, as we all know, there is a wheel of fortune in the world and so it was for our hero. Suddenly Yitzchak's fortune dwindled until within months he found himself a pauper with almost nothing to eat.

He was forced to sell his businesses, his properties and even his furniture. His wife sold her jewellery and everything of value in the house including their precious candle sticks until his house was a virtual shell... and it would only be a matter of time till it would have to be sold as well.

But there was one thing that his wife refused to part with. She had sold all her fine dresses and ornaments, even her family heirlooms but she refused to part with the Kos Shel Eliahu; the cup we fill with wine for Elijah the Prophet (who was taken in a wind to heaven some 2,800 years ago and visits every Passover Seder) at the end of the Passover Seder.

It really made no sense. The cup was made of gold and would surely have brought a good sum. Every so often her husband would add a jewel or golden inscription to it so it was worth a lot of money. But she refused to let it go. "It's our only hope." She said. "Elijah will announce Moshiach and Moshiach is our only hope."

Yitzchak was in no mood to argue with her. If poverty didn't convince her to sell it he surely wouldn't.... And deep down... he knew, or at least hoped, that she was right.

But the morning before the Pesach Seder their house was barren. Somehow they scraped together enough money for a bottle of wine, a few Matzot, some potatoes and a small piece of fish and of course they had a small table and two chairs but except for that... nothing.

So with only hope (which was waning) and an empty stomach, he told his wife he was going to the synagogue that morning and would return only that evening for what was sure to be a lonely, quiet, ghost-of-the-past Seder.

He sat alone in the Shul (Synagogue) and did his best not to weep. But it wasn't easy. The thought of days gone by and of the dismal future; maybe next week he wouldn't even have his house, haunted him.

Close to evening he went to the Mikva, washed up, immersed himself, changed his clothes and tried to keep a smile on his face and a song on his lips as he walked home.

But as he approached and saw his house in the distance his smile faded and he fell silent in awe. His house was ablaze with light! It was filled people! He thought that perhaps he had lost his mind. He shook his head as though trying to wake up. He rubbed his eyes and held his temples in disbelief and approached.

He opened the door and it was like a dream. His huge front room was filled with guests, maybe a hundred of them, all joyously, handsomely dressed and busy arranging their places at a huge, long, decorated table. Lights and candles were shining everywhere! He looked at his wife. She was dressed like a queen! She gazed back at him, her eyes sparkling with sweet tears of joy as she raised her arms and announced,

"My husband! Rav Yitzchak!!"

Everyone stood and applauded and poor Yitzchak broke down in tears and swooned. He would have fallen on his knees and raised his hands in thanks to G-d but it just didn't seem to be the right thing to do so he wiped his eyes, held up his hands for silence and yelled, "Good Yom Tov (holiday) everyone!! Thank G-d for everything!!" and everyone answered "Good Yom Tov!!" and resumed finding and arranging their places.

His wife approached, smiling from ear to ear, and explained.

"Just after you left this morning, a carriage pulled up in front of the house and an important looking Jew got out and knocked at our door. He said that many years ago he had been at our Passover Seder and never forgot it. He said that his carriage happened to break down here yesterday and he just got it fixed. He wanted to know if it was all right if he spent the Passover with us again. But when I told him that we didn't have enough food for guests he insisted that money was no problem and he gave me five thousand guilders! Five thousand!!

"I tried to refuse. I told him it was a thousand times what we needed. But he insisted. In fact he even took the money back and gave it to his servants to buy food and hire workers to prepare it. He even bought new furniture and tapestries! It's unbelievable! In just hours the food and pots and everything were delivered, the stove was burning, the house was busy and people were coming from all over to help. It's a miracle! And soon he'll be here. He told me not to wait for him, that he would be a bit late but I'm sure he'll be here any moment and we can thank him."

That Seder night was probably the best and happiest that Yitzchak and his wife ever had in their lives and, sure enough, when the meal was almost finished, their rich benefactor appeared, hurriedly found a seat, and before anyone knew it finished his Seder quickly and quietly and approached them.

They thanked him profusely to which he replied. "I understand that you've been having a hard time financially. Well, I bless you with greater riches than before." And with those words, he turned on his heels and left.

Sure enough, several of the guests that night were businessmen and as soon as the holiday ended, eight days later, Yitzchak was back in business and in just a few weeks he was making money and giving charity like never before.

Months later Yitzchak visited his Rebbe, told him the entire story and gave a him a huge donation. The Rebbe put his head down for a minute, lifted it and said.

"That rich man was Elijah the Prophet. You merited seeing him once and your wife merited to see him twice! It was all in the merit of that cup and her simple faith. She was right, your only hope was Elijah."

## Thoughts THAT COUNT

It might become in the skin of his flesh the plague of leprosy (Lev. 13:2)

The Biblical plague of leprosy was a physical manifestation of a spiritual illness. Said Rabbi Shmuel bar Nachmani, in the name of Rabbi Yochanan: There were seven reasons a plague might occur: gossip, bloodshed, taking a false oath, forbidden relations, arrogance, robbery, and envy. (*The Talmud, Arachin 15a*)

And if the appearance of the plague is deeper than the skin of his flesh, it is a plague of leprosy (Lev. 13:3)

If the outbreak of the disease is limited to the "flesh," to a person's corporeal nature and the desire to fulfill his physical cravings, the damage is superficial, and there is still hope that he will recover. By contrast, once the illness has penetrated deeper and has already infected a person's thought processes and outlook on the world, it is much more difficult for him to be healed. (*Tiferet Yehonatan*)

The flesh also, in which an inflammation was in the skin, and is healed (Lev. 13:18)

The Torah uses words "and is healed" only in reference to a plague that occurs specifically in the "flesh." From this we learn that a person who is as humble and yielding as "flesh" will more readily recover from the trials and tribulations of life than one who is hard and inflexible. (*The Talmud and Rashi on Sota 5a*)

### CANDLE LIGHTING: 8 APRIL 2016

BEGINS	ENDS
5.45 .....MELBOURNE .....	6.41
5.43 .....ADELAIDE .....	6.37
5.20 .....BRISBANE .....	6.12
6.27 .....DARWIN .....	7.16
5.18 .....GOLD COAST .....	6.10
5.46 .....PERTH .....	6.39
5.23 .....SYDNEY .....	6.17
5.30 .....CANBERRA .....	6.25
5.33 .....LAUNCESTON .....	6.31
5.47 .....AUCKLAND .....	6.42
5.43 .....WELLINGTON .....	6.40
5.31 .....HOBART .....	6.30
5.17 .....BYRON BAY .....	6.09



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS TAZRIA • SHABBOS PARSHAS HACHODESH  
29 ADAR 2 • 8 APRIL

FRIDAY NIGHT	CANDLE LIGHTING:	5.45 PM
	MINCHA:	5.50 PM
	KABBOLAS SHABBOS:	6.20 PM
SHABBOS:	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.32 AM
	MINCHA:	5.40 PM
	SHABBOS ENDS:	6.41 PM
WEEKDAYS	SHACHARIS:	SUN-FRI 8.00 AM / 9.15 AM
	MINCHA:	5.40 PM
	MAARIV:	6.30 PM