

LAMPLIGHTER

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LIVING WITH THE TIMES

This week's Torah portion, Tetzave, describes the special garments worn by the high priest during his service in the Holy Temple, and enumerates eight separate items of clothing.

The Torah makes two provisos: First, the high priest may not perform his service unless he is wearing all eight garments, and second, he is not allowed to even enter the Sanctuary unless he is wearing three of them - the breastplate, ephod, and robe.

The high priest is the emissary and representative of the Jewish people, and as such, his function is to connect them to G-d.

The relationship between the Jew and G-d exists on two levels simultaneously: One is the result of the Jew's service through Torah and mitzvot (commandments), the other stems from the Jew's innate connection with G-d by virtue of his essence. Both levels are reflected in the Torah's instructions concerning the high priest's garments.

Set into the breastplate were twelve precious stones, each inscribed with the name of a different tribe, which the high priest was required to wear "upon his heart." The breastplate therefore symbolizes the highest level of connection between the Jew and G-d, as these names were actually inscribed on the holy object itself.

The next level of the Jew's bond with G-d is expressed in the ephod, which also contained stones inscribed with the names of the tribes, but with a difference: The stones of the ephod were not worn "opposite the heart" but rather, "upon the shoulder - pieces," in the back of the garment.

The ephod therefore symbolizes those Jews who wage a constant war against their Evil Inclination, a type of service of G-d that falls into the category of "back."

The third level is expressed in the high priest's robe, the hem of which was adorned with "pomegranates of blue and purple and scarlet yarn."

Our Sages commented that even the simplest Jew is as full of mitzvot as a pomegranate; the ephod therefore symbolizes this level.

The high priest must wear all three garments - representing all three levels of Jews - if he is to be allowed into the Sanctuary, the place where the Divine Presence rests. For it is when all Jews stand together in unity that the deepest bond with G-d is forged - "a remembrance before the L-rd continually."

This contains a lesson for us to apply in our lives:

Every single Jew is an essential part of the Jewish people and is therefore a "remembrance before the L-rd continually." For the true essence of the Jew is not his external appearance but his G-dly soul, "a veritable part of G-d," and all Jews are children of the same Father.

9 Life Lessons From Queen Esther

By Yehuda L. Ceitlin

Purim, Sunday 12 March, is one of the most joyous days in the year. It is a day which commemorates the miraculous salvation and eternal victory of the Jews over those who try to harm us.

Queen Esther, the heroine of the Purim story, is widely regarded as one of the greatest Jewish women in history. Her amazing life story contains lessons that apply to all of us.

Here are nine practical life lessons we can learn from Queen Esther:

1. *Believe in your hidden powers.*

Esther's name means "hidden" in Hebrew. First, she kept hidden her identity as a Jew in the palace of the Persian king. She also didn't lose hope when it seemed that G-d's protection of the Jewish people was in hiding. Even when she was sequestered in darkness, she called upon her strengths and courage to have an impact, and her actions ultimately saved the Jewish people. We too can tap into our own hidden powers and utterly transform events.

2. *Embrace your destiny.*

At first Esther tried hiding from King Ahasuerus's guards to avoid marrying him, but ultimately she couldn't avoid the inevitable. When she was made queen, Mordechai, the leader of the Jews at the time, understood that "such a thing would not have happened to such a righteous woman unless she was destined to rescue her people [through it]." G-d places us where we need to be in order to fulfill our mission in life.

3. *Let your inner beauty shine.*

When contestants vying to be Ahasuerus's new queen were brought to the palace, they were given a lengthy beauty regimen involving physical pampering and cosmetic treatments, but Esther declined those luxuries. Instead, it was her natural beauty that immediately captured the king's attention above all the others. You are the best version of yourself.

4. *Be principled.*

Even in the palace, Esther ate only kosher food. And when the king went out of his way to persuade her to tell him her national origin (he threw a party in her honor, gave tax breaks to citizens and considered marrying another), she held her ground. Let your principles guide you.

5. *We're stronger together.*

One of Haman's complaints against the Jews was that they "a dispersed and disunited people." In response, Esther told Mordechai to gather all the Jews. The best answer to hatred is unity.

6. *When in trouble, turn to G-d.*

Esther understood that the salvation of her people hinged on their special relationship with G-d. Pleading at the feet of a mortal king was merely a facade behind which to disguise the Divine miracle. The true vehicle of their salvation would be repentance and prayer. First get in line with the Creator, then with His creations.

7. *Take the lead in action.*

Esther set forth a plan for action, and Mordechai dutifully obeyed. "The act is the main thing," says the Talmud. Because of her leadership, Esther saved her people, and the Megillah was named after her.

8. *Prepare to make sacrifices.*

As queen, Esther would personally have been spared from the decree of annihilation, but she stood with her people. To make her case, she needed to approach the king without being summoned—a capital offense. And she did so, saying, "If I perish, I perish."

9. *Never lose hope.*

After the ordeal was over, Esther requested that her story be documented. What was Esther trying to accomplish in telling the Purim story? And what is her message to us? According to one commentary, the basic message of Esther's story is this: No matter how hopeless your situation may seem, never lose hope.

Slice of LIFE

A Costume and a Car

by Geula Newman

Four years ago, after considering different ideas, our eight-year-old daughter Sara decided that she wanted to dress up as a pushka (zedaka box) for Purim. She would be standing inside of it (a painted cardboard box), with room for her head and hands to protrude. It was to say "Tzedaka" (charity) on it; her face would say "Matanot La'Evyonim - Gifts to the Poor," referring to the additional charity that we are enjoined to give on Purim. She was going to hold a small basket with a miniature "mishloach manot" (food gifts) to distribute to children during our Purim event at Chabad of Beverlywood. Since her hands would be busy, Sara would have a real pushka attached.

Being the most practical eight year old I ever met, Sara went to work figuring out all of the details. She made hamentashen dough as soon as she got home from school on Thursday and shaped cute and tiny hamentashen with a single chocolate lentil as the filling. She had her sister help her fill little bags with exactly one hamentash and a single candy, fulfilling the requirement of giving two different kinds of foods.

That year, Purim occurred on Saturday night through Sunday. As soon as Shabbat was over, Sara lamented the fact that we had no Velcro in the house. "That is what I need to stick the pushka to me! Mommy, don't you realize, it's such an important mitzva!"

I pointed out to Sara that the mitzva of tzedaka on Purim is really for the daytime. I reassured her that we had plenty of velcro in the pre-school and that before our 10:00 a.m. Purim Party we would definitely make it a point to pick it up. We finished getting ready and rushed off to hear the Megila. After returning home but before going to sleep, Sara made sure to remind my husband and me about the Velcro. "I

really need it," she made sure to say, "that's how the money and the pushka will stay on..."

The Purim air had the Newman children up and ready early Sunday morning. The Megila reading was over at 9 and the party was starting at 10. I reassured my very focused daughter. So, while her siblings had a jolly time testing out the different games being delivered to the Chabad House for the party, Sara hopped into my car to join me in the Velcro pick-up. I ran into the supply room and emerged triumphantly with two rolls of Velcro.

"Mommy, these are the same side! Please look again!" The clock was ticking, we still had to pick up 500 pitas on our way back... but I couldn't let her down! With a prayer on my lips, I ran into one of the classrooms to continue my Velcro search. One cabinet after another... no Velcro. My praying became more intense as I finally spotted a ziplock bag with a few strips of the precious stuff she needed. Thankfully, I was able to convince Sara that we had enough pennies at home and we really don't have time to stop at a bank to pick up more. "Mommy, I need at least 200 pennies," she announced. I counted pennies with Sara until she was satisfied with her full cup, Velcroed of course to her costume alongside the pushka.

The day continued in a joyous flurry, with over 400 Jews celebrating at our Chabad House in fun Purim spirit. Out of the 400 people, at least 200 of them came across an interesting Purim Tzedaka dressed girl and did not pass her until they had taken a coin from her cup and put it in the pushka. She went from stranger to friend, young person to old, smiling and pointing out to them what they needed to do to fulfill one of the four mitzvot of the day - "Gifts to the Poor".

After the party, our family drove around the neighborhood delivering Mishloach Manot. For my husband, delivering Mishloach Manot is not just about delivering. It's about stopping at each place for a Purim dance, an inspiring word, a "Ichaim," (hence my job of designated driver), a push to connect more to another person and to

bring Moshiach by taking on another mitzva.

Then it happened. Sara ran to join her father. I saw it - the coast was clear for her to cross, and then suddenly it was not. Sitting in the driver's seat, my entire body froze as I watched in horror when it was already too late to scream - my daughter running and the SUV speeding inches away until it hit her! The right front corner banged directly into her torso. With that speed, that size car, and her weight, she should have been thrown yards away onto the concrete or onto another car. But in front of my eyes, Sara ran to me, shaking and frightened, crying, "I want to go home."

I held her, asking "Where does it hurt?" thinking she must have at least broken a few ribs... yet there was nothing that hurt her.

The young man driving came out of his car, white as a sheet, looking more scared than Sara. "Is she... okay?" He also couldn't believe she was fine and alive! I guess I was too flustered and focused on Sara to answer. Meanwhile, my husband had come out to see what was going on. Rafael the driver was Jewish. He was eager to do anything at this point, having just had the shock of his life and at the same time witnessed an open miracle. So right there on the street he put on tefilin, something he had not done since his Bar Mitzva. We gave him Mishloach Manot and promised to join us for Shabbat dinner.

In Tanya, the basic book of Chabad Chasidic philosophy, tzedaka is described as a shield of protection, the coins being the scales themselves. That is all I can think of when I picture that most scariest sight - an invisible shield of 200 pennies in between Sara and that SUV.

Thank you G-d for performing such great wonders on a day of hidden miracles. Thank you Rebbe, for inspiring your young Chasidim like Sara to take their job seriously and to never give up. Thank you for giving us the opportunity to be your emissaries and to experience your constant guidance and protection. And please, let us experience the ultimate miracles with the coming of Moshiach now!

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ISSUE 1286

SOUL COFFEE

In our times, it is crucial that every Jew who knows anything must be a teacher to others.

If you know alef-bet, teach alef-bet.

If you know only alef, find someone to teach alef.

But all must teach.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Jewish Women Week

I was pleased to be informed of the forthcoming Symposiums scheduled to be inaugurated on the first day of Rosh Chodesh Adar, the month of Marbin B'Simchah. May this important event be a source of lasting inspiration to each and all of you for a deeper and even more knowledgeable commitment to Torah true Yiddishkeit in the everyday life, with emphasis on the principle that "the essential thing is the deed," namely, the good deeds of Torah and Mitzvot.

There is a particular relevancy in the fact that the event is taking place in the joyous month of Adar, highlighted by Purim, when Marbin B'Simchah is at its highest. It clearly indicates what the keynote of the WEEK OF THE JEWISH WOMAN should be, and that all programs and activities connected with it should be carried out with an extra measure of joy and gladness of heart" - over and above the level of simchah that should permeate Avodas haShem at all times.

Indeed, there is good reason for Jewish women to be in a happy frame of mind in this joyous season in view of the special role of a Jewish woman in bringing about the Miracle of Purim. This is most eloquently emphasized by the fact that the Megillah of Purim is not named after Mordechai, nor after Mordechai and Esther jointly, nor even after Esther and Mordechai, but solely after Esther. Behind this well-deserved tribute is the fact that the Creator has endowed the Jewish woman with special capacities, actual and potential, to fulfill an important role in the preservation of our Jewish people in every generation - from the Exodus and Mattan Torah to the Land of Israel, to Purim and Chanukah, and in all critical times, to this day.

May G-d grant that just as Purim brought for the Jews "light, joy, gladness, and honor" - "So be it for us" - both in the plain sense of these terms as well as in their deeper meaning: "Light - this is Torah," etc., leading to the true and complete Geulah through Moshiach Tzidkenu, speedily in our days.

QUESTIONS FOR THE RABBI

Scientific advancements in preparation for Moshiach

by Yosef Benjamin

Question: I once heard that the advancements in modern science and technology are preparatory steps for the coming of Moshiach. Why is that?

Answer: There are 2 wisdoms, Torah and secular. Right before Moshiach comes there will be an increase in secular as there is of Torah wisdom. For Moshiach's coming is not just the world reaching its spiritual perfection, rather true Redemption means the world reaching perfection in all areas, including scientific and secular wisdom. As we stand in the year 5777 at the closing of the sixth millennium from creation, and the beginning of the seventh, which is described in the Talmud as "the millennium of redemption," it make sense that we are see unprecedented increases in all areas of scientific and secular wisdom.

Here is an example of an idea that that has been around since the 6th days of creations, but we didn't know about it until nearly 100 years ago. The Mishnah states, referring to G-d, "there is an eye that sees and an ear that hears". Nowadays, with WhatsApp, FaceTime or Skype, this concept is not just a theory, it is practical. We have begun to witness how forces, though unseeable, are powerful as ever. This gives us inkling to G-d's infinitude.

Let us hope and pray for the fulfilment of the prophecy, "and the glory of G-d will be revealed, and all flesh will see together that the mouth of the lord has spoken." The knowledge of G-d will spread throughout the world and all physicality will recognize G-dliness. Moshiach Now.

A WORD

from the Director

Purim will soon be here. Bake (or buy) hamentashen, pick up a grogger, decide what costume to wear, invite some friends over for the Purim meal.

But wait a minute. What if Moshiach, who could come at any moment, comes before Purim? Will all of our plans and arrangements be for naught? We can eat the hamentashen, but what about the groggers, costumes and food?

Interestingly enough, the Talmud says that "All festivals will one day cease, but the days of Purim will never cease." Our sages have also said that of all the writings of the Prophets, only the Scroll of Esther will endure.

What is so special about Purim and everything connected to it that even when Moshiach comes it will continue?

The solemn day of Yom Kippur is referred to in our holy books as Yom Kippurim, which means the day that is like Purim. Our sages have explained that what we accomplish on Yom Kippur through fasting and prayer only approaches, is only likened to that which we can accomplish through feasting and rejoicing on Purim. For, to attain holiness through feasting and rejoicing, to transform the physical into spiritual, is much more difficult than holiness attained through afflicting oneself.

The days of the month of Adar are days of rejoicing. We are taught that joy and happiness break all boundaries. What we can accomplish through happiness and rejoicing far surpasses what can be accomplished in any other manner.

From the holiday of Purim, and the fact that it will continue once Moshiach comes, we learn the value of simcha-joy. May the simcha of this Purim and each day leading up to it break the final boundaries of this exile so that we can celebrate Purim all together this year in Jerusalem.

J. I. Gutnick

IT HAPPENED *Once...*

There was once a city in Tunisia with a large Jewish population. One year, a few months before Purim, the price of fish suddenly skyrocketed. The problem wasn't a scarcity of fish; the rivers swarmed with them. Rather, the trouble was that the government-appointed head of the fishing industry had arbitrarily decided to hike the prices.

His reasoning was simple: Knowing how important it was for Jews to eat fish on the Sabbath and holidays, he figured that they would pay any price for the commodity. And indeed he was right. Most of the Jews sighed as they dug a little deeper into their pockets. But for the poor, it was a delicacy that was completely beyond reach.

When the month of Adar (whose celestial sign is fish) arrived, the poor Jews went to their Rabbi to complain. It wasn't fair that they would be unable to buy fish for Purim. The elderly Rabbi was a venerated Kabbalist, who was also the mohel of the community.

The poor Jews' grievance touched the old man's heart, and he promised to help them. That night, the candle in the Rabbi's study shone till dawn. He was very busy consulting his holy books.

Early the next morning the Rabbi summoned his attendant. Handing him a small slip of folded parchment he said, "I have an important mission for you, but it must be kept secret. Go to the river now, before any of the fishermen arrive. When you are sure that no one is watching, throw this parchment into the water." The attendant did as he was told.

That day began as usual on the waterfront as the fishermen cast their rods and spread their nets. But as morning turned into afternoon their faces fell. Not one fisherman had had even a nibble. Their nets were completely empty.

At first the fishermen assumed that for some reason, the fish were avoiding the coastline. But when the fishing boats returned from the deeper waters and reported that they too had had no luck, they realized that something was amiss. "Oh well," they consoled each other, "it was just a bad day for fishing."

But the next day the same thing happened, and the day after that. It was very strange how all the fish seemed to have simply disappeared.

Of all the people in the city the governor, who loved to eat fish, was particularly affected by the shortage. In the very beginning he instructed his servants to prepare dishes of smoked and dried fish, but eventually his supply was depleted. "Why are there no fresh fish?!" he demanded one day. "There simply aren't any," the servants explained. The governor decided to go down to the river to see for himself.

At the governor's command the fishing boats set sail, and nets were spread up and down the length of the river. But no one caught even one specimen. The whole day's efforts were wasted.

At that point the governor gathered all the fishermen together and asked them for an explanation. "Esteemed governor," a short little fisherman piped up, "I'm not certain that the two are related, but on the same morning the fish disappeared, I noticed a Jew throwing something into the water. He was very careful to make sure that no one was looking. From that day on we haven't seen even one fish."

The finger of suspicion was clearly pointed at the Jews. The governor announced that if the fish didn't return within one week, a heavy tax

would be imposed on the Jewish community.

The Jews were distraught at the libelous accusation, and their leaders declared a day of fasting and prayer. The entire community assembled in the synagogue and implored G-d to have mercy on their innocent souls.

Suddenly, the elderly Rabbi stood up to speak. "My brothers," he said, "the governor is right. We are the reason that there are no fish. But an evil decree has not befallen us; on the contrary, it is G-d Who is fighting our battle. When the price of fish was unfairly raised beyond the ability of the poor, I prayed to G-d to make the fish disappear." The people were shocked. No one could believe that such a thing had happened. But the elderly Rabbi encouraged them to keep on praying. "Don't worry," he reassured them. "I will go now to meet with the governor."

The Rabbi went to the royal residence and was granted an audience. He explained to the governor why the fish had vanished. "If our esteemed governor will promise that the price of fish will go down, I will make sure that they return to our waters."

The governor was astounded by the story, and amazed at the power of the holy Rabbi. On the spot he promised to appoint someone else as head of the fishing industry. The Rabbi smiled, and invited the governor to go with him to the riverbank. At the Rabbi's command the fishermen spread their nets. They were quickly filled with fish of all varieties, shapes and colors.

That Purim, "there was light and joy to the Jews, and gladness and honor." And of course, lots of fish on their tables.

PARSHAH IN A NUTSHELL

G-d tells Moses to receive from the children of Israel pure olive oil to feed the "everlasting flame" of the menorah, which Aaron is to kindle each day, "from evening till morning."

The priestly garments, to be worn by the kohanim (priests) while serving in the Sanctuary, are described. All kohanim wore: 1) the ketonet—a full-length linen tunic; 2) michnasayim—linen breeches; 3) mitznefet or migba'at—a linen turban; 4) avnet—a long sash wound above the waist.

In addition, the kohen gadol (high priest) wore: 5) the efod—an apron-like garment made of blue-, purple- and red-dyed wool, linen and gold thread; 6) the choshen—a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel; 7) the me'il—a cloak of blue wool, with gold bells and decorative pomegranates on its hem; 8) the tzitz—a golden plate worn on the forehead, bearing the inscription "Holy to G-d."

Tetzaveh also includes G-d's detailed instructions for the seven-day initiation of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood, and for the making of the golden altar, on which the ketoret (incense) was burned.

CANDLE LIGHTING



	Shabbos 10-11 March	
	Begins	Ends
Melbourne	7:29	8:25
Adelaide	7:23	8:17
Brisbane	5:52	6:44
Darwin	6:46	7:35
Gold Coast	5:51	6:43
Perth	6:23	7:16
Sydney	7:02	7:56
Canberra	7:11	8:06
Launceston	7:22	8:20
Auckland	7:29	8:25
Wellington	7:32	8:29
Hobart	7:22	8:21
Byron Bay	6:50	7:42

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TETZAVEH PARSHAS ZACHOR • 12 ADAR • 10 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING:	7.29 PM
	MINCHA:	7.35 PM
	KABBOLAS SHABBOS:	8.00 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	10.20 AM
	SHACHARIS:	10.00 AM
	ADDITIONAL READING OF PARSHAS ZACHOR	12.45 PM
	MINCHA:	7.25 PM
	SHABBOS ENDS:	8.25 PM
MOTZEI SHABBOS		
PURIM:	MAARIV FOLLOWED BY MEGILLAH READING:	8.35 PM
SUNDAY PURIM:	MEGILLAH READINGS	8.30/9.45/10.30 AM
	AFTERWARDS MEGILLAH	
	READINGS EVERY HOUR FROM:	11.00 - 7.00
	MINCHAH:	2.45/4.45PM
WEEKDAYS:	SHACHARIS:	8.00/9.15/10.00 AM
	MINCHA:	7.25 PM
	MAARIV:	8.15 PM