

LAMPLIGHTER

8 Adar
Parshas
Tetzaveh - Zachor
1336
23 February
5778/2018

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

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 behavior. 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.

Just Do It

By Michael Gourarie

Many things that we do and experience require a combination of emotion and action. The absence of feeling can affect the sincerity of the action and minimize its effectiveness. For example, wishing a close friend "Mazel Tov" without display of excitement has minimal meaning. Mechanically helping a friend in need without empathy and interest will result in incomplete support. Praying just by mouthing the words seems like a meaningless exercise.

But feelings don't come automatically. We cannot just turn the happiness switch on, or suddenly feel love towards another person. So what do we do when we don't feel happiness and empathy, or we feel totally uninspired and disinterested?

In this week's Torah portion we learn that the Kohen Gadol (High Priest) had to wear elaborate clothing when serving in the Temple. These garments had to be sewn according to a very specific design, and wearing them during service was of critical importance.

The significance of these garments is explained by one of the early commentaries based on the principle that the heart follows the actions. This means that while indeed feelings can motivate more effective action, the opposite is also true. If someone is uninspired or disinterested, but forces himself to do what is right with maximum effort, the power of the action is so strong that it will nurture and develop feelings and strong emotion.

The Kohen Gadol had an awesome responsibility. He served in the Temple, representing the entire Jewish nation, to achieve Divine atonement and blessing. This task required a strong focus and an intense sense of devotion—one which he might not naturally have felt. However, donning beautiful garments, an action that made him "look the part," ensured that his heart and mind were in total focus.

So if you show up to your friend's wedding in a bad mood, just get right into the dance circle. If you hear of someone in need but feel apathetic, force yourself to run over and ask how you can help. If you don't feel like praying, grab a siddur (prayer book) and say the words carefully. Actions with effort create strong feelings. Do a good act. The heart will follow.

Slice of LIFE

A Wise Solution

By Tuvia Bolton

The Lubavitcher Rebbe's wife Chaya Mushka, in addition to being a person of great holiness in her own right, was a very intellectual person regularly visited the library in Manhattan.

Once it so happened that when she took out a book the woman librarian who was helping her noticed the name 'Schneerson' on the withdrawal form and asked if she was any relation to the great Rabbi in Brooklyn.

When the answer was positive and the librarian inquired further she replied "He is my husband."

"Ahhh" The librarian sighed, "I once got a blessing from your husband. Two years ago I went to visit him and told him my problem. Unfortunately my husband and I have been married for almost ten years but still have not been blessed with children. And I was told that the Rebbe was a great and holy man and his blessings were pure and powerful.

"So I went and it was a very amazing experience. A very amazing man! I got a private audience with him and I asked him for a blessing for a child. He said that he would give me the blessing I wanted but blessings are like the rain; they require a proper vessel. So he said that I have to accept on myself to do a commandment

"I asked him which one and we agreed that I would light Shabbat Candles. In fact a long time ago in

Europe when I was a girl my mother used to light them. So I started lighting Shabbat Candles and I've been doing it for two years. But, not that I regret lighting the candles, I am very happy that I began to light them! But for some reason the blessing didn't work. We still have no children."

The Rebbe's wife listened to the sad story and knew exactly how to comfort her. "I'm very sorry. And, believe me, I know exactly how you feel. You see... I also have no children. There are simply some things that we don't understand."

(Here I want to interject the second story; something I just heard from a Rabbi friend of mine who had a Chabad House in Russia. There he met an old man whose entire life had been a saga of tragedies (as it was with so many others that lived in those awful days) he had suffered the horrors of the holocaust then the tortures of Communist prison in Siberia, poverty, disease etc. but he summed up his life like this, "Rabbi, I want you to know that after all this I can honestly say I had a lot of difficulties but I never had a one bad day in my life. Not even one!

I had a lot of days that I didn't understand! But I never had a bad day!")

But the librarian's eyes filled with tears as she almost whispered. "But, I'm different. I'm a survivor. My family... I have no family... they were all wiped out in the holocaust... all of them. Only I survived. If I don't have children no one will be left..... no one. This is why it is so important for me to have children. It means

continuing the family."

The Rebbe's wife thought for a few seconds and cautiously asked. "Tell me again. Exactly what did my husband tell you?"

She answered, "I asked him what commandment I should do and he told me to light Shabbat candles every Friday. So I agreed."

"Perhaps you missed one or two Shabbats?"

"No! I would never do that!" she replied. "It was the blessing! The blessing for children! I wouldn't dream of missing the blessing. Every Friday, without exception, when my husband came home from work I lit the candles."

"And when would he come home?" the Rebbe's wife asked.

"After work; at seven or eight o'clock in the evening... he would even put on a Yarmulke and watch. I covered my head and lit the candles... just like my mother used to do."

The Rebbe's wife understood what had happened and she explained the mistake. The woman obviously either did not know that the Shabbat begins at sunset and that it is forbidden to light fire on Shabbat.

So, instead of honoring the Shabbat she was unwittingly transgressing it!

The librarian thanked her, promised to correct the mistake and sure enough shortly after she began lighting properly she became pregnant and nine months later gave birth to... a boy. From then on they kept in constant touch, a close friendship developed between them and the librarian even visited the Rebbitzin's home in Crown Heights several times.

Published by The Chabad House of Caulfield
in conjunction with the

Rabbinical College of Australia and N.Z.

Editor: Shlomie Naparstek

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 1336

WEEKLY VIDEO



Please do not scan or access this QR
code on Shabbat or Yom Tov.

Content printed with permission from

Chabad.ORG

The Official homepage for worldwide Chabad-Lubavitch
movement that promotes Judaism and provides daily
Torah lectures and Jewish insights



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Week of Jewish Women

By the Grace of G-d
Erev Shabbos Kodesh
Rosh Chodesh Shevat 5747 [January 31, 1987]
Brooklyn, N.Y.
To All Participants in the International WEEK OF THE JEWISH WOMAN
First Week of Adar, 5747
Blessing and Greeting:

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.

With esteem and blessing for Hatzlachah and good tidings in all above,

QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

Did Mordechai Act Foolishly?

Question: In the Purim story, Mordechai the Jew refuses to bow down to the wicked Haman. As a result, Haman enacts a decree to annihilate the entire Jewish nation. Did Mordechai do the right thing? Even if Haman thought he was a god, shouldn't Mordechai have bowed down to him rather than risk the lives of the entire Jewish people?

Answer: In my youth, I attended a non-Jewish school. Jews made up about 10 percent of the student body, and we felt quite comfortable there. But sometimes we stood out.

It wasn't a particularly religious school, but on occasion they did hold prayer services in a big hall with a huge cross at the front. At a certain point during the service, everyone was told to kneel and bow before the cross. So everyone did.

But I didn't. I don't know why, but as everyone else went down on their knees, I just sat there. I was a little nervous that I would be caught not kneeling. But then I realized that anyone who saw me not kneeling was himself not kneeling, so I was safe.

Here's the funny thing. Looking around, I saw I was not alone. Scattered around the hall were others who did not bow. In fact, about 10 percent of the students were sitting upright. None of the Jewish kids would bow down. It was quite a sight—a sea of bowed heads, with a few Jewish heads sticking out like protruding icebergs. Or maybe Goldbergs.

On reflection, this is astonishing. Where did we get this defiance from? We were all from irreligious homes and were for the most part completely uneducated in Judaism. No one ever told us not to bow down. In fact, for some of those students, this non-bowing may have been the only public statement of being Jewish they ever made. So what inspired us to be different?

I believe we got it from Mordechai, the Jew who refused to bow down. Somehow, his story of defiance has permeated the Jewish psyche, to the point that even 2500 years later, we know in the depth of our souls that we don't bow down to anyone but G-d.

When Mordechai stood up to Haman, he wasn't putting the Jewish people at risk. On the contrary, he was saving countless Jews in all future generations who would be inspired by his singular act of bravery, refusing to bow to the forces that would try to compromise their identity.

Our enemies will hate us for not bowing to them, and they will hate us even more if we do bow to them. But when we stand tall and proud, unabashedly stating our Jewishness, then, like Mordechai, we will see the downfall of evil and the triumph of good.

A WORD

from the Director

Every deliverance of the Jewish people is connected. The Exodus from Egypt, Purim, and the true and complete Redemption in the Messianic Era, are all interrelated.

Interestingly, we can see this connection in the small but powerful Hebrew word, "im" meaning "if."

If you believe... if you truly long for Moshiach... if you await his coming. The word "im" is made up of the letters alef and mem.

The Redemption of the Jews from Egypt was brought about through Aaron and Moses - whose names respectively begin with alef and mem.

The deliverance of the Jews from Haman's wicked plan of annihilation was brought about through Esther and Mordechai - again, alef and mem.

And the Final Redemption, which we await so eagerly, will be heralded by Elijah the Prophet and initiated by Moshiach - respectively alef and mem.

There is another interesting aspect in the relationship between the Exodus and Purim to the Messianic Era.

According to Moses Maimonides, the Messianic Era can be initiated in one of two ways. It can come about supernaturally, with miracles abounding, as did the Exodus from Egypt. Or it can come about in a seemingly natural manner, as did the deliverance of the Jews from the hands of Haman as celebrated on Purim.

For, on the surface, Esther's appointment as Queen and Mordechai overhearing the plot to kill Ahasuerus, thus saving the King's life and leaving him indebted to Mordechai, were "coincidences." But in truth, these were hidden miracles which occurred within the "laws of nature."

May we merit on this very Purim, to experience the true deliverance of the Jewish people and exodus from our final exile to the Holy Land with our righteous Moshiach, NOW!

J. I. Gutnick

IT HAPPENED *Once...*

A Foreseeable Rescue

Each year on Purim, the Baal Shem Tov would make a point to discuss Haman, the archenemy of the Jewish people, and his ancestor, Amalek. "Amalek has the same numerical value as 'safek' - doubt. He represents the confusion and concerns about G-d and His omnipotence in our lives, today," the Baal Shem Tov would say. "We must totally wipe out and eradicate Amalek from our G-dly service, trusting in G-d sincerely and joyfully."

On one particular Purim, the Baal Shem Tov called up a small child, Shaul, the son of Rabbi Meir Margolis of Lemburg. Shaul, though only five years old, was known to have a sweet, soulful voice. The Baal Shem Tov asked the child, "Shaul, sing for us. Show us how to serve G-d with sincerity and joy."

Shaul sang the song "Shoshanat Yaakov," customarily sung after the reading of the Scroll of Esther on Purim. As each sweet note flowed, every Chasid was transported into the recesses of his heart to find and eliminate any doubt or confusion that lay hidden there and replaced it with joy and trust. When Shaul finished singing, the Baal Shem Tov approached Shaul's father and asked him to allow the boy to remain with him for Shabbat. "Don't worry, Father. I want to stay with the Baal Shem Tov. I will not cry," Shaul reassured his father.

Shabbat passed uneventfully, and at the close of the holy day, the Baal Shem Tov called upon two of his closest Chasidim to accompany him in returning Shaul to Lemburg.

Along the way, the small group stopped at an inn. Inside, the local peasants were partying, singing bawdy songs and carrying on. The Baal Shem Tov went into the middle of the room, clapped his hands and called out, "Silence!" Surprised, everyone complied.

"Would you like to hear real singing?" the Baal Shem Tov asked the peasants. And with that, he called Shaul to the center of the room and told Shaul to sing "Shoshanat Yaakov." Despite the strange and unusual surroundings, Shaul sang even more beautifully than he had just a few days earlier in Mezibuz. When he completed the song, there was a look of admiration and awe in the eyes of even the most drunken peasants.

The Baal Shem Tov called over three young children who had been playing in a corner of the inn. "What are your names?" the Baal Shem Tov asked the three waifs. They responded in order, "Ivan," "Stephan," and "Anton."

"Do you boys like the way my little friend Shaul sang?" the Baal Shem Tov asked the boys.

Sheepishly, the boys nodded their heads. "Do you like Shaul?" he asked them. Once again, they nodded their heads. "I want you boys to always remember the song Shaul sang and to always like Shaul and be his friend," the Baal Shem Tov said softly. A third time the boys nodded their heads.

With that, the Baal Shem Tov took Shaul's hand, motioned for his two Chasidim to follow him, and returned to his carriage.

Many decades passed. Shaul was now a successful businessman and renowned Torah scholar. One year, in early spring, Shaul was traveling back from a business trip. The journey had taken longer than he had expected and he wanted to be home by nightfall in time for Purim. But it was getting late and he still had to traverse a dangerous forest. Shaul pushed his horses harder and filled his mind and heart with joyous thoughts.

Suddenly, his carriage was forced to stop. A bandit had jumped out of some brush and grabbed the horses' reins. Then two more thieves appeared and pulled Shaul out of the carriage. Quickly the thieves found Shaul's money. It was well-known that such bandits never left their victims alive. Shaul pleaded with them to give him a few moments to say his final prayers. They sneered at him and said, "Your prayers won't help you, but go ahead and do as you like."

With that Shaul began to recite the final confession. As he recited the prayer, his thoughts wandered through highlights of his life, and rested on a day over 40 years earlier when he had spent Purim with the Baal Shem Tov.

"Amalek has the same numerical value as 'safek' - doubt. He represents the confusion and concerns about G-d and His omnipotence in our lives, today," he remembered the Baal Shem Tov saying. "We must totally wipe out and eradicate Amalek from our G-dly service, trusting in G-d sincerely and joyfully." With that, Shaul decided to spend his last moments in this world sincerely and joyfully trusting in G-d. He began to sing the tune that he had sung so many years earlier in the presence of the Baal Shem Tov and all of his Chasidim, "Shoshanat Yaakov." The melody burst forth from him as sweetly and soulfully as ever. His heart filled with joy and his spirit soared as he sang.

When Shaul was finished he saw that the three bandits were staring at him in surprise and wonder. He looked at them closely and then said softly, "You must be Ivan, aren't you. And you are Stephan and surely you are Anton," Shaul said, pointing at each one in turn.

The three men looked at Shaul and whispered, "And you are Shaul, whom we promised to always befriend." The three gave Shaul back his money and accompanied him out of the forest. All the while Shaul told the bandits about the Baal Shem Tov, his wondrous teachings and miraculous ways. There and then, the bandits decided to reform and become decent human beings.

A Purim miracle, indeed.

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 23 - 24 February | |
|------------|--------------------------|------|
| | Begins | Ends |
| Melbourne | 7:51 | 8:48 |
| Adelaide | 7:43 | 8:38 |
| Brisbane | 6:08 | 7:00 |
| Darwin | 6:54 | 7:44 |
| Gold Coast | 6:07 | 6:59 |
| Perth | 6:41 | 7:35 |
| Sydney | 7:21 | 8:16 |
| Canberra | 7:31 | 8:27 |
| Launceston | 7:46 | 8:46 |
| Auckland | 7:50 | 8:47 |
| Wellington | 7:56 | 8:55 |
| Hobart | 7:48 | 8:48 |
| Byron Bay | 7:06 | 7:59 |

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TETZAVEH - ZACHOR • 8 ADAR • 23 FEBRUARY

| | | |
|---------------|---------------------------|-------------------------------|
| FRIDAY NIGHT: | MINCHA | 8.00 PM |
| | KABBOLAS SHABBOS | 8.25 PM |
| SHABBOS DAY: | TEHILIM | 8.00 AM |
| | LATEST TIME TO SAY SHEMA | 10.14 AM |
| | SHACHARIS | 10.00 PM |
| | MOLAD WILL BE | Shabbos: 3.53 (4 chalakim) AM |
| | FARBRENGEN AFTER DAVENING | |
| | MINCHA | 7.45 PM |
| WEEKDAYS: | FAST OF ESTHER | WEDNESDAY 28 FEBRUARY |
| | FAST BEGINS | 5.34 AM |
| | FAST ENDS | 8.29 PM |
| | SHACHARIS | 8.00/9.15/10.00 AM |
| | MINCHA | 7.50 PM |
| | MAARIV | 8.40 PM |