

# LAMPLIGHTER

7 Nissan  
Parshas  
Tzav  
**1340**  
23 March  
5778/2018

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## LIVING WITH THE TIMES

In this week's Torah portion, Tzav, we read about the eight-day consecration of the Sanctuary. All the instructions for building the Sanctuary had been followed. The utensils were ready for use, the fire on the altars were lit, and the Jews began to bring the various types of sacrifices. Yet, "the Divine Presence did not rest on the work of their hands." For the first seven days, the Sanctuary was erected. But each day it was taken down again. Only on the eighth day of the consecration, when the last trace of spiritual impurity caused by the sin of the Golden Calf was removed, did the Heavenly fire descend and the G-dly Presence rest on the Sanctuary.

We see here two components to the perpetual fire that burned on the altar. The priests were commanded to bring ordinary fire. The act of bringing the fire served as a preparation for the G-dly flame which came from Above. Only after human initiative had been taken could the G-dly fire descend. And only at that point did the Sanctuary attain permanence.

Why could the G-dly fire be drawn down only after the human component of the worship was perfected? What special nature of the G-dly fire brought permanence to the Sanctuary?

People are finite. No matter how high their aspirations, they can reach only a finite level of spirituality. Being finite, people cannot reach a level of permanence in their worship without the assistance of G-d, Who is unlimited. Permanence cannot be attained solely through human effort. The G-dly intervention added a permanence that could not be achieved by human endeavor. The Sanctuary no longer needed to be disassembled.

The fire teaches us that we must first complete our own tasks and achieve as much as our capabilities allow. Only then will G-d provide the spiritual boost to reach beyond our capacity.

The completion of the first seven days of the consecration also symbolized the limitations of the physical world. A week constitutes a full cycle symbolizing the spiritual limitations inherent in the corporeal world. The eighth day of the consecration symbolizes the infinite attribute of G-d which cannot be contained in the natural order of seven. This is the level of "perpetual fire" which burned on the altar, showing that finite beings could transcend even time itself, through the perfection of their worship of G-d.

The verse concerning the perpetual fire reads: "A perpetual fire shall burn on the altar - it shall not go out." This means that our enthusiasm and warmth towards Judaism must remain kindled and never be allowed to diminish. It is not enough to rely on our spiritual achievements of the day before, or even a minute ago. We must be ever vigilant to ensure that the innate spark of love of G-d in every Jewish soul never grows cold.

Every single Jew is a sanctuary to G-d, as it states, "And they shall build me a Sanctuary and I will dwell in their midst" - in the midst of each and every Jew. If we always keep the spark of love for G-d and Judaism glowing, we can ensure that the Divine Presence finds a dwelling place in this world below.

## Staying on Top

By Yossy Goldman

Some people are bulldozers. They move mountains, conquer countries, achieve the seemingly impossible. But then when there are no more mountains to climb, they falter. Routines, maintenance and sustainability are not their strong points. They respond to excitement and challenge, not to the uneventful, monotonous daily grind.

The title word of this week's Parshah, Tzav, means "Command." It introduces G-d's call to Moses to instruct the Kohanim (priests) about the laws of the burnt offerings in the Sanctuary. Rashi points out that the word Tzav, "Command" - rather than the more familiar and softer "Speak" or "Tell" - is generally reserved for instructions which require a sense of zealotry. These are things which need to be performed "immediately as well as for posterity."

Would G-d have doubted the commitment of Aaron and his sons? Was there concern that they would do anything other than what they were instructed to regarding the sacred services? After all, they were the most saintly and dedicated of men. Was there really anything to worry about? Why employ a word implying such urgency?

Says Rashi: it's not only the need for immediacy but also the insistence that the services carry on throughout the generations in the very same way. It is one thing to be committed and excited now when the mitzvah is still fresh and new, but what will happen in future? Will that same commitment still be there down the line, or will the enthusiasm have waned?

In the sporting arena there are athletes, and even teams, who make wonderful starts but then fade before the finish. Others go great guns throughout a contest, but then "choke" at the very end. One cannot achieve greatness by erratic bursts of energy. Concentration and consistency are needed to carry us through until the final moment of the match.

So too in life. People in Hollywood find it pretty easy to get married to one another. But how many stay married? And it is no different in Judaism. Lots of Jews are excellent at Yom Kippur. But what happens all year round? Many have moments of inspiration, but it is allowed to become a passing phase.

A fellow came to Shul to recite kaddish in memory of a parent, but sadly the congregation were struggling to make a minyan (quorum of ten for prayer). He vented his anger at not being able to recite the prayer. One of the men present was less than sympathetic. "And where were you yesterday when someone else needed to say kaddish and there wasn't a minyan?" he retorted. Many people make the effort to attend services on the anniversary of a parent's passing, but stay away on "regular" days.

King David in Psalm 24 asks, "Who may ascend the mountain of G-d, and who may stand in His holy place?" It is one thing to climb the mountain but quite another to be able to stay on the summit. There are outstanding trailblazers who struggle with the everyday maintenance of the very programs they themselves initiated. In an ideal world pioneers would do the initiating and ordinary folk would carry on the routine. But it doesn't always work that way. We cannot necessarily afford the luxury of focusing only on the parts of life we enjoy and are stimulated by. More often than not life is a grind. Moments of excitement and discovery are rare. Charting new courses are not everyday experiences. And our creations need long term, consistent maintenance, otherwise they collapse.

The command to the Kohanim echoes down the ages to each of us. If it is important, do it now. And if it is sacred, carry on doing it forever.

# Slice of LIFE

## The Effect We May Have

I want to share with you a story that happened 38 years ago. At the time, my wife and I were emissaries of the Rebbe in Buffalo, New York.

Like most cities in America, in Buffalo, there are no corner stores. If you need to do some shopping, you have to go to the mall. And so, one day, my wife and I got in the car to go to Wegman's, a large supermarket.

A lot of people pass through Buffalo on their way to Niagara Falls, or other places in Canada. Often they call Chabad and ask if there is a place where they can stay for Shabbat. I remember when I lived in London, England, it was the same. People were always passing through on their way to other destinations, and needed a place to stay for a night or two.

Just that morning, some people had complained about this kind of behavior. They felt that it wasn't right to have such an attitude. They said that people were just taking advantage, and should just be directed to the nearest hotel.

I mentioned this conversation to my wife, and said that the complainers' attitude didn't seem right to me. After all, why were we in Buffalo if not to be of help to others? Wasn't that why the Rebbe had sent us?

We had hardly gone two or three minutes, when I noticed that we needed gas, and turned into the service station on the corner.

As I got out to open the gas tank, a man in his fifties got out of his car and began walking towards me. I noticed that he reached in his back pocket and pulled out a yarmulke.

"Shalom," he greeted me with a smile. "Do you know where I can find a hotel?"

I could tell from his accent that he

was Israeli.

"Hashem (G-d)," I said to myself. "Are you testing me? I just finished talking to my wife about this."

"Just a minute," I replied, turning back to speak to my wife again. (Rabbi Zalman Shimon Dworkin, of blessed memory [the chief rabbi of the Chabad community until his passing in 1985], used to say that a person shouldn't bring guests home without permission from his wife, and vice versa.)

"Shulamit," I said, "this man just asked me where he could find a hotel. Can we invite him to stay with us?"

"Absolutely," she agreed at once. I turned back to him. "Why don't you come and stay with us?" I said.

"Oh no, we couldn't do that," he said. "That's very kind of you, but there are four of us. We couldn't all stay with you. Please just tell me where there is a hotel. We only need to stay one night."

"Just a minute," I said, laughing to myself. "Hashem, are You upping the stakes?"

I turned back to my wife. "He's says there are four of them. Can we handle that?"

"Not a problem," she replied. Well, it took some convincing to get him to agree, but in the end he did agree, and we turned around and brought the whole lot back to our apartment. We only had two bedrooms, but with a couch and two cots, it worked out fine. One of them had an aunt who lived nearby. And one of them slept on a blanket on the carpet.

What should I say? They were the nicest people. We had a wonderful time together. They were all musicians on their way to perform a concert in Toronto for Yom Ha-Atzme'ut. A father, two sons and a son-in-law. We talked and talked till the wee hours, late at night. They were full of questions about the Rebbe, and were thirsty to hear stories about him. I remember telling them an amazing story I had heard

from Rabbi Nachman Sudak o.b.m. about Ariel Sharon and the Rebbe before the Yom Kippur war. And how, when he came out of a private meeting with the Rebbe, he said to the yeshiva students standing nearby: "Boys, as great as you think your Rebbe is, you don't know even a bit of what he really is."

The next day we all got up early and went to the Chabad House for the morning prayers. They helped make the minyan. So everyone was grateful for that. When we came back for breakfast, the father went out and bought a tricycle at a garage sale for our two-year-old son. They showered us with blessings, especially my wife who was in her seventh month.

It was a wonderful experience. We parted on the best of terms.

Six months later I came to Crown Heights, Brooklyn, to be at a big gathering at 770 -Lubavitch World Headquarters. As I stood there, waiting for the farbrengen (gathering) to start, I felt a tap on my shoulder. It was the younger brother. "Do you remember me?" he said. "I am here now! Yes. I started studying here in Crown Heights in the Yeshiva Hadar HaTorah. My brother is in Queens, and all the family is getting more involved in Judaism! All because of the night we spent in your house."

After that, their lives developed in a very positive way as they became more and more involved with Chabad and the Rebbe, eventually getting married, and raising beautiful families.

We remained best of friends till the present day.

In their careers as musicians, they met with great success, and their relationship with Chabad and the Rebbe has played a very important role, and has had a powerful influence on Jewish music. Every year on Sukkot, thousands upon thousands of people rejoice and dance to the joyous music of Yossi and Avi Piamenta.

And it all started with the mitzva of having guests!

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ISSUE 1340

### WEEKLY VIDEO



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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

12th of Nisan, 5741 [1981]

Greeting and Blessing:

On the occasion of the forthcoming Yom Tov Pesach [Passover holiday], I send you my prayerful wishes that the Festival of Our Freedom brings you and yours true freedom, freedom from anxiety, material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a happy and kosher Pesach.

With blessing,

P.S. It was a pleasure to see you at the farbrengen [Chassidic gathering] on the occasion of the 11th of Nisan, and exchange l'chayim blessings.

Although it is not customary nor proper to ask for a birthday gift, but considering our special relationship, I venture to do so, being confident that you will treat it in the proper spirit.

The birthday gift that I have in mind, which I would consider an honor, as well as a great pleasure, is that you devote a quarter of an hour of your time every weekday morning and dedicate it for the sacred purpose of putting on tefilin, with the appropriate prayer that goes with it, such as the Shema and the like. The latter need not be necessarily recited in Hebrew. If you can manage this in ten minutes, I am prepared to forego five minutes and let it be only ten minutes of your time.

In addition to the thing itself, being one of the greatest mitzvot, as our Sages said that the whole Torah was compared to it, the mitzva of putting on tefilin on the left arm, facing the heart, and on the head, the seat of the intellect, has the special Divine quality of purifying the heart and the mind, emotion and reason, and bringing them into the proper balance and harmony. While this is important for every Jew, it is certainly of special significance to one whose normal activities involve a great deal of mental and emotional strain, and it is highly important to have them in the proper balance for the utmost degree of efficiency.

The above is of additional significance in your case as chairman of the board of ....., in which you have had such remarkable hatzlacha [success], with G-d's help, and have been able to involve many others to follow in your footsteps. Thus, this "birthday gift" would also have a salutary effect on the institution, its administration and students, and further widen the channels for all concerned to receive G-d's blessings materially and spiritually.

I trust that you put on tefilin every morning in any case, and the reason I am asking you the above is only that you should make it a definite point on your calendar to make sure that your preoccupation with your personal business and the business of the Rabbinical College would not distract you even once to overlook the putting on of tefilin. And this will be my reward.

P.P.S. Although in matters of ....., I usually send a copy to our distinguished mutual friend Rabbi ....., I am not sending him a copy of this letter, considering its personal nature. I leave it to you whether you wish to show it to him.

## A WORD

from the Director

*Each and every morning, the first order of the day in the Holy Temple was for the kohen (priest) to remove a small portion of the ashes from the altar and place it on the floor just next to the altar. The purpose of this ritual was not merely to tidy up the ashes left over from the fire that had burned all night, for if that was the case the commandment would have been to remove more than just a symbolic amount of ash. In fact, after the priest would remove a small portion of the ashes, the other priests would place the remainder of the ashes in a large heap in the center of the altar. What, then, is the significance of lifting and removing the ashes? Why is it so important that it's the first ritual performed in the Temple, the first step in the service of G-d? Ashes are what is left over from the previous day's service.*

*Yesterday, your service may have been perfect. Yesterday, you may have actualized your G-d-given potential. Yesterday, you may have achieved all that you possibly could have achieved with your opportunities, talents and strengths. That was yesterday. However, if you offer the identical service today, if you do not grow spiritually. If you don't become more loving, more compassionate, more patient, more thoughtful, more committed, then you are stuck in the past. The first step in serving G-d each morning is the realization that the ashes that represent "the old me" must be removed, in order to clear the way for "the new me," for the me that will actualize today's even greater potential. That is why each night the chassidim of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the founder of the Chabad movement, would tell themselves, "Tomorrow will be totally different."*

*They did not say "a bit different," they said "totally different." They did not feel guilty for not realizing that day's potential, because they did realize it; rather, they understood that the next day's potential would be so much greater. The portion of Tzav is always read in close proximity to the holiday of Passover. Indeed, the message of the ashes is the reason why remembering the exodus from Egypt is so central to Judaism.*

*In Hebrew, Egypt is Mitzrayim, which means "constraints." You may be a great human being, but if today you are in the same spiritual space that you were in yesterday, you are in Egypt. The Torah therefore insists that you "remember the day you left Egypt all the days of your life." Each morning when you wake up, remember to remove the ashes. Do not limit yourself to the person you were yesterday. Remember the Exodus and break free.*

J. I. Gutnick

## QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

### Where's the Meaning in the Cleaning?

**Question:** I love Pesach. I hate Pesach cleaning. I've heard that Passover is about spiritual freedom and overcoming personal limitations, but what does housecleaning have to do with it?

**Answer:** My wife finds a new spiritual lesson in the Pesach cleaning every year. Here is her latest insight:

Do you know which parts of the house are the hardest to clean? Which areas accumulate the most junk? You would think it's the busy areas, the rooms that get the most traffic and the sections that get the most use.

But that's not the case. In fact, quite the opposite is true. The messiest parts of the house are those you don't live in. A spare room, an unused cupboard, a neglected garage—these are the most cluttered, dusty and disorganized corners of the house. The more deserted and empty an area is, the more mess it will accumulate. If you don't fill a room with useful things, it will become the dumping ground for those tchachkes that belong nowhere. Empty space does not remain empty for long. It gathers dust, and much more.

Your life works in exactly the same way. A mind that is left idle is fertile ground for needless worries and fears. It is when we have nothing to think about that we start feeling down and sorry for ourselves. The most dangerous people are bored people. When you have nothing better to do, you get up to no good.

On the other hand, when we are busy, we are less likely to get into trouble. As one great chassidic master said, "I don't expect my disciples not to sin because they are too righteous to sin. I expect them not to sin because they are too busy."

So, as you clean out the house for Pesach, ponder those messy corners of nothingness, and marvel at how emptiness can be so full of junk. Let it inspire you to fill your mind with wisdom and your schedule with good deeds.

Want to find some meaning in life? Mind your own busy-ness.

IT HAPPENED



**The Orphan Sage**

*By Yerachmiel Tilles*

Rabbi Yaakov Yitzchak of Pshischa (1766–1813), known in the chassidic world by the title “The Holy Jew” (Yid Hakadosh), had the following custom when teaching his disciples: whenever a very difficult question arose, he would concentrate very deeply, often remaining steeped in his thoughts for half an hour or more, until the answer came to him.

One day, when one of these questions came up, one of his students, a young man who was orphaned of his father, became very hungry and decided to dart home to his mother for a quick bite while everyone waited for their rebbe to emerge from his meditative trance.

He quickly ran home and asked his mother for some food. While he ate, his mother asked him to bring down a package that she needed from the attic. Nervous about returning late, the young man told his mother he had to return right away. But as he hurried back to the study hall, the student realized what he had done: after all, isn't the study of Torah supposed to lead to fulfillment of its mitzvot? He had just missed an opportunity to fulfill the divine commandment to honor his mother!

The student did an about-face and ran back to his mother's house. He begged his mother's forgiveness and brought the package down from the attic. He then rushed back to the study hall. As soon as he entered the room, the Rebbe of Pshischa emerged from his deep thoughts, and promptly stood up to greet the young man.

Noticing that their master had stood up, all the other students also stood. The young man was quite bewildered at all of this. The rebbe then delivered his answer to the difficult question, and asked everyone to sit down. Sitting down with them, he turned to the young man and said: “Now tell us everything that happened to you.”

After the young man related what had happened, the rebbe said:

“Surely you wonder why I stood up. The Talmud tells us that the great sage Abayei was orphaned of both parents. His father had passed away soon after his mother had conceived, and his mother died in childbirth. How, then, could he fulfill the command of honoring one's parents, which is one of the Ten Commandments? Therefore, whenever anyone fulfills this mitzvah properly, Abayei accompanies him.

“Since you fulfilled this mitzvah,” said the Holy Jew to the fatherless student, “Abayei went with you. When you came here, Abayei came along with you, and I stood up in his honor. And it was he who gave me the answer to the difficult question . . .”

**An Audacious Promise**

**CANDLE LIGHTING**



	Shabbos 23 - 24 March	
	Begins	Ends
Melbourne	7:10	8:05
Adelaide	7:05	7:59
Brisbane	5:38	6:29
Darwin	6:38	7:27
Gold Coast	5:36	6:28
Perth	6:06	6:59
Sydney	6:45	7:39
Canberra	6:53	7:47
Launceston	7:01	7:58
Auckland	7:11	8:06
Wellington	7:10	8:07
Hobart	7:00	7:58
Byron Bay	6:36	7:27

Rabbi Avrohom Yehoshua Heschel, the rebbe of Kopischnitz (1888–1967), followed the ways of his predecessor and namesake, the Apter Rov (1748–1825), as an ohev yisrael, a lover of his people. In post-World War II America, he carried the pain and suffering of countless individuals on his weak and frail shoulders. Indeed, often when he heard the problems of others he would break down in uncontrollable weeping. The grief of his fellow Jews tormented him much more than his own afflictions, and countless times the rebbe put his name and honor at risk in an attempt to help others.

Once, a broken survivor of the Nazi inferno showed up at the rebbe's door. He had just arrived from Europe, and was hoping to settle in America. His wife, however, had been refused entry due to her ill health, and was on Ellis Island awaiting imminent deportation. The man was inconsolable, and indicated that if his wife was indeed deported, he wouldn't think twice about taking his own life. “Don't worry, please don't worry,” implored the rebbe. “I promise you that by next week your wife will be here together with you!” Upon hearing the rebbe's words, an immediate feeling of calm overtook the distressed man. Greatly relieved, he went away a new person.

Rabbi Morgenshtern, one of the rebbe's disciples who had witnessed the scene, gathered up his courage and asked the rebbe how it was possible for him to make an outrageous guarantee like that with such ease. It was no less than promising a miracle!

“You saw how desperate the poor man was,” the rebbe replied. “My first concern was to calm him down, and thank G-d, I succeeded. At least for the next week he will feel better. If after a week he sees that I was wrong and his wife was deported, he will say, 'Avrohom Yehoshua is not a real rebbe, Avrohom Yehoshua is a liar.' But at least for a week I succeeded in bringing some peace into his life.”

With that the Rebbe took his Tehillim (book of Psalms) and began to recite its verses with intense emotion. As the tears were streaming down his face, he could be heard pleading, “Please, G-d, please, see to it that Avrohom Yehoshua didn't say a lie. I was only trying to help a Jew in a pathetic situation. Please don't let me be a liar. Please help this poor woman into the country . . .” In this fashion his prayers continued long into the night.

The Almighty heard his prayers. The woman was granted permission to stay in America, and was reunited with her husband

**PARSHAH IN A NUTSHELL**

G-d instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim (“priests”) who offer the korbanot (animal and meal offerings) in the Sanctuary.

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the “handful” separated from the meal offering.

The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.

**CHABAD HOUSE OF CAULFIELD LUBAVITCH**

439 INKERMANN STREET, CAULFIELD

**PARSHAS TZAV • 7 NISSAN • 23 MARCH**

<b>FRIDAY NIGHT:</b>	MINCHA	7.15 PM
	KABBOLAS SHABBOS	7.45 PM
<b>SHABBOS DAY:</b>	LATEST TIME TO SAY SHEMA	10.24 AM
	SHACHARIS	10.00 AM
	MINCHA	7.05 PM
<b>WEEKDAYS:</b>	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	7.10 PM
	MAARIV	7.55 PM