

LAMPLIGHTER

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Parshas
Naso
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LIVING WITH THE TIMES

This week's Torah portion, Naso, describes the offerings that the 12 tribal leaders of Israel brought for the altar beginning on the day the Tabernacle was consecrated. On each tribe's appointed day, its leader brought a gift.

The Torah, normally sparing in its use of words, enumerates every detail of each tribe's offering, even though all the gifts were exactly the same.

The Torah is not a history book, recording events that occurred long ago. It's teachings are relevant to each person in every generation. What, then, can we learn from the repetition of the exact same offerings 12 times?

There are 12 different paths by which a Jew can become closer to G-d, corresponding to the twelve tribes of Israel. Each tribe followed a unique path in its service of G-d. Each leader dedicated the offerings according to his own manner of spiritual service.

Despite the uniqueness of each offering, and the spiritual path which each represented, they were considered to be communal offerings. They were brought, not on behalf of the individual, but on behalf of all the Jewish people. It is for this reason, explains the Midrash, that the Torah does not distinguish whose offering was brought on which day.

This juxtaposition of the uniqueness of the individual and the equality of the collective whole is mirrored in the fact that the tribal leaders' spiritual intentions were unique while the actual physical offerings were the same. This is also true of the Jewish people; each Jew is unique and yet all Jews are equal.

There are certain qualities which all Jews share equally. And, there are also other qualities within each Jew which are uniquely personal. However, even the uniquely personal qualities can lead to unity among the Jewish people.

How so? When Jews realize that all Jews need each other, and that only by binding ourselves with our fellow Jew can we be complete.

The dedication gifts from the tribal leaders, mentioned above, were offered in a similar manner. Each leader brought his tribe's gift in a unique way on a separate day. However, each of these offerings was imbued with, and accompanied by, the feeling that this offering was also a communal offering—united with all the other leaders and tribes.

Living Life to the Fullest

By Elisha Greenbaum

There is an enigmatic passage in this week's Torah portion. The twelve tribal princes of Israel got together to plan their donations to the Tabernacle. These were the most wealthy and influential Jews of their generation, uniquely privileged to represent their tribes and duly appreciative of the honor. In addition to their donations on behalf of their constituencies, they decided to personally donate the wagons used to transport the walls of the Tabernacle through the desert.

Between them they stumped up the money to buy six wagons.

On the face of it, this looks ridiculously frugal. If you do the math, as the Talmud does, each of those wagons would be overloaded with huge beams of wood that would need to be stacked so high that it would have been unwieldy to the extreme just to move off the spot. Surely it would have been far easier to buy more wagons and transport the lot in relative ease.

It's not as if the princes were struggling financially; they could have easily doubled their donation and paid for a whole wagon each. Surely one could expect a higher standard of magnanimity from the princes of Israel. Why live life on the cheap if you can afford to travel in style?

If You Need Something Done, Give it to a Busy Person

The possibilities are endless. Some people play solitaire, others frequent blogs. It is scary to consider how much time is being wasted every moment of the day. What percentage of your average day would you consider productive, in contrast to the hours spent mindless paper-pushing, watching TV, checking inboxes and taking unnecessary trips to the coffee machine?

It is too easy to live life relaxed, doing just enough to get by but not really working up a sweat. We are all guilty of occasional laziness and need constant reminders that time isn't just sitting still and waiting for us to get going.

And that's the point the Torah is trying to make. If you can somehow manage to load the whole cargo on to six wagons, you have no right to spread it out over twelve. The extra weight might be a burden, yet we have hidden reservoirs of strength helping us maintain the load. The purpose of our creation is to serve G-d, and we dare not lay off from the job for even a second.

I have unique gifts and abilities that only I have been granted. If I slack off, the entire world will be the poorer for my indolence. There is a job to be done that only you can do and if you are not up to the effort you'll be letting the whole side down. By living life to the fullest; piling on the pressure and welcoming the strain, we justify the gift that is life.

Slice of LIFE

My Small Glimpse

By Jonathan Rosenstock

I first met Matti on a hot Sunday afternoon in Monsey in July 1989. That was the day Chavy and I had our engagement party. My future in-laws, Mr. and Mrs. Sommer, were busy introducing me to my numerous new relatives. Towards the middle of the afternoon, a relative casually sauntered over to me and unceremoniously introduced himself.

"Hi!" he said, "I'm Matti Weingarten." His appearance and smile showed an easy-going and friendly style. I took an immediate liking to this new relative.

As I was soon to learn, Matti attended every simcha (celebration), no matter when, no matter where. And there were, thank G-d, a lot of simchas to attend. He happily seemed to be in all places at all times. Whenever there was an early morning bris in Washington Heights or Monsey, at least an hour's drive from his home, Matti would be in attendance in his unassuming way. He didn't make a big fuss about his presence. He just quietly came. And while I presume that he may not have enjoyed getting up at the crack of dawn and going on those early morning trips, he never uttered a complaint. He was always happy to be there. And we were always thrilled when he arrived. You felt that he was truly delighted to be participating in your simcha.

Matti was a master of deflecting

attention from himself. Whenever we would talk, he always steered the conversation away from himself. Rather, he would ask me about my family and my job.

Similarly, when I once asked Matti why he chose not to speak at his sons' bar mitzva celebrations, he simply stated that his brothers were such adept speakers that the simcha would be best served with his silence. Clearly, these were the words of a humble person. In truth, Matti was learned and knew a lot more than most other people. We all certainly could have gained from his words. However, he didn't want to draw any attention to himself.

Even in times of sorrow, Matti was the same; he was always worried about others. I remember specifically a Saturday evening, October 23, 1999, when I went to be menachem avel (fulfill the mitzva of "comforting the mourner") after the passing of Matti's father, Uncle Avrohom. I was seated toward the back of the crowded room while an elderly rabbi discussed, in Yiddish, his recollections of Uncle Avrohom. Matti gave me a small nod, a wink of the eye, and motioned for me to sit beside him.

After I sat down, Matti began translating the conversation for me. Matti knew I didn't understand Yiddish. When the conversation shifted to a discussion of a sefer (Jewish holy text) that Uncle Avrohom used to study, Matti realized that I was unfamiliar with this book. Immediately, he asked that a copy of the book be brought to me so that I could understand the nature of the conversation. In retrospect, Matti was the mourner and I was supposed to be

comforting him for the passing of his father. However, Matti was not worried about himself. He was busy trying to make sure that I felt comfortable.

Thinking back, the final time I saw Matti was on Tuesday, July 18, 2000, in Monsey at the bris of little Shimon Liebersohn. Typically, Matti was there early and stayed until the end. During the meal, we spoke and, as usual, joked. Suddenly he turned to me and asked me how I was going to get to work. "I think I have a ride for you," he offered. This was another classic "Matti moment": he was always worrying about and helping others. Why should my commute be his concern? But for Matti, anyone else's concern was also his concern.

Matti gave the impression of being just a regular person, never making a show of his special qualities or publicizing his benevolent acts. However, those who knew him realized that he quietly dedicated himself to looking after others and never worrying about himself. In the process, he attained a profound level of holiness that we can barely fathom.

Matti was truly a tzadik. Yet, his time on this earth was so short. I thank G-d for bestowing upon me the privilege of having known Matti. My time with him has always been special and will forever be cherished in the future. I will try to learn from his great example and emulate the beautiful life he led.

Ed.'s note: It was with utter shock that the Lubavitch community learned of the passing of Matti Weingarten, a devoted father of eight children, beloved son, brother and husband, on the day after Rosh Hashana 5761, the victim of a violent and senseless attack in Manhattan.

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Editor: Shlomie Naparstek

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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WEEKLY VIDEO



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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Does the Sun Really Revolve Around the Earth?

This is in reply to your inquiry on the question of the rotation of the sun and the earth in relation to each other, namely, whether the sun revolves around the earth, or the earth around the sun, and which view is to be accepted, etc.

I presume you have in mind the scientific view, i.e., what science has to say on this question, and I will address myself to this aspect.

It is well known that this was a controversial issue in ancient and medieval science. However, since about half a century ago, with the introduction of the theory of relativity, the latter has been universally accepted as the basis of modern science. To be sure, in the beginning there were scientists working under the Soviet regime who opposed the relativity theory—for various reasons which need not be reviewed here—but even this opposition fell by the wayside later, so that now all scientists generally accept the theory of relativity as the latest and most plausible scientific system.

One of the conclusions of the theory of relativity is that when there are two systems, or planets, in motion relative to each other—such as the sun and earth in our case—either view, namely, the sun rotating around the earth, or the earth rotating around the sun, has equal validity. Thus, if there are phenomena that cannot be adequately explained on the basis of one of these views, such difficulties have their counterpart also if the opposite view is accepted.

Secondly, the scientific conclusion that both views have equal validity is the result not of any inadequacy of available scientific data, or of technological development (measuring instruments, etc.), in which case it could be expected that further scientific and technological advancement might clear up the matter eventually and decide in favor of one or the other view. On the contrary, the conclusion of contemporary science is that regardless of any future scientific advancement, the question as to which is our planetary center, the sun or the earth, must forever remain unresolved, since both views will always have the same scientific validity, as stated.

Thirdly, it follows that anyone declaring that a person who chooses to accept one of these systems in preference to the other is a fool, while one who accepts the other is a wise man—such a judgment shows that the person making it is ignorant of the conclusions of modern science, or that he has not advanced beyond the science of Ptolemy and Copernicus. Obviously, a person not versed in the development of science in the course of the past half-century or so is not qualified to make any judgment pertaining to science.

A further point may be added, though perhaps not directly pertinent to our discussion. It is that every person, including modern scientists, actually has three options to choose from in this matter: (a) that A revolves around B, (b) that B revolves around A, (c) that A and B revolve around each other. But such a choice cannot be dictated by science; it would be one's personal choice and belief.

What has been said above is—to repeat—the deduction of the theory of relativity, as it is expounded in various scientific texts, and it can be checked with any scientist who is thoroughly familiar with the said theory. Of course, on the elementary and high school level, science in general, and the so-called Solar System in particular, is taught from relatively simple textbooks, and the change in the scientific attitude towards the subject under discussion is not emphasized. But, as stated, it would be quite simple to verify it with any scientist who knows this particular field.

With esteem and blessing,

QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

Do I Need an Alarm System if I have a Mezuzah?

Question: With all the terror around the world, my husband and I were discussing ways to keep our home safe. I lean more toward spirituality than he does, so I say we need to get our mezuzahs checked and make sure we have them on every door. He says we should get our alarm system checked and make sure we have sensors on every window. But you can have all the alarms in the world, and in the end it just boils down to having faith. And if we have faith, aren't mezuzahs enough?

Answer: You're right. And so is your husband. Installing an alarm system is as much an act of faith as installing mezuzahs.

I can think of no better example of a man of faith than the Rebbe. And the Rebbe always told people to check their mezuzahs, because a kosher mezuzah correctly placed on every doorway of the house invokes divine protection on those who live there, when they are home and even when they are away.

But here's a fascinating little piece of trivia. A close assistant to the Rebbe, who helped the Rebbe in his home, noticed that every single night before retiring upstairs, the Rebbe would personally check each downstairs window to see that it was locked.

He was a man of faith. But he lived in Brooklyn.

There is no contradiction here. True faith doesn't mean being irresponsible. It means looking after yourself in every way that is humanly possible, all the while recognizing that in truth, G-d is looking after us. You need to lock your windows, but it's the mezuzah that keeps you safe. We need alarms, we need security guards, and we need the Israeli army. But we need to pray to G-d that all these things should be effective.

So you are right, it is all about faith. If you have faith, install an alarm. And if you want the alarm to work, check the mezuzahs first.

A WORD

from the Director

This week we return to Chapter 1 of *Ethics of the Fathers*: "Antigonus of Socho...used to say: Do not be like servants who serve their master for the sake of receiving a reward, but rather be like servants who serve their master without the intent of receiving a reward; and let the fear of Heaven be upon you."

Loving G-d and fearing G-d are "only" two of the 613 mitzvot. But fulfilling them properly affects the quality and even the practical observance of all of the Torah's commandments.

As explained in the Tanya, "Love [of G-d] is the root of all the 248 positive commands, all originating in it" and "fear is the root of the 365 prohibitive commands, fearing to rebel against the Supreme King of kings."

What prompts a person to act: cold, rational intelligence, or emotion? The Torah teaches that intellect, no matter how high the level of understanding one has attained, may not necessarily be reflected in behavior. By contrast, love and awe of G-d are the only true motivations that can compel a Jew to Torah observance.

"A mitzva performed without the proper intent is like a body without a soul," wrote the Arizal. Love and awe of G-d give our performance of mitzvot their vitality and "staying power." Yes, a Jew can do a mitzva by rote, simply to fulfill his obligation, but the mitzva won't be "alive."

There are many different levels of love and fear. A person may refrain from sin because he's afraid of being punished, or afraid of the damage it would do to his soul. Then there's a higher level of awe that is closer to embarrassment, shame at the thought of going against G-d's will.

As for love, a Jew may be prompted to do a mitzva because of its spiritual or physical benefits. A higher level is when one realizes that even the greatest reward is only a token, and that "one cannot truly cleave to Him except through the fulfillment" of His mitzvot.

May we all attain "a love that is completely independent" of all self-interest, and serve G-d with the best and purest of our emotions.

J. I. Gutnick

IT HAPPENED



In the Nick of Time

By Asharon Baltazar

The following account was recorded by Rabbi Yaakov Kaidaner, 19th century author of Sippurim Nora'im.

My friend, who worked in the tobacco business, had set his sights on the town of Nyezhin in Ukraine. Although a close friend to many chassidim, he himself was not a follower of any rebbe. Nonetheless, before he embarked on his journey, I asked him to promise that he would pray at the burial site of Mittlerer Rebbe, who is interred in Nyezhin, and he agreed.

After that, I didn't see him again for more than half a year.

While he was away, his wife fell gravely ill. One day, she lost consciousness, and her doctors spent the entire night trying to revive her. Nothing helped. By morning, they had given up and waited for her to draw her final breath. But shortly after 10 o'clock, under the disbelieving gazes of the doctors, the woman began to stir! She was soon strong enough to sit up by herself, and within a month, she had made a complete recovery.

When my friend returned to town a few months later, he ran directly to my house, seized my hands excitedly, and shook them up and down.

"Since when does a man returning from a long journey abandon his family to say hello to his friend?" I asked goodheartedly.

"Yes, it's true," he said, "but incredible things happened to me during my journey, for which I have to thank you.

"I lost a great deal of money on bad investments, leaving me nothing but debt. Failure after failure plagued every venture I dared attempt. I was sick, and I worried about my wife. Disturbing visions of her poor health tormented me, and I told myself that I should stop at the gravesite of a rebbe and pray there for her recovery. When I arrived in Nyezhin, I remembered my promise to you.

"After immersing in a mikvah, I entered the small mausoleum. I was wearing thick winter clothes capable of withstanding extreme cold, but they felt too thin and I began to shiver. Terror and panic descended upon me. Unable to bear the cold and fear any longer, I wanted to flee.

"But then I stopped. 'A holy person,' I reasoned, 'is bound to G-d with a strong knot. All is good and holy here, so

why must I leave?' Forcing myself to calm down, I began to read the verses of Zohar and Tehillim that are traditionally read at a gravesite. A plaque hung on the wall with passages from Ma'aver Yabok, and I read those too. I stared at the plaque, mumbling the words, hot tears flowing freely. I could not remember the last time I cried so much.

"I placed two petitions on the headstone, one for my family and one for my wife about whom I was constantly beset with worry. Immediately, a sense of euphoric delight surrounded me. A taste of Gan Eden, I was sure. Not wanting to leave, I stayed there for two hours.

"The feeling of peace and happiness lingered. When I finally came home, I immediately inquired about my wife's wellbeing.

"Thank G-d she's still alive,' I was told. I then learned the entire story: the doctors' despair, her close brush with death, and her miraculous recovery.

"What was the date? When did she wake up?" I asked. It was the same day I spent at the Mittlerer Rebbe's resting place.

"And the time?" I demanded. She regained consciousness at the very same moment I left my heartfelt letters on the rebbe's headstone.

"As you can see, I didn't even remove my coat before dashing over to tell you and to thank you for the miracles."

"If your Chassidic rebbes don't cease to live even after their deaths, and continue to gleam like stars in the sky," he marveled, "how much greater must they be during their lives!"

"On the contrary," I said, "the righteous are greater after their passing—when no longer confined to the physical world—than before."

PARSHAH IN A NUTSHELL

Completing the headcount of the Children of Israel taken in the Sinai Desert, a total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah.

CANDLE LIGHTING



	Shabbos 25 - 26 May	
	Begins	Ends
Melbourne	4:55	5:54
Adelaide	4:57	5:55
Brisbane	4:45	5:40
Darwin	6:10	7:01
Gold Coast	4:42	5:37
Perth	5:05	6:01
Sydney	4:39	5:36
Canberra	4:44	5:42
Launceston	4:36	5:39
Auckland	4:58	5:57
Wellington	4:46	5:48
Hobart	4:32	5:35
Byron Bay	4:40	5:36

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS NASO • 11 SIVAN • 25 MAY

FRIDAY NIGHT:	MINCHA	5.00 PM
	KABBOLAS SHABBOS	5.30 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA	9.47 AM
	SHACHARIS	10.00 AM
	MINCHA	4.45 PM
WEEKDAYS:	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	5.00 PM
	MAARIV	5.45 PM