

LAMPLIGHTER

18 Sivan
Parshas
Behaaloscha
1350
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LIVING WITH THE TIMES

This week's Torah reading, Behaalotcha, begins with the command to Aaron to kindle the Menorah, the candelabrum in the Sanctuary. The Menorah symbolizes the Jewish people, for the purpose of every Jew's existence is to spread Divine light throughout the world, as it is written: "The soul of man is the lamp of G-d." With "the light of the Torah, and the candle of mitzvot (commandments)," our people illuminate our surrounding environment.

The Menorah extends upward in seven branches, which symbolizes seven different paths of Divine service. And yet it was made of a single piece of gold. This shows that the various different qualities that characterize the Jewish people do not detract from their fundamental unity. Diversity need not lead to division, and the development of true unity comes from a synthesis of different thrusts, every person expressing his own unique talents and personality.

Not only does the Menorah point to the importance of every individual, the manner in which it was kindled underscores the need for independent effort. This concept is reflected in the literal meaning of the phrase the Torah uses when relaying G-d's command to kindle the Menorah: "When you raise up the lamps." The foremost commentator Rashi explains that this means the priest should apply the flame to the wick "until the flame rises on its own," and shines independently.

Interpreting this concept allegorically, each of the expressions Rashi uses reflects a fundamental concept.

"The flame" - Every person is potentially a "lamp." This, however, is not enough. He must realize his potential and become a flame, producing radiant light.

"Rises" - A person should not remain content with his current level, no matter how refined. Instead, he should seek to proceed further, searching for a higher and more complete degree of Divine service.

"On its own" - A person must internalize the influence of his teachers until their light becomes his own. The knowledge he learns should endow him with the power to "shine" independently.

Moreover, he should "rise on his own," i.e., the desire to proceed should become his own nature. Even without the encouragement of others, he should continually seek to advance.

These concepts apply not only to our personal strivings for spiritual growth, but also to the manner in which we reach out to others. We should not encourage dependency. Instead, our intent should be that the people with whom we share Judaism should also become "flame[s] which rise on [their] own" - independent lamps that spread the "light of Torah" throughout their surroundings.

Nice Guys Finish Last

By Chaya Shuchat

I always wondered about the motivation of someone who runs a marathon and comes in at last place. The amiable couple in their 60s, ambling together towards the finish line—what made them do it? Each year, some 36,000 people line up to participate in the New York City Marathon, a grueling 26-mile route that snakes through all five boroughs of the city. Of those thousands, only one will come out in front. Why do people run the marathon, knowing that they have no chance of coming in one of the top 10 or even the top 1,000?

I did a little research, reading first-person accounts of marathon runners. For one thing, completing a marathon is hardly a walk in the park. All the runners, even those who finish in last place, prepare for weeks in advance with fitness training. There's a vast difference between runner—even the one who finishes last—and the spectators on the sidelines. Neither of them has any hopes of winning the race. The participants, though, have an inner contentment and sense of satisfaction. They're in the race. For them, just completing the marathon itself is a badge of courage and pride, and they have no need for an external trophy.

The Torah portion of Behaalotecha (Numbers 8-12) describes the encampment of the Jewish people in the desert and the manner in which they traveled. After hearing the signal sounded by special silver trumpets, the 12 tribes of Israel packed up their camp, lined up in a designated order and marched forth into the desert. The tribe of Dan always marched last.

Their job was to bring up the rear and gather up any objects left behind—missing socks, perhaps, or lost children. They picked up after everyone else.

It's not a very glorious role. Not nearly as impressive as leading the tribes, like Judah, or carrying the holy vessels like the Levites. But it was a job that needed to get done.

Chassidic teachings explain that in addition to maintaining the baggage claim department, the Danites also ran a different type of "lost and found." There's something that people can lose when they're out in the front, soaking up all the glory. They can lose perspective. They can lose their sensitivity to others and the awareness of their own fallibility. The Danites were able to return this to the tribes who were out in front. They were in last place, but they were in the race, eyes on the goal. Without any fanfare, they did what needed doing and stayed focused on the needs of others. With a wonderful blend of self-effacement and self-esteem, they felt no need to get ahead. They knew they were doing exactly what G-d needed from them.

The Danites are my inspiration, especially on those days when I'm in a slump and it seems that the world is passing me by. The days that no one returns my phone calls or reads my emails, and I feel like I'm the bottom of the heap. I'm so far behind in the social stratum that keeping up with the Joneses or the Greenbergs is not even a realistic possibility.

But maybe today there's someone who needs a smile from me or is losing their balance, and I can help them find it. Maybe someone out there needs a friend who will return their phone calls and respond to their e-mails. There's a little child right here who needs my full attention while he tells me about his day.

I'm chugging along in last place, the wind blowing in my face. Nothing is important; everything is important. I'm coming in last, but I'm in the race.

Slice of LIFE

Chaim's Bar Mitzva

By Rabbi Yossy Goldman

I wouldn't call it your typical Bar Mitzva. There was no reading from the Torah by the Bar Mitzva boy and no chanting the Haftorah. Yet, it was awesome and awe-inspiring, heart-warming and heartbreaking; it was Chaim's Bar Mitzva.

Chaim was born a healthy child to healthy parents. A precocious redhead, he was a bundle of energy. Then, out of the blue, at the age of one and a half, Chaim contracted a "virus" and started shaking uncontrollably. Batteries of tests followed, visits to specialist, but things went from bad to worse. "It will go away," said one expert. "The same way it came, the same way will it go," said another. "Be patient," said a third.

That was over a decade ago. Chaim is still plagued by "the virus." He is still shaky, spilling things a dozen times a day. His condition is a constant weight on the shoulders of his loving, dedicated parents; a daily and nightly burden on his siblings. All of them have learned to be masters of patience. Their tolerance levels are remarkable. Somehow, they accept Chaim's difficult behavior.

Chaim goes to a special school. In the summer, he attends a remarkable overnight camp where children with special needs are given a vacation by angels in human form who give up their vacations to be counselors at the now-famous Camp HASC.

The easiest thing for Chaim's parents would have been to hold a small, quiet Bar Mitzva party for their special son. A low-profile kiddush at shul and a little private party for close family and friends would have been quite acceptable under the circumstances. But Chaim's parents are made of different stuff. They made

the bold decision to celebrate Chaim's Bar Mitzva in the same way they had celebrated the Bar Mitzvas of their two older sons - a hall, a catered affair, a band, the works.

The extended family wasn't sure it was the right decision. Would Chaim be able to cope with the stress of being on center stage? Would he perform? Would he behave?! But the decision was made and his parents stuck with it.

The Shabbat meals were hosted at home. Chaim's mother served lavishly. Guests spoke at the table, words of Torah, words of wisdom, and many beautiful blessings filled the atmosphere.

Chaim wore a new black hat that he was quite proud of. On Shabbat morning in shul, Chaim was called to the Torah. With his father standing by his side, he recited the blessings on the Torah relatively clearly and articulately. The atmosphere at lunch was much more festive. One hurdle passed.

The camp counselors who came to spend Shabbat with the family took turns speaking at lunch. Each one told how it was a privilege for him to be part of these special children's lives and how their own lives had been enriched from the experience. They thanked Chaim and his friends for teaching them to appreciate the blessings most of us assume are our birthright.

I felt humbled; so small, so ordinary. Here was true greatness. These were real-life heroes, regular guys who stood above the mediocre crowd.

Then came Sunday to the big party. Hundreds of guests attended. To see Chaim's face shine every time one of his classmates arrived was a study in simcha (joy). The first dance began. Chaim and his special friends danced the hora together with Chaim hoisted onto his counselor's shoulders. Soon Chaim and his friends were all up on shoulders screaming with joyous delight, faces radiant.

Have you ever danced and cried at the same time? Dancing, crying, singing, and weeping, a kaleidoscope of emotions whirled around in my

heart, confusing my brain. My handkerchief was wet, saturated with tears of joy, tears of sadness.

The lead singer sang a song from Psalms, "Hazorim b'dima b'rina yiktzoru - Those who sow in tears shall reap with joy." I was reminded of the Chasidic interpretation: "Those who sow in tears with joy, they shall reap." When Chaim said a short Dvar Torah, part of the traditional Chasidic discourse said at Lubavitcher Bar Mitzvot, I felt a tangible fulfillment of that verse. His folks must have worked very hard to help him achieve that momentous milestone.

I was called upon to speak. I put aside my notes and recalled a visit some years back by a group of Israeli soldiers to the U.S.A. These were soldiers who had been wounded in Israel's wars. Some were paraplegic, others maimed, each one a holy soul in a broken body. They had elected to give up a night on Broadway to visit with the Rebbe. The big shul downstairs at 770 Eastern Parkway was cleared, ramps for wheelchairs installed and the Rebbe came down to speak to these soldiers, each of whom had given so much for our people.

The focus of the talk was how when a person is, G-d forbid, deficient in one faculty, he is compensated in another. When individuals are physically challenged, said the Rebbe, G-d gives them extra strength in the spiritual realm. You should not be called "handicapped," but "metzuyanim," those who excel!

Chaim is a metzuyan, I said. Tonight we have witnessed excellence. He may not be able to perform the same as you and I; he may not possess the skills you and I routinely take for granted. But Chaim excels at many things, including making the rest of us more aware, more sensitive and much more humble.

As a Rabbi of a large congregation, I'm called upon quite often to speak. There have been some very difficult speeches over the years. But none were as difficult for me as my speech at Chaim's Bar Mitzva. You see, Chaim is my brother's son.

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WEEKLY VIDEO



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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Does the Sun Really Revolve Around the Earth? (II)

By the Grace of G-d
Rosh Chodesh Kislev, 5736
[November 5, 1975]
Brooklyn, N.Y.
Greeting and Blessing:

In reply to your question relating to the matter of the motion of the sun and the earth, whether the sun revolves around the earth or the earth around the sun.

It is my firm belief that the sun revolves around the earth, as I have also declared publicly on various occasions and in discussion with professors specializing in this field of science.

In view of the above, I have no objection, of course, if you wish to make this view known to whomever you choose, since, as mentioned, I have declared it orally and in writing to correspondents who had inquired into this subject, on more than one occasion.

With esteem and blessing,

P.S. On several of the above-mentioned occasions, when I spoke on the subject publicly, I gave a clear and detailed explanation why this view is in no conflict at all with contemporary science. I emphasized, however, that I was speaking of modern and contemporary science, as it differs from Ptolemaic and medieval science when conflicting views were held on this subject. Modern science, on the other hand, having rejected both systems, has reached conclusions which present no problem to one holding to the belief that the sun revolves around the earth, as I have explained at some length elsewhere.

QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

What to Look For in a Soulmate?

Question: Things have been a bit slow in the romance department of late, so for the first time ever I contacted a matchmaker. They asked me what I am looking for. I don't want to seem fussy, but I don't want to settle either. So what's the best way to go about defining who I want to date?

Answer: Here's what you should do:

Take a piece of paper and a pen, and write down everything you are looking for in a match.

Scrunch up the piece of paper.

Throw it away.

Take another piece of paper, and write down your three most important values and beliefs.

If you hear of a good person who shares your values, forget about all other prerequisites and date them.

It is absurd to think that the way to find your soulmate is to first describe them in detail, and then seek someone who fits your description. How are you supposed to describe someone you never met? How are you supposed to know what you're looking for in the first place?

You say you're an outgoing type, so you need someone outgoing. Really? What difference will it make to your relationship? You love rock climbing, so you need someone with a sense of adventure. Why? Can't you go climbing with your climbing friends?

Our personalities don't need to be the same. Our hobbies don't need to match up. Our values do. An outgoing rock climber who doesn't share your family values and beliefs about the world may be great company for holidays, but not a great partner for life. But an introverted chess player whose vision for their future and outlook on life matches yours—might just click perfectly.

When you approach dating with a checklist, you are waiting to strike the other person out. That is not real openness. Rather, come to the matchmaker with simple expectations: "I know I am looking for a good, kind person who shares my values and beliefs. On this I am clear.

"As for everything else—personality type, interests, intellectual leanings, how loud or soft they speak—I have no idea what I need. But I am open to finding out. Surprise me."

A WORD

from the Director

This week's Torah portion, Beha'alotcha, discusses the lighting of the Menorah by the kohen (priest) in the Holy Temple. The flames of the Menorah can be compared to the human soul.

The commentator Rashi states that "the Menorah must be kindled until the flame rises on its own." This means that G-d has given each one of us a soul, and He is constantly giving us opportunities to improve in Torah and mitzvot.

Our goal is to use our soul and the opportunities we are given to bolster our initiative to do more, to increase in our Divine service. We must each strive to be a flame, rising on our own. This is not to say, G-d forbid, that we could be so self-sufficient as to not need G-d's help in order to carry out His will, but that automatically His will becomes our will. Just as the kohen kindles the lights of the Menorah, so too does G-d kindle the light of our souls until they rise on their own.

In this week's chapter of Pirkei Avot, we learn further about how to advance in our service to G-d:

"Be wary of those in power, for they befriend a person only for their own benefit; they seem to be friends when it is to their advantage, but do not stand by a man in his hour of need." (Ethics 2:3)

While the literal meaning is surely sound advice, there is also a non-literal interpretation. The Rebbe explains that "those in power" refers to our egos, thoughts, and feelings. Although we rely on these in order to function, we must be aware of their fundamental self-interest, and that they are only concerned with their own benefit.

However, the soul - the essential self - is concerned only with being closer to G-d and observing His Torah and mitzvot. By succumbing to the desires of the soul rather than to the desires of the ego, we will surely find ourselves on the path of Torah. This, in turn, will lead to a world that is ready for Moshiach.

J. I. Guterlich

IT HAPPENED *Once...*

The Boy Who Could Not Walk

By Asharon Baltazar

They were recently married and were blessed with a son. However, their delight was marred when they discovered that their precious firstborn son was unable to walk a single step on his own.

They crisscrossed Russia, trudging from doctor to doctor, but even the greatest specialists threw their hands up in despair. The mother, whose father was a Lubavitcher chassid, pleaded with her husband to travel to Lubavitch and request the advice and blessing of her rebbe, just as they had done shortly after their wedding, but her words fell on deaf ears. Her husband was no chassid and had only gone that one time to please his father-in-law. If the doctors couldn't help, he reasoned, how could a chassidic rebbe?

And so, 16 years passed. The boy grew to be a young man, old enough (in those days) to marry. By now, the wife's pleas had gotten the better of her husband, who finally agreed to visit the Rebbe Maharash, the fourth Lubavitcher Rebbe. He soon found himself inside the rebbe's room.

"You were here 16 years ago, weren't you? And how are you now?" the rebbe greeted him.

The man froze. Awestruck by the rebbe's majestic appearance, his tongue was plastered to the roof of his mouth.

Slowly, he regained his senses and explained the purpose of his visit, expressing his uncertainty regarding the next step in his son's life.

"You don't know what to do with him? Arrange a match with an orphaned young woman. Buy respectable gifts and tell her about your son's fine qualities, and I'm sure she will agree at the match."

The Rebbe Maharash then asked for the young man's name—it was Shmuel—and promptly wrote it down.

The father hurried to do the rebbe's bidding. He traveled home through Minsk, where he bought the presents, and then headed home.

As he traveled, an exciting idea formed in his mind. The rebbe had advised that Shmuel's salvation would come through marrying an orphan. He knew just the one. A poor, orphaned girl had been living with their family, and he felt in his heart that she was a fine young lady, a most appropriate life partner for his son.

He set his presents on the table, making sure to arrange them attractively. After the young woman had admired the fine gifts, the father gently asked her what she thought about Shmuel and if she would like to marry him. Having seen his fine qualities up close, she gladly agreed, and after Shmuel expressed his positive feelings towards her, a wedding date was agreed upon.

It was a few days before the wedding, and preparations were well underway. Shmuel was sitting at home when he smelled some of the delicious meat being prepared for the feast and asked his mother for a taste. As soon as he ate the piece of meat his mother had given him, he felt a tingling sensation in his feet. They had become lighter, and he felt that he could move them just a bit. Heart racing, he asked for another piece.

Shmuel walked to his chuppah (marriage canopy) on his own two feet, supported on either side, but most certainly walking. On his way back from the canopy he could have walked unsupported, but as not to draw undue attention to his good fortune (which they feared could attract "the evil eye"), he still walked with assistance.

Married to his true soulmate, it was not long before his paralysis was completely gone.

PARSHAH IN A NUTSHELL

Aaron is commanded to raise light in the lamps of the Menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A "Second Passover" is instituted in response to the petition "Why should we be deprived?" by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. G-d instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their "bread from heaven" (the manna), and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he imparts of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses, and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery.

CANDLE LIGHTING



	Shabbos 1 - 2 June	
	Begins	Ends
Melbourne	4:51	5:52
Adelaide	4:54	5:53
Brisbane	4:43	5:38
Darwin	6:10	7:02
Gold Coast	4:41	5:36
Perth	5:02	5:59
Sydney	4:36	5:34
Canberra	4:41	5:40
Launceston	4:33	5:36
Auckland	4:55	5:55
Wellington	4:42	5:45
Hobart	4:27	5:32
Byron Bay	4:38	5:34

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS BEHAALOSCHA • 18 SIVAN • 1 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING	5.17 PM
	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