

LampLighter

7 Adar I
Tetzaveh
969
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LIVING WITH THE TIMES

The Torah reading Tetzaveh, that we read this week, continues from the previous portion to enumerate the commandments that pertain to the various details of the Sanctuary. These portions contain the "instructions" on how to make the Sanctuary's vessels, as well as the holy garments that were worn by the kohanim (priests).

The very last mitzva (commandment) we are told of relates to the building of the golden altar and the incense offering that was made upon it. "And you shall make an altar to burn incense upon...every morning when he dresses the lamps...a perpetual incense before the L-rd, throughout your generations." Because the incense offering concludes the list of these mitzvot, we may infer that it was the culmination of all the different services that were performed in the Sanctuary.

Every day the incense offering was made by a different kohen. Only the kohen was allowed to enter; no other person was permitted to be present when the mitzva was performed. The kohen was alone in the Divine Presence of the Holy One.

The same holds true for the G-dly service of every individual Jew. The highest level we strive for is to serve G-d without fanfare or publicity, especially when standing alone in G-d's presence. In a certain sense, every Jew is considered to be a "kohen," as G-d commanded, "You shall be to me a nation of kohanim." Just as the kohanim were chosen to perform the service in the Sanctuary and Holy Temple, so too has every Jew been chosen to serve G-d, not only for his own sake but for his people as a whole.

The best way to perform any mitzva, particularly the mitzva of tzedaka (charity), is not under the glare of spotlights or in front of a camera. A Jew doesn't observe a mitzva in order for his good deed to be written up in the newspapers. The most perfect manner of doing a mitzva is in secret, so that only G-d and the participant are aware of it - just like the incense that was offered by the kohen in the presence only of G-d.

Furthermore, just like the incense offering in the Sanctuary, when a Jew observes the Torah's commandments in private, it likewise causes the Divine Presence to dwell in the physical world.

(Based on the teachings on the Lubavitcher Rebbe)

The Removable Self

By Yanki Tauber

A wandering Jew wanders into a small flophouse late one cold and stormy night.

"All full up," says the innkeeper. "Two, three to a bed. Let's see... We've got a seven-foot Cossack in one of the cots up on the top floor. You're kinda small — you can try climbing in beside him."

Thankfully accepting the gracious offer, the wandering Jew climbs the stairs to the garret, but not before asking the innkeeper to wake him well before dawn. "Got a train to catch," he says importantly.

Before he knows it, there's a hand shaking him awake. "It's well before dawn," says a voice. "Your train."

He dresses hurriedly in the dark and rushes to the train station. On the way to the platform he passes a large mirror in an ornate frame. A Cossack in uniform looks back at him.

"That idiot innkeeper!" he exclaims in dismay. "He woke up the Cossack instead of the wandering Jew. I'll never make it back in time to wake myself up in time to catch my train!"

Whoever it was that referred to the human being as "the naked ape" got it all wrong. Man is the only truly clothed creature — a creature who attires him/her self not only for warmth and protection, but to alter, enhance, even transform, his very identity.

Indeed, the identities we tailor for ourselves have several notable advantages over the inborn variety. They can improve upon our natural self by accentuating our good features, and by de-emphasizing — or even employing to advantage — our less desirable ones. What's even better is that they're completely removable: if they don't wear well, or if they turn out to have been a mistake in the first place, we can replace them with a different set.

Chassidic teaching refers to our faculties of thought, speech and action as the three "garments" of the soul. The areas in which we choose to direct our thoughts, the things we say and the manner in which we say them, and the way that we act towards others and towards ourselves — these are the "clothes" we fashion for our souls.

With these garments, we can project our character and personality in ways that amplify its positive features, subdue its negative ones, and even express a negative trait in a positive way. We dress an abstract feeling in the words "I love you." We cover up animosity with civil behaviour. We bundle an overblown ego into the urge to become the biggest donor to charity in the community. And if we find ourselves wearing threadbare ideas or ugly behaviour patterns, we remind ourselves that these are just garments: dump them in the hamper and get yourself a more tasteful wardrobe.

Of course, a more basic approach to self-improvement is to improve the "body" of our soul — its character and personality. But it's a lot easier to buy a nice suit than to go on a diet. Besides, who knows — the sight of your soul in a nice suit might be just the thing to motivate you to get its body in shape.

Hypocrisy? Certainly. Imagine a world in which everyone acted better, holier and more compassionately than they really are. Perhaps what our world needs is some more hypocrisy.



Will He Ever See?

This story began in 1973 in New York. Daniel Londberg wasn't always blind. He was born a normal child until he was two hours old.

The accident was an explainable one. The nurse made a mistake between silver nitrate eye drops and the silver nitrate solution used for cleaning the area of the umbilical chord. The former is 1% solution and the latter 70 times stronger. As the first drops hit little Daniel's eyes he began to scream in horrific pain and was scarred and blinded for life.

The doctors heard the screams, rushed in and tried all they could to minimize the damage. They even said they succeeded a bit, just to calm little Daniel's parents who were torn in agony over the child's suffering, but in fact the damage was irreversible.

But they didn't give up. As soon as Daniel was released from the hospital they searched for a cure. They went from doctor to doctor, expert to expert but none came. One world-renowned professor even screamed at them and ousted them from his office for wasting his time with their helpless case. Others told them to just accept the boy's blindness and begin preparing his future; special schooling, Seeing Eye dog etc.

But for some reason, as illogical as it was, they believed that Daniel would see again and all this would seem like a terrible nightmare.

Then a small window of hope opened in the form of one Dr. Hornblass. Unlike all the other doctors he took a lot of his time, explained to them exactly how the eye works and answered all their questions. Then he took several weeks of examinations, tests, took samples, x-rays and kept charts and notes until he announced that he had a cure, or at least a possibility of a cure, which is more than they had up to now. The treatment would take a month and then they would have to wait for a few months to see the results.

Hopes were high, tension was great and their nerves were wearing out. After three months Dr. Hornblass called them into his office, told them to be seated and solemnly announced that he had done his best, but there had been no results - none whatsoever. They had no choice but to accept. It was futile to

do otherwise. The child would be blind.

The Londbergs were broken in heart and soul; exhausted and depressed after a year and a half of running to hospitals and doctors with no progress! They decided to accept their fate.

But fate can be tricky.

Mr. Londberg decided to take a few weeks' vacation from his work for rest and recovery. He was a teacher by profession and was an expert in several topics. In his first place of work they were very understanding and gave him two weeks. But in his second place; a job teaching English in a Lubavitcher Torah Academy in Brooklyn, although they gave him the vacation he asked for, he sensed there was something wrong, it wasn't with a whole heart.

As soon as he returned from his vacation he met another one of the teachers there in the hall, a very knowledgeable and friendly Rabbi named Menachem Mendel Tenenbaum who asked him if everything was all right and where he had been.

When Mr. Londberg explained what had happened the Rabbi looked him in the eyes and asked, "Tell me, did you write a letter to the Rebbe?"

Now Londberg understood why they didn't want to give him the leave! He had heard that these Lubavitchers actually believe that their Rebbe can do miracles. They were probably wondering why he didn't just ask the Rebbe for a blessing and finished! But to him it was just a bunch of mumbo jumbo! He'd never do it! Who ever heard of such things? Miracles? Every normal person knew it was all superstition. There were no such things.

"Just write to the Rebbe" Rabbi Tenenbaum interrupted Londberg's thoughts "And it could be that all your problems will be over. At least try it. A lot of people got helped. It's sort of like how Moses took the Jews from Egypt."

Londberg liked this Rabbi Tenenbaum; he was an intelligent, well rounded, good natured man and they had exchanged a few friendly words many times in the few years he had been teaching there. He listened and tears came to his eyes. Who would believe that he, George Londberg, a normal, rational man, would ever consult a Rabbi for a blessing! But his back was to the wall.

"Okay" he replied, "You're sure it works? Okay I'll give it a try. What do I have to do? Let's just sit down in one of these rooms and you'll tell me what to write."

But the Rabbi hesitated. He had something more to say.

"Let me ask you a personal question" he said in the most caring way, "do you put on Tefillin?" Londberg shrugged his shoulders and shook his head 'no' hoping it didn't disqualify him.

"Listen, George" The Rabbi continued, "Blessings are sort of like rain; they don't work so well unless you plough and plant first. So I think that if you want to ask for a blessing you should at least make a vessel for the blessing. For instance putting on Tefillin every day."

George was in a dilemma. On one hand it was ridiculous; this is the 20th century! But on the other hand he was a Jew and he really knew nothing about Judaism and... who knows... maybe Moses did do miracles! Maybe there is such a thing today too?!

He agreed, wrote the letter to the Rebbe with the promise to put on Tefillin and gave it to Rabbi Tenenbaum to hand in.

The next day George's phone rang, Rabbi Tenenbaum was excited! "Good news! The Rebbe answered! And it was very positive!" But Londberg had trouble sharing the excitement. He still had big doubts about this blessing thing! He didn't really listen as the Rabbi Tenenbaum emotionally read the Rebbe's answer in Yiddish and tried to translate in English.

The only think that registered was when the Rabbi reminded him about his promise to put on Tefillin.

The next day when George returned from work his wife was in an emotional turmoil. She swore that little Daniel had reacted a few times to light... that his eyes seemed to follow things! The next day George took the child to Dr. Hornblass who made a short examination of Daniel and looked up angrily. "Have you been to another doctor without telling me? After all the time and care I've given you, you could have at least informed me!"

"Certainly not!" Was the reply, "Why do you ask?"

"If so, then I don't understand what is going on." the doctor said in wonder, "Your son is beginning to see! I thought this was medically impossible!"

When Londberg told him of the Rebbe's blessing the Doctor seemed to be relieved and said "Ahh, now I understand; the Lubavitcher Rebbe! With the Rebbe everything is possible."

Three months later, with the constant care and guidance of doctor Hornblass, Daniel's sight returned to him totally and five years later, when he was seven, he underwent plastic surgery that totally removed the scars.

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ISSUE 969

MOSHIACH MATTERS

Every Jew believes in the coming of Moshiach, and is in a state of "I await his coming every day." But a Jew needs to know that it is not enough to decide by himself that "I await him," meaning that he hopes and wants that he will wake up tomorrow morning and see that Moshiach is here. This is good, but it doesn't bring to action, and "the action is the main thing." A Jew needs to know that when he goes to sleep tonight, it should be in a way that when he wakes up in the morning and sees Moshiach standing next to him in his room - he himself will be found in a state which is fitting to greet Moshiach! (*The Lubavitcher Rebbe, 13 Nisan 5741 - 1981*)

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



A WORD from the Director

*The uniqueness of this week's parsha Tetzaveh lies not in what it says but rather in what it does **not** say. Moshe Rabbeinu's name—for the first and only time since he was born—does not appear even once in the entire parsha. Classical commentators connect this to the seventh of Adar—that occurs this week—the day Moshe left this physical world. Others connect it to Moses' plea to G-d to "erase me from Your book" if he would not forgive the Jewish people for their involvement in the construction and worshipping of the golden calf.*

The Rebbe introduces a fresh and profound approach to the absence of Moshe's name in this parsha. It is not in any way a diminution of his presence. On the contrary, his name does not appear, for in this parsha his very essence that transcends his name is expressed. Moses' offer to be obliterated if G-d would not forgive His people was inspired by his unbridled love for them.

And this indeed was the essence of Moses. He was prepared to give everything, including his very connection to the Torah, for the sake of Israel.

This essential trait of Moshe was the hallmark of all great Jewish leaders throughout history. From Moshe through Mordechai—whose heroic efforts to save the Jews, together with Esther, we will be recounting in the upcoming Festival of Purim—to our Rebbe, they were all prepared to give everything they possessed for the well being of the Jewish nation.

Let us emulate our leaders and give of ourselves selflessly to unconditionally help every Jew and bring all of the Jewish people together under the banner of Torah and Mitzvot. Let us not stop spreading Yiddishkeit, light, joy and Ahavat Yisrael until we bring to fruition the greatest desire of our Rebbe, and of all generations of Jewish leaders and of all Jews—the imminent arrival of our righteous Moshiach and the true and complete Redemption!

J.I. Gutnick

Educating A Child

5729

Mr. ...

Indianapolis, IN 46204

Greeting and Blessing:

I was pleasantly surprised to note in your letter excerpts of letters from your son, as well as the spirit of your comments in this connection. Inasmuch as there is no end to the good, I trust that there will be continuity in this direction and that, moreover, the good influence of your son will create a chain reaction affecting all the members of your family.

I wish to take issue with you, however, in the matter of your youngest daughter who, as you write, is eleven years old, and resisted starting Hebrew school, but you "did not force the issue." You can well imagine my reaction to this. For surely, if your eleven year old daughter would have resisted going to school altogether, you would have found it necessary to "force" the issue—if the term "force" can be applied here. Certainly, insofar as a Jewish child is concerned, her Hebrew education is at least as important to her as a general education. This has been generally recognized throughout the ages, but it should be particularly recognized in our own day and age, for we have seen many of the greatest and saintliest of our people exterminated by a vicious enemy. Consequently, all of us who have been fortunate enough to survive must make up for this tremendous loss. On the other hand, the forces of total assimilation have grown much stronger in the free and democratic countries.

You may consider my reference to your daughters attitude, and to your attitude in this connection, no longer relevant, since you write that she has agreed to begin Hebrew school, though you immediately point out (with apparent satisfaction) that the method of instruction is "*Habet ushma*" (see and hear), a system which apparently does not aim to lead to *vaaseh* (do). Surely there is no need to emphasize to you the fact that when the Torah was given to our people, "*Naaseh*" was not only a condition of acceptance of the Torah, but a prior condition—"Naaseh" before "*vNishma*." Our Sages of blessed memory pointed out that Jewish identity and the very basis of Jewish existence, for the individual as well as for the people as a whole, lies in this great principle of "*Naaseh*" before "*vNishma*." Certainly this is the way to train and educate a Jewish child.

With blessing.

JOY

Ever since our 40-year tour in the desert, we Jews have done our fair share of complaining.

Our family is either too meddling or totally unsupportive; our community is too small to be anonymous and too big for me to be significant; the weather's never right, our salary is insufficient, the government is useless and the country's going to the dogs.

It's so easy to fall into this habit, especially when we feel our complaints are justified.

How do you break the *kvetch* syndrome?

Judaism offers a 60-day program of outlook-modification, and it launched internationally last week. It's called the month of Adar and this year, being a leap year on the Jewish calendar, it's here for double the usual time!

The Talmud declares, "When Adar enters, we increase in joy." Adar is the month of Purim, which commemorates a time when Jews had plenty to complain about. Haman threatened to kill every living Jew, and the mightiest king of that time was on his side.

Funny, those Jews didn't complain; they became proactive. First, they united—working together is critical. Second, they prayed for a miracle—appreciating who's really in charge is powerful. Third,

they followed Mordechai—we need strong leadership. Fourth—Esther put a pragmatic plan in motion—and saved the day.

Thanks to their proactive approach, the inevitable tragedy became, instead, a cause for celebration.

Each Adar, we're offered that opportunity again. Sure, there's much to complain about, but Adar is about joy. Joy means that you trust that things can—and will—improve. Joy means that circumstances don't paralyze you, but that you can generate your own happiness, under any circumstances. Joy is created by working with others, trusting G-d, learning from our spiritual leaders, and doing what needs doing.

Joy comes from active participation, not from armchair grumbling.

We've got two months of potential *simchah*, joy without limitation. Let us grab the opportunity with both hands.

CUSTOMS CORNER

It Happened Once...



Every evening Reb Yisrael of Vizhnitz used to take a half hour stroll with his assistant. On one such evening, when they approached the house of a wealthy banker, Reb Yisrael stopped and knocked on the door.

The Rebbe's assistant wondered what this was all about. A servant answered the door and the assistant dutifully followed Reb Yisrael in.

The host received his guest with great respect. The Rebbe took the seat offered to him and sat for quite some time. Not a word was said between the two men.

The host knew that it would be disrespectful to directly ask the Rebbe the purpose for his visit, and so whispered his question to the assistant. The assistant, however, could be of no help since he himself did not know the reason for the intrusion.

After some more time passed, the Rebbe bid his host farewell and rose to leave. As a mark of respect, the banker accompanied the Rebbe the entire way home, back to the Rebbe's house. While standing outside the Rebbe's door, the banker could contain his curiosity no longer.

"Excuse me Rebbe, for my impertinence, but may I ask what was the purpose of your visit?" questioned the banker.

"I went to your home to fulfil a mitzva (commandment)," answered the Rebbe, "thank G-d, I was able to fulfil it!" "Which mitzva?" asked the bank manager in surprise. "Our Sages teach," explained the Rebbe, "that just as it is a mitzva to say something which a person will listen to, so too it is a mitzva not to say something which one is certain will not be listened to. In order to fulfil this mitzva properly, one must go to the person who will not listen to. And that is exactly what I did," said the Rebbe with a smile.

The bank manager's curiosity was now truly aroused. "And what is it Rebbe," asked the manager, "that you refrained from saying to me? Maybe I will listen."

"I am afraid I cannot tell you. I believe you will not listen."

The longer the Rebbe refused, the more curious the bank manager became. He continued to press the Rebbe to reveal that which he wouldn't do.

After some time, the Rebbe finally relented. "Very well. There is an impoverished widow who owes your bank a large sum of money for the mortgage on her house. In a few days, your bank is going to take her house away from her; she will be out on the street. I had wanted to ask you to overlook her debt, but since I knew you wouldn't listen, I didn't ask you."

"But how could you even have considered asking me of such a thing?" said the amazed bank manager. "This woman owes the money to the bank, not to me personally. In addition, it is a tremendous amount of money."

"It is just as I had thought," said the Rebbe, sadly. "You did not want to hear." The conversation was thus ended. The Rebbe entered his home, and the bank manager went back to his.

But the Rebbe's words gave him no peace. He thought about them over and over again, until he finally paid the widow's debt out of his own money.

THOUGHTS THAT COUNT

And you shall command (tetzaveh) the Children of Israel. (Ex. 27:20)

The word "tetzaveh" is derived from the word "tzavta," meaning attachment and connection. In other words, G-d commanded Moses to be always attached and connected to the Jewish people. And because Moses sacrificed himself on their behalf, he merited that his strength would remain with them eternally. (*Sefat Emet*)

And his sound shall be heard when he goes into the holy place. (Ex. 28:35)

According to all the signs given by our Sages, ours is the last generation before the coming of Moshiach. In fact, our generation is termed "the heels of Moshiach," and likened to the "hem of the (priest's) robe." The hem of the priestly garment was adorned with bells and pomegranates, symbolic of Jews who do not study Torah or observe its commandments. And yet, when the priest approached "the holy place," the bells and pomegranates made a "great noise" - "and its sound was heard." From this we learn that the spreading of Judaism in our generation should be done with the greatest publicity, fanfare and "noise." (*Likutei Sichot*)

To cause a light to burn always...outside the veil. (Ex. 27:20-21)

G-d's "light" must shine within the Jew not only in the synagogue or study hall, or when he learns Torah and recites his prayers. Rather, it must illuminate "outside the veil" - in the street, in his business dealings, and in his relations with his fellow man. (*Yalkut Eliezer*)

And you shall command... (Ex. 27:20)

"Because Moses had previously asked G-d to 'erase his name from this book' [unless He forgave the Jewish people], Moses' name does not appear in this Torah portion," comments the Baal HaTurim. From this we learn that it is forbidden for a person to curse himself. If Moses, who was motivated purely by self-sacrifice, caused his name to be omitted by merely saying "please erase my name," how much more damage can occur when a person curses himself in anger... (*Siftei-Kohen*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS TETZAVEH • 8 ADAR I • 12 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	8:06 PM
	MINCHA:	8:15 PM
	KABBOLAS SHABBOS:	8:45 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:10 AM
	MINCHA:	8:00 PM
	SHABBOS ENDS:	9:05 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:10 PM
	MAARIV:	9:00 PM

CANDLE LIGHTING: 11 FEBRUARY 2011



Begins		Ends
8:06	MELBOURNE	9:05
7:57	ADELAIDE	8:54
6:18	BRISBANE	7:12
6:59	DARWIN	7:50
6:18	GOLD COAST	7:12
6:54	PERTH	7:49
7:35	SYDNEY	8:31
7:46	CANBERRA	8:43
8:04	LAUNCESTON	9:06
8:06	AUCKLAND	9:04
8:14	WELLINGTON	9:15

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

צוקללה"ה נב"מ זי"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.