

# Lamplighter

8 Sivan  
Behaalotecha  
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## LIVING WITH THE TIMES

This week's Torah portion, Beha'alotcha, opens with the words "When you light the lamps."

Aaron the kohen (priest) was commanded to kindle the menorah in the Sanctuary every day. The menorah was required to burn at all times, as the Torah states, "To cause a light to burn perpetually."

Just as Aaron lit the menorah in the Sanctuary, so is every Jew required to illuminate his home and surroundings with the Torah's holy light.

Aaron was a kohen, but so too is every member of the Jewish people, as it is written, "You shall be to Me a kingdom of priests." The giving of the Torah at Mount Sinai transformed every Jew into a "kohen."

The menorah stood in the Sanctuary (and later in the Holy Temple in Jerusalem). Similarly, every Jewish home is a "Sanctuary" to G-d. The verse "I shall dwell in their midst" means that G-d dwells within each and every Jew; hence, every Jewish home is an abode for the Divine Presence.

The light that Aaron kindled was "perpetual"; so too must the light in every Jewish home be always shining. The Torah's light of holiness must burn night and day, and pervade all corners of a Jewish residence.

All Jews, and especially Jewish children, have the power to imbue their homes with holiness. How is this accomplished? By expressing an awareness of G-d every moment of the day.

As soon as a Jew opens his eyes in the morning he says "Modeh Ani" ("I give thanks to You"); whenever he eats he recites the proper blessings both before and after. Throughout the day he conducts himself according to the Torah's laws, and at night he says the "Shema" ("Hear O Israel") before going to sleep.

The Torah and its mitzvot (commandments) are likened to light: "A mitzva is a candle, and the Torah is light." Indeed, the Torah and its commandments are the medium through which the Jew is able to illuminate the "Sanctuary" in his home.

Lighting the menorah is also associated with the Final Redemption with Moshiach:

The menorah that stood in the Sanctuary and the Holy Temple was composed of seven lights, as it states, "The seven lamps shall give light."

When Moshiach comes, the Jews who are dispersed around the world will return to Israel in seven paths, as is written in the Book of Isaiah, "And [G-d] shall wave His hand upon the river...and smite it into seven streams."

Thus, disseminating the light of Torah and mitzvot in our own homes serves to hasten Moshiach's coming with the Final Redemption, may it happen at once.

*(Based on the teachings of the Lubavitcher Rebbe)*

## The Lamplighter

By Mordechai Wollenberg

When the Torah talks about Aaron lighting the Menorah, it does not say "when you light the candles" but rather "When you raise light." The Commentator Rashi explains that the one lighting the lamp should hold the flame to the wick "until a flame arises of its own accord."

We are also lamplighters. In our everyday lives, in many different spheres, we find ourselves in a position to affect, to inspire and to help those around us. When presented with such opportunities, it is not sufficient to help someone up just long enough for them to fall down again, requiring further help, *ad infinitum*. Like Aaron we are not just lighting a lamp but giving it enough strength and enough power to remain lit by itself.

We read how G-d says to Moses, "I will emanate of the spirit which is upon you, and will bestow it upon [others]." Our sages comment: "Was Moses' prophecy diminished? No. When one lights another fire from one flame, the original flame does not lose anything." So too with us — when we seek to help and inspire others, without making calculations based on power (a zero-sum game) we actually increase the amount of light rather than depleting it.

Maimonides in his classic legal work of Jewish law enumerates different levels of charity. The very highest are those where one helps another to stand on their own two feet, the highest level being to do so anonymously. This is in keeping with the idea that the best way we can help another is not just to help them up but to keep them standing.

The soul is compared to a light. In this area too, we must strive to kindle the lamp "so that a flame arises of its own accord." In dealing with another person, the objective should be to establish them as an individual in their own right, not dependent on us; to help to hone their talents and abilities so that their lamp independently glows and, in turn, kindles the potential in others.

Before electric street lights were around, many places had gas lights. There were people whose entire job consisted of going around every evening to light the lamps. Some of these lights were in places that were difficult to get to; some had often been neglected and were covered over. A conscientious lamp lighter had to make sure to light every lamp in his area. Similarly when helping out others, we need to find those who may be hidden yet are most in need, to assist them in overcoming their difficulties.



## A Blessing Through the Volcano

A universal crisis, millions of people stranded and billions of dollars lost, as one volcanic eruption in Iceland causes chaos across the European continent. Within all this tumult, one Jew merits a smile of grace from the Creator of the World, and a miraculous series of events begins to unfold.

The story begins with a young *yeshiva* student, an 18 year old Jerusalemite, who came down with a fulminate hepatic failure and was mortally ill. The doctors agreed there was no hope for him unless he could receive a liver transplant.

With little hope of receiving a liver transplant in Israel, his family consulted with Rabbi Firer, known for his successful record of medical referrals. The rabbi advised to send the boy immediately to Brussels, the world centre of liver transplants. He cautioned, however, that Brussels is known to not transplant non-EU patients under any circumstances, in order to save the scanty supply of livers for Europeans. Nevertheless, it was decided to send him to Brussels anyway, despite the full knowledge of the negligible chance of receiving a liver, and the effort and expenses involved. It was the boy's last hope.

Upon arrival, the young student had no choice but to add his name to

the long waiting list for a liver transplant. In the meantime, he tried to maintain his *yeshiva*-studies schedule despite the illness, consciously aware that it could take weeks, months, and even years till he will be able to be given a new liver. Many patients were on the waiting list, and his name was somewhere on the bottom. And should his turn finally arrive, the liver must completely match his blood type and other medical criteria. If it is not a perfect match, he will need to continue waiting...for a miracle.

However, "Many thoughts in a man's heart; nevertheless the plan of G-d shall prevail," and it seems G-d had a different plan for this young Jew. In the Hebrew month of Iyar, whose letters stand for the words "*ani Hashem rofecha*" - "I, G-d, am your healer" — the Almighty's loyal servants produced avalanches of hot ash, rock and gas in Iceland, causing Europe to completely shut down its skies and create a no-fly zone. No one could leave and no one could enter during this self-imposed embargo.

Meanwhile, throughout this time, a religious boy from Jerusalem continued to sit in a *yeshiva* in the capital of Belgium, diligently learning Torah.

In the midst of the closure, a person died in the famous Brussels, a person who had agreed to donate his liver to anyone that might need it. Astonishingly, this liver was a perfect match in every parameter for the young *yeshiva* student.

The health authorities of Belgium began contacting the names on the liver transplant waiting list in order,

but 'unfortunately,' not even one patient was able to fly into Belgium for a desperately needed healthy-liver transplant, as a result of the after-effects of the volcanic eruption in Iceland.

As they advanced further on the waiting list, they reached the student from Israel. Nevertheless, they did not offer the liver to the boy because of his lack of citizenship.

The clock ticked closer and closer to the deadline for the amount of time in which the liver would still be viable for transplanting. The precious healthy liver must not be wasted and would have to be swiftly used to replace a diseased liver. But no one was able to arrive in Belgium for the transplant except the young Jerusalemite.

So, thanks to clear Divine Intervention, the dedicated young *yeshiva* student received the liver and started recovering from surgery.

The enormity of this miracle became even clearer after the successful liver transplant. The doctors said that the young *yeshiva* student's liver was very deteriorated and diseased, and in a matter of days his liver would have stopped functioning completely. The doctors unanimously believe that if this young man had to continue waiting for the liver transplant, he would have been long dead.

The names of the patient (the hospital and the doctors) cannot be released, because of the increasingly strict laws about patient privacy. We wish him a speedy and complete recovery, and long and healthy years.

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ISSUE 986

## MOSHIACH MATTERS

At the present, the all-embracing Unity of G-d is not overtly visible; accordingly, the created universe appears to be an independent entity that enjoys a self-sufficient existence. In the future, however, the all-embracing Unity of the Creator will be manifest for all to see: everyone will see how the universe is utterly nullified to the Divine light that flows into it and animates it. (*Torah Or, Vaeira, p. 55c*)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



*This freely translated and adapted letter was sent to the presiding members of the 28th National Conference of Agudas Yisrael in America.*

Eve of Rosh Chodesh Tammuz, 5710 [1950]

Greetings and blessings,

In response to your letter of 20 Sivan, 5710:

Any question concerning the life of the Jewish people, whether minor or major, requires serious attention on the part of any convention that is called to judge about matters concerning the Torah and Yiddishkeit [Judaism]. Nevertheless, questions arise from time to time that involve risk to - material or spiritual - life, that of individuals or that of many people. Hence they require special attention and that all one's powers be focused with extra ardour on the task of saving lives.

The issue of the education of the children now immigrating to our Holy Land and how to save them from heresy and spiritual destruction, Heaven forbid, is one of these questions.

My revered father-in-law, the Rebbe, hk"m, led the Jewish people without consideration of any party affiliation and carried out his entire life-work with self-sacrifice over decades above all party factionalism. Whenever there was, Heaven forbid, a danger to the Jewish nation, he endeavoured to use all the groups that could possibly help to save the situation. And during his lifetime, he had already begun gathering together different forces to save those children.

Even though the fruits of those efforts have already been seen, the situation of those children remains sufficiently perilous and the question of their education and guidance of the most pressing severity.

Therefore any gathering of Jews that concerns itself with the benefit of the Jewish people must be a platform where "a call from the high places is heard," a voice powerfully demanding the solution to this worrisome question in the most immediate future. Decisions must be made to use all the mediums available to remove all of the obstacles and stumbling blocks that might appear from all possible directions which prevent and negate these children's right to be educated according to the Torah and Yiddishkeit.

Indeed, in our country as well, the question of saving the youth requires great and wide-reaching efforts - one of its dimensions being a battle against the feelings of equanimity within the Jewish community which has already become used to the situation in which only a limited percentage of Jewish boys and girls receive a proper Jewish education. At the most, they sigh at this terrible state of affairs and leave it at that. Although the efforts of my revered father-in-law, the Rebbe, hk"m, in this field have also been crowned with great success, there is still a long road before we reach the desired intent. Much energy and resources are necessary to establish Jewish education in the United States on a proper foundation.

I would hope that the national convention of Agudas Yisrael will place these two questions - the question of the education of the youth immigrating to our Holy Land and the question of the education of the youth of America who are presently distant from traditional Judaism - in their proper place on its agenda, and that its voice will be heard and its influence will be felt in concrete actions, for "deed is most essential."

With respect and with blessing to all the participants; may this convention bring them success in strengthening the foundations of our faith and spreading the Torah permeated with the fear of Heaven,

## A WORD from the Director

*This week's parsha follows the narrative of the twelve offerings brought by the twelve nesi'im (princes) in the newly dedicated Mishkan, portable Sanctuary in the desert. Each nasi represented his tribe in this dedication ceremony. One tribe was not represented; the tribe of Levi. Aaron, its leader, our Sages tell us, was convinced that it was G-d's expression of displeasure with him due to his role in the construction of the golden calf.*

*G-d's response to Aaron was, on the contrary. His role was even greater than the role of the other tribal leaders. He will kindle the Menorah.*

*Many have wondered why lighting the menorah was considered a greater distinction than the offering of the dedicatory sacrifices?*

*One answer that provides us with a vital lesson is that lighting the Menorah served a vital function in illuminating the souls of the Jewish people. Each of the seven branches of the Menorah represented seven different facets and expressions of the Jewish soul. Aaron's kindling the Menorah was actually designed to help each class of Jew ignite his or her own unique spiritual light.*

*The offering of sacrifices, our Sages tell us, served to solidify the relationship between G-d and His world. Sacrifices made the world more stable and peaceful. Thus, our Sages tell us that if the other hostile nations would have known what benefit they gained from the Temple they would have surrounded it with legions to protect it.*

*Nevertheless, as important as the sacrifices were for the world at large, the Menorah served an even more vital role in illuminating the souls of all of the Jewish people.*

*This provides us with an invaluable lesson as to the unique mission of our generation. We are situated on the very cusp of the final Redemption when G-d's infinite light will shine brightly throughout the world. In preparing for this time it is our mission to leave our stable and peaceful homes—that symbolize the sacrifices in the Temple—to bring light to all of the Jewish people. In response, G-d will bring His light to the entire world with the coming of Moshiach and the final Redemption.*

J. I. Gutnick

### End of Shavuot "fulfillment" days

When the Holy Temple stood in Jerusalem, and all Jews would come there for the three annual "pilgrimage festivals" (Passover, Shavuot and Sukkot), the 12th of Sivan was the last of the seven days allotted for the offerings brought in conjunction with the Shavuot pilgrimage (unlike the festivals of Passover and Sukkot, which have seven biblically mandated days, Shavuot consists only of one day; hence the additional six days of *tashlumin* or "fulfillment").

Thus we do not recite the *tachnun* (confession and penitential supplication), and the other prayers omitted on a festival or joyous commemoration, from the 1st of Sivan until and including the 12th, as all these days bear a connection with the festival of Shavuot.

CUSTOMS CORNER

# It Happened Once...



A young American discovered his glorious heritage and became an observant Jew. He began to learn Torah and to fulfil *mitzvot*, and even when he returned to his parents' home he continued to observe G-d's Torah and to learn it very diligently.

His elder father was very distant from traditional Judaism and had no idea what it was all about. He was already retired from his work at that time, and wandered around the house with nothing to do. Watching his son poring over his Talmud, the father was very impressed. His son's life seemed to be so full of content and values. Finally, one day he approached his son.

"Teach me a page of what you're learning," he said.

"This will be very hard for you," the son replied. "In order to understand Talmud, you first need to know Hebrew, and you don't even know the *aleph-beit*. And there's a second language involved: Aramaic."

But his father was determined. In spite of everything, he asked his son to teach him at least one page of Talmud. The son began to teach him. However, his visit was a short one and they could only continue during his infrequent subsequent visits. In this way, it took a full year of learning together before they finished the page.

When they were done, the father cried jubilantly, "I want to make a party. I've finished learning a whole page of Talmud!"

"There is a custom of making a party for the completion of an entire tractate of the Talmud, called a *siyum*," the son admitted, "but not for a single page."

But the father was insistent. He would throw his party.

At a loss, the son went to Rabbi Moshe Feinstein to ask if such a thing — a *siyum* on one page of Talmud — was acceptable.

"Make a *siyum*," Rabbi Feinstein instructed. Then he added, "Let me know when it will be. I wish to take part in this joyous occasion!"

And so it was that a *siyum* was made on a single page of Talmud learned by a man with his son over the course of a full year. Rabbi Feinstein attended the *siyum*, heaping praise on the elderly father who had not let any difficulty get in the way of achieving his goal.

The next morning, the old man did not wake up from his sleep. He had died in the night — the type of death they call "the kiss of G-d." Rabbi Feinstein came to the funeral and delivered a eulogy. In it he declared, "The Talmud records that there are those who purchase their World-to-come in a single hour. Now we see it is possible to do so with a single page."

## THOUGHTS THAT COUNT

**When you light the lamps.** (*Num. 8:2*)

"Do not think," G-d said to Moses, "that I am commanding you to kindle these lamps because I need their illumination. Rather, the purpose is to give the Jewish people merit if they fulfil My instructions diligently. As reward for lighting these lamps before Me, I will provide you with a Great Light in the World to Come. (*Bamidbar Rabba*)

**Then set forward the standard of the camp of the children of Dan, the rear guard of all the camps.** (*Num. 10:25*)

Rabbi Michel of Zhlotzov used to begin his prayers very late in the day. He offered an explanation: When the Jewish people travelled through the desert the tribe of Dan was last, behind all the others. Their job was to pick up and return all the lost items that their brethren had dropped along the way. On the spiritual level, their function was to elevate all the prayers that had been uttered without the proper intentions. I am just following their example.

**And you shall be to us as eyes.** (*Num. 10:31*)

Moses informed Yitro, his father-in-law, that he would be held up as a shining example to the rest of the Jewish people. For if Yitro, a convert to Judaism, could willingly abandon his family, his homeland and his elevated social status to worship the G-d of Israel, how much more so must Jews from birth serve G-d with all their heart! (*Kli Yakar*)

**I am in the midst of the people, six hundred thousand men on foot.** (*Num. 11:21*)

This verse intimates the mystical principle that there is a spark or part of Moses in every Jew. Because Moses was connected with every Jew, he was therefore able to be the "faithful shepherd" of Israel and redeem them from Egypt. Similarly, the Baal Shem Tov taught that every Jew has a spark of the soul of Moshiach within him - the very core of which he is to unveil and release to govern his life. Each Jew will thus redeem himself, which in turn will bring about the national redemption for all of Israel. Because Moshiach is intimately connected with every Jew, he therefore has the power to be able to redeem the entire Jewish nation. (*Peninei HaGeula*)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

#### PARSHAS BEHAALOTECHA • 9 SIVAN • 11 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:49 PM
	MINCHA:	5:00 PM
	KABBOLAS SHABBOS:	5:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:55 AM
	MINCHA:	4:45 PM
	SHABBOS ENDS:	5:50 PM
WEEKDAYS:	SHACHARIS SUN-FRI	9:15 AM
	MINCHA:	5:00 PM
	MAARIV:	5:45 PM

#### CANDLE LIGHTING: 10 JUNE 2011

Begins		Ends
4:49	MELBOURNE	5:50
4:53	ADELAIDE	5:52
4:42	BRISBANE	5:38
6:10	DARWIN	7:02
4:40	GOLD COAST	5:36
5:01	PERTH	5:59
4:35	SYDNEY	5:33
4:40	CANBERRA	5:39
4:30	LAUNCESTON	5:34
4:53	AUCKLAND	5:53
4:40	WELLINGTON	5:44



Dedicated to the beloved, revered leader of World Jewry

### The Lubavitcher Rebbe

צוקללה"ה נבג"מ זי"ע

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