

LampLighter

10 Adar
Tetzaveh
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LIVING WITH THE TIMES

In this week's portion, Tetzaveh, the Torah states: "Aaron shall burn incense each morning when he cleans the lamps, and he shall burn incense in the evening when he kindles the lamps." What purpose did the burning of incense serve in the Sanctuary, and later, in the First and Second Holy Temples? Furthermore, what can we learn from this to apply in our daily lives?

Firstly, it is important to note that the command to build the incense altar and bring incense are mentioned in the Torah as the final elements in the construction of the Sanctuary. In fact, the Divine Presence did not rest in the Sanctuary until the first incense offering was brought.

What is the reason for this uniqueness? Our Sages explain that the animal and meal sacrifices offered on the altar in the courtyard of the Sanctuary relate to a Jew's body, while the incense offering brought on the inner altar relates to a Jew's soul.

This concept is reflected in the Hebrew names used to describe these different offerings. The Hebrew word for "sacrifice" is "korban," which has its root in the word "karov," meaning "near by." In contrast, the Hebrew for "incense" offering, "ketoret," relates to the root "ketar," Aramaic for "bond." By bringing a sacrifice, a Jew brings himself close to G-d. Through the incense offering, however, a Jew and G-d become fused in total unity.

Thus, it is only after the Torah describes the preparations necessary for the Sanctuary, whose purpose is to make it possible for the Divine Presence to dwell among - and thus within - the Jewish people, that it mentions the incense offering, which allows for a bond of oneness to be established between them.

This theme of oneness is also reflected in the dimensions of the incense altar, which measured one cubit by one cubit. Likewise, when the incense offering was brought, the priest making the offering was alone with G-d. No one else was allowed to assist.

These concepts must be paralleled in our daily service of G-d. Every day, a person arises as "a new creation." Every day, therefore, we must renew our inner bond with G-d as expressed by the recitation, in our daily prayers, of the verses concerning the bringing of the incense offering.

(Based on the teachings of the Lubavitcher Rebbe)

Unmasking

By *Michael Gourarie*

The festival of Purim is the happiest day in the Jewish calendar. One of the traditions of Purim is dressing up in fancy dress and wearing masks. What is the reason for this custom and how does it connect to the celebration of the day?

Our sages tell us that "Happiness breaks boundaries". When people are truly happy they loosen up and do things that are beyond the norm. There are two types of happiness. The first is egocentric and hedonistic, seeking pleasure and a good feeling. This is the festivity that we often witness in pubs or wild parties where there is little purpose or focus. Here the boundaries that are broken are those of self discipline and self respect. This is when people curse, insult and often become violent. It is not true happiness.

The second form of happiness is one with purpose and meaning. The goal of this joy is not external pleasure, but rather the celebration of meaningful milestones, spiritual growth or major accomplishments. This happiness is a true and lasting one.

The boundaries that are broken with real joy are the barriers and fences that separate us from each other. This happiness allows us to develop a different perspective on ourselves and other people. We stop judging others by their external behaviour and things they say and do, and we begin to appreciate their inner soul. We begin to understand that the annoying actions, feelings and personality traits that separate us from others are only external masks that conceal the true human being. Beneath the mask there is a pristine soul that makes him/her a special human being. The power of happiness allows us to break through the mask and see what is beneath.

On Purim we dress up, reminding ourselves and others that our outward appearance and behaviour is always a mask. We realize that all those things that separate us from each other have nothing to do with our real identity. The celebration of Purim gives us the ability to look behind the mask and discover the real person inside.



Purim without Koby

by Sherri Mandell

I was asked to write an article entitled "Purim Without Koby." But I can't write about Purim without Koby because even though Koby is dead, I don't celebrate Purim, or anything else, without Koby.

In an article in The New York Times, Steven Flatow said that even though his daughter Aliza was killed by terrorists, he was still her parent. I am still Koby's mother. I will never not be his mother.

Trying to explain my relationship with Koby is like trying to translate blindness to a sighted person. I speak a different language now.

It is like being a haunted house, or a hallowed one. There are times when I feel horrible pain, and I feel that I will always be haunted. I see how people look at me sometimes and remember the haunted house I used to pass on my way into town when I was a kid. Unlike our modern, shingled house, it was old, dark brick with spires and round windows. Now perhaps, I would look at the house as curious, interesting, maybe even beautiful. For what is haunted can also be hallowed, sanctified by loss into something grander, more attached to G-d. It depends on how you translate your experience.

Purim tells us that this world is one where meaning is hidden. The name

Esther, the heroine of the Purim story, is related to the Hebrew world for hiddenness. And in the Purim Megillah, G-d is never mentioned by name, though he is not absent from the story.

To encounter G-d, we have to move from our position of pride to a position of humility, enhancing our own hiddenness. Only then can we emulate Esther, who could have stayed in the palace, where she lived in luxury, massaged and oiled and groomed, but chose instead to feel the suffering of the people. Esther did not let her elevated status go to her head.

That may be our job in this world: to connect more with other people, to feel their pain and their problems, to act as one with them. Perhaps that is what we should celebrate: our ability to help each other move toward healing; to move from our limited sense of self to feeling one with the people around us. Such unity can lead to healing.

Less than a year after our son was killed, my husband and I marked our wedding anniversary by going out to dinner. I can't say we celebrated, because we were too sad. When we walked into the restaurant, the smiling waitress had a spirit and effervescence I could only admire. I thought to myself, "She has no idea of the pain I am living with, the weight of what I carry."

As my husband and I ate our meal, we realized that the restaurant was a perfect place to commemorate what would be Koby's upcoming fifteenth birthday. We wanted to take fifteen poor or disadvantaged people out to dinner to mark Koby's birthday - to

remember the dead by bringing joy to the living.

We spoke to the manager about our plans. He said that he volunteered at a nearby center that helped teens from poor, broken families, and he thought that the teenagers would appreciate going out with us. The idea was taking form almost on its own. We hadn't thought about taking teenagers out for a meal, but it made sense. Koby was a teen when he was killed. We thanked the manager for his suggestion. Before he walked away, my husband said: "Do you know the Goodman family? They live around here. They lost their 16-year-old son, Tani, this year in an accident - we went to the shiva - and I wanted to know how they are doing."

"You can ask them yourself. Your waitress is their daughter."

I looked at her, at her spirit, and I thought, "You never know what's going on inside a person." I had misjudged her. When she came over to the table, we told her of our loss, and she shared her own.

As we spoke, I realized how much of life is hidden. We don't see what's inside of people.

As we shared our feelings, my husband and I felt less isolated. The pain lifted for a moment. Healing may occur when we reveal what's hidden inside of us. Then the pain doesn't haunt us but brings us closer to others.

If we can't even see what's inside of other people, imagine how difficult it is to see G-d in the world. But Purim tells us that even when we can't see G-d, he is with us. Even when it seems otherwise, G-d does not abandon us in our pain.

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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Chaplain

24 Adar, 5737 [1977]

Thank you very much for your letter of March 7, in which you write in detail about the visit of our Lubavitch emissaries to the Jewish community of Wiesbaden, Germany, for Purim. I was most gratified to read about the highly inspiring and lasting impression which they made on both the American Jewish personnel and the civilian Jewish community, including their impact on the children.

Since "the essential thing is the deed," I am confident that the impressions you describe will be translated into actual deeds, in terms of Torah and Mitzvos (commandments) in the daily life of each and all who shared in this experience.

I have had occasion to share some thoughts with Jewish chaplains, and these may not be new to you, but they are always timely and worth repeating. The mitzvah of "ve'ahava l'rei'acha kamocho" [loving one's neighbour as oneself] makes it the constant duty and privilege of every Jew to promote Torah and Mitzvos to the fullest extent of one's ability. This includes, moreover, the duty to promote the observance of the so-called Seven Precepts [known also as the "Seven Laws of Noah"] (with all their ramifications) which are incumbent upon all mankind, in accordance with the Torah, "Toras Chaim" [the Torah of life].

A military chaplain is in an especially favourable position to achieve a great deal in the above area, because of the conducive conditions prevailing in military life.

What makes servicemen particularly receptive to the basic approach of Torah-true Judaism is, first of all, the very basic principle on which the military depends, namely obedience and discipline in the execution of an order by his commanding officer. Even though in civilian life a private may be superior to his c.o., the order must be executed promptly, whether or not the soldier understands its significance. This, of course, corresponds to the principle of na'aseh v'nishma [first we will do, then we will understand], the condition on which Jews accepted the Torah and Mitzvos from the Supreme Commander, the Giver of the Torah and Mitzvos.

A further basic point in military life is the fact that a soldier cannot state about his personal conduct that whether or not he obeys an order is his private affair, and that he is prepared to suffer the consequences, etc. Whether he realizes it or not, his conduct may have implications for his entire unit and all the military. In case of an emergency or war, the personal conduct of a single soldier could very seriously affect his platoon, brigade, division, an entire military operation, the whole army and country. Thus it is not just a question of one soldier's personal moral attitude; it is of vital importance to the whole army, sometimes even in time of peace.

Applying the analogy to Jewish life, it becomes quite evident how vitally important is every Jew's commitment to Torah and Mitzvos in his personal life and in spreading Yiddishkeit to the fullest extent of his influence. It may be added that our people live in a state of emergency, what with the general atmosphere of trends and ideas which are inimical to the Torah way. A Jew has to fight to overcome all and sundry alien forces which tend to undermine his spiritual and physical existence.

In other words, every Jew must consider himself a "soldier" in G-d's Army (Tzivos HaShem) and be on a constant alert to spread the Light of Torah and Mitzvos, until the time when "G-d's Glory will be revealed, and all flesh shall see," and "all the earth will be full of the knowledge of G-d as the waters cover the sea" - which will come to pass with the appearance of Moshiach-tzidkeinu - our righteous Moshiach, may he come speedily in our time.

Wishing you hatzlocho [success] in all the above.

With esteem and blessing,

A MITZVA A DAY

Positive Commandment 247: Saving the Victim from his Attacker

We are commanded to save a victim from the hands of his attacker, even if we must harm the assailant in doing so. We learn this from the Torah words, "You shall cut off her hand; you shall not pity her" (Deuteronomy 25:12)

A WORD from the Director

This year Purim is celebrated on Tuesday, March 10. Each year we read the Megilla (the Scroll of Esther) on Purim. The customs of Purim are derived from a passage near the end of the Megilla "... they should keep the fourteenth day of the month of Adar...and make them days of feasting, joy, and of sending portions [of food] one to another and gifts [charity] to the poor."

Due to the unusual wording of the mitzvah of mishloach manot ("sending portions one to another") in the Megilla, our Sages understand that the best way to fulfil this mitzvah is to send the gift through a messenger.

Generally, we are taught that if we have the opportunity to perform a mitzvah, it is far better for us to do it ourselves than appoint another to do it in our stead. The mitzvah of mishloach manot, however, is unique in this matter.

Mishloach manot and gifts to the poor are both mitzvot that foster unity among the Jewish people. They recall the brotherly love that Esther and Mordechai awoke in the Jewish people which, in turn, was instrumental in nullifying Haman's evil decree. But mishloach manot has an added advantage even over charity; it gets someone else involved in a mitzvah.

The greatest kindness that one Jew can do for another and the strongest type of unity which we can promulgate are epitomized by mishloach manot. Through one Jew getting another Jew involved in a mitzvah or encouraging him to grow and enhance his own Judaism, true harmony can be achieved amongst the Jewish people.

There are many lessons that we can learn from the holiday of Purim. But the lesson of Jewish unity, perhaps, is one of the most appropriate for our days. It is a lesson that we can take with us and apply in every time and place.

MOSHIACH MATTERS

On the verse, "Zion - there are none who seek her out," (Jeremiah 30:17) our Sages in the Talmud (Rosh Hashana 31a) comment, "This indicates that one should seek her out," implying that we must demand the Redemption. Similarly, we must seek out joy, including the ultimate joy, the joy of the Redemption. We must demand that G-d grant us the consummate joy of the Era of the Redemption.

(The Lubavitcher Rebbe, 14 Elul, 1988)

J.I. Gutnick

It Happened Once...



One Purim many, many years ago, in the little town of Vardik, in far-off Russia, all the Jews of the town were sad and worried. Instead of looking forward to the gaiety of the holiday, they were afraid that their whole community would be destroyed. It almost seemed like the times of the first Purim; that's how great the danger was.

The son of the great Czar had gone hunting in the woods with a group of friends. They had lost their way and by chance arrived in the town of Vardik. All the people were excited to have this distinguished visitor in their midst. They gave him the finest room in the local inn, the finest food and delicious cakes.

The next day, the prince suddenly became very ill and was unable to return home. Messengers were sent to the Czar to report the bad news. In a very short time, the Czar and several of his ministers arrived in Vardik.

They had brought a number of doctors with them who straight away began to examine the prince. Each one tried to cure him, but none was successful. The prince was moaning in pain. He was burning with fever and his face was flushed. Most of the time he slept and he refused all food and drink. The doctors said that his life was in danger.

One of the ministers claimed that the prince was sick because the Jews had given him bad food. This was of course ridiculous and untrue, but everyone was so worried about the ill prince that they believed him. Unfortunately, many times in history, when there has been any kind of trouble, evil men have placed the blame on Jews.

Therefore, the Jews of Vardik were very frightened, for they knew that their lives might be in danger.

The day before Purim, notices were put up all over town, saying that if the prince did not recover by the end of the next day; all the Jews in Vardik would be held responsible. In addition, since the prince was very weak, everyone had to be very quiet.

Still, the Megillah had to be read, so all the Jews gathered silently in the little *shul* on the main street, right near the inn where the prince lay gravely ill. Everyone in *shul* was told to sit absolutely still, for the Rabbi would read in a very low voice. The children had even been told to leave their graggers home, so that there would be no noise to disturb the prince. (A gragger is a noisemaker that is used during the reading of the Megillah: whenever the name of the wicked Haman is mentioned, children swing their graggers and make a lot of noise to show their contempt and hate for him.)

The fathers looked very serious and sad. The mothers in the women's section were crying. Even the little children were quiet, sensing the sombre atmosphere and seeing their mother's tears. There was no feeling of Purim in the air, that's for sure.

Suddenly, the silence was disturbed. The name of Haman had been read, and little Yaakov was swinging his gragger with all his might. Happily, with a big smile on his face, he continued to swing his gragger. No one could tell him to stop using the gragger, for during the reading of the Megillah it is forbidden to speak; but everyone was frightened. The Rabbi continued reading. People were shaking their heads. They made signs to Yaakov that he must be quiet. One man wanted to take the gragger away from him, but Yaakov would not even let him touch it. Everyone was afraid that Yaakov would scream and make a lot of noise if forced to give up his gragger. So he was allowed to keep it. They were hoping that Yaakov would understand and put the gragger away.

The windows to the prince's room were open to let in some fresh air. Gathered around his bed were the ministers, the doctors and the Czar. There was total silence in the room. The prince was pale and listless. His eyes were closed and he seemed not even to be breathing.

What was that? Who dared to break the rule of silence? All the people in the room ran to the window to see who the guilty one was. The next moment they jumped in fright, and turned around, for they heard a voice behind them asking for some water.

There was the prince, sitting up in bed, wide awake. "What a jolly noise I hear! What is it? Please bring me some water. I have never been so thirsty in my whole life. Hurry, please. I feel so dry." The noise of the gragger had awakened the prince.

In a few days he was well, and the royal entourage returned to the Czar's palace. The Jews in the town were saved, and they had the happiest Purim day you could ever imagine.

Yaakov was the hero of the day. People hugged him and kissed him. They gave him so much *nasherei* that he didn't finish eating it until Passover.

THOUGHTS THAT COUNT

Beaten (katit) for the light, to cause a light to burn continuously (Ex. 27:20)

The numerical equivalent of the word "katit" is 830 - the exact number of years the two Holy Temples stood in Jerusalem. (The First Temple existed for 410 years; the Second, 420.) The Third Holy Temple, by contrast, will exist "to cause a light to burn continuously" - eternally and forever. (*Toldot Yitzchak*)

And these are the garments which they shall make: a breastplate and an ephod (Ex. 28:4)

It is said that Rashi, the foremost Torah commentator, was once very perturbed when he stepped out of the study hall for a moment and saw a gentile noblewoman on a horse riding towards him. Later, however, when he was trying to find the right words to describe the ephod, he realized that it was exactly "like the kind of apron...with which the noblewomen gird themselves when they ride on horses." This too, had been part of the Divine Plan and had served a positive purpose. (*Maayana Shel Torah*)

The names of the Children of Israel...six of their names on the one stone, and the names of the remaining six upon the other (Ex. 28:9-10)

The Jerusalem Talmud (Sota) relates that Benjamin's name was divided into two, "Bin" being engraved on one stone of the ephod, and "yamin" on the other. Indeed, the Aramaic translation of Yonatan renders this verse as "six names, although not complete ones." This is also reflected in the Torah's description of Benjamin (Deut. 33:12) as "dwelling between his shoulders," i.e., that the name was divided between the two halves of the ephod. (*Meshech Chochma*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS TETZAVEH 11 ADAR • 7 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING:	7:35 PM
	MINCHA:	7:47 PM
	KABBOLAS SHABBOS:	8:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	MINCHA:	7:30 PM
	SHABBOS ENDS:	8:33 PM
WEEKDAYS:	SHACHARIS SUN - FRI:	9:15 AM
	MINCHA:	7:00 PM 7:35 PM
	MAARIV:	8:25 PM
	MONDAY - FAST OF ESTHER	
	FAST BEGINS:	5:53 AM
	MINCHA:	7:20 PM
	MAARIV:	8:15 PM
	FAST ENDS:	8:14 PM

CANDLE LIGHTING: 6 MARCH 2009



BEGINS	ENDS
7:35 MELBOURNE	8:33
7:30 ADELAIDE	8:25
5:58 BRISBANE	6:50
7:49 DARWIN	8:38
5:55 GOLD COAST	6:51
7:29 PERTH	8:22
7:09 SYDNEY	8:03
7:30 LAUNCESTON	8:28
7:37 AUCKLAND	8:32
7:40 WELLINGTON	8:38

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

זצוקללה"ה נב"מ זי"ע

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