

LAMPLIGHTER

21 Adar 1
Parshas Vayak'heil
1127
21 February
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

There are 39 categories of "work" prohibited on Shabbat, derived from the 39 different types of labour that were required to build the Sanctuary. As every Jew is enjoined to erect a "Sanctuary" to G-d in the spiritual sense, these laws reveal many important lessons for our Divine service.

As we read this week's Torah portion, Vayakhel, setting a fire is one of these prohibited labours, as it states, "You shall kindle no fire throughout your habitations on the Sabbath day." The strict definition of "setting a fire" for which a Jew is culpable requires that some sort of benefit be derived from the act: either illumination, heat, or for the purpose of producing ashes. Without the element of benefit, it is not considered "setting a fire." (However, by Rabbinic decree it is forbidden to set any kind of fire or engage in related activities on Shabbat.)

In spiritual terms, this means that "fire," in and of itself, is not considered an actual component of our Divine service unless it produces practical benefit. To explain:

"Fire" refers to the innate flame within the Jewish soul, as it states, "The candle of G-d is the soul of man." A Jew is required to kindle and encourage this inner fire, until his whole being is suffused with longing to reunite with its G-dly Source.

In Judaism, however, spiritual elevation is not an end in itself. The objective is not to feel elevated and close to G-d, to the extent that the physical, mundane world becomes unimportant.

On the contrary, the Torah teaches that this is not a true "fire," for although it is pure it is devoid of purpose. In order to build a genuine "Sanctuary," a Jew's fiery love for G-d must result in actual consequences and actions.

This is reflected in the physical phenomenon of ashes. Ashes are symbolic of the most intense level of corporeality, which is why they remain after other matter is completely burned and consumed. Indeed, the whole purpose of a Jew's "fire," i.e., spiritual arousal, is to produce "ashes" - permeate the very lowest levels of existence with Torah and mitzvot.

The refinement of the physical plane through Torah and mitzvot is the underlying objective of the world's creation. When a Jew utilizes physical objects for the sake of Heaven he attains the most elevated of spiritual heights and fulfils G-d's will, according to the dictum "Action is the main thing."

The service of every individual Jew elevating his own corner of the world will in turn lead to the ultimate elevation of creation: the coming of Moshiach and the Final Redemption.

Adapted from Vol. 36 of Likutei Sichot

A Rose is a Rose

"A rose by any other name would smell as sweet." "A rose is a rose is a rose." These two quotes are basically true, except when it comes to a rose, for instance, that somehow grows in the middle of a cornfield. For then, at least to the farmer, it's not a rose but a weed. And if it has lots of sharp, prickly thorns, it might be even worse than that!

The idea that something can be good, or positive, or appreciated in one situation but considered bad, or negative, or not respected in another is not only applicable to roses.

For instance, the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneersohn, made the following powerful statement: "In material matters one should always look at one whose situation is lower than one's own, and thank G-d for His kindness. In spiritual matters one should always look at one who is higher than oneself, and plead with G-d to grant him the intelligence to learn from the other, and the ability and strength to rise higher."

Sounds like something your mother told you when you were a kid and wanted everything you saw in the toy store, or at least the same bike your next-door-neighbour had: "You can look up or you can look down," she might have told you. Her admonition and the Previous Rebbe's advice are sane counsel for these days of consumerism and kids-who-have-everythingism, aren't they?

It's important, however, to notice the Rebbe's emphasis on when you look up and when you look down. In material matters you should look at those who have less, and then you will be satisfied with what you have. But in spiritual matters you should look for guidance and direction toward those who have managed to develop and refine themselves and their relationship with the Divine more than yourself.

These thoughts are echoed in the response of Rabbi Shneur Zalman - the founder of Chabad-Lubavitch philosophy - to a young genius, famed for his intellectual gifts. But he takes them one step further: "Spiritual and physical are antithetical in their very essence," he told the student. "A superior quality in the physical is a deficiency in the spiritual. In material matters, one who is "satisfied with his lot" is an individual of the highest quality. A person possessing this trait can attain the highest levels. In spiritual matters, however, to be satisfied with one's lot is the worst deficiency, and leads, G-d forbid, to descent and falling."

A rose is a rose is a rose, except when it's a weed.

Slice of LIFE

And When You Walk

by Baila Olidort

He's the good looking, buoyant 12 year old Nepalese boy who greets visitors to Katmandu's Chabad House with a huge smile: "Hi I'm Bim, the boy from Beit Chabad," he offers. He's also quick to provide unsolicited bits of useful information, like candle-lighting time on Friday, or that Shabbat is not out until three stars are spotted in the sky.

Bim arrived at the Chabad House last year, naked but for a plastic bag that he used for some cover. One of hundreds of children exploited for profit on Kathmandu's dangerous streets, he fixed his eyes on a Chabad rabbinical student, and asked for help. He wouldn't leave go until the student brought him back to the Chabad House.

Chezki and Chani Lifshitz, Chabad representatives here have become beloved figures in Kathmandu, especially to thousands of Israeli backpackers who flock to the Himalayas after completing their service in the IDF. (The Lifshitzs were the inspiration for Kathmandu, a popular Israeli TV series based on their day-to-day lives as Chabad Shluchim (emissaries) in this third-world backwater.)

After 13 years of living here, the Lifshitzs have not become hardened to the poverty and the human suffering that are everywhere in this slum city. "My grandmother is a Holocaust survivor," Chani says. "I learned from her not to ignore the pleading eyes of a child in need. Bim was not going to survive-that much was obvious," she says.

The boy screamed in pain as Chani and Chezki gently washed his lacerated, severely malnourished body. Scars and bruises - from beatings by his traffickers disappointed in his take home after a day on the streets - were raw. They brought a doctor in to administer first aid. They cut

his long, matted hair and uncovered a beautiful face. They fed him, clothed him and made him comfortable.

What made Bim know to ask for the Chabad House?

"He had heard of the Chabad House, the Jewish place where people find help," Chani explained in a phone conversation.

Bim had no normal socialization. "He was not raised as normal children are, and he had to learn basic behaviours." He also needed psychological therapy and professional help to wean him from a substance dependency (inhaling glue) that many of the street children cultivate in Kathmandu. Then his traffickers, unwilling to give Bim up as a source of income, began to harass and intimidate the Lifshitzs.

With five of their own young children, Chani and Chezki's days were already filled anticipating and answering the needs of an endless stream of visitors to their Chabad House. The go-to people for every exigency arising among young and restless Israelis traveling dangerously, and for their families abroad who depend on the Lifshitzs to help in emergencies, were Chezki and Chani getting in deeper than they meant to?

It was a question that surely crossed their minds during those first days with Bim. Adopting a Nepalese child is not exactly what they expected to be doing as Chabad Shluchim. "But we asked ourselves what the Rebbe would advise us to do," Chani says. "There's no question he'd tell us to do whatever we can to save his life."

Chezki and Chani paid Bim's handlers for his release, and gave him a new life in the bosom of their family. The Lifshitz children surrounded him with warmth and acceptance, and he integrated quickly. "My children have been amazing, full of love and appreciation for Bim. They've learned so much from him-gratitude for the things in life they never had to think about before . . . like having parents."

"Ima Chani" and "Abba Chezki" as Bim likes to call his adoptive parents, enrolled Bim in a private school where he is proving to be a fast learner and a high achiever. "Last year he did not know how

to read or write. Now he's reading and writing in three languages. He's skipped two grades since he started formal schooling," says Chani, kvelling like any good Jewish mother. "He's incredibly bright."

Bim is not Jewish, but that's not relevant, Chani says, and converting him is not on the agenda. "We did not adopt him to make him Jewish. We adopted him to save his life, to give him the opportunity to grow intelligently, with happiness and love."

But Bim has something more in mind. Precocious and very proud of his adoptive Jewish family, he tells visitors that he'll be having a bar mitzvah next year just like his "older brother" did. He insists that his Jewish name is Binyamin. And he's learning Hebrew.

The Passover Seder in Kathmandu - with about 2,000 guests - is one of the largest and most popular worldwide. Chezki and Chani invest weeks of preparation. Speaking from Israel where she is adding Passover provisions to a shipping container that will arrive in Kathmandu for Passover, Chani is clearly the skilled multi-tasker. Back home, her husband is taking care of logistics at the Chabad House. Reservations for the legendary Seder are quickly filling up, and Bim and his siblings are pitching in as well.

The Lifshitzs never sought to publicize Bim's story. "Bim's been with us for a year and a half now," says Chani, and we never thought about bringing this to anyone's attention." But with so many visitors making their way to the Chabad House, the story about the Nepalese boy who seems to know more about Judaism than many of the Israeli travellers who come there, finally made Israeli news.

The story then garnered attention in Nepal as well. "We've had representatives of various agencies and organizations, most recently from the UN who come to our Chabad House wanting to learn more."

"I hope this will raise awareness of the plight of Nepal's street children," Chani says. "Imagine if more children like Bim would be saved."

Published by **The Chabad House of Caulfield** in conjunction with the **Rabbinical College of Australia and N.Z.**

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ISSUE 1127

MOSHIACH MATTERS

The Talmud (Sanhedrin 92b) states: "This world exists for six thousand years, and then one of desolation." Rabbi Sholom Dovber of Lubavitch, the Rebbe Rashab, explains: "'One of desolation' means that in the 7th millennium it will be desolate and empty from physicality." The physical aspect of the world will pass away, but the Divine vitality within it will continue to exist and in fact be elevated: "In truth what is stated 'one [millennium] of desolation' is not really disappearance, but rather elevation to a higher level, and all that will be lost is the physicality. This does not mean that they will be nullified completely...[for the Divine vitality which] keeps them in existence now is unchanging," for the truth of the world endures eternally.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
12th of Shevat, 5721 [January 29, 1961]
Brooklyn, N. Y.
Greeting and Blessing:

This is to acknowledge receipt of your recent letters. As requested, I will remember you all in prayer when visiting the holy resting place of my father-in-law of saintly memory. Especially that the wedding of your daughter take place in a happy and auspicious hour, and that she and her chosen partner in life should build their home on the foundations of the Torah and Mitzvoh.

May G-d grant that you will have good news to report also about an improvement in *Parnosso*.

With regard to your sister, I am enclosing herewith a copy of my letter to her, which I am sending to you confidentially.

From this letter you will gather my views on the subject.

Hoping to hear good news from you in all above, and

With the blessing of Mazel Tov, Mazel Tov,

It is sometimes difficult to help a person who acts in a way which is contrary to what we would call cooperation. I refer to the matter of learning *Chassidus*, about which you wrote to me once, saying, why should we bother about the Supernal Worlds (אצילות כו') when there are so many things connected with this world?

Actually, the situation is the reverse, since everything in this world is derived from the Supernal Worlds, for, as is explained at length in *Chassidus*, all things in this world, even the most material and corporeal, are directly related to their spiritual sources in the higher order of things, and derive their existence and their being through a series of channels and vessels of purity and holiness.

Thus, while the Old Rebbe wrote in the Tanya (chapter 6), quoting the *Eitz Chaim* ריעים עולם הזה קשים ורעים כלמעשה עולם הזה קשים ורעים יונתני גשמיכם בעתם ורשעים גוברים בו yet the Torah says בתם גשמיכם יונתני ברוקתי תלכו כי' how is this to be reconciled? The answer is that through the Torah and Mitzvoh the Jew elevates himself above this physical world and transcends its boundaries, so that, instead of being subject to its laws and limitations, he can become master and ruler of the world, the reason being that the Torah and Mitzvoh are connected with the Supernal Worlds, which are completely good, and this world is only the last in the chain of transformations from the spiritual to the material, beginning with the world of Atzilus, of which it is written לא יגור רע, or as our religious philosophers call it "The World of Souls," descending from the World of the Angels to the World of the Spheres, which is our physical world.

On the other hand, if a Jew is reckless enough to cut himself off from the Supernal Worlds, he is left only with this physical world, which has been described by the Old Rebbe as above, where "The affairs of this world are difficult and evil, and where the wicked ones have supremacy," etc. but being he is a believing Jew, and consequently prays to G-d, the Creator and Master of the world, Whose Providence extends to every-one individually, there are ways whereby G-d's blessings descent even to those who are ignorant of the ways of Providence, and who know nothing about the relationship of this world to the Supernal Worlds. However, one to whom a greater measure of knowledge has been revealed about G-d and G-d's ways, yet refuses to acknowledge the channels and vessels through which G-d's blessings necessarily come down, but insists on receiving G-d's blessings directly from G-d, it means that he wants to receive such blessings by way of an open miracle, not through a miracle which is clothed in natural garments. And it is well-known that in order to receive the benefit of an open miracle, one must have extraordinary merits, and even in such a case, the miracle is debited to the account, and as our Sages have taught "One should not rely on a miracle."

I trust that for a person of your background it is not necessary to elaborate at greater length, what should be quite obvious.

It should also be self-evident that my intention in writing the above lines is not in order to admonish you or to cause you any pain, G-d forbid. I only wanted to throw some light on the subject, for, apart from the knowledge itself that this subject contains, it also has a direct bearing upon the daily affairs of one's life. In a similar sense our Sages explained "He who is engaged in the study of a Burnt Offering is deemed as though he has actually offered it." Similarly, when one is engaged in the study of the process of Creation and Divine Providence, it has a direct bearing on the benefits to be derived thereby, both material and spiritual.

May G-d grant that you learn with vitality and for their own sake, both *Nigleh* and *Chassidus*, and may G-d channel His blessings to you and yours in all your needs, materially and spiritually, from His full, open and ample Hand.

CUSTOMS CORNER

On Shabbat, *melachah*, "work," is prohibited. Although there are many activities that are forbidden on Shabbat by Torah law, the Torah explicitly states only one of them. This is the prohibition of igniting a fire: "You shall not ignite a fire in any of your dwelling places on the day of Shabbat."

In addition to actually kindling a fire, the prohibition against "igniting" also includes:

- Driving a car (which involves combustion).
- Turning on a light switch (since the light bulb gives out both light and heat, it is halachically considered "fire").
- Opening a refrigerator or car door if this causes a light to go on.

There are many appliances whose use is forbidden irrespective of the fact that they are powered by electricity, simply because they perform functions that are forbidden on Shabbat. For example:

- Stoves and microwave ovens involve the *melachah* of cooking/baking. It is therefore forbidden to turn on or adjust the temperature of these appliances.
- Turning off a light bulb is considered *mechabeh* ("extinguishing").
- Running the hot water tap is forbidden on Shabbat as this causes cold water to enter the hot water tank, and this water is in turn heated by the hot water that is already in the tank. This is considered cooking.
- Operating a printer would involve the *melachah* of *koteiv* ("writing").

A WORD

from the Director

In describing the people qualified to construct the Sanctuary and its instruments, the Torah repeatedly calls them "wise-in-heart" in referring to their skill. The craftsmanship these artisans possessed was more than technical, their wisdom was a special sort -- that of the heart.

Some people are brilliant intellectually, their gifted minds master sciences, and their logic and reasoning are unimpeachable. Despite these mind-gifts they may be cold, unsympathetic, unmoved by suffering. Others are kinder, charitable, and more emotional by nature, not particularly given to analysis and profound understanding. They may also be overindulgent, gullible, suspicious of or impatient with reasoning. While each sort has qualities, in extremes, or rather without tempering the initial and dominant characteristic, their deficiencies are grave.

The ideal is the wise-in-heart, proper balance between emotion and thought, feeling and reason. The qualities of learning and study, intellectual vigour, the scholar ideal, have always been glorified by our people. No matter how sincere the heart's emotions, they must be channelled, harnessed, and used. Torah inspires the heart in its search. Without Torah the most sublime emotion may degenerate into bathos or sentimental banality.

Similarly, exalted as the intellect may be, it cannot exclusively express the fullness of man. Emotional balance gives warmth and human substance to the mind's achievements. In Jewish terms it means that the true scholar, the disciple of Torah, is endowed with the emotions of love and awe of the Creator, sympathy for the lowly, affection for mankind. Such a person, the wise-in-heart, is qualified to create a Sanctuary for G-dliness wherever he goes.

J. I. Guttentag

IT HAPPENED *Once...*

SECRETS FOR SOULS FROM THE "FEMININE WORLD"

Rebbetzin Freida, the daughter of the Rabbi Shneur Zalman, founder of Chabad Chasidism, was an erudite and pious woman. As his first-born [176x], and a special soul, she was especially dear to her father and he would frequently deliver Chasidic discourses just for her. Chasidim attribute a certain unsigned letter that contained the deepest, most profound thoughts to Rebbetzin Freida.

So great was her knowledge and so close was she to her father that when her younger brother, Rabbi Dov Ber (later to become the successor of his father, Rabbi Shneur Zalman), had a question, he would often ask her for an explanation or to approach their father for the answer. On numerous occasions the Rebbetzin would ask her father questions and receive these answers while her brother hid under the bed in the room to hear the explanations, as well.

On one such occasion, Rabbi Dov Ber asked Rebbetzin Freida to inquire of their father as to the spiritual significance of the special garments that the Kohanim (priests) wore while they served in the Holy Temple. Rebbetzin Freida acquiesced to her brother's request. As Reb Dov Ber was accustomed to do, he hid under the bed in the room where Rabbi Shneur Zalman was explaining to his daughter the deepest and most esoteric ramifications of each garment. For some reason, Rabbi Shneur Zalman did not describe or even mention the belt that the Kohanim wore.

Rabbi Dov Ber, hiding under the bed, managed to attract his sister's attention by waving his own belt slightly, thereby hinting that she should ask her father the significance of the belt. When Rebbetzin Freida asked her father to expound on the belt, Rabbi Shneur Zalman called out, "This question is surely from my son who is hiding here and he must leave the room immediately." Rabbi Dov Ber came out of his hiding place and left the room.

What took place here? Obviously Rabbi Dov Ber knew that he was not able to fool his father, nor did he intend to do so. Why, then, did he have to receive these particular Chasidic teachings in this unusual manner? The answer lies in the concept that certain teachings are intended for souls from the "feminine world" and therefore had to be delivered to or through a woman, while other teachings are intended for souls from the "masculine world" and must be delivered to or through a man. If a man has an unquenchable desire to study Torah that is intended for a soul from the feminine world, or a woman has an unquenchable desire to study Torah from the masculine world, through persistence, the person creates within his or her soul the capability of connecting with this type of Torah.

Rebbetzin Freida married Rabbi Eliyahu Klutzker. One of her children, her son Rabbi Aharon Zaslavski of Kremenchug, married Rebbetzin Chaya, the daughter of Rabbi Nachman of Breslov.

Rebbetzin Freida was never a healthy woman physically, and after her father passed away in the winter of 1812 she became even weaker. When she felt that her strength was ebbing and her final day on this earth was approaching, she called a few Chasidim together and asked that after her passing they bring her to Haditch and bury her to the right of her father.

The Chasidim did not know what to do as Jewish custom dictates that men and women are not buried next to each other.

A few days later, on the 16th of Sivan 5573 [1813], Rebbetzin Freida called the Chasidim once again. They found her lying on her bed fully dressed. She asked that they encircle her bed. She then began to say the prayer which is recited every morning, Elo-hai nishama... -- "My G-d, the soul which You have given within me is pure. You have created it, You have formed it, You have breathed it into me, and You preserve it within me." When she came to the words "And you will eventually take it from me..." she raised her hands into the air and cried out, "Father, wait! I am coming!" And she passed on. [She was approximately 50 years old; as we know she was born between 1760 and 1765. - ed.]

The Chasidim understood that the request of a person who passed away in this manner must be upheld. But still, they were uncomfortable.

On their way to the cemetery, they reached a fork in the road, one way leading to Kremenzug and the other way to Haditch. They decided to let go of the horses' reins and bury her where they would lead. The horses went to Haditch.

Rebbetzin Freida was buried, as she had requested, immediately next to her father, Rabbi Shneur Zalman. Their graves may be visited there, even today.

Thoughts THAT COUNT

And the people were restrained from bringing (36:7)

When so commanded, refraining from doing a mitzvah is no less a mitzvah than actually doing a mitzvah. (*Alshich*)

And Moses assembled the entire congregation of the children of Israel, and said to them... a sabbath of sabbaths to G-d (35:1-2)

This teaches us that Moses instituted the practice to assemble on Shabbat to listen to the reading of the Torah. (*Midrash*)

CANDLE LIGHTING: 21 FEBRUARY 2014

BEGINS	ENDS
7:53MELBOURNE	8:52
7:46ADELAIDE	8:42
6:10BRISBANE	7:03
6:56DARWIN	7:45
6:09GOLD COAST	7:02
6:44PERTH	7:38
7:25SYDNEY	8:20
7:35CANBERRA	8:31
7:51LAUNCESTON	8:50
7:54AUCKLAND	8:51
8:00WELLINGTON	9:00
7:52HOBART	8:53
7:09BYRON BAY	8:02
7:03SINGAPORE	7:52



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS VAYAKHEIL
21 ADAR 1 • 21 FEBRUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	7:53 PM
	MINCHA:	8:00 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA	10:15 AM
	MINCHA:	7:50 PM
	SHABBOS ENDS:	8:52 PM
WEEKDAYS:	SHACHARIS: SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	7:55 PM
	MAARIV: SUN-FRI:	8:45 PM