

LAMPLIGHTER

25 Nissan
Parshas Kedoshim
10th day of the Omer

1136

25 April
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

One of commandments contained in this week's Torah portion, Kedoshim, is the mitzva of ahavat Yisrael -- loving one's fellow Jew.

"You shall love your fellow as yourself," the Torah enjoins us. This mitzva is so important that Rabbi Akiva termed it "a great principle of Torah" -- the key to observe all Torah and mitzvot.

Rabbi Yisrael Baal Shem Tov, the founder of Chasidism, sought out the unlearned Jew, whose simplicity and sincerity placed him on a higher spiritual level than many sophisticated scholars.

Commenting on the Talmud's statement that the Jewish people are the two pairs of G-d's "tefilin," the Baal Shem Tov likened the simple Jew to the tefilin bound around the arm (symbolic of the deed), whereas the learned Jew is likened to the tefilin worn on the head (symbolic of the intellect). Just as tefilin are placed on the arm before the head, so too, practical deeds take precedence over intellectual knowledge.

Loving one's fellow Jew, therefore, involves respecting both the ignorant and the learned. In both these cases, however, the Jews in question are undeniably good. But what about those who are not? The Magid of Mezeritch, successor of the Baal Shem Tov, demanded that we love the absolutely wicked and the righteous in equal measure! The underlying reason is that when one concentrates solely on the Jew's inner essence, all Jews are equal and worthy of being loved.

Yet even this kind of love is somewhat limited, for when we say that one type of Jew should be loved like another, it implies that certain differences between them do exist, no matter how minute.

Rabbi Shneur Zalman, founder of Chabad Chasidism, taught that the love one Jew feels for another cannot be measured, much like the love between two brothers that stems from their very souls.

The commandment to "love your fellow as yourself" must therefore be taken literally: "as yourself." Just as self-love covers up a multitude of defects, so too must we love our fellow Jew with the same intensity.

Isn't this just a high ideal for which we strive but never hope to actually attain? Jews are different. Is it really possible to love a total stranger to the same degree one loves himself?

Yes! Although much has been written on the subject, suffice it to say that our love for each other is only a reflection of G-d's love for His children, the Jewish people.

Consequently, it is only natural that not only do we love G-d in return, but we extend that love to those whom He loves as well, without distinction.

In a deeper sense, however, the entire Jewish people may be said to comprise one collective whole, for the essence of every Jew is his soul, "a veritable portion of G-d Above." On this level, ahavat Yisrael is really loving ourselves, not some outside entity!

May we witness the greatest revelation of G-d's love for His children with the immediate Redemption by Moshiach.

Adapted from the works of the Lubavitcher Rebbe

Earning Children's Honour

By Zalman Posner

In a world of crises, an immediate problem is the dissolution of the family. We regret the passing of the fabled Jewish family, not out of sentimentality, but from realistic appreciation of a personal experience. The devoted family, an anchorage amid confusion, is rapidly disappearing, even among Jewish people. "What can we do?" is the distressed cry of parents seeing their children growing away from them, going elsewhere for guidance and even affection. We attempt, futilely, to recreate the old family spirit, and wonder why we don't succeed.

The atmosphere of a Jewish home was not produced by spontaneous generation, nor did it evolve in a vacuum. It was the product of a process. A principle guided the elders and was naturally and inconspicuously transmitted to the children by emulation through admiration. Colour and warmth in a Jewish home did not consist of isolated and superficial ceremonials performed primarily "for the children." Parents kept Judaism because it was important to them. The Torah way, emphasizing responsibilities along with privileges, teaching and practicing self-control, was followed enthusiastically by adults, and then by youngsters. Unconsciously perhaps, the child recognized and admired parents with an ideal they adhered to, and bonds between the generations were forged and strengthened.

"Revere your mother and father and observe my Shabbats." Parents who deserve respect will be respected, and they will earn it by "observing my Shabbats," living by principle rather than self-indulgence and convenience. Inwardly children cannot respect parents who follow them, let them "decide."

Evasion of responsibility by parents does not encourage self-reliance on the part of children. The foundation of the home is the responsibility of parents; their duty is to be honest examples, intelligent guides. The respect and reverence of the children will create a home that is the greatest reward a parent can know.

Slice of LIFE

The Rebbe Saved Both Brother and Sister

Mrs. Raizel Estulin o.b.m. the mother of Rabbi Naftali Estulin in L.A. California had recently arrived in Israel from Russia when she got a chance to visit the Lubavitcher Rebbe in New York.

It was a lifetime opportunity and without hesitation she took it. In Russia there were Chassidim that only dreamed of seeing the Rebbe in person but never thought it would actually happen. There were times that if someone succeeded in smuggling just a picture of the Rebbe into Russia the Chassidim would make a minor celebration.

A few weeks later her dream came true; she was standing before the Rebbe in his office in 'Yechidut' (private audience) and it was infinitely more than she ever dreamed of.

The Rebbe asked her many questions about her family, the situation in Russia and her transition to Israel and after giving her many blessings added that she should devote time to the Shabbat Candle Campaign (going out to encouraging women to light Shabbat candles).

But Mrs. Estulin explained that she hadn't yet gotten used to the Hebrew language and was very afraid that in the anti-religious attitude that prevailed in Israel.

But the Rebbe just smiled and said, "You do what you have to and if anyone every gives you problems, just tell them that you are a Chassid (follower) of the Lubavitcher Rebbe.

She returned to Israel and that very Friday went to a local hospital with some other Chabad women and began going from room to room, patient to patient passing out Shabbat Candles.

But, as fortune would have it, she met up with exactly the wrong person.

She must have been in her sixties with a mean look to begin with, and as soon as Mrs. Estulin entered the room she angrily snapped "What do you want here?"

Our heroine hesitantly replied, "I have Shabbat Candles if you would..."

The woman's face turned scarlet with anger, she sat up in bed and began to yell, shaking her finger in the air, "You get out! You religious people are all parasites! Superstitious rodents! You hear me!!? Get out of MY ROOM!!!"

Mrs. Estulin jumped back in shock! All she wanted to do was make people feel food and

instead she was bringing this woman to the verge of some sort of fit. She stumbled back trying to make some gesture or say something over the screaming so as not to leave on a bad note when suddenly she remembered what the Rebbe told her to say.

"I am a Chassid of the Lubavitcher Rebbe!" She blurted out keeping her eye out for flying objects. "He sent me!"

Suddenly the woman fell silent, a look of surprise covered her face and she repeated, "The Lubavitcher Rebbe? Sent you?"

Mrs. Estulin could not fathom what just happened. This woman was obviously anti-religious. How could she possibly be so deeply affected by the mention of some Rebbe's name? The woman had spoken with a Russian accent so Mrs. Estulin took the cue and asked her in Russian, with as friendly a smile as she could muster up, how she knew the Rebbe.

The woman first apologized for her outburst, tears began to fill her eyes and she began her story.

The story began some five years earlier when her brother left Russia for the U.S.A.

In Russia they had been very close. They had lost both their parents when they were children and all they had in the world was each other.

Her brother succeeded in medical school and became a very successful doctor, almost the head of an entire department in a hospital. But his wage was pitiful and he decided to try to get out of Russia. He had heard that in America, the land of opportunity, he could earn a fortune. There, it was said, doctors were in great demand and in no time he would become rich and respected.

But he got a cruel surprise.

When he finally arrived there (after much red tape and frustration in getting out of Russia) there was no one to meet him in the airport and it didn't take him long to discover that no one was waiting for him in America either.

All the hospitals he went to for work turned him flat down; his degrees and experience in Russia meant almost nothing. He would have to go to university for another year in order to get a job anywhere, but he had no money for that. In fact he barely had money for rent.

He tried for several months to find work or make some sort of connections but with no success, until he began to give up. In another few weeks his money would be gone. Then what would he do?! He couldn't return to Russia. In those days in order to leave he had to forfeit his Russian citizenship and most of his possessions as well. And in any case he

had bought a one way ticket to the U.S. Now he wouldn't even have rent money.

He became more and more depressed and his depression only brought more disappointments until he felt he was going insane and decided that he simply couldn't take life any longer.

After several sleepless nights he decided there was no solution other than... (G-d forbid) the worst.

He walked down the Manhattan Street in a daze toward the Brooklyn Bridge. The honking of horns and the crowded streets around him seemed to be miles away, in just a few minutes he would be there.

Suddenly he heard from behind him a young man call out to him. "Excuse me mister but are you Jewish? Did you put on Tefillin today?"

For some reason he glanced there briefly and saw a young bearded man standing beside a small table holding out a small black box with a leather strap attached to it. But he turned away and resumed walking toward the bridge.

But that glance was enough for the young Chassid. "Hey!" he yelled as he approached my brother. "Please, if you're a Jew then come take your Jewish blood pressure. You'll feel good! And it only takes a minute!"

Well, to make a long story short he my brother put on the boxes for a few minutes and they get to talking.

Of course my brother tells this Chassid his whole story and when he got to the part about why he was heading toward the bridge, well that's when the young fellow promised that he could get my brother an audience with the Lubavitcher Rebbe.

And he did it! He took my brother with him to Brooklyn and that very night he got him in to talk the Rebbe!

Well, I don't know what exactly happened in there or what the Rabbi said, but he talked to him for a long time, it was like a half an hour and I know he encouraged him and even gave him some connections. But my brother came out a different man.

In fact, afterwards he wrote me a letter telling this entire story and ended by saying "Just know and always remember my dear sister, that if today you have a living flesh and blood brother it is thanks to the Lubavitcher Rebbe."

The woman dried her eyes and held out her hand to Mrs. Estulin. "In Russia I was an atheist and I still am now. But maybe things will change. Maybe give me those Shabbat Candles and tell me what to do."

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

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ISSUE 1136

MOSHIACH MATTERS

After all the living are gathered together, only the dead will be left behind. Then a great shofar will be blown and all dead Jews will live again. Zerubabel will blow his shofar, and the earth will tremble enough to raise all the bones buried therein, imbedded in buildings, burned up, or submerged under a landslide. They will unite, bone by bone, as described in the episode of the valley of dry bones. G-d will give them sinews, flesh and skin. Then, the dew of life -- which contains the light of a soul's life -- will fall upon them from heaven. (Rav Hai Gaon)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B.H.
21st of Sivan, 5725
Brooklyn, N.Y.
Dr. Velvel Greene
Minneapolis, Minn.
Sholom uBrocho:

You have undoubtedly received my regards through Rabbi Moshe Feller, who had also brought me your regards. I trust you had an enjoyable and inspiring festival of Kabbolas ha Torah, and that the inspiration will be with you throughout the year, to animate all your daily activities, inasmuch as the Torah totally encompasses the daily life of the Jew in all its aspects.

I acknowledge with thanks receipt of your letter of May 9th, also your works on your scientific research. I appreciate your thoughtfulness and trouble in sending me the material. Although the subject matter is entirely beyond my province, I trust that I will be able to glean some general ideas from your writings, and perhaps also some specific ones.

At the risk of not sounding very "scientific" to you, I nevertheless wish to express my hope that you will apply also your research work to good advantage in the service of G-d, in accord with the principle, "Know Him in all thy ways." Indeed, the discoveries in the natural sciences have thrown new light on the wonders of Creation, and the modern trend has consequently been towards the recognition of the unity pervading Nature. In fact, with every advancement in science the underlying unity in the physical world has become more clearly discernable: so much so, that science is now searching for the ideal formula which would comprise all the phenomena of the physical world in one comprehensive equation. With a little further insight it can be seen that the unity in Nature is the reflection of true monotheism in its Jewish concept. For, as we Jews conceive of monotheism, it is not merely the belief that there is only One G-d, but that G-d's Unity transcends also the physical world, so that there is only one reality, namely G-d. However, inasmuch as Creation included all the souls, etc., there has been created a multiplicity and diversity in Nature-insofar as the created beings themselves are concerned, without, however, effecting any change in the Creator, as explained at length in Chassidus.

You ask me about my reference to the Rambam and where it contains in substance, though in different terms, the concepts of the conscience and subconscience of modern psychology. I had in mind a passage in Hilchos Gerushin, end of ch. 2, in the Rambam's Opus Magnum ("Yad Hachazakah"). The gist of that passage is as follows: There are certain matters in Jewish Law, the performance of which requires free volition, no coercion. However, where the Jewish law requires specific performance, it is permitted to use coercive measures until the reluctant party declares "I am willing", and his performance is valid and considered voluntary. There seems here an obvious contradiction: If it is permitted [to] compel performance, why is it necessary that the person should declare himself "willing?" And if compulsory performance is not valid, what good is it if the person declares himself "willing" under compulsion?

And here comes the essential point of the Rambam's explanation:

Every Jew, regardless of his status and station, is essentially willing to do all that he is commanded to do by our Torah. However, sometimes the Yetzer (Hara) prevails over his better judgment and prevents him from doing what he has to do in accordance with the Torah. When, therefore, Beth Din compels a Jew to do something, it is not with a view to creating in him a new desire, but rather to release him from the compulsion which had paralysed his desire, thus enabling him to express his true self. Under these circumstances, when he declares "I am willing," it is an authentic declaration.

To put the above in contemporary terminology: The conscious state of a Jew can be affected by external factors to the extent of including states of mind and even behaviour which are contrary to his subconscious, which is the Jew's essential nature. When the external pressures are removed, it does not constitute a change or transformation of his essential nature, but, on the contrary, merely the reassertion of his innate and true character.

To a person of your background it is unnecessary to point out that nothing in the above can be construed as confirmation of other aspects of the Freudian theory to the effect that man's psyche is primarily governed by libido, the sex drive, etc. For these ideas are contrary to those of the Torah, whose view is that the human being is essentially good (as in the Rambam, above). The only similarity is in the general idea that human nature is a composite of a substratum and various layers, especially insofar as the Jew is concerned, as above.

I will conclude with the traditional blessing which I have already conveyed to you through Rabbi Moshe Feller-to receive the Torah with joy and inwardness, as a daily experience throughout the year.

With blessing/signature

CUSTOMS CORNER

Shatnez

Leviticus 19:19 states that it is forbidden to wear *shatnez* - a mixture of wool and linen. In the words of the Torah: "You shall observe My statutes: . . . and a garment which has a mixture of *shatnez* shall not come upon you." (This mitzvah is also mentioned in Deuteronomy 22:11.)

Some of the laws governing the observance of this mitzvah are:

- *Shatnez* is forbidden whether the mixture of wool and linen occurred at the stage of combing, spinning or weaving. Even if linen threads were used to sew buttons onto a wool suit, or to reinforce shoulder pads, this is forbidden as *shatnez*.
- If purchasing a suit that contains either wool or linen, you should have the garment inspected by a *shatnez* expert, to establish that it does not contain *shatnez*.
- According to experts in the field, even if the label says that the garment is 100% wool, it may possibly contain *shatnez*.
- In these matters, one may trust only a Jew who is observant of the *shatnez* laws and who is specially trained in this field.
- One may try on a suit to see if it fits, despite the fact that it may contain *shatnez*.
- The prohibition of *shatnez* extends to all types of materials, including soft curtains, tablecloths and towels.

A WORD

from the Director

Our Torah reading begins with the charge "Be holy," but it continues with a variety of commandments including prohibitions against theft, lying, gossip, and giving the guidelines for marital relations and the foods we eat.

Implied is that the holiness the Torah asks of us is not otherworldly, but instead anchored in the day-to-day routines of life. Judaism does not want us to be angels, but rather holy men and women, people who live in touch with material reality and control their involvement with it, rather than letting it control them.

Within every element of existence, there is a G-dly spark. Being holy means seeking to tap that G-dly energy instead of becoming involved with the entity's material nature.

We have a natural tendency to polarities: either to seek gratification through indulgence in material pleasures or to renounce them and search for spiritual fulfilment in an ascetic lifestyle. In the long run, however, neither of these approaches is satisfactory, not for man, nor for G-d. G-d certainly does not appreciate material indulgence. And ultimately, man is also not satisfied with it either.

But how can man know G-d's intent? Using his own intuition alone, it is a difficult and perhaps impossible task. For we are mortals and cannot really be expected to know how to appreciate and tap the spiritual energy He endowed to all entities.

For that reason, He gave us the Torah. The very name Torah comes from the word horaah meaning "instruction." The Torah is a guidebook showing us which material entities can be elevated and how they can be refined. The mitzvos and prohibitions it contains provide us with advice and direction in our efforts to tap the G-dliness present within the world around us. In particular, the wide range of subjects discussed in Parshas Kedoshim offer guidance in how to reveal the holiness present in a broad spectrum of material activities.

J. I. Gutnick

IT HAPPENED *Once...*

A REBBE'S DEBT TO A HITCHHIKER

As he approached Chernobyl, the chasid was in a happy mood. And why not? Silently he counted his blessings: a loving wife and children, a flourishing business, and soon he would be in the presence of his holy Rebbe, the famous Rabbi Mordechai of Chernobyl.

With these thoughts in mind he was enjoying the scenery, when suddenly he spotted a poor Jew trudging along with a bundle on his shoulders. Stopping the carriage he offered the traveller a lift, which was gratefully accepted.

For the first few miles both men were silent. But after a few minutes the poor Jew turned to the Chasid and asked him where he was headed. "To Chernobyl," the man replied, "to my holy Rebbe."

"Aha!" the traveller said with a smile. "So you're going to Mottele."

The Chasid was immediately offended. How dare this shabby-looking fellow refer to his holy Rebbe in such a familiar manner, as if they were intimates! On second thought, he decided to remain quiet.

"Are you indeed one of Mottele's chasidim?" the stranger persisted. "Yes," the man replied curtly in an attempt to end the conversation. "What *chutzpa*!" the Chasid thought to himself. Under other circumstances he would have put this impudent clod in his place, but he had no wish to ruin the journey further.

But the stranger was clearly in the mood to talk. "How do I know that you're really a chasid?" he inquired. The chasid was very surprised by the question and said nothing.

"A man is measured by his deeds, and especially by his pocket," the stranger continued. "I'll tell you what - if you will pay me the 20 gold coins your Rebbe owes me, I will believe that you are his chasid."

The chasid was shocked. What kind of nonsense was this? "If you can prove to me that my Rebbe owes you the money I will gladly pay his debt," he blurted out. The stranger smiled and fished around in his knapsack until he found a piece of paper: a promissory note for 20 gold coins, signed by the tzadik of Chernobyl. The chasid examined it carefully. Yes, it really did appear to be the Rebbe's signature, and try as he might he couldn't find any evidence of forgery. Nodding his head, he folded the note several times and placed it in his snuffbox. He then took out his moneybag, counted out exactly 20 gold coins and pressed them into the stranger's hand.

The rest of the journey was conducted in silence. On the outskirts of Chernobyl they reached a crossroads and the stranger asked to be let off. Before he climbed down from the carriage, he thanked the chasid for his kindness and blessed him with success.

The chasid watched the stranger walk off into the distance. Within minutes the man and his bundle were no bigger than a tiny dot that eventually disappeared over the horizon.

The chasid took out the promissory note and inspected it even more closely, but again could find no fault with it. By that time, however, he realized that he had arrived in Chernobyl. With more important things to attend to, he slipped the note back into his snuffbox and promptly forgot about it.

It was a busy Friday when he arrived, and Chernobyl was filled with hundreds of other Jews who had come to bask in the Rebbe's presence.

Shabbat was spent in a state of spiritual elevation. To the chasid, the opportunity to pray with the Rebbe and hear his words of Torah was nothing less than a foretaste of Paradise.

When Shabbat was over the chasid requested a private audience with the Rebbe. Oddly, the first thing the Rebbe asked him was whether he had any snuff with him. "Certainly," the chasid replied, immediately proffering his snuffbox. As he opened it he saw the note he had forgotten about, and after a moment's hesitation handed it over to the Rebbe, who had noticed him pause.

"How did this come into your hands?" the Rebbe asked him. The chasid related the whole unlikely story of the stranger who had claimed that the Rebbe owed him money, and was shocked when the Rebbe verified it as true. "As Divine Providence has led you two to meet, I can reveal to you that that stranger is one of the 36 hidden *tzadikim* in every generation in whose merit the world exists," he explained, adding that he had taken it upon himself to uphold him financially.

An involuntary shiver passed through the Chasid's body. A hidden *tzadik* had traveled in his carriage - and he hadn't known! He had even mistaken him for an impudent clod....

Noting his distress, the Rebbe eased his mind. "Don't worry, you've done nothing wrong," he reassured him. "If you were chosen to share in the *mitzva* of supporting a hidden *tzadik*, there is no doubt that it is a good sign."

From that day on, each year during his annual visit the Chasid gave the Rebbe 20 gold coins for the hidden *tzadikim*. And for the rest of his life he hoped to meet stranger again. But it never happened.

Source: Supplemented by Yerachmiel Tilles from the rendition on //chaimweekly.org (#668), with permission.

Thoughts THAT COUNT

Speak to all the congregation of the children of Israel, and say to them: You shall be holy... (19:2)

The easiest thing is to hide from the world and its follies, seclude oneself in a room, and be a holy hermit. What the Torah desires, however, is that a person should be part and parcel of "all the congregation of the children of Israel" - and be holy. (*Alshich*)

You shall be holy (19:2)

Sanctify yourself also regarding that which is permissible to you. (*Talmud, Yevamot 20a*)

Every man shall fear his mother and his father and keep my Sabbaths; I am G-d your G-d (19:3)

Although I have commanded you to fear your father, if he tells you to violate the Shabbat -- or to transgress any other mitzvah--do not heed him; for "I am G-d your G-d" - both you and your father are obligated to honour Me. (*Rashi; Talmud*)

You shall not go about as a talebearer amongst your people; you shall not stand by your fellow's blood (19:16)

Evil talk is like an arrow. A person who unsheathes a sword can regret his intention and return it to its sheath. But the arrow cannot be retrieved. (*Midrash Tehillim*)

CANDLE LIGHTING: 25 APRIL 2014

BEGINS		ENDS
5:23	MELBOURNE	6:20
5:23	ADELAIDE	6:18
5:04	BRISBANE	5:57
6:19	DARWIN	7:08
5:02	GOLD COAST	5:55
5:28	PERTH	6:22
5:04	SYDNEY	5:59
5:10	CANBERRA	6:06
5:09	LAUNCESTON	6:08
5:26	AUCKLAND	6:22
5:19	WELLINGTON	6:18
5:06	HOBART	6:06
5:01	BYRON BAY	5:54
6:49	SINGAPORE	7:39



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS KEDOSHIM
25 NISSAN • 25 APRIL

FRIDAY NIGHT:	CANDLE LIGHTING:	5:23 PM
	MINCHA:	5:30 PM
	KABBOLAS SHABBOS:	6:00 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:37 AM
	MINCHA:	5:20 PM
	SHABBOS ENDS:	6:20 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
		MON-FRI: 8:00 AM
	MINCHA:	5:25 PM
	MAARIV:	6:10 PM
		MON-THURS: 6:10 PM