

# LAMPLIGHTER

29 Adar  
Parshas Vayikra  
Shabbos Hachodesh  
**1183**  
20 March  
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## LIVING WITH THE TIMES

This Shabbos is unique as reflected by the fact that three scrolls are taken out for the Torah reading. We read the weekly portion, Vayikra, from one scroll, the Rosh Chodesh (New Moon) reading from another and the special "Hachodesh" reading from the third scroll.

This is a rare phenomenon. There are many occasions when two Torah scrolls are taken out, but taking out three scrolls is extremely uncommon.

Significantly, each of the readings concerns the first of the month of Nissan, the date of this Shabbat. The portion of Vayikra was communicated to Moses on Rosh Chodesh Nissan, the day the Sanctuary was erected. The Hachodesh reading was also communicated to Moses on Rosh Chodesh Nissan (a year previously). Furthermore, it relates the commandment of sanctifying the months and thus shows a special connection between the ordinary Rosh Chodesh passage and Rosh Chodesh Nissan.

Surely we can derive a lesson in the service of G-d from the above concepts.

The prayer recited when a Torah scroll is removed from the ark begins, "Whenever the ark set out, Moses would say, 'Arise, O L-rd, and Your enemies will be dispersed; Your foes will flee before You.'"

This verse is relevant to every Jew, even in the present era, for every Jew possesses a spark of Moses within his soul. This spark brings about "Arise O L-rd," an increase in the service of holiness, and "Your enemies will be dispersed," the nullification of undesirable influences. Thus, taking out the Torah scrolls reflects both services of "turn away from evil" and "do good," the two prongs of our service of G-d, and endows that service with new strength and vigour.

Taking out three Torah scrolls represents a "chazaka" - a strengthening and reinforcement in regard to our service which is above the ordinary, the revelation of a miraculous pattern of conduct. Furthermore, the chazaka established by the three Torah scrolls on Rosh Chodesh Nissan does not relate to a miraculous sequence of events as it exists above the worldly plane, but rather to the service of drawing this miraculous source of influence into contact with the natural order, elevating our ordinary conduct.

This week's three readings can thus be seen as a progression. The Hachodesh portion introduces the concept of a miraculous order of conduct. The Rosh Chodesh reading describes how this miraculous order of conduct can influence our ordinary lives, and Vayikra reveals how this fusion of the supra-natural with the natural can become a permanent and fixed dimension of our existence.

May this chazaka lead to our service in the Third Holy Temple, where "we will give thanks to You with a new song for our redemption and for the deliverance of our souls."

*From a talk of the Rebbe, Parshat Vayikra 5751-1991*

## Two Kinds of Blessings

*By Lazer Gurkow*

Every animal sacrifice offered in the Holy Temple was accompanied by a modest wine libation. A key distinction between the animal offering and the libation is that animals procreate naturally, without human intervention, whereas nature does not plant seeds; tend vines, harvest grapes, press juice and ferment wine; that is accomplished by human hand.

Indeed, there are two forms of blessings; those provided by G-d's universe, such as water and air, and those we earn by the sweat of our brow and the toil of our hands, such as our livelihood and our homes. These two forms of blessings are represented respectively by the animal offering and the wine libation. In their combined offering, we convey our gratitude for both forms of blessing.

Further analysis yields an even deeper perspective. When you think about it you realize that not all blessings fall neatly into one of the above categories; most blessings are a combination of the two. While there are blessings that are wholly provided by G-d, there is no blessing that is wholly provided by human labour. In our heart of hearts we recognize that human effort, but for the grace of G-d, cannot ensure success. In the words of King David, "If G-d does not guard the city, the guardian labours in vain."

You might accept a compliment for having baked a particularly delicious cake, yet in your heart you know that you baked this cake many times in exactly the same way and have no idea why this cake tastes so much better than all the others. As a salesperson you might accept a compliment from your boss for a particularly good month of sales. Yet you know that you made the same effort the month before and were not as successful. It was just that this month you happened to meet all the right people at all the right times. We can make all the right efforts and do all the right things, but ultimately our success depends on factors beyond our control.

When our ancestors offered a combination of animal and wine they acknowledged that every blessing is a combination of human effort and Divine blessing. Note, however, that the measure of the wine was always smaller than the size of the animal. This is because they attributed more credit to G-d for their success than they took for themselves; they knew that their success was in small part due to their effort, but in large part due to G-d. They viewed their efforts as an integral part of their success, which is why they offered a libation of wine, but they understood that the role of their effort was merely to channel the Divine blessing.

This is a message we too can adopt. When we inherit an unexpected windfall or win a lottery we often attribute our good fortune to G-d. But when we bring home a pay-check, raise happy, healthy and well-adjusted children, we often take credit for it ourselves. Indeed, the latter is produced by our effort whereas the former is wholly provided by G-d. But let us keep our own efforts in perspective. Let us remember how large was the size of the animal and how small the size of the libation

# Slice of LIFE

## From Darkness to Light

By Rabbi Aaron L. Raskin

I'll never forget the day I was sitting in class at United Lubavitch Yeshiva. I must have been 14, 15 years old and my English teacher, George Landberg, put down his chalk and interrupted the lecture. He was a fine teacher; usually he liked to talk to us about all sorts of linguistic things, like onomatopoeia in poems or characters in fiction. That day, however, he told us an amazing story that was not fiction, but pure fact. A real miracle had occurred to real people himself and his tragically blind son, Daniel.

This story began in 1973 in New York, when Daniel Landberg was born with normal eyesight. According to state law, however, all newborns must have their eyes treated with a one-percent silver nitrate solution while still in the hospital, as a prophylactic against eye infection. A nurse's assistant who was inexperienced and incompetent came on duty, and a tragic mix-up occurred. She reached for a stick of silver nitrite of the sort intended for cleaning the umbilical cord. This solution is 70 times stronger than the 1% intended for ophthalmological use and is highly corrosive. Both of Daniel's eyes were burned by the chemical, his skin scarred, and his eyelashes gone. Worst of all, he was blinded.

For three weeks, Daniel's parents kept him in the hospital, receiving antibiotic treatments and getting tests from one specialist after another in an attempt to cure him. None of them believed that Daniel's sight could return. To make matters worse, each was more callous than the next in their treatment of the Landbergs themselves. Why was this couple even bothering? It was clear the child would forever be blind.

A window of hope opened when one Dr. Hornblass took up their case but not quite in the way the Landbergs had

expected. Dr. Hornblass was an ophthalmologist who two years prior had returned from Vietnam, was an expert in chemical burns and, what's more, an observant Jew. Dr. Hornblass applied himself to Daniel's case with a prognosis for healing that others had ignored. He wrote to the Centre for Disease Control in Washington and obtained their permission to use steroids on Daniel that had not yet been approved. He also took a more personal interest in Daniel's healing, suggesting Jewish channels of healing. In particular, he shared with the couple how a healing from G-d had occurred for him, personally. His own father had suffered a heart attack, and the prognosis was very bad. A religious man, he wrote to the Lubavitcher Rebbe and asked for a blessing. He received one, and within a week, his father was cured. "Might not the Landbergs do the same?" urged the doctor.

The means to implement Dr. Hornblass's suggestion were actually close at hand. George already had a connection to Lubavitch, having worked at ULY for ten years; what's more, his principal, Rabbi Mendel Tenenbaum, had access to the Rebbe. Mr. Landberg asked Rabbi Tenenbaum to approach the Rebbe. In no time he was face-to-face with the Rebbe in private audience, beseeching him on Daniel's behalf. The Rebbe gave his blessing.

One week later, the Landbergs got a call from Dr. Hornblass in the hospital, "I'm witnessing a miracle," he told them, "I'm watching all the conjunctiva and stain ooze out of his eyes. I dare say I'm confident that his vision will return!" Indeed, within a short time, Daniel was no longer blind.

The Rebbe didn't exact any payment or thanks, but Rabbi Tenenbaum pursued Mr. Landberg. "You owe us," he asserted. "Now you must put on Tefillin every day!"

At first, Mr. Landberg was a bit stunned; he didn't have the mitzva (commandment) of Tefillin anywhere on his personal spiritual radar; it was completely unfamiliar to him. But he was a good father, and he saw an inkling of

what Rabbi Tenenbaum was after. No matter how sceptical he was, he observed. The road to medically ensure Daniel's newfound sight was a long and often hard one, but through it all, every day, George Landberg laid Tefillin.

When Daniel was only six months old, he developed cysts on his cornea. Daniel was scheduled for surgery, but Dr. Hornblass had strong feelings against it. The child had so many steroids in his system; he felt anaesthesia would be risky. He delayed the surgery. Then one night, Daniel rubbed his eyes in his sleep and broke the cysts. No surgery was necessary.

When Daniel was ten, a different sort of cyst developed on his eyelid. It would affect the shape of his cornea and hence required surgery. When the surgeons went in to remove the cyst, they also removed a great deal of scar tissue on the underside of his eyelid, further relieving the pressure on his cornea and improving his vision.

Years and years have passed. Today Daniel is in his forties. Daniel's vision isn't perfect, but it is amazingly good, and all he has remaining is a scar on the cornea of his right eye. He drives a car, coaches high school football, and has a child of his own. What's more, Daniel himself lays Tefillin every day and is passing his connection to the mitzva on to his young son. He knows, without question, that health and Tefillin go together.

"We do feel it was all miraculous," Rita Landberg, Daniel's mom, concludes. "There was this special blessing. It was miraculous that we found Dr. Hornblass and that we had a connection to Rabbi Tenenbaum, and that he, in turn, got a private audience with the Rebbe. Tefillin will always be intertwined with Daniel's wellbeing. There is no doubt that his health is directly connected to the mitzva."

Thus, it was my English fiction teacher who taught me a Torah fact. When we observe the mitzvot assiduously, carefully, and without fail, we ourselves bring down enough power to transform darkness, quite literally, into light.

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1183

## MOSHIACH MATTERS

Our Sages (Sanhedrin 91b) state that our people will be resurrected with their blemishes and (afterwards) be healed. And they elaborate more in Bereishis Rabbah 95:1, stating: "Just as a person departs, he will return. If he departed blind, he will return blind.... Just as he departed clothed, he will return clothed.... Afterwards, I will heal them." From the Zohar, Vol. I, p. 203b, it is evident that the healing will come from the sun, as our Sages state [in the World to Come...the Holy One, blessed be He, will draw forth the sun from its sheath: the righteous shall be healed...] (*Nedarim 8b*)

(From a letter of the Lubavitcher Rebbe, 7 Shevat, 1946)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

22nd of Adar II, 5733 [1973]

..First of all, I want to express my gratification at your response to the suggestions which I proposed to you during your visit here. It was, of course, a pleasure to make your personal acquaintance.

Frankly, I had wondered what your reactions might be to my "un-American" manner of welcoming you. For, the accepted American way, if I am not mistaken, is to greet one with a shower of compliments and praise even if not always fully merited.

In your case, of course, it would have been very well deserved credit, for I was fully aware of your accomplishments and generosity on behalf of the Lubavitch work in your community, given in the best tradition of inspiration and dedication, even to the extent of getting your friends involved in it. Yet, instead of verbalizing my appreciation at length, I glossed over it briefly, and immediately challenged you with new and formidable projects.

However, the fact is that I felt impelled to use the precious time at our disposal to discuss with you those matters which, in my estimation, are of vital importance, namely the expansion of our program in Miami and also the project in our Holy Land, knowing that however much we could extend the late hour, the time would still be too short to discuss the vital need of these matters in all their ramifications.

My guiding principle in this case, as when meeting with people in general, is the bon mot I heard from my father-in-law of saintly memory: "When two Jews meet, they should not be content with the benefit that the meeting brings to each of them, but they should immediately be concerned with the prospect of bringing a benefit to a third Jew, a fourth, and to as many Jews as possible."

Moreover, I was hopeful that you would accept my suggestions in the right spirit, precisely because you have already made a magnificent start. And as I wrote to you in my previous letter, quoting our Sages of blessed memory, "He who has 100 desires 200," etc., or, in other words, since achievement is the greatest incentive to further and more ambitious achievement, I had reason to believe that your achievement in the past will widen your horizons and intensify your desire for even greater things. Hence, without losing time, I embarked upon the practical aspects of our meeting for the benefit of so many of our fellow Jews. This, I felt, would ensure also our share of the benefit, yours and mine, and yours even more than mine, since the actual implementation of these projects is something which Divine Providence has entrusted in your hands...

In the light of all that has been said above, you can well understand that your letter has greatly relieved my mind, for you have indeed shown yourself big enough to overlook the scanty praise and to give serious and favorable attention to the tasks at hand. I feel certain that the Zechus [merit] of your good deeds already accomplished has stood you in good stead...

Finally, with reference to the conclusion of your letter, on the subject of ritual observance, I need not emphasize to you, a successful businessman, that although knowledge and motivation etc. are very desirable things, the essential thing, after all, is the actual deed.

As for the "disappointment" at the lack of greater progress, I would like to cite a basic Chasidic principle, actually deriving from the Alter Rebbe [Rabbi Shneur Zalman], in his classical work, the Tanya.

It is to the effect that inasmuch as a Jew must utilize to the full all his capacities towards increasing the good and the holy within himself and the environment, "disappointment" (which usually is a negative factor, being closely linked with discouragement) can also be converted into a positive force, to redouble one's efforts in the right direction. Indeed, it can be made into a springboard for an even greater accomplishment, as in the case of a person who has to make a wide leap, which he can do only by going back - in his feelings of satisfaction not, G-d forbid, in doing Mitzvos [commandments] - a few steps in order to gain momentum for that extra leap.

May G-d grant that your hope for complete observance will be realized even sooner than you expect, and the Zechus Horabim (the benefit for many) will help you, since your way of life and conduct will surely be an inspiration to many.

With esteem and with blessings for good tidings...

## CUSTOMS CORNER

### How to treat food

There are many laws and customs concerning the respect with which food is to be treated. We are not allowed to throw bread for this is degrading. In fact, we may not throw any food that would become loathsome by throwing it. We should not throw crumbs out; rather we should feed them to the birds. Neither should we step on food. When we see food lying on the ground we should pick it up.

## A WORD

*from the Director*

*It is a Jewish custom that, when bringing a young child to school for the first time, we begin his Torah studies with the third book of the Torah, Vayikra - Leviticus. The book of Vayikra, the first portion of which we read this Shabbos, is also known as Torat Kohanim, for it mainly deals with the responsibilities of the Priests.*

*One might think that it would be more proper to begin a child's formal Jewish education "in the beginning," with the book of Bereishis - Genesis. Or, at least, to start out with the history of our people and thus, commence with the portion that discusses Abraham.*

*This, however, is not the case. The Midrash states that children are "pure" and the sacrifices (which the priests offered) are 'pure.' "Let the pure occupy themselves with the pure," says the Midrash.*

*It is interesting to note here at what age the child is considered "pure." For, in truth, there are three stages in the spiritual life of every Jew: 1) after the age of Bar/Bat Mitzva when the person is obligated to perform mitzvot (commandments); 2) when one is educated in the ways of Torah and mitzvot and begins observing them. (Though under no obligation, this prepares and trains the child for the time when he will be obligated to perform them); and 3) when the child is still so young that, though learning about Torah and mitzvot, he cannot be expected to conduct himself in accordance with them.*

*It is at this last and youngest stage, particularly, that the child is referred to as "pure." And, it is at precisely at this early, precious and pure stage that one needs begin a child's Jewish education. Though he cannot fully comprehend what he is learning, and isn't even required to put his studies into action, his/her pure Neshama (soul) should be involved in the "pure" Torah.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

Over 400 years ago, there lived a nobleman who served as the chief advisor to the King in the Spanish Royal Court. When the counsellor was already older, he became very ill. The king ordered the very best physicians for his dear friend, but all the doctors' efforts failed. When the counsellor was at "death's door," the king sent for his personal priest to attend to the devout Catholic.

The priest entered the room of the dying man. After administering the last rights, the priest took one last look at the counsellor, whom he too admired, and left the room looking very sad. The king's doctor returned to the room and was shocked to see the unconscious counsellor actually moving his lips, then breathing deeply, and finally opening his eyes and asking for a drink of water. From then on, the patient began to recover quickly.

When the counsellor was fully recovered, he asked for the priest to visit him. "First of all," he said to the priest, "I want to thank you for praying for me when the doctors had given up all hope. I have the distinct feeling that your prayers helped me; especially the short, strange prayer that you recited repeatedly."

The priest paled and stammered, "G-d accepts prayers in any language."

"But," persisted the counsellor, "I am curious to know what that prayer was that you whispered into my ear."

"There are certain things that a clergyman must keep secret," answered the nervous cardinal.

"Listen," said the counsellor. "When I lay unconscious, my soul hovering between life and death, the prayer you said sunk into my brain. I am sure those were the same words I heard the Marranos call out with their last breaths as they were burned at the stake. You must be one of the Marranos!"

The priest's face turned ashen. The counsellor continued, "It is the duty of every true Catholic to inform the Inquisition of any suspicious behaviour."

The priest quietly began his story: "I come from a family of secret Jews. When I was twelve years old, my father told me this and began to teach me about commandments I would be obligated to carry out in another year. When I was fifteen, he enrolled me in the Royal Seminary for the priesthood. He explained that as a priest I would be able to help my Jewish brethren. I would have free access to every home without suspicion and could encourage Jews to keep firm in their Jewishness. If I won the confidence of the inner circle of the Inquisition, then I could warn those who were under suspicion. All this, in fact, I was able to accomplish. G-d protected me from all danger.

"It has been my practice to whisper "Shema Yisrael" in the ear of each dying person. I do not always know who is or is not a secret Jew. If the person was born a Christian, he would be none the worse for it. But if he was a Jew, the holy words of the Shema could awaken in him his Jewish spark and a feeling of repentance in the last moment of his life, and he would then feel that he is dying as a Jew."

Both men were quiet now. The counsellor broke the silence. "I have no choice but to put you in the hands of the Inquisition unless you are prepared to forget everything and from now on behave as a true Christian priest."

"I cannot make such a promise," replied the priest. "I am ready to give my life for my Jewish faith, as did my ancestors who died at the stake, with the Shema on their lips."

The royal counsellor jumped up and happily embraced the cardinal.

"I, too, was born a Jew, and my parents were also secret Jews like your own. But my parents died when I was a small child and I was brought up by my uncle who was the royal counsellor. Just before my 13th birthday, my uncle told me the secret that I was a Jew. He arranged for a teacher to prepare me for my Bar Mitzva, but that is where my Jewish education ended. I took over the position of royal counsellor upon my uncle's death and slowly forgot that I was a Jew.

"When I became ill I remembered that I was a Jew and felt troubled and confused. If only there was some way I could die as a Jew, but the holy words of the Shema would not come to mind. Then, suddenly, as if in a dream, I heard those elusive words, "Shema Yisrael." My whole being became alive again. I made a vow that if G-d let me live, I would return to the Jewish faith with a whole heart.

"Now that G-d helped me to get well, I figured out a way to fulfil my vow. I will go before the king and tell him that at the height of my sickness, I made a solemn vow that if G-d would spare me, I would settle in the Holy Land to spend my remaining years in seclusion and holiness. I would ask the king a special favour; to allow you, my dear friend, to join me, to be my spiritual mentor and teacher in my old age. He would not, of course, even suspect that both of us are secret Jews."

Words could not express the joy which the "priest" felt. The king, in fact, agreed to all of the requests of his loyal counsellor and allowed the "priest" to accompany him. Amidst great honour, the counsellor and the priest left the shores of Spain. They eventually made it to the Holy Land and settled in Tsfat.

## Thoughts THAT COUNT

And G-d called to Moses (Lev. 1:1)

We learn about the various offerings and sacrifices to teach us that we must be willing to make sacrifices, both monetary and otherwise, to afford our children a proper Jewish education. Furthermore, a child's earliest and most precious years must be devoted to Torah study, without regard for later professional choices. For this reason, young children just beginning their Torah studies start with the book of Leviticus. (*Avnei Ezel*)

Of all the righteous people who lived in that generation - Aaron, the Seventy Elders, Betzalel and Chur - why did G-d call only to Moses? Because Moses was a person who "fled from power," as our Sages stated: "He who pursues authority and power, authority and power flee from him; he who flees authority and power, authority and power pursue him." (*Tanchuma*)

If a person sins...and is not sure, he shall bear guilt (Lev. 5:17)

The Torah is even stricter, in terms of bringing sacrifices, with one who is not even sure if he has sinned. The sacrifice when one is uncertain if he sinned cost more than the sacrifice which was brought as atonement for a known sin! If a person knows clearly that he has done something wrong, he will regret it and feel bad. However, if he is not sure, he may convince himself that he really did not sin. Then, he will not repent. Thus, he has to bring a costlier sacrifice which will cause him to be more introspective. (*Rabbeinu Yona*)

### CANDLE LIGHTING: 20 MARCH 2015

BEGINS		ENDS
7:15	MELBOURNE	8:10
7:11	ADELAIDE	8:05
5:42	BRISBANE	6:34
6:40	DARWIN	7:29
5:41	GOLD COAST	6:33
6:11	PERTH	7:04
6:50	SYDNEY	7:44
6:59	CANBERRA	7:53
7:07	LAUNCESTON	8:05
7:16	AUCKLAND	8:11
7:17	WELLINGTON	8:14
7:07	HOBART	8:05
6:40	BYRON BAY	7:32
7:58	SINGAPORE	7:48



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD  
PARSHAS VAYIKRA  
29 ADAR • 20 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING:	7:15 PM
	MINCHA:	7:20 PM
	KABBOLAS SHABBOS:	7:50 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:26 AM
	MINCHA:	7:10 PM
	SHABBOS ENDS:	8:10 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 8:00 AM
	MINCHA:	7:15 PM
	MAARIV:	8:05 PM