

LAMPLIGHTER

26 Iyar
Parshas
Behar - Bechukosai
1191
15 May
5775/2015

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

This week we read two Torah portions, Behar and Bechukosai. Bechukosai describes the Jubilee year, the 50th year of the agricultural cycle in the land of Israel. At this time, ancestral property that was sold was returned and servants were freed. To explain: When the Jews entered the Holy Land after their journey through the desert, every member of the people was given a plot of land. If they - or their heirs - sold that land, in the fiftieth year of the agricultural cycle, that land was returned to the seller.

Similarly, if a person sold himself as a servant, he was to be released after six years. If he, nonetheless, desired to remain a servant, he was allowed to do so, but in the fiftieth year, he is also set free.

What a lesson in self-renewal! We are always saying: "If I were given a second chance, things would be different," and here Torah law establishes the concept of a second chance as a binding obligation.

The spiritual dimensions of the Torah's laws are applicable in all times and in all places. Thus although in a practical sense, the Jubilee is not practiced in the present age, in an abstract sense, it is a continuous lesson for all of us.

No matter what our present state is, G-d is giving us the wherewithal to start anew and change the direction of our lives. At every moment, we are being granted spiritual and material blessings that enable us to turn our lives around and bring about goodness for ourselves, our families, and the people around us.

Our Sages teach: "A rich man is rich only due to his mind-set. A poor man is poor only due to his mind-set." A truly wealthy man is confident that even were he to be set down in a jungle with nothing to his name, he would be able to establish himself financially in a matter of time. Conversely, a person with a poor man's mentality will soon find himself impoverished even after he was given great wealth.

What makes a man wealthy? Our Sages teach us: "Who is wealthy? One who is satisfied with his portion." That doesn't mean that he does not want to make more money; he may, but he does not feel pressured to do so. He feels the luxury of being patient, of waiting for opportunities, and then using them to the maximum of his capacity.

A poor man, by contrast, is not satisfied; he feels that he must make money. He is obsessed with want and need and those feelings cause him to act rashly, trying this scheme and to make it big.

What's the inevitable result? He loses, but he's lost far more than money. He's lost his life, because his energy and his dreams were focused on the money that he felt he had to make. Instead of enjoying life for what it is, sharing quality time with family and friends, he was always looking to what it could be when he made the money.

It doesn't have to be that way. It's not too late. The Jubilee teaches us that we can start anew. We all have the resources, because the fundamental resources are inside. Each one of us possesses a soul that is an actual part of G-d. That spiritual spark gives us the potential to bring about good and well-being for ourselves and the people close to us.

From Keeping in Touch by Rabbi E. Touger, published by Sichos in English

Inner Realities

By Tali Loewenthal

There are beautiful and harmonious aspects of life and of history. There are also some very uncomfortable, painful or even horrific episodes or periods of time. On a personal level, too, we tend to start out with rosy ideals or images of how good everything is going to be. Then, at some point, for many of us, we are challenged by situations which seem almost unbearable.

A similar pattern is seen in this week's Torah reading. First we have a beautiful depiction of happiness and harmony. We are told that through keeping Divine law there will be wholesome blessings, resulting in material plenty, peace, security and a tangible sense of holiness.

Then follows a long section which describes the opposite scenario. The text depicts desolation and famine reaching unspeakable extremes. The reader in the synagogue chants this ostensibly gloomy section in a low voice. No one would feel honoured to be called up to the Torah for this passage, so the reader himself says the blessing without being "called up" by name in the usual honorific way.

How do we face this kind of dark patch, whether in the Torah, or, G-d forbid, in life?

One approach is, so to speak, to justify the negativity. The Torah itself says the famine and horror come as a result of disobedience to G-d. So a person can blame the Jewish people for their past errors which led to exile; one can blame oneself or others for the mistakes which led to their own current sad situation.

Yet the Lubavitcher Rebbe presents another alternative, another interpretation of the text--a hidden inner reality revealed through Chassidic teachings. The words which on the surface sound negative can be interpreted to mean something positive. The Rebbe explains, for example, that "ten women will bake their bread in one oven," signifying a lack of food, can be understood to mean that the ten aspects of a person's soul, represented by "ten women," are unified together in personal spiritual fulfilment. The goodness of the blessing cannot be expressed in ordinary ways, and has to be cloaked in a veil which hides it completely.

A similar incident is reported in the Talmud. Two rabbis wanted to give a wonderful blessing to the son of a colleague, Rabbi Shimon bar Yochai, the author of the Zohar. Yet what they said sounded like the opposite of a blessing, and the son was shocked. His father was able to see through the disguise, and explained to his son that really these words expressed great blessings. The concealment of something positive in that which looks the opposite seems to be a paradoxical aspect of Torah and of all existence.

As real people, facing the ups and down of life, we often encounter the challenge to try to perceive the positive inner reality, or at least, to recognize that there are positive inner dimensions, even if we cannot actually see them and cannot imagine what they might be. The inspiration of the Zohar, the Book of Radiance, expressed in Chassidic teachings, can help us make that step. Let us try to look beyond appearances, without blaming ourselves or others. Beyond the cloak of concealment there is infinite light.

Slice of LIFE

Dr. Avraham Goldenski was an Israeli success story. Despite his being semi-crippled after a severe auto accident he managed to acquire a doctorate in the humanities and be appointed as a representative of the Israeli ministry of transportation to the U.S.A.

In the true Israeli leftist (Mapa'i party) tradition he was as far from being an observant Jew as possible but he had an open mind and heart to Judaism and anything new. So when his term of service had ended and he was preparing to return to Israel it wasn't surprising that when one of his friends suggested that he visit the Lubavitcher Rebbe in Brooklyn before he left, he agreed.

The next day an audience was arranged, something which usually takes weeks or even months, and before he knew it he was entering the Rebbe's office.

Due to his difficulty in walking The Rebbe stood and helped him sit down and the conversation began.

Doctor Goldenski thought that he would be there for a few minutes, receive a few blessings and possibly discuss religion, and that would be it, but he was in for a very pleasant surprise.

The Rebbe took a great interest in his work and his other interests, asked deep questions and made accurate and deep comments. The conversation was lively and the Doctor enjoyed it immensely but then about a half an hour later the Rebbe suddenly became serious.

"Ah ha! Here's the pitch about religion," the Doctor thought to himself "This is what he's been setting me up for." But it wasn't so.

The Rebbe looked into his eyes and said, "I understand that you will be leaving for Israel tomorrow but I think that you should consider delaying your return in order to see a neurologist (and the Rebbe named a professor). He's a friend of mine and it won't cost you anything; I will pay the bill. Please think about it."

Then, as Dr. Goldenski was about to get up, the Rebbe said, "And I have one more request. Please send me an invitation to your daughter's wedding."

The Doctor sat back down, looked at the Rebbe strangely and corrected him. "Heh, heh! Wedding? Excuse me Rebbe, but my daughter is only fifteen years old! She's not going to get married so soon."

"Certainly" the Rebbe answered "But when she does please don't forget to send me an invitation."

Once outside of the Rebbe's office Dr. Goldenski could not calm himself down; he was really impressed. He had never met anyone that both knew so much and was so interested in his welfare. Something told him that he should take the Rebbe's offer seriously.

So the next day Dr. Goldenski was sitting in the professor's office after being examined, and was listening to the diagnosis.

"My friend, you are very fortunate that the Lubavitcher Rebbe sent you here." The professor said seriously. He held up some the x-rays and explained. "See here? This is your spinal cord. Because of the structure of your body there is pressure here and, well, it's not good. In a few weeks the cord will almost certainly break which means crippled for life ... or worse. But now that we caught it in time it can be stopped. You said you are returning to Israel, right? Well you can go to Haddasa Ain Kerem hospital in Jerusalem. They have an excellent staff. I'll be in touch with them! I'm sure you'll last till then."

Goldenski left in a daze and immediately took the first cab to the Rebbe's headquarters to thank him.

He was admitted almost immediately and when the Rebbe heard the news he smiled, said he was happy to help, reminded him again to send an invitation to his daughter's wedding and finally made a strange request. He asked him to stay in Crown Heights for Shabbat.

The Doctor, as unreligious as he was, actually accepted the invitation. That evening he returned for Shabbat and the next afternoon stood with hundreds of Chassidim at the Rebbe's public talk.

But after the Rebbe finished his first speech, the Doctor approached him and thanked him again, whereupon the Rebbe shook his hand, reminded him a third time about sending the wedding invitation and they parted.

Dr. Goldenski returned to Israel and the treatments in Ain Kerem saved his spinal

cord. He even brought a Chabad Rabbi to give a class in Chassidus in his house to some friends once a week. But despite all this, he did not move even one iota closer to observing the commandments

But he didn't forget the Rebbe's request. Three years later his daughter became engaged and he sent the Rebbe an invitation but, strangely, he received no reply.

Then just days before the wedding as he was in the middle of his afternoon meal, suddenly he clutched his chest in pain, lost his breath and fell to the ground unconsciousness. It was diagnosed as a severe heart attack and he was hospitalized in serious condition. The very next day a long letter from the Lubavitcher Rebbe arrived in the mail!

It was over three pages long but the Doctor asked that it be read to him. It was filled with positive and encouraging ideas about actually fulfilling commandments and near the end the Rebbe wrote:

"When I came to know you and saw your courage and fortitude that, despite your state of health you were not only able to withstand all difficulties but to even to overcome them and surpass those around you (and even more importantly, in a pleasant and refined way) there is no doubt in my mind that if you truly decide to make an effort to encourage your daughter live a true Jewish life, at least from the day of her marriage (including you being a living example to her), that you will also succeed."

The Rebbe closed by saying, "Please pardon me for taking the liberty of entering into your personal affairs and your private life but I feel that the topic is so important and serious that I don't have the right to keep my thoughts and hopes to myself."

Dr. Goldenski silently read and re-read the letter and an hour later turned to those around his bedside and said seriously "It's necessary to fulfil everything written here."

These were his last words on earth. Moments later he closed his eyes and returned his soul to the Creator. The Rebbe foresaw that just before his daughter's wedding he would be willing to become a new person; a living example of true Judaism.

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

Editor: Isaac Hilel
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1191

MOSHIACH MATTERS

Today, exile is no longer what it used to be. Although we still suffer the spiritual rootlessness of exile, its more blatant expressions are fading away: today, a Jew can live practically anywhere in the world in freedom and prosperity. But to feel comfortable in exile is the greatest exile there can be, the ultimate symptom of alienation from one's essence and source. To feel comfortable in exile - to perceive it as a viable, even desirable, state of affairs - is to live in contradiction to G-d's daily regret of exile. The Jew who lives in harmony with G-d will always regard the exile state as abhorrent and undesirable. (*The Week in Review*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Rosh Chodesh Sivan, 5725

I received your letter of May 25th. As requested, you will be remembered in prayer, when visiting the holy resting place of my father-in-law of saintly memory, in accordance with the contents of your letter.

Judging by your writing, I trust it is unnecessary to write to you at length about the need to strengthen and spread Yiddishkeit in your environment, to the fullest extent of your influence. I hope you will not limit yourself to doing this within your own home, and will also bear in mind that "V'ahavta l'reacha kamocho" ["love your fellow as yourself"] is the great principle of our Torah.

Having now entered the auspicious month of Sivan, when we will soon celebrate the giving of the Torah at Mt. Sinai, the thought readily comes to one's mind that the Jewish woman had a primary part in this great event. For, as our Sages relate, when G-d was about to give the Torah to the Jewish people, He told Moshe Rabbeinu [Moses] to approach the women first, and persuade them to accept the Torah, and only then approach the men. This indicates that not only is the woman's cooperation very necessary, but thanks to Jewish women, the Torah was given in the first place, and is assured of eternal preservation by our people.

Wishing you and yours a truly happy and inspiring Yom Tov of Kabbalat HaTorah [Receiving the Torah],

N'shei uB'nos Chabad [Lubavitch Women's and Girls' Organization] London, England "In the Days of Preparation" for Matan Torah [the Giving of the Torah, i.e. Shavuot], 5731

I was pleased to receive the report of your activities.

I trust you are familiar with the message addressed to the recent Annual Convention of the N'shei uB'nos Chabad. I reiterate my profound hope and prayerful wishes that the accomplishments of the past should spur each and every one of you to intensify your desire and efforts to accomplish even more in the future in a spirit of dedication and enthusiasm.

In these Days of Preparation for Matan Torah, (y'mei hagbala), it is well to remember the origin and significance of these days, being derived from G-d's command to Moshe Rabbeinu, "Go unto the people and sanctify them...and set bounds unto the people."

Here is a call to each and every one of us, at all times and all places, to go to the people and sanctify them, so that they would be ready to receive and practice the Torah and mitzvot in the daily life.

Moreover, before this Divine command was given, and as the first step to the actual giving of the Torah to the Jewish people, Moshe Rabbeinu was ordered first to speak to the women (the "House of Jacob"), and (then to the rest of) the Children of Israel, thus emphasizing the special role and responsibility of the Jewish women and daughters for the preservation of the Torah and mitzvot in Jewish life.

I will look forward to continued good reports, "good" in this case meaning that you are going from strength to strength in all your activities to spread and strengthen the Torah way of life in your personal life, in the family, and in the environment at large.

Wishing you a happy and inspiring Yom Tov of Kabbalat HaTorah with joy and inwardness,

With blessing,

CUSTOMS CORNER

Why do people say, "bli ayin hara," or "kenina hora"?

An "ayin hara" means an evil or begrudging eye. It is believed that an envious or begrudging glance is able to cause evil to the person at whom it is directed. According to a statement in the Talmud, 99 out of 100 die of an evil eye. Hence, we use the expression in Hebrew "bli ayin hara," or in Yiddish "kenina hora" - meaning, without a begrudging eye, when a person's health, wealth, intelligence, success, etc., are being admired.

A WORD

from the Director

This Shabbos we bless the new month of Sivan. The most outstanding date in Sivan is the holiday of Shavuos, the festival on which we celebrate receiving the Torah at Mount Sinai.

It is interesting to note that the festival of Shavuos does not have an independent date of its own, as do all other Jewish holidays; no month or day is specified in the Torah as the time for its celebration. It is only specified that Shavuos is the "Fiftieth Day" of the counting of the Omer - the counting which we begin on the second day of Pesach, on the day after the liberation from Egyptian bondage.

In this way the Torah emphasizes that Shavuos is the goal of Pesach: that the Season of the Giving of Our Torah is the culmination of the Season of Our Freedom. This teaches us that the true and complete freedom, both for the individual as well as for the community, and both materially and spiritually, can be attained only through Torah.

We live in a time and in a country where, notwithstanding external "freedom," in general we are still largely "enslaved" and at a loss how to free ourselves from the shackles of spiritual and mental confusion.

The only key to the bars and shackles of our enslavement is a Torah education. For our children - and every Jewish child is "our" child - this means an uncompromising Jewish education. For ourselves this means attending Torah classes, studying and reading Jewish texts privately, and teaching and inspiring others.

May we all merit to learn this year not only the Torah that was given and revealed to us over 3,300 years ago at Mount Sinai, but the "new Torah" that will be taught by our righteous Moshiach in the Messianic Era.

J. I. Gutnick

IT HAPPENED *Once...*

The Fourth Rebbe of Chabad, Rebbe Shmuel, known as the Rebbe Maharash, was perhaps the most mysterious of all the chain of seven Rebbes.

On one hand he surrounded himself with pomp and riches, golden vessels, ornamented clothes and a fine carriage drawn by the most expensive horses. But on the other, it was obvious that he was doing it all for supernal purposes.

Every day the Rebbe would tell his driver to hitch up the horses to his magnificent carriage and take a ride into the woods.

It was inconceivable to the Rebbe's Chassidim that the Rebbe would just go for a pleasure ride, they were sure that there must be some deep mystical practices the Rebbe did there in the woods far from the human eye. But the only one that knew, besides the Rebbe, was his driver and the Rebbe warned the driver to never tell anyone what he saw.

The driver was no fool. He knew that one word would get him fired and the pay was good. So anytime any of the Chassidim asked him anything he would simply turn and walk away.

But the curiosity of the Chassidim and their desire to learn was stronger than the driver's opposition and they devised a plan.

It just so happened that one of them, who was friendly with the driver and had done him several favours with no thought of remuneration, had a birthday or some other occasion and had invited the driver to come.

The other Chassidim took advantage of this, bought several bottles of vodka, and made sure that anytime anyone made a 'L'Chaim' the driver would be included.

Then, when everyone was inebriated, and the driver many-times so, each began telling personal stories until it became the driver's turn.

He stood, cleared his throat, took another L'Chaim, sat down and began to talk in a quiet voice.

"You know, you fellows have a very wonderful Rabbi! But he is also very strange, a very strange person." Everyone was listening.

"You know, I take him every day to the woods. Deep, deep, deep into the woods." He paused, took another L'Chaim and continued. "You know what he does? We stop in the same place every day. There is a big log there. The Rebbe sits down on this log and starts to cry. That's right. He cries and cries like a baby. And while he's crying, ants begin to pour out of these holes in the ground and cover his body, big ants that bite. Until his whole body is covered. And he cries and cries!

"Then, suddenly, all at once after a few minutes, all the ants leave! He doesn't do anything but cry and for some reason they all leave him.

"Then, the Rebbe stops his crying, returns to the carriage and we leave. But I can't understand it! I can't figure it out. I mean, your Rebbe has a beautiful house, nice horses, a good driver, a fine wife and children. He has a good life! What has he got to cry about?! Why is he crying? And even

more I don't understand those ants. How they know when to leave him? I mean, he doesn't do anything to make them leave! They just all leave at once! It's like he is their boss or something."

The second story:

Once the Rebbe Maharash was on a long train ride and one of his Chassidim by the name of Rav Yaakov Reshel got on the train near nightfall at the city of Dvinsk to accompany him. His intention was to accompany the Rebbe for less than an hour till he went to sleep and then get off at the next stop and return to Dvinsk.

But, to his surprise, a few minutes into the ride, the Rebbe asked him to stay till the morning.

Rav Yaakov was honoured by the request and couldn't refuse. It was, in fact, a great pleasure to be with the Rebbe. But he hadn't brought his Tallit and Tefillin (prayer shawl and phylacteries Jews put on for the morning prayers).

He paid for an adjoining compartment and when the Rebbe lay down to sleep he left the Rebbe's room and went to his. Early the next morning the Rebbe, who had woken even earlier and had already finished praying, sent a porter to call Rav Yaakov to his room. When he entered he saw that the Rebbe was sitting with eyes closed laughing.

He didn't have a chance to sit down before the train came to a stop and a well-dressed, clean shaven young man got on, asked the conductor something and then headed straight for the Rebbe's compartment. But when he entered and saw the Rebbe sitting there, smiling with eyes closed and Rav Yaakov standing there he seemed confused and just sat down opposite the Rebbe.

The train began to move and five minutes later when they were outside of the town the Rebbe suddenly opened his eyes, stared deeply into those of the young man and said "Why do you possess a dangerous item? What have you got in your pocket? Show me!"

The young man turned pale and began to shake. He stuck his trembling hand into his pocket and pulled out...a small pistol! He handed it to the Rebbe who opened the window and threw it out into the passing bushes.

It seems that the Maskilim (Jews that wanted to uproot Judaism and replace it with more 'modern' ideas) had planned to assassinate the Rebbe because of all the troubles he made for them at government levels. But when the young man saw the Rebbe was not alone and then felt his holiness, he changed his mind.

The Rebbe gave his Tallit and Tefillin to Rav Yaakov who left the Rebbe and the young man alone and went to his compartment to pray. When he returned the Rebbe took the Tefillin and said to his young companion "Would you like to pray?"

Suddenly, the young man began to frown and then burst out in awesome tears as he took the Tefillin. The Rebbe comforted him; "don't worry, one who is forced to sin is not a really a sinner".

At the next stop the young man got off and the stop after Rav Yaakov parted from the Rebbe and also got off.

CANDLE LIGHTING: 15 MAY 2015

BEGINS	ENDS
5.02MELBOURNE.....	6.01
5.04ADELAIDE.....	6.01
4.50BRISBANE.....	5.44
6.11DARWIN.....	7.02
4:47GOLD COAST.....	5:41
5.10PERTH.....	6.06
4.45SYDNEY.....	5.42
4.51CANBERRA.....	5.48
4.45LAUNCESTON.....	5.46
5.05AUCKLAND.....	6.03
4.55WELLINGTON.....	5.56
4.41HOBART.....	5.43
4:45BYRON BAY.....	5:40
6.48SINGAPORE.....	7.39



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS BEHAR-BECHUKOSAI
26 IYAR • 15 MAY

FRIDAY NIGHT:	CANDLE LIGHTING:	5.02 PM
	MINCHA:	5.10 PM
	KABBOLAS SHABBOS:	540 PM
SHABBOS:	TEHILLIM:	8.00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9.45 AM
	MINCHA:	5.00 PM
	SHABBOS ENDS:	6.01 PM
WEEKDAYS:	SHACHARIS: SUN-FRI:	8.00 AM
	MINCHA:	9.15 AM
	MAARIV:	5.00 PM
		6.01 PM
		9.00 PM