

# LAMPLIGHTER

28 Nissan  
Parshas  
Acharei  
**1242**  
6 May  
5776/2016

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

This week we read the Torah portion, Acharei. Acharei begins with the words, "And G-d spoke to Moses after the death of the two sons of Aaron." Nadav and Avihu, both of whom were truly righteous men, were consumed by a great fire. Why did they deserve such a harsh punishment?

The Midrash offers some reasons why Nadav and Avihu died: They entered the Holy of Holies without permission; they performed their service without wearing the required priestly garments; they were not married and thus had no children. But what was so terrible about these infractions that it brought about their premature deaths?

Chasidic philosophy explains that Aaron's sons died precisely because of their high spiritual stature. Nadav and Avihu possessed an overwhelming love of G-d, which ultimately blinded them to their true purpose. Their deaths were caused by their good intentions which ran counter to G-d's intent in creating the world. Aaron's sons' desire to merge with G-dliness was incompatible with human existence. Their souls so longed to be one with G-d that they could no longer remain in their physical bodies and the two men died.

On the one hand, this attests to Nadav and Avihu's high spiritual accomplishments. But on the other hand, their behaviour was considered sinful because man was not created solely to fulfil his spiritual yearnings. G-d created man for the purpose of making the world holy through the performance of the Torah's commandments.

G-d gave us the responsibility to refine the world, purifying it and enabling physical matter to become a receptacle for holiness. G-d desires a "dwelling place below", not for us to follow only spiritual pursuits and disdain this world. Nadav and Avihu's excess in the realm of the spiritual, to the exclusion of the physical, was their downfall.

This is why the verse reads, "...when they had come near before G-d, and they died." Their death was not the result of their actions, but rather, the essence of their sin. Aaron's sons drew so close to G-d that physical existence was impossible.

Entering the Holy of Holies without permission was therefore symbolic of ascending too high; performing the service while being improperly clothed shows an unwillingness to "clothe" oneself in mitzvot, which are called the garments of the soul. Nadav and Avihu wanted to take the "short cut" to G-d, without having to trouble themselves with the obstacles posed by the physical world.

Likewise, the fact that neither Nadav nor Avihu married and had children showed their refusal to lead a natural, physical existence. Such a path to G-dliness was too cumbersome for them. However, this is not what G-d wants from us.

We learn a valuable lesson from their death: Although there are certain times when we feel a strong desire and longing for G-dliness and we experience a great spiritual uplift, we must carry those feelings into our daily lives and translate them into tangible actions. This is the purpose for which we have been created - to transform our physical surroundings into a dwelling place for the Divine Presence.

*Adapted from the works of the Lubavitcher Rebbe.*

## Eulogies for the Living

*By Levi Avtzon*

The funeral was in progress and the rabbi was talking at length about the good traits of the deceased. "What an honest man, what a loving husband, and a kind father. So generous, so loving, so kind..."

The widow leans over and whispers to one of her children, "Go up there and take a look in the coffin. See if that's your dad."

It seems there's always so much good to say about those who have departed - their accomplishments and good deeds, wisdom and grace, generosity and unconditional love.

During the person's lifetime, we get lost in the details but wasn't the deceased, like all others, a human being, a creature presented with challenges who likely made mistakes? Did you really think that he was so perfect yesterday? What of his failures and bad habits, his ego and lusts? What of the times he lost his temper?

Of this, you don't hear a word.

So you ask: Has this human being become an angel upon leaving this physical world?

There is a famous jest regarding the sequence of weekly Torah portions we are currently reading: Acharei Mot ("after the death"), Kedoshim ("holy ones"), and Emor ("say"). When read as a single sentence, it would roughly translate as: "After the death, say that he was holy."

Are we shutting our lips because we are frightened to start up with the spirits of the deceased, lest they visit in the middle of the night and whip us with sticks of fire?

I don't think so. It isn't the departed individual who changes; we change.

During the person's lifetime, we get lost in the details. But when death strikes, we have the chance to study the kaleidoscope, the bigger picture, with utmost clarity. And at that point, we discover - a bit too late - the beautiful life led by the deceased.

So, here is the question: Do people need to die in order for us to appreciate them? Do we, G?d forbid, need to lose someone before we can truly find him? Must "beloved husband, father and brother" be a post mortem adage, or can we announce it throughout his lifetime as well?

Let us make up while our family member is living, and not with their tombstone.

Let us forgive people, not spirits. Let's see the good in each other now.

# Slice of LIFE

The year was 1992 just one day before the Lubavitcher Rebbe was to suffer a debilitating stroke. Thousands of people were standing in line to receive the Rebbe's blessing and a dollar (to encourage the giving of charity).

Rabbi Yosef Yitzchak Pevzner was also in that line with some twenty of his donors waiting to give the Rebbe the keys to the huge multi-million dollar campus that he had just completed in Paris, France.

Three years earlier, in 1989, the Rebbe publicly declared that year to be 'the Year of Building' (Shnat HaBinyan).

Immediately hundreds of Chabad institutions throughout the world began building. But very few, if any, were on as large a scale as Rabbi Pevzner's.

Rabbi Pevzner decided that nothing less than a campus of buildings would do. He asked for the Rebbe's blessing, received it and weeks later had tens of wealthy donors interested in his dream.

The project was immense. Almost more than Rabbi Pevzner had bargained for. There were many crises and difficulties and the Rebbe had to be consulted (he gave large donations as well) countless times.

But after three years of working day and night with almost no rest it was finished.

It was a miracle!

Rabbi Pevzner decided that before the grand opening celebration it was only proper that he and all the donors fly to New York to personally give the Rebbe the good news.

Now the line progressed and finally their turn came. They were standing before the Rebbe! They were all beaming with joy as Rabbi Pevzner stepped forward, handed the Rebbe all the keys to all the buildings and proudly announced,

"Rebbe, thank G-d, the campus is finished. It took us three very difficult years. If it wasn't for the Rebbe's input we could not have done it. But now, with G-d's help, it is finished, and here are the keys."

The Rebbe took the keys and, with a smiling face said,

"Begin immediately to build a new building."

They all were astounded! After three years of constant work they wanted to rest, or at least to enjoy the fruits of their labour. But the Rebbe was never wrong.

He gave to each of them a dollar (in addition to the hundred dollars he had given earlier to all the big donors) blessed them all with success and a good trip back and they returned to France.

But they were completely confused. If they hadn't been acquainted with the Rebbe's greatness and seemingly infinite knowledge of both Torah and secular matters they probably wouldn't have taken what he said seriously.

What did they need another building for? They still had all the empty old buildings which could be used if more pupils came, which was highly unlikely. The new buildings were more than enough!

But even more unlikely were the chances of getting more land from the city in addition to all they had - in fact it was virtually impossible. The land they already had was acquired miraculously.

But Rabbi Pevzner as a 'Shliach' (emissary) of the Rebbe didn't think in normal terms anymore, he was used to miracles.

He went to city hall, immediately got an audience with the building minister, entered his office and got straight to the point; he needed more land!

He wouldn't have been surprised with a reply like, "More land?? Why Rabbi, you haven't even begun using what you have? or 'Maybe you would like me to give you all of Paris?'"

But instead, the minister stood and cordially requested that Rabbi Pevzner take him for a tour of his new campus.

Shortly afterwards the Rabbi was showing and explaining to him the various buildings and eventually got up his courage and asked the minister if he was a religious man.

The minister said yes and Rabbi Pevzner began to tell him about the Lubavitcher Rebbe ending with the words,

"And the Rebbe wants us to build a new building. That is, an additional new building. And the Rebbe has never been wrong."

The minister turned to Rabbi Pevzner, looked at him very seriously and said. "I have heard of your Rebbe and I understood that he is a very wise man. But now I know that he is also a prophet!"

Rabbi Pevzner was astounded. Perhaps the minister was being sarcastic! But he continued.

"Rabbi, you must not tell anyone what I am about to tell you now. The mayor is going to take all your old buildings. He is just waiting till after the elections because he doesn't want to make enemies, but it has already been decided. Your old school buildings will be destroyed, the land will be taken from you and converted into a new shopping mall and then it will be impossible for you to get new land.

"There is no way that your Rebbe could have known this. It is sheer prophesy! Rabbi, I am a religious man and know a miracle when I see it. You come tomorrow and I will give you the land you request, but you must begin building as soon as possible. Before the elections."

In fact, the mayor lost the elections and the old buildings seemed out of danger, but just a few days afterwards a fire broke out there and destroyed them totally. If it wasn't for the new building there would have been nowhere to put the new students. The Rebbe foresaw all this over two years earlier!

Rabbi Pevzner got the new plot, built a new building and, miracle of miracles, in a short time it too was overflowing with new pupils that seemed to have come from nowhere!!

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Editors: Ovadya Rogalsky & Tzali Reicher  
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 1242

## MOSHIACH MATTERS

The Passover Seder celebrates our simple faith and commitment to G-d, and we should fill this celebration with joy. We must also recognize our good fortune that G-d's mighty hand and outstretched arm constantly reach out to every one of us. This trust in G-d makes us truly free from all worries - physical and spiritual. As we begin the Seder, we should lift our cups to G-d in thanks for our liberty, in joy for His helping hand, and with the pure faith that by following in His ways, the ways of the Torah, we will all achieve true and lasting freedom - personal and universal - and march from Passover to the complete and Final Redemption with the coming of Moshiach.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Sivan, 5738 [1978]

Thank you for your letter upon your return from Eretz Yisroel [the Land of Israel].

I am pleased to note that you and your wife enjoyed your visit in Eretz Yisroel and were impressed with the activities of Chabad there. As I have remarked on similar occasions, it is customary to bring back souvenirs from the lands one visits that are characteristic of native features and products, etc. I trust therefore, that you too brought back with you the right souvenir from the Holy Land, namely, an extra measure of holiness, which will serve as a fitting memento of your visit. And, of course, there is always room for improvement in matters of holiness, Torah and Mitzvos [commandments], in the daily life. In your case this is even more important, not only for your own benefit, but also for the benefit of the many who look to you for inspiration; and one is inspired not by someone else's good thoughts and intentions, and not so much by word of mouth as by living example, which need no elaboration to a psychologist.

Now to the main subject of our correspondence, namely, saving Jews from getting involved in avoda zora [idolatry] through T.M. and the like by offering them a kosher alternative.

With reference to your letter, I would like to make the following observations:

Although a well-planned and systematic approach is generally required to ensure success of any project, I do not think that we can afford to delay too long the implementation of our plan through time-consuming preparations; and for two reasons: firstly, every day that the plan is not in operation means so many more Jews turning to those unholy cults and there is no other sure way of preventing or discouraging this.

Secondly, and this is also a weighty consideration, every new project is provisional by nature, for it is expected that as it progresses there would be need for changes and improvements, which is common experience in various fields, medicine, science, business etc.

I note in your letter that your discussions with your colleagues have advanced to the point of forming an ad hoc committee. I therefore believe that the stage can now be set to start immediately a pilot clinic or similar facility, to start offering actual treatment, on the basis of your and your colleagues' professional expertise and mutual consultations. The pilot project should be set up in a way that allows for ample flexibility for modification and change as may be necessary.

As indicated, I will be able to provide the funding for the initial stage, within limitations. You will no doubt send me a tentative budget of the initial outlay, with an estimate of the period of time it may take until the setup becomes self-supporting. Indeed, I am confident that before long it will not only be self-supporting, but also profitable, considering the popularity of techniques involved. But it is important to start in a way that will not inhibit the effectiveness and development of the project, even if it costs much more.

With regard to specifics, I do not think it advisable to use the term "mystic" for the planned healing centre, since the goal is to attract the greatest number of Jews and save them from avoda zora, and the said term might discourage some. Moreover, generally mysticism connotes something that lies beyond the pale of human comprehension, while the therapeutic benefits of the techniques are quite understandable rationally. Besides, to emphasize the mystical aspect would leave the door open also, lehavdil [to separate], to non-Jewish mystical cults.

For the same reason it is advisable to be circumspect in regard to the description of the techniques to be used in the healing centre. For example, you mention the use of "mikvoit" [ritualarium]. While it is not in my domain to assess the therapeutic effect of relaxation in a hot mikve, I fear that to include a mikve "officially" in the regimen might be suspected - by some people, at least, that it is a gimmick to involve them in mitzvos. I think that veiling in it some such term as "immersion" hot bath and the like would entirely allay such suspicion.

As for calling the healing centre..... It is a name already in use by various organizations and journals. Another suitable name would have to be found, but there is no need to make the final decisions on this right away.

Finally, let me relieve you of any apprehension that you might be "pushing" me on this matter. On the contrary, in connection with such a vital project, "pushing" could only be all to the good, since time is of the essence, as I emphasized above.

In view of the fact that everything is by hashgocho protis [Divine Providence], it is significant that your letter and my reply were written in proximity to the Yom Tov [holiday] of Kabbolas Ha'Torah [receiving the Torah, i.e.. Shavuot], when we renew and redouble our commitment to the Torah on the basis of "naasah" [action] before "v'nishma" [understanding] with emphasis on the doing and that "naaseh" is the key to "v'nishma."

With esteem and blessing,

## CUSTOMS CORNER

### One Who Forgot to Count the Omer

If one forgot to count at night, he should count during the day without a blessing, and may count with a blessing on the subsequent nights. If he forgot to count during the day as well, he must count on the rest of the nights without a blessing. If one is in doubt as to whether he had counted on the previous night, and did not count during the day, he may continue counting with a blessing. Before counting the Omer, one should not begin eating (even a light meal) within half an hour before twilight.

## A WORD

*from the Director*

*We are currently in the month of Iyar. In the Torah, Iyar is referred to as the second month, since it is the second month from Nissan. It is also called Ziv - the month of radiance (Kings I) - because the sun's radiance begins to grow. Iyar is also a month of healing, for the generation of Jews who came out of Egypt were healed this month from all their illnesses, as they prepared to receive the Torah. In fact, the word Iyar spelled in Hebrew letters is an acronym for the verse, "I G-d am your Healer."*

*The month of Iyar for the generation of the desert was, in essence, a foretaste of the Messianic Era when we will witness ultimate physical and spiritual bliss. According to the Midrash (Breishit Rabba) everyone will be healed of all their diseases. At the time of the Redemption, we are told, G-d will take the sun out of the special sheath in which He enclosed it. These special rays of the sun which had previously been hidden are healing rays and will cure every one of all their ailments. Anyone who has any illness or disease, any blemish or disability, will be healed.*

*Death itself will cease, as the Prophet Isaiah said, "Death will be swallowed up forever and G-d will wipe the tears from every face."*

*When will these miracles occur? There are two stages to the Redemption. The first stage is the one about which Maimonides writes, "The world will follow its normal course." This stage is a precursor for the second, later stage when we will see changes in the conduct of the world. The laws of nature will be changed to what they were originally intended to be, that is, as they functioned while Adam and Eve were still in the Garden of Eden. At this time we will see the actual fulfilment of our Prophets' words such as the wolf at peace with the lamb, etc.*

*It is in this second stage that we will witness the Resurrection of the Dead. In this second stage, G-d will be revealed in all of His Glory.*

*May the month of Iyar truly be a month of healing - spiritual, physical and emotional healing for the Jewish people and the entire world.*

*J. I. Guttentag*

# IT HAPPENED *Once...*

There is a story told of the Alter Rebbe concerning a Chassid who was in the publishing business. He wanted to publish and print Torah books, but he needed a governmental permit from the Minister of Education. He was very concerned about receiving it because the government wasn't favourable toward the Jews and was especially unwilling to print any sort of Jewish literature or in any way disseminate Jewish teachings. The printer, therefore, went to the Alter Rebbe for a blessing and advice on what to do.

He was told to go to the city of Vilna, and there to speak to a certain individual who was the Melamed [a melamed is a teacher of young children]. He was very puzzled because the Minister of Education was not in Vilna, but in St. Petersburg, and the Melamed was a simple, ordinary person with no particular political insight or connections.

Nevertheless, if the Rebbe sent him there, he would go. In the city of Vilna he met with the Melamed, who was equally puzzled. He said, "I have no idea why the Rebbe would send you to me. I am an ordinary person. I have nothing to do with any kind of political issues, nor do I have any important connections."

The two of them went to a third Chassid who had a position of some authority in that town. He did have some political connections, but nevertheless he also couldn't fathom the Rebbe's reason for sending the printer to their town. All three men being Chassidim decided that if the Alter Rebbe had sent him, then this had to be the place for him to be. The Rebbe's rationale would eventually become apparent.

A few days later the three of them were outside in the street, when a stranger walked by. According to his apparel and bearing, this stranger seemed to be some sort of a nobleman. He stopped and looked directly at the Melamed and then said to him, "I'd like to meet you tomorrow. Could you please come to my hotel?"

The following day, the Melamed went to the hotel, and the nobleman said to him, "Don't you remember me? Don't you recognize me?"

"No," the Melamed replied. The noble continued, "Do you remember the town of X that you lived in as a child?" The Melamed stared at him, "Yes, of course, but how do you know?"

The stranger began, "I'll tell you a story. Do you remember that in your town there was a boy who was an orphan, and the people in the town did everything they could to raise this child and to help him. But this boy was very rebellious and violated the Torah and the Jewish way of life. Eventually they took the boy and punished him by embarrassing him publicly. They tied him up, and people walked by and ridiculed him. Then somebody came over to him and untied him, allowing him to run away. Do you remember such an incident?"

"Yes," answered the Melamed. In fact, he himself was the one that released the boy. The stranger finally identified himself as that boy, and said: "I want you to know that all my life I have felt indebted to you. I have always wanted to pay you back, but I never knew where you could be found until I just happened to see you yesterday. I want you to know that I'm

in a position to help you. I'm a very wealthy person, and I'd like to repay you for what you did for me. I hold a high government position--I am the Minister of Education."

When the Melamed heard these words, he nearly fell off his chair. Turning to the Minister of Education, he replied, "Thank you very much for your offer, but really, I didn't do it for money. But I would like to tell you a little story which will explain to you how we just 'happened' to meet yesterday." He recounted how the Alter Rebbe had sent a person who needed a permit from the Minister of Education to visit Vilna just at this time. The Rebbe had, for some unexplained reason, referred the man to him, the Melamed. And now, this meeting shed light on the Rebbe's actions. He added, "The greatest favour you could do for me is to grant this person permission to print his books."

The great insight of the Alter Rebbe astounded the group of men. Obviously, the Rebbe had seen that the Minister of Education would be in the city of Vilna, and the Minister owed a debt of gratitude to the Melamed. For this reason he sent the Chassid to the city of Vilna to meet the Melamed, so that all these three would meet. The Alter Rebbe was able not only to see into the future to know where the Minister of Education would be, but he also saw the past and knew the whole story of how this Melamed had freed the little boy.

## Thoughts THAT COUNT

For on that day shall [the High Priest] make an atonement for you (Lev. 16:30)

The Jewish people are likened to a walnut. A walnut is edible even if it falls into dirt and filth. All one must do before eating it is wash it off, for the inside meat remains unsoiled. The same may be said of the Jewish people. No matter how sullied they become by their misdeeds a whole year, Yom Kippur comes and "washes" them off. A sin affects only the external part of the Jewish soul; the inner essence is always untouched and pristine. (*Midrash Rabba*)

Blood shall it be considered to that man; blood has he shed (Lev. 17:4)

The purpose of the animal offerings was to accustom the individual to self-sacrifice. However, the Torah tells us, if the sacrifice was offered in the wrong place, "blood shall it be considered to that man." Sacrificing oneself on foreign altars, for the sake of foreign ideologies and ideals, is not only a waste of time, but a grievous sin. (*Eglai Tai*)

Do not follow the ways of Egypt where you once lived, nor of Canaan, where I will be bringing you. Do not follow any of their customs. (Lev 18:3)

This verse is not exhorting us concerning transgressions; those are detailed later. Rather, it is informing us concerning the actions and deeds which are permitted; they must be performed in a different manner from the non-Jewish people in Egypt and Canaan. Even our eating and sleeping should be done in a Jewish way. (*Sifte Emet*)

### CANDLE LIGHTING: 6 MAY 2016



BEGINS		ENDS
5.09	MELBOURNE	6.07
5.10	ADELAIDE	6.06
4.55	BRISBANE	5.48
6.14	DARWIN	7.04
4.52	GOLD COAST	5.46
5.16	PERTH	6.11
4.52	SYDNEY	5.47
4.57	CANBERRA	5.54
4.54	LAUNCESTON	5.54
5.12	AUCKLAND	6.09
5.03	WELLINGTON	6.03
4.50	HOBART	5.51
4.50	BYRON BAY	5.44

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS ACHAREI • 28 NISSAN • 6 MAY

FRIDAY NIGHT	CANDLE LIGHTING:	5.09 PM
	MINCHA:	5.15 PM
	KABBOLAS SHABBOS:	5.45 PM
SHABBOS	TEHILLIM:	8.00 AM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.49 AM
	THE MOLAD FOR THE MONTH OF IYAR WILL BE ON	
	FRIDAY MAY 6:	10.59 (17 chalakim) PM
WEEKDAYS	FARBRENGEN FOLLOWING DEVENING	
	MINCHA:	5.05 PM
	SHABBOS ENDS:	6.07 PM
	SHACHARIS: SUN-FRI	8.00 AM / 9.15 AM
	MINCHA:	5.10 PM
	MAARIV:	6.00 PM