

# LAMPLIGHTER

28 Nissan  
Parshas  
Shemini  
**1343**  
13 April  
5778/2018

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

"And it came to pass on the eighth day...and Moses and Aaron went into the Tent of Meeting, and then went out and blessed the people. And the glory of G-d appeared before all the people," we read in this week's Torah portion, Shemini.

The seven days of consecration had passed; it was already the eighth day, and the Divine Presence had not yet come down to rest upon the Sanctuary.

The Jewish people were getting nervous. Had all their hard work been in vain? G-d's Presence in the Sanctuary would indicate that the sin of the Golden Calf had been forgiven. What was wrong? Maybe they hadn't followed G-d's instructions properly...

As they were to find out, the only thing missing was Aaron's participation. For there is an essential difference between the service of Moshe and the service of Aaron the priest, and both were necessary in order for G-d's Presence to descend.

Moses' Divine service flowed from above to below; his function was to draw G-d's holiness down into this world. This is reflected in the fact that the Torah was given precisely through Moses, who brought it down from heaven and presented it to the Jewish people.

The direction of Aaron's Divine service, on the other hand, flowed "upward," as reflected in his kindling of the Sanctuary's menorah.

His function was to elevate and raise the Jewish people towards G-d, by offering the sacrifices and performing the other services in the Sanctuary. Both thrusts - upward and downward - are required in order to effect G-d's plan of establishing a "dwelling place down in this world."

G-d imbues the world with holiness so that we, His creations, may be refined and elevated. Once the Torah was brought down by Moses, the second step was necessary, that of actually performing the service in the Sanctuary and meeting Him half way, as it were. For it is only when both thrusts are present that the dynamic process is complete, and the maximum level of holiness is attained.

The practical lesson to be derived from this is that a Jew must emulate Aaron if he sincerely wants the Divine Presence to permeate his being.

Aaron, we are told, "loved peace and pursued peace, loved [G-d's] creatures and brought them closer to Torah." Dealing in such a manner with our fellow man not only brings benefit to others but to ourselves as well, for, as noted before, it is the "upward" thrust that causes G-d's Presence to descend and rest on the works of our hands.

## Siblings in Synch

By Yossy Goldman

The Jewish people had been busy inaugurating the Mishkan, the sanctuary in the wilderness and G-d's first official dwelling place on earth. A whole week of consecrations and offerings had taken place but still there was no sign from Above. Aaron, the High Priest, was bitterly disappointed. In his humility, he assumed it was his fault. After all, hadn't he been an accomplice - albeit unwittingly - to the sin of the golden calf? Surely, the Almighty was displeased with him and therefore there was no sign of acceptance from heaven.

Moses, his brother, stepped forward and offered a special prayer and immediately the Shechinah - the Divine Presence - rested upon Israel. He then blessed the people with the words that would become the concluding verse of Psalm 90: "May the pleasantness of the L-rd our G-d be upon us.....may he establish the work of our hands for us." Then all the Children of Israel beheld how Aaron was indeed the chosen one and they were overjoyed that their work was now, finally, blessed by G-d. It is a beautiful and touching story of filial love. No ego, no one-upmanship, no envy - only a pure untainted love between two brothers.

I once heard Israel's Chief Rabbi Y.M. Lau contrasting this act with previous brotherly encounters in the Bible. With the very first brothers on earth, the world got off to a very bad start with Cain killing Abel in a fit of jealousy. Later, Abraham's sons, Isaac and Ishmael, didn't exactly get on like a house on fire either; indeed, their enmity continues unabated to this day! The next generation wasn't much better: Jacob and Esau were caught up in sibling rivalry almost all their lives. The saga continued into the next generation with Joseph and his brothers. They nearly killed him and, in the end, "only" sold him into slavery. How refreshingly different, then, that Moses and Aaron were so supportive of one another. How sweet, how beautiful, as the Psalmist sings, "Behold, how good and how pleasant it is when brothers dwell together in unity" (Psalm 133).

What an important message for us today. Whether it is in Israel on the political front or in our own communal lives, so often we are our own worst enemies. If Israel and all her associated support groups spoke with one voice we would be so much stronger in our international interface. If Jewish organizations could act in concert instead of constantly competing with one another - or worse still, undermining each other - all our communities would be healthier.

Please G-d, we will all take a cue from Moses and Aaron and the Presence of G-d will dwell upon us too.

# Slice of LIFE

## A US Army Chaplain's Trip to Grenada

By Chaplain Colonel Jacob Goldstein

I was studying at the Lubavitch Rabbinical Seminary, at Lubavitch World Headquarters. After regular study hours, the students organized regular travel to find Jews, and encourage them to put on tefillin.

I agreed to visit certain army bases, and began to build a rapport with the Jewish soldiers.

After some time, a senior Christian army chaplain approached me. "You are doing such good work with the soldiers—we need you in the army. Who is your chief bishop? I would like to write him to ask him to send you to us."

I assured him I would pass on his message to my leader, and wrote a letter to the the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory. The Rebbe agreed that it was a good idea, and I enrolled, beginning the first of many eventful years as an army chaplain.

### A Message from the Rebbe, Via the Pentagon

In 1983 I received a phone call from the army. "It will be Hanukkah soon and we have Jewish troops in Grenada. We would like to deploy you."

At that time, "Operation Urgent Fury" was taking place on the Island, where the revolutionary government was overthrown in a military coup, and communist forces from Cuba seized control. US forces entered Grenada to rid the island of its communist dictatorship. I was contacted by the army to prepare for deployment which would be up to six weeks. I arrived on the island just prior to Chanukah.

Less than a week after I arrived in Grenada, I was flying in a helicopter, on a mission, together with other soldiers. Mid-flight, the pilot instructed me to put on the headphones. Over the radio, I heard a voice telling me that the army, via the Pentagon, had just received a call from Lubavitch World Headquarters in Brooklyn, instructing me to call Rabbi

Yehudah Krinsky, one of the Rebbe's aides.

When we landed I called Rabbi Krinsky, who relayed to me that while he was in the car with the Rebbe, the Rebbe asked him if he had heard anything from Rabbi Goldstein. He responded that he had not.

The Rebbe requested, "If you hear from him, please ask him to do three things. He should find out how the Jewish residents of Grenada are; make an effort to lay tefillin on every Jewish soldier; and, if possible, give the customary Chanukah gelt, gifts of money, to the soldiers."

Rabbi Krinsky told me that the Rebbe would reimburse me for all the money I would distribute.

### Chanukah Gelt

That night, the fifth night of Chanukah, I organized a Chanukah party for the Jewish soldiers stationed on the island. Major General Jack Farris issued an order instructing all Jewish personnel stationed on the Island to attend, and to be allowed to attend. At the Chanukah celebration we lit candles and distributed Chanukah gelt to everyone.

At the party I struck up a conversation with one of the soldiers. I asked him about his work and discovered that he was responsible for printing leaflets that the army was distributing to the locals.

At that time the Rebbe was encouraging the publishing and learning of the book of the Tanya in every possible location. The Tanya, authored by the first Chabad Rebbe, Rabbi Shneur Zalman of Liadi, of righteous memory, is the fundamental text of Chabad-Lubavitch philosophy.

Seizing the opportunity, I asked this soldier if he would assist me in printing some copies of the Tanya on the island of Grenada. He agreed and I immediately contacted Lubavitch World Headquarters in New York, and asked them to send the printing plates and paper.

The plates and paper arrived safely, and we printed one hundred copies of the holy work. We made sure to learn some of the Tanya there too.

### Jews in Grenada?

Following the successful Chanukah party and Tanya printing, I tried to find out if any Jews were living on the island. I arranged an appointment with the Anglican Bishop who explained that for some reason the Jews never settled in

Grenada, inhabiting only the surrounding islands. I now had my response for the Rebbe.

### Tefillin for every Jew

On the way to the airport for a helicopter flight, the jeep which I was traveling in got a flat tire. My chaplain's assistant fired a pen flare to attract attention. An American soldier came down from one of the hills and asked, "Shalom, Rabbi, what are you doing here?"

I explained to him that I was an army chaplain and had been deployed to Grenada to help the Jewish troops celebrate Chanukah. "Didn't you receive the message asking all Jews to come to the main base for a Chanukah party?" I asked him.

He explained that as a military policeman, he never leaves his post.

I asked him where he was from, and we discussed his Jewish background. When I asked him if he would like to put on tefillin, he told me that this would be his first time ever doing this mitzvah.

On the spot, I showed him how to put on tefillin, and explained that this will be considered his bar mitzvah - the time a young man, at the age of thirteen, first puts on tefillin. The soldier became emotional and thanked me many times for giving him this opportunity.

I continued to the airport for my helicopter flight, satisfied in the knowledge that I'd fulfilled another of the Rebbe's directives.

### "My Army Disciple"

Arriving back in New York, I wrote a report and delivered it, together with most of the Tanyas I had printed, (after binding them in camouflage colours, and stamping them with the army seal), to the Rebbe. The Rebbe responded warmly and compensated me for the Chanukah gelt I distributed to the soldiers.

At the next chassidic gathering on Shabbat, the Rebbe looked around for me, and sent me his entire bowl of cake in appreciation of my trip to Grenada.

A short while later, the Israeli chief of chaplains, Gad Navon, was in a private audience with the Rebbe. Seeing the camouflage Tanya, he asked the Rebbe about it. The Rebbe answered that his chassid (disciple) in the army had printed it in Grenada.

While in the United States, I was Gad Navon's escort. When he related the story to me, I realized he really wanted a copy of the Tanya, so I gave him mine. Later, the Rebbe sent back most of the copies I had given him, for me to do with as I pleased.

Published by The Chabad House of Caulfield in conjunction with the

Rabbinical College of Australia and N.Z.

Editor: Shlomie Naparstek

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 1343

### WEEKLY VIDEO



Please do not scan or access this QR code on Shabbat or Yom Tov.

Content printed with permission from

**Chabad.ORG**

The Official homepage for worldwide Chabad-Lubavitch movement that promotes Judaism and provides daily Torah lectures and Jewish insights



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## The Jewish Professor's Influence

By the Grace of G-d  
Rosh Chodesh Tammuz 5746 [July 8, 1986]  
Brooklyn, N.Y.  
To the Esteemed Faculty Members of  
Cornell University and Ithaca College,  
Signatories to Letter of June 1, 1986  
Greeting and Blessing:

This is in reply to your above mentioned letter, in which you describe the hitherto highly successful Chabad activities in your community and express deep concern that they be continued, etc.

No doubt you know that the said activities, as also in several other campuses in the region, are conducted as branches of the Chabad organization in Buffalo, under the administration of Rabbi Nossou Gurary. Therefore you have to take the matter up with him, and he will surely give it his utmost attention.

It so happens that Rabbi Gurary was due to visit here these days, which is also one of the reasons why the present letter has been delayed.

At any rate, I was particularly gratified to note how closely you have been involved with the Chabad activities in your community. Your profound concern for the future of Yiddishkeit among your students and in the community at large, gives me the confidence that you, on your part, will do your utmost to ensure the continuation of these activities and their steady expansion.

I trust you do not underestimate your personal influence that is inherent in your respective prominent positions in the community and, especially among the academic youth. It is a prevalent experience, human nature being what it is, that students are "often" strongly influenced by the example of their professors' everyday life and conduct regardless of the academic field that brought them together. This being so, each of you will surely readily recognize your special responsibility - and extraordinary Z'chus - that HaShem has given you, individually and as a group, to help the young people who are fortunate to be exposed to your influence to reinforce their identity with our Jewish people and its eternal heritage; and, with emphasis on the basic principle of Yiddishkeit that "the essential thing is the deed," to actually strengthen their commitment to the way of the Torah and Mizvos in their personal life and conduct.

Needless to say, HaShem does not bestow a responsibility on anyone without providing the ability to carry it out in the fullest measure, with joy and gladness of heart.

A propos of the incoming month of Tammuz, the Geulo month of my father-in-law the Rebbe of saintly memory, I trust you know the history and lasting significance of this anniversary (12th-13th of Tammuz). The lifelong example of his real Mesiras Nefesh that permeated all his activities in his native land and beyond, including the last decade of his life in the USA, is a source of inspiration and strength to all of us who are privileged to be associated with, and continue, his sacred work. Indeed, we have his assurance of HaShem's blessings for Hatzlocho in this, which also widens the "channels and vessels" for HaShem's blessings in all personal needs, both materially and spiritually. With esteem and blessing, and hoping to hear good news from you in all above,

## A WORD

from the Director

*This Shabbat afternoon, we begin the cycle of study of Ethics of the Fathers that will customarily continue until Rosh Hashana. The opening lines of Chapter One express a fundamental and axiomatic concept in Judaism:*

*"Moses received the Torah from Sinai and passed it on to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets passed it on to the Men of the Great Assembly."*

*Why is it important for us to know this chain of transmission? To teach us that the Torah we have in our possession today is the very same Torah that was revealed to Moses thousands of years ago. And, as links in the ongoing chain of tradition, it is our duty as Jewish parents to transmit the Torah to our children.*

*The Torah has an infinite number of facets. Some parts are narrative, others are legal codes, while other sections are allegorical. The Five Books of Moses, Talmud, Midrashim, Shulchan Aruch, Chasidut - all are part and parcel of the G-dly body of knowledge we call Torah.*

*Some parts of the Torah were meant to be written down; others were transmitted orally until the proper time came to put them into writing. (This is one reason why the non-Jewish "Bible" bears little resemblance to the Torah; ignorance of the Oral Tradition has led to many false interpretations and absurdities over the millennia!)*

*At Sinai, Moses received the entirety of Torah with all its potential for extrapolation, "even that which the scholar would innovate in the future." An halachic decision rendered today is Torah, revealed to man according to a Divinely-inspired "timetable" of revelation. This process will reach its culmination in the Messianic era, when Moshiach will teach the world a new and deeper dimension of Torah, as it states in Isaiah 51:4: "For Torah shall proceed from Me, and I will make My judgment suddenly for a light of the people."*

*May it happen at once.*

J. I. Guterlich

## QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

### Protesting Israeli Occupation of Bethlehem

**Question:** As a believing Christian, I made a recent pilgrimage to the Holy Land. I was profoundly disturbed by the Jewish state and its criminal occupation of the West Bank. How can you justify usurping land that belongs to others?

**Answer:** You are entitled to your opinion on the matter. But I hope you are consistent in your beliefs. Being that you oppose a Jewish presence on the West Bank, I assume you will not be participating in any celebrations during the coming days. According to your view, there is no reason to be merry on December 25.

The Christian holidays celebrate an event that you have named a criminal act—the birth of a Jewish baby to a Jewish family living in the West Bank town of Bethlehem. Your views should not allow you to have any part in this cheer, for if you did, you would be giving retroactive approval to a Jewish settlement on the West Bank that dates back more than two thousand years.

Perhaps you will be joined by the UN and other humanitarian organizations around the world in condemning any celebrations this week that are connected with this controversial birth, as such events would be recognizing the rights of a Jewish family to live on what you see as occupied territory.

However, I must warn you, by espousing this view and not celebrating, you will be vastly outnumbered. Not that it's so bad to be in the minority; I personally have been all my life. But keep in mind, while you accuse Israel of occupying land, there will be two billion Christians around the world celebrating the fact that the West Bank has always been the home of the Jewish people.

Shabbat Shalom

# IT HAPPENED *Once...*

## Fire in the Courthouse

It was an unusual job for an Eastern-European Jew at the turn of the 19th century, but Aryeh did his job faithfully. As the mayor of his town, he was responsible for recording births, deaths and other important events.

It once happened that the son of a non-Jewish family decided to convert to Judaism, an offense that could cost him dearly in those days, when it was illegal for a Christian to leave his faith. But he was determined to follow the G-d of Israel, and the Jewish nation welcomed him warmly and sheltered him from any harm.

There was just one problem. The man could not use his official papers, where he was identified as a non-Jew, since his Jewish appearance would give away his "crime." But neither could he request Jewish identity papers without raising suspicion.

Finally, a solution was found. A Jewish man of approximately the same age had passed away. If Aryeh "neglected" to record his death, the convert could simply assume his identity and live openly as a Jew.

Seeing the man's distress, Aryeh agreed to turn a blind eye.

But things went horribly wrong. Someone (possibly a relative of the convert) exposed the plot, and Aryeh soon found himself in the thick of a legal battle for his life.

Distressed, Aryeh made his way to Rabbi Schneur Zalman of Liadi and poured out his heart.

After hearing the date of the impending court hearing, Rabbi Schneur Zalman advised him to request a deferment.

When the second court date loomed close, Aryeh once again came to Rabbi Schneur Zalman, who again advised him to delay the case, which he was able to do once again.

When he was no longer able to push off the trial, the rabbi advised him, "Soon my granddaughter will marry the grandson of Rabbi Levi Yitzchak of Berditchev. The wedding will be in the town of Zhlobin. See to it that you attend the wedding and try your hardest to speak to Rabbi Levi Yitzchak. He will surely be able to help you."

But things were not so simple. The town of Zhlobin (halfway between the hometowns of the two illustrious rabbis) was packed with thousands of visitors who had come to witness the spiritually charged nuptials. Every time Aryeh tried to approach Rabbi Levi Yitzchak, he found his way blocked by hordes of others who also wanted to spend a few precious moments in the presence of the holy man.

Feeling desperate, he decided to present himself at the door of Rabbi Levi Yitzchak's room, ensuring that he would be the first one to be allowed in the following morning.

(As he waited, he observed how the great sage lay in bed, and two assistants read to him simultaneously, one from the Mishnah

and the other from the Zohar. The rabbi lay motionless, appearing to be asleep, but whenever one of the readers would stumble, he would call out, "Nu, nu!" This lasted for two hours, until Rabbi Levi Yitzchak was refreshed.)

When Aryeh was finally ushered in, the holy man asked him, "Who sent you here?"

"My rebbe," was the reply, "Rabbi Schneur Zalman."

"Oh, my new in-law, he is a righteous man, a sage, a G-dly person," repeated Rabbi Levi Yitzchak a number of times, each time enumerating the fine qualities of his colleague. "Nu, sertze," said Rabbi Levi Yitzchak (using the endearing Slavic term for "heart"). "What can I do for you?"

"I am a mayor of my town," began Aryeh, briefly outlining his problem.

"What is a mayor?" wondered Rabbi Levi Yitzchak aloud.

After Aryeh explained his duties, he asked, "What? A Jewish mayor? Who ever heard of a Jew being a mayor? How can that be?"

"My rebbe himself told me to accept the position of mayor," replied Aryeh.

"If it is indeed the case that you took the job with the blessing of my in-law," said Rabbi Levi Yitzchak, again waxing eloquent in his praise for Rabbi Schneur Zalman, "you have nothing to fear. G-d will surely help you and guard you from all evil."

With that, the audience drew to a close.

Upon hearing what had taken place, Rabbi Schneur Zalman said to Aryeh, "Nu? Did I not give you good advice? Was it not a good idea to go to Rabbi Levi Yitzchak?"

The date of the trial came steadily closer, and Aryeh still had no idea how he would defend himself. After all, he had indeed allowed the poor convert to use the identity of the deceased man.

But then, a day before the trial, a fire broke out in the courthouse, and all the records were burned to a crisp—including all incriminating evidence against Aryeh.

## PARSHAH IN A NUTSHELL

On the eighth day, following the seven days of their inauguration, Aaron and his sons begin to officiate as kohanim (priests); a fire issues forth from G-d to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.

Aaron's two elder sons, Nadav and Avihu, offer a "strange fire before G-d, which He commanded them not" and die before G-d. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

G-d commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to "differentiate between the impure and the pure."

## CANDLE LIGHTING



	Shabbos 13 - 14 April	
	Begins	Ends
Melbourne	5:39	6:34
Adelaide	5:37	6:31
Brisbane	5:15	6:07
Darwin	6:25	7:14
Gold Coast	5:13	6:05
Perth	5:40	6:34
Sydney	5:17	6:11
Canberra	5:24	6:19
Launceston	5:26	6:24
Auckland	5:40	6:36
Wellington	5:36	6:34
Hobart	5:24	6:23
Byron Bay	5:12	6:04

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS SHEMINI • 28 NISSAN • 13 APRIL

FRIDAY NIGHT:	MINCHA	5.45 PM
	MAARIV	6.10 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA	9.30 AM
	SHACHARIS	10.00 AM
	MOLAD WILL BE	SUNDAY 4.37 (5 chalakim) PM
	FARBRENGEN AFTER DAVENING	
	MINCHA	5.35 PM
WEEKDAYS:	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	5.35 PM
	MAARIV	6.25 PM