



JLC NEWS

& Upcoming Events

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SHABBOS INFORMATION

Parshas Achrei Mos -Kedoshim
Pirkei Avos: Chapter 3
12th - 13th Iyar, 5772
May 4th - 5th, 2012
Candle Lighting: 7:36pm



Shabbos Schedule

Bais Peretz Synagogue

Friday, May 4th, 2012

Mincha / Maariv: 7:40pm

Shabbos, May 5th, 2012

Rabbi Gordons Tanya Class: 9:25am

JLC Kids Brochos: 9:45am

Shacharit: 10:00am

Kiddush / Lunch: 12:15pm

Talmud with Rabbi Gordon: 6:50pm

Mincha / Kids Torah Time: 7:35pm

Shabbos Ends / Maariv: 8:31pm

This Week at The JLC

Shabbos: Tanya with Rabbi Gordon - 9:25am

Tanya is the fundamental, classic work upon which all concepts of Chabad Chasidism are based.

Shabbos: Talmud Study with Rabbi Gordon
at the JLC - Forty Five Minutes Before Mincha

Sunday: Womens Class with Rabbi Lozenik
9:30am at the JLC, 2nd Floor in Blima bas Pinchas Library

THIS MONDAY: STORYTIME & SUPPER
In the JLC from 5:30-6:30pm

Reserve - TEXT 786-333-3043 with name and # of kids

TUESDAY: Mini-Torah & Pizza!

In the JLC, First Floor from 5:00-6:00pm

Tuesday: Torah & Pizza & Pre-Teen Scene for Girls

In the JLC on the 2nd Floor from 6:00-7:15pm

Wednesday: Mini-Mishmar & Sports for Boys

In the JLC, First Floor from 5:00-6:00pm

Wednesday: Mishmar & Sports for Boys

In the JLC on the 1st Floor from 6:00-7:15pm

Daily Davening Schedule

Shacharit (Sunday-Friday): 9:15am

in the Bais Peretz Synagogue

Mincha (Sunday-Friday): 2:00pm

in the Blima Bas Pinchas Study Hall - 2nd Floor

Maariv (Sunday-Friday): 9:00pm

in the Blima Bas Pinchas Study Hall - 2nd Floor

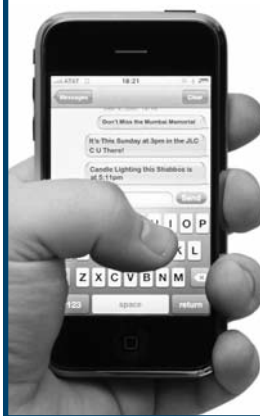
Eruv Info. Hotline:

To find out updated information on the Eruv,
Please call 305-866-3788

Next Shabbos:

Parshas Emor - 5/11/2012

Candle Lighting: 7:40pm, Mincha: 7:45pm



Don't Miss A Thing!

Join our Text Group and receive a text
each week that informs you of our
upcoming programs & Shabbos Times.

- Text 786-333-3043 to join -

JLC Shabbos Kiddush/Lunch
is sponsored by Adam & Jaclyn Bergman

The JLC Kids Program
is sponsored by Ziv & Nitzy Tamir
to honor of their newborn daughter Rosy



Parsha In A Nutshell

After the two sons of Aaron died (in Parshah Shemini), G-d warns against anybody going into the special chamber of the Miskan called the Holy of Holies. Only Aaron himself may enter, once a year, on Yom Kippur, the holiest day of the year. Another thing done on Yom Kippur is that two goats are taken and a lottery is made. One goat is offered to G-d and the second one, to "azazel", is sent to the wilderness to atone for the sins of the Jews.

Other important warnings in the Parshah of Acharie: It is forbidden to bring a korban (sacrifice), anywhere but in the Holy Temple. It is forbidden to eat blood in any way (this is why all kosher meat is salted--to take out the blood, and why we check eggs for blood before using); and a discussion of those who we are forbidden to marry.

Kedoshim means "holy" and the Parshah of Kedoshim begins

with G-d telling us: "You should be holy because I, your G-d, am holy." But how can we be holy? By doing the mitzvot that G-d commands. The rest of the Parshah Kedoshim gives us many different mitzvot through which we can be holy. Some of the mitzvot given in this Parshah are: do not lie, do not steal, don't swear falsely, don't withhold your worker's wages--if somebody works for you, pay him right away, don't bear a grudge, don't take revenge, don't spread gossip about others, keep Shabbat, stand up when somebody respectable comes into the room, give charity to the poor, respect the elderly, when a person gathers the wheat from his field, he should leave a corner for poor people, and a very important mitzvah: "Love your fellow as yourself."

The Haftorah

This week's haftorah foretells the exiles and

punishments that will befall the Jews because they strayed after the ways of the heathens -- behavior that this week's Torah reading proscribes.

The prophet Amos delivers G-d's message, reminding the people of G-d's kindness to them -- taking them out of Egypt and singling them out as His chosen nation. Nevertheless, because of their misdeeds, G-d will destroy the Northern Kingdom of Israel; but will not completely destroy the house of Jacob. The Jews will be scattered amongst the nations, but

eventually they will return to their land -- on the day of the redemption. G-d will then reinstall the House of David to its former glory and there shall be peace and abundance upon the land.

The haftorah ends with G-d's promise: "And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them], and they shall plant vineyards and drink their wine, and they shall make gardens and eat their produce. And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the L-rd your G-d."

Parsha Thought

From the community of the Children of Israel he shall take two he-goats for a sin-offering. (16:5)

Question: According to the Talmud¹ the he-goat for Azazel, which was to be thrown over the cliff, and the one offered in the Holy Temple to G-d were (preferably) to be identical in color, height, and value.

Why should we have to spend extra sums of money on a he-goat that will anyhow be thrown over a cliff?

Answer: The money we spend during our lifetime can be divided into two parts: One goes to spiritual matters such as charity, good deeds, and tuition for education, and the other to physical necessities and personal pleasures.

Unfortunately, many people who are blessed with affluence spend freely on

personal amenities yet plead poverty when it comes to spending money on spiritual matters. In retrospect, we often feel that money spent on pleasures has been wasted. However, money spent on the spiritual has an everlasting effect.

The two he-goats can also serve as metaphors for these above-mentioned two categories of expenses. And the instruction of our sages that they should be of equal value conveys an important lesson.

G-d, in His benevolence, does not mind how much money we spend or waste on our personal pleasures. He requests however, that at least an equal amount of money (and perhaps more) be spent on spiritual matters. If one has money for "Azazel" -- to throw over the cliff -- one should not plead poverty when it comes to spending for G-d.

You shall not steal. (19:11)

Question: Why is this commandment in

the plural? (The pronoun used is the plural "you".)

Answer: The Torah is teaching that, in addition to the person who actually steals, one who witnesses the theft and remains silent is also considered a thief. It also teaches us that one who knowingly purchases stolen merchandise from a thief is considered a partner in the robbery because he is encouraging crime. The righteous man Rabbi Meshulam Zusya of Anipoli said that we can learn about how we should serve G-d from everything in the world, even a thief. From a thief he learned the following characteristics important in serving G-d: 1) The thief works quietly without others knowing. 2) He is ready to put himself in danger. 3) The smallest detail is of great importance to him. 4) He labors with great toil. 5) Alacrity. 6) He is confident and optimistic. 7) If he does not succeed the first time, he tries again and again.

Religious But Vulgar

A Degenerate Sanctioned by Torah by Rabbi YY Jacobson

Four Mitzvos and a Slice of Fish

In a small town in Eastern Europe, a poor beggar once approached the home of an extremely wealthy but very stingy man. "Sir, I haven't had a morsel of food in more than two days," he said. "Can you please spare something to eat?"

"My home was not made for losers like yourself," the miser replied. "Why don't you go to the synagogue? There they will surely feed you!"

But the poor man pleaded. "Please, I beg you, I have no strength left. If I don't eat something now, I will die. Please, give me any food you have in the home."

The rich man took from the garbage an old, rotten and smelly piece of fish and gave it to the beggar, who consumed it within a few seconds. As the poor man thanked his host and left the home, he collapsed in the street. They rushed him to the local hospital.

That evening, after returning home from the evening services in the synagogue, the wealthy man informed his wife that he would be leaving and return later at night. "The poor man who ate in our home suddenly fell ill, and he was taken to the hospital. I must go visit him and fulfill the great mitzvah of visiting the sick."

The following morning, after returning home from the synagogue's morning service, the man told his wife: "I have a busy day today. In the synagogue they announced that the poor beggar died early this morning, and that his funeral would take place at 2 p.m. I must attend the funeral of this man and perform the extraordinary mitzvah of escorting the dead on their final journey."

That evening, after returning home from synagogue, the wealthy man informed his wife once again that he would be out late. "At the funeral they announced that the deceased beggar was survived by a son. I must go pay him a shivah call and perform the great mitzvah of comforting a person who is in mourning."

When the wealthy man returned that night from the shivah call, his face was beaming with joy. His entire countenance

radiated with happiness. The man was simply kvelling.

"What are you so happy about?" his wife asked him. "What was so exciting about visiting an orphan sitting shivah?"

To which the wealthy miser replied: "How could I not be overjoyed when I think of how many tremendous mitzvos I performed with merely one small stinky piece of fish!

"Think about it. With one decayed slice of fish, I achieved four of the most extraordinary mitzvos: hospitality to the poor, visiting the sick, escorting the dead and comforting the mourning. Ah! How happy I feel."

An Ego Trip



This satirical episode depicts, of course, the profile of a man who may consider himself to be very religious, but who totally doesn't get it; an individual who may technically follow the laws, but who is absolutely alienated from G-d's truth and from the very definition of holiness; a person for whom religion is merely a self-centered obnoxious ego trip, rather than a challenge to transcend the superficial, base and depraved aspects of the human personality and touch the divine within himself and his fellow human beings.

It is against this type of "religious" person that the Bible warns us in the beginning of the second Torah

portion of this week, Kedoshim (1).

"Speak to the entire assembly of the Children of Israel," G-d tells Moses, "and say to them: You shall be holy, for holy am I, your G-d."

What is the meaning of this commandment to "be holy"? What does it mean to be holy? How does one become holy?

One of the greatest biblical commentators, the 13th century Spanish sage, Rabbi Moses ben Nachman, known as Nachmanides or Ramban (2), maintains that the injunction to be holy is not to observe any particular commandment. Rather, it is an instruction that relates to the entire weltanschauung of the Jew, to the core of his lifestyle, to his very perception of self.

In Nachmanides' own words (3):

"The meaning of this ("be holy") is that since the Torah has

cautioned (in the previous Torah portion) against forbidden promiscuous relations and against forbidden foods, while permitting intimacy in a marriage and eating meat and wine, the gluttonous person can find a place to wallow in fornication with his wife or wives and become one of the guzzlers of wine and the gluttons of meat. He may converse at will about all types of licentious things, since no prohibition against this is specified in the Torah. He can be a degenerate with the permission of the Torah. Therefore, after enumerating the things which it forbids entirely, the Torah declares, 'Be holy.' Constrain yourself also in that which is permitted (4)."

"A degenerate with the permission of the Torah!" What a dramatic and moving expression coming from the quill of a 13th-century sage occupied most of his time with defending his Spanish brethren from Christian Jew-haters.

Nachmanides is crying out against religious smugness and egocentricity, against Torah-sanctioned vulgarity. He views this verse as a divine protest against the individual who may technically perform all the laws and rituals, but still remains coarse and vulgar. He may have learned Torah, but the Torah has taught him nothing. His inner beastliness and selfishness have never been refined; his bios and crudeness never challenged. G-d, for this individual, is an object of his own making, not an invitation to infinity, mystery and transcendence.

"Be Holy" is the eternal call to challenge the status quo of our nature, to remember that religion may have little to do with G-d and to recall that serving G-d is not merely a ticket to paradise. It is the daily battle for transcendence.

To be sure, self-deception is not the exclusive purview of religious people. All of us, regardless of our level of outer religiosity, find it much easier to engage in a huge amount of self-deception to maintain our self image as "good people" than to actually challenge our baser, more selfish instincts. "Religious people" are not the only ones who sometimes don't get it; all of us are in danger of becoming stuck in the quagmire of our psyche's comfort zones, too lazy or scared to confront the hard questions. Yet, for those of us who call ourselves religious, the injunction "be holy" reminds us that G-d must always be synonymous with truth, integrity and inner refinement. Vulgarity in the name of religion is a sin all its own.

FOOTNOTES:

1) Leviticus 19:1.

2) Rabbi Moshe ben Nachman, known as the Ramban, was the leader of Spanish Jewry in the turbulent 13th century. His great Torah scholarship, heroic personal life and incisive analysis of Jewish history and destiny remain a beacon of light through the centuries. The Ramban was born in Girona, Catalonia, Spain in 1194, and was the crown of that country's golden age of Jewish scholarship. Toward the end of his life, he was forced to relocate from Spain. He moved to Jerusalem, where he passed away around 1272.

3) Leviticus ibid.

4) The Ramban quotes the Talmudic dictum (Yevamos 20a): "Sanctify yourself also regarding that which is permissible to you." Or as a Chassid once remarked: The first dictum we heard from the Rebbe (Rabbi Schneur Zalman of Liadi) was, "What is forbidden, one must not; what is permitted, one need not."

- On The Lighter Side -

Rebbetzin Epstein was preparing pancakes for her young sons. The boys began to argue over who would get the first pancake. The Rebbetzin saw this as an opportunity for a moral lesson. "If our great teacher Moses were sitting here, He would say, 'Let my fellow man have the first pancake. I can wait.'"

The oldest boy said, "You're right Mom." He then turned to his younger brother and said, "You can be Moses."

Rabbi Weinstein was teaching his 3rd grade class the story of Lot and his wife. Rabbi Weinstein described that when Lot's wife looked back at Sodom she turned into a pillar of salt.

Just then little David Silverstein interrupted. "My mommy looked back once while she was driving," he announced, "and she turned into a telephone pole."

The 70-year-old George went for his annual physical. All of his tests came back with normal results. Dr. Smith said, "George, everything looks great physically.

How are you doing mentally and emotionally? Are you at peace with yourself, and do you have a good relationship with your God?"

George replied, "God and me are tight. He knows I have poor eyesight, so He's fixed it so that when I get up in the middle of the night to go to the bathroom, poof! the light goes on when I pee, and then poof! the light goes off when I'm done."

"Wow," commented Dr. Smith, "That's incredible!"

A little later in the day Dr. Smith called George's wife. "Thelma," he said, "George is just fine. Physically he's great. But I had to call because I'm in awe of his relationship with God. Is it true that he gets up during the night and poof! the light goes on in the bathroom and then poof! the light goes off?"

George's wife exclaimed, "That old fool! He's peeing in the refrigerator again!"

The pilot was sitting in his seat and pulled out a .38 revolver. He placed it on top of the instrument panel, then asked the navigator, "Do you know what I use this for?"

The navigator replied timidly, "No, what's it for?"

The pilot responded, "I use this on navigators who get me lost!"

The navigator proceeded to pull out a .45 and placed it on his chart table.

The pilot asked, "What's that for?"

"To be honest sir," the navigator replied, "I'll know we're lost before you will."

Su Wong marries Lee Wong. The next year, the Wongs have a new baby. The nurse brings over a lovely, healthy, bouncy, but definitely a Caucasian, WHITE baby girl.

"Congratulations!" says the nurse to the new parents. "Well Mr. Wong, what will you and Mrs. Wong name the baby?"

The puzzled father looks at his new baby girl and says, "Well, two Wong's don't make a white, so I think we will name her Sum Ting Wong."

Are You Successful?

What The Rebbe Taught Me by Rabbi Mendel Kalmenson

The place was the Holy of Holies in the Temple; the person was the high priest; the time was Yom Kippur.

The epitome of holiness in Jewish tradition where the holiest time, space, and soul met, touched, and merged.

The moment was awesome; it glowed and radiated, then burst and blazed. It would sustain the world an entire year.

Where and when did it pass? How was the moment seen off?

A Holy Party

The Mishnaic description of Yom Kippur's final moments:

"...The high priest sanctified [washed] his hands and feet, undressed, immersed in the ritual bath, and got dressed in the 'gold clothing.' He sanctified his hands and feet again and

entered the Holy of Holies to burn the holy incenses and to light the Menorah. After sanctifying his hands and feet again, he undressed and was given his own clothing. He was escorted home, where a festival was prepared for those he held dear, celebrating his peaceful departure from the Temple."¹

Maimonides, in relating the same account in his Halachic code, adjusts two details:

"[After] he got dressed in his own clothing he headed to his home and was escorted by the entire nation until he reached his home, where a festival was prepared to celebrate his peaceful departure."²

According to Maimonides, a few escorts somehow evolved into a nation of escorts.

Additionally, Maimonides opens up the festival to everyone, not limiting it only to "those he held dear."

These tweaks are significant:

Firstly, they transform an act of Temple protocol carried out by a few into a religious ceremony performed by all.

Secondly, they turn the high priest's personal celebration into a national one.

Moreover, as Maimonides was not a historian but a codifier, choosing to note these changes must somehow relate to the law.

It has thus been suggested that, in the view of Maimonides, accompanying the high priest to his quarters after dark wasn't merely a safety precaution or an act of Temple etiquette; it was part of the Yom Kippur service. It was a sacred duty, which is why every Jew joined the convoy.

But why extend a day of prayer and fasting into the night? (Indeed, due to the huge throngs of people that surrounded

him, the high priest would often get home well after midnight!³) What could possibly be so important about the priest's home-bound walk?

And why, according to Maimonides, was the high priest's private party opened to the public?

Beyond the Halachic reasoning,⁴ the symbolism here is absolutely profound.

Home Run

Various religious doctrines see marriage as a concession to human weakness. It also serves as the outlet for certain bodily needs perceived as inherently mundane. Celibacy is thus worshipped as an ideal.

Nothing could be further from Jewish thought which maintains that family is at the center of religion. Far from being a sin, procreation in Judaism is a "great mitzvah," a sacred act.⁵

This revolutionary idea comes to full expression in a puzzling Yom Kippur law.

"Aaron [and all future high priests] shall bring near his sin-offering bull, and atone for himself and his household."⁶

Our sages interpret "his household" to mean "his wife."⁷ This verse teaches that in order to worship on Yom Kippur, the high priest had to be married.

A priest whose worldview and lifestyle excluded family was unfit to be high

priest.

He could be holy, but not the holiest. He could do holy acts, but not the holiest.

For true holiness cannot be fully realized in the sanctuary, but at home.

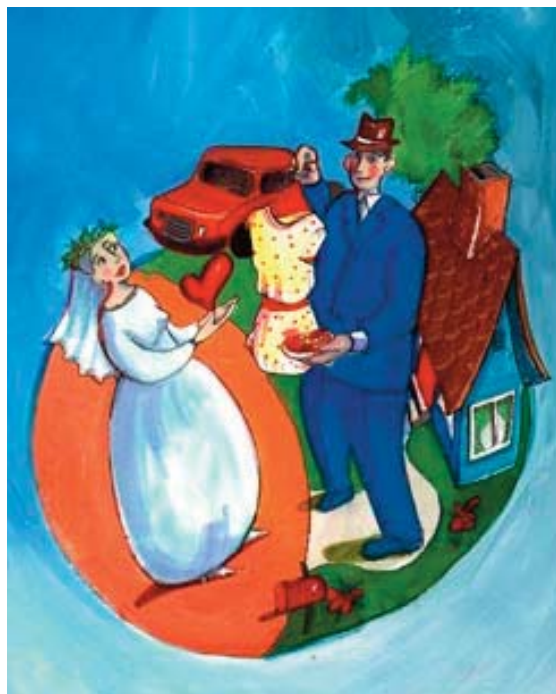
As such, the holiest service of the year did not end at the gates of the Holy Temple, but began at the gates to the high priest's home!

Indeed, according to some,⁸ before donning his weekday clothes after concluding his Temple duties, the high priest would immerse in the Mikvah one last time, in preparation for the culminating Yom Kippur act, and indeed the climax and finale of the three holiest – his home coming.

Crossing his door step was like crossing home plate. It was then that he scored.

What followed then, according to Maimonides, was not a family celebration, but a celebration of family.

Is it any wonder then that the festival was open to all?



What's in It for Me?

"At the end of your life, you will never regret not having passed one more test, not winning one more verdict, or not closing one more deal. You will regret time not spent with a husband, a friend, a child, or a parent"—Barbara Bush.

We live in an age when success is largely measured by one's accomplishments at the office, not at home.

A beautiful home, not a stable one, garners respect.

With family, people once sought fulfillment and satisfaction, while the workplace was associated with responsibility and duty. Today, in growing numbers, the opposite is true.

Is it any wonder, then, that failed relationships and dysfunctional homes have become the norm?

A societal paradigm shift is in order; the home must be repositioned to the center of our lives.

Successful people caught singing their own praises should be saying: "You should see how good a mom I am!" "My wife and children are so happy." "You should have seen the time we had together last night."

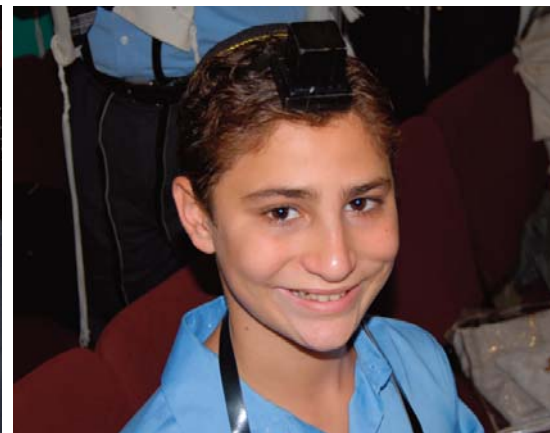
The Fortune 500 should list the greatest marriages!

As we stand on the threshold of our homes each night after a long day of work, like the high priest of old, we should view entering not as the day's end, but as its beginning.⁹

FOOTNOTES

1. Mishnah, Yoma 7:4.
2. Laws of Yom Kippur, end of chapter 4.
3. See Siddur of the Yaavetz at the beginning of the laws of the Ten Days of Repentance.
4. Discussed at length in the Rebbe's talk upon which this essay is based.
5. Indeed, according to the Midrash (Midrash Rabbah, Leviticus 20:8), one of the reasons for the death of Aaron's two sons, Nadab and Abihu (see Leviticus ch. 10), was their "crime" of remaining single!
6. Leviticus 16:6.
7. See Mishnah at the beginning of Tractate Yoma.
8. See Babylonian and Jerusalem Talmud, Mishnah Yoma 7:4 in parentheses.
9. Based on a talk by the Rebbe, recorded in Likkutei Sichot vol. 32 pg. 106-111.

The Barmitzvah of a Lifetime!



This week the JLC had the honor of hosting the Bar Mitzvah of Zac Smith. Zac led parts of davening and read from the Torah and did the most amazing job.

To say he made his parents, family and friends proud, would be an understatement. Zac showed courage and determination can make anything possible and it is without question that he is an example for us all and Hashem is surely proud of him and we thank him for the opportunity of hosting such an event.

Please enjoy some pictures:

The Missing Complaint

Based on the teachings of the Lubavitcher Rebbe

G d spoke to Moses in the Sinai desert, in the first month of the second year following their Exodus from the land of Egypt, saying: "The children of Israel shall prepare the Passover [offering] at its appointed time. On the fourteenth of this month, in the afternoon ... in accordance with all its decrees and laws...."

There were, however, certain individuals who had become ritually impure... and could not prepare the Passover offering on that day. They approached Moses and Aaron ... and they said: "...Why should we be deprived and not be able to present G d's offering in its time, amongst the children of Israel?" – Numbers 9:1-7

The Torah goes on to describe how G d repented to their plea by establishing a "Second Passover" on the 14th of Iyar (exactly one month after the original Passover), to serve as a second opportunity for all who were "ritually impure, or on a distant road" and were therefore unable to bring the Passover offering "in its proper time."

The Talmud points out that the above verses appear in the Torah out of chronological context. The events leading to the establishment of the Second Passover took place in the month of Nissan in the year 2449 from creation (1312 BCE); chronologically, this would place them in the very first chapter of the book of Numbers. Instead, Numbers begins with an account of the census taken of the Jewish people a month later, in Iyar of that year. From this the Talmud derives the rule that "There is no earlier and later in Torah."¹

Why, indeed, aren't these events transcribed in the order in which they occurred? Our sages explain that the Torah does not wish to begin the book of Numbers with something that is "a disgrace for Israel. For in the forty years that the people of Israel were in the desert, this was the only Passover offering they brought."²

But why should this be regarded as a "disgrace"? The reason that our ancestors brought no other Passover offering until they entered the Land of Israel was that G d did not allow them to. G d had instructed that the annual Passover offering should be observed only "When you come into the land that G d shall give to you";³ the first two Passovers—the one observed in Egypt, and the one

held in the desert on the following year—were exceptions to this rule, specifically commanded by G d. So of what deficiency in Israel's behavior are our sages speaking?

The answer lies in the story of the "Second Passover" itself. A group of Jews had found themselves in a state which, by divine decree, absolved them from the duty to bring the Passover offering. Yet they refused to reconcile themselves to this. They refused to accept that this avenue of relationship with G d should be closed to them. And their impassioned plea and demand, "Why should we be deprived?", swayed G d to establish a new institution, the "Second Passover," to enable them, and all who will find themselves in a similar situation in future generations, to "present G d's offering in its time, amongst the children of Israel."



Therein lies the "disgrace" in those thirty-eight Passoverless years in the Sinai Desert. Why did the Jewish people reconcile themselves to the divine decree? Why did they accept this void in their relationship with G d? Why did they not clamor for the opportunity to serve Him in the full and optimum manner that the mitzvot of the Torah describe?

The Lesson

For more than nineteen hundred years now, our Passovers have been incomplete. We eat the matzah and the bitter herbs, we drink the four cups of wine, ask and answer the four questions, but a central component of the festival observances—the Passover offering—is absent from our seder table. For G d has hidden His face from us, has removed the Holy Temple, the seat of His manifest presence on physical earth, from our midst.

The lesson of the "displaced" 9th chapter of Numbers is clear: G d desires and expects of us that we refuse to reconcile ourselves to the decree of galut and its diminution of His manifest involvement in our lives. He desires and expects of us that we storm the gates of heaven with the plea and demand: "Why shall we be deprived?!"⁴

FOOTNOTES

1. Talmud, Pesachim 6b; Rashi on Numbers 9:1.
2. Sifri on Numbers, *ibid.*; Rashi, *ibid.*
3. Exodus 12:25; see Rashi on verse.
4. Based on an address by the Rebbe, Sivan 11, 5741 (June 13, 1981), (Likkutei Sichot, vol. XXIII p. 62-72).

Love! by Rabbi Yossy Gordon

Sholom Aleichem. Thank G-d, I am feeling upbeat and positive about the world in which we live. Of course I know there is terrible pain and suffering in this world. May G-d Almighty spare us! But I am encouraged by the love for the Jewish People I witness every day. I often see one Jew care about another Jew whom he most probably will never even meet or get to know.

The Rebbe made a great public effort to encourage Ahavat Yisroel, to love one's fellow Jew, from the very start of his leadership. This sort of relationship can include kindness or firmness dependent on the situation. If a child really wants a sharp knife it is definitely not kind to provide it. Conversely, if a child needs discipline against bad behavior it also not kind to be flexible.

Love is about giving and allowing others to give as well which requires one to become a recipient at times. Our Sages teach us that the poor man who receives assistance provides a greater service for the wealthy man than does the wealthy man who gives assistance to the poor man. (I wrote that sentence and still had to read it twice. :))

So love is about knowing when and what to give and when and what to take.

Let's break it down a bit more. Another part of loving another as oneself is to not only commiserate and sympathize and assist others who are in need. Loving another as oneself includes rejoicing in the success of

others too, which is often a greater challenge. When we see someone in need we shudder to imagine ourselves in that situation and truthfully feel for that person. But when we see success, one has to be careful to not find some way to minimize that success, even in one's thoughts, to console oneself from the gnawing question of "Why him and not me?"

The commandment to love our fellow as ourselves is found in this week's double Torah portion, Parshas Acharei Mos-Kedoshim. The holy Rabbi Yisroel Baal Shem Tov (1698-1760) taught that loving ones fellow is an elucidation of the commandment to love the Creator because installed within every individual is a part of G-d so by loving one's fellow Jew, one loves the Creator of that Jew.

Being able to love and be loved is built in to our programming as human beings. Sometimes, it takes effort to reveal it, but the love is there... Enough talk... Let's love every single Jew with all our heart and soul with joy and happiness!

May G-d guard our brethren in Israel and the world over from harm and send us Moshiach speedily. May He protect the armed forces of Israel and the United States wherever they may be. Shabbat Shalom! L"Chaim!! Chazak!!!

This Torah Thought is dedicated in loving memory of Schabse Noach ben Moshe, of blessed memory.

IT HAPPENED ON THE 14TH OF IYAR: "Second Passover" (1312 BCE)

A year after the Exodus, G-d instructed the people of Israel to bring the Passover offering on the afternoon of Nissan 14, and to eat it that evening, roasted over the fire, together with matzah and bitter herbs, as they had done on the previous year just before they left Egypt. "There were, however, certain persons who had become ritually impure through contact with a dead body, and could not, therefore, prepare the Passover offering on that day. They approached Moses and Aaron ... and they said: '...Why should we be deprived, and not be able to present G-d's offering in its time, amongst the children of Israel?'" (Numbers 9).

In response to their plea, G-d established the 14th of Iyar as a "second Passover" (pesach sheini) for anyone who was unable to bring the offering on its appointed time in the previous month. The day thus represents the "second chance" achieved by teshuvah the power of repentance and "return." In the words of Rabbi Yosef Yitzchak of Lubavitch, "The Second Passover means that it's never a 'lost case.'"

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