

Chabad of North Bay Village/Hachedesed

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This Week's News

Shabbos Parshas Kedoshim, 5768

This week's Torah portion, Kedoshim includes many mitzvot. Among them is the mitzvah of not indulging in unnecessary bodily needs. The commentator Nachmanodies, Ramban teaches that the word Kedoshim implies that one is to make himself holy by asking if the material item he desires is absolutely necessary for his existence. If it isn't, he should refrain from having it.

Additionally, the etymology of Kedoshim is kadosh. Kadosh has a few meanings. One is holy and another is separate. Something that is holy is separate from the mundane world. When one refrains from cravings, be they kosher and permissible, he is holy because he is separating himself from the animal part of his character.

People ask, If I'm permitted to sleep in, why rise early and go to shul? The answer is, Kedoshim, you are holy and different. A Jew, every Jew, in his essence is holy and different. If one's attitude is "I'm like everyone else, they go to a church and I go to a synagogue," then they lack the basic understanding of Judaism. However, if one's world view is "I'm a Jew, I'm part of the Jewish people, I'm indeed different then other people," then doing your mundane activities are blessed with Almighty G-d's Holiness.

This idea has practical ramifications.

We are now in the counting of the Omer period which emphasizes refinement of character. Let us understand that character change begins with a paradigm shift. Shift your thinking from "I can do what I want" to "I need to do what G-d wants." Many self-improvement disciplines emphasize the self, the ego, the constant busyness with oneself. Torah self-improvement calls for removal of ego, separateness of "I" orientation and substitute it with G-d orientation. Only then are you truly holy.

Shalom and good Shabbos,

Rabbi Faivish Dalfin

Hachedesed Activity Report for the week of April 28 – May 2

Rabbi & Mrs. Faivish & Chaya Sara Dalfin are pleased to announce the latest addition to their family, Miriam Rivka. She was born 23 Nissan, April 28 and is named after her paternal grandmother, Miriam Dalfin and the fourth Lubavitcher Rebbe's Rebbetzin, Rivka. Bubby Miriam was extremely charitable especially in her giving of food to poor people, always thinking about the other person before her self. Rebbetzin Rivka would pawn her jewelry to help the needs of the poor people.

The namesake of Miriam Rivka denotes unlimited loving kindness.

In the merit of Tzedaka we will merit the final redemption now!