

LAMPLIGHTER

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LIVING WITH THE TIMES

This week's Torah portion, Nasso, describes the offerings that the 12 tribal leaders of Israel brought for the altar beginning on the day the Tabernacle was consecrated. On each tribe's appointed day, its leader brought a gift.

The Torah, normally sparing in its use of words, enumerates every detail of each tribe's offering, even though all the gifts were exactly the same.

The Torah is not a history book, recording events that occurred long ago. Its teachings are relevant to each person in every generation. What, then, can we learn from the repetition of the exact same offerings 12 times?

There are 12 different paths by which a Jew can become closer to G-d, corresponding to the twelve tribes of Israel. Each tribe followed a unique path in its service of G-d. Each leader dedicated the offerings according to his own manner of spiritual service.

Despite the uniqueness of each offering, and the spiritual path which each represented, they were considered to be communal offerings. They were brought, not on behalf of the individual, but on behalf of all the Jewish people. It is for this reason, explains the Midrash, that the Torah does not distinguish whose offering was brought on which day.

This juxtaposition of the uniqueness of the individual and the equality of the collective whole is mirrored in the fact that the tribal leaders' spiritual intentions were unique while the actual physical offerings were the same. This is also true of the Jewish people; each Jew is unique and yet all Jews are equal.

There are certain qualities which all Jews share equally. And, there are also other qualities within each Jew which are uniquely personal. However, even the uniquely personal qualities can lead to unity among the Jewish people.

How so? When Jews realize that all Jews need each other and that only by binding ourselves with our fellow Jew can we be complete.

The dedication gifts from the tribal leaders, mentioned above, were offered in a similar manner. Each leader brought his tribe's gift in a unique way on a separate day. However, each of these offerings was imbued with, and accompanied by, the feeling that this offering was also a communal offering - united with all the other leaders and tribes.

(Excerpted from The Wellsprings of Chassidus - adapted from the works of the Lubavitcher Rebbe by Rabbi Sholom B. Wineberg.)

Reacting to Another's Downfall

By Rabbi Ben A.

"A man or a woman who sets himself apart by making a nazirite vow to abstain for the sake of G d" - Numbers 6:2.

In the book of Numbers (chs. 5-6) we learn of the laws of the *sotah* (suspected adulteress) and the *nazir* (one who takes a vow which involves abstention from wine). While outwardly these two subjects share nothing in common, the fact that Scripture places them one after the other indicates an underlying correlation. The sages explained the connection between these two sections as follows: "Why is the section dealing with the suspected adulteress related just before the section dealing with one who takes a nazirite vow? To teach you that whoever observes such a woman in her disgrace should forswear wine."

On a simple level, one may interpret this teaching to mean that when one beholds someone who is in a state of spiritual ruin, the observer is reminded of the general frailty of human nature and should thus take precautions to prevent his own moral downfall. However, this interpretation raises a question. If observing someone else's moral failure serves as a stark reminder of our own weaknesses, then why is there a need to also take on a specific vow? Just seeing another person in a state of disgrace should be a sufficiently forceful reminder that the observer must be watchful of his own conduct as well.

The Baal Shem Tov, the founder of the Chassidic movement, explained that one never "just happens" to observe something. Witnessing another person's downfall says as much about the one who sees it as about the one actually going through it. Despite whatever wrong the other person may have done, the very fact that the observer is so keenly aware of the other's sinful behaviour is an indication of his own glaring defect—a readiness to see impropriety in his fellow. Thus, say the sages, the person who takes notice of the grave failings of others should forswear the drinking of wine. It was not by chance that he set eyes on his fellow in an unseemly position, but rather because of his own predisposition toward spotting such things.

It seems that the sages knew quite a bit about us alcoholics. Who has been as ready to find fault in others as we have been? Who has been as indignant toward the shortcomings of others? Recovery has taught us that whenever we see bad in someone else, our reaction must not be the self-righteous anger to which we had once felt entitled, but to assess our own spiritual condition.

There was a time when seeing how others were doing wrong made us feel more holy. In sobriety, we work toward the day when—in true holiness—we will see only goodness in all of our fellows.

Slice of LIFE

THE TENTH MAN

by Yrachmiel Tilles

On a certain religious *moshav* in Israel lived a woman who suffered great difficulties and health problems whenever she gave birth. With each birth the situation worsened, until finally the doctors told her that she would be endangering her life if she tried to give birth another time. And now she was pregnant again!

She visited great rabbis for advice, and kabbalists and chassidic rebbes for blessings. She also prayed at the gravesites of the many righteous ones buried in the Holy Land. Nevertheless, she still felt frightened, as recent examinations had not revealed any change for the better in her condition. Then, someone suggested to her that she write to the Lubavitcher Rebbe in Brooklyn. It seemed strange and a bit silly to her to consult someone outside of Israel, but she decided to do it. Shortly before she was due to give birth, she received from the Rebbe a most remarkable response.

He wrote that near the *moshav* in a certain direction was a spring, and on the other side of the spring was a factory. The workers leave there each afternoon at 4:30. Her husband should go there before that hour, and stand near the gate. When the workers emerged, he should count them one by one. When the tenth one exited, he should follow him.

What an answer! They could scarcely believe it. Nevertheless, the next day the woman's husband followed the directions and upon arriving at the factory on the far side of the spring, he took up his post outside the gate. He stared and stared at his watch. Finally it was 4:30. The workers began to file out. 1-2-3.... The tenth man was very ordinary looking; nothing about him seemed special at all. Indeed, he seemed hardly distinguishable from the ones before him or after him. The husband shrugged. The Rebbe said to follow him, so follow him he would.

The man walked and walked, finally arriving at a nearby settlement. He went

straight to a certain house, entered and closed the door behind him, just as anyone would do upon returning home from a day on the job. The husband stood gazing from a distance, momentarily perplexed, but then realized he had no choice other than to try to enter the house after him.

He approached the house and knocked on the door. A woman opened and asked him what he wanted. He told her that he wished to speak to the man who had come just before him...the man who worked at the factory near the spring. The woman nodded and told him to wait. She disappeared inside, and then a few minutes later, a man came to the door. It was the same man he had followed from the factory!

The man asked his surprise visitor who he was and why he wished to speak with him. The wide-eyed husband stammered for a moment and then replied, "To tell you the truth I don't know why. But my wife is in a life-threatening situation, and the Lubavitcher Rebbe in New York wrote to us that I should follow you and..."

"I can't believe it!" the man exclaimed, as waves of surprise and emotion passed over his face. "Even here the holy Rebbe has found me!" He asked his startled visitor to tell him the whole story.

The husband related about his wife's difficulties each time she gave birth, their letter to the Rebbe, and the strange answer they had received. "So I went to the spring and the factory and you were the tenth man. I followed you here, as the Rebbe directed, but more than that I do not know. Nor do I understand any of this at all!"

The man smiled. "Just wait right here a few moments," he said resignedly. He went back inside the house and shortly afterwards returned, displaying a few sugar cubes in his hand. "These are for your wife," he said, but then, much to the husband's surprise, he added, "But not for this birth.

"That's because she has already given birth, just a few seconds ago! She and the baby are both healthy, *boruch HaShem*; there were no problems at all."

The husband was speechless. He wanted so much for the words he was hearing to be true, but he didn't know if he

could safely believe them or not.

The man continued. "These sugar cubes are for future births. If she has any problems, give her these sugar cubes to eat and everything will be fine right away."

The husband bubbled over with profuse thanks, and the two men parted warmly. When he reached the *moshav*, he discovered that his wife had indeed given birth, with no complications, and exactly when the mystery man had said.

All the residents of the *moshav* rejoiced at the good news of the unexpectedly smooth birth, and even more when they heard the extraordinary accompanying story. A few of them set out to get a blessing or a word of advice or just to glimpse the secret holy man, but they were not able to find him. The house was vacant and he no longer worked at the factory.

* * * * *

This story is known to us from a non Lubavitcher chassid who, at the time of the episode, was living on the *moshav* and heard it first-hand from the couple. Who the "tenth man" was or where he is now I cannot tell you, but we may have caught a trace of him here in Safed!

A few years ago, during a Shabbat meal, a student from a most-definitely-not-chassidic yeshiva, stood up and asked permission to tell a story about the Lubavitcher Rebbe. He testified that he heard the story from his brother-in-law, who heard it from his study partner at the Chaim Berlin Yeshiva Kolliel, to whom it happened. It turned out to be nearly the exact same story I just told you, including the difficulty in giving birth, the surprise of the hidden holy man at being discovered, and the sugar cubes.

However, instead of a *moshav*, a spring, a factory and counting to ten, there was a remote location on the Northwest coast of the USA, which entailed a plane, and a bus and a taxi to get there. Also, in this version the husband delivered the sugar cubes to his wife just in time before the birth to ease the difficulties. And instead of others, the husband himself made the trip again to thank the benefactor, but he was no longer there. When he reported this back to the Rebbe, the Rebbe just smiled.

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ISSUE 1037

MOSHIACH MATTERS

Whenever the holy Rebbe Reb Simcha Bunim of Pshischa would go to sleep, he would put his talit (prayer shawl) and tefilin near his bed. One of his close disciples asked about this custom and he explained, "Since we believe that Moshiach is coming any second, it is possible that while I'm resting, the good news that Moshiach has arrived will suddenly be heard. I want to be ready to go with Moshiach to the Holy Land and not stay in this bitter exile for an extra second. I am all my assets, but my talit and tefilin I have to take, so I keep them close to me." (*Siach Sarfei Kodesh*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

SPIRITUAL TIME-SAVING

Letters of the Lubavitcher Rebbe

13 Cheshvan, 5734 (1973)

I trust that the eleven students who were sent from here to form the nucleus of the new yeshiva in Miami Beach have duly conveyed to you my personal regards.

In addition to the letter I sent with them, I am enclosing an additional copy and also a copy of the English translation, which I hope will be of interest to you.

The purpose of this writing is to reiterate the oral message of congratulations conveyed through the students, and to wish you mazal tov again on the far-reaching turn in the development of the Oholei Torah Centre in Miami Beach through the establishments of the Yeshiva.

May G-d grant that this Torah Centre, which you have made possible through your generosity, continue to advance and develop with gigantic steps, especially in view of its importance to serve as a pilot project.

Moreover, I trust that this development will be both steady and at a rapid pace, which, in this case, at any rate, will not inhibit the progress, but to the contrary.

Indeed, in light of the Baal Shem Tov's teaching that a person must learn from everything around him how better to fulfil his purpose in life, especially in fundamental matters, our present jet age and supersonic transportation should inspire in us the idea of time-saving in the spiritual realm.

A distance that not so very long ago took days and weeks to cover, can now be spanned in a matter of hours, and a message that took as long to communicate can now be transmitted instantly.

If this could be accomplished in the physical and material sense, surely the same should be true in the spiritual realm, whether in the area of personal achievement or in the area of effecting a change in the environment.

To be satisfied with less in the realm of the spirit would be like arguing to return to the era of the horse and buggy on the grounds that this was satisfactory in olden days, all the more so since spiritual matters have never been subject to the limitations of time and space.

If anyone entertains any doubt about his ability to meet a challenge which Divine Providence has "thrown into his lap," suffice it to remember that G-d does not act despotically or capriciously, and most certainly provides the necessary capacity to meet the challenge, and to do so joyously, which is the way of all Divine service, as it is written, "Serve G-d with joy," and which, incidentally, is a basic tenet of the Chasidic approach to all matters.

28 Iyar, 5734 (1974)

To the Students of Grade 2
Oholei Torah Day School
Miami, Fla.

Your teacher sent me your notebooks in connection with your assignment, "My Plans for the Summer," which I looked through with much interest.

I wish you a happy and healthy summer, and since every person has a body and a soul, a healthy person is one who is healthy both in body and in soul.

As a matter of fact, the soul is the more important part of a person, and when the soul is healthy it helps the body to keep in good shape.

Since you are fortunate to be students of the Oholei Torah Day School, you surely know that the soul, like the body, needs constant nourishment, and the nourishment of the soul is the Torah and mitzvot.

During the school year you spend time partly in the study of Torah and partly in the study of other things, such as English and arithmetic, etc. However useful these other things are, they do not make the soul healthier, for, as mentioned above, the soul receives health and strength only from Torah and mitzvot.

But during the summer vacation, when you are free from other things, you have an opportunity to learn more Torah and do more mitzvot, and in this way to give your soul a chance to become really strong and healthy, and to also gather strength for the coming school year.

I have written more on this important subject in a special message to all students, which your teacher will surely read and explain to you.

So I will conclude with the prayerful wish that you should, with G-d's help, make the most of your summer vacation along the above lines, and G-d will surely bless you with a truly healthy summer, healthy both in soul and in body.

CUSTOMS CORNER

The Significance of Mezuzah

As one of the most visible and powerful symbols of Judaism, mezuzah serves as a reminder of the basic tenets of the Jewish faith.

Nachmanides and *Sefer HaChinnukh* point out that at the root of the mitzvah [of the mezuzah] lies the purpose that it should remind a person about faith in G-d every time he [or she] enters the home or leaves it.

One of the earliest Jewish philosophers, Abraham ibn Ezra, in his treatise on the philosophy of mitzvot *Sefer Yesod Morah Ve-Sod Ha-Torah*, gives a similar rationale for the precept of mezuzah as a reminder to observe all religious precepts. He writes:

The reason Scripture gives for *tzitzith* (fringes) is, 'you may remember and do all My commandments' (Numbers XV, 40) when you constantly look upon the *tzitzith* (Numbers XV, 39). The same applies to "And thou shalt bind them... and thou shalt write them [on the doorposts]" (Deuteronomy VI, 8-9).

A WORD

from the Director

Shabbat adds an element of completion to the days of the previous week. Therefore, this Shabbat is the completion of the holiday of Shavuot, the holiday which celebrates the giving of our holy Torah.

We also see a connection between this week's Torah portion, Naso, and the holiday of Shavuot. The word "Naso" means "to lift up," and the Torah portion begins with the commandment to "lift up the heads." The Rebbe explains that this alludes to the ability of Torah study to elevate our intellectual faculties, and also that the act of fulfilling the mitzvot can be further elevated through Torah study.

How should we approach our Torah study?

The Torah, itself, states, "On this day, the children of Israel came to Mount Sinai." It should have said "on that day." But using the phrase "on this day" teaches us that we regard the Torah as if it were just given to us "on this day," that we should learn Torah with joy and enthusiasm, as if we have just received it.

The giving of the Torah is also connected to this week's chapter of Pirkei Avot, which begins, "Moses received the Torah from Sinai and conveyed it..." This verse teaches us how the Torah was first brought down to this world and continues to be passed from one generation to the next.

The chapter then goes on to state how the Torah continually influences the world at large, with the verse, "The world stands on three things, on Torah, on Divine Service, and on deeds of kindness." The ultimate purpose of the world is to make it a dwelling place for G-d. It is through these three things - Torah study, serving G-d, and acts of kindness - that this will occur.

We hope and pray that we will soon be blessed with the coming of Moshiach, who will lead us into a world that is truly a dwelling place for G-d.

J. I. Guterlich

IT HAPPENED *Once...*

ADOCTOR IN ZEFAT

Young Pesach, an orphan, was born about 1800 in the city of Jassy in Romania. Because his grandfather had been an assistant to Rabbi Yisroel Friedman, the famous holy Rebbe of Ruzhin, Pesach was taken in and raised by the Rebbe's family.

One day, the Rebbe called Pesach into his room. "A time will come, when you shall have to go away," he said, "You will study medicine and become a doctor. Then you shall go to the Holy Land. There is your place. There you will save many lives."

Pesach burst into tears. "Must I leave, Rebbe?" he cried.

"Do not be upset," the Rebbe said. "My thoughts will be with you always."

And so it was. Pesach did become a doctor, and around 1840 settled in the town of Tzfat. He adopted the family name of his beloved Rebbe, and soon became well known as an excellent doctor who brought relief and healing to his patients.

One day, a regal carriage, pulled by two handsome steeds, stopped in front of his house. A gentleman of obvious importance stepped out and said: "Where is Dr. Friedman? He is needed at once. The Princess of Prussia is in Tzfat and she is seriously ill."

A heavysset man with a joyful smile emerged from the house. "I am Dr. Friedman," he said. "What seems to be the matter?"

"First the Princess is boiling hot. The next minute she is freezing. Her private doctor is unable to make a diagnosis. He thinks it may be some disease endemic to the region. You must come immediately. If you can help her, His Royal Highness, the Kaiser, will be eternally in your debt."

Pesach hurried off. After examining the Princess he said, "She has malaria. Let her take this medicine for three days. At that point we'll be able to see if we caught it in time."

The Princess' fever raged for three days, and then, to everyone's relief, it broke. Her temperature returned to normal, and she began to recover.

A few weeks later, Pesach received a royal summons. "Dr. Friedman, the Princess will now continue her journey to Jerusalem. Since she still feels weak, she asks that you join her."

The royal party was astonished at the reply they soon received. "Your Highness, your request is not an easy one. I am a Jew. I must pray three times a day with ten men, and I may eat only kosher food. The journey to Jerusalem is a long one."

"Never mind the expense," he was told. "If you need companions, you may bring them. If you need special food, prepare it. Only come."

It was indeed a long journey in those days, and a difficult one. Quite a while passed before Pesach was able to return home.

Months passed. No further word was heard about the Princess, or her father, the Kaiser, whom they said would reward the doctor. In the meantime, new problems beset the Jews of Tzfat. The government of Turkey, which then ruled the Holy Land, was demanding that young Jewish men serve in their army. It was a terrible state of affairs. Not only was it impossible to observe Torah in the army, it was highly dangerous as well. The only alternative was prison.

No one knew what to do.

Then, out of the blue, came a telegram for Dr. Pesach Friedman, from the Kaiser of Prussia.

"Where do they want me to go now?" he wondered. But the cable stated briefly that by the grace of His Royal Highness, the King of Prussia, Dr. Pesach Friedman had been appointed Consular Agent in Tzfat for the Government of Prussia, with full authority to issue passports, visas, and any other such papers to citizens of Prussia.

Pesach was silent for a long while, as he read and re-read the telegram. He remembered the words of his Rebbe, "There you will save many lives."

Now he understood the Rebbe's far-sighted intention. Hastily, he called a meeting of the communal leaders. "Gentlemen," he announced, holding up the telegram, "Here is the answer to our troubles. By this document I have been given the right to issue passports to citizens of Prussia. Do you realize what this means? No longer will the Turks have power over us. If any young men are threatened, let them come to me. I'll issue them a Prussian passport that will save them! With these papers they'll become citizens of Prussia, and not have to serve in the Turkish army!"

And so the words of the holy Rebbe Yisroel of Ruzhin came true over and over again.

Thoughts THAT COUNT

The L-rd bless you and guard you. The L-rd make His countenance shine upon you and be gracious to you. The L-rd turn his countenance toward you and grant you peace (Num. 6:24-26)

The priestly blessing is in the singular tense, directed to each and every individual Jew. For the most important blessing they can receive is unity, that they join together as one person with one heart. (*Olelot Efraim*)

CANDLE LIGHTING: 1 JUNE 2012



BEGINS		ENDS
4:51	MELBOURNE	5:52
4:54	ADELAIDE	5:53
4:43	BRISBANE	5:38
6:10	DARWIN	7:01
4:40	GOLD COAST	5:36
5:02	PERTH	5:59
4:36	SYDNEY	5:34
4:41	CANBERRA	5:40
4:32	LAUNCESTON	5:35
4:55	AUCKLAND	5:54
4:42	WELLINGTON	5:45
4:27	HOBART	5:32
4:38	BYRON BAY	5:34

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS NASO
12 SIVAN • 2 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:51 PM
	MINCHA:	5:15 PM
	KABBOLAS SHABBOS:	5:45 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:53 AM
	MINCHA:	5:00 PM
	SHABBOS ENDS:	5:52 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:10 PM
	MAARIV:	5:55 PM