

LAMPLIGHTER

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LIVING WITH THE TIMES

The Torah portion of Beha'alotcha contains the mitzva of Pesach Sheini, the "second Passover." If a person was ritually unclean or "on a distant journey" on the 14th of Nisan, and therefore unable to bring the Pesach offering to the Holy Temple, he is permitted to do so one month later, on the 14th of Iyar.

Our Sages offer several explanations of what is meant by "on a distant journey." One interpretation is that the person was physically unable to reach the Temple courtyard in time for the offering to be slaughtered. Rashi, however, opines that even one who was standing just outside the courtyard and could have easily entered but chose not to is also considered to have been "on a distant journey." In other words, even though his failure to bring an offering seems to have been deliberate, the Torah allows him a second chance on Pesach Sheini.

The reason is that a distinction is made between a person who deliberately refuses to bring a sacrifice (even though he is present in the courtyard), and one who simply refuses to enter. In the first case, not bringing the Pesach offering is a punishable offense, as it states, "And his soul shall be cut off from his people." In the second instance the Torah is more lenient, and rules that the person's deliberate act consisted of not entering the courtyard, rather than in refusing to offer a sacrifice. If he wasn't in the right place at the right time, he couldn't bring the Pesach offering, and is thus given a second opportunity to do so.

In truth, however, Jewish law allows everyone to make amends, even the person who was present in the courtyard and refused to bring a sacrifice. According to Maimonides, the punishment of excision only applies if he didn't do so one month later, on Pesach Sheini.

Pesach Sheini is thus symbolic of a Jew's ability to rectify all transgressions, even the most deliberate. It is never too late to make amends; a Jew can always correct a past misdeed, and G-d will always be willing to accept him.

This principle also helps us understand the nature of the Final Redemption with Moshiach, whose arrival is imminent. Unlike previous redemptions in Jewish history, when Moshiach comes, not one Jew will be left behind in exile. Even Jews who don't want to be redeemed will be included with the rest of the Jewish people, as G-d has promised: "And it will come to pass on that day, that the great shofar will be blown, and [even] those who were lost in the land of Assyria will come, and the outcasts in the land of Egypt, and they will worship the L-rd at the holy mount in Jerusalem."

(Adapted from Volume 8 of Likutei Sichot)

When the Ghetto Walls Crumbled

By Levi Avtzon

Once upon a time, you told a kid what to do, and the kid did exactly as told. The transmission of Judaism and Jewish practice from generation to generation was a simple process: Parents told their child, "This is what we do and this is what we don't do," and the child obediently complied.

Our ancestors lived in a physical ghetto, there was nowhere to go, and in a psychological ghetto, there were no other real options to choose from.

Education was a simple process.

Then the Jew was emancipated; the ghetto walls crumbled. And Jewish education changed forever. No longer was the child ignorant of the world around him. His options were endless-conforming to his ancestors' ancient ways was only one of them. The education of "do so because I said so" could no longer endure.

If this was a challenge in the age of horse and buggies and then mailmen, how much more so in the 21st century, when the outside world is at our doorstep, or better yet, in our bedroom.

A chassidic rebbe once said, "The sights that my chassidim in America see on one train ride, is more than what my chassidim in the shtetl saw in a lifetime."

How do we deal with education in the age of www and 3D?

Let's see what the Torah has to say.

G-d spoke to Moses, saying: Speak to Aaron and say to him, "When you raise ("beha'alotecha") the lamps [of the Tabernacle's candelabra]..."-Numbers 8:1-2).

Beha'alotecha, commonly translated as "when you kindle," literally translates as "when you raise." What's the connection between "raising" and lighting a menorah? The biblical commentator Rashi explains that the priest must light the lamps in the menorah until they burn - rise upwards - on their own.

Spiritually speaking, the menorah represents the soul. To light a menorah means to ignite a soul.

The Torah is teaching us that when we ignite the soul of our children or protégés, we must educate them so that they can stand on their own two feet. Don't give them fish; teach them how to fish. Don't teach them dependence, teach them independence. Make them knowledgeable about and proud of their faith, rather than clueless and subdued.

We must build strong immune systems that can stay strong in the face of the junk thrown its way.

This immune system is not hereditary, it doesn't come naturally. It is up to us to "raise the lamps."

Slice of LIFE

A SOUL'S SCREAM

Eliezer HaKohein Isaac told this amazing account of his World War II experience to his son-in-law, Yitzchak Hershkovitz, of Petach Tikvah.

I was in a concentration camp in Hungary, near the Romanian border, under the rule of the accursed Nazis. When their defeat was all but official, and the once-mighty German war machine was retreating in the face of the advancing Russian troops, rumours increased of the imminent arrival of the Russians. I and two others decided to attempt to escape from the sinister clasp of the Nazis and reach the hopefully nearby and presumably friendlier arms of the Russians before the Germans could catch us.

Our plan was to sneak over at twilight, one by one, to the corral at the edge of the camp where the horses were kept. Then, as soon as it became dark, we would run as fast as we could into the nearby forest. The plot was fraught with danger and we well understood that if apprehended we would immediately be hanged, but the temptation of possible success outweighed our fear. We prepared ourselves in eager anticipation and waited, day after day, for the right moment to execute our plan.

One evening, the guards seemed lax in their attention. We decided that this was it! Carefully, we slipped over to the corral in intervals. Each of us carried a brush for grooming the horses. If anyone stopped us, we would say we had come to care for the animals.

As soon as it became dark, we sprinted toward the forest. Much to our relief, no alarm was raised. No one had even noticed! Nevertheless, we knew we didn't have much time until our disappearance would become known and the pursuit would begin. So when we reached the forest, we decided to keep running for as long as our strength would hold out in the direction we desperately estimated that the Russians were coming.

For several hours we trotted through the thick forest. Suddenly we heard frightening sounds from behind us, in the

distance. Quickly we climbed as high as we could into three nearby tall trees, and waited nervously for what fate would bring.

The sounds became louder as their source drew closer. It was the barking of dogs! After a while, we saw German soldiers pounding down the route we had taken, with ferocious dogs on leashes. Thank heaven, neither soldiers nor animals noticed us as they whipped past our trees and continued deeper into the forest.

The leaves on the branches of our lofty perches were fluttering in the chilly night wind, and we too were shaking-but with fear. Nevertheless, we dared to hope that the Nazi beasts would not expend much more time hunting for us: the chances of finding us in the pitch darkness of the forest were too slim, and they would have to worry about running into the advancing Soviet troops. And so it was. After an hour or two, we saw them heading back in the direction of the camp.

Even after they were gone, we remained in our trees for another length of time, until we were absolutely convinced that none of our pursuers had remained in the area. Only then did we carefully descend to the ground, and resume trekking into the heart of the forest. Although we were already weak and exhausted, we pushed ourselves to keep moving until daylight penetrated the dense green overhead. Then, after some looking about, we found a well-hidden pit where, on the verge of imminent collapse, we felt confident enough to curl up and sleep.

At dusk, we emerged from our place of concealment and began to walk again. For three days we travelled by night and slept during the day, sustaining ourselves with berries that grew wild in the forest.

Towards morning of the fourth day, we spotted in the distance a clearing in the forest, with a house rooted firmly in the middle of it. We approached it as silently and inconspicuously as we could, and spied it from all sides. We didn't detect any signs of life whatsoever. Convinced each other that it was safe, we gathered our nerve and entered.

After exploring every room, we concluded that the house was indeed abandoned. We went up to the roof and spread out thin mattresses of straw. After three days in the forest, we were overjoyed to be able to pamper our weary

bones and rest properly. Exhausted and physically broken, within a few minutes all three of us were sound asleep in a deep slumber.

I don't know how many hours we slept, but our wakening was instantaneous and frightening. The door crashed loudly open with a kick! If it was Germans, we were doomed. Even if they were Russian soldiers, it might not help us much; they tended to shoot first and ask questions only afterwards.

As we bolted upright, I heard a scream of "Sh'ma Yisrael," followed immediately by a quick order barked in Russian. Three Russian officers appeared in our line of vision, led by an officer. The muzzles of their rifles were aimed directly at our foreheads.

We froze. It took me a few seconds to sort out my perceptions, whereupon I realized that the piercing shout of "Sh'ma Yisrael" had come from Bernhard, while the order in Russian had burst forth from the officer.

It turned out that they were a patrol whose job was to hunt for German soldiers trying to escape or in hiding. The commanding officer was actually a Jewish doctor, who was serving in the Russian army. As soon as he heard "Sh'ma Yisrael," he had instinctively roared the command, "Hold your fire."

Amazing! Bernhard's cry from the depths of his soul had saved our three lives. The most surprising thing was that he, unlike myself and our other companion, was a totally non-religious assimilated Jew! In fact, only his mother was Jewish, which had made him "just half-Jewish" in the eyes of our cruel captors, and as such wore a white ribbon on his arm instead of a yellow one.

To this day, two questions from this harrowing turning point in my life gnaw at my mind. Why didn't the quick-triggered Russians shoot us as soon as they spotted us on the roof? And how could it be that Bernhard, an assimilated Jew in his own eyes as well as in everyone else's, was the one who cried out "Sh'ma" so quickly and instinctively?

I guess I'll never know. But one thing I certainly learned from that incredible episode: hidden in the heart of every Jew, no matter how assimilated, is an extraordinary Jewish soul, waiting to assert itself at that moment of truth.

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Editor: Shimon Dubinsky

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0468 379 128
Email: shimon.dubinsky@gmail.com

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ISSUE 1038

MOSHIACH MATTERS

When you look out at the ocean, you see only water. Even though you know that beneath the surface there is a vast ocean bed and myriads of creatures, you see nothing but water. So too, a person looking out at the world in the Era of Moshiach - what will he see? Only the "water" that covers everything - the knowledge of G-d (The Lubavitcher Rebbe, 11 Nissan, 1985)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

10 Sivan, 5712 (1952)

There is a statement in the Midrash to the effect that "If anyone tells you there is science among certain non-Jews, you may believe it; but if one tells you there is Torah among them, do not believe it."

This terse statement contains an indication of the radical difference between general science and the Jewish religion which, to be sure, is also a profound science, though "partly" in the realm of the unfathomable.

The cardinal difference is this: Science, in general, has two weak points: First, it is based on certain postulates which science cannot substantiate or prove satisfactorily and which, consequently, may be accepted, rejected, or substituted by contrary postulates. In other words, the entire structure of science rests at bottom, on unscientific principles, or, better, on premises which cannot be scientifically substantiated.

Second, science in substance, is a theory declaring that if there is Cause A, there must follow Effect B, and if Effect B is to be prevented, Cause A must first be eliminated (that is assuming the postulates in question to be true). In other words, science can never tell us, "Do this," or "Do not do that." It can only maintain that if we desire to attain B, we must first accomplish A; and if B is undesirable, then A should be avoided.

That science is subject to the above-mentioned two limitations is understandable, science being the product of the human intellect; for since man's abilities are limited, he cannot devise anything absolute. This explains weakness one. As for weakness number two, inasmuch as all men enjoy equal rights, science cannot a priori dictate any course of human conduct. The most it can do in this respect is to predict, on the basis of the experience and knowledge at its command, that a certain chain of reactions or effects is likely to follow from a given cause. Here men of science enjoy a certain advantage over the less experienced or initiated.

The said two weaknesses of science make the cardinal superiority of the Torah plainly evident. The very word "Torah" - meaning teaching, instruction - indicates it. For the ultimate purpose of the Torah is not to increase man's knowledge per se, but to instruct him to conduct his life to the fullest advantage of himself and the community at large. As a matter of course it provides all the knowledge necessary for the attainment of this ultimate purpose.

Inasmuch as the Torah is not the product of man, but is Divinely revealed at Sinai, a fact that is substantiated by undeniable multiple evidence which must be fully accepted even on scientific grounds - i.e., being given by G-d the Absolute, its foundations are likewise absolute truths, not mere suppositions. Furthermore, since G-d is the Creator of the universe and of mankind, He is not limited to the process of cause and effect, but stipulates a positive and absolute system of human conduct, of definite do's and definite don'ts.

That is why the Torah is called Toras Emes - the Law of Truth - for its teachings are absolute and its foundations are not postulates, but absolute truths, hence its consequences must also be absolute truths.

It is also called Toras Chaim - the Law of Life - to show that it is not just a science whose application is arbitrary, but a system of obligatory daily living.

This is why the dissemination of the Torah is so vital. For, in the final analysis, the important thing is not the amount of knowledge man acquires for its own sake. The important thing is to ensure that man acts consistently in the best interests of himself and society. Otherwise, he gropes in darkness, confused by conflicting ideas and theories around him and perplexed also by conflicting emotions and instincts within him, inherent in all human beings.

Torah is the answer to all these questions.

CUSTOMS CORNER

Tefillin and Its Significance

Tefillin is one of the most important Mitzvot (precepts) of the Torah. It has been observed and treasured for thousands of years, right down to the present day. The Torah mentions it more than once, but most explicitly in Deut. 6:8 "You shall bind them as a sign upon your hand, and they should be for a reminder between your eyes."

A fundamental principle of Chabad Chassidic philosophy is that the intellect must control the emotions. Unfortunately, there exists a schism between the mind and the heart. Moreover, often the emotions control the mind, and the intellect is utilized merely to provide justification, rationalization, and excuses for this "instinct-emotion centred" existence. The Mitzvah of Tefillin and its practice facilitates the attainment by the individual of unity of mind and heart, intellect and emotion.

A WORD

from the Director

"Do not separate yourself from the community," the great Sage Hillel counsels us in Chapter 2 of Ethics of the Fathers. The Jewish concept of community (tzibur) is unique for when a minyan of Jews (ten) comes together, a new entity is formed that did not previously exist: a tzibur.

A tzibur is more than the sum of its parts. The spiritual power of a Jewish community is infinitely greater than our power as individuals - which is why we assemble in groups to pray, learn Torah and observe other mitzvot. The measure of sanctity brought down into the world by a community engaged in a holy pursuit is much greater than that which even many individual Jews can affect.

Take a look in our siddur (prayer book) and you will find that most of our service of G-d is communal. Reciting prayers and benedictions in the plural binds the individual Jew to the Jewish people as a whole, and gives our acts of devotion an added "punch."

In truth, a Jew needs to identify himself with the larger Jewish community in order to be complete. This implies certain responsibilities, such as supporting and participating in Jewish communal efforts.

Furthermore, the actions of a single Jew have a ripple effect throughout the community. Whenever a Jew publicly increases his observance of Torah and mitzvot, it imbues others with the strength and resolve to follow his example.

It states in Proverbs, "In the multitude of people is the King's glory." May we all come together in true Jewish unity and merit G-d's ultimate blessing - the revelation of Moshiach and the Messianic era.

J. I. Guttman

IT HAPPENED

Once...

THE GENEROUS TEACHER

By Yrachmiel Tilles

When the Bnei Yissascher was ten years old, his father took a position as a teacher in a distant town. The Bnei Yissascher's father spent the duration of the winter in a Jewish-owned inn. In those days it was normal for a schoolteacher not to see his family from October to April.

That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The schoolteacher was shocked. When he complained to the owner, the owner merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

The peasants thanked their benefactor and proceeded to enjoy themselves at his expense. That storm was particularly brutal and the peasants remained in the inn for two weeks. After the snow cleared enough for passage, they thanked the schoolteacher profusely and left.

Passover approached and the Bnei Yissascher's father went to settle his account. The innkeeper figured he owed the teacher 40 rubles for teaching his children, but the teacher owed him 43 rubles for taking in the peasants. The innkeeper wished him a happy Pesach and said he could bring the three rubles upon his return after Pesach.

The father did not know what to say. He bid his host farewell and left. He travelled to his village, but could not bring himself to go home. He stopped into one of the local synagogues, opened a tome of the Talmud and immersed himself in study. In the meantime, his son heard that his father was in town and went looking for him. He found his father in the *shul*.

The Bnei Yissascher ran to his father and with great emotion begged his father to come home. He wanted to show his father his new Passover shoes and clothes and all the other things mommy had bought (on credit). This made the father only feel worse. As they walked home a chariot came rumbling through the streets. The streets of that hamlet were very narrow and pedestrians were forced into alleyways to avoid being trampled. As the coach passed by the two, it hit a bump and a parcel fell off the back. The Bnei Yissascher's father picked it up and began running after the coach, but was unable to get the coachman's attention. The coach turned a corner and

disappeared. The Bnei Yissascher's father, seeing no distinguishing marks on the bag, understood that in such a situation it may be presumed that the owner would relinquish all hope of its recovery, and since there was no possible way for him to locate the owner, therefore it was his to keep. He opened it and found exactly 43 rubles.

The night of the *seder*, the Bnei Yissascher was given the merit to open the door for Eliyahu. When he opened the door, he called to his father, "*Tateh*, (Yiddish for 'Dad') the coachman is here!" But there was no one there. The Bnei Yissascher's father pulled the boy aside and told him that he must promise never to tell anyone this story until he was on his death bed.

This story was told to me by a rabbi who heard it from a student of the Bnei Yissascher, who heard directly from the Bnei Yissascher on his death bed!

Biographical note:

Rabbi Zvi-Elimelech Spira of Dinov (1777-18 Tevet 1841) was named after his maternal uncle, the Rebbe Elimelech, who had told the young woman that she would give birth to a young man who would be a "light of the world." He was a follower of the Seer of Lublin, who told him that he was a reincarnation of the great early Torah sages of the tribe of Yissascher. He became known as the "Bnei Yissascher," for that was the title he gave to his classic Chassidic work. He became a well-known Rebbe in his own right and a prolific writer who championed the study of Kabbalah and other Jewish mystical texts.

Thoughts THAT COUNT

For G-d has spoken good upon Israel (Num. 10:29)

The words "spoken good" occur only twice in our Scriptures, here and in Megilat Esther, where we find the phrase "spoken good for the king." According to our commentators this is an allusion to G-d: When a person speaks well of his fellow Jew, it is considered as if he spoke well of the Master of the world. (*Igra D'Kala*)

And G-d's anger was kindled greatly, and in the eyes of Moses it was also displeasing (Num. 11:10)

Why was G-d angered? Because "in the eyes of Moses it was also displeasing": in this instance, Moses hadn't tried to justify the Jews' behaviour or find an excuse for them. From this we learn that when a tzadik (righteous person) finds merit for the Jewish people, it stills any accusations from Above. (*Rabbi Levi Yitzchak of Berditchev*)

CANDLE LIGHTING: 8 JUNE 2012

BEGINS		ENDS
4:50	MELBOURNE	5:50
4:53	ADELAIDE	5:52
4:42	BRISBANE	5:38
6:10	DARWIN	7:02
4:40	GOLD COAST	5:36
5:01	PERTH	5:59
4:35	SYDNEY	5:33
4:40	CANBERRA	5:39
4:30	LAUNCESTON	5:34
4:53	AUCKLAND	5:53
4:40	WELLINGTON	5:44
4:25	HOBART	5:30
4:38	BYRON BAY	5:34



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS BEHAALOTCHA
19 SIVAN • 9 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:50 PM
	MINCHA:	5:15 PM
	KABBOLAS SHABBOS:	5:45 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:55 AM
	MINCHA:	5:00 PM
	SHABBOS ENDS:	5:50 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:10 PM
	MAARIV:	5:55 PM