

LAMPLIGHTER

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LIVING WITH THE TIMES

In this week's Torah portion, Shelach, we read about the report of the spies whom Moses sent to explore the Land of Israel. The reaction of the Jewish people to the spies' negative report was immediate: "Our wives and children will surely be taken captive by the strong people living there. Let us appoint a new leader and go back to Egypt." G-d, therefore, decreed that they would not be allowed to enter the Land. "But your children, of whom you said 'they will become prey,' them I will bring in, and they will know the land you have despised." The children, the younger generation, will be the ones to enter Israel, G-d promises.

Why is there such an emphasis on children, in both the complaint of the Jewish people and in G-d's response? Because children played a role of great significance, both in the inheritance of the Land and the mission with which the Jewish people are entrusted.

Concerning young children our Sages comment: "A baby breaks into crumbs more than he manages to eat." This means that a young child utilizes only a small portion of the food he is given, while most of it ends up on the floor.

This saying can also be understood in the spiritual sense. A baby symbolizes a person who possesses little wisdom and understanding. The food stands for the Torah and its commandments which sustain the G-dly soul. A person who is an "adult," who utilizes his time on earth wisely, devotes the major portion of his life to doing mitzvot and fulfilling his mission in life. A child, in the spiritual sense, wastes most of his time by becoming involved with foolish and extraneous matters, losing sight of the Divine purpose for his soul. Most of his spiritual sustenance, the Torah, ends up unassimilated and undigested, "crumbs on the floor."

This, in fact, was the claim made by the spies: "Why must we enter the Land of Israel and waste our precious time involving ourselves with physical matters? Here in the desert where all our physical needs are miraculously met, we can devote ourselves totally to learning Torah. For even if we will have time to learn once we enter the Land, most of our day will be wasted! It is far better to stay in the desert than to lower ourselves to that level!" they claimed.

To which G-d responded: "Your children...will be the ones to inherit." Even though the generation of Jews which left Egypt was on a very high spiritual level, devoting their lives to studying the Torah, it was precisely the children, those possessing little Torah knowledge, who would be allowed to enter the Land of Israel. The new generation would be required to pursue a different path, working hard to provide the physical necessities of life, while at the same time imbuing their surroundings with G-dliness and holiness. For this is what G-d really wants Jews to do. Our mission in life is to lead a normal, physical existence, while at the same time following the precepts of the Torah.

The Torah learning of young children is also especially dear to G-d. "The learning of little children may not be disturbed, even to build the Holy Temple!" we are told. Their pure faith and belief in G-d has the power to arouse G-d's mercy and foil the evil plans of the enemies of the Jewish people.

(Adapted from the works of the Lubavitcher Rebbe.)

Think Possible

By Tali Loewenthal

Each individual faces tasks and challenges, and the Jewish dimension of life both supports us in facing these and also, is itself sometimes seen as part of the challenge. The process of study, of getting a job, marriage, bringing a family into the world, aiding one's community, helping those in need - not to mention the issues confronting the Jewish people as a whole - all of this is guided by Jewish teaching. In this guidance there are both do's and don'ts. These provide a welcome point of stability, yet, people sometimes feel, they can also seemingly make things more complicated.

Can we balance all the demands we confront? How should we approach them? In this week's Parshah ("Shelach" - Numbers 13-15) the Torah tells us about the Jewish people facing the challenge of entering the Land of Israel, the land promised to them by G-d generations before. Their task now was to change unholy Canaan into the Sacred Land of Israel, the spiritual centre for the Jewish people and ultimately the whole world. They had a tremendous challenge ahead of them. Yet this also typifies the task which faces every Jew in day-to-day life. We have to change the ordinary ways of the world into something holy.

At the beginning of the Parshah G-d says to "send people to investigate the Land". The Sages explain that this was in response to the fact that the Jewish people themselves wanted to do so. It was natural for them to want to investigate the Land, and G-d said: "Send!"

In other words, says the Lubavitcher Rebbe, if you have a task ahead of you, put your energy into investigating how to carry it out in the best way. Sometimes a person just lets themselves be carried along by the stream, without thinking, without asking any questions. By contrast, the Parshah is telling us to investigate and to think for ourselves.

So, what went wrong? Why did the sending of the Twelve Spies lead to disaster?

Because instead of working out the best way to approach the Holy Land, the Spies declared that the job could not be achieved. The message they brought back was "mission impossible..." Instead of saying "we will have to face this or that problem" they said: "Give up on the whole project!"

This was their error. But it does not have to be ours. Our investigation into the ins and outs and the possibilities of the task ahead of us, based on all the advice of Jewish teaching, does not mean we should end up saying "mission impossible" and withdraw. If we look in a positive way at our task, knowing that G-d is helping us, we will see the optimum way forward.

This positive approach characterized the teachings of the Lubavitcher Rebbe. The Rebbe imparted a totally optimistic view of life, based on the Torah. The Rebbe showed time and again that Jewish teaching is the key to facing every problem, both as individuals and as an entire people.

True, we need to think carefully what is the best approach in the specific situation, and take each factor into account. Yet the basic guide to action is G-d's instructions to us through the chain of Torah teaching. Following this both wisely and steadfastly we will face every challenge in the most positive way, and ultimately, with the coming of the Messiah, the holiness latent in the entire world will be revealed.

Slice of LIFE

RABBINICAL DISPENSATION

Before he became the Chief Sephardic Rabbi of Israel, Rabbi Mordechai Eliyahu once served as a judge in the rabbinical court for the South of Israel, in Beersheva. During those years, he often travelled to visit the famous Kabbalist Baba Sali in the nearby small town of Netivot. Baba Sali, in turn, always warmly welcomed him, and displayed great affection for the accomplished Torah scholar.

In those days that he was in Beersheva, Rabbi Eliyahu slept in a rented room in the home of a local family. One evening, while he was immersed in researching the complexities of a Jewish law that he would have to rule upon in court the following day, there was a knock at his door. Two young men entered, and announced that Baba Sali had invited Rabbi Eliyahu to join him in a mitzvah meal at the house of the Chief Rabbi of Beersheva. The rabbi asked them to convey his appreciation to Baba Sali for the invitation, but unfortunately he was obligated to decline; he was still in the year of mourning for his mother of blessed memory, and so was not allowed to participate in any celebrations.

A short time later, the two young men returned. They said they had relayed his reply and rationale, but that Baba Sali said that nevertheless, he should still come to join him in the meal, and that he was waiting for him. Rabbi Eliyahu decided that this time he had no choice but to obey the summons; how could he possibly refuse someone of Baba Sali's stature?

When he entered the house where the celebration was taking place, he saw that Baba Sali was sitting at the head of the front table, his holy face radiating light and purity. As soon as Baba Sali noticed him, he motioned for another chair to be brought over, and for Rabbi Eliyahu to sit next to him. After they discussed some Torah topics for a short time, Rabbi Eliyahu begged to be excused, explaining again that he really wasn't supposed to participate in any joyous celebrations that

year, and also that he needed more time to study sources in preparation for the case that he would have to judge in court the next day.

Baba Sali acted as if he hadn't heard.

Rabbi Eliyahu sat quietly for a few more minutes, and then repeated his request. Baba Sali responded, "How can you think to abandon me here alone? Who will be available to discuss Torah with me?"

Rabbi Eliyahu sat in silence once more, by now completely puzzled. Why did Baba Sali insist that he remain—surely he knew the law as well as he did?

While he was still contemplating, the door opened and three policemen walked rapidly into the room. Trailing behind them was the owner of the apartment in which Rabbi Eliyahu lived. The Rabbi wondered what he was doing here, and why he had come with the policemen.

As the four of them approached the front table. The landlord then cried out, "That's him! That's Rabbi Mordechai Eliyahu who lives in my apartment."

The policemen turned to Rabbi Eliyahu. The big smiles on their faces indicated that they were overjoyed. "What a lucky man you are, Rabbi!" one of them exclaimed.

The astonished rabbi didn't know what they were talking about. He asked for an explanation. Baba Sali, meanwhile, was ignoring the whole proceedings.

The policemen reminded Rabbi Eliyahu that earlier that day he and his two fellow judges on the rabbinical court had ruled against the father in a disputed claim of child support brought by the ex-wife. The man was known in Beersheva and to the police for his violent tendencies. It seems that several hours after the verdict he had vowed to take revenge upon the three rabbinical figures.

The policemen then related that the man had gone to the house of one of the other judges and asked to be let in. Upon gaining entrance, he took the sack in his hand which he previously had filled with mud and other filth, and dumped it on the head and clothing of the rabbi. After that, he hurried to the house of the second judge, where this time he didn't satisfy himself by embarrassing the rabbi and damaging his garments, but instead beat him viciously to the extent that he required medical treatment.

That second judge quickly tried to warn his colleagues. He contacted the first judge and learned to his dismay that he had already been 'blessed' with a visit. The two then immediately attempted to telephone to Rabbi Eliyahu in order to warn him. There was no answer. They then called the landlord, who told them that the rabbi had been there earlier and had been immersed in study, but he was not there now. They became afraid and called the police.

The police ran to investigate, and when they couldn't discover any trace of Rabbi Eliyahu or anyone who knew his whereabouts, they feared that perhaps this time the violent revenge-seeker had done something even more terrible, G-d forbid. As their worry grew, they asked the landlord to join them in their search. As they drove, the latter suddenly remembered that there was a celebratory meal being hosted by the rabbi of the city. Hoping that this was the key to the disappearance of Rabbi Eliyahu, they had come in the squad car to check. "Thank G-d we found you alive and well," the policemen concluded their report.

After thanking them for their concern, Rabbi Eliyahu turned to stare at Baba Sali. A trace of a smile danced across the holy sage's face, as if to say, "Nu? Now do you agree that you are permitted to stay here? This is not just a celebration meal; this is your obligatory Meal of Thanksgiving upon having passed through a life-threatening danger!"

Biographical note:

Rabbi Yisrael Abuhatzira (1890-4 Shvat 1984), or "*Baba Sali*," as he was affectionately known throughout the Jewish world, was born in Tafillalt Morocco in to one of Jewry's most illustrious families. From a young age he was renowned as a scholar, leader, miracle maker and master kabbalist. In 1964 he moved to Israel, eventually settling in 1970 in the Southern development town he made famous, Netivot.

Rabbi Mordechai Eliyahu (March 3, 1929-June 7, 2012), the former Chief Sephardic Rabbi of Israel, was born in Iraq. A noted sage in all areas of Torah study, he is considered to be one of the leading authorities on Jewish law in Israel today. His son, Rabbi Shmuel Eliyahu, is currently the Chief Sephardic Rabbi of Zefat.

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ISSUE 1039

MOSHIACH MATTERS

The Talmud speaks of two possible ways in which Mashiach can come: (a) "with the clouds of heaven"; (b) as "a poor man riding on a donkey." It may be suggested that these are not mutually-exclusive alternatives. Rather, Mashiach will be both powerfully exalted ("on the clouds of heaven") and humbly self-effacing ("a poor man riding on a donkey"). (*From Exile to Redemption*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Freely translated letters of the Rebbe

In reply to your letter of the 12th of MarCheshvan, in which you notify me that you have accepted and are following my directives regarding regular Torah study sessions and donating money to charity - however, with regard to Shalom Bayis (peace in the home), matters have only superficially changed for the better, but internally (b'pnimiyus) matters are still not as they should be:

I have already communicated to you in my previous letter that with regard to this matter, there surely will be difficulties and obstacles and particularly with regard to Shalom Bayis.

Moreover, it is particularly in this area that you must exert maximum effort, inasmuch as the multitude of difficulties and obstacles indicates that this aspect of Shalom Bayis is specifically one of your main spiritual tasks in life ("ikar ha'birurim shelo").

This is to be understood as well from the writings of the AriZal, as further explained in Chassidus (see Kuntres HoAvodah, conclusion of chapter 6,) that present-generation souls - except for select individuals - have already previously descended into this world and have now descended again in a state of gilgul (reincarnation).

The main purpose of this descent is to rectify their lack of performance of some of the 613 mitzvos (commandments) in their previous incarnations. Nevertheless, i.e., although the main purpose of their descent is to rectify some mitzvah or mitzvos which they failed to observe in their past lives, they are still obligated to perform all 613 mitzvos.

The difference i.e., the difference between those mitzvos they previously failed to perform and the rest of the mitzvos that they are obligated in any case to perform, is that the performance of those mitzvos that they fulfilled in previous incarnations is not opposed by the evil inclination to a very great extent - only to the extent necessary for the person to be able to exercise free choice. For these matters were already purified and elevated (hisbareru) in previous incarnations.

However, regarding those matters that were lacking in previous incarnations, i.e., they - and their corresponding soul powers - were not previously purified and elevated in this world and for which reason the soul descends in gilgul, the evil inclination's opposition to the fulfillment of these matters is there with [his] full force and might. I need not go on at length about something that is already amply explained in holy Jewish texts, etc.

With regard to your actual conduct - for that is what is most crucial:

I once again rouse you and ask you to accelerate your efforts - and they should be very intense efforts - to achieve Shalom Bayis. You should do this, even though it will entail forbearance on your part, but this forbearance is perfectly fine since those matters that you will have to forego are not matters of Torah and mitzvos.

It is as I have previously written to you: Our Sages, of blessed memory, tell us, "a woman's tears flow relatively easily" and "the gates of tears are never closed," and moreover, "a person receives blessings only in the merit of his wife."

Igros Kodesh, Vol. V, p. 39

... Moreover (and this is of greatest import, and it also has an effect on earning a livelihood), it is imperative that peace reign between you and your wife.

For this to be achieved, it is mandatory that each of you gives a little and does not insist on always emerging victorious viz., winning every argument, etc.

Having achieved this, you will see the fulfillment of "When husband and wife merit, the Divine Presence resides in their midst."

May you convey to me glad tidings with regard to the above.

Igros Kodesh, Vol. XXIV, p. 194

CUSTOMS CORNER

Why does the wedding ceremony take place under the chupa?

The chupa symbolizes the home which the groom is responsible to provide for his wife. In addition, it represents Mount Sinai where the ultimate wedding took place between G-d and the Jewish people. In Ashkenazic tradition, the chupa takes place outdoors where, at night, the stars can be seen. The stars are a symbol of G-d's blessing to Abraham that He would bless and multiply Abraham's children.

Why do people go to pray at the resting place of holy people?

Praying by the gravesite of a righteous person can help a person physically as well as spiritually. Our sages tell us that the reason why Caleb was successful in remaining faithful to Moses when all the other spies (who were originally spiritual people) failed, was because he went to pray for assistance by the gravesite of our Patriarchs (see Numbers, chapters 13-14). A tzaddik, who is close to G-d, has the ability to bring our prayers to G-d's attention, and be a successful "lawyer" on our behalf.

A WORD

from the Director

The 28th of Sivan (June 18 this year) is the anniversary of the Rebbe and Rebbetzin coming to the United States.

The Rebbe and Rebbetzin had been in France during the early years of World War II.

In 1941, with tremendous effort on the part of the Previous Rebbe - who was already in the United States - the Rebbe and Rebbetzin were able to travel to Portugal, and from there to Barcelona. In Barcelona they boarded a ship to the United States.

The trip itself was quite dangerous, with the ship being stopped numerous times en route by Nazis.

On the 28th of Sivan (June 23 that year), 1941, the Rebbe and the Rebbetzin arrived on the shores of New York.

The Previous Rebbe, who, because of ill health, was unable to greet his daughter and son-in-law personally, sent four of his most eminent Chasidim to greet the Rebbe.

The Previous Rebbe informed them, "I am selecting you as my emissaries to go and welcome my son-in-law, who is arriving tomorrow. I will reveal to you who he is: Every night he says the Tikkun Chatzot prayer over the destruction of the Holy Temple; he knows by heart the entire Babylonian Talmud with the commentaries of the 'Ran,' the 'Rosh' and the 'Rif'; he knows by heart the Jerusalem Talmud, Maimonides' Mishne Torah and Likutei Torah with its commentaries. Go and greet him!"

The 28th of Sivan was established as a day of rejoicing and thanksgiving for the rescue of the Rebbe and Rebbetzin from the fires that raged in Europe.

It also marks the beginning of a new era in Chabad outreach with the establishment by the Previous Rebbe of the Lubavitch publishing house, the educational branch of Lubavitch and Machne Israel. All three vital organizations were under the directorship of the Rebbe.

May the 28th of Sivan this year be the ultimate day of rejoicing and thanksgiving for the rescue of the Rebbe and the entire Jewish people from these last moments of exile, may G-d send the redemption NOW!

J. I. Guterlich

IT HAPPENED

Once...

MORE THAN EIGHTY THOUSAND WELCOMING SOULS

One day in 1850 a chasid called on Rebbe Meir of Premishlan and, as often before, handed him a kvitl note. The tzadik took the note on which the man's requests were noted, leaned his head on his arms, and was soon deep in thought.

Then he said: "You should know that you stand in serious danger, and are in need of the mercies of heaven. But I have a way in which you may be saved. Every year I send to our needy brethren in the Holy Land 702 rubles - the numerical value of the letters that make up the word Shabbat. Half of this sum I send before Pesach, and half before Rosh HaShana. Now Pesach is already approaching, and I haven't a single penny. Provide me with the 351 gold rubles that are needed now, and you will be spared from all evil."

The man trembled in awe.

"Rebbe, of course I want to fulfil your wish," he said, "but I haven't got that amount with me. Let me therefore journey to Lvov to borrow the sum, and I will bring it to you."

"If you haven't got the money," replied the tzadik, "then your redemption will come through another means. Take a message from me to the Rebbe Yisrael of Ruzhin, who lives in Sadigora, and you will have no need to give me that sum of money."

The chasid agreed at once. In fact he was quite delighted with the opportunity of not only visiting the tzadik of Ruzhin, but of passing on to him a message from his own rebbe as well.

"Very well," said Reb Meir. "Travel straight from here to Sadigora. As soon as you arrive there go directly to the household of Reb Yisrael, and tell his attendants that you have a message from me. You will arrive there on Friday morning, and when you enter the tzadik's study you shall address him in these words: 'Meir has given you the following order. Our passports have already been signed, giving us free passage through all the borders. It is true that eighty thousand souls are waiting to welcome you, but for Meir many more are waiting - except that Meir's passport expires before yours.'"

The chasid went pale with terror. He begged to be excused, and tried to explain to his rebbe that he could not undertake a mission such as this. He would be prepared to contribute the sum needed for the poor folk in Israel - so long as he would be freed of this mission. Nothing helped. The tzadik entreated and directed him to carry out his mission in full.

Much against his will the chasid set out for Sadigora. When he arrived on Friday morning the attendant on duty refused him entry: this was not one of the times at which the tzadik received callers. But as soon as he said who had dispatched him, the attendant asked his rebbe, who asked that he be admitted at once.

The chasid approached the Ruzhiner with a kvitl in hand.

"This is not the time for receiving kvitlach," said the tzadik. "Tell me therefore, what mission brings you here."

"Before I do that," said the chasid, "I would like to receive your blessing, for my holy master in Premishlan had told me that he sees ominous things destined for me. For this reason I would request you to accept my kvitl and to give me your blessing."

Rebbe Yisrael blessed him, and the chasid faithfully passed on Rebbe Meir's message, word for word. All this while the tzadik of Ruzhin sat motionless in his place, as if the message in question did not involve himself at all.

One Thursday some months later Rebbe Meir said to all the Chasidim who were with him: "Whoever does not want a disturbed Shabbat had better make the journey home."

Though no one understood what he could be alluding to, they all went home. One man only - a tzadik by the name of Reb Yisrael of Kalisz - requested the permission of Rebbe Meir to stay on for Shabbat.

"If you want to be here," answered the Rebbe, "you may do so. But just remember that Shabbat is - Shabbat."

And on that Shabbat he departed This World.

On Motzei Shabbat, when the Day of Rest was over, and Rebbe Yisrael of Ruzhin was sitting at his table on which stood two lighted candlesticks, one candle suddenly went out. Someone lit it again, but the other one went out.

"There is great darkness in the world," said the tzadik. And the next day the bitter tidings from Premishlan reached them.

Five months later Rebbe Yisrael of Ruzhin also passed away.

Thoughts THAT COUNT

From the first of your dough you shall set aside a challah offering (Num. 15:20)

There are two meanings to the word *arisa* (dough). The first is the kneading trough in which dough is made, and the second is a child's cradle. One should pay particular attention to a child's education while he is still in the cradle. For even when they are so tiny it is our duty to educate them as Jews, and not to postpone it until a later time. (*Chatam Sofer*)

CANDLE LIGHTING: 15 JUNE 2012

BEGINS		ENDS
4:49	MELBOURNE	5:51
4:53	ADELAIDE	5:52
4:43	BRISBANE	5:39
6:11	DARWIN	7:03
4:40	GOLD COAST	5:36
5:01	PERTH	5:59
4:35	SYDNEY	5:34
4:40	CANBERRA	5:39
4:30	LAUNCESTON	5:34
4:53	AUCKLAND	5:53
4:39	WELLINGTON	5:43
4:24	HOBART	5:30
4:38	BYRON BAY	5:34



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS SHELACH
26 SIVAN • 16 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	4:49 PM 5:00 PM 5:30 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: THE MOLAD OF THE MONTH OF TAMUZ IS TUESDAY JUNE 19 MINCHA: SHABBOS ENDS:	10:00 AM 9:57 AM 11:45 AND 5 CHALAKIM AM 4:50 PM 5:51 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 5:00 PM 5:45 PM