

# LAMPLIGHTER

2 Tammuz  
Korach  
(Gimmel Tammuz)

1040

22 June  
5772/2012

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

In this week's Torah portion, Korach, Korach and his band of rebels sought to undermine Moses' authority. According to the Midrash, one of the taunts with which they challenged him was the following question, which they assumed was merely rhetorical: "Is a house full of Torah scrolls exempt from the requirement of affixing a mezuzah to the door post?" A house full of Torah scrolls would obviously contain many repetitions of the required chapters - the "Shema" and the "And it will be, if you will obey My commandments" - that are written on a mezuzah. Much to his surprise, however, Korach was informed by Moses that even this house would need a mezuzah.

"How can two small paragraphs on a mezuzah be more important than the entire Torah?" Korach sneered. Korach fully expected Moses to answer that a house full of Torahs is exempt. His complaint against Moses was that every Jew is a "Torah" - as inherently holy as a house full of scrolls. Why then, do we need a "mezuzah" - the office of the priesthood, with the extra authority it affords Aaron, the high priest, and his sons?

Although Korach's argument, that every Jew is holy, is certainly correct, G-d also wanted priests, symbolized by the mezuzah, who would serve Him in the Holy Temple. The mezuzah is attached to the door post at the entrance of the home and faces outward, into the street. Its holiness radiates and protects the dwelling's inhabitants, not only when they are at home, but also, when they go outside. The holiness of a house full of Torah scrolls which does not have a mezuzah is liable to remain inside, removed from the mundane details of daily life. When a Jew, however, affixes a mezuzah to his door, he makes a public statement that his is a Jewish home, subservient to "the L-rd is our G-d, the L-rd is One." Its inhabitants recognize that G-d's Torah and mitzvot apply equally in the home and in the street.

This is also symbolic of the role of the priests. Their task is to help the inherent holiness of every Jew reveal itself and have lasting influence in the physical world. The priests, through their service in the Temple, assist the entire Jewish nation in its task of transforming the world into a dwelling place for G-d.

Korach insisted that the measure of holiness within every Jew was sufficient, but Moses corrected him. The holiness within must be carried outside, into the street, as well.

This principle may also be applied to our daily lives. It is not enough for a Jew to feel a special connection to G-d at certain times - during prayers, while learning Torah or on Shabbat. The Jew must nurture that special relationship with G-d until he is aware of it every minute of the day, even when occupied with more mundane tasks. We must therefore affix a mezuzah in the spiritual sense as well, setting before ourselves the constant knowledge that "the L-rd is our G-d, the L-rd is One," which will bring down G-d's blessing and constant protection.

*(Adapted from the works of the Lubavitcher Rebbe)*

## Gimmel Tammuz

By Yanki Tauber

I remember hearing the news early Sunday morning (Israeli Time) and rushing to the airport. I remember arriving at the cemetery hours after the funeral, in midst of the throng still pouring in, as it would through the night and the days and nights to follow, from all over the world.

We (my wife, my 20-month-old daughter and myself) came with the clothes on our back, thinking we'd be taking the return charter flight to Tel-Aviv that very night. We stayed seven days, most of which I spent holed up in an office at 770 Eastern Parkway working on a special issue of *Week In Review*, a weekly digest of the Rebbe's teachings which I edited at the time. I remember observing with growing amazement what was happening -- and what was not happening -- in the Chabad-Lubavitch community.

Just about everything imaginable was happening -- except for the natural, predictable thing which everyone expected to happen.

There was shock and incredulity. There was grief and agony. There was passionate disagreement and fervent expectation and many, many unanswered and unanswerable questions.

But there was not despair. There was not paralysis. Every one of the Rebbe's emissaries, disciples and followers was saying to him or herself, "what should I be doing now?" And doing it.

I remember thinking: The Rebbe, who has redefined virtually every aspect of life, has also redefined death.

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Such was the Rebbe's way. He would, for example, consider the concept "work". With sure and lucid steps, drawing on the wisdom of Torah and the truth of everyday experience, he would show that work equals creativity, creativity equals human partnership with the Creator, and human partnership with the Creator is the *raison d'être* of human life.

This truth, of course, was stated thousands of years ago by the Scriptural verse, "Man is born to toil." But that statement, which had always struck us as a melancholy if inescapable fact of life, became, in the Rebbe's hands, the key to understanding what makes us tick and to achieving meaningfulness and fulfillment in our daily labours.

He did the same with "marriage," "love," "rain" and "rockets". He would take a natural phenomenon, a cultural curiosity, an everyday activity, and by the time he had finished analysing and applying it, it was something altogether different. No -- it was the very same thing it always was, but in the clarity of his insight its essence was exposed, revealing how scant and shallow was our previous conception.

In one of his talks, the Rebbe quoted the Talmudic dictum that "Sleep is one sixtieth of death." Well, said the Rebbe, if sleep is a form of death, then death is a form of sleep. Sleep is not a termination or even an interruption of life -- it is a time of foment, the means by which body and soul recoup their energies for a fresh and refreshed onslaught upon the coming day. So is death. Death, said the Rebbe, is a "descent for the sake of ascent," a retraction of the arrow of life so that it can be impelled by the bow of vacuity with redoubled force.

How? When? Why? The unanswered questions remain unanswered. But we know what we need to do. And we're doing it. You can go see for yourself -- if you reside on planet earth, chances are that you are within driving distance of a Chabad-Lubavitch centre.

The Rebbe has trained us well.

# Slice of LIFE

## A RESERVED CHAIR

One day in 5717 (1957), Michil Vishetsky entered a shul in the Bronx (he was making the rounds of the synagogues to raise money for Ezras Achim, an American organization which sent food packages to Jews in Russia). The only person on the premises was an old Jew, who was sitting off to the side, immersed in a volume of Talmud. He turned out to be Rabbi Rabinowitz, the rabbi of the shul. When R. Michel asked to speak to him, the Rabbi led him to a table that he explained was used for the third Shabbos meal.

The Rabbi sat down on a chair along the side of the table. When Reb Michel happened to sit at the head of the table near him, the Rabbi jumped up and asked Reb Michel to please move to another chair. "No one may sit in that chair!" the elderly man exclaimed.

"Why is that?" asked the curious chassid.

"It is a long story, but if you have time, I am happy to tell you," said the Rabbi.

"I am from Poland, from a chassidic family. When World War II broke out, I managed to escape across the Russian border. There I fell in with a large group of Chabad chassidim who were headed for Samarkand in Buchara. When I saw the great sacrifices they made for Torah and mizvot, I became very close to them with all my heart and soul.

"When the war ended, I flitted from one place to another. Eventually, in 1949, I arrived in New York.

"Since I had heard so much from those Russian Chassidim about Rabbi Yosef Yitzchak of Lubavitch, I wanted to visit him. When I was able to enter for yechidus (private audience) and mentioned to the Rebbe about my war experiences, the Rebbe asked me many questions about the situation of the chassidim I had met. When I related him the hardship and suffering I had witnessed, he started to cry in front of me.

"After that, the Rebbe asked me about my plans. 'I have always been a Rabbi,' I answered him, 'but here in America nobody seems to need a European-style Rabbi, so I will probably take a factory job.'

"'No,' the Rebbe said to me firmly, 'You must remain in a Torah framework; you should continue to serve as a Rabbi.'

"I accepted his holy advice and began to look for a rabbinic position. I was unable to find anything. I went back to the Rebbe and reported my lack of success, but he insisted that I be determined and continue to search.

Finally, I discovered this shul. The members all spoke Yiddish. They seemed to like me and decided to offer me the position.

"I travelled back to Brooklyn to consult the Rebbe if I should accept. He gave me a strange reply: 'A shul is a shul, but I don't like the shames (manager of the shul),' were his words.

"I asked him again what I should do, but the Rebbe only repeated his words. I couldn't understand so I asked him a third time, but the reply was the same thing. Finally he agreed for me to accept the offer.

"After I started the job and was there a while, I found out the meaning of the Rebbe's previously incomprehensible statement. The shammes had a long beard and an impressive appearance, but I quickly discovered that his behaviour did not measure up. Then, once, when Shabbos had already begun, I found him lighting candles in the shul! I screamed at him. After that, he seemed to devote himself to making trouble for me, both in shul procedures and with the congregants.

"After a while, I felt I couldn't tolerate it any more. I went to see the Rebbe, this time asking his permission to quit. 'No,' he replied, 'Didn't I tell you: A shul is a shul, but I don't like the shammes. Don't leave.'

"The situation continued to worsen. The shammes succeeded to make my life even more miserable. Once more I ran back to the Rebbe. 'G-d will help,' he assured me. 'Remember a shul is a shul, with everything that belongs to it.'

"As I was leaving, the Rebbe called to me at the door. 'Also, you should come here Sunday morning.'

"I didn't know why he said that, but I came that Sunday anyway. A huge funeral was taking place. The day before, on Shabbos, the 10th of Shvat 5750, the Rebbe passed away. Then I understood: he knew I would want to be there.

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"A year passed, but the situation remained oppressive. I heard that Rabbi Yosef Yitzchak's younger son-in-law had accepted to be the next Rebbe, so I went to visit him and told him my problem. To my surprise, as soon as finished speaking he responded, 'Isn't it so that my father-in-law told you that a shul is a shul and he didn't like the shames?'

"I was stunned speechless. How did he know? The Rebbe continued. 'This means that he can't remain the shammes, because my father-in-law doesn't approve!'

"'But,' I interjected, 'it is impossible for me to fire him.'

"'Nu. When you catch him doing something wrong,' smiled the Rebbe, 'then you can dismiss him.'

"I left the Rebbe's office and returned to the Bronx. There, outside the shul, I encountered one of the congregational leaders. We entered the shul together, and were greeted with a shocking sight. There was the shammes, emptying all of the contents of the different tzedakah boxes into his pocket. Caught red-handed by an important member of the shul in addition to me, none of his machinations could help him. He was summarily dismissed from the job.

\* \* \*

"Several years passed. A new problem



arose. Years before, there had been a butcher shop next to the shul. Its owner prospered, and decided to move the store to larger premises across the street. He offered to sell his old shop to the shul, which the board had been happy to agree to, in order to be able to expand the shul. For certain reasons, however, the contract was never signed.

"One day, all of a sudden, the owner of the butcher shop came and demanded that the shul return his property to him. He had never sold it to us, but only allowed us to use it, he claimed. We were shocked, but had no proof. He took us to court and, of course, he won, since the deed was still registered in his name.

"After the official verdict, I hurried to the Rebbe and asked him what to do. The Rebbe looked at me, smiled and said, 'It seems that you are not a chassid, Rabbi Rabinowitz. My revered father-in-law said that a shul is a shul with everything that belongs to it. It is not possible to turn a shul into a butcher shop!'

"I left, perplexed but hopeful.

"The night before the court decision was to be executed and the shul evicted, I had a dream. I saw the Rebbe, Rabbi Yosef Yitzchak, of blessed memory, sitting at the head of this table. Next to him was the present Rebbe. Rabbi Yosef Yitzchak was smiling at me with a shining face and saying 'A shul is a shul. It will never turn into a butcher shop.' I woke up suddenly in confusion and was shocked to discover that it was already eight o'clock! I was always at shul by six o'clock in the morning.

"I ran to shul as fast as I could. A frenetic, distressing scene was already taking place. Policemen were dragging benches out of the shul onto the street. A large crowd had gathered to stare.

"Suddenly we heard the wail of an ambulance. It stopped right outside the butcher shop across the street. I went over, and there was the owner, stretched out on the ground, unconscious. A large beam had somehow become dislodged from the ceiling and fallen right on his head.

"The men from the ambulance placed him on a stretcher. Just then, he opened his eyes. His gaze found me and he cried out 'Rabbi! I admit it! I admit it! I did sell you my old shop.'

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ISSUE 1040

*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

Tell the police to leave the shul alone.'

Rabbi Rabinowitz concluded his astonishing story to a, by then, deeply moved chassid: 'From then on, nobody sits on that chair at the head of the table. That is the chair on which the Rebbe, Rabbi Yosef Yitzchak of blessed memory, sat.' "

[Adapted by Yrachmiel Tilles (ascentofsafed.com).]

**Biographical note:**

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson was born on 11 Nissan 1902 and became the seventh Rebbe of the Chabad dynasty on 10 Shvat 1950. He is widely acknowledged as the greatest Jewish leader of the second half of the 20th century. Although a dominant scholar in both the revealed and hidden aspects of Torah and fluent in many languages and scientific

subjects, the Rebbe is best known for his extraordinary love and concern for every Jew on the planet. His emissaries around the globe dedicated to strengthening Judaism number in the thousands. Hundreds of volumes of his teachings have been printed, as well as dozens of English renditions.

## THE MAN WHO TURNED JUDAISM OUTWARD

BY RABBI JONATHAN SACKS

June, 1994

History will chart the achievements of the seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. My own tribute, however, is simple. This was a man who changed the religious landscape of Jewish life.

We first met in 1968. I was an undergraduate, visiting American Jewry to seek out its intellectual leaders. They were impressive. But my encounter with the Rebbe was unique. In every other case, I asked questions and received answers. The Lubavitcher Rebbe alone turned the interview around and began asking me questions. What was I doing for Jewish life in Cambridge? What was I doing to promote Jewish identity among my fellow students?

The challenge was personal and unmistakable. I then realized that what was remarkable about the Rebbe was the exact opposite of what was usually attributed to him. This was not a man who was interested in creating followers. Instead, this was a man who was passionate about creating leaders.

He himself was a leader on a heroic scale. Chosen to succeed his late father-in-law, Rabbi Yosef Yitzchak Schneersohn, as head of Lubavitch in 1950, he set about reconstructing the movement in the inhospitable climate of secular America. At that time it was widely believed that Orthodoxy had no future in the United States. No one had yet found a way to make traditional Judaism a living presence in an America called the treifa medina (the non-kosher country).

Like all classic rabbinic leaders, the Rebbe began with education, creating a network of schools and yeshivot. Then he took the decision that was to change the face of Lubavitch and ultimately the Jewish world. He sent his followers out to places and communities which had never known a Chasidic presence. He began with university campuses. Already, in the early 1950's, Lubavitchers could be found working with Jewish students, telling Chasidic stories, singing songs and introducing them to the hitherto remote world of Jewish mysticism.

It was an extraordinary move, nothing less than the reinvention of the early days of the Chasidic movement when, in the 18th century, followers of the Baal Shem Tov had travelled from village to village taking with them the message of piety and faith.



Chasidism had proved to be the most effective ways of protecting Judaism against the inroads of secularization. But it was limited in its impact to Eastern Europe. Nothing was less likely than that a strategy from the old world could succeed in the new. But it did. Drawn by its warmth, intrigued by its depth, hitherto assimilated Jews were attracted to Lubavitch and, on meeting the Rebbe, became his disciples.

The second decision was even more remarkable. Though the faith that drove the Rebbe was traditional, the environment to which it was addressed was not. Earlier and more profoundly than any other Jewish leader, he realized that modern communications were transforming the world into a global village.

Religious leadership could now be exercised on a scale impossible before. The Rebbe began sending emissaries throughout the Jewish world, most notably and covertly in Russia. The movement was unified through his regular addresses, communicated through a series of mitzvah campaigns. Few international organizations can have been more tightly led by a single individual on the most slender resources.

It would be hard to find a historical precedent for this massive effort to reignite the flame of Judaism in a secular world. If today we are familiar with the phenomena of baalei teshuvah (religious returnees) and Jewish outreach, it is almost entirely due to the pioneering work by Lubavitch, since adopted by many other groups within Orthodoxy.

The Rebbe was preoccupied by the challenge of religious leadership. In a conversation we had in 1978 he expressed his concern at the shortage of rabbis throughout the Diaspora, and at the failure of yeshivot to direct their alumni to congregational work. He encouraged me to enter the rabbinate and to train other rabbis, and was particularly supportive of the work of Jews' College. He himself turned his followers into leaders at the earliest possible age and, if the decision to empower youth exposed Lubavitch to risks, it also gave it a vigour and energy that were to be found nowhere else in the religious world.

Behind all this activity lay a compelling vision, never formally articulated but clear nonetheless. The Jewish world, particularly the Europe from which he came, had been devastated by the Holocaust. In the aftermath, one thing had happened but another thing had not. Jews had returned to the land of Israel. But they had not returned to the faith of Israel.

In Judaism, physical and spiritual return are inseparable. In the modern world they had become separated. This was the fracture he sought to mend. Where others devoted themselves to building the Jewish State, he dedicated himself to rebuilding the inner state of Jews.

Others will argue about the Rebbe's controversial stances on the great Jewish issues of our time. I simply miss the Rebbe who for me was a commanding intellect, a majestic presence, a man of spiritual fire and personal warmth, one of the very few in history whose influence was felt throughout the Jewish world, the man who turned Judaism outward and dedicated his life to bringing to post-Holocaust humanity the living presence of G d.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

This letter was addressed to R. Efraim Eliezer HaKohen Yallis, one of the leading Rabbis in Philadelphia.

B"H, 10 Tammuz, 5709  
Greetings and blessings,

It has been a long time since I heard from you. You and your household are all well, no doubt. Nevertheless, it is unfortunate [that we have lost touch]. In sacred texts, [there is] an allusion [to the separation that exists in the realm of holiness] brought from the verse: "Those who pursue sinful counsel draw near; they are far from Your Torah." That verse can be interpreted as] "Those who pursue sinful counsel" - i.e., politicians - "draw near" - to each other. Those who identify with "your Torah" are "far" - from each other.

We have just now published a kuntreis for Yud-Beis/Yud-Gimmel [Tammuz]; a copy of which is enclosed. With regard to concepts relevant to the present time: There are several levels regarding the laws [of acknowledging] a miracle (as noted in the commentaries to the Shulchan Aruch, Orach Chayim, sec. 218). They include:

- a. a miracle that occurred to one's teacher; but the connection between teacher and student is merely intellectual;
- b. a miracle that occurred to one's father; but the connection between father [and son] is only through the garment of the soul and does not [involve] the essence of the soul (see [the statements from] the writings of the AriZal quoted in Tanya, ch. 2);
- c. a miracle that occurred to oneself; in this instance, however, there is a need for concern that one's merits will be reduced (Shabbos 32a); hence, one's happiness is not complete.

Higher than all the above with regard to all the details mentioned is a miracle that occurs to one's Rebbe. For the soul of a chassid is a particular dimension of the Rebbe's collective soul. And the happiness [experienced as a result of the miracle] is [felt] in a full sense, as is understood. May we, speedily in our days, celebrate in the rejoicing [that will accompany] the complete and encompassing Redemption led by Mashiach.

With wishes for all types of everlasting good,  
Rabbi Menachem Schneerson

## Thoughts THAT COUNT

Set aside your will because of His will (Ethics 2:4)

When a person sets aside his own desires for the sake of heaven, whether to desist from sinful deeds or to perform positive mitzvot, he succeeds in transforming his nature. The Evil Inclination is conquered by making one's will the same as G-d's. (*Likutei Sichot*)

This distressed Moshe greatly, and he said, "I have not taken a single donkey of theirs" (Num. 16:15)

This showed Moshe's connection to G-d, that he was the true and correct leader. Moshe is referring to the donkey he used to travel back to Egypt. This particular donkey was one of the things that G-d created at twilight on Friday. This same donkey was used by Avraham when he brought his son Yitzchak to Mt. Moriah to be sacrificed, and this same donkey will be used by Mashiach when he reveals himself. Therefore, Moshe said, "I didn't use one of their donkeys, but this special and unique one that shows my connection to G-d." (*Midrash Raba*)

## A WORD *from the Director*

Some people wonder why the Rebbe - and all those who follow in his ways - put such great emphasis on the subject of Moshiach and the Redemption. "What does it have to do with my life?" they question.

Looking at a discussion by Rabbi Shneur Zalman, founder of Chabad Chasidut, in his main work, *Tanya*, is a good way to begin answering some of these questions.



In the *Tanya*, it says, "It is well known that the Messianic Era, and especially the time of the Resurrection of the Dead, is the fulfilment and culmination of the creation of the world, for which purpose it was originally created." This is based on the statement of our Sages that the purpose of the creation of the world is that "G-d desired to have an abode in the lower world."

The entire reason for creation is that G-d "desired" that this world be a dwelling place for Him, a place where He could dwell and His essence could be fully revealed.

G-d created a world where spiritual darkness dwells and evil exists for Jews to turn the dark into light and allow the good to overpower the evil. This is accomplished through Torah and mitzvot, by means of which a person brings a G-dly light into this world.

This is the entire purpose of our lives - to brighten the world and make a dwelling place for G-d. In every part of the world and for the thousands of years that Jews have been doing mitzvot and studying Torah they have been bringing light into the world and making a dwelling place for Him.

When will the world come to its ultimate purpose and fulfilment? In the Messianic Age. Currently, we do not see the light that we are bringing into the world and the dwelling place that we are making for G-d. We don't see the spiritual influence that our actions have on this physical world. But when our work arrives at its completion and fulfilment, and the world is ready for G-d to dwell in it, then Moshiach will come and everything will be revealed.

Therefore, one who understands and contemplates the purpose of the creation of the world and the purpose of our fulfilment of mitzvot and Torah study must be filled with the desire and longing for the coming of Moshiach when the culmination of all of our generations of work will be complete.

*J. I. Gutnick*

### CANDLE LIGHTING: 22 JUNE 2012



BEGINS	ENDS
4:50 .....MELBOURNE .....	5:52
4:54 .....ADELAIDE .....	5:53
4:44 .....BRISBANE .....	5:40
6:12 .....DARWIN .....	7:05
4:41 .....GOLD COAST .....	5:37
5:02 .....PERTH .....	6:00
4:36 .....SYDNEY .....	5:35
4:41 .....CANBERRA .....	5:41
4:31 .....LAUNCESTON .....	5:35
4:54 .....AUCKLAND .....	5:55
4:40 .....WELLINGTON .....	5:45
4:25 .....HOBART .....	5:31
4:39 .....BYRON BAY .....	5:36

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS KORACH  
3 TAMMUZ • 23 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:50 PM
	MINCHA:	5:00 PM
	KABBOLAS SHABBOS:	5:35 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	MINCHA:	4:50 PM
	SHABBOS ENDS:	5:52 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:00 PM
	MAARIV:	5:45 PM