

LAMPLIGHTER

15 Sivan
Parshas Shlach

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LIVING WITH THE TIMES

The Torah portion Shelach recounts the familiar story of the spies who were sent by Moses to investigate the land of Canaan prior to its Divinely-ordained conquest. Although each spy was personally chosen by Moses and each was quite familiar with G-d's promise, ten of the 12 defied the Alm-ghty's will and told the people that the land was unconquerable. Even further, their fear of the Canaanites was so profound, the Talmud tells us, they said: "The inhabitants are stronger than Him" - even the Almighty could not conquer them!

How could the spies possibly make such a statement? These were men of faith and understanding; they were righteous men and wise men. What is the source of an error of this magnitude?

There is a classic parable which describes the process of becoming lost. One doesn't suddenly find himself in the depths of the dark, trackless forest. Instead, one deviates from the familiar, broad highway only a step at a time. Gradually and imperceptibly, one strays farther and farther from the road until one ends up in the forest. This is what happened to the spies: they started out as wise and righteous princes of their tribes, who knew the will and power of the Almighty, and they ended as "rebels."

What was the original step - the original hair-breadth of their error?

According to Rabbi Shneur Zalman, founder of Chabad, their first imperceptible error consisted of an unwillingness to become involved in the mundane world. In the desert, they were well isolated from the world of hardships - they "had it made." A miracle fed them (manna), a miracle gave them water (Miriam's well), a miracle provided them with clothing, and miraculous clouds hid them from their enemies. But once in Canaan, their very first task would be to wage war - an effort which wasted time and energy - even if the Almighty miraculously prevented serious casualties and bloodshed. This time and effort could better be devoted to the study of Torah.

Moreover, once the war was won, they would be required to plough and sow and tend vineyards. Quite understandably, the spies hesitated to leave the desert in order to enter the material world. In the desert they could devote all of their time and energy to Torah.

By distinction, Moses (who reflected Divine will) insisted that the Jews leave the desert and settle in the Land of Israel. The ultimate aim and fulfillment of Torah is deed! The culmination of Torah is its actualization and implementation in the real world. It is not sufficient to become involved in Torah theory. On the contrary, the land of Canaan with its 31 different cultures (all alien to Torah) had to be actually, practically conquered to make it a Holy Land - to integrate theory and practice into a unified entity.

This minor error of the spies - their adherence to a philosophy which divorced theory from practice and the spiritual from the material, was their first wrong step; other steps followed until their reasoning became so perverted that they came to make the absurd statement that "The inhabitants are stronger than Him."

Adapted from the works of the Lubavitcher Rebbe

The Grasshopper Complex

By Elisha Greenbaum

Bad enough that the spies sent by the Jews to investigate the Land of Canaan came back with a malicious report. Sad that the people foolishly believed them and started mourning and moaning. Even worse that G-d punished the nation with forty years of roaming around the desert. The true tragedy, however, may be that the whole sorry saga might have been averted with just one counselling session by a good psychologist...

Modern-day guru of every stripe concur that the basic flaw preventing us from reaching our true potential, crossing new vistas, surmounting life's hurdles, accessing new paradigms, utilizing opportunity, etc., etc., is an insufficient sense of self-belief. Effectiveness in life, we are informed, is predicated on believing in oneself, and then actually getting off one's derriere and getting out there and doing it.

And that's where the spies fell down on the job: a lack of confidence.

"We are unable to go up against the people, for they are stronger than us... We appeared like grasshoppers in our eyes, and that's how we were in their eyes." (Numbers 13:31-33)

Almost every Biblical analyst comments that the spies' lack of self-confidence is readily apparent. Obviously their own low self-esteem led the Canaanites to have equally poor estimation of the Jews' ability. When we act strong, with an expectation of success, others tend to be awed by our aura, and victory is inevitable. Conversely, when we walk small, conscious of our (perceived or real) immaturity and incompetence, then other's opinions automatically accord with our expectations.

Rabbi Menachem Mendel of Kotzk, the "Kotzker Rebbe," extends this logic beyond that of the salesmen. The experts advise us that exhibiting confidence in ourselves will eventually impress others. From this perspective, self-esteem is a gimmick, no more than a method of persuasion. As George Burns put it, "Acting is all about sincerity, and if you can fake that, you've got it made." Though ostensibly working to improve my own self-image, my underlying focus is the eventual effect I'll have on others.

The Kotzker reckons that this approach is equally flawed. My job is to do the right thing, irrespective of anyone else. We're on a mission from G-d, and can't afford the time or trouble to even worry what the spectators will do or say. From this take on the story, the sin of the spies didn't begin when they chickened out and refused to scale the heights, but started long before when they allowed themselves to be distracted from their mission by wondering what the natives were thinking about them.

True self-belief is self-referential. An absolute certainty that I'm doing the right thing and I will continue fighting till the job is done. It might take courage to head off on a journey of conquest without even a small look back over your shoulder, but that is the only way to guarantee that you'll arrive safely in the Promised Land.

Slice of LIFE

Every Time I Smile

By Rabbi Uriel Vigler

For the fourth year in a row our community has banded together to bring a group of wounded IDF soldiers and victims of terror on an exciting ten-day trip to New York City that we call "B'Lev Echad - With One Heart." Our goal is to temporarily relieve their suffering, and we plan a packed schedule with the best New York has to offer. Year after year, these brave warriors never cease to amaze and inspire me.

As we roamed Madame Tussauds Wax Museum, simply chatting and enjoying a relaxed afternoon, I spent some time one-on-one with Nati Hatzkor.

Nati shared his story with me. In the weeks preceding Operation Cast-Lead many rockets were launched at the South of Israel. Nati had gone out to meet up with his friend Lior. It had been a long time since they'd seen each other, but as they began to walk along, catching up, the siren sounded, indicating that rockets had been launched in their direction.

Nati and Lior did not have enough time to reach the shelter, and when the rocket hit they were badly wounded. Both had shrapnel in their bodies; neither could move. Nati was very seriously injured - he lost his right leg, and his left leg was badly shattered.

After a lengthy period of hospitalization, Nati began rehabilitation (which he still continues to attend). He now uses a prosthetic leg, and a wheelchair, to get around. Nati told me that the pain he still suffers on an ongoing basis is simply indescribable. He experiences

phantom pain in his amputated leg - something we cannot even begin to imagine.

But then Nati told me something absolutely astounding. "Even though I am in so much pain all the time," he said, "I am determined to put on a smile and truly feel happy. If I'm upset, or angry, or depressed, that's a victory for my enemies - the cowardly Arab terrorists who tried to finish me off. But every time I smile, I feel victorious."

Wow. What a remarkable attitude!

Nati is a powerhouse of positive thinking in the face of adversity. While most of us cannot begin to compare ourselves to him, we can certainly take note of his attitude and try to emulate it in our own lives.

We all have problems; some bigger, some smaller, but no one is problem-free. Perhaps we're struggling on the home-front or dissatisfied professionally. Maybe we're lonely and wondering if we're destined to be alone forever. When we're feeling down, let's think of Nati and his overwhelmingly positive outlook on life. If he can feel cheerful despite his almost constant pain, we can certainly try to do the same.

On Friday I accompanied the group to the Ohel, the resting place of the Lubavitcher Rebbe in Queens. The entire group felt moved by the experience at the Ohel. It was an opportunity for each of us to pray intensely, pouring out our hearts for everything we need.

I noticed that Dror Z., in particular, was exceptionally emotional and I found a moment to quietly and gently enquire what he had prayed for at the Ohel. "I prayed for the sick people in my family to have a speedy recovery, and I prayed for the wellbeing of my friends," he said.

"What about you?" I asked. "Did you pray for yourself?"

To my surprise, he answered, "I'm ok. They really need the prayers."

I thought about it. I knew Dror's story well.

Dror served in the Nachshon Battalion and was severely wounded on duty in Tulkarm in December of 2005. There had been warnings of possible attacks during Chanuka, especially in crowded places, and the IDF was being particularly careful at the checkpoints.

Dror was at a checkpoint when a Palestinian taxi arrived. It looked suspicious so the commanding officer asked the passengers to get out. One man wore a bulky coat which he was asked to remove. Instead, he detonated the explosives he had hidden under it and the officer was killed instantly. Dror was severely wounded. His feet had been hit directly and he had to undergo multiple surgeries over the next few years. He spent years in hospital and rehabilitation, but thanks to the efforts of his unit, dozens of families and children were spared from the attack.

As a result of his injuries, Dror suffers from severe and excruciating pain on a daily basis. Yet here he was, at the Ohel, with the opportunity to pour out his soul to G-d, and ask for a speedy recovery, and what does he do? He doesn't think of himself and prays for others instead!

If we follow Dror's example, and put other's needs before our own, we will be well on our way to once more becoming a nation that is "Like one person with one heart," and G-d will usher in the era of redemption where suffering and pain will cease, and all will be instantly healed.

(This story was written in 2013)

Rabbi Vigler and his wife Shevy direct Chabad Israel Centre of the Upper East Side in New York. From Rabbi Vigler's blog at chabadic.com

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Editor: Yosef Y. Kasle
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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ISSUE 1143

MOSHIACH MATTERS

In our present time, we are not experiencing persecution, G-d forbid, and we are living in prosperity and affluence. This can sometimes be an even greater trial and test - will we remain loyal to G-d even when living in physical comfort?

However, the fact that in the time of "the footsteps of Moshiach" our Divine service is more difficult, proves that we were empowered and have the ability to overcome all obstacles, because G-d does not make unreasonable demands of His creations. Because of our tenacity in fulfilling G-d's will even though our spiritual awareness is very limited, we will merit the immediate redemption. (*Sefer HaMaamarim-Kuntreisim vol 1*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
12th of Nissan, 5734
[April 4, 1974]
Brooklyn, N.Y.

Greeting and Blessing:

Following the pleasure of our meeting and conversation after the *Farbrengen* last night, I wish to add here in writing some thoughts which, for obvious reasons, I did not wish to express in the presence of others, namely, in regard to your son.

I am in agreement with the opinion of your brother-in-law mentioned in your letter, especially as he is a physician. I believe that the best help that can be given your son, in general, is to get him to work.

I should only add, and I trust your brother-in-law would concur, that in view of the fact that this would entail a change in your son's way of life for a period of time, it would be well if his job would, in the first stage at any rate, meet two conditions: Firstly, that it would not impose on him too much responsibility, so that he would not be frightened or discouraged by it. On the other hand, it should have a more or less rigid timetable and schedule, so that he would get used to a routine and orderly life, which, in my opinion, is the overriding consideration. If it is the kind of work which he might consider beneath him, it might be explained to him that it is only a start, and temporary, and, indeed, the first *step* to advancement. It is well known that here in the USA people at the top often take pride in the fact that they worked their way up from the bottom of the ladder.

After he adjusts himself to a part-time occupation of several hours a day, he could *probably* be induced to work half a day and in due course a full-time job.

Needless to say, the above is in addition to what we spoke about the importance of his feeling that his parents and friends have the fullest confidence in him . . .

. . . I reiterate my prayerful wishes to you and yours for a joyous Festival of Liberation, and may the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything that might detract from serving G-d wholeheartedly and with joy.

And to carry over this freedom and joy into the whole year. Wishing you and yours a Kosher and inspiring Pesach,

With blessing,
M Schneerson

CUSTOMS CORNER

Laws of Tzitzit

In order for a garment to require *tzitzit*, it must have four corners. It must be a garment for the body and not just the head (such as a shawl). But, unlike an ordinary shirt, the four corners must include two in the front and two in the back.

The strings of the *tzitzit* need to be spun specifically for the sake of the mitzvah of *tzitzit*. For this reason, the spinning has to be done (or at least overseen) by a Jew over the age of bar mitzvah. It is therefore very important to buy *tzitzit* that are certified by a reliable supervising agency. Otherwise, one may mistakenly wear a pair of *tzitzit* that is not halachically acceptable.

If the strings tear, the laws are as follows:

- If one of the eight strings is ripped off entirely, the *tzitzit* are still kosher.
- If a second one is completely ripped off, the *tzitzit* may or may not be kosher, depending on various factors.
- If three strands rip, it may not be kosher even if they are not ripped off completely.

In questionable cases, a Rabbi should be consulted whether the *tzitzit* are still kosher.

A WORD

from the Director

This Shabbat we read the Torah portion of Shlach, in which we learn about the spies who Moshe sent to explore the land of Israel before the Jews would enter it. This was not a commandment from G-d, but a choice left to Moshe's discretion. We learn this from the words of the Torah portion, "shlach lecha - send for you," according to your own discretion.

The Rebbe explains that the spies' mission described in the Torah portion can be compared to the soul's descent into the material world.

The mission of a Jewish soul is to descend into this world enclothed in a physical body in order to make this world a dwelling place for G-d. In order for the soul to fulfil its mission, it must "explore the land," to figure out the nature of the service that must be carried out and which conflicts and difficulties will arise, and what is the best way to transform the land into a dwelling for G-d.

This mission, like the sending of the spies, is left up to man's discretion. Indeed, G-d allows for the possibility of an error in both cases, because in order to make this world into a dwelling place for G-d, a person must act upon his or her own initiative, based on his or her own decision.

May we merit to direct our decisions towards doing good deeds, and bring about the coming of the final redemption, speedily in our days.

J. I. Gutnick

IT HAPPENED *Once...*

Napoleon's Downfall

In the year 1812 Napoleon stood at the pinnacle of his career. He had successfully swept through Europe and his conquests were the conversation of kings and peasants alike. Finally, his campaign led him to the gates of Russia and the vast, primal giant lay before him. In Russia he would meet a double foe, the huge armies of the Czar and perhaps, a more dangerous and formidable enemy, the vicious frigid winds and snows.

Opinions of the Emperor were divided: the so-called "enlightened" Jews looked forward to his victory with high hopes for the emancipation of the Jews. The Torah-faithful looked with fear and suspicion upon the man who was regarded as a danger to the survival of their way of life.

In his sweep eastward, Napoleon passed through the town of Volozhin where the tzadik (righteous person) Reb Chaim lived. The town was deserted, the wealthy gentile inhabitants having fled before the approaching troops. Only the Jews remained. Napoleon sent his officers through the town to locate and appropriate lodgings.

Since the finer houses were tightly locked and barred, they made their way into the Jewish quarter. One of the officers spotted a light in one of the buildings, which, unbeknownst to him, was a study hall. When he entered, he saw a man sitting by the light of a candle, leaning over a large tome, deeply engrossed in his studies.

The officer addressed the man in German: "We have heard very amazing things about the rabbi of your town. The Emperor Napoleon wishes to meet him."

"Reb Chaim is here, sitting before your Excellency," replied Reb Chaim. "However, I do not perform any wonders; I merely spend my time studying our Torah."

The soldier listened politely, but then answered in a stern tone, "Remain here until the Emperor summons you, or else you will pay the consequences."

Not long after, Reb Chaim was escorted to the house where Napoleon had set up command. The Emperor entered and engaged Reb Chaim in conversation: "I do not believe that you are any kind of a miracle worker, but I do believe that you are a man of rare wisdom and insight. On that basis I would like to have your opinion as to how my campaign in Russia will end. What will be the result of my advance into Russia?"

Napoleon could see in Reb Chaim's eyes a distinct unwillingness to respond. Who could know the wrath that could fall upon him? Napoleon reassured him: "Please, speak your mind freely, without fear."

Reb Chaim looked at the Emperor and replied, "Your Majesty, we Jews fear only G-d, for it is His hand that directs the entire world, even the ways of worldly kings. I will answer your question with a story: There was once a nobleman who travelled on a journey in a great carriage pulled by four strong horses.

Suddenly, one of the horses fell in the mud. In his desperate effort to stand, he pulled the other horses down into the mud, and with them, the carriage, driver, and passengers.

"A moment later a peasant farmer happened by in his cart pulled by three

skinny horses. When these horses saw the other horses struggling and neighing in the deep mud, they panicked and would have also slipped into the mire, but the farmer quickly whipped them and they righted themselves.

"The nobleman had been watching the whole scene and he cried from his carriage, 'Why is it that your skinny nags pulled your wagon out of the mud, whereas my strong horses are unable to pull out my carriage?'

"If your Excellency will forgive my asking, where did you get your horses?'

"Why these are the finest horses money can buy. One is an Arabian, one is a Persian, one is a pedigreed Hungarian and the fourth is from a famous Russian stable.'

"Well, that explains it. You see, your horses all come from a different part of the world and don't feel any connection to one another. My horses, on the other hand, are just plain horses. But they come from the same family and the same stable, so they're like brothers. When I whip one, the others jump to his side.'

"Sire," continued Reb Chaim, "your army is great and vast, composed of soldiers from many different lands. Princes and kings from the world over have joined your forces. The Tzar's army is nothing by comparison. They lack the weaponry, the fine uniforms and training your soldiers have. The difference is that they are all from one people and one land and their loyalty is entirely to the Czar and the Motherland."

Reb Chaim had made his point in the gentlest, but clearest way. Napoleon had new food for thought, but the thoughts were disconcerting. The truth of Reb Chaim's words were soon borne out in the terrible, humiliating defeat which Napoleon's troops suffered in Russia, a defeat from which the Emperor never recovered.

Thoughts THAT COUNT

This land is very, very good... only rebel not against the L-rd (Num. 14:7-9)

The Land of Israel is unique, for it simultaneously embodies two opposites: On the one hand, its sanctity enables the individual to reach levels of holiness not attainable anywhere else in the world. Yet at the same time, if a person allows his evil inclination to rule, he will become even more degraded than if he lived elsewhere. (*Rabbi Moshe Tzvi of Savran*)

If the L-rd delights in us, then He will bring us into this land (Num. 14:8)

Another way to interpret this verse is "If the L-rd's desire is within us" - if the desire and will to cleave to G-d is truly in our hearts, then "He will bring us into this land" - raise us up and cause us to be successful. (*The Admor of Modzhitz*)

Pardon, I beg you, the iniquity of this people (Num. 14:19)

When Moses prayed to G-d to forgive the Jews for making the Golden Calf, he cited the merit of their righteous forefathers. In fact, Moses believed that this merit would stand them in good stead regardless of their sin. But when the spies spoke ill of the Holy Land and rejected the land of the Patriarchs, Moses refrained from mentioning it. (*Rabbeinu Bechaye*)

CANDLE LIGHTING: 13 JUNE 2014

BEGINS	ENDS
4:49MELBOURNE	5:50
4:52ADELAIDE	5:52
4:42BRISBANE	5:38
6:11DARWIN	7:03
4:40GOLD COAST	5:36
5:01PERTH	5:59
4:35SYDNEY	5:33
4:39CANBERRA	5:39
4:30LAUNCESTON	5:34
4:53AUCKLAND	5:53
4:40WELLINGTON	5:43
4:24HOBART	5:30
4:38BYRON BAY	5:34
6:52SINGAPORE	7:44



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS SHLACH
15 SIVAN • 13 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:49 PM
	MINCHA:	4:55 PM
	KABBOLAS SHABBOS:	5:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:56 AM
	MINCHA:	4:55 PM
	SHABBOS ENDS:	5:50 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MINCHA:	MON-FRI: 8:00 AM
	MAARIV:	4:55 PM
		5:45 PM