

LAMPLIGHTER

27 Tammuz
Parshas Massei

1149

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LIVING WITH THE TIMES

This week's Torah portion is Massei. Massei beings: "These are the journeys of the children of Israel by which they went out of the land of Egypt." Why is the plural of journey used here? For, although it took 42 journeys for the Israelites to reach the Holy Land, 41 of those stages were not going "out of the land of Egypt." Leaving Egypt took only one journey - from the Egyptian city of Ramses to the place called Sukot, outside of Egypt's borders.

The Hebrew word for Egypt, "Mitzrayim," is derived from the word "meitzar" which means limitations. The exodus from Egypt was not only a physical liberation from the outside forces of enslavement, imprisonment and "limitations," but also a spiritual liberation of the Jews from the idolatrous depravity of Egyptian culture as well as from their own "limitations" - their bad habits and inclinations. This inner liberation took many progressive stages, many "journeys," and each journey was an exodus from the "Egypt" - the limitation - of the previous stage. For today's accomplishments in self-liberation from evil are tomorrow's "Egypt." Yesterday the person freed himself, to a certain degree, from his former unwholesome traits, he left Egypt. But today he cannot be satisfied with yesterday's standards of accomplishment. Not only is yesterday's liberation from evil insufficient, imperfect - it is, for today, a limit, an Egypt from which an exodus must be experienced.

The daily service of man through prayer reflects a similar pattern of successive stages or journeys "out of Egypt."

First, one prepares to pray. One contemplates, "I am a person with a G-dly soul entrapped within a physical body. I am about to pray to the Alm-ghty, Who is infinite and utterly without limitations." This sobering thought is uppermost in his mind when he prepares to pray. The very act of setting himself to pray has driven his material concerns out of his mind -- he has already left Egypt.

But his sense of self, his "ego" though now refined, is still ever-present in his awareness. However, as he starts to say the actual words of prayer, he begins to leave even this limitation, this "Egypt." Finally, the climax of prayer, the Amida (Shemona Esrei) is reached and all Egypts are left behind. The worshipper loses all sense of "self"; he stands "as a servant before his master." He has reached a level of complete self-abnegation. The final exodus has been accomplished. One has arrived in the "Holy Land."

Adapted by Rabbi Y.M. Kagen (obm) from the works of the Lubavitcher Rebbe for A Thought for the Week.

The First Day Of The Rest Of My Life

By Elisha Greenbaum

A smoker once told me that quitting was dead easy; he personally had stopped dozens of times.

Well? Can one quit something (successfully) more than once? Can a recovering alcoholic still struggling for sobriety boast of his success in conquering his demons? How would you define a relapsed drug addict who is currently clean, but might fall off the wagon at any time?

A 12-stepper is trained never to believe himself cured, no matter how many years of clean slates he may have accumulated. "I am an addict," he will explain "and tomorrow, just like every living day of the last 23 years, I will wake up and struggle against my desires."

We read this week of the "Forty-two journeys the Children of Israel travelled *going out of Egypt*" (Numbers 33:1) Doesn't seem to make sense, does it? The Jews may indeed have made 42 distinct stops in the desert, camped in 42 separate places, but only one of the journeys, the first, would have taken them *out of Egypt*.

In Jewish philosophy, "Egypt" represents not just a physical land peopled by real-life Jew enslavers, but also symbolizes a concept: the slave mentality. The Hebrew name for Egypt, *Mitzrayim*, is etymologically related to the word *Meitzorim*, "boundaries": that psychological construct that traps you in place, unwilling or unable to break free from your mental shackles.

Throughout one's life one is forced to undertake a series of "journeys," traveling out of one's comfort zone to confront new challenges and conquer fresh territories. Only a corpse can be described as having completed its travel. Living, sentient beings must keep their passport handy, ready to be used on the next stage of their journey through life.

The events of one's past are not overweight baggage dragging you down; rather they are the accumulated experiences from which you may draw, helping you manoeuvre around the new obstacles which present. You may have struggled with an issue in the past and successfully overcame it, left that border crossing behind, as it were. Now there is a new you, undertaking a new journey and those very survival skills which have protected you to date will stand in your stead on your new adventure.

An addict wakes each morning, resolved to spend the whole day overcoming his temptations. Each day is a new journey where fresh obstacles present to be surmounted. The skills and strengths gained from past battles will benefit you in your present struggle, but each journey is its own distinct struggle, and each new accomplishment helps you escape once again from the servitude of your private Egypt, towards the freedom waiting for you over the border.

Slice of LIFE

"By Accident" Doesn't Exist in Judaism

By Joannie (Henya) Tansky

Abby and I met forty years ago through a mutual babysitter. Our daughters were infants and we lived in very close proximity to each other. It was a time in our lives when we needed company, needed to vent about sleepless nights with teething babies, and needed some intelligent conversation while pushing our daughters on the swings in the park. We kept in touch over the years, even after my family moved to another suburb.

In 2004, Abby's mother-in-law passed away. I, along with three other women, performed the *taharah*, the ritual preparation for burial. After the funeral, Abby and I spoke about many issues related to Judaism, including why a *taharah* is performed, some of the details involved, and Jewish life in general. On that day, Abby learned that just as the Torah gives us instructions on how to live as a Jew, it also gives instructions on how to die as a Jew.

In May of 2014, I received an urgent phone call from Abby. Later, we both recognized that our friendship—all the words, all the time spent together—was distilled in that phone call.

Abby told me this story: She had a brother from whom she was estranged for decades. He had fathered five children with three women and was, for all intents and purposes, an absentee father, brother, and son. At one point, he was on the wrong side of the law and spent some time in jail.

Abby's brother had been living in Malabar, Spain for the past four or five years and had recently been diagnosed with both pancreatic and bladder cancer. As he did not have enough money for long term care in the hospital, he was discharged. Several months after the diagnosis, on a Friday, a friend found him dead in his apartment.

When Abby heard the news, she said she was very sorry, hung up the phone, and went on with her day. She had not seen her brother in decades, and now she would never see him again. As far as she was concerned, it was the end of a very sad life filled with bad choices.

That night, Abby could not sleep. How could she leave her brother alone in a morgue in Spain, to be buried as a ward of the state? She thought of her beloved, sweet mother, who had passed away many years earlier. How could she do this to her mother? Or to her father, who had tried so hard to rehabilitate his son?

By Sunday afternoon, she decided that she would try to find a way to bury him via a Jewish funeral parlour in Malabar, but where to start? Suddenly, she remembered our talk after the passing of her mother-in-law and called me, hoping I would know what to do.

Although I was just as in the dark as she was, I told her I would see what I could do. Thus began the involvement of many people on both sides of the ocean to bury a Jew who no one knew.

We made a series of phone calls to Malabar, New York, Madrid, and Gibraltar, yielding no results. Time was an issue, as Abby's brother was in a morgue and we did not know how long they would keep him there. On Monday afternoon, I decided I could not handle this alone and called Paperman and Sons, the local Jewish funeral home. I explained the situation and said, "You are in the funeral business. Call a funeral home in Malabar and get him buried." This was easier said than done, as we were seven hours behind Malabar and language was proving to be a huge barrier.

On Tuesday morning, Mr. Paperman called to tell me that he had a Spanish-speaking employee who had lived in Malabar. The employee called the funeral home there and was able to get through right away.

The next issue was money. Abby was willing to contribute \$2,000 CAD to the burial, but the funeral home wanted 16,500 Euros—that's about \$25,000 CAD. Well, that was not happening, or if it was, I would be raising lots of money very quickly. Mr. Paperman and I decided to

try to bargain them down, and in the end we settled on 5,000 Euros, including transport, preparation, the plot, burial, and the tombstone.

In the end, the compassionate people in the Jewish communities of Malabar, Malaga, Tourmalines, and Montreal took it upon themselves to raise money for the funeral of a total stranger.

After hearing about the compassion and generosity of these Jewish communities, my friend Abby had a big question: Why, if her brother had caused so much heartache to others during his lifetime, did he merit to have so many people involved in making sure he was buried as a Jew? What did he do to deserve the kindness of so many strangers?

I explained to her that giving money for the burial of a destitute stranger is a great mitzvah, since the kindness can never be reciprocated. Total strangers generously participated in this mitzvah, knowing how important it is that a Jewish body be treated with dignity and buried according to Jewish law. Whether or not her brother lived a life of righteousness, he was part of a people that, in the end, are united as one.

Abby's brother was buried on Friday at 3:00 pm in Malabar, Spain, five days after she had called me. On Monday evening, there was a *minyan* (prayer service) in her home for Leizer ben Moshe. Although he was estranged from his family, many family members came to the *minyan*. They, as did my friend Abby, needed closure. After all is said and done, there are no atheists in a foxhole. They needed to put their father and brother to rest in a Jewish way.

Forty years ago, G-d made sure I met my friend Abby via a third party. Forty years ago, G-d knew about Abby's brother. He knew that one day this sad, lonely man would need to rely on the kindness of strangers. And so he put Abby and me together to make sure that would happen. There are no accidents in this world. Everything, from the fluttering of a leaf to the burial of a Jewish man in a faraway country, is Divine Providence. Often, we don't see the hand of G-d. This time, He was there for all to see.

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ISSUE 1149

MOSHIACH MATTERS

G-d told the prophet Ezekiel that through studying the laws of the structure of the Holy Temple it is considered as if we have been involved in its actual construction. As we are so close to the Redemption, the subject must be approached as a present reality; at any moment the Third Holy Temple which is already built in the heavens will descend and be revealed on earth. (*The Lubavitcher Rebbe, 17 Tamuz, 5751/1991*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
Rosh Chodesh Elul, 5736 [August 27, 1976]
Brooklyn, N.Y.
To The Jewish Mothers and Daughters everywhere,
G-d bless you –

Blessing and Greeting:

In view of the recent events -- the hijacking and saving of the hostages held in Uganda; and the subsequent attempt of the terrorists to perpetrate a vicious reprisal, G-d forbid, in *Kushta* (Istanbul),

It should be understood that these events are an indication that Jews must, at the earliest possible, strengthen all aspects of their security and defences -- first and foremost in their spiritual life, which is the channel to receive G-d's blessings also in the physical aspect, namely, to know the right ways and means that have to be undertaken in the natural order of things, and to fully succeed in these efforts, in accordance with the Divine promise, "G-d, your G-d, will bless you in all that you do" -- to be protected and secured from enemies, and to be spared any undesirable happenings, G-d forbid.

The above events remind each and all of our Jewish brethren in general, and Jewish mothers and daughters in particular -- since every married Jewish woman is called *Akeres Habayis*, "Foundation of the Home," and those not yet married are to be *Akeres Habayis*, for which they must prepare themselves from tender age -- the following:

The present situation calls for the protection of every Jewish home. True protection is that which only G-d provides, as it is written, "G-d guards the city." To ensure this Divine guardianship, the home has to be conducted in all aspects according to G-d's will.

Then the home is also an abode for the *Shechinah* (G-d's Presence), in accordance with His promise, "I will dwell among them."

In addition to this, G-d has given our people a special gift wherewith to protect the home, namely, the *Mitzvah of Mezuzah*. Our Sages declare explicitly that "the home is protected by it (the *Mezuzah*)."

Moreover, this protection embraces the members of the household also when they go out of the house, as it is written, 'G-d will guard you're going and you're coming from now and forever.' It is further explained in our holy sources that the Divine Name (*Shin-Dalet-Yud*) written on the back of the sacred *Mezuzah* parchment spells out the words, "*Shomer Dalsos Yisroel* -- Guardian of Jewish Doors."

Let it also be remembered that inasmuch as all Jews constitute one body, and are bound up with one another, every *Mezuzah* is a Divine protection not only for the individual home, with everybody and everything in it, but each additional kosher *Mezuzah* that is affixed on a doorpost of any Jewish home, anywhere, adds to the protection of all our people everywhere.

And considering -- as mentioned above -- that every Jewish housewife is an *Akeres Habayis*, and every Jewish girl a future *Akeres Habayis*, they have a special *Zechus* (merit) and responsibility in the matter of *Mezuzah*, to see to it that not only a kosher *Mezuzah* be affixed on every doorpost in their home that is required to have a *Mezuzah*, but that the same be done by their Jewish neighbours and friends, and in all Jewish homes.

I hope and pray that you will do this with inspiration and joy, which, in addition to increasing the *Hatzlocho* [success] in this effort, will also inspire many others to do likewise, and the *Zechus Horabim* [the merit you brought to the many] will further stand you in good stead.

The present time is particularly auspicious for this endeavour, as for endeavours in all matters of goodness and holiness, since we are in the beginning of the month of *Elul* -- the month of spiritual stocktaking, to complete the deficiencies of the outgoing year and to prepare for the New Year, that it be a good and blessed year for each and all of us and for our Jewish people as a whole.

With esteem and blessing of *Kesivo veChasimo Tovah*,

CUSTOMS CORNER

Guard Your Life

The Torah considers one responsible for safeguarding one's own health and wellbeing. As the verse states: "But beware and watch yourself [lit. your soul] very well." In connection to this, we present a collection of laws pertaining to guarding the life and health of one's self and others:

Guardrails

- It is a Torah obligation to build a guardrail around one's roof lest someone fall off the roof and get hurt or die. This guardrail is called a *ma'akeh*.
- The guardrail must be sturdy and at least ten handbreadths, or approximately three feet, high.
- There is no requirement to build a guardrail on a roof that is not used by people.

Other Precautions

- A father is obligated to teach his children to swim.
- One may not wade through rushing waters that are higher than one's waist.
- It is forbidden to drive a vehicle at a dangerous speed.
- One may not drink from a river without first drawing the water and inspecting it for leeches.
- One may not go on a dangerously unstable bridge or walk under a shaky ladder.

In addition to all of the above, there are other things - not mentioned here - which the Sages banned because they are spiritually harmful.

A WORD

from the Director

In this week's parshah, we read about the journeys of B'nei Yisrael in the desert, and about the different places where they camped. One of those places was Hor Hahar, where Aharon HaKohain died. The pasuk tells us that Aharon passed away on the first day of the fifth month.

*Chassidus teaches that on a person's *yahrzeit*, everything he strived for during his life, all his *avodah*, gets added strength and brings about change in the world. This is true of every Jew, and especially true of a great *tzaddik* like Aharon HaKohain.*

*We can see a clear connection between the *avodah* of Aharon and the date of his passing. The first day of the fifth month is Rosh Chodesh Av, a sad time for the Jewish people. It is the beginning of the nine days during which we mourn the destruction of the *Beis HaMikdash*.*

*The Torah states that Aharon died *b'echad lachodesh*, "on day one" of the month. The word "one" reminds us of Aharon's special *avodah*. He was a person who loved peace and pursued peace, trying to bring people together. He would do all he could to stop arguments and help people join together in *Achdus*.*

*Our Rabbis tell us that the clouds of glory, the *ananei hakavod*, which surrounded, protected and assisted the Jewish people in the desert, came in the merit of Aharon. This is no coincidence. Just as the clouds surrounded the nation on all sides, protecting it as one group, so too did Aharon strive all his life to bring *Achdus*.*

*It is also taught in regard to the destruction of the *Beis HaMikdash* and the *galus* which followed happened because of a lack of *Achdus*. If this is so, then creating more *Achdus* takes away the reason for the *galus*, and when there is no reason for the *galus*, it will come to an end.*

*So that extra power of *Achdus* which comes on Aharon's *yahrzeit* is just what we need to help us during the sad days of Av.*

*We must follow in the path of Aharon, as our Rabbis tell us: "Be like the students of Aharon - love peace and pursue peace." And they say "the students" not "a student" to teach us that we should try to get others to work on bringing more *Achdus* into the world. And then, just as Hor Hahar was one of our nation's last stops on the journey to Eretz Yisrael, the journey of the Jewish people throughout the centuries will reach its destination - the *geulah*.*

J. I. Gutnick

IT HAPPENED *Once...*

DOUBLE TREATMENT

The great Torah scholar, Rabbi Simcha of Bubraka (cited in Pri Magadim), once fell critically sick. As he was not at all a believer in Chassidic Rebbes, his mother went secretly without his knowledge to the famous holy Rebbe, Rabbi Elimelech of Lizensk, to request his blessing for her son's recovery. He told her not to be afraid; with G-d's help, her son would regain his full health.

He told her that when she arrived home, she would find her son even weaker than he was before. Shortly thereafter, the lord of the area would host a gala affair, to which three great doctors from the big city of Lvov would be invited. She was to request that these three examine her ailing son. When they would come to her home, they would see how extremely weak her son was and would despair of his life. Nevertheless, she should not lose hope.

After they would leave the house, the Rebbe Elimelech continued, one of the three doctors would fall down while they were walking through the market place. His companions would help him stand up, and at that moment one of them would suddenly remember a certain medicine which would be able to help the sick Torah scholar.

This doctor would return to her home and write a prescription for that medicine. When she administered that medicine to her son, his condition immediately would begin to improve and eventually he would regain his full strength. The tzadik concluded his words by instructing her that as soon as her son was healthy, he should travel to the tzadik Rabbi Zusha of Anapoli, brother of the Rebbe Elimelech.

The woman returned home, and all the events that the holy Rebbe had foretold came to be, to the last detail. When the scholar was cured his mother related to him all that had happened. The son was very moved, and said that before he would travel to Anapoli, he and his mother must go to Lizensk to thank the Rebbe Elimelech in person. They went, and as soon as the Rebbe Elimelech laid eyes on them, he asked if they had fulfilled his instructions to go to see his brother. They responded that Anapoli was a great distance away and the recovered invalid was not yet strong enough for that.

A short while after, Rabbi Simcha travelled to Anapoli. There, a man came up to him in the street and said, "Simcha! I still don't have a guest for Shabbos. So you shall be my guest for the holy day." The scholar was astonished. How does this man know the first name of a stranger from a distant city? Seeing a teenage boy walking nearby, the scholar asked him the identity of the man now walking ahead of them. "That's our Rebbe," the boy said. The scholar was happy and excited that he had encountered R. Zusha so quickly, and went along with him to his home.

When they arrived, the Rebbe turned to him and said, "Simcha! Did you review the weekly Torah Reading yet?" "No." "Then take a chumash, and go over it now."

Afterwards, the Rebbe told him to come with him to the mikveh, and cautioned him to immerse while he, Zusha, was still in the water. The scholar carefully followed all the instructions. After they came out and got dressed, R. Zusha asked him, "Simcha! Do you have any difficulties in your studies?"

When Rabbi Simcha got back to his hotel, he thrust himself into his studies and reviewed all the thorny problems he had come up with in the Talmud and the Early Authorities, which even after all the time he had put into them, still seemed nigh unsolvable. Now, he suddenly found all those difficulties to be easily resolved and was left with nary a question to probe. Needless to say, the famed scholar, Rabbi Simcha of Bubraka, became a devoted follower of the Rebbe Reb Zusha of Anapoli.

[Translated by Yrachmiel Tilles from Sipurei Chassidim, Ekev]

Biographical notes:

Rabbi Elimelech of Lizensk (1717 - 21 Adar 1787), was a leading disciple of the Maggid of Mezritch, successor to the Baal Shem Tov, and the leading Rebbe of the subsequent generation in Poland-Galitzia. Most of the great Chassidic dynasties stem from his disciples. His book, Noam Elimelech, is one of the most popular of all Chassidic works.

Rabbi Zusha of Anapoli (?- 2 Shvat 1800), was also a major disciple of the Maggid. The seemingly unsophisticated but clearly inspired "Reb Zusha" is one of the best known and most beloved Chassidic personalities. He and his famous brother, R. Elimelech, spent many years wandering in exile, for esoteric reasons.

Thoughts THAT COUNT

A red heifer (19:2)

A maid's child once dirtied the royal palace. Said the king: "Let his mother come and clean up her child's filth." By the same token, G-d says: "Let the Heifer atone for the deed of the {Golden} Calf." (*Midrash Tanchuma*)

This is the law of the Torah: When a man who dies in a tent... (19:14)

Resh Lakish said: From where do we learn that words of Torah endure only in he who kills himself for it? Because it says, "This is the Torah: when a man dies in the tent..." (*Talmud, Berachot 63b*)

Living water (19:17)

Water from an ever-flowing spring. "False" springs which run dry even once in seven years are disqualified. (*Sifri; Talmud, Parah 8:9*)

In other words, a spring which runs dry once in seven years is considered "false" even when there is water flowing in it.

This is lesson in the meaning of truth: something which exists under certain circumstances but ceases under other circumstances is not "true," even when it does exist. (*The Chassidic Masters*)

CANDLE LIGHTING: 25 JULY 2014

BEGINS		ENDS
5:08	MELBOURNE	6:09
5:10	ADELAIDE	6:09
4:57	BRISBANE	5:52
6:21	DARWIN	7:12
4:55	GOLD COAST	5:50
5:18	PERTH	6:15
4:52	SYDNEY	5:50
4:57	CANBERRA	5:56
4:51	LAUNCESTON	5:54
5:11	AUCKLAND	6:11
5:00	WELLINGTON	6:03
4:46	HOBART	5:50
4:53	BYRON BAY	5:48
6:58	SINGAPORE	7:49



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS MASSEI
27 TAMMUZ • 25 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5:08 PM
	MINCHA:	5:15 PM
	KABBOLAS SHABBOS:	5:45 PM
SHABBOS:	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:56 AM
	THE MOLAD WILL BE:	6:50 AND 13 CHALAKIM AM
	FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	5:05 PM
	SHABBOS ENDS:	6:09 PM
WEEKDAYS:	SHACHARIS: SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	5:15 PM
	MAARIV:	6:05 PM