

LAMPLIGHTER

25 Sivan
Parshas
Shelach
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LIVING WITH THE TIMES

This week's Torah portion, Shelach, tells the episode of the spies whom Moses sent to gather intelligence about the land of Canaan. Ten of the 12 spies returned with disparaging reports; that although the land was fertile, its inhabitants were too strong and their cities too well guarded to be defeated by the Israelites. This report broke the morale of the Jewish Nation.

These spies were no ordinary men. They were the leaders of their tribes, especially selected by Moses for this mission. Their report was not animated by fear of physical defeat; instead they feared a spiritual defeat.

In the wilderness, each of the Israelites' needs was met by a direct gift from G-d. Their bread was the Manna which fell from the heavens; their water came from Miriam's Well; their clothes never needed repair.

The possession of the land of Israel meant a new kind of responsibility. The Manna was to cease. Bread would come only through toil. The miracles would be replaced by labour; and with labour came the danger of a new preoccupation.

The spies feared that the concern to work the land and make a living might eventually leave the Israelites with less time and energy for the service of G-d. When the spies said, "It is a land which eats up its inhabitants," they meant that the land and its labour, and the resulting preoccupation with the materialistic world, would "swallow up" and consume all their energies. They thought that spirituality flourishes best in seclusion, in the protected peace of the wilderness where even the food was "from the heavens."

And yet, the spies were wrong. The purpose of life is not the elevation of the soul: it is the sanctification of the world.

The end to which every mitzva aims is to make a dwelling place for G-d in the world-to bring G-d within the world, not above it.

Every Jew may feel the doubts that plagued the spies. While involved with Jewish activities, he feels wholly given over to the spiritual demands of Judaism. But in his work he can see little or no religious significance. He is making the spies' mistake, of placing G-d outside the world, of failing to respond to G-d's presence in every human transaction, forgetting the imperative to "Know Him in all your ways."

The essence of spirituality lies in a Jew reaching out beyond himself to his fellow Jew, to the world of his work, extending holiness to everything he touches, without the thought that this or any situation lies outside the domain of G-d.

Draw Your Own Conclusion?

By Yossy Goldman

Some conclusions are more obvious than others. Sometimes the most obvious conclusion isn't necessarily correct. Drawing our own conclusions can often be a risky business.

Take the case in this week's Parshah. The spies sent by Moses return from their reconnaissance mission of the Promised Land with a frightening report about the fierce warrior nations of Canaan. The Jewish people are dejected and frightened, and even weep at the thought of their impending invasion, convinced it can only be a suicidal mission impossible. The Almighty is angered, the people are punished for their lack of faith in His promise, and the spies go down in history as the villains in the story.

But why? What, in fact, was their sin? Moses asked for a report of the land. They came back and reported exactly what they had seen. They told no lies. The land was formidable. The inhabitants were huge and powerful. The fruits were extraordinarily large. They even brought back samples to prove it. So, if it was all true, why were they punished?

The answer lies not in the report, but in their conclusion. The facts as the spies presented them were entirely accurate. The sin was their conclusion, "We will not be able to go up to that people, for it is too strong for us." Moses had sent them on a fact-finding mission. Their job was to bring back information. Nobody asked them for their personal opinions. The whole point of their mission was to gather the data necessary for the Israelites to find the best way of conquering the land. That they would do so was a given. G-d had promised them the land, told them of its natural beauty and assured them of success.

The same G-d who just miraculously delivered you from Egypt, the mightiest superpower on earth; split the sea for you; and revealed Himself in all His glory to you at Sinai-has now said that the Promised Land is there waiting for you. And, after all He has done for you, you turn around and publicly doubt His power to help you succeed? This is not only a mistake in judgment. This is shameful, sinful and faithless. The spies' report was correct, but their conclusion was disastrous.

A high-school teacher decided to demonstrate to his class the dangers of alcohol abuse. So he conducted an experiment. He took one glass of water and one glass of whiskey. He then took a little worm and dropped it into the glass of water. The worm had a nice swim, and then the teacher removed the worm unharmed. He then dropped the worm into the glass of whiskey. In no time at all, the worm was dead. He then turned to the class and asked them what the experiment proved. Whereupon one wise guy at the back piped up and said, "Sir, it proves conclusively that if you drink enough whiskey, you will never suffer from worms!"

The facts are there for all of us to see. The question is how to interpret them. If we have a preconceived position and then manipulate the data to draw conclusions that suit us, we may come off clever at first, but in the end we may well go the way of the spies. Without faith, even the most accurate information can lead to the wrong conclusion.

Slice of LIFE

In 1995, an elegantly dressed, elderly woman, entered the office of Rabbi Yakov Biederman, the Rebbe's emissary to Austria. She introduced herself as Marguerite Kozenn-Chajes, a retired opera singer and the first emissary of the Lubavitcher Rebbe to Vienna! "I know you think you are the Rebbe's first one here," she quipped, "but in fact I am!"

Mrs. Kozenn-Chajes began her story. Her ancestors had been the holy Vishnitzer Rebbes. As a young woman she left her home in Czernowitz and travelled to Vienna where she eventually became a successful opera singer.

Mrs. Kozenn-Chajes performed during the 1930s in the Salzburger Festspiele [Salzburg Festival]. When German troops marched into Austria and the annexation of Austria was complete, all Jewish artists were banned from performing. Somehow, Mrs. Kozenn-Chajes was overlooked and actually performed in the Festspiele of 1939. When WWII broke out, friends smuggled her out to Italy and she made it on the last boat to the U.S. She and her husband, a descendant of the famous Maharatz Chajes, settled in Detroit, Michigan.

Years passed. Mrs. Kozenn-Chajes was offered the opportunity to have a private audience with the Lubavitcher Rebbe. "I walked into the Rebbe's room," she related to Rabbi Biederman, "I cannot explain why, but for the first time since the Holocaust, I felt that I could cry. Like so many others who had lost everyone, I had never cried. We knew that if we would start crying, we might never stop. I began sobbing like a baby.

"I shared everything with the Rebbe: Innocent childhood; leaving home; becoming a star in Vienna; performing in front of Hitler; escaping to the U.S.; learning of the murder of my relatives and friends. I also mentioned my strong desire to visit Vienna. The Rebbe asked that before my trip, I meet with him again.

"A few months later on my way to Vienna, I went to the Rebbe. He asked me

to visit two people in Vienna and to give them his regards. The first was Viennese Chief Rabbi Akiva Eisenberg and the second was a Jewish professor, Dr. Frankl, at the University of Vienna. The Rebbe asked me to tell Dr. Frankl in his name that he should not give up. He must remain strong and continue his work with vigour and passion. If he continues to remain strong, he will prevail. The Rebbe spoke in this manner for quite a while.

"Once in Vienna, finding Rabbi Eisenberg was simple, but meeting the professor proved far more difficult. When I arrived at the university they informed me that he had not shown up for two weeks and refused to give me more details. I decided to travel to the professor's home.

"A woman opened the door. I asked if the professor was at home. Moments later, a middle aged man came to the door. He looked extremely tense and I felt very awkward. 'I have regards from Rabbi Schneerson in Brooklyn, New York,' I told him.

'Who is this?' he asked impatiently.

'Rabbi Schneerson asked me to tell you in his name that you must not give up. You must remain strong and continue your work with unflinching determination and you will prevail. Do not fall into despair. If you march on with confidence, he promised that you will achieve great success.'

"The professor looked at me as if he had seen a ghost; his eyes opened wide in disbelief. He broke down, sobbing like a baby. I did not understand what was going on. I just saw him weeping uncontrollably.

'I cannot believe this!' Dr. Frankl said repeatedly as he motioned for me to enter. He calmed down a bit and said, "This rabbi from Brooklyn knew exactly when to send you here. It is a miracle! You have saved me!"

'I survived the German death camps,' Dr. Frankl exclaimed, 'and I retained my spirit there. Still I could not survive the merciless derision and taunting of my colleagues undermining my every attempt at progress.' Freud's ideas reigned supreme and Dr. Frankl's were dismissed as unscientific notions of conscience, faith

and obligation. It was unpopular for students to attend his courses. 'I was drained and depressed. I fell into a melancholy and decided to quit. I began drafting my resignation papers.

'And suddenly, in walks a woman and gives me regards from a Rabbi Schneerson in New York! Somebody in Brooklyn, no less a Chasidic Rebbe, knows about me! He knows my predicament! This is a miracle!'

"Indeed," concluded Mrs. Kozenn-Chajes, "the Rebbe's words came true. Dr. Frankl continued his work and shortly thereafter, he was given a chair at the University. His book *Man's Search for Meaning* was translated into English and he became one of the most celebrated psychiatrists of the generation. This all happened some 40 years ago. So you see Rabbi Biederman," Mrs. Kozenn-Chajes said with a smile, "I was an emissary of the Rebbe to Vienna many years before you arrived here."

Rabbi Biederman was intrigued. He began investigating and discovered that Victor Frankl was still alive. In fact he had been sending an annual donation to the Chabad House in Vienna! Rabbi Biederman recalls, "I phoned him, introduced myself and asked him if he remembered the regards Marguerite Kozenn-Chajes gave him from Rabbi Schneerson in Brooklyn some 40 years earlier."

'I do not remember the woman's name but course I remember that day! I will never forget it. My gratitude to Rabbi Schneerson is eternal,' He answered emotionally. 'That is why when, a number of years ago, Chabad-Lubavitch established itself here in Vienna, I became a supporter.'

In 2003, Rabbi Dr. Shimon Cowen, a Lubavitcher Chasid from Australia, who is also an expert on Frankl, went to Vienna to visit his son-in-law and widow, a Catholic, born Eleonore Katharina Schwindt. They spoke at length and in response to Rabbi Cowen's question about Frankl's personal observance, she took out a pair of Tefillin and Tzitzis and showed it to him. "My late husband would put these on each and every day," she said to him. "He would also say Psalms in bed at night."

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MOSHIACH MATTERS

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



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Continued from last week's issue

23 Shevat, 5744 [1984]

In the Torah, called *Toras Chaim* ("instruction of living"), G-d has revealed what the purpose of Creation is, and provided all the knowledge necessary for a human being, particularly a Jew, to carry it out in life. Having designated the Jewish people as a "Kingdom of Kohanim [priests] and a holy nation," a Jew is required to live up to all the Divine precepts in the Torah. Gentiles are required to keep only the Seven Basic Moral Laws - the so called Seven Noachide Laws with all their ramifications - which must be the basis of any and every human society, if it is to be human in accordance with the will and design of the Creator.

One of the basic elements of the Divine Design, as revealed in the Torah, is that G-d desires it to be carried out by choice and not out of compulsion. Every human being has, therefore, the free will to live in accordance with G-d's Will, or in defiance of it.

With all the above in mind, let us return to your question, which is one that has been on the minds of many: Why did G-d permit the Holocaust?

The only answer we can give is: only G-d knows.

However, the very fact that there is no answer to this question is, in itself, proof that one is not required to know the answer, or understand it, in order to fulfill one's purpose in life. Despite the lack of satisfactory answer to the awesome and tremendous "Why?" - one can, and must, carry on a meaningful and productive life, promote justice and kindness in one's surroundings, and indeed, help create a world where there should be no room for any holocaust, or for any kind of man's inhumanity to man.

As a matter of fact, in the above there is an answer to an unspoken question: "What should my reaction be?" The answer to this question is certain: It must be seen as a challenge to every Jew - because Jews were the principal victims of the Holocaust - a challenge that should be met head-on, with all resolve and determination, namely, that regardless how long it will take the world to repent for the Holocaust and make the world a fitting place to live in for all human beings - I, for one, will not slacken in my determination to carry out my purpose in life, which is to serve G-d, wholeheartedly and with joy, and make this world a fitting abode - not only for humans, but also for the Shechina, the Divine Presence itself.

Of course, much more could be said on the subject, but why dwell on such a painful matter, when there is so much good to be done?

With blessing

P.S. Needless to say, the above may be accepted intellectually, and it may ease the mind, but it cannot assuage the pain and upheaval, especially of one who has been directly victimized by the Holocaust.

Thus, in this day and age of rampant suspicion, etc., especially when one is not known personally, one may perhaps say - "Well, it is easy for one who is not emotionally involved to give an 'intellectual' explanation. . ."

So, I ought perhaps, to add that I, too, lost in the Holocaust very close and dear relatives such as a grandmother, brother, cousins and others (G-d should avenge their blood). But, life according to G-d's command, must go on, and the sign of life is in growth and creativity.

CUSTOMS CORNER

What is Birchat HaGomel?

A person who has safely returned from a hazardous voyage, recovered from a serious illness, or been released from unjust imprisonment, must offer thanks to G-d in the form of a benediction recited when the Torah is read publicly (Mondays, Thursdays, Shabbos, Rosh Chodesh [the new month], fast days and holidays). This benediction is called *Birchat HaGomel*.

A WORD

from the Director

The 28th day of Sivan (this year Monday, June 15), is the anniversary of the Lubavitcher Rebbe's arrival on American soil in 1941.

The Rebbe and Rebbetzin Chaya Mushka's escape from German-occupied France was fraught with danger. The only possible route at the time was to travel by ship to Portugal, cross over the border with Spain, then from Barcelona continue on to the United States.

The Nazis, may their name be erased forever, fired at every passing ship, and the Rebbe's vessel came under attack several times. When the ship finally sailed into the New York harbor it was truly a miracle that it had safely navigated the seas.

For reasons of ill health, the Previous Rebbe was not able to personally greet his daughter and son-in-law. Instead, he appointed a delegation consisting of four prominent Chabad Rabbis to serve as his emissaries. On the night before the ship was due to arrive the Previous Rebbe summoned them and said, "I will reveal to you who my son-in-law is: Every night he recites Tikkun Chatzot ["Midnight Rectification"]; he knows the Babylonian Talmud by heart with the commentaries of the Ran, the Rosh and the Rif; the Jerusalem Talmud and its commentaries; the writings of Maimonides and Likutei Torah. Now go out and welcome him!"

The actual reunion between the Rebbe and Previous Rebbe would not take place for another three days, and the Previous Rebbe requested that he see his son-in-law and daughter separately. The Rebbe later explained why: "[The reason] was that my father-in-law was a man of profound feeling; one can imagine the intense emotion it would have caused had we gone to see him immediately, and together. Chassidus demands that the head rule over the heart; thus, despite his pain, he waited several days until seeing us."

So began a new chapter in the dissemination of Torah and mitzvot.

J. I. Guterlich

IT HAPPENED *Once...*

A follower of the great Tzadik Rabbi Aryeh Leib of Shpole, known as the Shpolder Zeide, came to him weeping bitterly. "Rebbe," he cried, "what am I to do? Stolen property was found in my courtyard, and I am being accused of being a thief. My lawyer tells me that I will not escape with less than three months in prison."

The Shpolder Zeide, listened and replied, "I will be a better lawyer for you, and you will receive only one month in prison."

"But, Rebbe," the man continued, plaintively, "I am an innocent man. Why must I be punished for a month?"

"I will tell you a tale of a similar incident which occurred to me, and you will understand. Once I was staying at the home of a very hospitable Jewish customs officer. I became friendly with another guest there, and when Shabbos ended, we made plans to continue our journey together. Unbeknownst to me, the other man had stolen some valuable pieces of silver from the house.

"As we proceeded down the road, we heard the sounds of a carriage approaching very fast. The man asked me to watch his pack for a moment and he disappeared in the mass of trees. The carriage stopped in front of me and I recognized the customs officer and a gentile officer.

"Seize him," the Jew cried. "He is the thief!"

"And before I knew what was happening they threw me into the back of the carriage and we drove away. When I recovered from the initial shock, I tried to explain that it was not I, but the other man who had stolen the silver, but they scorned my words. It was obviously nothing would avail, and I accepted it as the will of Heaven.

"I was thrown into a cell full of frightening criminals who found my appearance an occasion for great mirth. They pulled at my sidelocks and beard, and I could only entreat the One Above to rescue me from their evil clutches. They tried to extort money from me, but when they saw I had none, they set out to beat me.

"The first one laid into me as two others held me down. As soon as his hand touched me, he cried out in pain. His hand swelled and gushed with blood. The thieves and murderers who surrounded me took conference with one another. One said I was a sorcerer, another claimed I was a saint; regardless of their opinion, they all agreed to leave me alone.

"When the immediate danger had passed, I looked around at the other prisoners. One, called "Gypsy" turned out to be, instead, a Polish Jew who had been imprisoned for horse-stealing. I realized that I had been incarcerated precisely in order to help this pathetic man repent. Little by little we spoke and I gained his trust. He related a sad tale of being orphaned and then falling in with a band of Gypsies, whose ways he adopted.

"One morning the man came to me in a state of terror. He had dreamed of his dead parents who told him to do whatever I would instruct

him. They said if he refused, he would die in his sleep. From that moment on he was the most willing penitent.

"Slowly, I instructed him in the Jewish religion. He stopped eating forbidden food, began to recite prayers, and begged the Al-mighty to forgive his errant ways. After several weeks passed, he even began sleeping near me and became completely attached to me in word and deed.

"A few days later I dreamed that Elijah the Prophet told me to flee from that place and go to the town of Zlotopoli where I would be offered the position of beadle of the town. But then I remembered the "Gypsy," and my promise not to abandon him. But, I reasoned, if a miracle could come about for me, it could come about for him, too.

"I told the repentant man to follow me. When we came to the first door, we saw it was open. He held my belt and we passed through the door together, and continued into the black night, with no thought as to where we were going. Many hours later, we stopped at the house of a Jew who told us that we had found the path to Zlotopoli.

"Three days later, we arrived in the town, and I was appointed to the position of beadle. So you see, don't complain about the judgements of G-d, for they are very deep and beyond the understanding of men. Just be strong in your faith, for I can assure you that everything that happens, no matter how it appears, is only for the good. And, as I promised, you will sit in prison no more than one month."

Thoughts THAT COUNT

Speak to the people of Israel, and tell them to make fringes on the corners of their garments...and that they put upon the fringe of the borders a thread of blue (Num. 15:38)

This was done in ancient times; today, however, we do not know how to make this blue dye, and all eight threads of the Tzitzis (fringes) are white. Symbolically, blue alludes to fear of G-d and avoiding the negative ("depart from evil"). White alludes to love, and the service of doing good deeds ("and do good"). From this we learn that in our times, the primary thrust of our Divine service must consist of love and positive actions. (*Likutei Sichot*)

And it shall be to you for fringes, that you may look upon it, and remember all the commandments of the L-rd (Num. 15:39)

Rabbi Meir explained: The Torah uses the singular "it" rather than the plural "them" because it is referring here to the Divine Presence: "Whoever fulfils the commandment of Tzitzis is considered to be greeting G-d's countenance." The "blue thread" resembles the sea, which resembles grass, which resembles the sky, which should remind the wearer of the Throne of Glory. (*Jerusalem Talmud, Brachot*)

CANDLE LIGHTING: 12 JUNE 2015

BEGINS	ENDS
4.49MELBOURNE	5.50
4.52ADELAIDE	5.52
4.42BRISBANE	5.38
6.10DARWIN	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
4.37BYRON BAY	5.34
6.52SINGAPORE	7.44



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS SHELACH • 25 SIVAN • 12 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4.49 PM
	MINCHA:	4.55 PM
	KABBOLAS SHABBOS:	5.30 PM
SHABBOS:	TEHILLIM:	8.00 AM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.53 PM
	THE MOLAD FOR THE MONTH OF TAMMUZ	
	WILL BE ON WEDNESDAY:	2.55 AM (6 chalakim)
	FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	4.45 PM
	SHABBOS ENDS:	5.50 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	8.00 AM & 9.15 AM
	MINCHA:	4.55 PM
	MAARIV:	5.45 PM