

LAMPLIGHTER

2 Tammuz
Parshas Korach
Shabbos 3 Tammuz
1196
19 June
5775/2015

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

We all seek quick success. We pursue individuals whom we deem "successful." Likewise, we run from our failures and are embarrassed to admit them.

The ever-present question is, "How can we be successful?"

Joseph is the first person referred to in the Torah as a "successful man." But at what venture in his life does this happen? When he was the beloved son in his father's home or when he was a viceroy in Egypt?

The answer, surprisingly, is neither. Joseph is referred to as a successful man when he was a slave by Potiphar, and then again when he was in the dark, dingy pit of an Egyptian prison.

Was this Joseph's success in life-to be sold by his brothers as a slave, only to be thrown into jail by the master he served faithfully?

The Talmud tells us that there are several ways to validate the authenticity of a signed contract, to establish that it isn't a forgery. One method is comparing the signatures on the contract to a previous document with the same signatories. However, this document used to authenticate the current contested contract must have been verified by a court of law after its authenticity, too, was contested. Such a contract is considered weightier than another contract (even if its authenticity was also vouched for by a court) that was never the subject of any contention.

The seventh Chabad Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, explains that a contract the people pronounce a forgery is like an individual who goes through a crisis, a letdown, a depressing fiasco. When the person overcomes the crisis, he is stronger; he can be a contract used to approve other contracts. Essentially, without that bump in the road, he would not be as strong as he has become.

As such, the Rebbe offered a different definition of success.

Success is not about an individual who has no flaws, who lives a perfect life. Joseph's life in jail was far from ideal; in fact his spirit was broken. Success is when one goes through a crisis and, instead of falling prey to despair, stands up and declares that he/she will not be defeated.

When one burrows himself inside a hole, he has done the exact opposite. But when one utilizes that moment of despair, he comes out a stronger person, stronger than one who never experienced that challenge. That individual has developed the capacity to be stronger in yet more complex situations, for he has already overcome them.

How many times did the Rebbe cry of the danger that would befall Israel if the Sinai Desert is returned to Egypt?

The Rebbe corresponded with members of the Israeli government and military over the course of years about the grave situation that would be created by leaving Sinai. He developed close connections with these individuals, and they would often seek his counsel.

But the fact is that Sinai was ultimately returned to the Egyptians.

For an individual like the Rebbe to spend much of two years speaking about the safety of Jews in Israel only to be betrayed by the very people he devoted so much energy to, is what we would call the ultimate failure.

Are You Successful? Is success all about the bottom line?

*Rabbi Yitzchak Menachem Weinberg,
the Tolna Rebbe*



And had he felt like a failure, perhaps he would have written off the Israeli government saying, "You guys want to take your path, go ahead, but keep me out of it. You are not welcome in my office anymore."

However, two days after Sinai was evacuated, an Israeli general came to the Rebbe for a private audience. He had prepared many different reasons for why the Israeli government did not listen to the Rebbe's advice.

The Israeli general told me in these words, "What happened did not interest [the Rebbe] one iota; he had already turned the page. The Israel-Egypt border was now a new situation, and he wanted to know how it was being protected. He was worried about the security of those living in Israel."

Anyone could have asked the Rebbe: "The Israelis did not listen; they turned their backs on you. The situation flopped. Perhaps it's time to cut the ties?"

While we may think that the bottom line is success or failure, according to the Rebbe, success is measured differently. From Joseph, known as "the successful man" while imprisoned in Egypt, we learn that effort, and all that results from effort, is the real success. For Joseph, this meant that though he was imprisoned, he still employed tremendous effort to maintain the spiritual standards of his father's home.

One day, one of the Rebbe's secretaries encountered a certain individual in Lubavitch World Headquarters. The secretary asked this person, who lived in a certain New Jersey city: "Do you know this and this individual from your city?" When he responded affirmatively, the secretary requested that he tell that person that the Lubavitcher Rebbe's secretariat takes interest in how he is doing.

This individual in whom the secretary expressed interest later related this story to me. When he received the message from the Rebbe's secretary, he told the messenger that he had no strength to travel to Brooklyn to find out what this was all about, but he asked for the secretariat's phone number.

When he called, the secretary told him as follows: "The Rebbe heard that there is a Jewish day school in your area that is on the brink of closure due to low student registration. Since you are the administrator of another school in the area, the Rebbe requested that you work on increasing the enrolment in that endangered school."

"But it's not of the same religious orientation as mine," he protested. "I do not feel that it is befitting for me to be involved with that school."

The secretary responded that if he so wishes he could make an appointment for an audience with the Rebbe, at which point he could explain directly to the Rebbe why he feels that he shouldn't get involved. "However, you should know that the Rebbe feels that you are the best person for the job..."

Not wishing to disregard the Rebbe's wishes, he made an appointment. He prepared a long letter that contained eighteen reasons why he felt that he cannot take the position.

He handed the letter to the Rebbe. The Rebbe read it and asked him: "Tell me, are these eighteen explanations sufficient reason that eighteen - or more - children enrolled in the school should now lose the opportunity to have a Jewish education?"

"If you accept the position, I am certain that G d will broaden your resources-giving you more time and capabilities."

Leaving the Rebbe's office, he felt like a person on a mission. He threw himself into the task of increasing the school's enrolment. His efforts paid off, and enrolment tripled in a short time.

He wrote a very proud letter to the Rebbe, listing all his successes.

The Rebbe responded. Between his blessings and remarks, he also added in one word: "Success?"

The principal was stunned! A short while later found him once again in the Rebbe's room for a private audience.

"What was the comment on his letter supposed to mean?" he asked the Rebbe.

The Rebbe gently asked him to define success. The Rebbe then asked him whether one can herald as a success having a few dozen children enrolled in a school-when there are so many more children who still are receiving no Jewish education.

"But I tripled the enrolment," the individual protested, "is that not considered success?"

The Rebbe explained to him that success means exerting effort; it's the continued struggle to do what is right.

That person walked out of the office with indeed a new perspective on success. He understood that the Rebbe appreciated very much his efforts-but didn't want him to rest on his laurels, there was so much more to be done.

Success is a continual struggle in life.

I remind myself that prosperity is not always success, and crisis does not mean failure. Success is measured by our struggles and efforts to do what is right. Success is not measured by forecasts, polls and the situations we find ourselves in. Success is when we turn struggle into empowerment, and then that very struggle will lead to other successes, more powerful than the previous one.

Slice of LIFE

The story centres on a thirty year old, non-observant Jew who we will call Joe. Joe had been orphaned before the age of ten. His mother had been sick for a year or so before her passing and it's not clear what happened to his father; but in any case, at ten years old he was alone and bitter.

He knew it didn't make any sense, after all it wasn't her fault she died, and he was just destroying himself with negativity but all this didn't help. He was angry at his mother for leaving him; all the other kids had parents except for him.

His mother had been an observant Jew and her family sort of adopted him and continued his education so as he got older he learned that it was forbidden to hold a grudge. But all the logic didn't help. He had an empty place inside that wouldn't leave and it just naturally filled with anger.

The years passed. Maybe it was a sort of revenge but Joe became totally estranged from Judaism. Then one day he got an idea. He would go to the Lubavitcher Rebbe.

It's not so clear where he got this idea from or what his motivation was but he remembered that his mother mentioned this Rabbi a few times so he went. Perhaps he wanted to make trouble, perhaps he was just curious or bored but whatever the reason he made up his mind to visit the Rebbe's headquarters.

He had heard that the Rebbe only received guests at night and only once or twice a week. Figuring he had nothing to lose, one night he took a taxi to the Crown Heights area of Brooklyn to 770 Eastern Parkway and entered. (According to another version he called months earlier and made a reservation.)

It was after midnight but the place was well lit, busy and lively just as at midday. Bearded young men with friendly faces were walking about; others were vociferously learning Torah in a room off to the side, once in a while someone

rushed by him in a hurry. A young man approached him, shook his hand and asked him if he could help and when Joe answered 'The Lubavitcher Rebbe' the young man pointed to a small hallway where a line of several people stood silently and nervously before a large closed mahogany door.

"They are waiting for Yechidut [a private meeting with the Rebbe]" the young man said. "The Rebbe is in there" and he pointed to the door "and they're waiting to talk to him alone. Some have been waiting for months for this meeting. Did you make an appointment?"

Joe went to the line, examined it for a few minutes from a distance and made his move. He went to the first man in line, tapped him on the shoulder and whispered. "Excuse me. I have something really urgent. Really urgent! But I have to catch a plane. Please, it's really important and it will only take a minute, maybe less. Can I go in front of you?"

The man hesitated for a few seconds, looked Joe in the eyes, shrugged his shoulders, quietly said "Nu, Urgent? Nu, what can I say?" and let Joe get in front of him.

At that moment one of the Rebbe's secretaries (I heard it was Rabbi Groner) entered the hall, noticed what was happening; that Joe had pushed his way into line without permission in front of someone that had been waiting for weeks and he rushed to remove him.

But at that moment the Rebbe's door opened, someone left backing out, eyes red possibly from weeping, and Joe entered.

The secretary ran after him to pull him out but the Rebbe just made a sign to leave the intruder alone and the secretary had no choice but to retreat and close the door.

Joe sat in the chair next to the Rebbe's desk and said nothing. He just stared at the Rebbe, half in defiance, half in curiosity, and was silent. He decided to stare the Rebbe down and make the Rebbe talk first.

The Rebbe looked at him for a few seconds and said with a European accent. "I know you."

Joe just pointed to himself, shrugged his shoulders, raised his palms upward, shook his head and said, "Me? No, not me!"

The Rebbe continued, "I received a letter some years ago."

"Not from me!" He replied.

"About you."

"About me?" Joe said incredulously. "Who would write a letter to you about ME?"

The Rebbe stood, pulled a letter out of a cabinet, sat back down and put it on the table. "Your mother."

Joe was shocked; he could see from afar that it was an old handwritten letter. Could it be from his mother?

"She wrote me twenty years ago saying she was about to die and requested that I should pray for you. Here, you can read it."

The Rebbe turned the letter to Joe [that seemed to be stained with his mother's tears] but kept his hand on it so Joe could not pick it up.

Joe read the letter. It was as the Rebbe said! His mother didn't just leave him! She pleaded to the Rebbe to watch over him. His insides were turning around, his head was spinning. He had been wrong all these years! She really did try her best to provide for him! Tears filled his eyes but he couldn't cry, the inner turmoil was too much and too sudden.

"Rebbe!" He begged "can I have this letter?!" But the Rebbe pulled the letter back and said.

"I can give you a copy, but the letter was written to me and it stays with me."

"But it's my mother!" Joe said not understanding why the Rebbe wouldn't just give it to him! It was his mother!! "Why not?" He whispered with a broken heart like a child.

The Rebbe answered "Every year, just before Yom Kippur I gather all the pupils in my Yeshiva; several hundred young men, and I bless them [as my own children] together with all the Jewish people. And before I bless them ... I read this letter."

Source: Tuvia Bolton which heard it from Rabbi Yisroel Brod in Kfar Chabad

Published by **The Chabad House of Caulfield** in conjunction with the **Rabbinical College of Australia and N.Z.**

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ISSUE 1196

MOSHIACH MATTERS

Because exile is a dream, in which opposites can co-exist, the situation can change in a moment: Jews can leave the dream of exile and enter reality - the redemption. Every Jew holds the key to the redemption, as Rabbi Shneur Zalman writes: "It states in Tikkunim that if even one righteous person (and "Your people are all righteous") in a generation returns in complete repentance, Moshiach would come immediately." Maimonides rules, "When a person does a mitzva (commandment), he tilts himself and the whole world to the meritorious side, and brings redemption and salvation for himself and for them." This can be achieved in a moment. (The Rebbe, 14 Tammuz, 1984)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

THE REWARD FOR MITZVA

August 26, 1948

I am referring to the two questions which you raised in connection with the "Talks & Tales"* of the current month (Menachem Av), and which have been conveyed to me for reply.

Question No. 1 concerns the interpretation of "Eikev" in the featured series "The Names of the Sidrahs [Torah portions," in the sense of "minor" precepts which one is apt to treat too lightly and "tread upon." It was pointed out that the significance of the first verse of the Sidrah was to make us mindful of the so-called "minor" Mitzvos which often present the real test of our faithfulness to our Torah, and "that is why G-d promises special rewards for these precepts."

You referred to the last statement and pointed out that it seemed in contradiction to Mishnah 1. ch. 2 of Pirkei Aboth [Ethics of the Fathers], where Rabbi [Judah the Nasi] taught that "thou knowest not the grant of reward for Mitzvos."

In reply: The reward for Mitzvos is of two kinds: a) The reward for the very nature of the precept performed, where we do not account for the relative importance of the various Mitzvos, and b) Special reward - cited in the Talks - dependent upon certain conditions as to the nature of the person performing the precept, the kind of performance, and the circumstances of time and place involved.

To illustrate point b): Two persons buy the same kind of Esrog, pay the same amount of money, make the same blessing. But one of them could less afford to pay the price. He is performing the Mitzvah at greater sacrifice. He is deserving of greater reward.

Or take the case of a heavy smoker who stops smoking before Sabbath and abstains from smoking throughout the Sabbath. He is deserving of a greater reward than the one who is less addicted to smoking.

Or the case of a "self-made" man, who never had occasion to take orders from anybody, and grew up with the idea of exceptional self-reliance. When such a person puts his own strong will aside and accepts the guidance and leadership of a spiritual leader in Israel, he is deserving of a greater reward than the person who has been brought up since his very youth in the spirit of self-abrogation and submission to the wishes and guidance of the Rabbi.

This is what our Sages meant by saying "According to the [painstaking] labor is the reward." (Aboth, end of ch. 5).

Your question No. 2 concerns the story of Jabneh ("Let's Visit Jabneh," T. & T. of current month), particularly the plea of Rabbi Jochanan ben Zakkai, "Give me Jabneh and its scholars." You asked, why did not Rabbi Jochanan plead for Jerusalem instead? Your own suggestion was that since Rabbi Jochanan knew that G-d had decreed the destruction of Jerusalem, he did not want to act against G-d's wish.

While your suggestion is an interesting one, it cannot, however, be applied to this case. Any Divine decree concerning the fate of an individual, and especially that of a community, can be rescinded by Teshuvah [repentance], prayer, and good deeds. Consequently, the idea you suggested could not have served as a basis for Rabbi Jochanan's request.

The Talmud, dwelling upon the same question, gives two explanations of Rabbi Jochanan's apparent failure to plead for Jerusalem: a) It was a case of temporary beclouding by G-d of the intellect, and b) Rabbi Jochanan was afraid that if he asked for too much, he would get nothing.

The first explanation itself requires elaboration. Why should his intellect have failed him at such a crucial moment, which was so abnormal for such a great man? Here is where your suggestion can be fitted in: Because the decree was already in force, G-d caused Rabbi Jochanan's intellect to fail him.

I trust that the above will satisfactorily answer your questions, but should you have any further remarks concerning the above, or any other questions, do not hesitate to write to me.

With kind regards and best wishes to you and yours,

Very sincerely,

*Talks and Tales was a monthly magazine for children published by Merkos L'Inyonei Chinuch.

CUSTOMS CORNER

Why is the "bima," the elevated platform where the Torah is read, located in the centre of the synagogue?

The bima is in the centre for numerous reasons:

It is symbolic of the altar which was in the centre of the Holy Temple; since it is primarily used for reading the Torah, its central location makes it easier for everyone to hear; The Holy Temple stood in the centre of the universe to diffuse its spiritual light throughout the world. So, too, the bima where the Torah is read is in the centre to convey that its teachings should radiate to the entire world; It reminds us of the encampment of the Jews in the desert, when the 12 Tribes formed a square around the Tabernacle; To indicate that the Torah belongs equally to all those present.

A WORD

from the Director

This Shabbos 20th June is Gimmel Tammuz, the third day of Tammuz, marking 21 years since the passing of the Lubavitcher Rebbe.

A basic teaching of Chasidic philosophy is that everything that happens in this world is guided by Divine Providence.

The book "Hayom Yom - From Day to Day," was meticulously compiled by the Rebbe in 1942 at the behest of his father-in-law, the Previous Rebbe, and contains short thoughts for each day of the year from the teachings of the Previous Rebbe.

The thought included by the Rebbe for tomorrow, the third of Tammuz, reads:

"A Jewish groan which, G-d forbid, arises from physical misfortune, is also a great repentance; how much more so then, is a groan arising from spiritual distress a lofty and effective repentance. The groan pulls him out of the depths of evil and places him on a firm footing in the realm of good."

Though the third day of Tammuz is actually the day in 1927 on which the Previous Rebbe's death sentence by the Russian government was commuted to life in exile, thus marking the beginning of his liberation, the Rebbe chose a thought for that day about the tremendous power of a Jewish sigh.

How many Jewish sighs were emitted around the world on the third of Tammuz 21 years ago for the spiritual distress of the Rebbe leaving this world? How many sighs are uttered each day, each year that passes that we still find ourselves in exile?

The Rebbe asked a crying Chasid after the passing of the Previous Rebbe, "What good are your tears?" Meaning that crying will not help the situation; it is positive action that is demanded and required to prepare the world for the time when 'the wolf will lie with the lamb and swords turned into ploughs'.

With each one of us adding to or enhancing our commitment to Judaism through the practical observance of Torah and mitzvos, we will collectively be working towards the fulfilment of the hope and dream of our People to be united once again in our Holy Land when true peace will reign throughout the world.

J. I. Guttentag

IT HAPPENED *Once...*

Rabbi Pesach Shapira, the father of Rabbi Tzvi Elimelech of Dinov (known as the *Bnei Yissaschar* after his *sefer* of that name), was an itinerant *melamed* (teacher of children). It was arranged that he would board at the home of his employer Reb Asher most of the year, teach his sons, and receive his wages before each Festival. He would then head home with his hard-earned money, which would suffice to support his family until the next holiday.

However, it happened that a mendicant came to the village, seeking alms. Reb Asher, being rather tight-fisted, did not wish to assist the beggar. Rabbi Pinchas could not bear to see him turned away with nothing, and asked Reb Asher to advance some money from his forthcoming salary so that he would have something to offer the man, and Reb Asher agreed.

When another pauper arrived some time later and faced the same prospect, Rabbi Pinchas made the same request of his employer, and again the loan was made. Rabbi Pinchas then approached Reb Asher and suggested that it be a permanent arrangement: Whenever a supplicant arrived, if Reb Asher did not wish to donate anything, he should give the man something from Rabbi Pinchas' wages, and keep an account of it.

Several months passed, and it was time for Rabbi Pinchas to be paid so that he could return home to his family for the Pesach holiday. When he presented himself to his employer to be paid, however, he faced a grave disappointment: Reb Asher informed the unfortunate *melamed* that after tallying all the *tzedaka* he had advanced, nothing remained of his salary!

Rabbi Pinchas went home empty-handed, but did not lose faith that somehow Hashem would provide for his family. He spent the last days before the holiday in the (study hall) studying Torah, trusting that salvation would arrive.

One day, young Tzvi Elimelech and his friends were playing outside near the local post office. Excitedly they watched as an opulent carriage drew up, discharging a young nobleman who went inside the post office to conduct some business. They boys were fascinated with the carriage and yielded to the temptation to investigate it. As they were clambering on, the young nobleman left the building, and though the other boys scurried away, Tzvi Elimelech was not quick enough. The man slapped the boy on his cheek, mounted the carriage and began to drive off. Then, apparently regretting his hitting the boy, the nobleman threw him a purse of money, as if to compensate.

Tzvi Elimelech was overjoyed - now his family could purchase the necessities for the holiday! He hurried to the *beit Midrash* to show his father the purse, relating the entire sequence of events. When Rabbi Pinchas counted the money, he found that the total was the exact amount that his wages were to have been!

The family sat around the *seder* table, grateful for the miracle that had enabled them to celebrate the holiday with all their needs provided. When they arrived at that point in the Pesach *seder* after the meal when the door is opened to demonstrate our confidence in G-d's protection and to welcome Elijah the prophet, Tzvi Elimelech ran to open the front door wide. Suddenly he screamed, "The nobleman who gave me the purse is at the door! He has probably come to take back the money!" But the child was mistaken; it was not a non-Jewish nobleman. Nor did anyone else merit to see him.

[Adapted by Yrachmiel Tilles from "Gut Woch" (Mesorah) by Avrohom Barash]

LIVING WITH THE TIMES

This week's Torah portion, Korach, tells about the controversy with Moses initiated by Korach and his followers. Korach's argument went as follows: If every single Jew is a member of a holy nation, then no one person is greater than another. Why are you, Moses, entitled to special privileges? Jews can only stand united if absolutely equal rights are afforded to all, he claimed.

The Torah teaches that this claim - taken to its logical conclusion - leads to the opposite of unity, so much so that Korach's controversy with Moses became the yardstick by which all dissent among Jews is measured.

Moses alluded to this in his answer to Korach: "In the morning G-d will show who is His." According to the Midrash, Moses explained that the same way that G-d has created natural divisions between night and day which complement each other and form a cohesive whole, so too has He created distinctions between different types of Jews, all for the sake of the unity of the Jewish people.

The world was created so that each creation has its own natural limitations. These boundaries enhance the world's natural order and give it structure, for everything has its own particular purpose and function to perform. Unity among G-d's creatures is attained only when each one works within its own framework and fulfils its own role. Harmony is maintained only when we adhere to the Divine plan, interdependent, performing our different allotted tasks. If one creation tries to assume the role of another, the result is disharmony and dissonance.

The distinctions between Israelites, Levites and Kohanim-priests (and even among priests themselves, between ordinary priests and the high priest) are not arbitrary. Each distinction reflects the type of soul given to each Jew, which correlates to his particular task in life and way of serving G-d. G-d desires that each of us fulfil our own unique mission in life, not that of our neighbour. True unity is only achieved when we respect the differences between us.

Each Jew is blessed with different strengths and qualities, and we are enjoined to pool these disparate resources together for the common good. Every Jew, whether Israelite, Levite or Kohen, is indispensable and is part of this greater whole.

The lesson we learn from Korach is also one which is applicable today. Some think the path to true unity and peace lies with breaking down barriers which exist between men and women, Jews and non-Jews, and different faiths and ideologies. The Torah, however, teaches us otherwise. It is only by maintaining and respecting inherent differences that we can achieve unity and true peace.

Adapted from the works of the Lubavitcher Rebbe

CANDLE LIGHTING: 19 JUNE 2015

BEGINS	ENDS
4.50MELBOURNE	5.51
4.53ADELAIDE	5.53
4.43BRISBANE	5.39
6.12DARWIN	7.04
4.40GOLD COAST	5.37
5.02PERTH	6.00
4.35SYDNEY	5.34
4.40CANBERRA	5.40
4.30LAUNCESTON	5.34
4.53AUCKLAND	5.54
4.40WELLINGTON	5.44
4.24HOBART	5.30
4.38BYRON BAY	5.35
6.54SINGAPORE	7.45



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS KORACH • 2 TAMMUZ • 19 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4.50 PM
	MINCHA:	4.55 PM
	KABBOLAS SHABBOS:	5.30 PM
SHABBOS:	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.58 PM
	MINCHA:	4.45 PM
	SHABBOS ENDS:	5.51 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	8.00 AM & 9.15 AM
	MINCHA:	4.55 PM
	MAARIV:	5.45 PM
		9.00 PM