

LAMPLIGHTER

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A Leader Who Leads

By Rabbi Yossi Paltiel

Gimmel Tammuz, the third day of the Hebrew month of Tammuz, is a day of reflection for all those whose lives have been touched by the Rebbe. Upon contemplating the Rebbe - the depth and breadth of his knowledge, his inventiveness, his piety, etc. - what shines above all else is that he is a Rebbe, a leader. He is an individual whose entire existence is defined by his service to others: his people and ultimately the whole world.

We live in an age where leadership has no essential meaning. Leaders are people who have been chosen by us, who do as we say and advocate for us based on our vision.

We shun the traditional notion of a leader - of one person knowing better than everybody else and dictating his "superior" wisdom to the populace, imposing his will and his ideas on the people.

Part of our aversion to this kind of leader is from our inherent distrust. It also stems from our belief that there are no real leaders who are in fact head and shoulders above everybody else, yet are truly concerned for the population, putting others before themselves.

For this reason we actually celebrate the failures and frailties of our leaders. It keeps things "honest."

Yet in truth, we thirst for true leadership, for people who stand for something and have real principles, people who are not afraid to go against the tide, to challenge popular beliefs and to actually create new trends. We yearn for leaders who inspire us to re-evaluate what is considered "normal" and "acceptable" and "mainstream."

When we contemplate the Rebbe, we experience true leadership.



Leadership: The kind of leadership for which we Westerners have an inherent ambivalence. We are threatened by it. We question if this kind of leader takes away our freedom.

But then we discover that what the Rebbe says, we feel. What the Rebbe asserts, we agree with. What the Rebbe states is right and principled and true, we embrace. And we can't get enough of it for it is truly refreshing.

The Rebbe doesn't compromise our free will; he helps us exercise it. And whenever he senses us falling back into the circular whirlpool of modern equivocation he is right there to keep us going on the linear course that is truly in our best interest.

It has been said that what makes the Rebbe unique is that rather than get us to believe in him, he believes in

us and he makes us believe in ourselves.

Above all else, the Rebbe and his leadership represent deed. We live in a world of action. Thus, we must define spirituality with actions. In this world, all good intentions and deep spiritual experiences must be translated into practical action. An inspiration that doesn't manifest itself in deed is far less significant and real than an uninspired deed.

Every person is aware of the special corner in his soul that is his point of spirituality - kindness and righteousness. Some of us visit there more frequently than others. Many of us are unsettled by this dimension in ourselves that seems to lurk beneath the surface of our everyday lives. But we all must give this spark of innate spirituality expression through deed.

Some charity, a prayer, a mitzva (commandment) - these are concrete physical acts that give expression to our spiritual selves. They are also the ultimate tests of the integrity of our spirituality.

Our spirituality does not require massive acts to prove that it is authentic. The little things, simple deeds, are also appreciated. Do one mitzva if that is all you can offer at this moment. For one good deed will eventually inspire many more good deeds.

Ultimately, all our deeds will add up to a great many acts of goodness and kindness that will collectively transform the world to a good, kind and principled reality - a Messianic World!

The vision and direction of the Rebbe moves forward. Let us follow the Rebbe's lead and move forward until the coming of Moshiach.

Slice of LIFE

Go Home

by Dr. David Nesenoff

I had been a Conservative rabbi for 20 years, but each of us has our moment, or moments, when we evaluate life and ponder our purpose, when we ask ourselves those big questions: What do I really want to do? What is important to me? What will I accomplish in my future?

The Land of Israel was on my mind. My wife Nancy and I had recently returned from there and I wanted to do something for Israel. I decided to make video snippets of Jews talking about Israel. I would ask people, "Any comments on Israel?" And they would say how much they like the spirituality, or the falafel, or the archaeology or the beaches. I would put these snippets on the Internet and the whole world would see that Israel is a beautiful place. All the ills and ill-wills against Israel would be readjusted.

At the time, my website, RabbiLIVE.com was being used to broadcast prayer services for American Jewish soldiers in Afghanistan, Iraq, and on aircraft carriers... I figured I would post my Israel falafel videos there.

My son, Adam Natan, had a website of his own for teenagers to learn about and discuss Jewish topics. He is quite a remarkable young man. He had gone to Washington and streamed on his website the entire AIPAC pro-Israel conference by himself.

In May, Adam called up the White House and requested to attend the President's Chanuka celebration the following December. They asked him if he was confused. "Do you mean the upcoming Jewish Heritage Celebration?"

"Yes, the upcoming Jewish Heritage Celebration," he answered. The White House media office provided press credentials for Adam, his friend Daniel Landau and me.

I drove to Washington to celebrate Jewish Heritage Month with two teenagers and the president. Maybe this would be a good place to find Jews to ask my "Any comments on Israel?" question.

On May 27, 2010, we attended President Obama's press conference in the East Room of the White House. The topic was the oil leak in the Gulf. After the press conference, we had an hour before the Jewish Heritage Celebration. We decided to leave the grounds of the White House for a little walk. As we headed for the gate, I noticed Helen Thomas walking toward us. I mentioned to the boys that she is one of the most famous reporters in the world. She had covered 10 U.S. presidents at the White House.

She was a journalist for 60 years, and I was a journalist for 60 seconds; I figured it was time we met. So we stopped and exchanged pleasantries. Although my cameras were in the White House, I had my small Flip video camera on me and I started filming. She looked directly into the lens and gave some rather gracious advice about journalism.

I was waiting until later in the day to shoot my Israel question at the guests of the Jewish celebration, but something made me fire one round a little early. "Any comments on Israel?"

Hashgacha pratit, Divine providence. The ultimate Creator of this story, and all stories, placed in my camera the snippet to aid my dear Israel and change my life. "Tell them to get the hell out of Palestine," she said.

I asked her, "Where should they go?" "Home!"

"Where's home?" I asked.

"Poland and Germany."

Back home to Poland and Germany. I wish I could go back to my grandparents' town of Drobnin, where on a Friday evening the smell of challah no doubt permeated the town, and candles twinkled in the window of every home. But not one shtetl, not one candle, not one Jew is there. They're all gone. The anti-Semites erased them.

I wanted to post the video immediately on my website. But even if you are a billionaire CEO you need a 15-year-old to figure out how to put something on a website. I needed my son to post the video, and unfortunately he was tied up with final exams and Driver's Ed. An entire week went by, and the video remained in my camera.

Again, Divine providence. Something happened that week that brought Israel into the spotlight. On May 31, 2010, Israeli soldiers boarded a flotilla of boats that were bent on defying the Gaza Strip security blockade. The "peace activists" on one of the boats attached the Israelis with metal rods and knives. Several of the activists were shot.

The whole world was against Israel. Helen Thomas stood in the White House, near the president, in front of the international press corps, and said, "It was a deliberate massacre by Israel against peace activists on the high seas."

That night my son had some time. We posted the video at around 2 a.m. Friday morning. We forwarded it to some people, including Jewish blogger Jeff Dunetz.

After Shabbat I turned on the computer to see if anyone had looked at the video. There were over 700,000 views. By Sunday it was over a million.

At a time when the events of the flotilla fuelled the foggy views of anti-Israel and anti-Semitic people, my video cleared the air. Helen Thomas resigned. She was banished from the White House; her name was removed from various awards throughout the country.

Every media outlet in the world converged on me. I received thousands of threatening hate emails as well. Law enforcement and private agencies got involved. Everyone wanted to know about the guy behind the camera.

Sitting at the computer in my son's room with the soccer ball wallpaper and the little desk, I was overwhelmed. I thought that this would be a good time for some Divine providence. The phone rang. It was Ari Fleischer, former president Bush's White House press secretary. He said that I should have a definitive message. It was important that I know what message I wanted to deliver to the world.

My son came home from school, and I told him that Ari Fleischer had called. My son said, "I know; I told him to call you." (Who is this kid?)

My son said, "You can speak to anyone in the world; who do you want me to call for advice to find out what our message is?" I thought for a moment and said one name. Sure enough, within minutes, my son handed me the phone to speak with Elie Wiesel.

As per Ari's counsel, I asked, "Professor Wiesel, what is my message?" He said that he had read in the newspaper that I attend services at Chabad each morning, and he suggested that I should find out what the Rebbe would have wanted me to say.

I couldn't figure out what I was more confused and amazed about. The fact that Elie Wiesel was advising me to find out what the Lubavitcher

Rebbe would have me say, or that Elie Wiesel was reading about where I pray.

I called my local Chabad rabbi, Chaim Grossbaum, and told him that Elie Wiesel had advised me to find out what the Rebbe would want me to say. "Okay, let's find out," he said without any hesitation.

We contacted Rabbi Abraham Shemtov, an emissary of the Rebbe, a renowned individual who has great knowledge of the Rebbe's teachings, and also has terrific insight into world politics and media. We asked him what he thought the Rebbe's message would be in this situation.

"If you have a friend and you don't see him for a little while, he is still your friend. But if you don't see him for 50 years, you can't be sure if he is still your friend," Rabbi Shemtov said. "If your child goes away for a little while, he is still your child; and if your child goes away for months or even years, he is still your child. And if, G-d forbid, you don't see your child for 50 years, he is still your child."

"We are not the friends of Israel. We are the Children of Israel. We were away for a few hundred years in Egypt, or a thousand years in Persia, Spain, or North America. We were away for a few years in Auschwitz. But we are still the Children of Israel."

"Israel and the Children of Israel are one. It doesn't matter where or when you are born and live, what language you speak or what century or era you come from; we are always the Children of Israel. We and Israel exist because of each other; G-d gave the Land to us. The Jew walking on the street in New York, whether or not he even knows or cares about Israel, is alive because of Israel, and Israel exists because of him."

Two days later, I was on CNN's "Reliable Sources" with Howard Kurtz. I can't remember what he asked me, but I know the answer was that the Children of Israel and the Land of Israel are one, and that is what Helen Thomas and those who want to delegitimize Israel are denying.

I was asked to be the keynote speaker at Yale University's inaugural symposium on global anti-Semitism. The chairman of the symposium, Professor Charles Asher Small explained to the audience of professors from all over the world why I was the keynote speaker.

He said that he never watches television, but one day he was visiting his parents, and they happened to have on CNN's Reliable Sources. He heard me say that "the Children of Israel and the Land of Israel are one. They only exist because of each other; it is G-d-given." He said those words caused him to ask me to speak. He said those words needed to be heard at Yale University by all the assembled.

Helen Thomas said, "Go home," and I did. After being a Conservative rabbi for over 20 years, I travelled home to my roots. And so did my family. My son Adam studied at Chabad's Mayanot Yeshiva in Jerusalem, and then moved to the Rabbinical College of America in New Jersey. On Sukkot he built sukkas in Guatemala; on Passover he conducted a Seder for Jews deep inside Cuba.

My daughter Shira studied at Machon Chana Women's Institute and then Beth Rivkah Seminary, both in Crown Heights. An accomplished dancer, she teaches dance to the daughters of the Rebbe's emissaries over the Internet. My wife and I are very proud of our children.

I not only went home; I went to hundreds of homes. I have spoken at hundreds of Chabad Houses throughout the world. I have been inspired and I have, thank G-d, inspired others as well. Each time I tell my story, I offer my conclusions about how to fight anti-Semitism. I tell my audiences that the way to fight anti-Jewish is by doing Jewish. Do Torah. Do Mitzvot. Do Shabbat. Do kosher. I know this is what the Rebbe would have wanted me to say.

Adapted from an article in the N'shei Chabad Newsletter.

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INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

3 Tammuz, 5710 [1950] Brooklyn, N.Y.

Many people seek to pinpoint and characterize the virtues and pre-eminence of each of the Rebbeim of Chabad, and in particular of the Nasi of our generation - my revered father-in-law, the Rebbe [Rayatz] - in various terms: a man of self-sacrifice, a gaon, a man of exemplary character traits, a tzaddik, an individual endowed with divine inspiration, an individual accustomed to miracles, and so on. When one considers how the teachings of Chassidus define what self-sacrifice really means, what being a gaon really means, and so on, these are indeed extremely laudatory terms. Nevertheless, the essential point is missing here. Apart from its being the essence per se, it is especially important because of the way it vitally affects us in particular, the community of those who are his Chassidim and who are bound to him. That essential point is - the fact that he is the Nasi, and the Nasi of Chabad. For a Nasi by definition is referred to as the head of the multitudes of Israel; in relation to them he is the "head" and "brain"; their nurture and life-force reach them through him; and by cleaving to him they are bound and united with their Source in the Supernal worlds.

Nesi'im varies: from some Nesi'im, the flow of energy is implanted within the spiritual psyche of the recipients; from others, the flow of energy is diffused indirectly and transcendentally. These differences may be further subdivided: some Nesi'im endow their recipients with insights into the revealed plane of the Torah, some endow their recipients with insights into the mystical plane of the Torah, and some do both together; some instruct their followers in the paths of avodah and Chassidus; some direct material benefactions to their followers; and so on. In addition, there are Nesi'im who comprise several of these attributes, or even all of them. This quality has characterized the leadership of the Nesi'im of Chabad from the very beginning, from the Alter Rebbe, up to and including my revered father-in-law, the Rebbe [Rayatz]. Their benefactions incorporated all the above attributes: they were beamed both inwardly and transcendentally; they included instruction in Torah, in avodah and in the practice of good deeds; and they comprised blessings both spiritual and material. Consequently, the Nesi'im of Chabad have been bound with all 613 organs of the soul and body of those who were connected with them. Every single one of us must know - i.e., must think deeply and fix his thought on this - that the Rebbe [Rayatz] is indeed the Nasi and the head; from him and through him are directed all material and spiritual benefactions; and by being bound to him (in his letters he has taught us how this is accomplished) we are bound and united with the spiritual root, with the ultimate Supernal spiritual root.

Menachem Schneerson

CUSTOMS CORNER

What is the significance of the number of coils on the Tzitzis?

There are five (double) knots on each of the Tzitzit tassels. In the spaces between these knots, one of the fringes - which is longer than the others - is coiled around the rest. Seven coils in the first space, eight in the second, eleven in the third, and thirteen in the fourth. These 39 coils have the same numerical value as "Hashem Echad" -- G-d is One.

MOSHIACH MATTERS

Even if a single individual carries out his service in a perfect manner, what effect can such activity have on the world at large? On the surface, the world seems to be going on without being affected by a Jew's service in spreading the wellsprings of Chasidic teachings outward or preparing for Moshiach's coming. This, however, represents a very narrow view of what is going on in the world. In truth, the world is ready for Moshiach's coming and when a Jew carries out his service in the proper manner, the world itself and the gentile nations will assist him. In practice, from the Third of Tammuz onward, efforts must be made to intensify our service of spreading the wellsprings of Chasidic teachings outward. (The Rebbe, 3 Tammuz, 5751-1991)

A WORD

from the Director

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

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

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

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

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

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

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

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

J. I. Gutterick

IT HAPPENED *Once...*

A Lubavitcher Chasid in the USA did his best to find a consistent source of income in order to support his family, but despite his efforts he was unable to attain any noticeable results. After numerous attempts to find a worthwhile job without success, he asked the Lubavitcher Rebbe to bestow on him a blessing for a good livelihood.

The Rebbe's answer was not long in coming: "Go to Japan on a first class ticket."

He wanted to follow the Rebbe's advice immediately. However, his financial situation was bad and he had to take the time to borrow the money for the first class flight ticket. Within a short while he was able to pack his suitcase with his personal belongings and set out for the trip to Japan.

After the plane took off, when it was time for the first meal to be served, he realized that he had forgotten to order kosher meals. As you would expect of a Chabad Chasid, he did not touch anything on the tray that was set in front of him.

The Japanese man sitting next to him asked him why he did not eat anything. He replied that he was Jewish and this kind of food was forbidden for him to eat. The Japanese man tried to persuade him to eat by explaining that the trip to Japan would take a very long time and he might end up being very hungry. However, the Chasid did not agree to eat any non-kosher food.

During the trip, the Japanese man spoke to his Jewish co-traveller and asked him why he was going to Japan. The Chasid told him that he had been advised by the Lubavitcher Rebbe to go there in order to find a suitable business opportunity for himself.

The Japanese man told him that there is going to be a big business fair in Tokyo, and he should consider attending. He also intended to visit that big event. Before leaving the plane, he gave his business card to the Jewish man.

The Chasid spent a great deal of time at the fair, trying to get a job working as a business representative for a Japanese company in the USA--but without success.

On the last day of the fair he remembered the Japanese man who he had met on the plane. His business card was still in his pocket and he managed to contact him.

He told the Japanese man about his wish to be the representative of a business company, and the man told him that they were just about to open a new line of merchandise. As it happened, his company was looking for a suitable person to introduce their new merchandise on the US market.

The Japanese man said that he was very impressed by the Chasid's self-discipline demonstrated by his refusal to partake of the food because of his religious principles, despite the long hours of traveling. Such a person would certainly meet their requirements of honesty and strength of will, and would be capable of fulfilling the assignment in the best possible way.

Thus the Chasid found employment with a good salary, and everything happened due to his following the Rebbe's advice of flying to Japan on a first class ticket.

LIVING WITH THE TIMES

In this week's Torah portion, Korach, we read of Korach's questioning and eventually rebelling against Moses and G-d. Korach's first question to Moses was, "Does a garment made completely of turquoise wool still require a single turquoise thread in its tzitzit - fringes?" Moses' answer was "yes." Korach believed Moses' response was absurd.

Why the commandment for one strand of turquoise wool in the tzitzit? The Talmud explains because turquoise is a spiritual colour. It resembles the oceans and the heavens, reminding a human being of G-d's majesty.

In truth, Korach and Moses debated the nature of spiritual leadership, the question of how to inspire human beings toward idealism and holiness. Korach believed that you need to overwhelm people with the magic and majesty of your message. Let their entire "garment," their entire identity, become all-turquoise, melting completely in the "blue" of heaven.

Moses disagreed; to let people's spirits soar is splendid, but never enough. For inspiration to leave a lasting impact, it must find expression in individual specific acts, words and thoughts. To make a real transformation in people's lives, you must give them a single act through which they can connect to G-d and bring His morality into the world on a daily basis. You need to inspire people to make one strand of their lives blue.

This was an argument about what should become the great emphasis of Judaism. According to Korach, Judaism was about awakening a passion to revolutionize the universe. But Moses understood that in order to accomplish this goal, the primary focus of Judaism needed to be on individual daily behaviour, changing the world one mitzva at a time.

Korach's message seemed logical. If we can electrify a soul with a passion for making the world a G-dly place, is the individual mitzva ultimately relevant? Let us talk about changing people and changing the world, not about small individual acts!

Korach felt that Moses was misrepresenting G-d's true intent. By focusing so much on mitzvot, Moses was stifling the spiritual creativity in the souls of Israel. Moses was robbing the community of its grandeur.

Korach was a revolutionary, a soul on fire. But Moses was a leader, a shepherd. Moses, to be sure, deeply identified with Korach's message. If anybody understood the value of impassioned idealism, it was Moses, a man who left everything behind in his quest for truth. But a leader is not an individual lofty soul; a leader is a person who encompasses within his own heart an entire nation, and who is deeply in-tune with human nature.

Moses knew that a message that inspires boundless awe and excitement, but that does not demand individual life changes, won't have a lasting impact.

When an idealistic spirit speaks of transforming the universe and uplifting all of humanity, but fails to focus on building this universe through daily actions and words, at the end, he might fall very low, perhaps even become swallowed by the abyss. This indeed occurred to Korach and his men.

The lesson is clear: Living a Jewish life on a daily basis, saturated with Torah study and mitzva observance, and passing on these sacred deeds to our children - is what will secure Jewish continuity and heal the world.

Adapted by Rabbi Yosef Y. Jacobson from a talk of the Lubavitcher Rebbe

CANDLE LIGHTING: 8 JULY 2016



BEGINS		ENDS
4.57	MELBOURNE	5.59
5.00	ADELAIDE	6.00
4.50	BRISBANE	5.46
6.17	DARWIN	7.09
4.47	GOLD COAST	5.43
5.09	PERTH	6.07
4.43	SYDNEY	5.51
4.47	CANBERRA	5.47
4.38	LAUNCESTON	5.43
5.01	AUCKLAND	6.01
4.48	WELLINGTON	5.52
4.33	HOBART	5.39
4.45	BYRON BAY	5.41

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS KORACH • 2 TAMMUZ • 8 JULY

FRIDAY NIGHT	CANDLE LIGHTING:	4.57 PM
	MINCHA:	5.05 PM
	KABBOLAS SHABBOS:	5.30 PM
SHABBOS	LATEST TIME TO SAY SHEMA:	9.58 AM
	SHACHARIS:	10.00 AM
	FOLLOWED BY FARBRENGEN	
	MINCHA:	4.55 PM
	SHABBOS ENDS:	5.59 PM
WEEKDAYS	SHACHARIS: SUN-FRI:	8.00 AM / 9.15 AM
	MINCHA:	5.05 PM
	MAARIV:	5.00 PM