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The Man Who Turned Judaism Outward *By Rabbi Dr. Jonathan Sacks*

Gimmel Tammuz 5754. 12 June, 1994

The Jewish world is now a smaller place. History will chart the achievements of the seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. My own tribute is simple. This was a man who changed the religious landscape of Jewish life.

We first met in 1968. I was an undergraduate, visiting American Jewry to seek out its intellectual leaders. They were impressive. But my encounter with the Rebbe was unique. In every other case, I asked questions and received answers. The Lubavitcher Rebbe alone turned the interview around and began asking me questions. What was I doing for Jewish life in Cambridge? What was I doing to promote Jewish identity among my fellow students?

The challenge was personal and unmistakable. I then realized that what was remarkable about the Rebbe was the exact opposite of what was usually attributed to him. This was not a man who was interested in creating followers. Instead, this was a man who was passionate about creating leaders.

He himself was a leader on a heroic scale. Chosen to succeed his late father-in-law, Rabbi Yosef Yitzchak Schneerson, as head of Lubavitch in 1950, he set about reconstructing the movement in the inhospitable climate of secular America. At that time it was widely believed that Orthodoxy had no future in the United States. No one had yet found a way to make traditional Judaism a living presence in an America called the "treifa medina".

Like all classic rabbinic leaders, the Rebbe began with education, creating a network of schools and yeshivot. Then he took the decision that was to change the face of Lubavitch and ultimately the Jewish world. He sent his followers out to places and communities which had never known a Chasidic presence. He began with university campuses. Already, in the early 1950's, Lubavitchers could be found working with Jewish students, telling Chasidic stories, singing songs and introducing them to the hitherto remote world of Jewish mysticism.

It was an extraordinary move, nothing less than the reinvention of the early days of the Chasidic movement when, in the 18th century, followers of the Baal Shem Tov had traveled from village to village taking with them the message of piety and faith.



Chasidism had proved to be the most effective ways of protecting Judaism against the inroads of secularization. But it was limited in its impact to Eastern Europe. Nothing was less likely than that a strategy from the old world could succeed in the new. But it did. Drawn by its warmth, intrigued by its depth, hitherto assimilated Jews were attracted to Lubavitch and, on meeting the Rebbe, became his disciples.

The second decision was even more remarkable. Though the faith that drove the Rebbe was traditional, the environment to which it was addressed was not. Earlier and more profoundly than any other Jewish leader, he realized that modern communications were transforming the world into a global village.

Religious leadership could now be exercised on a scale impossible before. The Rebbe began sending emissaries throughout the Jewish world, most notably and covertly in Russia. The movement was unified through his regular addresses, communicated through a series of mitzvah campaigns. Few international organizations can have been more tightly led by a single individual on the most slender resources.

It would be hard to find a historical precedent for this massive effort to reignite the

flame of Judaism in a secular world. If today we are familiar with the phenomena of baalei teshuvah (religious returnees) and Jewish outreach, it is almost entirely due to the pioneering work by Lubavitch, since adopted by many other groups within Orthodoxy.

The Rebbe was preoccupied by the challenge of religious leadership. In a conversation we had in 1978 he expressed his concern at the shortage of rabbis throughout the Diaspora, and at the failure of yeshivot to direct their alumni to congregational work. He encouraged me to enter the rabbinate and to train other rabbis, and was particularly supportive of the work of Jews' College. He himself turned his followers into leaders at the earliest possible age and, if the decision to empower youth exposed Lubavitch to risks, it also gave it a vigor and energy that were to be found nowhere else in the religious world.

Behind all this activity lay a compelling vision, never formally articulated but clear nonetheless. The Jewish world, particularly the Europe from which he came, had been devastated by the Holocaust. In the aftermath, one thing had happened but another thing had not. Jews had returned to the land of Israel. But they had not returned to the faith of Israel.

In Judaism, physical and spiritual return are inseparable. In the modern world they had become separated. This was the fracture he sought to mend. Where others devoted themselves to building the Jewish State, he dedicated himself to rebuilding the inner state of Jews.

The Rebbe himself was tireless in drawing connections between contemporary events and the Torah portion of the week. As Israel was to Moses, so the messianic age has been to Judaism's greatest leaders: a destination journeyed towards, glimpsed from afar but not yet reached.

Others will argue about the Rebbe's controversial stances on the great Jewish issues of our time. I simply recognize the commanding intellect, a majestic presence, a man of spiritual fire and personal warmth, one of the very few in history whose influence was felt throughout the Jewish world, the man who turned Judaism outward and dedicated his life to bringing to post-Holocaust humanity the living presence of G-d.

CANDLE LIGHTING TIMES FOR SHABBOS 23 - 24 JUNE 30 SIVAN



City	In	Out	City	In	Out	City	In	Out	City	In	Out
Melbourne	4:51	5:52	Brisbane	4:44	5:40	Gold Coast	4:42	5:38	Sydney	4:36	5:35
Adelaide	4:54	5:54	Darwin	6:13	7:05	Perth	5:03	6:01	Canberra	4:41	5:41
Byron bay	4:39	5:36	Auckland	4:54	5:55	Wellington	4:41	5:45	Hobart	4:26	5:31

The Rebbe:

A Brief Biography

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson (1902-1994), the seventh leader in the Chabad-Lubavitch dynasty, is considered to have been the most phenomenal Jewish personality of modern times. To hundreds of thousands of followers and millions of sympathizers and admirers around the world, he was -- and still is, -- "the Rebbe," undoubtedly, the one individual more than any other singularly responsible for stirring the conscience and spiritual awakening of world Jewry.

The Rebbe was born in 1902, on the 11th day of Nissan, in Nikolaev, Russia, to the renowned kabbalist, talmudic scholar and leader Rabbi Levi Yitzchak and Rebbetzin Chana Schneerson. Rebbetzin Chana (1880-1964) was known for her erudition, kindness and extraordinary accessibility. Her courage and ingenuity became legend when during her husband's exile by the Soviets to a remote village in Asian Russia she labored to make inks from herbs she gathered in the fields -- so that Rabbi Levi Yitzchak could continue writing his commentary on kabbalah and other Torah-subjects. The Rebbe was named after his ancestor, the third Rebbe, Rabbi Menachem Mendel of Lubavitch, with whom he later shared many characteristics.

To Save a Life: There is a story told about the Rebbe's early life that seems to be almost symbolic of everything that was to follow. When he was nine years old, the young Menachem Mendel courageously dove into the Black Sea and saved the life of a little boy who had rowed out to sea and lost control of his small craft. That sense of "other lives in danger" seems to have dominated his consciousness; of Jews drowning in assimilation, ignorance or alienation--and no one hearing their cries for help: Jews on campus, in isolated communities, under repressive regimes. From early childhood he displayed a prodigious mental acuity. By the time he reached his Bar Mitzvah, the Rebbe was considered an illuy, a Torah prodigy. He spent his teen years immersed in the study of Torah.

Marriage in Warsaw: In 1929 Rabbi Menachem Mendel married the sixth Rebbe's daughter, Rebbetzin Chaya Mushka, in Warsaw. (The Rebbetzin, born in 1901, was chosen by her father, the sixth Rebbe, to accompany him in his forced exile to Kostroma in 1927. For sixty years she was the Rebbe's life partner; she passed away on 22 Sh'vat in 1988.) He later studied in the University of Berlin and then at the Sorbonne in Paris. It may have been in these years that his formidable knowledge of mathematics and the sciences began to blossom.

Arrival in the U.S.A.: On Monday, Sivan 28, 5701 (June 23, 1941) the Rebbe and the Rebbetzin arrived in the United States, having been miraculously rescued, by the grace of Almighty G-d, from the European holocaust. The Rebbe's arrival marked the launching of sweeping new

efforts in bolstering and disseminating Torah and Judaism in general, and Chassidic teachings in particular, through the establishment of three central Lubavitch organizations under the Rebbe's leadership: Merkos L'Inyonei Chinuch ("Central Organization For Jewish Education"), Kehot Publication Society, and Machne Israel, a social services agency. Shortly after his arrival, per his father-in-law's urging, the Rebbe began publishing his notations to various Chassidic and kabbalistic treatises, as well as a wide range of response on Torah subjects. With publication of these works his genius was soon recognized by scholars throughout the world.

Leadership: After the passing of his father-in-law, Rabbi Yosef Yitzchak Schneerson, in 1950, Rabbi Menachem M. Schneerson reluctantly ascended to the leadership of the Lubavitch movement, whose headquarters at 770 Eastern Parkway in Brooklyn, New York. Soon Lubavitch institutions and activities took on new dimensions. The outreaching philosophy of Chabad-Lubavitch was translated into ever greater action, as Lubavitch centers and Chabad Houses were opened in dozens of cities and university campuses around the world.

Passing: On Monday afternoon (March 2, 1992), while praying at the gravesite of his father-in-law and predecessor, the Rebbe suffered a



stroke that paralyzed his right side and, most devastatingly, robbed him of the ability to speak.

Two years and three months later, the Rebbe passed away in the early morning hours of the 3rd of the Hebrew month of Tammuz, in the year 5754 from creation (June, 12 1994).

Uniqueness: With the Rebbe's teachings propelling them and his example serving as a beacon to emulate, Lubavitch has rapidly grown to be a worldwide presence, and all its various activities are stamped with his vision. Small wonder then, that many ask, "What is it about his leadership that was -- and, in so many ways, still is -- so unique? Why do leading personalities of the day maintain such profound respect and admiration for him?"

Past, Present and Future: Many leaders recognize the need of the moment and respond with courage and directions. This is their forte -- and an admirable one. Others, though their strength may not lie in "instant response" to current problems, are blessed with the ability of perceptive foresight -- knowing what tomorrow will bring and how to best prepare. Still other leaders excel in yet a third distinct area, possessing a keen sense of history and tradition; their advice and leadership is molded by a great sensitivity to the past.

But one who possessed all three qualities was truly unique, standing alone in leadership. Such was the Lubavitcher Rebbe -- the inspiration and driving force behind the success of Lubavitch today. Radiating a keen sense of urgency, he demanded much from his followers, and even more from himself. The Rebbe led, above else, by example.

Initiation, Not Reaction: He was a rare blend of prophetic visionary and pragmatic leader, synthesizing deep insight into the present needs of the Jewish people with a breadth of vision for its future. In a sense, he charted the course of Jewish history -- initiating, in addition to reacting to, current events. The Rebbe was guided by inspired insight and foresight in combination with encyclopedic scholarship, and all his pronouncements and undertakings were, first and foremost, rooted in our Holy Torah. Time and again, what was clear to him at the outset became obvious to other leaders with hindsight, decades later.

Everyone's Unique Role: From the moment the Rebbe arrived in America in 1941, his brilliance at addressing himself to the following ideal became apparent: He would not acknowledge division or separation. Every Jew -- indeed every human being -- has a unique role to play in the greater scheme of things and is an integral part of the tapestry of G-d's creation.

For nearly five of the most critical decades in recent history, the Rebbe's goal to reach out to every corner of the world with love and concern has unfolded dramatically. No sector of the community has been excluded -- young and old; men and women; leader and layman; scholar and laborer; student and teacher; children, and even infants.

He had an uncanny ability to meet everyone at their own level -- he advised Heads of State on matters of national and international importance, explored with professionals the complexities in their own fields of expertise, and spoke to small children with warm words and a fatherly smile.

"Actualize Your Potential!" With extraordinary insight, he perceived the wealth of potential in each person. His inspiration, now accessible through his writings and videos, boosts the individual's self-perception, ignites his awareness of that hidden wealth and motivates a desire to fulfill his potential. In the same way, many a community has been transformed by the Rebbe's message, and been given -- directly or indirectly -- a new sense of purpose and confidence. In each case the same strong, if subtle, message is imparted: "You are Divinely gifted with enormous strength and energy -- actualize it!"

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The Official homepage for worldwide Chabad-Lubavitch movement that promotes Judaism and provides daily Torah lectures and Jewish insights

The Rebbe's Ten-Point Campaign for Jewish Awareness and Observance

"Mitzvah" means "commandment". A mitzvah is one of the 613 Divine instructions to the Jew contained in the Torah. The word also means "connection": a deed that connects the human being who performs it with G-d, who commanded it.

Before the Rebbe's "mitzvah campaign", the mitzvah was a private deed, performed by the "religious" Jew at home or in the synagogue. So it was only natural that the Rebbe's mitzvah campaign, initiated in the late 60s and early 70s, raised many an eyebrow: "Tefillin on a hippie?" "What's the point of doing one mitzvah on the way to lunch in a non-kosher restaurant?" Mitzvot were then seen as the details that made up a religious Jew's lifestyle -- pointless when not part of the whole package.

The Rebbe saw things differently. As a connection between man and G-d, as a bridge between Creator and creation, a mitzvah is a deed of cosmic significance, a deed of infinite value unto itself. Citing Maimonides, the Rebbe repeated time and again: a single person performing a single mitzvah could be the deed that tips the scales and brings redemption to the entire world and all of creation.

So the Rebbe issued a call to every Jew: Even if you are not fully committed to a Torah life, do something. Begin with a mitzvah -- any mitzvah; its value will not be diminished by the fact that there are others which you are not prepared to do.

The Rebbe also suggested ten possible "beginner's mitzvot" -- precepts which, because of their centrality to the Torah's guide to life, are ideally suited for a first experience of the mitzvah connection.

The Ten Mitzvot

1. Light Shabbat Candles

Women and girls (age 3 and up) are encouraged to light candles every Friday afternoon, 18 minutes before sunset, in honor of the Shabbat, and before Festivals.

2. Tefillin

Men (age 13 and up) are encouraged to wear the Tefillin every morning excluding Shabbat and Festivals. Tefillin are black leather boxes containing small parchment scrolls of selected portions from the Torah, in which the fundamentals of the Jewish faith are inscribed.

3. Message on a Doorpost - Mezuzah

Every Jewish home should have a mezuzah on its doorposts. The mezuzah contains the Shema and is a sign that the home is sanctified for G-d and enjoys His protection.

4. Torah

Study a portion of Torah daily. Even a few lines contain the infinite wisdom and will of G-d.

5. Tzedakah

Give charity daily. When you give to the needy, you are serving as G-d's emissary to provide for His creations. The home is a classroom, and keeping a "pushkah" (charity box) in your home -- and contributing a coin to it every day -- will teach you and your children the noble value of regular giving.

6. A home filled with holy books

Furnish your home with as many holy books as possible. At the very least, get a hold of a Chumash (Bible), Psalms, and a Prayer Book.

7. Kashrut

Eating is one of the basics of life. Shouldn't it be done with intelligence? For a healthy and sound soul, eat only kosher foods, for when you eat differently, your Judaism is not just metaphysical, but part and parcel of your very being.

8. Love Your Fellow

"Love your fellow as yourself," said the great Jewish sage Rabbi Akiva, is a most basic principle in the Torah. Reaching out to your fellow Jew with patience, love, concern and unity is among the greatest mitzvot a Jew can do.

9. Education

Every Jewish boy and girl should receive a Jewish education. Teach your children everything you know about your faith, and provide them with a quality Jewish education -- you will be ensuring Jewish integrity, Jewish identity and a Jewish future.

10. Observe Family Purity

Observance of the Jewish marital laws allows you to make the most of your marriage, bringing you and your spouse to new, undiscovered depths of intimacy and sacredness in your relationship.

A WORD from the Director

On the anniversary of a tzadik's passing, all the light that he planted in this world—his teachings, good deeds, and everything in which he invested his life and being—all this shines brightly, so that anyone connected to him can receive blessings of life, happiness and wisdom. How should we spend such a day? How do we make that connection? Here are six simple suggestions:

1. Learn

Best connections are mind-to-mind. Make some of those by learning some of the Rebbe's Torah. Pull out a book or visit Chabad.org for a special collection of essays, videos and live online classes. Plug your mind into the Rebbe's ideas.

2. Pray

Make the light real. On the evening before, light a 24-hour candle, as is customary on the anniversary of a close one's passing. Even if you don't regularly attend services, try to get to your local Chabad House the Shabbat before, and/or on the actual day.

3. Give

Partner with one of the Rebbe's institutions, either at home, in Israel, or abroad, by making a donation that day.

4. Do

Check out the Ten-Point Mitzvah Campaign that the Rebbe initiated. See how you can expand your involvement in any of those mitzvahs. Encourage another Jew to do the same. As the Rebbe would often say, any one mitzvah can transform the entire world.

5. Write

Write a letter to be placed at the resting place of the Rebbe that day using the Chabad.org online form. Ask him to help you open the gates of heaven's blessings — for you, your family and friends at this special time. Mention the resolutions you have made today, and the positive influence you've had on others.

6. Spread the Word

Make a time to sit with your family and talk about the Rebbe, his accomplishments and his vision, and the mission he gave each one of us to prepare this world for the times of Moshiach.

J. I. Gutnick

Here's my *Story*

Personal Encounters
With The Rebbe. Culled From JEM's
'My Encounter' Project

The Mysterious Monsieur Revealed Rabbi Aaron Dovid Neuman

I was born in 1934 in the village of Vizhnitz, Ukraine. When I was a small boy, my parents immigrated to Antwerp, Belgium. Belgium had a large Jewish community—some 50,000 Jews lived in Antwerp at that time—and they hoped to have a better life there.



Unfortunately, our stay did not last long. In 1940, the Germans invaded Belgium and immediately began deporting and killing Jews. So everybody started running. We ran across the border to France.

I was only six years old at the time, but I was old enough to realize that we were fleeing for our lives. In 1940, the Germans invaded Belgium and immediately began deporting and killing Jews. . . I was sent to an orphanage in Marseilles.

We made our way to Marseilles, where my grandmother—my mother's mother—and also my mother's sister lived. A group of Lubavitcher chassidim lived there, and we were welcomed warmly. But the problem was that there was nothing for us there. By nothing, I mean that with the war going on, there was not enough food, and also not enough adequate shelter to handle the influx of all the refugees. We moved from house to house, from place to place. A few months later the Nazis invaded Paris, and the situation got even worse.

In the midst of all this chaos and upheaval, my family was forced to split up. Only after the war did I get to see them again. Meanwhile, I was sent to an orphanage in Marseilles.

The orphanage housed some forty or maybe fifty children, many of them as young as three and four years old. Some of them knew that their parents had been killed; others didn't know what became of their mother or father. Often you would hear children crying, calling out for their parents, who were not there to answer.

As the days wore on, the situation grew more and more desperate, and food became more and more scarce. Many a day we went hungry. As the days wore on, the situation grew more and more desperate, and food became more and more scarce. Many a day we went hungry.

And then, in the beginning of the summer of 1941, a man came to

the rescue. We did not know his name; we just called him Monsieur, which is French for "Mister." Every day, Monsieur would arrive with bags of bread—the long French baguettes—and tuna or sardines, sometimes potatoes too. He would stay until every child had eaten.

Some of the kids were so despondent, they didn't want to eat. Those children he used to take on his lap, tell them a story, sing to them, and feed them by hand. He made sure everybody was fed. With some of the kids, he'd sit next to them on the floor and cajole them to eat, even feeding them with a spoon, if need be. He was like a father to these sad little children.

He Every day, Monsieur would arrive with bags of bread and tuna or sardines, sometimes potatoes too. He would stay until every child had eaten. knew every child by name, even though we didn't know his. We loved him and looked forward to his coming. I remember there was a kid who was jealous. He also wanted to sit on Monsieur's lap and hear songs and stories. So he pretended not to eat, in order to get his attention.

Monsieur came back day after day for several weeks. And I would say that many of the children who lived in the orphanage at that time owe their lives to him. If not for him, I, for one, wouldn't be here.

Eventually the war ended, and I was reunited with my family. We left Europe and began our lives anew. In 1957, I came to live in New York, and that's when my uncle suggested that I meet the Lubavitcher Rebbe. Of course I agreed, and scheduled with the Rebbe's secretary a time for an audience.

At the appointed date, I came to the Chabad Headquarters at 770 Eastern Parkway and sat down to wait. I read some Psalms and watched the parade of men and women from all walks of life who had come to see the Rebbe. Finally, I was told it was my turn, and I walked into the Rebbe's office.

He was smiling, and immediately greeted me: "Dos iz Dovidle!—It's Dovidle!"

I thought, "How does he know my name?" And then I nearly fainted. I was looking at Monsieur. The Rebbe was Monsieur! And then I nearly fainted. I was looking at Monsieur. The Rebbe was Monsieur! And he had recognized me before I had recognized him. It was unbelievable.

Later on I learned how he came to be in Marseille. He and Rebbetzin Chaya Mushka were trying to escape Nazi Europe. In order to arrange the necessary documents, he was travelling back and forth between Nice and Marseille. He must have found out about the orphanage and the plight of us poor children, and he came to our rescue.

I heard that after the Rebbe's passing, a notebook with his handwriting was discovered. These notes covered every aspect of Torah and delved into Jewish philosophy, Kabbalah and the Talmud. Incredibly, many of these notes were written at the very time when the Rebbe was in France, at the beginning of the war. It's mind-boggling to me that even amid all that chaos, he remained devoted to Torah study.

But what is even more remarkable to me is that a scholar of such magnitude would—at the same time—busy himself with delivering bags of food and personally feeding small orphans. He never forgot that saving lives is of primary concern. And I shall forever be grateful that he saved mine, and because of him, I, thank G-d, have many children, grandchildren and great-grandchildren.

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS KORACH SHABBOS ROSH CHODESH • 29 SIVAN • 23 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4.51 PM
	MINCHA:	4.55 PM
	KABBOLAS SHABBOS:	5.25 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	9.57 AM
	SHACHARIS:	10.00 AM
	MINCHA:	4.50 PM
	SHABBOS ENDS:	5.52 PM
WEEKDAYS:	SHACHARIS:	8.00/9.15/10.00 AM
	MINCHA:	4.55 PM
	MAARIV:	5.45 PM

PARSHAH IN A NUTSHELL

Korach incites a mutiny challenging Moses' leadership and the granting of the kehunah (priesthood) to Aaron. He is accompanied by Moses' inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer the sacrosanct ketoret (incense) to prove their worthiness for the priesthood. The earth opens up and swallows the mutineers, and a fire consumes the ketoret-offerers.

A subsequent plague is stopped by Aaron's offering of ketoret. Aaron's staff miraculously blossoms and brings forth almonds, to prove that his designation as high priest is divinely ordained.

G-d commands that a terumah ("uplifting") from each crop of grain, wine and oil, as well as all firstborn sheep and cattle, and other specified gifts, be given to the kohanim (priests).