

LAMPLIGHTER

2 Tammuz
Parshas
Korach
1352
15 June
5778/2018

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

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 color. 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 behavior, 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.

Taking Everything Personally

By Elisha Greenbaum

If I were to call you a thief would you be insulted? You might not be happy, might even decide not to associate with me again, but is there really no truth in the assertion?

Come on, be honest. Chances are that at some time you've probably succumbed to temptation and helped yourself to something that didn't previously belong to you. Whether a five-fingered discount in a local store, underreporting your income to the tax-office, or raiding your mother's pantry for lollies, most people have shameful episodes in their past for which they now feel regret.

What if I accused you of murder? Less need to browbeat over this one, you aren't guilty: end of story. Sure, you might have felt the desire some time in the past, might have been so overcome with rage that you could barely control yourself from lashing out, but that's precisely the point; you did control yourself, and that's why you aren't reading this article from a prison cell.

What if you were accused of something truly despicable, such as rape, pederasty, or barracking against your national team? It might pain you to be bothered by such a patently false assertion, but you would feel no actual guilt, because you know yourself to be innocent.

When you accuse me of a crime of which I was indeed once guilty, I feel bad, I'm ashamed of the memories of my past infractions, and commit to be more resolute when next tempted. Accuse me of something I haven't done, however, and I'll probably just laugh and stroll away, unbothered by your obvious misidentification.

The rebel Korach and his henchmen publicly accused Moses of a host of sins including corruption, nepotism, misappropriating communal funds, perverting justice and megalomania. For a man of Moses' character and impeccable reputation, this was the equivalent of an average man being branded a mass murderer: no bodies, no case to answer. Moses would have been well within his rights to march off in a huff and demand G-d revenge their slander.

Moses' response was typical of the man; he threw himself to the ground and prayed. Moses was the most humble man to ever live. Irrespective of his enormous accomplishments he never held himself to be above criticism or refused to improve. Am I guilty of these transgressions in even the subtlest of ways, he asked himself? Who knows, perhaps I have been utilizing my G-dly appointed position for personal gains? Perhaps I need to repent.

After undergoing a rigorous bout of self-analysis he rose from the ground and dealt with the challenge to his leadership.

How many of us, when attacked, respond by lashing out at the messenger rather than taking the message to heart and learning from it? Nothing in this world happens by chance. If I find myself in a situation not of my choosing, facing an unfeeling enemy, with scuttle-mongers whispering at my rear, I can either retire to my tent and sulk, or take the knock on the chin, learn a life-lesson from the discomfort, and then dust myself off and set about accomplishing whatever needs to be done.

Slice of LIFE

Professor Branover

By Eli and Malka Touger

Professor Yirmeyahu (Herman) Branover has achieved world-wide renown as an authority on magneto-hydrodynamics. Research in this area of alternative energy technology is carried out by a very limited number of highly trained professionals. Raised in the then Soviet Union, Professor Branover's published research had won him an international reputation in this field in the '60s.

Along with his work on hydrodynamics, Professor Branover has a dynamic Jewish heart. He applied for an emigration visa to Israel, knowing that it would mark the end of his professional career in the Soviet Union. He was dismissed from his post at the Academy of Sciences in Riga and prevented from continuing his research.

During this time, he was exposed to the Torah and mitzvos by members of the Lubavitch chassidic underground. When he was finally allowed to emigrate from the Soviet Union to Israel in 1972, he was already fully observant.

After making aliyah, Professor Branover was in constant demand as a lecturer, but not only in his profession. He was frequently invited to lecture on science and Torah. Campus audiences around the globe were extremely interested to hear an internationally renowned scientist reconcile his belief in the Torah with the supposed conflicts emerging from modern science.

"In the winter of 1973," relates Professor Branover, "I was on a lecture tour in the United States. Towards the end of the two-month tour, Rabbi Avraham Shemtov, one of the leading shlichim, requested that I add the University of Pennsylvania to

my itinerary. My wife and I were both weary from the constant travel, but our commitment to spread Torah motivated us to agree.

"Shortly before the scheduled date, I was privileged to visit the Rebbe at yechidus (a private meeting). Among other matters, I mentioned the trip to Philadelphia. The Rebbe inquired about the details of the program and commented: 'During your stay in Philadelphia, do not forget to introduce yourself to a local professor who has an interest in your field.'

"The Rebbe's statement baffled me. I was well acquainted with the names of the American scientists involved in magneto-hydrodynamics and I knew the universities with which they were associated. I was certain that no Philadelphian was familiar with my field.

"I made the trip to Philadelphia following the busy schedule of lectures. On the morning of my arrival, when Rabbi Shem Tov met me at the train station, I spoke about my encounter with the Rebbe. I mentioned the Rebbe's strange remark and added that it appeared to be an error.

"'The Rebbe does not make mistakes,' Rabbi Shemtov said emphatically. 'Allow me to assist you in locating the scientist.'

"Rabbi Shemtov convinced me to visit Temple University and the University of Pennsylvania and to check the faculties of these institutions. After many hours of searching, we were introduced to Professor Hsuan Yeh. It was a refreshing change of pace to engage in a sophisticated discussion with a person who was clearly knowledgeable in magneto-hydrodynamics.

As we concluded our conversation, Professor Yeh said: 'In six weeks there will be a Magneto-Hydrodynamic Energy Convention at Stanford University in California. Although the program is already

finalized, I will insist that your name be added to the list of lecturers. A colleague who has arrived so recently from Russia should be given the opportunity to present his thoughts.'

"I looked at him in surprise. 'Didn't you just say that the program was finalized?'

Professor Yeh added with a smile, 'You see, I am on the program committee.'

"I appreciated the Professor's offer, and yet I graciously declined, explaining that both my wife and I were anxious to return to our home in Israel. The trip had already been extended more than we would have liked.

"I returned to New York and we prepared to return home. Just before leaving, I wrote the Rebbe a report of our trip to Philadelphia, mentioning my encounter with Professor Yeh. Once again, the Rebbe made an unexpected statement. He advised me to reschedule my plans and to accept the invitation, for the convention presented an important opportunity.

"My wife and I were taken by surprise by the Rebbe's response. Despite the need to rearrange our plans, we were acquainted enough with the Rebbe to value his advice. I called Professor Yeh, who was happy to arrange for me to deliver a lecture.

"The significance of my participation at the convention became clear very rapidly. I met two representatives of the Office of Naval Research in Virginia who had read about my work, and who were prepared to finance further research. They added, 'We understand that you want to establish your laboratory in Israel, and we are willing to provide you with funds for your work there.'

"As a result, I set up a laboratory in Beer Sheva, which has gained worldwide recognition for its magneto-hydrodynamics research. My contract with the Office of Naval Research was renewed six times since that original grant. I could not have imagined at that point how valuable and far-reaching the Rebbe's advice had been.

Published by **The Chabad House of Caulfield** in conjunction with the

Rabbinical College of Australia and N.Z.

Editor: Shlomie Naparstek

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

The Lamplighter contains words from sacred writings. Please do not deface or discard.

ISSUE 1352

WEEKLY VIDEO



Please do not scan or access this QR code on Shabbat or Yom Tov.

Content printed with permission from

Chabad.ORG

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



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

What Exactly Is A Rebbe?

Editor's note: The following is a free translation of a letter written by the Rebbe several months after the passing of his father-in-law and predecessor, Rabbi Yosef Yitzchak Schneersohn of Lubavitch. The letter was printed as an introduction to a booklet of maamarim (discourses of Chassidic teaching) by Rabbi Yosef Yitzchak.

By the Grace of G-d
3 Tammuz, 5710 [June 18, 1950]
Brooklyn, N.Y.
Greeting and Blessing:

Many seek and propose to explain the qualities and greatness of Chabad Rebbes in general, and, in particular, the Rebbe of our generation, my father-in-law, hareini kaparat mishkavo, in various areas: as a man of self-sacrifice, Torah genius, lofty character, prophetic ability, miracle-worker, etc., etc.

These qualities are further magnified when viewed in the light of Chassidic teaching, which explains what is true self-sacrifice, true Torah genius, and so on.

And yet, none of this addresses the primary quality of the Rebbe--a quality which is not only primary in essence, but which is most important to us, his chassidim and followers, namely: the fact that he is a nassi, and particularly a Chabad nassi.

A nassi, broadly defined, is a "head of the multitudes of Israel." He is their "head" and "mind," their source of life and vitality. Through their attachment to him, they are bound and united with their source on high.

There are several types of nesi'im: those who supply their constituents with "internalized" nurture, and those whose nurture is of a more "encompassing" nature. This is further divisible into the particulars of whether they impart the teaching of the "revealed" part of Torah, its mystical secrets, or both; whether they offer guidance in the service of G-d and the ways of Chassidism; whether they draw down material provision; and so on.

There are also nesi'im who are channels in several of these areas, or even in all of them.

Such was the nature of the leadership of the nesi'im of Chabad, from the Alter Rebbe to, and including, my father-in-law, who embraced all these categories and areas: they nurtured their chassidim in both the "internal" and the "encompassing" qualities of their souls; in Torah, divine service and good deeds; in spirit and in body. Thus, their bond with those connected with them was in all 613 limbs and organs of their souls and bodies.

Each and every one of us must know--that is, dwell upon and implant the awareness in his or her mind--that the Rebbe is our nassi and head: that he is the source and channel for all our material and spiritual needs, and that it is through our bond with him (and he has already instructed us in his letters how and by what means this is achieved) that we are bound and united with our source, and the source of our source, up to our ultimate source on high.

QUESTIONS FOR THE RABBI

With Rabbi Aron Moss

I Can't Afford Another Kid!

Question: My wife wants another child. We're financially strained as it is, and I think it's irresponsible to add another mouth to feed when you can't afford it. Are there no limits to the commandment to "be fruitful and multiply"?

Answer: You are suggesting that finances should determine how many children we have. If you can't afford it, don't have babies. The stork should accept only cash on delivery. Debt and diapers don't mix. It's all about the bottom line.

That sounds reasonable. But let's see if it makes sense.

Let's say my financial adviser assesses that I can afford to have four children, and no more. So I go ahead and have them. A few years down the road, my situation changes drastically for the worse, and I can no longer pay the bills for a family of six souls. So I call in my youngest and say, "I'm sorry, we made a miscalculation. We thought we could afford you. But you know how unpredictable the market is these days. We're going to have to let you go."

How are we supposed to measure how many children we can afford? Can anyone predict what size family we can or can't fund in the future? Who can say for certain that they can afford even one child?

A family is not a business. It's about people, not profits. Having a big family means making the choice that our wealth is our children, and though we don't know what the future holds, we will do all we can to provide for them in every way. If that means taking a few less vacations or having to buy used cars instead of new ones, then the sacrifice is worth it.

There are indeed situations where Jewish law limits our multiplying. If the emotional or physical health of the parents is at risk, or if the strength of their relationship is in question, they may be advised to hold off from having children. But they will determine that together with their spiritual mentor and their health practitioner, not their accountant.

I have often heard people say they wish they could have had more children. I have never heard anyone say they wish they had fewer. Each new soul is a blessing to the world and a blessing to the family. You think you can't afford to have another one? Perhaps you can't afford not to.

A WORD

from the Director

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

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

The thought included by the Rebbe for this Shabbat, Gimmel (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 Gimmel 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 not to include a message appropriate to these happy tidings, but rather, a thought about the tremendous power of a Jewish sigh.

How many Jewish groans were emitted on Gimmel Tammuz 24 years ago? How many sighs are uttered each day, each year, that passes that we still find ourselves in exile?

But, as the Rebbe himself asked a chosid after the passing of the Previous Rebbe, "What good are your tears?" i.e., crying will not help the situation, it is action that is demanded and required to bring Moshiach.

By each one of us adding on or enhancing in mitzva observance, surely we will all be placed on a firm footing in the realm of good, the ultimate good of the Redemption, may it commence immediately, NOW!

J. I. Gutterman

IT HAPPENED *Once...*

Stories to Impact

According to Chabad-Lubavitch custom, we do not eulogize a person upon their passing until the completion of the thirty days of mourning.

When the Previous Rebbe passed away, the Rebbe cited this custom and said that he would therefore tell stories about the Previous Rebbe.

Literally millions of stories about the Rebbe can be told, for in one way or another -- personally or through his emissaries -- the Rebbe has touched millions of lives.

The following story was published in Redbook Magazine this past winter.

The very nature of a miracle is that it cannot be explained.

Yet for a group of Orthodox Jews, the Lubavitcher Chassidim, miracles happen so frequently they no longer bother to keep a count or record of them.

Serenely, they accept an outpouring of wonders, attributing them to the piety and virtue of their spiritual leader, 91-year-old Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

The bearded patriarch, who's based in Brooklyn, doesn't deliver miracles on demand, but his blessings are said to have cured cancer, healed sick children, and mended broken marriages.

For many of his followers, the best miracle of all is a modern-day version of the biblical story of Sarah, the barren woman who is made fertile.

Diane Abrams was 48 when she and her husband, Robert Abrams, the outgoing New York state attorney general, paid one of their annual visits to the Rebbe.

"I very much wanted to have a child," she remembers.

"We'd been trying, but nothing was happening. We'd been seeing a doctor for six months, but still nothing.

"I hadn't even told my parents that, at my age, I wanted a baby. And though I'd met him before, I'd never said a word about it to the Rebbe.

"He handed me a piece of honey cake and said, out of the clear blue sky, 'I give you a blessing for an addition to your family in the coming year.'

"Six weeks later she was pregnant.

"People can form their own conclusions, but these are the facts," she says."

Four weeks ago, a group of Lubavitcher yeshiva students in Rostov, CIS, decided to go to the resting place of the Rebbe Rashab, the fifth Lubavitcher Rebbe, to pray for the Rebbe's recovery. Upon their arrival, and to their dismay, the guard at the cemetery would not let them in.

"We are here to pray for the recovery of the Rebbe, the successor to Rabbi Sholom Ber Schneerson who is buried here," they told the guard.

Still the guard refused to admit them.

"The Rebbe is very, very ill and we want to pray at the holy grave of his predecessor," the students tried again.

Try as they might, the guard would not budge. Finally, in desperation, one of the students said, "The Lubavitcher Rebbe is very sick. Do you know who the Rebbe is?" and he took out a photograph of the Rebbe and showed it to the guard.

"That man is not ill," the guard said, looking at the picture.

"I see him coming here every week to pray at that very grave that you want to go to."

From the New York Post, March 9, 1994, by Andrea Peyser:

My friend performs like a tiger in business, is wired politically and has a face the dictionary could use to illustrate the phrase "Nice Jewish Boy."

He is also quite sane.

So when he talks about this major, defining moment in his life, you want to plotz:

"I had been seeing this girl a few years ago," he tells me.

"My parents didn't know about it. Nobody knew. I was thinking about asking her to marry me. Then I was in Crown Heights when the Rebbe was giving out

dollars. And just like that, he said to me -- 'Stop going out with her.'"

"Now wait just a minute. How could a frail, bearded man like Grand Rebbe Menachem Schneerson know all about a guy's girlfriend -- one who managed to sneak below the radar of the boy's own Jewish mother?"

My friend continues: "The Rebbe told me, 'You have to be in a situation where everyone is happy -- your parents and your grandparents.'"

The girl of his dreams, according to the Rebbe, apparently was not up to snuff. But the Rebbe did have some good news.

"You will be in a good situation in the future."

"You're wildly in love. And someone tell you to break it off. What do you do?"

"I broke up with her immediately," my friend tells me -- impatient with my stupid question.

"The Rebbe was right. She would have been terrible for me..."

A Lubavitcher woman from Paris come to the Rebbe one Sunday for dollars. As she passed by the Rebbe he gave her one dollar for herself and then handed her five more dollars, telling her that they were for her children.

The woman was quite distressed. She had six children and the Rebbe had only given her five dollars. What could this mean?

The woman asked a member of the Rebbe's secretariat who in turn asked the Rebbe.

The Rebbe explained that only five of her six children were registered in Tzivos Hashem. (Tzivos Hashem is an organization for all Jewish children under the age of Bar and Bat Mitzvah established by the Rebbe in 1981 with the motto, "We want Moshiach now!")

The woman called her house and asked them to check how many of the children were enrolled in Tzivos Hashem. Sure enough, only five of the children were members. The woman immediately registered the other child.

It was in the first years of the Rebbe's leadership.

The Rebbe used to walk from his home on President Street to 770 Eastern Parkway each day by way of Brooklyn Avenue.

Mrs. Goldman, who lived on Brooklyn Avenue, often had the privilege of seeing the Rebbe pass by on these daily walks.

One day, near the end of the pregnancy of her second child, Mrs. Goldman was taking out the garbage as her little daughter sat playing on the front steps. Her daughter lost her balance and started tumbling down the steps.

Without concern for her own safety at this awkward time, Mrs. Goldman dashed down the front steps and managed to soften the little girl's fall. Unbeknownst to her, the Rebbe was passing by on the other side of the street.

That evening, as the Rebbe entered the shul for Shabbos davening (prayers), he called over Rabbi Goldman.

Rabbi Goldman was surprised. He had not recently requested a blessing or answer from the Rebbe about anything as far as he could recall.

Bewildered, he went to the Rebbe. "Tell your wife that when children tumble over, the angels cushion their fall so they shouldn't get hurt. She should be more careful for herself in her condition," the Rebbe said with a smile.

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).

CANDLE LIGHTING



	Shabbos 15 - 16 June	
	Begins	Ends
Melbourne	4:49	5:51
Adelaide	4:53	5:52
Brisbane	4:43	5:39
Darwin	6:11	7:03
Gold Coast	4:40	5:36
Perth	5:01	5:59
Sydney	4:35	5:34
Canberra	4:40	5:39
Launceston	4:30	5:34
Auckland	4:53	5:53
Wellington	4:40	5:44
Hobart	4:24	5:30
Byron Bay	4:38	5:34

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS KORACH • 2 TAMMUZ • 15 JUNE

FRIDAY NIGHT:	MINCHA	4.55 PM
	KABBOLAS SHABBOS	5.25 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA	9.55 AM
	SHACHARIS	10.00 AM
	MINCHA	4.40 PM
WEEKDAYS:	SHACHARIS	8.00/9.15/10.00 AM
	MINCHA	4.55 PM
	MAARIV	5.40 PM