

Lamplighter

13 Tammuz
Pinchas
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LIVING WITH THE TIMES

This week's Torah reading contains a passage that sheds unique insight on the nature of Moses' leadership qualities. G-d tells Moses that the time has come for him to pass away. Moses' response is not to ask anything for himself or for his children. Instead, he asks G-d: "G-d, L-rd of spirits, appoint a man over the assembly." At the moment of truth, he shows no self concern. His attention is focused solely on the welfare of his people.

This is the fundamental quality that distinguishes a Jewish leader. In general, leadership involves identifying with ideals and principles that transcend one's own self. If all a person is selling is his own self, others will not identify with him so easily; for they are concerned with *their* own selves. Why should they nullify themselves before the other person?

Yes, they can be forced to accept authority or they can be bribed. But then, the person's authority will be dependent on the strength of the stick or the flavour of the carrot. The people will have no inner connection to him.

What will inspire a person to willingly accept the authority of another? A purpose which both the leader and the follower recognize as greater than his self. When the leader espouses and identifies with an ideal that gives his life greater meaning and direction, he will be able to share this ideal with people at large. For every person is ultimately looking for something more in life than the fulfillment of his personal desires.

A Jewish leader, a Moses, transcends himself to a greater degree. First of all, he is not concerned with his own personal objectives - even as an afterthought. Many leaders, though concerned with a purpose beyond themselves, are still looking for their own payoff. They bear in mind their own honour, wealth, or self-interest. A Moses is not looking for that.

But most of all, the purpose with which a worldly leader identifies is still somewhat intertwined with his own self, for ultimately, what is a leader looking for? To make the world a better place for all the people living here. Although he is concerned for others besides himself, his ultimate goal is how to make his own life better. He merely has the vision to appreciate that his own life cannot be consummately good until the lives of others are also improved.

A Moses, by contrast, is concerned with G-d's purpose, not man's. He wants to make the world a dwelling for Him, not merely a pleasant abode for mankind. Certainly, when G-d's dwelling is completed, it will also be very comfortable for man to live in, but that is not his purpose. He is concerned with G-d's objective, and the identification with that goal takes him beyond his personal self entirely and makes him the ultimate paradigm of leadership.

(Based on the teachings of the Lubavitcher Rebbe)

Common Denominator

By Mordechai Wollenberg

This week's parshah tells of the census taken of the Jewish people. A census places everyone on an equal footing. Somebody on the highest spiritual levels is counted equally to somebody on a "lower" level, with nobody taking priority over anybody else.

The reason for this is not simply to make it easier to count. There is a common denominator which applies across the entire nation. On the surface, we each appear different—each with different skills and talents which make us "individuals." Some are more creative, some more analytical, some are more intellectual, and so on. Each person has his or her own particular quality which makes them unique.

When we are looking at these external qualities, we cannot say that everyone is equal. Quite the opposite—what makes a person special and unique are those personal qualities which each person possesses in different measure.

This only applies, however, to our external makeup. Each of us possesses another quality, one which surpasses any of our "individual" qualities. Each of us is created in the image of G-d. Each of us possesses a soul which is an "actual part of G-d," as unlimited as G-d himself is. Our soul is our real being. When we shed the outer layers, the soul is what remains at our core and essence. In this regard, each of us is equal. How can somebody be higher or lower than somebody else when we are dealing with spirituality, with infinite qualities?

It is good to be aware of our revealed qualities and to use our talents for good purposes. We must not forget, however, that there is something higher, something more esoteric which drives each and every one of us. In particular, when we feel tempted to look down on somebody else because of their apparent "station in life," we must remember that really each of us is equal.



The 'Beginning' Of The End Of Communism

The year was 1927. The evil despot Josef Stalin had total control, heart and soul, of the Russian people and was even hailed as saint (his picture, with the caption 'Light to the Nations' hung in many Israeli Kibbutzim). But in fact he was one of the most destructive mass murderers of all time. Through him over 20 million of his own people died in Siberian exile or in prisons throughout the land, secret police were everywhere and children turned in their parents for such 'counter-revolutionary' crimes as praying to G-d or learning Torah.

In this oppressive atmosphere one man stood out like a beacon of light; Rabbi Yosef Yitzchak Schneerson, the Sixth Lubavitcher Rebbe. Like Abraham, the first Jew thousands of years earlier, he risked everything to advertise the truth: G-d creates us (and the universe) constantly and expects us to live according to His Law - the Torah.

The Rebbe sent his Chassidim (followers), to establish secret Torah schools for children and to encourage the fulfilling of the Commandments throughout Russia often at the cost of their lives. [His father, Rebbe Shalom Dovber who was the Rebbe before him, was quoted, before he passed away in 1920, as saying that although he was able to combat Czarist Russia, the Russian Orthodox Church and the anti-Torah 'enlightenment' movement he felt helpless against the evils of Communism, and gave that task to his son.]

This story occurred as the noose was tightening around the necks of the entire Chabad (Lubavitch) movement. Death, imprisonment, exile and oppression were everywhere but no one really believed it would reach the Rebbe. Rabbi Yosef Yitzchak was a gentle, holy, scholarly man, a paradigm of kindness and love that desired only to benefit mankind ... it was unthinkable that violence or evil should befall him. How he managed to single-handedly establish and direct his secret Jewish education movement up till 1927 was really quite a miracle in itself, and everyone hoped it would continue.

On the holiday of Purim 1927 the Rebbe made a large festive gathering of Chassidim at his home (which was totally against Russian law). With great trepidation Chassidim began to gather until there were hundreds present in his home. The Rebbe motioned for everyone to sing, make 'L'Chaim' on vodka and sing

again then again and again until the spirit of Purim filled his large front room.

But the Rebbe himself was obviously in another world. Serious and awesome, occasionally his face reddened and eyes closed tight in deep thought, at other times tears streamed down his cheeks. Intermittently he spoke for many minutes. The Chassidim were hanging on each word and movement; something was about to happen.

About an hour after the festivities began, three religious Jews entered the room, pulled up chairs and sat at the other end of the long table opposite the Rebbe. They appeared to be genuinely interested but everyone knew who they were; informers that attended every public occasion of the Rebbe to collect incriminating evidence. Usually when they appeared the Rebbe spoke cautiously and with great cunning... careful not to say anything that might endanger anyone. But tonight was Purim... the holiday the Jews defeated the anti-Semitic nation of 'Amelek'.

The joy and singing were great then suddenly, sometime after midnight, the Rebbe stood, removed his coat, opened his shirt, pulled his Tzitzit and undershirt aside, called out to one of those present and, beating on his bare chest with each sentence yelled, "Eli Chaim! I commanded you last year to announce something! I told you to write letters announcing everywhere to all the Jews in Russia and you refused. You see the troubles that befell you because you didn't listen. Now I'm commanding you again and this time you must obey. Advertise everywhere to all the Chassidim, that anyone that sends his children to the Soviet schools will not live out the year!!"

When the Rebbe bared his chest the Chassidim were aghast and his words threw them into total panic! Some of them tried to sing loudly hoping that everyone would join in and make it impossible for the Rebbe to continue but it didn't work. The Rebbe turned to another Chassid and yelled, "Zalman! If they make a huge fire from dried sticks and force you to choose between either sending your child to one of the 'State Schools' or throwing yourself in the fire, do you know what you must do? You must throw yourself into the fire! Do you hear? Throw yourself into the fire!"

Indescribable fear fell over everyone. They all knew that every word would be passed on by the informers to the police. Indeed, the informers were themselves members of the bloodthirsty Yevsektzia; the 'Jewish Section' of Jews devoted to destroying Judaism in general and the Rebbe specifically.

The Rebbe threw a glance at them then turned to the others and said repeatedly, "I know they are here, the Yevsektzia, Yemach Shemam (May they be cursed), but they do not scare me at all!"

When the informers saw the certainty in the Rebbe's eyes they were temporarily confused but quickly regained their composure and became livid with rage. Who was this bearded Jew who dared to speak against the entire Soviet regime!

Pandemonium reigned, the Chassidim began to sing desperately loudly to drown out the Rebbe's words but the Rebbe continued speaking and somehow everyone heard him, "Zalman, if you see the body is burning have no mercy, protect the head."

Then he stood and said, "I just asked my father (the previous Rebbe who had passed away seven years earlier), 'Will it be as it was with Nicolai? And he answered 'Yes, like Nicolai!'"

He saw that no one understood and continued, "Once Czar Paul decided to test his son, Nicolai the First, by sending him to lead the Russian troops in war games. Nicolai succeeded marvellously but because he rewarded the troops without his father, the king's, permission, his father was forced to exile him from Petersburg, the capital city, for two years."

The Chassidim were beside themselves with confusion and heartbreak. They had never heard the Rebbe speak like this and couldn't take it. Then someone had the idea to bring the Rebbe's mother into the room to beg him to stop.

When the Rebbe saw his mother enter he immediately stood. She begged him to please not exert himself and at least to take a short rest but the Rebbe refused and began weeping.

"Mother, I'm not doing anything on my own, I asked father!"

At this point both of them began crying so deeply that in just moments everyone in the room (except for the informers) was sobbing uncontrollably. Suddenly the Rebbe fainted and had to be taken into the next room where, only after great effort, he was brought back to consciousness and the festivities ended.

Exactly three months later his mysterious words about the body burning and 'Like Nikolai' became clear; At two thirty in the morning police from the Yevsektzia burst into his home, arrested him and took him to prison where he was to be unceremoniously murdered that very evening. But miraculously it didn't happen! The orders became confused and he was not killed. Rather he was 'only' beaten, tortured, sentenced to several years of exile in Siberia. Then suddenly and unexplainably he was freed on the 13th of Tammuz some three weeks after his arrest! This was the first 'crack' in the Iron Curtain!

Today Communism is dead and Chabad is alive, teaching Torah in Russia (and the entire world) and almost finished with the work of bringing total world redemption.

(Sefer Toldot, Admor Rayat'z #3 pg 81-85)

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ISSUE 991

MOSHIACH MATTERS

The coming of Moshiach will bring many great things: the redemption from exile... great wisdom... miracles... and revelation of G-dliness.

Although all of these accomplishments are very great... none of them are the essence of Moshiach... they are all merely symptoms and manifestations of the essential point of Moshiach. (Kuntres Inyono Shel Toras Hachassidus, ch. 4)

Learning about Moshiach is the "straightest path" to bring Moshiach and the redemption. (Sefer Hasichos 5751. vol. 2 pg. 501)

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Freely translated letter to (then) member of Knesset of the Techiya Party, Geulah Cohen
19 Sivan, 5729 (1969)
Blessings and Greetings!

... I wonder a bit about your surprise that in certain circles, myself among them, the title "State of Israel" was never accepted. The reason is quite easy to understand: The land of Canaan was given as an inheritance to the Nation of Israel beginning with the covenant between G-d and Abraham. The name "Land of Israel" was then established, in place of the name "Land of Canaan." So has it been fixed for thousands of years. This is firmly grounded in the Torah, and is rooted in the vocabulary of the entire nation, from young to old. Such matters are not subject to the vote of the majority, the outcome of which is liable to change from time to time (this change being, naturally, capricious). After all the various incidents and changes which have occurred recently - for better, or, painfully, for the opposite - it is also impossible to be confident about the present change. Actually, such conjecture whether or not to accept the new title is quite unnecessary since in my opinion, as I mentioned, the matter is not given to determination by referendum. Just as the name of the "Nation of Israel" is not subject to vote in order to determine whether the Jewish People shall be referred to as they are in the Torah - The "Nation of Israel," or the "Nation of Canaan," etc. - so it is regarding the "Land of Israel."

Assume one were to raise an additional point: suppose a new title for the land were necessary. Such an addition weakens the claim and ownership of the Nation of Israel over the Land of Israel, including even the confined area which was liberated in 1948, because:

- i. A new name gives the entire entity the appearance of being something novel, which was only born in 1948. Thus, inevitably, Jewish claim and ownership over the land also began only then. There is at least a shade of connotation of novelty - the diametric opposite of the Torah's stance as represented by Rashi in the opening of his explanation of the Torah.

Here I stress that the custom of our nation from time immemorial has been that a five-year-old begins studying the Five Books of Moses.

This means that Rashi's words are directed to the Children of Israel beginning at age five:

"If the nations of the world should say to the Jews 'You are thieves, for you have conquered the land of the seven nations,' the Children of Israel should answer them: 'The whole world belongs to the Holy One; at will He gave it to them, and at will He took it from them and gave it to us.'"

You are most certainly aware that many, many nations have made this claim, even in our times. I have not found a single answer to this claim besides the most ancient traditional one found in the words of our sages.

- ii. Some say that this term, "State of Israel" is another manifestation of the general approach and plan to become "like the nations of the world." This theory has already claimed many lives, both physical and spiritual - and to our anguish continues to wreak destruction among the sons and daughters of Israel.

I am especially surprised that you should be the one to raise such an argument. Until now, I had been positive that you were counted among those who say that the Land of Israel belongs to the Nation of Israel, and that its borders are specifically delineated in the Torah. In Parshas Masei it is written: "All these shall be your boundaries on all sides." Yet "because of our sins we were exiled from our land and driven far from our soil" - but even during the exile it is still our land and our soil. This title, "State of Israel," allows room to label parts of the Land of Israel as no more than "territories" which were "conquered" by the IDF in the Six Day War. Furthermore, the entire concept of conquest implies seizing the land by force from its owners through one's own superior military prowess.

I do not wish to speak at length about this painful subject, mainly because the general cause for it is the approach of wanting to be like all the nations. Certainly my comments are not necessary, for you surely read about it in the newspapers and books which are available in the Land of Canaan (- according to the writers of those articles and books; it is just that some of them say this openly, and others only hint that this is their intention)...

A WORD from the Director

This coming week will begin the three-week period of mourning over the destruction of the Holy Temple in Jerusalem. This period commences with the Fast of the Seventeenth of Tamuz, this year Tuesday, July 19.

On the Seventeenth of Tamuz, the Romans (70 c.e.) breached the wall surrounding Jerusalem. This in turn enabled them to enter the city, and ultimately destroy the Temple on the Ninth of Av.

Our Sages say that the Holy Temple was destroyed because of reasonless and unwarranted hatred amongst Jews. In previous generations, a focus during these three weeks was to increase in ahavat Yisrael - love of a fellow Jew - as an antidote to the destruction. However, the Lubavitcher Rebbe has stated unequivocally that even this terrible sin, on a national level, has been rectified. What remains for us to do, especially at this time, is to increase in ahavat Yisrael (love of your fellow) as a foretaste of the manner in which we will live when Moshiach comes and the Temple is rebuilt. This behaviour, says the Rebbe, will prepare us for and hasten the Redemption.

Rabbi Yisrael of Koznitz said: "When every Jew will give his hand one to another, the hands will join into one great hand that will be able to reach all the way to G-d's holy 'throne.'"

We must all strive to put aside our differences and join hands, one to another. Then surely we will be able to approach G-d's holy throne and petition Him to take us out of exile and bring us to the Holy Land with Moshiach, NOW.

J.I. Gutnick

17th of Tammuz

This Tuesday, the 19th of July is known as the fast of the 17th of Tammuz

This fast day is devoted to mourning the breaching of Jerusalem's walls and the other tragic events that occurred on this day and repenting and rectifying their causes. We refrain from all food and drink from "daybreak" (about an hour before sunrise, depending on location) until nightfall. Special prayers and Torah readings are added to the day's services.

"The Three Weeks" Begin

The 17th of Tammuz also marks the beginning of **The Three Weeks** period of mourning which culminates on the 9th of Av, commemorating the conquest of Jerusalem, the destruction of the Holy Temple and the dispersion of the Jewish people.

Weddings and other joyful events are not held during this period; like mourners, we do not cut our hair, and various pleasurable activities are limited or proscribed. (Consult the *Code of Jewish Law* (Shulchan Aruch) or a qualified rabbi regarding specific proscriptions).

The Lubavitcher Rebbe urged that the Three Weeks should be a time of increased giving of charity and Torah study (in keeping with the verse (Isaiah 1:27), "Zion shall be redeemed by law, and her returnees by charity"), particularly the study of those portions of Torah that deal with the laws and the deeper significance of the Holy Temple.

CUSTOMS CORNER

It Happened Once...



In honour of the 13th of Tammuz (Friday the 15th of July) the day that the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, received the documents authorizing his release from a sentence of exile to Kastroma in the interior of Russia, we bring you a story about the previous Rebbe.

The Lubavitcher Rebbe, Rabbi Menachem M. Schneersohn, told about his father in law, the Rayatz. (The acronym of his full name) In 1947, only a few years before the Rayatz passed away, the Lubavitcher Rebbe (he was not yet the Rebbe, but was instrumental as his father-in-law's most trusted aid) travelled to Paris. His mother had made it out of communist Russia. The Rebbe, who had escaped from Europe to the United States in 1941, arrived in Paris to greet his mother whom he had not seen for more than 15 years and escort her back to the United States.

In Paris, he met a group of Lubavitch chassidim who had survived the Holocaust and very much wanted to immigrate to the United States but could not get visas. They asked him that upon his return he tell the Rebbe Rayatz of their plight and ask him to awaken compassion and mercy upon them from Heaven. The Lubavitcher Rebbe explained to them that they must be a little naïve to think that the Rayatz needs to be made aware of their problems. In order to make his point he told them the following story.

At the time, the Rayatz was ill and required a certain injection of drugs every day. A private nurse would come to his study at 770 at a set time to administer the injection. One day the nurse was a few minutes late, and when the nurse knocked on the door of his study there was no answer. Usually, there were Rabbis from the Rayatz's secretariat around, but this time there was no one there. So she slowly opened the door to his study. When she walked in she saw him sitting at his desk, his eyes gazing off into the distance, obviously unaware that she had entered. He had the look of someone who was not in this world altogether. She had never seen anything like this and was certain that something had happened to him, perhaps he had even lost consciousness. She ran out looking for someone from the family. The Lubavitcher Rebbe quickly came into the room and came near to his father-in-law's mouth to hear what he was mumbling and he heard that the Rebbe Rayatz was reciting by heart and with the Torah melody the words of the Song of the Sea, Az Yashir. It was as if the Rayatz was praying. So, immediately he realized that the Rayatz was in a state of communion (with G-d) and not that he was sick. This state is known as disembodiment and the person seems to have lost touch with reality (the truth is very much the opposite, as we will see in a moment). Indeed, after a few minutes the Rayatz seemed to snap out of it.

But, the Rebbe sensed that there was a reason for all this, so he did some research and learnt that during those very moments that the Rayatz was in a state of communion and disembodiment, thousands of miles away, a small group of chassidim had tried to illegally make it across the Russian-Polish border. If they had been caught, they would have been summarily executed. During those critical moments, the Rebbe Rayatz had awakened the mercy of Heaven that they be successful.

So, the Lubavitcher Rebbe-to-be told the chassidim in Paris that after this story they should understand that the Rebbe Rayatz does not need anyone to tell him when to awaken mercy on his disciples. Every chassid is always on his mind. He sees and knows exactly what is happening with him, and continually sacrifices himself and prays for each and every one of them.

THOUGHTS THAT COUNT

And G-d said...take the sum of all the congregation of the Children of Israel from twenty years and upward. (Num. 26:1,2)

The Midrash explains that the Jewish people are counted in nine places in Scripture; the tenth and final census will be taken in the Messianic Era. This will be done either by Moshiach, according to the Aramaic translation and commentary of Rabbi Yonatan ben Uziel, or by G-d Himself, according to the Midrash. (*The Lubavitcher Rebbe, Shabbat Parshat Chukat 5750*)

Let the L-rd, the G-d of all living souls, appoint a man over the congregation. (Num. 27:16)

Rashi explains that Moses was asking G-d to appoint a leader who would be able to understand each person according to that person's needs. Moses referred to G-d as the "G-d of all living souls." This was to underline that the leader should be one who loves all Jews in an equal and fair manner, regardless of their fear of G-d, or position. (*Kedushat Levi*)

And the Children of Korach did not die. (Num. 26:11)

They did not die, and in every generation Korach's "inheritors" - those who rebel against the Moses of that generation - are alive and well, continuing in his path. (*Sefer HaSichot*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS PINCHAS • 14 TAMMUZ • 16 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5:01 PM
	MINCHA:	5:10 PM
	KABBOLAS SHABBOS:	5:45 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	MINCHA:	5:00 PM
	SHABBOS ENDS:	6:02 PM
WEEKDAYS:	SHACHARIS SUN-FRI	9:15 AM
	MINCHA:	5:10 PM
	MAARIV:	6:00 PM

CANDLE LIGHTING: 15 JULY 2011

Begins	Ends
5:01 MELBOURNE	6:02
5:04 ADELAIDE	6:03
4:52 BRISBANE	5:48
6:18 DARWIN	7:10
4:50 GOLD COAST	5:46
5:12 PERTH	6:09
4:46 SYDNEY	5:44
4:51 CANBERRA	5:50
4:42 LAUNCESTON	5:46
5:04 AUCKLAND	6:05
4:52 WELLINGTON	5:56



Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

יצוקללה"ה נבג"מ זי"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.