

LAMPLIGHTER

3 Cheshvan
Noach
1057
19 October
5773/2012

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

This week's Torah portion Noach, has special significance because it is the first Torah reading which comes after the frenetic month of Tishrei which was filled with Jewish holidays from its beginning until almost the end of the month. Rosh Hashana, Yom Kippur, Sukkot, Shemini Atzeret and Simchat Torah kept us busy doing all kinds of Mitzvot (commandments) connected to their respective celebrations.

The month of Cheshvan, however, and the first Torah portion we read to inaugurate it, start a new chapter and facet of our lives. It is this week that we begin our service of G-d within the context of our everyday, mundane activities. This is reflected in the name of the portion itself - "Noach," which comes from the Hebrew root meaning "rest" and "satisfaction," for our worship of G-d, if performed properly, should arouse such feelings in us.

The Zohar teaches that all the days of the week receive their blessing from the Shabbat which precedes it. Last week, when we began to read the Torah anew with the portion of Beraishit (Genesis), we read about how the world was created and how it exists as a complete and perfect entity. Noach, however, contains G-d's promise that the world, even after man's descent into sin, will continue to exist forever. Indeed, Noach teaches us the state of perfection that man can reach if he only turns to G-d with a true desire to return to Him. In other words, Noach teaches us how the vast potential of G-d's creation can be brought into actual expression.

When a Jew fulfils his mission in life by living a lifestyle in consonance with Torah law, his service generates satisfaction and pleasure for G-d, as it were, fulfilling His desire to have a dwelling place in the world below.

"And the earth was corrupt before G-d; and the earth was filled with violence," the Torah states. Never had the world sunken to such a low and degenerate state. Yet even after such a tremendous descent, man was able to recover, with the ultimate result that the world was brought to a higher level of refinement and purity than before.

This concept is even reflected in the Torah's terminology for G-d. When discussing the creation of the world, the Torah uses the word "Elokim," which is numerically equal to the word "hateva," meaning the natural world and the laws of nature which G-d put into place. In contrast, with regard to Noach, the Torah states, "And Noach found favour in the eyes of G-d (yud, hay, vav, hay)," a terminology which points to a level of G-dliness above the natural order of things. Our job as Jews, by adhering to the Torah, is to fuse the two types of holiness, so that even that level of G-dliness which is higher than mere nature is revealed in our daily lives and illuminates the physical world.

This fusion finds voice in the promise G-d made to Noach that the world will continue without interruption, for it is in the maintenance of the world's natural order that G-d's infinite power is reflected. The lack of change in the natural world conveys to us the immutability of an infinite and unchanging G-d of the universe.

Adapted from a talk of the Lubavitcher Rebbe, 5752-1991

Raging Waters

By Rabbi M. A. Yonker

The angry waves of the treacherous ocean come crashing down once more. Glancing around at his other crew members, making sure they are all still on board. Suddenly a thump is felt on the side of the boat as they are all thrown off balance. As they rushed down the stairs to see that everything is alright in the lower cabins and the hull, a leak began squirting inside threatening to sink the ship.

Working quickly to repair the hole as well as possible, it comes to their realization that to stay afloat their possessions and other weight would need to be thrown overboard. Starting with the least valuable belongings, they begin throwing luggage over. Hurling one suitcase after another and starting with the other equipment they possessed. They had approached the final decision, looking at one another, "is it time to 'abandon ship'?"

Moving through life many trials and obstacles come our way. Some take us by surprise; others we know are waiting for us just beyond the horizon.

Where should I send my kids to school?

Am I going to have enough money for next month's bills?

I need to buy groceries today.

I hope the doctor won't be upset that I'm coming twenty minutes late for my appointment.

My husband just lost his job, now where will money come from?

Unfortunately some have problems even harder than these.

At first we look around and see others have the same problem we are facing, we are not alone in this. Trying to tackle the common predicaments lightens the load, but even together they sometimes become unbearable.

The primary issue with these concerns is that they are constantly and relentlessly attacking without end. When one problem seems to cease another always seems to take its place. With worries to no end how is it expected of us to continue? How can it be held against us when we have a decline in our attempts to fulfil our ambitions? How can it even be considered that one will not suggest the proposition of "abandoning ship"?

"The mighty waters are not able to extinguish the love [towards G-d], and the rivers will not wash it away." We each have a lifeline, a rope, an unbreakable connection, a soul, which remains unfazed by material worries. We need only to come to the realization that our boat is not sinking and that it cannot sink. Only then will the sun come out and shine for us, calm the seas, and lift our spirits, showing us the way, headed for clear sailing in the future.

Slice of LIFE

By *Suri Marozov*

An hour and a half before Shabbat, Natasha and her friends arrived at my door.

My husband was away for the weekend, and I wanted to make sure my children and I would have some company and a proper Shabbat meal here in Ulyanovsk, Russia. So I invited Natasha—the woman who helps us around the house (who isn't Jewish)—along with three of her friends, two Jewish and one non-Jewish.

I showed our guests to the living room, brought them some tea and joined them in their conversation. The atmosphere was pleasant; the women were very happy to be there. Yet Rima, one of the non-Jewish women, stared at me constantly with wide open eyes, as if inspecting me.

After twenty minutes of her being in a daze, just staring at me and not participating in the conversation, she cleared her throat and said in a shaky voice, "You know something?"

We turned to her expectantly.

"My mother was Jewish," she said.

We were all stunned.

"Your mother was Jewish?"

She took a deep breath and told us the story in a voice filled with tears.

Rima was born in the 1930s in Odessa, Ukraine, and was raised together with her four younger siblings. From a very young age, Rima noticed that her mother treated her differently than the rest of her siblings, giving her less attention and care. Rima was always served last, which meant that she got the leftovers. When there was an opportunity for education or a trip to the grandparents, Rima was always the last choice. Eventually, Rima realized that this behaviour was intentional. Her mother clearly loved all the younger children and didn't show the same love to Rima.

Rima's mother made her take care of her younger siblings; she was responsible to cook food, to clean up, wash the laundry and babysit. But for some reason, no matter how much she helped and worked, her mother did not love her—of this Rima was certain.

When Rima became old enough to verbalize her feelings, she began asking her father, "Why can Mama be a good mother for everyone, and not for me?"

Rima asked this question many times, and at many different opportunities. Her father would answer her, "You're the oldest in the family; you can tolerate more work."

Even as a child, Rima understood that such answers were just a cover-up for something her parents did not want to reveal to her.

In the 1970s, when Rima was 42 years old and married with two children, her father was diagnosed with a severe case of tuberculosis. The doctors could do nothing for him, so they sent him home to spend whatever time he had left with family. For the next two months he lay in bed, surrounded by immediate family and close friends. Everyone knew that he was about to leave forever. He, too, knew exactly what was going on, and prepared for his death.

One day, Rima was sitting with her father. It was just the two of them, alone in his room. "Please lock the door," he requested. "I'm about to die, and I want you to know who you really are. I want to answer your question that I never answered truthfully.

"In 1933, when I was a young man, I married a beautiful Jewish girl. We were very happily married. After about a year, she became pregnant. Her parents both worked in the main theatre of Odessa, and I worked for the NKVD. Those years weren't easy for Jews. One day, my wife heard that a number of Jews had been arrested. My wife, late in her pregnancy, ran quickly to the theatre to check up on her parents. Unfortunately, when she got there, she found out that it was too late; both her parents had been taken away. Out of shock from the devastating blow, she went into labour and gave birth to a sweet baby girl right there in the theatre. That adorable baby girl was you, Rima. I received word from the theatre that my wife had given birth and then fled. The baby was there, waiting for me to come pick her up.

"I went to fetch you. As an inexperienced father without a wife, I felt that I did not have the ability to take care of you. I tried to find out what happened

to your mother, but I never saw or heard from her again.

"I set you up in an orphanage on the condition that when I would marry again, I would come and take you back home with me. And so I did. I asked my second wife to adopt you and treat you like her own. I thought that if we didn't tell you she wasn't your real mother, it would work out better for you... but it didn't ..."

Shortly thereafter, Rima's father passed away.

At the next available opportunity, Rima traveled to Odessa to see for herself the theatre where she was born. When she got there, she was amazed to see the theatre still in existence, exactly the way her father had described it. Inside, Rima found a bench and sat down. From the emotion that had built up inside, Rima dropped her face into her hands and burst into sobs. She cried bitter tears for the mother she had never known, for the void she had always felt, and for the truth that she finally now knew.

From a distance, an elderly woman, the keeper of the theatre, had been watching Rima. When she saw that Rima was unable to calm down, she went over to her to ask if she could be of any assistance. Rima's tears kept rolling down her cheeks. Finally, she told the keeper the reason for her visit. The keeper looked at Rima for a long moment, then said, "What-it's really you?! I was there when your mother found out that her parents were taken away. I was the one who helped your mother through her emergency delivery here in the theatre. I was there when your mother fled, and I took care of you until your father came to get you." The two women embraced with great emotion. The theatre keeper held Rima tight, just as she had 42 years earlier, until Rima was able to compose herself.

Thirty years passed. During that time, Rima knew only that her mother had been Jewish. She knew nothing else about Judaism, nor did she admit her Jewish identity to anyone else.

After hearing Rima's story, we all sat in our chairs, unable to speak. I finally broke the silence. "Rima, it's time for us to light the Shabbat candles. Would you please join us?"

At age 76, Rima lit the Shabbat candles for the first time in her life.

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

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0468 379 128
Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1067

MOSHIACH MATTERS

The Zohar states that a rainbow is one of one of the signs of the Messianic era because it represents the world in a way that it is purged of all evil. Just as the flood in Noah's time came because the world was full of evil, and after the flood a rainbow came out, so to the complete redemption, ultimate purity of the world is represented with this icon, a rainbow.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

26 Teves 5725 [1965]

Greeting and Blessing:

This is to acknowledge receipt of your letter with the enclosure, in which you write about your problem of acute anxiety, and ask my advice.

The best and most effective thing to do, in a situation such as yours, is to study thoroughly those sections and chapters in our sacred books where the matter of Divine Providence and bitachon [trust] are discussed, such as Chovos Halvovos, Shaar Habitachon, and similar. It is well to keep in mind those chapters and verses in the Tehillim [Psalms] which speak of these subjects, as well as the Midrashim and interpretations of our Sages on them.

These things should be studied with such depth that they should become a part of one's thinking. In this way there will be no room left for any kind of anxiety or worry, and as King David said in the Tehillim, "G-d is with me, I shall not fear. What can man do unto me!"

As you well know, the matter of hashgocho protis [Divine providence] is the basis of true monotheism, a concept which to us means not only that G-d is One, but that there is oneness in the whole of nature. In other words, the whole universe has one Supreme Being, Who not only is the Creator of everything, but also is the Master, continually supervising every detail of his handiwork. The corollary of this is that there cannot be a single point in the whole order of the world which is separated from the Supreme Being, or in any way not subject to His control. At the same time it is obvious that the Supreme Being is also the Essence of Perfection and Goodness.

And although many things in the world seem imperfect, and require completion or perfection, there can be no doubt that there is a perfect order in the world, and even the lowest in the scale of Creation, namely the inanimate things, display wonderful perfection and symmetry, as can be seen from the atoms and molecules of inorganic matter. Hence, the conclusion must be that even those things which require completion are also part of the perfect order and necessary for the fulfillment of the good, as all this is explained at length in the teachings of Chassidus.

It is explained there that in order for a man to attain perfection, it is necessary that he should also have the feeling that he is not only on the receiving end, but also a contributor, and according to the expression of our Sages of blessed memory, "A partner in the Creation." This is why things have been left in the world for him to improve and perfect.

I also want to make the further observation, and this is also essential, that there is really no basis for anxiety at any time, and as you yourself mentioned in your letter, that you find no reason for it. Even in such cases where you think you know the reason for your anxiety, the reason is undoubtedly imaginary, or at any rate, not the real cause. For the real cause is that one's daily life is not in complete harmony with the true essence of a Jew. In such a case it is impossible not to have an awkward feeling that things do not seem to fit somehow, and it is this disharmony which is at the bottom of the anxiety, and it is in proportion to the discrepancy between his way of life and his true natural self.

Everybody recognizes that anxiety has to do with the psyche. But in the case of a Jew, the so-called psyche is really the neshama [soul]. Some Jews have a particularly sensitive soul, in which case the abovementioned disharmony would create a greater anxiety. In such a case even subtle and "minor" infractions of didukei mitzvot [details of the commandments] would create anxiety. But even in the case of an ordinary soul of the average Jew, there must inevitably be created some anxiety if there is a failure to observe the fundamental mitzvot. It is very possible that the above may have a bearing on your situation. If this is so, then all that is necessary is to rectify matters, and bring the daily life and conduct into complete harmony with the essence of the soul, through strict adherence to the Torah and mitzvot. Then the symptoms will disappear of themselves.

It is necessary to mention also that in your case, where your position gives you a great deal of influence on your environment, your influence is an integral part of your harmonious life, and it is therefore essential that your influence, too, should be in harmony with the Torah and mitzvot in the fullest measure.

I suggest that you should also have the Mezuzot of your home checked, as also your Tefillin, and before putting on your Tefillin every weekday morning, to put aside a small coin for Tzedaka [charity].

Hoping to hear good news from you in regard to all the matters discussed above.

With blessing,

CUSTOMS CORNER

One should say a blessing before partaking of any food, no matter how small the amount may be.

Prior to saying the blessing one should hold the food upon which the blessing is said (or the spoon or fork containing the food) in his right hand (left-handed people should hold it in their left hand) and only then say the Blessing. If he did not hold the food but it was before him when he said the blessing, he does not need to say the blessing anew.

If one started eating and did not say a blessing and realizes his error while the food is in his mouth and the food is such that if he took it out of his mouth, it would not be repulsive (such as hard candy), he needs to remove the food and say the blessing. If however it would be repulsive (such as a chewed piece of meat), then he should push the food to the side of the mouth and say the blessing.

A WORD

from the Director

Any individual encountering this week's Parsha immediately feels disheartened. The onset is a dialogue between G-d and Noach with the message of the destruction of the world being conveyed. Noach is instructed exactly how he and his family should proceed in order to stay protected from the devastation.

Without delay a silver line is found in the cloud of dismay. The Torah begins to relate how despite the storm going on outside, inside the ark, quite a harmonious reality was being experienced. Every species of animal existent on earth were living together on the ark with Noach and his family. They stayed there as one, without strife or rivalry for an entire year, until Noach was told to exit the ark and begin the world anew.

Prior to entering the ark we are told that Noach waited until the very last moments before the flood to enter the ark. He had doubts whether the anticipated time would occur, that he would be forced to board the ark. With such reluctance to embark on the boat [that it took him one hundred and twenty years to make] it is astonishing that he had to be told to leave. One would have thought he would take the first chance he had to run off.

Evidently once on the ark he grew fond of the lifestyle. The management and cooperation of the animals was obviously miraculous. To be successful at feeding every animal every day and never having any brawl between them was a clear act of G-dly intervention.

Such a manner of living was one Noach didn't want to give up. Only by the command of G-d did it become clear to Noach that his mission was to go out in to the world were G-d's presents was not as openly known.

We too have the same task. Our focus though must remain to return to such a situation of everlasting peace between people as well as the animal kingdom, a situation of no competition or war, just tranquillity and serenity.

J. I. Guterlich

IT HAPPENED *Once...*

The Jews of Vitebsk were known not to be generous givers to charity. When money needed to be raised for a worthy cause, it was no simple matter to extract hard currency out of them without applying a good deal of pressure. To their credit, however, it must be said that the Vitebskers could always be counted on to provide food for the hungry; indeed, the Talmud states that giving ready-to-eat food is greater than giving money to charity because it provides immediate relief, while the benefit of money is indirect.

One day a Chassid from Vitebsk came to see the Rabbi Menachem Mendel of Lubavitch (the third Chabad Rebbe, 1789-1866). He told the Rebbe that his only son was about to be drafted into the Russian army. Previously, only-sons were exempted automatically, but this year there was a new, tough policy and their precious child was in danger. "Please, Rebbe," he entreated, "help us, save us."

Rabbi Menachem Mendel shook his head sadly: "I'm sorry; I cannot help you in this matter."

The Chassid pleaded and cajoled every way he could think of, but the Rebbe's answer remained the same, "I cannot help you."

This Chassid happened to be close with the Rebbe's youngest son (and eventual successor) Rabbi Shmuel (1834-1882; known as the Maharash) -- the only one of the Rebbe's seven sons who still lived in Lubavitch. When he left the Rebbe's room, he hurried directly to call on Rabbi Shmuel and told him his problem. Rabbi Shmuel promised that he would do his best to influence his father, but when he went to the Rebbe and spoke on the Chassid's behalf, he too was told, "I cannot help him at all."

Two days before the draft was to take place, the Chassid sent a representative to plead his case with the Rebbe once more, but again the Rebbe insisted there was absolutely nothing he could do.

Shortly thereafter, the Rabbi Menachem Mendel summoned his son to his study and asked him to bring a Midrash Tanchuma. The Rebbe leafed through it to the week's reading of Mishpatim, and showed his son section 15 there, concerning the verse, "If money you will lend" (Exodus 22:24):

Says the Holy One, blessed be He: "A poor person was struggling for his life, to escape starvation, and you gave him a coin and saved his life. I promise that I will pay you back 'a life for a life': If tomorrow your son or daughter will be seriously ill or in any life-threatening situation, I will remember the good deed that you did... and I will repay you 'a life for a life.'"

Rabbi Shmuel was perplexed. What did his father have in mind in showing him this passage?

A few days later, the news reached Lubavitch that the Chassid's son had been released, and for no apparent reason. The Rebbe was visibly delighted by the report.

The Rebbe's son was very curious to find out the course of events that had transpired, especially since his father had repeatedly said that he couldn't do anything about the matter. The next time he had to be in Vitebsk, Rabbi Shmuel told his driver to detour to the house of that Chassid.

The Chassid was happy and honoured to invite him in. Rabbi Shmuel asked him to describe what had happened on that day his son was supposed to have been drafted.

"Nothing special," answered the Chassid.

Rabbi Shmuel requested that he ask his wife the same question, and she too said she didn't remember that anything unusual had taken place.

"Wait a moment!" she then exclaimed. "I do remember something. I'll tell you."

"That very day, a poor person came to the house and asked us to give him something to eat. At first we told him that we were so worried about our son who was going to be drafted that day that we really couldn't deal with him. But then he pleaded with us: it had been a long time since he had eaten anything at all and he was starving, and how could it be that a Jew did not have time or food for another Jew who was so hungry! We realized our mistake and served him a huge meal, from what we had prepared to be a special farewell meal for our son. None of us had the appetite to eat anyway, because we were so upset. Then..."

At this point Rabbi Shmuel interjected, "Thank you, I heard enough. Everything is clear now."

Thoughts THAT COUNT

And G-d said to Noah: "The end of all flesh is come before Me, for the earth is filled with violence through them" (6:13)

Why was the generation of the Flood utterly destroyed, but not the generation of the Tower? Because the generation of the Flood were consumed by robbery and violence, while amongst the generation of the Tower love prevailed. (*Midrash Rabbah*)

And G-d said to Noah... Come into the ark (7:1)

The Hebrew word for "ark," teivah, also means "word." "Come into the word," says G-d; enter within the words of prayer and Torah study. Here you will find a sanctuary of wisdom, meaning and holiness amidst the raging floodwaters of life. (*Rabbi Israel Baal Shem Tov*)

CANDLE LIGHTING: 19 OCTOBER 2012



BEGINS		ENDS
7:23	MELBOURNE	8:23
7:15	ADELAIDE	8:13
5:40	BRISBANE	6:34
6:26	DARWIN	7:16
5:39	GOLD COAST	6:33
6:13	PERTH	7:09
6:54	SYDNEY	7:51
7:04	CANBERRA	8:02
7:19	LAUNCESTON	8:21
7:23	AUCKLAND	8:22
7:28	WELLINGTON	8:30
7:20	HOBART	8:24
6:39	BYRON BAY	7:33

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS NOACH
3 CHESHVAN • 19 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:23 PM
	MINCHA:	7:30 PM
	KABBOLAS SHABBOS:	8:05 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:45 AM
	MINCHA:	7:20 PM
	SHABBOS ENDS::	8:23 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:35 PM
	MAARIV:	8:20 PM