

LAMPLIGHTER

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LIVING WITH THE TIMES

This week's Torah reading, Eikev, contains the verses: "What does G-d, your L-rd, ask of you? Only to fear G-d... to walk in His ways and to love Him." Our Sages interpret the quote non-literally, noting that the Hebrew word "Mah" translated as "What" resembles the word "Meah" meaning 100. In this vein, the verse means that G-d desires "100" - 100 blessings. This is the source for the injunction for each person to recite 100 blessings every day.

On the surface, the simple meaning of the verses and our Sages' rendering of it are worlds apart. The verse is telling us to have an active emotional relationship with G-d - to love Him and fear Him, and seek to emulate His ways - while our Sages are speaking of a ritual obligation to recite blessings and to make sure that we recite 100 blessings each day.

When looking deeper, however, we can appreciate that with their interpretation, our Sages are not nullifying the verses' simple meaning. What they are doing is providing a vehicle for us to internalize and apply the charge communicated by the verse in our daily lives.

To fear and love G-d and follow His paths are noble virtues. How can a person make these virtues actual factors in his life and not merely ideals to which he is striving? By reciting 100 blessings a day.

To explain: Our Sages state, "It is forbidden to benefit from this world without reciting a blessing." And Maimonides writes: "Our Sages instituted many blessings as expressions of praise and thanks to G-d, and as a means of petition, so that we will always remember the Creator... and fear Him."

When a person recites a blessing before eating, he makes - or at least has the opportunity to make - a fundamental acknowledgement of G-d's presence in his life. Ordinarily, a person eats without thinking of how the food got here or why it got here. It's a very simple, almost animalistic deed. We eat because we're hungry without thinking of anything more.

Our Sages tell us to act differently, to take a moment off before eating to think and contemplate the inner spiritual dynamic that takes place when we eat. To quote (also from this week's Torah reading): "Man does not live by bread alone, but by everything that emerges from the mouth of G-d." The verse is explaining that the food a person eats exists because G-d invested His energy in it through the medium of speech. Just as at the beginning of creation, G-d spoke and created the world; so, too, at every moment He is bringing the world into existence through His speech.

When a person eats, he is not deriving his vitality from the physical matter of the food alone, but from the G-dly 'spark of life' which His speech invested in the food. By reciting a blessing over his food, praising G-d "that everything was created with His speech," he is taking note of that process.

Similarly, when a person sees a lightning bolt or hears thunder, he recites a blessing, clarifying that what appears part of the natural order is really an expression of G-dliness. When he relieves himself, he recites a blessing, acknowledging the infinite wisdom that went into the creation of the human body. And in his prayers, when he petitions G-d for his livelihood, he is acknowledging that his success is not a result on his own endeavours alone, but depends on G-d's blessings. In a similar way, all the blessings we recite are intended to make the awareness of G-d part of our operative consciousness and in this way spur our love and fear of Him.

From Keep in Touch, adapted from the works of the Lubavitcher Rebbe by Rabbi E. Touger, published by S.I.E.

How do the Forbes 400 Compare to an East African Tribe?

By Rochel Holzkenner

It seems like everyone is struggling to make ends meet, that's why I bought a lotto ticket last month. The allure of winning six million dollars enticed me to take the gamble. That would cut out virtually all life stresses and leave doors of opportunity wide open. Well, I didn't have the lucky number that time. I did do a little research into the correlation between wealth and life satisfaction. It seems that the old adage "money can't buy happiness" has some truth to it. Although wealth has as much as tripled over the past fifty years, mental illness has increased at an equally rapid rate. A 1985 survey showed that respondents from the Forbes 400 list and members of the Maasai African tribe, a people with no electricity or running water, ranked around equally in terms of satisfaction with life.

To the fiscally challenged, these implications seem ludicrous. Even if wealth brings along its own challenges, we'll go with Tevya's logic and say "G-d, please test me!" We'd take the challenge of prosperity over the challenge of poverty any day. The grass always looks greener on the other side.

In the Talmud, the Sages tell us that before a child is born, the heavenly courts decide whether the individual will live a life of riches or a life of modest means. Whatever scenario he or she is given will be part of their life's test. Of the two, the test of wealth is more severe. The challenge that money presents is the notion of independence from G-d. When a person works to create success and security for himself, it is hard to feel tenderly dependent on the Creator. It is equally hard for the wealthy not to feel intrinsically superior to the average person. To remain humble and G-d-centred in the face of prosperity is a colossal challenge.

Being broke, on the other hand, is also a test from G-d. Can you trust that the Creator of the world will provide for your needs? Are you able to maintain the belief that G-d is good, despite the bad times? This is the challenging face of poverty.

When the Jews finally entered into the land of Israel where they would set up a national economic system, they were well trained to have a very healthy perspective towards money. Surprisingly, it was not through lectures or Torah classes that they gleaned this healthy perspective, but through forty years of eating manna.

The manna made the Jew feel both rich and poor simultaneously. Rich because manna was heavenly bread and would miraculously taste like anything its eater requested. Though, it made them feel poor since it necessitated pocket-to-mouth living. Only enough manna fell for the day's feed. If one left over food for tomorrow, the left-overs would spoil. There was no sense of provisions surplus; although you were fed today, there was no absolute security for tomorrow. This is the fear of the business owner whose business makes just enough to stay afloat.

For forty years, the people had to come to terms with their rationed food. Each day they had the opportunity to practice two helpful meditations: a) All abundance comes from G-d, and b) G-d cares, and He will provide again tomorrow.

Perhaps this is why Moshe preserved a bit of the manna, and it remained for almost one thousand years after its time. It symbolized this balanced meditation that can take a lifetime to master. But when practiced often enough it affords enormous serenity to the affluent and indigent alike.

Slice of LIFE

Proud to be Jewish at the Boy Scout Jamboree

By Aliza Karp

Across America it is not unusual for a Jewish Boy Scout to be the only one who is Jewish in his troop. This ratio also holds true at the Boy Scout Jamboree, which is held every four years at Fort A.P. Hill in Bowling Green, Virginia, when more than 35,000 Boy Scouts and another 8,000 staff of volunteers participate in a comprehensive summer camp experience.

When the Boy Scout troop from Alaska suffered the tragedy of losing four of its leaders to an electrical accident on the first day of the Jamboree, the only Jewish Boy Scout in the Alaskan contingent, Noah Magen, was left in a quandary. Come Sunday morning, when Jamboree activities are suspended for a few hours, all his troop mates would be going to religious services for each of their own religions. But what does a Jewish scout do on Sunday? Especially during the week of the death of loved ones, when religion takes on extra significance?

Shimmy Heidingsfeld, a member of the Tzivos Hashem team, learned about Noah's dilemma and went to the campsite of Alaskan Troop 711 to find Noah and bring him to the "Shul Tent," for the Sunday program. At the Jamboree, Tzivos Hashem, the international Jewish children's organization founded by the Lubavitcher Rebbe in 1980, provides programming enjoyed by Jewish Boy Scouts of all backgrounds and levels of Jewish observance. This is the fourth Jamboree in which Tzivos Hashem has participated.

Tzivos Hashem solved the dilemma for Noah, and for many other Jewish scouts at the Jamboree. "One of the first things Noah spoke about when he got home was the Shofar Factory at the

Sunday Jewish program," said Noah's mother. "It meant a lot to him to be able to attend and connect with the other Jewish scouts."

The Tzivos Hashem program was held in the Shul Tent, where the 100 scouts and leaders, who are Sabbath observant, pray with a minyan daily. On Friday night, the Shul Tent, together with the adjacent Chapel Tent, was overflowing with 500 Boy Scouts for Shabbat services.

Scout Patrick Matson, a lone Jew with Troop 271 from Ocean Springs, Mississippi, wanted to attend the Friday night services. In order to abide by the buddy system, he brought along a friend who was not Jewish as a buddy. The "youth friendly" service was conducted in both Hebrew and English. The Hebrew was mostly singing and the English read aloud. The singing took on a camp style spirit and became lively and fun. Patrick was pleased, "My friend said the service was amazing."

The Jamboree schedules a mixture of mandatory and optional activities. Each Jamboree participant is obligated to visit the Religious Relationships Booth of his religion. The Jewish booth was at the back of a tent shared with booths of various religions. The Jewish booth was a constant buzz of activity.

The Tzivos Hashem program in the Shul Tent drew close to a thousand Boy Scouts. The program opened with brief greetings by Boy Scout dignitaries, a play about loving a fellow Jew staged by the scouts, and singing with audience participation. The boys then went to different stations and booths in the Shul Tent. They were able to craft their own Shofar, braid a "Havdalah" candle, and have their picture taken at a panorama display of the Western Wall while wearing Tefillin. Surrounding the Shul Tent were clusters of scouts and leaders engaged in Jewish studies.

Executive Director of Tzivos Hashem, Rabbi Yerachmiel Benjaminson sees the Boy Scout Jamboree as a window of opportunity. "Tzivos Hashem is fortunate enough to have a team of enthusiastic young men

who take an interest in each and every Jewish scout. In the short span of the Jamboree, they are able to give the scouts a taste of their Jewish Heritage and a desire to learn more."

Jay Lenrow, Chairman of the National Jewish Committee on Scouting, came to his first Jamboree in 1964 with his father, who was also his scout master. In 2001, Jay came again to Jamboree, this time he was the scout master and his son was the scout. "What we want to do is create a strong Jewish connection to link the generations by combining the love of the outdoors and camping achievements, coupled with growth and development of Jewish knowledge and observance," said Jay. "Scouting can do that."

Sunday afternoon a gathering was held in the Shul tent of Chabad Rabbis from Virginia and Maryland, together and officials from the Boy Scouts of America.

"We stand ready to support any organization whose values line up with ours," explained Dave Richardson, National Director of Religious Relationships. "A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

Twenty-three year old Mendy Nagar, of the Tzivos Hashem team, attended a Boy Scout leadership program and explained to the Rabbis, "At first I was sure their method would not work. It sounded good, but there was no discipline involved. It was based on giving the kids responsibility, which makes them self-motivated. But to my surprise, when I tried to make it happen with real kids in a real camp... it worked!"

The Rabbis agreed that Scouts and Chabad share many values. It was decided that they would begin a relationship with the Scouts by providing Jewish programming for Jewish scouts in their areas. Mr. Richardson said he would get word out to the scouts that Chabad programming would be made available. "We have to work together for the sake of the children," concluded Richardson.

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ISSUE 1097

MOSHIACH MATTERS

The sages and the prophets did not long for the Messianic era so that they may rule over the whole world or dominate the heathens, nor to be exalted by the nations, nor in order that they may eat, drink and be merry; but only to be free [for involvement] with the Torah and its wisdom, without anyone to oppress and disturb them, so that they may merit the life of the World-to-Come, as we explained in Hilchot Teshuvah. [Maimonides, Laws Concerning Kings Chapter 12 Halachah 4]



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
25 Nissan, 5714 [1954]
Brooklyn

Greetings and Blessings!

In response to your letter of the first day of Chol HaMoed Pesach which included a *pidyon nefesh* concerning the state of your health, I will mention your name at an auspicious time, as requested, at the holy resting place of my revered father-in-law, the Rebbe [Rayatz], with regard to a speedy recovery.

It is no doubt redundant to draw your attention to the necessity of fortifying one's faith and trust. This applies at all times, but especially during these days, when we have just journeyed out of the days of the Festival of Matzos - "the food that fortifies faith" and "the food that brings healing" - and are on our way toward the Festival of the Giving of our Torah, [whose commandments] the Prophet Chavakuk based on one [principle], which is faith.

There is a widely-known fundamental concept disseminated by the Baal Shem Tov - that every matter and every incident in the world comes about by Divine Providence. This applies in particular to a Jew, and even more particularly to a person whose position enables him to influence a certain circle. After all, the Sages teach that "even the superintendent of the local irrigation well is appointed in Heaven." So since G-d is the very essence of good, and "it is the nature of One Who is benevolent to act benevolently," there is absolutely no room whatever for undesirable thoughts and the like.

It goes without saying that my aim here is not to rebuke and sermonize, G-d forbid. I am simply studying one of the subjects in the fundamentals of our faith - for studying even the simple subjects in the Torah also counts as part of the *mitzvah* of Torah study.

I look forward to hearing glad tidings from you in the near future as to how you are tackling your Torah study and your Divine service with renewed energy, especially with regard to your profession - that is, with regard to influencing your environment, both near and far, in the spirit of our age-old traditions. And may G-d grant you success.

Looking forward to good news,

By the Grace of G-d
3 Menachem Av, 5714 [1954]
Brooklyn

Greetings and Blessings!

This letter is a response to the undated letter in which you write that though you are pleased that you moved to [...], at the moment your salary does not quite suffice to meet your needs, and this is affecting your mood.

This is most surprising. After having palpably witnessed G-d's kindness toward you, do you really not have enough faith in His absolutely certain ability to guide you with His acts of loving kindness in the future, too, and to free you from your straits? And even if, for reasons not understood by us, this is delayed, it is only the Creator of the universe, Who knows the future and Who knows what is truly good, that is able to decide in what manner - the manner that is best for a man and his household - He should bring them to their true happiness both materially and spiritually.

If the above applies even with regard to people whose present situation is less positive than it was previously, and also less positive by comparison with their environment and their acquaintances, how much more obviously does it apply with regard to people whose situation has improved from what it was. And in these difficult months, your situation is certainly better than that of quite a number of people around you, who nevertheless are not despairing, G-d forbid. Most certainly, therefore, neither you nor your wife ought to be dispirited or saddened, G-d forbid. We have seen it proved in practice that the greater a man's trust, and the more he looks toward his future with joy, the faster do these things materialize on a practical level.

I hope that you will soon gladden me with good news concerning all of the above, both in relation to yourself and in relation to your wife.

With blessings,

CUSTOMS CORNER

When one recites the Shema, he should do so tremulously, with concentration, reverence and awe, as people are wont to do when reading a new communication issued by the king. The message of Shema should always be considered precious, like a new message each day, not like an old message that has become stale.

Every Hebrew letter also has a numerical value. When saying *echad* ("one"), a person should concentrate on the fact that G-d is the only One (*alef*) in the seven heavens and in the earth (together these equal *chet*, eight) as well as in all four directions (*dalef*). These three letters spell *echad*.

One should cover his eyes with his right hand while saying the verse of Shema in order to reduce distractions and enhance concentration. For the same reason, the first verse should be said aloud.

When one says the verse of *Ve'ohavtah* ("and you shall love G-d"), he should try to actually introduce love of G-d into his heart.

One should be careful to enunciate each word and letter of the Shema properly.

A WORD

from the Director

R. Levi Yitzchok Schneerson was a distinguished Kabbalist. Some of his writings have been published in a five volume set under the name Likkutei Levi Yitzchok. Most of it, however, was burned or confiscated by the Soviet authorities, and has yet to be returned to the Chabad movement.

His job though, first and foremost, was being the Rabbi of Yekaterinoslav, Ukraine, a large city which was the centre for surrounding towns. The function of a Rabbi is to educate the people of the congregation to know "that which is permitted and that which is forbidden." In addition, R. Levi Yitzchok's service was with self-sacrifice, defying a powerful government that opposed his efforts in spreading Judaism to the extent of imprisoning him and later exiling him to a remote village Chiali in Kazakhstan. Shortly before his death, Levi Yitzchak was able to move to Almaty, another remote town. Notwithstanding all these difficulties, he continued in his activities of spreading Judaism. There he died in 1944, and was buried at a cemetery in Almaty.

This Shabbos the twentieth of the month of Av we commemorate his day of passing. Whenever we approach the Yahrzeit of a Tzaddik, it is time to reflect on his accomplishments, try to emulate him and to strive to augment the activities that he stood for.

The special undertaking of R. Levi Yitzchok and the lesson we can take from him is the extent to which efforts must be made in education. This applies to both those who are young in knowledge and those young in years. Learning of Torah, fulfilment of mitzvos, including the dissemination of Judaism, is the main service through which a soul is expressed. By increasing in these deeds we also cause an elevation in the soul of the Tzadik himself.

J. I. Gutnick

IT HAPPENED

Once...

The Rebbe's Father

One year, before Passover, the Government required each citizen to complete a questionnaire, as part of a general population census. One of the questions was, "Do you believe in G-d?"

Certain Jews, who did believe, nevertheless responded in the negative because they were afraid of losing their jobs. When Rav Levi Yitzchak became aware of this, he stood up and proclaimed before a large audience in the synagogue that for a Jew to deny his belief in G-d is considered heresy and therefore it is absolutely prohibited for any Jew to give a negative answer to this question, no matter what the consequences.

This ruling of Rabbi Lev Yitzchak was brought to the attention of the authorities by an agent who had been planted in the shul in order to observe the rabbi's manner of conducting himself and to determine the extent of his influence upon the congregation.

At a later date, after Rabbi Levi Yitzchak had been arrested and was being interrogated about this speech, he defended himself. He explained that the Government certainly expected truthful answers to all of its questions, and it being the case that so many Jews were ready to respond falsely to this particular question out of fear of losing their jobs, he had felt it his duty as a loyal citizen to urge them to answer each question honestly!

From the diary of Rebbetzin Chana Schneerson, wife of Rabbi Levi Yitzchak, published in 'A mother in Israel, Kehot Publications Ozar Wienikursky' told of the traumatic time when he was about to be drafted into the Russian Communist army. He came to Rav Levi Yitzchak to ask for his blessing that he should secure a deferment. The Rav did not simply bless him. He gave Ozar extremely detailed instructions; he specified the exact date and hour at which he should report to the draft office, which route to take on the way there, the chapters of Psalms that he should say beforehand, and exactly how many coins he should give to charity.

He also prescribed that when Ozar stood at the entrance to the building, he should stop and envisage in his mind the holy four-letter name of G-d. The Rav then blessed him and promised that nothing bad would befall him. He concluded by requesting that the young man return afterwards with a detailed report of all that had transpired.

Wienikursky carefully followed all of the Rav's instructions. When he arrived at the draft office, he was sent into a large room with many tables. At each table sat a doctor with a particular specialty that had the responsibility of examining each candidate that passed before him, but only in his area of expertise. Each draftee had to go before all of the doctors to determine the true state of his health and eliminate any possibility of deception.

"I passed along the row of tables and was examined by each doctor," related Ozar. "Each one recorded his opinion in turn. Finally, I reached the desk of the clerk who notified the draftees of the board's decision.

The man looked at me pityingly and exclaimed, "What is going on with you? You poor man! Each doctor found something wrong with you and each one's diagnosis describes you as suffering from a different disease!"

He left safely with a complete exemption from the army.

Thoughts THAT COUNT

If you should say in your heart: These nations are more numerous than I; how can I dispossess them? You shall not be afraid of them (7:17-18)

When you understand that the nations are more numerous than you, and that you, with your own power, cannot defeat them but are totally dependent on G-d's help, then you need not fear them. But if you begin to believe that you can defeat them on your own, then you indeed have great cause for fear. (*Maasei Hashem*)

And He afflicted you, and suffered you to hunger, and fed you with manna... in order to make you know that man does not live by bread alone (8:3)

Rabbi Shimon bar Yochai was asked by his disciples: Why didn't the manna come down for Israel once a year?

He replied: I shall give a parable. This thing may be compared to a king of flesh and blood who had an only son, whom he provided with maintenance once a year, so that he would visit his father once a year only. Thereupon he provided for his maintenance every day, so that he called on him every day. The same with the Jewish people. One who had four or five children would worry, saying: Perhaps no manna will come down tomorrow, and all will die of hunger? Thus they were found to turn their attention to their Father in Heaven. (*Talmud, Yoma 76a*)

CANDLE LIGHTING: 26 JULY 2013

BEGINS		ENDS
5:09	MELBOURNE	6:09
5:11	ADELAIDE	6:10
4:58	BRISBANE	5:53
6:21	DARWIN	7:12
4:55	GOLD COAST	5:51
5:18	PERTH	6:15
4:53	SYDNEY	5:51
4:58	CANBERRA	5:57
4:52	LAUNCESTON	5:55
5:12	AUCKLAND	6:12
5:01	WELLINGTON	6:04
4:47	HOBART	5:51
4:53	BYRON BAY	5:49
6:58	SINGAPORE	7:49



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS EIKEV
19 AV • 26 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5:09 PM
	MINCHA:	5:20 PM
	KABBOLAS SHABBOS:	5:55 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:56 AM
	MINCHA:	5:15 PM
	SHABBOS ENDS:	6:09 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:20 PM
	MAARIV:	6:05 PM