

LAMPLIGHTER

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Re'eh
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LIVING WITH THE TIMES

In this week's Torah portion, Re'eh, the Jewish people are commanded to maintain their own code of behaviour and not learn from the nations that inhabited the Land of Israel before its conquest. The Torah states: "Take heed that you not be snared by following them." A Jew must never ask, "How do these gentiles worship their gods, that I may do the same?" "You must not do this before the L-rd your G-d...But hearken to the voice of the L-rd your G-d, to keep all His commandments...to do that which is right in the eyes of the L-rd your G-d."

Moshe warned the Jews against imitating the idol worshippers' conduct. Non-Jews have their own culture and customs, he explained. It is forbidden for a Jew to learn from their behaviour!

From a numerical standpoint, of course, Jews are the most insignificant of all the nations. Nonetheless, their conduct is entirely unique. In fact, when it comes to "life style" and day-to-day existence, Jews have nothing in common with the non-Jewish world.

Some Jews might mistakenly think that the key to earning the respect and admiration of gentiles is by copying their behaviour. Yet the opposite is true! It is only when Jews proudly maintain their Judaism and faith in G-d that they merit not only the respect of their gentile neighbours, but their support and assistance as well.

G-d placed the Jewish people among the nations so that others may see and learn from their uncompromising faith. Jews always remember that "You have chosen us from among the nations" and conduct themselves according to His will, as revealed in the Torah.

The singular conduct of the Jews also serves as a living example to the gentiles, demonstrating that it is indeed possible to adhere to the Seven Noahide laws that apply to all mankind.

The Jewish people have lived according to the Torah's laws for over 3,000 years. Yet despite its age, the Torah is equally relevant to our present day and age, imparting all who follow in its ways with renewed strength and vitality.

When Jews keep G-d's laws and refuse to mimic the surrounding nations, they merit a multitude of G-d's blessings: long life and good years, tranquillity and peace, physical health and true nachas. The gentile nations not only hold them in high esteem, but lend their assistance to yeshivot, Talmud Torah, and facilities for the elderly.

Adapted from Volume 5 of Hitva'aduyot 5745

You Are What You Eat

By Mordechai Wollenberg

We are all familiar with the phrase "You are what you eat." From early childhood I recall hearing this phrase -- it is used to dissuade a child from eating too much chocolate and sweets; it is used to encourage us to eat healthy foods; it is used by advertisers to convince us to consume their particular product. Ubiquitous as it may be, it is not so far from the truth. According to Kabbalah, everything which we consume not only becomes part of us physically, but also spiritually. The food or drink which we consume affects us on a spiritual plane, on a soul-level, influencing our character and affecting our natural tendencies.

If we take a look at the kosher animals, for example, deer, sheep and cows, we find that they are naturally timid, modest, non-predatory, quiet animals. The birds which are kosher are those which are not birds of prey. We see that at the simplest level the characteristics of kosher animals are those that we would seek to emulate -- peaceful, modest, non-predatory, "civilized" creatures.

Regarding mammals, the Torah teaches us the signs to look for on a kosher animal; namely, that it should chew the cud and that it should have cloven hooves. These signs were not chosen arbitrarily. Each of them teaches us a way of behaving, a good character trait.

What do we learn from the idea of chewing the cud? That we do not say immediately what we think, that we do not always act on impulse. We "chew things over," we consider carefully before acting. We carefully weigh up our decisions and do not act in haste but with thought and foresight, taking into consideration the consequences of our actions.

What about cloven hooves? The hoof is the lowest part of the animal, with which the animal connects to the ground. The ground symbolizes materialism, the physical world around us. A cloven hoof has a split in it -- the hoof is connecting the animal with the ground but at the same time, there is a distinction, a separation. This mirrors our approach to the physical world. We have to be involved in everyday matters -- in mundane, material affairs -- but we also maintain a conscious separation, a realization that there is something more beyond the physical world, a higher dimension, a spiritual dimension. We are involved in material affairs, yet we maintain a certain detachment.

So much of Jewish life revolves around food. The Torah gives us ways to elevate this otherwise routine aspect of our lives, to infuse it with holiness, and to learn from it.

Slice of LIFE

The "Lion of Zion"

By Dovid Efune

To witness the making of history is a rare occurrence. On the Saturday night of November 14, 2009 at the MGM grand arena in Las Vegas, I watched rabbinical student Yuri "Lion of Zion" Foreman become the first Israeli world boxing champion of all time and the first Jew since 1978.

Yuri executed a decisive and compelling victory against his Puerto Rican rival Daniel Santos, and in the words of HBO boxing commentator Larry Merchant, "He gave the best performance of his career when it mattered most."

It was about a year ago I met this fascinating, unique and inspiring young man.

Yuri is originally from Gomel, Belarus, where he grew up in abject poverty far removed from Judaism. He would sometimes sell goods on the black market to help his family earn a living. Following some unpleasant incidents, his mother took him to learn boxing so that he could protect himself from bullies at school.

After the fall of Communism, Yuri moved with his family to Israel, seeking a new and better life. As boxing is hardly a popular sport in Israel (it's not exactly encouraged by most Jewish mothers!) he found it difficult to pursue his passion and dream. Eventually, however, he found a way. "I went to the Arab gym. The first time I walked in, I saw the stares. In their eyes, there was a lot of hatred. But I needed to box. And boy, did they all want to box me."

After winning virtually every amateur championship in Israel, at the age of 19 Yuri moved to New York in an effort to take his boxing to the next level. He trained hard and progressed rapidly. Shortly after arriving in New York, Yuri began to feel the calling for deeper meaning in his life. He began to study and eventually practice Orthodox Judaism. He

is now studying to become a rabbi under Rabbi DovBer Pinson at the Iyyun Institute of Downtown Brooklyn. Yuri describes Judaism as his "pillar of strength" that is his inspiration in whatever he does.

The Jewish pride that Foreman has brought to many of his fellow Jews is remarkable. As I exited the arena with Yuri that Saturday night, we were mobbed by fans that stopped to take photos and wish us "mazel tov!" It felt like a huge Bar Mitzvah! The host of the event, world's biggest boxing promoter Bob Arum, was elated and he beamed with Jewish pride as he ran around the ring, speaking proudly of his Jewish heritage and saying how it has always been a dream of his to promote a Jewish champion.

Yuri addressed the press conference with his Tzitzit swinging, thanking G-d first and foremost for the victory, mentioning Jewish law and Talmudic teachings. He quoted the dictum that says "a person can hope for a miracle but can't rely on one" and then quipped, "I didn't rely on any miracle for this fight."

Despite the fact that Yuri wasn't relying on miracles, he didn't train for the entire 25 hours before the fight, as it was Shabbat. He and his wife Leyla kept quite busy, however. They recited Psalms throughout the day, observing the Chabad custom of reciting the entire book of Psalms on the Shabbat that blesses the new month.

Witnessing Yuri's genuine humility in searching for G-dly purpose in his talents is a great inspiration to many, and with his new status as world champion his influence and reach grows rapidly. Following the fight, there were stories in many of the world's major news outlets.

For many Jews, Yuri's success at bridging the secular world with Torah observance renews their Jewish pride and encourages them to re-discover their roots.

The well wishes and congratulation left on his Facebook fan page provide a window to the immense feelings of pride Yuri brings to Jews of all backgrounds: "I am so proud after watching your fight; it

brings tears to my eyes. Mazal Tov!" wrote a Jew from the UK. "I am so proud! Every Jew should be." wrote an admirer from Portugal. "Was watching the fight live from Israel at 5 a.m. You made me feel so proud man!!!! Keep it up!!!!" posted another fan.

It's interesting to note that many of Yuri's supporters compare him to the heroes of the Chanukah story - the Maccabees. "MAZAL TOV!!! YOU'RE THE CHAMP! FIGHT LIKE A MACCABEE!!!" posted a fan from Brooklyn. And this from Portland, Maine, "Good luck Yuri. You are the Maccabee of our time."

Yuri's story is special because it smashes stereotypes and blasts away some common misconceptions. There are many Jews who are of the opinion that Orthodox Judaism conflicts with contemporary perceptions of success and that to live a committed Jewish life is to cut off one's wings in exchange for reserved seating in heaven.

But in truth, living a lifestyle that combines the past and the present, taking our rich history and vibrant soul and applying it to daily living, connects us with something bigger than ourselves and should only act as an ongoing source of inspiration in maximizing our unique individual gifts and talents.

Fusing the physical and the spiritual and striving to strengthen one with the other is a basic principle of Jewish philosophy. Our task is to uplift the physical world by engaging our surroundings and utilizing it all in the effort to make this world a better place.

As we tackle the challenges of day-to-day living and thriving, in one way or another, we are all fighters, whether conquering an industry or hustling to scrape together a living. Sometimes our challenges are physical and sometimes psychological: our inhibitions and fears. Often life's greatest battles are fought within.

Yuri Foreman has shown many the value of balance, and that leading a life of committed values can bring the inner strength fostered by a relationship with G-d that inspires unprecedented success.

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ISSUE 1098

MOSHIACH MATTERS

Studying about the Redemption and Moshiach will itself hasten Moshiach's coming. Over and above that purpose, however, this suggestion is meant to be appreciated on a more personal level by each individual. The intent is that everyone, men, women, and children, should begin to live with the concepts of redemption and Moshiach; that these ideas should become relevant to us on an intellectual level; moreover, that our intellect should affect our feelings; and ultimately, that we should begin to conduct our lives in a manner which reflects how we are permeated with an awareness of the Redemption as an imminent reality.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
First day of Adar II, 5719 [1959]
Brooklyn

Greetings and Blessings!

This is a reply to your letter of 25 Adar I, with its enclosures.

At an auspicious time I will mention your name and the name of your cousin at the holy resting place of my revered father-in-law, the Rebbe [Rayatz], in connection with the needs of which you write.

Certainly as far as you are concerned - for you are "the man who has seen affliction" as well as G-d's acts of kindness in your rescue from distress and from numerous hardships - there is no need to explain at length that trusting in G-d, the Creator of the universe and its Master, is justified not only with regard to life in the World to Come, but also with regard to matters in This World. This is so even though This World is physical and material, and "the affairs of This World are severe and evil," as is also stated towards the end of chapter 6 in the Alter Rebbe's Tanya.

According to medical science likewise, the stronger a man's attribute of trust, the more energetic he is, and this also influences his physical health and his mood, which in turn promotes the success of his activities and endeavours.

As far as the subject of your letter is concerned, the practical conclusion to be drawn from all the above is self-evident. The Sages assure us that a person who has been the recipient of acts of kindness will continue thus for many long days and years. Accordingly, I earnestly hope that in the course of time you will be able to let me know that the situation has improved in the particulars of which you write, and may it be G-d's Will that this improvement continue to increase.

I hope that after your visit to Kfar Chabad to heal the sick, you will also visit there for happy reasons - to visit those who are healthy. I hope, too, that you will participate in the *farbrengens* that take place there from time to time, which heal and strengthen and raise the spirits of those who are downfallen and of those whose hearts are bruised - downfallen and bruised in the battle of the [good and evil] inclinations, the battle of Form over Matter, and of spirituality over physicality. And all of this is a result of the battle waged by the Divine soul over the animal soul.

With respectful blessings for good news in all the above,

CUSTOMS CORNER

It is a great mitzvah to provide loans to the needy. As we read in Deuteronomy: "If there will be among you a needy person, from one of your brothers in one of your cities, in your land that Hashem, your G-d, is giving you, you shall not harden your heart, and you shall not close your hand from your needy brother. Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking."

Loans are also mentioned in Exodus: "When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender; you shall not impose interest upon him." From here we learn that giving an interest-free loan is actually a Torah obligation. This remains true despite the fact that the lender could have used the money at that time to accrue interest in a bank or other type of investment.

Giving loans is one of the mitzvot for which one receives a reward both in this world and in the World to Come. In fact, it is considered a greater mitzvah than the mitzvah of giving charity because it is less embarrassing for a needy person to take a loan than to receive charity. In addition, by providing a loan in a timely manner, one can prevent a person from reaching a state of poverty in the first place.

A WORD

from the Director

This coming week we will be entering the Hebrew month of Elul. It is the last month and immediately precedes Rosh Hashanah. It is therefore seen as a month of preparation for the High Holidays.

Rabbi Schneur Zalman of Liadi, the Alter Rebbe, explains the nature of this month with the following metaphor: The king's usual place is in the capital city, in the royal palace. Anyone wishing to approach the king must go through the appropriate channels in the palace bureaucracy and gain the approval of a succession of secretaries and ministers. He must journey to the capital and pass through the many gates, corridors and antechambers that lead to the throne room. His presentation must be meticulously prepared, and he must adhere to an exacting code of dress, speech and mannerism upon entering into the royal presence.

However, there are times when the king comes out to the fields outside the city. At such times, anyone can approach him; the king receives them all with a smiling face and a radiant countenance. The peasant behind his plow has access to the king in a manner unavailable to the highest ranking minister in the royal court when the king is in the palace.

The month of Elul, explains the Alter Rebbe, is when the king is in the field. The High holidays, by contrast, are when the king is in his palace.

We must utilize the opportunity this month to go and greet our king, G-d, while he is more easily accessible to everyone. This way when he is in his "palace" he will remember us, how we came to greet him on our own time, and on our own accord, and we will be granted access and be brought to the king's inner chamber, and behold his countenance on the holiest days of the year and afterward.

J. I. Gutnick

IT HAPPENED *Once...*

SATURDAY NIGHT SPECIAL

One Saturday night, when the Chassidim of Rabbi Dovid-Moshe of Chortkov gathered for the "Melave Malka" meal, singing soulful melodies and telling stories of great righteous Jews, the Rebbe himself unexpectedly appeared and joined them. He sat down and expounded on the significance of this meal, which was established by King David himself, and how the merit of King David protects those who celebrate it.

After that, he next related a story of two Jewish business partners who were very careful to escort the Shabbat queen with a proper *Melave Malka* each Saturday night, even when it was exceedingly difficult.

"Once, the central fair was to take place on Sunday, compelling the partners to begin their journey on Saturday night, soon after Shabbat ended and they officially completed it with the *Havdalah* ceremony. As for *Melave Malka*, they packed food and planned to stop and eat somewhere on the way.

"It was a frigid, cold night, and as they were traveling, snow began to fall, concealing the road they were following. Remembering that they had not yet eaten *Melave Malka*, they decided to stop and conduct the meal, but then suddenly realized that they had no water with which to wash their hands.

"Looking around, they noticed a light twinkling from afar, so they travelled towards it, arriving at a peasant's small hut. They knocked on the door and asked to wash their hands. The peasant agreed, offering them to come in, to warm themselves, and eat their meal on his table. The partners sat down, ate, and sang the traditional Saturday night songs in honour of the Shabbos queen.

"Concluding the *Melave Malka*, they prepared to leave and continue on their journey, when without warning, a group of thugs appeared, forcefully blocking them from exiting. "You will not leave from here alive," they shouted. "We kill all those who come here and take all their belongings." Seeing no way out, the two Jews begged for a few minutes to say the *vidui* confession before death. The criminals laughingly granted them this last request.

"Suddenly ringing chimes, announcing the approach of a carriage, were heard, followed by knocks at the door. A travelling nobleman, a duke, had come to ask for directions, for he too had lost his way in the snowstorm. Laughing, the robbers told him that also he would not leave their hut alive and demanded that he hand over all his money. Having no choice he obeyed, and then requested a last wish, that he be given some whiskey to quench his thirst. They agreed, and the duke invited the wild criminals to join him in drinking. As soon as they began to drink, the would-be murderers suddenly became paralysed, unable to move, like stones. The nobleman turned to the partners, instructing them to quickly take their

belongings and escape. In a short amount of time, the two grateful Jews were far from the danger zone."

The Chortkov Rebbe concluded, "Do you know who the gentile nobleman was? It was King David! He came to save the partners in the merit of their extra care to eat *Melave Malka* properly, including washing hands for bread and sitting at a table."

The next morning, two strangers arrived in Tchartkov, and began to excitedly tell everyone they met about the miracle that had occurred to them while traveling to the fair.

Biographic note:

Rabbi David-Moshe Friedmann (20 Cheshvan 1828-21 Tishrei 1903), the first Chortkov Rebbe, was the fifth of the holy six sons of the famed Rabbi Yisrael of Rhyzhin (1797-1850). After the death of his father, he attracted a large following. He is the author of *Divrei Dovid*.

Thoughts THAT COUNT

However, be strong not to eat the blood... (12:23)

Since it is stated "be strong," we learn that they were awash in [the practice of] eating blood. Therefore, it is necessary to state, "be strong." These are the words of Rabbi Yehuda.

Rabbi Shimon the son of Azzai says: The Torah comes only to caution you and to instruct you as to what extent you must be steadfast in fulfilling the commandments: If regarding blood, whose temptation it is easy to resist, since a person has no desire for it, the Torah needed to strengthen you with its admonition, how much more so must one strengthen oneself for all other commandments! (*Sifri; Rashi*)

These are the animals which you may eat... (14:4)

The birds and many of the mammals forbidden by the Torah are predators, while the permitted animals are not. We are commanded not to eat those animals possessive of a cruel nature, so that we should not absorb these qualities into ourselves. (*Nachmanides*)

Open, open your hand to him... (15:8)

Ten powerful things were created in the world: mountains are hard, but iron cuts through them; iron is hard, but fire melts it; fire is strong, but water extinguishes it; water is strong, but clouds bear it; clouds are strong, but wind scatters them; wind is strong, but the body contains it; the body is strong, but fear breaks it; fear is potent, but wine dispels it; wine is powerful, but sleep assuages it; and stronger than all these is death. But charity delivers from death. (*Talmud, Bava Batra 10a*)

CANDLE LIGHTING: 2 AUGUST 2013

BEGINS		ENDS
5:15	MELBOURNE	6:15
5:16	ADELAIDE	6:14
5:01	BRISBANE	5:56
6:22	DARWIN	7:13
4:59	GOLD COAST	5:54
5:23	PERTH	6:19
4:57	SYDNEY	5:55
5:03	CANBERRA	6:02
4:58	LAUNCESTON	6:01
5:17	AUCKLAND	6:17
5:08	WELLINGTON	6:10
4:54	HOBART	5:58
4:57	BYRON BAY	5:52
6:58	SINGAPORE	7:48



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS RE'EH
26 AV • 2 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	5:15 PM 5:25 PM 6:00 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: Molad for the month of Elul: Tuesday, August 6 MINCHA: SHABBOS ENDS:	10:00 AM 9:53 AM 10:02 (1 chalak) PM 5:20 PM 6:15 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 5:25 PM 6:15 PM