

# LAMPLIGHTER

17 Elul  
Ki Savo  
**1101**  
23 August  
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## LIVING WITH THE TIMES

This week's Torah portion, Ki Savo, contains the curses to be inflicted on the Jewish people if they do not obey G-d. The Torah teaches that "no evil comes from Above." Accordingly, we must conclude that even the most terrible curse contains only good, albeit in a hidden fashion.

Our Sages made two statements on the subject of hidden good: "Everything that G-d does is for the best" and "This is also for the best." The first statement is attributed to Rabbi Akiva, who once set out on a journey with a donkey, a rooster, and a candle. Wary from his travels he reached a town, only to be turned away from all of its inns. Rabbi Akiva had to spend the night out in the open field on the outskirts of town.

That night, a lion appeared and devoured the Rabbi's donkey, a wild cat came along and gobbled up the rooster, and the wind blew out the candle. Rabbi Akiva said, "Everything that G-d does is for the best." In the morning Rabbi Akiva found out that during the night murderous robbers attacked the town, slaughtering all its inhabitants. He then understood that what had befallen him had saved him from a similar fate.

This story illustrates one way of understanding ultimate good which seems to be hidden within its opposite. Although Rabbi Akiva's misfortunes caused him temporary anguish, he was spared further suffering by those very events. The wording itself of "everything G-d does is for the best" implies that whatever happens leads to ultimate good, even if it appears at first that the events themselves are not good.

A second story, about Nachum Ish Gamzu, illustrates another way of reconciling our problem. He was sent by the Sages to appease the Roman Emperor with a chest full of pearls. Along the way, unbeknownst to him, the pearls were stolen and replaced with earth. When the Emperor opened the tribute and saw the dirt he wanted to put the sage to death. Nachum Ish Gamzu said, "This is also for the best."

And indeed it was, for G-d sent Elijah the Prophet in the guise of a minister, who suggested that the dust might be similar to the dust with which Abraham was victorious in his wars. The Emperor sent some to his soldiers on the front who immediately won the battle. In gratitude, the Emperor awarded Nachum Ish Gamzu great riches and high honours.

In this instance, what seemed at first to be misfortune turned out to be advantageous. Not only did nothing bad happen to Nachum Ish Gamzu, but he ended up being given great wealth by the Emperor. Had he brought pearls to the Emperor there was no guarantee that he would have been well received. It was precisely the earth which delighted the Emperor. There was no evil; everything which transpired was good.

Nachum Ish Gamzu, Rabbi Akiva's teacher, was one generation closer to the era of the Holy Temple. Rabbi Akiva lived in a time more properly belonging to the exile. When the Holy Temple stood, the Jews could more easily discern the good contained in everything, even that which at first appears adverse. The exile makes it difficult to see this, and only the good resulting from seemingly bad events is discernable. As we approach the Final Redemption may we soon merit that G-d removes all concealments so that we will be able to truly understand the ultimate good hidden in all of our suffering throughout the ages.

*Adapted from the works of the Lubavitcher Rebbe.*

## Don't Think It - Say It

*By Michoel Gourarie*

A woman once complained to a marriage counsellor that her husband never says that he loves her. The therapist turned to the husband for his perspective. "I told her thirty years ago that I love her," he explained, "and if anything changes, I'll let her know."

In the land of Israel, during the Temple era, every farmer would take the first fruits of a tree to Jerusalem and give it to the priest, the kohen, standing next to the altar. This mitzvah, called *bikkurim*, was an expression of gratitude to G-d for the abundant produce and the opportunity to live in the land of Israel.

But, in addition to handing the fruit to the priest, the farmer was obligated to make a verbal declaration. This statement was a short summary of Jewish history from the times of Jacob until the conquest of the land of Israel. The declaration emphasizes G-d's kindness and the miracles that affected our destiny.

While it is true that actions speak louder than words, there is an element of appreciation that is expressed more by our words than our deeds. Actions express dedication and commitment, but cannot convey warmth and emotion. When you give a gift to a friend as thanks for a favour, a well-written card strengthens the connection and generates more closeness than the gift itself.

As parents, spouses or friends, it is not sufficient to just do things for another person. Our love and care must be articulated with warmth and affection. We cannot appreciate a kindness done to us in our hearts only; we must express it with words of acknowledgement and thanks. Strong communication, not only by gesture but rather pronounced, fuels the relationship and keeps the spark alive and the flame ablaze.

Tell those close to you how much you appreciate them every day. Set aside a few minutes each and every to pray and thank G-d for all of His blessings. And to that woman's husband, tell your wife that you love her. She knows it already, but she needs to hear it. She deserves to hear it.

# Slice of LIFE

Rabbi Naftali Besser's connection to the Lubavitcher Rebbe began with miracles. He had not been always been a Chassid but after he and his wife had still not been blessed with children after four years of marriage his brother convinced him to ask the Rebbe for a blessing.

He told him to write the Rebbe a letter explaining the problem.

He did as his brother told him and a week later he received a reply! But the Rebbe just answered "I will pray for you". "Too short" he thought to himself and he decided to go in person.

He arrived at the Rebbe's headquarters in Brooklyn stood in line with thousands of others and when it came his turn and they were actually standing face to face the Rebbe smiled as though he was waiting only for him and said in Yiddish,

"Zul Zain Besser un Noch Besser" (It should be better and even better.)

As soon as he could, he excitedly ran to a pay phone, called his brother, told him what the Rebbe said and asked for an explanation.

His brother laughed and said. "The Rebbe was giving you a blessing for at least two more sons. (The word 'besser' means 'better'... but it is also implies he will have at least two more additions to the 'Besser' family; Besser un Besser).

Sure enough, shortly thereafter Rabbi Besser's wife became pregnant and gave birth to a boy, then shortly thereafter, a girl and finally, years later, another boy: Besser and Besser yet!

So Rabbi Besser became attached to the Rebbe and tried to bring as many friends and business associates as possible to meet him as well.

One outstanding incident was when he convinced a friend, an Israeli businessman who we will call Yaron, to attend a Yud Tes Kislev gathering (Farbrengen) of the Rebbe.

Yud Tes Kislev (the 19th day of the Jewish month Kislev) was usually a joyous occasion. It was the date that the first Rebbe and founder of Chabad was released from sure death in Czarist prison. The Rebbe spoke in Yiddish but because this particular holiday fell on a weekday, special earphones were distributed to the crowd to hear translations in the language of their choice. (On the Sabbath it would have been forbidden).

The plan was that Rabbi Besser and Yaron, would travel separately and meet there but that night there were terrible storms and Rabbi Besser got snowed in. So Yaron found himself alone with thousands of Chassidim.

But he wasn't alone for long. The Chassidim befriended him; found him a good place to stand, got him earphones so he could listen in Hebrew translation and the Farbrengen began.

The Rebbe spoke for hours and Yaron loved every minute of it. But then something unusual happened; the Rebbe announced that he was making an appeal for the town of Kfar Chabad in Israel. He wanted donations from the crowd.

Yaron was more than happy to give, in fact he couldn't think of a better cause.

So he raised his hand, waited for the Rebbe to look at him and yelled out "Five hundred dollars!" which in those days, over twenty five years ago, was quite a good donation - especially in Israeli terms.

But the Rebbe just looked at him and shook his head 'no'!

Poor Yaron was bewildered. He tried to convince himself that the Rebbe was signalling to someone standing directly behind him, but it didn't work. The Rebbe meant him. He began sweating, loosened his collar thought a few seconds and decided to meet the challenge.

"One Thousand!" he yelled out proudly.

But again the Rebbe shook his head negatively.

Now he was really sweating, where would he come up with the money? But something made him yell out again

"Two thousand! Two thousand dollars!"

But the Rebbe shook his head no.

He thought of leaving but something told him it would be a mistake. "Three Thousand?" he almost whined silently. The Rebbe didn't reply. Reassured by the Rebbe's silence he held up three fingers and said assertively, "THREE THOUSAND!!!"

But the Rebbe just stared at him, shook his head 'no' and waited.

Yaron realized that it wasn't just money the Rebbe was after - something bigger was happening.

He almost whispered, "Four thousand" and the Rebbe agreed.

Our hero was confused; where would he come up with the money? Why did he say four thousand? It was a fortune! Perhaps he could give it in small checks over the course of a year or two. That's it! He'd spread it out. But the Rebbe read his thoughts and announced:

"I bless you all that everyone who donated will be repaid by G-d doubled and redoubled. But it is important that all donations be handed in tonight before this coming Shabbat, or at the latest, the day after Shabbat."

Now Yaron was really in a stew! Where would he come up all the money in such a short amount of time... it was already Thursday night! That left one day.

He had no choice. Then and there he took out his check book, wrote a check for the full

amount, post-dated it for a week, handed it in and began to pray for a miracle. After all, the Rebbe did say it would be 'doubled and redoubled' - the problem is he didn't say when it would happen.

Late that night, when Yaron arrived home, he called Rabbi Besser, asked why he didn't show up, told him what happened and added that he was scheduled to fly to Antwerp Belgium early the next morning to spend the Shabbat by friends and then return to Israel.

Rabbi Besser apologized for missing the Farbrengen, wished him good luck in finding the money and added that if he needed help he should not hesitate to call him.

But he didn't call and Rabbi Besser almost forgot the entire incident.

Until a half-year later when they happened to meet again and Yaron told the Rabbi what happened.

That Friday a half-year earlier he left New York before sunrise and arrived in Antwerp early in the morning. He got settled in the place where he was going to spend Shabbat and, with plenty of time left, decided to go to the diamond centre to see what was going on.

He had just arrived when an old acquaintance approached him for advice. This fellow had been given an offer to buy a bag of unpolished diamonds. He handed the bag to Yaron and asked him if he thought it was a good deal.

Yaron looked at the merchandise and was impressed. "In my opinion they are excellent and I advise you to buy" he said.

But the other fellow didn't seem convinced. "No, you don't understand. The reason I asked you is because I want you to be my partner in this."

Yaron tried to explain that he had no cash on hand but the fellow cut him short. "I don't care if you can pay now or not. Just say you're in and you can pay later - if it's necessary you can pay when you want."

So they shook hands and the deal was closed.

The day after Shabbat Yaron returned to Israel and early the next morning called the fellow in Antwerp from Tel Aviv to find out exactly how much he owed him for his part in the diamonds.

"Ahh! The diamonds? Hey! You were right! It was really an excellent deal. I bought them a few minutes after you told me to and just yesterday I found someone to buy them at a nice profit.

"That's right! We made thirty two thousand dollars! What do you say to that? So you don't owe me anything - in fact I owe you half - sixteen thousand! Tell me your bank account and I'll deposit it later today! Is that alright?"

The Rebbe's blessing came more quickly than Yaron imagined.

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ISSUE 1101

## MOSHIACH MATTERS

When Rabbi Shalom Dov Ber, the fifth Lubavitcher Rebbe, was four or five years old, he was taken to his grandfather, the *Tzemach Tzedek*, he began to cry. The child complained, "In school, we learned that G-d revealed Himself to Avraham. Why does He not reveal Himself to me?"

This story reflects the essential desire of every Jew -- to live his life amidst manifest G-dliness. In particular, this desire is reflected in the present generation, the last generation of the exile and the first generation of the Redemption, for in the Era of the Redemption, "Your Master [G-d] will conceal Himself no longer, and your eyes will perceive your Master."



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d  
2nd Day of the Week of Nitzvovim-Vayeilech,  
Chai Elul, 5742  
Brooklyn, N.Y.

To the Sons and Daughters of Our People Israel, Everywhere  
G-d Bless You All!  
Greeting and Blessing:

On this auspicious day of the auspicious month Chai (18) Elul, the month that all of it, especially the last twelve days of it beginning from Chai Elul, are dedicated to preparing for Rosh Hashanah and for the entire new year, may it bring us and all our people Israel goodness and blessing.

It is surely the appropriate time to reflect on one of the main features pertaining to said preparations; which, of course, have to encompass all aspects of human life, comprising thought, word, and action, and in accord with the Divine purpose of the creation of man (ordained on the first Rosh Hashanah), and in accord with the purpose of man's life, namely, to serve the Creator in all three areas: Torah, Avodah and Gemilus Chasodim (Torah-study, Prayer, and acts of kindness, namely, mitzvot).

It has been discussed many times that although Rosh Hashanah is the festival that commemorates the "birthday" of the world (as we say in our prayer, "This is the day of the beginning of Your works"), it is actually the day when the creation of the world was *completed* with the creation of man, on the sixth day of Creation. Thereby the world attained its fulfillment (and pronounced "very good"), for it is through man that the whole of creation attains completeness and fulfillment, in accordance with the design of the Creator. This was actually achieved immediately after Adam, the first man, was created, as related by our Sages of blessed memory that Adam called upon all creatures, saying: "Come, let us prostrate ourselves and kneel; let us bend our knees before Hashem our Maker." And so it was, and "Hashem reigned, garbed in Glory."

...True, a person is a "whole world," and "people differ in their opinions," but a person's opinion need not, and must not, exclude - even in one's own mind - the possibility that there can be a second opinion, indeed even a contradictory opinion. Moreover, one has to regard other opinions - even a contradictory one - with respect, since the other person is a "whole world." Hence, he must consider the other person's view with proper consideration. Then, in addition to such an attitude being conducive to real accord and peace among people, and a durable peace at that - inasmuch as it is based on the rule of the eternal Torah that every individual is a "whole world" - it would result also in re-examination of one's own opinion, and to more clearly analyse its positive but also its negative aspects, and thus attain the real truth, fulfillment of his own "whole world."

The same attitude by the next person, and the next, and so on, would eventually bring about accord and peace among people.

...our attention to action, since "action is the essential thing," namely, the general every day conduct - it follows that awareness of the abovementioned thought brings the constant practice of the Great Principle in Torah - *V'Ohavto I'Re'acho Komocho*, "Love your fellow as yourself," with the accent on *Komocho* - "as yourself." The idea behind this: Everyone was created by the same Creator, the Creator of the Whole World, and everyone - though merely "your fellow" and not you yourself - is also a "whole world," "like yourself." Hence, you should love everyone as you love yourself; and since this is an imperative by the Creator of every person, it is certain that it can be achieved and fulfilled by, and in, every person.

At the same time, since the Creator is "the King, Who is the Source of Peace," and He demands, that there should be "peace among people," as mentioned above, and provides the capacity to achieve it, as is understandable - all this makes it still easier to carry out the Mitzvah of *V'Ohavto I'Re'acho Komocho*, *Komocho*, in actual practice, and in all aspects.

All the above has a special relevance to the preparation for Rosh Hashanah, the Day of Coronation of the King of Peace - including, above all, mutual peace and love among our Jewish people in the fullest manner of unity, so that all Jews constitute one entity in the fullest degree, and all Jews "like one man with one heart" acclaim the Supreme One on Rosh Hashanah as "King of Israel," and do so willingly, indeed, joyously; and this is carried out in a manner that influences the whole environment, so that the Creator is recognized as "King of the Universe" - as this happened on the first Rosh Hashanah through the first man, Adam, as mentioned above.

May it be G-d's Will, that each and every one, man and woman, is granted a *Kesivo vaChasimo Tovo*, for a good and sweet year, both materially and spiritually.

With esteem and blessing for a  
*Signed* Menachem Schneerson

## CUSTOMS CORNER

Since it is forbidden on a holiday to do any act in preparation for the following day, the sages created a halachic device, called an *eruv tavshilin*, which allows one to cook food on a holiday day for use on a Shabbat that immediately follows it.

If a holiday, whether the first or second day of a holiday, falls on a Friday, an *eruv tavshilin* is set aside on the day preceding the holiday (Wednesday or Thursday afternoon), so that we will be permitted to prepare for Shabbat on the holiday. Only one *eruv* is required per household. This *eruv* consists of a *challah* or two matzahs, and a cooked food, such as meat, fish, or an unpeeled hard-boiled egg.

Take the food items, and give them to another person (if possible an individual who is a non-dependant), and say: *I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.*

The one holding the food raises it a handbreadth, and then returns it to the person making the *eruv*, who then recites the following: *Blessed are you, L-rd our G-d, king of the universe, who has sanctified us with his commandments, and commanded us concerning the mitzvah of eruv. Through this [eruv] it shall be permissible for us to bake, cook, put away a dish [to preserve its heat], kindle a light, prepare, and do on the holiday all that is necessary for Shabbat -- for us and for all the Israelites who dwell in this city.*

The *eruv* is put away until Shabbat, when it is eaten. In many communities, it is customary to use the *challah* or matzah as one of the two loaves of bread used at the Shabbat meal.

## A WORD

*from the Director*

*This Shabbos is Chai (the eighteenth of) Elul which is the birthday of two righteous leaders the Baal Shem Tov, in the year 5458, and the Alter Rebbe, in the year 5505.*

*A fundamental lesson, which can be grasped by everyone, can be derived from their names.*

*The Baal Shem Tov's name was Yisrael. The meaning of this name is stated in Bereishis 32:29: "And he said, your name shall be called no more Yaakov, rather Yisrael, for you have fought with Angels, and with men, and have prevailed."*

*The name Yisrael is also a name of the Jewish nation as a whole. As stated in the above verse, the name Yisrael represents being victorious. This element of "Yisrael" which is within each of us, enables us to go out to fight the spiritual battle with the evil inclination, and to be victorious. We must not be deterred; we should feel superior to our enemies. Only then will we be victorious, and then the enemy himself will praise G-d.*

*The task of the Alter Rebbe was to illuminate what was already there, namely, the teachings of the Baal Shem Tov. Hinted in his name Schneur, meaning "two lights".*

*The Baal Shem Tov emphasized the Mitzvah of having a very strong love for one's fellow Jew. The Alter Rebbe added on to this teaching as follows: When we give a coin to Tzedakah we utilize only our fingers. The Alter Rebbe taught that one's whole being should be permeated with the Mitzvah. This can be accomplished in part by giving the Tzedakah with a "cheerful countenance," and by comforting the poor person to whom the Tzedakah is given. In this way all one's faculties are illuminated by the Mitzvah, and the Mitzvah "shines brightly."*

*The lesson that we learn from these two great luminaries is simple: that a Jew should always be permeated with the element of "Yisrael" - undeterred by any obstacles - and that he should illuminate himself and every other Jew with the light and warmth of Torah, as we learn from the name Schneur.*

*J. I. Gutnick*

## IT HAPPENED

Once...

## G-d's Nourishment

Told by the Lubavitcher Rebbe

In his early years, before he went public with his teachings and disciples came from far and wide to learn from him, the founder of the Chassidic movement, Rabbi Israel Baal Shem Tov, was an incessant traveller.

Dressed in the clothes of a simple villager, he would travel from town to town and from hamlet to hamlet, asking questions. "How are things?" he would inquire of the water-carrier yoked to his pails, of the market-woman minding her stall, of the child playing in the doorway of his home. "Is there enough to eat? Is everyone healthy?" "Baruch Hashem, blessed be the Almighty, all is fine" or "Thanks to the Almighty, things are improving," these simple, G-d-fearing and G-d-trusting Jews would reply, and the traveller would depart with the gratified step of one who has found what he was seeking.

One day, Rabbi Israel arrived in a village and made his way to the study hall. There, in a corner, sat an ancient Torah scholar over his books, wrapped in *tallit* and *Tefillin*. This was the village *porush* ("ascetic"), who led a life of holy seclusion. From sunrise to sunset, not a morsel of bread or a sip of water would pass his lips; he spoke to no one and never lifted his eyes from the sacred tomes. For more than fifty years he had kept to this regimen, utterly removed from the mundane cares of material life.

So why was this stranger pestering him? "How are things?," he was inquiring, "Is there enough to eat? Is everyone healthy?" The ascetic made no reply, hoping the stranger would go away. But the stranger only leaned closer, and his questioning grew more insistent. Impatiently, the ascetic waved him away, pointing him to the door.

"Rabbi," the stranger now asked, "why are you denying G-d His livelihood?"

The words had their desired effect: the old man was roused to indignant attention. G-d's livelihood?! The audacity of this uncouth peasant! "What are you saying?" he demanded in a thunderous voice. "How dare you disturb me with such blasphemous babble!"

"Only what King David, the sweet singer of Israel, proclaims in his Psalms," replied the Baal Shem Tov. "Tell me, Rabbi, what is the meaning of the verse, 'And You, the Holy One, who dwells by the praises of Israel?'"

"We mortal beings," continued the Baal Shem Tov when the *porush* made no reply, "subsist on the sustenance that G-d provides us in His great kindness. But what does G-d 'subsist' on? On the praises of Israel! When one Jew asks another, 'How are things' and his fellow responds by praising and thanking the Almighty, they are nourishing G-d, deepening His involvement with His creation."

## Biographical note:

Rabbi Yisrael Baal Shem Tov (literally: "master of the good name," also known by the acronym "Besht") was the Eastern-European 18th century founder of the Chassidic movement. The Baal Shem Tov was a leader who revolutionized Jewish thought and breathed new life into a fainting nation. The effects of his teachings continue to be felt today-both by his direct followers, known as *Chassidim*, and by followers of all other streams of Jewish thought, who've been deeply impacted by his teachings and philosophy.

## Thoughts THAT COUNT

You shall take of the first of all the fruit of the land... (Deuteronomy 26:2)

Everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions; as it is written (Leviticus 3:16), "The choicest to G-d." (*Maimonides*)

You and the Levite and the stranger (26:11)

When one eats and drinks [on the festivals], one must also feed the stranger, the orphan, the widow, and the other unfortunate paupers, but one who locks the doors of his courtyard and feasts and drinks with his children and wife but does not feed the poor and the embittered -- this is not the joy of mitzvah but the joy of his stomach... (*Mishneh Torah, Laws of the Festivals 6:18*)

This day you have become a people (27:9)

The Jewish people are unique among the peoples of the world: their nationhood was forged not at the point at which they gained their own land, or developed a common language or culture, but on the day on which they pledged to uphold the Torah... (*Rabbi Samson Raphael Hirsch*)

## CANDLE LIGHTING: 23 AUGUST 2013

BEGINS	ENDS
5:32 .....MELBOURNE .....	6:31
5:31 .....ADELAIDE .....	6:28
5:12 .....BRISBANE .....	6:05
6:25 .....DARWIN .....	7:15
5:10 .....GOLD COAST .....	6:04
5:36 .....PERTH .....	6:31
5:12 .....SYDNEY .....	6:08
5:19 .....CANBERRA .....	6:16
5:19 .....LAUNCESTON .....	6:20
5:34 .....AUCKLAND .....	6:32
5:28 .....WELLINGTON .....	6:29
5:16 .....HOBART .....	6:18
5:08 .....BYRON BAY .....	6:02
6:54 .....SINGAPORE .....	7:43



## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS KI SAVO  
17 ELUL • 23 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:32 PM
	MINCHA:	5:40 PM
	KABBOLAS SHABBOS:	6:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:38 AM
	MINCHA:	5:20 PM
	SHABBOS ENDS:	6:31 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:40 PM
	MAARIV:	6:20 PM
		9:00 PM