

LAMPLIGHTER

30 Tishrei
Shabbos Noach

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LIVING WITH THE TIMES

In this week's Torah portion, Noach, after the Torah relates how the world was almost completely wiped out by the Flood, it states: "And only Noah remained." The word "only" seems superfluous, as by then we already know the fate of the rest of civilization. Rashi, however, explains that the use of the word "only" connotes that something was lacking or less than perfect about Noah when he exited the ark.

According to Rashi, the literal meaning of the verse is that only Noah remained alive out of every one of his generation. Yet he goes on to cite two additional explanations from the Midrash: 1) Noah "was groaning and faint from the exertion of taking care of all the animals"; and 2) he "delayed feeding the lion, and was bitten." Thus according to the Midrash, Noah was either sick and exhausted from overwork or physically injured when he first stepped out of the ark.

But why would G-d allow Noah to be bitten by the lion? Out of all the lions that lived prior to the Flood, G-d chose that particular one (and its mate) to go into the ark. Why would He permit it to attack Noah just because its food was delayed on one occasion?

Rashi answers his own question with a quote from Proverbs: "Behold, the righteous man is rewarded on earth." When a righteous person commits even the tiniest misdeed, his punishment is meted out in this world to preserve his reward for the World to Come. Being bitten by the lion was actually to Noah's benefit, for it expiated whatever sin he would have been punished for later.

This contains an important lesson for our generation: Like Noah, the sole survivor of the Flood, we are "the firebrand snatched from the fire" that consumed the Jewish people only a generation ago. And just as Noah was entrusted with a special mission to nurture and sustain G-d's creations in the ark, so too have we been charged with providing spiritual sustenance to our Jewish brethren all over the world.

It is not a simple mission. Indeed, it is fraught with difficulties and obstacles, and an occasional threatening "lion." Yet we must not be frightened or become discouraged. Like Noah, we too must forge ahead despite the daunting nature of the task.

In truth, the fact that we have personally merited to fulfil G-d's mission is cause for great happiness and joy. That we have merited being alive when so many of our righteous brethren perished should alone inspire us.

Furthermore, learning from Noah's example, we must always strive to ensure that the sustenance we provide is never "delayed." Rather, we must go out of our way to help our fellow Jews both materially and spiritually.

Adapted from Likutei Sichot, Vol. 5

Peace Not Pieces

Rabbi B. Moran

Anyone who has been in an argument knows that the primary cause for any strife is the lack of communication between the two parties. It is possible, and often enough it is actually the case that the two individuals in the conflict merely were unable to express their views to each other.

Clearly expressing one's self is a challenge that many people have difficulty overcoming, that's why we find so many arguments. Thoroughly knowing the concept one wishes to convey but unable to find the proper words to relate it to others, can be quite aggravating. Knowing the language, a proper arsenal of vocabulary, confidence, and swiftness of the tongue are only some of the things that aid the ability to give over an idea.

Obviously there are at times actual differences of opinion, but those as well result in animosity only because of lack of communication. In those instances the miscommunication is on the part of the listener not willing to view the situation from another perspective.

The first major miscommunication in history was at the building site of the "Tower of Babel [Babylon]". At the onset of the construction the people were getting along; they were all on the same page and there was proper communication. There was one issue though; they united for a purpose that was far less than righteous.

To break this band, G-d came and bamboozled the builders of the big Babylonian building. Brothers and buddies began babbling between each other. One would ask to hand him something and the other would slap him evidently having heard the wrong message. At first glance this would seem just a punishment for their malevolent intentions, but it is known that G-d performs only kindness and good for his creations. What could possibly be the desirable outcome from this episode?

We are taught that the only receptacle to contain the abundance of blessing that G-d wishes to bestow on his people is peace. Peace doesn't mean that there never existed a possibility of argument. Peace means despite a chance of friction and difference of opinion that may be present; however with effort these may be overlooked.

When two individuals encounter each other no one ever dreams that they will have exactly the same views or identical outlooks. Nevertheless what may be expected, at least, is a mature approach from both parties. Each should take their respective predetermined sentiments and put them on the side. Be flexible and bend to benefit or at least allow the existence of the position his fellow.

The final stage and ultimate expression of peace is the blend; to realise the difference and yet have the ability to reconcile the two, find the common denominator that fuses both positions. Comparable to a situation when two people who speak different languages wish to converse, there seems to be no common ground. Peace will only be found when looking beyond the realm of words. Expression through song or depiction will allow communication because on that plane the two are joined as one. The differences only exist in a shallower form of conveyance.

This is ultimately our purpose and task in this world, to take entities which seem and appear opposite and unite them; the fusion of spirituality and physicality. This was also the statement of the great sage Hillel "what you would not want done to you, do not do to your friend. This is the whole Torah, the rest is explanation [now go and learn]". The totality of Torah is in this word - peace.

Slice of LIFE

Havoc on the I-55

By Esther Scharf

It was a Sunday afternoon in April. Spring had already started, but Chicago was being hit with a snowstorm. I spent the day bustling around, attending to the million and one tasks that needed to be taken care of before our trip to Toronto for Passover, planned for the following day.

That Sunday was a special day, the birthday of the Lubavitcher Rebbe. Many chassidim travel to New York for the occasion, to visit the Rebbe's resting place on this auspicious day. My husband too had flown to NY earlier that morning.

At 9 p.m., I was about to brave the winds to go pick him up from the airport. I grabbed my hand bag, and made the usual mad dash around the house looking for my cell phone. Apparently it didn't want my company at that moment for it was nowhere in sight. My stomach felt a little queasy about a 40 minute drive without a cell phone, not to mention how I'd find my husband at the airport, but with little choice I headed out. As an extra precaution I even took some cash-in case I'd be compelled to use the old fashioned pay phone.

I hummed along to a music CD as the snow kept my wipers busier than ever. The wind was howling, and the snow and rain were falling at a dizzying speed. Usually a fast driver, this time I stuck to the far right lane, driving very s-l-o-w-l-y.

And then I felt the car beginning to skid.

I yanked the steering wheel and tried to gain control of the car. I was still in my lane, and didn't panic-yet. Within seconds, however, the car was completely out of control and made an abrupt 90 degree turn to the left; I was heading horizontally across the highway-straight into an endless stream

of traffic! I glanced around frantically, every which way were cars heading straight at me. There was no way that I would hit less than five cars, likely many more. Adrenalin kicked in and I honked my horn hysterically, hoping to alert the cars of the impending calamity, although I doubted any could stop short enough.

I continued skidding sideways across the highway, within seconds passing one, two, three and then four lanes. And then the car came to an abrupt halt. In middle of the highway. Horizontally across three lanes.

I breathed. I looked around. I squeezed my arm. I was alive. Not a single car even scratched my bumper. I had glided between dozens of cars and miraculously missed every single one.

My gratitude to G-d at that moment was boundless. When one is the beneficiary of a life saving miracle, the fragility of life hits-hard. I suddenly felt an enormous need to live life to its fullest, to take advantage of every moment.

But I couldn't ponder my miracle for too long. Here I was, in middle of the highway, sideways, blocking three lanes, and completely clueless as how to untangle myself from this mess. I turned my blinkers on and honked a few more times for good measure. But I was out of danger; the cars now were slowing down, the drivers glared at me in annoyance, and then veered around me and zoomed off.

I remembered being stuck in those frustrating traffic jams in the past, wondering who was causing the delay. Now I was on the flip side of the coin - I was the one causing havoc on the highway.

I looked around in dismay. I couldn't possibly back up into traffic, and didn't even know if the car was in shape to drive. I groped for my cell phone-but my trusty companion had betrayed me this once. I hoped that one of the thousands of Chicago police, who always seem to be around when I'm rushing, would make an appearance. But alas, the one time I wished they

would pull over beside me, they were nowhere in sight.

I waited ten long minutes. Perhaps it was only five.... It sure felt like eternity.

A woman jumped out of her car. Into the rain and snow. The wind attacked her hair mercilessly. "Do you need help?" She yelled. "YES," I shrieked back, "I don't have a phone, please call for help!!" My words either got lost in the wind or were purposely ignored. She strode over to my car. "What happened?" "I skidded." "Your car works?" "I don't know. I think so..."

Without a second thought she stepped into the middle of the highway, stuck out both arms and yelled, and I mean really yelled, "STOP! STOP! Don't move! This lady needs to turn around!!" She angrily glared at a car that tried bypassing her. Traffic ground to a complete halt, as the lady determinedly stood tall in the heavy rains.

"Turn that way. Reverse. Turn," she guided me. Luckily my car didn't fail me, and I made my way back into one of the lanes. Gratefully I thanked the woman. "Go," she cried, after all, with hundreds of annoyed drivers behind us, now was hardly a time for thank yous. "G-d bless you," she shouted after me; "G-d bless you, too," I shouted back-and really meant it.

I was left quite awed. How many times do we zoom by others, too busy with the rush of life to pay attention to another's need? Do we have the confidence to stand up against ongoing traffic? Are we brave enough to stop others in their track in order to do what needs to be done? Do we break out of our comfort zones to do the unpopular thing?

And here a total stranger... Jumps into the snow and bravely stops a flood of traffic... To help a total stranger...

I arrived home shaking. In my heart, I thanked G-d for saving my life. And then I thanked Him for sending me that stranger to untangle me from the traffic. And more importantly for teaching me that life isn't about how fast you get to your destination-but what you do along the way to help others reach their destination as well.

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Editor: Yisroel Leib Lester
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0433 026 117
Email: lamplighter@rabbinicalcollege.edu.au

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ISSUE 1107

MOSHIACH MATTERS

The *Zohar* (1:72b) states that the rainbow is one of the signs of the future redemption.

Commentators note that the rainbow indicates the purification and refinement that the world underwent by means of the Flood. Before the Flood the clouds were very coarse, thus preventing a reflection of sunlight. Thereafter, however, the clouds became more refined; they reflected sunlight, thus bringing about a rainbow.

This, then, is the connection between the rainbow and the future redemption: The entire world will attain the peak of refinement with the coming of Moshiach.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

18th of Cheshvan, 5723 [1062]

...In addition to my letter of yesterday's date, which was confined to a purely scientific discussion, it is this second letter which will express my real approach to you, the Torah approach of one Jew to another.

It is surely unnecessary to emphasize to you that the basic principle of the Jewish way of life is "Know Him in all your ways." This principle has been enunciated in the Talmud, Early and Late Responsa, until it has been formulated as a psak-din [legal ruling] the Shulchan Aruch (Orach Chayim, sec. 231). It is there explained that it is the life's mission of every Jew to acknowledge G-d even in the simplest pursuits of the daily life, such as eating, drinking, etc. How much more does this apply to the mere essential aspects of one's life, especially in the case of one who has been endowed with special qualifications, knowledge and distinction, etc., all of which place him in a position of influence. These are gifts of Divine Providence, which the Jew is duty-bound to consecrate to the service of G-d, to disseminate G-dliness through the Torah and Mitzvoth [commandments] to the utmost of his ability, in compliance of the commandments and - the great principle of our Torah. And since, according to the Torah view, everything in the world is ordered and measured and nothing is superfluous, the duty and Zechus [merit] of every Jew are commensurate with his capacities and opportunities.

I have only seen you briefly, but I have formed some impressions, which have been augmented by your book, the only one I have been able to obtain so far, and by what I have heard about you and your station in the academic world and otherwise. I have no doubt that you have unusual opportunities to disseminate the Torah and Mitzvoth among wide circles of Jewish scientists, students and laymen.

In recent years, especially in the U.S.A., we have witnessed two tendencies among Jewish youth, striving in opposite directions. On the one hand there has been an intensified quest for the Truth, a yearning for closer identification with our people and our eternal values. At the other extreme, the pull of assimilation, intermarriage, etc. has been gaining, too. Aside from the colleges and universities in a few major cities, the situation in campuses in regard to Kashrus [kosher], Shabbos, etc. is too painful to contemplate not to mention the widespread confusion and misconceptions in respect of the most basic tenets of our faith.

If the first of the above mentioned tendencies were to be stimulated and fully utilized at this auspicious time, the chances are very good that it would gain momentum and grow wider, and in time also deeper. If, as our Sages say, to save one soul is to save a whole world, how much more so to save so many lost Jewish souls.

I want to express to you my fervent hope - and, if necessary, my urgent appeal also - that you put the whole weight of your prestige as a leading scientist behind a resolute effort in the cause of the Torah and Mitzvoth. I am informed that you have been elected as this year's President of the organization of Jewish orthodox scientists. You could set the pace for the entire organization, individually and collectively, to follow your example, and set in motion a "chain reaction."

I will conclude with a well-known saying of the Baal Shem Tov, which I frequently heard from my father-in-law of saintly memory: "G-d sends down to earth a soul, which is truly a part of G-dliness, to sojourn, embodied, for seventy-eighty years on this earth, in order to render a favour to another Jew, materially or spiritually." If a single favour justifies a whole earth bound life, how great is the Zechus [merit] of a consistent effort to help a fellow-Jew, and many of them, to find their true way, the way of the Torah and Mitzvoth in their day-to-day living.

May G-d grant that your words coming from the heart will penetrate the many hearts which are ready and eager to respond, and may G-d grant you success in this as in all your other endeavours for yourself and your family.

With blessing,

CUSTOMS CORNER

After the flood, G-d promised Noah that He would never again bring a flood that would destroy the world. A rainbow is a reminder of this covenant that G-d made with Noah, his descendants, and all living creatures. Therefore, upon seeing a rainbow in the sky, we recite the following blessing:

Baruch ata Ado-nai Elo-heinu melech ha'olam zocher ha'brit v'ne'eman bivrito v'kayam b'ma'amaro.

Blessed are You, Lord our G-d, King of the universe, who remembers the covenant, and is faithful to His covenant, and keeps His promise.

A WORD

from the Director

On this Shabbos we begin the Jewish month of Cheshvan, referred to as Mar-Cheshvan, "bitter Cheshvan," as it is a month bereft of holidays.

With the arrival of the month of Cheshvan we enter a new phase in the Jewish year, representing a transition from a month of festivals to the ordinary service of the year. In the month of Elul we prepared ourselves for the Days of Awe. During Tishrei we welcomed the new year and stood before G-d in judgement for the duration of the Ten Days of Penitence, concluding with Yom Kippur. These were followed by the joyous days and festivities of Sukkot and Simchat Torah. Now, as we re-enter the mundane lifestyle, and its familiar routines. It is incumbent upon us to infuse them with the holiday spirit. Only through this will we be able to stay afloat in the treacherous tides of worries and concerns for corporeal necessities and desires.

Chassidic thought describes this mission quoting the verse "V'Yaakov halach l'darko" - "and Yaakov went on his way."

The name Yaakov [Jacob] represents the entire Jewish nation. Just as Yaakov had to leave the house of his father, his source of spirituality, so do we are forced to leave the spiritual and inspirational month of Tishrei. Despite the distance from home and the transcendent lifestyle Yaakov was accustomed to, nonetheless, on his travels he was able to utilize the trials and difficulties to further his spiritual growth. Yet, this was only possible after internalising the instructions, ethics, and inspiration he had learned in his father's house. We too have to take with us all that we have gained during the holidays and internalise it. And as the year progresses, we should continue to attain higher goals of spiritual growth.

May we travel through the year 5774 always reaching higher, striving further, until we have achieved our ultimate goal, the coming of Moshiach.

J. I. Gutnick

IT HAPPENED *Once...*

SAVED BY THE WEDDING

Reb Aryeh, a Chasid of the Alter Rebbe (Rabbi Shneur Zalman, founder of Chabad Chasidism), had been appointed by the authorities as "burgomaster" of his town. As chief magistrate and official record keeper for the government, Reb Aryeh was responsible for keeping track of all marriages, births and deaths (G-d forbid) in the Jewish community, entering them in a special register.

It happened once that a local gentile converted to Judaism. This was a grave offense in those times and in that place. Anyone even remotely suspected of having helped in the conversion process was subject to stiff penalties. This being so, Reb Aryeh was asked to conveniently "forget" to record the name of a certain Jew who had just died. The convert, who was approximately the same age as the deceased, would be given the dead man's papers and assume his identity.

It was a clever plan, and it might have worked if not for the informer who brought the plot to light. The burgomaster was caught and a trial date was set. Reb Aryeh was in grave danger. Being a true Chasid, he went to the Alter Rebbe and explained his predicament. The Rebbe advised him to postpone the trial, and it was rescheduled for a later date.

When the second trial date rolled around Reb Aryeh returned to the Alter Rebbe. Again, the Rebbe advised him to defer it. This happened several times, until finally Reb Aryeh was unable to push it off any longer. At long last the burgomaster would be tried for his "crime." The Chasid begged the Alter Rebbe to save him.

Oddly enough, the Alter Rebbe responded by inviting Reb Aryeh to his grandchild's wedding, which was about to take place in the town of Zlobin. It was a union between two rabbinical dynasties: The Alter Rebbe's grandchild was marrying the grandchild of Rabbi Levi Yitzchak of Berditchev. "Why don't you come and present your problem to Reb Levi Yitzchak?" the Alter Rebbe suggested. "I'm sure that he can help you."

Reb Aryeh traveled to Zlobin, but getting in to see Reb Levi Yitzchak was very difficult, as thousands of other people had arrived with the same idea. Unwilling to give up, Reb Aryeh decided to come back in the middle of the night and stand outside Rabbi Levi Yitzchak's door. The following morning he would be first in line.

That night, Reb Aryeh positioned himself outside Rabbi Levi Yitzchak's room and peeked inside. What a strange sight met his eyes! On one side of the *tzadik's* bed stood a *gabbai* (synagogue official) with a volume of Mishnayot; on the other side stood a second *gabbai* with the holy Zohar. Both men were reading aloud - at the same time - while Reb Levi Yitzchak appeared to be sleeping. Yet when one *gabbai* mispronounced a word, the *tzadik* turned and protested, "Nu!Nu!" This continued for some two hours, after which Rabbi Levi Yitzchak arose from his "nap" and Reb Aryeh was allowed to enter.

The first thing Reb Levi Yitzchak asked Reb Aryeh was who had sent him. "My Rebbe," the Chasid replied.

"And who might that be?"

"The Alter Rebbe," Reb Aryeh answered.

"Ah, him!" Reb Levi Yitzchak exclaimed. "My in-law is your Rebbe? Such a *tzadik* and scholar, such a holy man of G-d!" He continued in this vein for some time, praising the Alter Rebbe to the skies. "So tell me," he said fondly, "what can I do for you?"

Reb Aryeh explained that he was the burgomaster of his hometown. "A burgomaster?" the *tzadik* repeated after him. "What does that mean?"

The Chasid described his various duties and responsibilities.

"You mean to say that a Jew is in charge of the whole town?" Rabbi Levi Yitzchak asked, duly impressed. "How can that be?"

"To tell you the truth," Reb Aryeh replied, "the only reason I took the job was that the Alter Rebbe urged me to do so."

"Ho!" the *tzadik* declared emphatically. "My in-law - the sage, the saint, the learned scholar, the righteous one - guided you to take this position. In that case you have nothing to worry about. G-d will surely help and guard you from all harm."

Reb Aryeh went back to the Alter Rebbe and related his conversation with Reb Levi Yitzchak.

"So what do you think?" the Alter Rebbe asked. "Did I give you good advice?" He then repeated the question. "I gave you good advice, didn't I?"

On the day before the trial was due to begin a fire broke out in the courthouse. All the important documents in the building were completely burned - including the official indictment against Reb Aryeh. With no other record the case was dropped, and that was the end of the accusation.

Thoughts THAT COUNT

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*)

In the six hundredth year of Noah's life... all the fountains of the great deep broke open, and the windows of heaven were opened (7:11)

[This hints that] in the sixth century of the sixth millennium [from creation -- 1740-1840 in the secular calendar], the gates of supernal wisdom will be opened, as will the springs of earthly wisdom, preparing the world to be elevated in the seventh millennium. (*Zohar*)

CANDLE LIGHTING: 4 OCTOBER 2013

BEGINS	ENDS
6:08MELBOURNE	7:06
6:02ADELAIDE	6:59
5:31BRISBANE	6:24
6:25DARWIN	7:14
5:30GOLD COAST	6:23
6:02PERTH	6:57
5:41SYDNEY	6:37
5:50CANBERRA	6:47
6:01LAUNCESTON	7:02
7:08AUCKLAND	8:06
7:11WELLINGTON	8:11
6:01HOBART	7:03
5:29BYRON BAY	6:23
6:39SINGAPORE	7:27



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS NOACH

30 TISHREI • 4 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	6:08 PM
	MINCHA:	6:15 PM
	KABBOLAS SHABBOS:	6:45 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA	8:59 PM
	MINCHA:	5:55 PM
	SHABBOS ENDS:	7:06 PM
WEEKDAYS:	SHACHARIS:	
	SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	7:15 PM
	MAARIV:	8:05 PM, 9:00 PM