

LAMPLIGHTER

19 Av
Parshas Eikev

1152

15 August
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

In this week's Torah portion, Eikev, Moses recounts the story of the Golden Calf and the breaking of the first set of Tablets. After breaking the Tablets, Moses prayed for 40 days and nights that G-d would forgive the Jewish people. G-d then commands Moses, "Hew for yourself two tablets of stone like the first... I will write on the tablets the words that were on the first tablets that you broke."

G-d then commands the Jewish people to build Him a sanctuary, "so the nations will know that the sin of the Calf has been forgiven."

Our Sages teach that one of the factors contributing to the sin of the Golden Calf was the great quantity of gold in the Jews' possession.

Because they were unable to withstand the temptation, one might think that, after their sin, G-d would forbid them the use of gold for all time. Yet we find that the exact opposite occurred: the very first material mentioned in the building of the sanctuary - the purpose of which was to atone for the Golden Calf - is gold!

"The world was not worthy to use of gold..." our Sages explain. "It was created solely for the purpose of the sanctuary and the Holy Temple." After being brought into existence for this reason, permission was then granted for mankind to utilize gold for other purposes as well.

This is but one example of the principle that everything in the world is created to serve a G-dly purpose. "Everything created by G-d in His world is only created for His honour," the Mishnah teaches.

G-d grants man the free will to choose how His creations are to be used - to fulfil the purpose for which they were created, or, G-d forbid, to do evil. Gold, created solely for use in the sanctuary and Temple, was utilized by the Children of Israel for their idol-worship. The gross misuse of the gold, however, did not alter its original purpose one iota. G-d has no desire to destroy His world simply because some people are foolish!

Furthermore, the fact that G-d allows man the capacity to utilize His creations for evil adds to His honor. For human nature is such that when a person is confronted by obstacles, inner strengths that would not otherwise have been revealed are brought to the fore, strengthening his resolve in the service of G-d.

This fundamental principle applies not only to things created during the Six Days of Creation, but to modern discoveries and advancements in technology that are constantly being invented. These too, are part of Divine plan, and are also "discovered" solely for a G-dly purpose. The true objective behind all of creation, in reality, is one and the same - to enhance the service of the Creator of all things.

The fact that some people choose to utilize these means for corrupt purposes does not detract from their original intent. On the contrary, when a Jew utilizes technology for the purpose of spreading Torah and its commandments, he elevates them to their true perfection, for which they were discovered initially.

Adapted from Sefer Hasichot, 5748, Vol. II

Reward?

By Baruch Epstein

One of the primary distinctions between the first paragraph of the Shema (recorded in last week's Torah reading) and the second paragraph (in this week's) is the latter's reference to reward for observance.

What is the role of reward in Jewish life? It seems to be a mixed bag. On one hand, the belief that G-d rewards righteous behaviour and punishes transgression is one of the 13 fundamental tenets of our faith. On the other hand, we are implored to be "like a servant who serves his master *not* for the sake of reward" (Ethics of the Fathers 1:3).

There are numerous verses promising benefit for obedience, counterbalanced by an abundance of ethical writings (particularly emphasized in Chassidic teaching) disparaging reward as shallow and superficial.

So if G-d wants us to "perform the true service simply because it is true" (as Maimonides puts it), why does He distract us with promises of recompense? Is it a proper to give someone an incentive if it's essentially not in his or her best interest?

But perhaps we have it backwards. We tend to perceive reward as a motivation to serve or an affirmation of achievement, but perhaps its primary purpose is not our benefit at all; perhaps rewarding us is gratifying to G-d.

Chassidic teaching emphasizes that all of creation, including our divine service, is designed for G-d's interests. That includes reward. Rewarding us serves G-d; it is what He wants. A parent longs to give to his child. A husband's desire to shower his wife with presents is even stronger than her enthusiasm for the gifts, for a material object certainly cannot capture the intensity of their relationship. It is an expression of his appreciation, and she delights him far more by receiving and enjoying it than she benefits from its practical use.

It can be hard to accept gifts, sometimes even earned rewards. It's awkward. Yet refusal can be insulting. How odd: one suggests that another retain his property, and the donor is hurt, even offended. By accepting the present, one enables the benefactor to express himself, to actualize his needs.

G-d is the essence of good, and it is the instinct of the good to do good. Rewarding is G-d's nature (albeit a nature He chose to assume), the way He expresses Himself. If we shut ourselves off from this aspect of G-d, we (as it were) stifle Him.

So do good because it is your duty, and accept the reward with equal obedience; it too is part of your divine service.

Slice of LIFE

TEFILLIN IN THE SINAI DESERT?

By Jerry Klinger

In 1972 I was part of a group of young internationals who travelled to Israel to help defend our land and our people.

Communication was rough; we were from South Africa, Britain, Australia, Poland, Argentina, America, France and Russia, and most of us could hardly speak or read Hebrew.

The IDF (Israeli Defence Force) designated me a Nahal soldier - a sort of part pioneer and part fighter farmer. Our base was located halfway between the yellow-bricked, fly-infested Egyptian town of El-Arish and the Suez Canal.

We tramped through sand and desert scrub, looking for any signs of landmines or intruders. I liked to be assigned to the watchtower. No one would bother me up there and I loved to look at the mountains and wonder which one was Mt. Sinai.

For the most part it was blessedly quiet. Our biggest excitement involved a Phantom jet roaring 100 feet above us heading to the Canal.

During basic training I obtained a small prayer shawl, *tallit*, and a prayer book in Hebrew and English. On Shabbat I would go off on my own to pray.

I wanted a set of *tefillin*, the black ritual boxes (containing the holy shema prayer) donned on weekdays. I wanted to feel the binding on my arm and the weight of the *tefillin* on my head. I wanted to be reminded that G-d is above me. But at Nahal Yam there were no *tefillin*.

Once in a while the Corporal would choose a soldier for regular patrol. That soldier carried the heavy field radio strapped to his back as well as his own rifle.

One day it was my turn.

As we trudged, we sweated and we talked. The Corporal led the way.

We stopped to rest on a sand dune, miles away from anything or anyone. Right there we saw a hollow metal tube, very strangely out of place. Where had it come from? Who put it there? We had no idea. But for me that tube was an absolutely wonderful place to rest.

As we rested, I asked the Corporal if he could contact someone to help me get a set

of *tefillin*. He looked at me as if I had fallen off planet Mars. Whatever it was about *tefillin* that set him off, I still don't know, but within a minute he was calling me every vicious name he could come up with.

So I did what I always did when I did not want to hear anymore. I turned off the Hebrew translator.

As I stood next to the pole, I happened to look inside the top of the hollowed out tube. I thought I saw something. The Corporal was still screaming at me as I reached inside and pulled out a tightly rolled booklet of light green papers.

I looked at it. I handed it to my enraged superior.

The pamphlet was titled "The Meaning and Significance of Tefillin," published by Chabad in Israel.

The Corporal stopped his tirade. His face turned deathly white and he handed the pamphlet back to me. We walked back to base in silence.

Which Chabad guy placed the pamphlet in that pipe? Why did I look inside the tube at that exact moment? Perhaps I will never know. When I needed a little help, G-d came through via a Chabad brochure.

I never did get my *tefillin* while in the IDF, but I still have that little pamphlet from nowhere. When I returned to the United States I obtained a pair of *tefillin* which I have been putting on daily ever since.



The booklet I found.

TRIBAL GATHERING

By Gutman Locks

Shimon the Levi was born and raised in London.

He was a product of his time and as such he reached into everything available to his generation; cults, drugs, ear-shattering music, the "mystical East", the "Hippie" West and then the "Wild West." Finally, here in the Wild West he found what he was looking for.

It was billed as the largest gathering of Tribal Brothers ever to have taken place in England. The meadow was leased and the campsites were prepared. The major attraction was a genuine American Indian Chief, brought over to guide all of the "brothers" in the natural art of living on the land: survival as it was and could be while simply living in a meadow.

The brothers gathered, wearing buckskin loincloths and head bands. They all had the official braids of hair running down their backs, bright feathers and tomahawks in their belts. Peace pipes were passed around most of the day. The chief stood, arms crossed, overseeing his vast array of white red-men.

Shimon stood next to the Chief hanging on to his every word. "You see all these men?" The Chief asked. Shimon nodded, expecting to hear something profound. "They are all lost!" Shimon's face dropped. The Chief continued: "They don't know what tribe they come from!"

Shimon was completely confused. Had he heard these words from his parents or a rabbi, he would have been able to dismiss them, but coming from the Chief himself, he was left totally defenceless. The Chief looked Shimon in the eye and asked, "Do you know what tribe you come from?" Shimon was taken aback, but then he remembered, "My father is a Levite! He is from the tribe of Levi, so I also am a Levite. I know my tribe, I am a Levi!"

He turned at that very moment and began his journey to Jerusalem where he now studies Talmud with side-locks instead of braids, a tallit instead of a loincloth, a kippah instead of a feather and singing in Hebrew instead of Sioux or Cherokee. He says he is a very fortunate man.

[Excerpted from *There is One* by Gutman Locks, who recently published his autobiography, *Returning to Earth* (www.thereisone.com)]

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

Editor: Yosef Y. Kasle
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1152

MOSHIACH MATTERS

"Trees are destined to yield fruits every day." (Shabbat 30b) In the Messianic Era, produce will sprout, grow and bear fruit immediately. Now it takes time to bring something from potential to actual. This is because there is a barrier between the spiritual source and the physical world. Moshiach will reveal the essence that permeates everything equally and unites the spiritual with the physical. Once everything is thus aligned there will be no delay or resistance between the potential and the actual. The more Torah permeates our being, the more our actions will impact the world. (Likutei Sichot 37 in Moshiach Day by Day, the Int. Moshiach Campaign)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
12th of Tammuz, 5720 [July 7, 1960]
Brooklyn, N. Y.
Mr. H. A. Goodman
London

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 8th of Sivan, in which you touch upon the influence of Chabad and various other loyalties and obligations, etc.

There is, of course, the general principle that the larger sum already includes the smaller one, or, as our Sages expressed it, "In the sum of 200, 100 is included." I refer to the teachings and way of life of Chassidus [Chassidism]. For Chassidus did not come to minimize in any way, G-d forbid, but to add to and strengthen all matters of Torah and Mitzvoth by instilling a spirit of vivacity and enthusiasm into all aspects of Jewish life. The Baal Shem Tov, whose 200th anniversary of the completion of his life's work we have just observed on the 1st day of Shovuoht, placed the emphasis on serving G-d with joy and on the awareness of G-d's Providence which extends to everyone and in every detail, in particular - two basic principles which go hand in hand together. For, when one reflects on G-d's benevolent providence and His constant watchfulness and care, etc., there is no room for anxiety, and the Jew can indeed serve G-d with joy and gladness of heart.

Although you will suspect me of being favourably inclined to the Chassidic point of view, and I will not deny it, and in any case it would be futile to deny it, nevertheless the fact is that Chassidus, far from creating a conflict in the matter of allegiance to the Torah and Mitzvoth, is the ingredient which gives the necessary flavour and zest to all matters of Torah and Mitzvoth, and can only strengthen and vitalize all positive forces in Jewish life.

I say this in all sincerity and with the fullest conviction, and I hope that you will accept these words in the spirit that they are given, especially as I am writing this letter on the auspicious Day of Liberation of my father-in-law of saintly memory, whose life and work fully reflect the above. You are surely familiar with the conditions of Jewish life in Soviet Russia in those days when, under the pressure of extreme religious persecution, many spiritual Jewish leaders fled from that country, and my father-in-law remained to carry the banner of the Torah and Mitzvoth almost singlehanded. His work was not confined to the Chassidic community, as you know, but to all sections of Jewry, including, what you call "the other camp," supporting, materially and spiritually, rabbis, yeshivoth and religious institutions also of the other camp, and with the same selflessness and peril to his personal safety, as he worked for the Chassidic community. This he did from the profound conviction that there are no two camps in the Jewish people: that the Jewish people is one people, united by one Torah, under one G-d. This is a tradition that goes back to the founder of Chabad and the founder of Chassidus in general who emphasized that the Chassidic movement is not the property of one Chassidic group, but the heritage of all our people, and that there will come a day when this will be realized in the fullest measure.

It is remarkable that when one reads the letters and bans by the early opponents to the Baal Shem Tov and his teachings, and if one does so without prejudice and with an open mind, it should make *everyone* a Chosid. In fact, the greater the attachment to, and veneration of, the Gaon of Wilno, the chief opponent of Chassidim in those days, the greater and more loyal a Chosid one should become. The reason is plain, for those letters also state the reasons for opposing the Chassidim, namely, the fear that they may weaken the foundations of the Torah, and Mitzvoth. How wrong those apprehensions were is obvious. Stop any Jew in the street, even one of the most stalwart adherents to "the other camp," and ask him, "What is a Chosid and what is his way of life?" he will unhesitatingly reply something like this: "A Chosid is a bearded Jew with long sidelocks, dressed in an old-fashioned way, who puts on two pairs of *Tefillin*, prays much longer, boycotts the movies, careful to eat only Shemura on Pesach [Passover], etc., etc." Further commentary is unnecessary.

I trust this will suffice on the subject matter, since this is the first time we have directly touched upon this question.

With best wishes of the Day, the Day of Liberation of my father-in-law of saintly memory, may his merits stand us all in good stead, and

With blessing
M. Schneerson

CUSTOMS CORNER

THE AMIDA (SHMONE ESREI)

The Amida [shmone esrei] was instituted by the Men of the Great Assembly (who lived at the end of the 2nd temple era), because they saw that Jews were scattered in many different countries and were forgetting the prayers. Originally it was 18 blessings [shmone esrei means 18], then a 19th prayer was added to get rid of a group of wicked people who would inform the government against their fellow Jews.

There are many laws involved in regards to the Amida, here are a few:

1. We take 3 steps back before the Amida and then 3 steps forward, and then we repeat this process again at the end of the Amida. These steps are foot length (toes against the heel).
2. Before the Amida we face upwards for a moment to focus our heart to Hashem.
3. While in midst of the Amida it is forbidden to talk or even to signal in any way.
4. One must concentrate on the meaning of the words he is saying, especially in the 1st 3 blessings.

A WORD

from the Director

The first and second paragraphs of the recitation of Shema Yisrael, in our daily prayers, are from last week's and our present Torah portion (Vaetchanan and Eikev) respectively. Both paragraphs enjoin us to serve G-d devotedly, and command us to observe the mitzvot of tefilin, mezuzah, and teaching Torah to children.

The difference between the two paragraphs is that the first paragraph is written in the singular form, being addressed to the individual. The second paragraph is written in the plural and is addressed to the community. In addition, the second paragraph also includes mention of the reward and punishment for keeping the above-mentioned and other mitzvot.

Our commentators also explain that because of the wording of the commandment to teach our children, we understand that one paragraph refers to a teacher's obligation toward his students while the other refers to a parent's obligation toward his children.

Concerning the mitzva of giving our children a proper Jewish education, the lesson from this and last week's portion is clear. Both the individual and the community are obligated to fulfil this mitzva. Parent and teachers both share the responsibility. We can do it for altruistic reasons. We can ensure a proper Jewish education for fear of punishment - "modern day" punishments might include assimilation, drugs, cults or intermarriage. Or we might be involved in Jewish education because of the reward - nachas from children, being honoured at a dinner, etc. Whatever the reason, whoever the person, wherever the community, a proper Jewish education for every Jewish child must be our number one priority.

J. I. Gutnick

IT HAPPENED *Once...*

THE VANISHING REBBE

On the day preceding each Biblical festival, Rabbi Yitzchak-Isaac Taub of Kaliv would disappear for many hours; no one knew where he went. One year on erev Sukkot, the lay leader of the Kaliv Jewish community, Mr. Yaakov Fisch, was determined to discover the *tzadik's* secret. While the Rebbe was occupied, Fisch hid himself in the wagon, where he remained undiscovered until the Rebbe was well on his journey.

When Reb Yankel revealed himself, the Rebbe became visibly distressed. He exclaimed, "What can I do with you now?" He made the stowaway promise not to ask any questions, not of himself nor of anyone else.

Soon they arrived at a city which Yankel did not recognize. The Rebbe abruptly stopped the wagon, and began to walk down a narrow path that led to a *mikveh*. He instructed his passenger to wait while he immersed himself there.

Yankel waited in the wagon until he was overcome with curiosity and impatience. Forgetting the *tzadik's* warning, he hopped off the wagon and sought to question the people nearby. "Excuse me," he asked in Yiddish the first man he stopped, "but where am I?"

"Don't you know where you are?" the astonished fellow replied, thinking that he was dealing with a madman. "Where do you think you are?"

"Well, I was just in Kaliv, Hungary, a few hours ago," Yankel began.

"Now I know you're mad," said the man, "How could you possibly get from Kaliv to Tzfat in a few hours?"

"Tzfat?!" cried Yankel. "You're the one who is mad! How could I be in Tzfat, in Eretz Yisrael, if I was just in Kaliv?"

The argument intensified, and in the heat of the debate Yankel forgot to get back to the wagon before the Rebbe reappeared. To his dismay, he arrived back at the *mikveh* just in time to see the wagon pulling away. Yankel was beside himself. Here he was, stranded in a town of "*meshuga'im*" (insane people) who thought they were living in Tzfat!

However, he had no choice but to ask one of them to take him in to his home for the Sukkot holiday.

Already during the first hours of the festival, seeing the different customs and hearing people speaking in the Holy Tongue and in Arabic as well as Yiddish, Yankel realized that indeed he was in Tzfat, Astonished, it dawned on him as an epiphany that the Kaliver used a Divine Holy Name for *kefitzat haderech* (a miraculous contraction of a journey) to come to Tzfat every erev Yom Tov in order to immerse himself in the *mikveh* of the holy Arizal, Rabbi Yitzchak Luria.

His amazement was quickly joined by shock as he realized that he was compelled to remain in Tzfat until the Rebbe would return the following Yom Tov. How else could he possibly get all the way back to Europe?

Meanwhile, back in Kaliv, the Fisch family was frantic about Yankel's sudden disappearance. They ran to the Rebbe for advice. The Kaliver smiled as he assured them that there was no need for concern, promising that Mr. Fisch would return just in time for the Passover *Seder*!

And so it was. Six months later, Yankel Fisch was delighted to see the *tzadik's* wagon arriving at the Arizal's *mikveh* on Erev Pesach. This time he made sure not to miss the ride back home.

The Rebbe extracted a promise from Yankel not to reveal this incident in his lifetime; it became known only after the Rebbe passed away in 1821.

[Adapted from "Gut Voch" (Mesorah) by Avrohom Barash]

Biographic notes:

Rabbi Yitzchak-Isaac Taub of Kaliv (1744 - 7 Adar II 1821) was a goatherd in his youth. Subsequently he studied under Rebbi Shmelke of Nicholsburg and Rebbi Elimelech of Lzhinsk. Also known as "the Sweet Singer of Israel," he was a seminal figure in the spread of chasidism in Hungary.

Rabbi Yitzchak Luria (1534 - 5 Av 1572), Known as "the holy Ari," revolutionized the study of Kabbalah and its integration into mainstream Judaism during the two years he spent in Tsfat before his death at age 38.

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*)

All the mitzvah... shall you observe to do (8:1)

All the generations of history laboured to bring Moshiach, and certainly their contribution is greater than ours. Nevertheless, we are the "generation of Redemption," since "a mitzvah is credited to the one who concludes the task." (*The Lubavitcher Rebbe*)

You shall consider in your heart, that, as a man chastens his son, so G-d your G-d chastens you (8:5)

When a father punishes his child, the suffering he inflicts on himself is greater than anything experienced by the child. So it is with G-d: His pain is greater than our pain. (*Rabbi Levi Yitzchak of Berditchev*)

CANDLE LIGHTING: 15 AUGUST 2014

BEGINS		ENDS
5:25	MELBOURNE	6:25
5:26	ADELAIDE	6:23
5:08	BRISBANE	6:02
6:24	DARWIN	7:14
5:06	GOLD COAST	6:00
5:31	PERTH	6:27
5:07	SYDNEY	6:03
5:13	CANBERRA	6:10
5:11	LAUNCESTON	6:12
5:28	AUCKLAND	6:26
5:20	WELLINGTON	6:22
5:08	HOBART	6:10
5:04	BYRON BAY	5:59
6:56	SINGAPORE	7:45



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS EIKEV
19 AV • 15 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:25 PM
	MINCHA:	5:35 PM
	KABBOLAS SHABBOS:	6:05 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:43 AM
	MINCHA:	5:25 PM
	SHABBOS ENDS:	6:25 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
	MINCHA:	MON-FRI: 8:00 AM
	MAARIV:	5:35 PM
		6:24 PM