

LAMPLIGHTER

30 Tishrei
Parshas Noach

1162

24 October
5775/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

This week's Torah reading, Noach, opens with the words, "These are the generations of Noach [Noah]; Noach was a righteous man." Surprisingly, instead of enumerating Noach's children, Shem, Cham and Yefet, the Torah informs us that he was a Tzadik, a righteous individual.

Rashi explains that the literal "generations" of Noach were his descendants, as the Torah actually tells us a few verses later. But "as soon as the Torah mentions him we are told of his praise." Whenever a Tzadik's name is mentioned it is appropriate to say "blessed be the memory of the righteous."

Rashi offers us another explanation as well: The phrase "Noach was a righteous man" teaches us that the true "descendants" of the righteous are their good deeds. Thus the principal legacy of Noach was not his children, but the good deeds he performed throughout his life.

In truth, Rashi's explanation contains a practical directive for every Jew to apply in his daily life. The phrase "the generations of Noach" serves to instruct Jewish children in the proper way to behave, and provides Jewish parents with a worthy example and paradigm to emulate when educating their children.

From Rashi's first explanation we learn that whenever we speak about a righteous person we should elucidate his fine qualities, describing his exemplary conduct in the service of G-d. In this way, all who hear about the righteous person will be inspired to emulate his or her behaviour. Noach, we are told, was "tamim - perfect" in his generation. His behaviour was considered perfect precisely because it was consistent throughout the day, not just during prayer or while studying. Indeed, it was obvious that Noach was a Tzadik even when he was engaged in more mundane matters, such as eating.

From Rashi's second explanation we learn that children must act in a manner in which they, their parents' "generations," are transformed into "good deeds"; they become synonymous with the good deeds they perform. At the same time, the parents' role is to teach their children to distinguish themselves by their actions; in truth, the only true nachas parents receive from their children consists of the good deeds they perform.

Accordingly, children must always strive to live up to their parents' expectations, and the entire family should endeavour to conduct itself according to the dictates of our holy Torah.

Adapted from Likutei Sichot, Volume 10

What the Ark Taught Noah

By Boruch Cohen

When the rains first fall at the beginning of the flood story, Noah is described as "a man of little faith," waiting for the waters to reach his knees or so before finally entering the ark.

Being that Noah had, at G-d's behest, dropped everything and spent the last 120 years building an enormous ark, to call him a man of little faith seems a bit extreme.

Similarly, the flood is referred to as "the waters of Noah," as though he -- the only one worthy of being saved -- were actually to blame for it. This is odd.

But the truth is that Noah is criticized in the flood story. He was surrounded by wicked people who needed a righteous leader to teach them and inspire them to goodness. Noah was righteous, but he wasn't a leader. He didn't give enough of himself to the generation.

So Noah entered the ark, a 450-foot floating sealed zoo. The lion roared, the bear growled, the dog barked and the duck quacked. The animals -- everything from insects to elephants -- were hungry, each with its own diet, feeding time and messy quarters to clean. The ark was also claustrophobic and damp. "Deliver me from prison," Noah prayed, "for my soul is tired of the smell of lions, bears and panthers."

But this time Noah had no choice -- the world was in his ark and he, as captain, had to take care of it. He fed the animals, he cared for them and he cleaned their stalls. Our Sages say that he gave of himself until he was coughing blood. He gave of himself until there was nothing left to give.

Sometimes all faith means is the realization that G-d wants us to give of ourselves to others, for the world is built on kindness. Thanks to Noah's kindness, there was a spirit of goodness in the ark, where, after a long day, the lion did, in fact, lie down next to the lamb.

The ark taught Noah faith -- the faith that we're all in this, the same boat, together.

Slice of LIFE

Rabbi Benyamin Klein was one of the Lubavitcher Rebbe's personal secretaries and has many fascinating stories to tell. Here is one of them that was heard at a wedding.

A well-known Jewish lecturer-professor (the person who told me the story did not remember his name or personal details) was very dedicated to the Lubavitcher Rebbe.

He had had several private audiences with the Rebbe since the seventies and now was accustomed to visit the Rebbe's gravesite (called the 'Ohel') every time he was in New York.

Two years ago he flew to New York to give a lecture to a group (It seems that he lived in Europe). They sent a driver to pick him up from the airport and after the lecture he told the driver that on the way back to the airport he wanted to stop in at the 'Ohel' for just five or ten minutes to pray at the place of the Rebbe.

The driver became interested and began asking questions. As it turns out the driver was Jewish. He admitted that he had never in his life done anything Jewish but nevertheless he was sure that both he and his wife were Jews and their parents were Jews.

The driver wanted to go to the Ohel as well. He asked the Professor if he could get him a ticket to enter and when he heard that it was open 24 hours a day to everyone, for free, he announced that he was going.

He parked the car, the professor gave him a Yarmulke and together they entered the cemetery and then to the grave.

As soon as they were standing there the taxi-driver closed his eyes for a moment and then burst into uncontrollable crying. His body was shaking as he held his face in his hands and wept and wept aloud like a child.

The professor was astounded but he managed to ignore the sobbing for a few moments and pray. When he finished he tapped the driver on the shoulder and they both returned to the taxi.

The driver blew his nose, wiped his eyes and started the car. "What was that?"

asked the professor. "What happened? What is wrong? Why were you weeping?"

"My dog!" He was barely able to say it. "Our dog, Freddy is having an operation!" his eyes were all red and puffy and almost began crying again.

"Your what?" asked the professor incredulously. "Your DOG?! Are you kidding?!" he said, covering his mouth so the driver wouldn't see his smirk, staring at him to see if it was really true. "Are you kidding? I don't believe it!!"

"Yes" the driver said sadly as he started driving. "The doctors all said that my wife and I can't have children so we adopted a dog. Such a special, wonderful dog! He is everything to us. But last week he had a stroke!" He was in tears again. "And the vet said that there's no chance he will ever be well. Best he can do is try to save his life by an operation, and he has doubts if even that will work. The operation is tomorrow and my wife and I are going crazy! That's what I prayed for; that the operation would succeed."

The professor was trying to empathize but he wasn't doing a good job, especially when he said, "Listen my friend, if worse comes to worse you can always buy another dog" and the driver began whimpering so heavily he almost had to pull over to the side of the road and stop.

When they got to the airport the professor gave the driver a nice tip together with his calling card and said. "Listen, please excuse me if I said anything wrong. I'm really interested to know what happens to your dog. Here is my number. Call me collect after the operation" and wished him the best. The driver thanked him for everything and they parted.

But a year passed and the entire incident was forgotten - almost.

One year later the professor received a collect call from New York and, not recognizing the caller and not expecting any collect calls, he didn't accept. But after the same person called five times he decided to accept the charges.

It was the taxi driver.

"Hello professor. How are you?"

"Thank G-d, fine my friend. It's been a long time. Sorry I didn't accept charges, I forgot you completely. Tell me how was the operation?"

"Thank G-d, Thank G-d. It was a

miracle!! A real miracle. In fact our Freddy came back to life and is healthier than ever!! You should see him!! You have no idea how grateful we are to you and the Rebbe. He is so healthy and happy. Even the doctor said it was a miracle!!"

"Well, that is really good news. I'm so happy for you." Said the professor. "But why did you wait for a year? Why didn't you call immediately? Why did you wait so long?"

"Well," the driver answered. "I saw back then that you really didn't understand about my dog so I figured that I wouldn't waste your money calling you collect or your time by calling direct. I figured that I had bothered you enough."

"Too bad" replied the professor. "I certainly would have liked to have heard the good news back then and I'm happy to hear it now" He hesitated a second and continued. "But, tell me, if you didn't call back then, then why are you calling now? A year later?"

The driver answered. "Ahh, that's the point.

"See, after Freddy got better my wife and I were so happy that we went back to the 'Ohel' to say thanks, and when we were there we asked one of the Chassidim what to do to show our gratitude. He said that what the Rebbe wants is for every Jew to do the commandments and he suggested that we take on at least one commandment.

"So we spoke for a while and finally decided that I would put on Tefillin every day and my wife would keep family purity, you know, going to the Mikva and all that. The Chassid even set up a time to come to our house and teach us.

"So that's why I'm calling you. After we started doing all this, keeping the Tefillin and Mikva and everything, well... my wife got pregnant!

"That was months ago, professor, and, well, you won't believe it but today is the Bris of our son!! We had a baby boy!! Thanks to you and the Rebbe!!"

And that is why I'm calling. Maybe you don't understand dogs but I knew you would appreciate this!"

Rabbi Klein finished the story by saying that today the taxi-drive and his wife are completely observant Jews.

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

Editor: Isaac Hilel
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 1162

MOSHIACH MATTERS

The Talmud associates the moon's periodic rebirth with the ultimate renewal the Jewish people will experience in the Era of the Redemption, for the Jews "calculate their calendar according to the moon and resemble the moon." Just as the moon wanes and becomes concealed, for a certain time the Jewish people must endure the darkness of exile. The shining of the moon anew each month, however, reassures us of the coming of the ultimate rebirth--the Redemption. (From *Sound the Great Shofar*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
28 Tishrei 5714 [October 7, 1953]
Brooklyn, N.Y.
To my Brethren Everywhere G-d bless you all,

Greeting and Blessing:

It was with pleasure that I received your books, the first three volumes of *Ne'im Zemirot Yisrael*, an anthology of the sayings and expositions of our sages on the book of Psalms. Many thanks for your gift.

As is known, there are two dominating forces in the spiritual life of man: the mind and the heart, feeling and intellect.

Corresponding to these, man's service of his Maker also follows two pathways: the path of Torah and the path of prayer. The Torah is our "wisdom and understanding"; prayer is "the service of the heart," "in the heart and with the heart" (as Rabbi Schneur Zalman of Liadi expressed it).

All the same, these two paths are intertwined. Indeed, the entirety of creation, deriving as it does from the Absolute Singularity, forms a united, integrated whole; to the extent that even on the most superficial level, the discerning eye can recognize the cohesion and integration of the various components of creation.

How much more so is this the case with the Jew and all things holy, in which the light of the One G-d is so much more manifest. Here, each element's integration with the other is even more recognizable...

So it is with the two areas of man's service of G-d. The study of Torah must be saturated with the feelings of the heart, both during study--as our sages have said, "One who reads the Torah without melody, and studies Mishnah without song, it is of him that the verse says, 'I have given them laws devoid of good'"--as well as prior to study, by first reciting a blessing over the Torah, the significance of which is that one senses how dear and precious it is and fixes these feelings in one's heart.

Similarly, the service of prayer, though it is "the service of the heart," must be preceded by an in-depth contemplation of the greatness of G-d and the lowliness of man. During prayer, one must think of how the divine presence stands before him. And the law is that prayer without kavannah (awareness and intent) is invalid.

In addition, prayer includes many "intellectual" passages--e.g., the arrangement of the praises of G-d, *Pesukei Dezimrah*, the blessings on the Shema, etc.--while the Torah has "emotional" parts, such as the book of Psalms, which consists of praises and exultation of G-d.

On this level, too--within the intellectual element of prayer and within the emotional element of Torah--there is also integration. The thought, contemplation and knowledge of the greatness, wisdom and power of G-d connected with prayer, must generate a love and an awe of G-d. On the other hand, the "prayer" elements of Torah--e.g. the book of Psalms--require in-depth study, understanding and comprehension.

The opening words of Psalm 90--"A prayer to Moses"--express this concept. According to the Zohar, this alludes to the connection and union of "prayer" and of "Moses" (by whose name the entire Torah is called), as they become one in a singular union.

You have had the distinct merit of making this ideal accessible to the public with your books. Now, in addition to the main thing, which is reciting Psalms with feeling of the heart and an outpouring of the soul, all can study the best of its commentaries to attain an in-depth understanding of its words. May this merit stand by you, and may you be given strength to continue to bring close and unite the people of Israel to their Father in Heaven through the purity of prayer and the wholesomeness of Torah.

(Free translation. Printed in *Igrot Kodesh*, vol. XIII, pp. 7-9)

CUSTOMS CORNER

Rosh Chodesh Observances

Today is the second of the two *Rosh Chodesh* ("Head of the Month") days for the month of Cheshvan (when a month has 30 days, both the last day of the month and the first day of the following month serve as the following month's Rosh Chodesh).

Special portions are added to the daily prayers: Hallel (Psalms 113-118) is recited--in its "partial" form--following the Shacharit Morning Prayer, and the "*Yaaleh V'yavo*" prayer is added to the Amidah and to Grace after Meals; the additional Musaf prayer is said (when Rosh Chodesh is Shabbat, special additions are made to the Shabbat Musaf). Tachnun (confession of sins) and similar prayers are omitted.

Many have the custom to mark Rosh Chodesh with a festive meal and reduced work activity. The latter custom is prevalent amongst women, who have a special affinity with Rosh Chodesh--the month being the feminine aspect of the Jewish calendar.

Month of Cheshvan Begins

The month of Cheshvan is also called "Mar-Cheshvan." Mar means "bitter"--an allusion to the fact that the month contains no festive days. Mar also means "water", alluding to the month's special connection with rains (the 7th of Cheshvan is the day on which Jews begin praying for rain (in the Holy Land), and the Great Flood, which we read about in this week's Torah reading, began on Cheshvan 17th).

A WORD

from the Director

There was once a train that had to travel over a steep mountain. The locomotive that pulled the cars strained and groaned with the effort. "How wonderful it would be," the engineer thought to himself, "if the engine didn't have to drag all those heavy cars. Then I could reach my destination in record time." At that moment the cable connecting the locomotive to the rest of the convoy snapped, and the engineer's wish came true. He arrived at the stationhouse well ahead of schedule.

Excitedly, the engineer told the stationmaster how the locomotive had travelled much faster by itself. But much to his surprise, his boss was not pleased. "You fool!" the stationmaster replied. "Who cares if the engine reaches the stationhouse? The whole purpose of the locomotive is to bring the train to its destination. Without the cars behind it, there's no point to the whole trip."

The "locomotive" in the story is the month of Tishrei; the "cars" of the train are the 11 other months of the year.

We are now entering the month of Cheshvan, the only month on the Jewish calendar that is devoid of holidays. The spiritual exultation of Rosh Hashana, Yom Kippur, Sukkot, Simchat Torah and Shemini Atzeret are behind us and the year to come - like train tracks stretching out to the horizon - looms ahead.

As we return to "reality," our challenge now is to incorporate the warmth and spiritual elevation of the holidays into our regular day-to-day existence. Will the "locomotive" stay attached to the "cars" and lead them in the right direction, or will all the positive emotions we experienced - the deep faith in G-d that was aroused, the feelings of Jewish unity and love for our fellow Jews - remain disassociated from our daily lives?

By channelling our resolve into practical action (perhaps taking on an additional mitzvah: putting on Tefillin, eating kosher, being more careful in Shabbat observance, etc.), the month of Tishrei will propel us forward and upward. For in truth, being Jewish is a 365-day-a-year excursion...

J. I. Guttentag

IT HAPPENED *Once...*

Little Shlomo was ten years old but he wasn't afraid, or at least that's what he kept telling himself. He sat in warm sun on the ship's deck, feeling the breeze on his cheeks, reading the small book of Tehillim (Psalms) that he brought along and tried to take his mind off the long trip that remained ahead of him.

It was two weeks between Morocco where his parents sent him to learn Torah and his home town in Madrid Spain. Once a year before Passover, he would return home and now he was in the middle of his journey.

The other passengers, non-Jewish merchants and travellers, rarely spoke to the boy but the few times they did the conversation got around to what god he believes in.

It seems that all traveling merchants carry some sort of statue or good-luck charm in their pockets or around their necks which they pray and make vows to in time of need. And comparing 'gods' was a common pastime.

But when little Shlomo answered that his G-d is invisible and rules the heavens and earth they snickered, winked at one another and said "The Jew is too cheap to buy and idol."

Well, as fate would have it on that very day a storm broke out. Shlomo sensed that something was wrong. Early in the morning the sky and sea had been unusually beautiful and placid the sailors were scurrying about securing everything on the deck that moved and lowering all the sails and a tension filled the air.

Suddenly the skies became frighteningly dark and cold winds began churning the sea into white foam. Waves began splashing across the deck of the ship and within minutes howling winds and roaring waves were smashing and tossing the ship in all directions as though there was no up or down, the sea and the sky had melted together in a wicked, black explosion of raw destruction and it seemed certain that the helpless ship and everyone on it was doomed.

Poor Shlomo wedged himself into some corner between two railings on the deck, grabbed onto a beam for dear life while the rain and wind battered and drenched him to the bone, closed his eyes and cried.

Suddenly he felt something tug at his pants. He opened his eyes and saw several of the other passengers. They had somehow managed to crawl over to him and were desperate. One put his mouth next to the boy's ear and screamed over the howling storm. "Pray!!! Pray!!!!"

All of them were pointing to heaven and shouting the same thing "Pray!!! To your G-d!!! Save us!!!!"

Little Shlomo understood what they meant. They probably had tried to pray to their gods, obviously with no success, and now they were desperately turning to him.

He pulled himself up by the pole he was hugging, the merchants tried to hold him up as they could while trying to keep themselves from being washed away and the boy prayed.

"G-d!!! Save us!!! Do a miracle!!! Show these people that You are the King of the Universe!!! I'm scared!!! I want to go home!!!"

And he fell back down to his place weeping.

Now, usually when G-d answers prayers it takes a while, sometimes even years... But not this time.

In five minutes the huge waves stopped. Shortly thereafter the sea became calm and the clouds began parting. And in twenty minutes the sun was shining as though nothing had happened.

If it weren't for the puddles of water on deck and the two broken masts one could think that it all had been a terrible dream.

The other passengers realized what had happened and they were quick to show their appreciation. They took little Shlomo on their shoulders and began to sing and dance with joy.

But the ship had been seriously damaged and the Captain announced, to the relief of the passengers that they would stop for repairs at a nearby island where everyone could get off onto dry land until they resumed the journey in a day or two.

The ship reached port and the passengers eagerly filed off the ship. But as they were all on the dock suddenly someone yelled out. "Hey! Where's the boy?" "Yes" someone else asked aloud, "Where is he? Did anyone see him leave the ship."

After a few seconds they decided to go back and see what happened to little Shlomo. Maybe he didn't have money. Maybe he was asleep and didn't know they left. In any case they would fix it up.

But as they returned to the ship they saw him just sitting there in his usual place on the deck reading.

"Excuse us, my little friend" said one of the merchants, "Why are you sitting here? Why don't you get off the ship and see the island? Didn't you hear the captain say that it's okay to leave the ship? We'll be here for two days. Why not get off?"

Shlomo just looked up at the people and said. "Thank you for being so kind, but to tell you the truth. I'm afraid. After all, I'm all alone and I'm weak. I'm not big and strong like you. So I think I'll just stay here."

The passengers looked incredulously at one another then back at Shlomo and said. "What! What did you say?! YOU are alone and weak??"

"Why, You are NEVER alone. Wherever you go your G-d is with you! And your G-d rules the whole world, He even stopped the storm! There is nothing stronger than that.

If there is anyone that is alone and weak it's US!!

And they escorted him to the island.

[Adapted from Ohrtmimim.org]

Thoughts THAT COUNT

"These are the generations of Noah" (Genesis 6:9)

Rashi tells us that the explanation [for why the names of the children are not mentioned immediately following "These are the generations of Noah"]: To teach you that the main generations [progeny] of the righteous are good deeds. In other words telling us that one cannot rely on the good deeds and name of their family to be considered righteous, rather one must perform on their own to qualify as righteous. (Rabbi Menachem Mendel of Kotzk)

"Shem, Ham, and Japheth" (Genesis 6:10)

The names of the three sons of Noach each bring out a fundamental facet in our service of G-d. "Shem"- which can translate as name: reminds us to have constantly remember G-ds' name. "Ham"- which can translate as heat: tells us to perform the mitzvot with "heat" and fervour. "Japheth"- which can translate as beauty: teaches us to do acts that are "beautiful for the one who does it, and beautiful for mankind" [see Pirkei Avot Ch. 2:1]. (Mima'ayanot Hanetzach)

"You shall make a skylight for the ark" (Genesis 6:16)

The word Teivah also contains the meaning "word", which here can allude to the words of Torah study and prayer. Thus reading the verse "You shall make a skylight for the word" meaning that one must devote effort into their learning and praying so that their "words" should shine, by infusing them with feeling and "heart" resulting from contemplation. (Keter Shem Tov)

CANDLE LIGHTING: 24 OCTOBER 2014

BEGINS		ENDS
7:27	MELBOURNE	8:28
7:19	ADELAIDE	8:17
5:42	BRISBANE	6:37
6:27	DARWIN	7:17
5:41	GOLD COAST	6:36
6:16	PERTH	7:13
6:57	SYDNEY	7:55
7:07	CANBERRA	8:06
7:24	LAUNCESTON	8:27
7:27	AUCKLAND	8:26
7:33	WELLINGTON	8:36
7:25	HOBART	8:29
6:41	BYRON BAY	7:36
6:33	SINGAPORE	7:22



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS NOACH
30 TISHREI • 24 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:27 PM
	MINCHA:	7:35 PM
	KABBOLAS SHABBOS:	8:05 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:43 AM
	MINCHA:	7:25 PM
	SHABBOS ENDS:	8:28 PM
WEEKDAYS:	SHACHARIS:	SUN-FRI: 9:15 AM
		MON-FRI: 8:00 AM
	MINCHA:	7:35 PM
	MAARIV:	8:25 PM