

# LAMPLIGHTER

8 Av  
Parshas Devarim  
Shabbos Chazon  
**1201**  
24 July  
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## LIVING WITH THE TIMES

This week we begin the Book of Deuteronomy, with the Torah portion of Devarim. As the Torah relates, Moses complained that the leadership of the Jewish people was too great a task for one person. "How can I myself alone bear your weight, and your burden, and your strife?" he asked. The Jewish people are simply too numerous and diverse for one individual to be able to guide them all.

In answer, G-d instructed Moses to "Choose wise and understanding men...captains over thousands and captains over hundreds, etc." This would relieve the burden and help Moses lead the Children of Israel.

From this we learn a practical lesson:

Every Jew has been entrusted with a special mission by Moses: to conduct his life according to the dictates of the Torah, and to exert a positive influence on the people around him so that they, too, may comport themselves in the same manner.

An individual may find this daunting, and ask how it is possible for a single person to wield so much power. "How can I alone fulfil such an important mission?" he might wonder.

Furthermore, every Jew has been enjoined with the task of bringing G-d happiness, by transforming the world into a suitable "dwelling place" for the Divine Presence, as it states, "Let Israel rejoice...and be happy in the joy of the L-rd Who is pleased and glad to dwell in the lower spheres."

A person may question how he can be expected to derive the strength for such an awesome assignment.

The Torah's answer is that G-d grants every Jew the ability to successfully fulfil his function in life, including having a positive influence on others.

Every Jew receives the Torah from Moses as a personal inheritance, as it states, "The Torah that Moses commanded us is the heritage of the congregation of Jacob." Therefore, when a Jew holds the Torah dear, he receives all the necessary powers to conduct his life accordingly, in the same way that G-d helped Moses fulfil his mission (through the "captains over thousands and captains over hundreds, etc.") to lead the entire Jewish people.

The Midrash relates that had the Jews been worthy, the above Torah verse, "How can I myself alone," would have sufficed. Unfortunately, such was not the case, and we must therefore read the verse in Lamentations on Tisha B'Av, "How lonely sits the city that was full of people."

From this it is clear that when a Jew conducts his life according to Torah and emulates Moses' example, he nullifies the entire concept of exile and the destruction of the Holy Temple. This will lead to a time when the recitation of Lamentations will no longer be necessary, as the Final Redemption with Moshiach will already be a reality.

*Adapted from the Rebbe's talk on 3 Menachem Av, 5741*

## Human Initiative and Divine Inspiration

*By Lazer Gurkow*

The first four books of the Torah are presented, as a narrative by G-d; the fifth book, Devarim (Deuteronomy), is a narrative by Moses.

According to one opinion that Moses first conveyed his message to the Jewish people orally and was later commanded by G-d to transcribe the words and incorporate them into the Torah.

One of the reasons offered for this unique distinction is that the Almighty wanted to establish a precedent for the tradition of oral law within the written Torah itself. Though Moses conceived of these words on his own, because they were based on the Torah's principles and were consonant with its parameters, G-d incorporated them into the Torah.

This relates not only to those endowed with supernatural intelligence and divine inspiration to degree that Moses was, but to the people of lesser stature as well, as illustrated by the following Talmudic story.

Two venerable sages, Rabbi Eliezer and Rabbi Yehoshua, had differing opinions on a particular point of law. During the course of debate Rabbi Eliezer challenged the Almighty himself to confirm his opinion. Within moments an echo descended from heaven declaring Rabbi Eliezer correct. He challenged the river to flow upstream if his view was correct and indeed the river began to flow upstream. He challenged the walls of the study hall to cave in if his view was correct and immediately the walls began to cave.

Throughout, the rabbis remained unconvinced. The Divine intention at Mt. Sinai was to give the Torah to the Jewish people so that we may study it and pursue it via human intelligence and arrive at conclusions based upon those calculations. Ultimately, Rabbi Yehoshua argued, the Torah demands that we apply our minds to the elucidation of its law rather than prophetic vision and miraculous power.

This is a lesson for us, many generations later. The Torah was given to us so that we may study it, reflect upon it and arrive at innovative conclusions that are uniquely our own. As long as we follow the format of rabbinical tradition and do not deviate from the original intention of the written law the Almighty endorses our thoughts and incorporates them into Torah. Furthermore he views them as an extension of his original divine wisdom.

One essential ingredient, crucial to achieving Divine inspiration, is humility. We must not study Torah for personal aggrandizement, consideration or benefit. The primary reason for our study must be the fact that Torah is G-d's wisdom. We must strive to understand the divine meaning and intention and to forge a mind, heart and soul connection with G-d. In this way, our thoughts will be guided in the proper direction and our efforts will be crowned with success.

# Slice of LIFE

Rabbi Shneur Zalman Gurary was a well know man among the Chabad Chassidim. Besides being a successful businessman and an accomplished scholar he was known for his unique, positive personality and wide range of acquaintances.

Our story begins as he is waiting in line for 'Yechidus'; a private audience with the Rebbe.

Rabbi Gurary was nervous - these meetings were often totally transformational, even to the most seasoned Chassidim. So he decided he would open the Yechidus by telling the Rebbe of a fresh miracle of the Rebbe's, something happened earlier that day that he played a big part in to ease the tension.

This was the story:

It began a month earlier when one of Rabbi Gurary's many acquaintances told him a sad story. This fellow had a young daughter who was suffering from a severely inflamed abscess in her throat. The doctors said she needed to be operated on immediately but admitted that the operation would be a delicate one and now he was beside himself with doubts as what to do.

Rabbi Gurary suggested that he see the Lubavitcher Rebbe. He explained that the Rebbe's blessings were miraculous and his advice was always correct. The girl's father agreed but being that he wasn't a very observant Jew insisted that Rabbi Gurary accompany him.

Although he had heard of these miracles, to him they were like Bible stories that weren't really very real. But now his little daughter's life was depending on them and he was confused.

So the next day they went to the Rebbe's headquarters; a large stately brick building in Crown Heights, Brooklyn, told the Rebbe's secretaries what they wanted and were granted Yechidut without waiting (often people had to wait months). That very night he, together with Rabbi Gurary, entered the Rebbe's room.

They closed the door behind them. The Rebbe was very cordial, heard the problem and answered immediately. He

blessed the girl with a 'Refua Shelema' a complete recovery and added that, in his opinion, they should wait three months till the Jewish month of Adar to make the operation. Adar is a lucky month for the Jews and so it would be for them.

The man shook his head in agreement, shot a pleased and grateful look at Rabbi Gurary as if to say, 'this is real advice!' and got ready to thank the Rebbe and leave. But the Rebbe continued.

"Tell me, where does your daughter learn?"

"Where?" he replied, "You mean in which school? Why, she learns in Shulamit.

"I think you should transfer her to Bait Yaakov. That is a good Jewish school where she will learn Torah values and true Jewish ideals."

But the man was not pleased. He just looked at the ground waiting for the Rebbe to finish so he could leave.

"I don't understand," The Rebbe continued. "My expertise is not in medicine but you came to ask my advice about medicine. My expertise is, however, education, that is the field to which I have devoted my entire life. And my advice is that you should enrol your daughter in Bait Yaakov."

The man backed out of the room and went home happy as could be. He told his wife of the meeting, told her there was nothing to worry about and waited for the Rebbe's blessing to kick in.

But it didn't.

In fact after a few weeks the girl's state deteriorated so that she was rushed to the hospital again, but this time in very serious condition and high fever.

The girl's mother and some other friends were beside themselves. They heard that the reason for all this was because the Lubavitcher Rebbe said to wait. They decided to act.

They drove to Crown Heights to complain to the Rabbis and leaders of the community that their Rebbe was mixing into matters that he did not understand. The girl was dying. Obviously his blessings and advice weren't working and now the doctors said there was nothing they could do until the fever and infection subsided. And who knew if it ever would! They were mad!

When Rabbi Gurary heard this he ran

to the Rebbe's secretariat and wrote an urgent note to the Rebbe explaining what was happening. The girl was unconscious, her life was in danger and the situation was desperate. The Rebbe had to do something fast.

And the Rebbe's reply came immediately. "Be my emissary to her father and ask him, in my name, to transfer his daughter to Bait Yaakov."

"Tell him to transfer his daughter'?! Rabbi Gurary wasn't too happy with the answer. He figured the Rebbe would just do a miracle and make the girl healthy as he'd done hundreds, even thousands of times before. But he didn't.

How could he possibly relay such a message?

The girl's father was already beside himself with grief and worry. He had enough on his head to think about. Certainly the last thing he would want to hear is advice from the Rebbe especially on such a meaningless topic as changing schools. It would sound absurd to talk about where his daughter was registered when the girl was dying! She might not live another hour.

But suddenly Rabbi Gurary threw all logic aside, mustered up the courage, took a cab to the hospital and gave the father the message. And to his surprise, instead of getting mad or bursting out in tears he actually agreed. "After all, I've got nothing to lose, do I?" He said as he went to the nearest pay phone.

He called Bait Yaakov, enrolled his daughter on the spot and told them he would be in the next day to pay in full.

Just an hour later the abscess burst on its own, his daughter's temperature fell to normal and the doctors said there was no need for an operation. It was an open miracle!!

This was the story Rabbi Gurary decided to tell the Rebbe when he went in to Yechidut. He would introduce it by saying that he would like to first tell the Rebbe a miracle of the Lubavitcher Rebbe.

And so it was. He entered the Rebbe's room and began with his story. The Rebbe listened and when it was finished, smiled and said:

"The biggest miracle was not that the daughter recovered but that you agreed to tell the father what I had requested!"

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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 1201

## MOSHIACH MATTERS

A Jewish vision of redemption ultimately emanates from the source whence destruction receives its energy. Shabbat Chazon ("Vision") precedes Tisha B'Av so that the vision of a glorious future can combat and neutralize the destructive forces concentrated on this fateful day. A true visionary has the ability to see a good future through even a troubled present. This idea is embodied in the Sage's statement that Moshiach is born on Tisha B'Av. He is conceived in the collective super-consciousness of the Jewish People and his birth is the manifestation of the deep belief in the ultimate redemption of the world. This universal vision, imprinted within the very day of destruction, forms the essential core of the soul of Moshiach. (Rabbi Yitzchak Ginsburg at inner.org)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

15th of Tammuz, 5723 [1963]

To the Annual Convention of the Rabbinical Alliance of America -

I acknowledge the receipt of your invitation to your annual convention taking place, please G-d, on Tammuz 22-25.

I hope that the convention agenda will include items which can be practically and expeditiously implemented to take full advantage of the opportune moment now at hand. An opportunity stemming from the spiritual reawakening now exciting large segments of our people, and particularly our youth.

Those who are sincerely concerned with the development and future of our youth, are cognizant of the fact that this spiritual ardor is caused in part by a realization of the shallowness and emptiness of philosophies alien to traditional Jewish thinking, and inability of these foreign ideas to cope with the problems of our times. Many who are imbued with this new spiritual eagerness lack definitive purpose and direction; others have a somewhat greater understanding of their religious experiences and have acquired an awareness of their bonds with the foundations of traditional Judaism. In both cases, the spiritual resurgence has created a situation whereby large segments of our people are once more amenable and responsive to being guided along the true and righteous path - the way of Torah and Mitzvos [commandments].

Unfortunately, the opportunity has not been duly exploited and far too many are still groping in the darkness lacking proper direction and influence, proper leadership and guidance to proceed along the path of G-d, and especially lacking knowledge of the course of action one should pursue in his daily life.

The problem is of particular importance when it concerns our youth for they instinctively respond with zeal and determination to ideas which are novel to them. They are unafraid to alter the course of their lives if they believe that which is being offered to them is the unadulterated truth.

More particularly, the attention should be focused on the young boys and girls of school age about whom the Torah instructs: "You shall teach your children diligently" This commandment is recited in our daily prayers in the first paragraph of the Shema which is bound up with the recognition and submission to the yoke of heaven. This verse is then repeated in the second paragraph of the Shema to stress the importance of giving the children a Jewish education in general and especially - the study of Torah which is the most important "of all the good deeds."

*continued in next issue*

## CUSTOMS CORNER

### The Amidah

Preferably, one should Daven [pray] close to a wall so that there's nothing interrupting between one and the wall. However, if something is established like a table or a closet it is not considered an interruption between the person davening and the wall. If one isn't able to stand next to the wall because of the lack of space, one shouldn't refrain from Davening for this; rather one should close one's eyes or pray from a siddur so as not to lose concentration

## A WORD

*from the Director*

*Although it is unusual for Tisha B'Av to coincide with Shabbat, it does periodically occur in this manner. In 5751 (1991), when Tisha B'Av also fell out on Shabbat, the Rebbe spoke about the significance of this schedule.*

*Tisha B'Av, normally a day of mourning for the destruction of the Holy Temple, was therefore a day of happiness and rejoicing, as we do not mourn on Shabbat.*

*There is another reason to rejoice on Tisha B'Av. And this, too, the Rebbe spoke about at great length on that Tisha B'Av and the days immediately following it.*

*Tisha B'Av is known by our Sages as the birthday of Moshiach.*

*In simple terms this means that at the moment of the destruction of the Holy Temple, the potential for the Final Redemption, through Moshiach, was born.*

*The Rebbe clarified the exact meaning of this: "Our Sages explain that this cannot refer to Moshiach's actual birth, because Moshiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when mazalo govair, "the spiritual source of one's soul shines powerfully."*

*On the day when Moshiach's spiritual source is powerfully revealed, there is a unique potential for the Redemption to come... Each year, for the past two thousand years, on Tisha B'Av, Moshiach receives new power and new strength, and from year to year, this influence grows more powerfully."*

*Thus, Tisha B'Av is a unique time, when the potential for the Redemption is at its peak. Through this insight into Tisha B'Av we are introduced to a basic concept in Chasidic philosophy which teaches that the greatest ascent comes after the greatest descent.*

*Let us use the time properly and bring about the greatest ascent, the revelation of Moshiach and the Final Redemption, NOW!*

*J. I. Gutnick*

# IT HAPPENED *Once...*

Rabbi Refoel of Bershid was a well-known learned Torah scholar and wholly devoted to his Rebbe, the Baal Shem Tov. He had a burning desire to settle in the Holy Land, so he made the journey to Mezibush to gain his Rebbe's blessing to do so.

"The Land of Israel is 'The Holy Land' only because the Torah makes it so. Its holiness descends from Above to below. Poland needs you and the holy Torah you teach. You must continue to create holiness from below to above," the Baal Shem Tov told Rabbi Refoel.

R. Refoel understood from his Rebbe's words that he was not yet destined to settle in The Land. He was disappointed, but as a devoted Chassid he accepted the Baal Shem Tov's advice without question. He hoped that perhaps at some time in the future he would be able to fulfil his desire.

Many years passed and R. Refoel, who had served his community as the town rabbi, was now advanced in years. Again, the desire to move to the Holy Land awakened in him.

"I am too old to serve as a Rabbi," he thought, "and would like very much to live out my last days in the Holy Land." But he refrained from asking his Rebbe for his blessing to go. Somehow he knew that the Baal Shem Tov would not agree.

Soon thereafter, he received a letter from the Baal Shem Tov again discouraging him from the move. There was no doubt in R. Refoel's mind that the Baal Shem Tov was aware of his renewed plan through his holy vision.

Disappointed again, R. Refoel decided to put the whole idea out of his mind. He dearly treasured the letter written with the holy hand of the Baal Shem Tov, so he placed it in a locked box that he put in a safe place.

Many years later, after the Baal Shem Tov had long passed on, R. Refoel, who was now very old and weak, again had thoughts of moving to the Holy Land. "This is my last chance to move to Eretz Yisroel before my time comes to leave this world," he told himself.

So Rabbi Refoel of Bershid packed his possessions and put them on a wagon. When all his preparations were complete, he invited his friends and relatives for a farewell meal.

In the midst of the celebration, R. Refoel stepped outside the house to get a breath of air. It was not windy outdoors, yet suddenly, from out of nowhere, a piece of paper fluttered down and landed at R. Refoel's feet.

He bent down and picked it up. Looking at the paper in his hands, he turned white with shock! It was the Baal Shem Tov's letter that he had kept locked away for safekeeping all these years! How is it possible? He could not begin to guess, but he understood what had just occurred.

R. Refoel returned to his guests, and placed the letter under the tablecloth. He then began to recount to his friends and relatives the entire history of his attempts to immigrate to the Holy Land. As he explained how the Baal Shem Tov had sent him a letter many years before and the same letter again now, he reached under the tablecloth to lift it and show it to

them. To his amazement the letter had disappeared! R. Refoel couldn't believe it.

He quickly retrieved the locked box where he kept the holy letter. Everyone gathered around with baited breath as he unlocked the box and lifted the lid. Sure enough, the letter was still there just as he had left it many years before.

"The bond between a Chassid and his Rebbe transcends all worlds," he exclaimed. "It is clear that my holy Rebbe, the Baal Shem Tov, knew from the very first time I asked for his blessing, that it was not my destiny to dwell in The Holy Land, but to remain here."

Reb Refoel lived to a ripe old age, and continued to enlighten his community with his wisdom and teachings of Torah, as he was destined to do.

*Source: Adapted by Yerachmiel Tilles from the rendition of Tzvi Meir HaCohane (Howard M. Cohn, Patent Attorney) of a story in Pe'er Layeshorim as translated in Stories of the Baal Shem Tov by Y.Y. Klapholtz.*

ב"ה

**Ruth and Judea Pearl**  
Parents of Daniel Pearl

**Sherri Mandell**  
Mother of Koby Mandell

**Chief Rabbi Yisrael Meir Lau**  
Youngest Survivor of Buchenwald

**Rabbi Nissan Mangel**  
Survivor of Auschwitz

## with my WHOLE BROKEN HEART A DOCUMENTARY

**MOTZEI SHABBOS JULY 25 - TISHA B'AV**  
**7.30-8.30 PM \$5**  
**CHABAD HOUSE OF CAULFIELD - 770**  
**FOR MEN AND WOMEN**



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### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS DEVARIM - SHABBOS CHAZON • 8 AV • 24 JULY

FRIDAY NIGHT:	CANDLE LIGHTING:	5.08 PM
	MINCHA:	5.15 PM
	KABBOLAS SHABBOS:	5.45 PM
SHABBOS:	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.56 AM
	MINCHA:	3.45 PM
	FAST BEGINS:	5.27 PM
	SHABBOS ENDS:	6.08 PM
	MAARIV FOLLOWED BY EICHA:	6.30 PM
	Documentary: With My Whole Broken Heart	7.30-8.30 PM
WEEKDAYS:	SHACHARIS:	
	MON-FRI:	8.00 AM / 9.15 AM
	SUNDAY - TISHA B'AV:	
	SHACHARIS:	9.15 AM
	CHATZOS:	12.26 PM
	SHIR SHEL YOM / MINCHA:	1.00 PM / 4.45 PM
	FASTENDS / MAARIV	5.57 PM
	MON / THUR:	
	MINCHA:	5.15 PM
	MAARIV:	6.05 PM / 9.00 PM

### CANDLE LIGHTING: 24 JULY 2015

BEGINS		ENDS
5.08	MELBOURNE	6.08
5.10	ADELAIDE	6.08
4.57	BRISBANE	5.52
6.20	DARWIN	7.12
4.54	GOLD COAST	5.50
5.17	PERTH	6.14
4.51	SYDNEY	5.50
4.57	CANBERRA	5.56
4.50	LAUNCESTON	5.53
5.10	AUCKLAND	6.10
5.00	WELLINGTON	6.03
4.45	HOBART	5.50
4.52	BYRON BAY	5.48
6.58	SINGAPORE	7.49

