

LAMPLIGHTER

22 Av
Parshas
Eikev
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LIVING WITH THE TIMES

In this week's Torah portion, Va'eschanan, Moses addresses G-d: "O L-rd G-d," Moses opens his prayer, "You have begun to show Your servant Your greatness and Your strong hand..." With these words, Moses establishes that it wasn't until his generation that G-d began to reveal His greatness in the world.

The Zohar asks how this can be possible. Many years before, it points out, there was a great Tzadik (righteous person) named Jacob, who was one of the three Jewish Patriarchs. In fact, Jacob is called "the chosen" of the Forefathers, and he merited to see many G-dly miracles. So how could G-d have first begun to show His greatness only in Moses' time?

The Zohar answers its own question: "That which Moses had, was had by no other human being: many thousands and tens of thousands of Jews, etc."

In Jacob's time the Jewish people was very small in number, far fewer than the several million who existed in Moses' generation. From the "seventy souls" that went down to Egypt at the beginning of the exile, by the time of the Exodus they had already multiplied to 600,000 men between the ages of 20 and 60, not counting women and children and men in other age groups.

It was not until Moses' generation, when the Jewish people had become "great" also in number and stood together in unity and oneness, that the true "greatness" of G-d was manifested.

This contains a practical lesson for the Divine service of every Jew: Every individual, regardless of age, must do everything he can to strengthen Jewish unity and make the Jewish people more cohesive. Every person must strive to increase his love for his fellow Jew, and connect himself to as many Jews as possible.

This is one of the reasons we preface our daily prayers with the words "I hereby accept upon myself the positive commandment of 'You shall love your fellow as yourself.'" Before we ask G-d to fulfil a personal request, we identify and connect ourselves to the totality of the Jewish people.

Indeed, it is then that the "greatness" of the Jew is expressed. A single Jew is not alone, nor is a single Jewish family or Jewish community. Every Jew is connected to every other Jew, and to all Jews throughout the generations.

As the Zohar explains, the process of showing G-d's "greatness," initiated by G-d in the generation of Moses, will reach its culmination with the coming of Moshiach, who will redeem not only the Jewish people but also the entire world. At that time we will experience wonders and miracles far greater than those witnessed during the Exodus, and indeed, incomparable to anything experienced in history.

Adapted from a talk on 7 Menachem Av 5740

Bread, Bucks and Making a Living

By Yossy Goldman

Man does not live by bread alone. A famous line (it even figured prominently in an ad for a burger chain some years ago), but what does it mean?

The verse comes from this week's Torah reading, and is a reference to the miraculous manna, which fell from heaven daily during the Jewish people's sojourn in the wilderness. The conclusion of the verse is that "rather, by the utterance of G-d's mouth does man live." Thus, it is reminding us about the true source of human sustenance.

Contrary to popular belief, it is neither our earthly toil, nor the sweat of our brow, nor all those conferences, meetings and sales seminars that ensure our success. The reality is that it is G-d who sustains us and looks after us, in the very same way as our ancestors trekking through the desert were totally dependent on Him for their daily bread. Wealth is a G-dly gift. At the end of the day, it is not our business acumen alone that provides our daily bread, but the blessings from Above which endow our efforts with success.

Ask anyone in sales how often their best-laid plans and pitches have come to naught, and then, out of the blue, a big order comes in with little or no effort. Of course, it's not the rule, and we must be prepared to put in effort if we are to succeed. But when it does happen, it reminds us that there are higher forces, beyond our control, at work.

But there's another meaning to this verse as well. Man does not live by bread alone. The human spirit is such that we crave more than bread. Human beings are never satisfied with money or materialism alone.

Money is important, but we cannot live by money exclusively. What about job satisfaction? I know a number of individuals in our community who willingly gave up lucrative positions for less rewarding ones, because they found their work unstimulating. They were making lots of cash, but there was no emotional reward.

I also know people who have it all financially, but who are nonetheless unhappy people. They are very successful-and very miserable. The successes we achieve do not guarantee our happiness. After we've bought the house of our dreams, and our fantasy sports car, and the latest cell phones, laptops and DVDs, we tire of them all. For satisfaction to be lasting it must be more than material; it must be spiritual. We need more than bread and money; we need stimulation and a sense of meaningful achievement. We need to know that our lives have purpose, and that somehow we have made a difference. We want to be assured that our work is productive and will have lasting value.

They tell the story of a prisoner in a Russian labour camp whose job it was to turn a heavy wheel attached to a wall. For twenty-five years the prisoner worked at his backbreaking labour. He assumed that this wheel must be attached to a mill on the other side of the wall; perhaps he was milling grain, or pumping water that irrigated many fields. In his mind's eye he saw the plentiful crops and the sacks of milled grain feeding thousands of people. After twenty-five years of hard labour, when he was about to be released, the prisoner asked to be shown the apparatus behind the prison wall. There was nothing there! The wheel was just a wheel-all his "work" had served no useful purpose. The man collapsed in a dead faint, absolutely devastated. His life's work had been in vain.

We have a deep-seated need to know that our life's work is purposeful, physically and spiritually. When we understand that every good deed is attached to a complex spiritual apparatus, that our every action meshes with a systematic structure of cosmic significance, then our lives become endowed with a deeper sense of meaning and purpose.

We desperately need to know that, in some way, our work is helping others-that we are making a contribution to society beyond our own selfish needs. Then, we live. Then we are happy.

Man does not live by bread alone. We simply cannot.

Slice of LIFE

Daniel was just a baby when his parents moved from Russia to Israel.

His father was a doctor and quickly found work in the Holy Land and things were looking good....until the 'allergy'.

He was only four and a half years old when it began; his eyes started itching. At first it was just annoying but it developed into more than that. It didn't let up and it was getting deeper and more painful.

The doctors made all sorts of tests. They thought that perhaps it was a nervous condition, perhaps something hereditary, perhaps an infection, perhaps an allergy.

And meanwhile it developed into throbbing pain was becoming unbearable.

Finally the doctors figured out that it was a rare eye disease caused by some sort of virus that caused the eyes to react violently to light.

Poor little Daniel had to take pills, get shots and wear special thick sunglasses with flaps on the side to insure that no sunlight at all would enter. But, although it was better than nothing, it did not even begin to solve the problem.

Even in the dark his eyes itched constantly. But if there was ever a bright light of any sort; a flash from a camera, the passing glare of a car window on the classroom wall, the clouds parting on a rainy summer day, it felt as though long needles were being inserted and twisted into Daniel's eyes. He would press on his eyes will all his might and begin screaming from the excruciating pain.

But his parents refused to be defeated. They vowed to spare no money, time or trouble to search for the cure. They took Daniel from one doctor, professor, medical centre, hospital to another. And each time was the same story; the doctors made examinations, analysed the preceding attempts, made conferences, developed new theories and tried new approaches, but inevitably also failed.

Meanwhile, along with 'conventional medicine' Danny's parents did not rule out 'alternative methods'. He was taken to the greatest experts in acupuncture, massages, herbs, oils, diets, meditations, amulets, unique gems, ancient Chinese, Japanese,

Indian, Russian healing etc. but nothing worked.

Then there were Tzadikim. Daniel's parents, unlike most Jews that come from Russia, not only had no aversion to Judaism, were religious Jews. And when they heard that there were holy Tzadikim whose blessings bore fruit, their hopes again rose.

They went from Rabbi to Rabbi, city to city. All of the greatest Tzadikim in Israel that had made the lame walk and the barren give birth did their best, but for some reason Daniel was different. He remained in pain and torture.

For six years he suffered hell on earth; indescribable pain, discomfort and humiliation. Every week was a new medicine or treatment. It would take him an average of one and a half hours every morning to open his eyes; the lids were simply stuck closed. In school he had to sit behind a special partition in the classroom where no bright light could enter and it goes without saying that he could not play like the other children.

Finally, after they had tried everything available and Danny was eleven years old the foremost eye expert in Israel sadly contacted Danny's parents and advised them to teach him Braille. If possible he should be prepared psychologically.

In another year Danny would be blind

It was just at this time that Daniel's parents finished their plans and decided to move to America.

Israel was nice, but the U.S.A had always been their goal. They had landed good jobs in New York; their friends found a place for them to live and also found a good specialist for Daniel (maybe there was still hope) and before they knew it they were on the plane to a new chapter in life. Perhaps the change in place would change their 'mazel' (luck) as well.

The first Shabbat in America they spent at the home of a friend in the district of Brooklyn where the Chabad-Lubavitch Chassidim live, and one of the features of that Shabbat was a 'Farbrengen' with the Lubavitcher Rebbe.

Daniel, despite his handicap, was a lively boy and although he didn't understand a word of Yiddish (the Rebbe knew tens of languages but in public usually spoke Yiddish) he attended, and still remembers the farbrengen well; it was

interesting to look at the Rebbe's face.

And the next day, Sunday, was 'dollars'.

For years the Lubavitcher Rebbe used to stand on his feet for hours each Sunday and pass out dollar bills 'to be distributed to charity' to thousands of Jews that came from all corners of the world.

But Daniel's father refused to go saying; "The boy has been through enough. We've already seen the best doctors and greatest Rabbis. We have a busy day with a lot to do. We've been your guests long enough. We aren't Lubavitchers etc."

But it didn't help. That next morning they were standing in the long line and when their turn came little Daniel was anything but shy.

He looked up through his thick, dark glasses at the Rebbe and said in Russian, in as loud a voice as he could,

"I want to be healthy and I want to be a Talmudic Scholar. And I wish the Rebbe Success and health."

The Rebbe smiled, gave him a dollar and said "Amen" and as Daniel was about to leave, the Rebbe added "B'korov Mamash" (Very very soon!)

The next Sunday morning, exactly one week later, Daniel woke up and opened his eyes!

It was the first time in six years that they weren't stuck closed!!!

Then he noticed that the itching stopped!! It took him a few minutes to realize it, but could it be that...?

He put on his glasses, went to the window, opened the shades, then the window itself and looked outside. It was a beautiful summer day. He opened his eyes as wide as possible, slowly removed the glasses and began to cry from joy.

The pain was gone!!!

And it never returned again.

The next day the specialist, after giving him a thorough examination, determined that he probably needing reading glasses. However except for that there was and never HAD BEEN any problem! (If it wasn't for the fact that Daniel's father saved the medical records no one would have believed differently).

Daniel went on to receive his rabbinic ordination from the Chabad Yeshiva in Morristown, just a few years ago he got married and just a month ago get appointed to work in a very active and growing Chabad house in Russia.

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ISSUE 1203

MOSHIACH MATTERS

A few Chasidim were standing outside the room of the Rebbe, Rabbi Shneur Zalman of Liadi, the founder of Chabad-Lubavitch. They were discussing how Moshiach will reveal himself at the appointed time, and each Chasid expressed his own idea. While they were talking, the door to the Rebbe's room suddenly opened up and the Rebbe himself was standing there. The Chasidim moved back in shock. The Rebbe became serious, turned to them and said, "This is how Moshiach will come - suddenly!"



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Erev Purim, 5729 (1969)

Greeting and Blessing:

I was pleasantly surprised to note in your editorial column in the issue of February 28th excerpts of letters from your son, as well as the spirit of your commentaries in this connection. Inasmuch as there is no end to the good, I trust that there will be continuity in this direction and that, moreover, the good influence of your son will create a chain reaction infecting and affecting all the members of your family.

I am reminded of the well known verse (end of Malachi): "And he [Elijah] will turn the heart of parents to the children," which, according to Rashi, means "through the children - he will induce the children, with love and good will, to go and speak to their parents to follow in the ways of G-d." And although I trust that in any case the parents are following the way of G-d, there is, as mentioned above, no end to the good, and always room for improvement in all matters of goodness and holiness, which are infinite, since they derive from the Infinite.

You and your wife are particularly privileged in that each of you has a substantial circle of readers, a considerable number of whom undoubtedly are influenced by your writings. Clearly, Divine Providence has bestowed upon you also a special responsibility. There is surely no need to elaborate on this to you....

With blessing,

P.S. In accordance with Jewish custom to offer a comment on a printed word, I will take the liberty to do so also in reference to the above-mentioned editorial, all the more so to avoid a misunderstanding that I fully agree with all that was said there. I trust you will not take amiss my remarks.

I wish to take issue with you in the matter of your youngest daughter who, as you write, is eleven years old, and resisted starting Hebrew school, but you "did not force the issue." You can well imagine my reaction to this. For surely, if your eleven-year-old daughter would have resisted going to school altogether, you would have found it necessary to "force" the issue - if the term "force" can be applied here. Certainly, insofar as a Jewish child is concerned, her Hebrew education is at least as important to her as a general education.

This has been generally recognized throughout the ages, but it should be particularly recognized in our own day and age. For we have seen many of the greatest and saintliest of our people exterminated by a vicious enemy. Consequently, all of us who have been fortunate enough to survive must make up for this tremendous loss. On the other hand, the forces of complete assimilation have grown much stronger in the free and democratic countries. Worse still, in recent years assimilation has found expression not only with another people, but very often with such groups which have discarded all pretenses to morality and ethics, etc. etc.

You may consider my reference to your daughter's attitude, and to your attitude in this connection, no longer relevant, since you write that she has agreed to begin Hebrew school, though you immediately point out (with apparent satisfaction) that the method of instruction is "habet ushma" [comprehension] - a system which obviously does not aim to lead to "vaaseh" [and doing]. Surely there is no need to emphasize to you the fact that when the Torah was given to our people, naaseh [we will do] was not only a condition of acceptance of the Torah, but a prior condition - "naaseh" before "v'nishmah" [we will understand].

Our Sages of blessed memory pointed out that Jewish identity and the very basis of Jewish existence, for the individual as well as for the people as a whole, lies in this great principle of naaseh before v'nishmah. Certainly this is the way to train and educate a Jewish child.

CUSTOMS CORNER

Aleinu

One should say Aleinu standing with awe and trepidation. According to tradition, it was instituted by Yehoshua Ben Nun. When the congregation is saying Aleinu, one should also say it along with them. One may not leave shul before Aleinu is recited at the end of davening, even if he has personally finished, unless there is a particular need.

A WORD

from the Director

This Shabbos we bless the month of Elul, the final month of the year before Rosh Hashana. One of the most fundamental principles in Judaism is that a person can always change for the good. Regardless of one's past actions, the only requirements are remorse for misdeeds, the resolve not to repeat them, and a sincere desire to draw closer to G-d. This process of returning to one's true, inner nature (which is essentially good in the Jew) is known as Teshuva, to which the entire month of Elul is dedicated.

Unfortunately, the concept of Teshuva is sometimes misconstrued. "Becoming a Ba'al Teshuva" is not just for Jews who were never exposed to Torah and never had a chance to learn the basics. The greatest rabbis and scholars are also obligated to "do Teshuva," for when it comes to levels of holiness and purity, there is no end to up. Only G-d can assess what is in a person's heart, ignoring the externals. On the contrary, a person who was raised in a religious home is better equipped to "do Teshuva," armed with the benefit of a Jewish education to guide him.

The story is told of a teacher in a "Ba'al Teshuva" yeshiva who, in the course of an audience with a certain Chasidic Rebbe in Israel, described how wonderful his school was. In the midst of the conversation, he felt a sudden need to clarify that he himself "was not a Ba'al Teshuva."

"And why aren't you a Ba'al Teshuva?" the Rebbe gently chided him.

"Doing Teshuva" is not a one-shot deal. A Jew doesn't become a "Ba'al Teshuva" by beginning to perform mitzvot and assuming that he's made it. The initial turning toward G-d may be revolutionary, but Teshuva is an ongoing process.

Every day we are faced with choices; every day is a new opportunity to elevate and refine ourselves.

And the coming month of Elul is a particularly good time to renew our resolve...

J. I. Gutnick

IT HAPPENED *Once...*

Less than a hundred years ago lived a great Tzadik by the name of Rabbi Yissachar Dov of Belz. He was known for his holiness, leadership and astounding erudition in Torah. There was virtually no book in Judaism that he was not familiar with, including the Kabbalah.

He had thousands of followers and Jews and gentiles came from far and wide to hear his wisdom, get advice or receive his blessing.

But he was a pauper. His expenses, the charity he gave the hundreds of poor scholars that depended on him and just the upkeep of his projects kept him constantly dependant on open miracles from G-d to get the money he needed. The story goes that once a very rich Jew sent him a very large donation to be distributed to his pupils and institutions.

The Rebbe desperately needed the funds but as soon as they were placed on his table, he called his faithful secretary Reb Feival and told him that it might be necessary to either return the money or burn it.

His secretary was used to miracles but he couldn't help but to raise an eyebrow. The Rebbe continued.

The only chance we have is to find the fellow who gave this money and bring him here. I can't take this money until he does Teshuva (repents and returns to his Jewish soul).

Reb Feival searched for almost six hours until he found the man he was looking for; he was a wealthy farm owner but his dress and appearance were totally like those of the upper-class gentiles.

He tried to argue his way out of it but when Reb Feival told him what the Rebbe said about burning the money he came and a half hour later he was standing before the Rebbe with a head covering that Reb Feival got from one of the Chassidim.

He looked sheepishly down as the Rebbe stared at him. He knew what was coming.

"My friend," The Rebbe said "Thank you for the donation. May G-d bless you always for your kindness. But I can't take it as long as you refuse to observe the Holy Shabbat. I'm sure you know that a Jew that treats the Shabbat like any other day is separating himself from the Jewish people and withholding blessing and good from the gentiles as well."

The poor fellow began crying. He had nothing to say in his defence, but on the other hand he knew that he would never keep the Sabbath. He was too far gone. But the Rebbe thought differently.

"I know that the Baron who owns the land that your farms and factories are on is forcing you. But that is no excuse. G-d is greater than the Baron. How can you give more importance to the Baron than the King of the Universe?"

The rich man, seeing an opening, began to explain the savageness of the Baron and how opposing him meant a sure death. Not only that but his wife was also petrified of him and his shadow threw fear into the hearts of all those under his reign.

"No excuse" Said the Rebbe. You must go to his castle and tell him in my name that I forbid any Jew under his dominion to work on the Sabbath, including you and your wife!"

When the donor heard this his knees began knocking together, Reb Feival had to hold him up with one hand as he pulled up a chair behind him with the other for him to fall into.

"Rebbe!" he replied "How? How can I say these words? Why, the Baron is an anti-Semite and will have me thrown to the dogs!! And who knows what will be with my wife and family?!"

"Do as I said" Answered the Rebbe. "And if he refuses to listen then tell him that once a simple farmer brought a Baron to my grandfather, the Holy Rabbi Sar Shalom of Belz.

"This farmer handed my grandfather a letter first praising the Baron and his kindness to all his subjects, including the Jews and begging mercy for the Baron's son who had been insane for the past few years with no professor or expert able to help him.

"My grandfather looked at the Baron for a few moments, turned to the farmer that brought him, took out a piece of paper and began drawing a map. After he had finished he told them that in this place there was a large church and in this church was a priest who was a big Jew hater. He was the one that could save his son. They must go there and tell the priest in my grandfather's name that he commanded him to save the boy.

"They did so but when they arrived at the church, found the priest and told him what they wanted and who sent them he flew into an insane rage. He began cursing out the Jews screaming and throwing things until he actually became insane! The spirit of insanity that was in the Baron's son jumped into him and the boy became healed! Now take your money back and go and tell your Baron what I said!"

The rich man dutifully left the Rebbe's office and a week later he returned, together with his wife and children.

"It worked! Thank you Rebbe!! Thank you!!" He exclaimed. "At first when I told the Baron what you said he became furious but when I told him the story he sat down and became pale as a sheet. When I finished he said 'That priest was my grandfather! My father told me that story when I was a boy!'

"He made an announcement that from then on all Jews on his lands had permission to keep the Shabbat."

Thoughts THAT COUNT

Blessed shall you be above all the nations; there shall not be a barren male or female among you (Deut. 7:14)

The Torah considers the Jewish soul the most precious commodity in the world. The proliferation of the Jewish people, therefore, is the highest blessing that can be bestowed upon them. (Rabbi Shimshon Refael Hirsch)

And the L-rd will take away from you all sickness, and all the evil diseases of Egypt (Deut. 7:15)

"Sickness" is an illness which causes the sufferer to lie in bed, not because of pain or discomfort in any particular organ, but because it has spread throughout the body; "evil disease" alludes to an ache in a particular limb, while the rest of the body remains unaffected. (Haketav Vehakabala)

As a man chastens his son, so does the L-rd your G-d chasten you (Deut. 8:5)

A father's heart is heavy when he is forced to strike his son. Similarly, G-d suffers with us when punishment is meted out. (Rabbi Levi Yitzchak of Berditchev)

CANDLE LIGHTING: 7 AUGUST 2015

BEGINS	ENDS
5.19MELBOURNE	6.19
5.20ADELAIDE	6.17
5.04BRISBANE	5.58
6.23DARWIN	7.14
5.02GOLD COAST	5.56
5.26PERTH	6.22
5.01SYDNEY	5.58
5.07CANBERRA	6.05
5.03LAUNCESTON	6.05
5.21AUCKLAND	6.20
5.13WELLINGTON	6.14
4.59HOBART	6.02
5.00BYRON BAY	5.55
6.57SINGAPORE	7.47



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS EIKEV • 22 AV • 7 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5.19 PM
	MINCHA:	5.25 PM
	KABBOLAS SHABBOS:	5.55 PM
SHABBOS:	TEHILLIM:	8.00 AM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.49 AM
	THE MOLAD FOR THE MONTH OF ELUL	
	WILL BE ON SHABBOS	4.23 AM (8 chalakim)
	FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	5.15 PM
	SHABBOS ENDS:	6.19 PM
WEEKDAYS:	SUN-FRI:	
	SHACHARIS:	8.00 AM / 9.15 AM
	MINCHA:	5.30 PM
	MAARIV:	6.15 PM / 9.00 PM