

LAMPLIGHTER

22 Av
Parshas
Eikev
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LIVING WITH THE TIMES

In the Torah portion of Eikev, Moses recounts the passing of his brother Aaron immediately after recalling the breaking of the tablets containing the Ten Commandments. Our Sages tell us that the incidents are juxtaposed because "the demise of tzadikim (the righteous) is as difficult for G-d as the breaking of the tablets."

The parallel between the demise of the righteous and the breaking of the tablets is not only that they are both extremely difficult for G-d, but also that tzadikim and the tablets are analogous. How so?

With regard to the first tablets, the Torah states: "The tablets were the work of G-d; their text was written by G-d - engraved upon the tablets." The tablets thus had two distinct attributes: their very creation was a work of G-d; the text was engraved by G-d.

After the sin of the Golden Calf, "Moses looked at them and saw that the writing had disappeared. He said: 'How can I give the Jewish people the tablets, they are without substance? Rather, I will break them.'"

But even after the writing had disappeared, the tablets were still G-d's work. How could Moses refer to them as being "without substance"?

The text of the tablets was engraved within the tablets themselves. As such, the text became an integral part of the tablets' substance, not something added as ink is added to paper. Hence, the engraving of the text had a profound impact on the actual tablets, the words becoming entirely one with them.

Therefore, once the "writing had disappeared" - although the tablets were still a work of G-d - they were "without substance," for the true entity was the actual text, with its soul and spirit.

These qualities of the tablets have a parallel within each Jew. Every Jew is a composite of body and soul. The Jew's body is similar to the tablets, which were a work of G-d, for even the body of a Jew possesses tremendous sanctity. The soul that was placed within the body is similar to the Divine writing engraved within the tablets. The unity of body and soul is thus similar to the unity of the writing and the tablets themselves.

As mentioned earlier, the tablets were important unto themselves - "the work of G-d" - even before the writing was engraved, for the tablets preceded the text. Still, once the Ten Commandments were engraved within them they were elevated to such an extent that their totality was the "Divine writing." So when the writing disappeared, they were considered to be "without substance."

So too with the Jew. Although his body was created independently of his soul, once the soul is vested in the body, it becomes truly one with the body. The essential aspect of the soul becomes the essential character of the body as well. Thus we say that "the life of the Tzadik is not physical life, but spiritual life - belief, awe and love [of G-d]."

This then is the similarity between the demise of tzadikim and the breaking of the tablets. With the introduction of an even higher spiritual element - the soul, the Divine writing - both entities undergo a profound change, with spirituality becoming their entire essence.

From The Chasidic Dimension, based on Likutei Sichot, Vol. 14

Careful What You Think!

By Levi Avtzon

In our age of political correctness, many whose occupation brings them close to a microphone on a frequent basis have adopted the supposed truism that "it doesn't make a difference what you think, all that counts is what you say." A silent bigot is a lover of man. A vocal bigot is the personification of evil.

What you have then is a bunch of politicians, media personnel and leaders in all areas who take special courses on how "not to say what you think, rather what is acceptable," and to "never ever verbalize your bigotry for there might be a secret recording device under your chair."

In recent years we have seen quite a few people falling from high places for saying the wrong things at the wrong time. Great careers have disintegrated thanks to "one weak moment." Many pundits and regular fellas are wondering whether people deserve to be pushed off the cliff for just that "one weak moment."

And common sense screams: Really? One weak moment, is that all it was? How about "one weak lifetime," when for years and years the mind was allowed to swim in a cesspool of hate? Isn't it obvious that this wasn't a slip of a tongue, rather an avalanche of the mind?

In the Book of Deuteronomy we find several verses which begin with the words: "If you should say in your heart..."

If you should say in your heart: "These nations are more numerous than I; how can I dispossess them?" (7:17)
You will say in your heart: "My power and the might of my hand have gotten me this wealth..." (8:17)

Moses is warning the Jews not to entertain feelings of fear and haughtiness in their heart. He warns them not of political correctness - "be careful what you say" - rather, "be careful what you think and feel." And the reason is obvious: a tongue doesn't have a mind of its own; it simply blurts out what sits in the mind. It is the two-year-old child who shares her parents' secret conversations with the world.

Sages have coined the statement that a person should be "mouth and heart equal." It's not about what you say, as much as it is what you think. The lesson from all of this?

Racism, hate, bigotry, and gossip should be deleted way before the words take the train to the microphone. For once they sit at the station of the mind it is too late; the train is about to come. And then, there is no turning back.

Slice of LIFE

Ani Maamin - I Believe

Although he was cantered in Otvoczk, Rebbe Shaul Yedidya Elazar of Modzitz had Chasidim throughout the major towns and cities of Poland. One of these was Reb Azriel David Fastag, who became noted for his exceptional voice throughout Warsaw. Many came to the shul where Reb Azriel David would pray on the High Holy Days.

Reb Azriel David's happiness came from the world of negina - song. His moving tunes made their way to Otvoczk, where Rebbe Shaul Yedidya Elazar appreciated them immensely. The day a new niggun (tune) of Reb Azriel David's came to Rebbe Shaul Yedidya Elazar was like a "Yom Tov" for him.

The clouds of Nazism began to cover the skies of Europe. Most Jews could not fathom what was about to befall them. Only a few "read the map" correctly and managed to escape to safe havens. One of them was the Modzitzer Rebbe, whose Chasidim made a tremendous effort to save him. As the Nazis entered Poland, the Chasidim smuggled him out of Poland to Vilna (Lithuania), and from there he made his way across Russia to Shanghai, China, eventually arriving in America in 1941.

Meanwhile in Poland, tens of thousands of Jews were being herded daily to their death in cattle cars. In one such car on its way to Treblinka in 1942, a tune of life managed to emerge from those crushed people. An elderly Chasid, wrapped up in his ragged clothing, his face white as snow, made his way over to his neighbour on the death train, begging him to remind him of one of the special tunes the Modzitzer Rebbe sang on Yom Kippur.

"Now you want to know about songs?" answered the other, thinking that maybe all the suffering had caused the Chasid to lose his mind.

But this Modzitzer Chasid, Reb Azriel David Fastag, was no longer

paying attention to his friend. In his mind, he was praying next to the Modzitzer Rebbe, leading the prayers before all the Chasidim.

Suddenly, before his eyes, the words of the twelfth (of 13) Principle of Jewish Faith appeared: "Ani Ma'amin b'Emuna Sheleima, b'vias HaMoshiach; v'af al pi she'yismamaya, im kol zeh, achakeh lo b'chol yom she'yavo - I believe with perfect faith in the coming of the Moshiach; and even though he may tarry, nevertheless, I wait each day for his coming." Closing his eyes, he meditated on these words and thought, "Just now, when everything seems lost, is a Jew's faith put to the test."

It was not long before he began to hum a quiet tune to these words. Amidst the heavy atmosphere of death and despair on the train, Reb Azriel David's attachment to G-d took him above it all.

"How can one of us be singing at such a time?" wondered his fellow Jews on the train. "And with such a sweet voice! It must be, that from Heaven, they are accompanying us, in mourning, to our death... But listen, what is it that they are singing? I believe!"

The Modzitzer Chasid was above it all, a pillar of song - the song of the eternity of the Jewish People. He was unaware of the silence in the cattle car, and of the hundreds of ears listening in amazement. He also didn't hear the voices as they gradually joined his song, at first quietly, but soon - growing louder and louder! Meanwhile, he made sure to write out the notes of the newly composed song.

The moving tune, with its holy words, had penetrated the hearts of the Jews on the train. The song spread from car to car. Every mouth that could draw a breath joined in "Ani Ma'amin - I believe."

As if waking from a dream, Reb Azriel David opened his eyes to the sight of the singing train. His eyes were red from crying; his cheeks, wet with tears. Deeply moved, he yelled to whomever would listen, "My dear brethren! This niggun is the song of the Jewish soul. It is a song of pure faith, that thousands of years of exile cannot overcome!"

Then, in a choked voice, he continued, "I will give my portion in

Olam Haba (the World to Come) to whomever can take these notes of my song 'Ani Ma'amin' to the Modzitzer Rebbe!"

A hushed silence descended upon the train. Two young men appeared, promising to bring the notes to the Modzitzer Rebbe, at any cost. One of them climbed upon the other, and in the small crack of the train's roof, made a hole to escape. Poking his head out under the open sky, he said, "I see the blue Heavens above us and the stars are twinkling"

"And what do you hear?" asked his companion.

Turning white, the man answered, "I hear the Ministering Angels singing the 'Ani Ma'amin,' and it's ascending to the seven firmaments of Heaven..."

Bidding farewell, the two proceeded to jump off, one after the other. One was killed instantly from the fall, while the other survived, taking the notes of the song with him. He eventually found his way to the Holy Land and the notes were sent by mail to Rebbe Shaul Yedidya Elazar in New York.

Upon receiving the notes and having the "Ani Ma'amin" niggun sung, the Rebbe said, "When they sang 'Ani Ma'amin' on the death train, the pillars of the world were shaking... whenever Jews will sing 'Ani Ma'amin,' I will remember the six million victims and have mercy on the rest of My People."

It is told that on the first Yom Kippur that the Modzitzer Rebbe sang the "Ani Ma'amin," there were thousands of Jews in the shul. The entire congregation burst into tears, which fell like water into the pool of tears and blood of the Jewish Nation. The tune soon spread throughout world Jewry.

"With this niggun," said Rebbe Shaul Yedidya Elazar, "the Jewish People went to the gas chambers. And with this niggun, the Jews will march to greet Moshiach."

Today, this well known song is sung by Jews worldwide.

You can hear Reb Ezriel David Fastag's "Ani Maamin" online at <http://www.modzitz.org/media/animaamin.ram>

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ISSUE 1258

MOSHIACH MATTERS

The prophet Hoshea compares the number of Jews in the era of redemption to the sand of the sea. The Midrash comments that a glass utensil that shatters can be reheated and rebuilt, and the same is true of the Jewish people. This teaching sheds light on the ancient Jewish custom of shattering a glass under the chupa canopy at a wedding. The Jewish people are G-d's bride. Our marriage shattered at the time of the sin of the Golden Calf, but it will be rebuilt and blossom into full marriage in the era of redemption.

(Techeilet Mordechai, as quoted in Yalkut Moshiach UGeula by Rabbi Dovid Dubov)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

20 Menachem Av, 5739 [1979]

To All Campers in Gan Israel, Everywhere - G-d Bless You All!

I was pleased to hear that the camp season was proceeding successfully for you, strengthening both your physical and spiritual health.

No doubt there is no need to explain to you that with man in general the health of the body is intertwined with the health of the soul, and with the Jew in particular the state of the soul is bound to the observance of the Torah and its Mitzvot [commandments] of which it is said "for they are our life and the length of our days."

You are a children of a wise and understanding people, as the Torah attests about Israel that it is a "wise and understanding people." As the soul animates the body, you surely understand that the needs of the soul - i.e. the study of the Torah and the observance of its precepts - take precedence to everything and that is what causes the Jew to be healthy and wholesome in both soul and body.

May you continue with this kind of conduct, by way of a continuous and intensification throughout the year to follow, and as our Sages of blessed memory answered us that nothing can stand in the way of a person's will and intention. This means that everything depends exclusively on your own attitude.

This is relevant especially in the context of the month of Elul which follows the camp season. For the Torah states that Elul is an acronym for the words "Ani LeDodi VeDodi Li - I am to my Beloved and my Beloved is to me." And the term Dodi (my Beloved) refers to the Almighty who loves His people Israel, the young and old, and because of this love He wishes for us our true and ultimate good.

No doubt you will fully utilize these days which are days of preparation for the New Year coming - which will be most auspicious for us and all of Israel - to strengthen the conduct and attitude of "I am to my Beloved," that is a conduct inspired by a love of G-d and a willingness and desire to fulfill His will. Then you are assured that "My Beloved is to me" - that the Almighty, may he be blessed, will make you succeed and bless you and all those that are close and dear to you, with all physical and spiritual needs.

14th of Kislev, 5717 [1956]

Students of the Talmud Torah of Congregation Adas Jeshurun

I received your letter in which you expressed your desire to be blessed with success in the study of the holy Torah, and also that your parents should be blessed in all their needs. You are a children of a wise and understanding people

Since you desire such blessings, I take it that you, on your part, are doing all you can to help in the fulfillment of these blessings. By that I mean that you are studying with diligence and devotion, and are conducting yourselves in the way Jewish children should. In this way I am sure that the promise of our Sages, "He who tries hard, succeeds," will be fulfilled in your case. In this way also you will do a great deal that your dear parents enjoy good health and well-being and real joy from you.

I was glad to see that you remembered the poor and needy children, and have sent a donation for them. Your donation has gone to help the needy children in our educational institutions in the Holy Land. I hope that, together with this financial Tzedakah [charity], you also do spiritual Tzedakah, that is to say, using your good influence on your friends, that they too study with diligence, and even children who do not as yet get the same good education as you get, may be persuaded to join you in the Talmud Torah, for if they will admire you, they will want to be like you.

CUSTOMS CORNER

NEW MONTH

Jewish months, pegged to the cycle of the moon, have either 29 or 30 days. At the end of a 30-day month, the 30th day of the outgoing month and the first day of the new month are Rosh Chodesh. Following a 29-day month, only the first of the new month is Rosh Chodesh. Like all days on the Jewish calendar, Rosh Chodesh starts at nightfall of the preceding day. Learn more here.

In ancient times Rosh Chodesh was declared by the beit din (Jewish court) only after two credible witnesses would testify that they had seen the new moon. Since the fourth century, however, it has been determined by a present calendar.

A WORD

from the Director

In this week when we read the Torah portion of Eikev, the *yahrzeit* of the Rebbe's father, Rabbi Levi Yitzchak Schneerson occurred (Wednesday, 20 Av). The portion of Eikev describes the uniqueness of the tribe of Levi.

Maimonides explains that this uniqueness is not reserved only for those whose lineage is from that tribe but includes, "each and every person... whose openness of his heart dictates to rise above the material concerns of this world and make 'G-d his portion and his inheritance,'" i.e., to dedicate himself to the study of the Torah and the performance of the mitzvot.

The Rebbe described how his father's life exemplified the desire to make G-d his portion and his inheritance: "Although the Russian government pressured rabbis to issue proclamations declaring their support of the government and their willingness to accept its authority, my father did not succumb to the pressure.

"Furthermore, he did this with self-sacrifice. In particular, this is reflected in his journey to the capital to receive permission to bake matzot in a kosher manner. This journey was successful and they agreed to accept his rulings regarding the *kashrut* of these matzot. Although this caused financial loss to the government - and that was considered a very serious matter - my father refused to authorize the use of any flour that was not supervised by his supervisors, who would not bend despite the pressure they were subjected to. The matzot baked under his supervision were then distributed throughout Russia.

"Although he knew of the possibility of severe punishment, he continued his efforts to spread Judaism, and furthermore, did so while in exile itself. Moreover, he was recognized for his wisdom by non-Jews, and when they asked him for advice, he also endeavored to influence them to fulfill their seven mitzvot, and to the extent possible at that time, he achieved this... My father's desire was to spread Judaism in his own community and throughout the entire Jewish people."

May we learn from Reb Levi Yitzchak the importance of self-sacrifice for Judaism when necessary, and incorporate it into our daily lives.

J. I. Gutnick

IT HAPPENED *Once...*

Jewish religion was not the only one to suffer after the Communist Revolution of 1917. Bolshevik repression was directed equally against Christian priests and worshippers. This prompted the Pope to issue a firm protest. Russia's new dictatorial regime, in its merciless policy of terror, lost no time in learning the art of disinformation. One of its replies to the Pope and world opinion was to stage a showcase conference of Byelorussia's rabbis, scheduled for the beginning of 1928 in Minsk. It was the government's intention to have thirty-two of the rabbis attending the conference sign a declaration denying the existence of any anti-religious persecution and countering all the allegations.

With broken hearts and shaking hands, the rabbis signed the declaration prepared beforehand. In triumph, the government began to plan another conference, this one to be attended by rabbis from the Ukraine. The conference was to be held in Kharkov, then the Ukrainian capital. There was only one obstacle. According to government informers, the rabbi of Yekaterinoslav (later renamed Dnepropetrovsk), Levi Yitzchak Schneerson (a great-grandson of the Tzemach Tzedek, and an immensely popular and respected figure among the Jews), adamantly refused to sign the fabricated statement. The GPU (State Political Directorate), as the secret police had come to be called, decided to summon Rabbi Schneerson for a little talk. Everything was done to make this a "congenial" affair, with not a single threat or accusation against the rabbi. The mouths of the GPU officials were all but dripping with honey. Their boss delivered a lengthy speech to the effect that he had no doubt that the esteemed rabbi would sign the statement rebuffing the vile insinuations of international capitalism, and the Pope in particular, concerning anti-religious measures allegedly taking place in the Soviet Union. He went on to say that Jews must be grateful to the Soviet regime, which had freed them from the czarist yoke. Finally, he promised that Jews would be awarded a series of concessions provided the statement was signed. "Of course," he added with an insidious smile, "if the statement is not signed, you and other conference participants may be in for some trouble."

The rabbi had already risen to take his leave, when one of the GPU officials pulled a train ticket from a desk drawer. "We have thought of everything," he said. "Here is your ticket to Kharkov. First class, of course." However, Rabbi Schneerson's reply was brusque and definite: "I have no need for your ticket. I will come to the conference at my own expense." He left without saying another word.

On the appointed day, the rabbi arrived at the conference. There were several dozen rabbis in the auditorium. Scurrying among them were some unfamiliar characters easily recognizable as GPU agents. Palpable fear and tension were in the air; the participants avoided talking to one another. One by one, they were called to the podium, where they recited the prepared texts and, hanging their heads in shame, returned to their seats. When it was Rabbi Levi Yitzchak Schneerson's turn, a barely audible rustle went through the auditorium, followed by total silence. With quick and confident steps, the rabbi crossed the floor, climbed up to the stage and, in a loud and clear voice, called upon everyone present not to sign the statement, calling it an outright fabrication. "Those who sign this lie will be committing a grave transgression," he concluded his brief speech.

Deep silence descended on the auditorium. To the utter astonishment of all those present, no one came up to Rabbi Schneerson to demand that he retract his words. The conference lasted for several more days, during which Rabbi Schneerson was able to repeat his appeal a number of times. His words and his unshakeable conviction were beginning to affect those attending the conference, and their spirits were regaining power.

Seeing their plans threatened, the authorities summoned Rabbi Schneerson to a meeting with the people's commissar in charge of education in the Ukraine. The commissar attempted to gain the rabbi's

sympathy with a show of mildness and friendliness. However, Rabbi Levi Yitzchak explained, patiently and without the slightest sign of fear, that nothing would intimidate him into signing the declaration, which did not contain a single word of truth.

"You persecute religion every way you can," he said. "You destroy synagogues and yeshivot, close down printing houses and ritual baths, and deprive us of our legal right to lead Jewish lives. Do you really believe that I can be forced to sign this fabrication?"

At this point, the commissar could no longer restrain himself. "I'll have you know," he yelled, "that we will not tolerate your incitement! You are undermining the foundations of the Soviet regime, and you will pay dearly for this!"

The authorities never did obtain the desired results from the rabbinical conference. They were literally fuming with rage, which grew even more intense when they found out that someone had managed to smuggle information about these events abroad, triggering a storm of reactions and protests throughout the world. Thousands of Jews inside and outside the Soviet Union held their breath: the solitary battle of one seemingly defenceless Jew against an all-powerful state had an unreal quality.

Naturally, the GPU added this information to his "file." Rabbi Levi Yitzchak served as the rabbi of Yekaterinoslav (Dnepropetrovsk) for 39 years before his arrest in the spring of 1939, which marked the beginning of over five years of suffering and privation. He passed away in Alma Ata, Kazakhstan, on 20 Av, 1944.

Thoughts THAT COUNT

[Moses told the Jewish people] to walk in G-d's ways. (Deut. 11:22)

The sages of the Talmud explain that this phrase means that we are intended to imitate G-d's goodness. "Just as He is merciful, so should you be merciful; just as He performs acts of loving-kindness, so should you perform acts of loving-kindness." But inasmuch as God's goodness is infinite, how can we be expected to imitate Him? The answer is that it is for this very reason that G-d created us in His image. As such, we indeed possess G-d's infinite potential to do good.

(Daily Wisdom, based on the works of the Rebbe)

And it will come to pass because (Eikev) you will hearken to these ordinances (Deut. 7:12)

Hebrew word "Eikev" means literally "heel," and refers to the End of Days - the period right before the coming of Moshiach and the Final Redemption. Our Sages counselled us to "Anticipate the footsteps of Moshiach"; at present, we can hear their faint echo and begin to appreciate Moshiach's light.

(The Rebbe)

And now, Israel, what does the L-rd your G-d require of you but to fear the L-rd your G-d, to walk in all His ways, and to love Him, and to serve the L-rd your G-d with all your heart and with all your soul (Deut. 10:12)

From the way this verse is worded, one would think that this command is easy. Yet the Talmud asks, "Is fearing G-d really such an easy thing to do?" For Moses, the answer goes, it was easy. But how does this help the average Jew? Every Jewish soul, without exception, contains an aspect of Moses; with the help of this element, fear of G-d is attainable by all Jews.

(Tanya)

CANDLE LIGHTING



BEGINS:	August 26, 2016	ENDS:
5:36	MELBOURNE	6:34
5:35	ADELAIDE	6:31
5:14	BRISBANE	6:07
6:25	DARWIN	7:15
5:12	GOLD COAST	6:06
5:39	PERTH	6:34
5:15	SYDNEY	6:11
5:22	CANBERRA	6:19
5:23	LAUNCESTON	6:24
5:38	AUCKLAND	6:35
5:33	WELLINGTON	6:33
5:21	HOBART	6:22
5:11	BYRON BAY	6:04

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS EIKEV • 22 AV • 26 AUGUST

FRIDAY NIGHT	CANDLE LIGHTING:	5:36 PM
	MINCHA:	5:45 PM
	KABBOLAS SHABBOS:	6:10 PM
	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:33 AM
	THE MOLAD FOR ELUL WILL BE ON FRIDAY 1:56 (3 chalakim) AM	
	MINCHA:	5:35 PM
	SHABBOS ENDS:	6:34 PM
	WEEKDAYS	SUN-FRI
SHACHARIS:		8.00 AM/9.15 AM
MINCHA:		5.45 PM
MAARIV:		6.30 PM