

# LAMPLIGHTER

26 Tishrei  
Parshas Bereishis  
Shabbos Mevorchim  
**1267**  
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## LIVING WITH THE TIMES

"In the beginning G-d created the heaven and the earth." With these momentous words the Torah begins the very first chapter of Bereishis, establishing G-d's Kingship over all of creation.

The Torah, however, is not history book. The Torah is the guide by which we live our lives, applying its teachings to every aspect of our existence.

The ancient Sage, Rabbi Yitzchak, raises a pertinent question. "Why does the Torah open with the story of Creation?" he asks, as quoted by Rashi in his commentary. "Why didn't G-d begin with the words, 'This month is to you,' - the first commandment containing practical implications?

"The might of His deeds He told to His nation; to bequeath to them the heritage of the nations," Rabbi Yitzchak himself answers.

"If the nations of the world will one day accuse the Jewish people of being thieves, having 'stolen' the land of Israel from the seven nations who formerly inhabited it, they will counter, 'The entire earth belongs to G-d! He is the One Who created it and bequeathed it to whom He saw fit. It was His will to give the land to the nations; it was His will to take it from them and give it to us.'" According to this explanation, the entire order of the Torah's portions was changed solely to refute the world's complaint that the Jewish people misappropriated their land. But is their accusation really so important that G-d would change even one letter in His holy Torah for its sake? Would not a refutation in the Oral Tradition have been sufficient to counter whatever complaint Gentiles would one day lodge against the nation of Israel? In truth, the Torah's choice of language holds significance not only for the nations of the world but for Jews themselves.

"In the beginning" contains an important lesson for every Jew to apply in his daily life. In general, the life of a Jew may be divided into two realms: the religious and the mundane. The Jew willingly observes his various religious obligations because the Torah requires him to.

When, however, he is asked to also sanctify those mundane aspects of daily existence that seemingly fall outside the domain of religious observance, he balks, rejecting this demand as an invasion of privacy.

The mundane realm of a person's life, pertaining to the physical and material domain, metaphorically belong to the "seven nations." Yet it is precisely this realm that the Jew is called upon to conquer, elevating his every action by performing it solely for the sake of heaven.

"You are thieves!" the world cries out against the Jew. "How dare you conquer the domain of the seven nations and blur the distinction between religious observance and the mundane?!" To which the Jew replies, "All of creation belongs to G-d." Every realm of existence is part of Divine plan and can be made holy. Indeed, such is the mission of every Jew -- to transform wherever he may be into a spiritual Land of Israel.

Judaism demands that we sanctify even the lowest aspects of the material world, thereby imbuing all of creation with holiness and demonstrating the unity of the One Creator.

## Sinful Gaze

By Chaim G.

When G-d created the world, it was full of goodness and light. Evil and sin were practically nonexistent. And thus, when Adam was entered on the scene, he knew of nothing save G-dliness and holiness. Yet, as the famous narrative continues, minutes after receiving the command not to, Adam sins terribly and eats from the tree of knowledge. A sin so terrible, it prompted G-d to decree death upon him and his descendants, a concept which hadn't yet existed. However, it remains to be understood how, in a reality where the very notion of sinning was absurd, Adam stooped to such a low and disobeyed G-d.

Chassidic teachings explain that Adam's sin began by him looking where he shouldn't have. As it says in Kabbalah "When G-d created the world, the abode of the "shell" (evil, in kabbalistic terminology) was beneath all the worlds. Adam came and gazed into the place of the "shell," thus creating a relationship between him and the shell." By merely looking into the place of evil, he developed an association with it. And, once evil became a reality for him, the path to temptation, and ultimately sin, was swift. What started as a fairly innocent act, a glance, rapidly snowballed into an uncontrollable desire to sin.

At the outset, Adam had no intention of rebelling against G-d. In fact, he spent the majority of his first day alive inspiring all created beings to worship G-d. What went wrong was that he rested his eyes on something he shouldn't have. Had he never looked, evil would have forever remained off his radar and he would have never succumbed to sin.

The eyes are the windows of the soul, thus whatever we see has a deep effect on us. As Rashi comments on the verse, "you shall not stray after your eyes" (Numbers 15,39), the eyes see, the heart desires and the body carries out the sinful act." If we expose our eyes to negative, harmful influences, we will be drawn to such behavior. And if to the contrary, we will be affected in positive, G-dly ways.

Let us ensure that whatever sights enter our conscious by way of the eyes are holistic and G-dly, inspiring is to follow suit and behave positively.

# Slice of LIFE

## Shabbat in the Gulag

by Rabbi Tuvia Bolton

I heard the following story directly from Rabbi Yosef Yitzchak Gurevitz of Migdal HaEmek, Israel

Rabbi Gurevitz lived in Russia during Stalin's regime. He was arrested for being an anti-revolutionary and a suspected capitalist. His real crime, though, was that he was a religious Jew. He was sentenced, after a 10 minute trial, to seven years in Siberia for "correction by forced labor."

Most people did not last long in these forced labor camps. But from the moment Rabbi Gurevitz learned that he was being sent to Siberia, he made up his mind to be positive and happy.

When asked if he had any skills, Rabbi Gurevitz remembered what he had been told by friends: if you don't say you are skilled they'll put you to hard labor and you won't survive. So he said he was a tailor. Now the fact is that Rabbi Gurevitz was not a tailor but his mother had had a sewing machine and he had watched her work a few times. Rabbi Gurevitz thought he would be able to figure out how to sew. He was taken to a huge factory where they made sacks for the soldiers. He was ordered to sit down at one of the machines, then he was given several large, neatly stacked piles of leather cut to various sizes. He was shown the finished product, directed about how to make it, and then left to work.

There was only one problem: it was Shabbat. And Jews are forbidden to sew on Shabbat. Rabbi Gurevitz sat in the chair and stared at the sewing machine. Why, he was even

forbidden to touch it on the Sabbath according to Jewish law. What could he do? He prayed for inspiration. If he didn't work it could mean... the worst! But breaking the Shabbat was out of the question! Suddenly it dawned on him that sitting and doing nothing while everyone else was furiously busy was also out of the question. He stood up and excused himself to the bathroom, where he holed himself up for a half an hour.

Upon exiting the bathroom, Rabbi Gurevitz noticed a room filled with beds. It was the room where everyone took a rest in the afternoon. He walked straight into the room, got into a bed, pulled the blanket over him and did not move for the rest of the day.

It was actually the middle of the summer and quite warm, certainly too warm to be comfortably hiding under a winter-weight blanket. But Rabbi Gurevitz was happy that he was able to not desecrate Shabbat. At the end of the work-day, as if nothing had happened, Rabbi Gurevitz emerged from the room and left like all of the other workers. Since he was new, his supervisors had not noticed that he was gone the entire day. However, they did notice that next to his name on the daily production list was a big zero. The next day when Rabbi Gurevitz reported to work, he was met by two huge soldiers who informed him that he was to appear before a board of judges for sentencing. He stood trembling before the judges. Then, to his surprise, one of the judges began speaking to him in Yiddish! "What are you doing such stupid things for? You could get 10 more years for not working! Why don't you work for mother Russia?"

"It was Shabbat, your honor! I couldn't work on Shabbat!" was his answer.

"But it was permissible! To save

your life it's permissible! I know the law. You could get killed for refusing to work!"

"You are probably right, your honor, but I will not work on Shabbat. I am a Jew and Jews don't work on Shabbat."

The judge stared at him for a minute with no expression on his faces. Then he turned to the other judge and began whispering. Although Rabbi Gurevitz was expecting the worst, he prayed for a miracle.

"Okay Gurevitz," said the Jewish judge in Russian. "We have the storehouse where all the leather is kept. The leather is very valuable and we have not yet found a way to stop the leather from disappearing. It would seem that the guards themselves are stealing the leather." "Well, we see that you are a man of principle Comrade Gurevitz! If you are willing to risk your life for your principles, we do not think that you will steal the leather. Do you understand?"

Rabbi Gurevitz nodded in agreement. "I never stole anything in my life." He said.

The judges were incredulous "Never? Never stole?! Ha, that is what everyone here in this prison says! That is what all the previous guards said also! Ha haaa! But you are different, we SAW what you did. Now what do you say? With this new job you can keep your Shabbat too. Just make sure you keep the leather safe!"

Sure enough, for his remaining years in Siberia, Rabbi Gurevitz did not have any problem with keeping Shabbat. In addition, he was able to study Torah and fulfill many, many mitzvot (commandments), but was also able to learn and observe the Torah and even help others to do so as well from his position as guard of the leather bank.

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ISSUE 1267

## MOSHIACH MATTERS

In Genesis 1:2 we read: "And the spirit of G-d hovered above the waters." Midrash Rabba explains that this refers to the soul of Moshiach. In fact, the Hebrew words in the verse "and the spirit of G-d hovered - V'ruach Elokim m'rachefet" have the same numerical value as the words, "This is the soul of Moshiach - Zeh haya rucho shel Melech HaMoshiach."



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## Addressing Problems of Belief

In reply to your letter and questions contained therein:

I. Re the apparent contradiction between the Omniscience of G-d and man's Free Will (or choice of action), there is a whole literature dealing with the subject, and it is impossible to give an outline of it in the course of a letter. I would refer you, at least, to the Rambam (Hilechoth Teshivah, Ch 5). However, I cannot leave without some answer, so I will state very briefly:

G-d's foreknowledge is no contradiction to man's free choice. That could be a contradiction to free choice is compulsion, not knowledge. Hence, a foreknowledge that is not compelling or forcing, is in no way a limitation on one's free choice of action. I will cite two illustrations. First, assuming that there are men with prophetic knowledge, their forecast concerning certain people does not compel them to not in a certain way and does not rob them of their free choice of action.

Secondly, as you know, G-d is not subject to time, and the past, present and future is all the same to Him (He was, Is, and Will be, all in One). It follows, that to G-d the future is like the past, and as knowledge of a past action is no contradiction to free choice, so is His knowledge of a future action. In other words; G-d knows the thoughts of man and man's decisions, and such knowledge does not rob man of thinking and deciding how to act.

II. Re your question as to my opinion of the theory of Evolution. You do not mention what Evolution you are referring to. Presumably the evolution of vegetable and animal life.

My opinion is, as stated in the Torah, that during the Six Days of Creation, G-d created the Four Kingdoms (minerals, vegetation, animal and man) independently of each other. Our Sages have enlarged upon this question in detail. However, this Creation does not deny possibility of evolution after that of particular species through various mutations.

## QUESTIONS FOR THE RABBI

### Whats with the Beard?

**Question:** I have often wondered why many religious Jews have long hairy beards. Is this, like the kippah, a means of identifying oneself as a Jew or do the beards serve some other purpose?

**Answer:** There is more to the beard than just identifying as a Jew. According to Kabbalah the beard should not even be trimmed, but should be allowed to grow freely. Why?

Kabbalistically, our outer physical appearance is a reflection of our inner spiritual reality. The hands represent our ability to give and receive. The feet symbolize the power to progress. What does the beard represent?

One of the greatest struggles in life is to live up to our ideals. Many of us know what is right in our minds, but find it difficult to apply that knowledge in our daily lives. Often we do things that we know are wrong, but feel we "couldn't help ourselves". For example, we know that it is wrong to lose our temper, but when we get annoyed at someone we find it impossible to control our anger. Or we may know that it is good to give charity, but never get around to actually giving.

Between theory and practice there is a huge gulf. It is one thing to have good intentions, but that is far from actually doing good. It is like realizing a dream; without diligence, determination and hard work, it will always remain just a dream.

The greatest step we can take in our personal growth is learning to bridge this gap and implement our good intentions.

This is what the beard represents. The beard is hair that grows down from the head to the rest of the body. It is the bridge between mind and heart, thoughts and actions, theory and practice, good intentions and good deeds.

So we don't cut the beard, but rather let it flow freely, to open a direct flow from the ideals and philosophies of our minds into our everyday lifestyle.

Rabbi Aron Moss

## A WORD

from the Director

*This Shabbat is "Shabbat Bereishit," when we read the very first portion of the Torah. As explained by the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, the way we conduct ourselves on Shabbat Bereishit has an influence on our conduct of the entire year to come.*

*This week is also the Shabbat on which we bless the coming month of Marcheshvan. The name is derived from the Hebrew word meaning "drop," as it is in Marcheshvan that the rainy season begins in the Holy Land.*

*Winter is the season for rain; summer, for dew to fall. But what is the difference between rain and dew?*

*Rain is dependent on man's Divine service. In the merit of our prayers, G-d causes the rain to fall. If, G-d forbid, our behavior is lacking, He withholds His life-giving waters. Dew, by contrast, occurs independent of our actions. G-d causes the dew to regularly replenish the earth, without any effort on our part.*

*The physical phenomena of rain and dew expresses the essential difference between summer and winter. In the summer, when dew falls, the world receives G-d's blessings from Above without our exertion. Winter, when rain falls, is a time when it is more difficult to obtain His blessings, as we must labor to be worthy of receiving them.*

*This Shabbat, when we bless the month of Marcheshvan, we imbue the "month of rain" with the power which will sustain it. It is the last Shabbat of Tishrei, the "chodesh hashevi'i" (the "seventh month" when counting from Nisan), that is "musba" ("satiated," from the same root word as "sheva," meaning "seven") with all that is good. For only a month that is so full of mitzvot as Tishrei can impart the necessary strengths to the difficult month that will follow. Indeed, it is from Tishrei that we draw the ability to perform our G-dly service throughout the entire winter.*

*So rain or shine, it's always time to do a mitzva.*

J. I. Gutnick

# IT HAPPENED *Once...*

The shammes (caretaker) of the Baal Shem Tov's shul (synagogue) had completed most of his work there and as usual, went to sweep up the Rebbe's private room. When he entered he was surprised to see the Baal Shem Tov stretched out in his bed taking a nap. The shammes moved around the room soundlessly, tidying up, when he came upon the shoes of the Baal Shem Tov. He stopped for a moment, as if considering his next move, and then he said to himself, "Should I move his shoes, or should I just sweep around them?" After a brief moment of thought he decided to leave them alone and clean as best he could without touching them.

Shortly after the shammes finished his work the Baal Shem Tov asked him, "Did you move my shoes?" "No, Rabbi, I didn't," was his reply.

The Baal Shem Tov nodded and a bright smile appeared on his face. "I promise you that you will have long and healthy years," he blessed the shammes.

Many years passed and one day a chasid happened to visit the home of the shammes. In the main room there were two elderly men. He noticed that one man was warming himself by the stove while a younger man was busy cleaning up the house. Suddenly the younger of the two began to scream at the old man, "Why do lie there all day and do nothing! Get up and make yourself useful! Do you think I should do all the work around here?" The chasid was deeply shocked and offended to see a younger man abuse someone so much older than himself. He couldn't restrain his anger and he raised his voice saying: "How do you dare to insult the old man like that? Haven't you learned to respect your elders?"

The man broke into a hearty laugh. "Elders? Do you think he is my elder?? Why, he's my son! Many years ago when I was the shammes of the Baal Shem Tov he gave me a blessing that I would have a long, healthy life, and here I am as you see me today, as strong as a boy and younger-looking than my own son!"

Reb Zalman was perplexed. Both he and his colleague, Reb Menashe, were accomplished students of the Gaon of Vilna. Nevertheless, there was a marked difference in the way people responded to the guidance they offered.

"Why is it," he asked Reb Menashe, "that people who consult me do not seem to be satisfied with my advice, while your advice is always regarded highly?"

"I think I may be able to resolve your difficulty," replied Reb Menashe. "When a person comes to you with a problem, you delve into your wealth of knowledge of Talmud Bavli and Yerushalmi, comparing the question to an example from the text. Often, the comparison is not totally appropriate because times have changed and the circumstances in which we live differ from those of the previous years. Since the matter has not been made totally relevant to him, the person may walk away unsatisfied.

"When a person approaches me, I encourage the person to describe his own feelings in detail and voice his personal thoughts and observations on the issue. When I have become aware of his perspective on the matter, I am able to give

him advice which relates to him. Since the person has taken an active role in solving the problem, he is more satisfied with the suggestions offered."

Once, Rebbe Zeev Wolf from Zitomer was present when the Shpoler Zeide was dancing. Noticing that the tzadik's belt had fallen on the ground, he picked it up and tied it around the tzadik's waist. "This is like tying a band around a Torah scroll," declared Rebbe Zeev Wolf.

Once when Rabbi Shneur Zalman, founder of Chabad-Lubavitch was planning to pass through the city of Shpola, the Zeide announced that all the people should come out with their brooms and sweep the streets. He, too, took a broom and swept. "The master of Torah is going to pass by," he explained.

Once, while Reb Michal the Elder, one of the mashpi'im [spiritual tutors] in the yeshiva in Lubavitch, was about to recite the Shema during his morning prayers, he noticed that one of the students had torn shoes. He interrupted his prayers and pointed out the torn shoes to the person who was charged with taking care of the students' material needs.

Later, Reb Michal was asked: "Couldn't the torn shoes have waited until after you completed your prayers?"

"The Shema proclaims the oneness of G-d," replied Reb Michal. "A student wearing torn shoes can, G-d forbid, catch cold and be held back from study and prayer. Being conscious of this is an expression of the oneness of G-d."

## Thoughts THAT COUNT

### And G-d saw the light that it was good, and He divided (1:4)

Rashi explains that when G-d saw that the light was good, he decided that it was not fitting for both darkness and light to reign together. He therefore appointed each its proper time, light during the day and darkness at night. How can light and darkness possibly get mixed up with each other? Does not even a small amount of light immediately dispel any darkness? The original combining of darkness and light was only in the times allotted for each. Before G-d distinguished between the two, the light and darkness followed each other in rapid succession and in no particular order. G-d subsequently gave each of them its own realm.

*(Lubavitcher Rebbe)*

### In the beginning G-d created the heaven and the earth (Gen. 1:1)

The first verse in the entire Torah consists of seven Hebrew words: "Bereishit bara Elokim eit hashamayim ve'ait ha'aretz" (In the beginning G-d created the heavens and the earth.) These are symbolic of the seven days of the week, the seven years of the Sabbatical cycle, the seven Sabbatical years in a Jubilee, the seven celestial firmaments, the seven lands, and the seven planets in the sky.

*(Baal HaTurim)*

### And the L-rd, G-d called to Adam and said to him, "Where are you?" (Gen. 3:9)

From this we learn that one should never burst into another person's home unannounced. Indeed, we derive proper manners from G-d Himself, Who "stood" at the entrance to the Garden of Eden and initiated a conversation with Adam before entering.

*(Derech Eretz)*

## CANDLE LIGHTING



	Shabbos October 28-29	
	Begins	Ends
Melbourne	7:33	8:33
Adelaide	7:24	8:22
Brisbane	5:46	6:41
Darwin	6:28	7:19
Gold Coast	5:45	6:40
Perth	6:20	7:18
Sydney	7:02	8:00
Canberra	7:12	8:11
Launceston	7:30	8:34
Auckland	7:32	8:32
Wellington	7:39	8:43
Hobart	7:32	8:37
Byron Bay	6:45	7:40

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS BEREISHIS • 26 TISHREI • 28 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:33 PM
	MINCHA:	7:40 PM
	KABBOLAS SHABBOS:	8:05 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	9:38 AM
	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 PM
	THE MOLAD FOR CHESHVAN IS ON MONDAY 3.24 (5 chalakim) FARBRENGEN FOLLOWING DAVENING	
	MINCHA:	7:30 PM
SHABBOS ENDS:		8:33 PM
WEEKDAYS:	SHACHARIS:	8.00/9.15 AM
	MINCHA:	7.30 PM
	MAARIV:	8.20 PM