

LampLighter

30 Tishrei
Noach
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LIVING WITH THE TIMES

This week's Torah portion, Noach, contains the narrative of Noach and the Great Flood which covered the earth in his generation.

After many months "at sea" in his ark, Noach opened the window to check on the sodden and water-logged world, to see if it had finally dried.

"In the second month, on the twenty-seventh day of the month," Noach found that the earth was indeed "perfectly dry."

It was then that G-d spoke to Noach and issued the command: "Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you."

Why did Noach need a special command from G-d to induce him to leave the cramped quarters he had endured for so long? Why didn't Noach exit the ark joyously of his own accord as soon as he saw that the land was dry?

Noach's reluctance to leave may be understood in light of the great miracle which occurred inside the ark itself.

All the animals within it, the ferocious and the tame, miraculously co-existed peacefully with each other, contrary to their natural inclinations and instincts.

Just imagine the hundreds of different species sharing their relatively small living space (the entire ark was only three hundred cubits long and fifty cubits wide) for an entire year - yet no animal caused harm to another the whole time!

Chasidic philosophy explains that the atmosphere in Noach's ark was akin to what will happen when Moshiach comes, when "the wolf will lay down with the lamb" and peace will reign on earth.

Noach, his family and all the animals in the ark enjoyed a peace which will return to the world only with the Final Redemption and the Messianic Era, speedily in our day.

Understandably, therefore, Noach was hesitant to leave the peaceful environment of the ark for the natural order that had existed before the Flood.

The earth may have finally dried, but Noach preferred the Messianic existence within the confines of the ark over returning to the vast expanse of dry land which beckoned.

He therefore needed G-d's encouragement to disembark, to begin the next chapter in mankind's history and to fulfill the purpose of creation - the establishment of a dwelling place for G-d down below in the physical world.

"Go forth from the ark" is likewise G-d's counsel to every Jew.

The Jew is enjoined to go out of his "four cubits," no matter how rarefied and holy, to fill the earth with G-dliness and holiness according to Divine plan, through the learning of Torah and the observance of Mitzvot (commandments).

(Based on the teachings of the Lubavitcher rebbe)

The Problem With Preaching

By Yossy Goldman

Do sermons really work? Can the words of any one individual really have an effect on the way people live their lives? Is anyone out there actually listening? (Reading?)

Rabbis are probably unrealistic when they anticipate dramatic results from their sermons. The late Rabbi Sydney Katz of Pretoria once compared the chances of a sermon succeeding to the odds of a man standing on top of the Empire State Building and throwing down an aspirin which would be caught by a man on the street below who just happened to have a headache at the time!

But we still try.

The Prophet Isaiah called the great flood of this week's *parshah* "waters of Noah." According to our sages, this is because Noah bore a degree of responsibility for the devastating deluge. But why was it his fault? Wasn't he the righteous man of his time? Apparently, because Noah may not have tried hard enough to turn around the corrupt lifestyle of his generation, the waters are named after him. Yes, he built his ark, but did he reach out to those who never saw his ark?

Ever since Noah, this is the mission of anyone charged with the task of spiritual leader. The essence of a rabbi is to be a teacher, a guide for life, and the conscience of the community. The word *rabbi* means "my teacher." The rabbi's job is to teach Torah and to teach right from wrong based on the G-dly value system enshrined in the Torah.

So occasionally it becomes necessary for rabbi to play preacher and point out the error of a community's ways. That's why the Talmud states, "When you see a rabbi who is beloved by the *entire* community, it is not because he is so good but rather because he does not rebuke them in matters of faith" (Talmud, Ketubot 105).

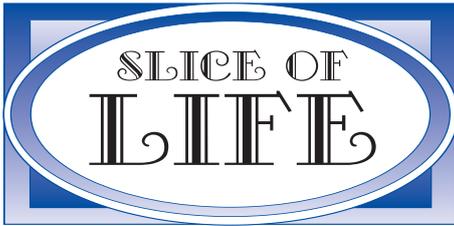
Speaking for myself, I am not a loner. I'm not anti-social. I like people and would love to be loved by everyone without exception. But there are times when one cannot shirk the moral responsibility to say what is right—and, sometimes, what is wrong.

Which brings us back to Noah. The sages are divided on the extent of Noah's righteousness. The Bible calls him a *tzaddik*, "in his generations." How would he have rated when compared to a really saintly man like Abraham?

Are we products of our environment? Is it impossible to resist societal pressures? If so, then any good we manage to do is an incredible achievement and deserving of praise. Or, do we have the power to triumph over any and every obstacle in our paths? Look at Abraham who came from a pagan family, discovered G-d, and changed the world. Which perspective will it be?

I am not unmindful of the wonderful growth in our community and, indeed, in my congregation. But from time to time we need to look from the other perspective as well. How are we doing compared to Abraham? Compared to what we *could* be?

You say, "Rabbi, we are ordinary guys." I say no Jew is ordinary. Every Jew is special. I know what you are doing and I am proud of you for it. But I also know what you are capable of. Don't sell yourself short. For me the definition of a good Jew has always been "one who is trying to be a better Jew." As good as we may be, let us try to be better still. G-d bless you.



The Power of Keeping Shabbos

David Solomon was what you would call a self-made man. He lived in Manhattan and had built himself up from almost nothing with his own 'two hands'. Today he was a multi-millionaire with several factories, had substantial holdings on Wall Street and knew exactly how loud money 'talks'.

Of course there was no place in his life for Judaism and no time for anything except business ... and family.

The most precious of all his possessions was his eighteen year old daughter. She was the apple of his eye. Her picture was on his desk and every wall of his office. He dreamed of the day that she would marry and he would see grandchildren. He even had a special fund saved up to buy her a new house and whatever she needed. And that day would soon be here.

He was sitting in his office when the phone rang. 'Mr. Solomon?' asked an official sounding voice on the other end of the line.

"Yes."

'Have you got a daughter by the name of Sarah Solomon?'

Again he answered yes.

"This is a police officer speaking from County hospital. You'd better get down here fast, Mr. Solomon. Your daughter has been in a pretty severe automobile accident."

Mr. Solomon asked a few questions to make sure it wasn't a prank, slammed the phone down grabbed his keys and raced out of the office.

It was a nightmare. She was in critical condition; in a coma. Wires and instruments were attached to every part of her body. The doctors said that it was impossible to operate until her condition stabilized.

He stood there weeping. What could he do? His wife arrived and she too burst into tears.

The next few days were almost without sleep. They waited in the hall for some news from the doctors. Perhaps she would open her eyes? Perhaps there would be some improvement?

But the only message of hope he received was his father's suggestion that he consult with the Lubavitcher Rebbe.

"He's the only one that can help" his father said. "I have friends that he did big miracles for. If anyone can help you he can. Just go, get an appointment and get to see him."

David's emotions began flipping. At first he was excited; there was hope! But then he became disappointed in himself. What? I, Dovid Solomon, a normal, successful American businessman going to soothsayers and healers?

But maybe this was something different? After all, this was a respected Jewish Rabbi. He even heard that he was a great leader, a serious person. He was uncertain.

Then suddenly he was afraid. "I don't do any commandments. How can I go to this Rabbi? I'll be so ashamed."

But then his confidence returned. He remembered his money. "I'll give a big donation and the Rabbi will certainly hear what I have to say."

Dovid drove down to the Rebbe's headquarters in Brooklyn to arrange a 'Yechidut'; a private meeting. Usually people had to wait for even months but because of the urgency, that evening he was standing before the Rebbe.

"Rebbe!" He began to cry. "My daughter had a terrible accident. She is in critical condition. Rebbe, can you save her? Here, here is a check for fifty thousand dollars! For your institutions."

The Rebbe just looked at him without seeming to notice the check and said. "If you want to save your daughter you must begin to observe Shabbat."

"Rebbe," he replied "I can't promise such a thing. I'm a very busy man and I'm not a religious Jew. Here!" he took out his checkbook put it on the Rebbe's desk and began writing, "Here. One hundred thousand dollars! Please, Rebbe please

take it, just save my daughter."

The Rebbe looked at him even more intently and said. "Mr. Solomon I am here to help you, I'm not thinking of myself. If you want her to be healthy keep the Sabbath."

"Rebbe, here!" Said Solomon as he signed his name to another check and placed it before the Rebbe. "It's an open check. Write what you want. Take what you need, just save her!!" He was really crying now. Looking deeply into the Rebbe's eyes for some hope.

"G-d is responsible for her healing." the Rebbe replied. "You must appeal to Him. I can only help with prayer but you must also do your part". "At least keep the Sabbath. Then your daughter will be healthy and you will even see grandchildren from her."

Mr. Solomon gathered up his checks. Said he would think about it, shook the Rebbe's hand and left closing the door after him. He waited around for a while outside the door hoping that the Rebbe would call him back. But he didn't and Solomon returned to the hospital empty handed.

That night he couldn't sleep. The meeting with the Rebbe made a deep impression on him. The Rebbe's face danced before his eyes saying "I am here to help you, not to help myself. Keep Shabbat". It was the first time in his life he met a man that was not interested in his own personal profit.

Meanwhile Sarah's condition deteriorated.

"Nu" He said to his wife. This Shabbat we won't drive or turn on any lights. I mean we'll be staying in the hospital anyway so we have nowhere to go. And I think I remember how to make Kiddush; we can at least begin to do what Rabbi Shneerson said."

That Sunday there was some improvement and the next Sunday she opened her eyes for the first time in a month.

Mr. Solomon became a 'Shomer Shabbos' (Shabbat observant) Jew and not only was his daughter, Sarah completely healed, but she eventually got married and had children. Just as the Rebbe had said.

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ISSUE 951

MOSHIACH MATTERS

A Point Within By Tzvi Freeman

Within each of us is a point where all of us meet. And within that point is a place where we are all one simple essence. That is the soul of the moshiach within us.

If so, the person who we will call the moshiach does not need to convince us to follow. He only needs to awaken that sleeping moshiach within each of us. And then we will look and say, "I know this tzadik. He is the spark I feel awake within me."

That is when we will all be liberated: we and all the creation.

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Feeling a Lack of Purpose

16 Adar 5712 [March 13, 1952] Brooklyn, N.Y.

Sholom u'Brocho [Greeting and Blessing]:

I have duly received your letter of the 8th of Shevat, but this is the first opportunity to answer it. Should there be any good news in the meantime, you will no doubt let me know.

You seem to be disturbed because you feel that you have not attained the proper level in Torah and Mitzvot and cannot see the 'tachles' [purpose] etc., which makes you downhearted.

Leaving the details of your complaints aside, I wish to make several observations:

1. A feeling of dissatisfaction with one's self is a good sign, for it indicates vitality and an urge to rise and improve one's self which is accomplished in a two-way method: withdrawal from the present state and turning to a higher level (see Sichah [talk] of my father-in-law of sainted memory, Pesach 5694 [1934]).

2. If the urge to improve one's self leads to downheartedness and inertia, then it is the work of the Yetzer-hora [evil inclination] whose job it is to use every means to prevent the Jew from carrying out good intentions connected with Torah and Mitzvot. The false and misleading voice of the Yetzer-hora should be stifled and ignored. Besides, as the Baal Hatanya [Rabbi Shneur Zalman of Liadi, the founder of Chabad Chassidism] states ([in the Tanya] Ch. 25), even one single good deed creates an everlasting bond and communion with G-d (ibid, at length) Thus a feeling of despondency is not only out of place, but is a stumbling block in the worship of G-d, as is more fully explained in the above and subsequent chapters of Tanya.

3. With regard to understanding, or lack of understanding, of the 'tachles,' the important thing required of the Jew is contained in the words of the Torah: "For the thing is very nigh unto thee, in thy mouth and in thy heart (and the tachles is) to do it." Understanding is, generally, the second step. The first step is the practice of the Mitzvot. (See enclosed copy of my message to a study group).

My prayerful wish to you, as you conclude your letter, is that the next one coming from you will be more cheerful.

With blessing.

The Business of Life

The following is a freely-translated excerpt from a letter by the Rebbe, dated Iyar 9, 5719 (May 17, 1959):

[This is] in response to your letter of the 3rd of Iyar, in which you relate the main points of what has transpired with you and your present situation, and conclude with the query: Why is it that when you desire to ascend in Torah and mitzvot, you encounter many difficulties, while at the same time one sees young men who elect to live a "free" life experience no difficulty, and require no toil or effort, to achieve their goal?

The answer to your question is to be found in your own letter. You describe how in order to realize your plans you need to study the profession for three to four years, and that in the interim you earn only 110 lirat per month, as an ordinary labourer. In other words, for work to be of greater value, it must be preceded by study and knowledge, in proportion to which the work is enhanced and more highly rewarded.

The reason for this is simple: the greater the achievement, the greater and broader the investment required; lesser achievements or activities which do not achieve anything require a lesser investment or no investment at all.

By the same token, a meaningless life requires no prior effort. Whatever satisfaction such a life holds is but momentary, so it should be no surprise that it requires no investment.

Anyone who gives thought to his future will readily devote several years of concentrated effort and investment, since by this means he will improve his life many times over in the near future, and in the decades to follow. As in the succinct and acute saying of our sages, "According to the pain is the gain." Indeed, the gain is many times the pain, toil and effort: that is to say, each increase of the "pain" yields an even higher rate of exchange in terms of reward and utility.

I hope that these few lines of mine will suffice so that, contemplating their content, you will reach the proper conclusion: that you must utilize these years and the youthful vigor they contain to make the proper investment for your entire future, one that would bring you happiness, both materially and spiritually. There is but a single path that leads to this: the spiritual investment in the study of Torah, the Law of Life, and the fulfillment of its mitzvot ... in fulfillment of G-d's request, encouragement and command: "You shall choose life."

A WORD from the Director

The name of this week's portion, Noach, is identified with rest and satisfaction. The Shabbat on which we read the portion of Noach infuses the upcoming week, and indeed, the entire year, with a sense of rest and satisfaction.

In a talk on this Shabbat a number of years ago, the Rebbe stated that it is an appropriate time to make a "just accounting" of one's conduct in the new year. The Rebbe described the manner in which this accounting should take place:

There are two approaches to the just account of one's conduct. One involves focusing one's attention on the particular weaknesses and failings evident in one's behavior. The other places the emphasis on involvement in positive activity, thrusting oneself into the service of Torah and mitzvot (commandments) with renewed energy. In this way, all negative factors will be nullified for "a little light banishes much darkness."

Ultimately there should be a fusion of both services, that a person's focus of attention to his past conduct be included in a process of growth and development that is intended to lift one to a higher and more elevated rung.

When one approaches this just account in this fashion, one's feelings are not centered on bitterness or sorrow-although one is aware of problems that must be corrected. One is involved in a process of striving to ascend upward and this is the focus of one's emotions.

Furthermore, one appreciates that the reason for one's descent is to ultimately return to G-d and to demonstrate that regardless of the situation a Jew finds himself in, he still shares an essential connection with G-d. For these reasons, the just account mentioned above will be accompanied by feelings of happiness and pleasure.

The Rebbe concluded this discussion by saying that "We are living in an era when all the service necessary to bring the Redemption has been completed. Ultimately, then, the just account we make must lead to the conclusion that Moshiach must come immediately."

J.I. Gutnick

Rosh Chodesh

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

Rosh Chodesh, is a quasi-holiday in Jewish tradition. It is not as serious as other holidays, such as the Shabbat, Passover etc., when Jews refrain from working; but it is celebrated in the following manner:

Special portions are added to the daily prayers:

Hallel (Psalms 113-118) is recited - in its "partial" form - following the Shacharit (morning prayer).

The Yaaleh V'yavo prayer is added to the Amidah and to Grace after meals.

The additional Musaf prayer is said (when Rosh Chodesh is Shabbat, special additions are made to the Shabbat Musaf).

Tachnun (confession of sins) and similar prayers are omitted.

Additionally, Jews do not take a haircut, fast or eulogize on Rosh Chodesh because of its "holidayness."

Jewish women have a special connection to Rosh Chodesh and therefore refrain from extra work on that day. This special connection is explained in an ancient book called Pirkei d'Rabbi Eliezer (chapter 45):

"When the Israelite men wanted to take their wives' earrings for the Golden Calf, the women heard about it and were not agreeable. They said: '[You want our jewellery] to create a disgrace and an abomination that has no power? We will not listen to you!'

"G-d therefore gave them reward in this world in that they celebrate Rosh Chodesh and grants them reward in the next world where they are renewed like the new month."

It Happened Once...



Reuven was in a desperate situation. Five years had passed since he had been able to pay the annual fee for the rental of his farm. Somehow the baron was so busy that he had overlooked Reuven's little farm these past years. But the respite came to an abrupt end one cold snowy winter day, when a large fine carriage drawn by four splendid horses stopped before Reuven's tumble-down shack. The driver opened the door, and out stepped a huge man in an immense white fur coat with high shining leather boots and a long curled moustache... the baron himself.

The baron strode angrily through the snow, down the path to Reuven's door, and gave it two mighty blows with his fist. When Reuven opened up, he grabbed him by the front of his shirt, pulled him outside, shot a steely look at him as though he was some sort of insect, pushed his forefinger repeatedly into poor Reuven's chest and bellowed: "If I don't have all the rent in one week, every penny, you and your family are sleeping in the snow!!!"

The baron stormed back down the path, and as Reuven watched the carriage fade into the horizon, he knew that he was in big trouble. His only hope was to travel to his Rebbe, the Baal Shem Tov.

Reuven set out immediately in his wagon, and early the next morning he was in Mezibuzh waiting in line to see the great Rebbe. When he entered the Baal Shem Tov's room, Reuven began weeping. He described to the Baal Shem Tov his impoverished situation and then told about the baron's visit the previous night. "My family, my wife and five children, will be thrown into street, they'll die of cold and hunger. Please, help me!"

The Baal Shem Tov looked in his desk drawer and then took out an envelope which he handed to Reuven. Then the Baal Shem Tov assured him that he had nothing to worry about, and gave him instructions:

"Give this to the baron as soon as possible, but do not open it up!"

Reuven was overjoyed. He thanked the Baal Shem Tov profusely, ran outside, jumped into his wagon and was soon on his way to the baron's castle. It was a ten hour trip, and after a few hours of travelling alone in the beautiful Polish countryside, he began wondering. What could the Baal Shem Tov possibly have written that would calm the baron? And in what language? Could it be that the Baal Shem Tov also had such a convincing command of Polish? Reuven pushed these foolish thoughts from his mind, and prided himself for ignoring his silly urges.

"I must have faith in the Rebbe," he said to himself. "The Baal Shem Tov never makes mistakes."

But a few hours later, Reuven was still battling with himself. He had taken his mind off it a hundred times now, but his curiosity was conquering him. "What possible harm could it make to just peek inside the envelope?"

After ten hours, the baron's castle loomed in the distance. He got out of his carriage and walked toward the massive castle door. Just before knocking on the door, a horrible thought popped into Reuven's mind:

"What if the Baal Shem Tov made a mistake and gave me the wrong envelope! What if it's empty!"

The envelope wasn't sealed so Reuven just lifted the flap and took a "peek." Ahh, there was a paper inside. Just another slightly more intrusive "peek" to see what was written on the letter...

"Oy!" he moaned to himself, the paper was blank. Suddenly the door opened and the baron himself was standing before him.

"Brought me the rent, Jew? Well, that was quick wasn't it! Let's have a look!" And with that, the baron snatched the envelope from Reuven's hand and took out the "letter."

After several minutes of silence, the baron looked up from the letter and said in a very friendly tone. "All right, Jew. I'll forget about the debt. But from now on I want the rent on time, once a month. Do you understand? And don't expect me to forgive your debt next time." With that, the baron slammed the door shut.

Reuven ran to his wagon and headed straight back to the Baal Shem Tov. What a miracle! The next day he was standing in the Baal Shem Tov's room full of gratitude.

"Tell me exactly what happened," said the Baal Shem Tov.

"It was incredible! The baron actually wiped off the entire debt and let me go! I'm a free man. Rebbe, you saved my life and the life of my family."

But the Baal Shem Tov looked displeased. "He erased the entire debt? That's all? Tell me, did you open the letter?"

Reuven stammered sheepishly, "I just took a small peek, just to see that there was no mistake."

"Oy," exclaimed the Baal Shem Tov, "Why did you look? Where was your self-control, your trust, your faith? If you would have left the letter alone, the baron would have given you the entire farm as a gift, forever!"

THOUGHTS THAT COUNT

These are the generations of Noach: Noach was a just, perfect man in his generation (Gen. 6:9)

Rashi comments: This verse teaches us that the most important legacy of a righteous person is his good deeds. A righteous person is not defined by his lineage or by his noble ancestry, but by his own actions and behavior. (*Divrei Yisrael*)

And the earth was corrupt before G-d, and the earth was filled with violence (Gen 6:11)

It is a mistake to think that man can exist without faith and fear of G-d, while fulfilling the commandments between man and his fellow man. When the point of "and the earth was corrupt before G-d" is reached, when the yoke of Heaven is thrown off and the people begin to sin against G-d, the immediate result is "and the earth was filled with violence." (*Or HaTorah*)

Make for yourself an ark of gopher wood (Gen. 6:14)

If the purpose of the ark was "to keep seed alive upon the face of all the earth"-to make sure that each animal species continued to propagate-why did G-d instruct Noach to make it "for himself"? Because man's place in the universe is unique and crucial to all of creation. If he conducts himself according to G-d's will, he raises up and elevates the entire world; if not, he drags down the entire planet with him. (*Sefer HaMaamarim 5699*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS NOACH • 1 CHESHVAN • 9 OCTOBER

WEDNESDAY NIGHT:	CANDLE LIGHTING:	7:12 PM
	MINCHA:	7:20 PM
	KABBOLAS SHABBOS:	7:50 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LAST TIME TO SAY SHEMA:	9:55 AM
	MINCHA:	7:15 PM
	SHABBOS ENDS:	8:10 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:20 PM
	MAARIV:	8:10 PM

CANDLE LIGHTING: 8 OCTOBER 2010



Begins	Ends
7:12* MELBOURNE	8:10*
7:05* ADELAIDE	8:02*
5:33 BRISBANE	6:27
6:25 DARWIN	7:15
5:32 GOLD COAST	6:26
6:05 PERTH	7:00
6:44* SYDNEY	7:40*
6:53* CANBERRA	7:50*
7:06* LAUNCESTON	8:07*
7:12* AUCKLAND	8:10*
7:15* WELLINGTON	8:16*

* Indicating that Daylight Saving Time is in effect in your area

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

צוקללה"ה נב"מ זי"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.