

# LampLighter

10 Av  
Vaetchanan

889

31 July  
5769/2009

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

At the end of the Torah portion of Va'etchanan it states, "Which I command you this day, to do them," upon which Rashi comments, "And tomorrow, in the World to Come, to receive their reward."

A Jew is rewarded for observing G-d's commandments. However, most mitzvot (commandments) are rewarded not in this world, but in the World to Come. And the reason is simple:

Rabbi Shneur Zalman, founder of Chabad Chasidism, explained that the reward for doing mitzvot is so great that this limited, physical world cannot contain it. We must therefore wait until the less restrictive World to Come to receive our reward. The majority of the Torah's commandments fall into this category.

Nonetheless, there are certain mitzvot for which we are rewarded in this world as well. These are the good deeds we do which benefit others. Not only are they "good for heaven" but "good for the creations" as well. Such mitzvot elicit a response from G-d that is measure for measure: Because we have helped our fellow Jew in this world, it is only fitting that our reward be in this world too.

The following illustrates the concept of delayed reward:

There was once a king who ruled over the entire world. One day he left his palace and met a Jewish boy, Yisrael.

"Yisrael," the king said, "Find a beautiful diamond for my crown." At once Yisrael embarked on a search. When he found a diamond he thought was suitable he brought it to the palace, where the royal jewellers cut and polished the stone and set it in the king's crown. Everyone was stunned by the stone's brilliance. The king promised Yisrael a reward for his deed. Although now he was only a child, when he grew up the king would appoint him as his highest ranking minister.

The next day Yisrael sat down to eat, but his plate was empty. "It isn't fair!" he cried. "I did what the king wanted, yet still I go hungry! How can the king not care about me?"

It was only years later that Yisrael realized that he had received his true reward. The king appointed Yisrael second in command over his entire kingdom.

The second category of mitzvot, for which we are rewarded in this world, is illustrated by the following parable:

The king met Yisrael again and asked him to do a different favour. He asked him to feed his children, the princes and princesses. Yisrael, of course, immediately stopped what he was doing and arranged a lavish meal for the king's children. This time the king did not allow Yisrael to go hungry. In addition to the reward he would get later, the boy was invited to sit at the table and eat.

So too is it when we help our fellow Jews. Not only are we rewarded later, but the King of the universe grants us our reward in the here and now.

*(Based on the teachings of the Lubavitcher Rebbe)*

## Consolation

By Yanki Tauber

When you're feeling sad, do you go to your father or to your mother?

When I seek my father's counsel, I usually hear him tell me that these things happen in our lives and the trick is to rise above them. As I grow in years and knowledge, he explains, my trouble will seem smaller, and ultimately insignificant. After this little speech I feel a little cheated — after all, this is *my* big sorrow he's talking about — but it does seem diminished now, and I can begin to see a path to its eventual overcoming.

When I go to my mother, I hear how well she understands what I'm going through. She cries with me, and I see how my sorrow is as painful to her as it is to me. In this shared, broader context, my sorrow undergoes a subtle change. No longer is it a meaningless weight bearing down on me, deadening my heart and mind and cutting me off from the world; but an environment to inhabit, a world to navigate, a force to employ. My sorrow does not become smaller, but it is now bearable, even useful.

"As a father has compassion upon his children," sings the Psalmist, "so does G-d have compassion for those who fear Him." "Like a man whose mother does console him," proclaims the prophet Isaiah, "so shall I console you." Which is it? Who is G-d — mother or father?

Is G-d the transcendent force in our lives, the voice compelling and empowering us to grow beyond the here and now? Or is G-d our source of comfort, the solacing embrace that assures us that nothing we experienced is meaningless, that everything we are, know and feel can be borne, inhabited and redeemed?

"Console, console My people" we read in this week's Haftarah, the first of a series of seven consoling readings that follow the three weeks of mourning over the destruction of the Holy Temple and the exile of Israel. "I, I am your comforter," begins a later reading in the series. The prophets are not stuttering, nor are they merely being poetic; according to the Midrash, the repetitious wording means that G-d is saying, "I shall do both. I shall be both father and mother to you."



## A Green Card for Yoav

Rabbi Aron Leib Raskin

This coming Wednesday, the 15th of the Jewish month of Av (corresponding with August 5), is the yartzeit of my grandfather, Rabbi Yaakov Yehudah ("JJ") Hecht. In his honour, I'd like to share the following story:

It was 1989. Yoav Eitan arrived in New York City from Israel having heard that the streets of New York were paved with gold. As a disabled soldier - he had been maimed in battle - he felt that he would have a brighter future in the United States.

Like the immigrants of the early 1900s, Yoav soon found out that there was no gold lining the streets of New York City. And, try as he might, he was finding it impossible to get a job. Each time he responded to a "Help Wanted" sign in a store window, he was immediately asked, "Green card?" And every time, Yoav shook his head "No."

The small sum of money that Yoav had brought with him to America soon ran out and he was forced to sleep on benches in Central Park. Each day when he went to yet another few stores to ask for a job, he now asked for food or money when he got the inevitable question, "Green card?"

One night when he was falling asleep on a park bench, a priest who was known to make the rounds throughout Central Park tapped Yoav on the shoulder. "Do you drink?" he asked Yoav. Yoav said "no." "Do you do drugs?" the priest continued. Again, Yoav's answer was "No."

"In that case," the priest offered, "come with me. You can eat in our soup kitchen and sleep in our shelter."

That night was the first time Yoav went to sleep with a full stomach, freshly showered, and on a bed in many, many weeks. In the morning, the priest greeted Yoav warmly. Yoav began telling the priest his story, how he had come from Israel to America to try his luck in the land of opportunity but had not been lucky at all. "I'm not afraid to work hard, but I don't have a green card," he told the priest.

"I am going to call some Jewish organizations to see if any of them can help you," the priest told Yoav. "In the meantime, take this \$20, go out and see what you can find."

Each morning, upon awakening, Yoav would ask the priest if he had found a Jewish organization that could help him, and each day the priest told him that none could be of any help. "Tell him to go back to Israel," many of them even responded.

The priest would then give Yoav another \$20 and encourage him to go look for a job.

One morning the priest told Yoav, "There is only one Jewish organization left in the phone book for me to call. I will call the National Committee for the Furtherance of Jewish Education right now. But if they tell me, like every other Jewish organization, that they cannot help you, I would like to give you an offer. If you will convert to Christianity, then I promise you that within 6 months you will have a green card and a job."

The priest called up the NCFJE office in Crown Heights, Brooklyn, and was put through to Rabbi "JJ" Hecht, founder and executive director of the NCFJE. "I have one of your boys here in our church," the priest told Rabbi Hecht. "He's an Israeli with no money and no job. Every other Jewish organization has told me they can't help him. What about you?"

"Tell him to wait for me outside of the church. I'll be there in 15 minutes."

As Rabbi Hecht ran out of his office, he shouted to his secretary to cancel all of his appointments for the rest of the day. He dashed into his car and drove to the address of the church in Manhattan in record time. He stopped his car with a screech (on the sidewalk!) in front of the steps of the church. He ran up the steps of the church, where Yoav was waiting

with the priest.

"I need a green card," Yoav told the rabbi, defiantly.

"You need a neshama (soul)," Rabbi Hecht told him boldly.

"They're promising me a green card in 6 months if I convert," Yoav countered.

"I'll get you one in 3 months," said Rabbi Hecht.

Yoav thanked the priest for all of his help, gathered his little bundle of belongings, and got into Rabbi Hecht's car (still parked on the sidewalk!). When they arrived in the NCFJE office, Rabbi Hecht told Yoav, "Anything you need, any time you need, you come to me." Rabbi Hecht then introduced Yoav to some of his sons, saying, "These are my sons and now you are like another one of my 12 children."

Over the next few days, Rabbi Hecht found Yoav an apartment and a job. Once every week or so, Yoav would inquire about the green card. "I'm working on it," Rabbi Hecht would tell him.

One day Yoav arrived at the office looking for Rabbi Hecht. The secretary told Yoav gently that Rabbi Hecht had passed away the week before. After Yoav got over the initial shock, he asked, "How am I going to get my green card now?" The secretary just shrugged.

The story could end here, and probably no one would be the wiser about another one of the thousands, maybe hundreds of thousands of people whose lives my grandfather personally touched, changed, and saved; but I met Yoav when he became engaged to Alba, who had been working in our Kiddie Korner Preschool in Brooklyn Heights. Alba asked me to officiate at the wedding and, of course, I agreed.

Yoav and I began to talk. He spoke in loving and respectful terms about Rabbi JJ Hecht and how Rabbi Hecht had literally saved him, body and soul. When I told Yoav that I was Rabbi Hecht's grandson, he became extremely excited. He was doubly happy that I would officiate at their wedding. And when I heard that he still didn't have a green card, I told Yoav that I would take care of it. Thank G-d, I was able to help Yoav find a job, become his sponsor, and make good on my grandfather's promise to him.

Published by The Chabad House of Caulfield in conjunction with the Rabbinical College of Australia and N.Z.

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA  
Phone (03) 9525 8190  
Email: lamplighter\_weekly@hotmail.com  
Internet: www.lamplighterweekly.com

Editors: Shneur Wilhelm, Boruch Sholom Ajzensmid  
The Lamplighter contains words from sacred writings. Please do not deface or discard.

ISSUE 889

**Thank you Boruch Aizensmidt  
for all your editorial help.**

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



## Divine Providence

19th of Tammuz, 5720 [1960]

I received your letter of the 16th of Sivan, and I was pleased to read in it about your efforts to strengthen and spread Yiddishkeit [Judaism] among the youth. As for suggestions as to how best to carry this out, this is a matter which depends primarily on local conditions. Therefore, it would be best for you to consult with some local friends who have interest and experience in such activity. Needless to say, the same applies to the question of a committee on scholarships for boys to go to Bruno. As G-d rewards in kind, but in a most generous measure, your efforts to help others will bring you G-d's blessings in your needs....

Referring to the question which you have been asked as to the reasons why G-d does something this way and another that way, etc. The whole question has fundamentally no basis. By way of illustration, suppose a small child, whose only interest is in food, toys and the like, would be asked to explain a profound philosophical problem, or the construction of an intricate machine. This would certainly be considered absurd, although the difference between the small child and the philosopher or the engineer is only a difference in degree. It would be even more absurd to expect a human being to understand G-d's reasons, for the difference between a human being and G-d is absolute, namely, the difference between a created being and the Creator.

If sometimes certain aspects of Divine Providence are questioned, it is only in cases where other human beings are involved, as for instance, the question of why some righteous people seem to be suffering and others seem to be prosperous. The reason such a question is asked is because there seems to be a contradiction between the qualities of the two persons and their experiences in life. On the other hand, the question of why G-d created the world is one that lies entirely in the realm of the Creator. Similarly, why G-d created the world in this way and not in another way?

Parenthetically, I wish to add that it is true that some people attempt to answer such questions. But this should not be taken to mean that the question itself is a legitimate one, that is to say, a question which begs to be answered, and if we do not know the answer, we are deficient in our understanding. It is only that in some instances G-d has revealed to us additional knowledge, but even if He did not, it would still not reflect on man's necessary knowledge, inasmuch as such additional knowledge is out of his range.

To illustrate this, as above: If a child, at the proper age, should not know the ABC, or how to use a fork and knife, etc., this would be a defect on his level, whereas it would not be a defect if he did not know philosophy or mechanics. On the other hand, it may be possible for an engineer to attempt to give the child some rudimentary knowledge about the construction of a machine, or the philosopher to use a simple parable to put across some element of his philosophy, in a way that the child might grasp.

On the questions of the meaning of the Hebrew word Adam in relation to the soul of the first man, needless to say, Adam, and similarly, Noah, were the fathers of all the peoples of the earth. Generally speaking, until our father Abraham was born, there was no distinction between Jew and non-Jew, although, insofar as their souls were concerned, in their very root, the distinction was implicit.

By way of illustration: When a baby is conceived, there is no differentiation in the embryo between the various limbs of the body, such as between the head and foot. Later on, however, the organ develops in such a way that the head and brain develop out of a more delicate part than the foot, although previously there was no differentiation between delicate and non-delicate parts, as there was only one entity.

I have, thus, answered your questions, although I must say that I am not at all pleased with the fact that you take up so much time with such questions. For, as the Old Rebbe, the founder of Chabad, writes in Iggeres Hakodesh - all Jews are believers, the sons of believers, who believe in simple faith that G-d created the world and gave us the Torah and mitzvos, giving humanity at large the seven basic mitzvos, including the said seven Noahide laws. Let me emphasize again that there is an essential distinction between any human being, and the brute animals and lower forms of creation.

Hoping to hear good news from you,

With blessing,

## A MITZVA A DAY

**Positive Commandment 212: To Be Fruitful and Multiply**

HaShem created the world for people to live in. He wants the Jewish nation to grow and increase, ensuring a future of many generations of people who follow the Torah. This is learned out from words in the Torah: "Be fruitful and multiply" (Genesis 1:28).

## A WORD from the Director

*This Shabbat is known as "Shabbat Nachamu," the Sabbath of Consolation. For seven weeks after Tisha B'Av, special haftoras will be read in the synagogue, the "seven haftoras of consolation." These haftoras are characterized by the theme of exile and redemption, as are the Torah portions themselves.*

*Significantly, G-d's promise in the Book of Isaiah that He will ultimately comfort the Jewish people for all their sorrow is expressed in "double" language: "Nachamu, nachamu ami - Comfort my people, comfort them, says your G-d." As the Midrash explains, because the Jewish people were punished twice, with the destruction of the First and Second Holy Temples, the consolation G-d will give them will also be "doubled."*

*What is meant by a "two-fold" consolation? If a person's house burns down and a new one that is twice as nice is erected in its stead, his "consolation" is doubled. Nonetheless, this is only in the quantitative sense; the person still had to go through the trauma of the loss, which remains in his consciousness.*

*G-d's "two-fold" comfort, on the other hand, will be qualitative as well as quantitative, and completely erase the trauma of the destruction and exile. Not only that, but when Moshiach comes, we will actually be able to perceive the good that was hidden within the experience, and thank G-d for it! As difficult as it is to imagine now, "On that day, it will be said: 'I thank you O G-d, for having poured out Your wrath.'"*

*The reason is that if we were to correctly perceive the exile as a positive phenomenon, we would never be able to implore G-d to redeem us with the same sincerity and intensity of emotion that He desires from us. G-d wants us to be active participants in the Redemption, and do all we can to make it a reality.*

*May it happen immediately.*

*J.I. Gutnick*

## MOSHIACH MATTERS

When the pre-marriage contract was written for Rabbi Levi Yitzchak of Berditchev's niece, he told them to write: "The wedding will take place, G-d willing, with good mazal, in the holy city of Jerusalem. And if, G-d forbid, Moshiach has not arrived by then, the wedding will take place in Berditchev."

# It Happened Once...



When the tailor died at a ripe old age, his passing didn't attract any special attention, yet his funeral was most unusual for an ordinary tailor. The Chief Rabbi of Lemberg himself led the funeral procession all the way to the cemetery; and of course, as the Chief Rabbi led the procession all the Jews of the town joined in giving the final honours to the deceased. The result was a funeral the likes of which is normally reserved for great rabbis or tzadikim.

The Jews of Lemberg had no doubt that the tailor had been a person of extraordinary merit, and they waited anxiously to hear what a wonderful eulogy the Chief Rabbi would give at the funeral. They were not disappointed when the rabbi told them the following tale:

Many years before, the rabbi had spent Shabbat at a village inn. The innkeeper related a story about a Jewish jester who lived in the mansion of the local poretz, the landowner of the surrounding area. This jester had once been a simple, but G-d-fearing Jew, who by profession was a tailor. On a number of occasions he had done work for the poretz, and as he was an entertaining man with a beautiful singing voice, and very funny, the poretz and his family became very fond of his company. They finally asked him to join their household in the capacity of a jester, which was common in those days. He accepted, and slowly began to neglect his Jewish observance, until he no longer conducted himself as a Jew at all. The innkeeper felt very sorry for this Jew, and both he and the rabbi prayed that he return to the fold.

That Friday afternoon, just before Shabbat, a man came galloping up to the inn and requested to spend the Shabbat there. To their surprise the horseman was none other than the Jewish jester, who explained that he had come in order to gather material for his jokes and spoofs.

The innkeeper was afraid to refuse, and so agreed to have the jester as a guest. At the Shabbat table the rabbi spoke about the Torah portion and described how both Terach, Abraham's idol-worshipping father, and Ishmael, Abraham's unruly son, repented and were forgiven by G-d.

"Words that come from the heart penetrate the heart," is the saying, and the words of the rabbi affected the Jewish jester, who became more and more thoughtful as Shabbat progressed. By Saturday night the jester so deeply regretted his life, that he approached the rabbi, and asked how he could do penance. The rabbi told him to leave his position with the poretz and withdraw for a time into a life of prayer, meditation and fasting. He should maintain this regime until such time when he would receive a sign from heaven that his repentance was accepted.

The jester accepted this advice wholeheartedly. He went to Lemberg where he entered a large synagogue and made an arrangement with the caretaker. According to their deal he would be locked in a small room where he would spend the entire day in prayer. At night before locking up, the caretaker would release him so that he might eat a little and stretch out for the night on a bench. Only on Friday night, in honour of the Shabbat, would he leave the synagogue to spend the day more comfortably.

This routine continued for many weeks until one Friday night the caretaker forgot to release him. The heartbroken tailor was now sure that G-d had forsaken him, and he wept bitterly. Hungry and tired, he fell into a deep sleep and dreamt. In the dream an old man appeared to him, and told him, "I am Elijah the Prophet, and I have come to tell you that your teshuva (repentance)

has been accepted. Fast no longer. Every night I will come and teach you Torah, Torah such as only the righteous merit to learn."

The tailor opened a small shop and made a modest living. Late one night the Chief Rabbi passed his home and saw a bright light coming from the window. But when he entered, he saw only the tailor working by the light of a small candle. This happened two more times, and each time the rabbi found only a small candle illuminating the tailor's room.

The third time the rabbi pressed the tailor for an explanation, and was told all that had transpired since they had met at the village inn. The tailor also related that the prophet had told him that no inhabitant of the village would die as long as he lived.

The following day the rabbi instructed the local burial society to inform him every time there was a death in the city. True to the prophesy, each time there was a death, the deceased was not a resident, but someone who happened to be passing through. The rabbi concluded his strange tale, telling the townspeople that the power of teshuva is unlimited, and no matter what, G-d is always waiting for His children to return.

## THOUGHTS THAT COUNT

### And I pleaded with the L-rd (va'etchanan) at that time (Deut. 3:23)

One reason the Torah uses this phrase instead of "va'etpalel" ("and I prayed") is that the numerical equivalent of "va'etchanan" is the same as "tefila" ("prayer") and "shira" ("song"). This teaches that it is commendable to pray in a melodious, pleasant voice, utilizing the best of one's G-d-given abilities for speech and song for a higher purpose. (*Pa'aneiach Raza*)

### Lest you corrupt yourselves and make a graven image (Deut. 4:16)

Why did Moses have to remind the Jewish people not to make graven images, considering the fact that they had just spent forty years in the desert and had seen all sorts of open miracles and wonders? Were they not already on such a high spiritual level that making a graven image would be unthinkable? From this we learn that an individual must never think that his worship of G-d is perfect and he is beyond temptation. One must be ever on guard, even against those sins which appear to have no attraction whatsoever. (*Sifrei Musar*)

### You have been shown to know that the L-rd is G-d (Deut. 4:35)

When G-d revealed Himself on Mount Sinai to the soul of every Jew of every generation, He thereby made it possible for any Jew, who sincerely desires to serve Him, to perceive the true essence of the world, despite the darkness and concealment of what presents itself as reality. (*Sefat Emet*)

### Hear, O Israel, the L-rd is our G-d, the L-rd is One (Deut. 6:4)

"My children," G-d declares to Israel, "everything I created in the world I created in pairs: heaven and earth; sun and moon; Adam and Eve; this world and the world to come. I alone am without counterpart." (*Devarim Rabba*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

### PARSHAS VAETCHANAN

11 AV • 1 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:13 PM
	MINCHA:	5:20 PM
	KABBOLAS SHABBOS:	5:55 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	MINCHA:	5:10 PM
	SHABBOS ENDS:	6:13 PM
WEEKDAYS:	SHACHARIS SUN – FRI:	9:15 AM
	MINCHA:	5:25 PM
	MAARIV:	6:20 PM

## CANDLE LIGHTING: 31 JULY 2009



BEGINS	ENDS
5:13 ..... MELBOURNE .....	6:13
5:14 ..... ADELAIDE .....	6:13
5:00 ..... BRISBANE .....	5:55
6:22 ..... DARWIN .....	7:13
4:58 ..... GOLD COAST .....	5:57
5:21 ..... PERTH .....	6:18
4:56 ..... SYDNEY .....	5:54
4:51 ..... LAUNCESTON .....	6:01
5:16 ..... AUCKLAND .....	6:15
5:06 ..... WELLINGTON .....	6:08

Dedicated to the beloved, revered leader of World Jewry

### The Lubavitcher Rebbe

יצוקללה"ה נב"מ ז"ע

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