

LAMPLIGHTER

10 Elul
Ki Teitzei
1100
16 August
5773/2013

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

In the Torah portion of Ki Teitzei we learn: "When you build a new home, you must place a guard-rail around your roof." The purpose of the guard-rail, as the Torah itself goes on to say, is to protect people from falling off an un-enclosed roof.

In a spiritual context, the meaning of this commandment is as follows:

At times, man's body is referred to as his "home." In terms of man's spiritual service, this alludes to the general service of *birurim*, wherein man seeks to purify and elevate his physical body and his portion in the physical world.

The service of purifying and elevating one's physical body is denoted as a "new home," for prior to the soul's descent into this world it has no conception of the physical world and the spiritual service which it entails.

Furthermore, the service of purifying and uplifting this physical world and transforming it into spirituality is truly something novel and new. When a Jew serves G-d in this manner the world itself becomes a home and an abode for G-d.

Understandably, building such important new edifices has a tremendous impact upon their builder, the person himself. He, too, is refined and uplifted in a "new" and infinitely greater manner - to a point which is much higher even than the lofty state of existence the soul enjoyed prior to its descent within a body.

Through self-nullification the person creates a vessel which allows him to serve as a receptacle to this new level. For the only way one can attain a degree of infinite elevation is to totally nullify oneself before G-d, thereby freeing oneself from the limitations of one's previous degree and level.

This, then, is the inner meaning of a guard-rail. The protective and preventative measures that a person undertakes in the course of his spiritual service are an expression of his self-abnegation and acceptance of the heavenly Yoke. Thus, they form a "guard-rail" which ensures his spiritual ascent, and enables him to be a fit vessel - the "new home."

There is a practical lesson in this for us all: A person should not shut himself off from the rest of the world; he must build a "home," a dwelling place, for G-d in this nethermost world. For, it is only through the descent within this world that the ultimate and truly new ascent is accomplished both Above as well as below.

On the other hand, one must know that in order to transform the physical into a vessel for G-dliness the person must make a guard-rail - he must remain apart from the physical world's grossness and corporeality. While it is true that he must busy himself with physical things, nevertheless, in and of themselves, they should remain insignificant to him; he knows and feels that the only reason he occupies himself with corporeality is in order to fulfill the Divine intent of transforming this world into a new home for G-d.

Adapted from a talk of the Lubavitcher Rebbe by Rabbi S.B. Wineberg in From the Wellsprings of Chassidus.

In honour of the 1100 issue of Lamplighter the articles in this edition will be focusing on the idea of being a "Lamplighter" - one that goes out with the goal to light up his fellow, having no other intention than benefiting his friend.

Helping the Fall Guy

By Mordechai Wollenberg

This week's Torah reading teaches us a very practical law. The Torah tells us that if a person is building a new house, he is obligated to make sure there is a fence around the roof to eliminate the danger of someone falling off it (Deuteronomy 22:8).

This is, of course, an admirable idea -- the idea of neighbourly responsibility, of not being negligent even on one's own property because another person may come to harm, and so forth.

The Torah goes further, however. The verse uses an interesting phrase -- *ki yipol hanofeil mimenu* -- which means, literally, to make a fence around the roof "lest somebody who is prone to falling should fall off it."

If the person is going to fall anyway, why should I have to take precautions? Yet this law is taught specifically regarding one who is a "faller."

There is, as ever, the commentator Rashi, who explains that even though it may be divinely ordained that this person will fall anyway, you should not be the one to bring it about.

On a deeper level, it is a very powerful lesson for all aspects of our lives. Many times we are tempted to take advantage of another person. Often the excuse is that "he's asking for it." Children in the playground will pick on another child, arguing that he makes himself a natural victim. Global powers will do the same thing on an international level. Unfortunately, there is a perception that because someone has a weakness, this is automatically grounds to take advantage of him or her.

The Torah is telling us that this is not acceptable. Even regarding one who is going to fall anyway, you must take precautions to help prevent him from doing so rather than letting him become a victim of his own weakness. Not only are we commanded not to take advantage of that person, but we are actually commanded to do everything in our power to help him.

Slice of LIFE

THE LAST JEWISH ORGANIZATION

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 brighter prospects for making a living 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 in response to 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 Yaakov Yehuda ("J.J.") 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.

"The church is 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 Rabbi Hecht personally touched, changed, saved. But it doesn't.

Soon thereafter, Yoav became engaged to Alba, who had been working in the Kiddie Korner Preschool of Congregation Bnai Abraham Synagogue in Brooklyn Heights. Alba asked her boss, the rabbi of the Congregation and director of Chabad of Brooklyn Heights, Rabbi Aron-Leib Raskin, to officiate at the wedding.

The rabbi happily agreed, and then promptly invited Yoav to come see him so they could get acquainted. In their meeting, Yoav told his story, speaking in loving and respectful terms about Rabbi JJ Hecht and how Rabbi Hecht had literally saved him, body and soul.

That's when Rabbi Raskin told Yoav that he was Rabbi Hecht's grandson! Yoav became extremely excited, and doubly happy that this was the rabbi who would officiate at their wedding.

Not only that, when Rabbi Raskin heard that Yoav still didn't have the green card, he told him that as Rabbi Hecht's grandson, he was duty bound to take care of it. A highly energetic fellow, very much in the style of his grandfather, Rabbi Raskin succeeded in helping Yoav find a better job, and volunteered to be his sponsor for a green card, and thus was fulfilled the final clause of his grandfather's promise.

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

Editor: Moshe Backman
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0433 026 117
Email: lamplighter@rabbinicalcollege.edu.au

The Lamplighter contains words from sacred writings. Please do not deface or discard.

ISSUE 1100

MOSHIACH MATTERS

We will have miraculous produce when Moshiach comes. The bark on the trees will taste the same as the fruit, and we will be able to eat it, and all trees, even trees that don't bear fruit nowadays, will when Moshiach comes. Also, on the day that you plant a tree, on that same day, fruit will grow.

When Moshiach comes, the stalks of wheat will be as tall as a palm tree on top of a high mountain, and Hashem will send a wind that will cause the kernels to fall out of the stalks onto the ground.

A Word from the Director

ISSUE 1,100: 21 YEARS OF CONTINUOUS ILLUMINATION

Lamplighter is the most widely read and distributed weekly Torah magazine in the southern hemisphere. Both the magazine and its electronic version are read by thousands of people with many, particularly those living in remote areas, seeing it as their only link with Judaism, Jewish life and community.

This week marks yet another milestone in *Lamplighter* history, with the Chabad House of Caulfield proudly publishing issue 1,100 of the magazine. Teachings of the Baal Shem Tov have been quoted many times in its pages, inspiring a person to find practical ways of enhancing his service of G-d by drawing on everything he sees and experiences. This is particularly appropriate when we encounter a new period in the spreading of the teachings of the Torah.

The number 1,100 marks a new stage in our effort as lamplighters. Every one hundred in its own right is a great accomplishment, as it represents a state of completion and wholeness. We have now reached the eleventh time one hundred. Eleven refers to the transcendence of the limits of the world, since "the world was created with ten utterances." Eleven thus refers to a level above the limits of that set. Our mission therefore should reflect the intensified capabilities signified by this number.

The title "*Lamplighter*" personifies a category of work which requires complete devotion, as illustrated by the following episode.

In 1907, Rabbi Sholom DovBer of Lubavitch was staying in Würzburg, Germany, when a group of Chassidim came to spend Shabbat with the Rebbe. Among them were Reb Yosef Yuzik Horowitz, his son-in-law Reb Feivel Zalmanov and Reb Elimelech Stoptzer.

The Rebbe prayed for many hours that Shabbat morning, as was his manner. Later, when the Rebbe had finished his prayers and sat with the chassidim at the Shabbat meal, Reb Yosef Yuzik asked:

"Rebbe, what is a Chassid?"

Replied the Rebbe: "A Chassid is a Lamplighter. The lamplighter walks the streets carrying a flame at the end of a pole. He knows that the flame is not his. And he goes from lamp to lamp to set them alight."

Asked Reb Yosef Yuzik: "What if the lamp is in a desert?"

"Then one must go and light it," said the Rebbe.

"And when one lights a lamp in a desert, the desolation of the desert becomes visible. The barren wilderness will then be ashamed before the burning lamp."

Continued the Chassid: "What if the lamp is at sea?"

"Then one must undress, dive into the sea, and go light the lamp."

"And this is a Chassid?" Reb Yosef Yuzik asked.

For a long while the Rebbe thought. Then he said: "Yes, this is a Chassid."

"But Rebbe, I do not see the lamps!"

Answered the Rebbe: "That is because you are not a lamplighter."

"How does one become a lamplighter?"

"First, you must reject the coarseness within yourself. Start with yourself: cleanse yourself, refine yourself, and you will then be able to see the lamp within your fellow. When a person is himself coarse, G-d forbid, he sees coarseness; when a person is himself refined, he sees the refinement in others."

To mark this significant milestone, let all of us who have benefited from "*Lamplighter*", and those who indeed strive to become lamplighters, increase in our efforts 1,100 fold, and in doing so bring completeness to ourselves and our work in making this world a "dwelling place for G-d".

It is said that we were put on this world to work. In the word *lamplighter* we find the very essence and *raison d'être* of our work; reaching out to brighten the lives of others and in so doing, illuminating the entire world. When we take the power inherent in the number 1,100 and infuse our work with it, we will surely merit seeing the world lit up with the coming of Moshiach.

The Chabad House of Caulfield thanks you for your readership and hopes the weekly *Lamplighter*, in some small manner, enriches your lives by touching your souls. Indeed, we look forward to many more years of bringing Jewish warmth and Chassidic spirituality into your week.

J. I. Gutnick

CUSTOMS CORNER

One of the Torah prohibitions involves the cutting down of fruit trees. Our Sages explain that though the prohibition to cut down fruit trees is mentioned amongst the laws regarding war, the law is not restricted to a time of war. Besides not having a time restriction, it also includes the destruction of any object which is of benefit to mankind. This prohibition is referred to as *bal tashchit*.

Nevertheless, the prohibition of cutting down fruit trees is stricter than the prohibition of destroying other objects of value since man is compared to a fruit tree.

The law applies even if it is young and not yet bearing fruit. Similarly, even if its fruits are worm infested or if its fruits are not edible on their own, but are instead used to produce a drink.

Though, there are situations that it would be permissible to cut down a fruit tree. If it has definitely aged to the extent that it is no longer yielding the amount of fruit that makes the labour for its maintenance worthwhile, or if it is damaging to surrounding trees. Also, if its wood is more valuable than the fruit that it produces, then it would be permissible.

IT HAPPENED *Once...*

The Boy who Loved Horseback Riding

The Alter Rebbe, author of the Tanya and (Rav's) Shulchan Aruch, had many thousands of followers. When any one of them had a serious problem, they would come to Liozna, the small town in White Russia where the Rebbe lived, to ask his advice and blessing.

One of the Alter Rebbe followers, who lived in a nearby village, came to him one day with tears in his eyes, and poured out his troubled heart to him. He told the Rebbe that he had a teenage boy, whom he tried to bring up in the way of the Torah and *Mitzvos*. He was a fine boy, devoted to his studies, and observant of the *Mitzvos*. But suddenly, something got into him, and he began to turn away from Torah and *Mitzvos*. The heartbroken father feared that his son might go completely astray, and he begged the Rebbe to tell him what to do to bring him back to the right path.

"Do you think you could persuade your son to come and see me?" the Alter Rebbe asked.

"I'm afraid that in his present state of mind he may not be willing to come to the Rebbe," the villager answered sadly.

"Then try to find some excuse to get him to come here. Perhaps you can send him into town on some errand?" the Rebbe suggested. "Once he is in town, a way will be found to get him to see me."

Somewhat encouraged by the Alter Rebbe's optimism, the *Chassid* returned home with a lighter heart.

Thinking about a way of carrying out the Rebbe's suggestion, he suddenly had an idea. His son was very fond of horseback riding. Now, it was not considered nice for observant young Jews to ride into town on horseback, but his son did not worry about what people might say, and whenever the opportunity presented itself he would ride right into town on horseback like any non-Jewish country yokel.

So the *Chassid* thought up an errand and asked his son to go into town.

"If I can ride into town. . . ." the son said. His father nodded.

The young man went galloping into town. Little did he know that the errand was really a pretext for his father's friends to get him to the Rebbe's house.

Shortly he found himself facing the Rebbe, who greeted him warmly.

"But why did you choose to ride into town on horseback, instead of in a buggy?" the Rebbe asked.

"Well, I just love horseback riding. My horse is a fine animal; why not take advantage of such a fine horse?" the boy replied.

"And what are the advantages of such an animal?" asked the Alter Rebbe.

"A good horse runs fast. You gallop away and you reach your destination so much quicker," said the young man enthusiastically.

"That is all very well-if you are on the right road," countered the Rebbe, "but if you are on the wrong road, you can only travel quickly in the wrong direction!"

"Even so," insisted the young man, "the horse could help you quickly get back to the right road, if you catch yourself and see that you are on the wrong road. . . ."

"If you catch yourself and see that you are on the wrong road," the Alter Rebbe repeated slowly and emphatically. "Yes, my son, if you catch yourself before it is too late, and realize that you have strayed from the right path; then you can quickly return. . . ."

The words of the Alter Rebbe, uttered deliberately and pointedly, struck the young man like a bombshell, and the Rebbe's penetrating eyes seemed to pierce right through him. The boy fell down in a faint.

He was quickly revived, and in a subdued voice he asked the Rebbe's permission to remain in Liozna, so that he could renew his Torah studies and come back to his family as a good Torah-abiding Jew.

Thoughts THAT COUNT

And she shall be his wife; because he has forced her, he may not divorce her all his days (22:29)

Our sages tell us that when the Children of Israel assembled at the foot of Mount Sinai, "G-d held the mountain over them like a jar and said to them: 'If you accept the Torah, fine; if not, here shall be your grave'" (*Talmud, Shabbat 88a*).

But the Jewish people had already expressed their desire and willingness to enter into the covenant with G-d. Why did G-d coerce them? But perhaps G-d desired to ensure that their bond would be eternal and irrevocable. By forcing Himself on them, He was binding Himself with the law that "he may not divorce her all his days." (*Maharal*)

An Ammonite or a Moabite... even to their tenth generation shall not enter into the congregation of G-d (23:4)

From here we learn that someone who causes a person to sin does worse to him than one who kills him; for one who kills him kills him only in this world, whereas one who leads him to sin removes him from both this world and the world-to-come. Therefore, Edom, who came forth against them with the sword, was not [completely] despised. Similarly Egypt, who drowned them. The Moabites and the Amonites, however, who caused them to sin (with the daughters of Midian -- see Numbers 25), were completely despised. (*Sifri; Rashi*)

CANDLE LIGHTING: 16 AUGUST 2013

BEGINS	ENDS
5:26MELBOURNE	6:25
5:26ADELAIDE	6:26
5:08BRISBANE	6:02
6:24DARWIN	7:14
5:06GOLD COAST	6:00
5:32PERTH	6:27
5:07SYDNEY	6:04
5:14CANBERRA	6:11
5:12LAUNCESTON	6:13
5:29AUCKLAND	6:27
5:21WELLINGTON	6:23
5:09HOBART	6:11
5:05BYRON BAY	5:59
6:56SINGAPORE	7:45



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS KI TEITZEI
10 ELUL • 16 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:26 PM
	MINCHA:	5:35 PM
	KABBOLAS SHABBOS:	6:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:46 AM
	MINCHA:	5:30 PM
	SHABBOS ENDS:	6:25 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:35 PM
	MAARIV:	6:25 PM