

LAMPLIGHTER

24 Elul
Nitzavim-Vayeilech
Shabbos Slichos

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LIVING WITH THE TIMES

This week we read two portions in the Torah Nitzavim and Vayeilech, and the Torah portion of Nitzavim is always read on the Shabbat before Rosh Hashanah.

It begins: "You are standing this day, all of you, before the L-rd your G-d, your heads, your tribes, your elders... all the men of Israel, your children and your wives ... that you should enter into the covenant of the L-rd your G-d."

With these words, Moshe brought the Jewish people into a state of collective and mutual surety. Indeed, our Sages declared, "All Jews are guarantors for one another."

Let us examine the concept of surety more closely.

What exactly is a guarantor, and who is eligible to act as one? According to logic, only a person who is superior to another in a certain respect can provide a guarantee. Consider the example of the poor man who has requested a loan. The lender cannot rely on the poor man's ability to pay him back, so he asks for a wealthy guarantor as collateral. This way, the lender is assured that he will be repaid.

Conversely, it would be illogical to expect a poor man to act as guarantor for a rich man's loan. This would not make sense, as the poor man has less money to begin with.

What, then, are we to make of the fact that "All Jews are guarantors for one another"? How is it possible that even the lowliest individual can act as guarantor for the greatest?

Commenting on the verse "You are standing this day, all of you," Rabbi Shneur Zalman, founder of Chabad Chassidus, explained that Jews comprise a single entity. Metaphorically speaking, the Jewish people form one body, with each individual Jew being an integral part of the whole.

A physical body is composed of many organs and limbs, each one of which serves its own unique function. That the head is superior to the foot is obvious, but without the foot, the body is incomplete. A defect in the foot affects the entire person; the head suffers if any of the body's limbs are flawed. In order to exist as a healthy entity, the body requires all of its organs to be in prime condition and to work in consonance.

So too is it in regard to the Jewish people. There are many different types and categories of Jews. Some are on the level of "head," while others may be said to be the "feet." Nonetheless, each and every Jew is of inestimable value, an essential part of the Jewish people without whom the "body" of Jews would be incomplete. For this reason, all Jews are "guarantors for one another," as each individual possesses unique qualities which are necessary for the health and integrity of the whole.

True unity is only possible when all Jews stand together as one. Not only does this require the participation of our "heads," "tribes" and "elders," but the "hewers of our wood" and "drawers of our water" are no less important.

Adapted from Likutei Sichot, Volume 4

Unity Is Our Strength

By Rabbi Ben A.

"You are standing together today, all of you . . . to enter into a covenant"-Deuteronomy 29:9, 11.

The Torah portion of Nitzavim is always read on the Shabbat before Rosh Hashanah, which is the anniversary of the creation of man and the day on which, every year, all of creation is judged. How do we merit receiving a favourable judgment from on high? The answer is alluded to in the opening verse of this week's reading: "You are standing together today, all of you . . . to enter into a covenant."

Each part of this statement is significant. "Standing" connotes victory-that we merit receiving a favourable verdict. "Today" is the annual Day of Judgment, Rosh Hashanah. "All of you" means the entire nation-as one. "To enter into a covenant" refers to the fact that every individual pledges responsibility to one another, that each is a guarantor for the other.

In other words, upon what basis do we receive a favourable judgment? It is based on our unity. As long as we hold true to our pact of mutual guarantorship, then we are assured that G d's judgment of us will be for the good.

A question arises, however: How can every single member of a nation be a guarantor for everyone else? A guarantor must be one who is better off than the one he is guaranteeing. For instance, when a poor man applies for a loan, he asks a wealthier man to be his guarantor. You would not take someone who is poorer than you to be your guarantor. In that case, how can every single individual be a guarantor for all others? Certainly, in any large group of people there are those who have little to offer. How can every individual then be a guarantor for every other?

The answer is simple. In the case of the covenant between G d and His people, every individual possesses some unique advantage over every other. Each one can therefore serve as a guarantor for the other. Each member of the nation has some positive quality that is unique to him or her. Every individual is uniquely needed and indispensable.

By "standing together," in a way that emphasizes our complete interdependence; we surrender our personal identities and redefine ourselves as a part of a greater, unified whole. In this way, we are no longer judged on an individual basis, but as one whole-which includes all of the redeeming virtues of *all* of the individuals combined.

First and foremost, our recovery from addiction is a program. Each one of us works this program at varying levels of commitment and proficiency. Each one of us has his or her own strengths and weaknesses, successes and failures. But ultimately, our welfare depends on more than just an individual program of recovery; also, perhaps even more importantly, it relies on the *fellowship* of recovery. In the group, individual shortcomings fall away, and all that is left are the unique strengths that each individual brings to the whole. Each of us, without exception, has some unique and vital contribution to make to our fellows, and upon which each one of us depends. As lone individuals, we could never have overcome our addictions and live useful and happy lives, but together we stand as a testimony to the fact that there is strength in unity.

Together we are a whole that is greater than the sum of its parts.

Slice of LIFE

Rabbi Chiam Chaikel Miltzki was crippled, and the doctors were considering amputating one of his legs, maybe even both. Despite his disability and constant pain he was the Dean of Yeshiva Chai Olom in Jerusalem and spent most of the day teaching, learning...and suffering.

But no one knew the cause of his illness; he never spoke about it, until one awful evening...at the wedding of his first son.

The wedding hall was filled with joyous music and laughter when suddenly someone pounded on the table and announced that some of the honourable rabbis present would be invited to say a few words. And his turn came.

It was impossible for him to stand and his voice was weak but he waited for complete silence and then began.

"Some fifty years ago when I was about fifteen I learned in a small yeshiva of thirty boys in the city of Stotchin.

"It so happened that there was this drunk called Itche that used the place as a sort of hotel. He would sleep for a while, then he would wake up, have another few drinks and go back to sleep again. We called him Itche der Shikker (Issac the Drunk) but he was a quiet fellow, and made no trouble so we paid him almost no attention.

"Then one cold rainy night someone pounded on the door a few times and before we could get up to answer he came bursting in. He was drenched, covered with mud from head to toe, and was wailing about how his wagon had just overturned and was killing his horse. He begged us to stop learning and help him overturn the carriage before the horse died.

"But after a lively discussion we decided that learning Torah was more

important and we announced that we weren't leaving. The wagon driver whimpered and moaned but finally realized he had no choice and he left to look elsewhere.

"No sooner had he closed the door behind him then Itche the drunk suddenly sat up on his bench, looked at us menacingly and said in a surprisingly sober voice, "You'd better go and help him or none of you will be able to walk again."

"Of course, besides making a few jokes at his expense, we paid no attention told him to shut up and go back to sleep.

"But a half hour later the wagon driver returned, almost insane with weeping and begging and this time we decided to go have a look. But when we got there it was too late, the horse had already died.

"The next day Itche the drunk came up to me privately with a seemingly crazy and totally unrelated request. He told me he was going to die that evening, and that I should come to his house and be there with him in his last moments.

"I told him I thought he was crazy but for some strange reason I decided to go. In any case I had a lot of material to go over in the Talmud and what difference did it make where I learned?

"Late that night I found my way to his house. It was no more than a one room hovel and when I entered I saw he was already sleeping on some boards in the middle of the room. So I sat for an hour or two learning Talmud by the light of a candle until I decided I had enough and got up to leave.

"But suddenly he opened his eyes, looked at me and said that at exactly four A.M. he would die and afterward he wanted me to ask the burial society to bury him in the plot next to the Gaon... (the name was not given in the story).

I replied incredulously, "Itche, you don't even put on Tefillin! How will they ever agree to bury you in such a

prestigious place?"

"He just pointed to a box in the corner and said that in that box are his Tefillin and some of his writings and that he was sure that when the members of the burial society saw them they would agree to bury him there.

"Sure enough, it was just as he said; at exactly four A.M. he returned his soul to its creator and when the burial society saw his things they were, to say the least, very surprised and impressed.

"And they were even more surprised to find that there was an empty burial plot in the exact place he had mentioned, although they had passed that area a hundred times and were certain that it was not available. Itche was a hidden Tzadik!"

At this point Rabbi Miltzki broke down crying, apologized to the crowd, saying he didn't know why he told the story, and the wedding was suddenly transformed from joy to mourning.

But, he was lucky he told the story. It just so happened that a Chabad Chassid, Rabbi Leib Friedman was in the crowd that night and when he came home from the wedding he wrote a letter to the Rebbe about what he had heard.

Two weeks later he received an answer!

The Rebbe wrote that Rabbi Miltzki should take upon himself to learn "Chitas" daily: [Namely the daily portions of Chumash, Tanya and T'hilim as established by the previous Lubavitcher Rebbe (Rabbi Yosef Yitzchak Shneerson)]. and encourage others to do as well.

The Rebbe promised that if he does so, the attachment to the Previous Lubavitcher Rebbe will stand him on his feet.

Without hesitation Rabbi Miltzki began learning and spreading the idea to others as well. Within several months he was standing and a year later he was walking.

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ISSUE 1102

MOSHIACH MATTERS

After Avraham was told, by "the binding of Yitzchak", not to sacrifice Yitzchak, the Torah writes, "And he looked and saw a ram, later, entangled in the bushes by its horns." What does the word "later" mean here?

Rabbi Chunah said in the name of Rabbi Chinnah bar Yitzchak that the whole day Avraham watched the ram getting caught up in the bushes and then setting itself free. Hashem told him, "Like this ram, your descendants will get caught up in their sins and pass from one exile to another." Avraham asked, "Will this last forever?" Hashem answered, "In the end they will be redeemed with the horns of this ram," as it is written, "And Hashem shall sound the shofar (and take them out of exile)." (Zechariah 9:14)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
Chai (18th) Elul, 5732
Brooklyn, New York

To the Sons and Daughters of Our People Israel, Everywhere,
G-d bless you all!

Greeting and Blessing:

The present period of preparation for Rosh Hashanah - the day on which G-d concluded the creation of the world with the creation of man, the "chosen one of the creatures" - is also the time to reflect on the Creation and its design and order, with a view to deducing therefrom - as from everything - guidelines for the daily life and conduct, and the "essential thing is the deed."

In accordance with the will of the Creator to create a world with a multitude of diverse things, as it is written, O, how many are Thy works, G-d! - the world consists of innumerable, distinct and different things. At the same time, however, all things have certain underlying features which unite them, and some which unify them into one entity.

This is to be expected, considering that all things have been created by the one and the same Creator, the *One G-d*. Consequently, an inner and true unity pervades all the things He created, from an inanimate object to a human being...

...On Shabbos a Jew fulfills his destiny of a "man to toil is born" by dedicating the day to the "toil of Torah". In this sense, Rosh Hashanah that occurs on Shabbos conveys also the message that in all the coming days of this year, a special emphasis should be put on the "toil of Torah (and Mitzvos)" and that also in the realm of "toil of work" (mundane affairs) one should bring out and accentuate the spiritual side of it.

By way of a simple illustration: a person holding a job, or engaged in business, and the like, is generally motivated by the income and desire to earn a living. Yet the underlying spiritual aspect, the "soul" of these mundane affairs, must be the recognition that "all your actions should be for the sake of Heaven". Instead of being motivated solely or mainly by material gains, a Jew should be motivated by higher incentives: to be able to give charity generously, to be able to study the Torah without worry about livelihood, to be able to pay tuition for the children's Torah education, and so forth. And it is to attain these higher goals in life that he engages in the "toil of work."

To repeat and in other words: It is expected of every Jew, man or woman, young or old, that he (or she) bring in "Shabbosdikel" (the spirit of Shabbos) into all his toil, including also the mundane activities; to bring in Spirituality and holiness also in the ordinary and mundane activities of the daily life, until they are thoroughly permeated with the spirit of Shabbos.

And when a person is permeated with spiritual motivations, his toil will obviously not interfere with his learning Torah, the fulfillment of a Mitzvah, giving charity generously and wholeheartedly, and so forth. Should the question be asked: How can everyone attain such a high level, and maintain it consistently each and every day of the year? The answer is simple, and everyone can understand it: Inasmuch as G-d, the Creator of man, set this guideline for each and every Jew, it is certain that everyone, regardless of upbringing and station, has been provided with the capacity to carry it out in actual life, and indeed, to do so with joy and gladness of heart.

And so we say with David: "(Because) On Thee, O G-d, I rely - (it is certain that) I will not ever be put to shame."

All the more so, since this trust and this commitment derive from Rosh Hashanah, when Jews celebrate the "Coronation" of G-d, and willingly accept His Kingship. Moreover, "The King's servant is (also) royalty", and on Rosh Hashanah every Jew becomes the King's servant anew.

With the blessing of Kesivo vaChasimo tova for a good and sweet year--
signed: Menachem Schneerson

CUSTOMS CORNER

With the imminent approach of the New Year and the Days of Awe, our preparations for the High Holidays move into highest gear. Several days before Rosh Hashanah we begin to recite the Selichot, a series of penitential prayers and liturgy.

According to Ashkenazic and Chabad custom, the first Selichot are recited on Saturday night after halachic midnight, and a minimum of four days of Selichot must be observed. Therefore, since this year the first day of Rosh Hashanah falls on Thursday, the Selichot start on the Saturday night directly preceding the New Year.

It is important to attend synagogue for Selichot, as its text contains several important passages which may be said only in the presence of a *minyán* (quorum of ten Jewish men).

Here are some other customs for Rosh Hashanah. Starting with the night of Rosh Hashanah we begin to have honey with the bread at Shabbat and Yom Tov meals. After the blessing on the bread, cut the challah, and dip it in honey (some still dip some bread in salt as usual), and have a bite.

On the first day of Rosh Hashanah after the afternoon prayer, we go to a lake, river or sea (preferably a body of water that has fish), and recite the *Tashlich* prayers, wherein we symbolically cast our sins into the water and leave our old shortcomings behind us, thus starting the new year with a clean slate.

* Don't forget to make an Eruv Tavshilin on Wednesday before Yom Tov.

A WORD

from the Director

Erev Rosh Hashanah is the birthday of the third Rebbe of Chabad, Rebbi Menachem Mendel, the Tzemach Tzedek (5549). The uniqueness of the Tzemach Tzedek's teachings was how he synthesized the esoteric and the revealed aspects of Torah and made them one entity.

This new approach of the Tzemach Tzedek influenced also those Jews who were not openly affiliated to his faction. This was expressed in the sense that all sects of those who studied Torah joined together in his days to support the study of Torah by general population of Jews.

Indications of this are to be found in letters of the times. Principal proof is that the Torah greats of all groups gathered together for the purpose of strengthening Judaism, and to abolish the opposition of the government. While differences existed between the Torah greats, they were still completely united, to the extent that their unity caused them to be victorious against the government.

This then is the lesson from the Tzemach Tzedek, who paved the way for us a sure and well-trodden path, so that we, by standing united, should follow in his light and footsteps to greet our righteous Moshiach with joy and good heart.

This is also connected to the present time, immediately before the New Year. As it is known that the receptacle for the blessings of the New Year is unity between people.

All matters of Rosh Hashanah (beginning from Erev Rosh Hashanah) must come to fruition in actual deed - "deed is the essential." The Alter Rebbe explains that "on Rosh Hashanah judgment is given principally on the bodies ... for man is only judged on Rosh Hashanah on matters of this world." Thus, may it be G-d's will that all of the above come to fruition in actual deed, and all people should merit a happy, sweet new year, filled with blessing.

On behalf of the Chabad House of Caulfield, I extend to you a Kesivah VeChasimah Tova, a year filled with health, joy and good tidings and for a true and everlasting peace for our brothers and sisters in our Holy Land of Israel.

J. I. Gutnick

IT HAPPENED *Once...*

Rabbi Michel of Zlatachov was a great and learned Rabbi who was fluent in not only the Talmud and all its commentaries but also with all the esoteric teachings as well. People would come from far and near to ask his advice or opinion on every conceivable matter and they were never disappointed.

It so happened that once one of the citizens of Zlatachov came to him to confess a sin. He had set out on a short journey early one Friday morning with plenty of time to make it to his destination before Shabbat. But the wagon broke down several times and before he knew it he was still in the thick of the forest far from his goal and it was getting dark.

At first he considered just spending the Holy day in the woods (after all it is forbidden by the Torah to drive the wagon on Shabbat) but when it got dark and the wolves and freezing wind began to howl he changed his mind. He decided that his life was in danger and urged the horses as fast as possible despite the Shabbat. Now he was weeping, awaiting Rav Michel's verdict.

As he expected Rav Michel explained to him the seriousness of the crime, prescribed a series of severe fasts and mortifications according to various books of Kaballa and bade him farewell.

But a few days later this fellow heard that the teacher of Rav Michel; the Baal Shem Tov (Besh't for short) was visiting a nearby town and he went to see him as well.

He pleaded with the Besh't for an easier 'repentance'; he simply wasn't strong enough to follow Rab Michel's demanding prescription.

The Besh't heard him out and saw that the man's heart was really broken and his body truly frail.

"Good, instead of all those fasts you must supply the candles each Shabbat for your local synagogue until I tell you to stop."

When the word got back to Rabbi Michel that the Besh't had negated his decision he felt awful. Perhaps he had made a mistake. But wherea He checked and rechecked all his sources and it was just as he said. He couldn't understand the Besh't's decision and that made him feel all the worse. Could the great master be wrong? No! that was impossible!

But the Baal Shem, although twenty miles away, sensed Rabbi Michel's confusion and to console him he sent him a special messenger to invite him to be his guest for the Shabbat; truly a rare sign of affection from the master!

Rav Michel began his morning prayers at the crack of dawn and set off early Friday morning but something went wrong. The wagon driver

somehow got hopelessly lost and wandered aimlessly for hours until Sunset.

Without hesitation the Rabbi got off the carriage and began walking in the dark as fast as possible to the town of the Baal Shem that could be seen miles away, despite the Shabbat.

When he entered the house the Besh't was just about to make Kiddush but when he saw Rav Michel distraught, dusty and exhausted from his tribulation he put down his Kiddush cup and said "A person like you that never did a sin in his life can never know the pain and broken heart of a Jew who he realizes he has done a sin. In fact, that very broken heart is what erases the sin. From now on you'll know how to correct someone that transgresses the Holy Shabbat."

This explains one reason why even the completely righteous have to do Tshuva; in order to come to love their fellow man.

Thoughts THAT COUNT

To love the L-rd your G-d... for He is your life (30:20)

How is it fitting to love G-da

A person should love G-d with such great and powerful intensity that his soul is bound in this love and is constantly pursuing it as one, for example, who is smitten with lovesickness -- as one who is so obsessed with a carnal love that his mind is never free of desire for that woman... Even more so is the love of G-d in the hearts of those who love him...

This is what King Solomon meant when he said by way of metaphor, "For I am sick with love." Indeed, the entire Song of Songs is a metaphor for this concept... (*Mishneh Torah, Laws of Repentance 10:3*)

And Moses went... to all of Israel (31:1)

But the Torah doesn't tell us where Moses went on this last day of his earthly life. The Chassidic masters say: Moses entered into the core of every Jew of every generation, so that every Jewish soul possesses a spark of the soul of Moses. (*Maayanah Shel Torah*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD
PARSHAS NITZAVIM-VAYEILECH
24 ELUL • 30 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:38 PM
	MINCHA:	5:45 PM
	KABBOLAS SHABBOS:	6:15 PM
SHABBOS MORNING:	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:32 AM
	MINCHA:	5:25 PM
	SHABBOS ENDS:	6:36 PM
	SELICHOS MOTZEI SHABBOS:	12:20 AM
SUN-TUE:	SHACHARIS SUN:	9:15 AM
	SELICHOS MON-TUE:	7:30 AM, 8:45 AM
	SHACHARIS MON-TUE:	8:00 AM, 9:15 AM
	MINCHA:	5:45 PM
	MAARIV:	6:30 PM
EREV ROSH HASHANAH WED:	SELICHOS:	7:10 AM, 8:20 AM
	SHACHARIS:	8:00 AM, 9:15 AM
	CANDLE LIGHTING:	5:42 PM
	MINCHA:	5:45 PM
	MAARIV:	6:30 PM
ROSH HASHANAH THURSDAY:	SHACHARIS [& FRIDAY]:	9:00 AM
	SHOFAR:	11:00 AM
	MINCHA:	5:35 PM
	TASHLICH:	5:50 PM
	MAARIV:	6:30 PM
	CANDLE LIGHTING:	AFTER 6:400 PM

CANDLE LIGHTING: 30 AUGUST - 4 SEPTEMBER 2013

BEGINS	ENDS
30th4th5th31st
5:385:426:40	MELBOURNE6:36
5:365:406:36	ADELAIDE6:33
5:155:176:11	BRISBANE6:08
6:256:257:14	DARWIN7:15
5:135:156:09	GOLD COAST6:07
5:405:436:38	PERTH6:35
5:175:206:16	SYDNEY6:13
5:245:286:24	CANBERRA6:21
5:265:316:31	LAUNCESTON6:26
5:405:446:41	AUCKLAND6:37
5:355:406:40	WELLINGTON6:35
5:235:296:30	HOBART6:25
5:125:146:08	BYRON BAY6:06
6:526:507:38	SINGAPORE7:40

On September fifth light candles from a pre-existing flame

