

# LampLighter

10 Elul  
Ki Teitzei  
**999**  
9 September  
5771/2011

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

Among the Torah's positive Mitzvot (commandments) is the Mitzva to remember what Amalek did to the Jewish people. At the end of this week's portion, Ki Teitzei, the Torah states, "Remember what Amalek did to you on your way out of Egypt; how he met you on the way, when you were weary and exhausted... You must therefore obliterate the memory of Amalek from under the heavens. You must not forget."

Why is it so important to remember Amalek? Who were they and why are we commanded to destroy them?

Amalek was not just a nation of evildoers; in the metaphorical sense, Amalek is symbolic of a negative character trait that can manifest itself within each one of us. Every person has his own inner "Amalek"; in order to destroy it, we need to be aware of its presence and ever cognizant of the danger it represents.

Chasidut explains that Amalek was unique in that he truly recognized the greatness of G-d, yet intentionally rebelled against Him. Amalek understood that G-d loves the Jewish people and helps them. Nonetheless, he deliberately set out to fight the Jews and cause them harm.

Amalek thus symbolizes a situation in which a person knows G-d, but rebels against Him anyway. In such a case, the recognition of G-d's greatness has no practical bearing on his behaviour. The person is well aware of the Master of the Universe, yet he deliberately acts in a manner which is contrary to His will.

This negative character trait is the "Amalek" that lurks in our midst. It manifests itself when we know, on an intellectual level, that G-d expects us to conduct our lives in a certain way, yet this knowledge is not reflected in our actions. We know that He is watching us, yet we persist in acting like Amalek, whose rebellion was intentional.

Obliterating Amalek means connecting intellectual understanding and actual deed. When we remember Amalek, who knew G-d yet deliberately sought to rebel, it causes us to correct our conduct and not follow his example.

A Jew's intellectual knowledge of Torah and Mitzvot must never be separated from his day to day behaviour. It isn't enough to know what is expected of us; whatever Torah knowledge we accrue must always lead to deeds, and a life lived in accordance with G-d's wishes.

In the merit of obliterating our inner "Amalek," may we very soon merit the coming of Moshiach, who will destroy the remembrance of Amalek forever and build the Third Holy Temple Now!

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

## War

By Yanki Tauber

To love one's fellow as oneself, the Talmud tells us, is the entire Torah; the rest is commentary. "There is no service like the service of love," declares the Zohar. "Peace" is not just a word, says another Talmudic adage — it is the very name of G-d; indeed, "the Torah was given only to make peace in the world." To again cite the Talmud, "Three traits distinguish the people of Israel: they are compassionate, bashful and charitable"; if someone lacks these traits, we are led to doubt their Jewishness. Even when we are compelled, as a society, to punish criminals or wage wars, we do so reluctantly, without passion, certainly without hate.

Love is the hallmark of Judaism. Some of us even claim that we taught that word to the world.

This Shabbat, however, we will stand in our synagogues and listen to a reading from the Torah (Deuteronomy 25:17-19) that tells us to hate. "Remember what Amalek did to you..." we read. "Eradicate the memory of Amalek from under the heavens; do not forget!"

Amalek was not the only nation to attack us; in the course of our 4,000 year history, there were many others who did the same, and worse. Yet Amalek is singled out as the very essence of evil. There was no rational reason for Amalek's attack on us, no conceivable gain in doing so. Amalek simply hates goodness and seeks to destroy it wherever it flourishes in G-d's world.

Yes, we are enjoined to love all G-d's creatures and creations, including the less loveable ones amongst them. But when pure hatred rears its head, it must be destroyed. Because if you love G-d's world, you don't feed love to the forces that would destroy it.

In the wise words of our sages: "He who is compassionate to the cruel, ends up being cruel to the compassionate."



## Adventure on the plane

By Tuvia Bolton

A few months ago as I was returning to Israel from the USA on an El Al flight, I had an unforgettable experience.

I've written before about how Chabad Chassidim try to encourage other Jews to do commandments wherever and whenever possible. This is because the Lubavitcher Rebbe revealed that every Jew in the depth and essence of his/her soul wants to do what G-d wants just the main obstacle is ignorance and we are here to dispel this ignorance.

For instance; one thing G-d wants is that all male Jews above the age of thirteen should put on 'Tefillin'; two square, leather, hollow boxes; one on the arm the other on the head, each containing four precisely written parchments from the Torah.

So as soon as it was morning I stood from my seat, briefly scanned the sleepy passengers, among them a group of young teens with various hair dos, a large church group from the States and an assortment of others. A wave of uncertainty enveloped me unlike any I have ever had that "No one here will put on Tefillin!"

But then I thought "One minute! What would Rabbi Mendel Futerfass (a 'Chassid' whose self-sacrifice for others and constant good mood got him seven years in Siberia and kept him alive there as well) do in such a situation?"

Without thinking twice I took out my Tefillin and approached the first teenager

figuring he and a few of his friends would say no and I could go back to sleep. This fellow had an amazingly high, puffy 'afro' hairdo that surrounded his entire head like a daisy, I asked him if he wanted to put on Tefillin.

Not only did he smile and answer yes in a loud voice for all to hear but he explained to me that all these kids were from a Jewish High school in Texas and, although he had never actually put on Tefillin, he was the ONLY one in the school that had ever seen them. I looked around and saw the other kids gazing at us in wide-eyed, open mouthed shock as I helped him roll up his sleeve and 'do it'.

I had to part his hair to the right and left (not unlike the Red Sea) to help the head Tefillin fit 'in there' which, combined with his tall stature, caused a sensation. Suddenly the other kids could not wait to put on Tefillin... and the enthusiasm was contagious; even some of the gentiles seemed interested!

After I was sure that all the kids had done the 'Mitzvah' I turned to my gentile friends who were mumbling possible explanations to one another until finally one of them asked me, 'what are these boxes etc.'

I asked them if they were impressed and they said yes, very. So I explained to them that Jews have been doing this for over 3,300 years, which impressed them even more. But when I added that according to their religion this was obsolete and Jews shouldn't do it they were shocked and began asking more questions.

So I told them that the Jews believe that there is a Creator who creates, enlivens, and provides for everyone constantly... even them, and that He listens to all prayers too. So it's totally unnecessary to pray to people or ghosts or spirits etc. Anyway, surprisingly enough they loved it! They were all

smiling, shaking my hand (men only), snapping pictures and requesting to pose with me.

Then an Israeli fellow signalled me that he wanted to put on Tefillin, so I left the gentiles and went to him. When he finished doing the commandment, a very old man sitting behind him, next to a woman that probably was his daughter, motioned feebly and mumbled something unintelligible that sounded like a new language.

The Israeli and I tried to figure out what it was then suddenly the old fellow said clearly. "I know what those are! ... Saved me in the war. I took 'em with me in my bag and they saved me!"

"You're Jewish?!" We both exclaimed. "Sure! Sure I am!" he replied.

"Did you ever put them on before?" We both asked. "Ehh? Took 'em in my bag! That's what I did. Saved me in the war!"

I never figured out what war he was talking about (maybe the civil war?) but it ended up that he never had actually put on Tefillin in his life and right then and there he put them on for the first time."

That might have been the end of it but it wasn't. When he was through I took the Tefillin off him and continued to the next area of the plane to continue asking people and when I returned some fifteen minutes later I saw an unforgettable site. This old fellow had become so energized by the 'Mitzvah' that he was actually standing in the middle of the aisle, singing some unintelligible song, waiving his hands and dancing! He rose from the crypt! When he saw me he grabbed my hands and we danced together. Cameras were flashing all over the place and everyone was smiling and clapping their hands. (Perhaps the biggest miracle of all was that the El Al stewards and stewardesses also seemed to enjoy it and did not tell us to sit down!)

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

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ISSUE 999

## MOSHIACH MATTERS

According to Maimonides, one of the first things Moshiach will do is "wage the wars of G-d and prevail." Everything that was wrongfully stolen from the Jews during the exile will be returned to our hands. Most significantly this includes the ultimate target of their hatred, the Holy Temple, which was twice destroyed. When Moshiach comes and rebuilds the Temple, it will finally be redeemed from the captivity of the nations where it has been for almost two thousand years. (The Lubavitcher Rebbe, Parshat Teitzei 5750-1990)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



## A WORD from the Director

*This week's Torah portion begins with the words, "When you go out to war upon your enemies." The words of the Torah are eternally relevant, applying to us in all times. When the Torah was given, G-d was preparing the Jewish people for an actual physical battle, but the lesson for us in our day is about fighting the battle in the spiritual realm.*

*We, as Jews, have been charged with a unique responsibility: to make this physical world a dwelling place for G-d, a place where G-dliness and holiness are openly revealed. We carry out this responsibility by fighting a battle, a battle in which we attempt to elevate the material to the spiritual, to overcome the evil inclination that is inherent in every person. In this way we make our world a dwelling place for G-d.*

*"Going out to war" can also mean to go beyond your normal routine and activities. A person cannot stop and rest. He cannot decide that he has reached as high as he'll ever go, that he is no longer obliged to go out and fight the spiritual battles. This is especially relevant in the month of Elul, when a person might think that since the year is coming to a close, he can sit back and relax until the start of the new year; there is no reason to go beyond his normal routine. From the Torah portion we learn that this is never the case.*

*May we continue to increase in our efforts to serve G-d, to reach higher, to exceed our boundaries until we have reached our ultimate goal, the arrival of Moshiach.*

*J.I. Gutnick*

22nd of Elul, 5730 [1970]

Blessing and Greeting:

I received regards from you through your husband Dr..., who also told me of your present frame of mind. And while this is quite understandable, it is necessary to bear in mind that the ways of G-d are inscrutable, but always good, since He is the Essence of Goodness, and it is in the nature of the Good to do good - however difficult it may sometimes seem to comprehend. Yet it is not at all surprising that a human being should not be able to understand the ways of G-d; on the contrary, it is quite easy to see why a human being should not be able to understand the ways of G-d, for how can a created being understand the Creator?

We must, therefore, be strong in our trust in G-d and let nothing discourage us or cause any depression, G-d forbid. As a matter of fact, the stronger the Bitochon [trust] in G-d and in His benevolence, the sooner comes the time when this becomes plain even to human eyes. You should therefore be confident that G-d will eventually fulfil your heart's desires for good, as well as that of your husband, to be blessed with additional healthy offspring.

Your husband's activities and contribution to the strengthening and spreading Yiddishkeit [Judaism], as well as your share in it, will stand you in good stead to hasten that time.

Inasmuch as we are now in the auspicious month of Elul, I trust you surely know the explanation by the Alter Rebbe [Rabbi Shneur Zalman, founder of Chabad Chasidism], author of the Tanya and Shulchan Aruch, of the significance of this month. He explains it by means of an illustration of a king returning to his residence, when all the people of the city turn out to welcome the king in the field. At such a time, everyone may approach the king, even dressed in work clothes, etc., to present a personal petition to the king, while the king accepts each petition graciously and grants the request. Such is also the period of the month of Elul - a time of special Divine grace and mercy.

May G-d grant that this be so also with you and all yours, in the midst of all our people Israel.

Wishing you and yours a Ksivo vaChasimo Tovo [may you be inscribed and sealed for good],

With blessing.

### Sanctification of the Moon

Once a month, as the moon waxes in the sky, we recite a special blessing called *Kiddush Levanah*, "the sanctification of the moon," praising the Creator for His wondrous work we call astronomy.

Kiddush Levanah is recited after nightfall, usually on Saturday night. The blessing is concluded with songs and dancing, because our nation is likened to the moon—as it waxes and wanes, so have we throughout history. When we bless the moon, we renew our trust that very soon,

the light of G-d's presence will fill all the earth and our people will be redeemed from exile.

Though Kiddush Levanah can be recited as early as three days after the moon's rebirth, the kabbalah tells us it is best to wait a full week, till the seventh of the month. Once 15 days have passed, the moon begins to wane once more and the season for saying the blessing has passed.

CUSTOMS CORNER

# It Happened Once...



In Zhitomir lived a *Mohel* (one who performs circumcision) and *Shochet* (kosher slaughterer) who was a close follower of the well-known Rebbe, Rabbi Ze'ev Wolf of Zhitomir. Once he was invited to be the *Mohel* at a *Brit Milah* (circumcision ceremony) in a nearby village. Since the *Brit* was scheduled to take place early on Sunday morning, he decided to travel there on Saturday night. On the way, however, he got lost when the path went through a dark forest.

After a long time wandering about, he saw in the distance a shining light. Immediately he set out in that direction, and as he got closer, he saw a house. He went in, and there was a crowd of men sitting around a long table, with a distinguished-looking old man at the head. The latter was expounding Torah, and everyone was listening intently. The Chassid listened too, and was quite impressed by the brilliant insights. Shortly after, several of the listeners came over to him and said, "Nu? How do you like our Rabbi's words of Torah? Do you approve?"

"Yes!" answered the Chassid enthusiastically. Several times now they approached him, and the same dialogue was repeated. Finally, he left and found his way.

The *Mohel's* custom was to go to his Rebbe's house every day, in order to gaze at his holy face. That Sunday, upon his return, he went directly there. This time, however, the Rebbe's attendant did not allow him to enter. Then, on Monday and Tuesday, he again refused to let him in. Surprised, the Chassid finally asked him, "What is going on? Why won't you allow me to see the Rebbe?"

"Because the Rebbe told me not to," replied the attendant.

"Oh, no!" exclaimed the Chassid in dismay. "Why not? Surely there is a reason. Please, have mercy on me! Ask the Rebbe what I did. What is my sin to deserve such a terrible punishment, to be denied access to the Rebbe?"

The attendant went on, and soon returned with a reply. "The Rebbe said to tell you that the house in the forest belongs to the Evil Forces. Since you approved and accepted their words, you became connected to them. Therefore, he cannot admit you in his presence."

The Chassid was crushed. "But the Rebbe must know how I can rectify this," he said to the attendant. "Please, please go in again and ask him what I should do."

Back came the answer, "You have to go again on a Saturday night to that forest and find that house. Then, each time they expound Torah, respond "*feh, feh, feh*" and spit. That is how you can escape their clutches"

The Chassid set out that very Saturday night. He found the house in the forest, and the same people were sitting around the same table with the same elder again saying amazing words of Torah. Again, the students approached him to ask what he thought. Although the depth and creativity of the Torah was overwhelming, he thought of his beloved Rebbe and his wretched exile from him and regained control of himself. "*Feh, feh, feh!* Impure, impure, impure!" he screamed and spat emphatically.

Everyone froze. There was absolute silence. All heads turned towards him, and a few approached him menacingly.

"Wait," their leader said to them. He addressed the Chassid, "Who are you to dare to speak thus?"

"I am a follower of the holy Rebbe, R. Ze'ev Wolf of Zhitomir."

The leader turned again to his ranks. "Bring the books of our Torahs," he exclaimed. "All the Torahs that were spoken and written with improper, self-serving intentions are contained there. If his Rebbe's name appears in our books, this follower of his is ours to do with as we wish. If not, we have to let him go."

Two huge tomes were brought out. Every page was turned and examined. Nowhere appeared the name of Rabbi Ze'ev Wolf of Zhitomer. Incredibly, he had never once wavered from learning Torah purely for the sake of G-d and His commandments.

The *Mohel* left the house in the forest in peace, trembling in excited anticipation of his return to Zhitomer, and to once again be privileged to see the Rebbe's holy face.

## THOUGHTS THAT COUNT

**When you go forth to war against (literally "above") your enemies.** (*Deut. 21:10*)

When you go forth into battle with complete trust in the G-d of Israel, secure in the knowledge that G-d stands by your side to assist, you are automatically "above" your enemies as soon as you embark on your mission. (*Likutei Sichot*)

**When you go forth to war...**

These words refer to the descent of the soul, "a veritable part of G-d Above," into the physical world. Its mission, enclothed within a physical body, is to wage war and conquer the material world by infusing it with holiness, learning Torah and observing its commandments. This conflict will reach its successful conclusion with the coming of Moshiach, when G-dliness will reign triumphant. (*Peninei Hageula*)

**Remember what Amalek did to you.** (*Deut. 25:17*)

Why does the Torah use the singular form of the word "you" instead of the plural? The early Chasidim explained: Amalek, or the Evil Inclination, gains a stronghold only in an individual who is stand-offish and reclusive from the rest of the Jewish People. He who considers himself part of the larger whole and stands in unity with his brethren cannot be harmed by Amalek. (*Maayanei Hachasidut*)

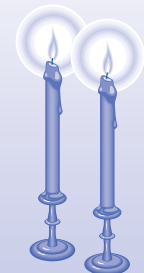
### CHABAD HOUSE OF CAULFIELD LUBAVITCH

#### PARSHAS KI TEITZEI • 11 ELUL • 10 SEPTEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	5:47 PM
	MINCHA:	5:55 PM
	KABBOLAS SHABBOS:	6:25 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:23 AM
	MINCHA:	5:45 PM
	SHABBOS ENDS:	6:44 PM
WEEKDAYS:	SHACHARIS SUN-FRI	9:15 AM
	MINCHA:	5:55 PM
	MAARIV:	6:40 PM

#### CANDLE LIGHTING: 9 SEPTEMBER 2011

Begins	Ends	
5:47	MELBOURNE	6:44
5:44	ADELAIDE	6:40
5:20	BRISBANE	6:13
6:25	DARWIN	7:14
5:18	GOLD COAST	6:11
5:46	PERTH	6:41
5:24	SYDNEY	6:19
5:31	CANBERRA	6:28
5:36	LAUNCESTON	6:36
5:48	AUCKLAND	6:45
5:45	WELLINGTON	6:45
5:34	HOBART	6:35
5:17	BYRON BAY	6:10



Dedicated to the beloved, revered leader of World Jewry

**The Lubavitcher Rebbe**

יצוקללה"ה נבג"מ זי"ע

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