

# LampLighter

5 Cheshvan  
Noach  
**901**  
23 October  
5770/2009

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## LIVING WITH THE TIMES

The first two portions of the Torah, Bereishis and Noach, share an essential connection, as both pertain to the creation and existence of the world.

Bereishis, read last week, describes the actual creation, while in Noach, this week's reading, G-d promises that He will sustain the world and never bring another flood.

Symbolically, these two portions represent two different levels of the perfection of creation.

Bereishis represents the world's perfection as it is created by G-d, without man's input or interaction. Noach represents a level of perfection that can only be attained by man's efforts, i.e., the service of teshuva, returning to G-d in repentance.

From the perspective of the first level, there is no possibility for disobeying G-d's will. Were man to disobey G-d, he would automatically lose his right to exist. This is indeed what occurred at the end of last week's portion, when "G-d saw that the evil of man was great... and G-d said, 'I will destroy the man whom I have created.'"

This week, however, we see that man has been given the power to refine himself, and to reach an even higher level of perfection than before his sin. This ability is alluded to by the rainbow, symbolic of G-d's covenant with Noach and G-d's great joy when His children elevate the world even higher through their actions.

This concept is alluded to in the Names of G-d which are used to describe the act of creation and that used in regard to Noach.

According to the Torah, the world was created by G-d using the Name "Elokim"; likewise, "Elokim" is used an additional 32 times in reference to creation. The Name used in reference to Noach, however, is the ineffable name of G-d which cannot be pronounced.

The name Elokim [the numerical value of which equal the Hebrew word for "nature,"] represents a level of holiness that is limited, whereas the Tetragrammaton represents a level which is above all limitations.

From this we learn that the world, as it was created, has the potential for only a limited revelation of G-dliness. It is only through the service of man that the higher, infinite and unlimited revelation of G-dliness may be achieved.

This concept is emphasised by the months in which these Torah portions are read.

Bereishis is read in Tishrei, the month of holidays; moreover, at least some of the days corresponding to the week in which Bereishis is read are themselves holidays.

Noach, however, is read in the month of Cheshvan, all of whose weekdays are ordinary days. For as symbolized by Noach, man's essential task in this world is to elevate even the most mundane aspects of life and reveal the unlimited potential for G-dliness contained therein.

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

## Children's Math

*Shimon Posner*

How long since you had to look inside a math book? Because here's a question that might have got by you:

A down payment on a home costs \$5,000.

Housing one brain-damaged man for a year costs \$20,000.

How many families lose homes to mental retardation?

This extra-credit teaser comes from a Nazi-endorsed schoolbook (currency adjusted). It was the first step in curing society of the unneeded. Shortly after, with the country now ready, beautiful killings ("euthanasia" in Latin) began.

It is comforting to think that Nazis were demons rather than humans. But following their defeat you couldn't find an anti-Semite west of the Elbe. When questioned by Allied troops, the mayors around Dachau professed no hard feelings to the Jews. They were not demons; they were people who legalized euthanasia.

Euthanasia makes sense. The animal kingdom, Greek culture and Darwinism all lend their credence. The only one withholding credence is a pesky verse in our *parshah* forbidding murder and suicide, "for in the image of G-d I have created you." This is an absurd abstraction in the face of home ownership.

What is this "image" of an allegedly formless being?

Who are you to tell me how to spend my money?

How to run our affairs?

You're nothing but a stranger amongst us.

Do you know the suffering of caring for this person?

Must we foot your bill? Who asked you anyway?

Many if not most Jews of Germany did not see themselves as bearers of any message. Regardless, the messenger with a bad message must be liquidated.

It seems so foreign: jackboots and German shepherds, J's on Jewish stores, marches in the night.

It is so foreign, so unreal, so out of our context, so un-American.

True, it is also the very opposite of what this country was built upon.

But...nothing ever happens in a vacuum.

It's always abstract, a vague undercurrent which feeds into, and later evolves into, bold statements and policies.

Just after this verse about murder and G-d's image, follows the verse to be fruitful and multiply. The verse is repetitive and the juxtaposition so stark that the Talmud equates the lack of procreation with murder and spilling blood. Both at some level deny the G-dliness, the sacredness of the human soul and form.

Logic isn't it? If the human image is divine then it must be furthered and multiplied. If it is not multiplied, then the sanctity is diminished — and on some level — questioned.

The highest birth-rate in the world, I am told, was in the Jewish Displaced Persons Camps of Europe following the war — a courageous and bold revocation and retort to the Final Solution.

My father was once challenged by a woman, "But I want my girls to have the good things in life, dance classes and party dresses. You can't give them these things when you have too many kids."

"Would your kids prefer," asked my father, "to have one sister and four party dresses or two sisters and two party dresses?"

I have heard it said that having children could tie up free money.

To not have a child because of financial considerations; should we do the math?



## It Was His Love

Rabbi Glukowski was a teacher in Toronto. It was his job to teach Torah to the Jewish children in the school, but he also had a hobby: teaching Torah to other Jews as well.

In fact he was so good at it that he was often offered payment for these 'outside' activities. But he always refused, saying that the Lubavitcher Rebbe once told him that the wage he received for teaching also included 'a few other special projects'.

One day he received a telephone call from a man he had never met; the fellow was frantic. He was Jewish and his son, who will call Sheldon, somehow got involved with a cult called Hare Krishna and no one had heard from him for months. The man was going out of his mind and was about to call the police when someone gave him the Rabbi's number.

Rabbi Glukowski expressed sympathies at the tragic news, but didn't understand what it had to do with him. After all, he was a normal Jew with no experience with cults or such things. True he was a venturesome sort of person with a tremendous love for all mankind, especially his fellow Jews; but he didn't understand anything about cults and certainly didn't have the time to go searching in India or somewhere else to find out about this cult.

But the man wouldn't take no for an answer. He didn't care if the Rabbi knew about cults or not, he was convinced that if anyone could get his son out it was him. Not only that but he had tried a lot of other things, called a lot of other people and nothing else worked.

As far as locating his son, it so happened he knew the exact location of his son, or at least where he was when he was last heard from several months ago: in an Ashram in Toronto, not far from where the Rabbi worked.

Something told Rabbi Glukowski to take on the mission. It was crazy! But this could be another of his 'special projects'.

With no plan, strategy, or inside information whatsoever he awoke early the next morning, located the Ashram, said a short prayer and began knocking on the massive front door (there was no door bell).

At first no one answered. But after knocking for ten minutes without stopping a gruff voice called out, "Who is it?! What do you want?!"

"Hello!" he replied brightly, "My name is Glukowski and I want to talk to Sheldon Greenbaum. His parents are worried about him."

There were a few moments of silence and he almost considered giving them another ten minute knocking session when a different voice came from behind the closed door. "Yes."

"Sheldon? Sheldon Greenbaum?" yelled the Rabbi. A faint grunt signifying 'yes' was heard from the other side.

"Hey! Hi Sheldon! Your father called me and he's worried."

"I'm okay!" he answered.

"Listen. Do me a favour. Your father called me and asked me to contact you because he's worried and he said he's so worried he might call the police."

"So what do you want me to do?"

The Rabbi had to think fast and suddenly it came to him. "If you call him he won't believe you. He'll think you are brainwashed. I mean, three months is a long time not to call. And if I call him I can't lie and say you're all right, I haven't even seen you. So I have an idea." Rabbi Glukowski knew he was really crossing the line but he went through with it. "Come to my house tonight for Shabbat and then I can tell him I saw you for a full day and he won't worry. What do you say?"

"One minute."

A few minutes later the door opened and out stepped a thin fellow, shaved head except for a clump of hair on the top with some sort of ornament dangling between his eyes. He was dressed in an orange robe wearing loose sandals and was carrying some sort of shapeless leather briefcase that looked like it was made in Tibet.

Rabbi Glukowski took him to his house, which was only a few streets away, showed him to a room in the basement, asked him if he wanted anything to eat or drink. Sheldon just gave him a close-mouthed smile and shook his head serenely 'no'.

That evening, as the Rabbi expected, Sheldon declined his offer to go with him and his sons to Synagogue. When they returned, an hour or so later from the prayers, they all sat down to the Shabbat meal. Luckily there were enough potatoes, salad and bread to keep their vegetarian guest satisfied.

Rabbi Glukowski had no problem talking Torah at the dinner table but he soon realized that none of it was really pertinent to spaced-out Sheldon. So he tried a joke: no reaction: a story, no reaction: something about family, life, hobbies, and animals. No luck; Sheldon

just smiled, sat straight backed and nodded his head and finally said a few words before he retired to his room.

That night Rabbi Glukowski was awakened by a low groaning noise from the basement.

He put on his slippers and went down to have a look. The moaning became louder as he descended and realized he was witnessing some sort of ritual.

Sheldon had a statue of some sort propped up on a chair and was actually bowing to it while chanting some monotonous mantra.

It was too weird for the Rabbi to bear: he had never seen a Jew actually worshiping an idol - certainly not right here in his house!!

He didn't know what to do. It was out of the question to let it continue, but on the other hand he couldn't get angry or evict him... poor Sheldon thought he was doing a big mitzvah!

So Rabbi Glukowski sat up the entire night and talked to him. Occasionally he went to get a cup of coffee to keep him up but just kept talking. Not one word about idolatry, because he didn't know what to say, and also not too much about Judaism, but about everything else under the sun; especially stories.

The next day Sheldon was so exhausted that he slept the entire day, waking only for the Shabbat meal and, needless to say, Rabbi Glukowski was a wreck. He would have liked to catch some sleep but Shabbat was one of his busiest days, praying, being with his family and teaching several classes.

Years later Rabbi Glukowski passed away and his children, all of whom had already married and had children of their own, spent the seven-day mourning period in his home in Toronto. In that time hundreds, of people came to comfort the mourners and praise the deceased. Among them was a thin, middle aged, religious fellow with sparkling eyes that no one seemed to recognize.

He sat opposite the mourners and said, "When I heard your father passed away I had to come. Remember me? I was here about fifteen years ago for one Shabbat. I had a shaved head and was wearing an orange robe."

He told them of how that Shabbat got him thinking about his Jewish soul seriously for the first time in his life until finally he went to a yeshiva a year or so later and liked it.

"You know what did it?" He concluded his story, "You know what really impressed me about your father? It wasn't anything he said; in fact even the next day I didn't remember any of it, not a word. It was his love. I never saw such unconditional love in my life. That is what changed my mind."

## MOSHIACH MATTERS

The Messianic era will witness ultimate physical and spiritual bliss. All will be healed; the blind, the deaf and the dumb, the lame, whosoever has any blemish or disability, shall be healed from all their disabilities. (*Beraishit Rabba*)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



## Shabbat

27th of Shevat, 5722 (1962)

I received your letter of the 20th of Shevat, in which you bring to my attention the problem of Mr. K, a businessman in your community. He is generally an observant Jew, but is involved in a business which makes it difficult for him to observe Shabbat. Now a suggestion was made to him to enter another field in which he could avoid the desecration of Shabbat.

It is clear to the unbiased mind, and even to plain common sense, that the Al-mighty, Who is the Giver of the Torah and mitzvot, is also the Creator and Master of the world, Whose benevolent Providence extends to everyone individually. Therefore, when G-d commanded us to live in the way of the Torah and mitzvot, He has also given us the ability to live accordingly under all circumstances, and given us also the power to overcome any obstacles.

It is only a matter of will and determination on the part of every Jew, since, potentially, he has the fullest capacity to live up to the will and commandments of G-d, the Creator and Master of the world.

It is also obvious that this is the only way for a Jew to be truly happy, materially and spiritually. It is only because G-d is infinitely merciful and patient that He does not immediately impose the consequences of any breach of His commandments, in order to permit the individual to mend his ways.

It is also equally obvious that no lasting good can come from breaking G-d's laws, especially such a fundamental law as Shabbat observance, for the important thing is not how much money a person earns, but that he should be able to spend it in good health and on happy things, which is entirely in the hands of G-d.

In view of the above, it is quite clear what your attitude (of the businessman in question) should be, even if there were no other immediate business proposition. For it is necessary, without delay, to give up the kind of business which interferes with Shabbat observance, with the full confidence that He who feeds and sustains three billion people and all living things, will also be able to take care of the individual and his family, and provide him with a source of parnasa [livelihood] which should not be in conflict with the will of G-d.

I trust you will convey the above to the gentleman in question, as well as to others who might be in a similar position.

Hoping to hear good news from you,

# A WORD from the Director

*In this week's Torah portion, which is named after Noach, G-d gives Noach Seven Universal Laws which are meant for all mankind. This is, therefore, the perfect opportunity to consider the implications of the Rebbe's campaign to disseminate among non-Jews, the knowledge and observance of these laws.*

*The nations of the world were given a code of conduct, which consist of six prohibitions: against murder, robbery, idolatry, adultery, blasphemy, cruelty to animals; and one positive command: to establish a judicial system.*

*The Rebbe has encouraged his emissaries around the world to meet with government officials and heads of state to sign proclamations encouraging the study and observance of these laws.*

*The Rambam (Rabbi Moses Maimonides) states that an important part of the Jew's task is to see to it that all people, not just Jews, acknowledge G-d as creator and ruler of the world and as a result conduct themselves in accord with the Noachide Laws.*

*Each and every Jew has an important role to play in this task. But how can this be accomplished? When a Jew conducts himself properly in all areas of his life - business, recreation, family, and religious - he will automatically influence the people around him. In turn these people will influence those around them until all people will acknowledge G-d as the ultimate creator, and ruler of the world. This will lead to the perfection of creation and the ultimate Redemption where all people will be able to see G-dliness clearly.*

J. I. Guterlich

*To bless the new moon at the proper time is like greeting the Divine Presence — Talmud.*

*Kiddush Levanah* [blessing the new moon] can be recited three days after the moon's rebirth—known as the *molad*. The kabbalah tells us it is best to wait a full week. Once 15 days have passed, the moon begins to wane once more and the season for saying the blessing has passed.

After nightfall, when the moon is fully visible and unobstructed by cloud cover, stand under the open sky and look once at the moon. Then face east and recite the blessing along with the accompanying prayers. The very best time to recite *Kiddush Levanah*, is immediately after Shabbat, as we leave the synagogue dressed in our Shabbat clothes.

The more people you get to participate, the better. If you have a quorum of ten men, *kaddish* [the mourner's prayer] is recited.

After the recitation of *Kiddush Levanah*, it is customary to "shake out" the fringes of the Tzitzit garment.

Women may recite the *Kiddush Levanah*, however, they are not obligated to do so, and in most communities women have not accepted this mitzvah upon themselves.

In the months of Tishrei and Av, *Kiddush Levanah* is customarily recited on the nights following Yom Kippur and Tisha b'Av.

*Kiddush Levanah* is not recited on Shabbat or holidays unless the moon was not visible during the week, and Friday or Yom Tov night is the last opportunity to recite it.

# It Happened Once...



This story took place during the last years of the life of the great rabbi and scholar, Rashi, when the Crusaders had begun an effort to liberate the Holy Land from the Turks.

The Duke of Lorraine was about to set out with a large army on his way to Jerusalem. Having heard a great deal of the wisdom of Rashi, he decided to see him and ask his advice. When the Duke came to Worms, where Rashi lived, he sent for the great Jewish scholar. But his messengers came back saying that Rashi refused to come. The Duke became very angry and decided to call upon Rashi himself.

Bursting into Rashi's house, the Duke could see many books on a table, but no one was present. He called, "Solomon, Solomon, where are you?"

Rashi replied, "Here I am. What is your wish, your lordship?"

"But I cannot see you! Where are you?" the Duke called again.

"I am right here, my lord. What is it you wish?" came back the reply.

The Duke rubbed his eyes, but still could not see anyone. Then he said, "I swear to you, O Rabbi Solomon, that I shall not do you any harm. Let me see you."

The next moment the Duke beheld a very saintly looking man bent over his books.

The Duke humbly addressed him. "I have heard of your scholarship and your wisdom. Jews and non-Jews alike say you are a prophet. I have come to ask your advice. I have gathered a large army of infantry and cavalry and am on my way to recapture Jerusalem. Shall I be successful? Tell me truthfully, and I promise you that if your words come true I shall not harm you."

"My lord, I have no encouraging reply for you, but since you press me to answer, I will do so. You will be there for three days. On the fourth day, however, you will be driven out and will have to flee. Most of your army will be diseased or killed, and many will die on their way home. You, my lord, will come back to this city with but three men and three horses."

The Duke paled on hearing the sad prophecy. Then he said, "I will keep my word, and if your prophecy comes true, no harm shall befall you. But if I shall return with four men, I will give your flesh to the dogs and will kill all the Jews in my country!"

Soon the Duke saw that Rashi's prophecy was true. The part which concerned his military campaign in the Holy Land certainly was fulfilled. The Duke started on his way back with a small army, but one after another his exhausted soldiers died or deserted him. When he approached the city of Worms, he had four riders with him. Remembering that Rashi had foretold that he would come back with three men only, he determined to put Rashi to death as he had warned him. But as the Duke was about to enter the gates of the city, a beam with iron spikes suddenly fell from the city gates on the head of one of the horses, killing it. The rider had to remain outside the city and the Duke entered Worms with three men only, just as Rashi had foretold!

Now the Duke became very frightened and saw that Rashi was indeed a very saintly man. He decided to visit him and pay him his respects.

Approaching Rashi's house he saw a great multitude of bearded people surrounding the house many of them in tears. He learned that Rashi had passed away and was about to be buried. The Duke and his entourage waited for the funeral and humbly participated in the funeral procession for the great man.

## THOUGHTS THAT COUNT

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

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

*A just, perfect man in his generation (6:9).*

Noah's perfection was that he followed G-d's will completely and with all of his being throughout the day, not just when he learned and prayed, but with mundane matters as well. (*Lubavitcher Rebbe*)

*A window shall you make for the ark (Gen. 6:16)*

The Hebrew word for "ark" is "tayva," which also has the meaning of "word." A Jew's job is to make a "window," as it were, for the words he utters in prayer or in the study of Torah, and to let them illuminate, as the sun shines at midday. (*Baal Shem Tov*)

*I will bring a flood of waters upon the earth, to destroy all flesh (6:17).*

Why did G-d choose a flood with which to punish mankind? Could he not have chosen another method to destroy the wicked? Another purpose of the flood, however, was to purify the world which had become unclean and defiled by its inhabitants. This is alluded to in the duration of the flood, forty days, and the requirement that a purifying mikva contains at least forty sa'a [a measure] of water. (*Rabbi Shneur Zalman*)

*And Noach went in, and his sons, and his wife, and his sons' wives into the ark (7:7).*

A person should not content himself with his own entrance into the "ark"—the holy letters of prayer and of the Torah, but should always seek to bring others with him as well, not only members of his family but every fellow Jew. Just as G-d helped Noach by closing the door of the ark after all were safely inside, so, too is every Jew assisted by G-d when he comes to the aid of his fellow man. (*Lubavitcher Rebbe*)

*And only Noach was left (7:23).*

Despite the fact that Noach was a righteous person, he was still required to tend to all the animals in the ark and take care of their needs. This was a physically demanding and sometimes dangerous job. Similarly, no matter how high a spiritual level one reaches, he is still obligated to take care of those around him who may need his guidance. (*Likutei Sichot*)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

#### PARSHAS NOACH 6 CHESHVAN • 24 OCTOBER

<b>FRIDAY NIGHT:</b>	CANDLE LIGHTING:	7:26 PM
	MINCHA:	7:35 PM
	KABBOLAS SHABBOS :	8:05 PM
<b>SHABBOS MORNING:</b>	SHACHARIS:	10:00 AM
	MINCHA:	7:20 PM
	SHABBOS ENDS:	8:26 PM
<b>WEEKDAYS:</b>	SHACHARIS: SUN- FRI:	9:15 AM
	MINCHA:	7:40 PM
	MAARIV:	8:30 PM

#### CANDLE LIGHTING: 23 OCTOBER 2009



Begins		Ends
7:26	MELBOURNE	8:26
7:18	ADELAIDE	8:16
5:42	BRISBANE	6:36
6:27	DARWIN	7:17
5:40	GOLD COAST	6:35
6:15	PERTH	7:12
6:56	SYDNEY	7:54
7:06	CANBERRA	8:05
7:24	LAUNCESTON	8:28
7:26	AUCKLAND	8:25
7:32	WELLINGTON	8:34

Dedicated to the beloved, revered leader of World Jewry

#### The Lubavitcher Rebbe

צוקללה"ה נבג"מ ז"ע

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