

# LAMPLIGHTER

23 Tishrei  
Bereishit  
**1005**  
21 October  
5772/2011

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## LIVING WITH THE TIMES

The Midrash recounts the sequence of events that led to Adam and Eve's eating from the Tree of Knowledge, as narrated in this week's Torah portion, Bereishit: First the serpent approached Eve, and asked if G-d had forbidden them to eat all the fruit in the Garden of Eden. She replied that they were permitted to eat any fruit, except for those growing on the Tree of Knowledge: "G-d has said, 'You shall not eat of it, and you shall not touch it, lest you die.'" When the serpent heard this reply, he pushed Eve towards the Tree and told her, "Surely you will not die."

The Midrash explains that Eve's mistake was adding on to G-d's command. The prohibition was only against eating the fruit of the Tree of Knowledge, yet Eve added that they weren't allowed to touch it. It was this initial digression that enabled the serpent to lead her astray, and later, for her to cause Adam to sin.

Our Sages tell us that the reason Eve made this mistake was that she didn't hear the command directly from G-d; it was transmitted only second-hand, through Adam. Had she heard it directly from G-d, not only would she not have sinned and led her husband to sin, she would have kept Adam from transgressing.

This is why, at the revelation of the Torah at Mount Sinai, G-d commanded Moses to give the Torah first to the Jewish women, then to the men. "Thus shall you say to the house of Jacob," G-d told him, referring to the Jewish women; "and tell the people of Israel," referring to the Jewish men. In this manner, G-d ensured that the Jewish women would always be on the forefront of Torah observance throughout the generations, and from their perspective, "correct" the sin of the Tree of Knowledge.

The special advantage of Jewish women - the ability to extend a protective and positive influence on their husbands - is derived from the way Eve was created, which was different from Adam. Adam was created from the earth, from a base substance, whereas Eve was created from Adam's rib, from the body of a human being.

Our Sages also interpret the verse "G-d built ('vayiven') the rib" as relating to the "extra measure of wisdom ('bina' [which has the same root of 'vayiven' -to build]) G-d has given women over men." Because women are on a higher spiritual level, they possess this ability to guard them.

This underscores how crucial it is to provide Jewish girls with a Torah-true education, instilling in them pride and a sense of joy in their Judaism. For the Jewish woman is the foundation of the home, and the positive influence she wields is very powerful.

*Adapted from Likutei Sichot vol. 3 of the Lubavitcher Rebbe*

## The Sanctity of Human Life

By Tali Loewenthal

One of the great teachings of Judaism is that human life is sacred. The account in our parshah of the creation of Adam and Eve "in the Divine image" (Genesis 1:26-27) introduces the idea that human life is special.

It is true that from the perspective of the parshah all existence is special. Light, sea, dry land; sun, moon, and stars; vegetation, fish, birds, animals, insects - all is the amazing handiwork of G-d the Creator. Yet there is still something extra about a human being.

One difference we see in the account of creation in our parshah is that while all other living creatures were created in large numbers, the first human being, Adam, was created alone. Adam combined within himself Eve. G-d divided them and they produced offspring who eventually filled the whole world. The Talmud states that the fact that Adam was created alone is to teach us the significance of each individual: "Anyone who destroys a human life is considered as if he had destroyed an entire world, and anyone who preserves a human life is considered to have preserved an entire world."

The unique aspect of human beings is of course our power of free will. Everything else that G-d created is simply subject to His built-in program, what we call "nature.". The human being too has an inner "nature" which in some ways is not very different from that of an animal, desiring the same kinds of things: food, territory, satisfaction of instinctive passion. But a human being is also confronted with Divine commands which control and transform his or her animal nature. The choice that each person has, whether to follow G-d's command or one's simple animal nature, gives us our identity as human beings.

As such, our actions have an immense effect. Maimonides presents the idea that we should consider the entire world to be equally balanced between good and bad, and that each of us as an individual is equally balanced between good and bad. Then, it is clear that if one does one good action, one tips the balance for oneself and for the entire world to the side of good, "bringing salvation to the world." Thus the Lubavitcher Rebbe said concerning all humanity: "Acts of goodness and kindness will bring the Redemption."

These mysterious creations, human men and women, are important. Every single one of them. Their lives are precious and cannot be thrown away. Murder is forbidden for both Jew and non-Jew. However, if a person tragically is trying to destroy others, and if despotic leaders persuade their people to engage in and to support acts of destruction, one must defend oneself, even pre-emptively. "If someone comes to kill you, rise early to kill him first," says the Talmud. The Lubavitcher Rebbe adds that your clear readiness to defend yourself could save your enemy's life as well as your own.

Today, in Israel and elsewhere, we, the Jewish people, are under threat. So too is the concept of the sanctity of life, and indeed civilization as we know it. For the sake of humanity, we must defend ourselves. If we at least recognize this truth, then hopefully others will too. Recognizing the sanctity of life and being ready to do something to preserve it is an important step towards living up to our role as Jews and as human beings, with the power to tip the balance for a world of good.

# Slice of LIFE

## Ester'ke

By Rochel Yaffe

Though my mother had told me the story of my young childhood many times, I would still ask from time to time for her to repeat it again; "Mom can you please tell me the story again", my mother would think seriously for a moment, as if drifting back in time, and then she would begin;

Hitler's armies had not yet reached Hungary. We had heard terrible stories, things we didn't believe, couldn't believe. But I was young, not much more than a girl and I had just been blessed with my first baby.

For that 1st moment after you were born I forgot all our troubles, I waited eagerly for the nurse to bring my baby to me.

Finally, a nurse came walking toward my bed, holding a small bundle wrapped in a flannel blanket. What a beautiful baby you were: Your eyes were big and blue in your small rosy face. Someone had tied a matching blue ribbon into your fuzz of brown hair.

Purim was your birthday. It was a sign, I thought, a sign from Heaven, that my baby was born on the very day that Haman met his downfall through Queen Esther. It was the day that was transformed from darkness to a great light. I was suddenly filled with courage and confidence. "In every generation they have risen up against us to destroy us, and G-d has always saved us from their hands. And He will again. He will again!"

And that is how you got your name- Esther. To us your parents, to our relatives, to all the people who knew you, your name held a special meaning. It meant hope. It meant faith. "Ah, Ester'ke. Esther Malka," people would say, smiling down at you. "A beautiful name, a good name." And then they would sigh, "G-d will help. G-d must help."

Hitler's armies entered Hungary. By the time you were two years old, we were forced to leave our homes, and we were living in the ghetto, in terrible standards. You were a pale, thin little girl with wide, anxious blue eyes.

And then it was Purim, your third birthday. Your father and I were determined that this one day you would have a taste of Purim joy. That morning before your father left with the workers, I sewed a pair of gold earrings inside his jacket. He would trade these with the farmers for flour, sugar, and dried fruit. We would have hamantashen (traditional purim food). After he had left, I found a torn lace

curtain. It became your gown. From cardboard and old wrapping paper, I fashioned a crown. Your costume was ready. How little it takes to make a child happy! You wore your costume like a queen. Your eyes sparkled under your crown. Your cheeks were flushed with excitement. In your happiness, you were the center of attention. People smiled, and cried. They were remembering other Purims in better times. Every time your father read the name Esther HaMalkah ("Esther the Queen") the other children smiled at you. You stood very proud, very serious. The megillah was your story. That night, as I tucked you into bed, you murmured sleepily, "I'm lucky I am Esther."

But things got worse and worse. Every few days now, German soldiers rounded up terrified Jews and forced them into cattle cars. They never returned. Finally, the day came when we realized that we had to send you away. The plan was to smuggle you out of the ghetto, and send you far away to the countryside, to one of the little villages so poor and small that it was forgotten, even by the Germans. There you would live with a peasant family until the war was over. For a sum of money, the last we had, they might agree to take in a Jewish child, and ask no questions.

When you woke up that morning. The young man who was going to take you was already waiting. I told you that the young man was a friend. He would take you to a place where there were no soldiers and no guns, where you could eat all the potatoes and bread you wanted.

You asked, "Are you and Tati coming with me?"

I told you we were not. Then I gripped you by the shoulders and spoke to you very sternly. "Remember one thing. You are not called Esther anymore. Your name is Eva. Say it again. Eva. No matter who asks you and when they ask you. Nobody must know you are a Jewish child. Do you understand?"

You burst into loud sobs. "You won't come with me. Tati won't come with me. And I can't even have my name."

I tried to think of words that would comfort you. But I was afraid that if I spoke, I would be crying along with you.

Then I heard the young man speak. "Come here, Ester'ke." His voice was calm and friendly. "Come, I want to tell you a secret." You stopped crying, and regarded him curiously, he spoke to you in Yiddish, and his eyes were Jewish eyes, kind and sad. "You're not leaving your Tati, your Mommy, or your name. Not really. You will keep them all with you, here." And he pointed at your heart. "And at night, when you are alone, in bed, you will say the Shema and you will think of them. But

you won't tell anyone. It will be your secret. And one day, your mother and father will come and bring you home again."

For many, many months, we did not hear from you. Towards the end of the war, roads and bridges had been bombed, and we were cut off from the countryside. Somehow, through many miracles, we survived, your father and I. Then, the war was over. Like all the Jews who survived we tried to put our life together again. Our one thought was to find you.

We set out for the village where we had sent you. We walked ten miles by foot. And as we walked, we prayed that we would find you safe.

Torn between fear and hope, we made our way down the dirt road that led through the village. We decided that we would not tell you all at once that we were your parents. It might frighten you. We would make friends with you, slowly. Gradually, you would remember.

Suddenly, we caught sight of a child, a small, sunburned girl with matted brown hair and bare feet, playing in the dirt in front of a house. Our hearts leaped. It was you. "Little girl," your father called in a trembling voice, "come here."

You came over and stared at us with wide, wary blue eyes. How can I describe how I felt? My heart sang with gratitude to G-d because we had found you, healthy, alive. But there was no recognition in your eyes. You had forgotten us completely. Suddenly, you turned and ran into the house. "Ma," you called to someone inside. "There are funny people outside."

A small woman in a black kerchief came out. She was holding you tightly by the hand. Her face was blank, stony. She looked us up and down, our pale faces, our dusty city clothing.

Suddenly, I was frightened. She was holding you so tightly, as if you belonged to her, I knew that after the war in many such cases the women would not agree to give back the child, I forgot all our plans, and that we had decided to tell you slowly, gradually.

"Ester'ke," I burst out. "Esther Malka. It's Mommy and Tati! Don't you remember us?"

You froze. You stared at me, without moving. Suddenly, your face changed. You seemed to awaken from a dream. Recognition flared in your eyes. With a little cry, you tore your hands away from the woman who held you, and you were in our arms.

"How come," I asked, "How come I forgot everything--you and Tati and being a Jewish girl--and remembered only one little thing, my name?"

"I guess," she said, "I guess because a name, a Jewish name, is not a little thing after all."

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ISSUE 1005

## MOSHIACH MATTERS

The birth of a Jewish child brings joy not only to his parents and extended family but to the entire Jewish people, for it signifies a step closer to the coming of Moshiach. The Talmud states that Moshiach will not arrive until "all the souls in guf" (the storehouse in which they await their descent into the physical world) have been born. The birth of a Jewish baby therefore hastens the Redemption and brings closer the blessings of the Messianic Era. (*The Lubavitcher Rebbe, 25 Iyar, 5743-1983*)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Rosh Chodesh, Marcheshvan, 5743 [1982]

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

#### Greeting and Blessing:

Coming from the month of Tishrei ... and taking into consideration the familiar saying to the effect that "as one prepares himself for the journey, so one proceeds," which is associated with the well known customs of proclaiming as Simchas Torah ends, "and Jacob went his way,"

Meaning that inasmuch as a Jew, every Jew, is, of course, a member of Kehilas Yaakov (the Community of Jacob), is now about to set out on "his way," going into the "ordinary" months of the year that are not "abundant with festivals," but are largely taken up with matters of earning a livelihood and mundane affairs, this is the time to remind him that "his way" is the way of Yaakov as it has been designated by G-d, namely, the way of G-d, the way of "All your actions should be for the sake of Heaven," as behoves a descendant of Yaakov;

Considering further that although all Jews have the same task and purpose in life - complete dedication to the service of G-d, as our Sages expressed it: "I was created to serve my Creator," yet, coming down to actual conduct they are divided into three categories: men, women, and children (of pre-Bar-Mitzvah and pre-Bat Mitzvah age). Hence, this is reflected in the resolutions which have been adopted by them respectively, during Tishrei for the entire new year.

In light of all above, and also in view of the fact that a resolution made jointly by several persons, and more so by many people, in congregation, is more certain to be carried out with greater hatzlocho [success] and in the fullest measure by each one, man and woman, I take the liberty of making the following suggestion and request, hoping that it will be acted upon:

It would surely be "right and proper and good and fitting" that "the heads of the people together with the tribes of Israel" everywhere gather together as soon as possible - men separately, as well as women and children separately (the children under their respective counsellors, of course) in order to reaffirm and, especially, to decide upon the proper ways and means of carrying out in actual reality and in the fullest measure, the good resolutions which each had made during the auspicious month of Tishrei, beginning with Rosh Hashana and in the propitious subsequent days, as well as to supplement those resolutions, if necessary.

The resolutions relating to speech, thought (these "too" are known to G-d), and certainly actions, since action is the essential thing: the resolutions made for the entire year, may it bring good and blessing to us and all our Jewish people.

It is surely unnecessary to underscore that in regard to good resolutions and good intentions there is always the assurance that G-d helps carry them out, and, indeed, even better and sooner than one expected -

Especially if these gatherings will be associated with, and continuous to, one of the daily prayers, together with words of Torah at the opening of the gathering, and with a donation to Tzedaka [charity] during the proceedings or at the conclusion:

For then will be "brought into" the gathering the "three things on which the world stands Torah, prayer and acts of benevolence; beginning with one's self, the so-called "small world," and on to the "world" in the ordinary sense, the world in which one lives, which is in need of a very, very strong blessing from the Creator and Master of the world that it should be a world that stands firmly, and not, G-d forbid, a world that shakes and stumbles etc., particularly as of recent times.

To conclude with blessings: May G-d grant Hatzlocho that the "writing and sealing for good" and the "sealing for good" which everyone received in the month of Tishrei, should materialize in the fullest measure, in the kind of good that is revealed and obvious, throughout the coming months and days, bringing good and blessing to us and all our people, to the extent of "open wide your mouth, (state all your desires), and I shall fulfil them,"

And soon indeed bring the realization of the main and essential blessing - the true and complete Geulo (Redemption) through Moshiach Tzidkeinu.

With esteem and blessing for Hatzlocho and for good tidings, in all above -

#### CUSTOMS CORNER

The Shabbat after Simchat Torah is *Shabbat Bereishit* -- "Shabbat of Beginning" -- the first Shabbat of the annual Torah reading cycle, on which the Torah section of *Bereishit* ("In the Beginning") is read.

The weekly Torah reading is what defines the Jewish week, serving as the guide and point of reference for the week's events, deeds and decisions; Rabbi Schneur Zalman of Liadi called this "living with the times." Hence the theme and tone of this week is one of beginning and renewal, as we launch into yet another cycle of Torah life. The Rebbes of Chabad would say: "As one establishes oneself on Shabbat Bereishit, so goes the rest of the year."

## A WORD

*from the Director*

*Having just recently experienced the joy and enthusiasm of the holiday of Simchat Torah, it is appropriate to consider what kind of a message the holiday carries which we can implement into our lives.*

*We have been enjoined to "Serve G-d with joy" and we are told that "joy breaks all boundaries." Certainly, then, in these days immediately following Simchat Torah, the conclusive lesson for us is to carry the spirit of joy and happiness of the holiday into our observance of Judaism.*

*Chasidic philosophy in particular demands enthusiasm and joy in every activity connected with the performance of mitzvot and the study of Torah.*

*Modern science and medical studies have, in fact, conclusively found that one's attitude can directly affect one's health. We all know people who are tense, jittery or under a lot of pressure. Unfortunately they almost always pay for it with assorted physical ailments. On the other hand, we've all heard stories about people who when ill, filled their time with pleasant activities or humorous pursuits; their recovery was noticeably quicker than that of others.*

*The Torah, the guidebook and blueprint for all humanity, was given to us by G-d, the ultimate healer. He certainly knows how we can best keep in the top condition, physically and spiritually. By incorporating joy and happiness into every aspect of our lives, we work toward attaining a healthy body and soul.*

*J. I. Gutnick*

# IT HAPPENED *Once...*

Rebbi Menachem Mendel was a great Tzadik (totally holy Jew). He was the third leader of the Chabad movement and had thousands of followers.

In addition to his unmatched knowledge in the mysteries and all other aspects of the Torah he was possibly the outstanding expert in Jewish law in his generation.

But he couldn't be compared to his departed grandfather, the first Rebbe of Chabad; Rebbi Shneur Zalman, who was the author of the masterpieces; 'Tanya' and 'Shulchan Aruch HaRav' that totally revitalized Judaism and whose knowledge was simply above all description.

So whenever his grandfather saw the need he would visit his grandson and answer any difficult Torah questions that he had.

And even after the Alter Rebbe passed away he would still make these visits!!

[This may seem unusual but it was almost commonplace to these totally holy Jews. Elijah the prophet appeared many times even thousands of years after his passing. The Alter Rebbe himself was visited by his 'departed' teachers the Baal Shem Tov and the Maggid of Meseritz, and the last Lubavitcher Rebbe would converse regularly with his 'deceased' father in law - the previous Rebbe. To mention a few.]

This story takes place after the passing of the Alter Rebbe.

Once the Tzemach Tzedek had several very difficult questions in Torah that troubled him and for which he could not find a solution.

He tried and tried to solve them with no success and as the days passed the problems, instead of dissolving, became even more complex and seemingly unanswerable. But for some reason his grandfather did not appear to him and so he kept trying to answer the problems on his own.

One day, early in the morning, he was on his way to pray in the synagogue deep in thought. He walked through the town square of Lubavitch.

It was market day and the vendors were busy setting up their booths all around him. But the Rebbe didn't notice for he was pondering some questions that were plaguing him.

Suddenly his thoughts were interrupted by a voice. "Excuse me Rebbe!"

A simple Jew stood in front of him with his hand on the Rebbe's shoulder. "Rebbe, please excuse me. I need a loan. Can you loan me three rubles until tomorrow morning? I've tried everyone but no one seems to have it. Can you help?"

The Tzemach Tzedek recognized the man. He was an honest hard working fellow and probably needed the money to buy something for market day. He searched his pockets but they were empty.

He apologized, explained himself, and told the fellow that in two hours after he had finished his praying he would gladly give him the loan if he came to his house. But it was out of the question to go back home and get it. He would miss the minyan (praying with the congregation).

The villager understood. He wouldn't dream of interfering with the prayers of a Tzadik!, In fact the entire world exists only by virtue of the prayers of such holy Jews! He would wait and everything would be all right; He shook the Rebbe's hand, told him he would see him in a couple of hours and watched as the Rebbe continued on his way.

But when the Tzemach Tzedek arrived there and took out his prayer shawl (Tallis Gadol) to prepare for prayer he hesitated.

Something told him that he made a mistake.

He thought to himself; "That fellow probably wanted the loan in order to buy merchandise for the market day, what will he do without the money? But on the other hand, he told himself, how would I find him now? And if I run home to get the money I'll certainly have to pray alone!

But he knew that all these considerations, as correct and logical as they were, would not give this fellow the three rubles he needed.

He left his Tallis and Tefillin on the table. Exited the synagogue, went home, got the money, returned to the market place and began searching for the villager.

But it wasn't easy. The market was packed and it was very difficult to make out faces or to find anyone but he persisted until he saw the villager walking about aimlessly looking at the wares in the other stalls.

He gave him five rubles, and returned to the synagogue.

The prayers had already finished and the room was almost empty. He was also a bit weary from all the running he had just done so it took him a while to get in the mood again to begin praying.

But as soon as he put on his Tallit and Tefillin, the Alter Rebbe suddenly appeared before him beaming with joy, answered all his questions one at a time without him even having to ask and then added;

"One who gives a loan to his fellow man (especially a Jew to a Jew) with a complete heart and without any ulterior motives or does a favour with love, as it says in the Torah "Love your friend as yourself" the gates of the highest spiritual realms are opened to him.

# Thoughts THAT COUNT

The L-rd G-d called to Adam and said to him, where are you? (Gen. 3:9) From this we learn that one should never burst into another person's home unannounced. Indeed, we derive proper manners from G-d Himself, Who "stood" at the entrance to the Garden of Eden and initiated a conversation with Adam before entering. (*Derech Eretz*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

SHEMINI ATZERET  
22 TISHREI • 20 OCTOBER

WEDNESDAY NIGHT:	CANDLE LIGHTING:	7:22 PM
	MINCHA:	7:30 PM
	MAARIV:	8:15 PM
	HAKAFOT:	9:00 PM

THURSDAY • 20 OCTOBER • SHEMINI ATZERET		
SHACHARIS:		10:00 AM
YIZKOR:		11:15 AM (APPROX)
MINCHA:		7:30 PM
MAARIV:		8:15 PM
LIGHT CANDLES AFTER:		8:22 PM
HAKAFOT:		9:30 PM

FRIDAY • 21 OCTOBER • SIMCHAT TORAH		
SHACHARIS:		10:00 AM
MINCHA:		7:30 PM
LIGHT CANDLES AT:		7:24 PM
KABBOLAS SHABBOS-MAARIV:		8:05 PM

SHABBOS BEREISHIT • 22 OCTOBER • 24 TISHREI		
TEHILIM:		8:30 AM
SHACHARIS:		10:00 AM
MINCHA:		7:20 AM
SHABBOS ENDS:		8:24 PM

BLESS MONTH OF MAR CHESHVAN - NEW MOON:		
THURSDAY OCTOBER 27, 2011:		5:52 (15 <i>chalakim</i> ) AM

WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:35 PM
	MAARIV:	8:25 PM

### CANDLE LIGHTING: 19, 20 & 21 OCTOBER 2011

BEGINS	ENDS		
19th	20th	21st	22nd
7:22.....8:22.....	7:24.....	MELBOURNE.....	8:24
7:14.....8:12.....	7:16.....	ADELAIDE.....	8:14
5:39.....6:33.....	5:40.....	BRISBANE.....	6:35
6:26.....7:16.....	6:26.....	DARWIN.....	7:17
5:38.....6:33.....	5:39.....	GOLD COAST.....	6:34
6:12.....7:09.....	6:14.....	PERTH.....	7:10
6:53.....7:50.....	6:54.....	SYDNEY.....	7:52
7:03.....8:01.....	7:04.....	CANBERRA.....	8:03
7:18.....8:20.....	7:20.....	LAUNCESTON.....	8:23
7:22.....8:21.....	7:24.....	AUCKLAND.....	8:23
7:27.....8:29.....	7:29.....	WELLINGTON.....	8:32
7:19.....8:22.....	7:22.....	HOBART.....	8:25
6:38.....7:33.....	6:39.....	BYRON BAY.....	7:34



For the 19th & 20th one should light AFTER the given times, for the 21st one should light AT the given times (the 20th & 21st from a pre-existing flame only).