

# LAMPLIGHTER

13 Kislev  
Vayishlach  
**1012**  
9 December  
5772/2011

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## LIVING WITH THE TIMES

This week's Torah portion, Vayishlach, narrates Jacob's victorious struggle with the angel and the subsequent changing of his name to Israel. "Not Jacob shall your name any more be called, but Israel, for you have striven with G-d and with men, and prevailed."

The names "Jacob" and "Israel" are used to refer to the entire Jewish people; each of the two terms emphasizes a particular characteristic of the Jewish nation. According to Chasidic philosophy, "Jacob" and "Israel" symbolize two levels in the Jew's relationship with G-d.

Jews are referred to as both servants of G-d and as G-d's sons. As "servants," they are called "Jacob" - "Hearken unto Me, Jacob my servant." As "sons," they are called "Israel" - "My son, My firstborn, Israel."

The difference between a servant and a son is obvious. When a son fulfils his father's wishes, he does so happily and out of love. A servant, however, is not necessarily overjoyed at the opportunity to carry out his master's command, quite frequently doing so only because he has no choice in the matter.

Both situations apply to our own lives, in our own personal service of G-d. A Jew can pray, learn Torah, observe the mitzvot and serve his Father like a son, or he can perform the very same actions without joy, like a servant serves his Master. When a Jew stands on the level of "Israel," he willingly fulfils his Father's commands, experiencing no inner conflict with the Evil Inclination. When, however, a Jew is on the level of "Jacob," it means he is forced to grapple with the Evil Inclination in order to properly fulfil his Master's command, quite frequently doing so only out of a sense of obligation and submission.

Obviously, the level of "Israel" is the one toward which we all strive, yet one cannot reach this level without first passing through the level of "Jacob." If a Jew is not always enthusiastic in his service, sometimes finding it difficult to serve G-d properly, he should know that this is only natural when one embarks upon a new course. The Evil Inclination is not vanquished all at once, and it takes time to transform the will of G-d into one's own personal will. At first (and this stage may last for years!), the Evil Inclination howls in protest, attempting to divert the Jew. But when a Jew consistently stands up for what is right and refuses to despair, the Evil Inclination is eventually conquered.

This is also one reason why, even after Jacob received the name Israel, he is sometimes referred to in the Torah by his old name. For although the level of "Israel" is superior, the level of "Jacob" is nonetheless a necessary component in the spiritual life of the Jew.

*Adapted from the works of the Lubavitcher Rebbe*

## The Material Jew

*By Yanki Tauber*

No longer shall your name be called Jacob, but Israel. For you have lorded over angel and man, and have prevailed. (Genesis 32:29)

And [Esau] said: "Of course they call his name Jacob! He has twice deceived me..." (Genesis 27:36)  
Jacob and Israel -- the two biblical names of the Jewish people.

Jacob (Ya-a-kov, Hebrew for "he who grasps the heel"; also "he who shall deceive"); the sly conniver who disguises himself in Esau's clothes and makes off with the blessings for "the dew of heaven and the fat of the land" intended for his material brother.

Israel (Yis-ro-el, Hebrew for "prince of G-d"; also related to sarita "you have lorded over"); the courageous knight who confronts his terrestrial and supernal challengers head on, wrestles with them through the night, and prevails.

Prince and conniver -- the dual identity of the Jew.

In his spiritual life, Israel is an uncompromising prince of G-d. He stares the mocker in the eye and lays all his cards on the table: these are my beliefs, these are my standards, these are my ethics; this is what I am, this is what I stand for, this is what I am here to teach the world. You may deride me, you may persecute me, you may slaughter me -- but I shall prevail. Israel, who lords over angel and man, and prevails.

But when it comes to his material existence, Jacob plays the field but keeps his true objectives close to his chest. He will be scrupulously honest in his financial dealings, but he'll be utterly dishonest as to why he's in the business. He eats, drinks, earns money -- for all intents and purposes, he's a full-fledged participant in the give and take of physical life. But he's unwilling to relate to the material on its -- the material's -- terms; refusing to care, refusing to become involved, refusing to pursue it for its own sake.

The Jew dresses in Esau's clothes, but he refuses to allow the clothes to remake the man. He seeks the dew of heaven and the fat of the land, only to manipulate them to serve a higher end. First he buys out his brother's stake in the spiritual, divorcing the mundane from any pretensions to import or significance. Then he disguises himself as a materialist, and claims material Dom's choicest bits for his own purposes.

Jacob, who has twice deceived me...

# Slice of LIFE

## Tefillin After 72 Years

By Gutman Locks

Last week at the Western Wall, I asked an elderly man to put on tefillin. He strongly refused.

I asked him, "When was the last time you put on tefillin?"

He smiled and proudly said, "72 years ago!" He held out his arm to show me the fading tattooed numbers. "1938," he said. "It was the day of Kristallnacht. Do you know what Kristallnacht is?"

"Of course I do," I told him.

"267 synagogues were burned down in one night. They burned down our synagogue, too. My tefillin were burnt up, and I have never put them on again," he said.

"I have a friend who was in the camps, too," I quickly said, "and he not only puts on tefillin today, but he even put them on others inside the camp! Do you want to hear how he got tefillin into the camp?"

"Yes," he said strongly. "How did he get them in there?"

"His name is Laibel. Whenever he comes to Israel, he prays with our minyan at sunrise. He also has numbers tattooed on his arm. When we first met, he asked me, 'What do you do around here?' and I responded, 'I put tefillin on people here at the Western Wall.'

"Oh yeah?" he said, "Well, I put tefillin on people in the death camp."

"I stared at him. There was nothing I could say. I was dumbfounded. I asked him, 'How did you get the tefillin in there?'"

"He began his story. The Nazis had come to the ghetto and grabbed 137 young boys. He told me that only five

of them survived. Only five.

"He was thirteen-and-a half years old. He was wearing the high boots that his father had bought him, and when he saw them coming, he stuffed his tefillin into one boot and his prayer book in the other.

"They pushed the boys into a cattle car and drove them to the death camp, not far from the ghetto. When the train stopped, they slid open the side of the cattle car and immediately began pushing them toward the open door of the gas chamber. The boys were frightened and cried out. They asked Laibel, 'What should we do?' He told them, 'We're going to stand in rows five across and we're going to march right into that gas chamber singing a song of faith, the Ani Ma'amin. And they did just that. They stood in rows five across and started singing and marching right into the chamber.

"The guards became so confused that they did not know what to do. They screamed, 'You can't do that! No one has ever done such a thing before. Stop it! Stop it at once! Here! Go over there to the showers instead!'"

"They pushed them over to the showers and forced them to undress and throw their clothing into a pile in the middle of the floor. They made them empty their shoes, and the tefillin and prayer book fell out onto the pile.

"After the shower, when they were dressed in camp clothes and were being pushed out, past the pile of their clothes, Laibel saw his tefillin and prayer book lying there. He wanted so badly to run and pick them up, but terrifying guards were watching. He said to the boys, 'I did something for you, so now you do something for me.'

"'Whatever you want,' they said. 'You saved our lives.'

"He said, 'When I give the signal, start a fight and scream out loud. Okay... Now!' The boys started to fight and scream. The guards ran over and tried to pull them apart, but they wouldn't stop fighting. In the confusion, he ran over and grabbed his tefillin and prayer book and hid them under his arms.

"Later, he was in the barracks and wanted to put on the tefillin. He was able to put the arm piece on without anyone seeing by pulling his sleeve over it, but how could he put on the head piece? There were guards all over. He opened the window and stuck his head outside so he could put on the head piece. A guard came by and screamed, 'Who said you could open that window?' He told him that he was sick and throwing up, and if he made him close the window he would throw up inside, too. The guard left him. And he looked me in the eye and said, 'And I put tefillin on other men, too.' I started to cry and I kissed him on his yarmulke.

"The day after Laibel told me his story, there was a soldier at the Western Wall who wouldn't put on tefillin. No matter what I said, he simply refused. Then I told him Laibel's story, and he quickly said, 'Okay, I'll do it.'

"And you can do it, too," I said to the elderly gentleman who hadn't donned tefillin in 72 years, and I gently slid the tefillin I was holding onto his arm. He said the blessing and started to cry. We said the Shema, and he prayed for his family. He began to smile even while the tears were streaming down his face. A crowd gathered around and congratulated him on overcoming all those years of rejection.

You do not always succeed, but you always have to try.

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ISSUE 1012

## MOSHIACH MATTERS

The greatness of Moshiach will be that in the one hand he will be very humble. Even though he will have the ultimate greatness, and he will learn Torah with our patriarchs and Moses a"h, none the less he will have the ultimate humility to learn even with the simple folk.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

16th of Tammuz, 5720 [1960]

After the very long interval, I was pleased to receive your letter of June 17th, in which you write about your wedding in a happy and auspicious hour. I was also especially interested to read about your having settled down to a family life based on the foundations of our Torah, which is called the Law of Life. Judging from the description of your experiences with a sense of humour, I trust that both you and your wife are sincerely determined to live up to the Jewish way of life, which will ensure a happy and harmonious life, both materially and spiritually. The important thing is to start with a firm determination, and then, as our Sages said, "One mitzvah [commandment] brings another in its train," and these are the channels and vessels to receive and enjoy G-d's blessings.

You write about meeting a Jew in the course of your travels who comes to the synagogue to help make up a minyan [prayer quorum], yet at the same time reads the newspaper. Everyone, of course, reacts to an experience in a way that is closest to him.

Thus, for my part, I make the following two extreme observations: First, I see in it the extreme Jewish attachment which one finds in every Jew. For here is a person who has wandered off to a remote part of the world, and has become so far removed, not only geographically, but also mentally and intellectually, as to have no concept of what prayer is or what a house of G-d is, etc; yet one finds in him that Jewish spark, or as the Alter Rebbe [Rabbi Shneur Zalman], the founder of Chabad, expressed it in his Tanya - "The Divine soul which is truly a part of G-d." This divine soul, which is the inheritance of every Jew, seeks expression as best it can, and in the case of this particular Jew, it seeks expression in at least enabling other Jews to pray congregationally, and he therefore goes out of his way to help them and at the same time to be counted with them.

My other observation, following from the above, is as follows: If, where the odds are so great against Jewish observance, yet a Jew can remain active and conscious of his Jewishness, it can easily be seen what great things could have been accomplished with this particular Jew if, at the proper time he should have received the right education in his early life, or at least the proper spiritual guidance in his adult life. This consideration surely emphasizes the mutual responsibility which rests upon all Jews, and particularly on those who can help others.

I will not deny that the above is said not in a spirit of philosophizing, but with a view to stimulate your thinking as to your own possibilities in your particular environment, and what the proper attitude should be.

We must never despair of any Jew, and at the same time we must do all we can to take the fullest advantage of our capacities and abilities to strengthen the Jewish consciousness among all Jews with whom we come in contact. For one can never tell how far-reaching such influence can be.

To conclude this letter on the happy note of the beginning of your letter relating to your marriage, may I again reiterate my prayerful wishes that you establish and conduct your home on everlasting foundations of the Torah and mitzvos, and thus enjoy a truly happy and productive life, both materially and spiritually which go hand in hand together.

I trust both you and your wife will find the enclosed copies of my recent message interesting and useful.

Hoping to hear good news from you always,

## CUSTOMS CORNER

Continuation from last week regarding the laws of the Amida (and the repetition of the cantor).

1. During the Amida one is not allowed to lean on anything. (the definition of leaning is; had that object he is leaning on been removed, he would fall, then that's considered leaning).
2. When the cantor repeats the Amida one must focus to the blessings and answer accordingly, even to learn is not acceptable.
3. By the mentioning of G-d's name at the conclusion of each blessing one resites Baruch Hu Uvaruch Shmo (blessed is he and blessed is his name), as it is stated "for the name of G-d I will mention, bring greatness to his name.
4. After the Blessing we recite Amen. We have in mind that G-d grants and will grant the mentioned request. The length of the Amen should be the time it takes to say Kail Melech Neeman (G-d the trustworthy king).

## A WORD

*from the Director*

*This Thursday we will celebrate the 19th of Kislev (known as "Yud Tes Kislev"), the Festival of Redemption of the founder of Chabad Chasidism, Rabbi Schneur Zalman of Liadi. Imprisoned on false charges of anti-government activity, Rabbi Schneur Zalman was released after 52 days of incarceration and interrogation, in the year 5559 (1798). His liberation vindicated Chasidic teachings, and established Chasidut as the primary way to prepare the world for Moshiach.*

*Before Yud Tes Kislev Rabbi Shneur Zalman would deliver very brief discourses in Chasidic teachings, after he was released however, his discourses were lengthened, he expounded on Chasidic Teachings in a broader way, bringing the understanding of the secrets of the Torah and G-dliness to a whole new level. In fact the primary purpose in the revelation of Chasidus was for this very reason, that even the simplest of us can understand the deep esoteric meanings behind the words of our Torah, and to bring it in a practical manner. This is why this day is celebrated as one of the most auspicious days amongst the Chasidim, and all Jews for that matter.*

*The first public observance of Yud Tes Kislev was held in 5562 (1801), when thousands of Chasidim came to celebrate with the Alter Rebbe in Liadi. On that occasion, the Rebbe delivered a Chasidic discourse on the verse in Psalms, "G-d has redeemed my soul in peace." (By Divine Providence, this was the verse the Rebbe had been reading in prison at the exact moment he was informed of his release.) Before delivering the discourse, the Alter Rebbe sang a famous Chasidic melody to the words "You are my G-d and I will praise You; My L-rd, I will exalt You."*

*Yud Tes Kislev has ever since been celebrated as the Chasidic "New Year," with festive gatherings of family, friends and acquaintances. It is a particularly auspicious day to rededicate ourselves to Torah, deeds of kindness, and prayer.*

*As the Rebbe wrote in a telegram to Chasidim: "May you be inscribed - and may that inscription be sealed - for a good year in the study of Chasidut and in Chasidic ways of conduct."*

*J. I. Guterlich*

## IT HAPPENED

Once...

**The Yom Kippur Drunk**

By Yanki Tauber

Those who arrived early at the village synagogue on Yom Kippur eve noticed the man sleeping in a corner. His soiled clothes, and the strong scent of alcohol that hovered about him, attested to the cause of his slumber at this early hour.

Soon the room filled to overflowing, mercifully concealing the sleeping drunk from all but those who stood in his immediate vicinity. As the sun made to dip below the horizon, a hush descended upon the crowd. The Rebbe entered the room and made his way to his place at the eastern wall. The ark was opened, and the preparations began for the Kol Nidrei service.

This was the moment that the drunk chose to rise from his slumber, climb the steps to the raised reading platform in the centre of the room, pound on the reading table, and announce: "Ne'um attah horeita!" Apparently, the crowded room, Torah scrolls being carried out of the open ark, seen through a drunken haze, appeared to the man as the beginning of hakafot on Simchat Torah! The drunk was confusing the most solemn moment of the year with its most joyous and high-spirited occasion.

The scandalized crowd was about to eject the man from the room when the Rebbe turned and said: "Let him be. For him, it's already time for hakafot. He's there already."

On the following evening, as the Rebbe sat with his chassidim at the festive meal that follows the fast, he related to them the story of Reb Shmuel, the Kol Nidrei drunk.

On the morning of the eve of the Holy Day, Reb Shmuel had heard of a Jew who, together with his wife and six small children, had been imprisoned for failing to pay the rent on the establishment he held on lease from the local nobleman. Reb Shmuel went to the nobleman to plead for their release, but the nobleman was adamant in his refusal. "Until I see every penny that is owed to me," he swore, "the Jew and his family stay where they are."

"I cannot allow a Jewish family to languish in a dungeon on Yom Kippur," resolved Reb Shmuel and set out to raise the required sum.

All day, he went from door to door. People gave generously to a fellow Jew in need, but by late afternoon Reb Shmuel was still 300 rubles short of the required sum. Where would he find such a large sum of money at this late hour? Then he passed a tavern and saw a group of well-dressed young men sitting and drinking. A card-game was underway, and a sizable pile of banknotes and gold and silver coins had already accumulated on the table.

At first he hesitated, but realizing that they were his only hope, he approached their table and told them of the plight of the imprisoned family.

They were about to send him off empty-handed, when one of them had a jolly idea: wouldn't it be fun to get a pious Jew drunk on Yom Kippur?

"Drink this down in one gulp," he said to the Reb Shmuel, while holding a glass of vodka in his hand "and I'll give you 100 rubles."

Other than a sip of l'chayim on Shabbat and at weddings, Reb Shmuel drank only twice a year -- on Purim and Simchat Torah, when every chassid fuels the holy joy of these days with generous helpings of inebriating drink. And the amount of vodka in this glass -- actually, it more resembled a pitcher than a glass -- was more than he would consume on both those occasions combined. Reb Shmuel lifted the glass and drank down its contents.

"Bravo!" cried the man, and handed him the 100 rubles. "But this is not enough," said Reb Shmuel, his head already reeling from the strong drink. "I need another 200 rubles to get the poor family out of prison!"

"A deal's a deal!" cried the merry-makers. "One hundred rubles per glass!"

Two litters and two hundred rubles later, Reb Shmuel staggered out of the tavern. His alcohol-fogged mind was oblivious to all -- the stares of his fellow villagers rushing about in their final preparations for the Holy Day, the joyous tears and profusions of gratitude of the ransomed family -- except to the task of handing over the money to the nobleman and finding his way to the synagogue to make it on time for Kol Nidrei.

"On Rosh HaShanah," the Rebbe concluded his story, "we proclaimed G-d king of the universe. Today, we fasted, prayed and repented. Now we are heading towards Sukkot, in which we actualize and rejoice over the attainments of the 'Days of Awe' through the special mitzvot of the festival - a joy that reaches its climax in the hakafot of Simchat Torah. But Reb Shmuel is already there. When he announced the beginning of hakafot at Kol Nidrei last night, this was no mistake, he was already holsig at Simchat Torah...."

## Thoughts THAT COUNT

**Then Jacob was greatly afraid, and distressed** (Gen. 32:8)

According to Rashi, Jacob was worried over the possibility that he would be forced to kill "acheirim," literally "others." Our Sages, however, relate that "Acheirim" was also the name of the famous Rabbi Meir, who was descended from the Roman Emperor Nero, who converted to Judaism. Jacob was thus afraid that if he killed Esau, he would thereby be preventing the great sage from being born. (*Peninim Yekarim*)

**Deliver me, I pray thee, from the hand of my brother, from the hand of Esau** (Gen. 32:12)

The repetition of the word "hand" indicates that Jacob was afraid of two separate dangers: the "hand of Esau," Esau's brute physical power, and "the hand of my brother," Esau's brotherly love. Esau's sword posed a threat to Jacob's physical well-being, but socializing with him would be an even greater threat to his soul. (*Rabbi Yosef Ber Soloveitchik*)

**And he said, Not Jacob shall your name be called anymore, but Israel** (Gen. 32:30)

Among any other nation in the world, if an individual commits a crime, no one would think of holding the entire population accountable. But when it comes to Jews, let one "Jacob" disobey the law, and all of "Israel" is responsible... (*Mateh Yehuda*)

**CANDLE LIGHTING: 10 DECEMBER 2011**

BEGINS

ENDS

8:15	MELBOURNE	9:21
8:02	ADELAIDE	9:05
6:16	BRISBANE	7:15
6:46	DARWIN	7:39
6:16	GOLD COAST	7:14
6:56	PERTH	7:57
7:39	SYDNEY	8:41
7:51	CANBERRA	8:55
8:18	LAUNCESTON	9:27
8:13	AUCKLAND	9:18
8:26	WELLINGTON	9:36
8:22	HOBART	9:33
7:17	BYRON BAY	8:15

**CHABAD HOUSE OF CAULFIELD LUBAVITCH**

439 INKERMANN STREET, CAULFIELD

**PARSHAS VAYISHLACH  
14 KISLEV • 10 DECEMBER**

<b>FRIDAY NIGHT:</b>	CANDLE LIGHTING:	8:15 PM
	MINCHA:	8:25 PM
	KABBOLAS SHABBOS:	9:00 PM
<b>SHABBOS MORNING:</b>	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:31 AM
	MINCHA:	8:15 PM
	SHABBOS ENDS:	9:21 PM
<b>WEEKDAYS:</b>	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:25 PM
	MAARIV:	9:15 PM