

# LAMPLIGHTER

3 Shvat  
Bo  
**1019**  
27 January  
5772/2012

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## LIVING WITH THE TIMES

### Living with the Rebbe

At the close of this week's Torah portion, Bo, the Torah relates how the oppression and suffering of the Israelites in Egypt reached its height. So intense was the suffering of the Hebrews that Moses felt constrained to exclaim to G-d: "Why have You dealt badly toward this people... and You have not delivered Your people." Even Moses, who was utterly devoted and faithful to G-d, could find no explanation for the extreme misery and darkness of the Exile.

Soon, however a most remarkable turn of events took place. Immediately after this darkest hour of the Egyptian exile, the process of the redemption was set in motion by G-d. When all hope seemed to have been lost, precisely then did the first rays of hope begin to shine for the Jews.

It is a well-known fact that the darkest part of the night is just before dawn. Our Sages compare exile to night. So too, when the night of the Egyptian exile seemed blackest, when the suffering of the Jews reached such a degree that even Moses complained "Why have You dealt badly...", it was then that the rays of deliverance began to shine.

The Talmud states that while the other nations of the earth calculate the yearly cycle according to the rotation of the sun, the Jewish People base their calendar on the rotation of the moon. For the Jews are likened to the moon, whose light wanes and diminishes, and finally seems to disappear. But it is precisely at that point that the new moon is born, and begins to grow steadily. Jewish history throughout the ages reflects the "lunar cycle." In the Egyptian exile, after reaching the lowest depths of oppression, when the long night of exile seemed at its very darkest, it was then that the deliverance and renewal of hope began. Such was the case in each subsequent exile.

There is much inspiration and encouragement to be derived from the above. There are times in one's life when it seems that the "wheel of fortune" has reached the lowest point of its cycle for him. It appears to him that his situation is beyond hope. Yet he should not lose faith and fall into despair, but should bear in mind that the darkest hour of exile - of our people as a whole, as well as, the "exile" of each individual - comes just before the start of the redemption.

*Adapted from the works of the Lubavitcher Rebbe.*

## Wrapping the Mind and Heart: Tefillin

By Tzvi Freeman

A mystery first spoken under the blazing sun of ancient Egypt, transmitted to earth by a Higher Wisdom at Sinai.

An enigma among human rituals: Black leather boxes containing parchment scrolls inscribed in meticulous accordance to the criterion of an ageless scribal art. Not to be read, but to be worn.

From Sinai to Jerusalem, Babylon to Masada, Auschwitz to Manhattan, through fire, sword, forced labour and affluence -- we carried it to this day, guarding the chain of transmission with our very lives.

Yet its mystery remains un-ravelled. The mystery we call Tefillin, what is behind the Tefillin?

This was back in the early sixties, when the first mainframe computers were being introduced into business. Professor Abraham Polichenco, a pioneer of computer technology, visited the Lubavitcher Rebbe and posed to him a question:

"I know that everything that exists in the world, even something that we discover later in history, has its source somewhere in the Torah. So, where are computers in the Torah?"

Without hesitation, the Rebbe answered, "Tefillin." The professor was perplexed.

"What's new about a computer?" the Rebbe continued.

"You walk into a room and you see many familiar machines: a typewriter, a large tape recorder, a television set, a hole puncher, a calculator. What is new?"

"But under the floor, cables connect all these machines so they work as one."

The professor nodded enthusiastically. He hadn't realized it before, but yes, this is all that a computer is: a synthesis of media and processing devices.

"Now look at your own self. You have a brain. It is in one world. Your heart is in another. And your hands often end up involved in something completely foreign to both of them. Three diverse machines.

"So you put on Tefillin. First thing in the day, you connect your head, your heart and your hand with these leather cables -- all to work as one with one intent. And then when you go out to meet the world, all your actions find harmony in a single coordinated purpose."

# Slice of LIFE

## The Bulkhead

By Yaakov Brawer

Some years ago, while en route to LA, my stomach knotted up as I realized that I would have to *daven* (pray) on the plane on my return trip, many Jews pray on the flight proud to show their *tefillin* and *tallit*, but I'm just not one of those. The homeward flight left too early to pray the morning service beforehand and because of the time change, it would not arrive until well past noon. The fact that the flight was scheduled for the tenth of Tevet, a fast day on which the morning service is unusually protracted, didn't help. While pondering my predicament, I recalled that, when our kids were small, my wife always asked for the bulkhead seats when we travelled. As I remembered, the bulkheads were partitions that separated the last five or so rows of seats from the rest of the plane. I looked down the aisle and confirmed that there were indeed panels partially isolating the back end of the cabin, just as I had remembered. If I could secure a seat immediately behind a panel for the return flight, I could stand facing this partition and pray in relative privacy. Such an arrangement was not ideal, but I could live with it, and I began to relax.

Immediately upon my arrival in LA I rushed to the ticket counter and procured a boarding pass for a bulkhead seat for my homeward flight. Thus assured of a reasonable place to *daven*, I left for the city with a light heart.

When I arrived at the departure gate for my return flight, I glanced at my precious ticket and noted, with some unease, that the seat number seemed quite low for a position at the back of the plane. My uneasiness ballooned into anxiety when I caught a glimpse of the plane. It was much larger than the one on which I had arrived and it had an upper deck. I approached the agent at the gate who examined my boarding pass and assured me that I did indeed have a bulkhead seat. However, when I boarded the plane and showed my pass to the flight attendant, she indicated a seat right at the doorway, facing the cavernous entry to the plane. I stared at her in disbelief and explained to her that I had been assigned a

bulkhead seat. Just so, she replied, and pointed to the same seat. It began to dawn on me that the airline personnel and I did not speak the same language. Another brief exchange with the attendant set me straight. The "bulkhead", as the term applied to this particular aircraft, was nothing other than the door to the plane, behind which were endless rows of seats all facing forward, my *davening* that morning would be graced by a captive audience of about 300 people.

The plane took off and soon the captain switched off the seatbelt sign indicating that we had reached our cruising altitude. The moment of truth had arrived, and I had no choice but to pray as best I could. As I stood up and donned *tallit* and *tefillin*, I soon discovered that the doorway area afforded plenty of space in which to stand and I found that if I positioned myself hard by the door, I was visible only to a few forward rows. Maybe it wouldn't be so bad after all. Just as I finished *Baruch Sh'amar* however I felt a tap on my shoulder. I turned to confront two very impatient flight attendants; "Sir, you can't do that here. This is the bar area, you can do whatever you are doing at the back of the cabin near the rear galley."

So there was a place at the back of the plane where I could do whatever I do. A sense of relief surged through my distraught brain. I began untying the strap of my *tefillin* in preparation for my escape to the refuge at the back of the plane.

Suddenly I froze with the dread realization that Providence was not about to let me off so easily. I would remove my *tallit* and *tefillin* and walk to the rear of the cabin, but what then? Did I need to recite a *brachah* upon re-strapping the *tefillin* or not? Did a walk down the aisle of the aircraft imply *hesech hadaat* (loss of conscious attention from the *tefillin*)? If it did, then a blessing was required. If not, and I recited the blessing on the *tefillin*, it would be "a *brachah* in vain" - a severe halachic prohibition. Although instinctively I felt that a *brachah* was unnecessary, I wasn't really sure. What should I do? My frenzied cogitations were cut short by the flight attendants, now, openly hostile, who insisted that I must move at once.

There was no way out. I picked up my *tallit* bag, took my prayer book and walked the full length of the plane, resplendent in *tallit* and *tefillin*. My trek down the aisle electrified the entire cabin. "Mommy, what's that?" "Hey look Lucy, Moses is back" "What's that box on his head?" From the corner of my eye, I caught images of

bewilderment and amusement. Somehow I made it to the semi secluded haven at the back of the cabin and tried to collect myself. I attempted to pray, but I was having a hard time doing that. I told myself that this episode presented a golden opportunity to transcend my own personal limitations, and that I should be overjoyed. None of it worked. The emotional turbulence and the effects of caffeine withdrawal as a result of the fast had dissipated whatever inner resources I might have had. I recited the prayers like a zombie and removed my *tefillin* and *tallit*. I cringed at the thought of walking back up the aisle to my seat, and I briefly considered crawling, until I realized that everyone would be able to see me anyway.

I stared at the floor and quickly proceeded up the aisle. The cabin was quiet and fairly dark. It was obvious that the in-flight movie had begun. I glanced up at the movie screen and the marvel that met my eyes stopped me dead in my tracks. There on the screen were Jews, dozens of them, all wearing *tallit* and *tefillin*, and all *davening*. I couldn't get over it. I stood and watched until this extraordinary tableau faded to another scene, and I then continued up the aisle. The movie, which as I later discovered was "The Jazz Singer", had also apparently made quite an impression on the other passengers.

As I made my way, I attracted considerable attention, but it was of a totally different kind than that which I had received an hour earlier. The looks were those of admiration and respect. People nodded knowingly to each other and smiled. I saw one woman pointing to me and explaining something to her small child. People in aisle seats wished me good morning and one man even stood up. When I arrived at my place those flight attendants deferentially inquired after my comfort.

I was aglow with wonder, gratification, and thankfulness. I was also more than a little ashamed of myself. The Almighty did not produce and direct this magnificently orchestrated comedy of errors only in order to apprise 300 people of His eternal and all-encompassing presence. It seems that the 301st passenger, namely myself, was also in need of some serious instruction in this ultimate truth.

I thought of the Kotsker Rebbe. When he was a child someone jokingly told him "Mendel, I will give you a penny if you tell me where G-d is". The little boy answered "I will give you two if you tell me where He is not."

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ISSUE 1019

## MOSHIACH MATTERS

In Exodus (12:2) we read: "This month [Nissan] will be for you the head of the months. (Ex. 12:2) "For you" seems superfluous. Nissan was and always will be month of miracles and redemption. By saying "for you" the Torah is emphasizing that the ultimate redemption - the coming of Moshiach - depends on you, the Torah study and good deeds of each every individual Jew.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

... You ask, how can one accept the mishnah "All Israel have a portion in the world to come" and how, by the widest stretch of the imagination, can one believe that the worst apikores [heretic] will have a share in the world to come?

The answer to your question may be found in various sources and is especially illuminated in the sources of Chassidus at length.

The belief of our Jewish people in true Monotheism is, of course, the very basis of our faith and way of life. This means not only that there is only One G-d and none other beside Him, but "nothing else beside Him" (ein od milvado). The whole Creation and all the worlds have no reality of their own, for there is only one Reality - G-d, inasmuch as a spark of G-dliness animates and keeps everything in existence, as it is written, "By the word of G-d the heavens were created," etc. This "word" of G-d is the essence and reality of everything.

Thus, the individual you call "apikores" is also animated by the "word" of G-d, which is surely eternal, for that individual is also a part of Creation and is animated and sustained in the same way. Except that it was the will of the Creator that this individual, created by the word of G-d, should have complete freedom to choose good or bad, life or death, as it is written, "Behold, I place before you this day life and good, and death and evil."

The individual who misuses this gift of freedom and chooses evil loses and forfeits that part of this G-d-given energy which went into the commission of the sin or omission of the mitzvah [commandment], which, had he chosen otherwise, would have been imbued with an eternal quality. However, the very essence of his reality, that is, that which has been created and came into being by the word of G-d, cannot be destroyed, so long as it retains its essential character. It can only be soiled and stained by sin, G-d forbid.

But inasmuch as every individual Jew is a "whole world," as our Sages said, and, moreover, the whole universe was created for his sake, and as the Sages commented on the word Breishis [In the beginning] - for the sake of Yisroel called "Reishis," [first] the Jew who sinned must undergo various transformations and stages of purgatory to be cleansed of the impurities which had attached themselves to his soul, which is his essence, and which has a portion in the world to come because of its eternal quality.

This is also what our Sages meant when they succinctly said - as they often compress a far-reaching idea into a few concise words by way of explanation immediately following the statement in the said mishnah of Kol Yisroel: "For it is written, 'and Thy people are all righteous . . . a branch of My planting, the work of My hand to be glorified (by them).'" Because every Jew contains in him something which is like a branch of the Divine Tree and the work of G-d's own hands, it is eternal, and that is why "every Jew has a portion in the world to come."

I trust that in harmony with your search for knowledge which you display in your letter, you have regular daily periods of study of the Torah and the Torah view, and that is the kind of study which leads to action and practice in the daily life, as our Sages emphasized that the essential thing is the deed.

The enclosed message will surely be of interest to you.

Wishing you and your fellow students a kosher, happy and inspiring Pesach.

With blessing,

## CUSTOMS CORNER

### CUSTOMS REGARDING THE GENERAL PRAYERS

1. It is customary to give charity before prayers, as the Talmud records from one of the great sages that he would give a coin to a poor man and then pray as it is stated "I with righteousness [Tsedek' which is rooted with the word 'Tsedakah' - charity] will gaze upon your face". Many Chasidic sources too make a big emphasis on this.
2. If one is not holding with the Minyan when they reach the paragraph beginning with "Hashem melech..." (G-d is king...) he none the less should stand up till the Minyan finishes this paragraph.
3. If one is in Shul when they are stating "Aleinu lishabeyach..." (it is incumbent upon us to praise...) though he is not praying at all, he should none the less say it with the Minyan

## A WORD

*from the Director*

*This coming Friday is the 10th of Shevat in the Jewish calendar; it is the day that the previous Rebbe of Chabad, Rabbi Yosef Yitschak Schneerson passed on, which of course led to the eventual succession of the Chabad leadership unto our Rebbe.*

*It is said that on the day of a passing of a Tsadik (a holy and righteous man) all of his actions and doings which he did in this world, shine and give us the energy to follow in his ways.*

*There are 2 specific areas where the Previous Rebbe stressed perhaps more than in other areas, in fact the 2 things are alluded to in his 2 names; Yosef and Yitschak,*

*Yosef means to add, the previous Rebbe was not one to be satisfied with his stance and his accomplishments, he always strived to add and to achieve yet more than he already did.*

*Yitschak means (will be) Joyful, this too was something the previous Rebbe always emphasizes, to serve G-d with a happy attitude.*

*But of course a Jew won't suffice with this, a Jew will always strive to influence on others and teach others what he has learned and accomplished, after one acquires for himself a healthy Jewish attitude he shares the wealth with those around him that they too should serve G-d joyfully and they too should constantly add and grow in their connection to G-d.*

*All the great revelations that will be shone to us when Moshiach comes depends on our actions now in the days in exile, so may we all indeed take advantage of this shining day and through this cause the eminent arrival of Moshiach speedily in our days.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

## A Business Proposal By Yanki Tauber

The news passed swiftly through the city of Chernigov, leaving shock and sorrow in its wake. Reb Yekutiel, a wealthy businessman and pillar of the community, had been arrested on charges of tax evasion and misappropriation of government funds.

All who knew Reb Yekutiel had no doubt of his innocence. Reb Yekutiel was known for his honesty, charity and modesty. Despite his immense wealth and influential position, he regarded every man as his equal and was always ready to lend a helping hand and attentive ear. For this, he had earned the respect and trust of all Chernigov's residents, Jew and non-Jew alike. But this was czarist Russia, where a man could be arrested on a bureaucratic caprice or by the stroke of a vengeful commissioner's pen.

Inexplicably, Reb Yekutiel was convicted. Nothing -- not his connections in the government, not the numerous appeals by his expensive lawyers, nor the prayers of the community -- could stave off the fate ordained for him. Reb Yekutiel was sentenced to ten years of hard labour in distant Siberia.

On the day before Reb Yekutiel was sent east, a man knocked on the door of Rabbi Dovid Tzvi Chein, rabbi of Chernigov. "Rabbi," said the visitor, who was none other than the warden of the local jail, "Reb Yekutiel requests that you come see him. Special permission has been granted for you to visit him in his cell, should you desire to come."

"Certainly," said the Rabbi, "of course I'll come," and hurried to get his coat.

Tears filled Rabbi Dovid Tzvi's eyes at the sight that met him upon entering the cell. Reb Yekutiel, too, was overwhelmed with emotion. The two men embraced and wept silently for some time. Finally, the prisoner began to speak:

"I asked you to come, Rabbi, not because I have any personal request to make, but because I want to tell you why I am here. Perhaps others can learn a lesson from my story.

"Several months ago, I was traveling to Petersburg for a series of meetings regarding my dealings with the government. As usual, I obtained a compartment in the first-class section of the train -- a crucial necessity for any businessman seeking potential contacts among government officials and fellow merchants. It was then that I learned that the Lubavitcher Rebbe was on the train.

"I passed by the Rebbe's compartment, hoping to catch a glimpse of his holy face. The door was ajar, and suddenly I found myself gazing into

his eyes -- eyes that looked deeply into mine and seemed to know the innermost reaches of my soul. For a long moment I stood there, rooted to the spot. It was a while before I realized that the Rebbe was motioning to me to enter.

"With awe and trepidation I entered the Rebbe's compartment. But the Rebbe soon put me at ease, inviting me to sit and offering me a cigarette. He expressed great interest in our community, as well as in my personal life and business dealings. In parting, the Rebbe said to me: 'I'm sure you've heard of the railway that the government is planning to build across Siberia. I think this is a perfect business opportunity for you. As one who has close connections with Minister Potysukshnikov, you should be able to obtain a sizable contract as a lumber supplier.'

"I returned to my compartment in a state of confusion. The last thing I expected from the Rebbe was a business tip. On the one hand, I felt that the advice of a tzaddik should be followed. On the other hand, the proposal held no attraction for me, despite its great financial potential. My business affairs were going well, thanks to G-d; why should I leave my family and community and spend many long months, if not years, in far-off Siberia? At the end, I hesitated long enough for others to avail themselves of the opportunity -- to my considerable relief, I must confess.

"And so, now I'm on my way to Siberia. I thought that the Rebbe was dispensing business advice, but he must have seen that there is something there, in Siberia, that I must achieve -- some part of my mission in life that must be played out in the frozen east. I could have gone in comfort, as a wealthy businessman and government contractor. Now I am going in chains..."

## Thoughts THAT COUNT

And Moses said, with our young and with our old we will go (Exodus 10:9)

Moses mentioned the children before the elders as the need to remove them from Egypt's corrupting influence was more urgent. The young were in greater danger than the older generation, who were already firmly rooted in their Judaism. (*Daat Chachamim*)

This month shall be to you the first of months (Ex. 12:2)

The Talmud states (Sukka 29a): "Israel reckons [the months] according to the moon; the nations of the world, according to the sun." Metaphorically, this means that the gentile nations flourish only when the "sun is shining," when things go well for them. As soon as the "sun" goes down, they cease to exist. But the Jewish people are able to flourish even in times of darkness, spreading the light of Torah and illuminating the gloom. (*Sefat Emet*)

### CANDLE LIGHTING: 27 JANUARY 2012

BEGINS	ENDS
8:20 .....MELBOURNE .....	9:21
8:09 .....ADELAIDE .....	9:08
6:27 .....BRISBANE .....	7:22
7:02 .....DARWIN .....	7:54
6:26 .....GOLD COAST .....	7:22
7:04 .....PERTH .....	8:02
7:47 .....SYDNEY .....	8:45
7:58 .....CANBERRA .....	8:57
8:20 .....LAUNCESTON .....	9:25
8:19 .....AUCKLAND .....	9:19
8:29 .....WELLINGTON .....	9:34
8:29 .....HOBART .....	9:29
7:27 .....BYRON BAY .....	8:23

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS BO  
4 SHVAT • 28 JANUARY

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	8:20 PM 8:30 PM 9:05 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 10:01 AM 8:20 PM 9:21 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 8:25 PM 9:15 PM