

LAMPLIGHTER

24 Cheshvan
Chayei Sarah
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LIVING WITH THE TIMES

The name of this week's Torah reading is Chayei Sarah, literally the "life of Sarah." As explained by Rabbi Shneur Zalman, founder of Chabad Chasidism, the Hebrew name of a particular object or creation is what gives it its vitality and sustains it. Thus we must conclude that the entire Torah portion is somehow connected with the "life of Sara."

This, however, appears difficult to understand at first glance. Only the first verse of the Torah portion relates to Sarah's life, whereas the rest of it speaks of seemingly unrelated matters: the marriage of Yitzchak and Rivkah, and the passing of Avraham. Why then is the entire portion known as Chayei Sarah?

The answer is that in truth, all of the events related in Chayei Sarah - the marriage of Yitzchak and Rivkah, as well as the passing of Avraham - express the sum and substance of our Matriarch Sarah's life.

Concerning the marriage of Yitzchak and Rivkah, the Torah tells us, "And Yitzchak brought her into the tent of Sara his mother, and took Rivkah, and she became his wife." When did Yitzchak agree to marry Rivkah? Only after he brought her into his mother's tent and the miracles that used to occur during Sarah's lifetime resumed.

Rashi, the foremost Torah commentator, explains that there were three specific miracles: 1) Sarah's Shabbat candles burned from one Friday afternoon till the next; 2) the dough she kneaded was specially blessed, and; 3) a cloud of holiness hovered over her tent. After Sarah's death these miracles ceased; in the merit of Rivkah, they returned.

This occurred three years after Sarah passed away, yet we see in these miracles a continuation of her life.

A similar connection exists to the passing of our forefather Avraham. The Torah states, "His sons Yitzchak and Ishmael buried him." Yitzchak is mentioned before Ishmael, for by the time Avraham died, Ishmael had already repented. By giving his younger brother precedence, Ishmael demonstrated that the birthright rightly belonged to him.

This development was in the merit of Sarah, who when she saw that Ishmael was not behaving properly, demanded that Avraham "cast him out...for he will not be heir." Sarah's intent was for Ishmael to return to G-d in repentance, which subsequently occurred. Many years later, when Sarah was no longer alive, Ishmael allowed his younger brother to lead the way, again an expression of the continuation of Sarah's life. The entire Torah portion is therefore known as Chayei Sara, as all of the events it relates are connected to Sarah's life.

Adapted from the Rebbe's talk on Shabbat Chayei Sara, 5736

Always Something New

By Rabbi B. Rosenthal

Fortunately or unfortunately we live in an age where children and adults alike are free to view images and watch media which were impossible in previous generation. It comes to the point where people are possibly addicted to television and movies even more than drugs. Where does this come from, there is no addictive substance in visual media?

Besides for the content in the media, producer pry on the tendencies of people. We are inclined to want to not miss out on anything, which is why even a half decent advertisement gets consumers hooked. Be it a sale, an opportunity at work, or even just seeing something, nobody wants to lose out.

Therefore, when it comes to audio one may settle with passive listening which makes it easier to pull one's self away from, but visual if you don't look you'll miss it. If you notice, in any scene from any movie or television show, the angle of the camera almost never stays in one position for more than five seconds [if that long]. With the above in mind film makers know that even if the content is so/so the viewer will have a difficult time taking their eyes away from the screen.

The secret of success based on the "fear of missing out theory" is that there must always be something new. We live in an age where progress happens so rapidly fads go out as fast as they come in and new fads must replace them. In media its new angles of the camera every couple of seconds, in fashion its new clothing styles or hair styles.

If the theory has been proven to work in the above subject matters, it can surly be applied to constructive issues as well.

As a rabbi, I often hear the question posed, how do stay enthusiastic about what you do, it's so routine? You get up in the morning, say the same words of prayer every day, when you learn, you're looking at the same page for hours on end, doesn't it get boring?

I simply answer based on the "fear of missing out theory". True in prayer the words are the same, but I am never accomplishing the same thing. True in learning the page is unturned for some time, but every new line, every new word is a world of new information in itself.

Every day contains within it a special task for itself, something new to accomplish, and I don't want to miss out on today's task. Prayer is supposed to change you, make you a better person. I may have improved yesterday but today I must reach new heights.

We are told that we must always look at Torah as if it was given to us today in order that it should never seem old to us. It is also in this way that we always stay interested, involved, and focused on what really matters. New fads may seem flashy, but Judaism is just as, and even more so. It's always easy to be a critic, but why not take advantage of this fad? The Torah is always new, alive, and exuberant. Get involved and you won't be able to pull yourself away.

Slice of LIFE

BETWEEN MIRACLES

Yehuda and Shayna Tilles live in the Old City of Jerusalem. He works much of each day for "Chabad of the Western Wall" in promoting the *Mitzvah of Tefillin* on the men's side of the *Kotel*. She is the busy mother of two active baby daughters and a certified interior decorator.

On Monday, 20 Kislev 5770 (Dec. 7, 2010) they, along with their daughters Malka Ella and Chaya Mushka, aged 2 1/2 and 1, drove out of Jerusalem at 2:15 pm in their Toyota Yarris, headed to the wedding of Yehuda's brother Yosef to Naomi Weinstein of London in Tiberias. They were traveling on Route 90, which stretches from the northern Lebanon border to Eilat and the southern border with Egypt (and which is the world's lowest road when it winds along the Dead Sea). A strong rain was falling after weeks of a long dry spell and their daughters were sleeping.

Around 3:30 pm, Yehuda was speaking on his cell phone to his friend and co-worker at the Kotel (Western Wall), Shmueli Weiss, about the arrangements for a last-minute delivery of a garment of the Lubavitcher Rebbe for his brother to wear under the chupah [wedding canopy] (as Chabad custom). When it seemed that it couldn't be worked out, Yehuda declared, "Nevertheless the Rebbe is definitely with us and is invited to the wedding."

Just a few minutes later, in the middle of the Jordan Valley, on a sharp curve, the brakes suddenly stopped working on the slippery road and the driver lost control. The car spun around and around, crashed into a metal railing on the other side of the road, fell into a two-meter ditch and slammed into a large hill.

There was a terrifying silence. Then the kids woke up and started crying.

Their parents each exhaled a breath of gratitude. "The whole thing took but a few seconds," Yehuda recalled. "The car was totally wrecked. I feel like G-d gave us our lives back."

"Thank G-d the entire family was buckled safely in the car and the children were securely fastened in car seats," said Mrs. Shulamit Tilles, Yehuda's mother. "That is the only aspect of this miracle that is according to the laws of nature. The importance of seatbelts can't be stressed enough."

Naftali Asulin, who just happened to be not far behind them and witnessed the event from a distance, and who just happens to be a security officer who deals with car crash victims (!), arrived at the scene. Witnessing the destruction of the car, he doubted whether there were any survivors.

Asulin and his wife ran over to Tilles' car. When he heard the children crying he was both relieved and amazed. "It is unbelievable you all came out alive," he exclaimed. "Based on my experience, I was sure everyone must have been killed."

Later on he confided that when he saw Shayna and her daughters emerge in fancy wedding clothes, he for a moment suspected that the accident had been staged and he had burst into a film production.

Not only were there no fatalities, but no serious or even minor injuries. Aside from being slightly shaken up by the accident, the whole family was fine. Yehuda and Shayna proclaimed themselves ready to continue on to the wedding.

They removed all their possessions from the frightening wreck. Mr. Asulin, who just happened to live quite close to the wedding site in Tiberias, which was more than fifty miles from the site of the accident, drove the Tilles family directly to the door of the hall in his jeep. They actually arrived before Yehuda's parents. Asulin dropped them off, drove to a nearby shopping centre, purchased two pacifiers, and drove back

to the wedding to deliver them. He refused to accept any payment for all of his help or even any food from the wedding. All he requested was a blessing from the *chatan*.

"Naftali was sent to us from Above," Yehuda exclaimed.

Marvelled Yehuda's father: "It was only the next day, when I saw online the photo of the demolished car, that I fully grasped how close to tragedy they had actually been."

At first, most of the wedding guests had no idea what the couple had been through. Yehuda and Shayna told only a few relatives and close friends. But then the officiating rabbi, R. Mordechai Bistritsky of Tsfat, told Yehuda that he was obligated by Torah law to publicize the details of G-d's loving kindness to him and his family. At the first lull in the dancing, Yehuda went to take over the microphone from the band. The news of the miracle was received with joy and gratitude, and as a result the already high-energy wedding celebration reached an even greater level of rejoicing.

The word spread fast. Within twelve hours articles on the internet had received thousands of hits and dozens of responses.

The Lubavitcher Rebbe often emphasized the importance of publicizing miracles to hasten the Redemption. While everyday examples may be subtle and private, an open miracle that occurs between Yud Tes Kislev (celebrating the miraculous release of the first Rebbe of Chabad, Rabbi Schneur Zalman of Liadi, author of the Tanya, from prison in Russia in 1798) and Chanukah reminds us that we are living in a month, a season and a generation of wondrous events.

"From now on," announced Shayna, "the 20th of Kislev will be our personal miracle and salvation holiday." Added Yehuda, "That means my brother and I will have anniversaries on the same day! - one day before my parent's anniversary!"

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ISSUE 1060

MOSHIACH MATTERS

The numerical value of the Hebrew word shliach (messenger) plus ten (representing the ten powers of the soul) is numerically equivalent to Moshiach. When a person dedicates all of his ten powers to the fulfilment of the mission to make this world a dwelling for G-d, he reveals the spark of Moshiach he possesses within his soul. Each entity possesses a point of Moshiach which represents the essence of that entity that transcends all distinctions which is simultaneously revealed.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
3 Nissan, 5714 [1954]
Brooklyn

Greetings and Blessings!

In response to your letter of 20 Adar II, when I visit the holy resting place of my revered father-in-law, the Rebbe [Rayatz], I will mention your name in prayer for the goodly fulfilment of your heart's requests, particularly that you be happily settled in a match that you will find suitable.

You write that though you have endeavoured to better your ways - for, as the Sages affirm, a second match is granted according to one's deeds - you have not yet found your match. This is "something concerning which none of us knows" - determining a specific time, and not later, by which G-d, who makes matches, should do so. This is especially so when one considers, as you yourself write, that in bettering one's deeds there is always room for further improvement.

At any rate, you should be strong in your trust in G-d, "Who performs wonders," and together with that you ought to intensify your endeavours in matters of the Torah and its commandments, and then, even if for some reason the fulfilment of your request is delayed, there is no doubt a reason for this, too.

It goes without saying that since, as you write, a complete forgiveness has not yet been forthcoming from your divorcee; you should make every effort to secure this in all appropriate ways. May G-d grant you success so that you will give glad tidings concerning all the above, both in the spiritual matters and in the matters that pertain to the spirituality that is within materiality.

With blessings for a happy and kosher Pesach,

By the Grace of G-d
25 Adar II, 5714 [1954]
Brooklyn

Greetings and Blessings!

In response to your letter requesting a blessing for your mother, when I visit the holy resting place of my revered father-in-law, the Rebbe [Rayatz], at an auspicious time, I will mention her name in prayer with regard to her needs. You ought to write to her that she should muster strength in her trust in G-d, "Who performs wonders" and who is the essence of goodness and kindness - that He will bless her according to the needs of herself and her family, and she should not at all worry, or the like. However, she should have the *Mezuzahs* in her apartment checked, likewise the *Tefillin* that are in use, and whatever items require replacing should be replaced by valid ones.

There is a well-known teaching of the Sages that "a son can bring merit upon his father" - and upon his mother, too. Accordingly, you for your part should intensify your study of the revealed dimension of the Torah, and of the teachings of *Chassidus*, dedicating yourself to this with devotion and nullifying your own desires. This should be done because the study of the Torah is our life, and in particular when it is studied in a state of purity, one thereby elicits blessings and success for oneself and for one's family, and "there is nothing that stands in the way of one's will."

With blessings for Torah study with a fear of Heaven,

CUSTOMS CORNER

Separating *challah*, a portion of dough, every time we bake bread is a positive commandment. By Biblical law, *challah* is taken only within the boundaries of the Land of Israel when a majority of Jews are present in the Holy Land. Therefore, the obligation to separate *challah* today, both in and out of the Land of Israel, is only Rabbinic.

Today, because the mitzvah of *challah* is Rabbinic in nature, there is no minimum amount that must be taken. In Israel, there is a widely observed custom to take a *k'zayis*, the size of an egg.

While both men and women have the obligation to separate *challah*, this is among the Mitzvos that were specially entrusted to women.

The blessing made for the taking of *challah* is "...who sanctified us with His commandments and commanded us to separate *challah*."

The *kohanim* used to receive the *challah* as a gift. Today we do not give *challah* to the *kohanim*. While we do have *kohanim* in our midst, we are unable to verify their lineage beyond any doubt. Therefore, we destroy the *challah* by burning it to the point that it is inedible.

A WORD

from the Director

The name of this week's Parshah is Chayei Sarah ("the life of Sarah"). Though the name of an entity expresses its fundamental content, in this instance, the connection between Sarah's life and the events related in the parshah is difficult to understand. All those events occurred after Sarah's death.

Nevertheless, since, as our Sages declared, "Since his descendants are alive, he is considered as if he is alive," we can understand that the fullest expression of Sarah's life took place after she departed from this world. The heritage of good and holiness which she had established was perpetuated through the marriage of Yitzchok and Rivkah. When was Yitzchok satisfied with his bride? When "he brought her into the tent of Sarah his mother." Our Sages interpret this as meaning that Rivkah resembled Sarah. All the spiritual services which Sarah fulfilled were carried out by Rivkah. Hence, this marriage reflects the ultimate expression of "Sarah's life."

In particular, the expression used by the Torah in describing Sarah's age, "one hundred years, twenty years, and seven years," is significant. Each of the specified numbers corresponds to a specific power of the soul. Afterwards, the verse concludes "the years of Sarah's life," which our Sages interpret to mean that "all are equal for the good." This reflects how all the soul's powers are unified into a single point, brought together through the essence of the soul, which is above all division. Nevertheless, this essential point of soul permeates through all the soul's powers and unites them.

This essence is the Moshiach, the saviour, in each of us. Through it, we are connected to Moshiach and automatically to all Jews. This conduct is one that comes easier for some and harder for others. True expression of the essence of the soul is a boundless accomplishment resulting from ultimate devotion.

Through revealing the aspect of Moshiach which relates to him, each individual hastens the actual coming of Moshiach as alluded to in the Rambam's statement that with one mitzvah, each Jew has the potential to tip the balance of the entire world and bring complete salvation.

J. I. Guterlich

IT HAPPENED

Once...

The daughter of a Chassid of Rabbi Shnuer Zalman, the "Alter Rebbe" of Chabad, had blossomed into young womanhood, but her impoverished father lacked the means to provide for her to get married. His friends suggested that since it was winter, he should venture into the hard liquor business. Buy a large quantity from a local distillery, they told him, transport it to one of the large fairs at a big city, and with G-d's help, sell it there for a tidy profit.

The man decided to follow his friends' advice. He managed to borrow a sizable sum of money, and used it to buy a barrel of vodka and to rent a horse and wagon to transport his newly acquired merchandise to the city.

Finally he reached his destination. He immediately went to the fairgrounds, in order to start selling as soon as possible. He seized the barrel in order to hoist it from the wagon, but then froze in mid-action. The barrel felt frighteningly light! Sure enough, the bottom of the barrel was cracked. The strong smell of alcohol wafted into his nostrils from the soaked wood of the wagon. The entire contents of the barrel had leaked out during the long ride. Not a single drop was left!

In great sorrow, he loaded the empty barrel back on the wagon. He decided to drive on to Liozna, to the Rebbe. When he was admitted to the Rebbe's study he unburdened to him his whole sad story. But the telling made the reality of his loss sink in heavily, and he became even more upset. He had barely finished his words when he fainted on the floor.

The Rebbe's attendant succeeded in reviving him, but when the poor Chassid sat up and came to himself enough to realize where he was and why, he fainted again.

This time, as soon as he opened his eyes, the Rebbe called out to him, "You can go home now; G-d will prosper your efforts."

The Rebbe's encouraging words made the Chassid feel a bit less desperate. After a few minutes he felt well enough to climb up to his wagon and begin the return journey to his town. But after he got to his house and had a chance to rest a bit, he became increasingly nervous and agitated as he considered his situation. He had lost his entire investment, he had no foreseeable means to pay back the large loans he had taken, and worst of all, he had ruined his last chance of being able to help his daughter get married.

Bitter tears streamed down his cheeks.

He tried to gain control of himself. Before he could stop crying, his wife ran into the house, bursting with joy. "I found a treasure! I found gold!" she whooped.

"What are you talking about?" he called to her quizzically.

It took a few moments before she could calm down enough to answer. She related that she had gone to unload the empty barrel from the wagon so as to store it away. She thought she heard a clunk so she looked inside.

Sitting on the bottom was a wrapped bundle. She dumped it out and opened it, and lo!-it was full of gold coins. A fortune! More than enough to pay their debts and marry their daughter, and all their other children too (each at the proper time, of course).

What had happened? When he was riding home on the way back from the Rebbe, it was a freezing cold, Russian winter day. When he got to the river, instead of crossing over on the bridge that spanned it, he decided to save time by driving directly on the river surface itself, since it was frozen solid. While he was in progress, a wealthy Russian aristocrat was crossing in his fancy carriage on the bridge above him. Apparently, the package of instant golden wealth had fallen out of the aristocrat's carriage, and plopped directly into the barrel on the Chassid's rusty wagon.

When the Alter Rebbe was told all that had transpired, he immediately said, "Don't think that I made a miracle, or even that when I told him that G-d would prosper him that I was divinely inspired. It was simple logic. We are taught that G-d Al-mighty does not require of anyone more than he is capable of, not even in the slightest. When I saw that this Jew was totally unable to withstand the misfortune that had come upon him, I already knew with certainty that G-d was arranging his salvation."

Thoughts THAT COUNT

I am a stranger and a resident amongst you (23:4)

The Jew is a "resident" in the world, for the Torah instructs him not escape the physical reality but to inhabit it and elevate it. Virtually all the Mitzvos (divine commandments) of the Torah are physical actions involving physical objects, in keeping with the Jew's mission to make a "dwelling for G-d in the material realm" by sanctifying the everyday materials of everyday life.

At the same time, the Jew feels himself a "stranger" in the material world. His true home is a higher, loftier place, the world of spirit, the world of holiness and G-dliness from which his soul has been exiled and to which it yearns to return. Indeed, it is only because the Jew feels himself a stranger in the world that he can avoid being wholly consumed and overwhelmed by it, and maintain the spiritual vision and integrity required to elevate it and sanctify it as an abode for the divine presence. (*The Lubavitcher Rebbe*)

Abraham was old and come along in days (24:1)

When Avraham aged, he did not merely pass through the days of his life: he accumulated them. Each day was fully utilized, so that they were fully possessed by him. (*The Zohar*)

CANDLE LIGHTING: 9 NOVEMBER 2012

BEGINS		ENDS
7:45	MELBOURNE	8:48
7:35	ADELAIDE	8:35
5:54	BRISBANE	6:50
6:32	DARWIN	7:23
5:53	GOLD COAST	6:50
6:31	PERTH	7:29
7:12	SYDNEY	8:12
7:24	CANBERRA	8:24
7:45	LAUNCESTON	8:50
7:44	AUCKLAND	8:46
7:54	WELLINGTON	8:59
7:47	HOBART	8:54
6:54	BYRON BAY	7:50



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS CHAYEI SARAH
24 CHESHVAN • 9 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:45 PM
	MINCHA:	7:55 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:33 AM
	THE MOLAD OF THE MONTH OF KISLEV IS	
	WEDNESDAY 14 NOVEMBER: 3:25 AND 10 CHALAKIM AM	
	MINCHA:	7:45 PM
	SHABBOS ENDS::	8:48 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:55 PM
	MAARIV:	8:45 PM