

LAMPLIGHTER

9 Kislev
Vayeitzei

1062

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LIVING WITH THE TIMES

As we begin this week's Torah portion, Vayeitzei, we notice that the Torah focuses on Yaakov's spiritual service which is done while in an undesirable environment. Yaakov is forced to leave the land of Israel and go to Charan, a city whose very name is associated with the arousal of G-d's wrath. He is forced to work for the deceitful Lavan, and marries and establishes his family, laying the foundation for the Jewish people of all future generations. Even after leaving Charan, Yaakov's path is fraught with difficulty when he must confront his brother Esav.

At first glance, it seems unusual that the Torah would concentrate on these aspects of his life instead of centring on Yaakov's activities in the sphere of holiness. But the narrative of Yaakov's difficulties is included in the Torah precisely because "the deeds of the Patriarchs are a sign for their descendants." There is much for us to learn and emulate from Yaakov's trials and tribulations.

The Torah states: "He (Yaakov) encountered the place. He slept there because the sun set, and he took from the stones of the place and put them around his head. And he lay down in that place."

Analogously, the concealment of G-d in this material world causes the Jew to "lie down." When a person lies down, his head and his feet are on the same level. In contrast, when a person stands, and even when he sits, his head-his intellectual faculties are raised above the rest of the body. When a person lies down, all the parts of the body are on the same level.

As applied to us, the concealment of G-dliness in the physical world, particularly in our generation, which immediately precedes the coming of Moshiach and the Messianic Era, causes the revelation of a person's conscious powers to be hindered to the extent that one's head and feet are on the same level.

Yet there is a positive aspect to lying down as well. When Yaakov chose that site to lie down and sleep, it was the first time he had slept in many years. We are taught that during the 14 years he spent learning in the House of Study of Shem and Eiver, and likewise, during the 20 years he worked for Lavan, Yaakov did not sleep at night but instead read from the book of Psalms. Also, that very place where he chose to sleep was none other than the future site where the Holy Temple would be built in generations to come.

Although lying down would usually imply a descent, a lowering of the level of one's higher, spiritual powers, it can also be interpreted in a positive manner, for the revelation of G-d's essence is above all particular qualities and is simultaneously reflected in them. In relation to the greatness of G-d, head and feet are on the same plane.

This level of connection to the infinite can continue even after a person arises and stands on his feet. Although his conscious powers assume control, he will still recognize the fundamental equality which stems from a connection to G-d's essence. Thus, the Jew confirms that not only can the material never obscure the spiritual, and in fact, is a vehicle for its expression, but he can reach a level above all limitations, establishing a unity between the material and the spiritual.

Adapted from Sichot Kodesh, 5752, Parshat Vayeitzei.

Home Sweet Home

By Rabbi A. Rosen

In preparation for a journey one will make sure to pack all the essentials to last for the duration of their travels; clothes, food, medication, etc. No one likes getting stuck in the middle of nowhere and missing basic necessities of living.

After deceiving his brother by taking the blessings of their father, Yaakov, the third of the forefathers, fled to escape Eisav's wrath and threat of murder he presented. As he left, he took nothing other than the clothes on his back. He displayed his complete trust in G-d to provide him with all of his needs. As reward for his demonstration of faith he merited to an abundance of wealth both materially and spiritually.

There is a famous story about the Maggid of Mezritch, successor to the Baal Shem Tov. A man on his travels met the Maggid at his home and inquired as to why his home was bare of any furniture. "Where is your furniture?" the Maggid countered. The man answered, "At home I have furniture but I don't take it with me on my travels." To this the Tzaddik replied, "I too am merely traveling through this world. On my travels I don't take much with me, but in my true 'home' I have all of my precious possessions."

We are all traveling through this world, never staying in one place, in the physical sense as well as in a figurative one. We can never stay stagnant and think that our present situation is the final destination; that we are in a condition we would like to continue to endure. Every instant we must work to get back to our father in heaven where that homey feeling is at its fullest, where one can say about it "there is no place like home".

When we do not rely on people, but rather in G-d for our sustenance we are assured that he will provide amply, just as he did for Yaakov. We needn't do like Yaakov and leave unprepared [in his situation he was running for his life], rather while doing as much as is necessary to obtain a livelihood, bear in mind that it can only be accomplished with G-d's blessing. For in truth, everything we earn or work for, is a display of G-d's infinite kindness, by merely recognizing this, we open the gateway for him to bestow more and more to us.

As long as we are still on the journey, we must bear in mind that home is right around the corner. It's not up to us to know or decide when we will arrive, just to know that G-d is traveling with us. We must realize that he is providing for us, and he will soon lead us to the door and greet us, to welcome us home.

Slice of LIFE

THE INNKEEPER AND THE GENERAL

In a village near Kovna lived a Jewish man named Yosef, who earned his living from a small inn that he maintained. He was both pious and an accomplished Torah scholar, and was well-respected by everyone who knew him. His good name drew people to his establishment, Jew and non-Jew alike. Many of the wealthy, nobility and high officials would drop in to do business or just pass the time, while they enjoyed a drink and a bite to eat.

One day, the Russian army returned from Warsaw after a military skirmish with the Poles. One battalion was assigned, for a while, to bivouac in Yosef's village. After they got themselves organized and set up, their commanding officer, a general, wished to relax with a glass of good wine. Two soldiers were dispatched to the innkeeper's home. They knocked on the door and announced that they came to buy a bottle of the most expensive wine for their general.

To their surprise, they were met with a polite but firm refusal. It was Shabbat eve, the sun had already set; Queen Shabbat had arrived. "Sorry, fellows," said Yosef, "no sales today."

When the soldiers returned empty handed, the general started to get angry. He was used to his orders being immediately fulfilled. The soldiers insisted it wasn't their fault. "The Jew absolutely refused to sell to us," they explained.

Then the general blew up. Impudent Jew! Enraged, he ordered the two to go back and tell the Jew that if he persisted in his refusal, terrible things would happen to him.

The soldiers left, but when they came back, they still had no wine. Before the general could get angry, however, they showed him that they had the keys to

the inn. "That Jew is weird," they exclaimed. "First he won't sell to us, no matter what; then he gives us the keys to his shop. He even said we can take whatever we like--and for free!"

The general's fury turned into astonishment. His curiosity piqued, he decided he would go see this strange Jew for himself.

When the door was opened to him, the general remained rooted on the threshold. In the centre of the room stood a table covered with a sparkling white cloth. On it were glowing candles spreading their light throughout the entire room. The faces of the small children that turned towards him shone with big bright smiles. It seemed to him that everyone at the table was beaming with light. The delicious smells of Shabbat wafted through the room, filling the general's nostrils. He had never partaken of such a vision in his life.

Yosef warmly invited him to join them, and instructed someone to bring up from the cellar a bottle of good, aged liquor, so he could serve his guest in style. The general could contain himself no longer. "I don't understand," he cried out. "Why did you refuse to sell me a solitary bottle of wine and then of your own will send me the keys to your inn? And now you honour me with fancy drinks to my heart's desire?"

"It's simple," smiled the innkeeper. "G-d Almighty, who is infinitely more exalted than any aristocratic noble or other important person, forbids us to do business on the holy Shabbat. But when you honour me by visiting me in my home, then you are my guest, and I will do everything in my power to treat you well."

The general sated himself with meat and drink, and stood to go. He took a gold coin from his pocket and attempted to pay his host for the exquisite meal.

"G-d forbid!" Yosef exclaimed. "I already explained to you that on Shabbat I don't have customers, only guests. And with guests I don't reckon bills or take payments."

The general wrote down the innkeeper's name in his notebook and departed, but not before shaking his host's hand in friendship and thanking him with great warmth.

Several years passed. A black carriage, instantly recognizable as one of those used to transport serious criminals, stopped in front of Yosef's house. Armed policemen emerged, arrested the innkeeper, and took him away to jail.

After a while, Yosef was informed of the reason for his arrest. The leader of the rebels, Yan Kanarki, had been captured. In his journal, Yosef's inn was mentioned as a regular meeting place. From this, the police deduced that, beyond doubt, the innkeeper must be a prominent member of the underground.

Yosef sat in his cramped, dark cell unceasingly murmuring Psalms in a broken, weeping voice. He pleaded with the Master of the Universe to save him from the horror that had overtaken him.

While he was still praying, the door of his cell opened. The chief supervisor of the national prison system was present on an inspection tour. The official's glance took in the sobbing Jew. Much to everyone's surprise, he clasped the prisoner's hand, and with much warmth asked, "My good friend! What are you doing here?"

Yosef's eyes were filled with tears; he could barely distinguish who stood in front of him. Who was he? Suddenly he recognized the official; it was the general!

Yosef told him the details of his totally unexpected, false arrest. The general swiftly pursued the investigators on the case, and firmly asserted that a terrible mistake had taken place. Based on his personal acquaintance with the accused, the general insisted that the innkeeper could not possibly be involved with a revolutionary plot.

Thanks to the general's deposition, all charges were dropped and Yosef was freed. From that day on, he lavished even more honour on Queen Shabbat than before. After all, he owed her his life.

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ISSUE 1062

MOSHIACH MATTERS

In this week's Parsha there is a verse "*This... shall be the house of G-d (28:22)*". This refers to the temple mount, and it is referred to as a "house of G-d". Not like Avraham, with whom it is called a "mountain" (Genesis 22:14); not like Yitzchak, with whom it is called a "field" (Genesis 24:63); but rather like Yaakov had called it, a "house". The three references correspond to the three temples. Only the final, third temple is like a house, a permanent structure that will last forever.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H
14 Kislev, 5710

Greetings and blessings,

Enclosed is a copy of a letter from my revered father-in-law, the Rebbe *Shlita*.

In connection with the Festival of Redemption that is approaching [*Yud-Tes Kislev*- the day Rabbi Shneur Zalman of Liadi, the first Chabad was freed from incarceration], enclosed is the pamphlet published [in connection with that date]. In light of the letters from my revered father-in-law, the Rebbe *Shlita*, published at the beginning and end of that pamphlet, you will certainly share it with [all those] in your surroundings. May this be a positive start for such efforts throughout the year, from this *Yud-Tes Kislev* to the coming *Yud-Tes Kislev*.

To conclude with a detailed analysis of the master's words to show to what extent it is possible to derive insights from words that appear to be repeated [only] to reinforce the concept. The beginning of the *sichah* [printed in the pamphlet] states:

Chassidus involves bringing order into that which is in disorder and making order from chaos. In other words: Making order amidst disorder.

On the surface, the wording is redundant, saying the same thing in different words. To explain the above in brief: Order and disorder refer to the frames of reference of *Tikkun* and *Tohu* [two spiritual worlds, the latter of chaos and the former to fix the disarray and bring order]; and [on a lower level] the Torah and its *Mitzvos* [which fix chaos], and the body and material entities, being a mix of good and evil [the confusion, bringing together opposites]. The Baal Shem Tov emphasized - and the Alter Rebbe explained - that Divine service involves not self-mortification and rejection [of the material], but refining it and elevating it, as [emphasized in] the well-known interpretation of the Baal Shem Tov on the verse: "When you see the donkey" (*HaYom Yom*, p. 23). According to the demands of the teachings of *Chabad*, all of this has to be carried out slowly [and systematically], not in a general, superficial manner. (See the conclusion of *Kuntres HaAvodah*.)

This is the lesson from the discourse mentioned above. [It lists several] stages in Divine service according to *Chassidus*:

- "Bringing order into that which is in disorder" - In the initial stages of Divine service, there are still two separate matters [order and the lack thereof], but one draws down the revelation of the G-dly soul [order] into the animal soul [disorder], and the animal soul remains silent.
- "Making order from chaos" - [On this level,] the chaos no longer exists; there is only order. The animal soul prays and it studies, [mimicking] the G-dly soul which reads for it. Nevertheless, it has not reached the level of "many harvests are achieved with the strength of an ox," [i.e., a higher stage where the power of the animal soul is itself harnessed and made to serve as a positive force].

This is [the intent of] the different version:

- "Making order *amidst* disorder." The positive advantages of both modes are present: "the abundant lights" of *Tohu* [world of disorder] and "the abundant vessels" of *Tikkun* [world of disorder].

With greetings and wishes for everlasting good in all matters and with blessings for the festival to all the members of our fellowship,

M. Schneerson

CUSTOMS CORNER

Interest-free loans

It is expressly forbidden for two Jews to transact a loan that involves any form of interest whatsoever. Unlike *tzedakah*, interest free loans are for both the poor and the rich.

If the loan is for business purposes, a Halachic contract can be drawn up that makes the lender a partner in the business, thus entitling him to some of the profits. Speak to a rabbi to facilitate this procedure.

Don't press a debtor if you know that he is unable to repay the debt. Don't even appear before him, even without making any demands, lest he be frightened or shamed.

On Sabbatical years, all loans are voided.

No loan should be made without either witnesses or a written contract.

A WORD

from the Director

This Shabbos is the 10th of Kislev, the day commemorating the liberation of the Mitteler Rebbe [the second Chabad Rebbe], who, like his father, was incarcerated for spreading Judaism and Torah. Let us now explain the importance of this liberation over all those prior it, in order to truly appreciate the significance of the day.

From the time of the Baal Shem Tov and the Mezritcher Maggid, all of the succeeding leaders of Chabad Chassidus have made it their general life's goal to spread the wellsprings of Torah to the outside. It is specifically in this area that we find a divergence and innovation on the part of the Mitteler Rebbe, who sacrificed himself to make sure that the wellsprings would really reach the widest audience, even to the simplest and most elementary person.

The Mitteler Rebbe stressed the importance of properly understanding Chassidic philosophy, and he therefore involved himself in the immediate publication of the Chassidic discourses in small pamphlets at the cost of only a few kopecks, so that everyone could afford to buy them and study them.

In other words: In addition to the fact that he devoted his time to teaching the Chassidic discourses, he also devoted a special effort to see that they would be published and disseminated in a manner which made them accessible to all, intellectually and financially.

Our lesson from this day (and on through the coming year) is that we must make every effort to bring the teachings of Chassidus to every single Jew on a level that they can understand and afford it.

The emphasis here is on every single Jew, man or woman. Women are also responsible to study Chassidus which brings to the fulfilment of the Mitzvos with love of G-d, fear of G-d, and faith in G-d. Not only can we take this directive from this day, but the day itself will give us the power to actually perfect our actions in this area, in a mood of "serve G-d with joy."

This joy will pierce the limitations of the exile and we will approach the true redemption of every Jew and Jewess immediately, in the true and complete redemption through our righteous Moshiach.

J. I. Guterlich

IT HAPPENED

Once...

THE SECOND ALTERNATIVE

The journey of the second Lubavitcher Rebbe, Rabbi Dov Ber, to Haditch was unusually somber. The Rebbe, on his way to pray at the grave of his father and predecessor, Rabbi Shneur Zalman of Liadi, was not merely meditative, but reclusive.

He even intimated that he felt his own end approaching. He related to his Chassidim that at the time of the arrest and imprisonment of his father, two alternatives had been offered from Above: suffering or death. Rabbi Shneur Zalman had chosen suffering. "It seems that he left the other for me," concluded the somber Rebbe.

When the entourage arrived at Haditch the Rebbe prayed at great length at his father's grave. He also delivered a number of Chasidic discourses in the study hall which had been erected at the site. One day, after having prayed for many hours, the Rebbe appeared to his followers, his face beaming with happiness. "My father has given me his promise that they will release me from my position as Rebbe," he told them.

The Chassidim had long been aware of the Rebbe's desire to journey to the Land of Israel, and they understood his words to mean that he had finally decided to make the journey. "Rebbe," they cried out, "how can you leave us like that, like sheep without a shepherd?" But the Rebbe just turned to them and said, "Don't worry, you will have my son-in-law, Menachem Mendel, and he will be a faithful leader for you."

When the visit ended, the party began the homeward journey, passing through the town of Niezhin. But upon his arrival, the Rebbe fell ill and was unable to continue traveling. The most experienced physicians that could be found were called in, but none could cure the Rebbe.

They ordered complete bed rest, and even proscribed the Rebbe from delivering his customary talks to his Chassidim. This advice was the most bitter for the Rebbe. For the very essence of a Rebbe is to give of himself to his Chassidim. The relationship between Rebbe and Chassid is a symbiotic one in which both benefit physically as well as spiritually.

His condition deteriorated steadily, until he finally lapsed into unconsciousness, evincing no apparent life force. The doctors were at a loss, when one of them said to another, "Do you want to see something very strange? If we permit the Rebbe to deliver a discourse to his followers, you will see him regain his vitality."

The scene which followed was truly amazing, as the Rebbe, fully vibrant, sat in his bed and spoke to the Chassidim who crowded the house to hear his words. In the course of the talk, the Rebbe said, "Now I will tell you secrets of the Torah which have never been revealed." But just as he was about to continue, a Chassid leaning forward on a bench behind the Rebbe fell. The tumult interrupted the Rebbe's thoughts and he remarked,

"It seems that Heaven doesn't wish these things to be revealed."

The Rebbe's condition worsened on the night of the ninth of Kislev to the point that he could not be revived. People flocked to the house to be near the Rebbe. Suddenly the Rebbe sat up in bed, smiling and said, "I heard a voice saying, 'what need has a soul like this for this world?'"

The Rebbe requested that he be dressed in white garments. And then, for the first time since he had been so ill, he delivered a discourse in which he praised the Jewish people for doing mitzvot with such devotion. He bade his family and Chassidim to be joyful, for joy breaks through all boundaries and bitterness. Then he continued revealing deep Chasidic philosophy. All those present were overjoyed to see that their Rebbe appeared to have recovered his strength.

The Rebbe then turned to one of his disciples and told him, "While I am speaking, watch out that I don't fall asleep. If I do, just touch me with your hand and I will wake up."

He continued delivering his discourse in a greatly heightened mental state, asking several times whether it was yet dawn. He expounded upon the words, "For with You is the source of life," and when he had finished saying the word "life" his soul left his body.

It is seen in certain select great tzadikim that the days of their lives are measured exactly to the day. Rebbe Dov Ber passed away, as did Moses, on the exact day of his birth, thus indicating complete fulfillment. He was 54 years old when he passed away, exactly the same age as was his father, Rabbi Shneur Zalman, when he was incarcerated in Petersburg and agreed to accept the yoke of suffering upon himself.

Thoughts THAT COUNT

And he slept over the night there because the sun had set (28:11)

G-d caused the sun to set prematurely, so that Jacob should sleep over ... For G-d said: "Should this righteous man enter My home, and depart without staying the night?" (*Talmud; Rashi*)

And he encountered the place (28:11)

"The place" is Mount Moriah (the "Temple Mount" in Jerusalem, where Abraham had bound Isaac upon the altar and where King Solomon would erect the Holy Temple). (*Rashi*)

Why do we call G-d Hamakom, "The Place"? Said Rabbi Jose ben Chalafita: We do not know whether G-d is the place of His world or whether His world is His place. But when the verse (Exodus 33:21) states, "Behold, there is a place with Me," it follows that G-d is the place of His world, but His world is not His place. (*Midrash Rabbah*)

CANDLE LIGHTING: 23 NOVEMBER 2012

BEGINS		ENDS
8:00	MELBOURNE	9:05
7:49	ADELAIDE	8:51
6:05	BRISBANE	7:02
6:38	DARWIN	7:30
6:04	GOLD COAST	7:02
6:43	PERTH	7:43
7:26	SYDNEY	8:27
7:38	CANBERRA	8:40
8:02	LAUNCESTON	9:10
7:59	AUCKLAND	9:02
8:11	WELLINGTON	9:18
8:05	HOBART	9:15
7:05	BYRON BAY	8:03



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS VAYEITZEI
9 KISLEV • 23 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	8:00 PM
	MINCHA:	8:10 PM
	KABBOLAS SHABBOS:	8:45 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:30 AM
	MINCHA:	8:00 PM
	SHABBOS ENDS::	9:05 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:10 PM
	MAARIV:	9:05 PM