

LAMPLIGHTER

16 Kislev
Vayishlach
1063
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LIVING WITH THE TIMES

This week's Torah portion, Vayishlach, begins, "And Yaakov sent angels before him to greet Esav, his brother." Yaakov entrusted the angels with a message: "Im Lavan garti - I have sojourned with Lavan." In these words Yaakov summed up the approach he had taken toward Lavan throughout his years in Charan: "garti - I have sojourned," i.e., I was only a temporary visitor and never fully at ease.

To Yaakov, the mundane affairs of this world were extraneous, removed from his true self and concerns. In Lavan's household Yaakov was like a ger - a stranger who was only passing through. His interest did not lie in the pursuit of wealth or material riches. Rather, Yaakov's true "home" was in the realm of the soul, in Torah study and the observance of Mitzvot (commandments). Yaakov only felt himself at home, truly at ease and comfortable, when he was involved in the service of G-d.

The Torah states, "He built himself a house, and for his cattle he made booths." For "himself," his true self, Yaakov built a "house" - a permanent dwelling. For his "cattle," his material possessions, Yaakov built booths - assigning them only marginal importance, like a sukkah that is designed only for temporary residence.

In this light, we may better understand the explanation of Rashi, the foremost Torah commentator, on the verse "I have sojourned with Lavan": "And I have observed the 613 commandments."

In Hebrew letters the number 613 is written taf, reish, yud, gimmel - the same letters that form the word "garti" - sojourned. Yaakov was informing Esav that despite his extended stay in Lavan's household he managed to keep all of the Torah's Mitzvot. How? By relating to the physical world and to Lavan as being only temporal and transient.

The Maggid of Mezeritch used to say: "At home, it is different." A person's home is his castle; a home must contain all the amenities of life. When a person travels, however, it is not so important if his temporary dwelling is furnished beautifully, for the time spent there is only minimal.

The Jewish people in exile are only "on the road." We are not yet in our true home; rather, we are more like strangers on a temporary visit to a foreign land. Our entire experience in exile is expressed in Yaakov's message to Esav: "garti - I am only a sojourner."

The road we are on is the road to the Final Redemption, which, for the Jew, represents true life. In the Days of Moshiach, we will finally be at "home," in our permanent dwelling, engaged in our real task of serving G-d. Indeed, by relating to the physical world and its affairs with this in mind we hasten the Redemption, may it happen immediately.

Adapted from Likutei Sichot vol. 1 of the Lubavitcher Rebbe

Relationships

By Rabbi B. Twiller

Humans were created to be social. Being that no two individuals are the same there are many different style relationships. There are relationships which put two parties on the same plane; for example friends, enemies, and colleagues. There are others, whereby one of the two involved has greater influence than the other; for instance king and subject, master and slave, parent and child, and sender and messenger.

With regards to colleagues, both play a role in impacting each other and therefore they are peers. Though when discussing a relation where it is primarily one character affecting the other, it is almost certain that the recipient will take on qualities of the giver as a result of the influence he carries.

There are differences though in the exemplification one displays of his benefactor, depending on the nature of the association between the two participants. The respect which a king receives, he passes on to his subjects as well, being that they are there only for the king, like the guards by Buckingham Palace in England. By contrast children inherit only the physical traits of the parents through their gene makeup.

The greatest representation one can show is through a messenger, representing the one who sent him. In all other relations one may have a similarity to the other involved, but a messenger's actions are seen as those of the sender; he is in a sense the sender. Once having this quality, all other properties automatically follow in a similar vein.

Our relationship with G-d is on many different levels and therefore can be perceived in many ways. In the prayer of Avinu Malkeinu we speak of G-d being our father and king. There are many verses in Torah which we are likened to children of G-d, and others of how we are compared to a spouse. Each of these reflects another way how we are connected, with an unbreakable bond, to G-d.

Above all of these is how we are G-d's messenger. Our souls were sent down here by G-d to accomplish a task; to transform the world into a better place and make it acceptable for his presence. Only by harnessing the messenger aspect of our relationship with G-d, unleashing the G-dly power imbued within us, we can succeed.

Generally a messenger attempts to complete what he is sent to do. Since we are vested with power as messengers of G-d, and as representatives of G-d, we can be assured that we will complete our mission, of bringing Moshiach.

Slice of LIFE

The pious one (Rabbi Yosef Caro) and I agreed to make a mighty effort on *Shavuot* night to keep sleep from our eyes, and not to stop learning for even one second. Thank G-d we were successful. Indeed, when you hear what transpired, it will enliven your souls.

For the night of *Shavuot*, I prepared first the of study verses from Scripture. All this we chanted aloud in a spirit of great fear and awe, with melody and trepidation. But what will be told next won't be believed.

After all the verses, we recited aloud all the *Mishnayot* of *Zeraim* (the first of the Six Orders) and then we started again, learning it in the way of true learning, and we completed two tractates. At that moment, the Creator graced us and we heard a great voice coming from Rabbi Caro. Many of the words were unintelligible, the syllables chopped short. The people nearby heard but could not understand. The voice was very pleasing but at the same time was growing continually stronger and we fell on our faces from the great awe; no one dared to lift his eyes and face to see.

The voice spoke, "Listen my beloved, those who most glorify the Creator, my loved ones, peace to you. Happy are you and happy those that bore you. Happy are you in this world and happy you will be in the World to Come, because you took it upon yourselves to crown Me on this night. It has been many years since my crown has fallen, and there has been no one to comfort Me. I had been cast to the dust embracing the filth, but now you have restored the crown.

"Strengthen yourselves my dear ones; forge ahead my beloved; be happy and joyous, and know that you are among the exalted. You merited being in the King's palace. The voice of your Torah and breath of your mouths arose before G-d and pierced through the surroundings and many firmaments, until the messenger-angels on high were quieted, and the fire-angels hushed and all G-d's lofty army listened to your voices.

"I am the *Mishna* that admonishes mankind. I have come to speak to you. If only there were ten of you, you would have ascended higher. Even so, you have elevated yourselves, and those who bore you. You are fortunate, my dear ones, for because of you, sleep passed from the eyes of those who bore you. I have been summoned this night through those

gathered in this great and prestigious city. You are not like those lying on their beds, sleeping a sleep that is 1/60th of death, besmirching their beds. You cleaved to the One and have pleased Him. Therefore, my children, strengthen yourselves and strive forth in my love, my Torah, and my fear.

"If you could imagine even one thousandth myriad of my pain, no joy could enter your hearts, no laughter could escape your mouths, considering that on your account I have been cast to the dust. Therefore, strengthen and fortify yourselves my children, my dear ones who glorify Me. Do not halt your efforts, for the thread of kindness is drawn to you, and your Torah is sweet before Him. Therefore, stand my sons, my dear ones, on your feet and elevate me. With a loud voice, as on Yom Kippur, declare, '*Baruch Shem Kevod Malchuto L'Olam Va'Ed.*'"

We stood up and recited aloud, as bidden. The voice then resumed, "Happy are you, my children. Return to your learning and do not stop one minute. Go up to the Land of Israel, because not all times are equal, and there is no preventing salvation, whether by much or by a little. Do not value your belongings, for you will partake of the best of the supernal levels. And if you desire and will obey, the choicest of that land you will consume. Therefore, hurry and move there for I am the cause that sustains you, and will continue to sustain you. Peace to you in your houses, and peace in all there is to you. Eternal G-d gives strength to His people and blesses them with peace'."

All these things were spoken to us, and our ears did hear. Additional matters of wisdom were shared, and great were the promises that brought us all to tears from so much joy. We also heard of the *Shechina's* suffering, due to our sins, and the Voice was as a sick person imploring us. Then we strengthened ourselves until daybreak, reciting verses unceasingly with joy and trembling.

When morning came, we went to immerse, as we did the two previous days, and there we met the three others that had been absent the night before. We reprimanded them and told them the favour G-d had wrought us. Their hearts melted and they turned their faces and wept, as did we. The lack of a *Minyan* had imposed a severe limitation, as we were told. They answered that they would afford us this opportunity on the second night (of *Shavuot*): we would join and be ten. We consented even though we had slept not a wink the first night. During the day, we also had not rested because after the *Mincha* prayer Rabbi Caro had delivered a sermon. Still, we girded our loins,

performing the same motions as the night before, and did do with much joy because now we were ten.

On this occasion, however, the voice did not wait until we started to recite the *Mishna*. Nor did it wait until midnight (as it had the night before, when it began exactly at midnight), but it made itself heard immediately. As we were reading the verses of *Shema*, the voice of our cherished one knocked and began, "Listen my dear ones, those most glorifying G-d. Arise! And raise those who are lying in dust, through the mystical secret "of the dust from Above."

Many matters of wisdom He taught, and afterwards said, "Happy are you, my dear ones that raise me. How high you have been elevated now that you are ten, as is proper in all matters of holiness. Happy are you in the future world. Fear not the reproach of man or his goading because you elevate all of Israel. Know that you are among the exalted, that glory rinses your hands and that the thread of kindness is drawn to you. If permission were granted, your eyes would behold the fire surrounding this house. Therefore, strengthen yourselves and do not break the bond with Above. Say aloud, '*Shema Yisrael...Baruch Shem Kevod...*'"

After another half an hour, we returned to studying the secrets of Torah. Exactly at midnight the Voice returned a second time, teaching for over an hour and a half. It praised the learning and said,

"See and hear this voice speaking? Ask your elders and know that for hundreds of years you are the only ones to merit such an experience. Therefore, from now on, be alert to help each other, and to strengthen the weak. Hold yourselves as leaders, for you are the princes of the king's palace, and you have merited entering the hallway. Now strive to enter the inner chamber, but do not forsake the entry, for he who leaves the gate-his blood is on his head.

"Wake up my sons and understand what I am explaining to you. Wake up, my dear ones, and strive to be sons of valour... Behold the day is coming when men will abandon the Exile and their silver and worldly pleasures, and gods of gold, and desires of wealth, and travel to the Holy Land. It is possible, except that you are sinking in the mire of worldly vanities... Behold! You have merited what others, for many generations, have not."

These matters continued at great length. All who were present, resolved to turn to G-d with all their might.

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P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0468 379 128
Email: lamplighter@rabbinicalcollege.edu.au

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ISSUE 1063

MOSHIACH MATTERS

The nineteenth of Kislev marks the "birth" of Chassidism: the point at which it was allowed to emerge from the womb of "mysticism" into the light of day, to grow and develop as an integral part of Torah and Jewish life. This breakthrough was made only during the recent era; it is foretaste of the ultimate revelation of the inner dimensions of the Torah which will be when Moshiach comes.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, Erev Rosh Chodesh Sivan, 5710

Greetings and blessings,

In preparation for the upcoming Shavuot festival, the season of the Giving of the Torah, we are sending the [enclosed] pamphlet that was just published. Certainly, you will share it - either partially or in its entirety - with people at large, for the heart of every member of the Jewish people is awake towards the Torah and its *Mitzvos*, as our Sages testified, commenting [on the verse]: "I am sleeping" - in exile - "but my heart is awake" to the synagogues (prayer), the houses of study (Torah), to *Mitzvos*, and to *Tzedakah* (charity). In particular, this applies to the days from *Rosh Chodesh Sivan* to the 12th of the month: the days of preparation for the Giving of the Torah, the days [commemorating] the Giving of the Torah, and the days of compensation for that holiday.

There are several dimensions associated with the study of the Torah. [They in turn have several aspects. Among them:]

A person's obligation to study:

- Torah study is one of the 248 positive commandments, except that it is greater than the others; and
- Torah study is equal to all the positive commandments, because it leads to deed.

On the surface, it is possible to say that these two points parallel the two *Mitzvos* connected to Torah study: the *Mitzvah* to "meditate upon it [day and night,]" and the *Mitzvah* of knowing the Torah; the latter being the aspect that leads to deed.

Its effect on a person:

- the 248 positive commandments represent the vitality of the 248 limbs of the soul. Without the *Mitzvos*, they have no continuity or vitality. The *Mitzvah* of contemplating the Torah is similar to all the other *Mitzvos*, although it is greater than the other *Mitzvos*. It is comparable to the inner organs upon which a person's vitality depends.
- the *Mitzvah* of knowing the Torah. It is identified with *Chochmah*, the brain, which is above the limbs, just as the soul of a person that fills all 248 limbs of the body has its fundamental resting place in the brain.

[There is a rung] above all these levels, as Scripture states: "And you who cling to G-d, your L-rd, are" - as a consequence - "all alive today." Our Sages explain that the Jews connect to the Torah and the Torah connects to the Holy One, blessed be He. Thus the totality of the vitality of the soul - both the ray of the soul enclined in the body and the essence of the soul above - is drawn down through the medium of the Torah.

Behold the *Nasi* and the leader of thousands of myriads of the Jewish people is the head and the brain for all of them. He is the collective soul for all these individual souls. From him and through him come all influences and flow [of Divine energy], in both a general and a particular way, to all those who share a connection with him. And all influences and down flow [of Divine energy] come through the Torah, as stated above.

On this basis, we can understand the statements of my revered father-in-law, the Rebbe, *hk"m*: "The great desire for bonding [with the Rebbe] can only be satisfied when one studies the *maamarim* of *Chassidus* that the Rebbe delivers and writes." [And,] "True bonding is through Torah study."

It is understood that even though a person should study only a subject that his heart desires, it is necessary that one study - at fixed times - the teachings of the *Nasi* [leader], my revered father-in-law, the Rebbe, *hk"m*. In particular, this study is necessary:

- as preparation for any matter or event of general importance; and
- [in connection] with times of general importance.

May G-d enable us to merit true bonding with the Tree of Life, and on the festival of Shavuot, which is the season of the Giving of the Torah for the entire year as a whole, may we merit to receive the Torah with joy and inner feeling.

M. Schneerson

CUSTOMS CORNER

According to biblical law, a child is not obligated to observe *Mitzvos* until reaching adulthood. Nevertheless, there's a *Mitzvah* of rabbinic origin, known as *chinuch*, for parents to train their children to do *mitzvot* and to avoid doing things that the Torah forbids.

The *Mitzvah* of *chinuch* kicks in for each *Mitzvah* as soon as the child is capable of observing that *Mitzvah*. Traditionally, we start teaching children from the age of three to recite the blessings on various foods and some basic prayers. That is when a little boy begins covering his head and wearing *tzitzit*, and at about that age girls begin lighting Shabbat candles.

There's a Torah obligation for a father to teach his sons Torah. As soon as a child begins to speak, he is taught key passages of Torah, such as the verse "The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov," and the Shema, and from there, education takes off.

Although technically the obligation to teach Torah rests upon the father, the most effective educating is often done by the mother. As she is the one who usually spends more time with her children, and she has the advantage of a softer, feminine approach to imparting information, she is in the best position to transmit morals and Jewish values.

A WORD

from the Director

Yud-Tes Kislev, the 19th of Kislev, the day of the Alter Rebbe's liberation, precedes the first day of Chanukah by a few days, and the intervening Shabbos connects them. There is a major distinction though, between the miracle of Chanukah and the 19th of Kislev. The miracle of Chanukah came only after fierce battles and divine miracles of "many in the hands of few" and "strong in the hands of weak." The miracle of Yud-Tes Kislev, however, was accomplished peacefully, the ministers and king nullifying the decree, giving the Alter Rebbe freedom and peace to continue to do, with greater strength, the same things for which he had originally been incarcerated, namely the spreading of Chassidism.

In the first letter, written after being freed, the Alter Rebbe writes: "... and when I was reciting the book of Tehillim, when I said the verse: 'He has redeemed my soul in peace,' and before reaching the following verse, I was released with peace." This was a true case of peace, the same ministers who first made the decrees against him and the teachings of Chassidus, now granted him freedom and permitted the dissemination of his teachings, which he began to do immediately in Petersburg. This was truly with peace.

Normally a contract does not have to be approved by a court, but if there were suspicions and the contract was investigated and then certified by the court, it then stands strong forever.

The arrest and liberation certified the philosophy of the Alter Rebbe, for there had been a spiritual doubt that perhaps the world really was not ready for Chassidic philosophy. When it was ruled in the spiritual realm "that it is incumbent to reveal this wisdom," it was then revealed below; the Alter Rebbe was freed and the conduits were opened to spread the wellsprings of Torah to the outside.

Through the revelation of the wellsprings of Torah and the distribution of the inner teachings of Torah, we too will merit a "redemption with peace" from our exile, and have all of Torah's secrets completely revealed, bringing the additional knowledge of the time of Moshiach.

J. I. Guterlich

IT HAPPENED *Once...*

One day the Alter Rebbe was walking in the street with two other holy Jews: one was his teacher, Rabbi Dov ber of Meziritz (a.k.a. 'the Maggid) and the other, Rav Pinkus of Koritz.

Rav Pinkus was very opposed to the Maggid's policy of printing and publicizing Chassidic-Kabalistic Torah ideas to the general public. As 'fate' would have it, as they were walking he spotted a sheet of soggy paper in the dirt, picked it up, gave one look and began trembling with rage. It was a page of the "Maggid's Chassidic teachings".

"Here! It's a page of your ideas! Have a look!" He yelled, holding it up for the Maggid to see. Because of YOU The HOLY TORAH is laying in the GUTTER!"

The Maggid was speechless, but the Alter Rebbe did not lose his composure and quickly came to his rescue, "Let me answer with a parable":

"Once there was a great and mighty King who had an only son whom he loved with all his heart.

"One day the boy fell ill and nothing seemed to help cure him. The best doctors were called in to treat him, but day after day their efforts unexplainably ended in failure. Needless to say the king was beside himself with grief. His beloved son was dying before his very eyes and he was helpless.

"When the boy situation deteriorated to the point that he was barely alive and everyone had given up hope, an old man with a long white beard and a radiant face appeared, as from nowhere, in the king's court, approached the throne, bowed deeply, waited for permission to speak and said, "Your Majesty please excuse me for not coming earlier, but I just heard of your son's condition and think I can cure him. It will require a big sacrifice on Your Majesty's part, and it just might be too late, but it's our only chance."

"ANYTHING!" Shouted the king, "Just tell me what to do and it shall be done!"

"The old man pointed to the top of the king's crown, where, set in gold, there sparkled the very symbol of the king's greatness and splendour; a huge brilliant diamond;." You must grind up that diamond" he answered.

A gasp went up from the crowd.

"When things quieted down he continued, 'then I will mix it in water and give your son to drink. We must work fast. He is so weak that there is very little chance of him opening his mouth. And even if he does I can't promise that he will be able to swallow. But if even the smallest amount does go down his throat, he will be healed."

"Without hesitation the king removed his crown, the old man carefully extracted the gem, crushed it, prepared the mixture, and turned to the sick prince's bedside.

"All watched anxiously as he gently opened the unconscious boy's mouth and tried to pour the mixture in. At first it all trickled down his cheek, onto his pillow and onto the floor. Then a bit entered his mouth but as it did he began coughing and spit it out. But finally he swallowed!

"And, before their eyes, true to the words of the old stranger and to the unbounded joy of the King, the prince regained consciousness, opened his eyes and began to recover."

"This" continued the Rebbe to Rabbi Pinkus "is a parable explaining the page of Chassidus you saw in the gutter today. The King corresponds to G-d, the King of the Universe. The Prince, his son, represents the Jewish people. The crown is Torah. The diamond in the crown is the Torah's mystical secrets and the old man that put it all together is the Baal Shem Tov (the teacher of the Maggid) and his pupils and the mixture he prepared is Chassidus.

"So too today: the Jewish people are deathly ill: the disease is the exile and the results are a loss of, Jewish identity, joy and will to 'live' Judaism.

"And the only cure is Chassidus. In the process, unfortunately, much spills out. And that is why that page of Torah was laying in the gutter today."

Later, the Maggid thanked his pupil, Shneur Zalman, profusely and told him that due to his quick thinking and brave efforts a tragedy had been averted. From heaven there was opposition to his revealing too many Torah secrets and were it not for the parable he would have had to stop teaching.

Thoughts THAT COUNT

And Jacob remained alone (32:25)

He remained for the sake of some small jars he had left behind. Hence [it is learned] that to the righteous their money is dearer than their body. (*Talmud, Chulin 91a*)

This is because the righteous know that their material possessions contain "sparks of holiness" which are redeemed and elevated when the object or resource they inhabit is utilized to fulfill the Divine will. The righteous person sees these sparks of Divine potential as virtual extensions of his own soul, since he understands that the very fact that Divine Providence has caused them to come into his possession indicates that their redemption is integral to his mission in life. (*The Chassidic Masters*)

CANDLE LIGHTING: 30 NOVEMBER 2012



BEGINS		ENDS
8:08	MELBOURNE	9:13
7:55	ADELAIDE	8:58
6:10	BRISBANE	7:08
6:41	DARWIN	7:34
6:10	GOLD COAST	7:08
6:49	PERTH	7:50
7:32	SYDNEY	8:34
7:44	CANBERRA	8:47
8:10	LAUNCESTON	9:18
8:06	AUCKLAND	9:10
8:18	WELLINGTON	9:27
8:13	HOBART	9:24
7:11	BYRON BAY	8:09

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS VAYISHLACH
16 KISLEV • 30 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	8:08 PM
	MINCHA:	8:20 PM
	KABBOLAS SHABBOS:	8:50 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:30 AM
	MINCHA:	8:00 PM
	SHABBOS ENDS::	9:13 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:15 PM
	MAARIV:	9:10 PM