

LAMPLIGHTER

8 Tevez
Vayigash

1066

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LIVING WITH THE TIMES

The Haftara for this week's portion of Vayigash states: "And David My servant will be king over them...and My servant David will be Nasi [prince] to them forever." As King David is alternately referred to as "king" and as "Nasi," it is important that we understand the difference between these two terms.

Moshiach, too, is referred to as "David." It states in the Book of Ezekiel, "And they will serve the L-rd their G-d and David their king, whom I will raise up to them." This is a reference to King Moshiach, who is a descendent of King David.

In his Laws of Kings, Maimonides enumerates the various functions of Moshiach: Moshiach will compel the Jewish people to follow Torah and mitzvot (commandments), wage the "battles of the L-rd," rebuild the Holy Temple in Jerusalem, gather the Jewish exiles, and bring the whole world to worship the One true G-d. These functions, however, are not specific to Moshiach, but are the role of any Jewish king: to elevate the status of Judaism, and establish righteousness and justice.

At the same time, Moshiach's "job description" is also that of teacher. Not only Jews but gentiles will be guided by his advice and counsel, till "the entire world will be filled with G-d's wisdom, as the waters cover the sea." For this reason, Moshiach is also called "Nasi," the leader of the Sanhedrin (the supreme Jewish court and legislature), whose function was to teach Torah.

As reflected in the verse in this week's Haftara, King Moshiach will combine both of these aspects.

Significantly, the Torah refers to Moshiach as being "king over them." A king is on a superior spiritual level, and is therefore somewhat removed from the rest of the people. A Nasi, by contrast, exerts an influence on the people precisely by being close to them. By teaching them Torah, he enables them to understand its wisdom. True, the Nasi is spiritually exalted (the word itself is derived from the Hebrew meaning elevated), but his basic relationship with the people is one of closeness and proximity. For this reason, the Torah refers to Moshiach as being "Nasi to them forever," rather than "over them."

When Moshiach is revealed, it will not be necessary for him to exert that much effort as "king" (i.e., wage battle against evil), as the world will already be sufficiently prepared. His main function will be as Nasi, teaching and guiding the world and disseminating Torah. It states accordingly, "My servant David will be Nasi to them forever," as Moshiach's eternal reign will be characterized primarily by this quality.

Adapted from Vol. 35 of Likutei Sichot

Can Love Overcome Resentment?

By Yisroel Susskind

At a Shabbat dinner, a Chassid once told the Rebbe of Kotzk, "I love fish." The Rebbe responded, "You don't love fish. If you loved the fish, you would not have killed it and cooked it on a fire."

Ultimately, love is beyond simply saying, "Being with you gives me extreme pleasure."

We all want loving relationships in our lives. And yet, resentment can sour those connections. Creating a loving, mutually-appreciative relationship takes skill and commitment. We see daily the challenges in creating closeness between spouses, parents and children, and between members of a community.

How do we achieve closeness? The Torah warns us that the destructive forces of the universe manipulate our minds, creating "cognitive distortions" that justify our holding on to self-righteous resentment. Torah warns us that there is a seductive, addictive pleasure in self-righteous resentment, a pleasure which leaves a terrible hangover. Torah encourages us that we can be "bigger" than our resentments. We can choose to be generous and loving. This week's Torah reading provides us with a dramatic and motivating example of this choice.

A summary of the story prior to this week's reading:

There's a family in which the father, Yaakov, visibly favours his wife Rochel and her children, Yoseph and Benyamin, over his other wives and their sons. Yoseph's brothers see that "their father loved him [Yoseph] more than all his brothers, and they hated him." They feel a murderous jealousy and they ultimately sell him into slavery. Although their real anger should have been against Yaakov, they vent on Yoseph. Their anger blinded them to the consequences of their actions. They failed to foresee Yaakov's reaction of unending, inconsolable mourning. Once exposed to Yaakov's grief, they regret their actions.

Yaakov's favouritism is next directed toward Yoseph's younger brother Benyamin. After sending his sons, excluding Benyamin, to Egypt to purchase food during a famine, they return with a message, that the viceroy will not sell them any more food unless they bring down their youngest brother. They were unaware that the viceroy was Yoseph. Finally after reassurance from his sons, Yaakov allows Benyamin to go to Egypt. There, Benyamin is framed by Joseph and is taken hostage.

And now we reach the climax of the story, the opening verse in this week's Torah reading:

"And Yehuda drew near to him."

Yehuda then offers himself as a slave in place of Benyamin. He tells Yoseph that Yaakov will not be able to bear the loss of his youngest son, Benyamin, especially as he is the only living child of Rochel. Yoseph is moved to tears and he reveals his true identity to his brothers.

Yehuda's actions flowed from a love that transcended ego and resentment. The brothers' previous offer was motivated by guilt, by a fear that the predicament was G d's way of punishing them. Yehuda's action was based, not on guilt, but rather on a love for his father. Yehuda was essentially saying, "It makes no difference whether I think that my father was unfair in favouring Yoseph and then Benyamin. I have reached deep within myself and know that the most important truth is that I love my father and I cannot allow him such pain. My father's happiness is more important than my freedom or my complaints."

The narrative is an instruction to us all about enhancing our capacity to forgive and to love. We have a choice. We can throw away our resentments even when we are convinced that we have legitimate complaints. We can choose to be loving as a better position than being "technically right." We can reach the deeper part of ourselves that wants to be loving, dedicated, and forgiving.

Slice of LIFE

Some twenty years ago Rabbi Moshe Kotlarski, one of the Rebbe's most trusted emissaries, was sitting in his home in Crown Hights when he got an urgent call from the Rebbe's office.

Reb Moshe was used to it. He had been sent by the Rebbe on urgent missions throughout the world and he was ready for anything.

Sure enough when he arrived at the office they told him that the Rebbe wanted him to immediately set off for Curacao, a small Caribbean island off the coast of Venezuela.

He hurriedly went home, made travel arrangements packed his bags and that very day was on his way. What was he supposed to do there, who he was supposed to find, where he was supposed to go he didn't know but he was sure it would work out, it always did.

When he arrived in Curacao he picked up his bags, caught a taxi and asked to be taken to the Jewish section - to the synagogue. The driver took him through the winding streets of the city and stopped before a small building with a Star of David on the door.

The Rabbi was a bit perplexed. He had heard that although there were very few Jews in Curacao and they were barely observant, nevertheless there was a large beautiful synagogue there where all Jewish tourists were automatically taken. This couldn't be it.

As he got out and paid the driver, the door of the Synagogue opened and a middle aged man who had obviously been crying came out wiping his eyes with a handkerchief. When he looked up and saw he was standing face to face with a bearded rabbi his eyes opened wide in amazement and his mouth dropped open.

"Who are you?!" he almost whispered. "Are you from...from...the Lubavitcher Rebbe?"

"Yes" answered the Rabbi, almost as surprised as the man, "The Lubavitcher Rebbe sent me. But how...who are?!"

Before he could complete his sentence the fellow fell upon him hugging him with all his might weeping and saying, "This is a miracle! My grandmother was right! A miracle from G-d."

Then he released his grip, stood back, grabbed the Rabbi's hand and began pumping it up and down. "Shalom, Shalom Ubracha!

Ahh!, I am the father of Eli Grossman. You are the one my grandmother spoke of in the dream from the Lubavitcher Rebbe. Please come to my house! This is a miracle!"

Of course the Rabbi had no idea what he was talking about but he followed. In minutes they were sitting in Mr. Grossman's house and he told his story.

"I live here in Curacao because I have a good business here. But I also have a big problem. Very big. This country, like all the other South American countries, is Catholic. And I have a son. His name is Eli. He is a bright boy and he wants to learn but all the schools and all the teachers here make problems for him.

"For instance the prayers; All the rooms have crosses and religious pictures which is possible to ignore. But when it comes to the prayers all the teachers, especially the principal of the school, suddenly become religious, at least where my Eli is concerned, and they make him a lot of trouble. He doesn't want to pray with them.

"You know, Rabbi, we are not religious people at all, not at all. But somehow my Eli he is different than we are; he is very proud to be a Jew.

"Anyway, I don't know how he did it but he actually made it to the seventh grade. Maybe the teachers thought that by acting nice they would change him or something but now they started getting mean. The children in the school also began calling him names and even beating him up, and there was no one to complain to. The principal and teachers encouraged them.

"So Eli found his own solution. Every morning after I drove him to school he would wait till my car was out of sight and then would run away and spend the day at the golf course where no one would notice him.

"But eventually it came to a head. The principal called me and told me that Eli wasn't attending and I should speak to him. But it didn't work. I tried to convince Eli to go along with them. Not to make problems and just to do what they said. But he didn't say anything.

"The next morning he took his books, went to the school, entered the principal's office and announced that he was officially dropping out. He left the books on the table and left the room.

"The next day officials from the government knocked on our door. They announced that every child must attend school; children that refuse are placed in government

schools which are much worse. Eli must make up his mind. Public school or government school.

"But he held strong. And my wife and I also did. Rabbi, like I say, we are not religious people. My grandmother in Russia was very religious but here it is different, we had to be modern. But now something started to change in us.

"I suddenly began to feel proud to be a Jew. To want to fight like my Eli. But then I reminded myself that I would be losing everything; my clients would stop coming and my friends and neighbors would hate me. I was confused I even started to cry.

"Then last night I had a dream.

"I dreamt that I was a young boy sitting on my grandmother's lap. She hugged me, looked deeply into my eyes and said, 'my beloved, if you ever find yourself in trouble, the Lubavitcher Rebbe will be able to help you.'"

"This morning when I awoke I remembered the dream. It was the first time I ever heard this name; 'Lubavitcher Rebbe', but it stuck in my mind and I had this feeling that if I went to the synagogue and prayed everything would be alright. So I went to the small Synagogue.

"When I arrived it was already afternoon and the door was locked. Luckily the janitor was there to let me in. The place was quiet; I took a seat and probably for the first time in my life actually prayed to G-d. I prayed for a long time. And it worked!! Here you are!!

"But somehow the Lubavitcher Rebbe must have told you to come yesterday, before I prayed. How did he do that? Who is he?"

Reb Moshe explained that the letters 'Rebbe' (RBY) stand for 'Rosh Bnei Yisroel'; The Head of the Jewish People. And just as the head feels the body, the Rebbe feels for every Jew in the world.

But what Rabbi Kotlarski could not explain was why the taxi driver didn't take him to the big synagogue but rather to this place and exactly at the time when Mr. Grossman happened to be there.

If it wasn't for these 'coincidences' he could have wandered for days without finding why he was sent.

That very day Rabbi Kotlarski enrolled Eli in the summer camp of Gan Yisroel in New York and several months later, when the camp finished, he enrolled in the yeshiva system of Chabad in New York.

Today Eli is a full-fledged Chassid and his parents are observant Jews.

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ISSUE 1066

MOSHIACH MATTERS

"I will go down with you into Egypt; and I will also surely bring you up again" (46:4)

Come and see how beloved are Israel in the sight of G-d! To every place to which they were exiled, the Divine Presence went with them. They were exiled to Egypt and the Divine Presence was with them; they were exiled to Babylon, and the Divine Presence was with them; and when they will be redeemed in the future, the Divine Presence will be with them.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
16 Adar II, 5714 [1954]
Brooklyn
Blessings and Greetings!

After a long break I was happy to receive your letter. Not that I was gladdened by its content, for, as I read there, you are worried about your children's health, and you conclude by asking what you can do apart from weeping and lamenting.

First of all, one should stop weeping etc. On many occasions my revered father-in-law, the Rebbe [Rayatz], citing our people's great scholars of former generations, demanded that one should fulfill the verse, "Serve G-d with joy." And the holy *Zohar* explains that when a person is joyful and his trust is firm, this is also a spiritual means of securing that from Above he be given more and more reasons to be happy and contented, both with regard to himself and with regard to his entire family.

This applies especially in your case, since your children have had the good fortune to study in a school for the sake of which my revered father-in-law, the Rebbe [Rayatz], sacrificed himself. This fact alone makes it certain that this [schooling] is the path by which they will be healthy and happy, both materially and spiritually. One ought not to pressure one's husband unduly into moving immediately. In due course, this too will come; one has to wait for the good and successful time.

Regarding your question as to what can you do: As said above, you should bring joy into your house, and continue your work in disseminating *Yiddishkeit* among your friends. Doing so will hasten the arrival of increased blessing and success in your personal affairs, too.

Enclosed you will find a copy of a public letter of mine in connection with the days of Purim, which you will no doubt make use of in your above-mentioned activities.

I wish you an abundance of joy and contentment - Jewish and Chassidic *nachas* - from your children, and may you receive it healthily and joyfully.

By the Grace of G-d
4 Shvat, 5712 [1952]
Brooklyn
Greetings and Blessings!

Yesterday R. Hodakov told me of your telephone conversation, and just now your special delivery letter arrived with its newspaper cuttings.

You write that you are worried because it appears to you that another businessman can possibly cramp your orders and lessen your income (G-d forbid), and you ask for my opinion.

In accordance with your request, I shall mention your name again when I visit the holy resting place of my revered father-in-law, the Rebbe [Rayatz], of saintly memory.

At any rate, like all Jews, who are "believers, the descendants of believers," you should rest assured that "a man's livelihood is budgeted for him from Rosh HaShanah to Yom Kippur." The income that G-d has fixed for you, which I am sure is generous, no one can lessen and certainly no one can take away.

One thing only: One must be firm in one's trust, and one must do so joyfully. For it is taught in the *Zohar*, *Parshas Teitzaveh* (page 184b): This lowly world of ours receives its entire flow of beneficence from Above. If down here [people live their lives] with joy and with light, then the world above reciprocates in kind, with light and with joy. Moreover, it is written that one must "serve G-d with joy." Hence, if a Jew is joyful, this joyfulness down here calls down upon him a corresponding joy from Above.

This is especially relevant in your case, since you have the merit of having brought benefit upon the public by enabling the publication of one of the works of my revered father-in-law, the Rebbe [Rayatz], of saintly memory. This merit will no doubt stand you in good stead so that you will be blessed with an ample income and, even more importantly, so that you will use it successfully for healthy purposes and disburse it generously for matters of Torah and *Mitzvos*.

I hope to hear good news from you.

In connection with the [forthcoming] anniversary of the passing of my revered father-in-law, the Rebbe [Rayatz], of saintly memory, I enclose my suggestions for the customs to be practiced on that day.

With blessings,

CUSTOMS CORNER

Fast days

The following rules apply to all fast days aside from Yom Kippur and Tisha B'Av, which have their own rules.

Fasting is pretty simple. If you are a healthy man or woman over the age of bar or bat mitzvah, just abstain from food and drink from dawn until dark.

A few technical details:

- If you are pregnant or nursing and are in pain or feel weak, do not fast on this day. If you're ill, consult with a rabbi. But even if you are exempt from fasting, skip the delicacies and sweets for a day.
- You can wake up early before the fast begins and grab a bite - as long as you had this in mind before you went to sleep.
- Try to make it to your synagogue for the day's prayer services. We add some special fast-day prayers, and read from the Torah, during both the morning and afternoon prayers. There's also a special fast-day *haftarah* following the afternoon Torah reading.
- If the fast day falls on Shabbat, it is postponed until Sunday

* This Sunday is a communal fast day, The 10th of Tevet

A WORD

from the Director

The episodes related in the Torah are not merely historical narratives, but rather contain lessons which are applicable in all times and places. This concept surely applies to the narrative at the beginning of Parshas Vayigash which describes how Yehuda (Judah) approached Yosef (Joseph) and said, "Please, my master, let your servant speak..., for you are like Pharaoh."

Both Yehuda and Yosef represent the entire Jewish people. The very word Yehudi, Hebrew for "Jew", is derived from the name Yehuda. Similarly, the name Yosef is used (as in the Book of Tehillim) to refer to our people as a whole.

Both of these personalities demonstrate the way in which a Jew is not restricted by the limits of the worldly environment in which we live. This is reflected in the above narrative which describes Yosef as "like Pharaoh," i.e., equal in power to the ruler of the entire civilized world. From this same narrative, we can also appreciate the power of Yehuda. Although Yosef was the ruler of the land, Yehuda approached him without any hesitation, without asking permission, ignoring totally the norms of court protocol.

As we look more closely, a distinction can be drawn between the two. Yosef's position was granted to him by Pharaoh. This implies a degree of respect for Pharaoh's authority, i.e., an acknowledgement of the power of the natural order. Yehuda, in contrast, by approaching Yosef as he did, reflects how he refused to acknowledge those limits entirely. As such, he demonstrated the true infinite power a Jew possesses, a power that cannot be confined by any constraints.

J. I. Guterlich

IT HAPPENED *Once...*

When Reb Zev Kitzes asked the Baal Shem Tov why he had laughed, the Tzadik replied that he would show him. He ordered his driver to ready the horses and wagon, and the entire group of disciples piled in for the ride. Throughout the night they travelled, without knowing where. When dawn broke they saw that they had arrived in the city of Kozhnitz.

After the morning service, the Baal Shem Tov asked that Reb Shabsai the bookbinder be summoned before him. The head of the Jewish community was very surprised by the Tzadik's interest in this particular individual. "What I mean to say," he explained, "is that I'm sure he's a fine and honest man, but he's not exactly what one might call a Torah scholar. In fact, he's a very simple person." Nonetheless, the Baal Shem Tov was adamant about speaking to him. Reb Shabsai the bookbinder was summoned, together with his wife.

When the two of them were standing before him the Baal Shem Tov said, "I want you to tell me what you did on Shabbat. Tell me the truth, and do not leave out any details."

"I will tell you everything," Reb Shabsai replied, "and if I've done something wrong, I beg you to show me how to make amends. I am a simple bookbinder," he began, "and when I was younger and stronger and could work long hours, my livelihood was plentiful. Every Thursday I would buy the necessities for Shabbat, and on Friday mornings close up shop at ten o'clock, in order to go to the synagogue to prepare myself for the holy day. Now that I am older, however," he continued, "I find that I cannot work so hard, and we have become quite poor. But I refuse to relinquish my former habit.

"This past week, Friday morning rolled around and I did not even have enough money to buy flour. But I decided that it would be better to suffer in silence than ask for charity. I asked my wife to promise me that even if the neighbours noticed we had no food, she would refuse to take any gifts. Rather, we would willingly accept whatever had been decreed from Above. Not having any other way to honour the Shabbat, my wife set about sweeping our humble home with a broom, removing the dust from every nook and cranny.

"That Friday night, instead of going home right after Maariv, I remained in the synagogue until everyone was gone. I was afraid someone might ask me why there weren't any candles burning in the window.

"Unbeknownst to me, while cleaning the house my wife had found an old dress with silver buttons on the sleeves. Overjoyed at her find, she had immediately sold them for enough money to provide a very sumptuous Shabbat meal. When I came home and saw the house brightly lit and the table fit for a king, I was very disappointed, assuming that she had been unable to withstand the temptation of accepting charity. Nevertheless, I decided to say nothing that would disturb the sanctity of the Shabbat.

"I made Kiddush and we washed for the challah, but after the fish I couldn't control myself any longer. Very gently I chided her for having accepted our neighbours' generosity, but before I could even finish she told me what had happened. My eyes filled with tears of happiness, and without even thinking I grabbed her arm and began to dance with her around the table. After the soup I was again overcome with joy, and we danced for a second time, and for a third time after dessert. All in all, three times I was overwhelmed with gratefulness that G-d had allowed me to rejoice in the Shabbat directly from His holy hand. But Rebbe," he added worriedly, "If I've committed any sin, please tell me how to correct it."

At that the Baal Shem Tov turned to his disciples and said, "I want you to know that the entire entourage of heavenly angels was dancing and rejoicing with Reb Shabsai and his wife. That is why I laughed aloud those three times."

He then offered the couple a choice: Either they could live out their days in honour and wealth, or they could be blessed with a son in their old age (having been childless till then). Reb Shabsai's wife immediately chose to have a child, whereupon the Baal Shem promised she would give birth the following year, to a boy they should name Yisrael (the Baal Shem Tov's own name). He also asked to be invited to the brit, so he could serve as sandek and hold the baby.

Indeed, the child grew up to be one of the greatest sages of his generation, known as the Kozhnitzer Magid.

Thoughts THAT COUNT

And Joseph made ready his chariot, and went up to meet Israel his father... and he fell on his neck, and wept on his neck (46:29)

But Jacob did not embrace Joseph and did not kiss him; our sages tell us that he was reading the *Shema*. (*Rashi*)

Why did Jacob choose that particular moment to read the *Shema*? Because Jacob knew that never in his life would his love be aroused as it was at that moment, the moment of reunion with his most beloved son after twenty-two years of anguish and loss. So he chose to utilize this tremendous welling of emotion to serve His Creator, channelling it to fuel his love for G-d. (*The Chassidic Masters*)

CANDLE LIGHTING: 21 DECEMBER 2012



BEGINS		ENDS
8:24	MELBOURNE	9:30
8:11	ADELAIDE	9:14
6:24	BRISBANE	7:23
6:53	DARWIN	7:46
6:24	GOLD COAST	7:23
7:04	PERTH	8:05
7:48	SYDNEY	8:50
8:00	CANBERRA	9:03
8:27	LAUNCESTON	9:37
8:22	AUCKLAND	9:27
8:36	WELLINGTON	9:46
8:31	HOBART	9:43
7:25	BYRON BAY	8:24

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS VAYIGASH
8 TEVET • 21 DECEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	8:24 PM
	MINCHA:	8:35 PM
	KABBOLAS SHABBOS:	9:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:36 AM
	MINCHA:	8:20 PM
	SHABBOS ENDS::	9:30 PM
SUNDAY: THE FAST OF 10 OF TEVET	FAST BEGINS:	4:16 AM
	SHACHARIS:	9:15 AM
	MINCHA:	8:15 AM
	MAARIV AND FAST ENDS:	9:14 AM
WEEKDAYS:	SHACHARIS SUN-FRI:	8:00 AM
	MINCHA:	9:05 AM
	MAARIV:	2:03 PM
		8:35 PM
		9:25 PM