

LAMPLIGHTER

22 Tevez
Shemos

1068

4 January
5773/2013

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

One of Pharaoh's harshest decrees against the Jews was his order to throw every newborn boy into the Nile, as related in this week's Torah portion, Shemos. The Passover Hagada, read each year at the Seder, adds the following insight: "'And our burden' - this recalls the drowning of the male children, as it is said, 'Every son that is born you shall cast into the river, but every daughter you shall keep alive.'"

Our Sages explain that the word "burden" is equated with the raising and educating of children, implying the preeminent responsibility resting on Jewish parents. Our Sages understood that great effort must be expended in order to rear Jewish children properly. Parents and teachers must share involvement in this holy task, investing time and energy to ensure a younger generation that will continue the Jewish way of life.

And yet, together with the recognition that raising Jewish children is hard work, the Torah promises that the rewards we reap will be well worth the effort. In fact, the more self-sacrifice a parent has on behalf of his children's Jewish education, the more he is assured that his children will be strong in their Judaism and untouched by Pharaoh's evil decree, whether thousands of years ago or today. It was precisely those children born under the threat of extinction in Egypt who were the first to recognize G-d at the splitting of the Red Sea, declaring, "This is my G-d and I will extol Him."

Why should raising Jewish children require so much effort? Because our children are the foundation upon which the entire Jewish nation rests. This secret has long been known to our enemies. It was for this very reason that in communist Russia the authorities tried especially hard to suppress Torah learning in schools attended by the youngest of Jewish children. "They have plenty of time to learn Torah when they grow up," the communists claimed, knowing full well that the Jewish child's formative years spent in a Jewish atmosphere posed the greatest threat to the atheistic regime.

In the Talmud, Rabbi Yehoshua ben Gamla is remembered because of his educational innovation - the institution of publicly funded Torah classes for children, commencing at the age of five or six, in all locations where Jews dwelled. Thousands of years later his name is still revered because of this accomplishment.

Parents must therefore do all in their power - physically, spiritually and monetarily - to ensure that their children attend schools where they will be instilled with our timeless Jewish values. For the education of our children is indeed our "burden"; at times, personal sacrifice may be required. In the merit of this, we will raise a generation who will again be the first to recognize G-d, in the Final Redemption with the coming of Moshiach, speedily in our day.

Adapted from the talks of the Lubavitcher Rebbe, Vol. 1

Egypt and the 21st Century

By Levi Avtzon

It is really hot outside. Hot like a desert.

Hundreds of people are out in the fields, wrapped in rags, ripped sandals on their aching feet. They walk haggardly, whiplash marks painted all over their broken bodies. To the side stands the guard, a dark-skinned man with an interesting-looking beard.

Stop for a moment and imagine the scene. Enter Egypt of 3,300 years ago. Now make use of your mental Photoshop program, and insert yourself into the picture. You will be experiencing the drama along with the others; you will try to feel their pain and plight.

Ready?

You notice one of your co-workers collapsing. He is blue. You don't cry; you are already immune to pain, having lived this nightmare as long as you can remember. Life is painful. When the guard walks over to the dead man, you have a brief moment to think undisturbed. Your mind begins to wander...

You remember the time your daddy sat you on his lap and related what had been told to him by his father, quoting the patriarch of the family: "A day will come when a man will arise and declare in the name of G-d, 'I have surely remembered you!' All the suffering will then end..."

Whip! GET TO WORK! The guard is back. Back to reality!

Back to work you go, but with a flicker of hope. The future envisaged so vividly revives your shattered soul. It is all about to end, you tell yourself with pure faith...

Hey, what's the noise you suddenly hear? Why is everyone shouting? You raise your eyes and behold a dream come true. There stands a man with an angelic look, a long white beard and eyes so kind, and he is shouting for all to hear, "G-d has said: 'I have remembered you!'" Moses has arrived.

Close Photoshop. Go back to the exile of Australia 2013.

No whips, no guards, but an exile of a different sort - a prison of secularism. The Divine hand obscured almost completely.

People walk the streets fashionably dressed, fancy shoes on their feet. They walk proud, meaninglessness painted all over their face. All over are billboard and screens telling people how to live their lives.

No need to imagine the scene. Just turn on a TV or walk down the street. You notice another neighbour who has fallen off the beaten path, his morals shattered. You don't cry, you don't flinch; you are used to this, this is life. When the radio, phone, and TV are all shut you have a few minutes to think undisturbed.

You remember sitting on Daddy's lap, as he related how the one-liner *Ani Maamin* - which proclaims the faith that one day we will be free from evil and pain, and we'll live in a utopian world where G-d is revealed and peace takes over the world - has been with us Jews wherever we went. It has given us hope even at the darkest moments...

Hey, what's that noise you hear? Why is everyone shouting? You raise your eyes and behold a dream come true. There stands a man with an angelic look, with a long white beard and eyes so kind you feel the truth penetrating your soul. And he is shouting for all to hear, "The time of your redemption has arrived!" Moshiach has arrived.

Slice of LIFE

THE KOHENPALS

Rabbi Shimon Freundlich, the Rebbe's 'Shliach' (emissary) in Beijing China, and his wife run a successful and very busy Chabad House catering to the Jews that live, visit or come to do business there. His approach is so genuinely friendly that everyone that comes in contact with him or spends any time in his Chabad House is affected.

In 2007, while on a visit to New York, he was invited to be the personal guest of honour at the Tish (public meal) of the Rebbe of Satmar in the Williamsburg district of Brooklyn. Satmer is a very large, wealthy, and influential group of Chasidim that was for a long time at odds with Chabad for various reasons. Nevertheless, because of the many Satmar Chasidim that had benefited from the Beijing Chabad House, the invitation was extended.

Hundreds of Satmar Chasidim were present as their Rebbe whispered something to one of his assistants, whereupon the man pounded on the table and announced: "The Rebbe requests that 'the Lubavitcher' guest should speak."

Rabbi Freundlich began by thanking the Chasidim and their Rebbe for inviting him. He discussed an interesting idea from the weekly Torah portion, as is traditional and then asked permission to tell a story, something that had recently occurred in his Chabad House. The Rebbe nodded yes and he began.

"A lot of people come to visit our Chabad House for Shabbat, as you know. Well, one Shabbat evening a few months ago, and older man, maybe about eighty years old, who didn't look very religious, appeared in the company of a younger man in his forties.

"The old fellow found a seat and just minutes after we began the prayers he put his face in his hands and began to cry. He kept it up for almost an hour; he would calm down for a few minutes, dry his eyes and blow his nose and then begin again.

"I quietly approached him and asked him if everything was all right. He told me

not to worry. After the prayers he and his friend joined us all for the Shabbat evening meal.

"There were over fifty people there. I sat him next to me and after he calmed down he asked if he could speak. He wanted to explain the reason for his weeping.

I stood, and after only a few words I introduced him. He cleared his throat and began,

"My name is Sam Katz (pseudonym). The reason that I want to speak now is because I became very emotional this evening and I want to tell you about it. The last time I was in a Synagogue was over sixty years ago in Poland. I was a young man then when the Germans came and took the entire Jewish population of my city to Buchenwald. I was there for four years and in that time I lost everyone; my father and mother, my brothers and sisters, my friends; all killed, some of them before my eyes. But I survived and when the war ended I spent a few years searching for family or friends with no results. Finally, I moved to Australia.

"I was totally alone and angry at G-d. I managed to succeed at business and make a lot of money, and to marry and have children. But my wounds and anger were so deep that I swore to never go into a Synagogue or have anything to do with Judaism again. Nothing!

"But then just yesterday I came to China with my friend and he said we should visit the Chabad House. At first I didn't want to come of course, but he said that he'd been here before and the food is good and anyway there was no better alternative, so I shrugged and agreed.

"But as soon as the prayers began everything suddenly came back to me. I remembered how good it is to be a Jew; how proud and happy my father and mother were. Suddenly it was as if a wall of ice just melted. That's why I cried. I thought I'd never forgive G-d again, but now I feel like a small child that just wants to be home. All thanks to this Chabad House and the Rabbi here.'

The crowd clapped, wiped tears from their eyes and congratulated him for the beautiful story. A one woman stood up and asked:

"Tell me Mr. Katz. If you were in Buchenwald until the end, maybe you knew

my father. His name is Naftali Kogen (pseudonym); he also was in Buchenwald."

Mr. Katz's jaw dropped, his eyes bolted open and he held his head in wonder "Naftali Kogen!? What? Naftali is still alive?! Why we were the only two *Kohanim* in the camp and we were always together. We risked our lives for each other, and not just once. We were like brothers! *Oy!* Naftali!

"There was such total confusion in those days; everything was upside down. We were put in different recovery camps and got separated. I searched for him for a long time after the war but finally I gave up. I thought he was dead. Now you say he is alive and you are his daughter! It's a miracle!!"

Rabbi Freundlich finished his story by saying that after Shabbat a meeting was arranged between the two old friends, and this is only one example of the miracles that happen in Beijing thanks to the Lubavitcher Rebbe.

At that point, much to everyone's surprise, a head of a Yeshiva in the Satmar community by the name of Rav Yaakov Kaplan (pseudonym) who had listened intently to the story called out! He raised himself in his seat a bit and fell back, his face pale as chalk and his eyes staring wildly at the ceiling. The others were startled and those seated near him rose to help him, but he came to himself in just seconds. He stood up to his full height and yelled aloud to all those present, "Tell them that Yaakov is still alive!"

In the midst of an emotional hurricane, he continued to call out: "There weren't just two *Kohanim* in Buchenwald, there were three! Sam Katz, Naftali Kogen and me too!"

He was obviously experiencing some sort of emotional hurricane.

"There weren't just two *Kohanim* in Buchenwald." He continued, "There were three; Sam Katz, Naftali and ... Me!

"We stuck together like brothers... more than brothers. But just a few days before the end of the war I was moved to another camp. They probably thought I was dead, and I almost was, and I was sure that they were. I never considered it possible that they could still be alive even now!"

Needless to say, soon after this story there was another joyous reunion.

Published by The Chabad House of Caulfield in conjunction with the Rabbinical College of Australia and N.Z.

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ISSUE 1068

MOSHIACH MATTERS

Our sages state that "the first redeemer, he is the final redeemer." This is not to say that Moshe, who delivered the Jewish people from their first exile, and Moshiach, who will bring about the final redemption, is the same person. Moshe was from the tribe of Levi, while Moshiach is identified as a descendent of King David, from the tribe of Yehudah. Rather, it means that the redemption achieved by Moshe is the source for the redemption by Moshiach.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, the fourth candle of Chanukah, 5703

Greetings and blessings,

By now, you have certainly received your membership card for the Society for Studying Mishnayos by Heart. The Gemara states (Shvuos 39a): "All Jews are *areivim* (guarantors) for one another." The Rebbe shlita offers three interpretations of the word *areivim*:

- sweet, i.e., every Jew must consider another Jew sweet;
- intertwined, i.e., every Jew is intertwined with another Jew; and
- mutually responsible; every Jew is responsible for all other Jews.

Through our one Torah, the Jews become one nation, connected with G-d, who is "our L-rd," and who "is one."

It is our hope that you will not content yourself with looking after your own personal welfare, but will instead become one of those who bring merit to people at large, and will participate with all your resources in the broad range of activities promoted by Machne Israel.

As the Rebbe shlita has frequently alerted us, we are in the last phase of the exile, and Torah and teshuvah (repentance) are the only means to alleviate the birth pangs of Moshiach.

The love which one Jew must feel toward another Jew spurs the heart to great feelings of mercy for those who do not do teshuvah in the present time.

From the newspaper clipping which accompanies this letter, you will be able to find the aspect of our activities in which it will be easiest for you to begin work. Before beginning any task, it may appear difficult. As one proceeds with the work, however, one sees that with G-d's help, it is possible to achieve results.

Awaiting your speedy reply, [I conclude] with the blessing, "Immediately to teshuvah, immediately to Redemption,"

Rabbi Menachem Schneerson
Chairman of the Executive Committee

P.S. The Rebbe shlita has released the enclosed letter. It is a great mitzvah to publicize it to the greatest degree possible by hanging it in synagogues and the like.

CUSTOMS CORNER

Jewish Names

The Hebrew name of every object is the conduit for its divine energy. The Arizal teaches that the same is true of every person's name: it is the channel through which the soul's energy reaches the body. It is said that parents receive a glimmer of divine inspiration when they give their child a Jewish name.

A baby boy is named at his *brit* (circumcision). If the *brit* is delayed, some authorities maintain that the name should be given when the father is called to the Torah, before the *brit*. However, the more prevalent custom is to wait until the *brit* is performed.

A baby girl is named at a Torah reading following her birth. It is the Chabad custom to name a baby girl at the first possible Torah reading.

It is customary to name children after deceased parents. The Ashkenazic custom is not to name a baby after living individuals. Many Chassidim name their children after their Rebbe.

A WORD

from the Director

With last Wednesday being the 20th of Teves, which was the yartzeit (the day of passing) of the Rambam, and the 24th of Teves, the yartzeit (the day of passing) of the Alter Rebbe, immediately following Shabbos it's proper to address the accomplishments of both.

There is a common denominator between the deeds, teachings and Divine service of the Rambam and the Alter Rebbe (which are revealed at the time of the yartzeit).

History indicates that both the Rambam and the Alter Rebbe endeavored diligently to raise the conditions and honour of the Jewish people. And they also expended great effort to reach out and attract the hearts of the Jewish masses to move closer to G-d.

Similarly, in their teachings they both illuminated the world with the brilliance of their knowledge, both in the revealed and the concealed areas of Torah -- law and philosophy.

Specifically, the Rambam wrote his halachic work, Mishneh Torah, which gathered in one opus all of the Oral Torah. In philosophy, he deals with the secrets of creation and the Supernal Chariot in the first four chapters of Mishneh Torah, and in much greater detail in his Guide for the Perplexed.

The Alter Rebbe authored his halachic work, the Shulchan Aruch, and revolutionized Jewish philosophy with the teachings of Chabad Chassidus.

May everyone benefit from the blessing of this Shabbos Mevorchim and increase in the activities personified by these two personalities, namely spreading the revealed and concealed aspects of Torah.

When the effort is done from the heart it is accepted, and when one shows a living example he will surely be successful in awakening the soul of every Jew, which will ultimately result in the future redemption.

J. I. Guterlich

IT HAPPENED

Once...

THE SHABBAT DESECRATION DONATION

Even though great sums of money were deposited in Rabbi Yisroel of Chortkov's hands by those who had been helped by him, the Rebbe was very careful never to use money received from non-kosher sources. This point is illustrated by the following story which was related by Reb Dovid Prever from Antwerp. Reb Dovid, who was a well-known Chortkover chassid, lived in Berlin.

One Friday night, Reb Dovid's doorbell rang. An assimilated Jew who had heard that Reb Dovid intended to visit his Rebbe soon decided to ask for a blessing for himself. The assimilated Jew took out a note and some money and put them down on Reb Dovid's table, asking please to hand them over to the Rebbe. Reb Dovid, aghast at this open display of Shabbat desecration, thought at first that he would not take the note and money with him. On second thought however, he decided that since he had been asked to carry out a mission he would do so, and whatever the Rebbe would do with the note and the "redemption money" was none of his business.

When Reb Dovid entered the Rebbe's room, he put the two sums of money down on the Rebbe's table, his and the other Jew's. He made no mention of how the money from the other Jew had come into his hands. Normally the Rebbe never looked at the money given to him. He would ignore it, leaving it for one of his attendants to clear away. This time, however, the Rebbe took the money which the assimilated Jew had sent, and put it in his breast pocket. Reb Dovid noticed this sudden change but said nothing. Reb Dovid's money remained lying on the table as usual, awaiting the attendant.

After the conversation came to a close, the Rebbe told Reb Dovid that he had to go somewhere and that he wished Reb Dovid to accompany him. On the way, a priest came over to the Rebbe and asked him for a donation for an orphanage that had just opened. The Rebbe put his hand into his breast pocket, took out the money that Reb Dovid had been given on Shabbat, and handed it to the priest. Reb Dovid understood that the Rebbe had wanted to show him that he knew the money was not from a kosher source.

Biographical note:

Rabbi Yisroel Friedman (10 Iyar 1854 - 13 Kislev 1934), the second *Chortkover Rebbe*, had Chassidim numbering in the tens of thousands. These included quite a few famous Rebbes and Rabbonim. When World War I broke out he moved to Vienna, where he lived for the rest of his life. In the first international convention (*'Knessia Hagedola*) of Agudas Yisroel in 1923, he was elected to be the head, along with the Chafetz Chaim and the Gerer Rebbe, both of whom deferred to him. His books, *Tiferes Yisroel*, *Yismach Yisroel*, and *Ginzei Yisroel*, are considered classic works.

Thoughts THAT COUNT

And she saw him that he was good (2:2)

At the time when Moses was born, the whole house was filled with light. For it is written here, "And she saw him that he was good," and elsewhere it is written (Genesis 1:4), "And G-d saw the light that it was good." (*Talmud, Sotah 12a*)

And the angel of G-d appeared to him in a flame of fire out of the midst of a thornbush (3:2)

Why in a thornbush and not some other tree? In order to demonstrate that "I am with them in their affliction." (*Rashi*)

The bush burned with fire, but the bush was not consumed (3:2)

Moses had thought to himself that the Egyptians might consume Israel. So G-d showed him a fire which burned but did not consume, saying to him: "Just as the thornbush is burning and is not consumed, so the Egyptians will not be able to destroy Israel." (*Midrash Rabbah*)

And the people believed; and they heard that G-d had remembered the children of Israel (4:31)

The people of Israel were redeemed from Egypt only in the merit of their faith, as it is written, "And the people believed." (*Mechilta*)

CANDLE LIGHTING: 4 JANUARY 2013

BEGINS		ENDS
8:28	MELBOURNE	9:33
8:15	ADELAIDE	9:17
6:29	BRISBANE	7:27
6:58	DARWIN	7:51
6:29	GOLD COAST	7:27
7:09	PERTH	8:09
7:52	SYDNEY	8:53
8:04	CANBERRA	9:07
8:30	LAUNCESTON	9:39
8:26	AUCKLAND	9:30
8:39	WELLINGTON	9:48
8:35	HOBART	9:45
7:29	BYRON BAY	8:28



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS SHEMOS
22 TEVET • 4 JANUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	8:28 PM
	MINCHA:	8:40 PM
	KABBOLAS SHABBOS:	9:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:45 AM
	SHABBOS MEVORCHIM SHVAT - MOLED	
	IS ON SHABBOS JANUARY 12: 4:53 AM AND 12 CHALAKIM	
	MINCHA:	8:30 PM
	SHABBOS ENDS::	9:33 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	8:00 AM
		9:15 AM
	MINCHA:	2:03 PM
		8:35 PM
	MAARIV:	9:25 PM