

LAMPLIGHTER

5 Kislev
Parshas Vayeitzei

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LIVING WITH THE TIMES

In this week's Torah portion, Vayeitzei, Jacob escapes from his deceitful father-in-law, Laban. "Jacob rose up, and set his sons and his wives upon camels." Surprisingly, Jacob attends to the needs of his children before ensuring the security of his wives. Later, when Jacob meets his brother Esau, his wives take precedence over the children. "And he took his two wives and his two concubines and his eleven sons."

The Torah demands that a husband puts his wife's welfare before his children, and he enjoined to honour his wife even more than himself. Without her, obviously, the children would never have been born. In addition, putting one's wife first sets a positive example for the children, who see their father treating their mother with respect. Why then, did Jacob tend to his sons before his wives in the first instance?

According to Rashi, the great Torah commentator, one characteristic of Esau was that he always "placed the females before the males." The end result, therefore, was that both Jacob and Esau put their wives before their children, but for reasons that were diametrically opposed.

Esau lived a life entirely dictated by his uncontrollable desires. Women were of great importance to Esau, but not because he sought to honour and respect them. His children were therefore of secondary importance.

To Jacob, however, his children represented the continuation of the Jewish people and their G-dly service. Jacob put his wives before his sons as an expression of respect for the woman's role and also to properly educate his children.

In general, the terms "male" and "female" are used as symbols for the intellect and the emotions. "Male" stands for hard logic, untempered by compassion, whereas "female" refers to the heart and the capacity for warmth. In his personal life, Jacob placed the "male" before the "female," that is, his emotions were ruled by his intellect and were not subject to his personal desires. Esau, on the other hand, was dominated by his desires, unable to control himself in the endless search for self-gratification. Esau employed his intellect only as far as it could further the fulfillment of his passions.

Yet, in certain instances, the heart has an advantage over the intellect, which may sometimes be overwhelmed by a difficult challenge. Man's intelligence is limited, but his emotions can reach beyond the limits of our understanding. Esau could have attained spiritual greatness, had he properly developed and utilized his superior emotional range.

In fact, when Moshiach comes, speedily in our day, the "heart" will be in ascendance over the "intellect," for the "female" quality of emotion will be fully revealed, taking precedence over the "male" quality of cold intellect.

Adapted from the works of the Lubavitcher Rebbe

Rachel and Leah: Two Destinies, Two Worlds

By Chana Weisberg

Rachel and Leah - two sisters, the two wives of Jacob, and two of the matriarchs of our people. Rachel and Leah - two powerful but contrasting personalities, each representing a world of her own.

Rachel was Jacob's first love and primary wife. But Leah was the first wife that he actually married, the first to bear his children and the one to mother the majority of his children.

In Leah's hour of need, Rachel performed the greatest act of self-sacrifice by relinquishing her own destined husband in order to spare Leah degradation. As her swindling father veils Leah, replacing Rachel as Jacob's bride, Rachel not only remains silent, but aids her sister with the deception. She does this simply so that her sister not feel acutely embarrassed.

Leah, too, despite experiencing the pain of being Jacob's "unloved" wife, whose only consolation was bearing his children, demonstrates keen feelings of sisterhood and sensitivity to Rachel by praying for her to have a child. Pregnant with her seventh child, Leah prays that the fetus be female, so that Rachel too has her allotted share in the tribes of Israel.

Yet, despite their enormous compassion towards one another, Rachel and Leah were very different personalities representing two entirely different planes of reality which in later times developed into actual rivalry.

The vast gulf dividing their respective worlds not only affected their own lives but continued as a rift in the lives of their descendants.

Beginning with the rivalry between Joseph (Rachel's child) and his brothers (primarily Leah's children), who sought to kill him but instead were placated by selling him as a slave to a passing caravan - the schism keeps resurfacing.

It was Moses, Leah's descendant, who redeemed our people from their slavery in Egypt, but only Joshua - Moses's disciple and Rachel's descendant - who was able to lead the nation into the Holy Land.

The rulership of our first national king, King Saul (descendant of Rachel) was cut short by King David (Leah's descendant), through whom the dynasty would be established. But the schism again resurfaced with the constant strife and divisiveness between *Malchut Yisroel* (the Kingship of Israel) and *Malchut David* (the Davidic dynasty).

And this schism is set to remain until the end of time. *Moshiach ben Yosef* (from Rachel) has the task of preparing the world for redemption, but it is *Moshiach ben David* (from Leah) who actually accomplishes the final redemption for eternity.

On a deeper level, Rachel is called beautiful in the Parsha, because she is likened to the Tzaddik, the one who is totally righteous, and Leah the sister who cried profusely is the symbol of the process of Teshuvah, the introspective moment of personal return, or, bringing the outside world to recognize Hashem. Rachel instilled within us the strength to exude a powerful and far-reaching aura of influence through self-sacrifice. Leah gifted us with the strength to tug at our soul strings and talk to G-d with integrity.

It is the *union* of Yaakov, the perfectly righteous one, and his wife Leah, representing the constant cycle of refinement, that ultimately yielded David, and his scion our righteous and yearned redeemer.

Slice of LIFE

A Personal Account of the Holtzberg's

Many of you first heard of the Holtzberg family Thanksgiving 2008 when news of the Mumbai hostage situation emerged. I feel compelled to write this letter, because I want the world to know who Rivky and Gabi Holtzberg were in life and to tell you what I witnessed of their accomplishments in their brief 28 years on earth. While I am devastated by their death, I am thankful that my life and so many others were touched by their purity, friendship and spirit.

Before I entered the Chabad house in Mumbai, I thought, "What kind of people would leave a comfortable and secure life in a religious community to live in the middle of Mumbai; a dirty, difficult, crowded city?" As I got to know Rivky and Gabi over the course of this past summer, I understood that G-d creates some truly special people willing to devote their lives to bettering the world.

I was first welcomed by Rivky, who had a big smile on her face and her baby Moishie in her arms. She ushered me and my fellow travelers into the Chabad house and immediately offered us something to eat and a sofa to rest on. We quickly became good friends. We bonded with the Holtzberg family and the staff at Chabad, including Sandra, the heroine who saved baby Moishie's life.

Like his parents, Moishe is a sweet, loving, happy baby. He was so attached to Rivky and Gabi. He got so excited to sing Shabbat Z'mirot (songs) every Friday night with his father, and I could tell by the light on Gabi's face when they were singing together, that he looked forward to it too. It breaks my heart that I can still hear Moishie's voice calling, "Ima, Ima, Ima", and she will no longer be able to hold him or rock him in her arms.

On my second Shabbat at Chabad, Rivky told me there were two Israeli men staying at the house who were just released from an Indian prison. When I saw these men sitting at the dinner table, I

was startled. One man had only a front tooth and a raggedy pony tail, and the other looked like an Israeli version of Rambo. I observed the way that Gabi interacted with them and how they were welcomed at the Shabbat table the same way everyone else was, and my fears melted away. Over the course of the night, I learned that these men were not the only prisoners or ex-convicts the Holtzberg's helped. Gabi frequently brought Kosher meals to Israelis in prison, spent time with them, listened to their life stories, and took them in after their release.

I realized that Gabi and Rivky's job was not only to run a Chabad house and provide warm meals and beds for weary Jewish travelers, it was much greater. The Holtzberg's were running a remarkable operation. They took their jobs as shlichim (emissaries) very seriously. Their lives never stopped. There was no such thing as "personal space" or "downtime". The phones rang constantly, people came in and out like a subway station, and all the while Rivky and Gabi were calm, smiling, warm, and welcomed everyone like family.

Everyday Rivky would cook dinner with the chefs for 20-40 people, while Gabi made sure to provide meat for everyone by going to the local markets and schechting (koshering) them himself. They also provided travelers with computers for internet access, so that they wouldn't have to pay for internet cafes. They even took care of our laundry. Having spent much time abroad, it was clear to me that Rivky and Gabi were unusual tzadikim (righteous people).

On my last Shabbat in India, I slept in Rivky and Gabi's home, the 5th floor of the Chabad house. I noticed that their apartment was dilapidated and bare. They had only a sofa, a bookshelf, a bedroom for Moishie, and a bedroom to sleep in. The paint peeled from the walls, and there were hardly any decorations. Yet, the guest quarters on the two floors below were decorated exquisitely, with American-style beds, expansive bathrooms, air conditioning (a luxury in India) and marble floors. We called these rooms our "healing rooms" because life was so difficult in Mumbai during the week. We knew that when we came to

Chabad, Rivky and Gabi would take care of us just like our parents, and their openness and kindness would rejuvenate us for the week to come.

The juxtaposition of their home to the guest rooms was just another example of what selfless, humble people Rivky and Gabi were. They were more concerned about the comfort of their guests than their own.

The Holtzberg's Shabbat table was a new experience each week. Backpackers, businessmen, diplomats and diamond dealers gathered together to connect with their heritage. We always knew we were in for a surprise when an amazing story would be told, either by Gabi or a guest at the table. For each meal, Gabi prepared about seven different divrei torah (words of torah) to share. Though most of them were delivered in Hebrew (and I caught about 25%), his wisdom, knowledge and ability to inspire amazed me. Rivky and Gabi were accepting of everyone who walked through their doors, and they had no hidden agendas. Rivky once told me that there was one holiday where they had no guests. It was just herself, Gabi and Moishie. I expected her to say how relieved she was not to have guests, but she told me it was, in fact, the only lonely holiday they ever spent in India.

I remember asking Gabi if he was afraid of potential terror threats. Although his demeanor was so sweet and gentle, Gabi was also very strong-minded and determined. Both he and Rivky believed that their mission in Mumbai was far greater than any potential terror threats.

Everything Rivky and Gabi did, came from their dedication, love and commitment to the Jewish people and to G-d. I cannot portray in words how remarkable this couple was. If there is anything practical that I can suggest in order to elevate their souls, please try to light candles this Friday night for Shabbat, improve relationships with family members and friends, try to connect to others the way that Rivky and Gabi did- with love, acceptance and open arms. There is so much to learn from them. May their names and influence live on, and inspire us in acts of kindness and love.

Sincerely, Hillary

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ISSUE 1112

MOSHIACH MATTERS

An interpretation of the verse "Ufaratzta (you shall break through; spread out) to the west and to the east, to the north and to the south..." [Vayeitzei 28:14] is that it alludes to the Messianic era when "the Land of Israel will extend over all the countries [of the world]" (*Sifre, Devarim 1*). That is, the whole world-"to the west and to the east, to the north and to the south"-will ascend to the present sanctity of the Land of Israel, and the Land of Israel itself will ascend to the present level of the higher sanctity of Jerusalem.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Free Translation

Tuesday, Parshas Lech Lecha, 5704 [1943]

In response to the invitation to your wedding: I send my blessing, a blessing of mazal tov, mazal tov. May you build a house in Israel on the foundations of the Torah and its mitzvos (commandments).

It is possible to explain that the terms chasunah (wedding) and chasan (groom) are associated with the concept of descent as our Sages say nachus darga, "go down a step." It is explained in several sources (including the HaYom Yom, p. 78) that the phrase "as you go on your way" refers to the soul's descent from above and its journeys in this world until old age.

These journeys involve two factors: a) proceeding on one's way, and b) knowing where to proceed.

The actual progress is undertaken by the body. It is, however, the soul which determines the straight path on which to proceed. This concept can be understood in terms of the example our Sages (Sanhedrin 91a,b) give for the body and the soul, that of a blind man and a lame man. The soul compensates for the impediments of the blind man, the body, and the body compensates for the impediments of the lame man, the soul. It is through joining them together that a person gains the ability to proceed. This union can be described with the analogy of the marriage of a man and a woman. For this reason, our material world is called a Hilula (Eruvin 54a), a term which means "wedding feast," as reflected in the Zohar (Chayei Sarah, I:181b). The purpose of this journey is to achieve love and fear of G-d (which are "wings") for the Torah and its mitzvos.

On the surface, a difficulty can be raised: Based on our Sages' statements (Bereishis Rabbah), it would appear that "a journey" would not serve the above purposes, because a journey minimizes three things:

one's reputation - this refers to a reduction in one's involvement in the mitzvos, as Rashi and the Matnos Kehunah comment on the Midrash;

one's wealth - this refers to a reduction in one's love and fear of G-d which are called gold and silver. For even if a person will be a perfect tzaddik (righteous), he will not attain the level of close connection to G-d his soul enjoyed before it descended to this material world as stated in Tanya, ch. 37;

one's capacity to reproduce - this refers to a reduction in one's occupation in Torah study as indicated by our Sages' statement (Bechoros 44b): "You will not have a barren one among the Torah scholars."

For in this material world, there are several impediments to the observance of the Torah and its mitzvos.

This difficulty is explained by the Midrash, which states that the Holy One, blessed be He, blesses Abraham (the soul, as stated in the Zohar, Chayei Sarah, loc. cit.) so that, on the contrary, the journey will lead to "I will bless you," bringing an increase in financial resources, reputation, and the conception of offspring.

In general, the concept parallels the idea that "Every day, a person's natural inclination offers him a powerful challenge, and were G-d not to help him, he could not overcome it" (Sukkah 52b). The "blessing" granted for the journey is the assistance mentioned in the above quote. See the root of this matter as discussed in Kuntres U'Mayon, 13:22 and 14:1.

When this assistance is granted, through the descent of the soul into the body, a person attains the love of G-d with all his might (money). Similarly, the mitzvos (reputation) were given only on this material plane. And with regard to Torah study, our Sages said (Pesachim 50a): "Happy is he who comes here with the Torah (the conception of offspring) which he studied in this world in his hand."

Of these three elements which represent the ultimate of progress on the path of life, the fundamental unity achieved in the sublime realm is through the Torah and its mitzvos. For love and fear are merely wings for the Torah and its mitzvos as stated in Tanya, ch. 40.

Within the Torah and its mitzvos themselves, the mitzvos are referred to as eirusin, consecration, while Torah represents nisuin, the consummation of the marriage bond (Likkutei Torah, Bamidbar). This is the ultimate purpose of this world, for it was not created for the sake of chaos, but was formed to be settled.

In addition to the concept of journeying that relates to our physical world in general, there is also the concept of exile.... Therefore before any other matter, attention must be paid to the ascent from exile, which involves teshuvah [repentance]. Just as the descent into exile is not at all gradual; so, too, the ascent, through teshuvah, should be a spring forward that knows no gradation. (The parallel in our Divine service can be comprehended.)

With the blessings of mazal tov, and with the blessing, "Immediately to teshuvah, immediately to Redemption,"

From I Will Write It In Their Hearts published by Sichos in English

CUSTOMS CORNER

In this week's Parsha Yaakov waits for one week between his marriage to Leah and his marriage to Rachel. From here we learn that the bride and groom should rejoice for seven days after their wedding.

Also, seven blessings are made at each one of the celebrations, starting with the conclusion of the wedding feast itself. These seven blessings that contain the essential concept of marriage and the blessings for the couple for their future married life are made over a cup of wine. The first blessing is the blessing over the wine. The second discusses the purpose of marriage, bringing holiness and G-dly intent into the relationship. The following blessings bless G-d for the creation of man, woman, Jerusalem, joy and the dynamic of the relationship between the couple and the resulting happiness concluding with the infinite joy in the times of the imminent redemption.

A WORD

from the Director

In this week's parsha, the Torah relates that Yaakov left the Land of Israel to journey to his uncle Lavan who lived in Charan. On his way there, he "encountered the place", the holy site that would later be the mount of the Holy Temple. After arriving in Charan he worked for 20 years, married and raised his family. The parsha concludes telling us that on his way back to the Land of Israel he encountered "angles of G-d".

This narrative, as one told to us by the Torah, is a directive for the way a Jew lives his life on a daily basis.

Although Yaakov had studied much Torah, he nevertheless went to "the place" where G-dliness was revealed, the Temple mount, before going on his trip. This is a clear display of his reliance on G-d Almighty for his success in his journey. The revelations of G-dliness he received there however were by means of a dream.

Upon his return, stopping at the same holy site, G-d was revealed to him while he was awake. This special Divine revelation was due to Yaakov's completing his mission in Charan.

Herein lies the lesson for every Jewish person:

Firstly, even though one may have attained spiritual heights, and may be very knowledgeable in Torah, one must seek "the place" where G-dliness is revealed to insure that he is able to inspire the place of his destination and not be affected by it. When one follows this course of action, he is blessed with success from Hashem, and as Yaakov was, he too is able to raise a family complete in their Jewishness.

Secondly, specifically though a Jew's decent and "journey" into the material realm to complete His (G-d's) mission to make this world a dwelling place for Him, one merits the highest level of G-dly revelation.

May we speedily see the complete redemption and see G-dliness fully revealed in our world.

J. I. Gurtman

IT HAPPENED

Once...

THE PANICKED NURSE

In 1947, only a few years before Rabbi Yosef-Yitzchak Schneerson (the "Rayatz"), sixth Rebbe in the Lubavitch/Chabad dynasty, passed away, his son-in-law and eventual successor, Rabbi Menachem Mendel Schneerson, traveled to Paris. His mother had made it out of communist Russia. The Rebbe, who had escaped from Europe to the United States in 1941, arrived in Paris to greet his mother whom he had not seen for more than 15 years and escort her back to the United States.

In Paris, he met a group of Lubavitch chassidim who had survived the Holocaust and very much wanted to immigrate to the United States but could not get visas. They asked him that upon his return he tell the Rebbe Rayatz of their plight and ask him to awaken compassion and mercy upon them from Heaven. The Lubavitcher Rebbe explained to them that they must be a little naive to think that the Rayatz needs to be directly informed in order to be made aware of their problems. In order to make his point he told them the following story.

At the time, the Rayatz was ill and required a certain injection of drugs every day. A private nurse would come to his study at 770 at a set time to administer the injection. One day the nurse was a few minutes late. When she knocked on the door of his study there was no answer. Usually, there were Rabbis from the Rayatz's secretariat around, but this time there was no one there. So she slowly opened the door to his study. When she walked in she saw him sitting at his desk, his eyes gazing off into the distance, obviously unaware that she had entered. He had the look of someone who was not in this world altogether. She had never seen anything like this and was certain that something had happened to him, perhaps he had even lost consciousness.

She ran out looking for someone from the family or the staff. She encountered the "Ramash" (as the Rebbe-to-be was known in those days), who quickly came into the room and approached near to his father-in-law's mouth to hear what he was mumbling. He heard that the Rebbe Rayatz was reciting by heart and with the Torah melody the words of the Song of the Sea, Az Yashir. It was as if the Rayatz was praying. So, immediately he realized that the Rayatz was in a state of communion (with G-d) and not that he was sick. This state is known as disembodiment and the person seems to have lost touch with reality (the truth is very much the opposite, as we will see in a moment).

Indeed, after a few minutes the Rayatz seemed to snap out of it.

But, the Rebbe sensed that there was a reason for all this. He decided to do some research and learnt that during those very moments that the Rayatz was in a state of communion and disembodiment, thousands of miles away, a small group of chassidim had tried to illegally make it across the Russian-Polish border. If they had been caught, they would have been summarily executed. During those critical moments, the Rebbe Rayatz had awakened the mercy of Heaven that they be successful.

So, the Rebbe-to-be told the chassidim in Paris that after this story they should understand that the Rebbe Rayatz does not need anyone to tell him when to awaken mercy on his disciples. Every chassid is always on his mind. He sees and knows exactly what is happening with him, and continually sacrifices himself and prays for each and every one of them.

Thoughts THAT COUNT

And he lay down in that place (28:11)

Here he lay down to sleep, but during the fourteen years of his seclusion in the Holy Land when he studied under Eber he did not lie down... Here he lay down to sleep, but during the entire twenty years he spent in Laban's house he did not lie down. (*Midrash Rabbah*)

Jacob... took the stone ... and set it as a monument; and he poured oil on its head (28:18)

Monuments are built of stone. For a more monumental monument, one takes bigger and more substantial stones. What is the oil all about?

But in order for the monument to be a house of G-d (as Jacob proclaimed, And this stone which I have set as a monument shall be the house of G-d), one requires oil.

Oil is extracted from the olive only when it is trod upon and crushed. Oil thus represents a person's self-abnegation and submission to G-d.

To walk away from Ebers house -- to walk away from fourteen years of in-depth Torah study to begin dealing with the material world, as Jacob did with his move to Charan, requires a great deal of oil. Only one who has totally abnegated his own will to that of G-d's is capable of such sacrifice. (*The Lubavitcher Rebbe*)

CANDLE LIGHTING: 8 NOVEMBER 2013

BEGINS	ENDS
7:43MELBOURNE	8:45
7:33ADELAIDE	8:33
5:53BRISBANE	6:49
6:31DARWIN	7:22
5:52GOLD COAST	6:48
6:29PERTH	7:27
7:11SYDNEY	8:10
7:22CANBERRA	8:22
7:42LAUNCESTON	8:47
7:42AUCKLAND	8:43
7:51WELLINGTON	8:56
7:45HOBART	8:51
6:52BYRON BAY	7:49
6:32SINGAPORE	7:22



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS VAYETZEI

5 KISLEV • 8 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:43 PM
	MINCHA:	7:35 PM
	KABBOLAS SHABBOS:	8:20 PM
SHABBOS:	TEHILIM:	8:20 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA	9:34 PM
	MINCHA:	7:30 PM
	SHABBOS ENDS:	8:45 PM
WEEKDAYS:	SHACHARIS:	
	SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	7:50 PM
	MAARIV:	8:40 PM, 9:00 PM