

# LAMPLIGHTER

21 Cheshvan  
Parshas  
Chayei Sarah  
**1165**  
14 November  
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## LIVING WITH THE TIMES

As we read in this week's Torah portion, Chayei Sarah, after Sarah passed away and Abraham wanted to bury her in the Cave of Machpelah, the sons of Chet offered to give him the land for free. "A mighty prince you are among us," they said, "in the choice of our tombs bury your dead." However, Abraham refused their offer, and insisted on paying "the full price."

As Rashi comments, "the full price" means "its full value." Abraham was adamant about paying the full value of the field in order to completely dissociate it from its former owner, Efron. Had Abraham received it as a gift, Efron would have still retained a certain claim on the land, even though it now officially belonged to Abraham. By paying "the full price" for the Cave of Machpelah, Abraham severed any connection it might have had to its previous owner.

King David did the same thing many years later after he conquered Jerusalem. Jerusalem had been already captured and was under his control, yet David did not wish to receive it as a gift from Aravna. Like Abraham, David insisted on paying "the full price" for the site, in order to possess it in the absolute sense.

The spiritual service of every Jew is to refine and elevate his surroundings, through learning Torah and observing mitzvot, to the point that he becomes the true "owner" of his particular corner of the world. Just as Abraham paid "the full price" for the field he bought from Efron, so too is it necessary for every Jew to pay "the full price" - to expend real effort and exertion - in his service of G-d.

A Jew must never say to himself, "I have been blessed with a good head and many talents. Why should I have to work hard if everything comes to me easily? Even my Evil Inclination isn't so powerful that it has to be fought all that vigilantly."

In the same way that Abraham and David refused to accept what was easy, rejected "gifts" and insisted on paying "the full price," so too must we invest real effort on the spiritual "labor" of Torah and mitzvot. For it only through hard work and a little "elbow grease" that we will truly succeed in refining our surroundings and by extension, the entire world.

*Adapted from Volume 10 of Likutei Sichot*

## Individual Freedom

*By Tali Loewenthal*

To what extent is a person really free? To a great extent, one might feel, we are simply a product of our backgrounds and environment: our parents, upbringing, and education, not to mention any trauma we may have experienced in early life. Indeed, for this reason Jewish teaching lays great stress on the significance of education at every stage of life, beginning with the very young.

However, this perspective is balanced by a contrary principle, which never loses its importance: the total freedom of the individual, whatever his or her situation.

The Parshah gives an example of this. We read about the quest for a wife for Abraham's son, Isaac. The search is successful and the beautiful and youthful Rebecca is found. She is kind and generous, with deep spiritual qualities, suitable for the wife of the leading religious teacher of the generation: for that is what Isaac was destined to be. Further, Jewish spiritual leaders have generally functioned as a husband and wife team. This was the case with Abraham and Sarah, and it was to be especially true of Isaac and Rebecca.

The interesting thing is that, unlike her husband, Rebecca was born into a family of idolaters, and lived in a society of idolatry and other kinds of negative behavior. However, despite her surroundings, she had been able to maintain her purity and individuality. When Eliezer, the servant of Abraham, came with the suggestion that she should marry Isaac, she was delighted at the idea that she would be joining the family that famously worshiped the One G-d, Creator of Heaven and Earth. Evidence for her feelings is seen in the fact that when her family asked her if she really wanted to leave home immediately to marry Isaac, rather than stay at home another year, as was the custom, her answer was a swift affirmative. Yes, she wants to go immediately.

Rebecca was so emphatic in this statement that the Sages take it as a cue for all future women that a man may not marry a woman against her will. Her independent consent is necessary.

The Midrash terms Rebecca "a rose among the thorns." This also characterizes the life of each individual. We each have a divine soul, which seeks holiness and goodness, like Rebecca. But this beautiful 'rose' is also surrounded by the 'thorns' of the animal soul, the sometimes unruly desires of physicality, and the possible negative influences of the environment in which one lives.

Each one of us has the challenge to stand up for our own individuality, that of the divine soul within, in a positive and wholesome way. The Parshah tells us that, like Rebecca, we are able to do so. G-d grants each one of us moral and spiritual freedom.

Very similar are the life-stories of Abraham and Sarah, who themselves came from an idolatrous environment, and, a little later in the Torah, Rachel and Leah, who were her nieces, brought up in the same family.

Each one of us, man and woman, inherits from the patriarchs and, especially, from the matriarchs, the power to be free and to choose our own path. As the Jewish people as a whole we have the power to be ourselves, whatever the prevailing environment, and our goal is to bring true spiritual freedom to all humanity.

# Slice of LIFE

Mister Yirmiyahu (Jerry) Yarden was an American businessman on the way up. His business was doing well, his social life was fine, he had friends, a nice house and everything a man could desire - until the pain began.

At first he just took a few aspirins and thought everything would be fine. But when it didn't go away he went to a doctor who suspected something serious and sent him to be x-rayed. The x-rays ended his American dream.

It was about as bad a disease as they come but Jerry wasn't going to go down without a fight. He went to the best doctors in the best private hospital, spared no money and it paid off; the operation was a success. He was free from disease and pain for a few months.

The pains returned and his new x-rays showed that so had the disease. He immediately returned to the same hospital and requested the same excellent doctors. But that surgeon happened to out of the country. He would return only in two weeks and all the experts that saw the x-rays agreed that the operation couldn't wait.

Jerry even sent the x-rays special delivery to the surgeon to get his opinion, but he too agreed that they must not delay.

A well-known professor was chosen to operate in his place and the operation was set for the next day.

Jerry was wheeled into the operating room half sedated and when the anaesthetist gave him a larger injection and he lost conscious, the operation began.

Jerry relates: "Suddenly in the middle of the operation I woke up. I felt myself and my body, I was clearly conscious but I didn't feel any pain. I looked around and even sort of sat up and saw the doctors standing around my body operating on me.

"But then I noticed that standing at the foot of the bed was someone that didn't belong in the operating room...it was the Lubavitcher Rebbe! I thought that for sure it was a dream and would change in a second or two, but it didn't. The Rebbe looked warmly into my eyes, smiled and said, 'Tell the professor who is operating on you that if he puts on Tefillin every day his daughter will recover from her disease.'

"I said I would try to pass on the message and....poof! The vision disappeared.

"The nurse heard me mumble a few words, probably those that I said to the Rebbe, and frantically informed the doctor that she thinks the anaesthesia is wearing off. The doctor told her to give me another shot because if I wake I won't be able to stand the pain and it will be dangerous.

"The nurse approached with another syringe full of anaesthetic but I refused. I said I had a message to give over to the professor and wanted to talk to him.

"The operating staff was astounded. There I was lying on the operating table cut open like a fish holding a conversation like it was my birthday party.

The doctor, who couldn't believe his eyes, asked me a few questions to see if I was conscious and coherent and as he saw I was, his eyes widened like saucers; he had never seen or even heard of such a thing in his life.

"That is when I got up my courage and asked him if he had ever heard of the Lubavitcher Rebbe. He replied that he had but what does it have to do with the operation?

"I told him that a few seconds ago the Rebbe was here and told me to tell the doctor that if he puts on Tefillin every day his daughter will get better. I breathed deeply and the next thing I remember is waking up early the next morning in the recovery room with no memory of the conversation.

"But the Doctor reminded me. He came to visit me, held my hand and with tears in his eyes said that I changed his life.

"He began weeping and telling me of his young daughter that had a disease that none of the doctors could heal. Even he himself the great professor that could heal everyone was helpless. In fact he felt so helpless that today he woke in the morning and did something he hadn't done since his Bar-Mitzvah almost forty years ago, he prayed. He actually begged G-d, who till today he wasn't sure even existed, to save his daughter and to send a sign that his prayer had been accepted.

"You are the sign!' the professor said, 'I don't know how you got here or how the Lubavitcher Rebbe got involved but for sure It's a sign that my daughter will live'.

"Sure enough, the professor bought a pair of Tefillin that very day and began putting them on each morning until his daughter began feeling better."

The end of the story is happy. Both the girl and Jerry recovered completely and the professor recovered his Judaism.

*Adapted from Ohrtemimim.org*

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1165

## MOSHIACH MATTERS

Exile is not simply a geographic location or an historical era. Exile is a state of mind in which there exists a barrier to the integration of the physical and spiritual domains.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Following up on your previous correspondence, I am writing these lines to express the hope that the relationship between you and your husband has improved considerably, thereby making your marriage serve as a home for the Divine Presence, in keeping with the saying of our Sages, "When a husband and wife are meritorious, the Divine Presence dwells in their midst."

All the more so, since both of you have merited success in the education of Jewish children, regarding all of whom G-d says, "You are children unto G-d, your G-d."

It is therefore easy to envision the great merit that both you and your husband have, in that G-d has entrusted to you the *chinuch* (the training and education) of His children and has blessed with success your efforts to implant into their hearts love and fear of G-d.

In light of this, each of you should regard it as a special blessing to have found a mate worthy of G-d's blessing for *hatzlacha* [success].

Even if it appears that the other party falls short of perfection, and even if this view is not wholly imaginary, it should be remembered that true perfection belongs only to G-d.

Indeed, the very fact that we have all been commanded to go from strength to greater strength in all matters of goodness and holiness shows that there is no perfection in human beings, for obviously the previous level is imperfect by comparison with the next and higher level.

Moreover, insofar as humans are concerned, perfection itself is relative, in that different people excel in different areas.

Thus, our Sages speak of one category of Jews as Torah-learners, and of another category of Jews as *mitzvah*-doers. Clearly, our Sages are speaking here with regard to excelling in a particular arena, for [regarding Torah study and mitzvah observance in general,] every Jew is expected to be both a Torah-learner and a *mitzvah*-doer.

Hence, the difference between the two categories is a difference of excellence in each area; that is to say, in the first category excellence is to be found in their Torah scholarship, while in the other category this excellence finds expression in the fulfillment of the *mitzvos*.

It is surely unnecessary for me to elaborate for you on the above. I only want to emphasize that the greater the harmony, mutual respect and devotion of a husband and wife - especially where both are *shomrei*-Torah and *mitzvos* - [Torah observant] the greater is the measure of G-d's blessings for both of them in all their needs.

This includes reward in kind - to be blessed with healthy offspring of your own, to bring them up to a life of Torah, *chuppah* and good deeds, in fulfillment of your hearts' desires for good.

*(From a letter of the Rebbe, written in the year 5726)*

## CUSTOMS CORNER

### Mezuzah

There is a positive commandment to set up a mezuzah on every doorpost and serves as a reminder of our faith, the mezuzah is also a symbol of G-d's watchful care.

- Every doorway of one's house is obligated in mezuzah. Even if a room has several doorways, each one is obligated in having a mezuzah, unless a room has one doorway that is used for entering and exiting and one entrances that isn't used for entering or exiting except that it is used sometimes to put packages down there, then the entrance not used for entering or exiting isn't obligated in having a mezuzah.
- A mezuzah is affixed on the right doorpost, approximately, at the bottom of the top third of the doorpost. For the front door, the right doorpost is the doorpost to the right of the person entering from the street. In internal doorways, it is the doorpost to the right of a person entering in the direction towards which the door opens. If there is no door, think about importance and function: the dining room is more important in the hierarchy of the home (it's used more formally) than the kitchen, so in a doorway between the dining room and the kitchen, the mezuzah should be on the right of the person entering the dining room.
- While Sephardim place the mezuzah straight up, Ashkenazim place it on a slant, with the top towards the inside and the bottom towards the outside.
- It is a custom that when one enters and leaves one's house they should kiss the mezuzah to remind one of the unity of Hashem.

## A WORD

*from the Director*

*In this week's Torah portion, Chayei Sara, we learn that our ancestress, Rivka (Rebecca), started kindling Shabbat lights from the age of three. In addition, she was endeared to her new husband, Yitzchak, when he saw that, like his mother Sarah, the light from her Shabbat lights lasted an entire week.*

*Every daughter of our people is called "A daughter of Sara, Rivka, Rachel and Leah." Every Jewish girl, even a three-year-old, inherits this wondrous power of illuminating the house through her candle lighting, for the entire week, till the next Erev Shabbat.*

*True, the lights which Sara and Rivka kindled, lasted (by a miracle) physically and shed a physical light for the whole week; but the inner effect of today's children lighting the Shabbat candles is the same. Although we cannot see it with our flesh-and-blood eyes, the Shabbat candles lit by the Jewish daughters in our age fill the home with light all week long.*

*In the merit of the Shabbat candles of the Jewish daughters, may we see, speedily in our days, the world bathed in light and peace.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

Tisha b'Av, 1815. The "Seer" of Lublin had passed away. All of his Chassidim were grief-stricken, and his son, Rabbi Yosef ("Yossele") of Torchin, most of all.

Weeks later, the time came to apportion his worldly possessions. His silken Shabbat garments, his belt, and the clock that always hung on his wall - these fell to the lot of his son, who in his own right was known as a man of great righteousness.

More weeks went by. Finally the Torchin was able to tear himself away from Lublin, in order to move on with his life. On his way home, such a heavy rain pelted down that his wagon could not struggle along any further. Soaked to the bone and chilled, he was forced to seek refuge at the first welcoming shelter that he could find. The villager was very hospitable and took him in, built a warm fire, offered him a warm drink, and something with which to cover himself in his discomfort. He spent the night there...and then another day and night as the storm continued in its fury.

When the weather finally cleared some days later, the host requested some payment for the lodgings and food. "I haven't got a solitary coin in my pocket," explained Reb Yosef, "but I do have a number of sacred possessions. Perhaps there is something here that would be of value to you."

He opened up his sack and displayed his treasured inheritance on the table, inviting the villager to choose an object for the value required. The man was no Chassid, and none of these things meant anything to him. He turned to his wife for advice, and she replied: "The clothes are of no use to us; neither is the belt. The clock, though, could be useful: every morning it'll tell us what time to milk the cow."

So they took the clock in settlement of the debt, and the son of the "Seer" left and continued on his way.

Years later another *Tzadik* passed through that village. This was Rabbi Yissachar Dov, *the Sava Kaddisha of Radoshitz*, one of the Seer's esteemed Chassidim, and now a Rebbe in his own right with many followers. Because of the late hour, he too spent the night at the house of the same hospitable couple, -- in fact, in the very room in which that clock hung. But he did not sleep a wink. Instead he danced and sang all the night through.

Early in the morning his host, who himself had not slept a wink because of the tumult, knocked on the door of the guest room and asked the *Tzadik* what had made him so joyful that he sang and danced the whole night.

The Rebbe answered with a question: "Please tell me, where you got the clock that is in the room I stayed in?" The villager explained that he had received it in lieu of payment from a man who had no money. The Radoshitzer then asked him what this traveller looked like. "Aha! I thought so," he exclaimed after hearing the description.

"As soon as I heard this clock tick," explained the Sava Kaddisha, "I could tell that it had belonged to our master, the *Tzadik* of Lublin. You see, with every clock in the world, each tick signifies another second of life gone, spent, never again to be claimed. Every hour chimes the message to its owner that he is one hour nearer to his passing.

"Now this is, to be sure, an important message - but the fact is that its sound

is melancholy. However, the clock of our Master, the Seer of Lublin is different. I remember it well from his room. It ticks always exultantly, and tells those who listen that we are one second, one minute, and one hour nearer the coming of the *Moshiach!*

"Even though I was exhausted when I arrived and wanted to sleep, I couldn't. The tick-tock of the Rebbe's clock is marching us towards the Redemption, so of course I was too happy to sleep, and I danced all night instead."

Source: Adapted by Yerachmiel Tilles from the translation by Uri Kaploun in "A Treasury of Chassidic Tales".

### Biographical notes:

Rabbi Yaakov Yitzchok Horowitz (1745 - 9 Av 1815), known as 'the Seer of Lublin', was the successor to Rabbi Elimelech of Lizensk (1717-1787), and presided over the spread of chassidus in Poland. A significant percentage of the great Rebbes of the next generation emerged from his followers. Many of his insights were published posthumously in *Divrei Emmes*, *Zichron Zos*, and *Zos Zichron*.

Rabbi Yossel of Torchin (1782-1818) was the son of the Chozeh of Lublin, and some say that the Seer viewed him as his successor. All respected him as a man of great piety.

Rabbi Yissachar Dov [1765-18 Sivan 1843], the "Sabba Kadisha" (holy grandfather) of Radoshitz, was a disciple of the Seer of Lublin and of the Holy Yid of Peshischa. Famed as a miracle maker, he lived in poverty as a simple tutor.

## Thoughts THAT COUNT

And the life of Sarah was one hundred years, twenty years and seven years (23:1)

Why does the Torah split up the tally of her years into three parts ("one hundred years," "twenty years" and "seven years")? To tell us that every day of her life was the equivalent of them all. At the age of one hundred years she was like age twenty in strength, and at age twenty she was like age seven in modesty and purity; at age seven she was like age twenty in intelligence, and at age twenty she was like age one hundred in righteousness. (*Midrash HaGadol*)

The Cave of Machpeilah (23:9)

Rav and Samuel differ as to its meaning. One says that the cave consisted of a lower and upper chamber. The other says that it had multiples of couples [interred in it]: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. (*Talmud, Eruvin 53a*)

And he gave straw and provender for the camels... And there was set food before him to eat (24:32-33)

First he fed the animals, and afterward he was served food. For it is forbidden for a person to taste anything until he feeds his animals (*Midrash HaGadol*)

### CANDLE LIGHTING: 14 NOVEMBER 2014

BEGINS	ENDS
7:50 .....MELBOURNE .....	8:53
7:39 .....ADELAIDE .....	8:40
5:57 .....BRISBANE .....	6:54
6:33 .....DARWIN .....	7:25
5:57 .....GOLD COAST .....	6:53
6:34 .....PERTH .....	7:33
7:16 .....SYDNEY .....	8:16
7:28 .....CANBERRA .....	8:29
7:49 .....LAUNCESTON .....	8:56
7:48 .....AUCKLAND .....	8:50
7:58 .....WELLINGTON .....	9:05
7:52 .....HOBART .....	9:00
6:57 .....BYRON BAY .....	7:54
6:32 .....SINGAPORE .....	7:22



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS CHAYEI SARAH  
21 CHESHVAN • 14 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:50 PM
	MINCHA:	7:55 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:32 AM
	MINCHA:	7:45 PM
	SHABBOS ENDS:	8:53 PM
WEEKDAYS:	SHACHARIS: SUN-FRI:	9:15 AM
	MON-FRI:	8:00 AM
	MINCHA:	8:00 PM
	MAARIV:	8:50 PM