

LAMPLIGHTER

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LIVING WITH THE TIMES

As we read in Bereishit, the Torah begins with a description of creation. "In the beginning G-d created the heaven and the earth." The Sage Rabbi Isaac asks a logical question, quoted by the famous commentator Rashi in his discussion of the Torah's very first verse: If the Torah is a book of law, it should have begun with a commandment, the first of which pertains to the calculation of months. Why then, does it open with an account of creation?

Rabbi Isaac answers his own question, based on a verse in Psalms, "He declared to His people the strength of His works, in order that He might give them the heritage of the nations": "For should the peoples of the world say to Israel, 'You are robbers, because you took by force the lands of the seven nations of Canaan,' Israel may reply to them, 'All the earth belongs to the Holy One, blessed be He. He created it and gave it to whom He pleased; when He so desired He gave it to them, and when He so desired He took it from them and gave it to us.'"

This answer is surprising, as it seems to imply that the entire order of the Torah was changed solely to counter the Gentiles' argument that the Jewish people "stole" the Land of Israel. Is the Gentiles' claim really so valid that it would justify such a drastic step? Moreover, why wouldn't a refutation in the Oral Law (Mishna, Talmud, etc.) have been sufficient? Why was it necessary to change the order of the Written Law (the Five Books of Moses)?

We must therefore conclude that opening the Torah with "In the beginning" is intended not only as an answer to the Gentiles, but also contains an important teaching for the Jews themselves.

In general, the life of the Jew can be divided into two areas: the realm of Torah and mitzvot, and the secular realm. When the Torah demands that a Jew observe its commandments, the request is viewed as logical and acceptable. But when it demands that a Jew's personal life also be sanctified, that all of his actions be done for the sake of heaven, on the surface it seems like an invasion of privacy.

Indeed, this is the deeper meaning of the argument, "You are robbers, because you took by force the lands of the seven nations of Canaan." The "seven nations of Canaan" are symbolic of the secular domain, the physical, "earthly" aspects of a Jew's existence. By what right can a Jew be expected to "take them by force" and subjugate even these areas to the realm of holiness?

The answer is, "All the earth belongs to the Holy One." In truth, every area of life belongs to G-d. Yes, G-d created a certain distinction between the material and spiritual realms, but He also wants us to imbue our physical existence with holiness. "When He so desired He gave it to them [the secular realm], and when He so desired He took it from them and gave it to us [to the realm of holiness]." When a Jew sanctifies all areas of his life, he fulfills G-d's will and draws holiness down into the physical world.

Adapted from Vol. 20 of Likutei Sichot

A Lesson from Cain

By Levi Avtzon

What do many (if not most) people do after they sin?
They sin again.

Why do they sin again?

Sin breeds depression. Depression breeds sin. And the vicious cycle goes on and on, plunging the person to unimaginable depths.

We all sin. King Solomon declared that "there is no righteous person who never sins." Obviously, sin is relative and the sin of a holy man is not the sin of Sin City; but the fact remains that sin is always there.

The question is what to do after the sin?

Ladies and gentlemen, let's meet one of the first high profile sinners in history—the infamous Cain.

Cain messed up badly, and that would be putting it mildly. He killed his own brother, and then played dumb with G-d: "Am I my brother's keeper?!"

Once he admitted his guilt and set out to repent, what did he do next?

Did he buy out an alcohol store, lock the bedroom, shut the lights, and knock himself out for days on end? Did he act out his guilt by killing someone else? Did he drown his guilt in depression?

None of the above. Cain got married, had a child, and built a city, naming it after his son Enoch.

He could never undo his mistake, and he would actively repent for the rest of his life; but that didn't stop him from doing the right thing. He went out and made a difference.

By killing Abel he had taken away from the universe, and by marrying and building a city he gave something back.

The reaction to destruction must be construction. Even if one is the cause of the destruction. No matter the mistakes one had made and the resulting consequences, as long as the soul still resides in the body, one must make a positive difference in this world.

Yes, we must repent. Yes, sometimes the mistake is so severe that the consequence cannot be avoided. Cain ended up being killed by his own descendant. But the message of Cain is that despite what happened last night - or rather, because of what happened - we must surge forward: adding more light, more love and more peace to our fixing-needing world.

What must we do after we sin?

Repent, and go build a city.

Slice of LIFE

How to Land an Interview

Gershon Ber Jacobson was a well known journalist. According to some he was the journalist's journalist. He wrote for several major newspapers around the world, was fluent in many languages including French, English, Yiddish, Russian, Georgian and Hebrew, had a fluent, often stirring style, an eye for uncomfortable detail and an unquenchable drive for life-threatening scoops.

But in addition to all this, or perhaps we should say foremost, he was a totally observant Jew and a devoted Chassid (follower) of the Lubavitcher Rebbe, perhaps the greatest, most erudite Jewish leader in history who teaches his followers to do everything possible to improve mankind.

And it saved his life at least once.

The scene was immediately after the Six-Day war. Israel had decimated the combined armies of Egypt, Syria and the other Arab nations surrounding them and the idea popped into the mind of Gershon Ber, who at the time was the chief correspondent in New York for the Israeli newspaper 'Yediot Achronot' the biggest daily in Israel, to get a really hot story.

He decided that the scoop of scoops would be to get into Egypt and get an interview with none other than the Prime Minister himself, Abdul Nasser!

He began to go about getting the necessary papers, when he got a phone call from another important personage from the 'other side' of the coin; Isser Harel, the head of the Israeli Secret Service the 'Mossad'. "Jacobson are you insane?" he screamed, "Listen, we have information that if you go through with this you'll never come back. Why, they'll arrest you as a spy and you'll never get out of jail! And we won't be in a position to help you! Do you understand? Don't go! And if you do we will take no responsibility!"

Jacobson thanked Harel, hung up the phone and called the headquarters of the Lubavitcher Rebbe. It wasn't long before he got a reply.

The Rebbe said he definitely should go but he should do the following things 1) Take several pairs of new Tefillin 2) Take a new 'sh'chita' knife for slaughtering birds 3) check into the best room in the most expensive hotel 4) before leaving write short letters to all his friends and important acquaintances telling them he is in Egypt and mail them as soon as you arrive 5) as soon as he enters the hotel call all the foreign ambassadors living in Egypt and 6) at

the first opportunity visit the Jewish community there.

Gershon Ber did exactly what the Rebbe told him and after a week or two landed in Cairo. He told the driver to take him to the finest hotel and on the way he stopped at the post office and mailed the letters he had written.

Then he checked in to his room and immediately set about calling all the foreign representatives in Egypt as the Rebbe said.

And the response was fantastic! In fact one of the ambassadors was so impressed (he claimed that in the fifteen years he was in Egypt no one had ever called him) he insisted on coming to see him and when he arrived insisted on being Jacobson's personal driver!

"Very well!" he answered. "Then let's go visit the Jewish community here." With the ambassador (I heard it was the representative from Canada) as his driver they pulled up at the home of the head of the Jewish community. Jacobson brought greetings from the Rebbe and began asking journalist questions; how was life in Egypt, Was there anti-Semitism, was anything affected by the Six Day War? etc. etc.

The community leader answered that although there was not overt anti-Semitism it was nevertheless very difficult for them to get around and impossible for them to contact the outside world. For instance what they really needed were a few pairs of Tefillin (phylacteries) because several had become disqualified for use and a sh'chita knife for slaughtering chickens because the one they had somehow broke and was irreparable. But they couldn't get out of Egypt to get these things replaced.

You can imagine his joy and amazement when he produced exactly these items and told him how the Lubavitcher Rebbe somehow sensed their need.

Jacobson got the interview with Nasser and when he arrived safely back in New York he got another call from Isser Harel. "Listen Jacobson. We know for SURE that they were planning to arrest you for spying. But when you got there and made such a storm with those letters and phone calls they didn't want to arouse adverse public opinion. Tell me, where did you get the idea to do those letters and phone calls?"

A few years later he got the idea to do an interview with Nikita Khrushchev, the Prime Minister of Russia. This was not a simple task seeing that it was in the height of the Cold War and everyone suspected everyone else. People who were in the know told him it was dangerous and perhaps even pointless to even consider such a feat.

But the Lubavitcher Rebbe thought differently. He told him that he should go, that he certainly will succeed but that he must bring back as many names of Jews as possible. The

Rebbe wanted to know what exactly is happening to Russian Jewry. Especially their problems.

Jacobson got his interview and also managed to travel a bit in Russia and secure 350 names or more accurately 350 hardship stories.

There was however one major problem. It was impossible to leave Russia with these names. If he wrote them down the list would certainly be revealed by the border police who checked every item and every suitcase as though it belonged to a spy and everyone on the list, himself included, would certainly suffer imprisonment and perhaps worse.

So Gershon Ber Jacobson actually put 350 names to memory; first names, mother's Jewish names, last names and the stories they told!

Of course he passed the border inspection and as soon as the plane was in the air he took out pen and paper and wrote them all down.

When he arrived in New York the first thing he did was inform the Lubavitcher Rebbe's office that he had arrived and had the names the Rebbe asked for and he figured the Rebbe would want to see him as soon as possible.

But it didn't happen.

The Rebbe's office didn't respond the next day nor the day after that. Only one week later did he get a call that the Rebbe would like to see him.

He entered the Rebbe's office late that night after midnight and the Rebbe greeted him as follows.

"You're probably wondering why I didn't contact you sooner. After all you do have the names I requested and they are very important to me.

You should know that when I arrived from Europe with my wife (the Previous Rebbe's daughter) I also thought that the Previous Rebbe would call us in immediately to see him. After all we escaped from terrible danger. But he didn't call us for three days. Then when we finally entered he explained that the reason for his delay was that he was so emotional upon our arrival he felt he would not be able to control himself if he did not take a few days to calm himself.

So it is with me." The Rebbe continued. "The suffering of these Russian Jews is so close to me that I felt I had to calm down before I saw these names. Now, please let us continue."

Rabbi Jacobson began reading and explaining everything he had seen, the Rebbe would not allow him to skip one detail and as he was speaking it was obvious that the Rebbe was very emotional. Often he wept silently, occasionally more audibly when unable to control himself, but he was obviously in a storm of emotions.

This went on for over four hours until the sound of birds greeting the morning could be faintly heard outside.

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ISSUE 1212

MOSHIACH MATTERS

On the Shabbat which precedes the new moon, a blessing is recited over the new month and the day on which it falls is announced in the synagogue. This public blessing commemorates the act of sanctifying the new month which was performed by the Sanhedrin. At that time, the Rabbinical Court would verify the sighting of the new moon and recite three blessings over a cup of wine. The third blessing was a prayer for the coming of Elijah, the appearance of Moshiach and the rebuilding of the Holy Temple.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

15th of Cheshvan, 5723 [1962]

Sholom uBrocho [Peace and Blessing]:

Having wound up the holy days of Tishrei with Simchas Torah, the concluding message is to carry the spirit of Simcha [happiness] with the Torah and Mitzvoth [commandments] into every day of the new year, especially in the light of Chassidus, which demands enthusiasm and joy in every activity connected with Torah and Mitzvoth, especially in the field of Chinuch [Jewish education].

Please convey my regards and good wishes to all the members of the ... family, who are also included in this letter,

With blessing

* * *

13th of Marcheshvan, 5741 [1980]

To All Participants in the Chabad Lubavitch Concert Seattle, Wash.

Greeting and Blessing:

I was pleased to be informed of the forthcoming Concert, and extend prayerful wishes to all of you to make this outstanding annual event a complete success.

This year, being a Year of Hakhel, adds a special dimension to all Torah-related activities, as has been emphasized on various occasions recently. True, the Mitzvah of Hakhel - assembling all the people, the men, women and children in the Beis Hamikdosh [Holy Temple] once in seven years, for the purpose of encouraging them toward a greater and deeper commitment to the Torah and Mitzvos cannot physically be fulfilled nowadays (until such time as the Beis Hamikdosh will be restored).

But spiritually there are no restrictions of time and place, and every one of us must strive to attain the same objective, namely, unifying all our Jewish people into one kohol [congregation], as one organic body, permeated with fear of G-d and love of G-d and complete dedication to the way of G-d, the way of the Torah and Mitzvos in the everyday life.

When it comes to communication and influence, the spoken word has certain limitations. First of all, the language must be common to the speaker and the audience, and the message must be on the intellectual level of each particular listener, both in regard to content and articulation.

These conditions cannot ordinarily be adequately fulfilled when one addresses a vast audience of men, women, and children, of different backgrounds and walks of life. This is why Hakhel was such an extraordinary and unique experience in that it did unify all the Jewish people and evoked in them the same immediate and lasting response.

Here is where the Niggun [wordless melody] has a supreme advantage over the spoken word. A hearty Niggun, especially a Chabad Niggun, touches the innermost core of the Jewish heart, which is alive in every Jew, man and woman, regardless of age, knowledge and intellectual level.

However, needless to say, with all the importance of inspiration and enthusiasm ultimately it is the resulting action that counts, for "action is the essential thing," namely, the actual performance of the Mitzvos every day, with vitality and joy. Herein lies the real Hatzlocho [success] of the Concert, and May G-d grant that it will be realized in the fullest measure.

With esteem and blessing,

CUSTOMS CORNER

SHABBOS

This mitzvah of preparing for Shabbos applies to everyone. Even an important person should prepare for Shabbat and not consider it degrading because in fact it is an honor to honor Shabbos.

Even if one had many helpers or family members preparing for Shabbos one should make an effort to personally be involved in preparing for Shabbos.

The amount of money one receives from Hashem for the year does not include the money that he spends for Shabbos. Although one shouldn't force himself to borrow money to buy extra Shabbos foods, one should spend according to his wealth and whoever adds is praiseworthy.

It is the husband's job to ensure that the Shabbos candles are in place and ready for lighting each week.

A WORD

from the Director

As we leave the holiday season and begin the Torah again we encounter the stories of the beginning of time once again. After the Torah relates the how G-d created man and placed him in the Garden of Eden, we are told an episode regarding their first two children, Cain and Hevel.

Each of them came to sacrifice from their possessions to G-d. Cain, who worked with produce, brought to G-d from what he grew. Hevel was a shepherd and brought from his sheep. The Torah says that G-d turned to Hevel's sacrifice and not towards Cains.

It's brought down, that at that time crops harvested were much more precious and valuable than cattle. If this is the case it seems strange that G-d would turn to Hevel's offering and not Cain's.

The explanation lies in how devoted one is to the gift he is giving. Cain gave from his harvest, the best, but of that category the ones selected were less than satisfactory. On the other hand Hevel who gave from his herds, which may have not been the choicest of class, nonetheless he gave his very best.

The lesson from this anecdote that we must implement in our lives is evident. We wake up every morning indebted to G-d for giving us another day. We need to reciprocate by showing our appreciation and offer our very best efforts to him.

It's possible to think "my efforts are worthless anyway. When I look at my peers they have much greater talents and contribute much more than I do."

It is crucial to realise that we are not given any task too difficult to accomplish. We needn't do the best; what is expected is that we do our best.

J. I. Gutnick

IT HAPPENED *Once...*

Everyone knows the saintliness of the two brothers, Rabbi Elimelech and Rabbi Zusha. They also had a third brother who they had not seen for many years. His name was Reb Nosen. Some say he was taken into the Tsar's army for 20 years. Others say he resisted Hasidism, and lost touch when his brothers.

Rabbi Elimelech and Rabbi Zusha always tried to find him. Wherever they went, they asked: "Has anyone seen this man?" They gave his name, his mother's name, his city of birth, and his description. Many times people said, "There is one like him staying at an inn." But when they arrived, the man was gone.

Once, Rabbi Zusha said to Rabbi Elimelech, "What kind of a man do you suppose our brother Nosen has become?"

Rabbi Elimelech said, "I hope that he is devoted to G-d. Perhaps he has become a Rabbi? At least one who observes the laws of the Torah."

Rabbi Zusha said, "I only hope he is a good man."

One day, just before Rosh Hashanah, the two brothers entered a small village in the Ukraine. They made their way to the house of study. They joined the villagers in prayers and, as strangers, were invited to the house of a local Jew for food and lodging. Before accepting, the brothers asked if anyone knew of a Reb Nosen living in the village. None did. Perhaps a traveller by that name? Heads shook. No one had heard of him.

As the two brothers left with their host for the night, they passed a man just entering the house of study. His head down, the man scarcely greeted the brothers as he hurried by them. Rabbi Zusha followed the man back inside. "I ask you, friend, have you seen a certain one I seek?"

The man, who had already opened a holy book to study, looked up impatiently. His eyes showed the signs of lack of sleep. His voice was weary. "Who?"

Rabbi Zusha began, "His name is Reb Nosen. He was born in..."

The man burst out, "The only Reb Nosen I know is a madman! He has kept me awake with his rantings these last six nights! As poor as I am, I only wish he would move to another inn!"

In no time at all, Rabbi Elimelech and Rabbi Zusha were standing in that very inn, talking to the wife of the man they had met at the house of study. "This Reb Nosen who is staying here, may we talk to him tonight?"

The woman said, "He has asked that no one disturb him after sundown. Perhaps you could return in the morning?"

The two brothers said, "We fear missing him in the morning. If we stay here tonight, will you give us the room next to his?"

"Are you sure? No one has wanted that room since the night the madman arrived."

When the brothers arrived in their room, all was quiet. Tired from their day's journey, they quickly fell asleep. A short time later, they woke to the sound of sobbing from the next room. They heard footsteps, then the scraping of a chair. In a moment, the chair scraped back again. More footsteps, then quiet.

As soon as they fell back asleep, they were awakened by a moan. Then the same sounds of walking and chair-moving as before.

Six more times that night, they heard the same sounds. But the cries and moans became ever more anguished. By the time the night was half over, the sobbing grew louder - and did not cease.

Finally, just after dawn, the two brothers knocked on the door next to theirs. The sobbing stopped; footsteps approached. When the door opened, they saw a haggard face. "Nosen? Is it you? We are Elimelech and Zusha. Are you our brother?"

The man looked at them. "I had brothers such as you. I have not been worthy of them. Perhaps you should pretend you never found me."

"May we come in, brother? We have sought you far and long."

Sitting around the small table in their brother's room, Rabbi Elimelech and Rabbi Zusha began to question Reb Nosen. "Dear brother, what has troubled you so deeply? We heard your cries in the night."

At that, their brother began to sob again. "On Rosh Hashanah everyone has to give a record of what they did through the last year. For many years, I paid little attention. After all, I hadn't really stolen, or killed, or defiled the Sabbath. So I mentioned a few harmless lies in my prayers, and never bothered to really worry about my conduct.

"But two weeks ago, eating in this inn, I received a visitor, another lumber merchant. He had journeyed two days to find me!

"My visitor reminded me that, six months before, he and I and some others had been planning a business venture. In the course of the planning, he had bragged of his new horses. He had described how he had received them as a gift from a wealthy land-owner - who had just made him his exclusive supplier of lumber.

"My visitor paused. 'I have a confession,' he said. 'At the time of that conversation, I knew you had been trying to sell to that very land-owner. I bragged about my horses only to make you feel inferior to me for losing that contract. I hope you can find it in your heart to forgive me.'

"The merchant's words shocked me. To travel two days to apologize to me for one remark! I thought to myself, how many remarks like this have I made in a year? How many things have I done to make others feel less than me?"

"I began a list on a piece of paper. But soon the paper was filled. So I began to write in a book. Each evening, starting at sundown, I wrote page after page. At last, I had written them all down.

"Then, one night, I woke from my sleep with a start. I remembered another word I had said to make myself feel better than someone. I got up in the night and wrote it in my book. An hour later, I woke up, remembering another remark. Each night, I awakened countless times; each time coming to this table to write what I hoped would be the last entry in the list. Every time I remembered another hurtful deed or word, I grieved.

"Last night, I remembered still more. Each time, I arose, sat in this chair, and wrote it in my book. Deep in the night, I went to write one more - and discovered that the book was full. I had filled an entire book with the hurt I had done! How could such a year ever be forgiven? I read through the book from beginning to end, weeping over each entry on each page.

"And so, brothers, you find me here in despair. There are not enough days in the coming year to make amends for all the harm I have done in the last one."

Reb Nosen offered the book to his brothers, its cover still damp with his tears.

Rabbi Elimelech said, "We still rejoice to have found you. And I know the Gates of Penitence are always open."

But Rabbi Zusia had opened the book. He looked up with awe at his new-found brother. "You need not worry about forgiveness."

Nosen's mouth fell open. "How can you say such a thing? The record of my sins is in front of you, written in this book, and engraved in G-d's heart!"

Rabbi Zusha lay the open book on the table. "Look," he said, turning one page after another. "The power of penitence reaches the throne of G-d. Nosen, you claimed not to be worthy of us. But I doubt I am worthy of you."

The brothers sat staring at the book. It was blank. Nosen's tears had dissolved the writing on every page.

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CANDLE LIGHTING: 9 OCTOBER 2015

BEGINS	ENDS
7.13MELBOURNE	8.11
7.06ADELAIDE	8.03
5.34BRISBANE	6.28
6.26DARWIN	7.14
6.33GOLD COAST	6.27
6.06PERTH	7.01
5.45SYDNEY	7.42
6.55CANBERRA	7.52
7.07LAUNCESTON	8.08
7.13AUCKLAND	8.11
7.17WELLINGTON	8.18
7.08HOBART	8.10
6.32BYRON BAY	7.26



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS BEREISHIS • 26 TISHREI • 9 OCTOBER

FRIDAY NIGHT	CANDLE LIGHTING:	7.13 PM
	MINCHA:	7.20 PM
	KABBOLAS SHABBOS:	7.45 PM
SHABBOS	TEHILLIM:	8.00 AM
	LATEST TIME TO SAY SHEMA:	9.55 AM
	SHACHARIS:	10.00 AM
	FARBRENGEN FOLLOWING DAVENING	
	THE MOLAD FOR THE MONTH OF MAR CHESHVAN	
	WILL BE ON TUESDAY	5.51 AM (10 chalakim)
	MINCHA:	7.10 AM PM
	SHABBOS ENDS:	8.11 PM
WEEKDAYS	SHACHARIS:	8.00 AM / 9.15 AM
	MINCHA:	7.20 PM
	MAARIV:	8.10 PM