

LAMPLIGHTER

5 Tishrei
Parshas Vayeilech
Shabbos Shuvah
1264
7 October
5777/2016

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

This week's Torah portion, Vayeilech, speaks about the holy ark of the Tabernacle, carried about by the Jews for their 40 years in the desert, and which afterward occupied a central position in the Holy Temple. "Take this book of the law, and put it at the side of the ark of the covenant of the L-rd your G-d, that it shall be there as a witness," the Torah states. One opinion of our Sages holds that the book Moses is referring to, the Torah scroll, was put in the ark together with the tablets of the Ten Commandments, and the other opinion holds that the Torah scroll was placed next to the ark. In any event, either inside or next to it, what is significant is that the Torah scroll was placed inside the Holy of Holies.

The Holy of Holies, therefore, contained two versions of G-d's Word - the written letters of the Torah scroll, consisting of ink painstakingly transcribed by Moses' hand onto parchment, and the Hebrew letters of the tablets of the law - letters engraved on stone by a Divine hand.

The letters of the Ten Commandments were not ordinary letters that a person could chisel into a stone surface. The tablets themselves were miraculous, as the letters could be read the same way from either side simultaneously. In addition, the "hollow" letters engraved on the tablets, such as the samech and final mem, seemed to hover in their places, impossible for a human being to duplicate.

It is quite logical, considering all the miracles connected to the Ten Commandments, that the tablets were placed in the Holy of Holies. Many other miracles occurred in the Holy of Holies, among them the fact that the ark itself took up no physical space; although it measured exactly the number of cubits specified in the Torah, if one measured the distance between the ark and the wall of the Holy of Holies, the ark seemed to occupy no space at all. Above and not limited to the boundaries of time and space, the purpose of the Holy of Holies was to spread G-d's light in the physical world, past the outer limits of the Temple, past the borders of Jerusalem, over the entire world and all its inhabitants.

But why was an ordinary Torah scroll, ink on parchment, also given a place in the Holy of Holies? The purpose of the Torah is to elevate the world and make it holy through performing the Torah's 613 commandments. No aspect of the physical world is beneath the Torah's jurisdiction and concern; the most insignificant detail of our lives is significant and a force for good when we live according to G-d's blueprint, the Torah. The letters of the Torah scroll, ordinary ink on the skin of a kosher animal, point to our ability to turn even the most mundane elements of our lives into something higher. The inclusion of the Torah scroll in the Holy of Holies teaches us that our ordinary world is the vehicle through which we are to carry out G-d's Divine plan for creation.

Adapted from the works of the Lubavitcher Rebbe.

Time Travel

By Chaim G.

The physical world we live in imposes many limitations on us, one of the most basic of them being time. Whether we like it or not, we're stuck in the present. Even with all the advances in science and technology, the past and the future remain as elusive as ever. For better or for worse, what's done is done and nothing we do can change that.

Judaism teaches that there is one exception - Teshuvah (repentance). Teshuvah has the power to transform the past, to the extent that our aveiros (sins) are treated as mitzvos.

The word Teshuvah means returning, returning to G-d. On a deeper level, it means tapping into your essential connection with G-d, a bond so infinitely strong it can never be severed. Every Jew, no matter how many sins or misdeeds he/she has done, has a part of him that remains pure and uncontaminated. That place, found in the deepest recesses of his soul, is forever bound with G-d.

Teshuvah means diving into this place and revealing that connection. Becoming cognizant that we are forever united with G-d, and thereby strengthening our commitment to Him. And since this connection with G-d is infinite, it follows, that if revealed, we can accomplish infinite things. Through doing Teshuvah we can even rectify the past. Time travel is only impossible because we are limited beings with limited capabilities. If, however we reveal our infinite bond with G-d, we become capable of the infinite. Through experiencing sincere feelings of regret and remorse, our past wrongdoings become transformed into good deeds, and our aveiros (sins) become mitzvos.

Therefore as we approach Yom Kippur, the Day of Repentance, the holiest day of the year, let us all happily do Teshuvah. Let us repent, not out of fear of punishment or hope for reward, for that is immature. Let us do real Teshuvah, recognize how each and every one of us is in truth one with G-d, and no matter how we've tainted ourselves, that connection remains strong as ever. It needs only to be revealed and cultivated.

When we realize that we are in truth one with G-d, we will surely do Teshuvah correctly. When our asking G-d to forgive us is born from a feeling of closeness to G-d, and a sincere desire to deepen that connection, G-d will surely forgive us. The past, present and future will all become transformed and we will surely have a sweet new year.

Slice of LIFE

In 1944 the German army overwhelmed Hungary and immediately began their satanic job of eliminating the Jewish people. Adolph Eichman entered Budapest and began his mission of murder in the efficient and calculating manner that was so much a part of him. The Nazis entered the Hungarian city of Satmar and gathered all the Jews into the designated ghetto. Within a short period of time these Jews were sent by cattle-car to the death camps of Auschwitz.

Naftali Stern was a young married man, a 34-year-old cantor in the Kehilat Yearim synagogue in Satmar. In that fateful month of May, his wife Bluma and his four children, Gittel 14, Tzvi Hirsch 10, Moshe 9 and Azriel Yosef 6, were taken to the death camp of Birkenau. They never came back.

He was standing on the same line with them at the entrance to the camp. They shuffled forward until they stood before an elegantly dressed Nazi officer. The man, Dr. Mengele, with his Nazi cap tipped arrogantly to the side, whistled the Blue Danube Waltz as he chose which wretched souls would be sent to their deaths and which into the slave labor camps. Naftali's wife and children were sent to the ovens and he was sent to the Wolfsburg labor camp.

It was in that camp that thousands of prisoners were forced to dig tunnels and trenches to serve as defensible bunkers for the retreating German army and high command. So began endless days and nights filled with difficult work and starvation regimens.

As Rosh Hashana approached, Naftali Stern decided to bring the other inmates together for Rosh Hashana services. He sold his daily ration of bread in order to obtain concrete sacks and some pencils. He cut the sacks into small squares and

began to write the whole Rosh Hashana service in a scrawl. For no explainable reason the German guards allowed the service to take place.

The service that followed was described in an article by Dr. David Halivni in the summer of 2001:

"I, too, was an inmate in Wolfsburg, and I remember the prayer service. The service was held in an overcrowded hall, and - still a young man of sixteen - I could not push my way in and remained outside. But what went on inside left a deep impression. This was the only time that we were permitted to gather together in the camp and pray out loud. The prayers that were uttered on that day were the traditional ones, composed in a different age and under very different conditions. Nevertheless, among the traditional prayers, one was uttered as a prayer of the heart with a unique kavana (intent), unique to the incomparable conditions of the prayers."

This event would not recur, and by Yom Kippur the Nazis took the inmates on a grueling seven kilometer march to a work area. Naftali was overwrought over the Yom Kippur that would pass unobserved. The thought of not being able to fast was very difficult for him. In an article in the newspaper "Arba Kanfot" his memories of that day are recalled:

Naftali Stern remembered the words of his pained prayer. "Master of the world, You wrote in Your Holy Torah regarding Yom Kippur 'And you shall afflict your souls' (Leviticus 23:27) and further You wrote 'Take therefore good care of yourselves' (Deuteronomy 4:15). My Creator and my Holy One, which of the two must I keep? If I continue the fast I will die and will not be able to complete the second Divine request. I want to fast but you are not letting me. You don't let me but I will nevertheless fast ... I may be rebelling against Your will but I pray that You will give me the strength to fight Your will."

In later years Naftali remembered

that this prayer came from a deep place within him as a pained sigh. He also remembered that he felt the Divine response immediately and was given the strength to continue reciting the Yom Kippur service by memory.

It was with this same strength of faith and vision that he kept hidden on his body the torn sack pages of his Rosh Hashana Machzor (prayer book). Naftali Stern survived the camps, re-established a family and moved to Israel. In his final years he gave his precious Machzor to the Yad Vashem Museum.

When presenting the disintegrating papers, Naftali said that he was donating them to Yad Vashem for safekeeping. He stressed that it was vital that future generations understand that in spite of the survivors' harrowing experience during the Holocaust they maintained their spirit, embraced their Jewish identity and never lost hope. In a trembling voice Naftali said, "I pray that each subsequent generation will stay true to their Jewish identity and be a link in a long chain."

This people is made up of countless heroes and heroines like Naftali Stern. The yellow Star of David that the Jews were forced to wear on their chest in the Ghettos was intended to be a badge of shame. On the other hand their human hearts beating in their chests filled with faith and determination was their badge of courage.

As we stand here over seven decades after Naftali Stern finished creating his Machzor, we turn to G-d in fervent prayer:

"Master of the World, Your people are about to enter Your throne room on this Yom Kippur. Ignore all those things that some may wear as a badge of shame. They have been forced, coerced and enticed to wear those things by the power of their Exile. Look to their hearts. There You will find the courage that befits Your people."

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

Editor: Shlomo Chaim Kesselman
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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

ISSUE 1264

MOSHIACH MATTERS

At the close of Neila, after the Yom Kippur service, we declare "Shema Yisrael" and "G-d is the L-rd" - statements that emphasize the oneness of G-d with our material existence. This oneness will be realized as we conclude "Next year in Jerusalem," with the coming of the Redemption. Furthermore, as the Previous Rebbe explained, the intent of that statement is not that we must wait until next year for the Redemption to come. Instead, the Redemption will come immediately and, as a natural result, next year, we will celebrate the holiday in Jerusalem.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Do Faith and Reason Clash?

You mention that you had some questions and doubts, etc. Of course, one must not feel any shame in asking clarification, and certainly should not keep any doubts within oneself, but seek answers. However, there is only one condition: Whatever the questions and doubts may be, this must not affect one's simple faith in G-d and in His Torah and Mitzvos, even if the answers have temporarily eluded one. This condition goes back to the day when the Torah was received at Sinai on the principle of Naaseh before V'Nishma, the guiding principle for all posterity. But after Naaseh follows V'Nishma ("we will do", preceding "we will understand"), for G-d, the Essence of Goodness, desires us to follow the path of Truth on the basis of faith, but then to follow it up with knowledge and understanding, for then the totality of the person is involved in serving G-d to the fullest capacity.

However, one must always bear in mind the limitations of the human intellect in general, and particularly in relation to the area of G-dliness, which is essentially beyond human comprehension. By way of analogy, even within the realm of human intellectual achievement, a small child cannot possibly comprehend an advanced mathematical or scientific formula conceived of by a great professor, though the latter was a small child at one time, and the former could one day surpass even the mind of the professor. It is quite different in the relation between the human mind and the Divine Mind, where the difference is not in degree but in kind; between a created being and the Creator. Therefore, the Torah and Mitzvoth, G-d's Wisdom and Will, can at best be comprehended only in a limited way. To the extent of a person's capacity, he is welcome to inquire and probe, but, as above, without losing sight of the basic condition.

QUESTIONS FOR THE RABBI

Replicating Temple Vessels

Question: *I've noticed that today's decorative menorah candelabrum, found at the front of most synagogues, do not at all resemble the candelabrum that was in the Holy Temple in Jerusalem. They are not shaped like the menorah we see in pictures and they are certainly not made from pure gold.*

Why do we not try to make them more like the one in the Temple? After all, isn't the synagogue supposed to be a miniature Temple?

Answer: Indeed we do not replicate the candelabrum or any of the other holy vessels that were used in the Temple. The verse says, "You shall not make with Me gods of gold and gods of silver." The sages explain the words "with Me" to mean the vessels that were used to serve G-d in the Temple. Thus one may not replicate components of the Temple for any use other than in the Holy Temple.

Thus one may not fashion furniture after the design of the items in the Temple's sanctuary, such as a table that is similar to the showbread table ("shulchan"), or a candelabrum such as the one in the Temple ("menorah"). One may make a candelabrum of five, six or eight branches, but a seven-branched candelabrum may not even be made of other metals.

The Code of Jewish Law states that a seven-branched candelabrum is prohibited even if the candelabrum in question is not the proper size (18 handbreadths) and is missing the decorations that adorned the one in the Temple. This is because even if the height and decorations were not there, the candelabrum would still be fit for use in the Temple.

Thus we do not see components of the Temple replicated in synagogues. The candelabrum present in most synagogues is possibly present because of the custom to light candles in the synagogue on various occasions. Alternatively it could be a hold-over from the times before electricity.

A WORD

from the Director

This Shabbat marks the anniversary of the passing of Rebbetzin Chana Schneerson, mother of the Lubavitcher Rebbe. She passed away on 6 Tishrei, 1964.

Rebbetzin Chana was born in 1879 in Nikolaiev, near Odessa. In 1900, she married the renowned scholar and kabbalist, Rabbi Levi Yitzchok Schneerson. They had three sons.

In 1939 Rabbi Levi Yitzchok was arrested because of his energetic work to preserve religious observance; a year later, he was exiled to Kazakhstan. When Rebbetzin Chana learned of her husband's location, she joined him, despite the difficulties and danger involved.

Rabbi Levi Yitzchok passed away in exile in 1944. In 1947 Rebbetzin Chana succeeded in emigrating from the Soviet Union to the U.S.

From Rebbetzin Chana's memoirs about Yom Kippur in exile in Kazakhstan:

"On Yom Kippur, my husband, a Rumanian Jew, and I, enclosed ourselves in our room. It is hard to set down on paper the emotions and the spiritual states that we experienced on that day.

Suddenly, we became aware of strange eyes peering at us through the window. As soon as the Rav realized what was going on, he went over to the door and threw it open wide. Our unexpected guest turned out to be a young Lithuanian Jew, also in exile.

Here, in exile, this young fellow worked as a wagon-driver. He related to us that while driving his wagon, he had caught a glimpse of the Rav and was struck by his appearance. He had decided to find out who this person was and where he lived. The lad felt that if he could be privileged to be with the Rav on this holiest of days, it would ease the weight of his sorrows and be a balm for his soul. Somehow, our young visitor had managed to locate us.

Half an hour later we heard a knock on the door. We opened it to find a frightened woman who, like the wagon-driver, yearned to be in the Rav's presence on this day. Not allowing the fast to deter her, she trudged four km in order to reach our house...

J. I. Gurtman

IT HAPPENED *Once...*

Reb Nota achieved fame as Rav of the city of Chelm, but as a young man he was a tutor in a small village. Unfortunately, his young charges were slow learners, but Reb Nota did his best to instruct them in the basics of Torah.

It was not long before the householder and his wife discovered that their sons' tutor was a hidden tzadik. One night, the villager's wife was awakened by a strange noise. Following the sound, she found herself in front of the tutor's door. From inside, came the most beautifully sublime sounds of prayer that she had ever heard. From that moment on she observed his every action, and when her suspicions were confirmed, she discussed it with her husband.

The couple was awestruck at their good fortune and felt privileged to support the tzadik in their home. Their only request was that he set aside time to teach their sons how to live as honest and G-d fearing Jews.

Reb Nota agreed, and life continued in this manner until finally his reputation as a scholar and tzadik spread throughout the region. Young scholars from the surrounding towns came to learn from him, and whenever these visitors arrived in their home, the villager and his wife hosted them generously. All this time, the villager prospered in all his business dealings and he became quite a wealthy man.

Reb Nota, however, grew in stature and eventually the day came when a delegation from Chelm offered him the post of rav of that city. By this time his fame had spread far and wide and Jews flocked to him for advice and blessings.

Many years passed and the wheel of fortune spun around, leaving Reb Nota's former employer in the small village on the bottom. One day the husband and wife sat down to discuss how they could deal with their problems. The wife recalled Reb Nota and suggested to her husband that he travel to Chelm and get his blessing. Surely he would recall the myriad of favors they had done for him and bless them and perhaps their luck would turn around.

The villager set off for Chelm, anticipating a warm reunion with Reb Nota. But when he arrived, he found himself just another Jew amid the large group that had assembled there. When he passed before Reb Nota he received the same greeting as every other person. Searching his mind for an explanation, he thought, "Now it is right before the holy Shabbat and the tzadik probably has no time for elaborate greetings. At the Shabbat table he will welcome me far differently."

But when Shabbat had ended, the man had to admit that the warm reunion he had hoped for would not be and his disappointment was unbearable.

When, at last, he passed before Reb Nota to say goodbye, he couldn't restrain himself from making a remark. "Rebbe," he ventured, "I have one important question which is really bothering me, and I would like to ask you to explain it to me." "Please, ask," Reb Nota replied.

"Every day of the year we mention the names of the Patriarchs in our prayers and we list all their merits. When we recite the Penitential Prayers before Rosh Hashana we also mention them, beseeching G-d to remember 'Your covenant with Abraham and the binding of Isaac.' Again on Rosh Hashana and on Yom Kippur we ask for help in the merit of our Patriarchs. Then comes the Ne'ila prayer -- the time when our fates are sealed, and we add something new to our ardent prayers. What new element do we add at this awesome hour? We say to G-d, 'The Patriarch Abraham who knew You from his childhood.'

"This is my question: We mention our Patriarchs constantly. Why then at Ne'ila do we mention them yet again. What does this phrase add to everything we said before?"

A smile played across Reb Nota's lips and he replied, "You must have some answer in mind, so please, tell me what it is."

"Yes, this is my answer: At Ne'ila, the climax of the Day of Atonement, we fear the challenge of some Heavenly prosecutor who will say, 'What's so important about these Patriarchs? Had they never existed, the world would still know that G-d is great, that He created and sustains the entire universe!'

"This is why we add these words. Had the Patriarchs never lived, G-d would still be the Creator and Author of everything. But, only Abraham, and no one else, recognized His greatness. It was Abraham who made His existence and greatness known in the world.

"The same could be said of me. Even without me, you would be a holy man. But who ever heard of you? I allowed your name to become known in the world. Why, then, do you not acknowledge my need when I am desperate and in despair?"

Reb Nota's face broke out into a broad smile, for this is what he had awaited from his erstwhile employer and host. "Go in peace, my friend. From this time on, may G-d Almighty cause you to succeed in all that you do."

The villager returned home and soon had regained all his previous wealth. Reb Nota liked to tell the story of this man, remarking on the wisdom of his words. The Chasidim would say that their Rebbe had held himself, hoping to elevate his friend to such a pinnacle of wisdom.

Thoughts THAT COUNT

And Moses went (Deut. 31:1)

"To the house of learning," explains the commentator in the Targum. Before Moses began his address to the Children of Israel he went to verify what he was about to teach. From this we learn that one must never rely on his own memory when deciding a matter of Jewish law; one must always consult the proper sources to make sure that the decision is correct.

(Lubavitcher Rebbe)

But I will assuredly hide My face on that day (Deut. 31:18)

A person can only hide if the other person is unaware of his presence. It's not hiding if we know beforehand that someone is concealing himself in a certain spot, even if he is well hidden from view. This knowledge gives us a better grasp of the exile in which the Jews find themselves. We, having been forewarned, can better deal with the darkness because we know that G-d can be found even as He hides His face.

(Baal Shem Tov)

And they will say on that day, is it not because my G-d is not in my midst that these evils have overtaken me? (Deut. 31:17)

Every Jew must believe that G-d is with him and within him wherever he goes, even in times of trouble. It is only when our belief falters and we forget G-d's presence that "these evils" are given the opportunity to occur.

(Rabbi Simcha Bunim of Pshischa)

CANDLE LIGHTING



	Shabbos October 7 - 8		Yom Kippur October 11 - 12	
	Begins	Ends	Begins	Ends
Melbourne	7:12	8:11	7:16	8:15
Adelaide	7:05	8:02	7:09	8:06
Brisbane	5:33	6:27	5:35	6:29
Darwin	6:25	7:15	6:25	7:15
Gold Coast	5:32	6:26	5:34	6:28
Perth	6:05	7:00	6:08	7:03
Sydney	6:44	7:41	6:47	7:44
Canberra	6:54	7:51	6:57	7:54
Launceston	7:06	8:07	7:10	8:12
Auckland	7:12	8:10	7:16	8:14
Wellington	7:15	8:16	7:20	8:21
Hobart	7:06	8:09	7:11	8:14
Byron Bay	6:32	7:26	6:34	7:28

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS VAYELECH • 5 TISHREI • 7 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:12 PM
	MINCHA:	7:20 PM
	KABBOLAS SHABBOS:	7:45 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	9:54 AM
	SHACHARIS:	10:00 AM
	MINCHA:	7:10 PM
	FOLLOWED BY SHABBOS SHUVA DRASHA	
	SHABBOS ENDS:	8:11 PM
WEEKDAYS:	SHACHARIS:	8:00 AM/9:15 AM
	MINCHA:	7:00 PM
	MAARIV:	7:50 PM
TUESDAY:	MINCHA:	3:00 PM/4:30 PM
(EREV YOM KIPPUR)	FAST BEGINS AND CANDLE LIGHTING:	7:16 PM
	KOL NIDREI:	7:45 PM
WEDNESDAY:	SHACHARIS:	9:00 AM
(YOM KIPUR)	MINCHA:	5:50 PM
	FAST ENDS/MAARIV:	8:15 PM