

LAMPLIGHTER

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Parshas Bo
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LIVING WITH THE TIMES

In this week's Torah portion, Bo, we read of the Exodus from Egypt. Generally, it is explained that just prior to their departure from Egypt, the Jews eagerly circumcised themselves and offered the Paschal sacrifice. The Midrash Lekach Tov says otherwise. It explains that when Moses told the people to take a lamb and prepare to bring the Paschal sacrifice, his words fell on deaf ears. The people simply were not interested. They were grateful to be freed from slavery, but leaving Egypt and going out into the desert did not allure them. On the fourteenth day of Nissan, Moses was the only one to bring a Paschal sacrifice.

So, why were the Jews redeemed? The Lekach Tov continues, stating that the savory aroma of Moses' sacrifice spread throughout the entire land of Goshen where the Jews lived. Slowly, somewhat shamefacedly, each one appeared at Moses' door, requesting: "Your roast smells so good. Can I have a piece?"

Moses told them to circumcise themselves. So anxious were they to taste the meat that they complied. He then explained that this was not simply a piece of roasted meat, it was a sacrifice to G-d. They nodded in agreement, recited the blessing, and with appetite partook of the sacrifice.

When there is a difference of opinion among the Rabbis, our Sages say: "These and these are the words of the living G-d." What that means is that both opinions have important lessons to teach us in our Divine service.

From the Lekach Tov we can learn that it was Moses - and only Moses - who was interested in redemption. The people at large had other concerns. What motivated them to seek redemption? Moses' influence.

Let's explain: Obviously, the people did not relish being slaves in Egypt. Nobody likes being compelled to perform labor by a taskmaster.

But the exile began well before they were slaves. When they lived as free men in Egypt, they were not upset. After all, Egypt was a nice country with a thriving economy. Would it be so bad if that situation continued forever?

Moses differed. He himself was never enslaved. Nevertheless, he wanted to lead the people out of Egypt because the whole motif of exile was foreign to him.

What's the difference between Egypt and the Holy Land? In Egypt (exile), the water supply is from the Nile, while in the Holy Land, it comes from rain. In Egypt, you think there is a natural source for maintaining your existence, and in the Holy Land, you must look heavenward.

Moses wanted the people to look beyond the Nile and realize that it and other "natural, dependable sources" of influence also come from G-d. So, Moses says, "Wake up and live with the truth. Don't let Egypt and its norms control the way you think!"

The people didn't listen to Moses because they didn't understand. After all, they were raised in Egypt and that setting defined their mentality. Moses was simply speaking about a completely different frame of reference. But Moses wanted and ultimately succeeded in getting them to accept his level of understanding. When this happened, they were redeemed.

Yud Shvat - The Sun Sets, The Sun Rises



Yud Shevat (the tenth of the Hebrew month of Shvat), Monday 6 February, is the anniversary of the passing of the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. On the day of the passing of a righteous man, "all his effort... for which he toiled throughout his lifetime... becomes revealed and radiates downward." As such, it is a time to focus on the spiritual message of the Previous Rebbe's life, and his unbounded commitment to preserve and advance Jewish practice.

For Chassidim today, however, the primary significance of Yud Shvat is that it is the day on which the Rebbe, Rabbi Menachem Mendel Schneerson, accepted the reigns of leadership of the movement. 66 years ago, at the gathering celebrating his acceptance of this position, the Rebbe stated clearly: "Chabad always put the emphasis on individual initiative, not on relying on the Rebbeim.... I will help, indeed, help as much as I can... but of what avail will it be to provide texts to study, sing Chassidic melodies, and to toast L'chaim if there will no effort and initiative on your part."

At that same gathering, the Rebbe clearly outlined his goals for our generation: "We are at the close of the period when the approaching footsteps of Mashiach can be heard. Our task is to complete the process of drawing down the Divine presence... so that it can rest in our lowly world."

On that same occasion, the Rebbe explained that although Moses could have constructed the Sanctuary which accompanied the Jews in the desert entirely alone, he refrained from doing so in order to enable the entire Jewish people to participate in this endeavor. Similarly, the Rebbe continued, the Rebbeim of the previous generations did not want the campaign to bring Mashiach to be their private undertaking, but rather an effort shared by the Jewish people as a whole, and by each individual Jew.

The Rebbe taught us to take responsibility for our lives and to direct our efforts to the ultimate good, the coming of the Redemption. Even now, we can rely on the Rebbe to fulfill his promise to help. For although he is no longer with us in a physical sense, he is not removed. But the lesson of the Rebbe's life is not what he can do, but what each one of us can do.

Each one of us has a part to play in making the Redemption a reality. The anniversary of the Rebbe's acceptance of leadership is a time to renew our commitment to this mission and take the initiative.

Slice of LIFE

The Rebbe and the Secret Service

In a speech and an interview in 2010, Mr. Yaakov Peri, told of a meeting that he had had with the Rebbe when he headed the Israeli Secret Service.

Rather than meet publicly with the Rebbe in at 770 Eastern Parkway, I was brought late at night to the Rebbe's home. I was struck at first by the Rebbe's shining face. His eyes, his look, these are things you never forget. I told the Rebbe my life story, and the Rebbe wanted to know my opinion of current conditions. He did not ask what the Service was doing or what we were focused on. I had the feeling that he knew what was going on in the Service, maybe better than I did, and he didn't need me to explain it to him.

What surprised me was that the Rebbe, who by nature was occupied with matters of religion, demonstrated such proficiency in the details.

He did not try to give me advice, rather this was a conversation that involved lots of listening, but each question he asked offered a direction and a way of looking at things. I felt a complete openness: that I was speaking to someone, who is not only a spiritual authority but who could be relied on totally. For someone in my position at that time, that was not insignificant.

I began to tell the Rebbe of my concerns at that time. I had assumed office six months before the start of the Intifada. The Security Service was and is structured to deal with terror, but the Intifada required us to change our methods. I began by trying to explain the projections and expectations of Shabak with regard to terrorism inside Israel and outside of Israel.

The Rebbe was very interested in the cooperation with foreign intelligence organizations, and especially the state of the cooperation between the Israeli intelligence services and those in the U.S. He asked if we find a receptive ear among our counterparts abroad.

About midway through the conversation, the Rebbe spoke for about 10 or 15 minutes during which he dissected - in a way that was more amazing than I had ever heard or could imagine - the geopolitical situation of the nations of the world towards Israel.

The Rebbe spoke a lot about the international situation between the Eastern Bloc led by Russia and the Western Bloc led by the U.S. and even then he said that the situation between the blocs would be settled.

Indeed, his predictions came true very soon afterwards. He spoke mainly of course about the fate of the Jewish people, the suffering. Many times he mentioned the Holocaust.

At a certain point the Rebbe shared with me what he saw as the common mission of those who serve the Jewish people.

He spoke of his predictions about terrorism - including global terrorism. He said that Islam is a religion that has no boundaries, and in the end that will be reflected in their terrorist activities. And later - it did not take long - it became clear that the predictions of the Rebbe were accurate and matched the views of the Intelligence and Security Agency and other bodies on the subject.

But the review of global terrorism that the Rebbe gave me towards the end of the conversation, I would say was one of the most precise intelligence analyses, more amazing and more accurate than I had been privileged to hear - and I was in security for over 30 years.

The Rebbe addressed the root causes and source of the conflict between Israel and the Palestinians, and why in the end Islamic fundamentalism will increase and get involved in murderous terror. If I look back at that analysis and apply it to the World Trade Center bombing, carried out by Islamic terrorists, it is almost exact.

In the final moments of the meeting, the Rebbe said to me: "Whenever you come to the U.S. my home is open to you and all Chabad Chasidim are at your service, just as you and the Security Service are in the service of the Jewish people."

When I returned to Israel I called together the inner group that includes all the department heads and I told them what had transpired and presented to them the positions of Rebbe.

A Blessing from the Rebbe

by Rabbi David Kievman

My wife's close friend and colleague was expecting. On one of her prenatal visits, the doctor said she had a serious lack of amniotic fluid. He told her the baby would be endangering her life and suggested she abort. She called our home one evening and told me about her situation.

She asked if I would soon be visiting the Ohel - the resting place of the Lubavitcher Rebbe - and if so, would I please pray on her behalf. I told her I wouldn't be going for the next few days but I could immediately send her name and mother's name to someone at the Ohel, who would pray on her behalf.

After hanging up the phone and doing as I had promised, I paused for a few moments, pondering her predicament. I decided to write a letter to the Rebbe on her behalf. I described

the situation, and asked the Rebbe for advice and a blessing. I took from the shelf one of many volumes of the Rebbe's Igrot Kodesh, a set of books of his correspondences. I placed the letter between the pages of this arbitrarily chosen volume, then recited a chapter of Psalms on her behalf.

Afterward, I opened the Igrot Kodesh to the page where I had placed my letter (Vol. 18, pg. 373, in Hebrew) and began to read: "In response to your letter, at an auspicious time, I will mention (in prayer) those about whom you write, at the gravesite of my holy father-in-law, the Rebbe - according to their needs, as you have written."

The letter concluded: "May G-d, blessed be His name, complete the days of your wife's pregnancy in a normal and easy manner. May she give birth to a living and healthy child at its appropriate time - (and may the birth occur) in a normal and easy manner. With blessings for good tidings in all the aforementioned."

At the end of the letter, there was a P.S.: "Pertaining to those pregnant women about whom you write, it would be proper that they inspect the mezuzahs in their homes (if they have not been checked in the past 12 months), ascertaining that they are all kosher according to Jewish Law."

I called the woman back. I described to her what I had done, in addition to forwarding her name to the Ohel. I proceeded to read to her, verbatim, the Rebbe's letter.

When I concluded, she replied with emotion, "Thank you!" Then she asked, "Do you mean to say that you placed my letter into an arbitrary volume and page, and this is what that page said?"

I replied in the affirmative. "Didn't you first look in the index for letters regarding pregnancy?"

"No, I did not," I said. She asked me to repeat the Rebbe's answer, which I did.

The next day, she removed her mezuzahs and brought them to a qualified scribe to be inspected. When she inquired about the results of the inspection, the scribe reported that the mezuzah installed at the front door was invalid since it was filled with water. She made the connection in her mind between the water in the mezuzah and the lack of fluid endangering her unborn child.

She quickly replaced the front door mezuzah with a new, kosher mezuzah. Also, the blessing of the Rebbe had infused her with the confidence to go back to her doctor and tell him that she was determined to continue with the pregnancy.

She remained under her doctor's care and the pregnancy concluded successfully. The healthy baby was born "in its proper time." Mazal tov!

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ISSUE 1281

SOUL COFFEE

Our greatest blessings were uttered not by Moses, not by David, not even by G-d Himself.

They were uttered by a wicked sorcerer, hired to curse.

The most brilliant diamonds hide in the deepest bowels of the earth; the most intense blessings in the darkest caverns of life.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

How to Plan a Wedding

Blessing and Greeting:

I received your letter, in which you write about the various problems relating to the arrangement of your wedding in a happy and auspicious hour.

Generally speaking, and as I have written to you before, and to others in similar circumstances, it is necessary to bear in mind that a marriage is not only the beginning of a partnership, but the beginning of a union, where both parties truly become one, and united for life, in order to set up an "everlasting edifice," as mentioned in the text of the sacred blessings. Therefore, it is clear that everything should be done in order to assure the maximum degree of compliance with the will of G-d, the Creator and Master of the Universe and of man, Whose Providence extends to everyone individually. Even if it is a question of Hiddur, or even an extra measure of Hiddur, and even if there are some difficulties to overcome in this connection, no effort should be spared to do even that, because it is all for the added benefit of the "everlasting edifice."

Incidentally, even among non-Jews, tremendous importance is attached to the marriage ceremony, which is attended by all sorts of customs and practices designed to bring good luck and good fortune to the newlyweds, with all sorts of symbols, good omens, etc.

As for the question of the actual problems, it is necessary to consult an Orthodox Rov in your vicinity, to whom you could personally and orally explain all the details. It is also essential to remember that the ways of the Torah are ways of pleasantness and peace, and nothing is more hateful than dissension and strife, while nothing is more praiseworthy than peace, which is the "vessel" for all blessings. It is in this spirit that the various problems and differences should be settled.

QUESTIONS FOR THE RABBI

Ashamed of Husband's Kippah

Question: *I have been married for nearly a year now. My husband is a wonderful guy, and I feel extremely blessed. However, I have one issue that does not seem to be going away. When we were dating, we were both newly religious. He was slightly more observant than I was, but we both respected and understood each other. The one thing I haven't gotten over is that he wears his kippah all the time. It's such a rarity in our social circles, so it makes me feel uncomfortable and, at times, even ashamed. As much as I wish I could simply not let this bother me, it does. Can you help me change my attitude?*

Answer: You need to examine why the kippah bothers you so much. Here's my guess:

Your husband's kippah doesn't bother you at all. It bothers other people, and you have internalized other people's opinions. So you feel ashamed.

Maybe someone in your family has made comments about it. Or maybe you have seen strangers giving him odd looks. Or maybe you think your friends think it's weird. And maybe you are right.

But it's not your problem. It's theirs.

We do this often. We take on other people's issues as our own, and we feel like we need to justify ourselves when others don't approve. But we don't.

The problem is not yours—but the husband is. And just as you respect him for so many other things, you can respect him for this too, as soon as you quiet down the internal voices that are making you feel self-conscious.

And there is a lot to respect about your husband. He does what he believes is right even though it is not the norm. He isn't just following the crowd. He is himself in all situations, without needing to adjust his image to fit in.

The rarity of your husband is not that he wears a kippah, but that he is who he is, and he is real about it. There aren't so many guys like that around. Be proud of him, and be proud of yourself. You chose well.

A WORD

from the Director

In a renowned letter, the Baal Shem Tov describes an elevation of his soul to the chamber of Moshiach at which time he asked Moshiach when he would come. "When your teachings will become widely known in the world, and your wellsprings will be disseminated outward," Moshiach answered.

Thus, from its very beginning, bringing Moshiach has been an integral goal of the Chasidic movement.

From his earliest childhood, Moshiach and the Redemption were uppermost in the Rebbe's mind, as he once wrote: "From the day I went to cheder and even before that, there began to form in my mind a picture of the future Redemption, the Redemption of the Jewish people from their final exile..." Even before the age of three the Rebbe's young mind was already occupied with the Redemption. And this has been the Rebbe's focus ever since.

Preparing the world for Moshiach is thus integral to the entire Chasidic movement, particularly to Chabad-Lubavitch. Thus, once the Rebbe accepted the enormous responsibility of the leadership of Chabad-Lubavitch, he stated in no uncertain terms the ultimate purpose of his leadership:

"This is what is demanded of each and every one of us of the seventh generation - and 'All those who are seventh are cherished': Although the fact that we are in the seventh generation is not the result of our own choosing and our own service, and indeed in certain ways perhaps contrary to our will, nevertheless 'All those who are seventh are cherished.' We are now very near the approaching footsteps of Moshiach, indeed, we are at the conclusion of this period, and our spiritual task is to complete the process of drawing down G-d's presence - moreover, the essence of G-d's presence - within specifically our lowly world."

These words were spoken in the Rebbe's first public discourse on the tenth of Shevat, 5711 (1951). The Rebbe completed the discourse by saying, "May we merit to see and be together with the Rebbe, down here in a physical body and within our reach, and he will redeem us."

So it should be with us.

J. I. Gutnick

IT HAPPENED



Kfar Chabad, the Chabad-Lubavitch village in Israel, was founded by the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, in 1949. By 1955, people who wanted to live in the village were being turned away as there were no more apartments available. On the Chabad Chassidic "New Year" - 19 Kislev in 1957, the Rebbe asked that at the farbrengen (Chassidic gathering) in Kfar Chabad it be announced that a new neighborhood in the village was being established.

At the farbrengen in New York with the Rebbe, a unique occurrence took place which had never happened before and was never to be repeated: The Rebbe decided how much money each Chasid should give toward the establishment of the new neighborhood. The Rebbe blessed whoever would give to receive G-d's blessings, saying, "If it seems to someone that he was told to give an amount that he is unable to give, the intention is so that G-d will give him at least four times that amount and therefore, when you add another \$1000, G-d will give you \$4000!"

Among the people sitting in the crowd was Naftali Dulitzky, a diamond dealer from Tel Aviv. Whenever he visited the Rebbe he brought a large sum of money with which he would buy diamonds at lower prices on the New York diamond exchange and sell for a nice profit in Israel and Europe.

Like everybody else there, Naftali handed a slip of paper to the Rebbe that included his name and the amount of money he would be giving. Naftali wrote down a large number, 20% of the money he had brought with him to New York to do business.

The Rebbe began reading the notes, telling each person how much to add, from double to 200 times the amount originally pledged. Naftali realized that he should at least double the amount he wrote, but did not imagine how much more would be asked of him. When his note was read by the Rebbe, the Rebbe announced: "Tula Dulitzky - five times more!"

Naftali looked stunned. The Rebbe had left him without a penny for his business transactions. However, as a loyal Chasid he did not ask questions, and as soon as the farbrengen was over he gave the full amount. Although he did not know what he would do the next day, a Chasid is not put off by such concerns.

The next part of the story, related by Naftali's daughter, was heard from Rabbi Chatzkel Besser of Agudath Israel, who knew Naftali for years and often went with him to the Rebbe's farbrengens.

"I was supposed to go to that farbrengen with Naftali, but I missed it. The next day, when I met Naftali in Manhattan, I asked him how the farbrengen was. He said, with a smile, that they had to give huge amounts of money. He confided that he had been instructed to give all the money he had brought with him for the new neighborhood in Kfar Chabad.

"I was a bit surprised. I knew him as a Chasid who would give everything to the Rebbe, but I did not understand why the Rebbe needed to take everything from him. We spoke for a few minutes and then parted. As far as I was concerned, the story was over.

"A little more than a year later, I was in Israel for some communal matter. I met Naftali while there. As we spoke I mentioned our previous conversation that took place in Manhattan. Naftali said, 'I'll tell you what

happened later. A few days after the farbrengen, I boarded a ship back to Israel. My original plan was to stop for a few days in Europe to sell the diamonds I would have bought in the U.S. Although now I had no reason to waste time there, my ticket was already purchased.

"I arrived in the morning in Antwerp and went to the diamond exchange, where I was immediately greeted by an acquaintance, "Dulitzky, you don't know how happy I am to see you!" Understanding my surprise, he explained that he wanted to do a deal on large diamonds, which he knew to be my area of expertise.

"I explained to him that I did not have any money or diamonds for sale, but he insisted that I accompany him nonetheless. "At least come with me to see the diamonds," he begged.

"I tried to get out of it, but he was determined. I finally gave in on condition that I would be there only to advise him. I looked at the diamonds that he had been offered and recommended that he buy them. They were very nice and the price, relative to the quality, was quite reasonable. I figured that my job was done, but he thought otherwise.

"He wanted to make a partnership with me. As much as I tried to explain to him that I didn't have money to invest, he refused to hear it. He wanted a partnership, and honestly, I don't know why I agreed. But I signed a contract and promised to send him my share when I returned to Israel.

"When I returned to Israel, I sent him a letter asking for the details regarding the payment I owed him. He sent me back a telegram saying I didn't owe him anything.

"A few days later I received a letter from him in which he explained that he had been able to sell all the diamonds quickly and make a nice profit. He promised to send me my share of the money. When I read the next line I was flabbergasted. The sum was four times the amount I had donated on 19 Kislev! The Rebbe had stated at the farbrengen, "If it seems to someone that he was told to give an amount that he is unable to give, the intention is so that G-d will give him at least four times that amount..."

Thoughts THAT COUNT

They did not see one another, nor did anyone rise from his place (10:23)

The worst kind of darkness that can exist is when a person does not see his brother or extend his hand to help the needy. When one ignores his responsibilities and makes believe that the problems of others don't exist, the end result is that he himself will suffer and not be able to rise.

(Chidushei HaRim)

For I have hardened his heart (Ex. 10:1)

G-d "boasts" of the free will He has given man, one of the greatest mysteries of all creation, and a part of the Divine plan. Only man can take the life-force and blessings he receives from Above and use them in a manner totally contrary to G-d's will.

CANDLE LIGHTING



| | Shabbos 4-5 February | |
|------------|----------------------|------|
| | Begins | Ends |
| Melbourne | 8:13 | 9:13 |
| Adelaide | 8:03 | 9:01 |
| Brisbane | 6:23 | 7:17 |
| Darwin | 7:01 | 7:52 |
| Gold Coast | 6:22 | 7:17 |
| Perth | 6:59 | 7:55 |
| Sydney | 7:41 | 8:38 |
| Canberra | 7:52 | 8:50 |
| Launceston | 8:12 | 9:15 |
| Auckland | 8:12 | 9:12 |
| Wellington | 8:22 | 9:24 |
| Hobart | 8:15 | 9:19 |
| Byron Bay | 7:22 | 8:17 |

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS BO • 7 SHEVAT • 4 FEBRUARY

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|---------------|---------------------------|--------------------|
| FRIDAY NIGHT: | CANDLE LIGHTING: | 8.13 PM |
| | MINCHA: | 8.20 PM |
| | KABBOLAS SHABBOS: | 8.45 PM |
| SHABBOS DAY: | LATEST TIME TO SAY SHEMA: | 10.03 AM |
| | SHACHARIS: | 10.00 AM |
| | MINCHA: | 8.05 PM |
| | SHABBOS ENDS: | 9.13 PM |
| WEEKDAYS: | SHACHARIS: | 8.00/9.15/10.00 AM |
| | MINCHA: | 8.10 PM |
| | MAARIV: | 9.13 PM |