

# LampLighter

21 Cheshvan  
Chayei Sarah

954

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## LIVING WITH THE TIMES

In this week's Torah portion, Chayei Sara, Abraham sends his servant Eliezer to find a wife for his son Isaac.

"And [Eliezer] departed, having all goodly things of his master in his hand." Our Sages explain that Abraham entrusted Eliezer with all of his substantial wealth in order to impress the family of the prospective bride and obtain their agreement to the match.

This in itself was an unusual occurrence. While it is not at all extraordinary for a father to share his riches with his children during his lifetime, why was it necessary for Abraham to put all of his wealth at Isaac's disposal?

Furthermore, Abraham was an extremely wealthy man; surely sending Eliezer on his mission with just a portion of his riches would have been enough to sufficiently impress Rebecca's family.

The answer lies in the fact that this was not to be just any marriage of two individuals. Rather, the union of Isaac and Rebecca was the first Jewish marriage after the mitzva of circumcision was given. Thus, their union represented the perpetuation of the Jewish people in holiness for all time.

By committing all of his wealth to this end, Abraham thus underscored the tremendous import and significance of this marriage. For not only were all his material assets involved; Abraham, the Patriarch of the Jewish people, invested his very essence in finding the ideal wife for his son.

Chasidut explains that the marriage of Isaac and Rebecca is symbolic of the union between the soul and the physical body.

Geographically, Isaac was in the holy land of Israel; moreover, he himself had acquired an additional measure of holiness when he demonstrated his willingness to be offered as a sacrifice on Mount Moriah. Rebecca, on the other hand, lived outside the boundaries of the Holy Land, and indeed spent the first three years of her life among evil people, as our Sages put it, "like a rose among thorns." Thus their marriage exemplified the very objective of the creation itself: the joining of the spiritual and physical realms, thereby transforming our material world into a dwelling for G-d.

It is for this reason that the Torah is so explicit and provides so many details about Eliezer's mission, for indeed, it is the mission of us all. In truth, G-d gives every Jew "all goodly things of his Master" to ensure our success.

Every subsequent generation represents another step toward our ultimate goal - the long-awaited Redemption. May we merit this immediately.

*(Based on the teachings of the Lubavitcher Rebbe)*

## The Cave & the Real World

By Tzvi Freeman

Let's imagine that instead of miners in Chile, a family found themselves trapped within the earth's bowels. Maybe two families. Let's say that the people above managed to lower food, light and energy, but without any communication. And let's say this remained the status quo for 100 or so years, until technology advanced to the point that they could be rescued.

Now let's imagine what might be happening down there. Children are growing up with no memory of the world above. The parents take it upon themselves to educate them. The class goes something like this:

"Child, you must know that this is not the real world. The real world is up there, where the rope lowers down food and energy for us down here."

"What's up there?" "Up there, there are people. They walk upon the soil, upon which grows grass and trees. Up there, there is a big sky, all blue, with a bright sun shining over it."

"What is a sun?" ... "You saw it?" "Wow! Can we go?"

"Yes, my child, if we keep digging. Then you will also see the real world. In the meantime, remember always, this is not the real world."

Now imagine those children growing older and bearing children of their own. The older generation has already passed on. And now it is up to the children to hold that same conversation with their children:

"Children, you must know that this is not the real world." "Say what?"

"No, the real world is up there." "So what's up there?"

"I've never seen it, but my parents told me there are people there, but not in caves. They walk on soil on which grass grows, beneath a sky..."

"What is a sky?" ... "Weird. You sure about this stuff?"

"Like I said, that's what my parents told me. I trust them. You should too. And they said that if we keep digging, one day we'll connect with that real world."

Keep that imagination going. Fast forward to the next generation:

"Okay, kids, class time." "More tunnel geography today?"

"No, today is a special class. Something our parents told us that their parents said we must teach you all. It's called *real world* studies." "That's okay, we already know how to live in the real world."

"No you don't, because you've never been there. There are people up there walking around on grass underneath a sky."

"Walking on what? Under..."

"Don't be disrespectful. This is what our parents taught us. And they heard..."

"So who says they got it right. Sounds like another fairy tale to me."

"Well then how does the food and energy get down here? Who sends it to us?"

"That's a lousy question. It just comes. That's just the way the world works."

Now imagine the rebellion seething, boiling and overflowing as the elders hopelessly attempt to defend a position they never really got straight to begin with.

And then, just as the legacy of the elders seems crushed to the ground, the ceiling bursts open and in crashes a real live person.

"Whoa! Where did you come from?" "Oh, I'm from up there." "Up where?" ... "Tell us about it."

So this real live person begins to tell. And now even the most jaded among the cynics are sitting up to hear his words.

Now let go of the imagination and enter back into our world—where this entire tale has happened and continues to happen again and again.

The tale is told in different forms about Abraham, about the Arizal and about the Baal Shem Tov. Where tradition had failed, these men of vision succeeded—because for them it was not just a story of the past; it was real, more real than the earth they stood upon. In that sense, it could be applied to many of the great tzadikim, each one in his or her own way.

And now, perhaps the event of the Chilean miners for whom we all prayed and cheered will help us apply the tale to yet another tzadik, one for whom we have waited all these years, the one who will be called the Moshiach.

May the ceiling burst open very soon.



## Carry This Book Everywhere

Rabbi Pinchas Teitz was one of the few Jews that were allowed to enter and travel in Russia with no problems from the government. In the 'seventies' and 'eighties' he made tens of such trips meeting and speaking to people. And almost each time the Lubavitcher Rebbe somehow knew about it and sent him a parcel of books, Tefillin and other Jewish objects before he left with orders on how to distribute them. Most often he was told to just leave them in a certain place to be clandestinely picked up by Chabad Chassidim afterwards.

Most of what happened to Rab Teitz there was forbidden to publicize. But one story he had to tell, one that changed his whole view of the Rebbe.

One time just as he was preparing for another secret trip there was a knock on his door and a Chassid of the Lubavitcher Rebbe appeared with the usual package.

Although it had happened tens of times previously, he never ceased to be amazed of how the Rebbe knew exactly when he was going.

But this time there was something new. "The Rebbe wants you to carry this book with you at all times in Russia." The Chassid said as he handed him a small book with a Hebrew title. "It's a pocket-sized edition of 'The Tanya' (the basic book of Chabad) the Rebbe asked if you would take it with you and carry it at all times in Russia".

His gut reaction was to refuse. First of all he was not a Chabad Chassid and was not a Chassid at all. Second, he wasn't in the mood for taking mysterious orders from mysterious 'Rebbe's'. Not only that but who knows what trouble this book could bring him. The other things he was able to hide in his suitcase, and he didn't have to carry them around, but to carry a Chabad book with him at all times? What if they recognized it? It could jeopardize all the things that he had accomplished! He had heard about how the previous Rebbe of Chabad sat in prison for defying the Communists and he didn't want to do the same.

But on the other hand he had been doing a little research and this Lubavitcher Rebbe never seemed to make a mistake! And the things he gave always got miraculously through the Russian customs with no problems. Not only

that; how he knew about each trip and his worry for Russian Jews was simply uncanny!!

So Rabbi Teitz in addition to the Rebbe's package of Judaica put the Tanya in his pocket and the next day stepped off the plane in Russia.

In the evening he left the package in the usual drop off place but as he was walking away something happened.

He had just turned to walk down a dark deserted street when two men walking briskly toward him suddenly grabbed him, covered his mouth so he couldn't scream, pushed him into a nearby car and drove off.

The Rabbi was petrified! Could it be a kidnapping? Perhaps it was the fearsome KGB secret police? Could this be the end? Would they murder him!?

Suddenly one of his captors turned to him and said in Hebrew.

"We are sorry. Please excuse us; we are Jews, Chabad Chassidim. We are the ones that receive and distribute the packages you bring. There was no other way to do it than this, otherwise we would be noticed. We must speak with you desperately! "

They drove around for a while till they were sure they weren't being followed, then finally stopped before an apartment house, got out of the car and entered. Once in the apartment they locked the door, sat down at a table and one of them began talking.

"First of all, are you all right? We're so sorry we had to grab you but we have no other choice. We have urgent questions to ask the Lubavitcher Rebbe and you are the only one that can help. You see, we are afraid to telephone or send a fax. Don't write anything down! Just remember our names and call the Rebbe's office when you get to Israel"

He gave the Rabbi their names and began his story.

"My problem is like this. I live in Moscow and I do a lot of what the government calls, 'illegal' things here. My main crime is that I teach Torah to children, in fact I have many teachers here that help me, we teach hundreds of children every day, but everything is in secret. Or so I thought.

"Yesterday someone told me that the KGB is after me. I know it's only a matter of time. The only solution is to move to another city and hope they will forget about me. But if I leave Moscow all my work will fall apart. I want you to ask the Rebbe if I should run away to another city or not."

"And my friend has a similar problem. He wants to apply to the Russian government for a visa to go to Israel, but as soon as he does he will lose his job as the head of an important physics project."

The other Chassid continued.

"If they refuse to issue the visa, which is very probable, I will be stuck here with no source of income and no future. I want to know

if I should take the chance."

The other Chassid resumed, "Here, we have told you everything. Will you do this for us? Please, we are very desperate; it is a matter of day's maybe less."

Suddenly Rabbi Teitz remembered the Tanya in his pocket and took it out saying. "Look, here is something your Rebbe gave me to carry around in Russia."

They stared open-mouthed in wide-eyed amazement at the book. It was as though they were suddenly shown the door to another world.

"Oy! A Tanya! The Rebbe actually touched that Tanya? He actually gave it to you? Can we hold it? Please, just for a few seconds! I promise we will return it."

The Rabbi held out the Tanya and they both took hold, pressing it to their cheeks and weeping.

Now it was Rabbi Teitz's turn to be wide eyed and open mouthed; watching two intelligent, grown men that had been risking their lives every moment to spread Judaism weeping over a book just because it was touched by another person! He had never seen anything even vaguely like it in his life!!

"Look!! LOOK!!" one of them exclaimed (the one that worried about the KGB in Moscow). "One of the pages is folded over!" He opened the book to page 162 (Kuv Samech Bais) and the top line on the page screamed out at him:

"One who is desperate and it is impossible for him to wait at all!"

The Rebbe had folded that page! It was an answer to his desperate question! It is impossible to wait! He must leave Moscow as soon as possible!

"Look!!" The other Chassid exclaimed, "There is another one! The Rebbe folded another page!!!"

He opened it. This time it opened page 38 (Lamed Ches) where the top line read:

"To enter the land (of Israel)!"

Rabbi Teitz was witnessing a miracle before his very eyes! How could the Rebbe possibly know of their questions? How could he possibly know the Tanya would fall into their hands? How did he know exactly what to answer?

The only explanation he could think of was a saying he once heard: 'A Rebbe is a person who feels the pain of every Jew in the world'.

The Chassidim asked if they could keep the Tanya but Rabbi Teitz reminded them that the Rebbe told him to hold on to it; suddenly it became precious!

When he returned to Israel he immediately called the Rebbe's office and his answer from the Rebbe was soon in coming:

"Received! Thank you for the pleasing news, and CERTAINLY you won't advertise this story or any similar ones at this time".

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ISSUE 954

## MOSHIACH MATTERS

When a person dedicates all of his ten soul powers to fulfil his part of the mission to make this world a dwelling for G-d, he reveals the spark of Moshiach within his soul. Through revealing the aspect of Moshiach which relates to him, each individual hastens the actual coming of Moshiach as alluded to in the Maimonides' statement that with one Mitzva (commandment), each Jew has the potential to tip the balance of the entire world and bring complete salvation. (The Lubavitcher Rebbe, *Shabbat Chayei Sara*, 1989)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

18 Tamuz, 5714 - July 1954



## A WORD from the Director

*In this week's Torah portion, Chayei Sara, we read of Sara's passing and Avraham's subsequent purchase of the Cave of Machpela as the place for her burial.*

*In addition to G-d's promise to Avraham that his descendants would eternally inherit the Land of Canaan (which included the land of the ten nations who lived there: Keini, Kenizi, Kadmoni, etc.) Avraham desired to actually purchase outright a portion of the land. The opportunity presented itself with Sara's passing when it was necessary to have a proper burial place for her.*

*Avraham knew that the Cave of Machpela, located in Hebron, was the place where Adam and Chava had been buried, and chose to purchase the field in which that cave was located for his family.*

*Avraham's purchase of the field containing the Cave of Machpelah represents the beginning of the general redemption of all Jews.*

*Our commentators explain that with the 400 silver shekels that Avraham paid, he purchased one square cubit of the Land of Israel for every one of the 600,000 root-souls of the Jewish people.*

*May we very soon merit not only the beginning of the Redemption of the Jewish people but the complete Redemption, when the entire Land of Israel will be in the possession of its rightful heirs - according to G-d and the Torah - in the Messianic Era.*

*J.I. Gutnick*

...after a brief biographical outline of yourself, you present your problem, namely that you recently became aware of a feeling of apathy and indifference to the religious rites and practices, due to a perplexing doubt as to the authenticity of the Jewish tradition, by which you undoubtedly mean the Torah and Mitzvoth [commandments], and you wonder how their authenticity may logically be proved.

I hope this is indeed the only difficulty which has weakened your observance of the practical precepts in daily life; in most cases the true reason is the desire to make it easy for oneself and avoid a "burden"; one later seeks to justify this attitude on philosophical grounds. If this is the case the problem is more complicated. In the hope that you belong to the minority, I will briefly state here the logical basis of the Truth that the Torah and Mitzvoth were given to us Jews by Divine Revelation. This is not very difficult to prove, since the proof is the same as all other evidence that we have of historic events in past generations, only much more forcefully and convincingly. By way of illustration: if you are asked, how do you know that there existed such a person as Maimonides, whom you mention in your letter, you would surely reply that you are certain about his existence from the books he has written. Although Rambam (Maimonides) lived some 800 years ago, his works now in print have been reprinted from earlier editions, and those from earlier ones still, uninterruptedly, going back to the very manuscript which Rambam wrote with his own hand. This is considered sufficient proof even in the face of discrepancies or contradictions from one book of Rambam to another. Such contradictions do not demolish the above proof: rather, efforts are made to reconcile them, in the certainty that both have been written by the same author.

The same kind of proof substantiates any historic past, which we ourselves have to witness, and all normal people accept them without question, except those who for some reason are interested in falsification.

In many cases the authenticity of an historic event is based on the evidence of a limited group of people, where there is room to suspect that the witnesses were, perhaps, not quite disinterested. Nonetheless, because there is nothing to compel us to be suspicious, and especially if we can check the evidence and counter-check it, it is accepted as a fact.

From the above point of view, any doubts you many have about the authenticity of the Jewish Tradition should be quickly dispelled. Millions of Jews have always known and still know that G-d is the author of the Torah Shebiksav (written Torah) and the Torah shebe'al peh (oral tradition) which He gave to His people Israel not only to study but to observe in practice in daily life. The Alm-ghty made it a condition of the existence and welfare of our people as a whole, and of the true happiness of every individual member of our nation.

How do these millions of individuals know, and how did they know in the past, that the Torah is true? Simply because they have it on the evidence of their fathers, millions of Jews that preceded them, and these in turn from their fathers, and so on, uninterruptedly back to the millions of Jews (if we include women and children and those above and below the age range of the 600,000 male adults) who witnessed the Divine Revelation at Sinai. Throughout all these generations, the very same content has been traditionally handed down, not by a single group, but by a people of many millions, of different mentalities, walks of life, interests, under the most varying circumstances, places and times, etc. etc. Such evidence cannot be disputed.

It is difficult, in the course of a letter, to elaborate, but I am sure that even the brief, above analysis should dispel any of your doubts (if indeed you have any serious doubts) as to the authenticity of our Tradition. I trust you will from now on not permit anything to weaken your observance of the Mitzvoth, whose very observance itself illumines the mind and soul more than any philosophic book can ever do. I shall be glad to hear good news from you, and I wish you success.

Visiting the sick, or "Bikur Cholim" in Hebrew, is one of the commandments for which the Talmud has set no limits. The Talmud states that by visiting a sick person one helps him to recover. One should cheer the sick person with pleasant conversation and good advice and helping them in any way possible. For the performance of this Mitzva a person is rewarded in this world as well as in the World to Come.

The Torah declares - "You shall go in His ways".

The Rabbis interpret this as meaning: Just as the Holy One blessed be He is called "Compassionate," you should be compassionate; just as the Holy

One blessed be He is called "Gracious," you should be gracious; just as the Holy One blessed be He is called "Righteous" you should be righteous..

Similarly, You should emulate the attributes of G-d — just as He clothes the naked... so should you; just as He visits the sick, so should you; just as He consoles the bereaved so should you.

Acting in this way is listed as one of the 613 commandments of the Torah.

## CUSTOMS CORNER

# It Happened Once...



When Chassidic master Rabbi Zvi Elimelech Spira (known as the "Bnei Yissaschar" after the book he authored by that name) was ten years old, his father took a position as a teacher in a distant town. Zvi Elimelech's father spent the duration of the winter in a Jewish-owned inn. In those days it was normal for a teacher not to see his family from October to April.

That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The teacher was shocked. When he complained to the innkeeper, the innkeeper merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

The peasants thanked their benefactor and proceeded to enjoy themselves at his expense. That storm was particularly brutal and the peasants remained in the inn for two weeks. After the snow cleared enough for passage, they thanked the teacher profusely and left.

Passover approached and the Bnei Yissaschar's father went to settle his account. The innkeeper figured he owed the teacher 40 rubbles for teaching his children, but the teacher owed him 43 rubbles for taking in the peasants. The innkeeper wished him a Happy Passover and said he could bring the three rubbles upon his return after the festival.

The teacher did not know what to say. He bid his employer farewell and left. He travelled to his village, but could not bring himself to go home. He stopped into one of the local synagogues, opened a tome of the Talmud and immersed himself in study. In the meantime, his son heard that his father was in town and went looking for him. He found his father in the *shul*.

Young Zvi Elimelech ran to his father and with great emotion begged his father to come home. He wanted to show his father his new Passover shoes and clothes and all the other things mommy had bought (on credit). This made the father only feel worse. As they walked home a chariot came rumbling through the streets. The streets of that hamlet were very narrow and pedestrians were forced into alleyways to avoid being trampled. As the coach passed by the two, it hit a bump and a parcel fell off the back.

The Bnei Yissaschar's father picked it up and began running after the coach, but was unable to get the coachman's attention. The coach turned a corner and disappeared. The Bnei Yissaschar's father, seeing no distinguishing marks on the bag (according to Torah law, in such a situation it may be presumed that the owner would relinquish all hope of its recovery, and the lost object may be kept by the finder), and realizing that there was no possible way for him to locate the owner, opened the parcel. Inside were exactly 43 rubbles.

The night of the Seder, the Bnei Yissaschar was given the job to open the door for Elijah the Prophet. When he opened the door, he called to his father, "Father, the coachman is here!" There was no one there. The Bnei Yissaschar's father pulled the boy aside and told him that he must promise never to tell anyone this story until the very last day of his life.

*Told By Hershel Finman - This story was told to me by a rabbi who heard it from a disciple of the Bnei Yissaschar, who heard it directly from the Bnei Yissaschar on his deathbed.*

## THOUGHTS THAT COUNT

...G-d had blessed Abraham in all things. (Gen. 24:1)

There are those righteous people whose main goal in life is to be whole and one with G-d. But this is not the way of the true tzadik. Indeed, the way of Abraham was to concern himself with "all things." He did not worry just about himself, but about others as well. And so he was blessed in a like manner. (Rabbi Levi Yitzchak of Berdichev)

Isaac brought her into his mother Sara's tent, and he married Rebecca (Gen. 24:67)

When Isaac took Rebecca as his wife, the Torah writes that he took her "ha'ohela - into the tent." "Ha'ohela" is written eight times in the Torah. These eight times allude to the eight places where the Divine Presence was destined to rest among the Jewish people. The seven places where the Divine Presence already rested were: the sanctuary in the desert; Gilgal; Shilo; Nov; Givon; the First Holy Temple; and the Second Holy Temple. The eighth place will be the Third Holy Temple which will be built in the Messianic Era. (Baal HaTurim as quoted in Discover Moshiach)

And Isaac brought her into his mother Sara's tent, and took Rebecca, and she became his wife; and he loved her. (Gen. 24:67)

Rashi comments: "That is to say, 'He brought her into the tent and, behold, she was like Sara, his mother.' While Sara was alive her Shabbat lights miraculously burned from one Friday to the next..." This same phenomenon happened with Rebecca's Shabbat lights. Rebecca was a minor when she married Isaac. She was thus not obligated to light the candles, especially as Abraham had been doing it since Sara's death. However, Rebecca was not satisfied participating in the candle-lighting of Abraham. She herself lit the candles. This is a clear indication to us that before marriage, and even before bat mitzva - from the age of three - Jewish girls should light their own Shabbat candle. (The Lubavitcher Rebbe)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

#### PARSHAS CHAYEI SARAH • 22 CHESHVAN • 30 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:32 PM
	MINCHA:	7:40 PM
	KABBOLAS SHABBOS:	8:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:39 AM
	MINCHA:	7:20 PM
	SHABBOS ENDS:	8:33 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	7:35 PM
	MAARIV:	8:30 PM

#### CANDLE LIGHTING: 29 OCTOBER 2010



Begins		Ends
7:32	MELBOURNE	8:33
7:23	ADELAIDE	8:22
5:46	BRISBANE	6:41
6:28	DARWIN	7:19
5:45	GOLD COAST	6:40
6:20	PERTH	7:17
7:01	SYDNEY	8:00
7:12	CANBERRA	8:11
7:30	LAUNCESTON	8:33
7:32	AUCKLAND	8:32
7:39	WELLINGTON	8:42

Dedicated to the beloved, revered leader of World Jewry

### The Lubavitcher Rebbe

צוקללה"ה נב"מ ז"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.