

# LampLighter

5 Kislev  
Vayeitzei  
**956**  
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## LIVING WITH THE TIMES

In this week's Torah portion, Vayeitzei, Jacob escapes from his deceitful father-in-law, Laban. "Jacob rose up, and set his sons and his wives upon camels." Surprisingly, Jacob attends to the needs of his children before ensuring the security of his wives. Later, when Jacob meets his brother Esau, his wives take precedence over the children. "And he took his two wives and his two concubines and his eleven sons."

The Torah demands that a husband puts his wife's welfare before his children, and he enjoined to honour his wife even more than himself. Without her, obviously, the children would never have been born. In addition, putting one's wife first sets a positive example for the children, who see their father treating their mother with respect. Why then, did Jacob tend to his sons before his wives in the first instance?

According to Rashi, the great Torah commentator, one characteristic of Esau was that he always "placed the females before the males." The end result, therefore, was that both Jacob and Esau put their wives before their children, but for reasons that were diametrically opposed.

Esau lived a life entirely dictated by his uncontrollable desires. Women were of great importance to Esau, but not because he sought to honour and respect them. His children were therefore of secondary importance.

To Jacob, however, his children represented the continuation of the Jewish people and their G-dly service. Jacob put his wives before his sons as an expression of respect for the woman's role and also to properly educate his children.

In general, the terms "male" and "female" are used as symbols for the intellect and the emotions. "Male" stands for hard logic, untempered by compassion, whereas "female" refers to the heart and the capacity for warmth. In his personal life, Jacob placed the "male" before the "female," that is, his emotions were ruled by his intellect and were not subject to his personal desires. Esau, on the other hand, was dominated by his desires, unable to control himself in the endless search for self-gratification. Esau employed his intellect only as far as it could further the fulfillment of his passions.

Yet, in certain instances, the heart has an advantage over the intellect, which may sometimes be overwhelmed by a difficult challenge. Man's intelligence is limited, but his emotions can reach beyond the limits of our understanding. Esau could have attained spiritual greatness, had he properly developed and utilized his superior emotional range.

In fact, when Moshiach comes, speedily in our day, the "heart" will be in ascendance over the "intellect," for the "female" quality of emotion will be fully revealed, taking precedence over the "male" quality of cold intellect.

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

## Be a Hypocrite!

By Eliezer Zalmanov

The eighteenth century Rebbe, Rabbi Levi Yitzchak of Berditchev, was referred to by his colleagues and followers as the "Advocate of Israel." He was famed for constantly highlighting the positive in his fellow Jews, so that they find favour in G-d's eyes.

One morning during services, he noticed that someone had stepped out of the synagogue in middle of the "Shema." Peering out the window, the rabbi saw this individual, still decked out in his Tallit, greasing the wheels of his horse-drawn carriage.

Rabbi Levi Yitzchak immediately raised his eyes towards heaven and called out, "Master of the Universe! How great are your children. Even while involved in extremely mundane tasks, they still make time for prayer!"

Indeed, a unique perspective on worshipping G-d.

The term "religious" is oftentimes used as reference to one who is firm in his or her beliefs. People who attend services regularly are considered to be more religious than those who aren't as frequent attendees.

According to Judaism, however, being religious means observing G-d's laws. We believe that G-d has given the Jewish people 613 commandments - mitzvot. Each mitzva provides us the opportunity to strengthen our bond with G-d.

Every mitzva is independent of the others, and with every mitzva performed - or transgression avoided - a link is added to our connection. The more we do, the stronger the bond.

At times, we may hesitate taking upon ourselves the observance of a certain mitzva. The reluctance usually stems from feelings of hypocrisy. For, how can I observe one mitzva while I disregard another?

A quote I am fond of repeating is "There are three types of Jews: Those who do mitzvot, those who do more mitzvot, and those who do even more mitzvot." Simply because you aren't prepared to make a life changing decision regarding some mitzvot, shouldn't preclude you from observing those you are able, and willing, too.

Rabbi Levi Yitzchak's comment regarding the individual greasing his wheels while praying was referring to precisely this scenario. The man's prayer was a step in the right direction. Had he thought himself a hypocrite, he would have sooner stopped praying rather than stop greasing.

By emphasizing the positive in this behaviour, Rabbi Levi Yitzchak was reminding us that we aren't at all perfect, and that every activity is judged by its own merit.

And the more we do, the better off we are.

So, go ahead, be a hypocrite!



## \$1 Gets 10 Million Euro's

Rabbi Yosef Yitzchak Pevzner is the manager of a large complex of Jewish schools in the heart of Paris called 'Sinai' where over one thousand children learn.

As could be understood such an outstanding achievement was accompanied by many harrowing experiences but possibly the shakiest of them occurred just a few years ago.

In 5749 (1988) the Lubavitcher Rebbe declared that year to be the 'Year of Building'. Hundreds of Chabad institutions took this declaration as a prophecy and, certain beyond any shadow of a doubt that they would succeed, began projects that were completely beyond their normal realm of imagination. And they worked!

In that year thousands of buildings were begun and/or finished. But one of the most impressive examples was that of Rabbi Pevzner.

He announced a multi-million dollar project that only a miracle would finish. And the miracle occurred.

The Rebbe announced that he would give a one hundred dollar bill to whoever donated money to the project and the donors flocked in.

In no time some ninety percent of the costs had been covered and Rabbi Pevzner was able to proudly go to the Rebbe with pictures of the finished buildings and names of the benefactors before the year was over.

But strangely enough when he presented it all to him, the Rebbe seemed to show no sign of satisfaction. In fact, of all things, he seemed a bit worried. He took a dollar bill in his hand, held it out to Rabbi Pevzner and said,

"There still remain debts. Here is a dollar for the debts."

Rabbi Pevzner couldn't understand what the Rebbe meant.

But Rabbi Pevzner took the dollar. Little did he know that it was to be the lifejacket that would save him.

Thirteen years passed and although the debt never really got paid, it didn't grow either. It was not unusual for an institution of that size to have such a reasonable debt and the Rabbi gave it no thought whatsoever.

In fact the number of pupils in 'Sinai' increased and were coming from such a wide area of Paris that the board of directors of the school decided to expand. Plans were made, licenses and permissions were given and allocations and donations were pledged to build a branch on the outskirts of the town.

Then, suddenly France turned over. The Moslems became militant and anti-Semitism again reared its ugly head in the streets and in the media. Donors retracted their pledges, the ministry of education cancelled funding and the Government turned a deaf ear.

Overnight the debts began piling up and after a few months the situation was unbearable with no end in sight. Teachers, lunchroom, electricity, upkeep all required money and there was none. The majority of his pupils were poor and had been paid for by the government. And then there was the new unfinished expansion project that he still owed a fortune for.

Every week brought more debt until after a year and a half 'Sinai Schools owed no less than TEN MILLION EURO!!

It seemed obvious that the schools would have to close; there was simply no possibility to pay such an amount and to continue was impossible.

Rabbi Pevzner had personally borrowed millions to keep the institutions going and would have to borrow more, but from where? Not only would no one give him a loan, his creditors were hounding him for their money back! The government stepped in, appointed a board of investigators and they decided that it was obvious that Rabbi Pevzner had no choice but to declare bankruptcy.

But he was given a reprieve. It seems that the government court was not interested in closing him down so quickly. If he went bankrupt no one would get what was owed them and, after all, this was an institution that had been working successfully with no motives of profit for years.

They agreed to keep 'Sinai' running for twelve months on government funding to give him a chance to come up with the money.

But nothing happened. The anti-Semitism increased, the debt remained, and the days passed.

He gathered all his teachers, workers and pupils and with tears in his eyes informed them that he had tried everything. He begged them to increase their prayers and then, choking back the tears told them that without a miracle it was only months until the end.

Then he remembered the dollar.

Suddenly he remembered what the Rebbe said and it was clear to him he was prophesising precisely this catastrophe he was going through now. It was like a flash of pure light in the stark murky reality surrounding him. The Rebbe was never wrong!

Sure enough the very next day something happened!

A group of Israeli Newspaper reporters came to visit his institution as part of a report they were doing on France and to his amazement the official that was showing them around was none other than one of the most outspoken opponents of orthodox Judaism, the wealthy and influential Baron David Rothschild of the famous Rothschild family.

But miraculously the Baron was treating the Rabbi like his best friend. He was smiling, laughing and putting his arm around the Rabbi's shoulder at every opportunity as though nothing could please him more than the Rabbi's company! In fact Rabbi Pevzner even managed to set an appointment with him for the next day in his office.

It seemed that this was the breakthrough he was praying for! But he was in for a bitter surprise.

It was all a show. It seems that the Baron had some sort of political reason to pose publicly as a friend of Jewish Orthodoxy, but privately was a completely different story.

When the Rabbi arrived at the Baron's office the Baron's secretary told him bluntly and in no uncertain terms that he, and all other Rabbis in the world could jump in the lake and they would never enter the Baron's office.

The precious months passed and the situation got worse. If it wasn't for that dollar Rabbi Pevzner would

have gone mad. He had tried everything! Where would he get a ten million euro donation? He could do nothing but go on spreading Judaism and try not to think of it. But it was impossible.

Then, just as he thought that things couldn't get worse, they did. He got invited to a formal government dinner.

He hated official government functions, especially the dinners. They were boring, pompous, false, extravagant and exactly the opposite of everything he stood for. He had nothing to do there but force smiles and shake hands, he couldn't even eat the food and especially now with his life's work crumbling before his eyes he was certainly not in the mood for parties. But he had to.

And when he arrived he saw it was worse than he thought; It was a large and gaudy affair hosted by none other than his 'friend' Baron Rothschild!

The Rabbi wanted to turn back and head for the exit but before he could move the Baron zeroed in on him and began his fawning act again. He hugged him warmly, smiled like a clown and posed with his arm around him whenever possible.

Suddenly the Rabbi got a bold idea.

He pictured the Rebbe's face handing him the dollar, mustered up his courage and said in a loud enough voice to be heard,

"Tell me my friend, why is it that now you are so friendly when just a few months ago you refused to even see me?"

The Baron was confused. He paled, faked a smile and whispered to the Rabbi "Don't tell anyone about what happened. Listen, tomorrow morning I promise that if you call my office I will make a time to see you."

And so it was; two days later he was sitting before the Baron in his plush office. But he was so apprehensive that all he could manage to do was be friendly and hope the Baron would change his anti-Semitic attitude. Until Rothschild himself finally interrupted,

"Rabbi, we both are busy men and there is no point wasting time. Tell me what you want!"

Rabbi Pevzner poured out his heart and when he was finished Rothschild lifted the phone, called a close friend, a retired economist, briefly told him the story and asked if he would be willing to investigate the case.

The economist accepted and when he met the Rabbi the next day he revealed that he too was an assimilated Jew who happened to know a bit about Judaism. Everything he saw in 'Sinai'; the order and joyous atmosphere, the hundreds of children of all ages, the devoted teachers and workers and the incredible debt seemed to make a deep impression, but it was impossible to tell.

No one knows what he reported to the Baron but it was enough to cause him to make a meeting with the bankruptcy officials and promise that he; the rabidly anti-religious Baron Rothschild, would personally...cover the debt!!

That's right! He personally promised to give five million euro from his own pocket and arrange allocations to pay the rest!!

One week before the deadline, the Rebbe's dollar brought Ten million euro and at least two estranged Jews a bit closer to Judaism.

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ISSUE 956

## MOSHIACH MATTERS

In the Talmud (Pesachim 119b) our Sages described the Redemption as a feast. To echo this analogy, the table has already been set, everything has been served, and we are sitting at the table together with Moshiach. All we need to do is open our eyes. *(The Lubavitcher Rebbe, Shabbat Vayeitzei, 5752-1991)*

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



... I duly received your letter in which you write about various things that you do not understand, such as the suffering of your father [during his illness]. Particularly, why should G-d make any good person suffer?

Judging by your letter, it is surely unnecessary to emphasize to you at length the obvious idea, namely, that it is certainly not surprising that a human being does not understand the ways of G-d, for a created and finite being surely cannot understand the infinite.

The opposite [idea, i.e., that man understands the ways of G-d,] would be rather surprising, and it is only due to G-d's infinite kindness that He has revealed to man certain aspects of His Divine providence.

There is a simple illustration: It would surely not be surprising that a five-year-old child could not understand the conduct of a great scientist, even though the scientist was at one time a five-year-old boy, and the present five-year-old boy may grow up and become an even greater scientist.

In other words, the five-year-old boy is potentially in possession of all the qualities of the mature scientist, yet it would not be surprising that the five-year-old boy cannot understand the great scientist.

But a created human being has nothing in common with the Creator insofar as intelligence and capacities are concerned. It is only because of G-d's kindness that certain aspects of G-d's providence have been revealed to man, including as well the question of suffering, for with regard to suffering we can employ a similar analogy:

When a young child is told to sit down, learn the "ABC's," do homework, etc., this deprives him of going out into the fresh air, interferes sometimes with him having his meal on time, and might also curtail his sleeping hours, etc.

The child, while complying with these instructions, is not doing so because he realizes their wisdom, but because he has no choice in the matter, since he is compelled by his father or mother or teacher to do this. This is not a case where one takes away his freedom to keep him from breaking windows and the like, [in which case the child would more readily understand the reasons for these instructions].

As far as the child is concerned, for him it is true suffering to be deprived of fresh air, or rest, etc., which most agree are considered good things. Nevertheless, of what consideration is the child's temporary suffering, even though it may extend for days or even months, in comparison with the good that he will enjoy as a result for the rest of his life.

A further point to remember is this:

When a person who has been ill succumbs to his illness, it is clear to every normal person that the illness affected only the physical body.

Obviously if there is something wrong, say, with the blood of the patient, it cannot affect the patient's spiritual life and his everlasting soul.

In other words, when a patient succumbs to an illness, this only happens because the union between the soul and the body has come to an end, but the soul is an everlasting one. This is one of the basic foundations of our Jewish faith, as well as that of many other faiths.

It is frequently explained and emphasized in the Torah that life on this earth is only a preparation for the future and everlasting life in the World to Come.

This is also taught in the well-known Mishnah of Pirkei Avos, which we read and study during these Shabbasos: The Mishnah states, "This world is like a vestibule to the future world; prepare yourself in the vestibule so that you can enter the banquet hall" (Avos 4:16).

Now, even if one was subjected to a period of suffering when he was in the vestibule, the fact that he will surely derive infinite gain in the "banquet hall" makes it unquestionably worthwhile.

It is impossible to describe the joys of the life of the soul in the World to Come, for even in this world - i.e., while the soul is connected to the body - the life of the soul is on an infinitely higher plane than the life of the body in which it is vested, and the body cannot possibly comprehend this form of life; how much more so when the soul is no longer distracted by the body.

Compare the vast gulf between the joy and excitement of a child when he receives a piece of tasty candy and the joy of a very wise and learned scientist who succeeds in resolving an important scientific problem. Here again, as mentioned before, there is some connection between the child and the scientist, and all these forms of joy are comparable.

But as far as life on this earth and the life of the soul in the future world is concerned, the differences between them are not of degree but of kind, and there is no common denominator between the two.

At the same time it should be remembered that the suffering in the "vestibule," which is no more than a corridor to the "banquet hall," is after all a temporary one, and the gain is eternal. ...

## A WORD from the Director

This coming Tuesday (the 16<sup>th</sup> of November) is the ninth of Kislev, the birthday and yahrtzeit (anniversary of the passing) of Rabbi Dov Ber (known as the Mittler Rebbe), the second Rebbe of Chabad-Lubavitch.

In 1816, Reb Dov Ber established a settlement of Chabad chasidim in Israel in the city of Hebron. He encouraged the chasidim already living in other parts of Israel to resettle in Hebron. In addition, his own daughter and son-in-law moved with their family from Russia to Hebron.

But the history of Chabad-Lubavitch support of people, institutions and settlements in the Holy Land predates even 1816. For the first Chabad Rebbe, Rabbi Shneur Zalman, vigorously encouraged his followers to support the Jews in the Holy Land.

Each and every Rebbe of Chabad, up to and including the present Rebbe, has unequivocally supported the Holy Land and spoken out boldly concerning anything that might have the slightest impact on the security of the Jews there.

Our brethren in Israel know first-hand about the Rebbe's concern for them and their lives. Just to take the Gulf War period as example. During the Gulf War the Rebbe's emphatic message that "Israel is the safest place in the world for G-d is constantly watching it" was continuously played on the radio. The hundreds of Chabad Centres that dot the Israeli landscape were deluged with callers during the Gulf War asking, "What is the Rebbe saying now?"

Without a doubt, and everyone can be sure of this, the Rebbe's policy has not changed one iota from that of his predecessors. Based on clear guidance from the Torah and Jewish law, the Rebbe reiterates: No action can be taken that might negatively affect the safety of the Jews of the Holy Land.

In the merit of Rabbi Dov Ber, who established the first Chabad settlement in the Holy Land, may we be privileged to go together with Moshiach to the Holy Land, NOW.

J.I. Gutnick

### What is Modeh Ani?

By Yosef Resnick

"Modeh Ani" is a short prayer of thanksgiving in which we thank G-d for returning our souls to us in the morning. It is recited as soon as we open our eyes, while still lying in bed.

*Mo-deh ah-nee li-fa-necha Melech chai vi-kayam she-he-che-zarta bee nish-mah-tee bi-chem-lah. ra-bah emu-nah-te-cha.*

[I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.]

Modeh Ani is said as soon as we awaken so that by remembering G-d's omnipresence as soon as we open our eyes we will be ready to serve G-d with

alacrity. Modeh Ani lays the foundation for a day of doing mitzvahs with joy and enthusiasm. We also are hopeful that this cognizance of G-d's constant presence will remain with us all day long, as we go through our day-to-day affairs—keeping us on the straight path.

Modeh Ani not only proclaims our faith in G-d, but also His faith in us. This instills a sense of sacred value to our life: I didn't just wake up; G-d awoke me, because He has a purpose for me. He has faith in me.

Since we must say Modeh Ani as soon as we awaken, most people memorize it or hang the text next to their beds where they will see it in the morning.

## CUSTOMS CORNER

# It Happened Once...



Once, when Rabbi DovBer of Lubavitch, the son of Chassidic master Rabbi Schneur Zalman of Liadi, was a young man, he was visiting with his father-in-law in Yanovitch. There he met with one of his father's chassidim. The chassid noticed that the young "Rebbe's Son" was all too aware of his achievements in scholarship and meditative prayer, and felt that some "cutting down to size" was in order.

Said the chassid to Rabbi DovBer: "Considering who you are and how you've lived, what's the big deal? Your father — well, we all know who your father is. You were certainly conceived under the holiest of circumstances, and I'm sure that your father secured a most lofty soul to bring down into the world. Then you were raised in a rebbe's home and great care was taken to mould your character and safeguard you from any negative influences. All your life you've been exposed to scholarship and sanctity, and to this very day you're preoccupied only with the study of Torah and the teachings of Chassidism. So you've amassed a certain amount of knowledge and you pray with fervour and devotion. Big deal.

"Now, take me, for example. My father was a simple man, and we can well imagine what was on his mind when he scraped out some dreg of a soul from the bottom of the barrel. My upbringing? I was raised as a goat and basically left to my own devices. And do you know what I do with my life? Let me tell you how I earn my living. I loan money to the peasants during the planting season and then, during the winter months, I make my rounds of their villages and farms to collect the debts before they have a chance to squander their entire harvest on vodka. This means setting out several hours before sunrise, well before the permissible time for prayer, equipped with a flask — for without a drink one cannot begin to talk business with a peasant. After drinking to his health, one must share a *l'chayim* with the woman in the house as well — otherwise she can ruin the whole deal for you. Only then can you sit down to settle part of the account.

"After three or four such stops I make my way home, immerse myself in the *mikveh* (ritual bathing pool) and prepare for prayer. But after such preliminaries, what sort of prayer would you expect...?"

The words of this chassid, who was, in truth, renowned for his refined nature and soulful prayers, made a deep impression on Rabbi DovBer. The young man immediately travelled home to his father and poured out his heart. He bewailed his spiritual state, saying that his service of G-d is worthless, falling so short of what is expected from him.

The next time the chassid from Yanovitch came to Rabbi Schneur Zalman, the Rebbe said to him: "I am most grateful to you. You have made a chassid out of my Berl."

## THOUGHTS THAT COUNT

### And Jacob went on his way (Gen. 32:2)

Every Jew, no matter who, is entrusted with the special mission of going from "strength to strength" in G-d's path. We learn this from the above passage. The name "Jacob" comes from the word meaning "ankle," symbolizing that this mission applies equally to all Jews, as one ankle is indistinguishable from another. The word "went" teaches us that a Jew must always be on the move, growing and ascending higher and higher in his service of G-d. "On his way" indicates the way of G-d's Torah and its laws, for which purpose an individual's soul is brought down into this world. (*The Lubavitcher Rebbe*)

### Whatever You will give me I will give a tenth to You (Gen. 28:22)

Queen Victoria of England once asked the famous Jewish philanthropist Sir Moses Montefiore the extent of his wealth. "It will take me a few days to make an accounting," he replied. Several days later he gave her his answer. "You insult me," the Queen replied. "Everyone knows you are worth much more than that." "Not really," Sir Moses explained. "I consider as my wealth only that which I have given away to charity. Everything else I have is only temporary and may be confiscated or lost."

### Leah... called his name Reuven, for she said: Surely, G-d has looked at my affliction, because now my husband will love me (Gen. 29:32)

Mystical teachings compare the relationship between G-d and Israel to that of a husband and wife. In the time of exile, the "wife" suffers from spiritual poverty and deprivation. The love between the Jewish people and G-d is not fully expressed in the open. But, when G-d sees that Jews continue to keep the commandments in spite of affliction, His love for them is fully restored, a love that will ultimately be manifested through the full and speedy Redemption. (*Likutei Sichot Vol. XXII*)

### And Laban answered Jacob, "The daughters are my daughters, the sons are my sons, and the flocks are my flocks." (Gen. 31:43)

Laban's argument with Jacob, his son-in-law, was as follows: I have no complaints as far as you are concerned. You are from the "old generation." It is only fitting and proper that you conduct yourself according to your old beliefs and mores. But what do you want from the children? Why must you also drag them with you in your out-dated ways? "The daughters are my daughters and the sons are my sons. Just give me the children, and I will instruct them how to live in the modern world." Laban's attitude holds true in the business world as well: "I see that you conduct your affairs according to traditional principles. 'The flocks are my flocks' - let me teach you how to behave in the world of commerce, also..." (*The Lubavitcher Rebbe*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

### PARSHAS VAYEITZEI • 6 KISLEV • 13 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:47 PM
	MINCHA:	7:55 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:33 AM
	MINCHA:	7:45 PM
	SHABBOS ENDS:	8:50 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:00 PM
	MAARIV:	8:50 PM

### CANDLE LIGHTING: 12 NOVEMBER 2010



Begins	Ends
7:47	8:50
7:37	8:37
5:56	6:52
6:32	7:24
5:55	6:52
6:32	7:31
7:14	8:14
7:26	8:26
7:47	8:53
7:46	8:48
7:56	9:02

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.