

# LampLighter

12 Kislev

Vayishlach

957

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5771/2010

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## LIVING WITH THE TIMES

This week's Torah portion, Vayishlach, tells us of Jacob's eventual return to Israel after the many years he spent working for Laban, and after the fateful confrontation with his brother Esau on the way back. The Torah states: "And Jacob came whole to the city of Shechem." Rashi explains that Jacob was sound and "whole" in three ways - sound in body, for his limp had healed; perfect in means, as his wealth was still intact; and whole in Torah, for he had not forgotten any of his vast Torah knowledge during his absence.

It would certainly seem that the Torah could have found a more direct way of saying that Jacob emerged unscathed by his experience with Laban. What are we to infer from the Torah's somewhat indirect way of telling us this? Furthermore, in light of the fact that G-d had already promised Jacob that He would protect him from both Laban and Esau, why does the Torah need to tell us that Jacob was indeed unharmed?

Rather, the words "and Jacob came whole" do not refer only to Jacob's escape from the cunning of Laban and the wrath of Esau, but refer to a different type of wholeness entirely.

Our Sages taught that the story of Jacob's sojourn with Laban symbolizes the saga of the Jewish people in exile. Jacob's success in overcoming his own personal experience with Laban has served as an example and source of inspiration for us, his grandchildren, as we pass the long years of spiritual deprivation it was decreed that we suffer prior to the coming of Moshiach.

Not only are the nations of the world unable to destroy the eternity of the Jewish people (just as Jacob was untouched by the schemes of both Laban and Esau), but we are assured by the Torah that the Jewish nation will eventually emerge "whole," in the same three senses of the word, when our exile is over.

"Whole in body" - Although our present exile is characterized by terrible trials and tribulations, their purpose is to arouse the Jew's innate resources and desire for self-sacrifice. G-d has promised that despite all our suffering, the Jewish people will be perfect and uninjured after Moshiach comes to establish the Messianic era.

"Whole in means" - Just as Jacob amassed a great fortune while in the employ of Laban, so too shall the Jews amass great wealth during their years of hardship. The whole purpose of exile is for us to utilize the world's physical assets in the service of G-d, elevating the sparks of holiness which are to be found in even the most lowly and mundane objects we encounter.

Furthermore, we are assured that all the time and energy which was spent in the pursuit of perfecting our worldly affairs will not have been wasted, and will also be elevated and transformed into holiness with the coming of Moshiach.

"Whole in Torah" - Lastly, we are assured that the Jewish people will not lose any of their former spiritual greatness and love of Torah. Just as Jacob's long years of toil did not cause him to forget what he had learned, so too will the Jewish people eventually triumph, untouched by the stark realities of our struggles in exile.

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

## Old Age, Old Wine

By Shimon Posner

Antique sells. Even faux antique sells. "Antiqued" furniture is scuffed and dinged at the end of the assembly line.

Brand-new pewter pitchers are being coated with green stuff called patina. Multi-million dollar homes are built to "have character." If you have no antique, buy some. The more old and worn-looking, the better: the elegance of aged has come of age. Old is good.

Except for old people. No one boasts of having their own senior citizen. Or of being one.

And no one is guiltier of this than the old people themselves. They dress to look twenty-something. They (try to) carry on a conversation like Generation X. They even operate on themselves to erase the signs of the life they have lived. When it comes to people, the Fountain of Youth reigns. And—we add for good measure—can you make that fountain spring from an ancient-looking, rustic grotto?

For good reason, for good reason is youth pursued.

Youth is beautiful. Young means glamorous, vibrant, fun, exciting. Youth dissipates with age.

The appeal of maturity is its subtlety: understated, dependable, grounded. Maturity, and a taste for maturity, must be acquired.

Put wine in a jar and it turns to vinegar. Left in the cask, wine develops full flavour. In the cask it is still alive, it breathes, it grows. It acquires something it did not have the day before.

Old people can, if they so choose, turn to grouches.

A grouch is the result of someone who stops growing, acquiring, developing. It can happen in a young person too:

We call them brats.

"*Ba bayamim*," the *parshah* several weeks ago describes Abraham. "Come of his days." Each day was full, was lived to its fullest. He took on the next day with new vigour. "Old, and with full days," this *parshah* describes his son, when he too was no longer young.

Some people wait to die. Some live a life that ends with death. They determine their day by their food, golf, shopping and social climbing. The Talmud calls them dead: "Even in their lifetimes, call them dead."

How sad to hear a son eulogize his mother for her brisket. How sad the daughter who holds onto her father's memory by holding onto the condo in Boca Raton because "he loved the water." *This* is what they have left? Recipes and beach balls?

Is this what our grandchildren can know about their grandparents? Is this legacy?

You cannot live towards legacy any more than you can live towards happiness. They will evade you.

You can live with a today that is giving, building: ensuring something precious is made in this world. A girl with leukaemia is cured. A boy with Hodgkin's is comforted. You babysit for his mother so she can go out for a few hours. You learn some Torah. You teach some Torah.

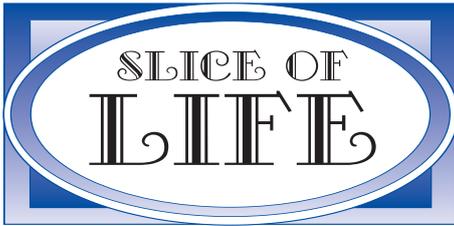
You help others learn and live and celebrate and have something to give to their children. You sweep the floor of the synagogue, you straighten up the chairs, you order more books, you update the synagogue website.

By themselves, none of these things are worth writing home about. Together, accumulated over a lifetime, they leave a legacy.

The soul breathes much as wine does.

The body turns to vinegar if the soul does not breathe. Capturing youth is canning wine, at best.

Living life, letting the soul breathe, is creating a precious antique the grandchildren will showcase.



## Why The Rebbe Opened Chabad Houses Everywhere

*During his years in the gulag, Reb Mendel tried to learn a lesson in the service of G-d from everything he heard and saw (in accordance with the famous teaching of the Baal Shem Tov) — and usually he succeeded. (He once said that he believes that the reason that the great Chassidic master Rabbi Zusha of Anipoli said that it's possible "to learn seven positive lessons in the service of G-d from a thief" is because Rabbi Zusha never sat in prison. If he had sat in prison he would have learned thousands of things!) But there was one story — said Reb Mendel to his fellow Chassidim at the farbrengen that night — that, try as he might, he could not figure out what was its spiritual point... until now.*

One of the prisoners in the labour camp had been a deep-sea diver in the Czar's navy, and was talking about his exploits: "It occasionally happened that one of the ships of the Czar's navy would sink, sometimes because of a storm at sea, or because it struck a rock, or sometimes in battle.

"Now, ships are worth a lot of money, just the metal and the equipment alone were often worth millions, so the navy developed a means to lift the ship from the ocean floor so it could be towed to shore and repaired or at least partially salvaged. And that's where I came in.

"What they would do is situate two towing-ships on the sea above where the sunken ship was. Each ship would lower a long, thick chain with a huge hook on its end, and I would dive down, attach one hook to the front and the other to the rear of the sunken ship. Then the towing-ships would reel in their chains, lift the sunken ship from the ocean floor, and tow it in to shore.

"Now, this was all good and well when the sunken ship had been under water for a month or so, but after that the ship began to rust and the hooks would bring up only huge chunks of iron, leaving the rest of the ship behind.

"So someone developed a brilliant idea. The two tugboats, instead of lowering just one chain each, would spread a huge inflatable rubber mat over the place where the sunken ship was. Inside the mat was a large flat sheet of steel with hundreds of steel cables attached to it. The cables ran through special airtight holes in the rubber bottom of the raft in a way that no water could get in and no air would escape. At the end of each dangling cable was a hook.

"My job was to go down with a few other divers, lower the mat, spread it over the sunken ship, and attach the hooks to as many places as possible. Then a motor on one of the two tugboats would pump air into the mat and

slowly inflate it. It began to pull upwards until... WHOOPA! The entire ship rose to the surface and could be towed to dry land. Because there were cables attached to so many parts of the ship, the disintegrating ship could be lifted in one piece, without falling apart."

"Only now am I beginning to understand the meaning of this story," said Reb Mendel that night in Kfar Chabad. "The ship is like the Jewish people, rusting and falling apart because they have been submerged in exile for almost two thousand years.

"The Rebbe's idea is to save the ship and we are the Rebbe's deep-sea divers. Trying to pull up the whole thing with one or two big hooks won't work. We need to attach a cable to every single Jew... bind *Tefillin* on as many Jews as possible, and then when enough "hooks" and "cables" are attached... WHOOPA! G-d will pull us all up together."

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### Just Light A CANDLE

On a stormy winter day in 2001 Rabbi Shalom Lew, the Lubavitcher Rebbe's emissary in Glendale Arizona with his wife and two small children had just finished an inspiring several day visit to the Rebbe in the Crown Heights district of Brooklyn. They were now standing before the ticket booth trying to buy tokens for the subway.

The plan was to take the subway to Hartford, Connecticut to visit his wife's family and then fly back to Glendale. But they overlooked one thing; change.

It just so happened that all they had were two - one hundred dollar bills and the ticket offices doesn't change large bills. They were stuck. His wife was feverishly looking through her purse for change, the children were getting restless and the solution was not in sight. He'd have to miss the train, run up the stairs into the winter storm and look for change.

Suddenly they heard a woman's voice from behind them. "Can I help? Here I have change... it's only a few dollars."

It was a friendly, well-dressed young woman smiling pleasantly with a few dollar bills in her outstretched hand. In no time they were through the turnstile and on the subway, the woman right ahead of them looking for seats.

After the subway began to move Rabbi Lew went over to the woman, and thanked her profusely. "No problem," she said, "I know how it is to travel with small children. I'm glad to help."

They conversed a bit and somehow it entered Rabbi Lew's mind to ask her if she was Jewish and, when the answer was positive, if she lit Shabbat candles.

"No, I don't" she replied. "What good is it if I just do one commandment when I don't do any others. I don't observe the Shabbat, I'd be lying to myself if I lit Shabbat candles."

Suddenly he remembered a conversation his grandfather, Reb Zalman Jaffe of Manchester England told him that he had had years earlier with the Lubavitcher Rebbe.

The Rebbe made a speech that revolutionized Judaism.

Till that speech, Torah Judaism had been on the defensive; trying to ward off all non-

religious influences. But the Rebbe changed all that.

He declared in a 'farbrengen' (Chassidic gathering) If every Jew does a commandment, even one, it will fill the world with meaning and blessings. Do not worry if they do every Mitzvah, just one Mitzvah can change the world!

The Rebbe told his Chassidim to begin with *Tefillin* for men and Shabbat candles for women. They had to go into the streets if necessary and change the world.

Shortly thereafter Reb Zalman Jaffe reported to the Rebbe that he had approached a neighbour of his (an unheard of thing in England) with the request that she begin to light Shabbat candles and she answered, "What good will just one commandment do when I am completely non-observant".

To which he replied that each commandment has a special quality, a 'charm' and blessing of its own, not connected to the others." When the Lubavitcher Rebbe, heard this explanation from Rabbi Jaffe, the Rebbe smiled and nodded in complete agreement with his approach.

So Rabbi Lew, inspired by this memory, said the exact same words. But, although the woman seemed pleased with the conversation, she did not seem at all convinced. When her stop came she bade the Rabbi and his wife a polite farewell and exited the Subway.

Years later Rabbi Lew received an email.

"Dear Rabbi Lew.

"I received your email address from Chabad.org. My name is Melissa. You probably do not remember me. I met you and your family almost four years ago in the Subway in Crown Heights I gave you change so you could get on the train and you tried to convince me to light Shabbat Candles.

"Well, believe it or not, it took some time but I lit them. Just one Mitzvah, like you said, with no connection to anything else.

"But it didn't stop there. I got married to a wonderful Jewish man by the name of Marty and we decided to start doing more.

"Believe it or not, today we keep most of the laws of Shabbat, eat kosher food and hope to have a completely Jewish house. I just wanted to thank you for caring. Since then I've thought a lot about what you said 'just light candles' and I just want you to know that because of those words I am the person I am today. Believe it or not! If possible please keep in contact. Melissa."

A few days later Rabbi Shalom Lew called his father, Rabbi Shmuel in London and told him the story; especially how the memory of his Grandfather's conversation with the Rebbe put the right words in his mouth on the subway.

"Amazing!" His father exclaimed. "You'll never guess where I'm just coming from! I was just at an engagement party of a young lady that told me that she is an observant Jew today thanks to a conversation your grandpa Zalman Jaffe, had with her grandmother years ago about lighting candles.

"Just do one Mitzvah, Just Light Shabbos candles."

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## MOSHIACH MATTERS

Rabbi Dovber, the second Rebbe of Chabad-Lubavitch (known as the Mittlerer Rebbe) said that we have already endured the birth pangs of Moshiach. Moshiach can come already.  
(The Lubavitcher Rebbe, 1970)

# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Excerpts from an Address to the Members of the Machne Israel Development Fund, Adar 26, 5751 - 1991

## Beginning One's Day with Thanks to G-d

"Modeh Ani - I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me." With this declaration a Jew begins his day, and proceeds to amplify his gratitude in detail, as expressed in the morning blessings. Afterwards, and this is of fundamental importance, one joins in brotherly love with all fellow Jews.

Thus, whenever Jews meet, they traditionally greet each other with "Shalom Aleichem" ("peace to you"). Significantly, that greeting begins with Shalom, peace, because peace must be the first phase of any process.

The key to a person's success is inner peace. When a person is not disturbed by internal discord, and his disposition is characterized instead by harmonious calm, he is able to handle his life tasks with strength and success. And when one begins one's day in a harmonious frame of mind, it remains with him throughout the day.

This is reflected in a Jew's first act every day, as mentioned above, the recitation of Modeh Ani, the declaration with which every Jew - man, woman, and child - thanks G-d for returning his/her soul. In that declaration, we acknowledge that "You have mercifully restored my soul" - and G-d's mercies are great and abundant.

## Growth Beyond Anticipation

In His great mercy, G-d gives a person abundant blessings, indeed, endowing him with manifold potentials, even those which he may not, at present, appreciate the necessity for. This is evident also in the business world. There are times when a person appears to have everything he needs, and yet he sees that G-d grants him the potential for greater expansion and success.

Although at times a person may not recognize this within his present time and place, a Jew is never bound by the limits of his immediate circumstances. For the essence of his being is his soul, which is "a part of G-d from above," transcending all limitations. A Jew is also above the limitations of time, i.e., the past and the present do not restrict his possibilities for the future. And that unlimited potential is enhanced when a person, instead of remaining content with an inert state of spiritual health, allows his inner Divine nature, which is constantly striving to ascend, to actively guide his daily conduct.

## Sharing Happily

In particular, the above concepts are relevant to people of means, for G-d has endowed them with ample blessings. In this context, we can understand the statement of our Sages, "Rebbe (Rabbi Yehudah HaNasi) would honour the wealthy." Why did Rebbe accord them special recognition? Being of independent means, he did not need to curry their favour. In his eyes, furthermore, a person's financial status obviously did not influence him, for his concern was the Torah and its mitzvot (commandments). Indeed, it was he who compiled the Mishnah as a legacy for all generations.

Nevertheless, he would "honour the wealthy," because G-d had granted them unique potentials to contribute to the world at large, to help people around them. And furthermore, to do so eagerly, and in a joyous spirit. This element is also significant for when help and tzedaka (charity) are given happily, the person who receives them is comfortable about accepting them, and this allows him to use them in a more productive manner.

Giving happily and with an open hand will never cause a person any loss, G-d forbid. On the contrary, using the prosperity one has been granted to help others will cause it to be enhanced and amplified. Thus, our Sages taught, "Tithe so that you will become wealthy."

## Helping our Fellow Men

Tzedaka reflects the inner bond shared by all Jews. That bond should also be expressed in the manner the tzedaka is given. We should give as individuals, as families, as members of our community, and as members of the Jewish people as a whole. Similarly, our gifts should be directed to helping Jews as individuals, to helping communities, and to helping the entire Jewish people.

## Gratitude for G-d's Blessings

Thanking G-d for the good He has granted us now, within the limits of exile, brings us ever closer to the greater and immeasurable good that will come in the era of Redemption. Then we will proceed "on the clouds of heaven," and we will be able to continue our coming together in the Land of Israel, in Jerusalem, and in the Holy Temple.

# A WORD from the Director

*This Sunday, the 14th of Kislev, marks the wedding anniversary of the Lubavitcher Rebbe and the Rebbetzin.*

*The Rebbe spoke many times about the significance of a Jewish wedding and its connection with Moshiach. On one occasion (in 1989), the Rebbe related:*

*"At every wedding of a groom and bride we recite the wedding blessings, beginning with 'Who sanctifies His people Israel through Chupa and Kiddushin' and concluding with 'let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness....' These blessings are recited before a multitude, who respond with Amen.*

*"When an actual wedding takes place, whereby one can clearly indicate that here stand the groom and bride who were just blessed with these blessings, this serves to hasten and accelerate to an even greater degree the completed state of marriage of the Jewish people [with G-d] - 'Who sanctifies His people Israel through Chupa and Kiddushin.'*

*Then we will truly merit that 'there shall speedily be heard in the cities of Judah and in the streets of Jerusalem, the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride,' in our Holy Land, and in Jerusalem our holy city, and within all the cities of Judah.*

*"All this is particularly accomplished by increasing the measure of joy during a wedding, which is the greatest degree of joy of all, joy that knows no boundaries or limitations."*

*May we very soon merit to wish each other "Mazel Tov," at the most definitive wedding celebration in history.*

J. I. Gutnick

## Shabbat in 6 steps

### 1. The big question

The best way to begin is to observe. Get yourself invited to Shabbat services at your local Chabad centre, followed by Shabbat dinner or lunch at the good rabbi's house (his kids will befriend you in no time). Once there, you will be full of questions, which your unflappable hosts will be happy to answer.

### 2. Entering Shabbat

Shabbat begins Friday at sunset. In preparation we clean our homes, bathe and dress in our finest. Women and girls (ages 3 & up) usher in the Shabbat with the lighting of Shabbat Candles (18 minutes) before sunset. This is followed by *Kabalat Shabbat* (Welcome the Shabbat) Service, which can be said at home but should preferably be said in the synagogue.

### 3. Friday Night

After services we (come home and) sit down to a festive Shabbat dinner. The dinner begins with special Shabbat hymns and *Kiddush*, followed by the ritual washing of the hands before eating the Challah. A traditional Shabbat dinner includes multiple courses, usually containing fish and meat/poultry dishes respectively. During the meal words of Torah are shared and Jewish songs sung. The meal concludes with the Blessing After Meals.

### 4. Shabbat Day

Special prayers are recited and the weekly Torah portion is read in the synagogue. Following services we enjoy another festive Shabbat meal akin to the meal on Friday night. During the day we read (Jewish books), study, nap, take walks and enjoy the company of family and friends. In the (late) afternoon there is another service and Torah reading.

### 5. What to do, what not to do

There are two aspects to Shabbat: the dos and the don'ts. In addition to the above mentioned dos - formal attire, services and meals etc - there's no work throughout: no driving, no phone calls, no carrying anything in public (empty those pockets), no operating anything electric or electronic, no flipping light switches, no cooking or baking, no bill paying, no money handling... the list goes on. (For a complete understanding of what the Torah defines as work, check Chabad.org).

### 6. Departure of Shabbat

After the conclusion of Shabbat, *Havdalah* is recited over a cup of wine, and life resumes to its daily routines. It's time to look forward to next Shabbat!

CUSTOMS CORNER

# It Happened Once...



No wonder Rabbi Dov Ber Chein was considered a dangerous criminal in Communist Russia. Reb Berkeh's lively gait belied his advanced years; his well-worn leather satchel swung rhythmically from the cane slung over his shoulder, and most important, his sparkling eyes exuded his deep faith and chassidic soul, inspiring the generations of youngsters whom he educated.

This unique determination, matched with his skill in educating children, had classified Reb Berkeh as a prime target for the KGB. He had avoided arrest for many years, but only because of Divine Providence, ingenuity, and adeptness.

He was eventually captured by his pursuers as he attempted to slip through the Iron Curtain. After being tried and sentenced to death for counter-revolutionary activities, his death penalty was commuted to imprisonment in a desolate area.

Even after his release, one could hardly consider Reb Berkeh's lifestyle as that of a free man. He was constantly followed and spied upon by secret agents, who were only too eager to apprehend him for a 'crime' of teaching children the Torah or of arranging for the observance of Jewish law.

Hoping to distract the KGB, Reb Berkeh moved to a distant town, but its ever-present arm shadowed him even there. He went into hiding, never showing his face in daylight. Even his wife and daughter did not dare visit him by day.

Some time earlier, during his prison term, Reb Berkeh's father-in-law and two sons had managed to leave Russia for Israel. Now his father-in-law wrote, imploring them to request an exit visa for his wife and daughter. "At least they will be spared," wrote the desperate grandfather.

Reb Berkeh's wife would not hear of it. "I will not leave my husband," she wrote her father. Knowing that he could not expect to get a visa for any place other than Siberia, Reb Berkeh's father-in-law kept begging his daughter to try and save herself and the little girl.

Finally, after an extended exchange of coded letters, it was agreed that Reb Berkeh's son, who had been sent to study at "770", would ask the Rebbe if Mrs. Chein should apply for an exit visa. The Rebbe's surprising answer was that Reb Berkeh himself should make the application for the entire family, including himself. He concluded with a blessing: "May G-d help you."

Surprised, but trusting the Rebbe, his son continued asking, "Should my father present his true papers or try to obtain false ones?" The Rebbe responded with a broad smile and casual wave of the hand: "They won't realize that it's Reb Berkeh."

Reb Berkeh received word of the Rebbe's reply, and braced himself for the lengthy and nerve-racking visa application, which precisely detailed the applicant's life. Truthful responses to "Were you ever arrested?", "Imprisoned?", "For which crime?", would surely betray his identity.

To magnify the danger of his identity being discovered, he was required to submit thirty photographs together with the application. These were to be circulated among various different government offices together with the application, to check if any false information had been submitted.

The warning at the top of the application stared boldly at Reb Berkeh: For every false answer - three years' imprisonment. "That makes over eighty years," thought Reb Berkeh grimly, as the only truthful information which he proffered was the names of his family members and their present address.

The next fearful year and a half ended with a brief notice that the application was accepted. Reb Berkeh approached the visa office with trepidation. Was this a trap? True, he had filled out the application, but Mrs. Chein had delivered it and dealt with the bureaucracy. Had they used the exit visa and passport to lure him into the open? Despite these worries, the Rebbe's promise gave him confidence: "They will not realize...."

And they didn't. They handed Reb Berkeh and his family their visas and passports with bureaucratic indifference. Four hours later, the Chein family, visas in hand, was already on a plane headed for Moscow.

From Moscow, they boarded a flight to Vienna. This time the clerk was less indifferent. "Your papers are false!" he shouted. Ignoring Reb Berkeh's protests, he checked with the manager, hurling a violent curse upon 'those wretched Jews'. Soon, however, he returned with the papers. "You're lucky this time, you miserable Jews," he sneered. "The government seal is authentic."

Reb Berkeh heaved a sigh of relief and the family rushed out to the runway where the plane was preparing for takeoff. The Rebbe's blessing still resounded in his ears, "They will not realize that it's him."

## THOUGHTS THAT COUNT

### I am not worthy of all the mercy...that You have done (Gen. 32:11)

The Hebrew for "I am not worthy" can also be translated, "I have become small." Jacob our ancestor said: The great mercy which G-d has done for me has caused me to become more small and humble. The mercy which G-d shows toward a person brings him closer to G-d, and the closer one is to G-d, the more humble he becomes. (Tanya)

### And so he commanded also (gam) the second, also the third, also all those who followed the flocks (Gen. 32:19)

The Hebrew word "gam," spelled gimel-mem, appears three times in this verse, alluding to the three (gimel) redemptions of the Jewish people that will come about through a tzadik whose name begins with the letter mem: Moshe (the redemption from Egypt); Mordechai (the redemption of Purim); and Moshiach, who will usher in the Final Redemption. (Otzar Chaim)

### And Yaakov sent messengers to Esav (Esau) his brother (Gen. 32:4)

At that time, Yaakov was fully ready for the ultimate Messianic Redemption. He had learned a great deal of Torah, served G-d with all his heart, and had observed the 613 mitzvot despite the many obstacles encountered in Lavan's house. For his part, he was ready and prepared. Yaakov sent messengers to check out the spiritual status of his brother Esav, to see if he was also ready for Moshiach. Unfortunately, they found that he was still wicked and had not repented of his evil ways. The Redemption was therefore delayed for thousands of years until our generation, when the nations of the world are now finally ready. (The Lubavitcher Rebbe, Parshat Vayishlach, 5752)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

### PARSHAS VAYISHLACH • 13 KISLEV • 20 NOVEMBER

<b>FRIDAY NIGHT:</b>	CANDLE LIGHTING:	7:55 PM
	MINCHA:	8:05 PM
	KABBOLAS SHABBOS:	8:30 PM
<b>SHABBOS MORNING:</b>	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:31 AM
	MINCHA:	7:50 PM
	SHABBOS ENDS:	8:59 PM
<b>WEEKDAYS:</b>	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	8:05 PM
	MAARIV:	8:55 PM

### CANDLE LIGHTING: 19 NOVEMBER 2010



Begins	Ends
7:55 ..... MELBOURNE .....	8:59
7:44 ..... ADELAIDE .....	8:45
6:01 ..... BRISBANE .....	6:58
6:35 ..... DARWIN .....	7:27
6:01 ..... GOLD COAST .....	6:58
6:39 ..... PERTH .....	7:38
7:21 ..... SYDNEY .....	8:22
7:33 ..... CANBERRA .....	8:34
7:56 ..... LAUNCESTON .....	9:03
7:54 ..... AUCKLAND .....	8:56
8:05 ..... WELLINGTON .....	9:12

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.