

LampLighter

28 Tishrei
Bereishit
900
16 October
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LIVING WITH THE TIMES

Sequence is of crucial importance in the study of the Torah. Giving one subject precedence over others endows it with prominence. In this vein, it is significant to note how Rashi, the commentator who seeks to reveal "the simple meaning of the Torah's words," begins his commentary on the Torah. Rhetorically, he asks why the Torah does not begin with the description of the mitzvos which the Jews were commanded to fulfil and instead recounts the narrative of creation and the formation of the Jewish nation.

The answer Rashi gives is that even when we are in a situation where we require the generosity and favour of non-Jewish powers, we need to understand that they do not control the fate of our people. For example, if the nations of the world tell the Jews; "You are robbers, for you have taken forceful possession of the lands of the... nations," the [Jews] will reply, "The entire world belongs to G-d. He created it and He gave it to whom He saw fit."

Rashi associates this teaching with the verse, "The power of His works He declared to His people," emphasizing that it is not the shifting socio-economic forces in the world at large that mould the fate of our people, but rather "the power of His works."

This lesson has been expressed throughout the course of our nation's history. Even in times of persecution and oppression, when outwardly, their fate appeared to depend on the decisions of foreign powers; the Jews knew that G-d was the source of their deliverance.

This approach does not imply that we should rely on faith alone. On the contrary, the Torah obligates us to employ all the natural means at our disposal and not to rely on miracles. Nevertheless, the natural means which we employ cannot alone promise success, for success depends on G-d. Needless to say, an approach which reflects a lack of faith in G-d will not have positive consequences.

This lesson is particularly relevant at the present time. The Jews must realize that their security and well-being is a matter between them and G-d alone. Even when we are in a situation where we require the generosity and favour of foreign powers, they do not control the fate of our people. Our people's destiny is dependent on "the power of His works."

This is the message which the Jewish people must communicate to the nations of the world — that G-d has given us the Land of Israel and that He determines our security and well-being.

Relaying this message will influence world opinion, for the Torah is accepted by all nations. When the Torah's message is communicated to them straightforwardly, politely and without apology, they will listen.

(based on the teachings of the Lubavitcher Rebbe)

“Let There Be Light”

By Yossy Goldman

The story is told of a wealthy man who had three sons. As he was uncertain as to which son he should entrust with the management of his business, he devised a test. He took his three sons to a room which was absolutely empty and he said to each of them, "Fill this room as best as you are able."

The first son got to work immediately. He called in bulldozers, earth-moving equipment, workmen with shovels and wheelbarrows and they got busy. By the end of the day the room was filled, floor to ceiling, wall to wall, with earth.

The room was cleared and the second son was given his chance. He was more of an accountant type, so he had no shortage of paper: boxes, files, archives and records that had been standing and accumulating dust for years and years suddenly found a new purpose. At any rate, it didn't take long and the room was absolutely filled from floor to ceiling, wall to wall, with paper.

Again the room was cleared and the third son was given his turn. He seemed very relaxed and didn't appear to be gathering or collecting anything at all with which to fill the room. He waited until nightfall and then invited his father and the family to join him at the room. Slowly, he opened the door. The room was absolutely pitch black, engulfed in darkness. He took something out of his pocket. It was a candle. He lit the candle and suddenly the room was filled with light.

He got the job.

Some people fill their homes with earthiness — with lots of physical objects and possessions which clutter their closets but leave their homes empty. Our cars and clothes, our treasures and toys, all lose their attractiveness with time. If all we seek satisfaction from is the material, we are left with a gaping void in our lives.

Others are into paper — money, stocks, bonds, and share portfolios — but there is little in the way of real relationships. Family doesn't exist or is relegated to third place at best. On paper, he might be a multi-millionaire, but is he happy? Is his life rich or poor? Is it filled with family and friends or is it a lonely life, bereft of true joy and contentment?

The truly wise son understands how to fill a vacuum. The intelligent man knows that the emptiness of life needs light. Torah is light. Shabbat candles illuminate and make Jewish homes radiant with light. G-dly truths and the eternal values of our heritage fill our homes and families with the guiding light to help us to our destinations safely and securely.

As we begin a new Jewish year, may we all be blessed to take the candle of G-d and with it fill our lives and illuminate our homes with that which is good, kind, holy and honourable. Amen.



How to Land an Interview

Gershon Ber Jacobson was a well known journalist. According to some he was the journalist's journalist. He wrote for several major newspapers around the world, was fluent in many languages including French, English, Yiddish, Russian, Georgian and Hebrew, had a fluent, often stirring style, an eye for uncomfortable detail and an unquenchable drive for life-threatening scoops.

But in addition to all this, or perhaps we should say foremost, he was a totally observant Jew and a devoted Chassid (follower) of the Lubavitcher Rebbe, perhaps the greatest, most erudite Jewish leader in history who teaches his followers to do everything possible to improve mankind.

And it saved his life at least once.

The scene was immediately after the Six-Day war. Israel had decimated the combined armies of Egypt, Syria and the other Arab nations surrounding them and the idea popped into the mind of Gershon Ber, who at the time was the chief correspondent in New York for the Israeli newspaper 'Yediot Achronot' the biggest daily in Israel, to get a really hot story.

He decided that the scoop of scoops would be to get into Egypt and get an interview with none other than the Prime Minister himself; Abdul Nasser!

He began to go about getting the necessary papers, when he got a phone call from another important personage from the 'other side' of the coin; 'Isar HarAil' the head of the Israeli Secret Service the 'Mosad'. "Jacobson are you insane?" he screamed, "Listen, we have information that if you go through with this you'll never come back. Why, they'll arrest you as a spy and you'll never get out of jail! And we won't be in a position to help you! Do you understand? Don't go! And if you do we will take no responsibility!"

Jacobson thanked HarAil, hung up the phone and called the headquarters of the Lubavitcher Rebbe. It wasn't long before he got a reply.

The Rebbe said he definitely should go but he should do the following things 1) Take several pairs of new Tefillin 2) Take a new 'sh'chita' knife for slaughtering birds 3) check into the best room in the most expensive hotel 4) before leaving write short letters to all his friends and important acquaintances telling them he is in Egypt and mail them as soon as

you arrive 5) as soon as he enters the hotel call all the foreign ambassadors living in Egypt and 6) at the first opportunity visit the Jewish community there.

Gershon Ber did exactly what the Rebbe told him and after a week or two landed in Cairo. He told the driver to take him to the finest hotel and on the way he stopped at the post office and mailed the letters he had written.

Then he checked in to his room and immediately set about calling all the foreign representatives in Egypt as the Rebbe said.

And the response was fantastic! In fact one of the ambassadors was so impressed (he claimed that in the fifteen years he was in Egypt no one had ever called him) he insisted on coming to see him and when he arrived insisted on being Jacobson's personal driver!

"Very well!" he answered. "Then let's go visit the Jewish community here." With the ambassador (I heard it was the representative from Canada) as his driver they pulled up at the home of the head of the Jewish community. Jacobson brought greetings from the Rebbe and began asking journalist questions; how was life in Egypt, Was there anti-Semitism, was anything affected by the Six Day War? etc. etc.

The community leader answered that although there was not overt anti-Semitism it was nevertheless very difficult for them to get around and impossible for them to contact the outside world. For instance what they really needed were a few pairs of tefillin (phylacteries) because several had become disqualified for use and a sh'chita knife for slaughtering chickens because the one they had somehow broke and was irreparable. But they couldn't get out of Egypt to get these things replaced.

You can imagine his joy and amazement when he produced exactly these items and told him how the Lubavitcher Rebbe somehow sensed their need.

Jacobson got the interview with Nasser and when he arrived safely back in New York he got another call from Issur HarAil. "Listen Jacobson. We know for SURE that they were planning to arrest you for spying. But when you got there and made such a storm with those letters and phone calls they didn't want to arouse adverse public opinion. Tell me, where did you get the idea to do those letters and phone calls?"

A few years later he got the idea to do an interview with Nikita Khrushchev the Prime Minister of Russia. This was not a simple task seeing that it was in the height of the Cold War and everyone suspected everyone else. People who were in the know told him it was dangerous and perhaps even pointless to even consider such a feat.

But the Lubavitcher Rebbe thought differently. He told him that he should go, that he certainly will succeed but that he must bring

back as many names of Jews as possible. The Rebbe wanted to know what exactly is happening to Russian Jewry. Especially their problems.

Jacobson got his interview and also managed to travel a bit in Russia and secure 350 names or more accurately 350 hardship stories.

There was however one major problem. It was impossible to leave Russia with these names. If he wrote them down the list would certainly be revealed by the border police who checked every item and every suitcase as though it belonged to a spy and everyone on the list, himself included, would certainly suffer imprisonment and perhaps worse.

So Gershon Ber Jacobson actually put 350 names to memory; first names, mother's Jewish names, last names and the stories they told!

Of course he passed the border inspection and as soon as the plane was in the air he took out pen and paper and wrote them all down.

When he arrived in New York the first thing he did was inform the Lubavitcher Rebbe's office that he had arrived and had the names the Rebbe asked for and he figured the Rebbe would want to see him as soon as possible.

But it didn't happen.

The Rebbe's office didn't respond the next day nor the day after that. Only one week later did he get a call that the Rebbe would like to see him.

He entered the Rebbe's office late that night after midnight and the Rebbe greeted him as follows.

"You're probably wondering why I didn't contact you sooner. After all you do have the names I requested and they are very important to me.

You should know that when I arrived from Europe with my wife (the Previous Rebbe's daughter) I also thought that the Previous Rebbe would call us in immediately to see him. After all we escaped from terrible danger. But he didn't call us for three days. Then when we finally entered he explained that the reason for his delay was that he was so emotional upon our arrival he felt he would not be able to control himself if he did not take a few days to calm himself.

So it is with me." The Rebbe continued. "The suffering of these Russian Jews is so close to me that I felt I had to calm down before I saw these names. Now, please let us continue."

Rabbi Jacobson began reading and explaining everything he had seen, the Rebbe would not allow him to skip one detail and as he was speaking it was obvious that the Rebbe was very emotional. Often he wept silently, occasionally more audibly when unable to control himself, but he was obviously in a storm of emotions.

This went on for over four hours until the sound of birds greeting the morning could be faintly heard outside.

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ISSUE 900

MOSHIACH MATTERS

In the beginning of the book of Genesis, we read, "And the spirit of G-d hovered over the waters." Our Sages tell us that this actually refers to Moshiach. In fact, the Hebrew words of the verse "v'ruach Elokim m'rachefet - and the spirit of G-d hovered" have the same numerical value as the words, "zeh haya rucho shel Melech HaMashiach - this was the spirit of King Moshiach." (Based on R. Bachaya, B'reishit 1:2)

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Yaakov or Yisrael

Pursuant to the letter of the beginning of last month, the content of which was based on the general instruction and culminating point of the month of Tishrei, namely, the message contained in the phrase, "And Yaakov went on his way."

Bearing in mind that each letter and word of the Torah is a world full of meaning and instruction, there is a need to elaborate on the concepts contained in the said three Hebrew words:

And Yaakov: It is well known that the two names of our patriarch, Yaakov (Jacob) and Yisroel (Israel), are quite different. The name Yaakov was given at birth, whereas Yisroel was bestowed later, after our patriarch had fought "with angels and with men, and prevailed."

The name Yaakov is associated with ekev - heel - which is the lowest and last part of the body, and wherein there is hardly any distinction between one person and another. The name Yisroel, on the other hand, has to do with leadership and mastery. In fact, when the Hebrew letters are rearranged, they spell li rosh - I am the head. The head, of course, is the highest part of the body, wherein the essential differences (physical and spiritual) between individuals are located, viz. facial features, voice, looks, and intellect.

Now, the significance of Yaakov, in the above "instruction" is that it refers to the Divine mission given to every Jew, without exception, from birth, while still in the state of "Yaakov," and at the beginning of his Divine service. From this starting point, the mission is to be fulfilled in a manner containing the following elements:

Went on - implying true locomotion, i.e. leaving one place (and spiritual state) completely behind to go to another, more desirable place.

Parenthetically, this is the reason why angels are called omdim - stationary - for although "they fulfil the Will of their Maker with awe and fear, and praise G-d in song and melody" which is their form of advancement to higher states, there is no complete departure and change involved in their nature, hence this cannot be termed perfect "going."

Only man is called mehalech, a "walker," for his task is to go ever higher, even if his previous spiritual station is satisfactory. Yet, to remain in the same state will not do at all. His progression must involve a change, to the extent that his new spiritual state is incomparably higher than his previous one, however good it was and he must thus continue on the road that leads to G-dliness, the En Sof, the Infinite, as indicated further.

His way - the King's Way, the way of the Supreme King of the universe. The pre-eminence of a perfect way, as has been pointed out, is that it links the remotest corner with the royal palace in the capital city. It is a two-way road, leading from the palace to the remote corner and from the remote corner to the palace.

This is how the service of every Jew, man and woman, should be. One must not be satisfied with one's influence at home, in the community, or country, but one must open the way, the King's way, as above, that leads even to the remotest corner of the earth, in order to illuminate that corner with the light of Torah and mitzvos (commandments) and to uplift all that is in that corner.

May G-d grant that each and every one of us will carry out the mission included in, "And Yaakov went on his way," and carry it out with joy, for "joy breaks through barriers," and thus help to light up the darkness of the Exile, for the ultimate fulfillment of the promise: "All the earth will be filled with G-d's glory."

A WORD from the Director

It was the custom of most merchants years ago to purchase their goods at great fairs which were held periodically. At these fairs all kinds of merchandise were sold, both wholesale and in bulk.

The merchants would take the packages home, sort through the contents and then sell them as they saw fit.

The month of Tishrei is similar to such a wholesale fair. At this time we obtain huge portions of holiness and joy by doing commandments and celebrating the festivals - enough to last us the whole year. The only condition is that we actually open the bundles and use their contents.

These bundles are opened up and used for the first time this Shabbat, on Shabbat Bereishit-the Sabbath on which the very first portion of the Torah is read.

What are some of the bundles and packages that we accrue during the month of Tishrei?

On Rosh Hashana we acquire the ability to nullify our will before G-d's will, to connect with G-d as an only child relates to a parent.

On Yom Kippur we accumulate the capacity to truly regret and feel remorse for any actions that were not up to par and resolve to improve in the future.

On Sukkot we pack joy into our luggage. Together with the joy we pack Jewish unity, love and respect.

Lastly, on Simchat Torah, we pack even more joy into our valises, as well as enthusiasm and excitement for all things good and holy.

As we unpack our suitcases and unload our trunks, we needn't look too longingly behind us at all we have acquired during this festive month, for before we know it, the month of Kislev will have begun. And, although not as replete as Tishrei, it too has numerous festivals and lessons for our lives.

J. I. Gutnick

The Rebbes of Chabad would say: "As one establishes oneself on Shabbat Bereishit, so goes the rest of the year."

This Shabbat is in addition *Shabbat Mevarchim* ("the Shabbat that blesses" the new month) on which a special prayer is recited blessing the *Rosh Chodesh* ("Head of the Month") of upcoming month of Cheshvan, which falls on Sunday and Monday of next week. Prior to the blessing, we announce the precise time of the "molad", the new moon's "birth." It is a Chabad custom to recite the entire book of Psalms before morning prayers, and to conduct farbrengens (chassidic gatherings) in the course of the Shabbat.

Because it is also the day directly preceding Rosh Chodesh, a special Haftarah (a section from the Prophets) is read, which begins with the words *Machar Chodesh* — "Tomorrow is the new month" (I Samuel ch. 20).

Rosh Chodesh Special portions are added to the daily prayers: Hallel (Psalms 113-118) is recited — in its "partial" form — following the Shacharit morning prayer, and the *Yaaleh V'yavo* prayer is added to the Amidah and to Grace After Meals; the additional Musaf prayer is said (when Rosh Chodesh is Shabbat, special additions are made to the Shabbat Musaf). Tachnun (confession of sins) and similar prayers are omitted.

Many have the custom to mark Rosh Chodesh with a festive meal and reduced work activity. The latter custom is prevalent amongst women, who have a special affinity with Rosh Chodesh — the month being the feminine aspect of the Jewish calendar.

CUSTOMS CORNER

It Happened Once...



The 3rd of Cheshvan is the *yahrtzeit* (anniversary of the passing) of the famed Chassidic master Rabbi Israel of Ruzhin (1797-1850), known as "The Holy Ruzhiner."

In the city of Ruzhin lived a great tzaddik named Rabbi Israel. So great was his holiness that to this very day he is called "The Holy Ruzhiner" throughout the Jewish world.

Ruzhin was a large city and like all large cities there were many different types of people and many types of Jews.

For instance one Jew was called Menasheh. He was the worst of the worst as far as the Jewish community was concerned. Whenever possible he would make trouble for any Jew he could. He enjoyed being a *mosser*, an informant to the Jew-hating government. He would even pay drunks to testify against Jews, and when there were no drunks that were willing, he would testify himself. Menasheh was a real traitor to his people.

On the other hand there was Beryl, the simple shoemaker, who loved all of G-d's creations. He was friendly with all the gentiles, even more so with all the Jews, and most of all with his Chassidic compatriots. But nothing compared to his love for the Rebbe.

In fact, at times his desire to just see the Rebbe was so great that in the middle of the night he would run to the Rebbe's home or to the Rebbe's study room in the synagogue, stand outside the door and wait for hours, just so the Rebbe would open the door and he could get a glimpse of the Rebbe for a second.

Well, it so happened that one year Beryl had such an attack of longing an hour before Yom Kippur. This was particularly bad timing, since it was the Rebbe's custom to seclude himself several days before the holy day. No one was allowed to disturb him for any reason, even for matters of life and death. Requests would be slid under the Rebbe's door, but no more than that.

Beryl's wife tried to convince him not to go. Even his friends tried to discourage him, but it didn't help. He ran to the Rebbe's room and began yelling outside the Rebbe's door. "Rebbe, Rebbe, Beryl needs to see you!" The Chassidim tried to drag him away but he fell to the ground, held on to a table leg, and refused to budge.

Suddenly the knob of the Rebbe's door turned. The Chassidim ran for cover. Only Beryl didn't run away. He just lay there, eyes wide open staring at the door, waiting for the Rebbe to look out.

The Rebbe opened the door wide, looked warmly at Beryl and said:

"Bereleh, Bereleh, you really love me, don't you? Your love for me cannot be contained or measured. Right?"

"Well, Bereleh, you should know that as great as your love is for me, I have ten times as much love for every Jew, for the worst Jew, for... Menasheh the *mosser*!"

"And that's nothing. I am just a puny creation of G-d's. Just think about how much G-d loves Menasheh! Infinitely more..."

And with that the Rebbe closed the door.

THOUGHTS THAT COUNT

In the beginning G-d created the Heavens and the earth. (Gen. 1:1)
Chasidic teachings explain: "In the beginning" - before everything else, a Jew must know that "G-d created the Heavens and the Earth." The basis for a Jew's entire existence is the knowledge that there is a Creator and Ruler over the world Who created nothing into something.

The first word of the Torah is "B'reishit." The first letter, bet, has the numerical value of two; Reishit means beginning or first. For two firsts the world was created; for the Torah, which is called Reishit Darko, the beginning of His way, and for the Jewish people, who are called Reishit T'vuato - the first of His crops. (*Rashi*)

Be Fruitful and multiply. (Gen. 1:28)
The first commandment in the Torah is "Be fruitful and multiply." Rabbi Shneur Zalman of Liadi, founder of Chabad Chasidism declared: "The first basic principle in the Torah, the first fundamental in our lives, is that each and every Jew is obligated to 'create' another." Every member of our people must invest great effort to "produce another Jew, specifically, to foster Torah education.

And man was not there to work the ground (Gen. 2:5)
A person must not put all of himself into working the ground; only his hands should be involved. Investing too much of oneself into this area is a sure sign that an individual has forfeited some of that which makes him "man": "and man was not there." (*Ma'ayanot Hanetzach*)

And G-d created man (Gen. 1:27)
Why doesn't the Torah state after the creation of man, "and it was good," as it does after all the other things created during the six days? Every other creature was created complete, with its nature and instincts ready to be applied to the world. Man, however, was created incomplete, and it is his purpose in life to perfect himself. Human beings are given free will and the responsibility for their own development and improvement. That is why it doesn't immediately state, "and it was good"—we must wait and see how man behaves before passing judgement. (*Klai Yakar*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS BEREISHIT 29 TISHREI • 17 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:19 PM
	MINCHA:	7:30 PM
	KABBOLAS SHABBOS :	8:00 PM
SHABBOS MORNING:	TEHILIM:	8:30 AM
	SHACHARIS:	10:00 AM
	MINCHA:	7:10 PM
	SHABBOS ENDS:	8:18 PM
	BLESS MONTH OF CHESHVAN – NEW MOON: SUNDAY OCTOBER 18 11:31:26 (8 <i>chalakim</i>) PM	
WEEKDAYS:	SHACHARIS: SUN- FRI:	9:15 AM
	MINCHA:	7:30 PM
	MAARIV:	8:20 PM

CANDLE LIGHTING: 16 OCTOBER 2009



Begins		Ends
7:19	MELBOURNE	8:18
7:12	ADELAIDE	8:09
5:38	BRISBANE	6:32
6:26	DARWIN	7:16
5:36	GOLD COAST	6:30
6:10	PERTH	7:06
6:50	SYDNEY	7:47
7:00	CANBERRA	7:58
7:16	LAUNCESTON	8:19
7:19	AUCKLAND	8:18
7:24	WELLINGTON	8:25

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

זצוקללה"ה נב"מ זי"ע

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