

# LAMPLIGHTER

9 Tishrei  
Yom Kippur  
**1003**  
7 October  
5772/2011

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## LIVING WITH THE TIMES

### Living with the Rebbe

Is repentance necessary to receive atonement on Yom Kippur? Most of our Sages say that it is. Rebbi (Rabbi Yehuda Hanasi), however, contends that, though one certainly achieves a higher level of atonement with repentance; even without repentance the holiness of the day itself effects atonement.

In this debate in the Mishna, both Rebbi and the Sages agree that the G-dly revelation of Yom Kippur brings atonement. However Rebbi holds that it can occur automatically, whereas the Sages teach that repentance is needed first to reach the level where Yom Kippur can be effective.

Atonement means that a person's misdeeds have been forgiven. Yet, beyond forgiveness, its true meaning is that the person's soul has been cleansed. This cleansing requires the level of repentance where all traces of the sin's impression are erased and even deliberate misdeeds are considered as merits. This only strengthens the question: how can Yom Kippur itself erase this defilement -- without any effort by the sinner?

A Jew's attachment to G-d exists on many levels, the first of which is achieved through the performance of Mitzvot. When a Jew declares his willingness to obey G-d's laws, he forges a connection with the One Above.

A deeper level of connection expresses itself in repentance. If a Jew transgresses G-d's command, he is disturbed by the resultant weakening of his relationship with G-d. Thus, the impetus for Teshuva (repentance) is his deep sense of attachment to G-d. By removing all taint of sin, he can restore this bond. And yet, even this level of connection is still limited.

The loftiest level is the intrinsic bond between the soul and G-d's essence. It is above all limitations, transcending even repentance. A bond of this nature cannot be created through man's actions, nor can it be improved through his Divine service. It exists solely by virtue of his Jewish soul.

Conversely, because it is so essential, this highest degree of connection with G-d cannot be weakened by anything at all, not even by sin. It is always intact, untouched by repentance or lack thereof. Thus, as regards the supreme level of our relationship with G-d, Yom Kippur itself is sufficient to achieve atonement.

On Yom Kippur, this essential connection with G-d is revealed within each and every Jew. Because it is so intense, all sins are atoned for as a matter of course. The stains that mar the soul are automatically cleansed.

To sum up: The lower levels of our connection with G-d require repentance. But on the highest level that is completely untouched by sin, the atonement of Yom Kippur itself is sufficient.

*Adapted by Maayan Chai from Likutei Sichot, Volume 4*

## Relationship Management vs. Transformative Remorse

By Mendy Herson

Once I've made a mistake, can it ever be retroactively un-done?

Sure, we can make amends and learn for the future.

But can I ever un-speak hurtful words?

Not in the concrete sense.

But there's more to life than the concrete.

Regret is a multi-level experience.

Sometimes, we rue our behaviour because we don't like the fallout. When you've hurt someone important, and the relationship has become uncomfortable, you say you're sorry.

Why? Because you want the pain to go away.

That's regret; but it's not transformative remorse.

It's 'relationship management'.

Why? Because you haven't experienced genuine character change.

You're uncomfortable with the reaction, not the action itself; you're modifying your behaviour based on someone else's response, not your own principles.

Real change doesn't happen that way.

Even when it's inspired by something external, real transformation needs to spring from within.

Transformative regret needs to be holistic.

I believe that G d created me with the capacity to be a true Mensch (a person with proper character traits), with character and integrity.

I have to envision that potential as my gold standard.

Every day, I need to measure my behaviour against that potential.

Because I want to do better.

Not because of you.

Because of me.

Because of my destiny.

I care about others' hurt feelings. And I need to deal with them. But my rehabilitation starts with me.

Your displeasure is helpful; it alerts me to a possible character-misalignment. When I've searched and recalibrated myself in a serious way, you'll know.

Because I'll express it.

In a genuine way.

Because it flows from me.

In the scope of my life, I can transform this mistake into a shining moment of growth and self-improvement.

No, I can't control people's memories; I may never be able to undo the past in their minds.

But in my life, between me and G d, if I'm using my mistakes as powerful springboards for positive change, then I've done the impossible.

I've reached back in time and transformed a negative event into a positive force for growth.

That's the way I see it.

I can only pray that you'll see it this way too.

# Slice of LIFE

*Editor's note: The Holy Temple in Jerusalem was twice destroyed -- by the Romans in the year 69 CE, and by the Babylonians on the same date in 423 BCE. One wall remains standing as a living symbol of the Jewish people's ownership over the land of Israel and the city of Jerusalem -- the Kotel HaMaaravi or "Western Wall."*

*What follows is an excerpt (translated from the Hebrew) from the memoir of Rabbi Moshe Segal (1904-1985), who was active in the struggle to free the Holy Land from British rule.*

In those years, the area in front of the Kotel did not look as it does today. Only a narrow alley separated the Kotel and the Arab houses on its other side. The British Government forbade us to place an Ark, tables or benches in the alley; even a small stool could not be brought to the Kotel. The British also instituted the following ordinances, designed to humble the Jews at the holiest place of their faith: it is forbidden to pray out loud, lest one upset the Arab residents; it is forbidden to read from the Torah (those praying at the Kotel had to go to one of the synagogues in the Jewish quarter to conduct the Torah reading); it is forbidden to sound the *Shofar* on Rosh Hashanah and Yom Kippur. The British Government placed policemen at the Kotel to enforce these rules.

On Yom Kippur of that year [1930] I was praying at the Kotel. During the brief intermission between the *Musaf* and *Minchah* prayers, I overheard people whispering to each other: "Where will we go to hear the Shofar? It'll be impossible to blow here. There are as many policemen as people praying..." The Police Commander

himself was there, to make sure that the Jews will not, G-d forbid, sound the single blast that closes the fast.

I listened to these whisperings, and thought to myself: Can we possibly forgo the sounding of the Shofar that accompanies our proclamation of the sovereignty of G-d? Can we possibly forgo the sounding of the Shofar, which symbolizes the redemption of Israel? True, the sounding of the Shofar at the close of Yom Kippur is only a custom, but "A Jewish custom is Torah" and must be kept! I approached Rabbi Yitzchak Horenstein, who served as the Rabbi of our "congregation," and said to him:

"Give me a Shofar."

"What for?"

"I'll blow."

"What are you talking about? Don't you see the police?"

"I'll blow."

The Rabbi abruptly turned away from me, but not before he cast a glance at the prayer stand at the left end of the alley. I understood: the Shofar was in the stand. When the hour of the blowing approached, I walked over to the stand and leaned against it.

I opened the drawer and slipped the Shofar into my shirt. I had the Shofar, but what if they saw me before I had a chance to blow it? I was still unmarried at the time, and following the Ashkenazic custom, did not wear a Tallit (prayer shawl). I turned to person praying at my side, and asked him for his Tallit. My request must have seemed strange to him, but the Jews are a kind people, especially at the holiest moments of the holiest day, and he handed me his Tallit without a word.

I wrapped myself in the Tallit. At that moment, I felt that I had created my own private domain. All around me, a foreign government prevails, ruling over the people of Israel even on their holiest day and at their holiest place,

and we are not free to serve our G-d; but under this Tallit is another domain. Here I am under no dominion except that of my Father in Heaven; here I shall do as He commands me, and no force on earth will stop me.

When the closing verses of the Neillah prayer -- "Hear O Israel," "Blessed be the name" and "The L-rd is G-d" -- were proclaimed, I took the Shofar and blew a long, resounding blast. Everything happened very quickly. Many hands grabbed me. I removed the Tallit from over my head, and before me stood the Police Commander, who ordered my arrest.

I was taken to the Kishla, the prison in the Old City, and an Arab policeman was appointed to watch over me. Many hours passed; I was given no food or water to break my fast. At midnight, the policeman received an order to release me, and he let me out without a word.

I then learned that when the chief rabbi of the Holy Land, Rabbi Avraham Yitzchak Kook, heard of my arrest, he immediately contacted the secretary of High Commissioner of Palestine, and asked that I be released. When his request was refused, he stated that he would not break his fast until I was freed. The High Commissioner resisted for many hours, but finally, out of respect for the Rabbi, he had no choice but to set me free.

For the next eighteen years, until the Arab conquest of the Old City in 1948, the Shofar was sounded at the Kotel every Yom Kippur. The British well understood the significance of this blast; they knew that it will ultimately demolish their reign over our land as the walls of Jericho crumbled before the Shofar of Joshua, and they did everything in their power to prevent it. But every Yom Kippur, the Shofar was sounded by men who know they would be arrested for their part in staking our claim on the holiest of our possessions.

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ISSUE 1003

## MOSHIACH MATTERS

The connection between the ultimate Redemption and Yom Kippur is reflected in that Yom Kippur is the tenth of Tishrei and the number ten is associated with several dimensions of the Era of the Redemption.

*(The Rebbe, the eve of Yom Kippur, 5752)*



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

## The Rebbe Writes

Freely translated letter

Between Yom Kippur and Succos 5741 (1980)

To the Sons and Daughters of our People Israel, Everywhere, G-d bless you all!

### Greeting and Blessing:

We find ourselves in these days of preparation for the Festival of Succos, Season of our Rejoicing, and following Yom Kippur, the Holy Day, which is unique in the year, when all Jews were granted the complete sealing of their fate for a good and sweet year - good also in our understanding, being the revealed and obvious kind of good. It is an appropriate time to reflect on the following thought:

We are still in exile, when "darkness covers the earth," because the light of Torah, which is the only true light, has not fully pervaded the world and its everyday affairs. This fact is reflected also in the attitude, sometimes even the actions, of the world towards Jews; and among some Jews - in their attitude towards Jewishness.

Both aspects are interrelated. For, as has often been pointed out, when Jews, as individuals or as a group, proudly adhere to their Jewishness and show it - that is also the way that earns them the respect of the Gentile world and a friendly and helpful attitude,

The essential thing is that by adhering to Judaism in actual practice of learning Torah and doing Mitzvos (commandments), thus diminishing and even eliminating the only cause of the commandments (as we clearly affirm in our prayer, "Because of our sins we have been exiled from our land") - the exile is shortened and eventually brought to an end by the true and complete Redemption through Moshiach.

Nevertheless, the fact of still being in exile must not, and does not, dampen the joyful preparations for Succos, much less the actual joy of the holiday, particularly since it is the Festival of Succos (including the intermediate days, Shemini Atzeres, and Simchas Torah) which has been singled out and designated as "The Season of Our Rejoicing";

For as in the case of exile in Egypt, when at the height of the surrounding darkness "there was light for all the children of Israel in their dwellings," a Jew's life, wherever he may dwell, is illuminated in all its aspects by the light of the Torah and mitzvos. And by intensifying this light in his daily life, the Jew is also hastening the Redemption and sooner to welcome our righteous Moshiach.

Then there is an additional factor, which is also one of our fundamental beliefs and basic principles of our Torah - Bitochon (trust) in G-d, the true and absolute Bitochon in the Master of all the universe, whose Divine Providence extends to each and everyone individually, and specifically, and in detail -

The Bitochon, first of all, that He surely granted the sealing of our fate for good in everything and in every detail, including also - especially - the fulfillment in our own very days of the hope, heartfelt yearning, and most fervent daily expectation, namely, the "coming of Moshiach, for whose coming I wait every day."

This Bitochon unites and unifies all Jews. Moreover, this belief is the very same in all Jews, in all the ten categories into which Jews are classified by the Torah, from "heads" to the "drawer of water," though in all other aspects they differ and to the extreme.

It is this Bitochon that makes a spiritual ingathering of the people a reality, unifying all Jews into one congregation, one entity - since their common simple belief also pervades and moves everything in which they differ (as indicated in the verse): listening to, learning, keeping and doing all the words of the Torah.

This is also reflected in the "essence of the Day (Yom Kippur)" the unique and only day in the year, which of all the festivals ordained in the Torah, is celebrated for one day only, both in and outside of the Land of Israel.

The day which all Jews conclude on the same culminating refrain and proclaim it with profound inspiration and in a loud voice: "Shema Yisrael - Hear, O Israel, G-d is our G-d, G-d is One, Blessed be the name of His glorious Kingdom forever and ever; G-d, He is G-d!".....

May G-d grant that just as on Yom Kippur, after the many prayers, one Shofar blast is sounded, followed by the loud proclamation: "Next Year in Jerusalem," so may every Jew among all Israel - after the many prayers throughout the long exile, including the daily prayer, "May our eyes behold Your return to Zion in mercy" - very soon indeed hear the sound of G-d's great Shofar announcing our liberation, followed immediately by - "Bring us... to Jerusalem Your Holy House with everlasting joy."

With esteem and blessing for a joyous Festival of our Rejoicing,

# A WORD

*from the Director*

*Yom Kippur is called the "one and only day in the year." The words "one and only" teaches us that Yom Kippur is the day that unites the Jewish people and makes them "one," as if they were one person with one heart.*

*Yom Kippur also unites the Jewish people with the One Hashem. We see this unity between Hashem and the Jewish people very clearly at the end of Yom Kippur, when everyone cries out in one voice, "Shema Yisrael - Hear, O Israel." In essence, we are saying, "We accept, all of us together, the rule of the One and Only G-d."*

*Immediately afterwards, we repeat three times, "Baruch Shem K'vod - Blessed is the name of His Glorious Kingdom Forever and ever." Thus, we are declaring that G-d rules in all the worlds and we accept Him as our King."*

*Finally, in one united heart-rending voice, we cry out seven times, "Hashem Hu HaElokim - G-d, He is the L-rd." This is our unequivocal acceptance of the King of Kings.*

*Yom Kippur is the end of the Ten Days of Repentance. On Rosh Hashana, the first of the Ten Days of Repentance, we began the process of "coronating" G-d as our King. On the final day, the "one and only day," we complete His coronation - we stamp and seal it.*

*At the very end of Yom Kippur, a mighty shofar blast is sounded. We call out with hope, faith and belief, "L'Shana HaBah B'Yerushalayim -- Next year in Jerusalem" These last moments remind us of the time when the sound of the shofar will announce the coming of Moshiach and the complete Redemption.*

*May it be G-d's will that the Holy Temple will be rebuilt and the words "Next year in Jerusalem" will be fulfilled, quickly in our days.*

*J. I. Guterlich*

## CUSTOMS CORNER

### What and how much is customary to eat on Yom Kippur eve?

On Yom Kippur eve we eat two meals before the fast. This is based on our Sages' statement that whoever eats and drinks on the ninth of Tishrei is considered as if he fasted for two days. It is customary to eat fish at the first meal, a meal that has more of a festive atmosphere, though not at the pre-fast meal. At the second meal preceding the fast, it is customary to eat Kreplach, chicken or vegetable filled squares of dough served in soup.

## IT HAPPENED

## Once...

Two Groschen  
By Yanki Tauber

Once during the Ne'ilah prayer the Baal Shem Tov cried and entreated more than usually. The disciples understood that there was a great prosecution above and the situation was grave, and they also intensified their prayers and crying. When the rest of the congregation saw this, their hearts were shattered and they also joined the impassioned supplication.

There was a young man there from a village, which had come for the Days of Awe to the Baal Shem Tov's synagogue. He was completely uneducated and he stood the whole time looking at the face of the cantor without saying anything.

As a village dweller, the boy knew the sounds made by all the different farm animals, and he especially esteemed the rooster's crowing. When he heard the weeping and the outcries, his heart was also shattered and he cried out loudly, "Cock-a-doodle-do! G-d, have mercy!"

The worshippers in the synagogue were confused to hear a voice crowing like a rooster, and a few of them scolded him to quiet him down and would have thrown him out if he had not protested, "I am also a Jew."

The confusion was pierced by the voice of the Ba'al Shem Tov followed by the disciples as they hurried to finish the Ne'ilah prayer. The face of the Baal Shem Tov shone, and with a special melody the repetition of the Amidah commenced for the Ne'ilah prayer.

As Yom Kippur ended the Baal Shem Tov related to his disciples that there had been an accusation levelled in Heaven, with the prosecution seeking to have a particular community sentenced to destruction.

As he aroused Divine mercy on the community, a great prosecution was aroused against him for encouraging Jews to settle in villages and out-of-the-way places where they were likely to be influenced by their Gentile neighbours. When he began to examine the behaviour of the village dwellers, he saw that the situation was very grave.

However, suddenly the sound of the call of the village dweller was heard in Heaven, and its sincerity brought great pleasure above, nullifying all the prosecutions.

## Self-Sacrifice

Once, in the middle of the prayer of Yom Kippur, Rabbi Schneur Zalman of Liadi, much to everybody's surprise, removed his Tallit (prayer shawls) and left the synagogue.

He then went to a house at the edge of Liozna.

There was a woman who had given birth there who had been left alone when everyone went to the synagogue, and he attended to her vital needs - chopping wood, building a fire and heating water in the midst of the holy day, because the woman's life was in danger.

## CANDLE LIGHTING: 7 OCTOBER 2011

BEGINS		ENDS
7:11	MELBOURNE	8:09
7:04	ADELAIDE	8:01
5:33	BRISBANE	6:26
6:25	DARWIN	7:15
5:31	GOLD COAST	6:25
6:04	PERTH	6:59
6:43	SYDNEY	7:40
6:53	CANBERRA	7:50
7:05	LAUNCESTON	8:05
7:11	AUCKLAND	8:09
7:14	WELLINGTON	8:15
7:05	HOBART	8:07
6:31	BYRON BAY	7:25



Rabbi Yosef Yitzchak of Lubavitch commented that here we see the self-sacrifice of Rabbi Schneur Zalman, how he pulled himself away from attachment to G-dliness and descended to do a Jew a physical favour. (Sichat 19 Kislev 5720)

## Thoughts THAT COUNT

## Yom Kippur Eve

Yom Kippur atones for sins against G-d, but not for wrongdoings between one person and another. It is therefore important, on the day before Yom Kippur, to apologize and seek forgiveness from friends, relatives, and acquaintances, to heal any ill feelings which may have arisen.

## A Gift from G-d

On Yom Kippur we receive what is perhaps G-d's most sublime gift: His forgiveness. When one person forgives another, it is because of a deep sense of friendship and love that overrides the effect of whatever wrong was done. Similarly, G-d's forgiveness is an expression of His eternal, unconditional love.

## The Close of Yom Kippur

At the close of Neila, after the Yom Kippur service, we declare "Shema Yisrael" and "G-d is the L-rd" - statements that emphasize the oneness of G-d with our material existence. This oneness will be realized as we conclude "Next year in Jerusalem," with the coming of the Redemption. Furthermore, as the Previous Rebbe explained, the intent of that statement is not that we must wait until next year for the Redemption to come. Instead, the Redemption will come immediately and, as a natural result, next year, we will celebrate the holiday in Jerusalem. (*The Rebbe, the eve Yom Kippur, 5752*)

## Yom Kippur and Teshuva

The Zohar, the fundamental text of Jewish mysticism, teaches that Moshiach will motivate even the righteous to turn to G-d in Teshuva. What is Teshuva? Returning to G-d by focusing on the G-dly spark within each one of us. In the Messianic era, everyone - even those who appear to have attained spiritual fulfillment - will realize the mortal limitations which constrain them, and will seek the inner core of their spiritual potential. Similarly, it is the expression of the potential for Teshuva that will serve as the catalyst for the revelation of G-dliness throughout all existence. As Maimonides writes: "Israel will be redeemed only through Teshuva. The Torah promises that ultimately, Israel will return [to G-d], and immediately will be redeemed." (*Keeping in Touch by Rabbi Eli Touger*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

## YOM KIPPUR

10 TISHREI • 8 OCTOBER

## FRIDAY 7 OCTOBER • EVE OF YOM KIPPUR

MINCHA:	4:00 PM
CANDLE LIGHTING:	7:11 PM
FAST BEGINS:	7:11 PM
KOL NIDREI:	7:20 PM

## SHABBOS 8 OCTOBER • YOM KIPPUR DAY

SHACHARIS:	10:00 AM
LAST TIME TO SAY SHEMA:	9:56 AM
YIZKOR:	12:00 AM (APPROX)
MINCHA:	5:50 PM
NEILAH:	7:00 PM
FAST ENDS:	8:09 PM

## WEEKDAYS:

SHACHARIS SUN-FRI:	9:15 AM
MINCHA:	7:20 PM
MAARIV:	8:05 PM