

LAMPLIGHTER

14 Tishrei
Sukkot

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LIVING WITH THE TIMES

In the Book of Isaiah (12:3) it states: "And you shall draw water with joy from the springs of salvation."

From this verse one might mistakenly conclude that the only water allowed to be poured upon the altar in the Holy Temple (on the second night of Sukkot) had to have come from a spring. But according to Jewish law, if for some reason it was impossible to obtain water from the "spring of Shiloach" near Jerusalem, water from the Temple's basin could be used instead. This water was mei mikva, water that met the requirements for use in a mikva.

From this we learn that if the water was collected with the specific intent of performing this mitzva in a joyful manner, it was considered to be on the higher level of spring water. In other words, the source of the water was unimportant; the main thing was that it be drawn "with joy."

Why is spring water superior to water which is obtained from any other source?

The answer is that the water of a natural spring flows spontaneously and directly from its source; for this reason, there are no limits to its power to impart ritual purity. The water of a mikva, by contrast, must meet several stringent conditions before it can purify the person who immerses himself in it. The quantity of water in the mikva is likewise important; if less than a certain amount has been collected the immersion is invalid. Spring water, on the other hand, purifies in any amount, even if it is still flowing, and even if it has not been accumulated into a receptacle.

Water is intrinsically tasteless; wine has a taste, a sweet flavour. Wine is therefore symbolic of the pleasure that is derived from a rational comprehension of Torah and mitzvot. Water, which has no taste, is symbolic of our performance of mitzvot purely and simply because G-d has so commanded us.

The commandment to pour water upon the altar -- "And you shall draw water with joy" -- thus alludes to a Jew's unconditional obedience to G-d, his pure acceptance of the yoke of heaven. At the same time, our total submissiveness to G-d engenders a feeling of joy -- delight and gratitude in being able to carry out His will.

When a Jew rejoices in the performance of a mitzva, he merits that his "water," his non-intellectual acceptance of G-d's will, is transformed into the "springs of salvation." For just as a spring is perpetually connected to its source, so too does he become perpetually bound to G-d, meriting salvation in all his endeavours.

(Based on the teachings of the Lubavitcher Rebbe)

Hidden and Revealed

By Yanki Tauber

"Sound the shofar on the new moon, in concealment to the day of our festival" (Psalms 81:4). In this cryptic verse lies the deeper significance of Sukkot and its sister-festival, Shemini Atzeret/Simchat Torah.

In the Jewish calendar, the month follows the phases of the moon. The "new moon" -- the point at which the moon emerges from its monthly concealment -- marks the beginning of a new month. The apex of the month is the 15th -- the night of the full moon, when the moon attains the high point of its potential to reflect the sun's light and illuminate the earth.

The month of Tishrei is the most spirituality-rich month in the Jewish year. The festivals and special days-- Rosh Hashanah, the Ten Days of Repentance, Shabbat Shuvah, Yom Kippur, Sukkot, Shemini Atzeret/Simchat Torah, Shabbat Bereishit -- follow in succession, with hardly any "ordinary days" in between. It's a time to fuel up on the spiritual resources -- awe, repentance, connection, singularity, joy, unity, wisdom, commitment -- that will drive our lives for the rest of the year.

The first of Tishrei is Rosh Hashanah, which opens the "Days of Awe" that characterize the first part of the month, culminating in Yom Kippur on Tishrei 10th. Then the mood and texture of Tishrei shifts dramatically to the "Season of Our Rejoicing" that begins with the festival of Sukkot on the 15th and continues through Shemini Atzeret and Simchat Torah. The half of Tishrei is marked by solemnity, the second by elation; but the Chassidic masters explain that these are simply the "hidden" and "revealed" dimensions of the same elements.

The essence of Rosh Hashanah is our crowning of G-d as our "king." A coronation, explain the Chassidic masters, is effected by two things -- unity and joy: a people joyously unite to select, accept and submit to an exalted figure who embodies their collective identity and innermost strivings (if the coronation lacks either joy or unity, chassidic teaching explains, it results not in a true king, but merely in a "ruler"). But there is also a third element without which the coronation could not happen -- awe. And the nature of awe is that it eclipses and mutes the joy. Sukkot, then, is simply the revelation of Rosh Hashanah. The joy and unity that are the essence of our commitment to G-d, and which were "concealed" by the awe that characterizes the first days of Tishrei, erupt on the 15th of the month in the form of the festival of Sukkot.

In the words of the Psalmist, "Sound the shofar on the new moon, in concealment to the day of our festival." Our crowning G-d king with the sounding of the shofar on the 1st of Tishrei ("the new moon") remains in concealment until "the day of our festival," the full moon of Sukkot, when it manifests itself in a seven-day feast of joy.

Slice of LIFE

Sukkot in Veronezh

By Brynie Stiefel

For twenty five years, I have spent the holiday of Sukkot eating in a Sukkah. And while I can say that I always loved the exotic palm scent that permeates the whole festival, I always enjoyed the elbowing and squashing that comes with a Sukkah packed to capacity, and the rainwater that cooled and diluted our soup, I can never say I treasured the Sukkah. It was a mitzvah that came to me. The Sukkah was built by workmen, the sechach, the green leafy branches that cover the Sukkah, were ordered and lovingly placed on top by my father. Even when I actually participated by knocking in a nail or two in the one-man Sukkah my husband built the first year we were married, I cannot say that I really went out of my way to get it done.

I have seen many Sukkot in my time, the ones that dot the neighbourhood in my home town, tiny Sukkot perched on top of apartment buildings in Jerusalem, Sukkot sailing down the canals in Venice, and tastefully decorated Sukkot complete with heating and air conditioning. But this year, I finally have my Sukkah.

Living in a large city in the middle of Russia, Sukkahs are hard to come by. Apartment living has made it almost impossible to build a Sukkah anywhere in town. For months, we thought about what we would do about a Sukkah. Our apartment building had no private parking lot, and was ten stories high, so the fenceless roof was out of the question. A Sukkah on the street, although it may seem quaint for a few minutes, would

probably not last much longer than that. We briefly thought about erecting a mobile Sukkah on a truck and parking it somewhere for the holiday, but worried it would suffer the same fate as would a Sukkah on the street. Anyhow, we reasoned, we need a real Sukkah, where people could come and eat cold soup, and sit for a long time singing and telling stories. Somehow, a truck just wouldn't do it.

We got to work, and assigned all our friends to the task of finding us a house to rent for the holiday. The house was not important, but the garden was. We needed space to build a Sukkah that would not be disturbed for eight days. Nobody knew anyone who owned a house and was willing to rent it out for two weeks. Our friend, a real estate agent, told us he honestly did not think it would happen, and we knew what he meant. It had taken us months to find a home for ourselves; a temporary home for a Sukkah in the centre of the city was a bit much to ask for. We discussed where we would go if we would have to go away for the holiday. Israel? Europe? We searched the internet for tickets, but we didn't buy. Maybe tomorrow would bring us our Sukkah.

The night following Yom Kippur, when it is a custom to begin building the Sukkah, or at least to discuss the building of the Sukkah, we found it. A friend, who came to pick up a Challah to break his fast, mentioned that he would call his friend the following day. She lived in a small home, an hour's walk from the city centre. Her sister's husband's paternal grandfather was Jewish. Maybe she would agree to move out of her home for a week so that we could build a Sukkah in her small garden and celebrate the holiday. A day or two later, we heard the great news - the woman had agreed, for a price. But we didn't care - we had our Sukkah.

The last two days before Sukkot were a frenzy of measuring, shopping, building, cutting, and shlepping way into the night. We had little time to talk to each other as we raced between cooking in our apartment, finding sechach and trucking it to the home, inviting guests and packing. The climax of it all was standing outside our apartment with baby, suitcases, pots and pans in tow, and waiting for the two taxis to arrive to take us to our new home in time for the holiday. We arrived with minutes to spare and a gaggle of people waiting outside to receive their lulav and etrog to bless on the holiday. But that night, as darkness fell outside and we sat in the Sukkah with our guests who were sitting in a Sukkah for the first time, they commented on the other-worldly atmosphere in the Sukkah. And I had to agree that while I had heard many a story of Sukkahs built in Siberia, and even of my own husband's grandfather who had built one in a concentration camp, I had never before experienced the true joy of the holiday.

This year, I did not need philosophy or mysticism to explain to anyone the joy of the Sukkah. We felt it throughout the holiday as we cheerfully answered our guests, who all entered our Sukkah with the same question. "So, we know the story of Passover and understand what Rosh Hashanah and Yom Kippur are all about, but what is Sukkot?" On Sukkot, we commemorate the forty years we wandered in the desert, under G d's protection. Simply speaking, G d took care of us, takes care of us, and we remember this by leaving our homes and sitting in a Sukkah. And so we do. Even if we have nowhere to go and live in an un-Sukkah friendly city. G d takes care of that too. And that is the beauty of our Sukkah, and something to sing about.

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ISSUE 1004

MOSHIACH MATTERS

Our Sages teach that "By virtue of faith, our ancestors were redeemed from Egypt (Mechilta on Exodus 14:31). Our future Redemption will likewise come about by virtue of the fact that our people, disregarding the thick darkness of our present exile, believe firmly in the imminent coming of Moshiach. (*Lubavitcher Rebbe*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

A unique aspect of Sukkot that is not found in any other festival is the "Ushpizin," the seven supernal guests that visit us in the sukka on each night of the holiday.

While all of the Ushpizin (Aramaic for "guests") visit the sukka on each of the seven nights of Sukkot, each supernal "guest" is specifically associated with one of the holiday's seven days, and leads the other guests.

We learn about the Ushpizin from the Zohar, the basic book of Kabala. The Zohar explains that it is the "seven shepherds of the Jewish people" who are the Ushpizin and that their order (of dominance) is as follows: On the first night Abraham; the second night Isaac; the third night Jacob; then Moses, Aaron, Joseph and on the final night David.

Each one of the seven shepherds is associated with one of the seven Sefirot, or divine attributes, which are mirrored in the seven basic human character traits.

As each supernal "guest" visits our sukka, he empowers us with the quality that defines him. Abraham is chesed (kindness), Isaac is gevura (strictness), Jacob is tiferet (beauty, or harmony), Moses is netzach (victory), Aaron is hod (splendor), Joseph is yesod (foundation) and David is malchut (sovereignty).

Why do the Ushpizin visit on Sukkot, and not any other holiday?

Sukkot, more than any other Jewish festival, is associated with Jewish unity. In fact, in the Talmud it states, "It is fitting that all Jews should sit in one sukka." Since, in practical terms, that's impossible, as least in principle, we are expected on Sukkot to behave in a manner that enhances Jewish unity.

And, in fact, one of the prime mitzvot (commandments) of Sukkot, making a blessing over the "Four Species" (palm, etrog, willow and myrtle), represents all kinds of Jews bound together as one!

So, the Ushpizin, join us and our earthly guests, on a holiday when we try even harder to enhance Jewish unity.

CUSTOMS CORNER

Why do children march around and dance with flags on Simchat Torah?

In an army parade, each regiment carries its colours. So, too, on Simchat Torah, when all of the Torah scrolls are taken out of the ark and danced with, the children carry flags, like soldiers, to impress upon them that we are all in G-d's army.

A WORD

from the Director

The holiday of Sukot begins this Wednesday evening at sundown. Described as "the Festival of our Rejoicing," it is unique in that we are specifically commanded to be happy.

But does G-d really expect us to turn our emotions on and off like a faucet? How is it possible to be happy, just because the Torah tells us to?

We can answer this in the same way as we resolve the question of how the Torah commands us to love -- both love of G-d and love of our fellow. The Torah commands us think those thoughts and do those things which will arouse the feelings of love.

There are two ways to arouse a feeling of joy: through the head, and through the feet. We can sit and meditate on things that make us happy, or we can get up and start to dance. But whatever our approach - cerebral or with outward manifestations of joy - the heart will follow.

In truth, every Jew has what to be joyful about. Just thinking about the enormous love G-d has for every Jew, or the great merit each of us has in possessing a Jewish soul, can make us appreciative and thankful.

When a Jew is happy, it expresses his trust and faith in G-d that whatever happens is for the best. Serving G-d with joy reveals the good that is hidden in everything.

The holiday of Sukot is a time to recharge our batteries, to "stock up" on an abundance of joy for the coming year. According to Chasidut, all of the spiritual goals we were trying to reach on Rosh Hashana and Yom Kippur by fasting and praying are attainable on Sukot and Simchat Torah - simply by being joyful and dancing!

So have a happy Sukot, and may G-d grant us the ultimate joy of Moshiach's arrival immediately.

J. I. Guterlich

IT HAPPENED *Once...*

The Unpopular Tzaddik
By Yerachmiel Tille

Rabbi Pinchas of Koretz was a spiritual giant in his generation. At first, his greatness was mostly unknown to his contemporaries, but he had no regrets; indeed, it suited him just fine. He spent his days and nights in Torah-study, prayer and meditation.

But then, the word began to spread, that Rabbi Pinchas was very, very special. People began to visit him on a regular basis, seeking his guidance, requesting his blessing. The trickle to his door became a stream and the stream became a daily flood of personal stories and requests for help.

Rabbi Pinchas was overwhelmed. "I no longer had sufficient time to study, pray and meditate as I should" he thought. He didn't know what to do. He needed more privacy and less distraction, but how could he turn away dozens and even hundreds of people who genuinely felt that he could help them?

Then he had an idea. He would pray for heavenly help in the matter. Let G-d arrange it that people not be attracted to seek him out! Let G-d make him be despicable in the eyes of his fellows!

Our sages taught: "A tzadik (righteous man) decrees and Heaven agrees", Rabbi Pinchas prayed and so it became. No longer did people visit him. Not only that, on those occasions when he went to town, he was met with averted heads and a chilly atmosphere.

Rabbi Pinchas didn't mind at all. Indeed, he was delighted. The old pattern was restored; rarely was he interrupted.

Then the "Days of Awe" of Rosh Hashanah and Yom Kippur passed, and there remained only four brief busy days to prepare for the Sukkot festival. In previous years, there had always been local townspeople who were only too glad to help the pious rabbi construct his sukkah-hut. But this time, not a single soul arrived. No one liked him, and no one even thought to help him.

Not being handy in these matters, the rabbi didn't know what to do. Finally, having no choice, he hired a non-Jew to build his sukkah for him. But the hired man did not possess the tools that were needed, and Rabbi Pinchas could not get a single Jew in the neighbourhood to lend him tools because they disliked him so much. In the end, his wife had to go to borrow them, and even that was difficult to accomplish due to the prevailing attitude towards her husband. With just a few hours remaining till the onset of the festival, they finally managed to complete a flimsy minimal structure.

As his wife lit the festive candles, Rabbi Pinchas hurried off to shul; he didn't want to miss the opportunity to acquire a guest for the festival meal, something so integral to the essence of the holiday.

But Rabbi Pinchas, unfortunately, did not find it so simple. Even those without a place to eat and desperate for an invitation to a sukkah in which to enjoy the festival meal, turned him down without a second thought. Eventually, everyone who needed a place and everyone who wanted a guest were satisfied, except for the tzaddik, Rabbi Pinchas.

He trudged home alone, saddened and a bit shaken up at the realization that he might never have another guest, not even for the special festive meal of the First Night of Sukkos. Alas, that too was part of the price of his freedom.... It was worth it, wasn't it?

Pausing just inside the entrance to his sukkah, Rabbi Pinchas began to chant the traditional invitation to the Ushpizin, the seven heavenly guests who visit every

Jewish sukkah. Although not many are privileged to actually see these exalted visitors, Rabbi Pinchas was definitely one of the select few who had this experience on an annual basis. This year, he raised his eyes and saw the Patriarch Abraham--the first of the Ushpizin and therefore the honoured guest for the first night of the festival--standing outside the door of the sukkah, keeping his distance.

Rabbi Pinchas cried out to him in anguish: "Father Abraham! Why do you not enter my sukkah? What is my sin?"

Replied the patriarch: "I am the embodiment of Chesed (attribute of kindness), serving G-d through deeds of loving-kindness. Hospitality was my specialty. I will not join a table where there are no guests."

The crestfallen Rabbi Pinchas quickly re-ordered his priorities. He prayed that everything be restored to as it had been, and that he should find favour in the eyes of his fellows exactly as before. Again his prayer was answered. Within a short time, throngs of people were again finding their way to his door; seeking his guidance, asking his support, requesting his prayers, and beseeching his blessing. No longer could he devote all or even most of his time to his Torah-study, his prayer, and to his meditation. But thanks to his holy Sukkot guest, this was no longer seen as a problem.

Thoughts THAT COUNT

In every generation a new understanding of Torah descends from heaven, corresponding to the individual generation's particular needs and its historical dictates. The tzadikim (righteous) of a given generation perceive what is necessary, and tailor their teachings accordingly. (*Chidushei HaRim*)

In order to "see" G-d's hand working through history, one must consider all the previous generations as well as one's own... (*Otzar HaChaim*)

The sukka of the Baal Shem Tov, the founder of Chasidism, was very plain and unadorned. He used to say: The beauty of my sukka is the simple Jews who come to it. Their acceptance of the yoke of Heaven and joy in fulfilling the Torah's commandments makes G-d very happy, for it is derived from pure faith.

In the same way that the sukka is only a temporary abode, so too should a person view his entire sojourn on earth as a transitory experience, for the soul only descends from the higher realms to be invested in a physical body for a specific and limited time. The verse "For seven days you shall dwell in sukkot" alludes to the seven middot (character attributes) a person must work on refining and purifying throughout his lifetime. (*Sefer HaMaamarim Kuntreisim*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

SUKKOT

15-16 TISHREI • 13-14 OCTOBER

WEDNESDAY NIGHT • 12 OCTOBER • EVE OF SUKKOT

CANDLE LIGHTING:	7:15 PM
MINCHA:	7:25 PM
MAARIV:	8:05 PM

THURSDAY • 13 OCTOBER • 1ST DAY OF SUKKOT

SHACHARIS:	10:00 AM
MINCHA:	7:15 PM
MAARIV:	8:15 PM
LIGHT CANDLES AFTER:	8:14 PM

FRIDAY • 14 OCTOBER • 2ND DAY OF SUKKOT

SHACHARIS:	10:00 AM
MINCHA:	7:25 PM
LIGHT CANDLES AT:	7:17 PM
MAARIV/KABBOLAS SHABBOS:	8:00 PM

SHABBOS • 17 TISHREI • 1ST INTERMEDIATE DAY

SHACHARIS:	10:AM
LATEST TIME TO SAY SHEMA:	9:50 AM
MINCHA:	7:15 PM
SHABBOS ENDS:	8:16 PM

CHOL HAMOED:

SHACHARIS SUN-WED:	9:15 AM
MINCHA:	7:25 PM
MAARIV:	8:15 PM

CANDLE LIGHTING: 12, 13 & 14 OCTOBER 2011

BEGINS	12th	13th	14th	ENDS	15th
	7:15	8:14	7:17	MELBOURNE	8:16
	7:08	8:06	7:10	ADELAIDE	8:07
	5:35	6:29	5:36	BRISBANE	6:30
	6:25	7:15	6:25	DARWIN	7:15
	5:34	6:28	5:35	GOLD COAST	6:29
	6:07	7:03	6:09	PERTH	7:05
	6:47	7:44	6:49	SYDNEY	7:45
	6:57	7:54	6:58	CANBERRA	7:56
	7:10	8:11	7:12	LAUNCESTON	8:14
	7:15	8:14	7:17	AUCKLAND	8:16
	7:19	8:20	7:21	WELLINGTON	8:23
	7:11	8:13	7:13	HOBART	8:16
	6:34	7:28	6:35	BYRON BAY	7:29

For the 13th one must light after the given time. For the 30th one should light at the given time (not after), and from a pre-existing flame only.

