

# LAMPLIGHTER

5 Tishrei  
Vayelech  
Shabbos Shuva  
**1053**  
21 September  
5773/2012

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

This Shabbat is known by two names:

1. Shabbat Shuva, derived from the opening words of the Haftorah that is read in the synagogue, "Shuva Yisrael -Return, O Israel,"
2. Shabbat Teshuva, as it falls out in the middle of the Aseret Yemei Teshuva, the Ten Days of Repentance. This name is also connected to the Haftorah, the theme of which also is the return to G-d.

The two names of this Shabbat reveal a timeless lesson.

The word "shuva - return" is the command form of the word "lashuv - to return." G-d commands us to return to Him in teshuva.

"Teshuva," by contrast, is a noun denoting the action itself, the actual return to G-d.

The name "shuva" relates more to the One who is issuing the command than the person being addressed.

"Shuva" alludes to a situation in which the command has already been issued, but not yet carried out. The command itself imparts a measure of strength but does not ensure that it will necessarily be fulfilled in the future.

The name "teshuva," on the other hand, implies that the action has already been taken, i.e., teshuva has already been done. In that case, however, why do we continue to refer to this Shabbat as Shabbat Teshuva?

The answer is that the act of teshuva consists of both the command to return to G-d and its subsequent implementation.

"Shuva" teaches us that even after a Jew has done teshuva, he still needs to work on himself to an even greater degree. No matter how much teshuva a person has done, it is always possible to rise higher; hence the directive, "Return, O Israel unto the L-rd, your G-d."

In fact, our teshuva must be "unto the L-rd, your G-d." Thus it is understood that there is always room for improvement, depending on your level - for an even deeper and infinite teshuva - as G-d Himself is Infinite.

This is the lesson of Shabbat Shuva: A Jew must never be content with his previous Divine service and spiritual advancement. He must never think that because he has worked on himself a whole week he is now entitled to "rest" because it is Shabbat. No, today is "Shabbat Shuva!" Even after one has done teshuva, more work is required, for the service of teshuva is continual and without end.

*Adapted from Hitva'aduyot 5744 of the Rebbe, volume 1*

## Our Hidden Strength

By Rabbi A. Gabish

*He turns to look over his shoulder for the third time, notices that they are still gaining on him. "I should have never entered that pub in the first place" he thinks to himself. Within moments he is grabbed by one of his pursuers and forced to the ground. After being forced to perform heinous acts of repulsion time and time again a cry of helplessness is let out "daddy I miss you, I want to be with you again". Now deciding to fight back, not knowing from where, he musters the strength and triumphs over every one of the enemies and flees to freedom.*

This sounds like a synopsis of a drama from a decade or two ago, but really this is the story most of us go through at least once a year. We are all created with an evil inclination, enticing us relentlessly to do things detrimental to ourselves, and after giving in once it becomes harder and harder to fight back. In addition to the constantly increasing struggle, we are always accompanied by the mistakes previously made. Remember the first time you brought a cigarette to your lips. Then the second time, when you told yourself "this is the last one". Next thing you know, you are hooked. We never really rid ourselves of the consequences of our actions.

In the same vein though, we are imbued with the means to prevail over this malevolence at certain auspicious times. Every one of us has an essential good within ourselves stemming from its infinite source, the G-dly soul. Most of us can't regularly tap into the full effect and power of this unlimited character on a conscious level, but once a year this supreme degree of influence of everyone's essence reveals itself to provide each of us with the strength to purge ourselves of the evil within. During the ten days of penitence the soul from on high, which can never be severed from G-d, shines into each individual and patches any blemish that has externally effected his connection to above during the year.

Through sin, one causes supernal energy, his blast of life, which would otherwise manifest itself in the world, to not come down. Just like when you miss the train, once it pulls away from the platform there is no chance to get on, so it is with Mitzvot. If you miss one, it goes undone. We were given one period of time every year though, to call back the proverbial train and make up. Going to the source from where that energy comes, allows one to bypass normal rules, get back to a clean slate, and begin his relationship with G-d again, personal, and inseparable.

Take advantage of this extra help and fight back, don't miss the train a second time. Seizing the moment now will bring us to a state of no restrictions or limitation. The real, unadulterated "you" will be revealed, free from any seduction or filth.

# Slice of LIFE

## THE AUTUMN HOLY DAYS

By Rabbi Elazar Nanas

*Excerpted from his book Subbota: My Twenty Years in Soviet Prisons*

The autumn Holy Days were getting closer and this caused me some concern. In barely three weeks I would be away from work for a total of seven full days. I decided to discuss the problem with the manager. She was extremely cordial.

"It is a privilege for me to help a man like yourself, ready to sacrifice so much for his faith. Don't you worry. I will arrange the work schedule so that you will finish and send off all the production before the Holy Days, and then when the Holy Days fall, there will be no dolls dry and ready for shipment. That way no one will realize that you are not on the job." Then, noting the precise dates in her notebook, she added, "Don't worry. Everything will be in order. If necessary I will help you pack any backlog."

The day before Rosh Hashana, September 16, 1947, I went to the thieves' barrack and confided to the senior prisoner that this evening the Holy Days began and I wanted to spend the time in his barrack, where no one would disturb me. He received me pleasantly and remarked that he remembered his childhood when he lived among Jews, and he knew that these days were the holiest ones for the Jews. He would help me in any way necessary. Every barrack had a small room for drying clothes. He

gave me full use of the room and instructed his men to make a key for me. No one was to bother me during these days. I asked how I could thank him and he dismissed this with a wave of the hand. "Forget it. I'm not afraid of the officials. They can't do anything to me anyway, so it's no sacrifice for me to help you. But a man like you is worth helping."

I asked Zvi to draw up a list of all the Jews in camp so we could let them know the date of Yom Kippur. If we could not gather for a minyan, then they could at least try to get out of work that day. Zvi knew the location of every Jew and he informed each one about Yom Kippur. We decided that for reasons of safety we would fast individually, but would gather for the breaking of the fast in the archives. Zvi spent the week gathering an appropriate supply of provisions such as bread, herring, tea and sugar.

Zvi gave me the key to the archives for Yom Kippur. I said Kol Nidrei there and the next day Zvi came and we davened together. That evening for Neila the engineer in charge of the doll factory came, together with the artist and two Jewish prisoners who worked in the camp administration office. Some could not daven, but they all listened attentively to the davening. After Yom Kippur we all enjoyed the feast Zvi had prepared.

Everyone was so pleased with our post-Yom Kippur meal that we decided to celebrate Sukot together too. Every evening we assembled in the archives, each man bringing whatever he could. The food was pooled and we shared a common meal. For Simchat Torah, the engineer had a great surprise for us - a bottle of whiskey, a rarity in camp, as it was strictly prohibited. I said Kiddush and

each man said l'chaim. We sat up late that night, recalling our homes and our families.

The next evening the engineer invited me to his room. I had the impression that he simply had a need to talk about something. "You know, I feel like I was converted. For the first time in my life I fasted on Yom Kippur, and for the first time I celebrated Simchat Torah. I am from an unobservant Jewish home. Judaism consisted of circumcision, putting on tefilin once at Bar Mitzva, and if you married a Jewish girl the rabbi would come to officiate. I abandoned even that little bit because I became a communist when I was very young.

"Since I met you, I keep thinking about you with amazement. If I were not a witness myself, I would never believe it possible to keep Shabbat and keep kosher in the dreadful conditions of our camp. And you've been doing this for over ten years. You can do such things only with faith." He paused thoughtfully. "From observing you here in camp, I've come to the conclusion that only thanks to deep faith and only by profound observance of the religious customs were the Jewish people able to survive. Without that we would have long ago stopped existing as a nation."

I was deeply moved by his words. Our conversation lasted deep into the night. "I swear to you, as long as I am with you I will help you with everything possible so that you might keep all the mitzvot. And if I am ever so fortunate as to be freed, then I too will keep the Jewish laws. It is possible that I had to suffer so much in camp so that I could shake off communism and return to the Jewish people."

Published by **The Chabad House of Caulfield** in conjunction with the **Rabbinical College of Australia and N.Z.**

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ISSUE 1063

## MOSHIACH MATTERS

"The spirit of impurity I will take away from the world".

When Moshiach comes all impurity, even the desire to sin will be eradicated from the world. Just as on Yom Kippur the revelation of the essence of one's soul rids him of all idiosyncrasies, so too in the Messianic Era the revelation of G-d's essence will automatically cleanse the world of all evil.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

6th day of Tishrei  
Greeting and Blessing:

The Ten Days of Return - in addition to their distinction as the days of Teshuvah "Return," being the propitious days in the year when Teshuvah can be more easily attained, and when it is also more effective, extending its influence also throughout the new year; are distinctive also in that in these days G-d makes His closeness to Jews felt even more than usual, as explained by our Sages, who interpret the verse, "Seek G-d when He is found, call on Him when He is near," as referring to the Ten Days of Return.

This means that during these propitious days all things connected with G-dliness are closer and more easily attainable than at any other time of the year. For, although a Jew is expected to be conscious of G-d's Presence at all times, as it is written, "I have set G-d before me always," and, as in everything, the essential thing is the deed, all good feelings and intentions having ultimately to be expressed (also) in tangible actions, which constitute the "vessels" wherein to receive G-d's blessings (as it is written, "And G-d your G-d will bless you in all that you do"); nevertheless, by virtue of the propitiousness of these days, one is capable of accomplishing more by the same action during the Ten Days of Return than at any other time, and incomparably more with greater effort.

One aspect in regard to the above is that many matters which at any other time of the year can be accomplished only through the concerted action of Tzibbur (a quorum of at least ten), can be accomplished in the Ten Days of Return by an individual. And in view of the pre-eminence of a Tzibbur vis-à-vis an individual at all times it is clear that during the Ten Days of Return the results of an action b'Tzibbur are incomparably greater than those resulting from the same action carried out individually.

Be it noted that the pre-eminence of a Tzibbur vis-à-vis an individual is not limited to prayer, but pertains to all good activities and Mitzvos [commandments].

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...Since these are the days when G-d is "found" and "near," and on the basis of the well-known instructions to "imitate" G-d's ways and attributes, as implied in the commandment, "You shall walk in His ways": as He is gracious, etc., it follows that every Jew should also make himself "found" and "near" to G-dliness, by becoming truly involved, and more than ever, in all good things, to do them with greater devotion and on a larger scale, in quantity and quality, both on an individual level and more so as a member of a Tzibbur.

And, needless to say, all this should be continued with the same vitality (as a "continuous" action) and more, in accordance with the principle that all things of holiness should be on the ascendancy (ma'alim b'kodesh) - throughout the year.

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In the merit of Jews making themselves more readily "found" and "near" towards one another, and toward the Jewish people as a whole, and of every Jew individually and collectively towards all Three Pillars of Torah, Prayer and Tzedoko, the Almighty, on His part, will surely make Himself even more readily "found" and "near" to each and all of His people, and bless everyone and one's family, in the midst of all our Jewish people, with the Seal of a good year in all needs.

Including much success in all these good activities, mentioned above, which will further increase the Divine blessings also materially, with much true Nachas from children, long life and good health, and plentiful sustenance,

To the point of ultimate true "plenitude" - with the fulfillment of the promise "He will raise high the glory and strength of His anointed (Moshiach)," in other words, the true and complete Redemption through our righteous Moshiach, when "the glory and strength of the Tzaddik (righteous person) will be uplifted," meaning every Jew, since "Your people are all Tzaddikim," and all Jews together as one Tzibbur, in the singular form, Tzaddik.

With esteem and blessing for a Kessivo ugmar chasimo toivo for a good and sweet year,

## CUSTOMS CORNER

On the evening entering the day before Yom Kippur it is customary to perform Kaporos by taking a chicken and swinging it around the head 3 times after reciting a set prayer [3x], followed by ritual slaughtering of the chicken.

The following day after morning prayers receive a piece of honey cake.

The afternoon prayers are preceded by receiving lashes from a friend by lightly hitting the back thirty nine times starting from the right shoulder, then the left shoulder, and lastly the bottom middle until thirty nine lashes have been given.

Give charity during the day.

The day is concluded with a big meal of bread, fish, and meat. All men must immerse in a mikveh. This must all be finished before sundown.

On Yom Kippur we fast for 26 hours and spend the day in synagogue. Married men dress in a kittel. Additionally everyone must refrain from washing, applying lotions, engaging in marital relations, and wearing leather shoes.

## A WORD

*from the Director*

*This Shabbos is not only Shabbos Shuva but also Shabbos Parshas Vayelech. Parshas Vayelech is the shortest Parsha in the entire Torah comprised of only thirty verses. Even with such a limited size, it has a Mitzva spoken about on numerous occasions by the Lubavitcher Rebbe, namely the Mitzva of Hakel.*

*The fulfillment of this Mitzva of Hakel requires all the Jewish people, men, women, and children to gather in the Holy Temple on the holiday of Sukkos in the year after the seventh year of the sabbatical cycle. During this assembly the king is to read a specific passage from the Torah for everyone to hear.*

*In past years during the Rebbe's leadership he too would instruct communities to gather together and to include even the youngest of children, just as was done in days of old. These gatherings were to bring about a greater sense of unity among Jews in general.*

*We can find a similar idea in the time of year we currently find ourselves, the ten days of penitence. Throughout history whenever the Jewish people required atonement, we have always joined together in heartfelt prayer. These two concepts, unity and atonement, are very closely linked and to achieve either one, a person is required to look past his present situation.*

*Practically this means, actualizing the quintessence of atonement, making a resolution to not return to the ways of evil, rather than sulking in the refuse he is sunken in currently. Unity too is obtained by focusing on beyond what the eye sees and not the circumstances of the time.*

*May we see with our own eyes, even prior to this Shabbos, the complete unity and largest gathering of all the Jewish people with the ingathering of all those in exile, with the complete revelation of our righteous Moshiach NOW!*

*J. I. Guterlich*

# IT HAPPENED *Once...*

The Atonement  
by Lawrence Kushner

There is a story told of Rabbi Elimelech of Lizhensk. There once came before the Rabbi a man whose life having been marked with many sins, wished to make repentance. He sought direction in ordering whatever acts might be necessary for a complete return.

Rabbi Elimelech consented and told the man that first he would have to liquidate all his assets; the furniture, the jewellery, the real estate, the inheritance. When everything was converted into cash he was to come back and only then would the Rabbi help him to make repentance. The man did so and stood now with everything he owned as a pile of money on the table in front of the sage. It was a great liquid fortune. The bills were paid. The last links severed.

"Now we are ready to begin to order the repentance. Write " said Rabbi Elimelech, "all your sins and evil doings and transgressions on a sheet of paper and give it to me."

Again, the man did as he was told and Rabbi Elimelech then began to read the confession aloud. The man was overcome by the weight of his own shame and guilt but the Rabbi read on. After a short time even the Rabbi seemed shocked by the enormity of the sins and he himself cried out in pain. "How could one do such things?" The man swooned and fell to the floor unconscious. But Rabbi Elimelech revived him and went on with the reading. Again the sage cried out in astonishment and again the man collapsed at the recounting of his own wickedness, only to be reawakened by the sage. This crying out in disbelief and fainting and reviving went on seven times during the reading of the list.

When at last the ordeal was completed, Rabbi Elimelech shook his head. "For sins as grave as these there is only one solution to attain atonement: death. Such would have been the verdict of the High Court when the Temple still stood. The means for such an execution are "burning.""

And the Rabbi then explained how such a capital punishment was to be carried out according to ancient legal tradition. Molten lead would be taken and poured down the throat, thus burning the condemned man from the inside. But even when the man heard this, his desire to make repentance was so great that he willingly accepted the verdict and the punishment. "I will do whatever must be done."

He took a few coins from the pile of money before him and bought a metal spoon, some tin (for the flux), and some lead. He then returned to the Rabbi's house. There Rabbi Elimelech told him to make the fire and melt the tin and the lead in the spoon, being careful to see to it that they were properly mixed. The man did all this with complete devotion.

When he reported the smelting done, the Rabbi asked him to lay himself on the floor and put on a blindfold. Rabbi Elimelech then had him recite the final confession which the man did with a broken heart and great trembling.

He took upon himself full responsibility for his sins and their punishment. He recited the six words of the Shema, the declaration of God's unity.

"Now open your mouth so that I may pour the molten lead down your throat..." At that instant, the Rabbi took instead a spoonful of marmalade and put it in the man's open mouth.

"You have made full atonement. Now get up, stand on your feet, serve the One who's Name is blessed, for you are another being. Take this money on the table and use it as a righteous man."

Biographical notes:

Rabbi Elimelech of Lizhensk was the student of Dov Ber of Mezerich, the brother of Meshulam Zushia of Anipoli. He was born in 1717, and died on 21 Adar in 1786. During the lifetime of Dov Ber of Mezerich he travelled widely with his brother all over Poland to spread Chassidism. After Dov Ber's death, Rebbe Elimelech settled in Lizhensk and attained great fame, thanks to his lofty life. During his lifetime, Lizhensk was turned into a centre of Polish-Galician Chassidism.

Rebbe Elimelech is the author of "Noam Elimelech", a book of commentaries on the Pentateuch. In that book, the role of a Tzaddik is set out and explained, and the doctrine of Chassidism is explained in greater detail.

## Thoughts THAT COUNT

And Moses went... to all of Israel (31:1)

But the Torah doesn't tell us where Moses went on this last day of his earthly life. The Chassidic masters say: Moses entered into the core of every Jew of every generation, so that every Jewish soul possesses a spark of the soul of Moses. (*Maayanah Shel Torah*)

So that this song may be a witness for Me... And this song shall testify as a witness for them (31:19)

Thus the prediction that the people of Israel will abandon the Torah and will be punished for their sins, serves as a "witness" both for the people and for G-d. For the people, that they have been forewarned of the consequences of their deeds. And for G-d, that He should not be too harsh on them, since He Himself foresaw it all and said, "For I know their inclination, and what they do, even now, before I have brought them into the land of which I promised..." (*Malbim*)

### CANDLE LIGHTING: 21-25 SEPTEMBER 2012



SHABBOS BEGINS	SHABBOS ENDS		YOM KIPPUR BEGINS	YOM KIPPUR ENDS
5:58	6:55	MELBOURNE	6:01	6:59
5:53	6:49	ADELAIDE	5:56	6:52
5:25	6:18	BRISBANE	5:27	6:20
6:25	7:14	DARWIN	6:25	7:14
5:24	6:17	GOLD COAST	5:26	6:19
5:54	6:49	PERTH	5:57	6:52
5:33	6:28	SYDNEY	5:35	6:31
5:41	6:37	CANBERRA	5:44	6:40
5:49	6:49	LAUNCESTON	5:53	6:53
5:58	6:56	AUCKLAND	6:02	6:59
5:58	6:58	WELLINGTON	6:02	7:02
5:48	6:49	HOBART	5:52	6:54
5:23	6:17	BYRON BAY	5:25	6:19

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS VAYELECH  
5 TISHREI • 21 SEPTEMBER

FRIDAY NIGHT:	CANDLE LIGHTING: KABBOLAS SHABBOS:	5:58 PM 6:35 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: FOLLOWED BY SHABBOS SHUVA DROSHE SHABBOS ENDS:	10:00 AM 9:10 AM 5:45 PM 6:55 PM
WEEKDAYS:	SHACHARIS SUN-TUE: MINCHA: MAARIV:	9:15 AM 6:10 PM 6:50 PM
YOM KIPPUR EVE:	MINCHA: CANDLE LIGHTING/FAST BEGINS: KOL NIDREI:	3:00 PM 6:01 PM 6:15 PM
YOM KIPPUR DAY:	SHACHARIS: YIZKOR: MINCHA: FAST ENDS:	9:00 AM 11:00 AM 5:00 PM 6:59 PM