

# LAMPLIGHTER

12 Tishrei  
Haazinu

1054

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## LIVING WITH THE TIMES

The festival of Sukkot, which follows Rosh Hashana and Yom Kippur, marks the beginning of the true days of rejoicing of the month of Tishrei, coming as it does after the solemnity of the High Holidays. Sukkot has many similarities and characteristics in common with Rosh Hashana and Yom Kippur and is actually the culmination and fulfilment of these first two holidays. The difference between the two lies in the fact that the holiness that was in a concealed and hidden state on Rosh Hashana and Yom Kippur is revealed for all to see on "the day of our rejoicing (Sukkot)."

One of the fundamental themes of Rosh Hashana and Yom Kippur is that of the unity of the Jewish People. It is on Sukkot that this motif finds its highest expression.

The Jew's worship on the High Holidays lies in his uncovering of the "pintele Yid" within him, that Jewish spark that can never be extinguished, that he shares in common with every other Jew. All of us stand as equals before G-d in prayer on Rosh Hashana, accepting His sovereignty and crowning Him King over us all. On Yom Kippur we are equally aroused to do Teshuva (repent) and return to G-d. When a Jew does Teshuva, he is merely uncovering and revealing his innate belief in G-d and his love for Him.

The unity of the Jewish People during the High Holidays is a unity based on the common denominator inherent in every Jew. On Sukkot, however, we reach an even higher level of unity than before, developing the theme of Rosh Hashana and Yom Kippur further.

One of the most important mitzvot of Sukkot is the taking of the Four Kinds. These four species symbolize the four different types of people which exist within the Jewish nation. The etrog (citron) symbolizes one who possesses Torah learning and also does good deeds; the lulav (palm) is for one who possesses only Torah learning. The hadas (myrtle) symbolizes one who performs commandments and does good deeds, but does not have Torah learning, and the arava (willow) symbolizes the Jew who possesses neither Torah nor good deeds.

On Sukkot we take these four disparate species and bring them together to perform a mitzva. Our unity does not lie in our ignoring the external differences which divide us; rather, we go out of our way to include all types of Jews, even those in the category of arava, who would seem to have no positive contribution to make. Despite all our differences we are all bound together.

This is the highest degree of unity we can achieve. It is far easier to concentrate only on that which we have in common than to acknowledge that we differ as individuals and still remain together.

On Sukkot we verify and confirm the unity which was achieved during the High Holidays. This realization sustains us throughout the year and gives us the strength to live in harmony and solidarity with one another.

*Adapted from the works of the Lubavitcher Rebbe*

## The Harmony of Music

*By Rabbi M. Abromowitz*

"What's on the agenda for tonight?" he said looking through the different programs for that evening. "We can either hear a lecture by Rabbi Klein or go to a concert at the performing arts centre."

"Obviously we want to go to the concert. Who wants to go listen to someone talk for two hours when there is a choice like that?"

For one reason or another most people enjoy listening to music rather than hearing a speech. This week's parsha is one of the rare occasions in the Torah where the format of the text is that of a poetic song, rather than the normal lines which we find in the rest of the Torah.

A speech is really just lyrics without a tune. Evidently what people find enjoyable about a song over talking is the melody. It has the power to transform a dry articulation of verbal expression into a lively, vibrant, and energetic experience.

Strangely enough, the lyrics to this week's "song" are full of rebuke and reprimand, very different from what one normally associates with the pleasure and delight of musical harmony. Why of all passages would the Torah chose this one to make in to song?

In truth this personifies the whole novelty of music, the taking of lifeless words and adding some pizzaz.

Everything in our lives, the good and the bad, is arranged by G-d. We sometimes want to argue with His decisions and demand better things. While we have the right to request improvement in our situations, at the same time we must bear in mind it is all for the best. This is conveyed by the beautiful blend of words, regardless of their content, and melody.

The song of Ha'azinu concludes on a truly happy note. Despite all of the reproof and telling off of the Jewish people we are reassured of the final consolation with the coming of Moshiach. The messianic era is the climax of all songs when all the suffering we have endured is transformed to happiness, and as the prophets tell us "the streets of Jerusalem will once again be filled with dance and song".

# Slice of LIFE

## Days of Awe: New Caledonia

By Rabbi Ben Tanny

The plane taxied slowly to the airport terminal and then came to a stop. I strapped on my backpack, picked up the Torah scroll, and headed to clear New Caledonian customs. As I had expected, a man met me at the exit gate. He was thrilled to see me with the Torah. "It has been so long," the man said. "May I carry it?"

I handed him the Torah which he held reverently for a few seconds. Then his face lit up with the biggest smile. "We are so delighted you could come," said the man. "We are maybe 150 Jewish people here mostly from Algeria and Tunisia. It has been a long time since we have had a rabbi and a Torah."

"I am not a rabbi," I corrected him. "I am an 18-year-old studying in a rabbinical seminary. Perhaps one day I will be a rabbi."

"Yes, but you can read from the Torah. You know how to blow the Shofar, lead the prayers, and put up some Mezuzot. We here cannot do this very well. We are isolated on this island."

The man's name was Abraham. I knew this from having spoken to him on the phone. Other than knowing his name, I knew nothing about him though I'd learn a lot as he welcomed me to stay in his home for the following weeks.

Abraham spoke with me in French. I understood most of what he was saying with my Montreal Quebec French, though there were some differences. When we needed clarification we switched to broken Hebrew. Abraham had never been to Israel but his parents had taught him some Hebrew when he lived in Algeria.

The truth was I had not wanted to come to New Caledonia for the High Holidays. I had just spent almost an entire year of intensive study in Australia and was scheduled to fly home to Montreal. I

wanted to see my family and friends. There was also a synagogue in Montreal that had offered to pay me \$800 to conduct services over the High holidays.

But two weeks before the end of the school term a call had come through. The Jewish community of New Caledonia wanted a rabbi for a few weeks. The senior yeshiva students laid a "guilt trip" on me. I was the only student in the yeshiva who could lead a service, blow Shofar, and speak French. In addition, they knew that I had solo backpacked around Europe, so they thought I might just be crazy enough to go solo to this French Polynesian island.

After a large dose of hearing that I was the only one who could do the job, I agreed to go. I found someone who would lend me a small Torah scroll provided I insure it. Also, as requested by the community, I purchased 10 Mezuzot and 50 Kippot on the agreement that they would pay me back for everything.

Though I wouldn't earn the money I could have earned in Montreal, I imagined that I would at least have some fun exploring the island. But upon arriving in New Caledonia, I wasn't so sure about that.

In the week preceding Rosh Hashana, I visited Jews in and around Noumea. I affixed 10 Mezuzot to door-posts, put Tefilin on people, helped a boy find a yeshiva in Israel, and even had an interview with a local newspaper. I was kept busy teaching Torah and it seemed as if all 150 Jews wanted to meet and talk with me.

I was asked to sit through a number of community meetings and I gave my two cents when asked, and sometimes even when not. At one point they were discussing building plans for a new synagogue and Mikvah. One of the big donors did not want to give any money towards the construction of the Mikvah. "If you have money for just a synagogue or a Mikvah, Jewish law requires that you build a Mikvah," I explained. It took a little more convincing, but in the end he agreed to contribute.

I finally did get a few days break in the

days between Rosh Hashana and Yom Kippur. A wealthy community member rented for me a wave runner for a full day. I rode from one island to the next, stopping off to snorkel in the reefs teaming with magnificent coral and fish life. The next day he gave me a plane ticket to one of the smaller neighbouring islands. I cycled around, exploring native villages where people lived in grass huts, caves filled with bats, and deserted white sandy beaches. I picked green coconuts to drink and found plenty opportunities to escape into my own tropical paradise.

When I got back Abraham set me up to go spear fishing with one of the local champions he knew well. Needless to say I didn't spear anything but the fisherman gave me half his catch to take back for Abraham to cook for us. It was a delightful change from canned tuna.

The two and a half weeks flew by. As Abraham drove me to the airport, I sat in the car thinking; "Even if I did not make any money I accomplished a lot and had a great time. The money made in Montreal would have been nice, but I got to have an incredible experience." In addition, I had a direct flight to Montreal and would please G-d see my family in the next 24 hours.

"We are very thankful that you came and for all your help," Abraham said, as he bid me good-bye. "We want to give you something as a token of our appreciation." He handed me an envelope. In the envelope there was \$1000 Australian which equalled \$800 Canadian based on the exchange rate at that time. I had just received the same amount of money that I would have earned had I forgone New Caledonia and gone home to Montreal.

At the young age of 18, my trip to New Caledonia had helped me realize that I could not make one penny more or less than what G-d had intended for me. I did the right thing by coming to help the New Caledonian community, I had an awesome experience, and I received the exact amount of money that was destined to be mine.

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ISSUE 1064

## MOSHIACH MATTERS

The central theme of the month of Nissan is G-d breaking through any obstacle for the Jewish people; any accomplishment is attributed to Him. By contrast the month of Tishrei is focused on the people accomplishing on their own. For this reason it is written that the final redemption will take place in Tishrei, when the world through its own labour becomes a receptacle for G-dliness. G-d created for the purpose that world on its own to be able to contain him. Having the world, the people accomplish this, the entire theme of Tishrei is reflected.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

The Day Following Yom Kippur, 5711 [1950]  
Brooklyn, N.Y.

Fulfilling the mitzvah of the sukkah has a distinguishing characteristic-knowledge. The Torah writes, "You shall dwell in sukkos for seven days..., in order that your generations shall know that I caused the Children of Israel to dwell in sukkos when I brought them out of the land of Egypt." Accordingly, the mitzvah of the sukkah has not been properly fulfilled if one did not know its intent- that G-d commanded us to dwell in a sukkah in remembrance of the Exodus from Egypt.

As is explained in various places, "the essence of knowledge is not merely knowing alone..., from authors and books, but the essential thing is to immerse one's own mind deeply..., and fix one's thought... with strength and vigour of the heart and mind, until his thought shall be bound... with a strong and mighty bond."

In this case, it is required that a person know that "I caused the Children of Israel to dwell in sukkos" and that this took place "when I brought them out of the land of Egypt."

Now, every single day, morning and evening, a man is obliged to regard himself as if he is now at the moment of the Exodus from Egypt. "This refers to the release of the divine soul from the confinement of the body..., by engaging in the Torah and the commandments in general and in particular through accepting the Sovereignty of Heaven [during the recital of the Shema]."

As this concept was expressed by my revered father-in-law, the Rebbe [Rayatz], (May I serve as an atonement for his resting place!):

The first thing to be done is to get out of one's straits and bounds. In terms of avodah in general, these constitute the lifestyle that a person chooses for himself. The particular straits and bounds grow out of the life situation in which he chooses to set himself up. First of all, there has to be an Exodus from this spiritual Egypt, from all these confinements and constrictions.

For example, a person's plans must include fixed daily periods for Torah study, and his prayers should be attended to conscientiously, not by the minimal discharge of his formal obligations.

After the Exodus from Egypt comes the Splitting of the Red Sea. As soon as a person begins to tackle the task of avodah, obstacles arise, each of them tough and formidable- just as, when the Children of Israel were on their way out of Egypt, behind them was the enemy, before them lay the sea, and they themselves were in the wilderness. The Splitting of the Sea was wrought from Above.

G-d made a road there for the Children of Israel, just like a road on the dry land- except that there first had to be one man of self-sacrifice who was prepared to leap into the sea. Once that was done, G-d transformed it into dry land.

[... G-d then caused them to dwell in sukkos.] By way of analogy: A newborn infant is bathed and swaddled not only to protect him from uncleanness, but also to straighten and strengthen his limbs- albeit temporarily, but this stands him in good stead throughout the time in which he grows to be a man. So, too, in avodah: When a person brings himself to the point at which he has freed himself from the constrictions of his own mindset, so that he is now unburdened of his former life-plans, the evil of his natural soul and the material and fleshly needs of his life become more refined.

It is now time for the next step- "and the Children of Israel journeyed... to Sukkos." [The mitzvah of] sukkah is a makif, a transcendent light, but it is a transcendent light that becomes integrated within oneself, just as swaddling an infant lends strength to his limbs even when he is a man.

This, then, is the inner meaning of the words, "I caused the Children of Israel to dwell in sukkos when I brought them out of the land of Egypt."

Assistance and strength in accomplishing all the above, throughout all the days of the year, may be borrowed from the festival of Sukkos in general, and in particular from the mitzvah of living in a sukkah.

Additionally, making mention of our Rebbeim and their activities and their teachings provides further help. As my revered father-in-law used to say, there are chassidic Ushpizin: the Baal Shem Tov, the Maggid [of Mezritch], the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab.

And let us add: My revered father-in-law, the Rebbe [Rayatz], (May I serve as an atonement for his resting place!)

Menachem Schneerson

## CUSTOMS CORNER

The fifteenth of Tishrei starts a seven day period during which every Jewish male thirteen years of age and older is required to live in a *Sukkah*, a temporary structure made of four walls and a roof made of *Schach* [usually tree branches]. All eating must be done in this edifice, and be preceded with a blessing on the *Sukkah* in addition to the regular blessing on the food [as well as the *Brocho Shehechyanu* the first time eating in the *Sukkah*]:

Blessing on the *sukkah*; *Baruch Atoch Adonay Eloheinu Melech HaOlam Asher Kiddishanu Bimitzvosov Vitzivanu Leishev BaSukkah.*

The second Mitzva of the holiday of *Sukkos* is shaking the *Lulav* and *Esrog*. One takes his own palm branch bound together with at least three myrtle branches and two willow branches in his right hand, and the *Esrog* in his left. Holding them side by side, he then waves them three times in each direction; right, left, straight, up, down, and backward. Before the 'shake', while holding only the *Lulav*, the following *Brocho* is said [*Shehechyanu* is said the first time doing the Mitzva]

*Baruch Atoch Adonay Eloheinu Melech HaOlam Asher Kiddishanu Bimitzvosov Vitzivanu Al Netilas Lulav.*

## A WORD

*from the Director*

*This Shabbos is the 13th of Tishrei, the Hilulo (day of passing -- yahrzeit) of the Rebbe Maharash.*

*The Zohar teaches: "Each day performed its own work". This means that each day brings a new Divine service, uniquely suited to that day. Similarly the Talmud states: Of all that the Holy One blessed be He created in His world; he did not create a single thing without purpose.*

*Thus, everything in existence, including every day, has a purpose in connection with the Divine service of giving honour to the Holy One blessed be He. What is the special purpose and the unique "work" of the 13th of Tishrei, the Hilulo day of the Rebbe Maharash?*

*The Hilulo, the day of passing of a Tzaddik has a negative aspect -- but at the same time on the Hilulo day we find the loftiest aspects, for the negative is transformed to the meritorious side, thereby attaining greater quality. The combination of those two conditions is personified by the concept "return the righteous to repentance," for even the Tzaddik may attain the lofty state of Teshuvah.*

*On this day, the Hilulo of the Rebbe Maharash, we should undertake to increase all matters connected to the Rebbe Maharash such as studying his teachings and emulating his ways, especially "lichatchila Aribber [from the onset to go above]." Knowing that we have been assured success in this task will certainly add to our momentum and enthusiasm in performing them.*

*The act of bringing Tzaddikim to Teshuvah is an expression of the ultimate goal of existence, the era of Moshiach. Our involvement in all aspects connected with the Rebbe Maharash will speed the fulfillment of the promise: "Arise and sing you who dwell in the dust" which will occur with the coming of our righteous Moshiach and the true and complete redemption, speedily and truly in our time.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

## COLD COFFEE

In a town near Kozhnitz, there lived a widow and her only child, Avraham, known affectionately as Avremeleh. As a young man in his late teens, Avremeleh wanted to move to Kozhnitz to become a disciple of R' Yisrael Hauptstein, the Maggid of Kozhnitz. His mother could not bear to be parted from her beloved son and decided to move to Kozhnitz too so that she could look after him.

Everything went well for some time. They settled in Kozhnitz and Avremeleh's mother took great pride in caring for him and tending to his needs. Every day he would come home to a freshly cooked meal prepared lovingly by his mother.

Their tranquil existence was brutally shattered one day when the merciless Russian soldiers marched into the town, enforcing the government's compulsory conscription order. Word spread throughout the town that all eligible young men would be abducted, sending the frightened Jews scurrying indoors to hide.

Avremeleh, however, was immersed in his studies and remained unaware of the danger. Deep in thought, he proceeded home, as usual, to enjoy the hot meal his mother had prepared for him, oblivious to the ominous silence around him.

Suddenly, out of nowhere, two strong arms grabbed him, and he looked up in horror at the sneering face of a Russian soldier. He was quickly thrown into a waiting wagon which then left the town, taking him to serve in the Czar's army.

Meanwhile, Avremeleh's mother was waiting anxiously for him to come home. When his usual lunch hour had come and gone with no sign of him, she began to worry. She reheated the meal again and again, but still there was no sign of Avremeleh. It was not like her son to keep her waiting and as time passed she became frantic. She realized that the worst must have happened - he had been snatched off the street by the cruel soldiers.

She ran directly to the Kozhnitzer Maggid and implored him to help. The Maggid reassured her that Avremeleh would return safely and all would be well, but this did not suffice for the unfortunate woman. She insisted that the Maggid do everything in his power to bring her son back immediately!

Just then the Rebbe's attendant entered, bringing the Maggid a cup of coffee. The Maggid looked up at the mother and declared, "I promise you, I won't drink this until Avremeleh returns!"

The Maggid's disciples were displeased, for they viewed his eating and drinking as spiritual acts, and they did not want him to delay drinking his coffee until Avremeleh's return. They tried to dissuade the Maggid, but he was adamant. "I said I would not drink the coffee until Avremeleh comes, and I will keep my word."

The disciples had complete faith in their mentor's powers, so did not doubt that Avremeleh would indeed be saved. Wishing to inform the Maggid immediately of the young man's return, several of them took up positions at various points along the road leading to town, with each one instructed to signal the next one as soon as Avremeleh was sighted. The one closest to town would swiftly bear the good news to the Maggid, thus enabling him to drink his coffee as soon as possible.

But time passed slowly for the waiting students, as the minutes turned to hours and Avremeleh still had not returned. Their concern mounted as they

wondered why he was detained for so long.

Finally, after an agonizing wait, the signal was given that Avremeleh had appeared. Jubilantly, the disciples ran to tell the Maggid that Avremeleh was on his way, and he could now drink his coffee. Much to their surprise and disappointment, however, the Maggid insisted, "I will not drink it until Avremeleh is standing before me!"

When Avremeleh at last arrived, the Maggid told him with a twinkle in his eye, "Because you are so stubborn my coffee turned cold!"

The Maggid's cryptic comment aroused the curiosity of the disciples, and they begged Avremeleh to explain what had occurred.

He related, "I was thrown into a wagon along with another Jew. We quickly drove off, and as the wagon rumbled on, I was distressed by many thoughts: 'How will my poor mother bear her suffering? Who will look after her? What will become of me? Will I be able to withstand the trials I will undergo with my faith intact? I must never succumb to temptation! I am proud to be a Jew, and surely the Torah I study and observe will protect me.' These thoughts raced through my mind and I reassured myself that with G-d's help I would surely be rescued.

Suddenly I saw a tall man with a long white beard running alongside the swiftly traveling wagon at superhuman speed. I realized that he must be none other than Eliyahu HaNavi/Elijah the Prophet. He knocked on the window and motioned that I should jump out. I told Eliyahu, 'There is another Jew here. I will only leave if he can also come.' The prophet replied, 'I was given permission to save only you.'

"Meanwhile the wagon drove on, with Eliyahu HaNavi keeping pace alongside. Again he knocked on the window and beckoned to me. Again, unswayed by his great holiness, I insisted that he take the other Jew along with me, and after several pleas and heartfelt persuasion, he finally relented and rescued us both."

Now the disciples understood the Maggid's remark, "Because you are so stubborn, my coffee turned cold!"

# Thoughts THAT COUNT

And Jeshurun became fat and rebelled; you grew fat, thick and corpulent; [Israel] forsook the G-d Who made them, and spurned the [Mighty] Rock of their salvation. (Deut. 32:15)

The three terms in this verse "fat, thick, and corpulent" refer to three different stages of haughty, arrogant behaviour. With each level growing in intensity the individual becomes less in tuned with his Creator. To counteract this downward trend one must accustom oneself to proceed with humility and self nullification. Only then will his own ego not disrupt his relationship with others and G-d. (Based on teachings of the Previous Rebbe)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS HAAZINU

12 TISHREI • 28 SEPTEMBER

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	6:04 PM 6:15 PM 6:40 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 9:04 AM 6:00 PM 7:02 PM
SUKKOT 1ST NIGHT:	CANDLE LIGHTING: MINCHA: MAARIV:	6:05 PM 6:15 PM P:55 PM
SUKKOT 1ST DAY:	SHACHARIS: MINCHA:	10:00 AM 6:15 PM
SUKKOT: 2ND NIGHT:	CANDLE LIGHTING AFTER: MAARIV:	7:03 PM 7:05 PM
SUKKOT 2ND DAY:	SHACHARIS: MINCHA: YOM TOV ENDS:	10:00 AM 6:15 PM 7:04 PM
CHOL HAMOED:	SHACHARIS WED-FRI: MINCHA: MAARIV:	10:00 AM 6:15 PM 7:00 PM

## CANDLE LIGHTING: SEPTEMBER-OCTOBER 2012

SHABBOS BEGINS 28th	SHABBOS ENDS 29th	SUKKOT 1st NIGHT BEGINS 30th	SUKKOT 2nd NIGHT BEGINS 1st	SUKKOT 2nd NIGHT ENDS 2nd
6:04.....7:02.....	MELBOURNE.....	6:05.....	7:03.....	7:04
5:58.....6:55.....	ADELAIDE.....	6:00.....	6:56.....	6:57
5:29.....6:22.....	BRISBANE.....	5:30.....	6:23.....	6:23
6:25.....7:14.....	DARWIN.....	6:25.....	7:14.....	7:14
5:27.....6:21.....	GOLD COAST.....	5:28.....	6:22.....	6:22
5:59.....6:54.....	PERTH.....	6:00.....	6:55.....	6:56
5:37.....6:33.....	SYDNEY.....	5:39.....	6:35.....	6:36
5:46.....6:43.....	CANBERRA.....	5:48.....	6:44.....	6:45
5:56.....6:56.....	LAUNCESTON.....	5:58.....	6:59.....	7:00
6:04.....7:02.....	AUCKLAND.....	7:06.....	8:03.....	8:04
6:05.....7:06.....	WELLINGTON.....	7:07.....	8:08.....	8:09
5:56.....6:57.....	HOBART.....	5:58.....	7:00.....	7:01
5:27.....6:20.....	BYRON BAY.....	5:28.....	6:21.....	6:22

