

LAMPLIGHTER

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LIVING WITH THE TIMES

Although we do many Mitzvot on Sukkot besides sitting in the Sukkah, the festival is called "Sukkot," after the temporary booths we dwell in during the holiday. Why doesn't the Torah call the festival "Lulav" or "Etrog," or any other of the four species, or choose a name for the holiday after another Mitzva connected to our celebration of Sukkot?

The Mitzva of Sukkah has a virtue not shared by any other Mitzva of the holiday. The obligation to sit in the Sukkah begins immediately when it gets dark on the very first night of Sukkot, whereas the Mitzva of the Four Species--taking an etrog, lulav, myrtle and willow branches and making a blessing over them--is not done until the following morning.

Another characteristic of the Sukkah is that it must be prepared ahead of time. The walls of the Sukkah must be built with the specific intent to perform the Mitzva, and the Sukkah may not be erected once the holiday itself has begun. In fact, building the Sukkah is considered to be part of the Mitzva as well. The Four Species, on the other hand, can be readied on the holiday itself and their procurement is not part of the Mitzva.

Another advantage the Mitzva of Sukkah has over the Four Species is the fact that one can perform it at any time of the day or night, and its obligation continues even after one has sat in it. Unlike the taking of the lulav and etrog, a person can never say that he has already performed the Mitzva of Sukkah, and he needn't enter one again that day! The Sukkah is considered our temporary dwelling for the entirety of the festival, and we eat, drink, learn and relax in it just as we would our own home.

But perhaps the most salient characteristic of the Mitzva of Sukkah is the fact that it is unlike any other in its encompassing nature. Other Mitzvot are performed with a particular limb of the body pertaining to that Mitzva, such as Tefillin, which are placed on the arm and head. The Mitzva of Sukkah, however, totally envelops the person and is done with the entire body. The very same activities that were done in the house a week previously are elevated when done in the Sukkah.

Our Sages said that a person who has no home "is not a person"; that is, he is not complete and whole without a place to live. The home affects the person not only when he is in it, but also when he is out in the marketplace and doing business as well. During the holiday of Sukkot, our home is the Sukkah, and it is through the performance of the Mitzva that we reach our wholeness and perfection. Therefore, even when we are not physically inside the Sukkah we remain connected to it once we have declared it to be our primary dwelling for the duration of the festival.

Adapted from the works of the Lubavitcher Rebbe.

Ultimate Unity

By Rabbi A. Isaacson

Arms wrapped around each other not wanting to let go, after a minute which feels like an hour or two they separate only to embrace once again. "I can't bear to see you go; I need to be with you." Such love between friends is personified by two personalities in the Tanach: David and Yonatan. When unity expresses itself in this manner distance in space does not divide the two parties.

The Torah commands us to love every Jew just as we love ourselves. Most of us have a bit of difficulty with feeling this way towards every Jew, for the mere fact that he isn't me. We are created with different mentalities, different dispositions, and not necessarily will we always see eye to eye with every other individual on earth.

Close your eyes for a moment and imagine you walk into work one day heading towards your cubical. Seven meters away you make eye contact with that really annoying colleague that works five cubicles away, the one who always gives you that irritating smile as you walk by. As you rush past his door with a sigh of relief, you remember, today is the meeting with him and the boss to discuss a new project. As the resentful hour approaches you make your way to the conference room thinking how miserable the next hour or two will be. As the boss walks through the door that colleague walks in right behind, your feelings begin bubbling inside. As the boss finishes his introduction your partner opens his mouth to relate his suggestions on the issue. Before he even finishes you already begin attacking his proposal with such animosity from lack of patience towards him. Now visualize that your best friend would have been the one with an identical plan, with its fallacies, would you have behaved differently and more polite? Obviously, yes.

The Alter Rebbe explains in Tanya that any feeling of loathing or hatred towards another stems from a problem of perceiving one's external being as the focal point of his existence. With such an outlook any emotion of love can't really be true. If, on the other hand, you would change the view, concentrate on the central features of the other person, you will see a mirror of yourself.

This theme of unity, as well as the ever increasing potency it possesses, is conveyed by the holiday of Sukkot throughout. From the Mitzva of Lulav, in which we overlook the differences of the four species and bind them bring together, to the Sukka, G-d gives a metaphoric big hug to all the Jews as one. Until the very last day when, in the times of the temple we would bring one sacrifice, after bringing a total of seventy, representing the nations of the world and then the single, indivisible nation. G-d says to his people, his one and only child, I want you to stay with me for one more day of rejoicing and celebration. To celebrate our connection to him and to each other, our everlasting love for one another, to cherish and sustain this awareness, and to never lose touch with this reality.

Slice of LIFE

Simchat Torah

Rabbi Tuvia Bolton

This story takes place in the 'Soldiers Synagogue' in a small town somewhere in Czarist Russia around a hundred years ago on Simchat Torah.

There were several Synagogues in this town but the best place to be on Simchat Torah, especially the children, was in this one where the Cantonists danced.

No one rejoiced like the Cantonists.

Cantonists were Jews that had been torn from their parents at an early age and forcefully inducted in the army as a plan to 'convince' them to leave Judaism. It didn't work, as we will see. Very few children actually converted, many more died and those that survived were marred for life.

The dancing and singing were at a wild pace, the men spun, lifted their feet and legs to the rhythm of their own voices as they grasped large cloth-covered Torah Scrolls. They were hoarse from singing, their eyes were closed in ecstatic joy and sweat covered their faces and drenched their jackets and shirts as they danced and sang faster and faster. Especially one, who we will call Shimon.

Finally, out of breath and exhausted, he handed the scroll he was carrying to someone else and sat down. His shirt had torn in the revelry and, unbeknownst to him, it exposed deep scars on his chest that the children immediately noticed.

They gathered around him as he was trying to catch his breath. With a huge smile on his glistening face, they asked him how he got the scars.

When he saw that they really wanted to know he became a bit more serious and began, "When I was eight years old, something like you children, there was a big meeting of all the Jews in the town in my house that lasted into the night.

My father, of blessed memory, was the Rabbi of the town and he led the meeting. I listened from behind my door which was opened a bit and heard everything.

"It seems that the Czar's soldiers had come earlier that day and demanded that the town produce twenty young men for the army or they would induct everyone, and no one wanted it to be their son.

"The rich people said they would give money, big money to the community if their sons were exempted while the others, my father included, insisted on a fair and equal lottery. It was really serious, there was yelling, even crying and lasted most of the night but finally the lottery idea won.

"I fell asleep after a few hours of their arguing, but suddenly I was awakened by a scream. I knew it was my mother and I understood immediately what had happened. I was one of those chosen!

"My mother came into my room, crying and weeping almost uncontrollably, hugging me and kissing me with no words.

"But I told her, 'Mommy, you don't have to cry. I'll come back. I promise.

You'll see!' But she answered, 'Shimon, my beloved son, your soul is more in danger than your body!'"

"But I answered, 'Mommy, I swear I will always remain a Jew!'"

"The next day my father spoke to me for an hour and although he didn't cry at all, I knew that his soul was shattered. And, in fact, he died just a few weeks later, a young man, from a broken heart.

"But a few days later two 'snatchers' came into town and began taking children forcefully from their parents. It seems that the rich people couldn't stand the pain of losing their children and hired them. All the parents tried to hide their children but it didn't work. My mother also hid me in a barrel but they burst into our house, beat my mother and when I jumped out to protect her they took me as well.

"The next day there was a wagon full of us, hands tied to one another like animals with armed guards on horseback around us. But somehow my mother managed to break through, toss me a bag (which I later discovered contained Tefillin and a prayer book and said 'Don't forget the day of your Bar-Mitzva'. Those were the last words I ever heard her say.

"Three years later I was still a year away from my Bar-Mitzva and I had succeeded in keeping my promise to my mother I did not give in to them. But I knew I couldn't hold out much longer. The tortures and punishments they subjected me to were indescribable. I was a leader and an example to the others so they decided that they would put all their efforts in me. I was beaten, starved, deprived of sleep, warm clothing and kept in solitary confinement and as time went on it got worse.

"That's how I got these my 'medals'." He said, touching his chest and continued his story.

"After they had tortured me intensively for several weeks they made a proposition. The general himself was going to visit the camp and if I converted before him they would give me rights, warm bed, good food, a high rank in the army and even let me see my parents again (my father had already passed away, but I didn't know).

"I told them to give me three days to think.

"In those three days they kept up the tortures and didn't let up on me even a bit. Just that the officials kept visiting and promising

me, they wanted to be sure that I wasn't going to let them down.

"That night I had a dream. I dreamt that I was in my home town by a river. I was very thirsty and jumped into the river to cool off and to drink when suddenly the current began to draw me down. I fought with all my might but it was a losing battle, I felt that in one second all would be lost. Then, suddenly, I saw a small branch floating on the water and, in desperation I reached for it. As soon as I grabbed it became the last link of a long chain attached that was to a tree on the dry land. Each link had a Hebrew name on it, on the closest to the tree was written 'Avraham', the one after it, 'Yitzchak' Thousands of links until the one before the one I was holding my father's name, Shlomo, and the one in my hand, was written... My name!

But mine was beginning to... Crack!!

"NO, NO, NO!!" I screamed hysterically and woke in a sweat.

When the day came, soldiers came for me, dressed me up and took me, with themselves as an 'honour' guard to the ceremony. There sat the general with royal escorts on all sides... everyone was smiling.

They presented me as the boy who saw the light and was willing to leave Judaism for the church. All eyes were on me.

I noticed when they took me on the stage, that the walls were decorated with several pairs of large crossed swords with two smaller swords beneath them.

I reached behind me, pulled one of the smaller swords with its sheath from the wall, drew it from its sheath and declared.

"In the name of his glorious majesty the Czar, this is for the three days I said I would consider changing, G-d forbid, my religion! I am a Jew and I will always be a Jew!! SHEMA YISROEL!!"

"Before they knew what was happening I put the pinkie, ring finger and index finger of my left hand on the table before me (careful to hide my middle, Tefillin finger) and, in one powerful move, chopped them off with the sword and held them up for all to see!! I was spraying blood on the pure white uniforms of the officials!

"The crowd let out a gasp. The officials left the room in confusion; they had suffered a clear defeat by a Jewish boy.

"I didn't know it at the time but I wasn't the only such story, But I heard that when the Czar Nicholas, may his name be cursed forever, heard what I had done it was the last straw. They knew they were defeated and the entire Cantonist plan was dropped. Thank G-d! NOW. It's Simchas Torah tonight!!

Let's dance!!"

And saying this he leaped up and began dancing again and singing "Sisu V'Shimchu B'Simchas Torah!!"

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ISSUE 1055

MOSHIACH MATTERS

When Moshiach comes the nations will plead, "Offer us the Torah and we shall obey it." The Holy One, Blessed is He, will say to them, "You foolish people, my commandments are for the time of Galus? Nevertheless, I will give you a chance with an easy mitzvah called Sukkah; go and carry it out." Immediately, each one will go and build a Sukkah on his roof. However, The Holy One, Blessed is He, will make the sun beat down upon them, and each will kick the Sukkah and leave.

But The Holy One, Blessed is He, does not deal with His creatures with a pretext?

Even for Jews it happens that the summer extends until the holiday, and they suffer from the heat of the sun, and Rava has said: He who suffers is exempt from dwelling in the Sukkah? Exempt yes, but kick the Sukkah too? No. From here we see the commitment Jews have toward Mitzvos.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Rosh Chodes Elul, 5736
To the Jewish Mothers and Daughters everywhere,
May G-d bless you.

Blessing and Greeting:

In view of recent events - the hijacking and saving of the hostages held in Uganda; and the subsequent attempt of the terrorists to perpetrate a vicious reprisal, G-d forbid, in Kushta (Istanbul),

It should be understood that these events are an indication that Jews must, at the earliest possible, strengthen all aspects of their security and defences - first and foremost in their spiritual life, which is the channel to receive G-d's blessings also in the physical aspect, namely, to know the right ways and means that have to be undertaken in the natural order of things, and to fully succeed in these efforts, in accordance with the Divine promise "G-d, your G-d, will bless you in all that you do" to be protected and secured from enemies, and to be spared any undesirable happenings, G-d forbid.

The above events remind each and all of our Jewish brethren in general, and Jewish mothers and daughters in particular - since every married Jewish woman is called Akeres Habayis, "Foundation of the Home" and those not yet married are to be Akeres Habayis, for which they must prepare themselves from tender age - the following:

The present situation calls for the protection of every Jewish home. True protection is that which only G-d provides, as it is written, "G-d guards the city." To ensure his Devine guardianship, the home has to be conducted in all aspects according to G-d's will.

Then the home is also an abode for the Shechinah (G-d's presence), in accordance with His promise, "I will dwell among them."

In addition to this, G-d has given our people a special gift wherewith to protect the home, namely the Mitzvah of Mezuzah. Our Sages declare explicitly that "the home is protected by it (the Mezuzah)."

Moreover, this protection embraces the members of the household also when they go out of the house, as it is written "G-d will guard your going and coming from now and forever." It is further explained in our holy sources that the Divine Name (Shin-Dalet-Yud) written on the back of the Mezuzah parchment spells out the words "Shomer Dalsos Yisroel (Guardian of Jewish Doors)"

Let it also be remembered that in as much as all Jews constitute one body, and are bound up with one another, every Mezuzah is a Divine protection not only for the individual home, with everybody and everything in it, but each additional kosher Mezuzah that is affixed on a doorpost of any Jewish home anywhere, adds to the protection of all our people everywhere.

And considering as mentioned above that every Jewish housewife is an Akeres Habayis, and every Jewish girl is a future Akeres Habayis, they have a special Zechus (merit) and responsibility in the matter of Mezuzah, to see to it that not only a kosher Mezuzah be affixed on every doorpost of their home that is required to have a Mezuzah, but that the same be done by their Jewish neighbours and friends, and in all Jewish homes.

I hope and pray that you will do this with inspiration and joy, which, in addition to increasing the Hatzlocho (success) in this effort, will also inspire many others to do likewise, and the Zechus Horabim (the merit you brought to the many) will further stand you in good stead.

The present time is particularly auspicious for this endeavour, as for endeavours in all matters of goodness and holiness, since we are in the beginning of the month of Elul - the month of spiritual stocktaking, to complete the deficiencies of the outgoing year and to prepare for the New Year, that is be a good and blessed year for each and all of us and for our Jewish people as a whole.

With esteem and blessing of Kesivo ve Chasimo Tovah,

CUSTOMS CORNER

On the nights of Shmini Atzeres and Simchas Torah all Jews dance with the Torah scroll accompanied by joyous singing to celebrate the conclusion and restarting of the Torah. On these nights we circle the *Bimah* (stand which the Torah is placed on during times of reading) seven times.

On the day of Simchas Torah prior to the reading of the Torah we proceed with the same ordeal as the previous night this time circling the *Bimah* only three and a half times. By this reading of the Torah it is customary for all males above the age of thirteen to receive an *Aliyah* (get called to the Torah).

The reason why on this day, the celebration of the Torah, rather than celebrating by intense learning we instead rejoice by way of dancing with the covered Torah is to express its true significance. Torah is not bound by its intellectual garb that makes it accessible only to those who can learn. This would mean that one's connection is rated by how much he or she knows. This is not the case though; all Jews are essentially connected to the Torah from his head all the way to his feet. To demonstrate this fundamental aspect of Torah we allow it to affect us, every Jew equally, all the way down to or feet with dance.

A WORD

from the Director

Every night of the Festival of Sukkot while we sit in our respective Sukkah we have a special guest. These guests are known as Ushpizin. The Zohar states "when one sits in the Sukkah, in 'the shade of faith' then G-d's presence is spread out upon him and seven 'faithful shepherds' come to him as guests to join him in the Sukkah".

These seven "faithful shepherds", Ushpizin, are Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and Dovid. Each comes on a different night, Avraham on the first night, Yitzchak on the following night, and so on.

In addition to these seven, the Previous Lubavitcher Rebbe added that there are another seven that visit us; they are the seven former Chassidic leaders, starting from the Baal Shem Tov and onward.

In previous years of the Rebbe's leadership each night of Sukkot he would expound on the biblical character corresponding to that night of Sukkot and his relation to the Chassidic Ushpizin of that night.

In 1987 on the night of Hoshana Rabba, the seventh night of Sukkot, the Rebbe spoke about the connection between Dovid Hamelech, the king, to the Rebbe Rashab, the fifth Chabad Rebbe, and that day of Sukkot.

The Word Hoshana (Rabba) comes from the Hebrew word meaning salvation. Similarly the number one goal of the Rebbe Rashab was to bring Moshiach, the final leader, and shepherd of the Jewish people. Moshiach must be a descendant of Dovid HaMelech. The Rebbe Rashab related in his very famous discourse Kol HaYotzei Limilchemes Bies Dovid [all who go out to fight for the house of Dovid] that the new way to accomplish this task is by disseminating Chassidus in every location. The Previous Rebbe continued this in an even greater magnitude by printing works of Chassidus and bringing them to the four corners of the world.

By virtue of these efforts may we merit speedily to see the ultimate redemption with Moshiach.

J. I. Guterlich

IT HAPPENED *Once...*

A Pinch of Snuff

It was Rosh Hashana, and all the Chassidim of the Baal Shem Tov were engrossed in fervent prayer together in the Beis Medresh of their Holy Rebbe. In the midst of the services, a snuffbox fell to the ground. Reb Reuven bent down to pick it up, and helped himself to a pinch of its contents. Reb Shimon noticed this and rebuked his fellow Chassid for this distraction from his prayers.

The Baal Shem Tov, with his head wrapped in his Tallit, was praying at the front of the room. With his holy vision, the Baal Shem suddenly became aware that Reb Shimon's rebuke had been translated into a heavenly decree that Reb Reuven was to die that coming year.

The Baal Shem Tov sent his soul soaring to heaven to intercede on his student's behalf, but to no avail. He continued to plead for his student's life until the eve of Hoshana Rabah, the seventh day of Sukkot, when he was informed that Reb Reuven still had a chance. If Reb Shimon, of his own accord, were to discover a favourable interpretation of the snuffbox incident, then the death sentence would be repealed.

Upon entering the Beis Medresh, the Baal Shem Tov found Reb Shimon reviewing the Tikkun, the service for Hoshana Rabah night. With his amazing power, the Baal Shem was able to rob his student of his power of concentration. Reb Shimon began pacing the floor, trying to arouse himself to lofty thought of G-d's imperial greatness. Suddenly, a thought entered his mind:

"Why has this generation adopted the practice of taking snuff?" he wondered, "It must be that there are certain precious souls that require the ephemeral aid of aroma to envelope themselves in holiness, like it says, "A sacrifice of sweet smelling fragrance to Hashem." It must be this fragrance that assists them in transcending their mortal bonds."

Upon arriving at this conclusion, the Chassid was immediately struck with remorse for having rebuked Reb Reuven. It now occurred to him that it was very possible that Reb Reuven's whiff of snuff had helped to elevate a precious prayer.

It was the Baal Shem Tov's custom on the day of Hoshana Rabah to answer any difficult questions that his students might have, since at that particular time, his mind was exceptionally lucid, and capable of

seeing from one end of the world to the other. Every student prepared some question to ask his Rebbe.

When Reb Shimon's turn came, he asked the Baal Shem Tov about the purpose of snuff.

"You tell me" countered the Baal Shem.

The student proceeded to relate the thought that had occurred to him the previous night.

"Continue; what further thoughts struck you in this regard?" urged the Rebbe. Reb Shimon went on to say that he felt it was to Reb Reuven's merit that he helped himself to a pinch of snuff in the midst of the Rosh Hashana prayers.

At that moment, the death sentence on Reb Reuven was lifted. The Baal Shem Tov then revealed to the man before him what he had caused by his initial rebuke. He then warned him to carefully consider in the future whatever he says, and to judge others favourably.

Thoughts THAT COUNT

The verse (Leviticus 23:42) reads as follows: "In *sukkot* (huts) you shall dwell for seven days; all citizens of Israel shall dwell in *sukkot*." In this verse, the Hebrew word *sukkot*, which is the plural of *sukkah*, is spelled without the letter *vav*, meaning that the word can also be read as *sukkat*, "the *sukkah* [of]." Explains the Talmud: the Torah wishes to imply that "it is fitting that the entire people of Israel dwell in a single *sukkah*."

Each of the festivals is an "appointment in time" imparting its particular spiritual quality to the Jewish life cycle. The quality imparted by Sukkot is unity.

Despite other disqualifications due to size, such as height, the big *sukkah* -- the *sukkah* large enough to house all Jews together -- cannot be a violation of the definition of "sukkah", since it is actually its most fitting expression.

CHABAD HOUSE OF CAULFIELD LUBAVITCH		
439 INKERMANN STREET, CAULFIELD		
CHOL HAMOED SUKKOT		
19 TISHREI • 5 OCTOBER		
FRIDAY NIGHT:	CANDLE LIGHTING:	6:10 PM
	MINCHA:	6:20 PM
	KABBOLAS SHABBOS:	6:50 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	8:57 AM
	MINCHA:	6:10 PM
	SHABBOS ENDS:	7:08 PM
SHMINI ATZERES NIGHT:	CANDLE LIGHTING:	7:12 PM
	MINCHA:	7:20 PM
	MAARIV:	8:00 PM
	HAKAFOT:	8:45 PM
SHMINI ATZERES DAY:	SHACHARIS:	10:00 AM
	IZKOR:	11:15 AM (APPROX)
	MINCHA:	7:20 PM
SIMCHAS TORAH NIGHT:	CANDLE LIGHTING AFTER:	8:10 PM
	MAARIV:	8:10 PM
	HAKAFOT:	9:15 PM
SIMCHAT TORAH DAY:	SHACHARISH:	10:00 AM
	MINCHA:	7:20 PM
	YOM TOV ENDS:	8:11 PM
WEEKDAYS:	SHACHARIS WED-FRI:	10:00 AM
	MINCHA:	7:20 PM
	MAARIV:	8:05 PM

CANDLE LIGHTING: OCTOBER 2012

SHABBOS BEGINS 5th	SHABBOS ENDS 6th	MELBOURNE	SHMINI ATZERES BEGINS 7th	SIMCHAS TORAH BEGINS 8th	SIMCHAS TORAH ENDS 9th
6:10	7:08	MELBOURNE	7:12	8:10	8:11
6:04	7:00	ADELAIDE	7:05	8:02	8:03
5:32	6:26	BRISBANE	5:33	6:27	6:27
6:25	7:15	DARWIN	6:25	7:15	7:15
5:31	6:24	GOLD COAST	5:32	6:26	6:26
6:03	6:58	PERTH	6:05	7:00	7:01
5:43	6:39	SYDNEY	6:44	7:40	7:41
5:52	6:49	CANBERRA	6:53	7:50	7:51
6:03	7:04	LAUNCESTON	7:06	8:07	8:08
7:10	8:08	AUCKLAND	7:12	8:10	8:11
7:13	8:13	WELLINGTON	7:15	8:16	8:17
6:04	7:06	HOBART	7:06	8:08	8:09
5:30	6:24	BYRON BAY	6:31	7:25	7:26

