

LAMPLIGHTER

2 Tishrei
Rosh Hashanah
Haazinu
Shabbos Shuva
1103
6 September
5773/2013

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

Adam, the very first human being, was created on Rosh Hashanah. No sooner did he come into existence than he appealed to all of creation - animal, mineral and vegetable - to crown G-d as King of the universe. "Come, let us prostrate ourselves and bow, let us kneel before G-d our Maker!" he declared.

In Psalms, Rosh Hashanah is described as the day on which "G-d has reigned, He has donned grandeur." G-d's dominion over the entire world was total and complete.

Following Adam's example, we too crown G-d on Rosh Hashanah. Every year on this day we accept His sovereignty anew and reaffirm His Kingship.

As related in the Midrash, on Rosh Hashanah G-d makes a request: "Crown Me as your King!" "Accept upon yourselves the yoke of My Kingship!" Rosh Hashanah is thus unique, for it is the day of G-d's coronation. We crown G-d by blowing the shofar and praying "Reign over the whole world in Your glory."

In fact, each and every Jew has been entrusted with a Divine mission: to imbue his surroundings with an awareness of G-d's sovereignty. Even the youngest Jewish child can play a significant role in crowning G-d King on Rosh Hashanah!

Bringing Jewish boys and girls to shul on Rosh Hashanah is a time-honored Jewish custom. There the children listen to the shofar and participate (as much as they are able) in the prayer service, making sure to answer "amen" whenever appropriate. When a Jewish child prays with the rest of the congregation, his pure and innocent voice ascends on high, convincing G-d to accede to our request that He be our King.

Furthermore, the children's enthusiasm in answering "Amen" has a positive effect on the adults. Together, young and old proclaim G-d the "King of Israel" and "King of the entire world."

In truth, the prayers of a single Jewish child on Rosh Hashanah are so powerful that they can tip the scales, causing G-d to inscribe the entire Jewish people for a good year.

Our acceptance of G-d's sovereignty on Rosh Hashanah is not a one-time event. Rather, this coronation extends throughout the year, when every day we reaffirm His kingship.

As soon as we wake up we say, "I offer thanks to You, living and eternal King." Before partaking of food we recite, "Blessed are You, L-rd our G-d, King of the universe." Whenever we are about to perform a Mitzvah (commandment), we bless G-d's name and declare Him King. Whatever a Jew does, it should always be apparent that he has accepted the yoke of heaven.

May we very soon merit the complete Redemption, for at that time G-d's sovereignty over all of creation will be open and revealed, as it states, "The L-rd shall be King over the entire earth; on that day the L-rd shall be One and His Name One."

Based on letters of the Rebbe Chai Elul and Gimmel Selichot 5746

The Making of Sacred Time

By Laibl Wolf

Like water artfully filling its vessel, the soul, too, adopts the contours of its container -- the human body. It flows into each limb and organ, interfacing with the biological machinery appropriately, allowing the body to express the life force within. The soul animates the big toe no less than it does the brain, but the spiritual energy of the big toe is limited to the function of this part of the body, while the energy transmitted via the brain is of greater intensity and amplitude. Through the brain, the life force of the soul spreads to the other component parts of the body.

On a cosmic level, the cosmic "breath of creation" also fills and expresses through its galactic parts, be these the physical phenomena of the solar systems and space in general, or through the spiritual flora and fauna of the higher realms.

A more subtle expression of the soul of creation is that of the dimension of time. Time, like space, is punctuated by differences of shape, form, and substance. But the shapes of time are not visible to the eye. These are sensed by the aptitude of wisdom and insight.

Time too possesses a metaphorical head and body. The Hebrew month of *Tishrei* is the "brain" or "head" through which the soul of time flows before spreading its life force to the rest of the time-body.

Each of the Hebrew months is punctuated by a character -- a spiritual shape. For example, the month of *Nissan* reveals the spiritual thrust of national strength -- hence it is also the month of the exodus from Egypt. *Sivan* is the month for acceptance of insight -- hence the Torah was given during this month on Mt. Sinai. *Tishrei* is the head to the body of the other months of the year. In the same way that we appreciate the wisdom of a great master and look forward to sitting at the master's feet, drinking from the fountain of insight, so we sit at the feet of the month of *Tishrei*, seeking the creative flow of time that this month brings.

But even a student sitting at the feet of a master must prepare first to be worthy of absorbing the wisdom. So do we spend the month before, *Elul*, preparing spiritually for the moment when the soul of creation flows anew, embracing creation with the new garment of a new age.

Most potent in *Tishrei* is the beginning of this foremost of the months. Just as the most creative moment of any thought is its beginning -- the moment of consciousness when the spark of illumination becomes apparent for the first time -- in like manner, the first two days of the first month are the most creative days of the year.

These formative days of *Tishrei* are called *Rosh HaShanah* -- "the head of the year." And you and I spend the remainder of the year accepting the new bounty of this "new-time" and work at becoming a worthy co-creator of the yet unfinished symphony of creation.

May the flow of "new time" bring all of us the wisdom and insight to carry out the processes of spiritual construction, the Mitzvot, and bring about the realization of a new song of spiritual beauty that the world will sing when our eyes are truly opened.

Slice of LIFE

Anniversary

By Chana Weisberg

The Hebrew month of Tishrei is my favourite time of the year. Of course, the nature of the month has much to do with that - a month brimming over with the whole gamut of holidays ranging from inspirational and cleansing to family oriented, cheerful and fun-filled.

On a personal level, the twenty-eighth day of this month also marks a very special life-altering day for me -- my own wedding anniversary.

Some years ago, as Rosh Hashanah was approaching, I was thinking about anniversaries: the 5,763rd year anniversary celebration of mankind's entry into a relationship with You, G-d, as well as my own seventeen-year marriage anniversary.

While seventeen years may not sound like much, especially in comparison to close to six thousand years, to me, it marks the door that opened a whole new world and life.

It feels like yesterday when, as two youngsters, my husband and I felt such a pull one to another. Had someone described our relationship or knowledge of each other in those first weeks and years as superficial, I would have been thoroughly insulted.

Maybe other relationships, but not ours.

Though we had our differences, our connection was real. And deep. At the time, I could never have imagined that the magnetic bond pulling us together could grow stronger.

But the bond did grow. And like an elastic band, it also grew more flexible as it tightened around us, providing more room for our respective means of expression.

The differences that we had, which had at times seemed irreconcilable, now seem almost petty. What had before infuriated me -- all right, some things still upset me, but now the edge of anger is not as sharp. Sometimes I even have a glimpse of appreciation for how those differences enhance our connection.

I guess that with the familiarity we also both let our guard down more. Careless words stumble out more freely. We don't think as much before acting. The small, sweet gestures for one another may have become less frequent.

But that doesn't hide the intent which is still obviously there. Besides, now his every small effort to please me becomes all the more precious. When he does put that special card on my desk, it means all the more to me. As I was musing about my upcoming anniversary, the thought struck me: Could it be that this same dynamic is mirrored in our

relationship, as a people, with You, G-d? True, after all these thousands of years, we may be less sensitive to Your wants and wishes than we had been in the past. Our guard is down; our behaviour may no longer reflect the same nuances of care as in previous generations. Our speech and actions don't have the proper consideration and forethought that they are meant to have. We aren't in tune with Your desires as we had been in better times of our history.

And you, too, don't give Yourself as freely as you did in times gone by. The miracles don't abound. The intimate connection isn't felt as much. Our matrimonial homeland is not imbued with the same holiness and warmth.

But maybe, despite this seeming rift and deficiency in our relationship, the bonds of connection are in a way stronger and superior. Each of our actions counts for so much more and, when it really comes down to it, we're ready to sacrifice our very selves for you.

I was caught up in these reflections in the week before Tishrei as I busily went about preparing, spiritually and materially, for the upcoming holidays. There was so much to do. Meals to cook, soufflés to bake, dresses to purchase and all the usual hubbub of frenzied household activity for the holiday arrangements.

Then, Thursday morning, in midst of these preparations, my husband commented that he must have caught a bad stomach virus. The following morning, a day before the eve of Rosh Hashanah, the bags under his tired eyes indicated that his abdominal pain had not relented but rather kept him up most of the night. By midday the pain intensified unbearably and was now situated just to the left of his stomach.

A short and immediate visit to the doctor confirmed our suspicion. "Rush immediately to the hospital for a possible emergency appendix surgery," instructed our family physician.

Upon our arrival at the hospital -- ignoring the traffic lights, at my husband's urging -- I could see that he was doubled over in pain. His ashen face was creased in anxiety.

Seeing him in such inordinate pain, still uncertain of its cause, as we waited the endless wait in the hospital emergency room, made me feel utterly helpless.

Forgotten at this moment were all the holiday preparations. The recipes sitting on my counter for the fancy desserts, or the pants desperately needing hemming, were completely disregarded.

Forgotten as well were all the times in the past that my husband had made a comment that was stupid or reckless. Overlooked were all the times he forgot to take out the garbage or left his jacket thrown over the living room couch, knowing full well how it irked me so. Nor did I think of the times he thoughtlessly forgot to express gratitude for something I did

for him. Even the toothpaste tube that he so often carelessly leaves open didn't enter my mind.

These didn't matter. Not in the slightest. Not now.

As I sat at his bedside awaiting emergency appendix surgery at 3:00 AM on the eve of Rosh Hashanah, exactly 29 days before our seventeenth anniversary, my thoughts were focused entirely on what I could do to ease his pain.

As I waited in the nearby waiting room as he was wheeled into the operating room, I was only capable of summoning the strength to mouth nonstop prayers begging G-d that no complications arise and that the operation be successful.

And rushing to the recovery room at 4:00 AM, on tired feet that had not let up for twenty-two hours, as he was groggily wheeled from the successful operation, I could only wish that his recuperation be speedy.

And when the doctor released him the following afternoon, on his insistence, just hours before Rosh Hashanah, all I could think of as I drove us home was how to make him more comfortable.

Have the differences between us gone away? Have I learned not to care when he forgets the garbage? No, I still care, and will care, about these things. But what has surfaced over the last seventeen years is a deeper aspect of the relationship than these gestures will ever represent.

Sure, the gestures are nice. And certainly, we should work on keeping them intact, and even growing. But far more important is the surfacing of the bond that had grown and that will hopefully continue to grow. And this bond that was being revealed is far more potent than any gesture possibly could be.

As I stood in shul on Rosh Hashanah listening to the sound of the shofar, I did indeed resolve to make sure to work on those "gestures" that I know are so dear and important to You, G-d. This year, I vowed, I will work on my prayers, on saying my blessings with more concentration and increasing my times of Torah study. I will work, as well, on my patience and tolerance for those around me and on being more careful with the words that come out from my mouth.

But though I will work on these things, I realize, too, that my personal bond to You, and our collective bond to You as a people, runs deeper than any of these things possibly could be. Our bond to You means that when it comes right down to it, we are willing to forego our very selves for Your sake.

And, standing in shul on Rosh Hashanah, 28 days before my own anniversary, as I resolve to make these improvements for the coming year, I also make one more small resolution.

This year, I will make sure to buy him an anniversary card -- on time.

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

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ISSUE 1103

MOSHIACH MATTERS

First and foremost among the *mitzvot* which hasten Moshiach's arrival is the principle of *teshuvah*.

"When you return unto G-d, your G-d, and will listen to His voice... G-d, your G-d, will return your captivity and have compassion upon you, and He will restore and gather you from all the nations to which G-d, your G-d, has dispersed you..." (Deuteronomy 30:2).

Teshuvah will bring about an immediate redemption, "Today, if you will listen to His voice." (Psalms 95:7).



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

A letter addressed to a group of students.

Tishrei 7, 5713
Sept. 25, 1952

The Ten Days of Teshuva - Repentance - which begin with the two days of Rosh Hashanah and continue through their culmination point, the Day of Atonement, Yom Kippur, are the ten days of the inauguration of the new year. Between these three most solemn days of the year we are given a period of seven days, containing every day of the week: one Sunday, one Monday, and so forth. This complete week, neither more nor less, is given to us to enable us to atone and repent for any wrong deeds accounted for during the previous year, and to better our way of life in the new year. That we have been given a complete week in which to accomplish this is significant: Spending the Sunday of this week as we should, and making the most of the time, serves as a repentance and atonement especially for all the wrong done on all the Sundays of the previous year; the same for all the Mondays of the past year on the Monday of this week, and so on.

However, repentance implies two essential conditions: regret for the past and resolution for the future. Therefore this seven day period is also a means of planned preparation for the forthcoming year. On the Sunday of this week we should plan especially for better Sundays in the new year. This will give us the strength and ability to carry out and fulfill our obligations on the Sundays to come. Likewise with regard to the Monday of this week, and all the rest of it.

In thinking of ourselves alone, however, we would only deal with part of our obligations. As I have emphasized many times in the past, one should not and must not be content with leading a proper Jewish life personally, in one's own home and family. One must recognize and fulfill a duty to the environment in a way of influencing everyone in it to adhere to the Torah and to its precepts. This duty is particularly required of youth, in whom G-d has bestowed an extra measure of natural energy, enabling them to become leaders, particularly among their own youth groups, to inspire others in the ways of our Torah and Torah-true way of life.

I hope and pray that everyone of you will become a leader and source of good influence in your environment, leading Jews, and Jewish youth particularly, to a true Jewish life, a life of happiness, a life where its spiritual and material aspects are properly balanced. Such perfect harmony of the spiritual and material can only be found in the Torah and Mitzvoth, and in the light of the Torah you will lead your colleagues and friends to true happiness.

G-d Bless you and your respective families with a Chasimo and Gmar Chasimo Toivo.

M. Schneerson

CUSTOMS CORNER

The Rambam, Maimonides, states that although *teshuvah*, repentance, is always efficacious, it is even more so during the *Aseres Yemei Teshuvah*, the ten-day period of repentance that begins with Rosh HaShanah and concludes with Yom Kippur. For the verse states: "Seek G-d when He is readily to be found: call on Him when He is near," and the Gemara explains that this refers to the *Aseres Yemei Teshuvah*, the time in which G-d is close and "readily available" to all Jews.

Therefore Jews all over the world spend this period of time reflecting and doing everything they can to return to their creator. Many study from Chassidic teachings on the concepts of "repentance, return" which highlight the essential unity between all Jew and G-d.

Starting from Rosh Hashana, and continuing through the Ten Days of Repentance, the Avinu Malkeinu prayer is said every day except Shabbos.

This year Yom Kippur is on Shabbos and therefore, unlike many other years, instead of saying it on Yom Kippur at every prayer, we say it only once at Neilah, at the conclusion of the holiday.

Another specialty for this year is, since the two days of Rosh Hashanah, continue straight into Shabbos, therefore the fast day of Tzom Gedalia, which is usually on the day following Rosh Hashanah is pushed off until Sunday.

A WORD

from the Director

This Tuesday, the sixth of Tishrei, is the Yartzeit of the Lubavitcher Rebbe's mother Rebbetzin Chana. She was born in 1880, on the 28th of Tevet, in Nikolayev, Ukraine, to Rabbi Meir Shlomo and Rachel Yanovsky.

On the day of a Yartzeit it is customary to talk about the conduct of the person who is remembered so that we may take instruction from their lives.

One of the remarkable acts of Rebbetzin Chana was that she joined her husband in exile when he was banished for spreading, teaching, and supporting Torah study. The fact that she actually joined her husband, Rabbi Levi Yitzchak, in exile is in itself a lesson for us. She was not forced to leave her home and journey to the distant, forsaken land. She chose to do so out of her good will and with a severe determination, because she wanted to be close to, and give support to, her husband in his exile.

Additionally, there are many other specific stories personifying her self-sacrifice to the greatest degree. Regarding Rebbetzin Chana the term "self-sacrifice" is meant in the most literal sense of the words. When anything disturbed the fulfillment of Torah and Mitzvos she didn't hesitate at putting herself into life-threatening situations.

This teaches each and every one of us, man or woman, how strong our dedication must be for all matters of Torah study and the dissemination of Torah to the masses; it must reach the degree of martyrdom.

In our days and in these lands, of course, there is no need for such extreme sacrifice, and our goals may be accomplished in pleasure and comfort. The increase that is needed on our part can be done with happiness and joy.

The improvement and increase in Torah and all holy matters must be in an immeasurable manner, rising and leaping higher and completely leaving the earlier degree, so that it is not just a relative increase but a quantum leap. By learning from, and emulating her example, this will bring satisfaction and fulfillment to her saintly soul in the "world of truth." Since in this world of darkness we are increasing our activities and "transforming darkness into light."

J. I. Gutnick

IT HAPPENED *Once...*

FORGIVENESS

When the sixth Chabad Rebbe, Rabbi Yosef Yitzchak Schneerson, reached an age appropriate to marry, he was faced with having to choose between several prospective brides. One of those suggested was the young Rebbetzin Nechama Dina, daughter of Rabbi Avraham Schneerson of Kishinev, the son of Rabbi Yisrael Noach Shneerson, who was the Rebbe of Nezhin and son of the Tzemach Tzedek, the third Chabad Rebbe.

The prospective bridegroom's father, the Rebbe Rashab [Rabbi Shalom Dovber, fifth Chabad Rebbe], was in favor of this match (which eventually did take place), but his mother, Rebbetzin Rivka, wife of the deceased fourth Chabad Rebbe, had other plans.

The Rebbe Rashab said to his mother, "Let us follow the advice of the Torah, and ask the boy himself what he wants to do." They called in the young Yosef Yitzchak, gave him the names of all the possible matches and told him to make the decision for himself.

Rabbi Yosef Yitzchak replied, "When Abraham sought a wife for his son Isaac, he sent his servant Eliezer to his own kinsmen to find a suitable match, saying, 'But you shall go to my father's house, and to my kindred, and take a wife for my son.'" Evidently, he had decided to marry his third cousin, Nechama Dina.

Now in those days, the custom of Rebbetzin Rivka was to distribute honey cake to everyone in the community on the day before Yom Kippur. Her son, the Rebbe Rashab, would be the first to receive a piece, after which all the Chasidim and townspeople would file past her and be given a piece of cake and her blessings for a good and sweet year.

That year, during which the match between Yosef Yitzchak and Nechama Dina was arranged, the Rebbe Rashab came to his mother as usual for the honey cake before Yom Kippur. On that occasion, however, he asked for her forgiveness, as the match had not been made according to her wishes.

Rebbetzin Rivka responded with the following story:

There was once a Jew living in an isolated settlement with few Jewish neighbours, who wanted to spend Yom Kippur in a nearby town in order to be able to pray properly with a minyan. Many such isolated Jewish families would relocate before the High Holidays in order to be able to celebrate together with their brethren. The man informed his wife and family that they would be making the trip into town on the day before Yom Kippur, and asked them to ready themselves for the journey.

When it came time to leave, however, he was the only one ready. The rest of the family had not yet finished packing and making preparations.

He tried to hurry them, as it was Erev Yom Kippur, but it was obvious they would not be leaving for some time. The man therefore suggested that he start out on the journey himself, walking slowly, so that they would later be able to catch up with him. The entire family would meet at a particular tree and continue on their way together.

The father set off alone and soon reached the location where they were supposed to meet. Tired by his long walk (and by the drink of schnapps he had downed that morning), he decided to rest in the inviting shade of the tall tree. Lying down on a comfortable spot not visible from the main road, the man soon fell asleep and dozed for many hours.

Meanwhile, the other family members were hurrying along, trying to reach town before sundown. By the time they reached the tree near which their father was fast asleep they had quite forgotten about their agreement, and passed him right by.

Towards evening the man woke up from his nap. Seeing the advancing shadows, he realized that he would never be able to reach the town before it got dark, nor would he be able to return home without transgressing the holiest day of the year. He would have to spend Yom Kippur where he was, in the middle of nowhere, under the open sky.

Lifting his eyes to heaven, the man cried out, "Master of the Universe! My children have totally forgotten about me! I hereby forgive them; now You must forgive Your children who have forgotten about You!"

Rebbetzin Rivka finished her story with the following words addressed to her son, the Rebbe Rashab: "May G-d forgive all of us the same way that I have forgiven you."

Thoughts THAT COUNT

How does the acceptance of the yoke on Rosh Hashanah differ from the daily acceptance (particularly during the recitation of the Shema)? The daily acceptance is merely the beginning and foundation of a person's conduct during the day; the acceptance on Rosh Hashanah, however, is the essence of the entire holiday.

Nevertheless, complete and sincere acceptance of the yoke requires an honest accounting of past conduct, with a profound feeling of regret and repentance. (*Likkutei Sichot, Vol. 9, p. 450*)

He found them in a desert land (Deuteronomy 32:10)

Indeed, God found the Jewish people faithful to their destiny. A "find" is something we come upon unexpectedly, rather than as the result of any efforts we have expended to earn it. When God gave us the Torah at Mount Sinai, we undertook to relate to Him beyond the dictates of logic, but with pure faith. Faith, being by definition beyond the reach of intellect and therefore unattainable by unaided human effort, can truly be categorized as a "find."

Thus, the use of the verb "to find" in describing God's encounter with the Jewish people at Mount Sinai indicates that, in return for us binding ourselves to Him on pure faith, God bound Himself to us similarly, transcending reason and logic. (*Likkutei Sichot, vol. 34, p. 210*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

ROSH HASHANAH - PARSHAS HA'AZINU
29 ELUL, 1, 2 TISHREI • 4, 5, 6 SEPTEMBER

| | | |
|-------------------------------|------------|------------------|
| EREV ROSH HASHANAH WEDNESDAY: | | |
| CANDLE LIGHTING: | | 5:42 PM |
| MINCHA: | | 5:45 PM |
| MAARIV: | | 6:30 PM |
| ROSH HASHANAH THURSDAY: | | |
| SHACHARIS: | | 9:00 AM |
| SHOFAR (APPROX): | | 11:00 AM |
| MINCHA: | | 5:35 PM |
| TASHLICH: | | 5:50 PM |
| MAARIV: | | 6:30 PM |
| CANDLE LIGHTING: | | After 6:40 PM |
| ROSH HASHANAH FRIDAY: | | |
| SHACHARIS: | | 9:00 AM |
| SHOFAR (APPROX): | | 11:00 AM |
| CANDLE LIGHTING: | | 5:42 PM |
| MINCHA: | | 5:50 PM |
| MAARIV: | | 6:20 PM |
| SHABBOS: | | |
| SHACHARIS: | | 9:AM |
| LATEST TIME TO SAY SHEMA: | | 9:26 AM |
| MINCHA: | | 5:30 PM |
| SHABBOS ENDS: | | 6:42 PM |
| SUNDAY TZOM GEDALYA: | | |
| : | SHACHARIS: | 9:15 AM |
| : | MINCHA: | 5:40 PM |
| : | M.AARIV: | 6:30 PM |
| WEEKDAYS: | | |
| SHACHARIS [& FRIDAY]: | | 8:00 AM, 9:15 AM |
| MINCHA: | | 5:55 PM |
| MAARIV: | | 6:40 PM |

CANDLE LIGHTING: SEPTEMBER 4, 5, 6, 7, 2013

| BEGINS | ENDS |
|--------------------------------------------------------|------|
| 4th 5th 6th 7th | |
| 5:42 6:40 5:44 MELBOURNE 6:42 | |
| 5:40 6:36 5:42 ADELAIDE 6:38 | |
| 5:17 6:11 5:18 BRISBANE 6:11 | |
| 6:25 7:14 6:25 DARWIN 7:14 | |
| 5:15 6:09 5:16 GOLD COAST 6:10 | |
| 5:43 6:38 5:44 PERTH 6:39 | |
| 5:20 6:16 5:22 SYDNEY 6:17 | |
| 5:28 6:24 5:29 CANBERRA 6:26 | |
| 5:31 6:31 5:33 LAUNCESTON 6:33 | |
| 5:44 6:41 5:46 AUCKLAND 6:43 | |
| 5:40 6:40 5:42 WELLINGTON 6:42 | |
| 5:29 6:30 5:42 HOBART 6:42 | |
| 5:14 6:08 5:15 BYRON BAY 6:09 | |
| 6:50 7:38 6:49 SINGAPORE 7:38 | |

On September 5th & 6th light candles from a pre-existing flame

