

LAMPLIGHTER

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LIVING WITH THE TIMES

The festival of Sukkot, which follows Rosh Hashanah 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. Although Sukkot has many similarities and characteristics in common with Rosh Hashanah and Yom Kippur, it is actually the culmination and fulfillment of the first two holidays. The difference between the two lies in the fact that the holiness that was in a more concealed and hidden state on Rosh Hashanah and Yom Kippur is revealed for all to see on "the day of our rejoicing (Sukkot)."

One of the fundamental themes of Rosh Hashanah and Yom Kippur is that of the unity of the Jewish People. But 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 Hashanah, 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 love of Him.

The unity of the Jewish People during the High Holidays is a unity based on the common denominator inherent in every Jew. It does not take into consideration the many differences of temperament, intelligence, or any other marks which distinguish one person from another.

On Sukkot, however, we reach an even higher level of unity than before, developing the theme of Rosh Hashanah and Yom Kippur even 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* symbolizes one who possesses Torah learning and also does good deeds; the *lulav* stands for one who possesses only Torah learning. The *hadass* (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 learning.

On Sukkot we take these four disparate species and bring them together to perform a mitzvah. 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 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.

Dessert in the Sukkah

Y. Lamper

You're at a dinner - the kind of dinner that you find yourself paying a hundred dollars for. The scene is stunning. As you near your seat, sliding between the tables the sparkling cutlery glints in your eyes. The soft music flowing through the air seeking to put the nerves of the participants at ease mixes with the murmur of conversation and the night begins.

Skip to dessert - the waiter, majestically balancing the tray of you-don't-know-what, but sure that it'll bring tickles to your tongue, halts at your table and begins lowering the beautiful glasses with exquisite fruit and chocolate parfait. One short of the number at the table, you don't get one.

Your eyes quickly scan the room and fall upon someone at another table: with two empty glasses. Your mind starts to do the math. He got two desserts. You didn't even get firsts. *He* got my dessert! You feel slighted - *you* paid a hundred dollars for the dinner and *he* got your dessert!

Move to a family reunion. And the party takes place in your uncle's immense backyard. You sit across a long lost cousin you haven't seen in years and the conversation you stopped with last visit continues, as you catch up on all that transpired in the interim. The desserts are brought out and your child gets seconds - leaving you with none. A smile comes to your face as you see her carefully lifting the strawberries with the toothpick, and the frosting on the cake circling her lips, and you hear "mmm..."

You still haven't gotten the dessert but you don't mind. You feel satisfied with your child's pleasure.

Usually to vacillate between or struggle with my own preferences or another's enjoyment is a bridge that cannot be built. Either I will indulge myself in the concerns or priorities naturally directed self-ward, or I will have to sacrifice what I want for another. Can we create a synthesis of these two? The Sukkah tells us how.

The Sukkah is the living paradox - the *home* we live in for eight days. I mean if we only use it for so small a spell, could it become a home? Torah says make it so. Get comfortable but get out soon!

The Sukkah is the space where we experience a stint of our purpose here on this earth. The temporary structure conveys the *triviality* of our here-today-gone-tomorrow delights. On the other hand we don't commit to the solitary life of the hermit to divest ourselves from our desires which distract us constantly. We eat in the Sukkah. We talk in the Sukkah. We *live* and dwell in the Sukkah.

Because, in the Sukkah, the uniquely encompassing mitzvah, the food and the dwelling doesn't convey the self-directed interest, nor the abstention from all, but the purpose for which these things were created. This *purpose* is the uniting dynamic of all we experience. It allows us not to be "consumed" by our food, but to consume it into this driven dimension. Everyone in the Sukkah eating that dessert, fuelled by this purpose, is part of one family. The guest sitting across the table enjoying dessert is *my pleasure*. This is the family that shares the spark of G-dly *intent* and purpose, the spark of Jewish joy that beats the rhythm to which we dance on this happiest holiday. When we bring G-d's intent in creation to mind and into ourselves through our settling in the Sukkah, we can 'have our cake and transcend it too'.

Slice of LIFE

"Why do You Care if my Boyfriend's not Jewish?"

By Bracha Goetz

"But I don't get it, Mom! Didn't you raise me to love all people? So why does it matter if John isn't Jewish?"

"I want to live my life--not someone else's limited view of how I should be. I want to be free to be me."

"The Bible stories just seem like a bunch of fairy tales."

These are thoughts and feelings I express as I travel through young adulthood. My first boyfriend in college is a WASP, and then I date a Catholic Jesuit, then a Southern Baptist. I see this as another achievement--breaking through unnecessary limitations. Jewish guys seem too nice and boring--and the world is such an exciting place to explore!

There is something else going on though, too--a yearning I can't explain. I try many different types of spiritual experiences and study different branches of Buddhism and Christianity, and I find important pieces of truth. Still, a deep part of me continues to feel like something essential is missing.

Spending time with one of my non-Jewish boyfriends, I read a book of Hasidic tales, and he reads an introductory book about Judaism. He seems even more interested in learning about Judaism than I am. I learn a lot of interesting things from his book, too.

My mom suggests that I go to Israel during my summer break from med school to volunteer at Hadassah Hospital.

I volunteer in the Oncology Department, visiting patients who are dying. I also come face to face with the fact that I don't know why life is worth living. Although my life appears to be headed in a great direction, I feel more and more like I am getting lost.

An old friend takes me to a school in

Jerusalem where young adults are first learning about the depth of the Torah. I am sceptical--and I love it too. It feels like the core of my being is celebrating. Even though I don't understand some of the Hebrew words that the teachers and students are using, the atmosphere of humility and growth and caring reaches a very deep place within me. I don't understand what is going on inside of me, but I feel like I have wanted this forever.

While I listen to the classes, I am surprised to see that I am doodling pictures of creatures jumping up and down in a beautiful world, shouting, "YAY!" I also realize with astonishment that a lot of the research studies I have worked on in the Psychology Department at Harvard aren't needed--I find the answers I was seeking here, in these ancient texts. Who knew?

I go for a walk with a teacher and I ask my constantly itching question because I feel I can ask anything here: "So what is the meaning to life?" And something wonderful happens. The teacher asks me what I think the answer is! I am baffled, and I can't think of one intelligent to say. Finally, I just say, "To be good?" And the wise teacher says, "Well, one thing I can tell you is that Judaism gives more details about how to be good than other religions."

What a boring answer! And yet it has an effect on me because I have studied a number of other religions and I know that makes plain, simple, and non-bombastic sense. Just from the few days I've been studying Judaism in depth, there certainly do seem to be more details in Judaism than in other religions about "how to be good." But I'm a big-picture kind of person--and I don't even like details! So why does this very non-dramatic statement intrigue me and strengthen my interest in wanting to study more?

I linger and learn.

I begin to wonder if I can dismiss all these Bible stories as fairy tales once I start finding out about their many, many layers of underlying meaning. I discover that even each letter in the Torah has amazing wisdom to teach. The Hebrew letters and words all turn out to be interrelated--if I change one letter of an

object's name, I find a word with a close but slightly different meaning, and that slight difference has an important message about the essence of that exact entity. I can learn about life just from studying the Hebrew alphabet--and for sure from studying its words!

I don't like restrictions, but I find them somewhat welcome now, since my morals dwindled before I got here. I am honestly craving some absolute truth, as just about everything has become relative to me by this point, and I am not sure if there is much else I can believe in anymore.

I try on a few of the restrictive guidelines each day, kind of like an experiment. After a while, my favourite is Shabbat. I have liked the idea for years, but who could follow through with such a thing if not in a supportive community setting? The Shabbat restrictions free me to be spiritual, like with ballet, as I get each awkward step down better and the dance begins to flow. I start appreciating the funny modest dress code, too. It frees me to be seen by others--and myself--as a spiritual being.

While I was dating non-Jews, sometimes people would bring up the importance of Jewish continuity. That didn't mean much to me because I genuinely didn't understand why Judaism was valuable and worth continuing. I did think there was something unique about the tiny Jewish nation that made us continue to persist-- and make a disproportionate positive impact on the world--despite the fact that we have been invariably sought out for annihilation throughout the ages. But it is not until I get this chance to study earnestly with sincere, observant Jews that I begin to glimpse why our continuity matters.

My soul feels like it's rejoicing, as the pure form of Judaism I am studying fits within me like a long-lost puzzle piece. The other religions I explored have helped me to appreciate my own more fully. In Judaism, both the mystical and practical ways work together to unearth a Jewish soul. I see how I need the mitzvot to both tie me to earth and let me fly.

I'm remembering who I am. And I'm in a constant state of becoming, with more and more wondrous levels to be revealed.

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ISSUE 1105

MOSHIACH MATTERS

When Moshiach comes, initially, there will be no change in the world order, other than its readiness to accept messianic rule. All the nations of the world will strive to create a new world order, in which there will be no more wars or conflicts.

In the messianic era there will be great advances in technology, allowing a high standard of living. Food will be plentiful and cheap.

However, the focus of human aspiration will be the pursuit of the "knowledge of G-d." People will become less materialistic and more spiritual.



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, namely 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]:

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. That 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 from without, 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 disburdened 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*.

Moreover, making mention of our Rebbeim and their activities and their teachings helps further. 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 Mitteler Rebbe, the *Tzemach Tzedek*, the Rebbe Maharash and the Rebbe Rashab.

And let us add: My revered father-in-law, the Rebbe [Rayatz],
Menachem Schneerson

CUSTOMS CORNER

The Sukkah

For eight days, we make the *Sukkah* our official home, mainly by eating our meals there. It is also encouraged to try to include anything else that one would normally do in the house-like reading a book or talking with a friend, to be done in the *Sukkah*. We sit in the *Sukkah* from sundown on the 14th of Tishrei through nightfall of the 22nd of Tishrei.

Joy

Sukkot is described simply as the "Season of our Rejoicing"! The Torah enjoins us no less than three times to rejoice, and be only happy, on Sukkot. (No other festival is the subject of this instruction more than once.)

The Four Species

On the first two days of Sukkot, the *mitzvah* can be fulfilled only using one's own Four Kinds. As such, if using someone else's set, it needs to be given as "a present, conditional on its return." You can then use the set-your set-and then you return it, as a gift, to its original owner.

A WORD

from the Director

In the Beis Hamikdash, the Holy Temple in Yerushalayim (Jerusalem), during the holiday of Sukkos, the Mitzvah of "Pouring the Water" on the Mizbeach, the Alter, was performed. This Mitzvah represents the true joy that a Jew experiences in his service of his Creator. A service not of a rich experience, as represented by the wine that was poured during the rest of the year, but rather a simple relationship, built through the process of return - to G-d and to one's true self, as G-d's only child - during the month of Elul, the climax of which is reached on Rosh Hashanah and Yom Kippur, reaching consistently higher into our essential bond with our Creator, after which the resulting joy knows no bounds.

Rabbi Israel Baal Shem Tov (1698-1760), the founder of the Chassidic movement, was once asked: "Why is it that Chassidim burst into song and dance at the slightest provocation? Is this the behaviour of a healthy, sane individual?"

The Baal Shem Tov responded with a story:

Once, a musician came to town -- a musician of great but unknown talent. He stood on a street corner and began to play.

Those who stopped to listen could not tear themselves away, and soon a large crowd stood enthralled by the glorious music whose equal they had never heard. Before long they were moving to its rhythm, and the entire street was transformed into a dancing mass of humanity.

A deaf man walking by wondered: Has the world gone mad? Why are the townspeople jumping up and down, waving their arms and turning in circles in middle of the street?

"Chassidim," concluded the Baal Shem Tov, "are moved by the melody that issues forth from every creature in G-d's creation. If this makes them appear mad to those with less sensitive ears, should they therefore cease to dance?"

This is the dance of every Jew, in the impact of his experience during the month of Tishrei, to break free of the world's external image and to dance to its inner message.

J. I. Gutnick

IT HAPPENED *Once...*

NEVER DEMOLISH A SUKKAH

An epidemic raged through Nadvorna as Sukkos was approaching, and the physicians warned the townsfolk to take all possible hygienic precautions for fear of contagion. The local judge, an unusually evil man, was told that Rabbi Mordechai of Nadvorna had just built a sukkah. He at once dispatched a messenger with a court order to demolish it forthwith, because it supposedly contravened the municipal health regulations. The Nadvornor Rebbe ignored the message.

Within minutes a squad of police arrived at his doorstep to warn him of the consequences of his defiance. He replied: "I built my sukkah in order that it should stand, not in order that it should be demolished."

This time the judge sent the tzaddik a summons. When this too was ignored, the judge decided to descend on his victim himself. He ordered the tzaddik in harsh terms to dismantle the sukkah immediately, and warned him of the severe punishment which any further disobedience would earn him. These threats and warnings did not shake the tzaddik's equanimity in the slightest. He simply answered coolly in the same words that he had told the policemen - that he had built his sukkah in order that it should stand, not in order that it should be demolished.

The judge was incensed and was about to pour more vituperation upon the tzaddik, whereupon the latter remarked, "I would like you to know that Rebbe Meir of Premishlan was my great-uncle."

The judge flew into a rage: "Who cares who your great-uncle was? Just demolish that thing, and that's all!"

The Nadvornor now repeated what he had just told the judge, and then asked him calmly to wait a moment; he wanted to tell him an interesting story.

The judge, taken by surprise, signified his assent with a brief nod, and R. Mordechai began:

"Once there lived a priest who had ten sons, all of them as robust and strong as cedars. He owned a beautiful big park, full of trees that delighted G-d and man alike. One day he decided that he would add grace to this grove by planting a little flower garden next to it. So he uprooted some of his trees, and in their place he planted fragrant flowers. But no sooner had he finished this work than his sons fell ill, one after the other. First the oldest weakened and died, then the second, and so on, until the very youngest fell ill. The priest was at his wit's end. He summoned the most expert doctors, and even consulted sorcerers, but to no avail. At this point several people advised him to make the journey to visit Rebbe Meir of Premishlan. Who knows? Perhaps salvation might come through him, for he was reputed to be a holy man. By now there was no alternative open to him, and he was desperately eager to save the life of his last surviving son. So with a heavy heart he travelled to Premishlan.

"Arriving there he told the holy man of all the trials that had befallen him - and now even his last son was mortally ill and no physician could cure him. Heaven alone could help him now.

"You had a beautiful garden full of goodly trees,' Reb Meir told him, 'but because you wanted a flower garden as well, you chopped down the trees of G-d. And that is why He has now chopped down your trees, "for man is a tree of the field." But since you have already come here, and your time has not yet run out completely, I promise you now that your youngest son will be helped from Above, and will soon be cured.'

"The holy man then prayed that the Almighty heal the priest's son, in order that His Name is sanctified wherever people would hear of his story. This prayer was accepted, and the son grew to manhood.

"I want you to know," Rebbe Mordechai concluded his story to the judge, "that you are the son of that priest... So, tell me, now, is this the way you repay the kindness that my great-uncle showed you by saving your life?"

The judge fell at his feet, and wept. "True, true, I know it all!" he sobbed. "Forgive me, Rabbi, for what I've done to you. You can build even ten of those things - but only promise that you will forgive me!"

The promise was given, the chastened judge went his way, and the Rebbe of Nadvorna enjoyed his sukkah in peace.

Thoughts THAT COUNT

And you should take for yourself... a beautiful fruit (23:40)

The Hebrew word for "citron" is therefore seen as an acronym for the phrase "let not [even] the foot of pride come upon me". (*Panim Yafot*)

You shall dwell in huts seven days (23:42)

The Sukkah must have a minimum of two full walls, as well as a small section of a third wall. Just as a person's arm is made of two larger parts and one smaller part, and with this part of his body he embraces, so is the case with the Sukkah; on Sukkos every Jew receives as hug from Hashem, basking his entire being in G-dly presence while he sits in the Sukkah. (*Chassidic teaching*)

CANDLE LIGHTING: SEPTEMBER 18, 19, 20, 25, 26, 27, 2013

BEGINS						ENDS	
18th	19th	20th	25th	26th	27th		21st
5:54	6:52	5:56	6:00	6:58	6:02	MELBOURNE	6:54
5:50	6:46	5:52	5:55	6:52	5:57	ADELAIDE	6:48
5:24	6:17	5:24	5:27	6:20	5:28	BRISBANE	6:18
6:25	7:14	6:25	6:25	7:14	6:25	DARWIN	7:14
5:22	6:15	5:23	5:25	6:19	5:26	GOLD COAST	6:16
5:52	6:47	5:53	5:56	6:51	5:57	PERTH	6:48
5:30	6:25	5:31	5:35	6:30	5:36	SYDNEY	6:27
5:38	6:34	5:39	5:43	6:40	5:45	CANBERRA	6:36
5:45	6:45	5:47	5:52	6:52	5:54	LAUNCESTON	6:47
5:55	6:52	5:57	6:01	6:58	6:02	AUCKLAND	6:54
5:54	6:54	5:56	6:01	7:01	6:03	WELLINGTON	6:56
5:44	6:45	5:46	5:51	6:53	5:54	HOBART	6:47
5:21	6:15	5:22	5:25	6:18	6:26	BYRON BAY	6:16
6:45	7:33	6:44	6:42	7:30	6:41	SINGAPORE	7:32

On Sep. 19th, 20th, 26th & 27th light candles from a pre-existing flame

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

SUKKOS

14, 15, 16 TISHREI • 18, 19, 20 SEPTEMBER

EREV SUKKOS, WEDNESDAY:

CANDLE LIGHTING: 5:54 PM
 MINCHA: 6:00 PM
 MAARIV: 6:45 PM

SUKKOS THURSDAY:

SHACHARIS: 10:00 AM
 MINCHA: 6:00 PM
 MAARIV: 6:45 PM
 CANDLE LIGHTING: After 6:52 PM

SUKKOS FRIDAY:

SHACHARIS: 10:00 AM
 MINCHA: 6:05 PM
 CANDLE LIGHTING: 5:56 PM
 MAARIV: 6:35 PM

SHABBOS:

SHACHARIS: 10:00 AM
 LATEST TIME TO SAY SHEMA: 9:12 AM
 MINCHA: 5:50 PM
 SHABBOS ENDS: 6:45 PM

CHOL HAMOED/SECOND DAYS YOM TOV SUKKOS:

SHACHARIS:
 SUN - WED: 9:15 AM
 MON - WED: 8:00 AM
 THURS - SHABBOS: 10:00 AM
 LATEST TIME TO SAY SHEMA - SHABBOS: 9:06 AM
 MINCHA:
 SUN - THURS: 6:05 PM
 FRI: 6:10 PM
 SHABBOS: 5:55 PM
 MAARIV:
 SUN-TUES: 6:50, 9:00 PM
 WED-THURS: 6:50 PM
 FRI: 6:40 PM
 SHABBOS ENDS: 7:00 PM