

LAMPLIGHTER

2 Tishrei
Parshas Ha'azinu
Shabbat Shuva

1158

26 September
5775/2014

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LIVING WITH THE TIMES

The Haftara of the first day of Rosh Hashana relates the story of Chana, who was childless and came to the Sanctuary to pray. In the merit of her prayers she was blessed with a son - the prophet Samuel.

Eli the High Priest, seeing Chana so immersed in prayer and oblivious to her surroundings, suspected her of being intoxicated - not from wine, but from the very act of praying.

"I am not drunk," Chana explained. "I am pouring out my soul before the L-rd." Through prayer, Chana's soul was uniting with G-d.

On Rosh Hashana we ask G-d to fulfill our needs. Our requests are spiritual and material: We ask Him to bless us with healthy children, long lives, and an abundant livelihood.

Rosh Hashana is the day of G-d's coronation as King, as we say, "Reign over the whole world in Your glory."

How do we accept G-d's sovereignty? By nullifying ourselves in His Presence. When we are completely nullified before the King, we are unaware of our personal desires, aware only of being in G-d's Presence.

This presents us with a seeming contradiction. If Rosh Hashana is characterized by an absence of self-perception, how can we simultaneously pray for the fulfillment of our personal requests?

When a Jew prays to G-d on Rosh Hashana, his prayer is an extension of the process of coronation. While superficially he may be asking G-d for material blessings, his true intention - whether consciously or subconsciously - is the desire to spread awareness of G-d's kingship in the world. By praying for material blessing, the Jew is merely asking for Divine assistance in fulfilling his G-dly mission on earth.

It was this concept that was unclear to Eli the priest. His contention was that when a Jew prays there is no room for personal requests; the awareness of being in G-d's Presence should be so intense that it precludes anything else. When Eli saw Chana praying for a child, he mistakenly concluded that she had forgotten G-d's Presence.

Not so, was Chana's reply. Her longing for a child was not a personal desire, but a wish to fulfill a greater mission in life. This is evident in the vow she made, that if G-d would bless her, the child would be given over for a life of total service of G-d. Chana wasn't asking G-d to fulfill her personal request; she was praying for G-d to fulfill His own needs!

So too is it with us on Rosh Hashana. Although our petitions are personal in focus, the true essence of our prayer is to unite with G-d.

Adapted for Maayan Chai from Likutei Sichot, Volume 19

Committing Our Future

By Naftali Silberberg

The onset of the New Year is traditionally a time for an honest personal reassessment, and a commitment to refocus on our most important priorities. The High Holiday prayers and homilies will offer much inspiration and food for thought in this direction, but I would like to take the moment to examine the Rosh Hashanah Torah readings and Haftorahs, and cull from them an important message.

On the first day of Rosh Hashanah we read from Genesis the story of Isaac's birth. The reading continues with the account of Ishmael's expulsion from Abraham's home when it was discovered that he was violent and a negative role model for Isaac. The Haftarah of this day follows the same theme, discussing the miraculous birth of Samuel to his formerly barren mother, Chana.

On the second day of Rosh Hashanah we read about the Binding of Isaac, and conclude with the birth of Rebecca. The Haftarah is a hauntingly beautiful selection from the Book of Jeremiah which talks of G-d's undying love for his chosen nation, whom He terms as His "most precious son." The Haftarah also contains G-d's assurance to Rachel, weeping inconsolably for her exiled children: "Your children shall return to their border."

As you may have realized by now, the Torah readings for both days of the holiday, as well as both Haftorahs, share the same theme -- children: the great blessing of having children, the importance of educating them properly, and our commitment to their welfare.

To be sure, this is a fitting topic for these days, considering that Rosh Hashanah is the anniversary of the sixth day of Creation, when Adam and Eve were commanded/blessed: "Be fruitful and multiply." Indeed, on that very day they were blessed with their first children-- Cain, Abel and their twin sisters.

On a deeper level, Rosh Hashanah is the day when we recommit to the mission we were entrusted with on the day Man was created more than 5700 years ago. The heaven and earth and myriads of creatures were created on the first five days of Creation, but none have the ability to freely choose or reject their Creator. The purpose of Man is to *choose* to be aware of the Divine reality hidden behind the thick veil of nature, and to promote this awareness throughout Creation by totally utilizing it in the service of G-d.

This task begins at home. Our children are the first and most important frontier in this vital campaign. Sarah and Chana understood this, and yearned for the privilege of sharing their knowledge of G-d with future generations. Abraham, appreciating the critical importance of this objective, willingly parted with his eldest son Ishmael in order to ensure the integrity of Isaac's education.

And aside for the importance of this mission on a cosmic level, it also just happens to be the surest path to the child's spiritual fulfillment and consequently his happiness.

On this Rosh Hashanah let us resolve to provide our children with their spiritual needs, and rid our homes of all negative influences which can impede them on their spiritual path. This certainly isn't an easy task for already overworked parents -- but the entirety of Creation is watching, hoping that we succeed in our efforts.

May G-d reciprocate by resolving to grant each and every one of His beloved children a year of happiness, health, prosperity, and true *nachas* from their children. May we all be inscribed and sealed in the Books of Life and Redemption.

Slice of LIFE

The Prayerbook of Screams

The *Machzor*, the prayer book for Rosh Hashanah and Yom Kippur, has been soaked with tears down through the generations. Even so, one glance at the unique *Machzor* in the possession of Ze'ev Glick in Jerusalem is enough to guarantee that your heart will begin to pound in reaction to this *Machzor* that so strongly emanates tears and Jewish suffering.

The prayer book is small, the pages delicate and thin, and the letters are tiny. The binding is wood. The opening page is inscribed with the title "[*Machzor*] *Za'akat Hashevi*": "The Captive's Screams [High Holiday Prayer book]". The bottom section of the page bears the words, "Written in a prison camp in Russia, 1944, the fifth year of the fearsome World War, because there was not in our possession a single *Machzor* with which to pray on the holy days of Divine Favor, to scream out to G-d Almighty, all of us together, that He should redeem us immediately and gather our oppressed" [signed] "Mordechai ben R. Chaim-Zvi HaKohen Glick."

Ze'ev Glick holds the precious heirloom in his hands with great care and tells its story.

Before the war his father Benzion together with his uncle R. Mordechai Glick, were living in the town of Oyhal in Hungary. With the outbreak of the war, the two were arrested and dispatched to a labor camp in the Ukraine. In 1942 they were driven by Russian soldiers to Siberia, in what turned out to be a long death march.

Only a small minority survived the rigors and oppression of the journey. Mordechai carried his sick brother,

Benzion, on his back most of the way. Benzion by then had shrunk to a mere 36 kilogram (80 lb.) skeleton of bones!

When they finally reached the prison camp in Siberia, conditions did not improve much. From the total of 3000 Jews who managed to arrive there, after three months only around 300 were still alive. All the rest had perished from the combination of hard work, illnesses, starvation and the freezing cold.

Mordechai took upon himself the seemingly hopeless task of encouraging his fellow prisoners. One of his "methods" was to compile a four-year calendar, so they could always know when would be Shabbat, Rosh Chodesh and Yom Tov.

As Rosh Hashanah 5705 (Sept. 18 1944) approached, there were zero prayer books available. The one request on the tongues of all the captives was to have a *Machzor*, for how else would they be able to recite the prayers for the Days of Awe. That is when Mordechai resolved to try *to write the entire Machzor in longhand by heart!*

Immediately arose the problem of how to acquire paper? Mordechai began to withhold part of his already inadequate food rations, and traded the portions daily with the guards in exchange for cigarettes. Then he stripped the papers from around the tobacco and stocked-piled them. When he felt he had enough papers, he began to inscribe on them, in tiny but clear block letters, fully voweled the text of the *Machzor*. Just before Rosh Hashanah he completed it, including even all the lengthy *piyutim* - a Jewish liturgical poem - that are said only once a year.

After finishing the writing, he managed, to persuade a few soldiers also in exchange for food, to prepare for him two slabs of wood of precise size. These he used to bind the pages, front and back. He carved into them a

depiction of the Ten Commandment tablets, and under that a *Magen David* ("Jewish Star"). He also engraved two hands with fingers spread, so it would be known that the writer was a Kohen.

[Can this not be considered one of the most incredible accomplishments in modern Jewish history? To write out every single Rosh Hashanah and Yom Kippur prayer by heart, by hand, on the small, thin papers used for rolling cigarettes, in a brief time period, and then to create and engrave wood bindings - - and all under starvation, sleep-deprived tortuous conditions! What's more, in a later year, after they reached freedom, the *Machzor* was checked, whereupon it was discovered that he had remembered correctly every single word and letter, and even every vowel!]

On Rosh Hashanah and on Yom Kippur he led the prayers, using his unique *Machzor*, surrounded by the wailing of his fellow captives. The other Jewish prisoners answered responsively whenever they could, including all the "Amen's". Still the myriads of tears greatly outnumbered their words.

Mordechai and Benzion managed to survive the Siberian ordeal. Mordechai, who lost his wife and all of his children in the war, immediately left for Israel, where he remarried. Sadly, he never had more children and passed away relatively young on 21 Sivan 5720 (1960). The *Machzor* next passed into the possession of his brother, who by then was already living in Israel, where he married and fathered two children. Benzion lived to a ripe old age, passing away on 26 Nissan 5766 (2006). The precious *Machzor* is now being lovingly preserved by one of his sons, Ze'ev.

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ISSUE 1168

## MOSHIACH MATTERS

Rav Saadia Gaon taught, "In the place where a person's thoughts are, so there he himself is found." During the blowing of the shofar on Rosh Hashana, a Jew's thoughts are on hearing the "great shofar," (heralding the Redemption) and thus he indeed hears the "great shofar" to which his thoughts are directed. Since 'deed is the essential thing,' we must work to ensure that the "great shofar" should be sounded in actuality - to work in doing those things that bring the Redemption closer, when the promise of "It shall be on that day that a great shofar will be sounded" will be literally fulfilled. (The Lubavitcher Rebbe, *Rosh Hashana*, 5742 - 1981)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the grace of G-d  
In the Days of Selichoth, 5724 [September, 1964]  
Brooklyn, N.Y.

## Greeting and Blessing!

One of the main distinguishing features in the creation of Man is that Man was created single, unlike other spaces which were created in large populations.

This indicates emphatically that one single individual has the capacity to bring the whole of Creation to fulfillment, as was the case with the first Man, Adam. No sooner was Adam created on that first Rosh Hashanah than he called upon, and successfully rallied, all creatures in the world to recognize the Sovereignty of the Creator, with the Call:

Come, let us prostrate ourselves, let us bow down and kneel before G-d our Maker! For it is only through "prostration" - self-abnegation - that a created being can attach itself to, and be united with, the Creator, and thus attain fulfillment of the highest order.

Our Sages, of blessed memory, teach us that the first Man, Adam, was the prototype and example for each and every individual to follow: "For this reason was Man created single, in order to teach you - one person equals a whole world", our Sages declared in the Mishnah.

This means that every Jew, regardless of time and place and personal status, has the fullest capacity (hence also duty) to rise and attain the highest degree of fulfillment, and accomplish the same for the Creation as a whole.

Rosh Hashanah - the anniversary of the first, and single, human - reminds every Jew of this duty.

Rosh Hashanah disproves the contentions of those who do not fulfill their duty with the excuse that it is impossible to change the world; or that their parents had not given them the necessary education and preparation; or that the world is so huge, and one is so puny - how can one hope to accomplish anything?

Rosh Hashanah offers the powers needed to fulfill this duty, because on this day the whole of Creation is rejuvenated; a new year begins, with renewed powers, as on the day of the first Rosh Hashanah.

This is borne out by the prayer which each one of us prays in the evening, morning and afternoon prayers on Rosh Hashanah:

Establish Thy reign upon all the world... that every creature shall know that Thou didst create it.

The fact that each one of us prays for total Divine Sovereignty and the identity of each created thing with its Creator is proof that the attainment of this is within reach of every one of us.

There were times when the said idea, namely, the ability of a single individual to "transform" the world, met with skepticism, and demanded proof, etc.

However, precisely in our generation, unfortunately, we do not have far to seek to be convinced of this. We have seen how one individual had brought the world to the brink of destruction, but for the mercies of the King of the Universe, Who ordained that "the earth shall stand firm; shall not fall."

If such is the case in the realm of evil, surely one's potential is much greater in the realm of the good. For, in truth, Creation is essentially good, and therefore more inclined towards the good than the opposite.

May G-d grant that everyone, man or woman, should firmly resolve on the day of Rosh Hashanah to give full expression to the spirit of Rosh Hashanah, as indicated above; and that these resolutions should be carried out in the actual everyday life of the coming year.

This means that everyone should cultivate submission to G-d in all aspects of the daily life, through the fulfillment of G-d's Mitzvot, to the fullest extent of "Know Him in all thy ways," and may everyone accomplish this also for his environment.

(Excerpt from a letter)

## CUSTOMS CORNER

### "Good Year"

On the first night of Rosh Hashanah, we extend to one another greetings of "Leshana Tovah Tekatev Vitechatem", "May you be inscribed and sealed for a good year."

### Apple & Honey

In the evening meal, we eat apple dipped in honey, the head of a fish, pomegranates, "tzimmes" (sweet carrots) and other foods signifying a sweet and successful year.

### Ten Days of Repentance

The 10-day period beginning on Rosh Hashanah and ending on Yom Kippur is known as the "Ten Days of Repentance"; this is the period, say the sages, of which the prophet speaks when he proclaims (Isaiah 55:6) "Seek G-d when He is to be found; call on Him when He is near." Psalm 130, Avinu Malkeinu and other special inserts and additions are included in our daily prayers during these days.

The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur (on Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms). Click below for today's three Psalms.

## A WORD

*from the Director*

*As we enter the High Holydays period and the start of a New Year, our individual and collective minds are no doubt reflecting on the year that was. Central to our very existence as Jews and a nation is our homeland, the land of Israel.*

*Regardless of where we live, in Jerusalem or Melbourne, Ashkelon or Paris, we were attuned this year to the daily assault on our identity, on our values and on our very right to exist.*

*We do not rely on the United Nations or any country to endorse that right. It was given to us by G-d himself, and so too the Land of Israel as an inheritance for all time.*

*As a community living in relative peace and comfort in Australia, we have experienced levels of respect and acclaim but have also come to experience the pains of antisemitism clothed in its various guises. The world around us this year has seemed to become a darker place.*

*How fortunate we are that on these shores we can experience the joys and richness of Judaism in its fullness, far from the onslaughts of religious intolerance and mayhem.*

*As we enter our synagogues this Rosh Hashana, we pray to G-d for a peace born out of justice and morality; a peace recognizing right from wrong and good from evil.*

*The common thread that weaves throughout the liturgy of the High Holidays is the trust in the G-d of Israel, with the final quivering sounds of the shofar on Yom Kippur confirming our belief and faith in the creator of the universe.*

*Let us resolve to translate that belief into deed; to use our moral compass in lighting up the world with the cherished values so associated with the People of Israel.*

*Over the coming month, spend a little more time in Shule, get together with family and friends over the Yom Tov table and experience first hand some of the beautiful mitzvot so special to this time of year.*

*If you do not have a regular Shule to attend, we warmly welcome you to join us at our Chabad House, or feel free to drop in to the many Chabad Houses in Melbourne and throughout Australia whose doors are always wide open to you.*

*On behalf of the Chabad House of Caulfield, I wish you a year of goodness, health, prosperity and peace - peace and tranquility to you and your family, our community and in our Holy Land of Israel.*

*J. I. Guterlich*

# IT HAPPENED *Once...*

More than 1000 years ago, there lived a great and holy leader and teacher called Rabbi Saadiah Gaon (882-942). The Gaon (as the leading sages of Babylonian Jewry were titled at the time) had many hundreds of pupils, and all of them had a great thirst to learn. Even a casual movement or word from their revered teacher provided them a lesson for life.

One winter morning, two of his pupils happened to be walking in the mountains when they heard a strange sound on the other side of a hill. When they approached the summit they saw, to their great surprise, their master sitting on the snow-covered ground, weeping, praying and engaging in other acts of penitence. What could a *tzaddik* (perfectly righteous person) such as their teacher possibly need to repent for? Could he have committed some sin, G-d forbid? They hurriedly departed from that place. But later that day, they could no longer restrain themselves and asked their teacher what the scene they had witnessed had been about.

"I do that every day," he said to them. "Every day I repent and plead with G-d to forgive my shortcomings and failings in my service of Him."

"Your failings?" they asked. "Of what failings does the Gaon speak?"

"Let me tell you a story," said Rabbi Saadiah. "Something that happened to me a while ago..."

"At one point in my life, I decided that all the honour and attention I was receiving from everyone around me was interfering with my service of the Creator. G-d must be served with joy, and without complete humility, joy is impossible. So I decided that I would spend several months in a place where no one recognized me.

"I dressed in simple garments and began my self-imposed exile, wandering from town to town. One night I was in a small inn run by an old Jew. He was a very kind and simple man, and we spoke for a while before I went to sleep. Early the next morning, after I had prayed shacharit (the Morning Prayer), I bade him farewell and was again on my way.

"What I didn't know was that several of my pupils had been searching for me, and several hours after I left the inn they appeared, hot on my trail. 'Did you see Rabbi Saadiah Gaon?' they asked him. 'We have reason to believe that he was here.'

"Saadiah Gaon?" replied the bewildered old Jew. 'What would the great Rav Saadiah be doing in a place like mine? Rav Saadiah Gaon in my inn? No... I'm sure that you are very mistaken! There was no Rav Saadiah Gaon here!'

"But when the young men described me to him and explained about my exile and 'disguise,' the old Jew grabbed his head and cried: 'Oy! Rav Saadiah! Rav Saadiah was here! You are right! Oy, Oy!' and he ran outside, jumped into his wagon and began urging his horse to go as fast as possible in the direction I had taken.

"After a short time he caught up to me, jumped from his carriage and fell at my feet, weeping: 'Please forgive me, Rav Saadiah. Please forgive me. I didn't know that it was you!'

"I made him stand up and brush himself off, and then said to him: 'But my dear friend, you treated me very well, you were very kind and hospitable. Why are you so sorry? You have nothing to apologize for.'

"No, no, Rabbi,' he replied. 'If I would have known who you are, I would have served you *completely* differently!'

"Suddenly I realized that this man was teaching me a very important lesson in the service of G-d, and that the purpose of my exile had been fulfilled. I thanked and blessed him, and returned home.

"Since then, every evening when I say the prayer before sleeping, I go over in my mind how I served G-d that day. Then I think of that old innkeeper, and say to myself: 'Oy! If I had known about G-d in the beginning of the day what I know now, I would have served Him *completely* differently!'

"And that is what I was repenting for this morning."

By Tuvia Bolton

# Thoughts THAT COUNT

Assemble the people together, men, women, and children (Deut. 31:12)

This verse concerns the gathering of the Jewish people once every 7 years in the Holy Temple. As any parent knows, young children usually make a lot of noise. Wouldn't it have been easier to leave them at home, so as not to disturb the adults? However, parents have a responsibility to expose their children to Judaism and provide them with a Jewish education, even if some sacrifice is required. Better to bring the children along and miss a few words, than to leave them at home and hear every word clearly... (Rabbi Nasan Adler)

He set the bounds of the nations according to the number of the Children of Israel (Deut. 32:8)

G-d established the borders of all the countries of the world so that the Jewish people, by living in those lands and observing Torah and mitzvot, could elevate the sparks of holiness they contain. The purpose of the Jews' exile among the nations is to illuminate the world through "the candle of mitzva, and the Torah, light." (*Sichot Kodesh*)

And He said, I will hide My face from them, I will see what their end shall be (Deut. 32:20)

G-d assures us: Even though I will hide My face and subject the Jewish people to the laws of nature, it will only be a temporary situation. For even in their exile I am mindful of their "end," and will always protect their eternity. (*Shem MiShmuel*)

## CANDLE LIGHTING: 26 SEPTEMBER 2014

| BEGINS                     | ENDS |
|----------------------------|------|
| 6:01 .....MELBOURNE .....  | 6:59 |
| 5:56 .....ADELAIDE .....   | 6:52 |
| 5:27 .....BRISBANE .....   | 6:20 |
| 6:25 .....DARWIN .....     | 7:14 |
| 5:26 .....GOLD COAST ..... | 6:19 |
| 5:57 .....PERTH .....      | 6:52 |
| 5:35 .....SYDNEY .....     | 6:31 |
| 5:44 .....CANBERRA .....   | 6:40 |
| 5:53 .....LAUNCESTON ..... | 6:53 |
| 6:02 .....AUCKLAND .....   | 6:59 |
| 6:02 .....WELLINGTON ..... | 7:02 |
| 5:52 .....HOBART .....     | 6:54 |
| 5:25 .....BYRON BAY .....  | 6:19 |
| 6:41 .....SINGAPORE .....  | 7:30 |



## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD  
PARSHAS HA'AZINU  
2 TISHREI • 26 SEPTEMBER

|               |                           |                  |
|---------------|---------------------------|------------------|
| FRIDAY NIGHT: | CANDLE LIGHTING:          | 6:01 PM          |
|               | MINCHA:                   | 5:50 PM          |
|               | KABBOLAS SHABBOS:         | 6:40 PM          |
| SHABBOS:      | SHACHARIS:                | 10:00 AM         |
|               | LATEST TIME TO SAY SHEMA: | 9:06 AM          |
|               | MINCHA:                   | 6:00 PM          |
|               | SHABBOS ENDS:             | 6:59 PM          |
| SUNDAY:       | FAST BEGINS:              | 4:59 AM          |
|               | SHACHARIS:                | 9:15 AM          |
|               | MINCHA:                   | 5:55 PM          |
|               | MAARIV/FAST ENDS:         | 6:48 PM          |
| WEEKDAYS:     | SHACHARIS:                | SUN-FRI: 9:15 AM |
|               | MINCHA:                   | MON-FRI: 8:00 AM |
|               | MAARIV:                   | 6:10 PM          |
|               |                           | 6:55 PM          |