

LAMPLIGHTER

9 Tishrei
Erev Yom Kippur

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LIVING WITH THE TIMES

On Yom Kippur, a Jew fasts. He realizes that a lightning bolt will not come down from heaven and strike him if he eats, but he is not concerned with reward or punishment. He refrains from eating because he understands that G-d wants him to. He knows that a Jew does not do that on Yom Kippur.

A day before, he may not have felt this way. He may have been lax in the observance of one Mitzvah (commandment) or another. But on Yom Kippur he feels that he has to do what a Jew should do.

Why? Because there is something special about this day. Our Sages explain the idea using Gematria, Torah numerology. The Hebrew word for the evil Satan is numerically equivalent to 364. During 364 days of the year, Satan has the power to tempt the Jew. On one day, Yom Kippur, he has no power. A Jew is simply not interested in what he has to offer. Yom Kippur is a day for being Jewish.

What would happen on Yom Kippur? The High Priest would enter the Holy of Holies, at which time he was alone with G-d. No human or spiritual being was permitted to intrude upon his connection with Him.

Each year this sequence is replayed in our own hearts. The essence of the Jewish soul is one with the essence of G-d. This bond is constant; it is not the product of our efforts. Consequently, neither our thoughts, our words, nor our deeds can weaken it. At this level of essential connection, there is no existence outside G-dliness, no possibility of separation from Him.

This connection exists above time. But within time, it is revealed on Yom Kippur. On this day, we each "enter the Holy of Holies," and spend time "alone with G-d."

This is the heart of Ne'ila, the final prayers recited on Yom Kippur. Ne'ila means "locking." This name is generally understood to mean that the gates of heaven are being locked and there are a few moments left when our prayers can enter. According to Chasidic thought, the meaning is that the doors are locked behind us. Each one of us is "locked in," alone and as one with G-d.

At this level of essential connection, there is no existence outside G-dliness, no possibility of separation from G-d, no possibility that the soul could be affected by sin.

The revelation of this level of connection removes the blemishes that sin causes. This kind of cleansing is a natural process, for the revelation of our inner bond with G-d renews our connection with Him at all levels.

This is the meaning of the saying of our Sages that "the essence of the day atones." On Yom Kippur, our essential bond with G-d is revealed, and in the process, every element of our spiritual potential is revitalized.

This affects also our lives in the material sphere, endowing us with blessing, for a good and sweet year in all our concerns.

Adapted by Rabbi Eli Touger from the works of the Lubavitcher Rebbe.

The Story of Your Life

By Shais Taub

The Book of Jonah, read in its entirety during the Yom Kippur afternoon services, is the story of your life. This is what the Kabbalah says.

I know what you're thinking. "This has got to be a metaphor, because I have never boarded a seafaring vessel bound for Tarshish to escape prophecy, gotten caught in a storm, had the crew throw me overboard and been swallowed by a fish."

You're right. Those things haven't happened to you. And they probably won't happen to very many of us. But, still, the Zohar says that this is the real story of your life.

You are Jonah. The real you, for "Jonah" - in Kabbalistic parlance-is another name for the soul. Hence, the story of Jonah is the story of a soul's journey here on earth. Thus, on Yom Kippur, as we examine our lives and consider our purpose in this world, we remember the historical Jonah whose real-life narrative symbolizes our spiritual odyssey.

Your story begins at birth. A soul from on high is plunged into an earthly body. Before its descent, the soul lived an angel-like existence, basking in a glow of spirituality, intimately bound to its Creator. But the soul must leave its home. It is confined to a material vessel, its senses overwhelmed by the brash stimuli of this world. "Jonah," the soul, "boards the ship," the body. And where does this ship take its passenger? "*Away from the presence of G-d.*" Indeed, the very name of Jonah-closely related to a Hebrew word meaning "aggrieved" - alludes to the unique frustration of the soul confined to the body.

The soul, Jonah, the hapless passenger, has travelled far away from G-d. Yet, where can one go and be far from the One? Where is it that the Omnipresent cannot be found? Has the soul - upon entering this coarse, physical realm - really left G-d behind? Just as G-d was with Jonah at the moment of his first prophecy in the Holy Land, so too was G-d with Jonah as he languished on the high seas.

And yet, we, like Jonah, delude ourselves into thinking that our journey to this earth has somehow taken us "out of range" of our relationship with G-d. Like Jonah, we take this perceived distance as an indication that we have somehow been dismissed from our mission. But no; the soul does not escape G-d by coming down to this earth. To the contrary, it is an agent of G-d, a representative of His will charged with imbuing sanctity into the mundane and perfecting an imperfect world.

Sooner or later, the false lure of material satisfaction comes to its inevitable conclusion, and the physical life to which the soul had resigned itself grows unruly and fierce. "*The Almighty rouses a furious tempest.*" Not to punish, heaven forbid, but to shake the soul from its complacency, for "*Jonah had gone down to the inner part of the ship...and slept.*" The soul is numb.

"*So the captain came and said to him, 'What do you mean, you sleeper? Arise, call upon your G-d!'*" A voice of conscience stirs from within. "What is your occupation?" What have you done with your life? Why are you here? Why were you sent?

The moment of truth. The soul must acquiesce. G-d is here too, and I am none other than His very messenger. My life has a purpose. "*I am a Hebrew, and I revere the G-d of Israel!*"

Slice of LIFE

Rabbi Moshe Aharon Geisinsky A"H

Rabbi Moshe Aharon Geisinsky of blessed memory, a respected Lubavitcher Chasid, wrote this account of events which he was a party to:

One summer's day in 1959, two brothers came into my Shul in the Brownsville section of Brooklyn. They wore black ties and black armbands as signs of mourning. The older one, Louis (Levi Yitzchak) Hozinsky, lived in Crown Heights; his brother, Mordechai, lived elsewhere. I eventually became very close to Louis and he began to put on Tefillin every day, observe many aspects of Shabbat, put up Mezuzot in his home and keep other mitzvot.

That year, Yom Kippur was on a Monday. At about 10 p.m. Saturday night, my doorbell rang. When I opened the door, I saw Levi Yitzchak with his brother Mordechai, and they looked very worried. Mordechai was pale and very thin.

After feeling ill for some time, Mordechai had undergone tests in the Columbia Presbyterian Medical Center in New York. The results showed that he had a malignant growth in his stomach and he needed an operation urgently. The doctor and hospital staff had told him that as soon as a place became free he would be called for the operation.

Other doctors had all concurred with the doctors at the Medical Center. Finally, Mordechai found an expert who thought that, although the operation was necessary, it might be better to wait in order to undergo further tests.

However, today he had received a call to go immediately to the hospital, as a bed was available. When Mordechai informed them that he wished to wait a little, he was warned that the hospital would take no responsibility for the consequences. "I have only one suggestion for you," I said. "Go to the Rebbe. He will advise you what to do."

I explained how difficult it would be to

see the Rebbe on the day before Yom Kippur. If the Rebbe's secretary said that the only option was to write all of the details in a letter, I suggested that they stand near the Rebbe's office, and when the Rebbe came out, they should tell the Rebbe about the situation and ask for his advice and blessing.

At 12:45 a.m. my telephone rang. "Hello, Rabbi. I have good news for you!" It was Levi Yitzchak. He told me that the secretary had told them to put everything into a letter. The brothers did as I suggested, and stood in the narrow passageway in front of the Rebbe's doorway. At midnight, the Rebbe came out of his room and closed the door behind him. At that moment, Levi Yitzchak came forward and said: "I am Levi Yitzchak Hozinsky, and I desperately need to speak to the Rebbe!"

The Rebbe immediately unlocked his door, and ushered them in. When they were inside, the Rebbe said, "I have been expecting you!"

Mordechai told the Rebbe all about his illness.

The Rebbe said, "I have the medicine for you. Start putting on Tefillin tomorrow and continue to do so every weekday after that. Then you won't need an operation. All you will have to do is maintain the diet I am going to recommend. After three weeks, go to Dr. Seligson [the Rebbe's private doctor], and ask him to examine you."

The Rebbe then gave him instructions for a special diet.

Mordechai continued, "The Rebbe spoke to us for about an hour."

The Hozinsky brothers did not realize that on the night before Yom Kippur the Rebbe almost never gives a private audience to anyone.

"Before we left," Levi Yitzchak continued, "I told the Rebbe that the secretary had not allowed us to come in and speak to him, but had said that we should put everything into a letter.

The Rebbe answered, "No, no! I waited all evening for you to come to me for your cure -- to put on Tefillin!" The Rebbe repeated his words three times in Yiddish: "Your medicine is that you should put on Tefillin!"

The following day, the eve of Yom Kippur, I got into line to receive honey cake -- lekach -- from the Rebbe. When my turn came, the Rebbe stopped me and asked if I knew whether Mordechai had put on Tefillin. When I said that I did not know for sure, the Rebbe answered, "You must make sure that he puts on Tefillin!"

When I saw Mordechai later that day, he told me that he had put on Tefillin. And Levi Yitzchak assured me that he was fasting -- for the first time in his life -- on Yom Kippur.

Before three weeks were up, Mordechai went to see Dr. Seligson. He told Dr. Seligson that he had come to him upon the instructions of the Rebbe.

The doctor examined him for about two hours and saw that his condition was very serious. His opinion was the same as that of the doctors at the Medical Center -- Mordechai desperately needed an operation. But Dr. Seligson first wished to consult the Rebbe.

At midnight, Dr. Seligson telephoned Mordechai and informed him that he had spoken to the Rebbe regarding his situation. Dr. Seligson said that Mordechai should follow the Rebbe's exact instructions.

Shortly after this, the brothers called me with an update. Over the past few days Mordechai had gained three pounds. Normally, someone in his situation would constantly be losing weight. About three or four days later, he asked me to consult the Rebbe, as his family had asked him to go for further X-rays with a famous specialist. The Rebbe said that he could go for X-rays if he wanted.

He went to the specialist, who examined him thoroughly. When the X-rays failed to show anything definite, he was told to come back for further tests in another six weeks.

Six weeks later Mordechai again visited the specialist. The doctor took the X-rays again. In the interim, as Mordechai awaited the results, he called the Rebbe's office and received a reply that "all would be well." In the evening, the doctor called:

"All clear, with absolutely no trace of disease!"

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MOSHIACH MATTERS

At the close of Ne'ila prayer, after the Yom Kippur service, we declare Shema Yisrael and "G-d is the L-rd" - statements that emphasize the oneness of G-d with our material existence. This oneness will be realized as we conclude "Next year in Jerusalem," with the coming of the Redemption. Furthermore, as the Previous Rebbe explained, the intent of that statement is not that we must wait until next year for the Redemption to come. Instead, the Redemption will come immediately and, as a natural result, next year, we will celebrate the holiday in Jerusalem. (*The Rebbe, Yom Kippur eve, 5752*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

...There is a unique quality and pre-eminence of Teshuva [lit., return; colloquially, repentance] in that it enables a person to rectify completely all that should have been achieved throughout the past, in matters of Torah and mitzvot--"with one 'turn' and in one moment."

On reflection, it can easily be seen that, all things added up, the world contains more quantity (materiality) than quality (spirituality), and more by far. Indeed, the more corporeal and gross a thing is, the greater is the quantity in which it is found. Thus, for example, the world of inanimate, (inorganic) matter is much greater in volume than the vegetable kingdom, and the latter is quantitatively greater than the animal kingdom, which, in turn, surpasses by far, in quantity, the highest of the four kingdoms, mankind (the "speaking" creature). Similarly, in the human body: the lowest extremities, the legs, are larger in size than the rest of the body, and the latter is much greater in bulk than the head, wherein are located the organs of speech and the senses of smell, hearing and sight, as well as the intellect, etc., which animate the entire body and direct all its activities.

On further reflection, a person might also become disheartened, G-d forbid, wondering how is one to fulfill adequately one's real purpose in life on this earth, which is, to quote our Sages, "I was created to serve my Creator"--seeing that most of one's time is necessarily taken up with materialistic things, such as eating and drinking, sleeping, earning a livelihood, etc. What with the fact that the earliest years of a human being, before reaching maturity and knowledge ability, are spent in an entirely materialistic mode of living.

The answer is, first of all, that even the so-called materialistic preoccupations of the daily life must not become purely materialistic and animal-like, for we have to be always mindful of the imperative, "Let all your doings be for the sake of Heaven," and "Know Him (G-d) in all your ways."

This means that also in carrying out the activities that are connected with the physical and material aspects of life (which, as mentioned, take up the greater part of a person's time), a human being must know that those material aspects are not an end in themselves, but they are, and must serve as, the means to attain to the higher, spiritual realm of life, namely, G-dliness. In this way, he permeates all those materialistic-physical aspects with spiritual content, and utilizes them for spiritual purposes. Thus, all these mundane, and in themselves trivial matters, are elevated to their proper role, perfection and spirituality.

But in addition to the above, there is also the unique effectiveness of Teshuva, which has the power to transform--"with one 'turn' and in one moment"--the whole past--the very materiality of it into spirituality.

Time is, of course, not measured simply by duration, but by its content in terms of achievement. Thus, in evaluating time there are vast differences in terms of content, and, hence, in real worth, of a minute, an hour, etc. Suffice it to mention, by way of example, that one cannot compare an hour of prayer and outpouring of the soul before G-d with an hour of sleep. And to use the analogy of coins, there may be coins of identical size and shape, yet differing in their intrinsic value, depending upon whether they are made of copper, silver or gold.

With all the opportunities that G-d provides for a person to fill his time with the highest content, there is the most wonderful gift from "G-d who does wonders" of the extraordinary quality of Teshuva, transcending all limitations, including the limitations of time, so that "in one moment" it transforms the whole past, to the degree of absolute perfection in quality and spirituality.

The Al-mighty has also ordained especially favourable times for Teshuva, at the end of each year and the beginning of the New Year, together with the assurance that everyone, man or woman, who resolves to do Teshuva--can accomplish it "in one moment."

By transforming the quantity of the materiality in the past into meritorious quality, spirituality and holiness; and at the same time preparing for the future, in the coming year and thereafter, in a proper manner, through Torah and mitzvot in the everyday life, a person elevates himself/herself and also the environment at large to the highest possible level of spirituality and holiness. This makes the material world a fitting abode for G-d, blessed be He....

With blessing for Hatzlocho [success] in all above
And for a Chasimoh uGmar
Chasimoh Toivoh,
Both materially and spiritually,
/Signed: Menachem Schneerson/
[Excerpt from a letter of the Lubavitcher Rebbe.]

CUSTOMS CORNER

Erev Yom Kippur

- It is customary to bless one's children after the meal, immediately before the fast.
- Just before sunset on the eve of Yom Kippur people who have experienced the loss of a parent light Yahrtzeit candles; everyone lights a Neshamah (Soul) Candle.

Yom Kippur

There are five areas of pleasure that we avoid on Yom Kippur--from sundown on the eve of the holiday until the following nightfall.

1. Eating or drinking.
2. Wearing leather footwear.
3. Bathing or washing.
4. Applying ointment, lotions, or creams.
5. Engaging in any form of spousal intimacy.

It is also customary not to wear gold jewellery on Yom Kippur, as gold is reminiscent of the sin of the Golden Calf, and on the Day of Atonement - the day when we were forgiven for that heinous sin - we do not want to "remind" the Prosecutor (Satan) of our past sins.

A WORD

from the Director

We stand at the eve of Yom Kippur. In preparation for this awesome day, we perform many mitzvot and customs whose purpose it to inspire us to understand our frailties as human beings, our reliance upon our Creator for everything, and the need to sincerely regret our previous inappropriate actions and resolve to improve in the future.

An interesting story is told about one of these customs.

In many synagogues and Shuls on the eve of Yom Kippur, plates and containers are put out for various charities. As people enter and leave the synagogue, they drop a few coins into the containers. The larger or busier the Shul, the more noise is made by the clanging and jingling of the coins as they are dropped in. And, of course, during these solemn days, more charity than usual is given.

In the Baal Shem Tov's Shul, there was constant noise from the rattling of coins, so much so that some of the people found their prayers sorely disturbed. One person approached the Baal Shem Tov and asked him if it might not be possible to abandon this disruptive custom.

"Heaven forbid," cried the Baal Shem Tov in horror. "It is this very jingling and clanging of the coins that is our deliverance during these awesome days. It confuses the Adversary on High who is spending his time trying to convince the Almighty that we are not worthy of being forgiven."

On Yom Kippur, we solemnly intone the ancient words: "Repentance, prayer and charity, annul the harmful decree." It is not only the noise made by the charity, then, as the Baal Shem Tov mentioned, but the actual giving of the charity that is so important. Let us all remember this in these days before Yom Kippur.

My best wishes that we all be sealed for a good and sweet year, and that we all celebrate Yom Kippur together in true joy and happiness in the Holy Temple in Jerusalem with the coming of Moshiach.

J. I. Guterlich

IT HAPPENED

Once...

THE PRE-YOM KIPPUR TOAST

The synagogue was hushed, the worshipers were expectant - but Rabbi Levi Yitzchak of Berditchev, who stood before them at the lectern, robed in white, as they waited for him to thrill the air with the haunting strains of Kol Nidrei, remained silent. Dusk thickened into night, but still the Tzadik stood silent. Struck by wonder, restrained by awe, no man ventured to approach him and to remind him that it was time to begin.

Suddenly the door flew open. A simple fellow bustled his way inside, found a spot to stand and pray at the back wall - whereupon the Berditchever began Kol Nidrei.

The curiosity of the congregants ran high. As soon as the prayers were over they surrounded the stranger and showered him with questions from all sides: "Who are you?" "What brings you here?" - And so on.

"I'm just an ordinary tailor," protested the man, "and I live in a nearby village."

"Come now," they insisted. "Do we seem to you like the kind of folks who can be satisfied with some lame disclaimer like that? Didn't we see with our own eyes that our Rebbe held up the prayers until you arrived?"

But they could not extract another word out of him.

"We're not going to let you out of here," they warned him, "until you reveal to us your true identity."

The deadlock was finally broken by the question of one of the locals: "Perhaps you'd like to tell us why you came to Shul so late, and how you spent your day?"

"Okay," said the tailor, "I'll confess the whole truth. This morning, Yom Kippur Eve, at breakfast, I poured myself a wee bit too much of my favourite intoxicating beverage. After that my head was heavy, so I lay down a bit to rest.

"When I finally woke up I saw that I wouldn't have time to eat a square meal before the fast and travel to town here as well. So I decided to forget about the meal, and just poured myself a glass of vodka - at least I should say L'Chaim. But I didn't have anyone around to say L'Chaim to! So what did I do? I decided to say L'Chaim to the Almighty!

"I poured Him a glass too and said: 'L'Chaim, Master of the Universe! Let us talk brass tacks. I admit that in the course of this last year I did not behave so well. I missed a few Afternoon and Evening prayers; I cut a few financial corners; and so forth. But, begging Your pardon, Master of the Universe - You haven't quite behaved Yourself so perfectly either.

"Look how many women you left widowed, look how many children have been orphaned. How many fathers have You taken from their children, and how many children have You taken from their parents. And not only that. If we investigate a little bit more, we will probably even discover that You are guilty of tale bearing. Because how did my local squire ever find out about that spot of monkey business with the remnants of the cloth, if You hadn't helped him smell a rat?

"Nevertheless, Master of the Universe, we're willing to forgive You for everything - provided that You forgive us too.

"Do we have a deal? Great! Then let's say L'Chaim.' Then I drank my whole glass of vodka, and was starting to get up when I realized, 'Wait a moment. I almost forgot. You don't drink!' So I threw down His glass too and set out to town to pray in your synagogue here."

His listeners heard his story, and let him go his way. And after the conclusion of the Day of Atonement, when they were breaking their fast, the Berditchever told them that the L'Chaim of that tailor had burst its way through all the heavens: it was only right that they should all wait for him for Kol Nidrei.

[Source: I based this on the rendition in "A Treasury of Chassidic Tales" (Artscroll), as translated by Uri Kaploun from Sipurei Chasidim by Rabbi S. Y. Zevin, but I added some dialogue and a few extra ounces of vodka from the version I personally heard from a special-to-an-extreme elderly Chasid, Rabbi Abba Pliskin of blessed memory, who used it to resolve my wonderment that any Jew could possibly allow himself to be in the situation of coming tipsy to Kol Nidrei. Yerachmiel Tilles co-founder and associate director of Ascent-of-Safed]

Biographic note:

Rabbi Levi Yitzchak (Deberamdiger) of Berditchev (1740-25 Tishrei 1809) is one of the most popular rebbes in chassidic history. He was a close disciple of the Maggid of Mezritch. He is best known for his love for every Jew and his active efforts to intercede for them against (seemingly) adverse heavenly decrees. Many of his teachings are contained in the posthumously published, *Kedushat Levi*.

Thoughts THAT COUNT

And he shall bathe his flesh in water, and clothe himself in them (16:4)

On that day, the Kohen Gadol immersed (in a Mikvah) five times, and washed his hands and feet from the Kiyor ("basin") that stood before the Sanctuary ten times: each time he changed his clothes, he was required to immerse once, and wash twice (once before removing the first set of clothes, and again after dressing in the second set).

For there were five sets of services performed by him on that day: 1) The regular morning services, performed in the "golden garments" (worn by the Kohen Gadol throughout the year). 2) The special services of the day (reciting the confession over the Yom Kippur offerings, casting the lots, entering the Holy of Holies to offer the Ketoret and to sprinkle the blood of the Yom Kippur offerings)--performed in the linen garments. 3) The two rams brought as "ascending offerings" and the day's Musaf offerings--in the golden garments. 4) Returning to the Holy of Holies to remove the pan of burning incense--in linen garments. 5) The regular afternoon services--in the golden garments. (*Talmud, tractate Yoma*)

Two he-goats (16:5)

They should be identical in appearance, height and price, and should be acquired together. (*Talmud, Yoma 62b*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

EREV YOM KIPPUR
9 TISHREI • 3 OCTOBER

FRIDAY NIGHT:	MINCHA: CANDLE LIGHTING/FAST BEGINS KOL NIDREI:	3:00 PM 6:01 PM 5:50 PM
SHABBOS:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: FAST ENDS:	9:00 AM 9:00 AM 4:40 PM 7:06 PM
WEEKDAYS:	SHACHARIS: SUN-WED: MON-WED:	9:15 AM 8:00 AM
	MINCHA: MAARIV:	7:15 PM 8:00 PM
SUKKOS: WEDNESDAY	CANDLE LIGHTING: MINCHA: MAARIV:	7:12 PM 7:20 PM 8:00 PM
THURSDAY:	SHACHARIS: MINCHA: MAARIV: CANDLE LIGHTING:	10:00 AM 7:15 PM 8:05 PM NOT BEFORE 8:11 PM
FRIDAY:	SHACHARIS: CANDLE LIGHTING: MINCHA: MAARIV:	10:00 AM 7:14 PM 7:20 PM 7:50 PM

CANDLE LIGHTING: OCTOBER 3, 8, 9 2014

BEGINS	ENDS
3rd 8th 9th	4th
6:07.....7:12.....8:11.....	MELBOURNE.....7:06
6:01.....7:05.....8:02.....	ADELAIDE.....6:58
5:31.....5:33.....6:27.....	BRISBANE.....6:24
6:25.....6:25.....7:15.....	DARWIN.....7:14
5:29.....5:32.....6:26.....	GOLD COAST.....6:23
6:01.....6:05.....7:00.....	PERTH.....6:56
5:40.....6:44.....7:40.....	SYDNEY.....6:36
5:49.....6:53.....7:50.....	CANBERRA.....6:46
6:00.....7:06.....8:07.....	LAUNCESTON.....7:01
7:07.....7:12.....8:10.....	AUCKLAND.....8:05
7:10.....7:15.....8:16.....	WELLINGTON.....8:10
6:00.....7:06.....8:08.....	HOBART.....7:02
5:29.....6:31.....7:25.....	BYRON BAY.....6:22
6:39.....6:37.....7:26.....	SINGAPORE.....7:27

For the 9th one must light after the given time, from a pre-existing flame only.

