

LAMPLIGHTER

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Sukkos

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LIVING WITH THE TIMES

The Festival of Sukkot is called "the time of our rejoicing." It is a time of joy and happiness for every single member of the Jewish people.

Jews are called Tzivot Hashem, the Army of G-d, and every Jew without exception is a soldier in this army. Moreover, the mitzvah of sukkah is particularly expressive of this military theme.

Every army, when it goes out to wage war, must set up temporary barracks for its soldiers; bunkers or tents in which the soldiers live for the duration of the conflict. The Jewish people, the Army of G-d, also lived in temporary dwellings (sukkot) when they left Egypt, which is why we are commanded to dwell in booths during the holiday of Sukkot. We erect our sukkot with enthusiasm and pride, for these booths express our membership in G-d's Army.

When a triumphant army returns home to its native land, it is customary to hold a gala parade in celebration of its victory. The army proudly displays the weaponry that was utilized in battle.

On Sukkot, the Jewish people, having vanquished the Yetzer Hara (evil inclination) through the service of Teshuva during the Ten Days of Repentance and on Yom Kippur, also makes a public show of its victory. But the "weapons" we put on exhibit for the world to see are the Four Species: The etrog is our "hand grenade"; the lulav our "rifle"; and the hadas (myrtle) is our "bayonet."

Why do we hold a "victory parade" on Sukkot with the Four Species? Because we are sure that G-d has accepted our repentance and forgiven all our sins. We observe this mitzvah with the greatest joy - and precisely in the sukkah - for it symbolizes the "military bunker" of G-d's Army.

The analogy, however, is not exact, for the "weaponry" of the Jewish people (the Four Species and the other mitzvot associated with Sukkot) is quite different from the weaponry of a conventional army.

Conventional arms are inherently lethal, designed to kill people and spread death and destruction. By contrast, in the war against the Yetzer Hara, when a Jew defeats his evil inclination and refuses to obey its voice, the Yetzer Hara itself rejoices! The function of the evil inclination is not to cause the Jew to fail; its intention is to merely tempt him to transgress, thereby revealing the Jew's inner strengths and powers when he stands strong and does not give in.

Thus the mitzva of the Four Species, performed with true joy and enthusiasm, helps us in our larger battle against the evil inclination and assists in its ultimate defeat. The Jew will then be able to serve G-d without impediment, devote himself totally to the study of Torah, and perform all of G-d's commandments with joy.

Adapted from Hitva'aduyot 5744, Vol. 1

Fair Weather Friends

By Mendy Herson

You've probably heard about the Jewish holidays' shared theme: "They tried to kill us; we won; let's eat!"

Sure, the joke is inaccurate and shallow. But it brings out a valid point. There's something about crisis that awakens (many) people to higher values, to priorities, to G-d. So, throughout our history, a communal crisis often brought a spiritual awakening; and our joy in triumph was expressed in a holy-day, a day of gratitude to G-d.

On Chanukah, Purim and Passover we were threatened by various peoples, and Sukkot celebrates G-d's protection in the desert's untamed wilderness.

Yes, crises seem to be at the centre of our holiday experiences.

Even in our personal lives, we may notice how emergencies give us a jarring wake-up call, prompting us to ask G-d for assistance and to re-evaluate our priorities. And when there's an appreciable victory, we feel the gratitude.

But what about the other days?

What about a day when things seem to be going right? What about the day when I landed the promotion, my relationships are fluid, my bills are paid? What if it's just a normal day? What of a day with assorted stresses and pressures, but - thank G-d - no monumental crises?

What drives me to G-d then? Do I appreciate G-d then, amidst the success and the "normal"?

Hence Sukkot.

Yes, Sukkot celebrates G-d's protection in a time of extreme vulnerability, in the desert. But there's something more.

Our calendar has a spine of festivals - Passover, Shavuot and Sukkot - which are also framed in agricultural terms: Passover is the beginning of spring and the beginning of the barley harvest, Shavuot is the general Harvest Festival and Sukkot is the "Gathering [of the harvest from the fields]."

The Jews were protected in the desert as soon as they left Egypt, in the spring time. Yet the Torah postpones the celebration until the fall.

Perhaps this is a reason:

As the time for the communal gathering of the crops, Sukkot was, practically speaking, one's opportunity to soak in the rewards of a year's work. It was when you got your "bonus check"; a time when you were feeling good about yourself.

So at that time - specifically that time - the Torah guides us to appreciate G-d's consistent presence and protection. Not amidst crisis, but amidst plenty. When there may be less of an instinctive push.

May this be a year of Sukkot, when we rise to the challenge of appreciating G-d amidst the gifts which are certainly headed our way.

Slice of LIFE

The Aluminium Sukkah

By Avraham Berkowitz

After seventy years of Communism, building a *sukkah* in public in Russia is like the thawing of the snow at the end of the winter. Even in the farthest reaches of Siberia it warms the Jewish heart.

In the last fifteen years, Judaism has come to life across Russia – and when it comes to the festival of *Sukkot* it is really a open miracle, since this holiday was almost completely forgotten because of the dangers and risks of attempting to put up a *sukkah* or obtain a *lulav* and *etrog*.

I want to share with you a story I heard a few weeks ago, while I visited Kazan, Russia, a city in the largely Muslim Tatarstan region.

After a beautiful morning prayer service in synagogue led by the Chief Rabbi of Kazan, Yitzchok Garelik, I was introduced to Moshe Adinov, a 65-year-old local dentist and a regular participant in the daily *minyan* (prayer quorum). I asked him how it came to be that he comes to synagogue every day. He told me the following remarkable *Sukkot* story that I must pass on to you here, as I remember him telling it to me:

"My father was R' Nachum Eliyahu Adinov. He was a *sofer* (Torah scribe) in Kazan before World War II. He kept the traditions in our home, but of course there was no Jewish school. I went to public school even on Shabbat. A lot of tradition was

weakened. Nevertheless, I remember growing up with as many Jewish traditions and holidays as were possible.

"My father was afraid for my future. He always warned me not to repeat to others what we did at home. 'Be a Jew at home and a Russian in the street,' he said. I would have never been accepted at university had I been a practicing Jew.

"We lived in a small wooden home – not in an apartment building like most people. We had a *besedka*, basically a porch, in the back of our home. Every year we'd celebrate *Sukkot*. My father would cover the roof with leaves and foliage. We'd invite over many Jewish friends. The secret was that the only *sukkah* in town was in our house. My father would make *kiddush* on wine, tell stories and gently speak to us, and this memory of *Sukkot* always stayed with me.

"My father died in 1965, and I inherited the house. I wanted to keep that *Sukkot* tradition alive, to continue the tradition for my children. I thought that, due to his limited means, all my father was able to do was put up trees and foliage. I wanted to do better than him! I had friends in the steel industry, and every year since 1965, I put up a sturdy aluminium roof on the *besedka*. I was proud that I continued my father's tradition."

"In 1998, Chabad-Lubavitch sent Rabbi Yitzchok Garelik and his wife Chana here. It was so beautiful to have a young Jewish family celebrating in public what I always did secretly. It was incredible for me. That year, Rabbi Garelik said to me, 'Reb Moshe, tomorrow night is *Sukkot*

– I want you to come to the beautiful *sukkah* we built.' When I walked into the *sukkah*, I saw Rabbi Garelik in his holiday finest, holding an overflowing glass of wine, candles shining in his face – and foliage, branches and trees above his head!

"I couldn't contain my emotions. I began to cry. I suddenly realized that what my father did was the way it's supposed to be, and for the last 30 years, by placing an aluminium roof, I wasn't doing it the right way. I had only meant to make the *sukkah* more beautiful!

"Rabbi Garelik asked me to tell my story, and then he said to me: 'Your father is looking down from Heaven with all the great Jews of the past and smiling – and I promise you, G-d had the utmost pleasure from the beauty of your *sukkah* with the aluminium roof more than any *sukkah* in the world with the appropriate foliage, because you did it with such love and sincerity.' Since then, I have continued to learn and understand our traditions. Since then, I and my family are involved as part of the community and today celebrate all the holidays with their rich fullness."

In Russia today, *sukkahs* are mostly built at the synagogues, since it is very difficult to build near apartment buildings. So *Sukkot* becomes this incredible community event. Despite the cold, everyone comes out – with so many people all singing, spending family time, laughing and talking, and enjoying words of Torah, the *sukkah* keeps us all warm.

This is the true story of *Sukkot* in Russia – how, like the spark of Jewishness itself, Communism never was able to truly stamp *Sukkot* out.

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ISSUE 1160

MOSHIACH MATTERS

The Esrog is a unique fruit in that it remains on the tree for an entire year, thriving precisely on the changes in climate of the different seasons. For this reason the Esrog is symbolic of the Jew, the eternal wanderer who must endure all kinds of trials and tribulations as he suffers in exile. Yet like the Esrog, the Jew will thrive even in the most adverse conditions and emerge triumphant with the coming of Moshiach. (*Bait Yaakov*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, the first day of *Chol HaMoed* Sukkos, 5705

Greetings and blessings,

We received your letter and the text of your lecture concerning the publications of Merkos L'Inyonei Chinuch, at the appropriate time. We ask your forgiveness for the fact that because of the large burden of work - particularly at the beginning of the new school term - our reply was delayed until the present. Enclosed is a reply from the editorial board of Merkos L'Inyonei Chinuch.

I would like to take this opportunity to express my thanks and the thanks of Merkos L'Inyonei Chinuch for the attention that you gave our work and us. I hope that you will use the power of your great influence to broaden the circle of those who study and read the publications of Merkos L'Inyonei Chinuch.

To conclude with a matter relevant to these days between Yom Kippur and Sukkos: The *Maharil* writes: Directly after Yom Kippur, every person should be occupied with making his *sukkah*. For the days of *Teshuva* have been completed. On the first day where there is the possibility of sin, heaven forbid, he should first begin with [involvement in] a *mitzvah*. The germ of this concept is quoted by the *Rama* (*Shulchan Aruch, Orach Chayim* 624:5).

There is a deep concept alluded to here. When a person has repented for his past conduct and he is concerned that he will not sin in the future, the advice given him is: Occupy yourself with a *sukkah*.

The following mistaken approaches are the most common causes for an upright person to sin:

a) One thinks that the Torah and its *mitzvos* are relegated for specific times during the day and afterwards, he may do whatever he wants;

b) One thinks that the Torah and its *mitzvos* are applicable only to one of a person's limbs: his head (according to the understanding of *Mussar*, that Torah [study] is sufficient) or the heart ("G-d desires the heart." [In this instance, one might err and think that] the actual observance of the *mitzvos* is only secondary and not fundamentally important).

When one focuses one's thought on the *mitzvah* of *sukkah*, the first *mitzvah* which follows the granting of atonement for our sins, one will see that one must dwell in the *sukkah* as one lives in one's home (*Sukkah* 26a). For the *mitzvah* is a person's dwelling. It encompasses his entire body from his feet until his head, including his garments and utensils as well.

With holiday blessings and blessings for a *g'mar tov*,
Rabbi Menachem Schneerson

A WORD

from the Director

During the holiday of Sukkot we fulfil the mitzvah of lulav and etrog by blessing and holding together the lulav [date palm], the hadas [myrtle], aravot [willow], and the etrog [citron]. The mitzvah is only considered fulfilled if all of the objects have been held together. From this mitzvah we can learn about the importance of the unity of the Jewish people.

Why is it so important for these four species to be united? They represent different "categories" of Jews, one who learns Torah and does mitzvot, one who only learns Torah, one who only does mitzvot, and one who does neither.

And yet, all of these different "kinds" of Jews must be united.

All Jews are united. We are all members of the Jewish people, bound together by our Torah. Just as when the four species are separate they are incapable of being used to perform a mitzvah, so too are we dependent on each other, on our unity, to fulfil our mission in this world.

Being united does not mean eradicating all differences so that we all think and act in the exact same way. Rather, G-d created each individual with his or her own specific character traits, strengths and weaknesses. True unity is revealed when people not only accept and tolerate each other's differences, but learn to find the goodness that is a part of every Jew, and uncover the lesson that can be learned from that person. This is the message of the lulav, etrog, hadasim and aravot, of all four species that we hold together and bless together. And just as we bless the species when they are held together, so too are we blessed by G-d when we, too, hold ourselves together and stand before Him as one.

As we celebrate the holiday of Sukkot, a holiday that is known as "the festival of our rejoicing," we ask G-d to grant us the greatest joy of all, the rebuilding of our Holy Temple in Jerusalem, where we shall surely be able to fulfil the mitzvah of "serving G-d with joy."

J. I. Guterlich

CUSTOMS CORNER

Sukkah

The height of the Sukkah--as measured from the floor up to the sechach--may not exceed twenty amos [9.6 m] and may not be less than ten tefachim [80 cm]. If the sukka exceeds the former or is less than the latter, it is unfit for use.

The minimum length of a sukka is seven tefachim [56 cm], as is the minimum width. If either the length or width is less than seven tefachim, the sukka is unfit for use.

Shaking the Lulav

There are two accepted customs regarding the order of the na'anuim [shaking]. One tradition is to wave the species to the front, to the right, to the back, to the left, up and then down. The other tradition is to wave the species to the right, to the left, to the front, then up, down, and to the back.

Hosha'anot

On Hoshana Rabba we take five Aravot [willow branches], like those used as part of the four species, are taken and bound together.

The bound willows are then beaten on the ground five times and put away in a place where they will not be stepped on since they have a certain measure of sanctity and should not be discarded haphazardly.

The custom of beating the willows on the ground has great mystical meaning known only to the very wise who merit the knowledge of these secrets.

IT HAPPENED *Once...*

"Run away!" the woman begged her husband. "Go before it's too late!"
 "I can't leave," Reb Michael answered. "It wouldn't be right to walk away and abandon everyone."

"But you must!" she insisted. "They're already making inquiries. Pretty soon they'll find you. And what will happen then?" The woman burst into tears.

"All right," Reb Michael consoled her. "Let me tie up a few loose ends..."

The couple had been having the same conversation quite frequently of late. It was the height of the Communist regime in Russia, and all religious activity was strictly forbidden. Numerous rabbis had already been exiled to Siberia, and even worse. Nonetheless, there were a handful of brave individuals here and there who struggled to keep the embers of Judaism alive. Risking their lives they taught Torah to Jewish children, organized communal prayer, and saw to it that kosher meat was available. They built and maintained ritual baths, and kept their brethren supplied with prayer books, prayer shawls and Tefillin. Reb Michael, a Chasid, was one of these courageous and defiant Jews.

Reb Michael didn't fool himself; he recognized the danger he placed himself in, and faced it willingly. But recently the risk was intensifying. Rumour had it that his activities were under close observation by the KGB, and that a thick file had been accumulated. It was only a matter of time before Reb Michael was arrested and imprisoned.

Every day the Chasid's wife urged him to flee, and every day Reb Michael pushed off his departure for another reason. It was the end of the year, almost time for the High Holidays. Reb Michael was the only Jew in town who could organize a clandestine minyan. Reluctantly, Reb Michael's wife agreed that he should stay until after Rosh Hashana.

Rosh Hashana came and went. Now it was almost Yom Kippur. "How can I leave these Jews without a minyan for Yom Kippur?" Reb Michael tried to convince his wife.

"All right," she gave in. "But as soon as Yom Kippur ends, you're leaving!"

After Yom Kippur, Reb Michael changed his mind yet again. For years he had been building a tiny sukkah in his backyard, no more than four cubits by four cubits. The whole thing was cleverly concealed with branches and leaves. On the night of Sukkot, many of the area's Jews would come and make Kiddush and eat a small piece of challah before rushing home. Some even returned on the first and second day of Yom Tov to eat their meals there. "I can't very well leave them without a sukkah..." Reb Michael told his wife.

When she realized he intended to stay until after Sukkot she almost fainted from fear. But her husband would not budge. There was no way he was leaving.

The night of Sukkot arrived. At the makeshift synagogue the congregants wished each other a quiet "Good Yom Tov," then left. As planned, each person took a different route through the city, arriving at Reb Michael's sukkah at staggered hours throughout the evening. Great care had been taken so that not even two people would be present in the sukkah at the same time. One after the other they snuck in, made Kiddush on the wine, washed their hands, ate a piece of challah and departed hastily.

The first two days of Sukkot were uneventful. The next morning Reb Michael informed his friends that the time had come for him to leave. If previously there was insufficient evidence of his "crimes," his activities of the past few weeks/ had surely provided it. Building a sukkah for the entire Jewish community was icing on the cake.

It was the middle of the night when Reb Michael returned from the gathering his friends had made in his honour. Deciding on a late night snack, he took some food and went out to the sukkah. Pretty soon he was lost in thought.

The loud knocking on his front door broke his reverie. Reb Michael jumped up and started in the direction of his house. But what he heard next stopped him in his tracks. "Open up! Police!" a harsh voice demanded.

Reb Michael's brain was working overtime. Every second was crucial. But what to do? He heard the police announce that they had come to arrest him, and his wife's reply that she hadn't seen him in ages. Very well, they told her brusquely, they would search the house for themselves.

Now was his only chance. Stealthily, his heart beating wildly, Reb Michael tiptoed around the house. Reaching the street, he broke into a run in the direction of the train station. In the meantime, his wife's only prayer was that her husband would not arrive home in the middle of the search.

For several days she was unaware of his whereabouts. Then a letter arrived from her brother who lived several thousand kilometres away, informing her of a guest who had come to see him, and noting the guest's robust health...

In truth, Reb Michael had the merit of many mitzvot to protect him. But in his heart, Reb Michael knew it was the sukkah he had built that was his salvation.

Thoughts THAT COUNT

For seven days you shall dwell in sukkot (Lev. 23:42)

Commented our Sages: "This means that one should dwell in the sukkah in the same way one dwells in his home." In other words, during the Festival of Sukkot, the sukkah should be considered one's main dwelling, while one's house should be viewed as only a temporary abode. If a person owns fine vessels and furnishings, he should bring them into the sukkah; he should take his meals there, spend his leisure time within its walls, study Torah there, etc. (*The Talmud, Sukkah 28d*)

Rosh Hashanah which is a day of supplication, the Torah gave us one day. Same with Yom Kippur a day of fasting, forgiveness was also set at one day. Whereas Sukkot which is "Z'man simchateinu" - day of rejoice, the Torah requires us to rejoice for seven days, for the will of G-d is for the Jews to be happy. (*Samson Raphael Hirsch*)

And you shall take for yourselves (Lev.23:40)

Take yourself to G-d, - As it is explained in the commentaries: The etrog is similar to the heart, the lulav to the spine, the hadas to the eyes and the aravah to the lips. Man must concentrate and devote all his limbs to service of G-d. (*Chidushei HaRim*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

SUKKOT
 16 TISHREI • 10 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING/FAST BEGINS	7:14 PM
	MINCHA:	7:20 PM
	KABBOLAS SHABBOS:	7:50 PM
SHABBOS:	SHACHARIS:	9:00 AM
	LATEST TIME TO SAY SHEMA:	9:53 AM
	MINCHA:	7:10 PM
	SHABBOS ENDS:	8:13 PM
WEEKDAYS:	SHACHARIS:	9:15 AM
	SUN-WED:	8:00 AM
	MON-WED:	7:20 PM
	MAARIV:	8:10 PM
SHEMINI ATZERES: WEDNESDAY	CANDLE LIGHTING:	7:18 PM
	MINCHA:	7:25 PM
	MAARIV:	8:10 PM
	HAKAFOS:	9:00 PM
THURSDAY:	SHACHARIS:	10:00 AM
	YIZKOR:	11:30 AM (APPROX)
	MINCHA:	7:20 PM
SIMCHAS TORAH:	MAARIV:	8:10 PM
	HAKAFOS:	9:15 PM
	CANDLE LIGHTING:	NOT BEFORE 8:18 PM
FRIDAY:	SHACHARIS:	10:00 AM
	CANDLE LIGHTING:	7:20 PM
	MINCHA:	7:25 PM
	MAARIV:	8:00 PM

CANDLE LIGHTING: OCTOBER 10, 15, 16 2014

BEGINS	10th	15th	16th	11th	ENDS
7:14	7:18	8:18	MELBOURNE	8:13	
7:07	7:11	8:08	ADELAIDE	8:04	
5:34	5:37	6:31	BRISBANE	6:28	
6:25	6:26	7:16	DARWIN	7:15	
5:33	5:36	6:30	GOLD COAST	6:27	
6:06	6:09	7:05	PERTH	7:01	
6:46	6:50	7:46	SYDNEY	7:42	
6:55	6:59	7:57	CANBERRA	7:52	
7:08	7:13	8:15	LAUNCESTON	8:09	
7:14	7:18	8:17	AUCKLAND	8:12	
7:17	7:23	8:24	WELLINGTON	8:18	
7:08	7:14	8:17	HOBART	8:11	
6:33	6:36	7:30	BYRON BAY	7:27	
6:37	6:35	7:24	SINGAPORE	7:25	



For the 10th one must light at the given time (not after), from a pre-existing flame only.
 For the 16th one must light after the given time, from a pre-existing flame only.