

# LAMPLIGHTER

19 Tishrei  
Chol Hamoed  
Sukkos  
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2 October  
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## LIVING WITH THE TIMES

Of all the holidays of the month of Tishrei, it is perhaps the very last, Shemini Atzeret, which best expresses G-d's love for the Jewish people. The name itself, "Atzeret," comes from the Hebrew word "to stop" or "delay." G-d detains us, as it were, for one more day before we return to our regular lives.

The Midrash likens this to a king who holds a seven-day celebration for his sons. On the eighth day, when it comes time for them to leave, he is reluctant to see them go and asks them to remain for one more day of festivities.

A question is asked: How can one more day of celebration make the inevitable departure less painful? What is gained by pushing it off? We must therefore conclude that there is something about this special holiday, Shemini Atzeret, which actually prevents the departure from taking place at all.

This concept is reflected in the precise language of the Midrash. "Your departure is difficult," the king tells his sons, not "our departure."

This alludes to the fact that G-d never abandons the Jewish people; His love for us is constant and eternal. "Your departure is difficult," G-d tells us. G-d doesn't want us to abandon Him; He therefore requests that we celebrate one more holiday together which will serve to strengthen our bond.

The key to maintaining a close connection with G-d is *achdut* - unity.

When Jews are united with one another our relationship with G-d is strong. When, however, there is strife and division, it forms a wedge between the Jewish people and our Father in heaven.

The entire theme of Sukot is Jewish unity; indeed, the mitzva of the Four Kinds represents the four types of Jews coming together to be bound into one entity. Nonetheless, after Sukot is over and its positive effect has dissipated, the possibility still exists that the individual elements will revert to their previous separateness and dissociation.

In order to prevent this from happening, G-d asks us to remain with Him a while longer, to celebrate a holiday which will secure our unity in an everlasting manner.

On Shemini Atzeret, a single sacrifice is brought in the Holy Temple, expressing the idea of the indivisible nature of the Jewish people. Furthermore, this concept is also reflected in the way the holiday is celebrated: great scholars and simple people alike dancing with the Torah scroll, without distinction between them.

The absolute unity with which we conclude the holidays of Tishrei thus guarantees that these feelings will carry over into the rest of the year, effectively preventing that we will ever "depart" from holiness, G-d forbid.

*Adapted from Likutei Sichot of the Rebbe Vol. 2*

## Strings and Knots

By Elisha Greenbaum

Remember that refrain at the end of the Yom Kippur service that everyone enjoys chanting along with the cantor? As the fast draws to a close we describe at length G-d's quality of mercy and at the end of each paragraph we chant in unison:

*Hashem, Hashem, keil rachum vechanun, erech apaim, ravchesed v'emet, notzer chesed la'alafim, nosei avon vapesha, vechata'a venakei.*

*"G-d, G-d, who is merciful, compassionate and gracious, slow to anger, abundant in loving kindness and true, preserving kindness for two thousand generations, forgiving sin, rebellion and error; who absolves" (Exodus 34:6-7)*

This, one of the most evocatively moving pieces of our liturgy, is a quote from this week's Torah reading. After the Jews had sinned by serving the golden calf, Moses headed back up the mountain to beg for G-d's forgiveness. G-d had been threatening to destroy all His folk and start all over until Moses persuaded Him to give us another chance.

After G-d's anger dissipated somewhat, Moses seized the opportunity to beg G-d to reveal Himself in all His glory. Moses' wish was refused, since no human can possibly survive the experience of such intense spirituality. Instead, G-d offered a compromise; He would show Moses a non-direct, lesser image of His glory. This vision of G-dliness is metaphorically described in the Torah and attendant commentaries as "a view of G-d's back, clad in *tallit* and *tefillin*."

Moses instinctive response to this vision splendour was to proclaim the phrases cited above, known as "The Thirteen Articles of Mercy," which are uniquely calibrated to arouse G-d's mercy and forgiveness.

### Repairing Knots

Ever felt yourself the victim of an insincere apology? As kids we always said, "Sorry is not good enough." If someone has injured me intentionally, how would an apology--mere words-- make me feel better, and what would my "forgiveness" accomplish?

But what if you were convinced that the insult was unintentional, that the offending party was sincerely regretful over the damage caused, and that they'd taken steps to ensure that it would never happen again; would that be enough to assuage the indignation? Not only would this lead to genuine forgiveness on your part, but often the process of repairing the damage leaves the subsequent relationship in a stronger position than before the rift; much like a repaired rope where the two ends bound together are now thicker and stronger than the original rope.

### Control Yourself

Every single one of us sincerely wishes to do the right thing. No sane person deliberately tries to hurt another person, and the same is true about our relationship with G-d. Unfortunately, whether due to forgetfulness or mischance, we all occasionally slip up and do things that we subsequently regret.

OK. I'm sorry. It is my sincere intention never to do it again. But how can I guarantee that I live up to my good resolutions?

The safest way to prevent these embarrassments is to prepare for oneself some sort of subtle reminder of one's new pledge. Resolve to count to 10 before getting angry; tie a knot in a hanky; do whatever it takes to ensure that you don't lose control. Sincere regret can change the past, and purpose and commitment can guarantee the future.

### G-d's prayer

Perhaps this is the meaning of Moses' vision. By showing him a representation of Himself adorned with *tallit* and *tefillin*, G-d was delivering a dual message. He was saying to Moses: As you proclaim these verses and express your belief in My capacity to forgive, (a) the *tzitzit* strings will remind you of your responsibilities and regrets over the past (as per Numbers 15:40: "Look at the [fringes on the tallit] and remember all the mitzvot of G-d"); and (b) Concentrate on the knot of the tefilin and use it as a memory cue to remind yourself of your commitments for the future.

Ask for mercy, commit to these principles, and G-d guarantees forgiveness.

# Slice of LIFE

By Yitta Halberstam and Judith Leventhal

They were mere boys—all under the age of eighteen—but in this particular case, their youth proved to be a liability, not the asset it had been under other circumstances. It was puzzling, really: Most camp commandants consigned teenagers sixteen and older to life, since they were deemed hardy enough for the slave labor force into which they were conscripted. But this camp commandant had drawn the line at eighteen instead, decreeing that all those who were younger be sent to certain death. His orders for additional selections grew more shrill and fevered with each passing day, multiplying the numbers that were fed into the furnaces. Perhaps it was the advent of the Jewish High Holidays that had unleashed his fury, or, in perverse irony, his own heinous way of celebrating.

It was the fall of 1944 at Auschwitz, and Hungarian Jews—the last nationality to be transported to the camp—had arrived in massive numbers. The furnaces worked overtime as the inmates were sped to their inexorable fate. Everything about the camp seemed so surreal—the perpetual fog cover of smoke and ash, the barren landscape of barbed wire and slime—that it served to mirror the prisoners' own profound sense of displacement and disorientation. Everything had happened so fast: being crammed into the cattle cars that had disgorged them at Auschwitz; the quick, merciless dismemberment of families as spouses, children, parents and siblings were torn apart from one another during the selections; being dispassionately stripped of the clothing and personal belongings that made them human, and the freezing-cold showers and assembly-line delousing that had followed. In the course of only minutes, the new inmates had lost everything they owned, everything they loved.

Already, some were engulfed by the horror, so stunned by their sudden plunge into hell, so mummified into *Muselman* (the walking dead), that they could barely remember their own names, let alone the religious holidays. But there were those remnants, those few who still cared about observing the Jewish holidays; among them were fifty religious boys who had just been selected for the gas chamber and were now

being herded into a bathhouse, ostensibly to take "showers." It was late enough in concentration camp history that they boys knew the truth. Gas would pour through the pipes, not water. It was a ruse that the Nazis used to disarm the inmates, to ensure their cooperation. But these spiritual heroes made a conscious decision not to give in to them, choosing defiance instead.

Amid the tumult in the bathhouse, one boy sprang up and shouted: "Brothers! Today is the holiday of Simchat Torah, when the Jewish world rejoices, having concluded the reading of the Torah over the past year, followed directly with the commencement of the new cycle of the Torah reading. During our short lives, we have tried to uphold the Torah to the best of our ability, and now we have one last chance to do so. Before we die, let us celebrate Simchat Torah one last time.

"We do not possess anything anymore," the boy continued. "We have nothing. We do not have clothes to cover us, nor a sefer Torah (Torah scroll) with which to dance. So let us dance with G-d Himself—who is surely here among us—before we return our souls to Him."

Since it had first been erected and used, the gas chambers had absorbed a cacophony of human sounds—screams, cries, moans, benedictions—that would forever reside within its cold earthen stone walls. But never before had its rafters trembled with the pure, sweet strains of fifty young voices raised in fervent song, never before had its concrete floor shaken under the pounding of fifty pairs of feet stamping in unbridled joy. The boys pierced the heavens with their song: "*Ashreinu mah tov chelkeinu u'mah nayim goraleinu umah yafah yerushateinu...*" (How fortunate are we and how wonderful is our portion and how beautiful is our heritage.)

"What is going on in there?" One scowling Nazi guard asked his comrade as they waited outside. "Why hasn't the gas been turned on yet?"

"It sounds like they're singing... and dancing. Are they crazy?" another guard said in disbelief.

"Go find out what's causing the delay," an officer commanded. "And get the commandant."

Summoned to the doors of the gas chamber, the commandant listened with growing fury to the incongruous revelry inside. He had watched Jews marching to their deaths hundreds of times before - some

weeping softly, others reciting prayers - and he had relished these scenes. But *this* - this singing and dancing - *this* was unacceptable. He flung open the gas chamber doors and pulled one boy toward him.

"You!" he shouted. "Tell me why you are singing and dancing now."

"Because leaving a world where Nazi beasts reign is cause for celebration," the boy sneered. "And because we are overjoyed at the prospect of reuniting with our beloved parents, whom you murdered so viciously."

The commandant became enraged at the boy's contemptuous words. Obsequiousness...fear...last-ditch attempts to ingratiate one's self into his favour—those were acceptable modes of behavior. Insolence was not.

"I'll teach you a lesson," he screamed as the boys continued to dance and sing, heedless of his presence. "You thought that the gas chamber would be your last stop. You'll find out otherwise. The gas chamber would have been easy and painless compared to what awaits you now. I will torture each one of you with unbearable suffering. I will slice your flesh till you expire." The commandant ordered the guards to remove the boys from the gas chamber and place them in a holding block overnight. He planned to begin the torture sessions the following day.

But the next morning, his plans again went awry. A high-ranking Nazi officer had traveled to Auschwitz to round up slave labor for a work camp that lacked sufficient help. He needed to find several hundred young, able-bodied men capable of performing grueling work under barbarous conditions. As he strode through the camp looking for prospects, the Nazi officer just happened to pass by the barracks in which the fifty religious boys had been temporarily housed. Their vitality undiminished by their overnight stay, the boys still radiated strength and good health. "Excellent," the Nazi officer smiled in satisfaction. "Exactly the type of boys I need."

The Nazi officer pulled rank on the camp commandant, who revealed nothing about his original plans for the boys' fate. He stood silently as the Nazi officer ordered the boys—and several hundred other inmates—to board the trucks that rolled out of Auschwitz into safer climes. Some say that the boys left the grounds singing.

*Postscript: Survivors of Auschwitz report that all fifty boys survived the war.*

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ISSUE 1211

## MOSHIACH MATTERS

The manifestation of the redemption in this world is of utmost importance. In the spiritual realms, the redemption already exists. This, however, is not sufficient for us and it is necessary that the redemption be brought down to our material world.

The ultimate celebration of Simchat Torah will come in the Era of the Redemption. The coming of this Era will be hastened by taking on good resolutions to increase one's service of Torah and mitzvot.



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, 25 Tishrei, 5708

Greetings and blessings,

I had thought that we would meet during Sukkos (for it has become customary for you to visit my revered father-in-law, the Rebbe *Shlita*, during these days) and wish each other a good *kvitel* for a good and happy year. Unfortunately, you were [unable] to come this year. I hope you and your family are all in good health.

One of the positive qualities possessed by priests which is perpetuated even after the destruction of the *Beis HaMikdash*, is blessing the people at the time of prayer. For synagogues are called "a sanctuary in microcosm."

One of the qualities that the ascent to the *Beis HaMikdash* brought about is, as *Chassidus* explains, that it would [motivate] the Jews to bow down. This was not merely an external activity, carried out with their bodies [alone], but it also involved their souls. They would nullify all the powers of their souls - their will, their intellect, and their emotions - to G-d. It is thus understandable that a synagogue where the inner [dimension of] bowing down is expressed in the most complete manner is more of "a sanctuary in microcosm," closer to the positive quality of the *Beis HaMikdash*.

A chassid experiences this when he prays in the house of study of his Rebbe. Every chassid is to a certain extent *batei* to his Rebbe. And when a chassid who is a priest blesses the people in his Rebbe's house of study, when compared to blessing them in an ordinary house of study, he is closer to blessing the people in the *Beis HaMikdash* (which was inordinately greater than blessing them outside the *Beis HaMikdash*; see the *mishnah*, *Sotah* 37b).

As you know, each year, on the morning of Simchas Torah, according to the order arranged by my revered father-in-law, the Rebbe *Shlita*, we sell the verses of *Atah Horeisa* on behalf of *Merkos L'Inyonei Chinuch*. This year, [because] you were not there, at the outset, I was unsure of what to do: a) to buy a verse on your behalf, and b) if yes, for which amount. [My uncertainty was reinforced by the fact that] you did not write to me concerning this.

Afterwards, however, I thought [as follows]:

- According to the Alter Rebbe's wording (*Tanya*, *Iggeres HaKodesh*, Epistle 16): "I am not unaware of the hardships of the present time when [the opportunity for earning] a livelihood has suffered a downturn.... Nevertheless, they are not acting properly... [by] closing their hand which had been open until now to give profusely and generously...."
- "For *tzedakah* is nothing but a loan to the Holy One, blessed be He,... who will repay one for his kindness many times [even] in this world...."
- "Also, one should be concerned... when his colleagues are included in a project involving a *mitzvah* and he is not included with them."
- As I once heard from my revered father-in-law, the Rebbe *Shlita*: "It is not appropriate to show [others] a way to decrease [their positive activities]."
- "One may act on behalf of a colleague if it will be to that person's advantage."

My conclusion was that from my side, I must consider and say that just as [you did] the previous year, you would purchase a verse and for the same amount (\$18).

The verses from *Atah Horeisa* from the morning of Simchas Torah that were purchased for people who were not present were recited by my revered father-in-law, the Rebbe *Shlita*.

With blessings for everlasting good in all matters for you and for all the members of your household,  
 Rabbi Menachem M. Schneerson  
 Chairman of the Executive Committee

## CUSTOMS CORNER

Simchat Torah is the day when Jews across the world complete the reading of the Torah and there is a celebration upon this completion. Outside of Israel, the second day of Shemini Aseret is called Simchat Torah because that's when this completion takes place. In Israel, the one day of Shemini Aseret is also Simchat Torah.

It is praiseworthy to engage in the celebration of Simchat Torah with dancing and clapping as much as one is able.

It is customary, by both the night and day of Simchat Torah, to remove all of the Torahs from the Aron and to sing songs and praises. It is also customary to encircle the Bima (table where the Torah is read) with the Torahs just as is done with the lulav during Sukkot and Hoshana Rabba.

## A WORD

*from the Director*

*We currently stand at the beginning of the year 5776, a year of Hakhel. In the times of the Beis Hamikdash, the king of Israel would gather the Jewish nation - men, women and children, young and old - each Hakhel year and read before them portions of Torah intended to instil fear of G-d within them and to ignite a passion to observe His commandments.*

*The importance of Jewish communal gatherings reinforces the bond between the Jewish people and G-d's happiness in seeing his children in harmony and is predisposed to grant them their requests. This is the reason that the mitzvah of Hakhel would be performed during the festival of Succos, when at that time the four species (lulav, esrog, hadass and aravah) which represent the four categories of Jews (corresponding to their level of observance of Torah and mitzvos) are brought together.*

*However, although the mitzvah would be enacted during Succos, the Rebbe referred to the entire year as a year of Hakhel as a) the whole year is an opportune time for Jewish gatherings, and b) the impact and impression of these gatherings are meant to last the duration of the year and continue until the next Hakhel. The Rebbe explains that although we are in Golus and no longer have the Beis Hamikdash and its accompanying mitzvah of Hakhel, the message of this commandment nonetheless remains:*

*"He who possesses the power to influence another, be it a Rabbi, a teacher, a parent, or a friend, should gather the Jewish people whom they know for the express purpose of strengthening and empowering faith in G-d and increasing in Torah learning and observing mitzvos (e.g., inviting people to a Shabbos meal, organising a Torah class or a Chanukah party)."*

*Despite the differences which may exist between us, all men, women and children can participate in Jewish gatherings as we are all united by virtue of the G-dly soul which exists within each and every one of us.*

*J. I. Gutnick*

IT HAPPENED

Once...

R. Levi Yitzchak's "Atah Hareisa"

The synagogue was packed to the rafters. The whole town had gathered as one for the annual Simchat Torah celebration. Only moments to go, and the stirring sounds of the ancient "Atah Hareisa" prayer would ring forth throughout the synagogue. People looked at each other in nervous anticipation; from among all those assembled, who would be chosen to lead the community in prayer?

Years before he had won worldwide fame as the rabbi of Berditchev, the young Rabbi Levi Yitzchak was widely respected for his erudition and unique path to spirituality. He was treasured for his dedication to others and his commitment to G-dliness. Unfortunately, one of the only people not fully enamored of the youthful prodigy was his own father-in-law.

Undeterred by convention, and determined to follow his own path in Judaism, Rabbi Levi Yitzchak had only just returned to town after months spent exploring the nascent chassidic movement, meeting its leaders and committing to the chassidic way of life. His father-in-law was livid; he mistrusted these revolutionary ideas and new-fangled methods of serving G-d, and worried about his son-in-law's prospects. Was this the end of all his hopes for his beloved daughter?

The other townsfolk were more forgiving of Rabbi Levi Yitzchak's impetuositities and fervor. As proof of their regard, they selected him to recite the "Atah Hareisa" prayer leading off the Simchat Torah service.

Rabbi Levi Yitzchak approached the central podium in a state of constrained ecstasy, and picked up the *tallit* (prayer shawl) preparatory to commencing the ritual. However, to the bemusement of the assembled crowd, he paused for a moment of contemplation, and then placed the *tallit* back in its place.

After a short while he again picked up the prayer shawl, only to once again replace it on the lectern.

When he picked up the *tallit* for the third time, an uneasy murmur filled the synagogue. The young rabbi seemed to be fighting a silent battle with an unseen opponent. Finally, in a dramatic denouement, Rabbi Levi Yitzchak placed the *tallit* firmly back in its place, and announced: "If you're a chassid and a scholar, then you lead the prayers!" and stalked back to his seat near the side wall of the synagogue.

His father-in-law was mortified. Bad enough that the young man insisted on adopting the chassidic lifestyle with its attendant new customs, but did he have to disgrace himself with public exhibitionism as well?

When asked for a justification of his unusual behavior, Rabbi Levi Yitzchak explained that as he had approached the podium, he had suddenly realized that he was not alone; his *yetzer hara* (evil inclination) wished to accompany him in prayer.

"You don't belong here," he challenged the tempter. "I have been selected to represent the community because I am a scholar. What legitimacy do you have?"

"If you are a scholar, then I'm a scholar too," the evil one replied. "Wherever you studied, whichever *yeshivahs* you attended, I was right there with you."

"But I am a chassid," Rabbi Levi Yitzchak counterclaimed. "I have just

returned from ther ebbe's court, where I learned to pray as a Jew should and devote myself to G-dliness."

"I too am a chassid. When you traveled to the rebbe, I accompanied you. When you were initiated in the ways of faith, I came along for the ride. I have every right to join you in prayer tonight and keep you company under that *tallit*."

"I could not win," Rabbi Levi Yitzchak confessed. "He was right. I admitted to myself that I had been living a lie. He and I were partners in crime. The ties that bound me to evil were as strong as they were when I first began my journey of faith. I was almost ready to concede in despair, when I was seized by one last inspiration. With my remaining strength, I turned on my tormentor and cried, 'If you are a chassid and a scholar as you claim, then you lead the prayers, and leave me out of your foul plots,' and I ran from the stage."

Thoughts THAT COUNT

Temporary dwellings

In the same way that the Sukka is our temporary dwelling during Sukkot, so too should a person view his sojourn in this world as only temporary. For in truth, the soul's descent into a physical body is only for a specified, limited time. "In Sukkot you shall dwell for seven days" alludes to the seven midot (emotions or character traits) that must be refined and purified in the course of our "70-year" life-span. (Sefer HaMaamarim Kuntresim)

Sukka

The Hebrew word Sukka is an acronym for "Someich ve'oz'er kol hanoflim - [He] supports and assists all who fall." When a Jew fulfills the mitzva of Sukka, G-d helps him in all he does and holds him by the hand. (Bnei Yissaschar)

Lulav

The Hebrew word "lulav" is made up of two words: lo - to him and lev - heart. This hints to us that we must direct our heart to Him, to G-d. (Likutei Torah)

The request of a righteous individual

The Sanzer Rebbe, Rabbi Yekutiel Yehuda Halberstam, was imprisoned in a German labor camp that was liberated by the Allies at the express command of General Eisenhower. During the war, he had lost his wife and eleven children. The Rebbe asked to meet with the general. As the meeting came to a close, Eisenhower asked him, "Do you have a request to make of me?" "Being that it is nearly the Jewish festival of Sukkot," the Rebbe replied, "I would appreciate it if you could find an etrog for me." General Eisenhower was so impressed by the tzadik that he sent a plane to Italy to procure one.

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD  
SHABBOS CHOL HAMO'ED • 19 TISHREI • 2 OCTOBER

FRIDAY NIGHT CANDLE LIGHTING: 6.07 PM  
MINCHA: 6.15 PM  
KABBOLAS SHABBOS: 6.45 PM

SHABBOS SHACHARIS: 10.00 AM  
LATEST TIME TO SAY SHEMA: 9.01 AM  
MINCHA: 6.05 PM  
SHABBOS ENDS: 7.05 PM

WEEKDAYS  
SUN: HOSHANA RABBA Change to Daylight Saving Time (DST)  
SHACHARIS: 8.00 AM / 9.15 AM / 10.45 AM  
CANDLE LIGHTING: 7.09 PM  
MINCHA: 7.15 PM  
MAARIV: 8.00 PM followed by Kiddush  
HAKAFOS: 8.50 PM

MON: SHMINI ATZERES SHACHARIS: 10.00 AM  
MINCHA: 7.10 PM  
MAARIV: 8.00 PM followed by Kiddush  
CANDLE LIGHTING: after 8.07 PM  
HAKAFOS: 9.00 PM

TUES: SIMCHAS TORAH SHACHARIS: 10.00 AM followed by Kiddush  
MINCHA: 7.10 PM  
MAARIV: 6.50 PM  
YOM TOV ENDS / MAARIV: 8.08 PM

REST OF THE WEEK SHACHARIS: 8.00 AM / 9.15 AM  
MINCHA: 7.20 PM  
MAARIV: 8.05 PM

CANDLE LIGHTING: 2, 3, 4, 5, 6 OCTOBER 2015

SHABBOS		SHMINI ATZERES		SIMCHAS TORAH	
Begins 2nd	Ends 3rd	Begins 4th	Ends 5th*	Begins 5th*	Ends 6th
6.07	7.05	MELBOURNE	7.09	8.07	8.08
6.01	6.58	ADELAIDE	7.03	7.59	8.00
5.31	6.24	BRISBANE	5.31	6.25	6.25
6.22	7.14	DARWIN	6.25	7.14	7.14
5.29	6.23	GOLD COAST	5.30	6.24	6.24
6.01	6.56	PERTH	6.02	6.57	6.58
5.40	6.36	SYDNEY	6.42	7.38	7.38
5.49	6.46	CANBERRA	6.51	7.48	7.48
6.00	7.00	LAUNCESTON	7.02	8.03	8.04
7.07	8.05	AUCKLAND	7.09	8.07	8.08
7.09	8.10	WELLINGTON	7.11	8.12	8.13
6.00	7.01	HOBART	7.02	8.04	8.05
5.28	6.22	BYRON BAY	6.30	7.23	7.24

\*Light after time specified on the 5th from a pre-existing flame only

