

# LAMPLIGHTER

27 Elul  
Parshas Nitzavim  
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## LIVING WITH THE TIMES

This week we read the portion of Nitzavim. The portion contains a description of the ingathering of exiles to take place when Moshiach ushers in the Redemption. "Then G-d will restore your captivity... and will return and gather you from all the nations." Our Sages comment on the word "and will return - va'shav": "From this we learn that the G-dly Presence is in exile together with the Jewish people." G-d will only be redeemed when the entire Jewish nation is restored, as "He has dictated the terms of His own Redemption - when He will return with them."

What is so radical about the concept of G-d being in exile together with the Jews? Had not G-d already promised, back in the days of the Patriarchs, that He would accompany the Jewish people throughout their travails - "I will be with you" - "And behold, I am with you"? G-d specifically stated that He would accompany the Children of Israel during the Egyptian exile. What then, are we to learn from the above verse?

The fact that G-d is always with the Jews, even in their exile, implies two different things. On the one hand, G-d stands above the exile and its limitations, guarding and protecting His flock, who are likened to "one sheep among seventy wolves." Yet at the same time, the term "and will return" reflects the fact that G-d, too, is affected by the exile, having been banished from His dwelling place in the Holy Temple. G-d suffers together with the Jewish people and will continue to do so until G-d and the Jewish people are simultaneously restored to their rightful place.

Yet this explanation presents a paradox. According to the principle that "a prisoner cannot free himself from prison," how can G-d, Who is Himself in exile, bring about the Final Redemption? Our Sages addressed this problem by explaining that G-d "dictated His own Redemption." Even before the exile occurred, G-d determined how long it would last and fixed the date of the Final Redemption for Himself and for the Jewish people.

Our Sages further explained that, contrary to what one might think, G-d will not first redeem Himself and then redeem the Jews. "He will return together with them" - both will occur concurrently. The Divine Presence is in exile as long as even one Jew remains in exile.

Rashi, the great commentator, continues: "Great and difficult is the day of the ingathering of the exiles, for it is as if G-d will take every single Jew by the hand, wherever he may be." The redemption of the Jewish people is the redemption of the Divine Presence. May we speedily witness the rebuilding of the Holy Temple and the ingathering of the exiles through Moshiach.

## Choose Life

*By Yossy Goldman*

"I call today upon heaven and earth as witnesses for you. I have set before you life and death, blessing and curse. And you shall choose life, so that you and your children may live (Deuteronomy 30:19)".

Do we really need the Torah to tell us to choose life? Which person of sound mind would choose death?

One possible answer is that one must make a conscious decision to live and not just vegetate. And I don't mean to live it up by living life in the fast lane. To "choose life" means to choose to live a meaningful life, a life committed to values and a higher purpose. Did it make any difference at all in that I inhabited planet Earth for so many years? Will anyone really know the difference if I'm gone? Is my life productive, worthwhile?

It is told that when the first Chabad Rebbe, Rabbi Schneur Zalman of Liadi, wanted to bless Reb Yekutiel Liepler with wealth, he declined the offer, saying that he was afraid it would distract him from more spiritual pursuits. When the Rebbe then offered to bless him with longevity, Reb Yekutiel stipulated that it should not be "peasant's years, with eyes that do not see and ears that do not hear, where one neither sees nor senses G-dliness."

Reb Yekutiel was rather fussy, it seems. The holy Rebbe is offering him an amazing blessing, and he is making conditions! Yes, he chose life, and he chose to live a life that would be purposeful and productive, and that really would make a tangible difference. He wasn't interested in a long life if, essentially, it would amount to an empty life.

As we stand just before Rosh Hashanah, let us resolve to choose life. Let us live lives of Torah values and noble deeds. And may we be blessed with a good and sweet new year.

# Slice of LIFE

## When Only Purim Will Do

The following personal story was submitted anonymously to the Kfar Chabad magazine. (Translated by Goldie Goldbloom)

I was 19 years old, and was like every other religious boy from Jerusalem in those years. Long coat, long peyos (side locks), a fuzz of a beard. My brothers and I went to Eitz Chaim Yeshiva. I was a good student, and it wasn't long before people began to suggest marriage proposals to my parents.

After a few months, I set out for New York to meet someone. Soon we got engaged and a summer wedding was planned. My parents wanted us to live in Jerusalem. Her parents wanted New York. They finally said, "Let the young couple decide."

But we couldn't decide. Arguments broke out and by Passover the engagement was broken. I was devastated. My family was devastated, too. My parents insisted that I return to Israel, but I couldn't face returning alone. And so I stayed in America.

A friend of mine, also from Jerusalem, told me that he had a job offer in Cleveland, OH. It sounded good so I joined him.

It was a different life for me there. Little by little, I began to leave my upbringing behind. I changed my long coat (a Jerusalem custom) for a short jacket, shaved my beard, and was encouraged by my new friends to try other new things in America.

I couldn't bring myself to tell my parents of my new lifestyle. They only knew that I was in Cleveland, studying and working.

At Purim time I visited relatives living in Crown Heights, long before it was a Lubavitcher neighbourhood. They almost didn't recognize me. After eating the Purim meal I decided to go for a walk to get some fresh air. Suddenly, I saw two Chasidim running like crazy.

"What happened? Where's the fire?" I asked.

The boy called out, "We're going to the Lubavitcher Rebbe's Farbrengen." "Where?" I asked, and he pointed out the place.

I followed him inside, and saw hundreds of Chasidim listening to a man who I assumed was the Lubavitcher Rebbe.

It was hot and crowded, and I soon wanted to leave. This was no place for me. But as soon as this thought popped into my head, the talk ended, and hearty singing broke out and I was caught up.

Suddenly, all fell quiet. The Rebbe was speaking again. He spoke about the World to Come, Moshiach, and that of all the Jewish holidays, only Purim would remain in the future. I don't remember everything, but I was fascinated with his beautiful explanation. It struck me when he said that on Purim every Jew's neshama, his soul, is revealed much more than even on Yom Kippur.

With a creeping awareness, I felt that the Rebbe was talking about me. He said that the Evil Inclination is a talented artisan, an expert in his field. First, he comes to a young man and convinces him to leave the yeshiva and go to work, because after all, Torah and work go hand in hand. Then he convinces the boy that America is different from all other places; he has to fit in, in order to make it. Then he tells him that "time is money": don't worry so much about prayer and putting on Tefillin. The Rebbe carefully described my descent, step by step, and concluded by saying that even Yom Kippur isn't enough to arouse this youth.

But then comes Purim, self-sacrifice. A Jew says, "I will not bow down." His neshama reveals itself, and he is able to climb out of the pit.

As the Rebbe spoke, my face was burning. I knew the Rebbe described me well. I hastened to reassure myself... Even though all the details fit, there was just no way the Rebbe could even see me. It was a coincidence. I

was momentarily soothed. But the Rebbe continued, "Particularly when the young man comes from Israel, from Jerusalem. It's possible that he is to be found here, even though he thinks that we don't see him. Close but not seen. Seen, but not close."

The only thing that calmed me now was that no one understood except for me. No one was searching for a young man from Jerusalem in the crowd. At that moment, the Rebbe stopped speaking and the lively singing recommenced. Men called out "L'chaim" to the Rebbe, and I too, felt in need of a little external fortification. I looked up.

Everyone was looking at me. The Rebbe was looking straight at me. He indicated that I should say "L'chaim." A man gave me some vodka in a shot glass, but the Rebbe insisted a large cup.

There was no way I could drink it, and I said so. The man said, "Just make the 'L'chaim.'" I did and took a sip, but the Rebbe motioned for me to finish the whole cup. When I had finished, head reeling, he said, "Again." I drank the second cup to the end.

I don't remember anything else, just waking up on a bench, surrounded by sleeping Chasidim. It was early morning. I never told anyone what happened that day. It stayed a secret between the Rebbe and me.

Today, I live in Jerusalem, with my religious wife and beautiful children. I have come back to America. Each time I wanted to go to the Rebbe, to thank him. But each time I was afraid. How could I approach someone who looked through me as if I were made of glass?

This year I came to the Rebbe. Somehow, I got up the chutzpa. I stood there at the Ohel (the Rebbe's resting place), and whispered to the wind, and the walls, and the one who knows me so well. And I finally told the Rebbe, "Thank you."

## MOSHIACH MATTERS

On Rosh Hashana, after blowing the shofar, we recite the words from Deuteronomy, "This day is the beginning of your creation," for on Rosh Hashana the entire Creation is renewed. This is a foretaste of the final redemption when the entire Creation will indeed be entirely renewed. The original purpose that was paramount at the beginning of Creation will be fulfilled in actuality and G-d will rejoice in His creations. (The Shelah, from Yalkut Moshiach UGeula al HaTorah)

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# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

*Free translation from the Hebrew  
In the Days of Selichos, 5723 (1962)  
To my Brethren, Everywhere G-d bless you all  
Greeting and Blessing:*

The days of Rosh Hashana, the Days of Awe, which usher in the New Year (may it be a happy and blessed one for all of us), fill every Jewish heart with a sense of holiness.

The feeling which the Days of Awe inspire goes deeper than a sense of apprehension in the face of Divine judgment. It is a feeling of Yiras HaRomemus - a sense of awe and trepidation that is inspired by the consciousness of the unfolding event of the "coronation" of the Supreme King of kings, blessed be He; a coronation in which every individual Jew participates. For this is the essence of Rosh Hashana.

The "coronation" of the Creator of the Universe as the "King over all the Earth," for which we pray and which we actually carry out on Rosh Hashana, renews the personal union of each Jew with G-d: it is the direct and inward union of each individual as an individual, and not merely as a part of the community or people as a whole.

The "coronation" is accompanied by the personal petition of each and every one of us that the Almighty accept his coronation, whereby the mutual union of "We are Your people and You are our King" is created.

The idea and experience of this "coronation" are expressed in the prayer: O, our G-d and G-d of our fathers, establish Your glorious reign over all the world... that every creature shall know that You did create him... and every living soul shall declare: the L-rd G-d of Israel is King, and His Kingdom reigns everywhere: the whole of Creation, and especially the human being endowed with a soul, recognizes and submits to the Sovereignty of G-d.

This prayer accentuates the feeling of awe and trepidation and, at the same time, the inevitable consequence thereof - the compelling readiness and longing to obey the commandments of the King.

Hence, notwithstanding the fact that Rosh Hashana ushers in the Ten Days of Return (Aseres Yemei Teshuva) and is part of them, there is no recital of tachanun (prayers of supplication), nor any confession of sin, during Rosh Hashana. For the feeling of oneness with the Almighty, which is evoked by the coronation, so permeates our heart and mind, that however great may be our sorrow over the deeds of the past, it is completely "dissolved" in the overwhelming experience of awe and trepidation.

As a matter of fact, teshuva itself - in its deeper concept as the "return (to the source)" - is in complete harmony with the essential content of Rosh Hashana, namely, the event of the Divine Coronation. Only after Rosh Hashana do the further aspects of teshuva come into their own, such as repentance of the past and resolution for the future, with confession of sin, supplication of forgiveness, etc., as the necessary effects of the Coronation of Rosh Hashana. For the consciousness of the renewed and strengthened union with the King, and the feeling of oneness with Him, must create in the subject the will and determination to be worthy of this exalted relationship.

This, in turn, must induce every effort to remove anything that interferes with, or hinders, the consummation of this union, namely all sins, whether committed rebelliously, knowingly, or even inadvertently.

...An indication as to the proper use of the spirit of these holy days is to be found in the details prescribed for the mitzvah (commandment) of sounding the shofar, the only special mitzvah of Rosh Hashana. This commandment does not prescribe the use of an ensemble of instruments, but only one; and that also not a delicate instrument producing extraordinary musical compositions.

The insistence is that the shofar be a plain horn of an animal, and "all sounds are proper in a shofar." Thus, the shofar emphasizes that the orientation should be, first and foremost, on the individual self, with the accent on the duty to introduce sanctity even into the ordinary and commonplace of the daily life of the individual, and then into the social life of the individual as a member of the community, and so forth.

...May the spiritual awakening and inspiration of these days illuminate and permeate every day of the year, so as to intensify the union between each Jew and G-d into a profound attachment that will express itself in the daily life according to, and in harmony with, the Divine Torah and Divine commandments. Surely, the change for the better in the spiritual life will bring a change for the better in the material life, and the next year will be a blessed one in every respect.

With prayerful wishes for a Kesiva Vechasima Tova - to be inscribed and sealed for good, for a good and sweet year, good that is evident and revealed.

## A WORD

*from the Director*

*Erev Rosh Hashanah is the birthday of the third Rebbe of Chabad, Rabbi Menachem Mendel, the Tzemach Tzedek (5549). The uniqueness of the Tzemach Tzedek's teachings was how he synthesized the esoteric and the revealed aspects of Torah and made them one entity.*

*This new approach of the Tzemach Tzedek also influenced those Jews who were not openly affiliated to his faction. This was expressed in the sense that all those who themselves studied Torah joined together to support the study of Torah by the general Jewish population.*

*Indications of this are to be found in letters of the times. Principal indicators point to the fact that the Torah greats of all groups gathered together for the purpose of strengthening Judaism, and to abolish the fierce opposition of the government of the day. While differences certainly existed between the Torah greats, they were still completely united, to the extent that their unity caused them to be victorious over the government.*

*This then is the lesson from the Tzemach Tzedek, who paved the way to a well-trodden path, so that we, by standing united, can follow in his light and footsteps with a joyous and good heart.*

*This is also appropriate to our current time, immediately before the New Year. It is well known that the receptacle for blessings and particularly for the New Year is unity among people.*

*All matters pertaining to Rosh Hashanah must come to fruition in deed — "it is the actual deed that is essential." The Alter Rebbe explains that "on Rosh Hashanah judgment is given principally on the body ... for man is judged on Rosh Hashanah only on matters of this world." Thus, may it be G-d's will that all of our good intentions come to fruition in actual deed, and may we all merit a happy, sweet and fruitful New Year filled with hope, prosperity and blessing.*

*I wish all our readers and the entire community, together with our dear brethren in our Holy Land, a year of peace and contentment — Shalom Al Am Yisrael V' Eretz Yisrael.*

*J. I. Gutnick*

### CUSTOMS CORNER

#### ROSH HASHANAH

In Hebrew, Rosh Hashanah means, literally, "Head of the Year," and as its name indicates, it is the beginning of the Jewish year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity.

The primary theme of the day is our acceptance of G-d as our King. The Kabbalists teach that the renewal of G-d's desire for the world, and thus the continued existence of the universe, is dependent upon this. We accept G-d as our King, and G-d is aroused, once again, with the desire to continue creating the world for one more year.

# IT HAPPENED *Once...*

It was Erev Rosh Hashanah in Berdichev. The spirit of holiness hovered in the air. Each heart was throbbing with the thought of the imminent Day of Judgment; each mind was occupied with thoughts of repentance. The "balance sheet" of good deeds and misdeeds in the passing year did not quite tally--every one found himself "in the red."

Too much time was wasted which could have been spent in the study of the Torah; perhaps more help should have been given to the poor --and how much of it was given from the pureness of the heart? And what about all that loose and sometimes even mischievous, gossip? G-d only knows how many misdeeds, large and small, have accumulated during the year. It's high time to get wise.

Well, thank G-d for the special Selichot prayers of the final week of the year. Here is a chance to pour out one's heart to G-d, the last opportunity to turn to G-d with real supplication, before the year is over. And the All-Merciful One will surely understand and forgive, and the New Year will most definitely be a better one.

Such were the thoughts uppermost in everybody's mind, as the Jews of Berdichev hastily rose while it was still dark from their warm beds to go to shul for the extra-long Selichot prayer before the Day of Judgment. It was still very dark outside, for sunrise was hours away. They did not wait for the Shamash [synagogue attendant] to wake them up on this last day of the year. As they hastened to the synagogue, the fresh autumn air drove the last vestiges of sleepiness from their eyes. They now met the Shamash, going on his beat, knocking with his long staff at the dark shutters of the stragglers who had overslept, and calling out, "Holy flock, arise to the service of G-d!" And soon enough the cracks in the shutters revealed kindled lights inside, for no one -- but no one-- was going to stay in bed on this solemn morning.

The narrow streets were soon filled with old and young men, and boys of all ages. Many went to the mikvah for immersion, and came out feeling purified and inspired. There were many visitors in Berdichev, who had come to spend the Solemn Days in the nearness of the saintly Rabbi Levi Yitzchak of Berdichev. They now made their way to the Rabbi's house, in order to accompany him to the synagogue.

As they approached the Rabbi's home, they saw him at the door, on his way out. They were amazed to see that he was holding a basket, from which the slim neck of a vodka bottle was sticking out invitingly. The tantalizing smell of newly baked kichlech [cookies] and fresh herring could not be ignored. "...What on earth is the Rabbi going to do with the refreshments at this hour?" they wondered, as they followed him in silence at a respectful distance.

They approached the synagogue. The windows blazed with light, and one could see through the windows that the synagogue was already crowded with worshippers from wall to wall, waiting for the Rabbi.

But the Rabbi went past the synagogue! The wonder of his followers grew with every step. "Where is the Rabbi going? Can he possibly be so engrossed in meditation that he did not notice the synagogue?"

On and on the Rabbi strode, until almost to the outskirts of the town. The Rabbi was heading for the large inn, and his followers were close on his heels. Now he entered the inn and his followers with him. The large hall of the inn was filled with the smell of stale tobacco, and empty vodka bottles were strewn all over the place. On the floor of the dimly lit hall lay sleeping men, crowded like sardines --farmers, traders, wayfarers and beggars-- many snoring in a medley of sonorous tones and whistles. The Rabbi bent over a sleeping man, whose Tzitzis strings were showing from under his jacket, with his skullcap hinging precariously on his head. He was a lean man, a bundle of bones held together by a pale skin which seemed ready to break at several points.

Gently, the Rabbi woke him, whispering: "Reb Yid - Mr. Jew, your throat is dry; you must have been napping too long. Wake up and take a gulp at this schnapps! I have a chaser too: fresh herring and kichlech, a treat!" The Jew opened his eyes wide with amazement, threw a glance at the refreshments, but recoiled in horror.

"I don't know you, my friend, but have you no G-d in your heart? Would I drink any liquid before I've washed my hands, never mind hard liquor? Would I eat before I have said my morning prayers? You must be joking!"

The Rabbi moved on to the next sleeping Jew. Gently he shook him by his shoulders and repeated his offer in a most enticing way, but the reply was the same. The Rabbi fared no better with the third and fourth. Then the Rabbi bent over a sleeping, corpulent, country yokel.

"Ivan, do you want a schnapps and some refreshments?"

Ivan rose quickly. The word "schnapps" acted like magic. "Give it here!" he said, and he gulped down the glass of vodka in one shot. Eagerly he swallowed the piece of herring, and a kichel, which he ate with relish and licked his lips. "Thanks," he murmured, and when no more was coming, he turned over on his other side and was soon snoring merrily again.

The Rabbi moved on to the next sleeping farmer. "Stephan, do you want a drink?" The story repeated itself with Peter and Vladimir and so on, until the basket was empty.

Rabbi Levi Yitzchak quickly stepped outside. All was quiet, as the Berdichever Rebbe lifted his eyes to heaven and said, "Master of the Universe! Look at your children! Jacob gets up in the morning, and his first thought is of you! He would not let anything pass his lips until he has sung your praises! But Esau's first thought is of food and drink!"

His mission accomplished, his face beaming with satisfaction, the Rabbi turned to his followers. "And now, holy flock, let's go to the house of G-d. Now we can face our Maker with confidence, and pray for a good, sweet new year!"

## Thoughts THAT COUNT

### The Shofar on Rosh Hashana

The Talmud states that Satan is petrified when he hears the shofar on Rosh Hashana. This is because from the mighty act of the Binding of Isaac, the ram's left horn was used at the Giving of the Torah, while its right horn will sound in the days of Moshiach. On Rosh Hashana, the Satan feels as if a sword was placed upon his neck. In the shofar he sees his own angel of death, for the Satan will meet his demise with the sounding of the great shofar of the final redemption.

(Kometz HaMincha, Yalkut Moshiah UGeula at HaTorah)

### Providing for Others in Honour of Rosh Hashana

In the few hours that remain until Rosh Hashana it is important to make sure that every Jew has the opportunity to celebrate Rosh Hashana in the proper fashion: with "good food and sweet drinks," and know that "the joy of G-d is your strength." Then we will have a happy Rosh Hashana which will lead to a happy year - a good and sweet year - a year that brings the ultimate joy, the coming of the complete redemption led by Moshiah, speedily, in our days.

(The Rebbe, 27 Elul, 5740-1980)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS NETZAVIM • 27 ELUL • 30 SEPTEMBER

<b>FRIDAY NIGHT</b>	CANDLE LIGHTING:	6.06 PM
	MINCHA:	6.15 PM
	KABBOLAS SHABBOS:	6.40 PM
	TEHILLIM:	8.00 AM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.00 AM
	FABRENGEN FOLLOWING DAVENING	
	MINCHA:	6.05 PM
	SHABBOS ENDS:	7.04 PM

### CHANGE THE CLOCK AN HOUR AHEAD

<b>SUN EREV R"H:</b>	SLICHOS:	7.10 AM/8.20 AM
	SHACHARIS:	8.00 AM (upstairs)/9.15 AM
	CANDLE LIGHTING:	7.07 AM
	MINCHA:	7.15 PM
<b>MON 1<sup>ST</sup> DAY:</b>	MAARIV:	7.55 PM
	SHACHARIS:	9.00 AM
	SHOFAR:	(APPROX) 11.15AM
	MINCHA:	7.05 PM
		FOLLOWED BY TASHLICH
	MAARIV:	7.55 PM
<b>TUES 2<sup>ND</sup> DAY:</b>	CANDLE LIGHTING:	8.06 PM
	SHACHARIS:	9.00 AM
	SHOFAR:	(APPROX) 11.00 AM
	MINCHA:	6.55 PM
<b>WED: Tzom Gedaliah:</b>	YOM TOV ENDS/MAARIV:	8.07 PM
	FAST BEGINS:	5.29 AM
	SHACHARIS:	8.00AM/9.15 AM
	MINCHA:	7.00 PM
<b>THUR:</b>	FAST ENDS/MAARIV:	7.55 PM
	SHACHARIS:	8.00 AM/ 9.15 AM
	MINCHA:	7.15 PM
	MAARIV:	8.00 PM
<b>FRI:</b>	SHACHARIS:	8.00 AM/9.15 AM

## CANDLE LIGHTING

BEGINS:			September/October, 2015		ENDS:	
30 <sup>th</sup>	2 <sup>ND</sup>	3 <sup>RD</sup>		1 <sup>ST</sup>	4 <sup>th</sup>	
6:06	7:07	8:06	MELBOURNE	7:04	8:07	
6:00	7:02	7:58	ADELAIDE	7:59	6:44	
5:30	5:31	6:24	BRISBANE	6:23	6:25	
6:25	6:25	7:14	DARWIN	7:14	7:14	
5:28	5:29	6:23	GOLD COAST	6:24	6:14	
6:00	6:01	6:57	PERTH	6:55	6:57	
5:39	6:41	7:37	SYDNEY	6:35	7:37	
5:48	6:50	7:46	CANBERRA	6:45	7:47	
5:58	7:01	8:01	LAUNCESTON	6:59	8:02	
7:06	7:08	8:05	AUCKLAND	8:04	8:06	
7:08	7:10	8:10	WELLINGTON	8:08	8:12	
5:58	7:01	8:02	HOBART	7:00	8:04	
5:28	6:29	7:23	BYRON BAY	6:22	7:23	

Light candles on October 3<sup>rd</sup> after the time given, and only from a pre-existing flame