

LAMPLIGHTER

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LIVING WITH THE TIMES

The festival of Sukkot, which follows Rosh Hashana and Yom Kippur, marks the beginning of the true days of rejoicing of the month of Tishrei, coming as it does after the solemnity of the High Holidays. Although Sukkot has many similarities and characteristics in common with Rosh Hashana and Yom Kippur, it is actually the culmination and fulfillment of the first two holidays. The difference between the two lies in the fact that the holiness that was in a more concealed and hidden state on Rosh Hashana and Yom Kippur is revealed for all to see on "the day of our rejoicing (Sukkot)."

One of the fundamental themes of Rosh Hashana and Yom Kippur is that of the unity of the Jewish People. But it is on Sukkot that this motif finds its highest expression.

The Jew's worship on the High Holidays lies in his uncovering of the "pintele Yid" within him, that Jewish spark that can never be extinguished, that he shares in common with every other Jew. All of us stand as equals before G-d in prayer on Rosh Hashana, accepting His sovereignty and crowning Him King over us all; on Yom Kippur we are equally aroused to do teshuva (repent) and return to G-d. When a Jew does teshuva, he is merely uncovering and revealing his innate belief in G-d and love of Him.

The unity of the Jewish People during the High Holidays is a unity based on the common denominator inherent in every Jew. It does not take into consideration the many differences of temperament, intelligence, or any other marks which distinguish one person from another.

On Sukkot, however, we reach an even higher level of unity than before, developing the theme of Rosh Hashana and Yom Kippur further.

One of the most important mitzvot (commandments) of Sukkot is the taking of the Four Kinds. These four species symbolize the four different types of people which exist within the Jewish nation. The etrog (citron) symbolizes one who possesses Torah learning and also does good deeds; the lulav (palm) stands for one who possesses only Torah learning. The hadas (myrtle) symbolizes one who performs commandments and does good deeds, but does not have Torah learning, and the arava (willow) symbolizes the Jew who possesses neither Torah nor learning. On Sukkot we take these four disparate species and bring them together to perform a mitzva. Our unity does not lie in our ignoring the external differences which divide us; rather, we go out of our way to include all types of Jews, even those in the category of arava, who would seem to have no positive contribution to make. Despite all our differences we are all bound together.

This is the highest degree of unity we can achieve. It is far easier to concentrate only on that which we have in common than to acknowledge that we differ as individuals and still remain together.

On Sukkot we verify and confirm the unity which was achieved during the High Holidays. This realization sustains us throughout the year and gives us the strength to live in harmony and solidarity with one another.

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 center 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 reevaluate 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

Taking Off for the Holidays

by Dr. David B. Lazerson

Right after I was hired to teach at Dr. Martin Luther King Jr. Community School in Buffalo, New York, I made the mistake of looking at the calendar. It was a mistake because I had to live with the underlying feeling that I would be fired within my first six weeks on the job. The Jewish holidays, you see, occurred very early that particular school year. Not only were they early, but they all happened to fall in the middle of the week. In other words, as an Orthodox Jew, I'd have to take off two days for Rosh Hashana, one day for Yom Kippur, two more days for the first days of Sukkot and, finally, another two days for the last days of Simchat Torah and Shemini Atzeret! A grand total of seven days out. Seven days out from the first 28 actual teachings days. Not too good a record!

The closer we came to Rosh Hashana, the more anxious I felt. I didn't know what to do. I called my rabbi. Maybe he'd find a way out for me. "Rabbi Gurary," I said after explaining my situation. "Is there some way I could just walk to school on those days of Sukkot. You know, I won't drive, mark papers or even take any money for it. I'll give that pay to charity or I'll tell the Board of Ed to keep the money for those days. It's just that I'm really afraid I'll get fired."

We discussed the situation with all of its ramifications. The rabbi was sympathetic, which surprised me, as I figured that my question would be answered with a resounding "Of course not!"

"Look," he finally said to me. "Call Rabbi Greenberg. See what he can advise you to do."

Rabbi Greenberg was my other rabbinic authority and friend in town. Rabbi Greenberg listened attentively and then told me, "Call my father in New Jersey."

His father, Rabbi Meir Greenberg, of

blessed memory, was a well-known rabbinical scholar and world-wide authority in Jewish law.

I got him on the line. I told him about my problem and the conversation between his son and me. He then brought up something which I hadn't considered at all. "There's a real difficulty in that you will be setting a precedent," he said. "Suppose next year, or a few years from now, another Orthodox Jew teaches in the Buffalo school system? Call Rabbi Osdoba. See what he says."

In all honesty, I thought my question was kind of ridiculous to begin with. We aren't supposed to engage in our secular pursuits on a Jewish holiday. It's a time for prayer, festivity and spending time with the family. It also might be a time to look for a new line of work.

But I followed Rabbi Greenberg's advice and called Rabbi Osdoba. I explained the situation once more, adding all the details from the previous rabbis. He listened carefully to everything I said.

"I'll discuss it with Rabbi Dworkin. Call me after Rosh Hashana. Good luck with your teaching!"

Rabbi Dworkin, of blessed memory, was the chief rabbinical authority for Lubavitch. My issue was being raised with the top man. It wasn't until after Yom Kippur, however, that I received the answer from Rabbi Osdoba: No dice. There was no way I could be at Dr. Martin Luther King Jr. Community School on the holiday. It made sense. I was surprised it went as far as it did.

My wife and I decided to implement plan two. This strategy involved one main factor: pleading with the school principal Dr. D for understanding and mercy.

That night, I stayed up until 2:00 a.m. typing a two-page letter to the principal. I went into a historical perspective on the significance of Sukkot the Jewish people. I explained the various laws and customs Jews observe to honor their holidays. I wrote that we cannot conduct business, write, erase, make money, turn electricity on and off, ride in cars and more. That we use these days to reaffirm our attachment to G-d by performing the commandments and learning Torah.

Finally, I concluded my "sermon" and plea with a statement saying that I didn't have to take off again until Passover and that I didn't plan on getting sick or abusing my personal days. The next day, letter in hand, I came to school early, prepared to face the music. I realized that it might be my last day at Dr. Martin Luther King Jr. Community School.

My supervisor, a middle-age black woman, was standing by her mailbox. "Edie," I said. "Do me a favor and read this."

"Sure," she said looking up at me. "But why so glum today?" "It's all in here," I said, handing her my letter.

She began reading. I stood by watching her, waiting for any possible advice or suggestions.

Suddenly she began shaking her head, saying quietly, "Oh, David. Oh, David."

It's that hopeless, I thought. She did it a few more times as she read through the entire letter. Each time she shook her head she remarked the same thing. "Oh, David. Oh, David."

She folded the letter, put it in my hand and shook her head again. Then she looked me in the eyes. "I can't believe this," she said. "What are you ashamed about? Tell him it's your holiday and you're taking off. Period. If he doesn't like it, too bad! Take a lesson from my people, and stand up for your beliefs!"

With that, she shook her head again and left the office. I stood there dumfounded, feeling like I'd been slapped in the face by someone trying to wake me from a bad dream. I also felt like a total jerk. I had invested so much time, effort and psychological energy trying to get out of something that didn't need getting out of. Instead of a letter, Edie had put a mirror into my hand.

I went into Dr. D's office, letter in hand, with a completely different attitude. "Doc," I said. "I know you're not going to believe this, but I've got another Jewish holiday that I won't be in for." When I was done with my explanation, he asked if I had done lesson plans for the sub, and he wished me a happy holiday.

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ISSUE 1266

MOSHIACH MATTERS

The Midrash Rabba (30:16) says that in the merit of performing the mitzva of shaking the lulav and etrog on the first day of Sukkot, G-d says that "I will be the first to reveal Myself to you...and build for you the first (the Holy Temple) of which it is written 'A glorious throne on high from the first, the place of our Sanctuary' (Jeremiah 17:12), and bring for you the first - King Moshiach, of whom it is written, 'The first shall say to Zion'



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Divine Acceptance Beyond Intellect

Each era and each country has its advantages and difficulties. In our era there prevails, in certain circles, a strong tendency to self-assertion and independence, not only in material spheres, but also in ideological; it is the tendency against subordination to existing norms, against accepting things which had not first been scrutinized and fully approved by one's own intellect, and so forth. This, at first glance, would appear to inhibit the acceptance of Kabbolas Ol (acceptance of the yoke of Heaven).

Moreover, in certain countries which are comparatively young, and which have been built upon the foundation and by means of personal initiative and energy, and where the same spirit characterizes the individual and social life-this way of life makes it still more difficult to adjust oneself to the pattern of Kabbolas Ol.

Yet, all the above notwithstanding, we have the undisputed rule that G-d does not demand any human being anything which is beyond his capacity. And since "Acceptance of His Kingship" is the essential content of Rosh Hashanah (and the basis for all actions throughout the year), and this is valid for all times and places, it is certain that also in our time, and in the said countries, it is possible, and imperative, to attain complete acceptance of G-d's Kingship.

Actually, there is in this case also a special advantage precisely in our time and in the said countries: A person not geared to complete independence at all times, but sometimes so and sometimes the reverse, even if he accepts something with Kabbolas Ol, it does not affect him fundamentally, for it is nothing new to him to change his mind and alter his position. However, one who is not accustomed to subordinate himself, but is consistently independent in his thinking-should such a person come to the conviction that he must acknowledge a Supreme Authority, it permeates him deeply and fundamentally, and he finds the strength to reorient himself completely and permanently.

And this finds expression not only in his feelings and reasoning, but also in his thinking, speaking and doing, down to the smallest detail. Indeed, inasmuch as the larger part of the day is filled with actions and verbal expressions, his submission to G-d's Kingship expresses itself primarily in his speech and deeds, in the fulfillment of the active Mitzvoth, and in all aspects of his daily conduct.

At the same time it brings him to a more earnest and energetic fulfillment of the Mitzvah of "Love thy fellow as thyself", particularly in relation to accepting G-d's Kingship: To induce one more Jew, and many Jews, to likewise accept His Kingship, and that in their case, too, this should not remain in the domain of the intellect and emotion, but should also be actively expressed in thought, speech, and deed, in the day-to-day life.

May the Acceptance of the Yoke of G-d's Kingship bring about the immediate fulfillment of our plea: "Accept our prayer with mercy and grace," and may Our Father Our King grant each and every one with the community of Israel a good and sweet year in every respect, "out of His full, open, holy, and ample Hand."

QUESTIONS FOR THE RABBI

Is Pressing a Button Really Considered Work on Shabbat?

Question: Rabbi, do you honestly believe that pressing a button to cross the road is considered doing work on the Sabbath? It doesn't seem so strenuous to me...

Answer: It is not strenuous work that is forbidden on Shabbos, but rather creative work.

During the working week we strive to make the world a better, safer and more comfortable place. We use our human ingenuity to invent, build, develop and improve the world around us. But on the seventh day we step back into ourselves. We take a break from trying to change the world and we appreciate the innate beauty of the world that G-d created. Instead of altering our surroundings we enjoy them. Rather than utilize the amenities that technology has given us we enjoy the blessings that G-d has given us - love, family, friendship, meditation, and just being human.

Shabbos is a like a dream-world, and we enter this dream-world by leaving the mundane world behind. Even the smallest disturbance -- like pressing a button -- would bring us crashing back down to earth. And there's nothing worse than waking up from a dream before it's over.

Rabbi Aron Moss

A WORD

from the Director

This week we are celebrating the holiday of Sukkot. It is special in many ways, teeming with mitzvot and customs with far-reaching spiritual implications.

We were commanded by G-d to celebrate Sukkot as a reminder of the sukkot--booths--in which we dwelled while in the Sinai desert. According to some opinions, the sukka commemorates the actual booths and temporary dwellings the Jews lived in. However, other opinions consider these sukkot as a reminder of the Clouds of Glory with which G-d surrounded and protected us during the sojourn in the desert. Obviously, the sukka itself is a major aspect of the holiday.

It is not surprising, then, that our upcoming holiday is known almost exclusively by the name Sukkot. There are other mitzvot that we perform every day or most days of the festival, though, such as blessing the lulav and etrog, and saying the special "Hoshana" prayers. Why, one might ask, is the festival known specifically for the mitzva of dwelling in the sukka?

The answer lies in the unique nature of the mitzva of sukka. Every other mitzva a person performs involves a particular limb or part of the body: tefillin, for instance, are wrapped around the head and arm; Shabbat candles are lit using the hand; Prayers are said with the mouth.

The sukka, however, is different. It surrounds and encompasses the entire person from head to toe. It envelops the person who sits within its temporary walls with the holiness of the mitzva. May the Jewish people merit to witness what we read in the "Grace After Meals" on Sukkot, "May the Merciful One Restore for us the fallen Sukka of David" and may we celebrate all together this year in Jerusalem with Moshiach.

J. I. Gutnick

IT HAPPENED *Once...*

It was the first day of Sukkot, and all the congregation in the shul of Rabbi Elimelech of Lisensk were in a festive mood. As Rabbi Elimelech stood at the bima, all eyes turned towards him. There was something unusual in his manner this Sukkot. Why did he stop so suddenly to sniff the air? It was evident that something was on his mind, something rather exciting by the look on his radiant countenance!

The minute the prayers were over, Rabbi Elimelech hurried to his brother Rabbi Zushia who was standing, and said: "Help me find the etrog which is permeating the shul with the fragrance of the Garden of Eden!" They went from person to person until they reached a corner of the shul where a quiet-looking man was standing, engrossed in his own thoughts. "This is the one," exclaimed Rabbi Elimelech. "Please, dear friend, tell me who are you and where did you obtain this wonderful etrog?" The man, startled by this unexpected question, replied rather slowly: "Rabbi, it is quite a story. Do you wish to sit down and listen to it all?" "Most certainly, I am sure it will be a story worth hearing!"

"My name is Uri, and I come from Strelisk. The mitzva (commandment) of etrog has always been one of my favorites. I am a poor man, and could not normally afford to buy an etrog as I would wish, but my good wife, who agrees with me, hires herself out as a cook. In this way, I can use half of my earnings for spiritual matters. Every year I travel to Lemberg to make the purchase, and in order to conserve money, I go by foot.

"This year, during the Ten Days of Repentance, I was travelling with fifty gulden with which to buy an etrog, when I stopped at an inn to rest. It was time for the afternoon prayers, so I stood in a corner and prayed.

"In the middle I heard a terrible sound of moaning and groaning. I hurriedly finished so that I could see if I could help in some way. As I turned towards the man who was in obvious distress, I saw a person, dressed in peasant garb, pouring out his troubles to the inn-keeper.

"The man was a Jew who earned his living as a wagon-driver. He had a wife and several children, and barely managed to earn enough to make ends meet. Now, a terrible calamity had befallen him. His horse had suddenly collapsed in the forest and was unable to get up.

"I tried to encourage the poor man, telling him not to forget that there is a great G-d Who could help him out of any dilemma. The innkeeper, offered to sell him another horse at a good price, but the man replied bitterly: 'I haven't got even fifty kopeks, let alone fifty gulden!'

"How could I keep the etrog money in the face of such a tragedy? I asked the innkeeper what was the lowest price he would take for the horse. 'Forty-five gulden, but not a kopek less,' he replied.

"I immediately took out my wallet and handed him forty-five gulden, the astonished wagon-driver looking on. His relief and joy were absolutely indescribable!

"I had to content myself with buying a very ordinary etrog with my remaining money. Usually, my etrog is the best in Yanev, and everyone comes to make the blessing on it. But with such a poor-looking one, my wife agreed that I could come here to Lisensk where nobody knows me."

"But my dear Uri," cried out Rabbi Elimelech, "yours is indeed an exceptional etrog! Now I understand why your etrog has the fragrance of the Garden of Eden! Let me tell you the sequel to your story."

"The wagon-driver, overjoyed by his good fortune, decided that you must have been none other than Elijah the Prophet. He wanted to express his gratitude to the Alm-ghty, but didn't know how to pray. Suddenly his face lit up. He took his whip and lashed it into the air, crying out:

"Oh, dear Father in Heaven, I love you very much! What can I do to convince You of my love for You? Let me crack my whip for You as a sign that I love You! Then, the wagon-driver cracked his whip three times.

"On the eve of Yom-Kippur the Alm-ghty was seated on His 'Seat of

Judgment,' listening to the prayers of the Day of Atonement. "A wagon full of Jewish mitzvot was standing at the Gates of Heaven, when Satan appeared and obstructed the path with a wagon-load of Jewish sins. Nothing was able to budge Satan.

"Suddenly the sound of a cracking whip rent the air, causing a blinding ray of light to illuminate the whole universe, right up to the very heavens! All at once, the Angel Michael appeared, leading a horse, followed by the wagon-driver with whip in hand.

"The Angel Michael harnessed this horse to the wagon of mitzvot, and the driver cracked his whip. Suddenly the wagon gave a lurch forward, flattened out the Jewish sins, and drove on smoothly right up to the 'Throne of Honor.' A happy new year was assured.

"And now, dear Uri," concluded Rabbi Elimelech, "you see that all this came about through your selfless action! Go in peace, and know that you have with you the approval of the Heavenly Court. But before you go, permit me to hold this wonderful etrog of yours and praise G-d with it."

Thoughts THAT COUNT

Exalted Guests - the Ushpizin

When the people of Israel leave their homes and enter the sukka for the sake of G-d's Name, they achieve the merit there of welcoming the Divine Presence and all the seven faithful shepherds descend from the Garden of Eden, and come to the sukka as their guests.

(Zohar)

Waving the Four Kinds

One waves the Four Kinds [palm, citron, willow and myrtle] to and fro to Him who owns the four directions; up and down to Him who owns heaven and earth. That is to say: the four kinds are an allusion to G-d's having created all of existence, and that there is naught besides Him.

(Tractate Suka 37)

And the feast of ingathering, at the end of the year, when you gather in your labors out of the field. (Ex. 23:16)

After you have gathered in the bounty of the land, and your homes are filled with all manners of goodness - corn, new wine and pure oil - you shall dwell in sukkot, in order to remember that for forty years I sustained you in the desert. With this in mind you shall give thanks for your inheritance and for your houses full of plenty; do not say in your heart, "My power and the might of my hands have wrought this strength."

(Rashbam)

And you shall rejoice in your festival... and be happy - ach sameach (Deut. 16:14-15)

Without certain boundaries, unrestrained rejoicing can lead to levity and frivolousness. By using the word "ach" (literally, "but"), the Torah cautions that even while we rejoice, we must always be conscious of the reason for our rejoicing.

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

CHOL HAMOED SUKKOS • 19 TISHREI • 21 OCTOBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7.25 PM
	MINCHA:	7.30 PM
	KABBOLAS SHABBOS:	8.00 PM
SHABBOS DAY:	LATEST TIME TO SAY SHEMA:	9.43 AM
	SHACHARIS:	10.00 AM
	MINCHA:	7.20 PM
	SHABBOS ENDS:	8.25 PM
SUNDAY: HOSHANA RABA	SHACHARIS:	8.00 AM/9.15 AM
	CANDLE LIGHTING:	7.27 PM
	MINCHA:	7.25 PM
	MAARIV followed by Kiddush	8.15 PM
	HAKOFOS:	9.00 PM
MONDAY: SHEMINI ATZERES	SHACHARIS:	10.00 AM
	MINCHA:	7.35 PM
	MAARIV followed by Kiddush	8.15 PM
	CANDLE LIGHTING: HAKOFOS:	after 8.28 PM 9.15 PM
TUESDAY: SIMCHAS TORAH	SHACHARIS followed by Kiddush/Farbrenge	10.00 AM
	MINCHA followed by a Farbrenge	7.15 PM
	YOM TOV ENDS/MAARIV:	8.29 PM
WEEKDAYS:	SHACHARIS:	8.00/9.15 PM
	MINCHA:	7.35 PM
	MAARIV:	8.20 PM

CANDLE LIGHTING

	Shabbos October -		Shemi Atzeres October -		
	21st Begins	22nd Ends	23rd Begins	24th Begins	25th Ends
Melbourne	7:25	8:25	7:27	8:28*	8:29
Adelaide	7:17	8:15	7:19	8:17*	8:18
Brisbane	5:41	6:36	5:42	6:37*	6:38
Darwin	6:27	7:17	6:27	7:17*	7:18
Gold Coast	5:40	6:35	5:42	6:36*	6:37
Perth	6:15	7:11	6:16	7:13*	7:14
Sydney	6:55	7:53	6:57	7:55*	7:56
Canberra	7:06	8:04	7:07	8:06*	8:07
Launceston	7:22	8:24	7:24	8:27*	8:28
Auckland	7:25	8:24	7:27	8:26*	8:28
Wellington	7:31	8:33	7:33	8:36*	8:37
Hobart	7:23	8:27	7:26	8:30*	8:31
Byron Bay	6:40	7:35	6:41	7:37*	7:37

*Light after the prescribed time, from a pre-existing flame

