

LampLighter

29 Elul
Rosh Hashana
947
8 September
5770/2010

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

At the very end of this week's Torah portion, Ha'azinu, G-d commands Moses, saying, "On that selfsame day...go up the mountain, Mount Nebo...and die on the mountain." G-d was declaring His intention to take Moses and that "he who had power to protest—could come and protest."

Indeed the Children of Israel did not receive the news of Moses' imminent passing with equanimity, and decided to try to prevent it from happening. They wailed, "We will not relinquish the one who led us out of Egypt, split the sea, gave us meat and gave us the Torah!"

It would seem that the Jews were in open rebellion against G-d, yet, if we examine the situation further, we see that they really thought that preventing Moses' death was G-d's will!

The generation of Jews about to enter the Land of Israel were righteous and good individuals, as it states, "And you are the ones who cleave unto G-d." Why then did they think that by preventing Moses from ascending the mountain they could prevent his death, and, furthermore, that they would actually be doing a Mitzva?

Their rationale was as follows: According to the Torah itself, one must be grateful for good which is done. Just as Moses did all these wonderful things for us, are we not then obligated to do everything possible for him? The command to go up the mountain was given to him—not to us! Perhaps in this way G-d was giving us an opportunity to intervene, not let him leave and go up the mountain to die. If we prevent his dying, then the decree that Moses pass away will be averted and he will surely lead us into the Promised Land!

The Jews were therefore not rebelling against G-d, but rather interpreting G-d's command to mean that they should intervene on Moses' behalf. They thought they had been given the chance to avert the decree. We actually find this in other instances in the Torah.

Jews are given the power to avert evil decrees and change judgement for the better through Teshuva (repentance). We say in our Rosh Hashana prayers that through "repentance, prayer and Tzedaka (charity) evil decrees are averted."

In the case of Moses, however, this was not to take place, and he did indeed pass away. We must therefore conclude that his death was somehow beneficial for the Jewish People, as even their self-sacrifice and efforts to forestall were to no avail.

Our Sages explain that it was absolutely necessary that Moses not enter the Land of Israel. G-d foresaw that the Jews would one day be exiled from their Land, and if Moses had entered Israel, their subsequent exile would have been impossible.

Yet this very exile is also interpreted as a positive event. When, in later years, the Children of Israel did not heed the words of the Torah and incurred G-d's wrath, it was only "wood and stones" (the Holy Temple) which bore the brunt of G-d's anger. The Jewish People were afforded the opportunity to go into exile, where they could do Teshuva and eventually be returned to their Land; G-d willing, speedily in our day.

(Based on the teachings of the Lubavitcher Rebbe)

Broken New Year's Resolutions

By Naftali Silberberg

New Year's resolutions are an accepted part of society. These resolutions are made by all sorts of people, regardless of their values or religion. The Jewish New Year, Rosh Hashanah, is no exception — it is traditionally a time for positive resolutions in the realm of Torah and Mitzvot.

As we know all too well, many resolutions don't last very long. A study I found on the internet suggested that by the time summer arrives, more than half of all New Year's resolutions taken on January 1st have been long forgotten.

What is the secret to maintaining our resolve in the long term?

The desire for the next year to be more fulfilling than the past one is a basic human characteristic. While the human being has many natural needs and desires, both physical and emotional, a feeling of mission and accomplishment is perhaps the most basic human need. Regardless of degree of affluence or social status, a person who feels accomplished is a happy person and a successful person, and vice versa. This is what distinguishes the human from the animal, as Solomon writes, "The spirit of the Man is that which ascends on high, and the spirit of the animal is that which descends below to the earth." Whereas the animal is primarily concerned with its coarse and base "earthly" needs and desires, the refined human is constantly seeking to ascend yet higher, realizing that as much as he or she may have accomplished, there is always plenty of room for improvement.

But here lies the problem. A resolution which is predicated on satisfying one's own needs will be broken as soon as the person feels another, more pressing, need or desire. Yesterday, I may have decided that the most important thing for me is to wake up early every day to exercise, but as I lie in bed this morning after having gone to sleep at 1:00 a.m., I suddenly feel that my sleep is infinitely more important than exercise! One human need can always cancel out another human need.

The Torah's approach to positive resolutions, however, is quite different. The resolve to change one's ways is an integral part of the mitzvah of Teshuva (repentance), and Teshuva is not at all based on the human emotional need for improvement. Teshuva isn't, "Oh my, I've had another lousy year, I feel lousy, I got to be better." Rather, Teshuva is the realization that our purpose on this world is to serve our Creator, and unfortunately, we are not serving G-d to the best of our abilities. Teshuva means regretting our past indiscretions because they violated G-d's will, and resolving to be a true servant of G-d in the upcoming year.

A commitment which results from genuine Teshuva will be lasting, because after accepting upon oneself the yoke of Heaven, no other "pressing" human desire will interfere with the firm resolution to be a servant of G-d.

"Israel will be redeemed only through Teshuva. However, the Torah has guaranteed that at the end of the Exile the Jews will do Teshuva and be immediately redeemed." Let us repent properly; and may we usher in a sweet new year, the year of our sorely awaited Redemption.



My Vision

By Rabbi M. M. Gorelik (of blessed memory)

I was imprisoned in a labour camp in the far north of Russia. The crowding in the bunk was terrible and there wasn't even enough air to breathe. I went out into the yard in order to get some fresh air and was met with 60 degrees below zero temperatures; all that could be seen was snow, snow, snow.

It was Rosh Hashana and one thought plagued my mind and heart: Where is my wife? Where are my children? The K.G.B. had told me terrifying things about my family. They had said, "Your wife is dead. When our men came to her house to take your children from her - because she cannot educate them in the Soviet spirit - she adamantly protested and went into a panic. In her great emotion she had a sudden heart attack and died. But don't worry. Your children are with us, in a Soviet orphanage where they'll get an excellent education in the spirit of communism. There will be none of your Jewish nonsense and religious stupidities."

When they saw that I believed them, they continued to torment me, saying: "Where is your G-d for whom you sacrificed your wife and children? Where is He? Why doesn't He save you from our hands?"

I wanted to cry but I had no tears. I kept all the pain deep inside. I felt that in another moment I would die from a broken heart. I decided to speak my heart to G-d before my end, before I left this world of falsehood.

I began: "Master of all, today is Rosh Hashana and we don't say 'Al Cheit' [(lit. "For the sin"); a pro forma confession of sins in alphabetic order, recited on Yom Kippur] asking you for forgiveness from

our many transgressions. But under the circumstances I cannot wait until Yom Kippur. I ask forgiveness for every day and year of my entire life in this world of falsehood. And you, in your great mercy, forgive me also for saying Al Cheit today, on Rosh Hashana."

I began to emotionally recite my unique Al Cheit: "For the sin of organizing a secret school; for the sin of organizing workplaces so Jews wouldn't be forced to work on the Sabbath and holidays; for the sin of organizing factories in which they worked a few hours and in the rest of the time they taught children Torah; for the sin of arranging documents for those children so they wouldn't be caught and be sent to where I am now.

"I sinned greatly against these wicked people, but I did it all in order to preserve Your Torah and Your commandments, so please forgive me for my sins. Please allow me to express my final request: Tell me where my wife and children are. What has happened to them? Show them to me so it will be easier for me to leave this false world. Show me your kindness.

"And one last thing. Today is Rosh Hashana. Merciful Father, give me the opportunity to fulfil today's mitzvah of hearing the Shofar."

Then, a voice resounded in my heart so clearly, I was sure it was a voice from heaven. It said, "Don't be sad and don't believe those wicked ones. Your wife and children are alive and are at home, as always. You will see one another with joy and success."

I cried out, "G-d! Please change your rules of nature! We can hear long distance via the radio. Do me this kindness, let me actually hear the sound of the Shofar."

Suddenly, I saw before my eyes a large synagogue with a bima [lit. "Platform"] in the centre, and on the bima stood the Lubavitcher Rebbe blowing the Shofar. 'T'kia' [the protracted Shofar blast] - my heart cried wordlessly at this sound. 'Shvarim', [the three Shofar blasts of intermediate length] 'T'rua' [the short staccato Shofar blast] - my crying intensified but without sound. My heart stopped beating in anticipation, and once

again I heard: Shvarim, T'rua. I stood there, drinking in this awesome and holy sight. I cried deep in my heart: "Father! Have mercy on us! Father! Rescue your children who need help..."

And then tears began to burst forth, copious, warm tears. I cried out before G-d for my troubles, for my wife's difficulties, and for the children, who did not sin, and for my brothers and sisters in these same straits.

During those moving moments, there was no snow and ice covered camp, no guard dogs or human-animals who patrolled the fence. What I saw and felt was only G-d, the holy Torah, the Rebbe blowing Shofar, and many Jews who were listening to the sound of the Shofar and were crying from the depths of their hearts. The Rebbe, too, was crying.

Many years passed and with G-d's kindness I remained alive. I was freed from the labour camp and returned home. I found my wife and children alive and observing Torah and Mitzvot despite the dangers they endured while I was away. More decades went by and miraculously we were freed from that hell. Together with my wife and children we arrived in Israel.

I travelled to the Rebbe in New York at my first opportunity, to pray in his synagogue on Rosh Hashana, to thank him for praying for us, and for his blessings that encouraged us to be strong.

I entered "770." [Chabad-Lubavitch World Headquarters] I saw before me a large synagogue with a bima in the centre. The Rebbe prepared himself to blow the Shofar as thousands of Chasidim watched in awe. It was utterly silent. The Rebbe went up to the bima. He took three bags with him that contained letters requesting blessings, many from Jews in the Soviet Union requesting a blessing to be able to leave.

The Rebbe covered his holy face with his Talit and cried. He cried for all the Jewish people. The Rebbe began to blow the Shofar. T'kia, Shvarim, T'rua...

It was the same vision I had seen in the labour camp decades ago. But this time it was not a vision!

Published by The Chabad House of Caulfield in conjunction with the Rabbinical College of Australia and N.Z.

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone (03) 9525 8190
Email: lamplighter_weekly@hotmail.com

The Lampighter contains words from sacred writings. Please do not deface or discard.

ISSUE 947

MOSHIACH MATTERS

In the future, when Moshiach comes, every creation in this world will understand and recognize that there is a G-dly power within which makes it exist and gives it its life-force. This is the meaning of the line from the Amida prayer which we say on Rosh Hashana. We beseech G-d to reveal His Kingship in this world - "May everything that has been made know that You made it" - because in truth nothing exists without this G-dliness.

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



Conquering Oneself and the World

25th of Elul, 5719 [1959]

To my Brethren, Sons and Daughters of our People wherever you are, G-d be gracious unto you Sincere Greetings and Blessing:

These days at the end of the outgoing year, and on the eve of the new year, may it bring blessings to us all, call for self evaluation in respect of the year about to end, and- in the light of this self-appraisal - for making the necessary resolutions for the coming year.

Such a "balance sheet" can be valid only if the evaluation of the full extent of one's powers and opportunities was a correct one. Only then can one truly regret, in a commensurable degree, the missed opportunities, and resolve to utilize one's capacities to the fullest extent from now on.

The period of time before and during Rosh Hashanah is not only the occasion which demands spiritual stock-taking in general, but it also begs for a profound inner appreciation of the tremendous capacities which one possesses, as a man - the crown of Creation, and as a Jew to whom the Creator has given His Divine Law of Life (*Toras Chayyim*): for Rosh Hashanah is the day when Man was created.

* * *

When Adam was created, the Creator immediately apprised him of his powers and told him what his purpose in life would be:

"Replenish the earth, and conquer it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth." (Gen. 1:28).

Man was given the power to conquer the whole world and to rule over it, on land, sea and in the air, and he was enjoined to do so; this was his task.

How was this "world conquest" to be attained and what was, and is the purpose and true meaning of it? This is what our Sages tell us and teach us in this regard:

When G-d created Adam, his soul, his Divine image, permeated and irradiated his whole being, by virtue of which he became the ruler over the entire Creation. All the creatures gathered to serve him and to crown him as their creator. But Adam, pointing out their error, said to them: "Let us all come and worship G-d, our Maker!"

* * *

The "world conquest" which was given to man as his task and mission in life, is to elevate the whole of Nature, including the beasts and animals, to the service of true humanity, humanity permeated and illuminated by the Divine Image, by the soul which is veritably a part of G-d above, so that the whole of Creation will realize that G-d is our Maker.

Needless to say, before a man sets out to conquer the world, he must first conquer himself, through the subjugation of the "earthly" and "beastly" in his own nature. This is attained through actions which strictly accord with the directives of the Torah, the Law of Life - the practical guide in every-day living, so that the material becomes permeated and illuminated with the light of the One G-d, our G-d.

G-d created one man and on this single person on earth He imposed the said duty and task. Herein lies the profound, yet clear directive, namely, that one man - each and every man is potentially capable of "conquering the world".

If a person does not fulfil his task, and does not utilize his inestimable divine powers - it is not merely a personal loss and failure, but something that affects the destiny of the whole world.

* * *

In these days of introspection, we are duty-bound to reflect that each and every one of us - through carrying out the instructions of the Creator of the World which are contained in His Torah - has the capacity of conquering worlds. Everyone must therefore ask himself, how much has he accomplished in this direction, and to what extent has he failed, so that he can make the proper resolutions for the coming year.

G-d, who looks into the heart, on seeing the determination behind these good resolutions, will send His blessing for their realization in the fullest measure - in joy and gladness of heart and affluence, materially and spiritually.

With the blessing of *Kesivo Vachasimo Toivo* for a happy and sweet year.

A WORD from the Director

The approaching month of Tishrei is replete with holidays - from the solemnity of Rosh Hashanah and Yom Kippur to the festivities of Sukkot and Simchat Torah. There are days of prayer and repentance, of fasting and introspection and of rejoicing and celebration. During the roller coaster 30 days, the Jew experiences the full gamut of religious expression - from the most tearfully emotive to the most joyously exuberant.

The range of experiences of the month of Tishrei reflect those of the individual and the community. In our own lives this past year, we have felt the pains of sorrow and the joys of celebration which come with the highs and lows of everyday life.

As a community living in relative comfort and peace in Melbourne, we have achieved much respect and acclaim, but also experienced the pains of antisemitism and intolerance to our beliefs.

But as with our celebrations throughout the month of Tishrei, the common thread weaving throughout all our experiences is the trust in the G-d of Israel. The final quivering sounds of the shofar may signal the end of Yom Kippur, but they also confirm our belief and commitment to the creator of the universe and all therein.

This Tishrei, and throughout the year, resolve to experience the joys and richness of Judaism in its fullness. Live Jewishly, think Jewishly and act Jewishly, for how fortunate are we that we can.

Over the month, spend a little more time in shule, get together with family and friends around a Yom Tov Table, or experience the beautiful mitzvot so special to this time of year.

If you do not have a regular shule to attend in Melbourne, we warmly welcome you to join us at our beautiful Chabad House of Caulfield, or feel free to drop in to any of the many Chabad Houses throughout Australia whose doors are always wide open to you.

On behalf of the Chabad House of Caulfield, I wish you a Shana Tova, a year of goodness, health, prosperity and peace - peace and tranquility to you and your family, our community and in our Holy Land of Israel.

J.I. Gutnick

Rosh Hashanah, the Jewish New Year, is a two-day holiday. The mornings are spent in the synagogue praying, asking G-d to grant us a sweet and prosperous year, and listening to the blasts of the *shofar* (ram's horn). Here are some more customs that complete the Rosh Hashanah experience:

Holiday Observances: Holiday candles are lit on both nights, and *Kiddush* and sumptuous holiday meals are enjoyed on both nights and days of Rosh Hashanah. We don't go to work, drive, write or switch on or off electric devices. We are permitted to cook and to carry outdoors.

Keep it Sweet: Many of the Rosh Hashanah customs are symbolic of the type of year we hope will come our way. On the first night of Rosh Hashanah we eat a slice of sweet apple dipped in honey. We taste a little from the head of a fish, asking G-d that this year we be "the head of the class." We eat pomegranates, with a prayer that this year we will be full of Mitzvot as a pomegranate is full of seeds; and for good measure, during all Rosh Hashanah meals,

the *challah* (bread) is dipped in honey. If symbolism isn't enough, we verbalize our wishes; wishing family and friends a *Shanah Tovah*; a wonderful, sweet new year.

Come Clean: On the first day of Rosh Hashanah there is an age-old tradition to go to a body of water that contains live fish and perform the *Tashlich* ceremony. The word *Tashlich* means to "cast away." We say a little prayer and shake the corners of our clothes, asking G-d to cast away our sins. Water is a metaphor for kindness, and the lidless eyes of the fish symbolize our hope that G-d's watchful eye should always be upon us. If the first day of Rosh Hashanah falls on Shabbat, *Tashlich* is done on the second day. Missed this on Rosh Hashanah? You still have until the last day of the holiday of Sukkot.

It Happened Once...



For a period of time, Reb Baruch and his wife lived in Warsaw. Later, when the Minchat Elazar, his father-in-law, became ill, he begged them to come back to Munkacs, in Czechoslovakia, which they did.

Rabbi Baruch had a son named Tzvi Nosson Dovid. Baruch would often recall that his father-in-law loved this boy, his grandchild, in an "exaggerated way," in part due to the fact that they had waited a long time to have that first child. He would play with and "spoil" the child, and Tzvi would sit on his grandfather's lap at the Shabbat gatherings.

In the final year of his life, the Minchat Elazar took the *Shofar* on the first day of the month of Elul and tested it to see whether it was in good condition. Tzvi was in the room and was visibly excited by the Shofar and its sounds.

He asked his *zeide* (grandfather) for one more blast, and his *zeide* gladly obliged. From then on, for the remainder of the month, this became a ritual; the Rebbe blowing the Shofar once each day for little Tzvi. On the day before Rosh Hashanah, Tzvi was there, awaiting his daily blast, but he was disappointed.

"Today is the day before Rosh Hashanah," his grandfather explained. "Today we do not blow the Shofar. Tomorrow morning, we will blow the Shofar in the synagogue."

The child did not comprehend the reasons. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened from the sound of his favourite grandchild crying, and he took the Shofar and blew one blast.

On Rosh Hashanah, the custom in Munkacs was that the Rebbe spoke before blowing the Shofar. That year, the Rebbe went up before the ark, opened it and said: "Master of the Universe, I have to repent. It's written that on the day before Rosh Hashanah one mustn't blow Shofar, yet I did."

He began to sob uncontrollably and called out: "Master of the Universe, do you know why I transgressed this custom? It was because my young grandchild lay on the floor begging and crying that I should only blow one blast of the Shofar for him. My heart melted, I couldn't bear to watch him cry like that, so I blew once for him, though I shouldn't have."

"Tatte (Father), how can you stand by and see how millions of Your children are down on the floor, and crying out to You, 'Tatte, just one blast! Sound the blast of the great Shofar which will herald the final Redemption!?' Even if the time is not right for it yet, even if the time for *Moshiach* has yet to arrive, Your children cry out to You: how can You stand by idly?!"

Rabbi Baruch cried as he recounted the story, and recalled how at that time the entire crowd cried along with the Rebbe. The sounding of the Shofar was delayed, and for a long time. "They could not regain their composure... loud wailing was heard throughout the synagogue..."

This heartwarming yet chilling story was told by Rabbi Baruch Rabinovitch of Munkacs, father of the present Munkacser Rebbe, about his late father-in-law, Rabbi Chaim Elazar Spira (1871-1937), known as the "Minchat Elazar."

THOUGHTS THAT COUNT

"This is the day which is the beginning of Your work."

The world was created on the 25th of Elul. Rosh Hashana, the first of Tishrei, is therefore the sixth day of Creation. How, then, can we say about Rosh Hashana, "This is the day which is the beginning of Your work"? The fact of the matter is that the entire purpose of Creation was to make a "dwelling place below" for G-d and this is accomplished through man. Because of this, before man was created, it was impossible to say that the world existed in the true sense, for its purpose was still missing. Therefore, the sixth day of Creation, on which man was created, is "the beginning of Your work." (*Likkutei Torah*)

The literal translation of Rosh Hashana is "head of the year." Just as the head affects the rest of the body, so too does Rosh Hashana affect the rest of the year. On Rosh Hashana we resolve to better ourselves in the coming year. Also, the service of Rosh Hashana revolves around recognizing the sovereignty of G-d, which establishes an even deeper connection between man and G-d that is carried over throughout the year. (*Likutei Sichot*)

Between Rosh Hashana and Yom Kippur we are given a period of seven days, containing every day of the week - one Sunday, one Monday, and so forth. This complete week, neither more nor less, enables us to atone and repent for any wrong deeds accounted for during the previous year, and to better our way of life in the new year. That we have been given a complete week in which to accomplish this is significant: Spending the Sunday of this week as we should, and making the most of the time, serves as an atonement especially for the wrong done on all the Sundays of the previous year. The same is true of the repentance done on Monday for all Mondays, etc. (*The Lubavitcher Rebbe*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

ROSH HASHANA • 1-2 TISHREI • 9-10 SEPTEMBER

WEDNESDAY NIGHT CANDLE LIGHTING: 5:46 PM
 MINCHA: 5:55 PM
 MAARIV: 6:35 PM

THURSDAY MORNING • 9 SEPTEMBER • 1ST DAY OF ROSH HASHANA:
 SHACHARIS: 9:00 AM
 SHOFAR BLOWING: 11:00 AM (APPROX)
A CHILD MINDING FACILITY WILL BE AVAILABLE FROM 10:00 AM

MINCHA: 5:45 PM
 TASHLICH: 5:55 PM
 LIGHT CANDLES AFTER: 6:43 PM
 MAARIV: 6:45 PM

FRIDAY MORNING • 10 SEPTEMBER • 2ND DAY OF ROSH HASHANA:
 SHACHARIS: 9:00 AM
 SHOFAR BLOWING: 11:00 AM (APPROX)
A CHILD MINDING FACILITY WILL BE AVAILABLE FROM 10:00 AM

MINCHA: 5:50 PM
 CANDLE LIGHTING: 5:47 PM
 KABBOLAS SHABBOS: 6:30 PM

SHABBOS MORNING • PARSHAS HAAZINU • 11 SEPTEMBER • 3 TISHREI
 SHACHARIS: 10:00 AM
 MINCHA: 5:45 PM
 SHABBOS SHUVA DRASHA AFTER MINCHA
 SHABBOS ENDS: 6:45 PM

FAST OF GEDALIAH * 12 SEPTEMBER * 4 TISHREI
 FAST BEGINS: 5:10 AM
 MINCHA: 5:45 PM
 FAST ENDS: 6:33 PM

WEEKDAYS: SHACHARIS: SUN- FRI: 9:15 AM
 MINCHA: 6:00 PM
 MAARIV: 6:45 PM

CANDLE LIGHTING: 8, 9 & 10 SEPTEMBER 2010



8 th	9 th	10 th	11 th
5:46 ... 6:43 ... 5:47	MELBOURNE 6:45
5:43 ... 6:39 ... 5:44	ADELAIDE 6:41
5:19 ... 6:12 ... 5:20	BRISBANE 6:13
6:25 ... 7:14 ... 6:25	DARWIN 7:14
5:17 ... 6:10 ... 5:18	GOLD COAST 6:11
5:46 ... 6:41 ... 5:47	PERTH 6:42
5:23 ... 6:19 ... 5:24	SYDNEY 6:20
5:31 ... 6:27 ... 5:32	CANBERRA 6:28
5:35 ... 6:35 ... 5:37	LAUNCESTON 6:37
5:47 ... 6:44 ... 5:49	AUCKLAND 6:46
5:44 ... 6:44 ... 5:46	WELLINGTON 6:46

For the 9th one should light after the given times, and from a pre-existing flame only. For the 10th one must light before the given times.

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

צווקללה"ה נב"מ זי"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.