

Lamplighter

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Sukkot
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LIVING WITH THE TIMES

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

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

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

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

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

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

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

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

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

(Based on the teachings of the Lubavitcher Rebbe)

Feeling at Home

By Eliyahu Touger

Reb Pinchas of Koritz was beloved by all the inhabitants of his city. People would seek out his wise counsel on a variety of matters. As a result, Reb Pinchas' schedule became overburdened. He no longer had the time to study and pray as he desired.

Turning to G-d in prayer, he petitioned: "Make people hate me. Let them flee my company so I will have time to pray and study."

Reb Pinchas' prayer was accepted and people began to shun him. They would not speak to him or do favours for him. Reb Pinchas, however, was happy. He was able to focus on his Divine service without distraction.

Then came the holiday of Sukkot. Reb Pinchas desired to have guests, but no one wanted to come to his house. He was unhappy, for on the festival it is a mitzva (commandment) to have guests grace one's table. Ultimately, however, he accepted the fact. It was better to lack guests for the holiday than to be disturbed the entire year.

On Sukkot, our Patriarchs Abraham, Isaac, and Jacob, together with Joseph, Moses, Aaron, and King David, visit the sukka of the Jewish people. As Reb Pinchas was about to enter his sukka, he saw our father Abraham waiting outside.

"Welcome to my sukka," Reb Pinchas told him.

"Sorry, I will not enter," Abraham replied.

"Why?"

"Well, if none of my descendants feel at home as guests here, I don't think I will either."

That was enough for Reb Pinchas. He prayed for his original good graces to be restored and for him to find favour in people's eyes again.

The Torah commands: "For seven days you shall dwell in sukka." In defining this mitzva, our Sages explain that for the duration of the holiday, these small huts with roofs of branches and leaves must be considered as our homes. All of our daily routines should be carried out within them; as our Sages explain: "A person should eat, drink, relax... and study in the sukka."

Proverbs tells us to "Know Him in all your ways"; and our Sages comment, "This is a short verse upon which all the fundamentals of the Torah depend."

For G-dliness is present not merely in the synagogue or in the house of study, but in every dimension and corner of our lives. This concept becomes manifest through dwelling in a sukka. The sukka teaches us that every aspect of our conduct can serve as a means to relate to Him and become linked with His oneness.

The unity established by this mitzva resolves the differences that exist between spirituality and material existence. Usually, we see the two as opposite. Spirituality, we often think, is otherworldly in contrast to physicality which is tangible and real. From G-d's perspective, however, both the material and the spiritual are expressions of Himself and can be fused harmoniously. Living in a sukka helps us adopt this mind frame and attune ourselves to this inner unity.



Miracle on Mironova

by Leah Lipszyc

Rabbi Yitzchok Meir (Itchie) and Leah Lipszyc have been the Lubavitcher Rebbe's emissaries in Crimea since 1992.

Our sukka was built between the wall around our house and the street. It was constructed from long thin strips of wood covered by a lively multi-coloured striped fabric, topped by whatever branches and foliage we could find. We hired Sasha, our secretary's husband, to guard it throughout the holiday.

The holiday was quite uplifting, with 40 guests at each meal. The men sang and danced in the sukka, while the women sang and danced with tambourines, under the stars in the courtyard. We even made a second mini-version of our sukka which was mounted on a "pretzyept" or trailer. We took it to Yalta, Yevpatoria, and Sevastopol.

The holiday season was topped off with an extra joyous Simchat Torah in our shul in Simferopol. After really spirited hakafot (dancing with the Torah on Simchat Torah), we went home to enjoy our festive holiday meal amidst lively singing and dancing. I'd barely slept for several nights, having been up cooking for the holiday. After our guests left, I wearily put my head down on the table to rest a few minutes. Itchie, also exhausted, fell asleep instantly in our room.

At 1:15 a.m. I awoke to what sounded like one of our sons crying in the courtyard. Still half asleep, I ran to the door. The moment I opened the door, three masked men with guns rushed into the house. One shoved Sasha (our "guard") into the dining room. They pushed me into a chair, where I remained for the next four hours of our ordeal.

The three gunmen methodically began searching the apartment for our "treasure." By American standards, which

we haven't yet totally forgotten, we live in almost as much poverty as our neighbours. Yet, these crazed youths insisted that they had reliable information that we had a million dollars in cash hidden in the house.

I was scared to death. They could easily kill us all. They told us that they were professional thieves and not Mafia, though we should know that two Mafia groups are also watching us. They had been observing us for several months and knew that we bought 12 bottles of Coke every Friday, proof that we were rich!

I knew I had to trust in G-d. It was Simchat Torah and I had to be b'simcha (happy). Why were we living here in Simferopol anyway? We are emissaries of the Rebbe. We came here to help other Jews find their way back to the heritage which they'd been denied under Communism. I looked across the room at the picture of the Rebbe. "Rebbe," I thought. "I know you help people in difficult situations. I think this fits the criteria. Please intercede for us now. And please do it quickly, before one of these guys snaps."

Suddenly, we heard a loud cracking sound. Sasha and I looked at each other in fright. They kept assuring me that my husband and children were fine, and would continue to be so, if only I would cooperate and give them the money.

They brought in my jewellery box. Inside were 21 dollars we had received from the Rebbe on various occasions. As soon as the leader picked up the Rebbe's dollars, he dropped them. This happened again as the second thief tried to pick up the blessed dollars. When the third thief tried to take them, the chief shouted at him "Don't! There's something the matter with them!"

Finally, to my immense relief, Itchie was brought into the dining room. Time was passing and the three were becoming increasingly desperate to find the money.

They decided they would take one of our sons hostage until we came up with the money. Itchie started speaking. "Don't you wonder why both my wife and I are sitting here, seemingly calmly, despite the fact that you are threatening

us? We are believing Jews. We're in this situation, not because you decided to rob us, but because G-d wants us to be in this situation. If G-d has decided that, Heaven forbid, I am going to die tonight, then even if you don't pull the trigger, I'll die tonight. On the other hand, if G-d has decided that I'm going to live, than even if you pull the trigger, I'm going to live. But, if you try to take my son hostage, the Torah demands of me to stop you. I will fight you. You will try to kill me. With all the noise, you will have to flee without continuing the search, and you will have accomplished nothing!"

Itchie started telling the chief about the Seven Laws of Noah, stressing that there is an all-seeing G-d presiding over the world, Who said not to kill and not to steal. "It's a good time for you to start implementing these laws." The leader admitted that he used to believe in G-d but due to circumstance he had turned to a life of crime. So Itchie said, "If this is any indication of your success in criminal activities, I recommend you turn back to G-d. You'll be better off!"

"Do you mean," asked the leader, "that if I come back without my mask, and tell you that I am the guy who did this, you will help me?"

"I already told you," responded Itchie, "you are an irrelevant player in tonight's proceedings. If I have a problem with what is happening here, I have to work it out with G-d. You have your own problems with G-d. If you are asking me to help you patch up your relationship with G-d, then if you promise to keep the Seven Laws of Noah, I agree to act as your advocate with Him."

Suddenly the leader said, "I would just leave. But my partners are frustrated. So give me something for them. Give me your diamond ring, and I'm also taking the computer and the camcorder. And give me your word that you won't move for the next half hour, so that we can escape." Itchie promised.

It was 5:10 am when they left, and we sat until 5:40. Then Sasha and I began to clear through the debris and Itchie sat down to prepare for the holiday services, as the roosters next door announced the dawning of a glorious Simchat Torah day.

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ISSUE 949

MOSHIACH MATTERS

The Festival of Gathering

Sukkot is referred to as Chag HaAssif — the harvest festival. This name also relates to the Jews' gathering together with Ahavat Yisrael [love for one's fellow Jew]. Such gatherings precipitate the ultimate gathering of the Jewish people which will take place at the time of the Redemption. For when division and strife, the cause of the exile, are nullified, the exile itself, the effect, will be nullified. (The Rebbe, Sukkot 5752-1992)

INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE



ELEVATING OUR ENVIRONMENT

18th of Elul, 5738-1978

Excerpts from a free translation of a letter from the Rebbe

...It has often been pointed out that man's mission in life includes also "elevating" the environment in which he lives, in accordance with the Divine intent in the entire Creation and in all its particulars, by infusing holiness and G-dliness into all the aspects of the physical world within his reach — in the so-called "Four Kingdoms" — domein, tzome'ach, chai and medaber (inorganic matter, vegetable, animal, and man).

Significantly, this finds expression in the special mitzvot which are connected with the beginning of the year, by way of introduction to the entire year — in the festivals of the month of Tishrei:

The mitzva of the sukka, the Jew's house of dwelling during the seven days of Sukkot, where the walls of the Sukka represent the "inorganic kingdom";

The mitzva of the "four kinds" — etrog, lulav, myrtle and willow — which come from the "vegetable kingdom";

The mitzva of shofar on Rosh Hashana, the shofar being a horn of an animal;

And all of these things (by virtue of being Divine commandments, mitzvot) are elevated through the medaber, the "speaking" (human) being; the person carrying out the said (and all other) mitzvot, whereby he elevates also himself and mankind; both in the realm of doing as well as that of not doing. The latter is represented in the mitzva of the fast on the Holy Day, the Day of Atonement, Yom Kippur.

Thus, through infusing holiness into all four kingdoms of the physical world and making them into "vessels" (and instruments) of G-dliness in carrying out G-d's command, a Jew elevates them to their true perfection.

It also follows that just as in regard to his personal perfection, which is expected to rise in harmony with his rising state, so also in regard to the four kingdoms he is expected (and given the ability) to raise, from time to time, the state of perfection to which he elevates them (as explained above), both quantitatively and qualitatively, in the manner of doing the mitzvot (where there can be grades of performance, such as acceptable post facto; good to begin with; according to unanimous opinion; with hidzur, etc.) and their inner content.

Taking into account the assurance that G-d does not require of a human being anything beyond his capacity, it is certain that, notwithstanding the fact that only a few days remain until the conclusion of the year, everyone, man or woman, can achieve utmost perfection in all the aforesaid endeavors, according to the expression of our Sages of blessed memory — "by one turn, in one instant," since the person so resolved receives aid from G-d, the absolute Ein Sof (Infinite), for Whom there are no limitations.

May G-d grant that the efforts to achieve utmost perfection in the outgoing year and the good resolutions to achieve perfection in all the abovementioned matters each day of the coming year, should bring down upon everyone G-d's blessings in all needs, material and spiritual, also in complete measure — "Out of His full, open, holy, and ample Hand."

And, very soon indeed, the complete blessing given to all the Jewish people and to each individual, "And (G-d's) Sukka, the Holy Temple, will be in Shalem" — the city complete with goodness and holiness, Jerusalem, at the true and complete Redemption through our Righteous Moshiach.

Freely Translated

First day of Chol HaMoed Sukkos, 5705 (1945)

Greetings and blessings,

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

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

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

- One thinks that the Torah and its mitzvos (commandments) are relegated for specific times during the day and afterwards, he may do whatever he wants;
- One thinks that the Torah and its mitzvos are applicable only to one of a person's limbs: his head (according to the understanding of Mussar, that Torah study is sufficient) or the heart ("G-d desires the heart." In this instance, one might err and think that the actual observance of the mitzvos is only secondary and not fundamentally important).

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

Eruv Tavshilin

When Shabbat occurs immediately following a festival — as it does this year — an "eruv tavshilin" (the words literally mean a boundary for cooking) is set aside in advance for Shabbat. This eruv tavshilin, which usually consists of a challah and a piece of fish or chicken, must be prepared prior to the festival, so that we are permitted to prepare food for Shabbat on the two festival days leading up to Shabbat.

Eating in the Sukkah for 7 days

The festival of Sukkot, commemorating G-d's enveloping protection of the Children of Israel during their 40-year journey through the desert (1313-1273 BCE), is celebrated for seven days, beginning on the eve of the 15th of Tishrei (corresponding to the 22nd of September this year). During this time, we are commanded to "dwell" in a sukka — a hut of temporary construction, with a roof covering of raw, unfinished vegetable matter (branches, reeds, bamboo, etc.) — signifying the temporality and fragility of human habitation and our utter dependence upon G-d's protection and providence. "How [does one fulfill] the mitzvah of dwelling in the sukka? One should eat, drink, and live in the sukka, both day and night, as one lives in one's house on the other days of the year: for seven days a person should make his home his temporary dwelling, and his sukka his permanent dwelling".

At least one k'zayit (approx. 1 oz.) of bread should be eaten in the sukka on the first evening of the festival, between nightfall and midnight. A special blessing, Leishiv BaSukkah, is recited. For the rest of the

A WORD from the Director

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

We were commanded by G-d to celebrate Sukkot as a reminder of the sukka, literally 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 sukka 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 merit to celebrate all together this year in Jerusalem with Moshiach.

J. I. Gutnick

festival, all meals must be eaten in the sukka. Chabad custom is that men refrain from eating or drinking anything outside of the sukka, even a glass of water.

The intermediate days

For Jews living outside of Israel, the seven days of the festival of Sukkot consist of two days of "Yom Tov", followed by five days of "Chol HaMoed" ("weekdays of the festival"; also called "the intermediate days"). In Israel there is only one festival day, 5 intermediary days and 1 final day of Sukkot. It is the Chabad custom not to put on tefillin during Chol HaMoed, as on Shabbat and the festivals.

Yizkor

On the 8th day of Sukkot known as Shemini Atzeret (Sep. 30th) the Yizkor prayer is recited.

The souls of the departed are remembered in prayer and in monetary pledges to charity. It is founded upon the principle that a mitzvah done by the living affects the souls of the deceased when performed in their memory. In addition, there is a connection to our relatives even after they pass on.

CUSTOMS CORNER

It Happened Once...



"Where will we be staying?" Reb Yeshaya Berlin asked Rabbi Shmuel of Lubavitch (known as the Rebbe Maharash, fourth leader of Chabad, whose *Yahrtzeit* (anniversary of the passing) was this passed Tuesday, 13th of Tishrei) upon their arrival in Paris.

"At the Alexander Hotel," the Rebbe replied. The Chasidim accompanying the Rebbe on this special trip were surprised. The Alexander Hotel was famous as one of the most luxurious establishments in the city. Members of royalty and other high-ranking dignitaries were its usual guests. "Common" people, no matter how wealthy, never dreamt of crossing its threshold. Yet this was where the Rebbe wished to stay.

The Rebbe then told the Chasidim that he would do the talking, as none of the other members of his entourage spoke French. In fact, the Rebbe Maharash was fluent in many foreign languages, among them Russian, French and Latin. He was also extremely well read in a wide range of subjects and disciplines, in addition to his outstanding scholarship in both the revealed and esoteric aspects of Torah.

At the front desk of the hotel the Rebbe announced that he was interested in reserving a suite of rooms. "There are several suites available at present," the clerk replied, "at a cost of 200 francs per night." It was an almost unimaginable sum of money in those days.

But the Rebbe wasn't satisfied. "Perhaps you have something better?" he inquired. "I wish to stay on the same floor as the game room," the Rebbe insisted. The clerk consulted the register for a moment. "You're in luck," he told the Rebbe. "There's an empty suite next door to the casino." He then quoted a price far higher than 200 francs. The Rebbe asked to reserve three rooms - one for himself, two for the rest of his entourage - but the Chasidim were in no financial position to stay at the Alexander, and found lodging elsewhere.

The Rebbe went up to his quarters and remained there for several hours. In the meantime, the Chasidim came back from their hotel and waited outside the Rebbe's room.

The Rebbe's face was very serious when he eventually opened the door. Much to everyone's astonishment, he then strode purposefully over to the hotel's gambling casino and went inside.

Needless to say, the players at the gaming tables were unaccustomed to guests of the Rebbe's stature joining them in their pursuits. Eyebrows were raised throughout the hall. Trailing after him, the Chasidim were just as baffled as the gamblers. But, from long experience they knew that Rabbi Shmuel certainly had his reasons.

At one of the tables sat a young Jewish man, engrossed in a game of cards. In front of him was a goblet of wine, from which he sipped every now and then. The Rebbe walked over and sat down next to him.

For the first few minutes the Rebbe said nothing and the man continued playing. Then the Rebbe suddenly stretched out his arm and placed a hand on the young man's shoulder. "Young man," the Rebbe said, "it is forbidden to drink the wine of gentiles."

The Rebbe paused a moment to let his words sink in. "Non-kosher wine dulls the mind and the heart," he continued, adding the admonition, "Be a Jew." Without further ado the Rebbe stood up, wished him a good night and left the casino.

The Rebbe Maharash was clearly very agitated. Reb Yeshaya Berlin later commented that he never saw the Rebbe in such an emotional state.

A few hours later the young Jewish man was seen making inquiries as to the whereabouts of the gentleman who had spoken to him in the casino. The Chasidim rushed over to show him where the Rebbe was staying, and he was admitted.

The private conversation that ensued lasted several hours. The next morning, the Rebbe Maharash left the hotel.

"It has been many generations since such a pure soul has come down to earth," the Rebbe later explained, referring to the young man. "Unfortunately, it had fallen into the depths of *kliya* [the forces of evil]."

Whatever was discussed, the encounter proved to be a turning point in the young man's life. No longer estranged from Judaism, he returned to full observance of Torah and mitzvot soon afterward. Today his descendants are G-d fearing, religious Jews.

This was the extent of the Rebbe Maharash's love for his fellow Jew, even one he had never met before.

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 labour 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

SUKKOT • 15-16 TISHREI • 23-24 SEPTEMBER

WEDNESDAY NIGHT • 22 SEPTEMBER 8 EVE OF SUKKOT:

CANDLE LIGHTING:	5:58 PM
MINCHA:	6:10 PM
MAARIV:	6:50 PM

THURSDAY • 23 SEPTEMBER • 1ST DAY OF SUKKOT:

SHACHARIS:	10:00 AM
MINCHA:	6:00 PM
MAARIV:	7:00 PM
LIGHT CANDLES AFTER:	6:55 PM

FRIDAY • 24 SEPTEMBER • 2ND DAY OF SUKKOT:

SHACHARIS:	10:00 AM
MINCHA:	6:00 PM
LIGHT CANDLES AT:	5:59 PM
MAARIV/KABBOLAS SHABBOS:	6:40 PM

SHABBOS • 17 TISHREI • 25 SEPTEMBER • 1ST INTERMEDIATE DAY

SHACHARIS:	10:00 AM
LAST TIME TO SAY SHEMA:	9:06 AM
MINCHA:	6:00 PM
SHABBOS ENDS:	6:57 PM

CHOL HAMOED:

SHACHARIS SUN-WED:	9:15 AM
MINCHA:	6:10 PM
MAARIV:	6:55 PM

CANDLE LIGHTING: 22, 23 & 24 SEPTEMBER 2010

	22 nd	23 rd	24 th	25 th
5:58 ... 6:55 ... MELBOURNE	5:59	6:57		6:57
5:53 ... 6:49 ... ADELAIDE	5:55	6:51		6:51
5:25 ... 6:18 ... BRISBANE	5:26	6:19		6:19
6:25 ... 7:14 ... DARWIN	6:25	7:14		7:14
5:24 ... 6:17 ... GOLD COAST	5:25	6:18		6:18
5:54 ... 6:49 ... PERTH	5:55	6:50		6:50
5:33 ... 6:28 ... SYDNEY	5:34	6:30		6:30
5:41 ... 6:37 ... CANBERRA	5:42	6:39		6:39
5:49 ... 6:49 ... LAUNCESTON	5:51	6:51		6:51
5:58 ... 6:56 ... AUCKLAND	6:00	6:57		6:57
5:58 ... 6:58 ... WELLINGTON	6:00	7:00		7:00

For the 23rd one should light after the given times and from a pre-existing flame only. For the 24th one must light before the given times.

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

צוקללה"ה נב"מ זי"ע

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