

Lamplighter

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LIVING WITH THE TIMES

"It takes all kinds." That essentially is the message of the mitzvah of the "Four Kinds" — the *etrog* (citron), *lulav* (palm frond), *hadass* (myrtle) and *aravah* (willow) — over which we recite a blessing on the festival of Sukkot. In the words of the Midrash:

The etrog has both a taste and an aroma; so, too, do the people of Israel include individuals who have both Torah learning and good deeds.... The date (the fruit of the lulav) has a taste but does not have an aroma; so, too, do the people of Israel include individuals who have Torah but do not have good deeds.... The hadass has an aroma but not a taste; so, too, do the people of Israel include individuals who have good deeds but do not have Torah.... The aravah has no taste and no aroma; so, too, do the people of Israel include individuals who do not have Torah and do not have good deeds.... Says G-d: "Let them all bond together in one bundle and atone for each other."

The Lubavitcher Rebbe points out that the Midrash is not just saying that "all are part of the Jewish people" or "all are precious in the eyes of G-d" or even that "all are necessary"; it says that they "all atone for each other." This implies that each of the Four Kinds possesses something that the other three do not, and thus "atones" and compensates for that quality's absence in the other three.

In other words, it's not just that it takes all kinds to make a people — it also takes all kinds to make a person. And Sukkot is the time when we bond with each other so that the other's qualities should rub off on ourselves.

The *etrog* says: "I am perfect. I balance learning and doing in flawless equilibrium. In my life, knowledge and action do not overwhelm or displace one the other, but rather fulfil and complement each other." This is something we all need to say, at least once in a while. We all need to know that we possess the potential for such harmonious perfection, and that we each have those moments in our lives when we attain it.

The *lulav* says: "I am utterly devoted to the pursuit of wisdom, awareness and self-knowledge. Doing is also important, but *my* first priority is to know G-d and (thereby) my truest self, even if this means withdrawing from involvement with the world." This is something we all need to say, at least once in a while. We all need to know that there is the potential for such consummate knowledge in us, and that we each have those moments in our lives when we attain it.

The *hadass* says: "What our world needs is action. Knowledge of G-d and self-awareness are worthy goals, but I have a job to do. I need to build a better world — enlightenment may have to wait." This is something we all need to say, at least once in a while. We all need to know that our mission in life is to "make the physical world a home for G-d", and that there are times when the need for action takes precedence over everything else.

The *aravah* says: "I have nothing. I am nothing." This is something we all need to say, at least once in a while.

(Based on the teachings of the Lubavitcher Rebbe)

Getting Beyond Our Comfort Zones

By Baruch Epstein

One Friday night my neighbourhood experienced a blackout. As we made our way home from the synagogue, we speculated on how much of the area was affected, when the lights would come back on and how best to serve undercooked, lukewarm cholent. One in our group commented on the serenity of the moment, and said with a wistful sigh: "This is how it used to be, just the soft moonlight." This prompted my reply: "We didn't like it the way it used to be, that's why we invented lights!"

Judaism is forward thinking, eager to embrace innovation and fresh perspective. We are single minded in our focus to improve the world, shepherd it to its destination. We check the rear view mirror for guidance, but never dwell on "what used to be." Even our remembrances are designed to provide us with perspective on how to deal with the present and the future. So how does the concept of abandoning our homes and living in thatched huts, as we did 3,300 years ago, jive with this idea?

When the Torah commands us to live in *sukkot* (temporary huts) to commemorate our experience in the wilderness, it seems to suggest that we recreate that existence. Yet dwelling in those huts was not a destination, but merely a temporary situation, on our way to the Holy Land. So why re-enact it?

Invincibility has a cousin named laziness, which spends his whole day thinking about what he won't be doing. But perhaps the holiday of Sukkot is not about returning to "simpler, more primitive times." Maybe Sukkot is in fact the ultimate progression; a leap forward to somewhere one otherwise would never have reached. When we stay right where we are, in the groove of a (healthy) routine we face the danger of stagnation.

The *Sukkah* compels us to move on, to get off the hammock and onto the journey of making this world a more G-dly place. Bereft of the security of our homes we are faced with our responsibility to accomplish more. The temporal *sukkah* reminds us of the temporal nature of material things. The lesson of hurricanes, wildfires and 9/11 is that castles made of stone vanish. The comfort our homes provide should never be confused with invincibility — and that is a good thing. For "invincibility has a cousin named laziness, which spends his whole day thinking about what he won't be doing". The *sukkah* reminds us of our obligation to move on, to get out there and enrich the world around us.

Sitting in the vulnerability of the *sukkah*, we have the opportunity to experience the security only G-d can offer, something that brick and mortar can't provide. This is progress, a leap we would never embark upon without compulsion—and could never attain without the message of the *sukkah*.

So when you're sitting in the *sukkah*, think of yourself as modern and hip, and not an old-fashioned curmudgeon — though that slang only bespeaks your age.

Oh, yeah. And ditch the bell bottoms, they're not groovy anymore.



The joy of lulav in war

By Tuvia Bolton

We understand how sitting in Succot and thinking of G-d's surrounding love adds to the holiday spirit. But what does the song about not sinning and shaking a Lulov have to do with it. How do they add to "The Festival of Joy?"

To answer this, here is a story.

Rabbi Mair Friman ob'm of Kfar Chabad Israel was a great scholar and a true servant of G-d. He could pray for hours on end and his knowledge of spiritual matters was phenomenal. But you would never know it if you saw him on a normal day. He always had a smile on his face, a joke to tell and a positive saying to lighten someone's burden; most of all he was a man of action. They say that when one of the schools in Kfar Chabad was bankrupt he mortgaged his house, gave the house to the school management and paid them rent on the house for the rest of his life.

Yom Kippur 1973; Synagogues throughout the world were filled with Jews praying for G-d's mercy on all mankind when suddenly war broke out. Egypt and Syria attacked Israel!

An army jeep came screeching to a halt before the Synagogue where Rab Friman was pouring out his heart to the Creator of the Universe, an officer appeared at the door, called out his name along with a few other Chassidim, loaded them up and they were on their way to the front.

The Israeli government had allowed the enemy to break through unprepared and undermanned defence lines from the north and south with no resistance.

Hundreds, perhaps thousands of Jewish soldiers were killed without a fight and the only thing standing between the invading murderers and Tel Aviv was.....nothing. The enemy was approaching and things looked bad.

But the Jews had two secret weapons that the Arabs hadn't reckoned with. The first was; The G-d of Israel:

The Arabs stopped!

They could have claimed total victory in just hours, but they didn't. Some say they thought it was an Israeli trick to surround them so they stopped to check it out. Others say that their tanks forged so far in such a

short amount of time they had to stop to allow their infantry to catch up.

The real truth was that G-d personally stopped them! It was an outright miracle, even greater than those of the Bible (I heard the Lubavitcher Rebbe say this just days after it happened before it was in any newspaper).

The second secret weapon was.....Jewish Joy; provided by Rabbi Mair Friman and those like him elsewhere on the front.

The delay gave the Israeli army a chance to regroup, bury their dead and set up defences; the Israeli media's negativity lowered the morale. There was no leadership, no plan and almost no hope.

Then Succot arrived; the Holiday of Joy!

Reb Mair was in a tank division near the Suez. It was impossible to make a Succa. Somehow, on the second day of the holiday a fellow Chassid brought him a lulov and a bold idea crossed his mind. He would convince the commander, a staunch atheistic Israeli, to shake the lulov and get the entire battalion to do it as well!

He left the lulov in his tank, climbed out, crouched down and ran to the commander's tank and knocked on the lid.

The commander popped his head out. "What happened?! Why aren't you in your tank!!" He yelled.

"Today is Succot." Friman replied.

"So what? So what if it's Succot? You want to get killed?! What are you doing here? GET BACK TO....."

"No sir" Friman replied politely with a smile on his face. "Today is Succot and I want you to take the Lulov and Etrog and shake them! It's a Mitzva! And I want you to bring all the fellows to do it too."

The commander sensed that Reb Friman knew what he was doing. Judaism was the only chance to restore the spirits of his soldiers.

"Come on!" said Reb Mair "Why be so sad. You can't win a war if you're sad! We have to be happy!! After all it's SUCCOT today!! We're going to win!!"

The commander thought for a few seconds then yelled behind him. "Follow me, we're going to make a blessing on the Lulov in Reb Mair's tank!" and climbed out of the tank.

In just minutes they were gathered around Reb Mair taking turns putting on his Yarmulke, taking the Lulov and making the blessing.

Suddenly, a deafening shriek filled the air, followed by a massive explosion that knocked them all to the sand. They covered their heads. They looked in the direction of the sound and saw that the commander's tank had been blown open and was in flames! An Egyptian shell destroyed the tank they should have been inside of.

They all rose to their feet, eyes wide as

saucers, mechanically brushing themselves off, the commander was the first to recover from the shock. "You saved us!! Mair!! Your LULOV saved us!!" He hugged Reb Mair and took the Lulov from him!

"From now on I'm in charge of the Lulov! Anyone and everyone must come to me and bless it EVERY DAY!!!" And they began to dance to a Chassidic tune sung by Reb Mair.

That was the first half of the miracle.

The other half happened a few days later on Shabbat when we don't shake the Lulov. But we do make 'Kiddush'; during which we thank G-d for giving us the Holy Sabbath.

The fact was that none of the soldiers were in a thankful or holy mood. In fact they were miserable.

They were stuck in the middle of the desert hiding from Egyptian artillery crowded in a camouflaged, makeshift bunker (the tanks were too hot and stuffy) waiting for orders that didn't seem to be in a hurry to arrive and praying they didn't get killed.

Again Reb Mair to the rescue. "Kiddush time!" He yelled out. But everyone was too depressed to even tell him to go away.

"Too dangerous." Someone mumbled. "Get back under cover."

But Reb Mair wanted to make Kiddush OUTSIDE and he wanted everyone to join him. It took a lot of nudging and cajoling but finally he succeeded. Everyone was standing around his tank as he raised the cup of wine.

Suddenly the air around them flashed and they were blinded! The ground thundered.

An Egyptian shell hit!! A direct hit!!!

A few seconds later each rolled over in the sand to witness. No one had been injured but the bunker they had been hiding in had been transformed into a massive smouldering hole. The shell had hit the place they had been in just minutes ago!!

They all stood, examined themselves and screamed in disbelief. "You saved our lives twice!!"

"Not me," Said Rab Mair. "It was your joy and the Creator that saved us all! But if you want to give thanks to someone," He concluded "give it to the Lubavitcher Rebbe who taught me and his Chassidim to do everything to make people happy."

This explains our questions.

Jews sin only when they aren't happy. And the only time they aren't happy is when they refuse to connect to the Creator. But a Jew or anyone that thinks clearly, genuinely and humbly about G-d is bound to feel good and then won't want to do bad.

This is the theme of Succot as well; when we feel that G-d cares for us and protects us, we feel happy and want to do G-d's will. So, no matter how formidable life seems, we can conquer and transform the entire creation into a 'home' for the Creator.

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ISSUE 898

MOSHIACH MATTERS

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



Unity & trust

Freely translated and excerpted

Between Yom Kippur and Succos, 5741 [1980]

These are the days when, having been blessed on Yom Kippur with a good and sweet year, we are preparing for the Festival of Succos - "the Season of Our Rejoicing." At this time some reflection is in order:

True, we are living in exile, a time when G-dly revelation is not as prevalent. This diminished light of Torah has its effect in the world in its relations with the Jewish people and, in some Jews, in their relationship to Judaism.

(It should be stated that these two are interconnected. It is only when Jews, individually or collectively, proudly and openly adhere to their Jewishness that they earn the respect of the world around them.)

Furthermore, by adhering to a Torah life-style, which means actually learning Torah and doing Mitzvos [commandments], we not only diminish but eventually completely eliminate the only cause of the exile (as we clearly say in our prayer - "Because of our sins we were exiled from our land") and the exile is shortened and eventually ended by the true and complete Redemption through Moshiach.

Nevertheless, the fact that we are still in exile must not, and does not, dampen the joyful preparations for Succos, much less the actual joy of Yom Tov [the holiday], particularly the Festival of Succos (including Chol HaMo'ed [the intermediate days], Shemini Atzeres, and Simchas Torah) which has been singled out and designated as "The Season of Our Rejoicing."

An additional factor, which is also one of our fundamental beliefs and basic principles of our Torah, is Bitochon [trust] in G-d. This means true and absolute trust in the Master of the universe, whose Divine Providence extends to each and everyone individually, specifically, and in detail.

This trust includes, first of all, that He surely granted that everyone be favourably sealed in everything and in every detail, including and especially the fulfillment in our own very days of the hope, heartfelt yearning, and most fervent daily expectation of Moshiach "for whose coming I wait every day."

The basis of this trust is the simple belief of every single Jew; for Jews are "believers the sons of believers." This intrinsic belief which has been inherited from our Father Abraham, unites and unifies all Jews and is, furthermore, perfectly equal in all Jews though they be unlike each other in many other aspects.

It is this trust that makes a spiritual unification of the Jewish people a reality, unifying all Jews into one entity. For their common simple belief also pervades and encompasses everything in which they differ, including their understanding, and level of study and observance of the Torah.

This unity is also reflected in Yom Kippur, the unique and only day in the year, which of all the festivals ordained in the Torah, is celebrated for one day only, both in and outside of the Holy Land.

Yom Kippur is the day on which all Jews conclude on the same culminating "resume" and proclaim with profound inspiration and in a loud voice: Shema Yisroel - Hear, O Israel, Hashem is our G-d, Hashem is One; Blessed be the name of His glorious Kingdom forever and ever; Hashem He is G-d!"

This same unifying principle is reflected also in the Festival of Succos, in combining together the "Four Kinds" (Esrog [citron], Lulav [palm], Myrtle, and Willow), symbolizing all different types of Jews, into one Mitzvah, which is created by virtue of a Jew unifying them.

And also in the Succah itself, concerning which the Torah says: "It is possible for all Jews to sit in one Succah."

May G-d grant that just as on Yom Kippur, after the many prayers and the culminating resume, one long shofar blast is sounded, according to custom, followed by the loud proclamation: Next year in Jerusalem!

So may every Jew in the midst of the entire Jewish people, may every Jewish man and woman, very soon indeed hear the sound of G-d's Great Shofar announcing our liberation, followed immediately by - "Bring us... to Jerusalem Your Holy House with everlasting joy."

A WORD from the Director

The thirteenth of Tishrei, is the yearzeit of the fourth Rebbe of Chabad, Rabbi Shmuel, known as the Rebbe Maharash.

There is a Chassidic aphorism known as L'hatchila Ariber. More than a saying, it is a way of life. The fourth Chabad Rebbe, Rabbi Shmuel, put it this way:

"The world says that if you cannot bend down and pass under an obstacle, then you have no choice but to leap over it. However, I say L'hatchila Ariber! I say, do not even try to bend down and pass under it; always leap over it."

Once, the Rebbe Maharash was speaking with one of his chasidim, a simple businessman who was neither a great scholar nor one who meditated at length when praying. The Rebbe said to this chasid, "Elye, I envy you. You travel to various fairs; you meet many people. Sometimes, in the middle of a business transaction, you get into a warm discussion about something Jewish and you awaken the other fellow's interest in studying more about Judaism. This causes joy On High and G-d rewards such 'trade' with the blessings of children, health and sustenance; the larger the fair, the more work there is and the greater is the livelihood earned."

The Rebbe was not spouting platitudes, nor being patronizing. He truly envied this simple Jew who, through injecting Judaism into his business affairs, transcended the mundane.

The Rebbe Maharash's comment was not addressed to a Torah scholar, or a person who was well known for his contemplation during his G-dly service. No, the Rebbe Maharash was speaking with a simple Jew. The lesson of his words, therefore is even more powerful, for they apply to each and every Jew, from the simplest to the greatest.

We should continually increase our Jewish knowledge, day by day. But, we needn't wait until we are great Torah scholars before we imbue our lives and each activity within our day with a higher purpose. For we can arouse the envy of even the greatest tzadikim by just getting into a warm discussion about Jewish matters even in the middle of a business transaction!

As is befitting this season of rejoicing — the Sukkot and Simchat Torah holidays which are quickly approaching — our fulfillment of this mission should be infused with joy.

J. I. Gutnick

The primary observance of Hoshannah Rabbah is "the taking of the willow." In addition to the Four Kinds taken every day of Sukkot, it is a tradition, dating back to the times of the Prophets, to take an additional willow on the seventh day of Sukkot. This commemorates the willow ceremony in the Holy Temple, where large, 18-foot willow branches were set around the altar every day of Sukkot. Every day of Sukkot the altar was circled once, to the sounds of supplications for divine assistance—on Hoshannah Rabbah, the altar was circled seven times.

Today, during the course of the Hoshannah Rabbah morning services, all the Torah scrolls are taken out of the Ark and are held by people standing around the *bimah* (Torah reading table). The congregation then make seven circuits around the *bimah* (instead of the one circuit done the other days of Sukkot) while reciting the "*Hoshaanot*" prayers, with the Four Kinds in hand. At the conclusion of the *Hoshaanot* we take a bundle of five willows (available for a nominal fee at most synagogues) and with it we strike the ground five times, symbolizing the "tempering of the five measures of harshness."

It is customary for all — men, women and even small children — to perform this custom. One should not use a willow bundle already used by another—a bundle should be purchased for every family member. After the bundle is used, many have the custom of throwing on to the top of the Ark.

Festive Meal A festive meal is eaten in the *sukkah*. We dip the bread in honey for the last time. Many have the custom to eat *kreplach* — ground beef or chicken-filled dough, folded into triangles — on this day.

Hoshannah Rabbah is also the last occasion on which we recite the special blessing for eating in the *sukkah*, since the biblical commandment to dwell in the *sukkah* is only for seven days (though it is the practice of many communities — and such is the Chabad custom — that, outside of the Land of Israel, we eat in the *sukkah* also on the 8th day, Shemini Atzeret)

CUSTOMS CORNER

It Happened Once...



Once the Baal Shem Tov sat with his disciples for the festive meal of *Rosh Chodesh*, and his face was serious. The disciples knew from previous occasions things that would put their Rebbe in a more joyous mood, and they tried, but with no success.

Then, a certain village-dwelling Jew entered, named Reb Dovid. Immediately upon his entry the Baal Shem Tov was full of joy—he treated him warmly, gave him a place to sit, and also gave him a piece of his "*hamotzi*" (bread).

This matter perplexed his disciples—the whole Holy Society were not able to rouse joy, and only a villager was able to do so?!

The Baal Shem Tov sensed their questions, and sent Reb Dovid off to do something, and when he left he said to them:

This Reb Dovid works hard, by the sweat of his brow, for every penny he earns. During the year he saves a penny at a time to buy an *etrog* for Sukkot, until he assembles the sum and travels to the city and buys an extremely fine one, and he has great joy from it. Since he is poor, and his wife is of bitter spirit, it angered her considerably that he does not care about the condition of his household, since he spends money on an *etrog* and rejoices over it. In her bitterness she broke the *pitom* (tip) of the *etrog* (rendering it *possul*, unfit for use).

Now, besides the money that he spent on the *etrog*, there were many obstacles to bringing it, water to cross, bad roads, so that it all added up to much hard effort. Yet, when he saw what his wife had done he was not angry, but said: "It appears that I am not worthy of such an *etrog*. Truly, does a simple Jew like me deserve such a fine *etrog*?"

"From the time of the *Akeidah* (the 'Binding of Isaac')," concluded the Baal Shem Tov, "there was not such a test of character, and therefore I treated him so warmly."

Each Sukkot morning, after performing the mitzvah of taking the "Four Kinds," the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, would allow all who wished to do so to use his lulav and *etrog*. Many chassidim availed themselves of the opportunity, though they had a set of "Four Kinds" of their own, regarding it as a great privilege to perform the mitzvah with their Rebbe's set.

One day, after the Rebbe's *etrog* was returned to him bruised and stained from being handled by hundreds of hands, one of his chassidim said to him: "Why do you allow so many people to use your *etrog*? Look at what has happened to it! It has lost its *hiddur* (beauty)!"

"Why," replied Rabbi Yosef Yitzchak, "this is the most beautiful *etrog* in the world! What greater *hiddur* can there be for an *etrog* than the fact that hundreds of Jews have performed a mitzvah with it?"

THOUGHTS THAT COUNT

My doctrine shall drop as the rain, my speech shall distil as the dew (*Deut. 32:2*). Just as rain and dew can drench a person "to the bone," so should the holy words of Torah saturate a Jew's entire physical being and not just his mind. (*Rabbi Menachem Mendel of Kotzk*)

Not his is the corruption, but his children are blemished; they are a perverse and crooked generation (*Deut. 32:5*).

"What difference does it make if I'm not so careful in keeping the commandments?" a Jew might ask. "After all, I'm only hurting myself." Not so, the Torah responds. A Jew's behaviour affects not only himself, but directly influences his children. When a child sees his father conceding the "small" mitzvot, he grows up to concede the "big" mitzvot - with the end result of "a perverse and crooked generation." (*Chofetz Chaim*)

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*)

"In sukkot shall you dwell seven days"

The sukkah surrounds the entire person and one is enjoined to conduct all worldly affairs within it for seven days. The fact that all of a person's being is encompassed, including his very shoes, teaches us that not only through prayer and study do we worship G-d. The sukkah teaches that it is also through the physical world that we approach G-d and draw holiness into our surroundings, as it states, "in all your ways shall you know Him." The mitzva of sukkah strengthens our realization of this and gives us the power to carry out our G-dly mission throughout the year. (*The Lubavitcher Rebbe*)

One of the miracles which occurred when the Jews made their pilgrimage to the Holy Temple in Jerusalem on the three major holidays - Sukkot, Passover and Shavuot - was that although when they stood shoulder to shoulder inside the Temple it was so crowded one could barely move, when they prostrated themselves on the ground before G-d there was plenty of room for everyone. The revelation of G-dliness was not only apparent when they bowed down, however. The Jews' standing together in complete unity and harmony was unparalleled anywhere else, yet when it came time for each individual to prostrate himself and serve G-d in his own unique way, there was plenty of room for each person's individuality. (*Lubavitcher Rebbe*)

CHABAD HOUSE OF CAULFIELD LUBAVITCH

SUKKOT

15-16 TISHREI • 3-4 OCTOBER

FRIDAY NIGHT: CANDLE LIGHTING: 6:06 PM
MINCHA: 6:15 PM
KABBOLAS SHABBOS-MAARIV: 6:45 PM

SHABBOS MORNING 3 OCTOBER - 1ST DAY SUKKOT:
SHACHARIS: 10:00 AM
MINCHA: 6:00 PM
MAARIV: 7:10 PM
LIGHT CANDLES AFTER: 7:04 PM

SUNDAY 4 OCTOBER - 2ND DAY SUKKOT:
SHACHARIS: 10:00 AM
MINCHA: 7:10 PM
YOM TOV ENDS: 8:05 PM*

WEEKDAYS: SHACHARIS: SUN-FRI: 9:15 AM
MINCHA: 7:15 PM
MAARIV: 8:10 PM

CANDLE LIGHTING: 2, 3 OCTOBER 2009



2nd	3rd	4th
6:06	7:04	MELBOURNE 8:05*
6:01	6:57	ADELAIDE 7:58*
5:30	6:25	BRISBANE 6:24
6:25	7:14	DARWIN 7:14
5:28	6:22	GOLD COAST 6:22
6:01	6:56	PERTH 6:56
5:40	6:36	SYDNEY 7:36*
5:49	6:45	CANBERRA 7:46*
6:01	7:02	LAUNCESTON 8:03*
7:07	8:04	AUCKLAND 8:05
7:08	8:09	WELLINGTON 8:10

For the 2nd of Oct. one should not light after the given times. For the 3rd one should light after the given time from a pre-existing flame only. *daylight savings starts at these locations

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

צוקללה"ה נב"מ ז"ע

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