

LAMPLIGHTER

7 Nisan
Tzav
1028
30 March
5772/2012

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

In this week's Torah portion, Tzav, we read, "A perpetual fire shall always be burning upon the altar; it shall never go out." The fire on the altar of the Holy Temple burned continually. It was never extinguished, as explained in the Jerusalem Talmud: "Perpetual-even on Shabbat; perpetual-even when the Jews were in a state of ritual impurity."

Every aspect of the physical Temple and its service has a counterpart in the spiritual Holy Temple that exists in the heart of every Jew. Accordingly, the verse "A perpetual fire shall always be burning upon the altar; it shall never go out" applies in both the spiritual as well as the literal sense.

The "altar" of the Jew's inner Sanctuary is his heart. And just as there were two altars in the Temple in Jerusalem, an inner and an outer one, so too is there an inner and an outer aspect to the Jew's heart.

The "perpetual fire" mentioned in the verse was lit on the outer altar of the Holy Temple. This fire, in spiritual terms, refers to a Jew's enthusiasm and ardour for serving G-d, his excitement when performing mitzvot and the joy with which he does them. This fire must be open and apparent and burn "perpetually," at all times. The Jewish heart must always be consumed with a fiery love for G-dliness and holiness.

On Shabbat we are commanded to refrain from working. It is forbidden to engage in any labour or involve ourselves in business affairs. Nonetheless, the fire on the altar of the Holy Temple continued to burn - "even on Shabbat." No matter how elevated a Jew feels on the Sabbath, no matter how intensely he experiences the holiness of the day, he must never assume that it is unnecessary to serve G-d with a fiery enthusiasm. His passion and fervour must not be permitted to die out, regardless of his level of spirituality.

The same principle applies to the opposite, if, G-d forbid, a Jew should feel himself estranged from G-d and His commandments, like the person in a state of spiritual uncleanness who was prohibited from entering the Holy Temple. A Jew must never fall into despair. He must never be discouraged by his low spiritual standing and surrender the "perpetual fire" in his heart. For as we saw in the Holy Temple, even spiritual uncleanness is incapable of extinguishing its flames.

"Perpetual - even in a state of ritual impurity." A Jew who finds himself in a compromising spiritual condition must take special care to guard his Jewish spark, fanning its glowing embers till it erupts in a roaring conflagration that consumes his entire being. As the Magid of Mezeritch explained, doing so will ensure that "it shall not go out." The negative forces in his life will disappear automatically, extinguished by the holy flames and nullified into nothingness.

(Adapted from Likutei Sichot, Volume 1)

The Lubavitcher Rebbe

By Yanki Tauber



For many years the Rebbe lived in our midst, and in virtually every talk he gave, every letter he wrote and every directive he issued, the theme, the sign-off and the goal was: the coming of Moshiach and the attainment of the Redemption.

This was the Rebbe's objective in every program he launched, every action he initiated and every community he founded: a world devoid of hate and greed, a world free of suffering and strife, a world suffused with the wisdom and goodness of its Creator. No less.

The idea of a universal redemption, heralded by a global leader called Moshiach (the anointed) is a basic tenet of the Jewish faith. The Jew believes that the world which G-d created possesses the potential to fully reflect the infinite goodness and perfection of its Creator. And the Jew believes that the realization of this goal is the purpose for which his or her soul has been placed within a physical body and given life on this earth.

The Rebbe often quoted the great Jewish sage Maimonides, who more than 800 years ago had said: a single deed, a single word, even a single thought, has the power to tip the scales and bring redemption to the world.

The Rebbe explained: because the basic nature of our world is perfect and good, our every good action is real and enduring, while every negative thing is just that -- a negative phenomenon, a void waiting to be dispelled. Hence the common equation of evil and good with darkness and light. Darkness, no matter how ominous and intimidating, is merely the absence of light. Light need not combat and overpower darkness in order to displace it -- where light is, darkness is not. A thimbleful of light will therefore banish a roomful of darkness.

No matter how dark the world may seem or feel, light is just a single action away.

The Rebbe saw this and imparted to us this vision. If we open our eyes to this reality, we will bring redemption to the world. Today.

Slice of LIFE

A MISSION IN GUYANA

The following story was told by Mr. Shmuel Shachne, a diamond dealer, to his friend, Rabbi Shabtai Slavaticki, the Chabad-Lubavitch emissary in Antwerp Belgium.

At the time I was working in the country of Guyana, on the northeast coast of South America. Officially, I was head of the nation's diamond industry. One day while at work I happened to glance up at the security monitor and saw a religious Jew "in full regalia" standing in the doorway. I rubbed my eyes to make sure I wasn't dreaming, since I had yet to meet another Jew since arriving in Guyana. I buzzed him in and met Rabbi Yitzchok Nemes of blessed memory for the first time in my life.

As a Lubavitcher chasid, Reb Yitzchok wouldn't do anything without first consulting with the Rebbe. Before embarking on the trip, the Rebbe had given Reb Yitzchok a dollar bill. He had then handed him another, adding cryptically, "Surely you will find yourself in the capital [Georgetown], where you will meet a Jewish soul who was born there and never left even once. Please give this dollar bill to that Jew."

Although Reb Yitzchok's original reason for travel was purely business-related, the whole nature of the trip changed once the Rebbe entrusted him with this mission. The multi-million dollar deal with the Guyanese government was now almost irrelevant to what he knew to be his real purpose: to bring G-dliness to that particular geographical location, to a Jew he had never met and whose name he didn't know.

Reb Yitzchok began his search as soon as he arrived, even before attending his previously-scheduled business meetings. It soon became clear, however, that finding a Jew in Guyana was no easy task. Virtually everyone he asked responded with the same shrug of the shoulders. "Jews? There aren't any Jews in Guyana."

After several days of fruitless investigation Reb Yitzchok was overjoyed to learn that there was, after all, at least one Jew in the vicinity, a diamond dealer from Antwerp, Belgium, which is how Reb Yitzchok found his way to me. When he asked me if I knew of the existence of any local Jews I answered truthfully, "I've been

in this country for five years and I've never bumped into even one, and not because I haven't tried to locate any." Reb Yitzchok was adamant. "If the Rebbe told me to give that dollar to a Jew, I have no doubt that he's here."

In the end, however, the Divine Architect set in motion a series of events that culminated in someone's telling Reb Yitzchok about a certain Jewish man in Guyana by the name of Mr. Solomon. Reb Yitzchok hurried to the address he was given but was dumbfounded upon entering the premises. Over sixty idols of all shapes and sizes were on display, adorning the walls, floor and shelves.

After a few minutes of chitchat Reb Yitzchok invited Mr. Solomon back to his hotel room, where he solemnly told him about the special mission with which the Rebbe had entrusted him. After explaining the significance of the dollar, he withdrew the bill from his wallet and gave it to his guest. The two of them then sat and talked for hours. As anyone who knew him knows, Reb Yitzchok Nemes was a fountain of genuine kindness and warmth. He exuded sincerity, faith and innocence. Over the next few days, in the course of several long discussions, a meaningful and profound bond was forged between the two men.

Reb Yitzchok Nemes was not a professional speaker. He was not a man of words nor was he particularly polished. His main strength was his truthfulness. When you spoke to Reb Yitzchok you could tell that he really believed what he was saying, one hundred percent. More than once he gave away his own expensive *tefillin* to a Jew who was willing to take on the *mitzvah* but couldn't afford a pair. Today, there are many pairs of these *tefillin* in circulation that have transformed whole families and generations.

That week, Reb Yitzchok invited Mr. Solomon to join him for the Shabbos meals. For the first time in his life he heard *Kiddush*, made a blessing over two *challahs* and ate *gefilte* fish.

Slowly but surely, Mr. Solomon's inner Jewish soul-spark was ignited. It wasn't long until he proudly informed Reb Yitzchok that he had gotten rid of all the statues and it was "safe" to enter his house.

Reb Yitzchok was overjoyed and gave Mr. Solomon a hug. He then presented him with a photograph of the Rebbe, explaining that he had waited for an appropriate moment. Mr. Solomon began to pray, to put on *tefillin* and to keep Shabbat. He even *kasher*ed his kitchen.

Whoever knew Reb Yitzchok even casually knows that his soul burned with a fiery flame for the Rebbe. No matter where he went he spoke about the Rebbe's campaigns and more recently, his expectations of Mashiach's imminent arrival. So Reb Yitzchok spoke passionately to Mr. Solomon too about Mashiach and the Final Redemption, and how all the major rabbinic sages of our generation agree that we are living in the era just prior to Mashiach's coming.

Mr. Solomon accepted the concepts wholeheartedly. This Jewish soul that had only recently been awakened received this information with the same earnestness and acceptance as all other aspects of Judaism.

Till today I can see Reb Yitzchok in my mind's eye, dancing happily around the room. It took me a few minutes to catch on that he had actually found the lost Jewish soul he was searching for!

I was stunned by this open demonstration of the Rebbe's prophetic inspiration. I couldn't believe how a single dollar bill, combined with the heartfelt words of a true chasid, had succeeded in igniting a holy fire in such a remote location. Over time, Mr. Solomon became increasingly observant. For Passover, Reb Yitzchok sent him a supply of *shmurah matzah*, the type that the most religious Jews are careful to eat.

A few months later I went to Mr. Solomon's house, hoping to find him at home. He wasn't in, but his wife told me something very disturbing. The next time I saw Reb Yitzchok I took him aside and filled him in on the details.

"I'm downright disappointed with your lost Jewish soul. Do you know what his wife confided in me? 'You people,' she said, 'think my husband is a righteous and honourable man but the whole thing is a sham. I found under his bed a suitcase stuffed with a brand new suit, new shirts, a passport and a supply of American currency. When I asked him what was going on he was very evasive, obviously he is up to no-good!'"

Reb Yitzchok lost no time at all and immediately went to Mr. Solomon's house. He asked him to please step outside and after a few niceties brought up the subject of the mysterious suitcase.

To his surprise Mr. Solomon became very upset. "But you yourself told me that the Rebbe said that Mashiach can come at any moment!" he cried. "You told me that a Jew is supposed to live with Mashiach in his daily life, and that the great Chofetz Chaim had a special set of clothes set aside in which to greet him. Doesn't this mean that I should also be ready to leave at a moment's notice?"

Reb Yitzchok eventually returned to New York, but over the next few years he sent Mr. Solomon numerous books and materials on Jewish subjects and remained in touch.

One day Reb Yitzchok received a phone call informing him that Mr. Solomon had passed away. In his will, he had stipulated that he be buried according to Rabbi Nemes's instructions. His family wanted him to be buried locally but when Reb Yitzchok learned that the closest Jewish cemetery was in Venezuela, he made arrangements for the body to be accompanied and buried there in full accordance with Jewish law. Mr. Solomon's headstone was engraved with the following inscription: *'The forgotten Jew who was not forgotten.'*

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

Editor: Shimon Dubinsky

P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA
Phone 0468 379 128
Email: shimon.dubinsky@gmail.com

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

ISSUE 1028

A WORD *from the Director*

This Tuesday, 11th Nissan, marks 110 years since the birth of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, the great leader of our generation.

Ever since he was a child, the Rebbe showed tremendous empathy and devotion to the welfare of his fellow Jew, and during the over forty years of his leadership, this devotion was never more pronounced than when it came to the safety and well being of the Jews in Israel.

During all that time, the Rebbe never shied away from expressing his views on Shlemus Ha'aretz - maintaining the integrity of the Land of Israel and the safety of its population without compromise or concession.

His views and opinions were sought by Israel's Prime Ministers and military hierarchy, lawmakers, Knesset members, leading rabbis and politicians. They would seek the Rebbe's guidance and advice on matters pertaining, among other things, to Israel's security. In the Rebbe they saw a man of vision and an uncompromising belief in the sacred destiny of Am Yisroel. But above all, they saw a relentless and driven compassion for the security and safety of the People of Israel in the Holy Land.

To that end, the Rebbe spent countless hours in private talks with Israel's leaders and decision makers and in public addresses, emphasizing the imperative of a strong and unencumbered military. He strongly advocated for the retention of all lands reclaimed in the many wars Israel was forced to fight, and the right of settlement on all those lands.

After the Yom Kippur war, when Israel gave away to Egypt the small town of Yamit that it had captured in southern Sinai, the concession was regarded as inconsequential by the Israeli leadership. The Rebbe however saw otherwise, and vociferously warned that giving away Yamit and the strategic oil reserves in Sinai would be disastrous, and even more catastrophic, such concessions would one day eventuate in talk of giving away parts of Jerusalem.

The Rebbe's voice resonated around the Jewish world. In times of turmoil and crisis, the world knew that here was a man whose every thought and deed was focussed on the well being of his brothers and sisters in the Holy Land and indeed in every corner of the globe.

To that end he sent *Shluchim*, emissaries, young couples very often newly married, to cities in every country of the world, from Alaska to China, India to Russia, and Australia to Thailand. Today, some four thousand *Shluchim* around the world have established Chabad Houses in their cities as thriving centres of Jewish life pivotal to the growth and wellbeing of their respective communities.

In Israel, very soon after the establishment of the State, Kfar Chabad near Tel Aviv was built, followed shortly afterwards by the development of Nachalas Har Chabad further south, to accommodate the many Jews who would be migrating from Russia and Europe.

Over the next four decades, the Rebbe sent hundreds of *Shluchim* to establish centres in towns throughout the Holy Land. Their mission was simple - to help out in any way possible the Jews of their cities. They were to do this materially by offering help and assistance wherever it was needed, and spiritually by inspiring in them the beauty of Torah and a Jewish life. Today, there are over 250 Chabad Houses in cities throughout Israel, with many more Chabad Centres serving the needs of the Israel Defense Forces throughout the country.

Today, Israel is in crisis. The world doesn't want to know about us. Our "friends" are not so friendly and our leaders have nowhere, and no one, to turn to. For there is hardly a voice in the world today that speaks in the name of Torah on our security and defense. The Rebbe continuously warned that concessions would lead to endangering Jewish lives in Israel, and today, we are witnessing a daily onslaught of rockets into southern Israel from the very lands Israel had conceded.

It pains me, as I am sure it does Jews throughout the world, that there is such a dearth of Torah leadership on the question of Israel's security. The Rebbe's persistence on a strong military free from political encumbrance and his belief in establishing communities on conquered lands as a bulwark against further attacks, was based on a Torah mandate for Israel's security. Decades ago, the Rebbe had foreseen the political sacrifice of a small town in Sinai as a forerunner for the political dissection of Jerusalem. And today, we are seeing that very discussion taking place.

I have the *zechus*, privilege, of being the Rebbe's emissary on *Shlemus Ha'aretz*. The Rebbe's stand is unequivocal - an uncompromising determination to retain all of the Land of Israel not only as a biblical right but as a vital strategic necessity for its safety and security. The Rebbe consistently warned that our enemies would see any waiver of this resolve as a sign of weakness. Sadly, the Rebbe's warnings are being realized before our very eyes.

Today, the Rebbe's views continue to be enunciated to the people and government of Israel and to Am Yisroel in general. On the eve of the 11th of Nissan, the day on which the world was blessed with a visionary without parallel since, we pray that the Rebbe's love and compassion for our brothers and sisters in Israel be echoed by today's decision makers on Israel's fate. As would be the want of the Rebbe, may their deliberations on Israel's security be free of political considerations, compromising its very existence, and may G-d be by the side of the Prime Minister as he makes crucial decisions, during these very threatening times.

May there be true peace in a strong, secure and united Holy Land.

On behalf of the Chabad House of Caulfield, I wish you and your family a Happy and Kosher Pesach.

J. I. Gurtink

THE REBBE: A BRIEF BIOGRAPHY

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, the seventh leader in the Chabad-Lubavitch dynasty, is considered to have been the most phenomenal Jewish personality of modern times. To hundreds of thousands of followers and millions of sympathizers and admirers around the world, he was -- and still is, despite his passing -- "the Rebbe," undoubtedly, the one individual more than any other singularly

responsible for stirring the conscience and spiritual awakening of world Jewry.

The Rebbe was born in 1902, on the 11th day of Nissan, in Nikolaev, Russia, to the renowned kabbalist, talmudic scholar and leader Rabbi Levi Yitzchak and Rebbetzin Chana Schneerson. Rebbetzin Chana (1880-1964) was known for her erudition, kindness and extraordinary accessibility. Her courage and ingenuity became legend when during

her husband's exile by the Soviets to a remote village in Asian Russia she laboured to make inks from herbs she gathered in the fields -- so that Rabbi Levi Yitzchak could continue writing his commentary on kabbalah and other Torah-subjects. The Rebbe was named after his great-grandfather, the third Rebbe, Rabbi Menachem Mendel of Lubavitch, with whom he later shared many characteristics.

To Save a Life: There is a story told about the Rebbe's early life that seems to be almost symbolic of everything that was to follow. When he was nine years old, the young Menachem Mendel courageously dove into the Black Sea and saved the life of a little boy who had fallen from the deck of a moored ship. That sense of "other lives in danger" seems to have dominated his consciousness; of Jews drowning in assimilation, ignorance or alienation--and no one hearing their cries for help: Jews on campus, in isolated communities, under repressive regimes. From early childhood he displayed a prodigious mental acuity. By the time he reached his Bar Mitzvah, the Rebbe was considered an *illuy*, a Torah-prodigy. He spent his teen years immersed in the study of Torah.

Marriage in Warsaw: In 1929 Rabbi Menachem Mendel married the sixth Rebbe's daughter, Rebbetzin Chaya Mushka, in Warsaw. (The Rebbetzin, born in 1901, was chosen by her father, the sixth Rebbe, to accompany him in his forced exile to Kostroma in 1927. For sixty years she was the Rebbe's life partner; she passed away on 22 Sh'vat in 1988.) He later studied in the University of Berlin and then at the Sorbonne in Paris. It may have been in these years that his formidable knowledge of mathematics and the sciences began to blossom.

Arrival in the U.S.A.: On Monday, Sivan 28, 5701 (June 23, 1941) the Rebbe and the Rebbetzin arrived in the United States, having been miraculously rescued, by the grace of Almighty G d, from the European holocaust. The Rebbe's arrival marked the launching of sweeping new efforts in bolstering and disseminating Torah and Judaism in general, and Chassidic teachings in particular, through the establishment of three central Lubavitch organizations under the Rebbe's leadership: *Merkos L'Inyonei Chinuch* ("Central Organization For Jewish Education"), *Kehot Publication Society*, and *Machne Israel*, a social services agency. Shortly after his arrival, per his father-in-law's urging, the Rebbe began publishing his notations to various Chassidic and kabbalistic treatises, as well as a wide range of response on Torah subjects. With publication of these works his genius was soon recognized by scholars throughout the world.

Leadership: After the passing of his father-in-law, Rabbi Yosef Yitzchak Schneersohn, in 1950, Rabbi Menachem M. Schneerson reluctantly ascended to the leadership of the Lubavitch



movement, whose headquarters at 770 Eastern Parkway in Brooklyn, New York. Soon Lubavitch institutions and activities took on new dimensions. The outreaching philosophy of Chabad-Lubavitch was translated into ever greater action, as Lubavitch centres and Chabad Houses were opened in dozens of cities and university campuses around the world.

Uniqueness: With the Rebbe's teachings propelling them and his example serving as a beacon to emulate, Lubavitch has rapidly grown to be a worldwide presence, and all its various activities are stamped with his vision. Small wonder then, that many ask, "What is it about his leadership that was so unique? Why do leading personalities of the day maintain such profound respect and admiration for him?"

Past, Present and Future: Many leaders recognize the need of the moment and respond with courage and directions. This is *their forte* -- and an admirable one. Others, though their strength may not lie in "instant response" to current problems, are blessed with the ability of perceptive foresight -- knowing what tomorrow will bring and how to best prepare. Still other leaders excel in yet a third distinct area, possessing a keen sense of history and tradition; their advice and leadership is moulded by a great sensitivity to the past.

But one who possessed all three qualities was truly unique, standing alone in leadership. Such was the Lubavitcher Rebbe -- the inspiration and driving force behind the success of Lubavitch today. Radiating a keen sense of urgency, he demanded much from his followers, and

even more from himself. The Rebbe leads, above else, by *example*.

Initiation, Not Reaction: He was a rare blend of prophetic visionary and pragmatic leader, synthesizing deep insight into the present needs of the Jewish people with a breadth of vision for its future. In a sense, he charted the course of Jewish history -- initiating, in addition to reacting to, current events. The Rebbe was guided by inspired insight and foresight in combination with encyclopaedic scholarship, and all his pronouncements and undertakings are, first and foremost, rooted in our Holy Torah. Time and again, what was clear to him at the outset became obvious to other leaders with hindsight, decades later.

Everyone's Unique Role: From the moment the Rebbe arrived in America in 1941, his brilliance at addressing himself to the following ideal became apparent: He would not acknowledge division or separation. Every Jew -- indeed every human being -- has a unique role to play in the greater scheme of things and is an integral part of the tapestry of G d's creation.

For nearly five of the most critical decades in recent history, the Rebbe's goal to reach out to every corner of the world with love and concern has unfolded dramatically. No sector of the community has been excluded -- young and old; men and women; leader and layman; scholar and labourer; student and teacher; children, and even infants.

He had an uncanny ability to meet everyone at their own level -- he advised Heads of State on matters of national and international importance, explored with professionals the complexities in their own fields of expertise, and spoke to small children with warm words and a fatherly smile.

"Actualize Your Potential!" With extraordinary insight, he perceived the wealth of potential in each person. His inspiration, now accessible through his writings and videos, boosts the individual's self-perception, ignites his awareness of that hidden wealth and motivates a desire to fulfil his potential. In the same way, many a community has been transformed by the Rebbe's message, and been given -- directly or indirectly -- a new sense of purpose and confidence. In each case the same strong, if subtle, message is imparted: "You are Divinely gifted with enormous strength and energy -- actualize it!"

TEACHER AND LEADER FOR ALL JEWS



Rabbi Mordechai Eliyahu

By Rabbi Mordechai Eliyahu

Scholarship

I had heard of the Lubavitcher Rebbe prior to meeting him. Nothing prepared me, however, for meeting him in person.

It was in 1986 when I had my second meeting with the Rebbe together with the Ashkenazi Chief Rabbi of Israel, my colleague Rabbi Avraham Schapiro. It was 1 a.m., but despite the late hour and a full day of communal activities, the Rebbe was completely alert. The conversation covered all sections of the Torah: the Talmud, Jewish law, Kabbalah, etc. The Rebbe jumped effortlessly from one Talmudic tractate to another, and from there to Kabbalah and then to Jewish law... He was clear in all the subjects discussed and organized in his delivery. It was as if he had just finished studying these very topics from the holy books. The whole Torah was an open book in front of him.

The Rebbe's reasoning's and answers to our in-depth queries were of the sort that I had never previously experienced-clear and brilliant.

There are those who have a vast all-encompassing knowledge of all sections of the Torah; but they usually do not possess an in-depth and deep understanding of the material. To meet a great mind that had both great knowledge as well as depth was a unique experience, an exceptional and rare phenomenon.

Bear in mind that the Rebbe didn't sit and learn the entire day. A great part of the Rebbe's time was devoted to Jewish activism. I can testify that the Rebbe worried about every Jew across the globe, and was active in all areas of goodness and charity, both spiritual and physical.

From where does one derive such energy, such talents?

I felt that the Rebbe was a holy person endowed with a special soul. He wasn't an individual for himself, as it were, he was the all-encompassing soul of the Jewish nation.

In the course of my lifetime I've met many rabbis and Jewish leaders. Some were brilliant in all sections of the Torah, some were leaders who brought great changes to the Jewish nation, and some were righteous individuals whose blessings worked great miracles. But I never met an individual who encompassed all these three: brilliance in Torah; great leadership, with emissaries across the globe; and miracles and wonders happening all around him.

Brilliance in Small Letters

The Rebbe's talks on the weekly Torah readings always contained a novel approach that enriches our understanding of the text.

An example is from the Book of Numbers (9:7):

"Why should we lose out? Why are we prevented from offering G-d's sacrifice in the appointed time," complained the Jews who could not bring the Paschal sacrifice in its proper time, the eve of Passover, due to their impurity. G-d then designated a later date-those who could not bring the Paschal lamb before Passover could do so on the "Second Passover," a month later.

The Rebbe offers a novel explanation that has implications on and illuminates our daily lives. If those Jews, says the Rebbe, had not voiced their protest of "Why should we lose out?" today we would not have a Second Passover. But Moses heard the Jews protest "Why should we lose out?" and he saw that it pained them. Seeing their pain, he was pained too. In pain he turned to G-d, certain that G-d would respond with a solution that would allow these individuals to have another chance.

We cannot just sit quietly; we must all ask "Why should we lose out?" Why should we not be a part of the Jewish tradition to the fullest degree possible-every individual on his or her level? And when we protest, G d arranges the possibilities and capabilities to fully participate.

And the footnotes on the Rebbe's published talks highlight his brilliance. He intertwined so many sources in his Torah talks.

Caring for the Entire Jewish Nation

I have asked: What does a man who was born in Russia and resides in Brooklyn have with Moroccan Jews in Casablanca? What does an Ashkenazi rabbi in the United States have with Sephardic Jews in Morocco? What motivated him to come to their aid?

I have one answer. It is because he felt for every single Jew. He was concerned for every individual and for the entire Jewish nation, not just a certain group; and every single person was important to him. He wanted all Jews to follow their parents' traditions, whether it was Ashkenazi or Sephardic.

An example: During our audience in 1986, the Rebbe requested that the chief rabbinate of Israel organize public Passover Seders in every city, so that people who could not attend another Seder could enjoy a communal one.

Those Passover events attracted Jews who had never before attended a Seder. Upon seeing the great public interest in this initiative, we worked on broadening the program - which, thank G-d, is active in many cities and communities until today.

Now, why did the Rebbe have an interest that Jews in Israel should join a Jewish event? But he did care. He cared about those that otherwise would not join a Seder. He said that he is worried about the "fifth son," the one that does not come on his own to the Seder.

The entire Jewish nation was always before his eyes. His emissaries, who can be found across the globe, are doing amazing work. The Rebbe is the only leader I am aware of who sent away his most talented students to far off cities to reach out to the Jews in those communities.

Audiences with the Rebbe

When you sat in the Rebbe's presence, it was as if there was no one and nothing else in this world. He had a humble abode, a simple chair, a simple office. The entire day and night he studied Torah and was active in communal service, I do not know when he ate and slept...

In our private conversations we spoke about many issues-many of which cannot be revealed until this very day-regarding the unique challenges that face the Jewish nation.

It was intriguing that the Rebbe knew minute details of what was happening in the land of Israel, as if he lived in Israel. He knew for example that in this and this city there are issues with the mikvah (ritual bath), or that they need assistance

in a certain communal area. There are so many instances of this happening in our audiences, written correspondence and phone conversations.

And through our various meetings I came to understand that he knew what was happening across the globe just like he knew what was happening in Israel. He knew the issues that affected every country and city-as if he lived there.

There are no words to express the great honour that the Rebbe bestowed on me. The merit of meeting him and the fact that he escorted me outside following my fourth and final audience. His final words made a great impression on me. After an hour and a half of conversation, the Rebbe expressed his gratitude and thanked me for coming. I needed to thank him for the honour, and instead he thanked me.

Love for Every Jew

The Rebbe never minced his words when he was concerned about a particular issue. What he stated, however, was always with love and a special care. The Israeli leaders knew that the Rebbe loved them with all of his heart, and hence they knew that when the Rebbe rebuked them, he did it for the love of the Jewish nation and with love for every single individual.

I remember once when the Rebbe learned of a scheme to personally humiliate one of the Israeli prime ministers. He made every effort to stop the individuals from doing so. To rebuke their actions, yes; to humiliate them, no. It takes special strength to rebuke and love



Israeli Chief Rabbis Mordechai Eliyahu and Abraham Schapiro in an audience with the Rebbe in 1989

at the same time. This power comes from the teachings of Chabad philosophy and its predecessor, Rabbi Israel Baal Shem Tov, the founder of Chassidism.

The Rebbe did not see a sinful Jew; the Rebbe brought Jews closer, he embraced them for who they are and brought them closer to their Jewish roots. Though he was a brilliant scholar, he actively cared about even the simple unscholarly individuals.

During our four audiences, the Rebbe always sought out the merit of others. No

matter the subject we were discussing, the Rebbe steered the conversation so that he could praise others.

Final Words

G-d showed kindness to our generation by giving us the Rebbe. I was worried, however, that after the Rebbe's passing the structure that he built would, G-d forbid, crumble. But thank G-d there is a continuation. There is a Chabad House in every place that I visit. Everywhere in the world, even in the farthest location, Chabad is there-even more than before his passing. There is a continuation.

We need to constantly examine our actions and ask ourselves: Is this what the Rebbe would tell me to do? We should envision the Rebbe looking at us, and ask ourselves: What would he say? Would he approve? We need to act as if we are standing in the Rebbe's presence.

The Talmud says that "Jacob our father did not die." The Talmudic sages then ask, what does it mean that he did not die? They buried him, they eulogized him! The Talmud explains that since his children are alive, he too is alive. Through the children doing good deeds and following in his footsteps, Jacob is still alive. The Rebbe's children are his students. They continue to spread Judaism as he wanted; the Rebbe is alive through them.

I miss the Rebbe; it is painful to go to the Rebbe's gravesite. But the Rebbe left us his teachings, instructions how to continue in his ways - and Chabad is following his direction.

GREATNESS

By Elie Wiesel

When he came home, his wife asked him, "Nu, how was it?" He said it was okay. "Well did you accomplish anything?" He said, "Only half." She said, "What do you mean?" He said, "I managed to convince the poor to receive."

The Rebbe manages to convince the rich to give and the teachers to teach, and the students to study. The Rebbe manages to do things that normal human beings wouldn't even dare to dream of undertaking....

How does one measure greatness? I mean, what criteria does one use in evaluating human greatness? In the case of the Lubavitcher Rebbe, the answer is easily obtained. I know of no one who has left the Rebbe, even after a moment of yehidut (one-on-one meeting), without being deeply affected, if not changed, by their encounter.

I hope I will always remember what I felt when I was first introduced into his study, some thirty years ago, and what we said to one another. Time in his presence begins running at a different pace. You feel inspired, you feel self-examined, you are made to wonder about the quest for meaning which ought to be yours. In his presence nothing is superficial, nor is it artificial. In his presence you come closer in touch with your inner centre of gravity.

But what is great about the Rebbe is that not only those who have met him are affected, but even those who haven't. Somehow the presence of the man in our midst sends out an emanation of mystical quality that touches people who have never heard of him, and this, probably more than anything else, is what makes the Rebbe so unique.

It is due to his influence, to his presence, that Jewish awareness and Jewish education have reached

Excerpts from an address given by Nobel-laureate Elie Wiesel on April 7, 1992, at a congressional dinner held in Washington on the occasion of the Rebbe's 90th birthday.

Some of you are aware of my admiration, not only for the Rebbe, but also for his education and work. The fact that he knew whom to send where, to G-d forsaken places, simply to bring a word of faith and the word of the Law to youngsters who otherwise would have been lost, is to me probably one of the elements that give hope to a generation.

As a hasid I can tell you a hasidic story tonight. It's about a very great hasidic master called Reb Naftoli of Ropshitz. He was a great speaker, endowed with a superb sense of humour. One Shabbat HaGadol, he came home from the synagogue. Customarily, the rabbi of the town must deliver a speech on that Sabbath about charity, about the need to help poor people who don't have enough money to celebrate the Seder.

Continued on page 8



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

A Birthday Present Request

Rabbi Menachem M. Schneerson
770 Eastern Parkway, Brooklyn, N.Y. 11213

By the Grace of G-d
12th of Nissan, 5741

Dr. David Tuvia Chase
Hartford, Conn.

Greeting and Blessing:

On the occasion of the forthcoming Yom-Tov Pesach, I send you my prayerful wishes that the festival of our freedom bring you and yours true freedom, freedom from anxiety, material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a Kosher and happy Pesach,
With blessing [sig.]

P.S. It was a pleasure to see you at the Farbrengen on the occasion of the 11th of Nissan, and exchange l'chayim blessings.

Although it is neither customary nor proper to ask for a birthday gift, but considering our special relationship, I venture to do so, being confident that you will treat it in the proper spirit.

The birthday gift that I have in mind, which I would consider an honour, as well as a great pleasure, is that you devote a quarter of an hour of your time every weekday morning and dedicate it for the sacred purpose of putting on Tefillin, with the appropriate prayer that goes with it, such as the Shma and the like. The latter need not necessarily be recited in Hebrew. If you can manage this in ten minutes, I am prepared to forego five minutes and let it be only ten minutes of your time.

In addition to the thing itself, being one of the greatest Mitzvot, as our Sages said that the whole Torah was compared to it, the Mitzvah of putting on Tefillin on the left arm, facing the heart, and on the head, the seat of the intellect, has the special divine quality of purifying the heart and the mind, emotion and reason, and bring them into the proper balance and harmony. While this is important for every Jew, it is certainly of special significance to one whose activities normally involve a great deal of mental and emotional strain, and it is highly important to have them in proper balance for the utmost degree of efficiency.

The above is of additional significance in your case as chairman of the board of the Rabbinical College of America, in which you have had such remarkable Hatzlachah, with G-d's help, and have been able to involve many others to follow in your footsteps. Thus, this "birthday gift" would also have a salutary impact on the Rabbinical College, its administration and students, and further widen the channels for all concerned to receive G-d's blessings materially and spiritually.

I trust that you put on Tefillin every morning in any case, and the reason I am asking the above is only that you should make it a definite point on your calendar, to make sure that your preoccupation with your personal business and the business of the Rabbinical College would not distract you even once to overlook the putting on of the Tefillin. And this will be my reward.

P.P.S. Although in matters of the Rabbinical College, I usually send a copy to our distinguished mutual friend Rabbi Moshe Hershey, I am not sending him a copy of this letter, considering its very personal nature. I leave it to you whether you wish to show it to him.

David T. Chase
June 24, 1981

Dear Rabbi,

I am in receipt of your letter dated 12 of Nissan, 5741. After reading the text of the letter, I was over-whelmed by a feeling of joy, pride and humility.

Your reference to our special relationship, your request for a birthday gift, had a most profound effect on me and I hasten to report to you that I proceeded to put on Tefillin in my morning prayers the very next day.

Since this occasion will no doubt change my whole course of life, I will beg your forgiveness for being presumptuous in requesting a birthday present of you.

I will be most honoured and privileged if you should obtain for me through your auspices, three sets of Tefillin. One which I will use in my northern home, one for my southern residence and one (a small set) to carry while traveling.

Since I am asking for a gift and yet I do not want to deprive someone from a material necessity which he or she may need much more than I do, I will include with this letter, and with your permission, a check for \$1800. The \$1800 is "Chai", and references my prior statement of a new direction in my life.

Your letter was read and re-read by me several times, and two things came to mind. One, the biblical statement by our forefather who uttered the comment of "I knew my son, I knew", which I interpret to mean that not only did our forefather direct his thoughts to the recipient of his comment but he also knew well the person he was talking to.

My spontaneous response to your request paralleled this biblical episode and my comment of "I knew my father, I knew" ("Please forgive my presumptuousness").....

In conclusion, I am most grateful for your letter and I will do my best not to overlook putting on Tefillin in the future.

May the Al-might bless you with continued good health and well-being and may you continue to spread wisdom, kindness and goodness to your constituency,

Gratefully yours, David Chase

Rabbi Menachem M. Schneerson
770 Eastern Parkway, Brooklyn, N.Y. 11213

By the Grace of G-d
Rosh Chodesh Tammuz, 5741

Dr. David Tuvia Chase
Hartford, Conn.



Mr. David Chase with the Rebbe

Greeting and Blessing:

Many thanks for your letter of June 24, with enclosures. I should have acknowledged it immediately, except that I was waiting for the Tefillin, which are accompanied by this letter.

Needless to say, since the Tefillin are a gift, my first thought was not to cash the check. I decided, however, that when a Jew desires to give Tzedoko [charity], he should be encouraged, not deprived of the Zechus [merit] of it. Accordingly, I have earmarked it for a sacred cause, as per enclosed receipt. May the Zechus of the Tzedoko bring you and yours additional blessings from HaShem [G-d] in all your affairs, particularly in the matters about which you wrote with such heartfelt sentiments, of which more is no doubt contained in between the lines....

To conclude with a prayerful wish based on the Torah principle that "G-d's reward is in kind, but in a most generous measure." When a Jew makes the effort to break through his natural limitations, and succeeds with HaShem's help, His blessings come in a similar manner, transcending the natural order, so that the Parnosso [lielihood] exceeds all expectations, one's health and vigour is inordinately better than the birth certificate would normally indicate, and so on. May this be so with you and yours in the fullest measure.

With esteem and blessing, [Sig.]

“GREATNESS” Continued from page 6

unprecedented heights on almost every continent. Is there a place under the sun where the Chabad emissaries have not carried his word of tolerance rooted in Ahavas Yisroel, in the love for Israel, which really, by extension, means love for humanity? Wherever Jews dwell and work, they somehow become exposed to the Rebbe.

Thanks to him, a Jew, anywhere and everywhere, cannot but feel that he or she belongs to an ancient people whose tradition emphasizes the greatness of its task more than the prerogatives of its condition. Thanks to the Rebbe, a Jew becomes a better Jew, thus a better human being, thus making his fellow human beings more human, more hospitable, open to a greater sense of generosity. So this is where the Rebbe's greatness also lies.

Now some of us were lucky and we heard his lessons; we joined him in study, in song. We have seen him with his disciples, we have witnessed his accomplishments. Therefore, I feel, with a deep sense of devotion, affection and admiration, that we should lift our glasses to say 'L'Chaim' to this generation's Admor (master, teacher and rabbi), whose life and work have been a blessing to so many of us, indeed to all of Israel and the world.

So, to the Rebbe in Brooklyn, what could we say except, we are your disciples, we are your followers because like you, and with you, we believe in study, we believe in prayer. We believe in prayer as a link between one human being and the other. We believe in study as a link between one generation and the other. And we believe in an added measure of solidarity that must always be present in whatever we do for ourselves, for our people, and for each other...

CANDLE LIGHTING: 30 MARCH 2012



BEGINS		ENDS
6:59	MELBOURNE	7:54
6:55	ADELAIDE	7:49
5:30	BRISBANE	6:22
6:33	DARWIN	7:22
5:28	GOLD COAST	6:20
5:57	PERTH	6:50
6:35	SYDNEY	7:29
6:43	CANBERRA	7:37
6:49	LAUNCESTON	7:46
7:00	AUCKLAND	7:55
6:58	WELLINGTON	7:56
6:47	HOBART	7:46
6:27	BYRON BAY	7:19

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS TZAV
8 NISAN • 31 MARCH

FRIDAY NIGHT:	CANDLE LIGHTING:	6:59 PM
	MINCHA:	7:10 PM
	KABBOLAS SHABBOS:	7:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:29 AM
	MINCHA:	7:00 PM
	SHABBOS ENDS:	7:54 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	6:00 PM
	MAARIV:	6:50 PM
FRIDAY EREV PESACH, 6 APRIL:	FINISH EATING CHAMETZ BEFORE:	10:28 AM
	SELL AND BURN CHAMETZ BEFORE:	11:25 AM

IT HAPPENED



YAAKOV THE INNOCENT

As a result of a devastating fire, new houses had to be built for the Tsemach Tzedek and his sons. The day the cornerstone was laid, a large number of chasidim attended the ceremony.

A table and chair were set up for the Rebbe at the construction site. He sat, and surprisingly, began the following story.

Yaakov Ish-Tam made his living by leasing the rights to all the business and agricultural properties belonging to a certain duke, and then sub-letting them to different individuals. One inn he rented to a certain Jew, who at the end of the year, was unable to come up with the rent money he owed. Yaakov Ish-Tam sent notice to the man that he had better pay the money or else he would be forced to evict him.

It so happened that Yaakov Ish-Tam and the innkeeper were both chasidim of the famous Rebbe, Rabbi Yisroel of Rhyzhin. The desperate tenant travelled to the Rebbe and asked him to intercede with Yaakov Ish-Tam to ask him to wait another year, whereupon with G d's help he would pay him for both years.

The *tzadik* was successful, and Yaakov Ish-Tam agreed to the delay. However, at the end of the second year, the poor man's situation had not improved at all and again he was unable to pay, not for either year.

Yaakov Ish-Tam told the man to go look for another place, because now he was two years in arrears. The poor lessee once again went to the Rhyzhiner Rebbe to ask him to intercede again, saying that surely G-d will help him, and at the end of the next year he will pay off the entire dept. Once again the Rebbe was able to influence Yaakov Ish-Tam to not pressure the innkeeper and wait an additional year.

After the third year was up, there was still no money forthcoming. This time, the Rhyzhiner was unable to convince Yaakov Ish-Tam to wait a fourth year. The latter insisted he could not afford to give in to his Rebbe's appeal and proceeded with the eviction of the unfortunate tenant from the inn.

It was not long afterwards that Yaakov Ish-Tam returned his soul to his Maker. When his case came before the Heavenly Court, they found his record in the 613 *mitzvot* to be excellent, but there was still one serious charge against him. He had failed to heed a direct request of his Rebbe, the *tzadik* of Rhyzhin.

The court ruled he would have to enter *Gehinom* [Purgatory]. Suddenly, a man appeared and challenged the court's ruling. He pointed out how the members of the court were all souls that had been away from physical life for many, many years, and had forgotten or never knew how difficult monetary affairs in the flesh-and-blood world really are. That Yaakov Ish-Tam obeyed the Rhyzhiner twice and went without being paid the rent on the inn for three years was nothing short of extraordinary. To do so yet another time was simply beyond his strength and too much to expect.

"My opinion," concluded the *Tsemach Tsedek*, "is that Yaakov Ish-Tam is innocent. What do you all think?"

Now the chasidim understood why the Rebbe had offered to tell a "story"; the Heavenly Court had agreed to use a judge and jury that was still in the world. The chasidim were quick to respond. "Innocent, Innocent," they declared in unison.

(Translated/adapted by Yrachmiel Tilles) from "Rishimat Devorim" v.3, page 127-128, where it is recorded that this story was told by (the sixth Rabbi of Chabad,) Rabbi Yosef Yitzchak Schneersohn, in 1922, in Rostov.)