

# LAMPLIGHTER

21 Nisan  
2nd Days Pesach  
**1030**  
13 April  
5772/2012

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## LIVING WITH THE TIMES

The Jewish people were redeemed from Egypt by Moses, about whom our Sages said, "Moses was designated for redemption from the moment he was created." Yet Moses' role as redeemer is not limited to the exodus from Egypt; our Sages tell us he will also bring the final Redemption with Moshiach: "Moses was the first and will be the last redeemer."

The Torah expresses Moses' uniqueness with the words "Moses, a man of G-d."

The Talmud finds this description problematic. "If he is 'G-d,' why use the word 'man'? And if he is 'man,' why use the word 'G-d'?" it asks. The Talmud then goes on to answer its own question. "His lower half was 'man,' yet his upper half was G-d." In other words, Moses was a unique combination of the human and the Divine.

Accordingly, the task of Moses was to forge a connection between G-d and man, between the supernatural and the physical worlds. G-d's revelation of Himself through supernatural miracles is not enough; the ultimate goal of creation is to introduce holiness into the physical realm, where it can unite with nature and be one with it.

When the revelation of G-dliness supersedes nature, there is no true connection formed between the Divine and physical reality.

Although the world may be temporarily shaken by the display of G-d's infinite power, as soon as the miracle has ended, everything reverts to its former condition. When, however, G-d reveals Himself within the limitations of natural law, nature itself is shown to be G-dly.

This connection between natural and supernatural can only be effected by a Moses who serves as intermediary between the two, as it states in the Torah, "I stand between you and G-d." His function is to connect the Jewish people to their Source and thus produce a true bond between them.

For this reason it was necessary that Moses embody both characteristics, the human and the Divine. On one hand he is a human being, on the other, he is higher than any other person. This dual nature enables him to successfully combine the physical and the spiritual, imbuing material reality with G-dliness according to G-d's plan.

This special quality will find its ultimate expression in Moshiach, the reason why Moses is credited with bringing the future Redemption.

Moshiach's task is to complete the work begun by Moses, perfecting the unification of natural and supernatural that will characterize the Messianic era.

About the coming of Moshiach, the Torah states, "Like the days of your going out of Egypt, I will show you wonders." The miracles of the final Redemption will make the miracles that occurred in Egypt pale by comparison -- demonstrating to the entire world that nature is also G-dly.

## A Youthful Holiday

By Naftali Silberberg

"It's all about the children... They are the future... Jewish education is of paramount importance..." Those of us who actually stay awake during the rabbi's sermon each week know to expect to hear this at a minimum of three times a year. We bear with the repetitiveness only because we recognize the importance of the message and its inherent truth.

On Passover, however, there is no need to tune in to the rabbi's sermon to hear this message loudly and clearly. The highlight of Passover, the seder, revolves around the children. The entire Haggadah is a response to the questions asked by the children. And the Haggadah is quite specific about the message we are to give our children, providing tailor-made responses for four different types of children.

While the importance of transmitting the message of Passover to our children is self-understood, why is Passover's message deemed more important for the children than the messages carried by other festivals? Torah, joy, unity, repentance -- some of the major themes of the other holidays -- are they any less vital for the future of our nation?

Perhaps one of the reasons for this extra attention is because while we are intended to teach our children a certain message on every holiday, on Passover we are supposed to take a message from our children. And perhaps this is because we are trying to re-enact the Exodus, a time which symbolized our nation's youth. "So said the L-rd: I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me [out of Egypt] into the desert."

Adults may have a monopoly on maturity, experience and wisdom, but in the realm of truth they have much to learn from the young. Because adults lead such complex lives, their decisions are inevitably coloured by many factors: how will this affect my career, my family, my vacation plans or social status? Youth on the other hand naturally seek truth, and when they find it -- or when they think they found it -- they will leave all behind and follow their inner compass. There's nothing binding them to any one particular course, so they are ready at the drop of a hat to change course.

On Passover, the Jews exhibited a youthful disposition. They were willing to leave behind their previous lifestyle, homeland and habits, to chase the truth in a barren desert.

In our personal lives we, too, seek liberation. We wish to experience true freedom, to escape the many bonds of habit and nature which limit us. The lesson we learn from Passover is that to experience liberation we must reconnect with our inner child. As long as we refuse to make the big leap, to completely disengage from our past, we will never be truly free.

This is especially true with regard to our pursuit of spirituality. Leading a truly spiritual life demands the courage to make a complete reversal -- to follow G d "into the desert," leaving behind a lifestyle that we may have been comfortable (but not happy) with, and jumping into G d's embrace through complete dedication to His Torah and Mitzvot.

It's great to be an adult with maturity, wisdom and experience. But it's only worth it if these qualities assist us -- instead of impeding us -- in our quest for freedom.

# Slice of LIFE

## A TRIPLE CURE

About thirty years ago, hundreds of chasidim of all ages were gathered in the central Chabad synagogue ("770") in the Crown Heights section of Brooklyn to make a 'farbrengen'; a gathering replete with singing, dancing, words of Torah, Chassidic stories and, of course, 'LeChayim'.

The spirits were high when a young man, a chasid in his early twenties, stood up, cleared his throat and announced, "I have a miracle story about the Rebbe!"

He was referring to the Lubavitcher Rebbe, Rabbi Menachem Schneerson, and although there are thousands of such stories, everyone was very eager to hear another.

"The story begins in Israel," he said. "A ten year old boy --we'll call him Yoni-- from a wealthy family suddenly began suffering from severe headaches. He was taken for an examination and was diagnosed as having a malignant tumour. The family was turned upside down on the spot and they began running to doctors.

"Money was no problem, but it seemed that all the money in the world couldn't help. After several months of painful and debilitating X-rays and chemicals with no positive results, the doctors finally advised them to stop the treatments and just let the boy live out his life in peace.

"The doctor even recommended to spend the next few precious months traveling the world together. Yoni's father and mother cancelled all their business and social plans and in no time their bags were packed and they were on their way to Europe. They saw Paris, London, and Rome, travelled in the Alps and across Spain, and flew to New York with the rest of the U.S.A before them on the itinerary.

"On the second day of their stay in Manhattan they were walking down Fifth Avenue when suddenly through the noise and traffic something caught the boy's attention. A camper-truck decorated with all sorts of colourful pictures and loudspeakers blaring happy clarinet music from its roof was parked at the side of the street, and several bearded young Chassidim were standing by its open door talking to people

walking by. Yoni told his father he wanted to see.

"As they were nearing, one of the Chassidim looked at Yoni's father and called out 'Hello, my friend! Are you Jewish?'

"Yoni's father, like so many Israelis, was allergic to religious Jews. The blood rose to his head. 'Jewish?' He answered scoffingly. 'Go to Israel and join the ARMY! That's Jewish! Come Yoni, let's see something else.' He quickly took his son's hand and began to walk away. But the boy's curiosity had been aroused.

"But daddy, aren't we Jewish? What's wrong with being Jewish? Who are these people?'

"When the chasid understood they were Israelis, he exclaimed, also in Hebrew, 'Ah, Jews from the Holy Land -- Welcome to America!' he said, grabbing Yoni's dad's hand and shaking it vigorously.

"Nu! What do you want?' Yoni's father asked angrily. He was irritated but he didn't want Yoni to see it.

"I want you to put on tefilin!" said the chasid with a warm smile. 'It won't hurt, you'll enjoy it. Jews have been doing it for over three thousand years. Besides, it doesn't cost money, it only takes two minutes, it's the best buy in Manhattan and your son wants you to do it! Right Yoni?' (He had heard the boy's father call him by name).

The boy looked up at his father and shook his head 'yes,' so of course the poor man had no choice but to comply.

The chasid was quite warm and friendly, so it wasn't long before they were talking, despite Yoni's father's reservations. Eventually the conversation got around to Yoni's condition.

"Wow! I'm sorry to hear he isn't feeling well," said the young man. 'But I don't think you should give up so easily. G-d forbid! First go to see the Lubavitcher Rebbe. He has helped people in worse shape. Here is the address and also the telephone number for the Rebbe's secretaries. Call up and ask. You know what? Here is my phone number too. Call me and I'll go with you to help get an appointment. Give it a try! I know it will help and anyway, you have nothing to lose.'

"That evening the boy's parents talked it over and decided to give it a try. The next morning they called the young man, went to the Rebbe's headquarters at 770 Eastern Parkway and managed to get an appointment to see the Rebbe that evening.

"That night, shortly after midnight, they were seated before the Rebbe's desk with Yoni's X-ray's and medical papers spread out before them.

"The Rebbe examined some of the documents, looked up at Yoni's father and said, 'I don't see anything so serious. It's just a problem of diet. If he will eat only kosher food he will be perfectly healthy.'

"Yoni's father looked at the Rebbe in wide-eyed disbelief. He knew that religious Jews are superstitious and ignorant, but this was really going overboard! This so-called great Rabbi was not just contradicting the greatest doctors in the world, he was contradicting common sense as well.

"He stood up, coldly shook the Rebbe's hand, took the boy by the hand, and shot a glance at his wife. They left the room.

"The man was blazing mad. 'Nothing serious! Just a matter of diet!' he said over and over as they left the building. 'Ha! I'd like to go back to that young fool with his tefilin and bust him one in the face!'

"But his wife didn't exactly agree. 'Maybe there is something to what he says,' she said as they returned to their hotel room. 'After all, we really do have nothing to lose. And he didn't ask for money. That's significant. Maybe we should give it a try.'

"The next day she bought kosher food from a local market and wouldn't let her husband take them to a non-kosher restaurant. She kept it up for a few days until one day Yoni said he felt strange.

"His father made an appointment with the head doctor of the nearest hospital and rushed his son there. In less than an hour the professor was looking at the X-rays.

"A definite improvement!' he murmured, obviously impressed. 'What type of a treatment is he taking? Who is treating him? I have to admit I've never seen anything quite like it!'

"Yoni's father burst into tears. His mother grabbed her son and began kissing him. 'It was the Rabbi! I knew he was right!' she said, and began weeping as well.

"When they returned several months later to Israel, Yoni was completely cured of his disease and his father and mother were cured of being non-observant Jews.

Everyone thought that the young man had finished his story. But he hadn't.

"Just one more thing" he concluded. "I am Yoni! I'm the boy that was saved by the Rebbe's blessing'. He announced with a beaming smile.

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

ISSUE 1030

## MOSHIACH MATTERS

The Talmud (Berachot 34b) states: "There will be no difference between the current age and the Era of Moshiach except [our emancipation from] subservience to the [gentile] kingdoms." Whoever does not believe in the involvement of Divine Providence in every aspect of this world is enslaved to the shell which covers and conceals Divine Providence. This is the inner meaning of "subservience to the kingdoms." In the future, however, this Providence will become manifest; at that time, everyone will see how every single occurrence derives from G-d. (*Keser Shem Tov, sec. 607, From Exile to Redemption*)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

11 Tishrei, 5712 [1951]

In reply to your letter and questions contained therein:

Re: the apparent contradiction between the Omniscience of G-d and man's free will (or choice of action), there is a whole literature dealing with the subject and it is impossible to give an outline of it in the course of a letter.

I would refer you at least to the Rambam [Maimonides] (Hilchos Teshuvah, ch. 5). However, I cannot leave you without some answer, so I will state briefly: G-d's foreknowledge is no contradiction to man's free choice. What could be a contradiction to free choice is compulsion, not knowledge. Hence a foreknowledge that is not compelling or forcing is in no way limiting to one's free choice of action.

I will cite two illustrations: first, assuming that there are people with prophetic knowledge, their forecast concerning certain people does not compel the people to act in a certain way and does not rob them of their free choice of action. Secondly, as you know, G-d is not subject to time, and the past, present, future are all the same to Him (He was, is and will be, all in one).

It follows that to G-d the future is like the past, and just as knowledge of a past action is no contradiction to free choice, so is His knowledge of a future action. In other words: G-d knows the thoughts of man and his - man's - decisions and such knowledge does not rob man of thinking and deciding how to act.

Re: your question to my opinion of the Theory of Evolution. You do not mention what evolution you are referring to, presuming of animal and vegetable life.

My opinion is, as is stated in the Torah, that during the six days of creation, G-d created the four animal kingdoms (mineral, vegetable, animal and man), independently of each other. Our Sages have enlarged upon this question in detail. However, this creation does not deny the possibility of evolution after that of particular species through various mutations.

With regard to your question concerning the role of Aggadah in the Talmud, particularly those dealing with medicine, I want to point out that you are touching upon two distinct questions: Aggadah in the Talmud, and medicine in the Talmud.

As to Aggadah not all Aggadah can be treated equally. In the introduction to various editions of Ein Yaakov you will find out how our Sages class the Aggadot of the Talmud.

As to the question of Medicine in the Talmud, they are not at all as fantastic as they may appear. As a matter of fact, many medical suggestions in the Talmud have been confirmed in recent years as to their therapeutic value, although medical science had long derided them.

Generally speaking, however, inasmuch as the nature of the human organism has undergone many changes since those days, the medical advice contained in the Talmud cannot be applied nowadays. But it is quite certain that in their days the remedies were quite effective.

For references consult: Tosafot Moed-Koton 11a; Kesef Mishneh, Ch. 4 of Hilechoth Deoth, Ch. 18, and sources mentioned in Sdei-Chemed, vol. of Kelolim, under the Klaf 54, where it is mentioned that due to physical and climatic changes, medical treatment and remedies of old no longer good generally.

In the history of Medical Science many illustrations are cited as to changes in both in man's susceptibility to disease and treatment, the development of virus attack, new diseases, etc. There is quite a lot of literature on the subject, and there is no need for me to enlarge upon this subject. I am surprised that you do not mention in your letter anything about your activities in influencing others to bring them nearer to Torah and Yiddishkeit [Judaism], which serves also to strengthen one's own convictions.

With Blessings,

## A WORD

*from the Director*

*Our Sages taught that the "Song of the Sea" [the song the Jews sang as praise to G-d whilst crossing the sea] hints at the Redemption. For it says, "Then Moses will sing with the Children of Israel..." From this verse our Sages derive the principle of the Resurrection of the Dead in the Messianic Era, when Moses and all the Jewish people will arise and sing G-d's praise.*

*However, the song we will sing will differ from the Song of the Sea as related in the following Midrash: "It will be said on that day: 'Behold, this is our G-d in whom we put our hope... this is the L-rd for whom we hoped...'"*

*We say "this" when something is standing before our eyes. When the Jews said, "This is my G-d," after the Splitting of the Sea, it was because they actually saw G-d, as it were. They were able to point to Him and say, "This is my G-d." But in the future, there will be an additional revelation, therefore we will sing "this" twice.*

*At the Red Sea, there was a revelation of G-d's miracles, and a supernatural event took place. But this type of revelation has a deficiency; the world could not contain it. It was possible only because G-d created a situation at that instant in which His unlimited power could be revealed. Thus, when the revelation and the miracle passed, the world had not changed at all.*

*But there is a second type of revelation, when the world's essence is revealed for what it truly is - G-d's energy. G-d reveals that the laws of nature themselves, and even the entire material world - are pure G-dliness.*

*The advantage of this kind of revelation is that it is within the limitations of the world, it is the truth of the world itself. When this truth is revealed, it is like solving a mystery. For, as soon as the mystery is solved, it is no longer a mystery. Similarly, once the G-dliness intrinsically within the world is revealed, then it can no longer be hidden and everyone sees that G-d directs and fills the whole world.*

*This type of revelation, the uncovering of all that is hidden, will take place in the future redemption.*

*J. I. Guterick*

### CUSTOMS CORNER

#### Moshiach's Meal

The last day of Passover ("Acharon Shel Pesach") is particularly associated with Moshiach and the future redemption. The Haftarah (reading from the Prophets) for this day is from Isaiah 11, which describes the promised future era of universal peace and divine perfection. Rabbi Israel Baal Shem Tov instituted the custom of partaking of a "Moshiach's meal" on the afternoon of the last day of Passover; in addition to the matzah eaten at "Moshiach's meal", the Rebbes of Chabad added the custom of drinking four cups of wine, as in the seder held on Passover's first days.

# IT HAPPENED *Once...*

## AN ALTERNATIVE ROUTE

A number of Jewish servicemen were based at a Russian army camp located near the city of Lubavitch. This location enabled them to maintain a reasonable level of Jewish practice.

Much to their dismay, they learned that their unit would be transferred and in direct proximity to the Passover holidays.

Distraught, the soldiers decided to seek the Tzemach Tzedek's advice.

"I suggest you approach your captain with an alternative route for the journey" said the Tzemach Tzedek to the representative of the soldiers. "Explain that the route he has planned has many disadvantages. Suggest an alternative route - to pass through White Russia, stopping at Orsha, Shklov, Kapust, and Mohilev. The shorter distances between these towns will make the journey far more convenient for everyone.

"I also have a personal request the Tzemach Tzedek continued. Most probably, you will be in Shklov on the first two days of the festival. Make sure to spend the night in the Shul and nowhere else."

"On the last days of Pesach, you will be in Mohilev. There too, accept any invitation for the festival meals, but insist on sleeping in the communal guesthouse."

The Tzemach Tzedek then gave them a blessing.

When the soldiers presented the alternative plan to the captain, he was both impressed and willing. "Your suggestion is very good. How did simple soldiers like you come up with such an idea?" he asked in disbelief.

Following the new plan, the troop indeed found itself in Shklov on Erev Pesach. The Jewish soldiers were given the next two days off and hurried to the local shul to seek arrangements for the holiday. They were all graciously invited to different homes and went off with their hosts.

After the seder, the soldier who had been given instructions by the Tzemach Tzedek prepared to leave despite the protests of his generous host. He made his way to the Green Shul where he settled himself in a cosy corner to sleep. As he dozed off, he was suddenly awakened by sighs and moans coming from an elderly man in the far end of the shul. The soldier approached him and gently asked, "Why are you so upset, can I help you?"

"Go back to sleep and just ignore me." the man answered bitterly,

The soldier backed away, respecting the man's desire for privacy. When, however, the older man's anguished groaning continued and prevented the soldier from sleeping, he approached him again. "Please share your troubles with me," he said sympathetically.

The man was touched by the soldier's sincerity and told his story: "I am a widower who married a woman much younger than myself. We had

been married only a few weeks when a traveling orchestra came to town. One of the musicians became friendly with my wife and before I knew it, the two stole all my money and ran away."

"Maybe I can be of help to you." the soldier said in an attempt to console him. "Our troop is on a long trek through many towns and villages, perhaps I will come across them while we're on the road. I promise to do my best to help you."

The man readily described the two and, calmed by the soldier's compassionate interest, he finally fell asleep.

The soldiers continued their journey and just as the Tzemach Tzedek had foreseen, they arrived in Mohilev on the eve of the latter days of the holiday. Again, the Jewish soldiers were given leave and once again, the soldier excused himself to his host for the night and went to sleep in the communal guesthouse as instructed.

During the night, a loud commotion roused him from his sleep. He got up and saw that a band of people had arrived to spend the night there. Much to his surprise, one of the men and a woman fit precisely the description he had been given by the old man in Shklov.

Early the next morning, before the latecomers had arisen, the soldier hurried to the house of the local Rabbi and pounded on the door. "I am so sorry to disturb you, Rabbi, but there is an urgent matter which I must discuss."

He quickly related the sorry plight of the man from Shklov. "I believe that I have found his runaway wife and her friend," he suggested.

The Rabbi immediately contacted the authorities and the two were arrested. The stolen money and valuables were traced and after the holiday, the Rabbi arranged for a divorce.

## Thoughts THAT COUNT

On the holiday of Passover, the Jewish People laud G-d, and G-d lauds the Jewish People. The Torah refers to Passover as "the Festival of Matzot." G-d gives the Children of Israel credit, so to speak, for their having left Egypt in great haste, with only the dough on their backs, faithful that G-d would supply them with food in the desert. We, on the other hand, call the holiday "the Festival of Pesach," thanking G-d for His having "pasach"--passed over the houses of the Jews when the Egyptians were smitten. (R. Levi Yitzchak of Berdichev.)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

2ND DAYS OF PESACH  
21-22 NISAN • 13-14 APRIL

THURSDAY NIGHT • APRIL 12 • EVE OF 7TH DAY PASSOVER:	
CANDLE LIGHTING:	5:40 PM
MINCHA:	5:50 PM
KABBOLAS SHABBOS:	6:30 PM
FRIDAY • APRIL 13 • 7TH DAY PASSOVER:	
SHACHARIS:	10:00 AM
LATEST TIME TO SAY SHEMA:	9:33 AM
CANDLE LIGHTING:	5:38 PM
MINCHA:	5:50 PM
KABBOLAS SHABBOS:	6:20 PM
SHABBOS • APRIL 14 • 8TH DAY PASSOVER:	
SHACHARIS:	10:00 AM
MINCHA:	5:00 PM
MAARIV:	6:34 PM
HOLIDAY ENDS:	6:34 PM
WEEKDAYS:	
SHACHARIS SUN-FRIDAY:	9:15 AM
MINCHA:	5:40 PM
MAARIV:	6:30 PM

### CANDLE LIGHTING: 12 & 13 APRIL 2012

BEGINS		ENDS
12th	13th	14th
5:40	5:38	MELBOURNE ..... 6:34
5:38	5:36	ADELAIDE ..... 6:31
5:16	5:15	BRISBANE ..... 6:07
6:25	6:25	DARWIN ..... 7:14
5:14	5:13	GOLD COAST ..... 6:05
5:41	5:40	PERTH ..... 6:33
5:18	5:17	SYDNEY ..... 6:11
5:25	5:24	CANBERRA ..... 6:19
5:27	5:26	LAUNCESTON ..... 6:24
5:42	5:40	AUCKLAND ..... 6:36
5:37	5:36	WELLINGTON ..... 6:33
5:25	5:24	HOBART ..... 6:22
5:13	5:12	BYRON BAY ..... 6:04



For the 12th one must light at the given time. For the 13th one must light before the given time, and from a pre-existing flame only.