

# LAMPLIGHTER

11 Nissan  
Shabbos Hagadol  
Tzav

1079

22 March  
5773/2013

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## LIVING WITH THE TIMES

This week's Torah portion, Tzav, contains the laws of various offerings, as well as an account of the installation of the priests by Moses before the entire Jewish people. The thanksgiving offering - *korban toda* - was brought to express one's gratitude to G-d, but only in specific instances. According to Rashi, these are "after having gone down to the sea, travelled through deserts, been released from prison, or recovered from illness."

These four categories are only alluded to in the Torah portion, but are openly enumerated in the Book of Psalms, where we are told exactly which circumstances require a thanksgiving offering. After listing these miracles, King David wrote: "Let them praise the L-rd for His loving kindness, and for His wonderful works to the children of men."

In truth, if we were obligated to thank G-d for all of His kindnesses, we would be busy bringing thanksgiving offerings a whole day. Our Sages tell us that "A person should praise the Creator for each and every breath he takes."

Similarly, three times a day we say in our prayers: "We will give thanks to You and recount Your praise evening, morning and noon." But not all of G-d's miracles require a thanksgiving offering; that sacrifice is reserved for the four specific instances mentioned in Psalms.

Interestingly, the commentator Rashi changes the order in which they are listed. Rashi's sequence is as follows: those who have made a journey by sea, travelled through deserts, been freed from prison, and recovered from illness.

This particular order reflects the experiences of the Jewish people during their exodus from Egypt. The first miracle that occurred was "going down to sea" - the splitting of the Red Sea. Next, they travelled through the desert. Then, for 40 years they were "imprisoned" in the desert, which surrounded them on all sides. "A sick person who recovers from illness," is enumerated last, as it is a miracle that occurs to an individual rather than an entire group.

In actuality, however, we find that the Jewish people were not obligated to bring a thanksgiving offering for any of these. A thanksgiving offering is brought only in cases involving a danger; because the Children of Israel left Egypt at the specific command of G-d Who guided them, their sojourn through the desert was entirely without risk. Nonetheless, it illustrates the specific miracles that would require a thanksgiving offering in normal circumstances.

This contains a practical lesson for every Jew: Even though G-d provides us with all our needs during the exile, we must never forget that we are still "imprisoned." This awareness should increase our longing for Moshiach, who will liberate us from our spiritual and physical imprisonment and usher in the Final Redemption.

*Adapted from Likutei Sichot, Volume 12*

## The Lubavitcher Rebbe



### The Rebbe is a Revolutionary

*A beautiful article about the Rebbe and Lubavitch's work around the world, that was written in the London Jewish Chronicle February 1, 1980, titled "In Search of the Soul" by Rabbi Jonathan Sacks.*

"The Rebbe is a revolutionary. He has enthroned Chasidic philosophy not as one of the limbs, but as the heart of Judaism. He is a systematic and conceptual thinker on the largest scale. And, more than anything, he continually drives together the highest abstract truth and the most specific call for action, spanning the continuum of the whole range of Jewish study.

It is perhaps the case that his fame as a leader, organizer and initiator of communal projects has impeded a measured assessment of his originality as a thinker. But, essentially, the two facets of his work are one--the comprehensiveness of his thought and action are part of the same drive: the unity of the Torah, the unity of the Jewish people...

Many of the Rebbe's achievements have shaped so deeply the development of the post-war Judaism that we hardly think of them as Lubavitch at all. Fifteen years ago, the term *baal teshuva* ("penitent") was almost confined to Chabad. To other Jews, *teshuva* was something one did on Yom Kippur, atoning for sins. In Lubavitch it meant a rescued soul. Specifically those hundreds of students brought from drugs and alienation into deep Jewish commitment by the massive Chabad involvement in campus life across the world. Today it is the word that describes the Populations of dozens of yeshivot in Israel that have no connection with Chasidism; it has become the leitmotif of a generation.

The Jewish day-school movement, of which Lubavitch was one of the earliest pioneers, has displaced across a wide spectrum the

*Continued on page 4*

# National Day of Reflection

On the 11th of Nissan, 5742 (April 4th 1982), world Jewry celebrated the 80th birthday of its revered leader, Rabbi Menachem M. Schneerson (the Lubavitcher Rebbe).

At Lubavitch central headquarters, the Rebbe addressed an audience of more than 10,000, comprising all segments of the community, who had come to mark this event. Hundreds of thousands more viewed the proceedings worldwide on cable television via satellite.

Part of the Rebbe's address was devoted to a resolution for the proclamation of a National Day of Reflection issued by the Senate and the House of Representatives of the United States in Congress in a House Joint Resolution. President Reagan proclaimed April 4, 1982 as National Day of Reflection in recognition of the Lubavitcher Rebbe's 80th birthday.

The following is a free translation and adaptation of part of that address:

To all those who have sent their best wishes on this occasion I extend my heartfelt thanks and appreciation, especially to the President of the United States of America who has written to convey his congratulations and best wishes. I am deeply grateful for their kind thoughts and sentiments, and send them my blessings.

As representative of the Lubavitch movement, I had the honour and merit to receive the President's letter together with the Proclamation of a National Day of Reflection. Gratitude, the Torah tells us, is an obligation incumbent on all men. Certainly then, this applies when the country is a benevolent one which, in addition to legislating for justice and righteousness, aids individuals and organizations to carry out worthy projects. Gratitude is especially due when the government, through the agency of the President, has passed a proclamation emphasizing this concept, such a proclamation having influence on the nation as a whole and each citizen as an individual. Moreover, G-d has endowed this country richly, and its status as a super-power gives it - and by extension the concepts it promulgates - tremendous influence over the entire world.

The theme of the proclamation is education. Children, as the well-known adage says, are the future of the people and country; a proper education is the foundation of a country's national character. True education, as I have had occasion to discuss,



is much more than the mere importation of knowledge or technical skills. It must concern itself principally with how a student will use the knowledge, to teach him or her to live a decent and productive life. It must aim to mold and enrich the character, to ensure that one's daily life is a truly moral one. And when a child's education is proper, we may be sure that as he enters adulthood and its accompanying freedom, his conduct will remain the same.

Once such a firm basis for future life has been laid, the other, secondary facet of education can be freely developed: to give the necessary skills and knowledge to utilize and develop one's G-d-given abilities and talents. With the harmonious blending of both facets of education, a person becomes a giver, not a taker; builds worlds, not destroys them.

Every person has a mission in life. In the words of our Sages of blessed memory: "I was created to serve my Maker." Just as "the Name of G-d is Peace," man, created as His emissary, is entrusted with the task of bringing peace and brotherhood to the world. To fulfill this task to perfection, a person needs to first reflect and meditate upon his goal and mission in life. The 11th of Nissan has been proclaimed as a National Day of Reflection for precisely this purpose: to reflect upon the goal of each and every person which is to fulfill G-d's directives as outlined in the Seven Noachide Laws. The Seven Noachide Laws, as much as the Ten Commandments, were given by G-d. While

they are an essential requirement for the proper functioning of society, and contain profound instruction for each individual, man's total commitment to their fulfilment is predicated on their Divine origin. The ultimate purpose of such reflection is to translate it into deed, for deed is preeminent. This is the true and best recognition that can be bestowed upon those who, with the President at their head, proclaimed this National Day of Reflection. In addition, I wish to extend my personal thanks and gratitude for the passage of the Proclamation; and for the honour bestowed on the movement which has dedicated itself for more than 200 years to the single goal of bringing peace and unity to Jews and non-Jews - to ensure that all serve G-d with a common consent.

Reflection, which takes place in the realm of thought, possesses an additional quality in uniting people above and beyond that of speech or deed. Each person is a distinct entity, physically separated one from the other. Speech or deed, while establishing communication, are limited by their finite dimensions and retain the idea. Thought on the other hand, which is unfettered by physical constraints, gives man the ability to rise above his individual existence, and to join together with all mankind in common destiny. Good thoughts about others, about all humanity, binds people together with links that transcend the boundaries which normally separate them. A famous dictum of the Baal Shem Tov, the founder of the Chassidic movement, is that "a person is where his thoughts are." This emphasizes the crucial necessity for each person to tear himself away from the concerns of daily life and to sanctify part of his day to personal reflection and introspection. Rabbi Shneur Zalman, the founder of Chabad-Lubavitch, in a comment prefacing his book of prayers, exhorts a person to start his day with the thought that he is awakening to a world filled with G-d's presence. With such a consideration, every person, Jew and non-Jew, can conduct his life consonant with the dictum "I was created to serve my Maker."

With proper reflection at the start of the day and before each new task, a person's speech and action are also proper. Then G-d blesses him with success in all his undertakings, with spiritual and physical health - which in turn brings greater success for further growth with strength, joy and light.

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

ISSUE 1079

## MOSHIACH MATTERS

The custom of filling a goblet of wine for the Prophet Eliyahu at the Seder night on Pesach is not mentioned in the Gemara or in the Rishonim, the early medieval halachic authorities. Its earliest source is in the writings of the Acharonim, the authorities of the sixteenth century and later. Why is this so? This custom is an expression of the Jewish people's belief in the coming of Moshiach and in the coming of Eliyahu, who will herald the imminent Redemption. The nearer we approach the time of the Redemption, the more keenly is this faithful anticipation felt in the heart of every Jew. This is why the above custom came to light and became widespread in recent generations, even though we do not find tangible evidence of it in earlier days.

# Slice of LIFE

## The Rebbe's Job

By Yanki Tauber

In 1963, Professor Velvl Green of the University of Minnesota was a rising star and on his way to being one of the giants of science. Acclaimed as a pioneer in his field of bacteriology, he was invited by NASA to join a select team of scientists studying the possible effects of space travel on human life. The requests to lecture at various forums and symposiums kept pouring in, and soon the young scientist was visiting dozens of universities throughout the United States each year.

1963 was also the year in which Dr. Green first came in contact with Rabbi Moshe Feller, the Lubavitcher Rebbe's emissary in Minneapolis. Until that time, Velvl and his wife, like many American Jews of their generation, had little use for their Jewish heritage; observances such as Shabbat, the kosher dietary laws and *tefillin* struck them as old-fashioned if not primitive, and certainly without relevance to their modern lives. But their association with the Fellers changed all that. In the young Chassidic couple the Greens saw a vibrant and fulfilling outlook and lifestyle, which seemed to answer a deep lack in their own highly successful but rootless lives.

At Rabbi Feller's suggestion, Dr. Green wrote to the Rebbe, and the Rebbe's warm and engaging reply was not long in coming. The two developed a steady correspondence, and the young scientist was soon taken by the Rebbe's phenomenal mind and passionate devotion to his calling. With each letter, the professor found himself further encouraged in his journey of spiritual discovery and his growing commitment to a Torah way of life. Soon the Greens were establishing a kosher kitchen in their home and groping their way through the rudiments of Shabbat observance.

In one of Velvl's discussions with Rabbi Feller, the issue of "Creationism versus Evolution" came up. Here the professor proved his old, scornful self. "You know that I have great respect for the Torah," he said. "Its teachings and observances now fill a most important role in my life. But regarding this issue, you people are still stuck in the Dark Ages. It amazes me that you still take the story of a six-day creation literally, in face of all that science has discovered about the age of the universe and how it developed."

"I must concede that my scientific knowledge is limited," said Rabbi Feller. "I certainly cannot discuss this with you on your level. But the Rebbe wrote a lengthy letter on the subject, in which he demonstrates how the

theory of evolution is just that, only a theory, and a poor one at that--fraught with contradictions and lacking any sound scientific basis."

The professor was incredulous. "The theory of evolution is accepted by virtually every serious scientist alive! But show me the letter--I'd like to see what the Rebbe writes."

After reading the letter, Velvl was still unconvinced. When he presented his objections to the Rebbe's thesis to Rabbi Feller, the latter again professed himself unqualified to argue science with a scientist. "Why don't you write the Rebbe?" he suggested.

This Dr. Green did, penning a no-holds-barred critique of the Rebbe's arguments. "Because I greatly respected the Rebbe," Dr. Green recalls, "I dropped the condescendingly forgiving tone that scientists usually assume with laymen, addressing the Rebbe as I would a colleague whose ideas I rejected. I bluntly stated that he was wrong, specifying what I saw as faulty and unscientific in his arguments. I concluded my letter by saying that the Rebbe had best stick to his field of expertise, Torah, and leave science to scientists."

The Rebbe's next letter resumed their correspondence where it had originally lain--in Velvl's spiritual quest and his Jewish identity. Of the evolution issue--not a word. The Professor assumed that the Rebbe had been chastised and was conceding that in matters of "empirical fact" Torah must defer to current scientific thinking. With this, he considered the matter closed. His progress towards a Torah-true life continued, and in the course of the next year-and-a-half, he reported to the Rebbe each of the milestones he and his family were passing in their journey: full Shabbat observance, observance of family purity, etc. The Rebbe responded with words of encouragement and blessing, and, on one occasion, a gift of a pair of *tefillin* which Velvl began to put on each day.

Then came the letter in which the Greens told the Rebbe that they had decided to place their children in a *yeshivah*, a Torah day school that would provide them with a full Jewish education. The Rebbe's reply was especially warm and encouraging, as befitting the turning point in their lives that such a move indicated. Then, at the end of his letter, the Rebbe added, "By the way, concerning what you wrote me in regard to the Torah's account of creation..." and proceeded to refute, point by point, Dr. Green's objections to the Rebbe's "unscientific" treatment of the subject.

"You are probably wondering," concluded the Rebbe, "why I waited this long to respond to your remarks on the matter. But my job in life is not to win arguments. My job is to bring Jews closer to the Torah and its mitzvot."

# A WORD

from the Director

*Yud-Alef* Nissan is the Rebbe's birthday. A birthday is more than a day for songs and celebrations. Instead, a birthday is a day when *mazalo gover*, the spiritual source of a person's soul shines with power. When we say "the spiritual source of a person's soul," we mean something more than our conscious thought powers. We have our thoughts and our feelings. And then we possess an inner spiritual core from which those thoughts and feelings spring forth. This spiritual core is the *mazal* that shines powerfully on a person's birthday.

The Rebbe's birthday is not merely a personal event, affecting him alone. On the contrary, the very name Rebbe is an acronym for the Hebrew words, "head of the Jewish people." The head contains the nerve centre for the entire body, allowing all its diverse organs and limbs to function together as a single whole. Similarly, a Rebbe is a comprehensive soul whose life is lived in consciousness of others and whose efforts are devoted to tightening the connection between them. As such, the Rebbe's birthday is a day which impacts us all.

What is the Rebbe's *mazal* and where is it directed? In one of his letters, he writes: "From the days I began going to *cheder* (school) and perhaps even before then, I had a vision of the ultimate Redemption." From his earliest childhood, and in every successive phase of life, the Rebbe devoted his efforts to creating a spiritual climate that will make Moshiach's coming a reality. It is our responsibility to turn the values and principles that will characterize the Redemption into major factors that influence our lives at present. Anticipating the Redemption in this manner will precipitate its unfolding as actual reality.

J. I. Gutnick

## CUSTOMS CORNER

The Shabbat which precedes Passover is called Shabbat haGadol, the Great Sabbath, for the many miracles that happened on that day.

We read part of the Passover Haggadah on Shabbat haGadol, beginning from the paragraph that begins with the words: *Avadim hayinu*, "We were slaves" until the words "to atone for all of our sins." One reason for this is that the redemption began on Shabbat haGadol. Another reason is to familiarize the children with the contents of the Haggadah, in fulfillment of the mitzvah of You shall tell your children on that day.

Don't forget about checking your house for chametz on Sunday night, March 24. The next day remember to have all of your chametz sold or destroyed by 12:26 PM [This is the time for Melbourne. For other locations, search for the time proper time on Chabad.org or consult a Halachic authority.]

The night of March 25 is the first Pesach Seder. We all know it's a Mitzvah to eat matzah. The Mitzvah is that the Passover matzos be made specifically for the purpose of fulfilling the obligation to eat matzos on Passover, as the verse (Exodus, 12:17) states: You shall guard the matzos. The matzah must be guarded to ensure that it does not become chametz; matzah which was not guarded may not be used on Passover.

Every person is obligated to drink four cups of wine at the Seder at the appropriate points. If he drank all four cups at once, he has not fulfilled the obligation. The mitzvah of the four cups is optimally fulfilled with red wine. The Talmud notes that this obligation is incumbent upon men, women, and even children, for all were redeemed from Egypt.



Continued from page 1

once prevalent ideology that Jewish education was a kind of dutiful appendage to the real business of acquiring a secular culture. The idea, in which Lubavitch was for so long alone, of resuscitating dying communities by sending out a small resident nucleus of religious families, has been widely copied by Yeshivos in America, and is at last being tentatively taken up in Britain. The Rebbe has never had an interest in preserving a monopoly of his innovations. Every achievement means a new goal to be formulated.

Results can never be quantified. It is sufficient to know that they are always never enough.... In all the campaigns there is a driving sense of urgency that sanctifies their often unconventional approaches: a Sukkah on wheels taken through crowded streets, a radio advertisement reminding listeners that it is Purim, a resolution of the United States Congress proclaiming a national education day--all these and more are ways of hastening the Messiah. Lubavitch takes to heart the injunction in the first paragraph of the Shulchan Aruch not to be ashamed when others make fun of one's pursuit of a religious mission. Discretion is the better part of cowardice...

We come, then finally, to the great and controversial question: is there something suspect about the attachment of Lubavitch Chasidim to the Rebbe? Does it go too far? Is there an abdication of personal responsibility involved in bringing private questions to the scrutiny and advice of a great man? Ultimately, can there be a man worthy of such adulation?

It is important to understand about Lubavitch that it is a movement supremely dedicated to allowing each Jew to play his special role, to being, in the Baal Shem Tov's image, his own particular letter in the Torah scroll. The Rebbe is the person who guides him towards that role; who, by standing above the distortions of the ego, taking a global view of the problems of the Jewish world, being in the language of Chasidut a "collective soul," sees where the individual belongs. It is, after all, difficult to think of many other leaders who can assume this role, for they are for the most part leaders of a sectional group, without a brief and perhaps without the information to be authoritative beyond their borders. The Rebbe's advice carries with it no more and no less than the authority which his worldwide concern has given him.

Those who visit the Rebbe – and the vast majority of those who do so are not born Lubavitchers, do so because of his reputation as a man of encompassing vision. They tend to emerge somewhat unnerved, taken by surprise. They expect, perhaps, the conventional type of charismatic leader, imposing his presence by the force of his personality.

What they find is the reverse: a man who, whatever the complexity of his current concerns, is totally engaged with the

person he is speaking to. It is almost like coming face to face with oneself for the first time. Not in the simple sense of, as it were, seeing oneself in a mirror, but rather seeing oneself revealed as a person of unique significance in the scheme of things, discovering one's purpose. So much so that it is difficult to talk of the Rebbe's personality at all, so identified is he with the individuals he guides.

This is, ultimately, what is so misconceived by those who have never met him. His leadership--rare almost to the point of uniqueness in the present day--consists in self-effacement. Its power is precisely what it effaces itself towards--the sense of the irreplaceability of each and every Jew.

## Thoughts THAT COUNT

And the fire upon the Altar shall be kept burning in it... and the priest shall burn wood on it every morning (6:5)

Although a fire descended from heaven upon the Altar, it is a mitzvah to add to it a humanly produced fire. (*Talmud, Erubin 63a*)

This is a rule that applies to all areas of life: the gifts of life are bestowed upon us from Above, yet it is G-d's desire that we add to them the product of our own initiative. (*The Chassidic Masters*)

And the fire upon the Altar shall be kept burning in it... and the priest shall burn wood on it every morning (6:5)

There is a fire of love for G-d that burns within every soul. It is the task of the "Kohen"--the spiritual leaders of the generation--to feed and preserve this fire. (*Alshich*)

### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS HAGADOL • TZAV  
11 NISSAN • 22 MARCH

FRIDAY NIGHT: CANDLE LIGHTING: 7:13 PM  
MINCHA: 7:20 PM  
KABBOLAS SHABBOS: 7:55 PM

SHABBOS MORNING: SHACHARIS: 10:00 AM  
LATEST TIME TO SAY SHEMA: 10:26 AM  
MINCHA: 6:55 PM  
SHABBOS HAGADOL DROSHO  
SHABBOS ENDS: 8:08 PM

SUNDAY: SHACHARIS: 9:15 AM  
MINCHA: 7:20 PM  
MAARIV: 8:00 PM

MONDAY 25 MARCH, 2013: EREV PESACH:  
SHACHARIS: 9:15 AM  
FOLLOWED BY A SIYUM  
FINISH EATING CHAMETZ BEFORE: 11:26 AM  
SELL AND BURN CHAMETZ BEFORE: 12:26 PM  
LIGHT CANDLES AT: 7:08 PM  
MINCHA: 7:05 PM  
MAARIV: 7:55 PM

TUESDAY 26 MARCH, 2013:  
SHACHARIS: 10:00 AM  
MINCHA: 7:10 PM  
MAARIV: 7:55 PM  
LIGHT CANDLES AFTER: 8:03 PM

WEDNESDAY 27 MARCH, 2013:  
SHACHARIS: 10:00 AM  
MINCHA: 7:10 PM  
HOLIDAY ENDS: 8:02 PM

CHOL HAMOED: THURSDAY 28 MARCH, 2013:  
SHACHARIS: 9:15 AM  
MINCHA: 7:15 PM  
MAARIV: 7:50 PM

### CANDLE LIGHTING: 22, 25 & 26 MARCH 2013

BEGINS			ENDS	
22nd	25th	26th	23rd	27th
7:13	7:08	8:03	MELBOURNE	8:08
7:08	7:04	7:58	ADELAIDE	8:02
5:40	5:37	6:28	BRISBANE	6:32
6:39	6:37	7:26	DARWIN	7:28
5:39	5:35	6:27	GOLD COAST	6:30
6:09	6:05	6:58	PERTH	7:02
6:47	6:43	7:37	SYDNEY	7:41
6:56	6:52	7:46	CANBERRA	7:50
7:44	6:59	7:56	LAUNCESTON	8:01
7:13	7:09	8:04	AUCKLAND	8:08
7:13	7:08	8:06	WELLINGTON	8:11
7:03	6:58	7:56	HOBART	8:01
6:38	6:34	7:26	BYRON BAY	7:30

Light candles on the 26th only from a pre-existing flame

