

# LAMPLIGHTER

18 Nissan  
Chol Hamoed Pesach  
3rd day of the Omer

1135

18 April  
5774/2014

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

Passover is not only the first of the three major Jewish festivals, but the foundation and root of all of them. The Exodus from Egypt prepared the Jewish people for receiving the Torah on Shavuot. Sukkot, too, is connected to Passover, in that it commemorates the booths (sukkot) that the Children of Israel inhabited in the wilderness.

The main significance of Passover is that it is "the season of our freedom," the time when the Jewish people went out of slavery and became an independent nation. The Torah describes what happened as follows: "G-d has ventured to go and take for Himself a nation from the midst of another nation, by trials, by signs and by wonders... according to all that the Lord your G-d did for you in Egypt before your eyes." The key words are "a nation from the midst of another nation," which express the true uniqueness of the event.

What does it mean that the Jews were "a nation in the midst of another nation"? On the one hand it implies that the Children of Israel were already a "people," in the sense that they spoke their own language, lived in their own land (Goshen), and were careful to wear distinctive Jewish dress. At the same time, they were subservient and dependent upon the Egyptians.

Our Sages likened this situation to a fetus in its mother's womb. The fetus is a separate entity from the mother, with its own head, hands, legs and other limbs. Yet it is not a truly independent being, as it is forced to go wherever the mother goes, derives its sustenance from whatever she eats, etc. In truth, the fetus is completely dependent on the mother.

This accurately describes the Jews' circumstances in Egypt: While recognizable as a separate people, they were completely dependent on the Egyptians - so much so that it appeared as if they, too, were tainted by the Egyptians' idolatry.

The "umbilical cord" was severed when the Jews were commanded to slaughter and eat the Pascal lamb, an animal that the Egyptians worshipped. The courage and self-sacrifice it took to do this was the first step in the Jewish people's liberation from Egypt and its mentality.

This contains an eternal lesson: A person may think that he is free and independent because he has his own thoughts and desires. Upon reflection, however, he may discover that he is connected by an invisible "umbilical cord" to his surroundings and that in reality, he is a slave to whatever non-Jewish mores and conventions happen to be in vogue. Worse still is that he thinks that this is the true meaning of "freedom."

The holiday of Passover endows us with the strength to attain true freedom. The first step is to "slaughter" any "idols" that might be worshipped even subconsciously, and rid oneself of dependency on "what the world thinks." For the Jewish people are servants of G-d and no one else!

*Adapted from the Rebbe's Hagada, 5751 edition*

## What Kind of Freedom is this Anyway?

By Aron Moss



### Question:

Passover is supposedly the festival of freedom from slavery. But it seems ridiculous to celebrate freedom by not eating bread! Aren't restrictions the exact opposite of freedom?

### Answer:

It depends on how you define freedom. If being free means doing whatever you want, with no rules or limits whatsoever, then you are right. If I am only free as long as no one tells me what to do and I can follow my every whim and fancy, then being forbidden to eat bread is indeed an infringement of my "freedom."

But is that really freedom? Am I not then just a slave to my whims and fancies? What if my fancies are not really coming from me? Maybe I have desires that were placed in my head by others. Am I truly free if I follow those desires? What if I have instinctive drives that are harmful to myself? Can you call me free if I am bound by those drives? What about compulsive or addictive behaviour? Bad habits? Can't you also be a slave to what you want? Judaism defines freedom very differently. True freedom is the ability to express who you really are. If there are levels to your personality that have not been explored, if your soul has not had the opportunity to be expressed, then you are not yet free.

The Torah is the instruction manual to our souls. Even its seemingly restrictive laws are only there to allow us to tap in to our inner self. Because sometimes it is only through restrictions that our true self can come out.

An example of restrictions being freeing can be found in the game of soccer. Compared to other sports, soccer is very limiting, because you can't use your hands. So is soccer a frustrating game to play? For a beginner, perhaps it would be. If you constantly focus on the fact that you can't use your hands, then it would seem pretty annoying. But once you got the hang of it you would realize that precisely because in soccer you are restricted from using your hands, you are "free" to develop other skills--like kicking, cheating and hindering--that otherwise you would never have known that you had.

Similarly, the underlying purpose of Jewish customs is not to tie us down. On the contrary, they serve to quieten the noise of our mundane, everyday existence and help us tune in to the deeper messages of life.

On Passover, we are indeed limited in what we eat. But by changing our usual habits, we are liberated to see beyond the everyday. Our souls get a chance to be heard, and nothing can be more freeing than that.

# Slice of LIFE

## In Spite of Myself

By Tzvi Jacobs

The year was 1994, two weeks before Passover. Our youngest daughter, Mariasha, who had just turned two years, lay next to her mommy on the couch. Mushkie and Nechama were lying on the rug, colouring in their Passover Hagadas.

A week earlier, on the 27th day of Adar, the Lubavitcher Rebbe had suffered a second stroke.

I looked at my children and at my wife who had recently left her job as she was due to give birth soon. I felt that it would be self-centred to write to the Rebbe at this time, pleading, give me, give me, give me. But money was extremely tight and deep down in my soul, it was not for me or my family, it was G-d's desire that we work in this world and make a dwelling place for His presence.

So, at the beginning of Nisan, during my wife's ninth month, I wrote a letter to the Rebbe, requesting the customary blessing for an easy delivery and a healthy baby. I then added in embarrassment a request for a blessing for ample livelihood. I mailed the letter to the Rebbe's office at 770 Eastern Parkway, Brooklyn, New York.

A few days later, Roz Durkin of Arc Medical Personnel called me at my job at SmithKline Beecham Pharmaceuticals. "Mr. Jacobs, a year ago you completed an application at our agency. There's a great opportunity at Sandoz that we think will be perfect for you."

Ms. Durkin told me about a temporary clerical position in the biostatistics department at Sandoz Pharmaceuticals, now known as Novartis. A year earlier I had done a 6-month temp job in the consumer products group at Sandoz, fielding

complaints and writing letters to customers.

I had left Sandoz and took a temp job at SmithKline writing stability reports because I wanted to head towards scientific or medical writing. "Ms. Durkin, I don't want my career to go backwards."

Ms. Durkin was not swayed by my argument. "Granted, it's clerical work," she said, "but you'll be working with statisticians. What's more, because of your background, we talked them into paying you a decent hourly rate."

When she told me the amount, my heart sunk. "I was getting that much before my last pay raise. I need another 25% on top of that."

"Let me check with them to see if they're willing to go higher," Ms. Durkin said, refusing to give up so fast.

The next day, Ms. Durkin called. "Tzvi, they want to interview you. How does next Wednesday look?"

The Jewish calendar on my desk pulled my eyes straight to the day. Next Wednesday, 11th day of Nisan - the Rebbe's birthday! Oh, good, I'll get onto the Sandoz campus and, after the interview, visit my old buddies in the consumer products building, and perhaps give them handmade shmura matza. Helping assure that every Jew have shmura matza to eat at the Passover Seder was one of the Rebbe's campaigns. What better present to give the Rebbe on his birthday.

The following night, on Saturday night just after midnight, I drove Esther to the hospital. At 3:30 a.m. Chana, our precious little bundle of joy was born.

The next morning, I went to Sandoz for my interview. Dr. John Lambert, head of the biostatistics department, said that they were busy working on a new drug application for an improved version of Sandoz's blockbuster drug, Sandimmune, a life-saving drug that prevents rejection of organ transplants.

"It's chemical name is cyclosporine, right?" I asked.

"Yes, exactly," Dr. Lambert said. "I'm impressed that you know the name."

"Well, I just wrote a story that involved this drug."

"You just wrote about it?"

"Yes, a friend of my parents recently received a kidney transplant. The surgeon said that before Sandimmune the majority of transplants were rejected by the recipients."

"I'd love to read the story," Dr. Lambert said. "It's uncanny that you just wrote this story."

"Yes, it is. My mother pushed me to write it."

After meeting the chief statistician, Dr. Dar Shong Wong, and other key people in the department, Dr. Lambert brought up the topic of pay. "I understand that you want to make more than your current pay." He offered me an amount that was more than I was making.

"Sounds good," I said. "But frankly," I said, still feeling nonchalant about doing clerical work, "two more dollars an hour would be better. It's an agency job, so I have to pay for my own health insurance and so on."

After the interview, I drove to Building 701 and visited at least a dozen Jews that I knew in the building from the previous year and gave them shmura matza and the Rebbe's birthday issue of L'Chaim. Joe, a marketing maven, was especially happy to see me. "Tzvi, that matza you gave me last year was the hit of our Passover seder. What did you put in it? Everyone was drawn to it. They didn't stop eating it until every crumb was gone."

That afternoon I returned to my desk at SmithKline and received a call.

"Tzvi, it's Roz Durkin. I have great news for you. You've got the job! And not only that, they're offering to pay you the amount you asked - the higher amount."

"Wow, thank G-d."

"You should know that's twice the amount that they were originally offering to pay someone. You must have an angel praying for you."

"Not an angel, a special rabbi, a very holy rabbi."

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

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ISSUE 1135

## MOSHIACH MATTERS

The freedom of Passover resembles the freedom that will be experienced in the Era of the Redemption. All redemptions share a common factor; to break loose of the constraints that exile places on us both physically, as well as spiritually. In particular, the redemption from Egypt which is commemorated on Passover was the first redemption and thus, includes within it all the subsequent redemptions, including the ultimate redemption. May we all merit to speedily see the ultimate release from bondage with the coming of Moshiach. (The Rebbe, Passover 5751-1991)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

11th of Nissan, 5713 [1953]

To my Brethren Everywhere  
G-d Bless You All  
Sholom u'Brocho:

The days of the Festival of Our Freedom are approaching, when we shall again recall to our memory that great event at the dawn of our history, when our people was liberated from Egyptian bondage in order to receive the Torah as free men.

Memory and imagination are the ability to associate oneself with an event in the past, and in so doing to relive or experience those feelings and mental states which were experienced at the time of the event. For only physically is the human being bound and fettered by time and space; mentally there are no spatial or temporal barriers, and the greater the supremacy of the spiritual forces over the physical, the closer one can associate oneself with a past event and more fully experience its message and inspiration.

Of the efficacy of remembrance our Sages stated, in commenting on the verse: "And these days shall be remembered and done" (Esther 9:28), that no sooner are those days remembered than their cause is done On High. In other words, the same Divine influences and benevolences that brought about those miraculous events of old are stirred again by the process of recollection and remembrance.

This is one of the reasons why we have been enjoined to remember the liberation from Egypt in every generation, every day; it is, moreover, made incumbent upon the Jew to visualize himself as though he personally had been liberated on that day from Egypt, ransomed and freed completely. For every day the Jew must practice Yetzias Mitzrayim [the Exodus from Egypt] ("Mitzrayim" in the sense of "Metzorum" [limitations]) through escape from the material and physical distractions, obstacles and limitations imposed upon his spiritual self by the "physical body and animalistic tendencies."

The counterpart of the Liberation from Egypt thus is the release of the Divine Soul from its corporeal imprisonment, and it must be experienced every day, constantly, in order to enjoy true freedom - freedom from enslavement, freedom from pain - in both the material as well as the spiritual sense.

When the Jew achieves such inner freedom - an accomplishment possible only with the help of G-d, who freed our people from Mitzrayim, and through a life conditioned by the Torah and Mitzvos, he is in this way freed from both spiritual anguish - the tremendous inner conflict referred to, as well as from enslavement and pain of a material nature. Then, and only then, can he enjoy true freedom, a feeling of complete harmony and peace of mind, which is the prelude to freedom and peace on a wider scale.

With the blessing of a kosher and happy Passover, and may we soon enjoy true freedom that will come to us with our Complete and True Redemption through our Righteous Messiah,

## CUSTOMS CORNER

### Month of Nissan

There are a number of unique customs which apply during the month of Nissan. Amongst them are:

- During the complete month of Nissan, we do not say Tachnun in our daily prayers.
- One is not permitted to fast during the month of Nissan (there are a few exceptions, consult a Rabbi for specific cases).
- Nowadays the custom is to go to cemeteries during the month of Nissan only for a *Yahrzeit*, at the end of thirty days (the "*Shloshim*") or *Shivah*.

### Charity:

- One should contribute towards *Maot Chittim*, the charity fund to help the needy for the Passover holidays, anytime during the thirty day period before Passover. It is obvious that the earlier one contributes towards this fund, so easier it will be for those who need the money to avail themselves of it.

## A WORD

*from the Director*

*Matzah is the common name used to refer to the unleavened bread that we eat on Passover. Another name, perhaps not as widely known, is "The Food of Faith". When our forefathers left Egypt, they were in such a hurry that there was no time to wait for the dough to rise. They therefore ate matzah, unleavened bread. With this food alone (but with great faith), our ancestors relied on the Almighty to provide sustenance for the entire Jewish nation-men, women and children. Each year, to remember this, we eat matzah on the first two nights of Pesach, thereby fulfilling the Torah's commandment, "Matzot shall you eat . . ."*

*Matzah symbolizes faith in other ways as well. In contrast to leavened bread, matzah is not enriched with oil, honey or other substances. It consists only of simple flour and water, and is not allowed to rise. Similarly, the only "ingredients" for faith are humility and submission to G d, which come from recognizing our "nothingness" when compared with the infinite wisdom of the Creator.*

*The eating of the matzah prevents us from 'rising', and taking pride that we alone are responsible for all our accomplishments. It allows us to realize the oneness and truth of the almighty, thereby submitting ourselves to fulfilling his will to the fullest.*

*May the merit of our eating matzah this year bring about the realization in the entire world of the sovereignty of G-d, and may this come to pass speedily in our days.*

*J. I. Guterick*

# IT HAPPENED *Once...*

## THREE APPROACHES TO PAIN

In 1948, Rabbi Moshe Mordechai Biderman, the Lelover Rebbe, was invited to participate in a *pidyon haben* [Redemption of a First-Born Son] ceremony and festive meal in Jerusalem. The rebbe left his home in Tel Aviv early, in order to arrive on time. But the hour to begin the celebration came, and there was still no sign of the guest of honour.

The guests waited an hour, and another hour. The Rebbe had still not arrived. Three hours passed before the Rebbe finally arrived, his face beaming with joy as he rushed to wish mazal tov to the father of the month-old baby boy. Nobody asked him why he had arrived so late, nor did he offer an explanation.

After the meal was over, the Rebbe slipped away quietly and made his way to a doctor's office. He told the doctor that several hours earlier, when he was en route to Jerusalem, the bus on which he was traveling was involved in an accident. The bus had turned over, and several passengers had fallen on the Rebbe, crushing him beneath them. The doctor examined him and discovered that several of his ribs were cracked.

The doctor stared at the Rebbe in amazement. "How could you sit calmly through a meal, acting as though nothing was wrong? Broken ribs cause excruciating pain!" he exclaimed. "How could you bear it?"

To the Rebbe, however, there was no other way to behave. Unwilling to detract from another person's joyous occasion, he had chosen to ignore the pain and suffer in silence.

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In his last years, Rabbi Moshe Mordechai Biderman suffered a tremendous amount of pain. His doctors could not understand how he could bear it silently, without crying out.

His explanation was simple. "If one keeps in mind that everything comes from G-d and that everything that happens reflects His will, then one can learn to tolerate anything."

Another time he said, "You wonder how I can bear so much suffering? It is simple. I wholeheartedly believe that Moshiach will arrive at any moment and all pain will disappear. Since I know that my suffering will last only seconds longer, it is easy to bear."

## ONLY TO SEE

In the city of Kremenchug, in Ukraine, there lived many pious and learned Jews, including a number of wealthy ones who would generously fund the communal needs. One rich man, the owner of a flour mill, was exceptionally wealthy and had many dealings with high Russian officials. Over time, he left the path of Torah Judaism completely. Very proud of his riches and high official connections, he spent his time socializing with the Russian ministers.

Once, while the wealthy mill owner was in Petersburg for business, he heard that the *Rebbe Rashab* [Rabbi Sholom-DovBer Shneersohn] was then in town, staying in a hotel. Although he was steeped in worldly desires, he had a strong wish to see the Rebbe, who was known

throughout the world for his wisdom and holiness. The mill owner arrived at the hotel when chasidim were being admitted to private audience with the Rebbe, but the Rebbe's attendant refused him immediate entry, because others were already waiting. In response, he attempted to enter by force, and this caused a major commotion.

Hearing the noise, the Rebbe Rashab opened the door. He motioned for the mill owner to be allowed in. When the wealthy man entered the room and beheld the Rebbe, he felt himself overwhelmed with awe and fear and was unable to say anything.

The Rebbe calmed him and asked why he had come, but only after some time was he able to compose himself enough to reply. "I did not come for anything, I just came to see," he muttered. Then the Rebbe blessed him and he left.

Years later, this wealthy man related, "From the moment I saw the Rebbe, I changed completely, for seeing his holy face made a deep impression on me. I have seen great ministers and leaders of the kingdom, but never felt any fear; but when I saw the Rebbe, an intense fear overcame me, and I decided to change my ways. When I arrived home, I got rid of all my (non-kosher) dishes, and began closing my mill on Shabbat." He became a proper Jew in every way and formed a strong connection to the Rebbe.

# Thoughts THAT COUNT

Passover: the "spring festival"

The Exodus from Egypt occurred on the 15th of the month of Nisan, as the Torah states (Ex. 13:4): "This day you came out in the month of spring." In the springtime, when all the trees and flowers are blossoming in abundance, nature is at its most beautiful. The Egyptian religion was essentially a nature-worshipping cult. G-d took the Jewish people out of Egypt in that particular season to demonstrate, that the "forces of nature" have no independent existence, and are entirely subject to G-d's control. (*The Rebbe*)

The "festival of matzot"; the "festival of Pesach"

On Passover the Jewish people praise G-d, and G-d praises the Jewish people. In the Torah the holiday is referred to as the "festival of matzot," in commemoration of the Jews' willingness to go off into the desert without waiting for their dough to rise. We, however, refer to it as "Pesach," literally "He passed over," in remembrance of His having passed over our homes during the slaying of the firstborn. (*Rabbi Levi Yitzchak of Berditchev*)

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD  
CHOL HAMOED • 18 NISSAN • 18 APRIL

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	5:32 PM 5:40 PM 6:05 PM
SHABBOS:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 9:34 AM 5:30 PM 6:29 PM
SUNDAY 20 APRIL, EREV YOM TOV:	SHACHARIS: LIGHT CANDLES: MINCHA: MAARIV:	: 8:00 AM, 9:15 AM 5:29 PM 5:35 PM 6:20 PM
MONDAY 21 APRIL:	SHACHARIS: MINCHA: LIGHT CANDLES AFTER: MAARIV:	10:00 AM 5:30 PM 6:26 PM 6:20 PM
TUESDAY 22 APRIL:	SHACHARIS: MINCHA: HOLIDAY ENDS:	10:00 AM 4:55 PM 6:25 PM - may eat chometz from 6:54 PM
WED-THUR:	SHACHARIS: MINCHA: MAARIV:	8:00 AM, 9:15 AM 5:35 PM 6:20 PM

## CANDLE LIGHTING: 18-21 APRIL 2014

BEGINS	18th	20th	21st		19th	ENDS	22nd
5.32	5.29	6.26	MELBOURNE	6.29	6.25		
5.31	5.29	6.24	ADELAIDE	6.26	6.23		
5.11	5.09	6.01	BRISBANE	6.03	6.00		
6.22	6.21	7.11	DARWIN	7.12	7.10		
5.09	5.07	5.59	GOLD COAST	6.01	5.59		
5.35	5.33	6.27	PERTH	6.29	6.26		
5.12	5.10	6.04	SYDNEY	6.06	6.03		
5.19	5.16	6.12	CANBERRA	6.14	6.10		
5.20	5.17	6.15	LAUNCESTON	6.18	6.14		
5.35	5.32	6.28	AUCKLAND	6.30	6.27		
5.29	5.26	6.25	WELLINGTON	6.27	6.23		
5.17	5.14	6.13	HOBART	6.16	6.12		
5.08	5.06	5.58	BYRON BAY	6.00	5.57		
6.51	6.50	7.39	SINGAPORE	7.40	7.39		



Light candles on April 21st after the time given, and only from a pre-existing flame