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A WORLD LEADER By Zev Segal

Transcript of a speech delivered shortly after the Rebbe's passing

The last of the five books of Moses which we are presently reading begins with the summation of Moses. Among the things that Moses says is "How can I bear alone Your cumbrance and Your burden?" He confesses that he cannot carry the burden of leadership all by himself. He decides that individuals should be selected to assist him. He describes their qualifications as follows: wise men, understanding men and full of knowledge. One cannot help but associate this statement of Moses with Chabad. The three Hebrew words form the acronym for Chabad.

The leadership of world Jewry was given to the Lubavitcher Rebbe and he fulfilled that mission to the maximum. The entire people of Israel were his concern, and a deep concern. Jews in every corner of the world, no matter how forsaken and no matter how small in number, were on his mind and in his heart and soul.

If there was a man qualified to reconstruct Jewish life after the great "Churban," the tragic Holocaust that befell our people, it was the Rebbe. He reconstructed Jewish life, making Jews, without any exception, no matter what



their station in life; feel that they are part of this reconstruction. He was concerned about every Jew wherever he was. This was a unique devotion and dedication to world Jewry.

I do not claim to have understood the Rebbe; I do not pretend that I am capable of evaluating his scholarship or his spiritual greatness. Yet, I was privileged to spend a great deal of time with the Rebbe, many times, from late at night into the early hours of the morning. Often during our discussion the secretary would ring, and I would rise to leave because I knew there were people waiting. But the Rebbe would keep me back saying, "What? We are talking about the community." There was to be no disturbance when he was engaged in the work of strengthening world Jewry.

One of his great concerns was the Jewish community in the former Soviet Union where three generations of Jews were alienated from every facet of Judaism. The only underground movement that succeeded in Russia during the Bolshevik regime was Lubavitch. This underground movement functioned with tireless devotion in tending to the needs of Jews and Judaism. And the Rebbe was its leader! No matter how many thousands of miles away, these Jews were waiting, with a great deal of thirst, to hear something from "770."

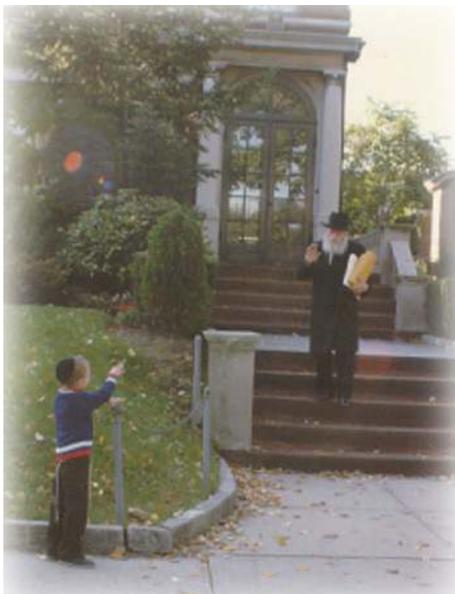
Professor Herman Branover, a devoted Chassid and a great scientist, relates the following: When Gorbachev

came to power, the people were very apprehensive, and the Rebbe sent a message to the Jewish community in Russia telling them not to worry, that things will get better. They, naturally, accepted the Rebbe's word, and it calmed them down somewhat.

Years later, when Gorbachev was in Israel, Professor Branover spent quite some time with him and he took the opportunity to ask Gorbachev: "When you came to power, did you really think you were going to change course from your predecessors?" And Gorbachev said, "No, not at all. In fact, my idea was to tighten up a little more than my predecessors." Gorbachev didn't know where he was heading, but the Rebbe had enough insight to predict that things would improve.

I recall an incident relating to the El Al plane which was hijacked to Algeria. Rumour had it that General Ariel Sharon was to be on that plane and that he cancelled his trip when told by the Rebbe not to travel. When I met with the Rebbe a short time later, I was curious and told him of the rumours in order to ascertain their validity. The Rebbe did not acknowledge the fact that he kept Sharon from the plane. He said, "Sharon came to say goodbye to me before he went to Israel and I said to him 'don't go'. And Sharon didn't go."

So naturally I asked the next question, "If you knew that the plane would be hijacked, why only save Sharon when you





could have saved everyone else?" The Rebbe responded with incredulity, "Do you think that I saw a plane being hijacked? He came to say goodbye and all I did was say 'don't go.'"

For me this was testimony of a certain insight that only rare human beings possess. This is the insight to which Professor Branover referred. This same insight was used to reconstruct Jewish life in the world.

The Rebbe's involvement in the land of Israel was well known. I had the privilege to be the youngest delegate to the last Zionist Congress held in Basel, Switzerland before the establishment of the Jewish state. There I had the opportunity to sit on important committees and meet many of the leaders. I was also privileged to meet the leaders of the Torah world. Each one had a certain area of knowledge and expertise. One may have been politically or diplomatically well versed; one may have been involved in economics; one in science or in military affairs, however, the Rebbe had them all. During the many hours that I listened and discussed every conceivable phase in the life of Israel and world Jewry, I witnessed the Rebbe's expertise not only in education, not only in the knowledge and practice of Torah but in all facets of human life. His great concern for the entirety of the land of Israel is, of course, well known...

Unfortunately, in the last few years he had much to worry about, as we now see it.

He talked much about outreach. There are many, many who work in this field and I do not minimize their efforts. But the outreach of Lubavitch is second to none. The devotion and dedication; the self-sacrifice of the emissaries, in all parts of the world, is legend.

I recently had the opportunity to spend a Friday night with the Chief Rabbi of Latvia, a Lubavitcher emissary. During the very late hours of that Friday night, I came to appreciate the devotion, the discipline. Nothing is too difficult. If there is Jewish life today in Riga, it is due to this chief rabbi, who could have stayed with his family in comfort in Kfar Chabad. Instead, he is suffering the rigors of Riga. I also had occasion to meet Rabbi Leib Raskin who has been active in Casablanca for many, many years, as an emissary of the Rebbe. When I left his apartment about 1 A.M. on a Friday night. I asked him to excuse me for keeping him so late. He said, "What do you mean excuse me? First of all, you are the first one who is here who was 'there' ('there' at that time in Morocco meant 'Israel'), enabling us to hear what's doing. And secondly, let my children know that there is a Jew in the world who speaks Yiddish."

I was in South Africa in the 70's when the Jewish community was in turmoil and the Rebbe calmed them down. The Shluchim there did their job, and did it well.

If there is a *Seder* in Himalaya, who does it? If a *shochet* is needed in Tasmania who supplies it? If a *mohel* is needed in any part of the world, they were there, and they are still there.

Outreach to its maximum is all part of the reconstruction of Jewish life. A tremendous amount of creativity is constantly displayed. When the Rebbe started the *Tefillin* campaign during the Six-Day war, *Tefillin* were not the most popular thing on the American scene. It was popular, perhaps, on the day of Bar Mitzvah or a month before the Bar Mitzvah. But now look what *Tefillin* has



done. When you come to the Kotel, the Western Wall, a religious Jew either prays Mincha or Maariv or Shacharit, and if he comes during another part of the day he recites Tehillim. But what does a non-religious Jew do at the Kotel? *Tefillin* has become synonymous with the Kotel for the non-committed Jew. He comes to the Kotel knowing that this is the time to put on *Tefillin* and say Shema Yisroel.

There are many other projects that were initiated by the Rebbe. The campaign to light Shabbat and holiday candles is another example of the Rebbe's creativity. The Rebbe was also the first one on the American Jewish scene who did not permit Jews to run away from Jewish neighbourhoods.

Yet, at the same time, the Rebbe never forgot the individual. This brings to mind another experience I had which has marked the rest of my life. On one of my travels (until this day I don't know how the Rebbe discovered where I was going), I was called to "770" and the Rebbe asked me to do something in that particular country. I came back and gave the Rebbe a report and I concluded that the Rebbe should know that this was not an easy task for me. It was, rather, very difficult. The Rebbe looked at me quizzically and said, "Rabbi Segal, since when did you make a contract with the Al-mighty for an easy life?" This among many, many things has become a guide in my own life, especially during the past few years.

There is a great deal to be said, my friends, and a great deal will be said, because in this there is immortality. The Rebbe was not only the leader of our generation. He will be the leader of generations to come. Many, many generations will benefit from what the Rebbe was for the people of Israel. And I'm as sure as I can be that, right now, as he stands before the Heavenly Throne, he is doing everything he possibly can to bring about our complete and speedy redemption, Amen.

Rabbi Zev Segal, currently with the Memorial Foundation for Jewish Culture in New York City, is a former President of the Rabbinical Council of America and spiritual leader of the Young Israel of Newark.

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MOSHIACH MATTERS

The last day of Passover is celebrated by eating a special, festive meal called Moshiach's Se'uda, a custom initiated by the Baal Shem Tov. The Tzemach Tzedek explained the connection: "The last day of Passover is the conclusion of what began on the first night of Passover. The first night of Passover commemorates our redemption from Egypt by G-d. It was the first redemption, carried out through Moses, who was the first redeemer; it was the beginning. The last day of Passover commemorates the final redemption, when G-d will redeem us from the last exile through Moshiach, who is the final redeemer. The first day of Passover is Moses's festival; the last is Moshiach's festival." The two are intimately connected, the beginning and end of one process. (The Lubavitcher Rebbe)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

Free Translation of a Letter from the Rebbe

11 Nissan, 5731 [1971]

...The relation of Passover to the month of Spring has a deep significance:

Passover, the Season of Our Liberation, brought about a complete change from abject slavery to complete freedom, from utter darkness to brilliant light. This is also the kind of change which takes place in nature in the spring, when the earth awakens from its winter slumber and is released from the chains and restraints of the cold winter, to sprout and bloom until the stalks of grain begin to fill up.

Or, taking a detail: When from a seed after it had rotted away, there sprouts a new, living and growing crop. In both cases - Passover and spring - the change is not a gradual transition from one level to the next, but an extraordinary change, bearing no relation to the previous stage - a change that creates a new being.

It has often been emphasized that every detail in Torah (meaning "instruction") conveys instruction and teaching; certainly a matter connected with a festival, and a comprehensive festival such as Passover, in particular.

One general instruction that may be derived from Passover, specifically from the connection of Yetzias Mitzrayim [the Exodus from Egypt] with the month of Spring, which is applicable to each and every Jew in his daily life, is the following: Human life, in general, is divided into two spheres: the personal life of the individual and his accomplishments and contribution to the world. In both of these there is the spiritual life and the physical life.

The task of the Jew is to "liberate" everything in the said spheres "from bondage to freedom," that is to say, to take all things out of their limitations and "elevate" them to spirituality, until every detail of daily life is made into an instrument of service to G-d.

Even such things which apparently he cannot change - as, for example, the fact that G-d had created man in a way that he must depend on food and drink, etc. for survival -- he nevertheless has the power to transform the physical necessity into a new and incomparably higher thing: he eats for the purpose of being able to do good, to learn Torah and fulfil mitzvot [commandments], thus transforming the food into energy to serve G-d. Moreover, in the very act of eating he serves G-d, for it gives him an opportunity to make a blessing before eating, and after, and so forth.

We find something akin to the above in regard to the month of Spring: At first glance, there is nothing man can do about it. After all, the laws of nature were established by G-d ever since He created heaven and earth and subsequently ordained that "so long as the earth exists... the seasons of cold and heat, and summer and winter, shall not cease." Nevertheless, a Jew observes and watches for the month of Spring in order to "make a Passover to G-d your G-d."

In other words, in the phenomenon of spring he perceives and discerns G-d's immutable laws when nature releases its greatest powers - that "G-d your G-d, brought you out of Egypt," in a most supernatural way.

In all spheres of one's daily life a person encounters conditions or situations that are "mitzrayim" - in the sense of restraints and hindrances - which tend to inhibit and restrain the Jew from developing in the fullest measure his true Jewish nature as a Torah-Jew.

The hindrances and limitations are both internal - inborn traits and acquired habits; as well as external - the influences of the environment. A Jew must free himself of these chains and direct his efforts towards serving G-d.



If, on reflection, a person finds that spiritually he is still on a very low level, so that he can hardly be expected to make a complete change from slavery to freedom and from darkness to a great light - there is also in such a case a clear message from the festival of Passover.

For, as has been noted, Yetzias Mitzrayim was a change from one extreme to the other: beginning with abject bondage to the most depraved idol worshippers, the Jews were not only liberated from both physical slavery (hard labour) and spiritual slavery (idolatry), but soon afterward - on the seventh day of Passover - they were able to declare, "This is my G-d," as if pointing a finger; subsequently, they reached Mount Sinai, heard G-d Himself proclaim "I am G-d your G-d," and received the whole Torah, the Written as well as the Oral Torah -- an extraordinary transformation from one extreme to the other.

May G-d help every Jew, man and woman, in the midst of all our people Israel, to make full use of the powers which the Creator has given each of them to overcome all difficulties and hindrances -- to achieve a personal exodus from everything that is "mitzrayim," in order to attain true freedom, by attaching oneself to G-d through His Torah and His mitzvot...

Including the mitzvah of remembering Yetzias Mitzrayim by day and by night, and from individual redemption to the collective redemption of the Jewish people as a whole, to merit the fulfilment of the prophecy, "As in the days of your liberation from Egypt, I will show you wonders," at the coming of our righteous Moshiach, speedily indeed.

CUSTOMS CORNER

Customs for a Birthday

- Spend some extra time praying, focusing on meditating and concentrating on the words of the prayers. Learn some extra Torah on this day. Give extra charity.
- Say as many Psalms as possible. Ideally you should complete at least one of its five books (Psalms is divided into five books).
- Study the Psalm which corresponds to your new year. This is your age plus one -- e.g. Psalm 25 if this is your 24th birthday. This is also the Psalm which you should try to say daily until your next birthday.
- Take some time out to contemplate on your past year. Consider which areas require improvement, and resolve to do so. Commit yourself to doing a particular good deed. Choose something practical and doable!
- Partake of a new fruit which you did not yet taste during this season and recite the Shehecheyanu blessing.
- Take the time to teach another something about Torah and Judaism.
- It is a custom amongst Chassidim to study a Chassidic idea and repeat it at a gathering in honour of your birthday.

A CARING FATHER

By Rabbi Aaron Dovid Neuman

I was born in 1934 in the village of Vizhnitz, Ukraine. When I was a small boy, my parents immigrated to Antwerp, Belgium. Belgium had a large Jewish community-some 50,000 Jews lived in Antwerp at that time-and they hoped to have a better life there.

Unfortunately, our stay did not last long. In 1940, the Germans invaded Belgium and immediately began deporting and killing Jews. So everybody started running. We ran across the border to France.

I was only six years old at the time, but I was old enough to realize that we were fleeing for our lives.

We made our way to Marseilles, where my grandmother-my mother's mother-and also my mother's sister lived. A group of Lubavitcher Chassidim lived there, and we were welcomed warmly. But the problem was that there was nothing for us there. By nothing, I mean that with the war going on, there was not enough food, and also not enough adequate shelter to handle the influx of all the refugees. We moved from house to house, from place to place. A few months later the Nazis invaded Paris, and the situation got even worse.

In the midst of all this chaos and upheaval, my family was forced to split up. Only after the war did I get to see them again. Meanwhile, I was sent to an orphanage in Marseille.

The orphanage housed some forty or maybe fifty children, many of them as young as three and four years old. Some of them knew that their parents had been killed; others didn't know what became of their mother or father. Often you would hear children crying, calling out for their parents, who were not there to answer.

As the days wore on, the situation grew more and more desperate, and food became more and more scarce. Many a day we went hungry.

And then, in the beginning of the summer of 1941, a man came to the rescue. We did not know his name; we just called him Monsieur, which is French for "Mister." Every day, Monsieur would arrive with bags of bread-the long French baguettes-and tuna or sardines, sometimes potatoes too. He would stay until every child had eaten.

Some of the kids were so despondent, they didn't want to eat. Those children he used to take on his lap, tell them a story, sing to them, and feed them by hand. He made sure everybody was fed. With some of the kids, he'd sit next to them on the floor and cajole them to eat, even feeding them with a spoon, if need be. He was like a father to these sad little children.

He knew every child by name, even though we didn't know his. We loved him and looked forward to his coming. I remember there was a kid who was jealous. He also wanted to sit on Monsieur's lap and hear songs and stories. So he pretended not to eat, in order to get his attention.

Monsieur came back day after day for several weeks. And I would say that many of the children who lived in the orphanage at that time owe their lives to him. If not for him, I, for one, wouldn't be here.

Eventually the war ended, and I was reunited with my family. We left Europe and began our lives anew. In 1957, I came to live in New York, and that's when my uncle suggested that I meet the Lubavitcher Rebbe. Of course I agreed, and scheduled with the Rebbe's secretary a time for an audience.

At the appointed date, I came to the Chabad Headquarters at 770 Eastern Parkway and sat down to wait. I read some Psalms and watched the parade of men and women from all walks of life who had come to see the Rebbe. Finally, I was told it was my turn, and I walked into the Rebbe's office.

He was smiling, and immediately greeted me: "Dos iz Dovidle!-It's Dovidle!"

I thought, "How does he know my name?" And then I nearly fainted. I was looking at Monsieur. The Rebbe was Monsieur! And he had recognized me before I had recognized him. It was unbelievable.

Later on I learned how he came to be in Marseille. He and Rebbetzin Chaya Mushka were trying to escape Nazi Europe. In order to arrange the necessary documents, he was travelling back and forth between Nice and Marseille. He must have found out about the orphanage and the plight of us poor children, and he came to our rescue.

I heard that after the Rebbe's passing, a notebook with his handwriting was discovered. These notes covered every aspect of Torah and delved into Jewish philosophy, Kabbalah and the Talmud. Incredibly, many of these notes were written at the very time when the Rebbe was in France, at the beginning of the war. It's mind-boggling to me that even amid all that chaos, he remained devoted to Torah study.

But what is even more remarkable to me is that a scholar of such magnitude would-at the same time-busy himself with delivering bags of food and personally feeding small orphans. He never forgot that saving lives is of primary concern. And I shall forever be grateful that he saved mine, and because of him, I, thank G-d, have many children, grandchildren and great-grandchildren.



A TRUE LEADER

When Shirley Chisholm was elected in 1968 to represent New York's 12th District, which included her own neighbourhood of Crown Heights, she made headlines as the first African-American woman elected to Congress. However, she soon found her congressional career stunted at its start by race-related politics. Bowing to political pressures from southern politicians, the House's leadership assigned Chisholm to the Agriculture Committee, a place where it was assumed that she could have little influence.

At the time, some in the New York media questioned the appointment and expressed doubt as to Chisholm's ability to affect the legislative agenda.

The less-than-open-arms welcome caused Chisholm, who died in 2005, an understandable amount of frustration, according to Anna V. Jefferson, a former state senator from New York's 22nd District.

"She was trying to help poor people," explained Jefferson. "She was interested in taking care of the issues in the inner city. That committee had no power" to do that.

But a phone call from the Rebbe's secretariat - a simple "the Lubavitcher Rebbe wants to see you" - changed her attitude, says David Luchins, who was a senior advisor to the late U.S. Sen. Daniel Patrick Moynihan (D-N.Y.) and chairs the political science department at Touro College.

According to Luchins, a 20-year veteran of Moynihan's staff who in 1983 heard the story first-hand from Chisholm at a party celebrating her retirement from Congress, the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, told the congresswoman, "I know you're very upset."

Chisholm, who lived a block away from the Rebbe and had met him once before when she was running for Congress and searching for endorsements, told the Rebbe, "I am upset. I'm insulted. What should I do?"

The Rebbe, who had declined to endorse Chisholm's candidacy and that of her predecessors because of his policy of non-involvement in political campaigns, turned the situation around.

"What a blessing G-d has given you!" the Rebbe told Chisholm, urging her to take advantage of the Divine Providence that put her in a position to do something about food supplies. "This country has so much surplus food, and there are so many hungry people. You can use this gift that G-d gave you to feed hungry people. Find a creative way to do it."

Tasked with this charge, Chisholm happened to meet U.S. Sen. Bob Dole (R-Kansas) on her first day in Washington. The farm-state politician - and later Senate Majority Leader and presidential candidate - was looking for help in shoring up the economic plight of Midwestern farmers who were losing money on their crops.

"Americans started purchasing [produce] from Cuba," explained Jefferson, who was a close associate of Chisholm's. "So as a result of the imports, the farmers were poor."

According to Luchins, Dole told Chisholm: "Our farmers have all this extra food; we don't know what to do with it." Chisholm thought, "One second. The Rabbi!"

During the next few years, and for the duration of the 1970s, Chisholm worked to expand the national Food Stamp Program, which allowed poor Americans to buy subsidized food. Finally, in 1973, the Agriculture and Consumer Protection Act mandated that Food Stamps be made available in every jurisdiction in the United States.

It was in the creation of the WIC program; however, that Chisholm really made her mark. The 1969 White House Conference on Food Nutrition and Health recommended targeted food supplements for high-risk pregnant women and their infants. Chisholm, in the House, and Dole, in the Senate, championed the idea and got Congress to approve a two-year pilot project that would be administered by the U.S. Department of Agriculture.

The USDA, though, fought the measure. It finally took a federal lawsuit to get the USDA to relent, and today more than 8 million people receive WIC benefits each month, according to U.S. government figures.

Chisholm "was responsible for the food program," said Vernell Alburary, former

president of the Shirley Chisholm Institute for Children. "She was a strong, determined individual."

But Chisholm herself gave ultimate credit to the Rebbe, said Luchins.

She "said at her retirement party, 'I owe this because a Rabbi who is an optimist taught me that what you may think is a challenge is a gift from G-d,'" said Luchins in an interview he gave to Jewish Educational Media. "'And if poor babies,' I heard her say this, 'If poor babies have milk, and poor children have food, it's because this Rabbi in Crown Heights had vision.'"

A state senator from New York once asked for a private meeting with the Rebbe. After spending over an hour with the Rebbe, he came out excited. "Until now, I never realized what a great man your Rebbe is," he told Rabbi Leibl Groner, the Rebbe's secretary.

The senator explained that he had sought the Rebbe's counsel concerning certain issues involving the Jewish community. After offering advice with regard to these matters, the Rebbe asked if he could request a favour.

"'Here it comes,' I thought to myself," he told Rabbi Groner. "'Just like all the others, he's looking for the payoff.'"

"But what did the Rebbe ask of me?"

"He said: 'There is a growing community in Chinatown. These people are quiet, reserved, hard-working and law-abiding the type of citizens most countries would treasure. But because Americans are so out-going and the Chinese are, by nature, so reserved, they are often overlooked by government programs. As a state senator from New York, I suggest that you concern yourself with their needs.'"

"I was overwhelmed. The Rebbe has a community of thousands in New York, and institutions all over the state that could benefit from government support. I was in a position to help secure funding for them, but the Rebbe didn't ask about that. He was concerned with Chinatown. I don't think he has ever been there, and I'm certain that most people there don't know who he is, but he cares about them. Now that's a true leader!"

THE FUTURE

"We are experiencing a revolution of knowledge and technology. All this is a prelude to the final redemption, when there will be neither famine nor war, neither envy nor strife, because goodness will flow in abundance and all delightful things will be as available as dust. The occupation of the entire world will be solely to know G-d" -- The Rebbe

When the Rebbe first assumed leadership of the Lubavitch movement, in 1951, he declared that the long process of human history was finally coming to fruition. "This generation is the final generation of exile," he declared, "and the first generation of redemption -- personal redemption and universal redemption, leading to the perfection of society and a world filled with the awareness of G-d. Everything now depends on us."

Throughout his leadership, this would remain the Rebbe's essential theme: the role of the current generation in making G-d a reality in our lives, in making this world a welcome place for Him to dwell.

Where are we headed?

Can we expect that our future will be better than our past? Will this world ever become a better place?

Imagine that you have lived your entire life in a dark tunnel. Your parents and grandparents lived here too, and so did their parents and grandparents. You have been told that long ago, your ancestors lived in a very different, well-lighted place, but can you really believe some old tale about the possibility of life on the outside?

But no matter how accustomed you have become to the darkness, you still feel restless and insecure. You realize that, although the darkness may be a part of life, it is not life itself.

As we stumble through life, we have all wondered if we will ever find peace within ourselves and lead a truly meaningful life. After all, even though human nature craves a higher purpose, what is the point of working so hard to live a virtuous life if it is not leading anywhere?

The answer to all these questions is just one word: redemption. Redemption is the light at the end of the tunnel. Redemption is the belief that this world was created by design, and its purpose will indeed be realized -- that goodness will prevail and that our lives can be meaningful. Without redemption, our lives would indeed be

meaningless -- a never-ending tunnel of darkness, with little awareness of an alternative existence and no hope of ever reaching the light.

How do we get out of the tunnel?

G-d created within each of us a divine spark which, when cultivated, allows us to illuminate the darkness and move on. How does one cultivate this spark? By recognizing the strength within your soul. By rising above your ego and acknowledging an absolute force that is far greater than yourself. And above all, by realizing that, amidst the darkness there is indeed a light to be found, which will instill every act of virtue with infinite meaning. To be redeemed means to be freed from an overbearing employer or a tyrannical regime; to be freed from a dangerous habit or an abusive situation; to be freed from the fear within ourselves and the confusion that clouds our vision.

Where do we stand now?

The sweeping technological changes that have taken place during the past several generations are in keeping with the prediction some two thousand years ago in the Zohar, a classical text of mysticism, stating that in the year 1840, there would be an outburst of "lower wisdom," or advancements in the physical universe, and an increase in "sublime wisdom," or spirituality, would begin to usher true unity into the world, leading toward the final redemption.

So the current technological revolution is in fact the hand of G-d at work; it is meant to help us make G-d a reality in our lives. And as time goes on, science will show itself more and more to parallel the truths of G-d, thereby revealing the intrinsic unity in the entire universe.

The divine purpose of the present information revolution, for instance, which gives an individual unprecedented power and opportunity, is to allow us to share knowledge -- spiritual knowledge with each other, empowering and unifying individuals everywhere.

And the final step is what?

After the thousands of years of living in the tunnel and traveling through its darkness, we now stand on the threshold of the era of redemption. This means, in part, that people will perceive G-d in all their experiences. We will all see our material pursuits through the filter of sanctity -- not as an end in themselves, but as means to a higher end. Revolutionary changes are taking place

on all fronts -- on a personal level and on a global scale, in technology, in politics, and in the human spirit.

We are now approaching the end of the tunnel, and we are beginning to feel and see the warm, bright light. Now, then, is not the time to be skeptical or selfish. Even the smallest things -- a kind word, a dollar to charity, a few minutes of prayer -- are immeasurably significant. We must do anything we can to throw even one ray of light into the darkness. Our journey is about to end; we are set to reach our destination, our rendezvous with G-d. The next move is yours.

Add in acts of goodness and kindness.

Because the challenge is so large, you must start small.

Take an inspiring class or go to a lecture.

Learn about G-d and the purpose of creation.

Remember, the first step in escaping the darkness is acknowledging that it is darkness. Familiarize yourself with these ideas at your own pace, and you will begin to see a larger picture taking shape in your mind. Pause for a moment to reflect on the true priorities in your life.

Make your home a loving environment; make your office a place where generosity and compassion replace selfishness and aggression. And above all, share these ideas with your family and friends.

If one person can resolve to make these changes, then ten can. And if ten can, so can one hundred, and on and on. After all, we are intrinsically good; we naturally want to lead better, more productive, more meaningful lives. Commit yourself today and exhort others to do the same.

Excerpt from "Toward a meaningful life" by Simon Jacobson



A WORD

from the Director

This Tuesday, 11th Nissan, marks 113 years since the birth of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, one of the world's great leaders. 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 - the imperative to settle the whole land of Eretz Yisroel as a right and as a strategic defence against its enemies.

His views and opinions were sought by Israel's Prime Ministers and military hierarchy. Lawmakers, Knesset members, leading rabbis and politicians would seek the Rebbe's guidance and advice on matters pertaining 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.

To that end, the Rebbe spent countless hours in private talks with Israel's leaders and decision makers, 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 Yamit, a tiny town it had captured in the southern Sinai, to Egypt, it was regarded as inconsequential by the Israeli leadership. The Rebbe however saw otherwise, and vociferously warned that giving away Yamit would one day eventuate in talking about giving away parts of Jerusalem.

The Rebbe had a voice that resonated around the Jewish world. In times of turmoil and crisis, the world knew that there was a man whose every thought and deed was focussed on the well-being of his brothers and sisters in Eretz Yisroel 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



The Rebbe and the Prime Minister of Israel, Mr Menachem Begin



The Rebbe with the Prime Minister of Israel, Mr Binyomin Netanyahu

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, the Rebbe instructed Kfar Chabad be built, a Chabad village near Tel Aviv, 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 set up 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 religiously, through exposing them to the beauty of Torah and the Jewish way of life, and materially, by offering help and assistance wherever it was needed.

Today, Israel has few real friends in the world prepared to stand by her. 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.

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 reclaimed 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 tiny town in Sinai as a forerunner for the political dissection of Jerusalem. And today, we are seeing that very discussion taking place.

I had the zechus, privilege, of being privy to the Rebbe's views on Israel's security as his emissary on Shlemus Ha'aretz, the promotion of a Greater Israel for a secure Israel. The Rebbe's stand was unequivocal - an uncompromising determination to retain all of the Land of Israel not only as a biblical right but as a strategic essential for its safety and security.

He warned that our enemies would see any waiver of this consideration a sign of weakness which would compromise our negotiating capabilities. Sadly, the Rebbe's warnings are being realized before our very eyes today.

On the eve of the 11th of Nissan, the day on which the world was blessed with a visionary unparalleled since, we pray that the Rebbe's love and compassion for our brothers and sisters in Israel be echoed by today's decision makers. As would be the Rebbe's want, may their deliberations be free of political considerations which could compromise the security of Israel.

Last week, the people of Israel stood proudly in the face of tremendous pressure to declare to the world that it demanded strong and decisive leadership in ensuring its very existence. The overwhelming success of right wing parties and the endorsement of the incumbent Prime Minister to continue his mandate, is a clear statement against political appeasement and existential compromise. We wish the Prime Minister and the incoming government much success in ensuring that "the land which I have given to you for generations ever after" remain whole and settled - in true peace in a strong, secure and united Israel.

On behalf of the Chabad House of Caulfield, I wish you and your family a Happy and Kosher Pesach. May the freedom epitomised by the festival of Pesach truly translate into true freedom and peace for our brethren in Israel and throughout the world.

J. I. Gutterick



The Rebbe and the President of Israel, Mr Zalman Shazar

IT HAPPENED

Once...

In the year 1860, a vast army of soldiers camped in and around the city of Horodna, and established a large military camp. Among the soldiers were many Jews who were forced to work on Shabbat and the Jewish holidays.

When the *Tzadik* Rabbi Nachum of Horodna heard about the plight of these Jewish soldiers, he was greatly saddened. He decided to ask his friend, Rabbi Alexander Moshe Lapidus, who was then serving as the chief rabbi of a nearby town, to join him in seeking an audience with the company commander. They would request the commander to let the Jewish soldiers desist from all work on Shabbat and the holidays.

Rabbi Alexander Moshe agreed to accompany Rabbi Nachum and together, the two went to see the military leader. He agreed to receive them and Rabbi Lapidus began.

As he spoke, he pointed to Rabbi Nachum. "Sir, you see beside me a holy and righteous man. He has come to ask a favour of you: Allow the Jews among your troops to rest on the Shabbat and our holy days."

Upon hearing Rabbi Alexander Moshe's words, the commander grew visibly excited. "How fortunate you have brought a holy man here! Perhaps he can find a way to cure my only daughter, who has lain sick for many days now. The doctors can not heal her. If you are successful, I will do as you ask. You have my word!"

Rabbi Lapidus reacted instantly. "This we cannot do!" he burst out. "Are we to take G-d's place?" But much to his astonishment, Rabbi Nachum whispered in his ear, "*Hakadosh Baruch Hu* (the Holy One, blessed be He) can do it!" And before the commander could react to Rabbi Lapidus' outburst, Rabbi Nachum asked to see the sick girl.

The commander led them to her room. His daughter lay in bed, very ill indeed. Rabbi Nachum gazed at her for a moment, and then went to stand in a corner of the room. Lifting his eyes heavenward, he prayed, "Master of the Universe! In the merit of Your holy Shabbat and Your holy festivals, heal this girl, so that all the nations may know that You are the L-rd of all the world -- and that life and death are in Your hands!"

The two righteous men then turned to the commander. "We have done what we can. G-d, in His mercy, will send a complete cure to your daughter."

That same day, the girl opened her eyes and asked for something to eat. A few days later, she had recovered completely from her long illness.

A week had passed when an elegant coach pulled up outside Rabbi Alexander Moshe's home. A messenger descended from the coach, entered the house, and asked the Rabbi to return with him to see the company commander. The Rabbi sent for Rabbi Nachum, and they travelled together to the army base.

The commander greeted them with joy and honour. He led them into his daughter's room. The little girl was playing with her toys as though she had never had a day's illness in her life.

"Welcome, Rabbis of Israel!" the commander cried. "As you can see, your prayers have been answered, and my daughter is fully recovered. Every doctor who treated her despaired of finding a cure, yet you did it. You have given life to the person dearest to me in the world!"

"And now," he continued, "I will keep my end of the bargain. I will do as you have asked. From this day on, the Jewish soldiers will be exempt from all duties on the Shabbat and the Jewish holidays!"

CANDLE LIGHTING: 27 MARCH 2015

BEGINS		ENDS
7:04	MELBOURNE	8:00
7:01	ADELAIDE	7:55
5:35	BRISBANE	6:26
6:36	DARWIN	7:25
5:33	GOLD COAST	6:25
6:02	PERTH	6:55
6:41	SYDNEY	7:34
6:49	CANBERRA	7:43
6:55	LAUNCESTON	7:53
7:06	AUCKLAND	8:01
7:05	WELLINGTON	8:02
6:54	HOBART	7:53
6:32	BYRON BAY	7:24
6:56	SINGAPORE	7:44



LIVING WITH THE TIMES

In commanding Moses to transmit the Torah's 613 mitzvot to the Jewish people, we find that G-d used three different expressions: "say" ("emor"), "speak" ("daber"), and "command" ("tzav"). This week's Torah portion is called Tzav, as it opens with the words "Command Aaron and his sons." Rashi, the foremost Torah commentator, explains the word "tzav" as implying "urging on, for the immediate moment and for future generations."

Of the three expressions - "say," "speak" and "command" - the last ("tzav") is most closely associated with the basic concept of mitzvot (literally "commandments"), as both are derived from the verb meaning "to command." Moreover, as will be explained, it is with regard to these particular mitzvot that "urging" and encouragement are most necessary.

According to Chasidic philosophy, the word "mitzva" is related to "tzavta", meaning joining or uniting. The mitzva forges an eternal connection between G-d, the Commander, and the Jew, who is commanded to fulfil the Creator's will.

Connecting to G-d is only possible through mitzvot; a created being is simply not capable of creating a connection with the Infinite on his own. In fact, the only relative "value" man has comes from the fact that G-d has chosen and commanded him to fulfil His mitzvot. In other words, in giving us the commandments, G-d has provided us with the only means of true "access."

This connection is most strongly emphasized in the mitzvot conveyed through the expression of "tzav," as when a person obeys them it is obvious that he is fulfilling a command or obligation. By contrast, the commandments transmitted through "say" or "speak" do not stress the aspect of compulsion as strongly. Moreover, the G-dly commandment itself ("tzav") creates the connection ("tzavta"), as if the person has already fulfilled it!

Of course, a Jew always has free will whether or not he will comply with a command. Nonetheless, because the mitzvot transmitted through "tzav" penetrate all the way to the innermost levels of the soul (as opposed to the mitzvot conveyed through "say" and "speak," which affect only the outermost aspects of the soul), if, for whatever reason a Jew doesn't comply (G-d forbid), it contradicts the connection he already has with the Commander.

The "tzav" commandments thus require more "urging" and encouragement. For once the essence of the soul is uncovered, the Jew will discover how in reality, his very being is fundamentally connected to G-d, and his own inner desire is only to fulfil G-d's will.

Adapted from Volume 7 of Likutei Sichot

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS TZAV
7 NISSAN • 27 MARCH 2015

FRIDAY NIGHT:	CANDLE LIGHTING:	7:04 PM
	MINCHA:	7:10 PM
	KABBOLAS SHABBOS:	7:40 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	10:27 AM
	MINCHA:	7:00 PM
	SHABBOS ENDS:	8:00 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	8:00 AM & 9:15 AM
	MINCHA:	7:00 PM
	MAARIV except THUR:	7:50 PM
	THURSDAY:	7:45 PM
	Followed by BEDIKAS CHOMETZ	
FRIDAY:	FINISH EATING CHOMETZ BY:	11:28 AM
	SELL & BURN BY:	12:26 PM