

LAMPLIGHTER

21 Nissan
Shvi'i Shel Pesach

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LIVING WITH THE TIMES

On the Seventh Day of Pesach, we read in the Torah how "Israel beheld the mighty hand that G-d wielded against the Egyptians. ...Then Moshe and the children of Israel sang this song (shirah) ... and they declared, saying: 'I will sing....'"

It is evident from this verse that Moshe began the shirah before the Jewish people: "Moshe and [then] the children of Israel." However, there is a dispute in the Gemara as to what portion of the shirah was actually sung by the Jewish people:

According to R. Akiva, only Moshe recited the entire shirah; the nation merely responded: "I will sing to G-d." R. Eliezer maintains that the Jews also recited the entire shirah, but only after (and in response to) Moshe's recitation. R. Nechemiah contends that Moshe merely commenced the shirah alone, after which he and the people recited the remainder of the shirah in unison.

What factors underlie the Sages' dispute?

The Or HaChayim remarks that "The Jewish people sang the shirah in absolute unity, without difference and separation between them; they were like one person. This explains why the verse uses the singular term 'I will sing,' and not 'We will sing.'"

This also explains why the recitation had to begin with Moshe, for such utter unity can only be accomplished by Moshe, the head and leader of the generation, who encompasses all the Jewish people as one within him. Rashi states: "Moshe is the Jewish people and the Jewish people are Moshe ... the head of the generation is likened to the entire generation, for the leader is all."

Since Moshe initiated the shirah on behalf of all the Jewish people, their singing came as a result of being empowered by him, and they were thus able to sing "as one person."

This is the intent of the Mechilta in its comment on the verse: "Then Moshe and the children of Israel sang...." The Mechilta notes: "Moshe is equivalent to all the Jewish people and the Jewish people were equivalent to Moshe at the time they sang the shirah."

In light of the above, we can readily understand the reason for the different opinions regarding the manner of recitation:

Since the shirah had to be recited in such a way that all Jews were united, all three opinions agree that it had to be started by Moshe - the one individual capable of bringing about unity and equality among all Jews, as he was equally the leader of them all. Moreover, the actual recitation by the Jewish people resulted from uniting their shirah with Moshe's, sensing as they did that "the Jewish people are Moshe."

The difference in the three opinions is merely in the manner of the nation's recitation as it relates to the people's unification with Moshe:

According to R. Akiva, only Moshe recited the entire shirah; the Jewish people merely responded: "I will sing to G-d." In other words, the people fulfilled their obligation to recite the shirah through Moshe's recitation. For R. Akiva maintains that the Jews were so nullified before Moshe that they fulfilled their obligation through him by merely responding, "I will sing to G-d."

R. Eliezer maintains that the Jews "repeated whatever he said." According to R. Eliezer, absolute unity is only achieved when the Jewish people sense the shirah within themselves; they themselves recite the shirah, each Jew experiencing it on his or her own individual level. However, the nation did so only in response to Moshe - they felt wholly dependent upon him.

Rabbi Nechemiah, however, concludes that absolute unity can only come about when "all said the shirah as one," underscoring that "Moshe is the Jewish people and the Jewish people are Moshe."

The Power of a People

By Shraga Sherman

This week, we get to the miraculous splitting of the Red Sea -- a miracle that took place as the Children of Israel were presented with a very difficult situation. The waters raged in front of them; their Egyptian oppressors were bearing down on them from behind. To everyone's amazement, the sea suddenly split before their eyes.

While the people crossed over, the normally flowing waters stood still like a wall of protection for the nation of Israel.

Why did the Jews deserve to be saved in such an awesome manner?

The Sages tell us that it was because of the children. The Talmud records that the children who went out of Egypt were the first to recognize G-d. This is a puzzling statement. After all, together with the nation that left Egypt were the great spiritual giants: Moses, Joshua and all the elders of Israel. Yet they were not the first ones to recognize G-d; it was specifically the children -- children born and raised in the midst of Egyptian oppression. Nevertheless, they received a fitting and proper education, resulting in their being first to recognize G-d. The Torah even hints that they were able to point with their finger, saying, "This is my G-d, and I will glorify Him."

With the splitting of the Red Sea, a special occurrence happened. Not only was the obstacle removed, it was transformed into a wall of protection for the Jewish people, as the verse states: "And the waters were for them a wall to their right and to their left."

This tremendous event of transformation was also due to the children. When a child knows that the only true existence is one of holiness, he or she can feel in a very sincere, simplistic, and natural way that nothing is able to interfere with, and disrupt, the pursuit of fulfilling the will of G-d.

Thus, in effect, there are no obstacles.

Not only during the Exodus from Egypt was the Jewish nation in need of a supernatural event. In every generation, we are constantly in need of miracles; as the sages tell us, the Jewish people are compared to a "lamb amongst 70 wolves."

The whole foundation of our existence is in essence supernatural, a type of constant, ongoing miracle. The key to meriting this conduit with the Creator, ensuring the survival of the Jewish nation, is proper Jewish education for our children. We must give them correct guidance in the study of all aspects of Torah, in a way that encourages and inspires them to observe and absorb the holy heritage of the Jewish people. And the goal is to accomplish this not in a distant meaningless fashion, but in a way that translates into their daily lives.

The lesson from all this is that if one wishes to be truly blessed, both materially and spiritually, including nachas from our children and grandchildren, then the way to that is through engaging our children in true Torah education. The goal is to produce a life and vitality in Judaism not only when they go to synagogue, but constantly. We must imbue our youth with such an appreciation for G-dliness that they will be able to point and cry out, "This is my G-d, and I will glorify Him."

Such a foundation will be able to split any sea and transform any obstacle on the path toward G-dly pursuits

Slice of LIFE

There are presently some seven billion people in the world and all of them were born. Seemingly, nothing seems more natural and far from religion or miracles than having babies Until there are problems.

Rabbi Gruzman knew such a case; a religious Jewish couple that after many years of marriage had no children.

They went to doctors, professors, and experts of all sorts both conventional and unconventional but nothing helped.

They increased giving charity, prayed without respite and tried all the recipes or concoctions they heard of but it didn't happen.

They were so desperate that the husband, although he was not so fond of Chassidim even agreed to go visit Tzadikim (Chassidic leaders).

But the years passed and nothing happened.

Finally his father-in-law boldly suggested that they both go to see the Lubavitcher Rebbe.

"Forget it!!" was the emphatic reply. "There is no way that you can get there!!"

I've heard about the 'Lubavitcher'... it's all a bluff!!

His father-in-law tried to convince him otherwise but there was simply no one to talk to. He refused to even bring up the subject.

But another year passed with no change. They tried new methods,

even flew to Europe for a treatment or two. And all that time his father-in-law calmly had been 'softening him up' about the Rebbe, throwing in a word or a question or two until his son-in-law finally admitted that not only had he never even heard a concrete reason why to oppose the Rebbe he never even dared to ask.

But there was another reason he couldn't go; all his friends were like him not too fond of Chassidim... if they heard he had visited the 'Lubavitcher' he would become an outcast.

So it was arranged that he would travel with his wife in such a way that no one would know about it. They would go one Sunday morning when thousands of people waited in line to receive a dollar from the Rebbe and would dress unusually so no one would recognize them.

It worked! They stood in line, never looked up and no one noticed them.

Finally they were standing before the Rebbe. The husband just looked down and said nothing but his wife asked for a blessing for children. The Rebbe gave her three dollars and blessed her with good news saying 'one dollar is for you, the other for your husband and the third is for the child!'

They both felt something special... something 'clicked'. It was different.

Even he admitted it. But it wasn't to be so simple; another year passed with no news.

She made up her mind to go again and asked her husband to join her

but this time he would have no part of it.

"You fooled me once," he shouted "You aren't going to do it again! In fact, you know what??" He pulled out his wallet and took out the dollar she had given it to him a year ago and waived it in the air almost throwing it at her and yelled, "I have no need for this dollar of the Lubavitcher Rebbe!!"

But she had made up her mind. The next Sunday she went again to 770 (the Rebbe's headquarters on 770 E. Parkway in Brooklyn) to stand in line and ask for another blessing. But when she again stood face to face with him she froze... she simply couldn't speak a word.

The Rebbe gave her a dollar and blessed her with good news... thousands of people were waiting behind her... she had taken enough of the Rebbe's time.

She was just about to continue walking on when the Rebbe held out another dollar and said "This is for your husband... If he doesn't want it you hold on to it yourself! And here is a third dollar for the birth... an addition to the first one."

When her husband heard what the Rebbe said he was really impressed. "How could he possibly know that I didn't want the dollar? And how did he remember that he had given you a dollar? Why, it was over a year ago!"

But it was nothing compared to when he found out what the Rebbe meant by "an addition to the first one":

Nine months later she gave birth to Twins!

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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

19th of Shevat, 5721 [1961]

I received your letters and cable, and no doubt you have received the cabled reply. May G-d grant that the brit take place at the proper and auspicious time-and, as my father-in-law of saintly memory used to instruct, to make the brit [circumcision] when the doctor and mohel agree - and may you bring him up to a life of Torah, Chupa and Good Deeds, together with your other children, bless them, in good health and true Yiddish nachat [Jewish joy].

With the blessing of mazel tov,

P.S. Referring to 's letter. You are quite right in assuming that my previous letter was not intended as an admonition to you personally, but rather to those who have misinformed you about Chasidut, either directly or indirectly. This is obvious also from the fact that I have made reference to the preface of the Shulchan Aruch of the Old Rebbe [Rabbi Shneur Zalman], and I could not have meant that you should read that preface and study it. However, those who wish to interpret a school of thought or way of life should consider it their first duty to go to the original sources and know what such school of thought or way of life truly are, and there is no excuse for those who, either willfully or out of ignorance, are guilty of misrepresentation.

May G-d grant that all efforts to strengthen and spread the Chasidic teachings and way of life should have to do with positive aspects, rather than to have to combat prejudice and antagonism, and may you and your husband continue your good work in this direction with joy and gladness of heart, as in all matters of Torah and mitzvot.

The following is with reference to 's letter regarding the student H.B. You are quite right that one should never despair of any Jew, especially a Jew that is still young and whose problems spring not so much from his own life as from opposition on the part of his parents.

With regard to the question of the grammar school, if it is something which should be done without delay, but cannot be carried out at once, there is nothing to do but to dismiss the matter for the time being. Therefore, the practical thing at the moment is to concentrate on strengthening those activities which are in progress and which must also be further developed, such as the building and heating system and the like. It has been said that "G-d has done everything at the right time." This, incidentally, has been said also in reference to no less an essential event as Mattan Torah, which took place twenty-six generations after the creation of the world.

On the question of youth activity (shiurim [classes] and influence, etc.), it is a well-known principle that "Help comes with abundance of counsel," in other words, by mutual consultation and concentrated efforts with others who have had experience in this field.

Last but not least, I trust that you have participated in the observance of Yud Shevat. May the remembrance of this day inspire every one of us follow in the footsteps of the Baal Hahilula [person whose yahrzeit is being commemorated, i.e., the Previous Rebbe], to continue his work with dedication and selflessness, for the strengthening of the Torah and mitzvot and teachings and way of life of Chasidut, both within one's immediate surroundings and environment at large.

Just received your letter of 12 Shevat. Mazel tov on the birth of a girl to your sister - tichyena.

CUSTOMS CORNER

What are the ten sefirot that are often spoken about in Kabala and that we mention when counting the Omer?

The following are the ten sefirot, or Divine emanations, which are also the source of the ten powers of the soul: Chachma - wisdom; bina - understanding; da'at - knowledge; chesed - kindness, grace or benevolence; gevura - might, power or severity; tiferet - beauty; netzach - endurance or victory; hod - splendour or majesty; yesod - foundation; malchut - sovereignty

A WORD

from the Director

It was the custom of the Baal Shem Tov to partake of three meals on the last day of Passover. The third meal, which took place late in the afternoon, was known as the "Festive Meal of Moshiach," or Moshiach's Seuda, for on this day the radiance of Moshiach is openly revealed.

Beginning in the year 5666 (1906) it became customary in Lubavitch for the students of the Lubavitcher yeshiva to eat their Passover meals together in the study hall. That year the Rebbe Rashab joined the students for the third festive meal of the last day of Passover, and directed that each of them be given four cups of wine. The Rebbe has commented that this was obviously intended to become an annual custom.

Moshiach's Seuda was instituted on the eighth day of Passover, as the number eight is connected to the Redemption (being one more than seven - symbolic of the natural order) and the Haftarah read on the eighth day of Passover contains many of the Messianic prophecies.

One might ask, what is the point of eating an actual, physical meal that relates to the subject of Moshiach?

This festive meal causes the image and the feeling of the future Redemption to penetrate not only all the faculties of a person's soul, including his capacity for action, but his physical body as well - by means of the physical food that becomes part of his very flesh and blood. Partaking of this festive meal is intended to draw down the radiance of Moshiach into every aspect of one's daily life throughout the year.

This simply means - as an anticipatory echo of how the world will appear after the Redemption - that holiness should permeate all of a person's activities, including his physical activities, to the point that he is prepared to sacrifice the innermost core of his soul. This is the yechida within his soul, the element of Moshiach in his soul.

The Rebbe once explained, "The four cups of wine on the Seder night are the cups of Moses our teacher; the four cups of wine at Seudas Moshiach on the last day of Passover are the cups of our righteous Moshiach."

J. I. Guterlich

IT HAPPENED *Once...*

Once in the city of Djerba, Tunisia there lived two simple Jewish women, neighbours living one next to the other.

Of course both observed all the commandments (in Tunisia there was no such thing as a non-religious Jew) but there was one major difference between them. One believed firmly in the blessings of the Rabbi that was in their neighbourhood, and the other was totally sceptical.

As fate would have it their husbands were, in this respect, the opposite from them; the sceptic's husband had faith in the Rabbi while the believer's did not.

The story begins as both of them are waiting in the Rabbi's front room to receive his blessing. It seems that the sceptic's husband had been ill for several weeks with high temperature and the doctors had just given up on him. She at first refused to go to the Rabbi but now, with no other alternative here she was, waiting for the Rabbi's advice and blessing.

The other woman's husband had been unjustly fined a large sum of money by the Sultan now that he was unable to repay him he faced imprisonment, or worse.

They had both written their requests on pieces of paper and handed them in. And now, after about an hour of waiting, the Rabbi's assistant finally came out with two letters containing the Holy Rabbi's advice and blessings to each of the women.

But somehow the usually able and conscientious assistant somehow confused the letters. The sick man's advice he gave to the debtor's believing wife and the doubting wife of the sick man got the letter meant for the man in dept.

The non-believer brought the letter to her ailing husband and said sarcastically, "Well, I read the letter. I hope you're happy now! All the letter says is not to worry everything will be all right! That's a pretty easy treatment, and very inexpensive also. Some Rabbi we have!!" But her husband was relieved. It was a promise from the Rabbi, and for sure everything would be alright.

And sure enough in a day or two he was already on his feet. A miracle!!

Meanwhile, in the other household things weren't so simple. The cynical husband, the one in trouble with the Sultan opened his letter and his eyes widened with disbelief.

"What!! He wants me to put leeches and hot cups on my back!! (Heat was applied to cups and as they cooled they caused a vacuum drawing the blood to the surface leaving large bruises)

But his confident wife soon convinced him to follow the great Rabbi's orders. "He is a great Tzaddik!" she sang out. "Who knows if all our problems aren't because you are so stubborn? Not only that, you don't have much of a choice, do you?"

Grudgingly he allowed his wife to apply the cups and leeches, and lay face down on his bed as the blood drained from his system.

After an hour, just as she was about to remove the treatment, there was suddenly a loud knock at the door. His wife left the bedroom, closed the door behind her, went to the front door and opened it.

There stood four huge soldiers announcing menacingly, "We came for your husband!"

"But he is sick!" She protested.

"We have orders to bring him alive or"

"But he's bruised and bleeding!!" She pleaded.

"We will carry him. But if we don't bring him NOW, we're in trouble, and YOU are in bigger trouble."

She ran back into the bedroom, quickly removed the cups and leeches (which had been on much too long), hid them under the bed and called the soldiers to have a look.

"See!" She pointed at him pitifully "How can you...."

Before she finished the sentence they put a few blankets on the ground, unceremoniously lifted his almost lifeless body from the bed onto them, each took a corner, rushed him out the door and a half hour later they were standing before the Sultan.

"Ugh!" he exclaimed! "What happened to him? Why is he so bruised? And bleeding"

His wife was beside herself with grief and she ran in to the room screaming at the soldiers "Robbers! Cruel kidnapers!"

But the Sultan didn't understand. He thought she was answering his question. "What! Robbers in my kingdom?! Kidnapers? How did it happen? Who robbed him?! When did it happen?"

She stood there catching her breath and suddenly blurted out. "Ahh! It was awful!! He had all the money to give you, he was on his way and robbers took it all from him, just look at him now!! How will we pay the fine...." And she burst into tears.

"Do not cry my daughter" said the Sultan magnanimously.

"You do not have to fear. The Sultan Abdulla will in his great mercy comfort you! I will catch the thieves. If it is known that there are such vermin in my kingdom it will be a disgrace to my name. Because they robbed you in my kingdom I hold myself to be personally responsible, and will bear the burden of your loss. In fact I will even grant you 500 golden pieces for the healing of your husband. Accept my apologies."

So we see that believing in the Rabbis itself can cause G-d to do miracles.

Thoughts THAT COUNT

The Seventh Day of Passover: the splitting of the Red Sea
During the festive meal of the Seventh Day of Passover 5603 (1843), the Tzemach Tzedek (the third Chabad Rebbe), who had recently returned from a mission to Petersburg to try to convince the Russian government to annul its anti-Jewish decrees, declared: "The Seventh Day of Passover is the Rosh Hashanah of self-sacrifice. When Moses conveyed G-d's command - 'Speak to the Children of Israel that they should go forward' - Nachshon ben Aminadav immediately jumped into the sea. This was a continuation of the self-sacrifice shown by our forefather Abraham. On the Seventh Day of Passover, each and every Jew can and must resolve to have self-sacrifice for Torah and Mitzvot and the service of the Creator throughout the year." (*Sefer HaSichot 5703*)

Sefirat HaOmer (the Counting of the Omer)

A comment was once made to the Rebbe Rashab that the Chasidim of the Alter Rebbe "were always keeping count." The Rebbe Rashab took a great liking to the saying, and commented: "This idea characterizes man's Divine service. A person's hours must be 'counted hours'; then his days will be 'counted days.' When a day passes, one should know what he has accomplished and what remains to be done. In general, one should always see to it that tomorrow is much better than today." (*Hayom Yom*)

CANDLE LIGHTING: 10 APRIL 2015

BEGINS	ENDS
5:44MELBOURNE	6:39
5:42ADELAIDE	6:36
5:19BRISBANE	6:11
6:27DARWIN	7:16
5:17GOLD COAST	6:09
5:45PERTH	6:38
5:22SYDNEY	6:16
5:29CANBERRA	6:24
5:32LAUNCESTON	6:30
5:46AUCKLAND	6:41
5:42WELLINGTON	6:39
5:30HOBART	6:29
5:16BYRON BAY	6:08
6:52SINGAPORE	7:41

Light candles on April 10th before the time given, and only from a pre-existing flame

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
SHVI'1 SHEL PESACH • 21 NISSAN • 10 APRIL

FRIDAY SHVI'1 SHEL PESACH:	
SHACHARIS:	10:00 AM
CANDLE LIGHTING:	5:44 PM
MINCHA:	5:45 PM
KABBOLAS SHABBOS:	6:25 PM
SHABBOS ACHARON SHEL PESACH:	
SHACHARIS:	10:00 AM
YIZKOR:	11:30 AM
LATEST TIME TO SAY SHEMA:	9:32 AM
MINCHA:	5:15 PM
FOLLOWED BY SEUDAS MOSHIACH	
SHABBOS/YOM TOV ENDS:	6:39 PM
CHOMETZ BOUGHT BACK:	7:10 PM
WEEKDAYS:	
SHACHARIS: SUN-FRI	8:00 AM, 9:15 AM
MINCHA:	5:40 PM
MAARIV:	6:30 PM, 9:00 PM