

LAMPLIGHTER

7 Nissan
Parshas Tzav
Shabbos Hagadol

1239

15 April
5776/2016

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

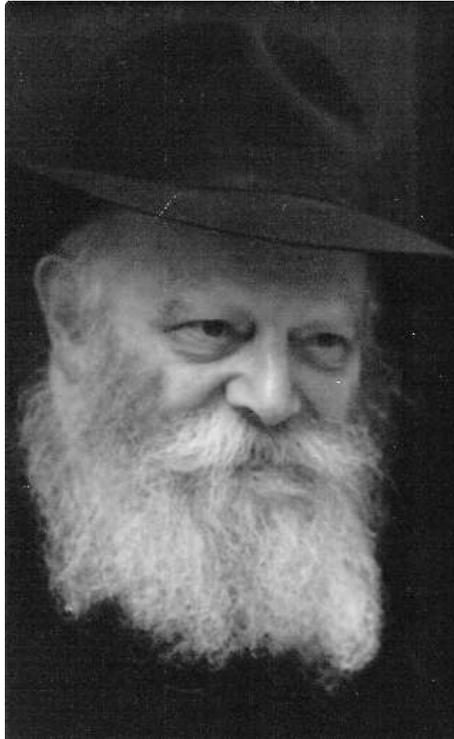
We are pleased to present a beautiful article that was written about the Rebbe and Chabad-Lubavitch's work around the world, that first appeared in the London Jewish Chronicle February 1, 1980, titled "In Search of the Soul" by Rabbi Jonathan Sacks.

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

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

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

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



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

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

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

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

What they find is the reverse: a man who, whatever the complexity of his current concerns, is totally engaged with the person he is speaking to. It is almost like coming face to face with oneself for the first time. Not in the simple sense of, as it were, seeing oneself in a mirror, but rather seeing oneself revealed as a person of unique significance in the scheme of things, discovering one's purpose. So much so that it is difficult to talk of the Rebbe's personality at all, so identified is he with the individuals he guides.

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

Slice of LIFE

The Rebbe's Job

By Yanki Tauber

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

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

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

were establishing a kosher kitchen in their home and groping their way through the rudiments of Shabbat observance.

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

"I must concede that my scientific knowledge is limited," said Rabbi Feller. "I certainly cannot discuss this with you on your level. But the Rebbe wrote a lengthy letter on the subject, in which he demonstrates how the theory of evolution is just that, only a theory, and a poor one at that---fraught with contradictions and lacking any sound scientific basis."

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

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

This he proceeded to do, penning a no-holds-barred critique of the Rebbe's arguments. "Because I greatly respected the Rebbe," Dr. Green recalls, "I dropped the condescendingly forgiving tone that scientists usually assume with laymen, addressing the Rebbe as I would a colleague whose ideas I rejected. I bluntly stated that he was

wrong, specifying what I saw as faulty and unscientific in his arguments. I concluded my letter by saying that the Rebbe had best stick to his field of expertise, Torah, and leave science to scientists."

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

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

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

MOSHIACH MATTERS

When a fetus reaches full term, its mother's body naturally initiates birth; the child descends and emerges of its own accord. By contrast, when a caesarean is necessary, the child is removed with external force. Had the Jews remained in Egypt for their full term of 400 years, Pharaoh would have released them naturally, avoiding the need for the plagues. However, the Jews were at grave risk and G-d removed them early, with external force. By contrast, the final redemption will occur at full term, when the work of rectification is complete. Not only will the nations not resist, but they will assist, as Isaiah prophesied (66:20), "They will bring all your brothers from all the nations as a tribute to G-d.

(Shem MiShmuel/Yalkut Moshiah UGeula al HaTorah)

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

Editors: Ovadya Rogalsky & Tzali Reicher
P.O. Box 67, Balaclava Vic. 3183 AUSTRALIA

Email: lamplighter@rabbinicalcollege.edu.au

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



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

25th of Cheshvan, 5735 [1974]

Greeting and Blessing:

As I inquire periodically from our mutual friends about you and your family, I was pleased to receive word about your recent birthday.

No doubt you know that Chasidim observe special customs in connection with a birthday. These also reflect the significance of a birthday in Jewish life.

In general, these customs comprise three items: 1) an Aliyah (being called up to the Torah) on the preceding Shabbos; if at all possible, 2) additional Torah study on the birthday itself, 3) an extra donation for Tzedokoh [charity] on the birthday - if a weekday, or before or after, if it occurs on Shabbos.

Needless to say, Jewish customs are meaningful in many ways. It would take us too far afield to mention more than one aspect in regard to each of the above three customs.

The Aliyah to the Torah, on the preceding Shabbos, which is by way of preparation for the birthday, emphasizes that with each birthday the Jew rises to a higher spiritual level. This is indicated also by the word Aliyah ("going up"). And, although the term also refers to the physical ascent of actually going up to the Bimah [the elevated platform where the Torah is read] which is on a higher level than the floor of the Shul [synagogue], its real meaning is the spiritual aspect. Indeed, it is precisely because of the spiritual ascent (achieved through the reading and study of the Torah) that the Bimah is elevated.

The particular relevance of the birthday is this: a person, of course, grows physically and mentally from day to day and from year to year, so that in some respects the person is not exactly the same today as the day before. Certainly in the spiritual sphere the birthday is meant to bring about an essential (not merely superficial) change, since on that day his Mazel [fortune] is renewed.

By that is meant, as the Gemoroh expresses it "mazelayu chozi", the "root" of the soul, which remains attached to its Source on High, while only an extension of the soul, as it were, descends into the body and vitalizes it. For, obviously, the soul which is eternal and part of "real G-dliness" could not be "wholly confined" within the body, any more than G-d Himself could be confined within the world He created. And just as G-d is both in the world and beyond it (immanent and transcendent) so it is in regard to the soul and body.

Therefore, when the birthday comes, the Jew is expected to ascend to a higher level in an essential way, namely by strengthening the very root of the soul, when, as a matter of course, the change is felt also in the "lower" aspect of the soul that vitalizes the physical body. Such a change can be achieved only through Torah, which is "our very life and the length of our days."

The second observance - an increase in the actual Torah study - follows the first, but in a more tangible way, namely the study of the Torah with understanding and comprehension, so that it permeates the mind and is reflected in actual living experience in the daily life.

The third item - the giving of Tzedokoh - signifies the giving of oneself, both of body and soul. Since a person consists of both body and soul, his growth and advancement has to encompass both the spiritual and the physical. If the Aliyah and Torah study primarily reflect the spiritual, the giving of Tzedokoh reflects the physical and material, namely the sweat and toil of earning money, which is then converted into something spiritual and sacred, since it is dedicated to a sacred cause, as indicated by the term "Tzedokoh."

Being kept informed by our mutual friends about your consistent advancement both spiritually and materially (in matters of Tzedokoh), there remains for me only to express the hope that since your recent birthday, you have been doing this with even greater inspiration and joy, and that the advancement is evident in both quality and quantity.

With blessings,

CUSTOMS CORNER

How Should We Celebrate Our Birthday?

On your birthday, gather with family and friends and study something meaningful together.

There is no better way to celebrate a birthday than to commit a special act of goodness. It is easy enough to say you are thankful; it is far better to show it by doing a kind deed, something that you did not do yesterday. Not because someone is forcing you. Not because someone suggests it. But simply because your inner goodness, your soul, wants to express its thanks for being born and alive.

A WORD

from the Director

This week, Chabad Chassidim-and Jews throughout the world-will be celebrating the day of Yud-Aleph Nissan (the 11th of Nissan) as the Rebbe's birthday.

Everything that happens is by Divine Providence. This is certainly true with an event that involves a great Jewish leader. It is thus fortuitous that the Rebbe's birthday occurs within a week of Passover and the Shabbat that precedes Passover-Shabbat HaHagdol.

The Rebbe's approach to leadership was two pronged. He was concerned for their physical welfare and agonized over the plight of Soviet Jewry, the security of Israel and the physical needs of hundreds of thousands of individuals who sought his guidance and blessing. In short, the Rebbe did everything in his power to ease the pain of so many and liberate the Jewish people from their individualized form of bondage.

The Rebbe was also in the forefront of liberating the Jewish people in the spiritual sense as well. The Rebbe succeeded in educating and inspiring countless Jews in the area of Jewish knowledge and experience. But even more impressive is his success in transforming the Jew from a minor-in the Jewish sense of the word-into a gadol, a full-fledged and mature adult in terms of his or her Jewish life. The Rebbe was not content to just teach; the Rebbe exposed us to our own G-d given potential and inspired us to actualize it. The Rebbe insisted that we stand on our own two feet. "Rather than cultivate followers," Rabbi Jonathan Sacks, chief Rabbi of England observed, "the Rebbe cultivated leaders."

If a Jew can be likened to Shabbat because of the intrinsic holiness he or she possesses, the Rebbe transformed the Shabbat Jew into a Shabbat HaGadol Jew; a mature and independent Jew who is capable of illuminating the world with the light of Torah and Mitzvot.

When we lift our cups to say Lechaim this Yud Aleph Nissan let us pray for the realization of the Rebbe's greatest passion; the coming of Moshiach and the final Redemption, at which time we will experience the ultimate, universal and perpetual Shabbat HaGadol.

Have a Kosher and Happy Passover!

J. I. Gutnick

IT HAPPENED *Once...*

After my husband and I finalized the purchase of our new house in Richmond, we completed a Chanukat HaBayit ceremony, dedicating our new home. In this ceremony, we nailed up our 19 Mezuzot. We felt confident about the quality of all of our Mezuzot because we had most of them checked by a very reliable scribe right before we moved.

In preparing for this special event, I had decided to do some reading on the subject of Mezuzot. I then compiled some philosophical, legalistic, and personal thoughts on the Mezuzot to share with the community during our celebration.

As I was reading through some of the sources, I came across a book with several incredible stories about Mezuzot. For example, individuals who had been struggling with health problems in the area of fertility found mistakes in their Mezuzot scrolls in words related to their particular struggles. When they were fixed, their situations improved. As I read these stories, I was entertained, yet also sceptical.

Both my husband and I are schooled in scientific fields, pathology and psychology, respectively. As a result, we tend to look at the world through very rational eyes. We also prefer to rely upon our own hard work, rather than expecting or searching for miracle solutions from others. Thus, over the past year, as we have struggled with infertility problems, we have relied heavily on doctors and science. While we have clearly appealed to G-d, it has been through our own prayers. When friends and family have suggested asking for intervention from special rabbis, sages, etc., we tended to shy away from these solutions. The few times that we decided to ask for a blessing from that special someone, we were not surprised when it didn't help.

After many tests and experimental treatment, I became pregnant. As this pregnancy has progressed, we have been excited, scared, and overwhelmed. Many a time, we have personally turned to G-d with our prayers of hope and thanks.

A couple of months ago, when I was well into this pregnancy, a couple of close friends suggested asking the Lubavitcher Rebbe for a prayer for a safe birth. While my husband and I have always respected the Rebbe and the work of the Chabad movement, we have never considered ourselves members of Chabad. On some level, we have remained a bit sceptical. Therefore, to ask for a blessing seemed a bit foreign to us.

For some reason, this time we decided to take our friends' advice. At our request, Rabbi Yossel Kranz asked the Rebbe for a blessing. A few days later, Rabbi Kranz called us with a most unusual response. He said the Rebbe advised us to check our Mezuzot. Rabbi Kranz added that this was an unusual response from the Rebbe in the case of childbirth.

Now that we were faced with making a decision based on the advice of the Rebbe, I thought of the stories I had read about Mezuzot. Rationalists that we are, my husband and I really struggled with our decision of what to do. On the one hand, the advice of the Rebbe didn't make sense. Yet, on some level, we felt if he said to check our Mezuzot, we should.

That Sunday morning, we took down all of our Mezuzot and drove to Silver Spring to the nearest scribe. The whole way there, we kept asking ourselves if we were crazy. I said that either there would be no mistakes or there would be a mistake in one of the words having to do with children.

Well, can you guess the outcome? The scribe found a total of 3 mistakes. One was in the word B'neichem (your children). Another was in the word Beitecha (your house, which can also mean your household, once again alluding to children). The

scribe showed my husband- an expert in Torah reading- the mistakes. Thus, he was able to observe them with his own rationalistic eyes. Interestingly, at least two of the three Mezuzot were ones we had not had checked before moving into our new home.

The whole way home we were in awe. It is hard to put into words our reactions. When we told our story to members of the community, we received two different kinds of responses. One group of people, like ourselves, was amazed and inspired. The other group remained sceptical, offering rationalizations for the findings.

This dichotomy points out to me the ultimate in the religious experience. While I certainly rely more heavily on the rational and cognitive, I firmly believe that religion and belief in G-d ultimately involve a leap of faith. Religion of the mind is not enough. We need to experience G-d with our heart and soul. Perhaps my husband and I were relying a bit too heavily on the obvious and forgetting this important lesson.

I'll tell you one more thing. We will never doubt the Rebbe again!
Reprinted from the Richmond Jewish News

Thoughts THAT COUNT

For the person undergoing the purification there be taken two live kosher birds, cedar wood, yarn dyed crimson in the blood of a worm, and a hyssop branch. (Lev. 14:4)

The disease of tzaraat is the result of slanderous talk which is like babbling words. Consequently birds which babble continuously were required for his purification. The disease was also caused by pride. Through humility one rid himself of this trait. The lowly hyssop and the worm from the purification process allude to the necessity of viewing oneself with humility. (Rashi)

When Rabbi Levi Yitzchak of Berditchev would hear someone speak poorly of another person he would go up to him and say, "My dear friend, aren't you ashamed? You are slandering G-d's tefillin upon which it is written, "Who is Your People Israel."

He shall shave off all his hair - his head, his beard, and his eyebrows. (Lev. 14:9)

Tzaraat came as punishment for three things: haughtiness, gossip, and jealousy. Therefore, the cleansing process for one afflicted with tzaraat was done in the following order: First, the hair on the head was shaved off, because the person's excessive pride caused him to desire to be above others; second, the hair of the beard was removed, because he did not control his mouth and spoke slanderously against his fellow man; and third, the eyebrows were shaved off, as they did not prevent his eyes from looking narrowly and with avarice at the possessions of others. (Klai Yakar)

And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering (Lev. 14:13)

The sin offering was slaughtered in the same place as the burnt offering (on the northern side), even though the burnt offering had a higher level of holiness. This was done to avoid embarrassing the sinner, as no one would know what type of offering he was bringing. (Sotah 32)

CANDLE LIGHTING: 15 APRIL 2016

BEGINS		ENDS
5.35	MELBOURNE	6.31
5.34	ADELAIDE	6.28
5.13	BRISBANE	6.05
6.23	DARWIN	7.13
5.11	GOLD COAST	6.03
5.37	PERTH	6.31
5.14	SYDNEY	6.08
5.21	CANBERRA	6.16
5.22	LAUNCESTON	6.20
5.37	AUCKLAND	6.33
5.32	WELLINGTON	6.30
5.20	HOBART	6.19
5.09	BYRON BAY	6.02

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
PARSHAS METZORAH • 7 NISSAN • 15 APRIL

FRIDAY NIGHT	CANDLE LIGHTING:	5.35 PM
	MINCHA:	5.40 PM
	KABBOLAS SHABBOS:	6.10 PM
SHABBOS:	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.33 AM
	MINCHA:	5.20 PM
	FOLLOWED BY SHABBOS HAGADOL DROSHA	
	SHABBOS ENDS:	6.31 PM
WEEKDAYS	SHACHARIS: SUN-FRI	8.00 AM / 9.15 AM
	MINCHA:	5.30 PM
	MAARIV:	6.25 PM
	FOLLOWED BY BEDIKAS CHOMETZ	
	FRIDAY:	
	FINISH EATING CHOMETZ BY:	10.30 AM
	SELL & BURN BY:	11.24 PM

