

LAMPLIGHTER

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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."

Murky Depths Why G-d gave us a subconscious

By Yanki Tauber

"If only I'd have known!" Scarcely a day goes by in which we do not bewail the limitations of our understanding. "If only I'd known why she said the things she said... If only I'd known why he acted the way he did... If only I knew why I'm behaving the way I am..."

Of course, there's a lot to be said for the boundaries of human knowledge. The fact that we don't know everything gives us the space and the freedom to make decisions in our lives. Writers and poets alike would agree that it is the ambiguities of life that make it worth living.

But not knowing also limits us. Isn't there some way to know and not to know at the same time?

Indeed there is. That's why G-d gave us a subconscious.

"Everything that exists on land," says the Talmud, "also exists in the sea." The Kabbalists apply this law in a broader sense as well, explaining that the whole of reality can be divided into two realms: "the revealed worlds" and "the hidden worlds."

The sea is the mystical twin of land. The sea has mountains and canyons, rivers and weather systems, and living organisms of every type and form imaginable; but everything is submerged within its watery depths, almost completely hidden from inquisitive eyes (we know more about the surface of the moon than we do about the ocean-floors of our own planet). By the same token, the physical world is mirrored by a hidden spiritual universe, and our conscious mind is but a reflection of the hidden, sub-conscious chambers of our souls.

Every element in the revealed worlds has its corresponding reality in the hidden worlds. The two may be as externally different as horses and sea-horses, yet they are nevertheless linked in some mysterious way. Thus, when we negotiate our lives with the "terrestrial" part of our psyche, we are also drawing on the vast reservoir of knowledge and intuition stored in its oceans.

What joins these two worlds? An old, old memory: a memory of the day when the sea split open to reveal what lay within.

Our sages tell us that when the Red Sea split for the Children of Israel, all the waters of the world split as well. The waters of the Amazon split and the waters of the Mississippi split, as did the waters in all the swimming pools in the Hamptons and all the hot tubs in California, all the water coolers in Manhattan and all the tea-kettles in China. The great murky sea of heaven split open to reveal its secrets to all. And the deep, deep sea of the human soul split in two, and for a brief moment, all its contents were exposed to the light of day.

Then the waters of creation returned to engulf their sea-worlds, and life reverted to the glorious ambiguity which it is. But the memory of that day lingers on, forming a tenuous bridge between the hidden and the revealed.

Slice of LIFE

Mrs. Edith Block and her husband, o.b.m. were at a kosher hotel in Florida soon after the Rebbetzin's passing. Friday night at the Shabbat meal, a woman sitting at the table said to Mrs. Block: "Are you a Lubavitcher?" When Mrs. Block answered in the affirmative, the woman continued, "I am very sorry about the passing of Rebbetzin Schneerson. I have something to tell you about your Rebbetzin."

"We are Chasidim, though not Chabad-Lubavitch. Some of my friends, including me, had been married for a number of years but had not been blessed with children. We were all Holocaust survivors, the sole survivors of very large families. We went to our Rebbe for blessings for children but to no avail.

"One of the young women decided to go to the Lubavitcher Rebbe for a blessing. About ten of us women decided to join her.

"We knew that the Rebbe lived on President Street, which at the time was near where our Rebbe was living. As we approached 1304 President Street, we got cold feet and couldn't decide who should be the one to knock on the Rebbe's door.

"We were standing on the sidewalk talking about it, when a car pulled out of the driveway. The woman driver walked out of the car and asked us what she could do for us. We stumbled over our words, but finally we told her about our predicament.

"The woman took out a pad and pen from her purse and asked us for our names. She then proceeded to give us the name of a fertility doctor in Manhattan and told us to call him in a few days."

The woman continued and said, "I don't know what happened to the other women. We all went our own ways. But I can tell you what happened to me.

"I called the doctor's office and the secretary told me that she could make an appointment for me with this very busy

doctor in a year. I started to cry and the secretary asked me to repeat my name. She then told me to wait. A few minutes later she came back to the phone, and told me that they actually have an appointment for me already reserved for the following week.

"Through that doctor," she continued, "G-d blessed me with a daughter. And that daughter has given me 10 grandchildren!"

"Later, I found out that the person who had made the appointments for us was none other than the Rebbetzin herself."

As told by Henya Laine

The following was told by the Rebbe's secretary Rabbi Binyomin Klein, o.b.m.:

It was a winter morning in 1966, about 3:30 a.m. The Rebbe had left for home already - rather early, considering that there had been no private audience that night. Just then the phone rang. I picked it and asked, "Who is it?"

"My baby," came a frantic woman's voice. "He just fell - he's been badly hurt."

Apparently the doctors were arguing over procedures because of the baby's critical condition.

"Please, can you contact the Rebbe for me?" she cried. "I need a blessing right away, and his advice."

"I'm very sorry," I explained, "but the Rebbe has already left the office. I'm afraid this will have to wait until morning. But I promise - I'll ask the Rebbe first thing."

The mother pleaded, "It's a matter of life and death. I need an answer now."

I stared at the phone, deep in thought. The Rebbe might already be fast asleep. And yet At last I decided to give it a try. If the phone was answered, I would ask forgiveness for calling so late.

I dialed uneasily. The Rebbetzin answered. "Ver ret (who is talking)?"

I gave my name and immediately said, "I am terribly sorry for calling so late," and proceeded to give my forgiveness speech, how it was a chutzpa (nerve) to call at this hour.

Then I continued, "But there is a lady

here in desperate need. She says it is a matter of life and death." I described her plight.

The Rebbetzin exclaimed, "Why on earth are you asking forgiveness? On the contrary, this is what my husband and I are here for. We are meant to serve Jews twenty-four hours a day, seven days a week. For us, there is no 'time off.' "

Adapted from Portrait of a Leader

Brocha Richler recalls: My grandfather, Reb Yankel Lipskier, owned a grocery store in the Crown Heights neighbourhood of Brooklyn. One time something had to be delivered to the home of the Rebbe and the Rebbetzin. My grandfather decided that rather than send one of his workers to make the delivery, he would give my sister Bassi and I the privilege of delivering the package.

We were teenagers at the time and quite nervous as we had no idea who would answer the door and take the package from us. Would it be the Rebbe? The Rebbetzin? Someone who worked in the house?

When we came to the Rebbe's and Rebbetzin's home on President Street we went around to the back and knocked on the door. A few minutes passed and the Rebbetzin herself answered the door.

The Rebbetzin invited us to come inside. She was beautiful, with a gentle, refined face and light blue eyes. She spoke softly, telling us to place the package on the table. The Rebbetzin asked us our names and also how old we were. We answered and then started to leave. The Rebbetzin called us back. We wondered what she wanted to tell us.

"Girls," she said. "I want you to always remember one thing! Enjoy life!"

Bassi and I always talk about the Rebbetzin's advice to us. What did "enjoy life" mean to the Rebbetzin? What does it mean us? We both have an "Enjoy Life" magnet on our fridges! Notwithstanding the struggles and the day to day grind of life, it's ok to enjoy life, in fact, it's something to always remember!

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ISSUE 1241

MOSHIACH MATTERS

The First and the Second Holy Temples were destroyed. Thus, the ultimate vehicle for the revelation of G-dliness in the world will be the Third Holy Temple, which will be an eternal structure. Then, in the Era of Redemption, "the glory of G-d will be revealed and all flesh will together see that the mouth of G-d has spoken;" i.e., there will be an open revelation of G-dliness which will be appreciated by all mankind.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

25th of Adar Sheini, 5744 (1984)

Mr. Shmuel Chaim Reshevsky

Greeting and Blessing:

After the long interval since I heard from you directly (which is somewhat surprising), I was pleased to have been informed of your recent success in the recent International Tournament, as reported in the New York Times of March 18, 1984. I was doubly gratified because it was good to know that you continue to participate in International Tournaments and, especially, that you shared the first prize in the Tournament at Reykjavik.

Needless to say, the most gratifying point is that you continue to display a Kiddush Hashem Barabim [Public Sanctification of G-d's Name], insisting on your right not to play on the holy Shabbat and that your stance was recognized and accepted. What made it even more conspicuous is that there was another Jewish contestant from the USSR who attempted to be a stumbling block in your way, which made the Kiddush Hashem all the more brilliant.

May G-d grant that for many years to come, you will continue to use your great influence in the cause of Kiddush Hashem, and to do so with good health, with joy and gladness of heart, and in happy circumstances both materially and spiritually.

The above is very much in the spirit of Purim, which we observed just recently, as we read in the Megilla [Book of Esther] that although in those days, as nowadays, Jews were spread and scattered among the nations of the world, facing all kinds of difficulties as Jews, nevertheless, they clung to their Jewish way of life, as the Megilla says, "Their Laws were different from those of other peoples." However, because of their determined and proud stance as Jews, to quote the Megilla again, "Mordechai the Jew" and the "People of Mordechai" would not "bend their knees nor bow down" before anyone or anything that challenged their Jewish commitment - precisely this is what brought about that "For the Jews there was light, gladness, joy and honour," meaning also honour and admiration for the Jews on the part of their erstwhile enemies.

There is surely no need to elaborate to you on the above. I would only like to add, in connection with the quotation of "Light, joy, gladness, and honour," the explanation of our Sages that this includes also the inner meaning of these terms, namely, "Light - this is Torah," etc. In light of this, I'm sure that you have regular daily periods of Torah study, with additional time on Shabbat and Yom Tov [holidays]. And though this is a "must" for its own sake, it also increases light and goodness in the ordinary sense.

17th of Adar, 5737 [1977]

I was pleased to receive your letter of the 8th of Adar, in which you write about your advancement in matters of Yiddishkeit [Judaism], Torah and Mitzvot [commandments].

As you know, the Mitzvo of V'Ohavto L'Reacho Komocho ["you should love your neighbour as yourself"] is the great rule of our Torah, requiring every Jew to help other Jews in every possible way. I trust that you have a good influence on your friends, especially by showing a good example of how a Jewish girl should conduct herself.

Having just celebrated Purim, the story of which is told in the Megilla, it is well to remember that although Mordecai and other people were also instrumental in bringing about the miracle of Purim, the Megilla is not called after both Mordecai and Esther, nor even after Esther and Mordecai in this order, but solely after Esther. This is surely a pointed reminder of how much a Jewish girl and woman can accomplish for the Jewish people. And although not everyone can compare to Queen Esther, it does emphasize that every Jewish girl in her own way can accomplish very much if she only uses all her abilities and opportunities. I trust that the inspiration of Purim will be with you throughout the year.

With blessing,

CUSTOMS CORNER

A Reflection of Moshiach

The eighth day of Pesach is traditionally associated with our hopes for the coming of Moshiach. For this reason, the Haftorah read on that day contains many prophecies which refer to the era of the redemption. Among the best-known of these: "The wolf will dwell with the lamb; the leopard will lie down with a young goat"; "He will raise a banner for the nations and gather in the exiles of Israel."

About two hundred and fifty years ago, as the time for Moshiach drew closer, the Baal Shem Tov instituted a custom which underlines the connection between the redemption and the eighth day of Pesach: on that day he would partake of Moshiach's Seudah, the festive meal of Moshiach.

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 Seudah, 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 Seudah 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 Haftorah 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. Guttentag

IT HAPPENED *Once...*

Many years ago, there was a land ruled by a king who was not unfriendly to the Jews. Indeed, one of his best friends was the rabbi of the community, whom the king admired for his wisdom and learning, kindness and humility, a combination of virtues he did not find among his courtiers. The king just loved to spend time with the rabbi, discussing matters of importance. And when the king had any problem, he asked the rabbi's advice, and he never had any cause for regret.

Everything would have been well, except that the king had a prime minister who was no friend of the Jews, and who was especially jealous of the friendship the king showed to the rabbi.

One day the prime minister asked the king why he was showing such friendship to the rabbi. "Why not?" replied the king. "I admire his wisdom and learning; there is nothing but kindness and fear of G'd in his heart, and he is most loyal to me and wishes me well. He certainly deserves my friendship!"

"What if I proved to Your Majesty that the rabbi is not all that he pretends to be, and that behind Your Majesty's back he will not hesitate to break your laws, and speak unkindly of Your Majesty?"

"I doubt very much if you can prove any such thing," replied the king confidently. "But if you do, I will know how to deal with him. On the other hand, if you fail to prove your reckless accusation, I will know how to deal with you. And so, my dear Prime Minister, how do you propose to prove your accusation?"

"The day after tomorrow, the Jews will begin celebrating their Passover festival. On the first two nights of the festival they have a special feast, a 'Seder,' they call it, when they drink four cups of wine. So important is wine for their Seder that a Jew will gladly sell his last shirt to be able to have wine for the Seder.

"Now, I suggest, Your Majesty, that you command the rabbi to tell the Jews that no one, not even the rabbi himself, shall drink any wine at the Seder. Then you will see if the rabbi and the other Jews carry out your order, and what they say about Your Majesty."

"And how are we going to find this out?" asked the king.

"I know that before the rabbi sits down to his own Seder table, he visits the Jewish guest house, where a public Seder is arranged for the poor and homeless wandering Jews who happen to be in town. If we disguise ourselves, it will be easy for us to join the crowd and witness the Seder."

"So be it," the king agreed. "But I warn you: you are playing with your head!"

"It's my head against the rabbi's head," the prime minister challenged.

The following day the king sent for the rabbi, and when he appeared, the king said to him: "I command you to tell the Jews that no one, not even you, my friend, shall drink any wine at the Seder on penalty of death!"

The rabbi was surprised and saddened, but he answered dutifully: "Your Majesty's command shall be obeyed."

True to his word, the rabbi sent out word to all the Jews in the city: "By order of the king, Jews are forbidden to drink wine at the Seder. But except for that, the Seder should be celebrated in the usual way, and with the usual joy and inspiration. And each time, when the Haggadah calls for the drinking of a cup of wine, an empty cup should be lifted, and the following prayer recited:

"Master of the World! It is revealed and known to you that we sincerely desire to do Your Will, but His Majesty the King forbade us to drink wine tonight on penalty of death. Since, according to Your holy Torah, the saving of life puts aside the mitzvah of the four cups, we pray for Your forgiveness for not drinking wine tonight."

In the guest house, the table was set for the Seder. For each place setting there was a Seder plate, with matzah, bitter herbs and the other required items; there were spotless wine glasses and cups, and bottles filled with red wine.

Soon the room was filled with celebrants, who seated themselves around the table. Among them were two strangers, dressed as poorly as the rest; but since all were strangers, no one paid any particular attention to them. Certainly it did not occur to anyone that those two were none other than the king and his prime minister.

The rabbi came, and all rose respectfully in his honour. He seated himself at the head of the table and greeted everyone with a hearty "Good Yom Tov."

The first item of the Seder was, of course, Kaddish: to make kiddush on the first of the four cups of wine. The rabbi reminded all the guests of the king's decree. He bade them to rise and lift up empty wine glasses and recite after him the prayer he had composed for this occasion: "Master of the World," etc.

Everyone faithfully followed the rabbi's instructions, and the wine bottles were left untouched. Otherwise, the Seder proceeded as joyously and inspiringly as ever.

The king and his prime minister sat through the entire Seder and heard the same prayer repeated four times. Everyone, including the king, enjoyed the Seder meal; only one person sat there like a bereaved man among bridegrooms-the unhappy prime minister.

When the Seder was over, the king and his prime minister left the guest house together. Before parting at the gate of the palace, the king told his prime minister to be sure to appear before him the following day in mid-afternoon.

The following morning, the king sent a messenger to the rabbi to summon him to appear before the king in mid-afternoon. At the appointed time the rabbi and the prime minister met at the gate of the palace, and both were ushered in before the king.

Turning to the rabbi, the king said: "Unknown to you, worthy Rabbi, I and my prime minister were your guests at the Seder last night. We were disguised, of course, and we came to see with our own eyes if you would obey my order. The foolish prime minister had staked his head, assuring me that you would not.

"I am happy that you did faithfully carry out my order, though I sincerely regret having caused you and all the Jews unnecessary heartache by interfering with your sacred Seder celebration. But the prime minister shall pay for his folly. I place him in your hands: choose any kind of death for him, and it shall be done!"

"Your Majesty," the rabbi replied, "ever since we lost our Sanctuary in Jerusalem, no rabbinic court is authorized to pronounce a death sentence on anyone."

"In that case," said the king, "I shall pronounce his death sentence: he shall be hanged publicly forthwith!"

Then the king told the rabbi that the decree prohibiting wine drinking was lifted, and the rabbi could now make it known to all Jews that they could again drink all the wine they wanted.

The happy news quickly spread among the Jews and was received with great jubilation. The second Seder was celebrated with extraordinary joy and deep gratitude to the Almighty, in celebration not only of the miracles and wonders of the liberation from Egypt, but also of the miracle that happened to them in getting rid of a cruel enemy.

It was the happiest Passover that they had ever celebrated.

CANDLE LIGHTING: 29 APRIL 2016

BEGINS	ENDS
5.17MELBOURNE	6.14
5.17ADELAIDE	6.13
5.00BRISBANE	5.53
6.16DARWIN	7.06
4.58GOLD COAST	5.51
5.23PERTH	6.17
4.58SYDNEY	5.54
5.05CANBERRA	6.00
5.02LAUNCESTON	6.01
5.20AUCKLAND	6.16
5.12WELLINGTON	6.11
4.59HOBART	5.59
4.46BYRON BAY	5.49

Light candles on April 29th only from a pre-existing flame



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD
SHVI'1 SHEL PESACH • 21 NISSAN • 29 APRIL

FRIDAY SHVI'1 SHELPESACH		10.00 AM
SHACHARIS:		5.17 PM
CANDLE LIGHTING:		5.25 PM
MINCHA:		6.05 PM
KABBOLAS SHABBOS:		
SHABBOS ACHARON SHEL PESACH		10.00 AM
SHACHARIS:		11.30 AM
YIZKOR:		9.34 AM
LATEST TIME TO SAY SHEMA:		4.50 PM
MINCHA:		
FOLLOWED BY SEUDAS MOSHIACH		
SHABBOS / YOM TOV ENDS:		6.14 PM
CHOMETZ BOUGHT BACK BY:		6.45 PM
WEEKDAYS		8.00 AM / 9.15 AM
SHACHARIS:	SUN-FRI	5.15 PM
MINCHA:		6.05 PM
MAARIV:		